

Doctoral Dissertation

Pragmatics of Gratitude:

Analyses of Gratitude Expressions in Indonesian

(感謝の語用論—インドネシア語における感謝表現の分析—)

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**PRAGMATICS OF GRATITUDE:
ANALYSES OF GRATITUDE EXPRESSIONS IN INDONESIAN**

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This dissertation
is dedicated to each of you who helped and prayed along the way.
There are not enough words to express my gratitude.

Many thanks,
Yuliana Hanami

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CHAPTER 1

INTRODUCTION

1.1 Background of study

Thanking is an essential expression that people commonly use in everyday situations. When saying thanks, speakers express gratitude for the addressees' involvement in a prior action that was beneficial to the speakers. The act of thanking describes that speakers have been benefited by what addressees have done to them.

Norrick (1978) stated that thanking as an expression of gratitude was generally the most formulaic and the least 'heartfelt' type of the expressive illocutionary acts. By this, Jautz (2013) also considered thanks as unimportant routine formulae, yet the formulae became important when they were missing in situations in which those were expected to appear. Therefore, parents usually pay much attention to the habit of making their children say 'thank you' in all possible situations emerging gratitude (Norrick, 1978; Jautz, 2013). However, expressing gratitude is considered a stereotypical speech act because the form of 'thank you' or 'thanks' is almost always used by speakers every time they want to express gratitude (Aijmer, 1996).

As a part of polite behavior in society, such a kind of expression embraces norms and values belonging to a culture. In other words, the use of gratitude expressions is tightly dependent on the cultural context. Such an expression of one particular culture may be perceived differently in another, regarding its uses and functions. People from different cultures may respond to a specific situation of gratitude in different ways. Yusefi, Gowhary, Azizifar, & Esmaili (2015) confirmed that the way in which gratitude was

expressed mainly determined by socio-cultural values and conventions governing each society. Also, Ohasi (2013) suggested there be culture-specific features of language that influence how people thank one another.

Even though, for example, some English speaking people in America and in England share a similar linguistic code, the role of culture defines what makes them different when it comes to the usage of utterances. Schneider (2005) analyzed responses to expressions of gratitude in Ireland, England, and America, and found out differences in frequency of use of thanks minimizers, standardization, type of strategies, and forms. In fact, even for those who speak the same language, it is likely to have different rules of expressing thanks because of the culture that shapes it. For instance, ‘thank you’ used in American English was more common as an expression of gratitude than that used in British English since in England it was used more as a formal marker (Hymes, 1972, cited in Eisenstein & Bodman, 1993). Fundamentally, expressions of gratitude or thanking formulae are used to acknowledge some past acts of an addressee that are perceived positively by a speaker. However, such routines of the expressions can be put to some different uses since the expressions can also be interpreted into various functions.

Several studies on the expressions of gratitude in a variety of languages have been conducted in decades. Most of the gratitude studies (Hinkel, 1994; Cheng, 2005; Johansen, 2008; Cui, 2012) concern with the comparison of strategies of expressing gratitude between native speakers of English and non-native speakers learning English. Typically, those studies aiming at the exploration of similarities and differences of gratitude expressions emerged by native and non-native speakers in facing certain gratitude situations. Some of the gratitude studies have been focusing on comparing

expressions of gratitude between two or more languages (Apte, 1974; Coulmas, 1981; Naito et al., 2005; Jautz, 2013). However, there are only a few studies on gratitude that explore one particular language (Appadurai, 1985; Ohashi, 2013; Agyekum, 2010).

Lack of researches discussing thanking from the perspectives of native speakers of one particular language is quite disadvantageous. Many researchers have been focusing more on the comparison of gratitude expressions between native speakers of one language and non-native speakers who learn that one. In fact, researches of gratitude expressions in one language are also substantial to be examined because this can be a helpful support for conducting a comparative study. Recognizing the attitude of particular native speakers towards their expressions of gratitude will benefit in accommodating the understanding in analyzing the comparison research on this topic. Moreover, by knowing further about the structure of thanking formulae and its related aspects of a particular culture, it is supposed to gain a more detailed description of the condition of the culture when its people use the thanking formulae.

Regarding studies on expressions in the realization of speech acts towards native speakers, Bardovi-harlig, Rose and Nickels (2008) stated that only a few interlanguage pragmatics studies had involved multiple native speakers (Eisenstein & Bodman, 1986; Hinkel, 1994; Park & Nakano, 1999). Therefore, the present study attempts to obtain pragmatic developments of one language by engaging its native speakers particularly in the way of the use of thanking formulae. Thus, it is concentrating on gratitude expressions of native speakers of a single language, Indonesia, with a more in-depth analysis of the structure that includes the use of gratitude expression as conceptualized in its society.

In general, Indonesian people deliver thank in any possible situation emerging gratitude. However, in a specific state of affairs or to certain persons, speakers often abandon the use of the expressions that lead to the speakers to feel that a gratitude expression is unnecessary to be conveyed, whereas, in fact, they should usually consider it. Such uncommon phenomena occur among younger people as well as older people. Even for adults, sometimes an expression of 'thank you' is not always well-delivered when they accept any merits from others. They are often reluctant or ashamed to express gratitude, especially to younger people. In some circumstances, it is not surprising either if the younger generations hesitate to express gratitude to those who are younger and older than they are. Moreover, even among family members or those who have close relationships, it is relatively unusual for Indonesians to express gratitude adequately. In the interaction among family members, it is uncommon that parents express gratitude to their children. In reality, this habit may cause Indonesian children to feel shy or hesitate to deliver gratitude to their parents or older adults.

Expressing gratitude is taught at an early age and is commonly performed by native speakers of most languages (Cheng, 2005). On the other hand, this condition may be slightly different in Indonesia. Theoretically, Indonesian children are taught to say 'thank you', but they rarely express their thanking toward others in a proper manner. Interestingly, sometimes parents say thanks to others on behalf of their children if the children receive any help or something beneficial from someone else. Thus, the children do not become accustomed to expressing their gratitude for the goodness of other people. Nevertheless, gratitude is considered as a valuable custom in the interaction of the Indonesian society. The parents try not to ignore this kind of manner and try willingly to

teach it to their children. Were it not considered, the parents would not stress this attitude in the upbringing of their children.

Observing from the researcher's experiences living in Japan, gratitude expressions are ubiquitous within interactions between children and adults. As their habitual manner, Japanese people, from children to older adults, are accustomed to expressing gratitude without hesitation, even for a small help. Young children in Japan are taught, particularly in schools, to have awareness toward gratitude. Furthermore, the curriculum guidance for defining basic standards of education in Japan, issued in 1998 by the Ministry of Education, Culture, Sports, Science and Technology (Naito et al., 2005), includes the following statements concerning gratitude in a section on moral education for the fifth and sixth grade students of elementary schools: "Be thankful that daily life depends on the support and help of other people, and respond to their help" (p.247). There are also many Japanese songs created with the theme of gratitude examples. In other words, for Japanese, the gratitude value has been manifested and reflected through their daily life. This may present some evidence on how necessary it is for Japanese people to show gratitude toward others.

Without realizing it, in a social relationship people often value other's kindness by expressing thanks to that significant person. As human's natural tendency is also to hear other persons say thanks for what they do, the phrase 'thank you' may become an important expression in verbal communication. Although every culture has its expressions of saying thanks, in a real encounter, every 'thank you' does not always contain the same specific nuance when it is practically expressed. Even within one culture, thanking should appear in many forms which can be interpreted differently. Several

factors determine whether the expression is well-conveyed and well-received by the interlocutors. Thus, it is not surprising that people in different cultures have emphasized their ways to express thanks appropriately in any interactions. The reason why certain cultures express thanks blatantly while others do not seem to pay much attention to the thanking has triggered the present researcher to explore the use of thanking expressions in particular.

As pointed out from those descriptions, there are differences in how people practically express gratitude and how it is enclosed in their cultures, particularly among Indonesians and Japanese. It can be assumed that such concepts regarding gratitude are perceived differently. It is following the fact that different languages affect their users in their physical and social environment and make them think of it differently, therefore leading them to behave differently (Mulyana, 2012). Consequently, it is inevitably important to understand the culture where thanking is employed to allow us to use the expressions of gratitude appropriately.

The previous studies have shown that expressions of gratitude reveal stimulating cultural differences across languages, but very few have focused on Indonesian. While many studies on gratitude in Japanese have been extensively examined (e.g., Kumatoridani, 1999; Long, 2010; Ohashi, 2008, 2013), comprehensive researches regarding gratitude expressions in Indonesia have hardly ever been conducted. For instance, Hinkel (1994) examined cultural differences in attitudes toward the speech act of giving thanks to several non-native speakers of English learners involving Indonesians as one group of the participants of the study. Nevertheless, it was not mentioned in detail how the different attitude of giving thanks to Indonesians was expressed. Also,

Tedjaatmaja and Putri (2011) investigated the strategy used by Americans and Chinese-Indonesians living in Indonesia in expressing gratitude in English, not in Indonesian. Although studies on gratitude typically focus on the speaker and the realization of the speech act of thanking (Ohasi, 2013), in fact, the research on that topic regarding Indonesian has never been formally studied.

Although some books or articles regarding the Indonesian language and cultures are available, the cultural norms about the appropriate usage of gratitude terms are not often disclosed. So far, sociolinguistic analyses of the usage of such terms in Indonesian are rarely available. Consequently, the concept of the usage of gratitude expressions is neither well known nor well understood by the Indonesians and the learners of the Indonesian language.

Most native speakers of a language, usually, do not pay any attention to how and when they should use and express gratitude in their mother tongue because its custom has been embedded in the society. They, of course, rely on intuition when using these expressions. There is even a common misunderstanding that the native speakers may perceive the gratitude expressions as a simple and universal custom in many cultures, without considering the different underlying rules and norms for the expressions. According to Eisenstein and Bodman (1993), it was accurate that most native speakers of English on a conscious level were unaware of the underlying complex rules and the mutuality needed for expressing gratitude.

Those conditions are assumed to be applied to people of all languages, including the native speakers of Indonesian. The lack of studies and literature regarding the use of thanking routines in Indonesian causes a lack of sociopragmatic knowledge for the native

speakers and learners. Therefore, the present study aims to fill this gap and intend to contribute to the pragmatic viewpoints of the routines of gratitude expressions in Indonesian.

In her previous study, the researcher found that Indonesians tended to respond less significantly than Japanese toward gratitude situations because of different cultural perception of the situations (Hanami, 2014). The study merely attempted to discover types of gratitude expressions existing and used in both cultures in response to various gratitude situations. For examples, *arigatou* and *makasih* were the most frequent utterances appeared among young people as preferable gratitude expressions in most occasions in Japanese and in Indonesian respectively that are preferable among young people. Therefore, the study still needs deeper exploration regarding how exactly Indonesians perceive their thanking formulae as well as how gratitude expression is reflected in the Indonesian culture. It is of great interest to know about and learn the behavior of the Indonesian people in their culture in expressing gratitude, as Indonesians generally have a distinct habit of gratitude expressions. Hence, this study aims to identify the structure of usage of the realization of gratitude expressions in the Indonesian.

Furthermore, this study will bring out a concern dealing with the context of “pragmatics of gratitude.” It manages the aspects of meaning and language use in expressing gratitude involving the elements of speakers and addressees and other features of the context of thanking utterance. It is difficult to describe such an act. In other words, taking gratitude as the primary concern, this study attempts to explain the structure of the use of gratitude in actual usage of interactions. At this point, pragmatics of gratitude is trying to comprehend the speech act of thanking in a certain speech situation referring to a

person's knowledge about many contextual factors, such as social relationships of speakers and addressees, the place and time, the topics of conversation, the purpose of communication, the language used, and the cultural and linguistic knowledge.

In the purpose of communication, speakers of any language will always use many kinds of speech acts, including thanking. As mentioned earlier, however, the studies of thanking mostly have only touched the perspectives of non-native speakers or learners of certain languages. Consequently, curiosity has emerged on how the gratitude speech act can be expressed by native speakers. One of the problems that the researcher tries to examine is how a particular expression of thanks can be used and perceived in many ways in some contexts. Analyzing the formal structures of the thanking formulae as a primary component is an alternative path to understand its usage and the society who employed the formulae. In order to probe the usage of thanking expressions in the Indonesian language, this study conveys an attempt to answer the following questions: by whom and to whom gratitude is expressed, in what way it is done, where and when it is done, what kind of language is used, what style of communication is, and why gratitude is verbalized in a certain situation, not in others. Those questions are indispensable as a general guideline to expose a structure form and usage of thanking in the Indonesian society.

The main objective of the present study is to investigate the actual realization structures of thanking formulae produced by Indonesian native speakers in different gratitude situations. In the interaction among interlocutors, how the native speakers convey and choose particular thanking expressions may in accordance to socio-cultural aspects in a given culture. As this routine is known to be performed in various numbers of uses, several social factors may influence the use of the expressions that entail politeness

as a part of discourse strategy. Therefore, even though the main focus of this study is defined as the realization of the formulae, the sociopragmatic aspects of its practice should also be investigated by applying politeness frameworks in the analysis of thanking.

1.2 Structure of this dissertation

This dissertation consists of five chapters. The next chapter introduces the theoretical background of this study. It examines the relevant literature on pragmatics, speech act theory, thanking speech act, gratitude related studies and theories. The present study is conducted through a set of research methodologies that are described in details in Chapter 3. Along with descriptions of the participants involved in the study, it covers how the survey is organized, including the information about the construction of the instruments and data analysis methods. Chapter 4 presents the findings of the study in a detailed manner by providing comprehensive data collection from various situations. Moreover, this chapter also includes discussion of the interpretations of the result in three parts. The first part describes the entire thanking strategies used by Indonesian participants in their speech act of expressions of gratitude. The purpose of this discussion is to expose general tendencies in the collected data to illustrate more details of the native speakers' speech act behavior of thanking. The second part discusses the use of the strategies of thanking in the various situations to explain how the participants perceived the situations into the appearance of certain strategies as their responses. Particular attention is paid to the contextual factors embedded in the situations. The last part further demonstrates the use of thanking strategies among Indonesian natives that

also attempt to apply some relevant concepts of the politeness theories to operationalize the concepts for the data. Lastly, following the presentation of the results, Chapter 5 concludes the research with its limitations and suggestions for the future research on this topic.

CHAPTER 2

LITERATURE REVIEWS

This chapter examines literature on expressing gratitude related to the present study. Description of the literature in this section is divided into three subdivisions. The first part deals with an overview of the notion of speech acts, which in the second part is followed by a detail examination on the studies of speech act expressions of gratitude. Furthermore, the third part focuses on concepts of politeness, specifically on the frameworks proposed by Brown and Levinson (1987). After introducing related theories and concepts, the formulated research questions will be presented.

2.1 Speech acts

As minimal units of a language, speech acts are commonly the subjects of many studies of cultural discourse in order to investigate the use of language structures especially in a context of pragmatics. Speech acts were initially proposed by Austin (1962). People express anything they want to say or to communicate toward others through the words. For example, people can make statements, questions, exclamations, promises, and so on. Austin underlined that utterances, which were formed by words, not only described a situation or a state of information about the facts, but also performed a certain action. Thus, Austin delineated speech acts as the concept of performative utterances where one is actually acts using an utterance. In other words, speech acts are not merely linguistic expressions, but also linguistic actions that achieve a communicative purpose (Salgado, 2011).

Focusing on the performative linguistic functions, Austin (1962) proposed speech acts into three categories in order to analyze the meaning of utterance: locutionary acts, illocutionary acts, and perlocutionary acts. In the example of “You can eat the cookies,” this sentence may contain these three acts. First, the locutionary act is an act implying utterance with the use of phonemes, morphemes, and syntaxes of a sentence that create a meaningful utterance. When a person says "You can eat the cookies," the act is to construct a sentence by making appropriate sounds and gestures that means that the hearer can eat the cookies. Second, the illocutionary act is the use of utterance in order to actually perform an act at the moment the utterance is produced. In that example, there is an act of offering the cookies by the person who utters this sentence. The last category is the perlocutionary act, the acts featured to the effect of a sentence that tries to achieve by uttering it. That is, by saying the sentence, the person will make the hearer eat the cookies.

Understanding the meaning of an utterance by knowing the difference between those three categories of speech acts is important in the cross-cultural studies of speech acts. In a cross-cultural setting, the hearer may have difficulties understanding the speaker’s statement, which lead to the miscommunication toward the speaker’s intention (Johansen, 2008). Through his concept of meaning, Austin was contributed to a new perspective of analyzing meaning. Meaning can be interpreted as a description of the relation of the uttered words or sentences with the situation where the speaker says the utterance to the hearer as well as the intentions of the speaker while performing an act of the utterance. However, among these acts, the illocutionary act is considered as the most studied act in the speech act theory where the term “speech act” is generally

used to refer to the illocutionary act. Later, Searle (1969) developed Austin's theory into a more elaborate concept of speech acts.

The notion of speech acts, according to Searle (1969), is the basic unit of language used to express meaning or an utterance that expresses intention. He classified illocutionary speech acts into five types:

- a) representatives (or assertives), the speaker states the truth of the content of an utterance (i.e., asserting, claiming, reporting, concluding);
- b) directives, the acts in which the speaker attempts to get the hearer to do something (i.e., ordering, commanding, requesting, begging);
- c) commissives, dealing with the speaker to do some future action (i.e., promising, offering, threatening);
- d) expressives, the acts to express a psychological state of the speaker to the hearer (i.e., thanking, apologizing, complimenting); and
- e) declarations, which bring out the correspondence between the propositional content and reality (i.e., firing an employee, nominating a candidate, marrying a person).

Given that classification, the present study proposes thanking as one of the expressive speech acts, as an analysis to investigate the behavior of the native speakers in the use of thanking. In particular, it is concerned with how Indonesians use such expressions or sentences to perform speech acts and to participate in speech events.

Besides his taxonomy of speech acts, Searle (1979) also gave a thought on one specific speech phenomenon, namely indirect speech acts. Searle explained the notion of indirect speech acts as follows:

In indirect speech acts the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer. To be more specific, the apparatus necessary to explain the indirect part of indirect speech acts includes a theory of speech acts [and] certain general principles of cooperative conversation (pp. 31-32).

He pointed out that in human communication, the context where the conversation takes place is an important element in order to grasp the whole meaning and intention conveyed by interlocutors. An indirect speech act is an utterance that contains the illocutionary force, but it is uttered by the speaker to perform other specific illocutionary acts. Thus, the hearer must understand the context of what the speaker intends to express.

On the other hand, there is also a direct speech act that occurs in case what the speaker says is the actual meaning of his or her utterance. Taking examples from Fotion (2000, p. 64), the utterances such as “You are standing on my foot” referring to the hearer’s foot that steps on the speaker’s foot, is an indirect speech act, while “Move your foot, please” is a direct speech act. Even though the intention is practically the same, asking the hearer to move his or her foot off the speaker’s, the structure and the function of the utterance can be different.

Searle discusses more generally indirect speech acts, indicating that politeness is the main reason people employ them, while directives issued directly often have a sharp edge to them (Fotion, 2000, p. 70). However, speech acts can be realized in direct and indirect ways in which different realizations of speech acts can be placed, such as in the case of thanking. "Thank you for inviting me" is more direct than "I had a wonderful evening," both of which can be regarded as expressions of gratitude, e.g., following a visit (Johansen, 2008). Taking this notion, the present researcher finds that it is also relevant for this study to find out whether the manifestation of the indirectness and directness on thanking speech acts are commonly used by Indonesians as a means of politeness or any other speech functions. As for example, House & Kasper (1981) investigated the politeness markers in English and German; they found out that the German students in their study tended to select more direct requests and complaints than the English participants. This also leads to the fact that the notion of indirectness and directness are applied differently from culture to culture.

Indirect and direct strategies of thanking have been discussed in several studies. Eisenstein and Bodman (1986) found that American speakers used explicit thanks that contained the word of thank and implicit thanks such as "This is a lifesaver" to hearers. Cheng (2005) also claimed that the native speakers of American English tended to explicitly "acknowledge everything that is done for them with verbal thanks" (p. 104). On the contrary, Li (2004) and Liu (2007) reported that native speakers of Chinese in general tended to use more indirect strategies to express gratitude (cited in Yang, 2013). Regarding the thanking strategies used by Americans and Chinese, Yang (2013) concluded that direct thanking strategies employed the use of verbs such as 'thank' or

‘appreciate’ explicitly as the pragmatic function of showing thanks; on the other hand, indirect thanking strategies refer to the linguistic expressions that speakers use to express gratitude indirectly, i.e., not using the verbs that explicitly indicate gratitude or appreciation, for example, expressing thanks by complimenting other people’s work or efforts. In general, those descriptions of indirectness and directness strategies of thanking could be applied to the thanking formulae in some other cultures.

As the foundation for analyzing speech acts (Felix-Brasdefer, 2008), it should be noted that the works of Austin (1962) and Searle (1969; 1979) particularly have contributed to the elaboration of further frameworks and studies in pragmatic contexts. By using their notions, many studies have examined particular speech acts to analyze its usage in the interaction. In the next section, the description of the speech act of thanking in the situational interaction and some influential studies are briefly outlined.

2.2 The speech act of thanking

Searle (1969, p. 67) described that thanking was related to a past act performed by the hearer (propositional content); it is the act that benefits the speaker, and the speaker believes the act benefits himself or herself (preparatory rule); the speaker feels grateful or appreciative for the act (sincerity rule); and the thanking “counts” as an expression of gratitude or appreciation (essential rule). For instance, in saying ‘thank you’, a speaker is not only stating something but is also performing an act of thanking. When expressing thank, the speaker conveys gratitude to the hearer’s involvement in a previous action that was advantageous to the speaker. Expressive illocutionary acts, including thanking, concern with the condition where the speaker must be experiencing

some particular psychological state because of a state of affairs (Searle, 1969, p.65). In other words, the acts contain emotion aroused by the state of affairs.

Moreover, Norrick (1978) investigated the acts specifically in further analysis by introducing the notion of the social function of expressive illocutionary acts that were not Searle's main focus. In his notion, the acts express emotion, and its expressions are communicated following the prevailing social function in the society. He took an example, "if on a crowded bus I lightly step on someone's foot and murmur something by way of apology, I have correctly performed an act with the function of apologizing. Under normal circumstances, my victim will also be satisfied even if he feels I am not being particularly sincere . . ." (Norrick, 1978, pp. 279-280). These kinds of effect which a speaker intends to cause by performing such acts are treated as their social function. In that example, apologizing expresses regret and the speaker is intended to get the hearer to believe that the speaker is contrite, but the social function may be to evince good manners or to satisfy the hearer's displeasure (Norrick, 1978).

In the case of thanking, Norrick (1978) stated that the social function of thanking is the acknowledgment of one's having benefited from the actions of another person. In expressing gratitude for past acts of the hearer, thanking may be intended as a compliment or flattery, perhaps in the hope of receiving future favors. It may also function as a signal that the hearer has done an appropriate favor to the speaker. Besides, thanking often signals one's awareness of having been complimented or one's polite response to greetings.

Eisenstein and Bodman (1986) described thanking as an illocutionary act under Searle's classification of speech acts. Their study indicated that an expression of

gratitude was an illocutionary act performed by a speaker based on the hearer's past act. This past act benefits the speaker so that he or she believes that the act has benefited the hearer. The speaker feels gratefulness or appreciation and makes a statement that counts as an expression of gratitude (p. 167). Besides, Eisenstein and Bodman (1993) also pointed out the social function of gratitude as the expression that strengthens the bonds between the members of society. They asserted that when this function was acted appropriately, the expression created feelings of warmth and solidarity, maintaining and enhancing social cohesion and social bonding among the people.

The explanation of speech act of thanking points out that the expression of gratitude should follow social needs and meet social expectation. It is not important whether one's feeling is sincere or not. However, it is crucial to know and understand the rules of how to use the formulae in a community. Thanking as a routinized speech act is chosen in the present study because it is one of the most important expressions involving multiple aspects that are easily found in a daily routine conversation in a society. Since the expression of thanks is socially valuable, Leech (1983) discussed from a social perspective that thanking had a friendly function and that thus the goal was to establish and maintain a polite and friendly social atmosphere.

Coulmas (1981) claimed that thanking, as well as the apologizing, may be considered as a pragmatic universal, to such an extent that every language has a range of conventional devices to carry out such an act:

Apologies and thanks are strategic devices whose most important function is to balance politeness relations between interlocutors. It has been convincingly

argued by Lakoff (1973) among others that politeness is a universal linguistic variable. As regards apologies and thanks, it seems to be a reasonable assumption that they exist as generic speech acts in every speech community. I would even go so far as to venture the hypothesis that every language provides a stock of conventionalized means for fulfilling these functions. (Coulmas 1981, p. 81)

Regarding expressing gratitude, the quality of social relationships among certain people in certain cultures plays an important role in defining certain situations. According to Coulmas (1981), “the social relation of the participants and the inherent properties of the object of gratitude work together to determine the degree of gratefulness that should be expressed in a given situation. Differences, in this respect, are subject to cultural variation” (p.75).

In the present study, three social variables, namely power (P), distance (D), and rank of imposition (R) are involved to define the relationship between the interlocutors when expressing gratitude. Brown and Levinson (1987) defined those variables as “the affective quality of characteristic interaction of members of a society” (p.243), which will be discussed in the next section. Furthermore, Leech (1983, p. 126) also mentioned that power (authority) and solidarity (social distance) are highly appropriate to the degree of politeness. Therefore, employing the variables into the situations of gratitude aims to investigate how those social variables correlate with and influence the use of particular strategies of thanking in the interactions.

2.3 Linguistic study on thanking

In the past forty years, studies on thanking speech acts have been conducted by examining various pragmatic aspects. Formal aspects, the function served, and the situations of the use of thanking routines are the subjects to cross-cultural variation in linguistic research of thanking (Jautz, 2013). Still, generally, according to Ohasi (2013), the volume of research on thanking in the field of cross-cultural pragmatics and social science is limited. Comparing to the most-studied speech acts of requests and apologies (Ogiermann, 2009), thanking may remain behind. Nevertheless, the literature with empirical studies on the speech act of thanking is progressing from time to time. Some studies have been focused on analyzing the realization of thanking in a specific culture, while others have been concentrated on how the speech acts are functioning in the field of cross-cultural pragmatics.

Apte (1974), one of the pioneers in the study of thanking expression, conducted research regarding the analysis of the usage of gratitude expression in two of the various South Asian languages, Marathi and Hindi, and later those were compared to the gratitude expressions performed by Americans. It was found that the expressions of gratitude were much more extensive in American cultures than in South Asian cultures. In Marathi and Hindi, expressions of gratitude are used in public in an elaborately formal manner, while with family members or close friends, no verbal exchange of gratitude takes place. Apte shows many social aspects that play an important role in determining thanking routines in specific cultures, mainly the relationships of the speaker and the addressee, and social status between interlocutors.

Coulmas's study on thanks and apologies (1981) was among the first ones that took a contrastive approach in English and other European languages and in Japanese. Japanese people focus on the notion of indebtedness when expressing thank since they feel on the trouble given to others, while European people put their concern on pleasing other parties.

Many researchers did comparison research on this theme such as British English (Aijmer, 1996; Okamoto & Robinson, 1997; Schauer & Adolphs, 2006), Hong Kong English (Wong, 2010), Norwegian and English (Johansen, 2008), Chinese and English (Cheng, 2005), German and Japanese (Nakamura, 2005), and Japanese toward the use of English (Kotani, 2002). Eisenstein and Bodman (1986; 1993) also compared expressions of gratitude by native and non-native speakers of English to express gratitude in the second language. Their study convinces that thanking formulae were a crucial problem for non-native speakers. Even though they fail to develop various uses and functions of thanking expressions in American English, their study gives an indication that examining native speakers' perceptions on the situations of expressing gratitude is necessarily required.

Some other researches attempted to explore thanking expressions on a single language based on the view and real-life situations of native speakers. Conducting a research in Tamil, South India, Appadurai (1985) described that native speakers of Tamil had difficulty saying and hearing 'thank you' to show one's gratitude in the society. They use a variety of nonverbal codes, involving posture, tone, manner, and so forth. This study has described the result in a sociological approach more than in linguistical one. Nonetheless, his detail on describing the relation of social factors and

the routines of expressing gratitude is raising awareness that it is impossible to disregard those social and cultural factors in analyzing the usage of gratitude.

In other studies, Agyekum (2010) found the Akan society in Africa was obliged to show gratitude in all those situations of thanking explicitly. Ohashi (2013) focused on the speech act of thanking and its realization strategies in Japanese. He investigated thanking rituals in Japanese using various data sources. This study successfully illustrated the complexity of culture-specific realization strategies for the speech act of thanking. It also provided substantial empirical data as one of its significant advantages.

Using corpus data, Jautz (2013) investigated thanking formulae in different varieties of one language between British English and New Zealand English. The results show that the British more often use gratitude expressions employing elements of formality and politeness than New Zealanders. The investigation provided further evidence for the necessity of variation in pragmatics researches. Moreover, her methods also thoroughly offered several aspects that could be taken into consideration in investigating the study related to the exploration of the use of gratitude expressions.

Even though most of the thanking studies compare two or more languages, thanking studies focusing on natives of a certain language also need to be more explored. Fundamentally, native speakers' involvement is inseparable from any study of speech acts, including thanking, because it is through the native speakers, various linguistic codes are reflected. Therefore, more attention should also be addressed in the pragmatic nature of the use and function of thanking routine formulae in the natives speakers' communicative language, as the present study attempts to conduct.

Meanwhile, it should be mentioned that previous studies on gratitude expressions in Indonesian have scarcely been conducted. Of the studies that are rarely found, Hassal (1996) compared Australian learners of Indonesian and its native speakers in expressing thank. Indonesians tended to thank frequently, from which he claimed that thanking behavior of Indonesians were strongly influenced by the Western norms, especially the English-speaking culture, due to a weakening of Indonesian's traditional cultural values. Two other studies dealt with Indonesian learners of English when using expressions of thanks in English. Tedjaatmaja and Putri (2011) investigated the strategy used by Americans and Chinese-Indonesians in expressing gratitude. Chinese-Indonesians mostly used the explicit strategy in expressing gratitude. Interestingly, the Americans used explicit strategies less frequently than the Chinese-Indonesians. This study signifies that ethnicity is not the only factor affecting gratitude expression, as other potential factors, namely language exposure and attitudes toward both cultures, also play important roles. Dalilan (2012) also described that various gratitude strategies in English realized by Indonesian EFL learners in responding to different situations. The responses ranged from simple to lengthy or complex thanking.

Studies on expressions of thanking in Indonesian are rather infrequently conducted, yet some of those studies focus on the use of the expressions by Indonesians as English learners, not as native speakers who actively use their mother language. Given the limited detail of the previous studies, this implies that the aim of the present study to draw a picture of Indonesians in the use of thanking formulae can be considered as an attempt to broad the scope of the study in this topic.

2.4 Politeness

Politeness is socially and linguistically applied in all cultures with its specific realization. During childhood, it is common that parents or teachers teach that expressing gratitude is one of the polite manners that should be performed in daily interactions. Expressions of gratitude are closely linked to the notion of verbal politeness as a reaction to a previous action and as an objective to restore the balance in social relations between interlocutors (Pérez, 2005). The present study regards it as important to grasp cultural features in understanding of the native speakers' speech act formulation and their pragmatic knowledge. This study, in particular, will focus only on how people express their politeness in the use of language, i.e., linguistic politeness.

Generally, politeness deals with a social context of polite and impolite behaviors that are considered as a fundamental principle to communicate and build relationships in routinized social practices. Accordingly, Jautz (2013) assumed that politeness should be understood as an inherent characteristic of utterances or as a set of strategies that were developed and verified by communities in which individuals engage. The type of appeared behaviors (linguistic and non-linguistic contexts) and the reasons why those are considered as 'polite' depend on a cultural background in a particular community.

Kasper (1998) indicated that politeness could be defined as an appropriate social behavior and the display of consideration for others through language, which may include a strategic use. Concerning to this, Jautz (2013) added that 'consideration for others,' in regards of thanking formulae, was appropriate to be linked, as they were used to express appreciation of others or what others have done. As the primary discussion in

the present study is to examine the use of thanking expressions of Indonesians, it is of interest to elaborate the thanking formulae using a politeness approach. Hence, this study will examine politeness of thanking in the forms and strategies described in Indonesian. It will also concentrate on the approach of politeness concepts of face as used by Brown and Levinson (1978, 1987).

2.4.1 Brown and Levinson's concept of politeness

Brown and Levinson's (1978, 1987) politeness theory was considered one of the most influential theories for investigating politeness phenomena in human interactions (Cheng, 2005, p.19). They argued that concept of politeness regarding their notion of face was universal, even though some studies denied this claim since every culture held a different view of politeness. Their politeness concept focuses on the notions of face and rationality. They defined face as the "public self-image that every member wants to claim for himself" (Brown & Levinson, 1978, p. 61) that they consciously project, try to protect and preserve. They claimed that the face had two universal aspects:

- a) Positive face, the desire to be approved by others. Positive politeness is to maintain the positive self-image that the hearer claims for himself (i.e., to maintain the hearer's positive face).
- b) Negative face, the tendency to avoid to be imposed. Negative politeness is intended to show that the speaker understands the hearer's negative face and that the speaker will not interfere with the hearer's choice of action.

Brown and Levinson (1987) regards all speech acts as potentially face-threatening—either to the speaker's or to the hearer's face, or to both. According to

them, there were certain acts that “intrinsically threaten face, namely those acts that by their nature run contrary to the face wants of the addressee and/or the speaker” (p.63). They argued that when people were expressing speech acts, it indicated that the actions have implications for interlocutors’ faces. Thus, there is a possibility that the employment of speech acts could cause to threaten face, which is called face-threatening acts (FTAs). In the context of a mutual vulnerability of face, any speaker will normally try to avoid these face-threatening acts or, at least, use strategies to minimize the threat. The speaker will consider the relative importance of at least three wants:

- a) the want to communicate the content of the FTA x;
- b) the want to be efficient or urgent; and
- c) the want to maintain the hearer’s face to any degree.

(Brown & Levinson, 1987, p.68).

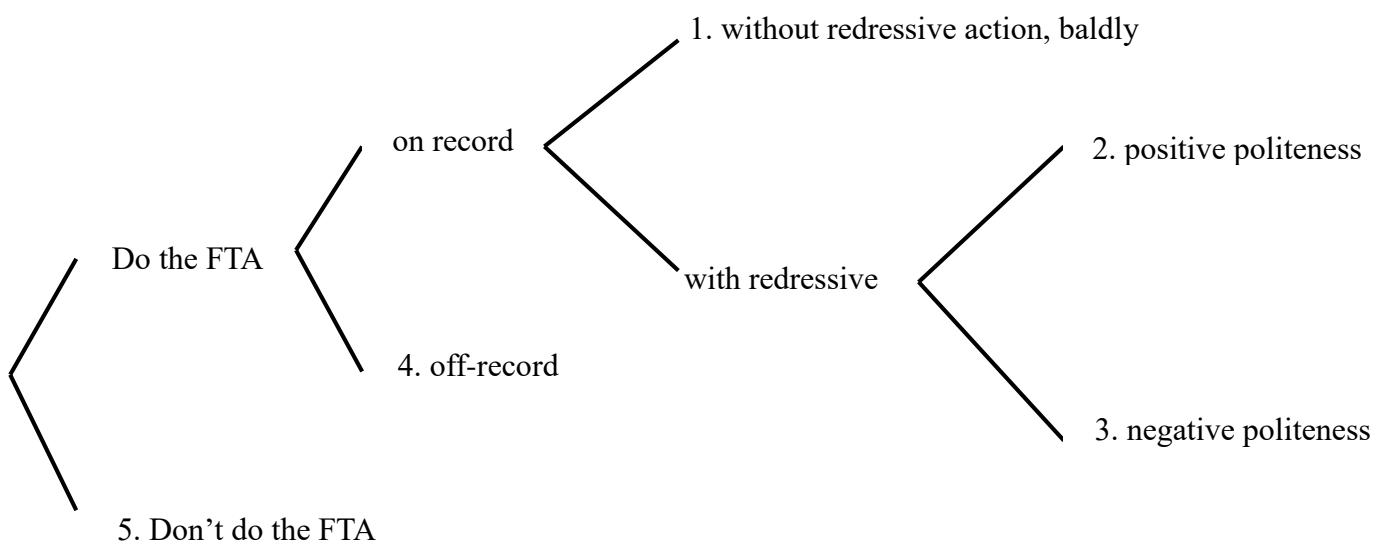


Figure 2.1 Five politeness strategies purposed by Brown and Levinson (1987)

They distinguished five general types of strategies of politeness. A speech act can be accomplished 'off record' meaning that the aim of the speech act is not clearly mentioned so that the hearer's face is not threatened through what is said, such as "Gee, I'm still a bit peckish" implying a request for a piece of cake (Kádár and Haugh, 2013). When one performs 'on-record' realization, an FTA can be done in three strategies: 'on record' without any redressive action at all (baldly), positive politeness (positive redress), and negative politeness (negative redress). Some examples are taken from Kádár and Haugh (2013): a piece of cake can be requested directly through a bald on strategy "Gimme that cake!", accomplished using any positive politeness form "Would you gimme that cake?", and negative politeness "I was wondering if you could perhaps give me some of that cake, please?" (p.25). Indirectness of the speech acts can be seen through the strategies. The more indirect speech act is, the more polite it will be (Kádár & Haugh, 2013). According to Brown (2015), positive politeness (approach based) addressing the hearer's positive face wants by emphasizing closeness and solidarity, while negative politeness (avoidance based) addressing a negative face wants for distance, deference, and freedom from impositions. These two types of politeness intend to satisfy the interlocutor's face wants. Lastly, one may choose not to go on doing the FTAs. A speaker can abandon the FTAs completely when the risk of damaging a hearer's face is too great.

The choice to perform or not to perform the FTA indicating the kind of relationship is possessed among interlocutors. However, Johansen (2008) argued that the underlying desire was to maintain a good relationship between them. One of the shortcomings of the 'face' concept is that the concept cannot be applied to all cultures

since the 'face' acceptability varies from one person to another and the influence of social factors may also vary from one culture to another. Brown and Levinson's theory of politeness has been challenged and criticized since it is based on Anglo-European concepts of politeness and it does not consider cultural variation. Eelen (2001) criticized that their politeness strategy had the impression that speakers were only polite in order to fulfill their personal goals (p. 128).

Claims also refer to Brown and Levinson's politeness theory as a way of understanding the universal principle of politeness. Studies on politeness in western cultures often contrast with other concepts and studies of politeness in non-western cultures. In some cultures where face is regarded as a "regulatory principle promoting conformity with established norms" (Terkourafi, 2007, p. 319), politeness is mainly related to a role of social group in each aspect of social interactions. Brown (2015) stated, "Negative face, in particular, considered as wants for freedom from imposition, appears entirely too embedded in Western individualism to sit well with conceptions of face in some other (e.g., East Asian) cultures" (p.328). The model speaker proposed by Brown and Levinson (1978, 1987) cannot reflect the concept of politeness in Asia, where the people valued group norms in their interaction. According to Ogiermann (2009), "this conceptualization of politeness is reflected in the languages spoken in those cultures, many of which have grammaticalized politeness forms" (p.14). As collective cultures, for instance, Japanese and Chinese regard social interaction as highly affected by social attributes belong to a society (Lebra, 1976; Mao, 1994). The cultural variation in concepts of face in Japanese or Chinese is determined by social norms or judgements of the community rather than individual choices. However, Kasper

(1990) made the point that the theory did not really explain politeness phenomena universally. When taking contextual factors into account, speakers interpret contextual information differently according to their specific cultural factors involved in the languages (Cheng, 2005).

Despite such criticism, Brown and Levinson's (1987) work has contributed to serve as the theoretical framework for most studies conducted in cross-cultural pragmatics over the years, including the present study. In applying Brown and Levinson's model, it is expected to help the results of this study in analyzing thanking formulae in regards to politeness strategies employed in the given contexts. Specifically, by using thanking as the speech act under investigation, the present study attempts to examine whether Indonesians' strategies in employing thanking conform to Brown and Levinson's framework of politeness. According to them, expressing thanks was categorized as a face-threatening act, in which the speaker acknowledged a debt to the hearer, and thus, threatened speaker's negative face. Besides, expressing thanks can also threaten the speaker's positive face or even the hearer's negative or positive face depending on how one handles the FTA on performing thanking, as in any other speech acts.

Moreover, in their theory of politeness, Brown and Levinson (1987) also suggested similar factors that influenced the choice of the use of speech act strategies that would be useful in analyzing the present data. According to their claim, speakers anticipated the sum of all these factors in selecting how to produce the speech act in question (p. 78). They emphasized that there were three main variables that are culture-sensitive to be considered as important: power (P), social distance (D), and the

rank of imposition (R). They claimed that the three variables contribute to the weightiness of an FTA on a summative basis. When the speaker thanks the hearer, the R may be equated with the feeling of guilt the speaker has with regard to the hearer (1987, p. 67, 247)

One cannot avoid the power between the speaker and the hearer, i.e., an asymmetric relationship between the speaker and the hearer. An example illustrating this asymmetric relationship would be the power an employer has over an employee or a teacher over a student. Thomas (1995) mainly distinguished between two different types of power: coercive (negative power) and reward (positive power). Additionally, she mentioned three subtypes of power: (1) legitimate power, namely a relationship where one person has the right to request, etc., which determined by person's status, age, role, etc.; (2) referent power, where one person has power over the other person because the other person admires or looks up to that person; and (3) expert power, where one person has expert knowledge within an area which the other person needs. The next factor is the social distance between speaker and hearer, i.e., a symmetric relationship between the interlocutors referring to the degree of closeness between them. Scollon and Scollon (2001, p. 52-53) argued that social distance could most easily be seen in egalitarian relationships, e.g., the relationship between two close friends was classified as 'low distance' (-D) because they had a high degree of closeness. Lastly, Brown and Levinson (1987) argued that speakers consider the ranking of the imposition in a particular culture, i.e., the degree of imposition of the act in the particular culture, to find the appropriate speech act strategy. It refers to the degree of difficulty in the

situation facing by a hearer to fulfill a speaker's desires or demands. In other words, the rank of imposition very much depends on the sociocultural context.

However, some studies criticized these social factors. One of the examples is Yeung's (1997) which examined the formulation of requests in English and Chinese business correspondence to test whether the factors P, D, and S could predict linguistic choice. Brown and Levinson (1987, p. 80) suggested that all three factors had an independent effect on politeness expressions, and that they together had an impact on the choice of politeness level. However, Yeung (1997) found out that only the factor of imposition had a statistically significant impact in the English data and that none of the factors had an impact in the Chinese data. The results showed that the three factors taken as a whole had an effect, but that the effect was not much greater than the size of imposition alone (p. 520). Yeung concluded that Chinese appeared to have a different system for the choice of polite realizations, which is not reflected by Brown and Levinson's factors. Furthermore, criticism was also addressed to the interpretation of the face that it only applied to individualistic cultures and abandoned collectivist society (Ogiermann, 2009).

2.4.2 Politeness studies in Indonesia

Researches on politeness in Indonesian have been conducted by a number of scholars. They have focused on several aspects of politeness, including the cultural concept of politeness in certain local areas and implementation of politeness theories in the use of various speech acts. In Indonesia, the concept of politeness may vary according to each culture since the diversity of its society is inevitable. Barnes (2006)

claimed that collectivism was one of the characteristics of the Indonesian culture. Indonesians cherish values, which related to the existence of social groups, such as harmony, tolerance, mutual assistance (*gotong royong*), and religion (Wirawan & Irawanto, 2007; Sarwono, 1998; Weatherbee, 1966, cited in Sihombing, 2014).

Sukarno (2010) studied the influence of the concept of politeness of Javanese cultures such as *tata krama* (the language styles), *andhap-asor* (humbling oneself while exalting others), and *tanggap ing sasmita* (being able to catch the hidden meaning) to the Javanese people in expressing their speech, including style of speech. He found that the forms and the politeness strategies in their daily conversation were bound by those Javanese concepts of politeness, specifically in the choice of speech style and speech level which can be determined by the age, social status, and degree of intimacy of speakers and hearers.

According to Aziz (2000, cited in Chojimah, 2015), the concept of politeness in Indonesia was constructed from the Principle of Mutual Consideration (*Prinsip Saling Tenggang Rasa*), which consisted of

- a) avoiding using expressions to your interlocutor which you would not like to be addressed to you if you were in his/her shoes; and
- b) using expressions to your interlocutors which you would like to be addressed to you if you were in his/her shoes. (Aziz, 2000, p. 303)

In his further explanation, Aziz explained that the principle contains the following four values:

- a) Harm and Favor Potential; this sub-principle reminds us to be careful in uttering expressions since they are potentially either to harm or favor others.

- b) Shared-feeling Principle; this sub-principle reminds us that our addressee has the same feeling as we do. We are not happy with harmful expressions, and neither do they. We are happy with favorable expressions, and so do they. In consequence, do not state expressions which make you unhappy if the expressions are addressed to you.
- c) *Prima Facie* Principle; this sub-principle stresses the importance of impression in the first sight since it is the point at which our addressee evaluates our politeness manner.
- d) Continuity Principle; this sub-principle suggests that the continuity of our communication is dependent on the present communication. (pp. 303-304)

In other words, Indonesians' politeness concept avoids harmful expressions by emphasizing the empathy toward interlocutors in the interactions, creates a positive impression in the initial step of the conversation, and maintains the communication. In another study, Wijayanto et al. (2013) also described a particular notion underlie politeness in Indonesian, mainly derived from a Javanese context: *sopan santun*. They explained that *sopan* was hearer-oriented politeness that functioned to attend other people's welfare including maintaining their *rasa* (feelings) or respecting their *aji* (self-worth); meanwhile, *santun* signified one's quality of being a Javanese. Similar to some basic understanding of Principle of Mutual Consideration that was mentioned before, *sopan* and *santun* reflect the importance of empathy as well as the maintenance of one's awareness to show manners and behavior which could secure one from negative evaluation or appraisal by others.

Furthermore, Wijayanto et al. (2013) investigated Indonesian learners of

English in the speech act of complaint in relation to the politeness strategies toward interlocutors who had different social status levels and social distances. They found that most complaints tended to be very direct, particularly those addressed to lower-unfamiliar interlocutors. Among Brown and Levinson's politeness strategies, the learners employed bald on record and positive politeness as the most pervasive strategies used across status levels and social distances.

Chojimah (2015) examined the ways Indonesian students in using the speech act of refusal towards offers, invitations, and suggestions to persons having different social statuses. Generally, the data analysis suggested that Indonesians preferred to perform refusal by employing indirect strategies such as criticizing, presenting other agenda, showing a preference, and stating self-limitation. Turning to politeness strategies, the learners dominantly used redressive expressions and wordy refusals. This study claimed that social-status did not influence much to the choice of refusal strategy, but it contributed to the choice of politeness strategies.

Some of those studies in Indonesian's politeness concerned on the use of certain speech acts in regard to the concept of politeness strategy as well as the influence of relationship between interactants. However, studies on politeness strategy involving the expressions of thanking have not been discussed yet. Therefore, the present study aims to elaborate the Brown and Levinson's politeness strategy and the social factors in regard to the influences of the use of thanking strategies by Indonesians. These social variables are considered important in order to determine how the variables correlate with the speakers in choosing the strategies of thanking.

2.5 Research questions

At the end of this chapter, two main research questions are described that will be deprived from the background of the study in Chapter 1 and the review of literature in this chapter. In order to achieve the purpose of study set in the previous chapter, the following questions are aimed to be examined:

The first question: **What kind of strategies of gratitude expressions are realized by Indonesian native speakers in some certain situations?** The purpose of this study is to examine speakers' utterance in the use of thanking routines. Thanking has been selected to be examined in the present study because it is not merely simple speech act that can be used in relatively uncomplicated occasions. In fact, thanking is usually constructed by complex patterns formed by only one strategy or several strategies at once. Besides, this study attempts to investigate thanking formulae in their contexts through the analysis of what kind of expression of gratitude is actually used for saying thanks or for other purposes since it is understood that the notion of gratitude expressions is not always related to a thanking marker. Jautz (2013) stated that such routines could be put to a number of uses. Another intention of choosing this speech act is that thanking is one of the least studied speech acts compared to other speech acts (Ohasi, 2013), such as apologies and requests (Jung, 2004, p. 99; Savić, 2014, p. 42). Nevertheless, the previous studies have rarely focused on how Indonesians practice thanking in their native language.

As stated before, the previous studies have not sufficiently discussed the act of thanking from the perspectives of native speakers. Most of them have concentrated on the comparative study of second language learners on practicing thanking routines and

unknowingly have ruled out the importance of native speakers in the construction of this speech act.

As the next step of Hanami (2014), which was limited to the comparison of identifying the types of gratitude expressions used in Japanese and Indonesian cultures in response to various gratitude situations, the present study aspires to focus on the exploration of Indonesian native speakers. Also, to examine how gratitude expression is reflected in the Indonesian culture is deliberately necessary. In order to find out the rule of thanking in Indonesian and the appropriate ways of the use of thanking, the researcher aims to investigate the Indonesians in perceiving their uses of thanking formulae.

The present study proposes the idea that a more detailed description and explanation of gratitude culture in the use of thanking formulae is expected to be obtained by understanding and comprehending the structure of thanking formulae and its usage in one certain society. Putting this in mind, the present researcher attempts to fill the gap in the literature by contributing to the discussion from the pragmatic point of views of the routines of gratitude expressions in Indonesian and to explain the related aspects of culture applied in the social environment in question. This can point out what is actually realized between the hearer and the addressee in the use of the expression when situations of gratitude emerged.

The second question: **How do the contextual factors determine Indonesian native speakers to use the strategies of gratitude under the concepts of the politeness theories?** Due to the native speakers' experiences within their culture, it is critical in the embodiment of social relationship to acquire the appropriate use of speech acts. Moon (2002) asserted that appropriateness of the speech acts could be observed in

its use of the native speakers. Thus, in terms of gratitude pragmatics, this study examines the structure of the use of gratitude in actual usage of interactions. This includes the discussion as to whether the Indonesian native speakers are sensitive to several social contextual factors to perform strategies of thanking in producing a certain choice of a language used in given contexts. Moreover, the relation between thanking expressions and those contextual factors will be investigated by the background concept of politeness to explore adequate verbal politeness in the use of thanking.

This study addresses each of those questions by providing a thorough description of thanking formulae in the Indonesian language that set out to contribute to the study of pragmatic speech acts. Consequently, this study strengthens the standpoints of native speakers in the exploration of actual patterns of speech acts on thanking.

CHAPTER 3

METHODOLOGY

This chapter describes the methodology of the present study to examine the use of gratitude expressions by Indonesians. It provides the description of the instruments employed and the procedure of data collection, the selected participants, and data analysis.

3.1 Instruments

3.1.1 Various types of instruments of DCTs in pragmatic studies

Discourse Completion Tasks (DCTs) are one of the instruments used in collecting pragmatic data. Generally, DCTs have been acknowledged and known as a widely used speech act instrument in cross-cultural pragmatics study. Basically, a DCT consists of description of certain situations in which the participants respond by using appropriate speech acts. The descriptions in the DCTs vary according to the situation or context provided and what kind of responses required. The situations can be constructed to include all relevant factors to the proposed study in order to correlate with particular strategies.

A great advantage in speech act studies by using DCTs is that the instrument provides sufficiently effective and large samples of varied data within a short period of time (Ogiermann, 2009). Beebe and Cummings (1985) also argued that DCTs were able to control social and situational variables and to collect a great amount of data in a comparatively short time. By using DCTs, the participants have the opportunity to

respond freely to what they would say in a certain situation (Johansen, 2008). Therefore, the researchers can develop the desired situations involving appropriate factors relevant to the themes of the study.

Although it is commonly used and advantageous, the DCTs in the collection of speech act data have also been criticized. Beebe and Cummings (1996) stated that the data obtained from DCTs may (a) differ from actual wording used in real interaction; (b) differ in the range of strategies used; (c) differ in length of responses or the number of turns it takes to fulfill the function; and (d) lack depth of emotion that in turn qualitatively affects the tone, content, and form of linguistic performance (p. 80). Moreover, DCTs offer fabricated situations that do not represent actual events, so that Ohasi (2013) argued that it may reduce the validity of the elicited data. Also, since the DCTs do not take account of the emergence of meaning in interaction, Ohasi added that it was only capable of eliciting a conversational turn of speakers.

Among the use of DCTs in pragmatic studies, the written DCTs are frequently employed and popular as the elicited instrument of speech act production (Woodfield, 2008). Responses to written questionnaires have been shown to “reflect the values of the native culture” (Beebe & Cummings, 1996, p. 75). Although its written form makes the DCTs quick and efficient, the question that inevitably arises when dealing with written data is whether they can be regarded as representative of naturally occurring talk since they do not convey prosodic, e.g., pitch and intonation, nor kinesic features, e.g., gesture, facial expressions, and posture (Ogiermann, 2009).

3.1.2 Using O-DCT to investigate pragmatic studies

In spite of the advantages and disadvantages, the present study has chosen the DCTs as the instrument in order to obtain the target data. According to Jautz (2013), typical methods used to study thanking phenomenon were DCTs or role-plays. However, this study has designated a particular type of DCT, namely the oral DCT (O-DCT). According to Ogiermann (2009), the O-DCT was a type of closed role play, one of the two types of the role play instruments that strongly resemble DCTs in that it provided one-turn responses to described situations. It was explained that role plays could be described as a compromise between naturally occurring data and the DCTs. The O-DCT is considered to be the practicable method of collecting a representative of natural discourse data because it prompts the participants to produce a spontaneous, yet a more accurate speech features of the real life conversation. As it is administered orally to the participants, thus, the O-DCT attempts to collect the oral performance of a certain speech act.

Through the study of Chinese compliments conducted by Yuan (2001), four data-collecting methods have been compared: written DCT, oral DCT, field notes, and natural conversation. The study showed that oral DCT generated a significantly larger number of natural speech features than the written DCT. As a result, Yuan argued that the oral DCTs emerged as close to natural conversation in capturing the use of such features as exclamation particles, repetitions, inversions and omissions. Thus, the oral DCTs were considered by Yuan as a better method than the written DCTs in eliciting natural speech act data. In addition, Eslami and Mirzaei (2014) also found that O-DCT induced longer, more elaborate responses, and more linguistic forms representing

spoken variety of the language than the written DCT. Consequently, the data were expected to be produced longer than in the real-life use of expressions. Oral language allows people to express more natural responses along with the accompanied aspects. Thus, the obtained data approximated natural discourses (Salgado, 2011). In order to minimize disadvantages of DCTs to examine interactional features of speech acts, through O-DCTs the participants of this study were expected to perform a specific role within a certain situation by showing a picture of how they really interact in a more natural fashion of verbal actions.

3.1.3 Pilot study

The O-DCT used in the present study was designed for university students. In the scenarios, the situations were involving material goods, immaterial goods, and interpersonal supports. The content of each scenario developed in the present study was taken from the previous researches, natural observation, and personal experiences. The pilot version of the O-DCT consisted of 19 thanking scenarios containing familiar situations that were most likely to occur in the Indonesian cultures. The situations in the instrument were discussed with three Indonesian native speakers who were graduate students in social and human sciences, i.e., economics, psychology, and international relations, and who were familiar with the terms of the related studies. They confirmed whether each scenario was socio-culturally relevant to the actual events. Twenty Indonesian students studying at Tohoku University in Sendai, Japan participated in the pilot study in order to avoid major errors and unfamiliarity of the contents in the situations of the O-DCT. After giving responses to the instrument, the participants were

asked to give feedbacks of the language usage and the naturalness of the situational contexts of each scenario. Results and suggestions from the pilot study were analyzed and taken into consideration for establishing the final O-DCT. From the results, 15 out of the 19 situations were identified as the most common situations that students may encounter in a daily life at universities in Indonesia. The Indonesian native speakers checked the reliability of the language-content used in the instrument after conducting the pilot study before releasing it to collect the actual data.

In order to examine the influence of social factors on thanking strategy choices, the construction of scenarios for the O-DCT has to include description based on particular combinations of contextual variables. In the present study, all the scenarios varied according to three important variables proposed by Brown and Levinson (1987), namely power (P), social distance (D), and ranking of imposition (R), as mentioned in Section 2.3. They are identified as the three independent and culturally sensitive variables that subsume all the other variables and play a principled role in speech act behavior (Brown & Levinson, 1987; Fraser, 1990, cited in Hudson, Detmer and Brown, 1995, p. 4). According to Blum-Kulka, House & Kasper (1989), it was very common that the scenarios in DCTs specified the social distance and status of interactants (p.13). The situations and the description of contextual factors are presented in Table 3.2.

Quantitatively, the compositions of social factors represented in the 15 scenarios may seem imbalance. However, the scenarios were developed to describe the most familiar situations and interlocutors in Indonesian college life. Therefore, among four different interlocutors, there were at least two scenarios per interlocutor. Due to the fact that the target participants in this study are students, who will mostly interact with their

equal acquaintances in their daily life, the most scenarios dealt with friends (6 situations) as interlocutors.

Moreover, with the O-DCT in this study, the present researcher attempts to find out the concurrence of the three social aspects in the relationship between interlocutors. In the O-DCT, several types of the interlocutors were characterized in which the participants of this study usually encounter in their daily life for any circumstances, i.e., friends, professors, family members, and strangers. All the relationships described in the scenarios were designed based on the combination of equal and unequal power (-P and +P), low and high social distance (-D and +D), and small and great ranking size of imposition of goods, services, or energy required by the hearer to give a favor to the speaker (-R and +R). The further explanation is presented in Table 3.1.

Table 3.1

Definitions of contextual variables

	Definition	+	-
Relative power (P)	The power of the hearer with respect to the speaker. The degree to which the hearer can fulfill the speaker's need due to a rank within an organization, professional status, or the hearer's need to have a particular duty or job	The hearer has higher rank, title, or social position, or is in control of the assets in the situation (e.g., supervisor, manager, president,	The hearer has lower/lesser rank, title, or social position, or is not in control of the assets in the situation (e.g., worker of lesser status, member of organization with lesser status, or salesperson serving customer).

	performed.	customer).	
Social distance (D)	The degree of familiarity and solidarity which two interlocutors share with each other.	The speaker and the hearer know each other very well (e.g., close friends).	The speaker and the hearer know and/or identify with each other. There is an affiliation between the speaker and the hearer; they share solidarity in the sense that they could be described as working toward a common goal or interest (e.g., classmates, coworkers/member).
Ranking of imposition (R)	The expenditure of goods and/or services by the hearer or the obligation of the speaker to perform the act.	Great expenditure of goods, services, or energy required by the hearer to give a favor to the speaker.	Small expenditure of goods, services, or energy required by the hearer to give a favor to the speaker.

Note: The definitions were cited and modified from Hudson, Detmer and Brown (1995, pp. 4-5).

While Brown and Levinson (1987) referred those three social factors on behalf of speakers' perspectives, there is one exception in the present study that power (P) is limited to the circumstance in which hearers take on the main viewpoint. In fact, Ogiemann (2009) claimed that it was difficult to find realistic situations in which they were clearly superior to somebody and which they could identify with. In the case of thanking acts, the researcher argued that the hearers were assumed to have a certain power to agree or refuse to fulfill the needs of speakers whether the speaker's power was higher or lower. However, most of the thanking expressions emerge when the hearers have done giving a favor to the speakers.

Table 3.2

Descriptions of O-DCT situations

No.	Situation	Social variables
1.	It is your birthday. Your friend gives you a gift. You open the gift and find a wristwatch.	(-P); (-D); (+R)
2.	You are about to pay for food in the cafeteria for IDR 15,000, but you just realized that you forgot to bring your wallet. Your friend who is near you at that moment realizes this and immediately lends you some money.	(-P); (-D); (-R)
3.	You are about to get off a bus, then you pay the fare to the driver.	(-P); (+D); (-R)
4.	You suddenly find yourself in a dire situation and you urgently need IDR 1.000.000. You tell your friend about your situation just to find some relief, without expecting that he or she will lend you money. Unexpectedly, your friend instantly offers to lend some money. Your friend invites you to go to the bank together and take the money to be lent to you. You feel reluctant to accept his or her help, but he or she forces you to take the money. You are surprised but are very grateful for his or her help at the same time.	(-P); (-D); (+R)

5.	Your professor calls you into his or her office to give you a book that you need to write your final thesis.	(+P); (-D); (-R)
6.	In a supermarket, the cashier puts your purchased items in a plastic bag after making the payment.	(-P); (+D); (-R)
7.	You rush out to the outside of the classroom and accidentally drop your book. Someone you do not know picks the book and gives it to you.	(-P); (+D); (-R)
8.	You have just bought a new bag. Your friend sees you in campus and he or she says that the bag is nice and suits you well.	(-P); (-D); (-R)
9.	Your laptop does not work optimally because of a virus. Your friend tells you that X could fix the problem. Despite actually knowing X, you are not that close to him or her. When you try to ask for his or her help, he or she is willing to repair your laptop and manage to fix it swiftly. Now your laptop is back to normal.	(-P); (+D); (+R)
10.	You get information about a student exchange program to study abroad. You are very keen to participate in the program. One of the requirements is to submit a letter of recommendation from a professor. You contact your professor, and he or she is willing to provide a letter of recommendation for you. A few days later, your professor gives the letter to you.	(+P); (-D); (+R)
11.	You have just passed the final defense on your thesis. Your friends are excited and congratulate you.	(-P); (-D); (-R)
12.	Before you go to campus, your mother packs a lunch for you.	(+P); (-D); (-R)
13.	It is toward the end of the month, and your saving is dwindling. You ask your parents to send next month allowance earlier than usual. Your parents transfer some money to your account.	(+P); (-D); (+R)
14.	Your sister or brother buys your favorite fried rice for your dinner at home.	(-P); (-D); (-R)
15.	You live far away from your parents. For several days you fall sick and you cannot go to campus. Your friend who knows about your condition comes and brings the needed medicine and food for you.	(-P); (-D); (+R)

Regarding the procedure, the researcher read aloud the instructions as well as the fifteen O-DCT scenarios to every participant individually. Then, the participants listened to the scenarios dictated by the researcher one by one and responded to each situation orally. Each participant completed the test in approximately 15 minutes. The responses of every individual were recorded during the entire session. Test locations were chosen by the participants where they felt convenient. It was expected to create a relaxing atmosphere and to redeem pressure experienced by the participants during the test.

3.2 Participants

The participants in this study were 31 students from two universities in Bandung, Indonesia. They were native speakers of Indonesian coming from different parts of Indonesia to study at Institute Technology of Bandung and Padjadjaran University in Bandung. However, since role plays need to be recorded and the data need to be transcribed, speech act studies based on this type of data tend to involve smaller data bases than those using DCTs (Ogiermann, 2009). Furthermore, some previous studies in interlanguage pragmatics that used role plays or O-DCTs showed the employment of the small amount of participants. For instances, Cohen and Olshtain (1981) used eight oral descriptions in order to collect apology responses from 12 native speakers of Hebrew in their native language, 20 speakers of Hebrew responding in English, and 12 native speakers of American English. In a similar case, 14 native speakers of English and 21 non-native speakers of English participated in Rintell and Mitchell's (1989) study that focused on comparing oral and written DCTs. Furthermore, Burt (2006)

tested 30 Hmong-Americans to see how the pragmatics of the community in a language shift situation took place. Thus, adopting the small numbers of participants from those previous studies, the researcher considered that the small data on O-DCTs were acceptable and reliable.

In this study, the chosen target participants are students to ensure the homogeneity as much as possible with regard to educational backgrounds, social classes or age ranges. It is inevitable that students remain heavily common to be engaged to participate in many studies of various fields in order to fulfill the aim of researches. According to Ogiermann (2009), students were considered as homogenous in terms of education, social class and age. Thus, most studies conducted in cross-cultural pragmatics relied on students, as the most common sample. Students are not only easily accessible and tend to be cooperative, but they also share various practices and represent a group, or a community of practice (Eckert and McConnell-Ginet 1992). Students usually have an interest to participate in a research and to cooperate and allocate their time as research participants.

Before the test began, all the participants filled in a demographic survey containing personal questions regarding their gender, age, and current education in order to ensure the homogeneity of the participants. The information is assumed to have an important influence on the participants' responses. In particular, they were also asked about the use of Indonesian as well as of any other languages, if any, with the use of their estimation to converse the languages during their lifetime. The survey showed that there were backgrounds of several languages spoken by the participants other than Indonesian as their official language. In total, there were six languages appeared as the

other spoken languages, namely Javanese, Sundanese, Minangnese, Palembang, Batak, and Chinese. Those are Indonesians' local languages except for Chinese, which are usually used when the participants communicate with their family members or close acquaintances. The participants in this study were native speakers of Indonesian, regardless of local languages they had possessed. Since Indonesians originally come from various areas where people have their own local languages, it is very common that beside the Indonesian language they also have the ability to use their local languages. This information is useful for the present study since it may help analyze the choice of the expressions used as thanking formulae. All the participants did not differ significantly in terms of age and gender, who consisted of individuals from several ethnic groups in Indonesia.

The data were collected within a month in January 2017. Ages of participants ranged from 19 to 25 years. The university students who regarded as adult participants were chosen because of their level of the pragmatic competence development is considered higher than that of children or adolescents. Young adults are versatile speakers whose conversational and literacy abilities are expected to continue to diversify and become more elaborate with age (Owens, 2008).

In order to obtain the targeted participants, the snowball sampling was used as the method in choosing the participants. Mentioned by Vogt (1999), the snowball sampling is "a technique for finding research subjects where one subject gives the researcher the name of another subject, who in turn provides the name of a third, and so on" (p.368). This method sampling was chosen because the snowball sampling took advantage of the social networks of identified respondents to provide a researcher with

an ever-expanding set of potential contacts (Thomson, 1997). In this study, some participants were asked to introduce other useful potential candidates to participate after being explained the appropriate characteristics for the study. Then, interested participants contacted the researcher to take part in the study and indicated the time to meet for the data collection. In other words, the participants, who are university students, would find other students who met the requirements of the present study. According to Berg (1988, cited in Atkinson and Flint, 2001), this process was based on the assumption that a 'bond' or 'link' exist between the initial sample and others in the same target population, allowing a series of referrals to be made within a circle of acquaintances.

3.3 Data Analysis

In order to analyze the collected data, all the expressions employed by the participants were examined in a total of 465 responses. The collected data were analyzed in terms of structural forms, type of thanking strategies, and interpersonal relation between interlocutors in order to fulfil the purpose of the present study. A coding scheme was developed by drawing on the literature and previous studies on thanking and other speech acts and a natural conversation in relation to the context. Each response was coded into semantic units and classified according to underlying definition of thanking as defined in several previous studies (Aijmer, 1996; Cheng, 2005; Jautz, 2013). Then, all responses were checked by the three native speakers of Indonesians who also checked the translations of the instruments of this study. The descriptive statistics of the responses were employed in the presentation of results.

Each response was listed and carefully put into seven categories of thanking strategies. The present researcher listed the responses of the participants from those responses which contained the most thanking expressions that were commonly used to convey gratitude (e.g., *makasih* ‘thanks’, *terima kasih* ‘thank you’), to the responses which contained the least gratitude (e.g., *ini pak!* ‘here you go’) or even to the condition where the participants did not give any verbal expressions at all. The seven categories developed in the present study were acquired from particular previous studies (Aijmer, 1996; Cheng, 2005; Jautz, 2013), in which some elements that were similar and correlated with the present data were derived to formulate categorization of thanking strategies in Indonesian. By allowing to adjust and to enrich variation of the categories for a comprehensive analysis, it is critical to elaborate a related-number of classifications from several sources of previous studies in order to develop and describe a set of thanking category of the present study.

3.3.1 Thanking strategies

From the data, it clearly shows that Indonesians have some unique characteristics of thanking strategies. Seven thanking strategies were coded for expressions of gratitude in response to a favor related to the situations of material goods, immaterial goods, and interpersonal support: (a) ‘thanking’, (b) ‘grateful or positive feelings’, (c) ‘apology’, (d) ‘joking’, (e) ‘others’, (f) ‘combination’, and (g) ‘no expressions’.

a. 'Thanking'

This category is the most explicit way of thanking because the expressions show the direct acknowledgment of the speaker's gratefulness toward the hearer's favor. The speakers nearly always use this strategy as the easiest thanking expressions to be recognized (Aijmer, 1996) and it becomes the primary categories employed in the thanking classification developed by Aijmer (1996), Cheng (2005), and Jautz (2013). The 'thanking' strategy consists of the following four subcategories:

(a) By using simple words of thanking *makasih* 'thanks' or *terima kasih* 'thank you': Aijmer (1996) and Cheng (2005) specified this subcategory stressing that the use of those thanking words is important to define the strategy.

e.g., *Makasih* 'Thanks'; *Terima kasih banyak* 'Thank you so much.'

(b) By thanking and naming a reason: mentioning a reason of thanking to the hearer is an expanded form of thanking which can be made explicitly by the speaker (Aijmer, 1996, p.45) as the continuation of a direct pattern of thanking. Cheng (2005) named the subcategory as "thanking and stating the favor" which referred to the same examples and definition of naming a reason.

e.g., *Terima kasih atas bantuanmu* 'Thank you for your help.'

(c) By thanking and expressing hope: expressing hope is also a continuation form of expanding what the speaker says after thanking. This strategy is used to express a good hope toward the speaker's goal in the future or a good hope toward the hearer in return for his or her help.

e.g., *Makasih semoga ini bisa berguna buat saya* ‘Thanks I hope it will be useful for me.’

(d) By thanking and naming a reason and expressing hope. This combination of all sub-strategies of thanking appeared in the present study.

e.g., *Makasih ya udah bantuin, semoga ini bisa berguna buat saya* ‘Thanks for your help, I hope this will be useful for me.’

b. ‘Grateful or positive feelings’

Generally, ‘thanking’ and ‘gratitude’ are two terms that essentially coalesce on a single concept. They are used interchangeably, specifically in this study.

According to the *Merriam-Webster Dictionary* (<http://merriam-webster.com>), the attitude toward the benefits that were received by a person differentiates the practical meaning of both terms: ‘thankful’ emphasized on the consciousness of benefits from others, while ‘grateful’ concerned the benefits with appreciation. In other words, strategically, gratitude deals with the speaker’s appreciation or positive feelings toward the object of gratitude (favor) as well as towards the favor giver (hearer) without using thanking words in the expressions. Aijmer (1996) and Jautz (2013) put gratitude into a separate category where they underlined the use of gratitude phrase ‘I am grateful’ as the determinant point. Meanwhile, Cheng (2005) employed the same definition of this category under the different term, i.e., positive feelings. Cheng’s description regarding the ‘positive feeling’ strategy is similar to the explanation of the strategy of ‘appreciation’ in Aijmer’s study. However, the researcher preferred to choose the term ‘positive feelings’ because it was more descriptive in capturing the related

data in this category. Following their works, this strategy is divided into three sub-categories:

(a) By using word of gratitude:

e.g., *Saya bersyukur ...* 'I am grateful ...'

(b) By expressing a positive reaction to the favor giver (the hearer): in this context, the speaker focuses on the one performing the act (the hearer).

e.g., *Kamu baik banget deh!* 'You are so nice!'

(c) By expressing a positive reaction to the object of the favor: the expression is aimed to the given act performed by the hearer.

e.g., *Makanannya enak* 'The food is delicious.'

c. 'Apology'

Cheng (2005) classified apology into one of the thanking strategies, while Aijmer (1996) and Jautz (2013) did not include apology in their categorization of thanking. In some cases, apology is usually used to express the feeling of gratitude as a response to the gratitude situations. According to the present data, there are three sub-categories in the 'apology' strategy:

(a) By using simple apologizing words:

e.g., *Maaf ya* 'I am sorry.'

(b) By stating only the expression of burdensome:

e.g., *Aduh jadi ngerepotin* 'I am such a burden.'

(c) By using apologizing words and stating burdensome:

e.g., *Maaf ya jadi ngerepotin* 'Sorry for being such a burden.'

In particular, Indonesian words of *ngerepotin* or *repot-repot* 'burden' usually functions and translates as an apology. Therefore, (b) and (c) were created to describe the use of Indonesian's phrase of burdensome.

d. 'Joking/irony'

The strategy contained any expressions, thanking or other expressions, which were conveyed in a humorous way of speaking. Jautz (2013) claimed that the speaker played with the concept of gratitude by involving joking senses or with an exaggerated thanking routine to show the hearer that whatever the hearer had said or done was nothing the speaker can be grateful for. She categorized joking as an independent type response of thanking while Cheng (2005) included it into one of the subcategories of the 'others' strategy. The present researcher decided to assign joking as a category because the function of the thanking act is more expressively delivered compare to 'others' strategy.

e.g., *Terima kasih, saya tahu ini bagus dipakai saya kan, haha* 'Thank youu, I know this is good on me, right, haha.'

e. 'Others'

Expressions that do not belong to the above strategies were categorized as the 'others' strategy. The participants uttered 'others' expressions than thanking formulae, the strategy that Grando (2016) referred to stretch of discourse (e.g., responses to previous requests) or new conversational topics (e.g., requests or comments), or to concludes the interaction. There are seven sub-categories in the 'others' strategy classified from the data:

(a) Confirm help: the expression is used by the speaker to make sure the given help is really being given.

e.g., *Kamu beneran minjem saya uang segini banyak?* 'Are you seriously lending me such amount of money?'

(b) Promise (to repay): the speaker is employed the strategy to emphasize indebtedness that must be returned.

e.g., *Saya bakal bayar uangnya secepatnya* 'I will soon return the money'.

(c) Confirm help and promise (to repay): the speaker is not only confirming the help, but also stating the promise to return the help.

e.g., *Kamu beneran minjem saya uang segini banyak? Saya bakal bayar uangnya secepatnya* 'Are you seriously lending me such amount of money? I will soon return the money.'

(d) Here statement: Cheng (2005) mentioned that the speaker, when giving something to someone, often used this statement.

e.g., *Ini, Pak* 'Here it is, Sir.'

(e) Refusing help: this response is expressed when the speaker is not in need of accepting any help.

e.g., *Saya ga perlu plastik, udah bawa* 'I don't need plastic bag, I already have it.'

(f) Small talk: this strategy is used to establish or enhance a social bound between the interlocutors (Cheng, 2005).

e.g., *Iya saya beli tas ini kemarin, lho!* 'Yeah, I bought the bag yesterday, you know.'

f. 'Combination'

This strategy combines thanking strategies with several other strategies occurred in the present study. Aijmer (1996) named this category as compound thanks where the patterns were more or less frequent and more or less fixed with regard to the number and order of the strategies. The 'combination' found in the data is outlined into six subcategories:

(a) Gratitude and apology:

e.g., *Makasih ya maaf ngerepotin* 'Thanks sorry for bothering you.'

(b) Thanking and gratitude/positive feelings:

e.g., *Alhamdulillah, makasih ya!* 'Praise be to God, thanks!'

(c) Thanking and others:

e.g., *Terima kasih, saya akan kembalikan uangnya* 'Thank you, I will give the money back to you' (thanking + promise to repay).

(d) Thanking, apology, and others:

e.g., *Makasih ya maaf udah ngerepotin semoga saya bisa segera balikin uangnya* 'Thanks, sorry for bothering you, I hope I can give the money back to you very soon' (thanking + apology + hope).

(e) Thanking, positive feelings, and others:

e.g., *Makasih ya kamu baik banget kapan-kapan saya traktir* 'Thanks, you are so nice, I will treat you later' (thanking + positive feelings + promise to repay).

g. No expressions

The participants in the present study were given the choice of not giving any expression of thank if they thought it was unnecessary to express thanking

formulae in particular situations. This option was important in this study in order to examine which situations were not considered necessary to be responded with thanking expressions by the participants.

3.3.2 Formal aspects of thanking formulae

In order to investigate which elements precede or follow the thanking routines as modifiers in speech events, three elements were coded and examined:

- (a) alerts, including attention getters (e.g., oh, wow) and naming the benefactor (e.g., *Pak* ‘Sir’, *Bu* ‘Ma’am’);
- (b) intensifiers, including intensifying particles (e.g., *banyak* ‘very much’, *banget* ‘a lot’) and repetition (e.g., *makasih, makasih banget!* ‘thanks, thanks a lot’); and
- (c) response length of thanking, i.e., the number of words was counted as a way of measuring thanking speech in order to know whether there was any effects of the social status and familiarity on the thanking behavior (Cheng, 2005). Forms of responses such as repetition and interjections such as attention getters (e.g., ‘oh’, ‘aduh’, ‘wah’) were counted as a single word.

3.3.3 Situations of the thanking usage

Exploring the use of thanking strategies in relation to the social variables, the analysis aims to find out the influence of the variables in determining how participants expressed thanking formulae according to the situations. It also focuses on the choice of

expressions when the participants use politeness concepts in the given contexts by operationalizing Brown and Levinson's (1978, 1987) approach.

Involving Brown and Levinson's (1987) three social factors in the situations of the O-DCTs, it is investigated how those factors determine the use of thanking expressions toward different interlocutors' social relationships. The findings as to which of the social factors are considered important will be explored. Furthermore, as illustrated in Chapter 2.2, the expressions of thanking may serve a number of different functions in an interaction, which some of them may not merely contain gratitude purposes in a narrow sense. Therefore, it is assumed that thanking routines may not only threaten the speaker's negative face, but also the speaker's positive face or the hearer's positive or negative face, depend on their function and context of use (Jautz, 2013, p. 73). After taking a closer look at the realizations of the use of thanking formulae, it is examined whose face is threatened when thanking expressions are used and which of the politeness strategies proposed by Brown and Levinson (1987) are chosen by the participants in the various contexts.

CHAPTER 4

RESULTS AND DISCUSSIONS

In this chapter, analysis of the result from the collected data of thanking realizations in Indonesian will be thoroughly described, which is followed by discussions of the most important findings. The present study investigates the speech acts of thanking in order to find out the use of the expressions by the native speakers of Indonesian in their language community. The results section is divided into two main parts, which are concerned with the analysis of the strategies of the use of thanking expressions and the situations invoking gratitude where these expressions take place. In the first part, each strategy of thanking used by participants is analyzed and categorized. Meanwhile, in the second part, differences in each situation involving different social variables are highlighted and also examined in regard to the variation of thanking routines. The findings are examined in a more detail at the end of each result section. Followed by consideration of relevancy of some theories and previous studies, an analysis of the present data will be explained.

4.1 Strategies of thanking expressions

Aijmer (1996) indicated that the length and complexity of the gratitude phrase depend on the social situation, so that the occurrence could be repeated, juxtaposed, and appeared in several words (p.17). In other words, it is common to

find gratitude expressions with more than one phrase strategy. According to the data, Indonesians used various strategies in expressing thanking. Participants produced gratitude expressions containing structure utterances that are not merely focusing on gratitude alone. In accordance with Eisenstein and Bodman (1986), the speech act sets for gratitude may also be accompanied by various strategies depending on the situations. They used the term ‘strategies’ as ‘functions’, but in this study the ‘strategies’ will be used.

After examining and classifying the overall frequencies, there are seven thanking strategies categorized on the basis of the collected. Altogether, the data exhibit 465 amounts of responses from the participants. As mentioned in Chapter 3, the strategies consist of seven categories:

- (1) ‘thanking’,
- (2) ‘gratitude or positive feelings’,
- (3) ‘apology’,
- (4) ‘joking’,
- (5) ‘others’,
- (6) ‘combination’, and
- (7) ‘no expressions’.

Table 4.1 provides an overview of the frequencies of occurrence of the strategies. Across all expressions, participating native speakers of Indonesian used the strategy of ‘thanking’ significantly as the most frequent expression in all cases, while ‘apology’ and ‘gratitude or positive feelings’ were used as the two least strategies, respectively. Furthermore, Indonesians used the strategy of

‘combination’ as the second most preferred strategy, followed by the strategies of ‘others’, ‘no expressions’, and ‘joking’ that shared almost the same amount of occurrences.

Table 4.1

Distribution of Overall Strategies of Thanking

No.	Strategy	Percentage (Frequency)
1	Thanking	65.38% (304)
2	Gratitude / Positive Feeling	0.86% (4)
3	Apology	1.08% (5)
4	Joking	4.73% (22)
5	Others	5.81% (27)
6	Combination	17.20% (80)
7	No Expression	4.95% (23)
Total		100.00% (465)

Each strategy has substrategies not only containing simple responses but also involving its complexity. As regards the differentiation of the strategies of thanking formulae, the detail will be explained in the next sections.

As mentioned in the Section 3.2, the participants used the Indonesian language and another language that is commonly used in their lifetime in their responses to the questionnaire. In this study, terms used by participants as strategy of thanking are shown in detail in Table 4.2.

Table 4.2***Terms of Thanking Strategy used by Participants***

NO.	STRATEGY	FREQUENCY
1.	Thanking	304
	Using Word of Thank	249
	Terima Kasih	29
	Makasih	190
	Maacih	1
	Nuhun	4
	Hatur Nuhun	6
	Maturnuwun	2
	Matur Suwun	3
	Kesuwun	1
	Suwun	2
	Thank You	8
	Thanks	1
	Xie Xie	2
	Naming a Reason	31
	Expressing Hope	18
	Naming a Reason and Expressing Hope	6
2.	Gratitude / Positive Feeling	4
	Using Word of Gratitude	1
	Expressing Positive Feeling to Favor Giver	1
	Expressing Positive Feeling to Object	2
3.	Apology	5
	Using Word of Apology	2
	Expressing Burdensome	1
	Using Word of Apology and Expressing Burdensome	2
4.	Joking	22
5.	Others	27

Confirm Help	5
Promise (to Repay)	1
Confirm Help and Promise (to Repay)	6
Here Statement	5
Refusing Help	4
Small Talk	6
6. Combination	80
Thanking and Gratitude / Positive Feeling	7
Using Word of Thank and Gratitude	5
Using Word of Thank and Expressing Positive Feeling to Favor Giver	1
Using Word of Thank and Expressing Positive Feeling to Object	1
Thanking and Apology	36
Using Word of Thank and Apology	10
Using Word of Thank and Expressing Burdensome	8
Using Word of Thank, Word of Apology and Expressing Burdensome	16
Using Word of Thank, Word of Apology, and Expressing Hope	1
Using Word of Thank, Word of Apology, Expressing Hope and Burdensome	1
Thanking and Other	34
Using Word of Thank and Promise (to Repay)	29
Using Word of Thank, Confirm Help and Promise (to Repay)	5
Thanking, Gratitude / Positive Feeling and Other	1
Thanking, Apology and Other	2
Using Word of Thank, Word of Apology and Promise (to Repay)	1
Using Word of Thank, Word of Apology, Confirm Help, and Promise (to Repay)	1
7. No Expression	23

4.1.1 ‘Thanking’

As can be seen in Table 4.1, this category comprised the majority of the ‘thanking’ strategies. Table 4.3 shows that the substrategy ‘using word of thank’ or simple thank is the most used expression by the natives (81.91%), such as *makasih* ‘thanks’ and *terima kasih* ‘thank you.’ It can be seen in Table 4.2 that *makasih* appeared 190 times, which is by far the most used expression, followed by *terima kasih* with 29 times in total. According to the data, some thanking expressions in several local languages also occurred because of the participants’ origins from certain areas in Indonesia, as in Example (4.1) and (4.2). The expressions of *nuhun* and *matur nuwun* originally come from West Java and Central/East Java, respectively. The participants tended to use these expressions in the situations when involving friends or family members, for examples in the Situations 2 ‘small money’ and 12 ‘lunch box.’

(4.1) *Nuhun nanti gue balikin*

‘Thanks I’ll return it later.’ (P5, 2)¹

(4.2) *Matur nuwun, Bu*

‘Thank you very much, Ma’am.’ (P25, 12)

Table 4.3

Frequency of thanking strategies

Strategy	Percentage (Frequency)
Using a simple word of thanking	81.91% (249)

¹ (P5, 2) Participant 5, situation 2

Thanking and naming a reason	10.20% (31)
Thanking and expressing hope	5.92% (18)
Thanking and naming a reason and expressing hope	1.97% (6)
THANKING	100.00% (304)

The participants used 10.2% of the elaborated thanking of ‘naming a reason’ for the speaker’s gratitude emphasizing to acknowledge the help from the hearer. In this strategies, the pattern of a ‘for with a noun’ phrase or a verb phrase (*terima kasih/makasih + atas + NP/VP ‘thank + for + NP/VP’*) is applied. Regarding this construction, one must bear in mind that Indonesian may omit ‘*atas*’ for when uttering gratitude with a reason, thus the pattern becomes *terima kasih/makasih + NP/VP ‘thank + NP/VP’*, as in Example (4.3).

(4.3) *Makasih ya, Pak, (atas) bantuannya*

‘Thanks for your help, Sir’. (P1, 10)

Thanking with ‘expression of hope’ appeared 5.92%. In this case, the utterance contained hope of a good deed that was intended to be delivered either to the speakers or to the hearers. As in Example (4.4), expressing hope after thanking mostly occurred in the situation where the speaker receiving an expected help for recommendation from the professor (Situation 10). The speaker conveyed gratefulness to the hearer as well as hoped that the hearer’s help would give a good contribution to the speaker’s goal in the future. Meanwhile, Example (4.5) shows the speaker expressed a hope toward the hearer (Situation 11). The speaker thanked the hearer(s) for coming and congratulating the speaker on passing the

final defense, then the speaker gave a good luck to them on their upcoming defense.

(4.4) *Makasih ya Pak semoga ini surat rekomendasinya bisa ee bermanfaat dan semoga saya bisa berangkat Pak makasih ya Pak bantuannya*

‘Thanks, Sir, I hope this recommendation letter can be useful and I can go (abroad for the exchange program) thanks to your help.’

(P3, 10)

(4.5) *Thank you ya, cepet nyusul*

‘Thank you, hopefully, you guys can pass the defense soon, too.’

(P12, 11)

(4.6) *Makasih banget ya Bu atas bantuannya, doain ya Bu* ‘Thanks so much for your help, Ma’am, (please) pray for me’. (P26.10)

The least used substrategy, the ‘combination of words of thanking with naming a reason and expression of hope’ appeared in the data with 1.97%.

Example 4.6 shows that the speaker was not only uttering the expression of thanks, but also indicating the hearer’s help and emphasizing the speaker’s request to wish him a good luck, as a continuation of a set of utterance.

4.1.2 ‘Gratitude or Positive feelings’

Generally, the terms ‘thanking’ and ‘gratitude’ are used interchangeably, specifically in this study. In a sense of thanking strategy, thanking and gratitude

are categorized separately since the experience in using those strategies signifies in different ways (see section 3.3.1).

Table 4.4

Frequency of gratitude or positive feelings

Strategy	Percentage (Frequency)
Using a word of gratitude	25.00% (1)
Expressing positive feelings to the favor giver	25.00% (1)
Expressing positive feelings to the object	50.00% (2)
GRATITUDE / POSITIVE FEELINGS	100.00% (4)

As shown in Table 4.1, it was observed that the participants only used this strategy (0.86%). Indonesians used this strategy as the lowest number of all thanking strategies. The Table 4.4 shows that the participants used three types of ‘gratitude or positive feelings’ expressions including the substrategy ‘expressing of gratitude’ (25%), ‘expression of positive feelings to the favor giver’ (25%) and ‘expression of positive feelings to object gratitude’ (50%). Examples (4.7), (4.8), and (4.9) illustrate these differences respectively.

(4.7) *Wah Alhamdulillah dibelikan* ‘Wow all praise be to God, you bought it’. (P21, 14)

‘*Alhamdulillah*’ is an Arabic word meaning ‘all praise be to God’ that commonly used among Indonesian muslims. Simply put, it is a statement of gratitude to God for any gift or good deeds that one has received. As in Example (4.7), the expression means to place the highest honor to God before giving any

gratitude to the favor giver. Even though only occurred one time in this category, this expression also appeared several times in the strategy of ‘combination’ (see Table 4.8).

(4.8) *Kok jago sih?* ‘Why are you so good at it?’ (P4, 9)

(4.9) *Wah, enak!* ‘Wow, this is delicious!’ (P1, 14)

Example (4.8) shows that the speaker expressed a positive reaction to the hearer when successfully repaired the speaker’s virus-infected laptop. Instead of expressing thanking forms, the speaker preferred giving a compliment of the hearer’s ability in fixing the laptop. Meanwhile, Example (4.9) illustrates that the speaker did not give his concern on expressing thank on the hearer’s effort of giving him fried rice, yet he expressed a positive feeling toward the taste of the given food as the object of gratitude.

4.1.3 ‘Apology’

The data suggest that ‘apology’ expressions were used only a few times. This is in accordance with the findings of Wouk (2006) that Indonesians generally use apology terms as requests for forgiveness. In other words, it is unusual to use the apology expression, *maaf*, as a gratitude expression.

Table 4.5

Frequency of apology strategies

Strategy	Percentage (Frequency)
Using a simple word of apology	40.00% (2)
Expressing a feeling of burdensome	20.00% (1)
Using a word of apology and an expression of burdensome	40.00% (2)
APOLOGY	100.00% (5)

Table 4.5 shows that the participants' responses in this strategy were classified into three substrategies with the total of usage appeared five times. The substrategies of 'using a word of apology' (such as *maaf* 'sorry') and 'the combination of using a word of apology and expressing a feeling of burdensome' shared the same percentage (40%), while 'expression of burdensome' appeared only 20%. The word expressions of apology ranged from the word '*maaf*' to English word 'sorry', such as in the Example (4.10) and (4.11).

(4.10) *Ah, maaf tidak perlu, saya akan membawanya dengan tas saya*

'Ah, sorry, I don't need that, I will bring it using my bag' (P19,6)

(4.11) *Sorry sorry ngerepotin*

'Sorry, sorry to bother you' (P20, 7)

In Example (4.10), the speaker tried to be polite by at least expressing his or her simple apology as a refusal toward the offer of a plastic bag in a supermarket, while in Example (4.11), the speaker emphasized the regret for

causing the hearer to pick up the speaker's dropped book along with the expression of burdensome '*repot*'.

(4.12) *Ih nggak usah repot-repot lah*

'Really, you don't have to do that' (P14.12)

In the context of Example (4.12), expressing the feeling of burdensome without any words of apology is still an indicated form of apology since it contains an uncomfortable state of the speaker toward the hearer (the mother of the speaker) who put an effort in making a lunch box.

4.1.4 'Joking'

The present data show that some responses, either contained thanking expressions or any other utterances, are used as a joke. As indicated in Table 4.1, 'joking' is used 4.73% by the participants as responses for thanking formulae.

(4.13) *Oh emang iya, haha*

'Oh, I know, right, haha' (P1, 8)

Table 4.6

Frequency of joking strategies

Strategy	Percentage (Frequency)
JOKING	100.00% (22)

In fact, although there were no words of thank in the utterance, the speaker accepted the compliment by admitting that the bag was indeed nice. This acceptance may be considered as an implicit feeling of thankfulness to avoid a

feeling of shyness or awkwardness to be seen obviously by the hearer toward the compliment.

Interestingly, such a condition also applied to some other responses with the differences emerged in regard of thanking words in use. Some data appear by expressing a slang of thanking words, as in Example (4.14). Even though ‘*maaciw*’ is a slang for ‘*makasih*’, it does not change the sense of gratitude itself. The participant accepted the visit of the hearer who also brought medicines and food to the participant’s room while she fell sick. She confirmed the speaker’s benefaction by saying ‘*Aah buat aku?*’ (Aaw is this for me?), although she was sure those medicines and food were for her. In order to avoid awkwardness felt by the speaker, she made the first attempt in making the atmosphere humorously cheerful. After that, she used the slang word ‘*maaciw*’ to try to act casually friendlily to the hearer.

(4.14) *Aah buat aku? Uuh maaciw*

‘Aww, this is for me? Aww, thanks’ (P31, 14)

(4.15) *Makasih Mba, tapi kenapa kok baik? Hahaha*

‘Thanks, Sis, but why are you nice to me (out of nowhere)?

Hahaha’ (P15, 14)

It was found that there was another case of ‘joking’ containing a word of thanking, as in Example (4.15). This response occurred between the speaker and her older sister who bought her fried rice. Through the audio recording, it indicated that the speaker seemed surprised at her sister’s having bought fried rice. She acknowledged her sister’s kindness by expressing the gratitude, but somehow

still wanted to tease her sister with a joke that was also followed by laughing at her.

4.1.5 'Others'

This strategy contains several expressions that do not belong to the expected thanking formulae as responses. As shown in Table 4.7, this strategy is divided into six subcategories. The table shows that the substrategies 'confirm help' and 'promise to repay' as well as 'small talk' were the most frequently used substrategies in this category. The second most used substrategies were 'confirm help' and 'here statement'. Even though 'refusing help' was insignificantly less frequent than the other four substrategies, it was the third most common substrategy used by the participants. On the other hand, 'promise (to repay)' was the least preferred subcategory to be used by the participants. These expressions were not frequently used as thanking expressions but still emerged as responses to the situations of gratitude.

Table 4.7

Frequency of others strategies

Strategy	Percentage (Frequency)
Confirm help	18.50% (5)
Promise (to repay)	3.70% (1)
Confirm help and promise (to repay)	22.20% (6)
Here statement	18.50% (5)
Refusing help	14.80% (4)

Small talk	22.20% (6)
OTHERS	100.00% (27)

In Example (4.16), the speaker ‘confirmed the help’ that the hearer offered to lend the speaker some large amount of money. At first, she was hesitating in accepting the money, so she needed to confirm whether the hearer really was fine with it. After making sure the hearer’s intention, the speaker agreed to take the money.

(4.16) *(Pertama) Ini seriusan mau minjemin? soalnya kan emang ga ada tujuan dari awal buat minjemin, tapi kalo emang ini ya saya juga butuh gitu duitnya, yaudah oke deh pinjam dulu ya duitnya*
 ‘(Firstly) Are you serious lending me some money? Actually, I did not have any intention to borrow your money, but I know I need that, if that’s the case, I will borrow your money’ (P3,4)

In the Example (4.17), the hearer complimented the speaker’s new bag. Instead of expressing other responses, the speaker came up with talking about when and where he bought it. According to Cheng (2005), this substrategy was used to establish or enhance a social bound with the interlocutor (p. 48). The speaker tries to expand the conversation into more intense with other parties. Even though we do not know what will happen next, this kind of response may lead to more detail information regarding the bag.

(4.17) *Iya kemarin gue beli di suatu tempat*
 ‘Yeah, I bought it somewhere yesterday’ (P11, 8)

When borrowing some money, as in Situation 3 and 4, 3.7% of the responses show that the subjects tended to convince the hearer with the use of the substrategy ‘promise to repay’, as in Example (4.18). Otherwise, in response to the same situation, the participants also combined several times the substrategy ‘confirm help and promise to repay’ (see Example [4.19]).

(4.18) *Wah entar diganti ya!*

‘Wow, I’ll get (the money) back to you later!’ (P13, 2)

(4.19) *Ini nggak apa-apa nih, beneran? Ya udah nanti gue ganti ya secepatnya*

‘Seriously? Okay, I’ll pay it back to you as soon as possible’

(P12, 4)

The substrategy ‘here statement’ is often used when one gives something to someone (Cheng, 2005). In Example (4.20), the situation was described when the speaker gave money to the bus driver, followed by a short statement confirming the payment to the driver.

(4.20) *Ini pak uangnya*

‘Here is the money, Sir’ (P12, 3)

(4.21) *Gak usah teh bawa kantong sendiri*

‘I don’t need that, Sis, I bring my plastic bag’ (P6, 6)

Refusal was also one of the substrategies in the ‘others’ category that occurred when the speaker was not in need of accepting any help. As in Example (4.21), when the cashier offered a plastic bag for the bought items in a

supermarket, the speaker refused to take the offer because he already had his own bag.

4.1.6 ‘Combination’

This strategy was the second most commonly used by the participants. Looking into the strategy, Indonesians have the tendency to combine several strategies of thanking into a set of utterances in one response. The data show that thanking expressions were commonly used with other expressions in the situations of gratitude. The expressions are classified into five subcategories consisting of combination of two to three strategies, as can be seen on Table 4.8.

Table 4.8

Frequency of combination strategies

Strategy	Percentage (Frequency)
Thanking and gratitude / positive feelings	8.807 (7)
Thanking and apology	45.00% (36)
Thanking and others	42.50% (34)
Thanking, gratitude / positive feelings and others	1.30% (1)
Thanking, apology, and others	2.50% (2)
COMBINATION	100.00% (80)

The present data show that the subcategory ‘thanking and apology’ is the most preferred choice for combinations (45%), as in Example (4.22). In line with the previous study, Hanami (2014) found out that the combination between thanking and apology is the most used and commonly found in daily

conversations of Indonesians. This is usually realized by uttering either apologize or gratitude expressions first. Whether the apology or the gratitude takes the form first, Indonesians convince that both feelings need to be shown to the hearer. The substrategy ‘thanking and others’ is the second common used strategy in combining thanking and strategy of others (42.5%) while the combination of ‘thanking and promise (to repay)’ is the most common expressions in regard to this substrategy, such as in Example (4.23). The response combined thanking with the promise to treat (perhaps to buy some meals) the other party because the person has helped repair the laptop as a repayment.

(4.22) *Waduh, sorry ngerepotin, tapi makasih banget karena udah dibawain obat*

‘Oh, my god, sorry to bother you, but thanks a lot for bringing me some medicines’ (P20, 15)

(4.23) *Wah makasih ya nanti gua traktir karena udah benerin laptop gua*

‘Whoa, thanks, I will treat you since you have repaired my laptop’ (P20, 9)

The category ‘thanking and gratitude or positive feeling’ displayed 8.8% in the data. The expressions given by the participants were not merely any thanking words expressed to the giver (hearer), but also mostly co-occurred with a gratitude feeling to God by uttering ‘Alhamdulillah’ (see Example [4.24]). It

means to express gratefulness to the hearer as well as to God for whatever a good deed happened to the speaker.

(4.24) *Alhamdulillah, makasih ya!*

‘All praise be to God, thanks!’. (P29, 9)

Moreover, the least used substrategy consisted of two preferences in this category involving utterances of combination of three strategies. Firstly, ‘thanking, apology, and others’ combined two times (2.5%), as in Example (4.25). It indicated that the speaker wanted to give his or her gratitude; however, at the same time, the speaker felt a burden toward the hearer who lent certain amount of the money. Therefore, the speaker expressed apology as well as made a promise to pay the money back soon to convince the hearer that he or she felt indebted.

(4.25) *Terima kasih banyak, maaf nanti akan saya ganti secepatnya*

‘Thank you very much sorry I’ll return it you ASAP’ (P19, 2)

(4.26) *Alhamdulillah, tapi ini seriusan nih, boleh dipinjem dulu? Iya makasih ya, nanti kalau udah ada uang gue ganti ya*

‘Praise to God but seriously can I borrow this? Thanks I’ll return it you when I have money’ (P26, 4)

Secondly, the strategy ‘thanking, gratitude or positive feeling, and others’ as shown in Example (4.26), appeared only once (1.3%) across all responses. In the example of the latter, the hearer conveyed gratitude to God ‘*Alhamdulillah*’, followed by confirming ‘*seriusan nih, boleh dipinjem dulu?*’ (seriously can I borrow this?), thanking ‘*makasih*’, and promise to repay the help ‘*kalau ada uang gue ganti*’ (I’ll return the money), in response to the situation of borrowing a large

amount of money. In this sense, the speaker tried to emphasize the gratitude and to make an impression that he or she is a trustworthy person in returning the help (i.e., money).

4.1.7 ‘No expressions’

Expressions of thanking may be sometimes considered unnecessary, which depends on interlocutors and situations. Sometimes, the speakers may feel that they do not need to deliver thank to the hearers. The participants of the present study were also informed that they could opt out the responses if they felt pointless to give any thanking responses toward some certain situations. As shown in Table 4.1, the strategy ‘no expressions’ occurred 23 times in total (4.95%). Mostly, the ‘opt out’ strategy were expressed in the Situations 3 (4 times) and 6 (6 times), which deal with public services.

Table 4.9

Frequency of no expressions strategies

Strategy	Percentage (Frequency)
NO EXPRESSION	100.00% (23)

4.1.8 Formal aspects of thanking formulae

In the present study, there are two types of modifiers of formal aspects of thanking formulae that mainly appeared in the data, namely ‘alerts’ and ‘intensifiers’. The length of thanking will also be measured as another formal aspect that is important to the analysis. The data show that Indonesians used quite

frequently both modifiers in most of the strategies. Alerts have the main function to draw the hearer's attention to the ensuing speech acts and as a signal of interpersonal relationships (Blum-Kulka et al., 1989). The use of intensifiers in thanking formulae commonly occurs in the interactions. Through intensifying gratitude, speakers indicate how grateful they are for whatever benefits were received. The length of thanking responses was various according to the counted words of each response on the gratitude situations.

In the present study, alerts are divided into two subcategories: 'attention getters' and 'naming the benefactor.' Meanwhile intensifiers are also classified into two parts: 'intensifying particles' and 'repetition.' Details will be explained in the following sections.

4.1.8.1. Alerts

Table 4.10 shows that alerts are commonly found with expressions of gratitude in the present data. Across all the situations, the alerts were mostly used to create the conversation more livelily and friendlily. In the case of attention getters, the total use of 40.46% responses is found in the data. The use of *wah*, indicating the speaker is feeling delighted toward something good (the meaning is equivalent with the expression 'wow/whoa'), is by far the most frequent expression used in the data set with 28.46%, as in Example (4.27).

(4.27) *Wah enak nih nasi gorengnya*

'Wow, this fried rice is yummy' (P7.14)

As many as 11.38% *oh iya* ‘ah yes’ appeared as the second most used expressions, followed by 8.94% ‘eh’ occurs in all cases, and *ih* (in this sense similar with ‘aww’ as exclamation of sweetness) and *waduh/aduh* (the meaning may correspond with ‘oh my god’ in order to emphasize various emotions) sharing the same percentage in 8.13%. In addition, there are other eleven types of ‘attention getters’ appearing many times (see Table 4.9). The data suggest that the Indonesians in this study tended to expressively use an attention getter in the situations involving friends as the interlocutors indicating enthusiasm as an effort to build friendly relationships.

Naming the benefactor as the other subcategory is used 59.53% of all cases in 14 ways (see Table 4. 9) with the use of *Pak* ‘Sir’ (the shorter version of *Bapak* ‘Father or older male adult’) is the most frequent expression for 37.02% of the data, as in Example (4.28).

(4.28) *Makasih ya Pak bantuannya*

‘Thanks for your help, Sir’ (P1, 10)

Another example is seen in Example (4.29) when the speaker used *Mbak* ‘Sis(ter)’ or *Mas* ‘Bro(ther)’ to the cashier. Those naming are usually used for young women or men either in a family or a community who are older than the speaker. Interestingly, even though the speaker might not sure how old the cashier was, she still called the cashier with *Mbak*.

(4.29) *Makasih Mbak (udah pergi)*

‘Thanks, Sis (then I go)’ (P3, 6)

Table 4.10*Alerts types*

No	Alerts					
	Attention Getters			Naming the benefactor		
	Benefactor	Frequency	Percentage	Benefactor	Frequency	Percentage
1	Wow	2	1.63%	Ibu/Bu	37	20.44%
2	Ih	10	8.13%	Pak	67	37.02%
3	Wah	35	28.46%	Mas	4	2.21%
4	Oh	8	6.50%	Mbak	19	10.50%
5	Eh	11	8.94%	Bro	16	8.84%
6	Wuih	9	7.32%	Mang	1	0.55%
7	Waduh/Aduh	10	8.13%	Pah	5	2.76%
8	Ya Ampun	2	1.63%	Ma	20	11.05%
9	Yeay	5	4.07%	Mi	1	0.55%
10	Aak	4	3.25%	Ayah	1	0.55%
11	Oh Iya	14	11.38%	Bang	5	2.76%
12	Ah	6	4.88%	Name of the persor	2	1.10%
13	Asyik	1	0.81%	De	2	1.10%
14	Eee	5	4.07%	Teh/Teteh	1	0.55%
15	Uh	1	0.81%			
	Total	123	100%	Total	181	100%

In the context of this subcategory, it can be assumed that Indonesians tend to use a variety of types of addressing the benefactor in order to show respect in conversation. Besides, explicitly naming the benefactor among friends with casual forms also indicates friendliness, as in Example (4.30).

(4.30) *Makasih Bro*

‘Thanks, Bro’ (P1, 2)

As a next step in the analysis, it is also examined how the spread of alerts in the responses of each situation. The results are summarized in Table 4.11.

Table 4.11

Alerts across situations

Situation	Alerts	
	Attention Getter	Naming the Benefactor
	Percentage (Frequency)	Percentage (Frequency)
1	13,82% (17)	1,66% (3)
2	8,94% (11)	2,21% (4)
3	0% (0)	14,36% (26)
4	7,32% (9)	0,55% (1)
5	3,25% (4)	15,47% (28)
6	0,81% (1)	9,94% (18)
7	7,32% (9)	3,31% (6)
8	14,63% (18)	0% (0)
9	9,76% (12)	1,66% (3)
10	0,81% (1)	16,57% (30)
11	9,76% (12)	1,10% (2)
12	2,44% (3)	14,92% (27)
13	0,81% (1)	13,26% (24)
14	8,94% (11)	3,87% (7)
15	11,38% (14)	1,10% (2)
Total	100% (123)	100% (181)

In fact, ‘attention getters’ are favored especially in the Situation 8 ‘new bag’ (14.63%) and the Situation 1 ‘birthday gift’ (13.82%), while in the Situation

3 ‘bus,’ no ‘attention getters’ appear in the responses. The results for ‘naming the benefactor’ found in the data show that the Situation 10 ‘recommendation letter’ is the most preferable situation for Indonesians to use this kind of alerts (16.57%). On the contrary, the data also show that the participants do not use ‘naming the benefactor’ at all in the Situation 8 ‘new bag.’

4.1.8.2 Intensifiers

Generally, 78.03% of the substrategy ‘intensifying particles’ occurred significantly in the data (see Table 4.12). The use of intensifying particles contains 12 variations. ‘Intensifying articles’ such as *banyak* ‘very much’, ‘a lot’, or ‘so much’ are found almost half of the total occurrence as the most frequent intensifiers in thanking (57.28%) and mostly used to intensify *makasih*, as in Example (4.31). It has to be noted that *banyak*, if combined with *terima kasih* (e.g., *terima kasih banyak*), is equal with the English form of ‘thank you very/so much’, but if it is used with *makasih* (e.g., *makasih banyak*), the meaning will be more casual and similar to ‘thanks a lot or thanks so much.’

Table 4.12

Intensifiers

Intensifiers		
Intensifying	Frequency	Percentage
Intensifying Particle (intensified by adverbial expressions of degree)	103	78.03%
Terima Kasih Banyak	18	13.64%

Makasih Banyak	40	30.30%
Makasih Banget	24	18.18%
Nuhun Pisan	1	0.76%
Hatur Nuhun Pisan	5	3.79%
Hatur Nuhun Banget	1	0.76%
Thank You Banget	3	2.27%
Thanks Banget	1	0.76%
Matur Suwun Sangat	2	1.52%
Maacih Banyak	1	0.76%
Makasiih	4	3.03%
Terima Kasiih	3	2.27%
Repetition	17	12.88%
Intensifying Particle and Repetition	12	9.09%
Total	132	100%

(4.31) *Makasih banyak bu, doakan saya bisa dapat beasiswanya ya*

‘Thanks so much Ma’am, (please) pray for me to get the scholarship’ (P10.10)

Banget ‘so much or a lot’ is also almost half times used in the thanking expression and usually used in an informal way (28.15%). In the present data, Example (4.32) shows *banget* is often used with *makasih*.

(4.32) *Wah makasih banget Pak bukunya udah saya cari-cari*

‘Wow, thanks so much, Sir, I’ve been looking for that book’
(P8, 5)

Other modifiers appear in the data are prosodic thanking which stress the expressions by rising the tone, such as *makasiih* in Example (4.33), indicating

that the speaker's happiness or pleasant feeling in accepting a gift. As the data obtained orally, this kind of intensifier is possible to occur.

(4.33) *Makasiih suka banget*

'Thaaanks, I like it so much' (P8, 1)

The other substrategy of intensifiers is 'repetition' in which thanking expressions are repeated by using two or more of these expressions or combining the expressions with intensifying particles. This repetition was commonly used by the participants in order to indicate how thankful they were for the hearer's help. Such cases of repetition are found 21.96% of all cases.

(4.34) *Wah makasih banyak ya makasih juga udah bantuin*

kemarin-kemarin

'Whoa, thanks a lot, thanks, (you guys) helped me all of this time'
(P6.11)

(4.35) *Makasih ya Pak ya untuk surat rekomendasinya, ya terima kasih*

*juga untuk bantuannya, karena ini sudah sangat membantu saya
untuk mendaftar program ini*

'Thanks Sir for your recommendation, also thank you for your
help because this (recommendation) really helps me to apply the
program' (P27, 10)

Example (4.34) described some friends who came to congratulate the speaker on passing the final defense, while Example (4.35) was the situations where a professor gave a recommendation letter. The first example shows the use of 'repetition' with 'intensifying particles' and the latter displays repetition of two

times of the thanking expressions. Both examples illustrate the use of repeated gratitude with the impression of the second expression of gratitude is functioning to emphasize the first and strengthen the speaker's gratitude.

Table 4.13 has been set up to provide description of the specific construction of intensifiers according to each situation. The use of 'intensifying particles' in Situation 9 'laptop' (16.48%), Situation 4 'big money' (14.29), and Situation 10 'recommendation letter' (13.19%) is most often found, while the least use of it can be found in the Situation 3 'bus', Situation 8 'new bag', Situation 12 'lunch box', and Situation 14 'fried rice', with the same percentage (1.10%). Generally, the 'repetition' is the most frequently used intensifier in the Situation 10 'recommendation letter' and Situation 11 'final defense,' which share the same number of appearances (20.69%), and 5 'borrowing book'(17.24%), while the repetition does not appear at all in the Situation 2 'small money', Situation 3 'bus', Situation 8 'new bag', Situation 14 'fried rice.' Furthermore, a combination of 'intensifying particles and repetition' is the least used intensifier found in the data. This combination can be found mostly in the Situation 11 'final defense' (33.33%) and Situation 4 'big money' (25%). In addition, in most of the situations, this combination of intensifier prefers not to be used by the participants.

Table 4.13*Intensifiers across situations*

Situation	Intensifier		
	Intensifying particles	Repetition	Intensifying particles + Repetition
	Percentage (Frequency)	Percentage (Frequency)	Percentage (Frequency)
1	10.99% (10)	3.45% (1)	8.33% (1)
2	5.49% (5)	0.0% (0)	0.0% (0)
3	1.10% (1)	0.0% (0)	0.0% (0)
4	14.29% (13)	13.79% (4)	25.00% (3)
5	8.79% (8)	0.0% (0)	0.0% (0)
6	0.00% (0)	0.0% (0)	0.0% (0)
7	2.20% (2)	17.24% (5)	0.0% (0)
8	1.10% (1)	0.0% (0)	0.0% (0)
9	16.48% (15)	10.34% (3)	16.67% (2)
10	13.19% (12)	20.69% (6)	8.33% (1)
11	8.79% (8)	20.69% (6)	33.33% (4)
12	1.10% (1)	3.45% (1)	0.0% (0)
13	5.49% (5)	3.45% (1)	0.0% (0)
14	1.10% (1)	0.0% (0)	0.0% (0)
15	9.89% (9)	6.90% (2)	8.33% (1)
Total	100.00% (91)	100.00%(29)	100.00%(12)

4.1.8.3 Length of Thanking

In this section, the length of thanking is measured according to the total number of words in each response. The number of words is an indicator of how formulaic (i.e., short) as opposed to verbose respondents are in their expressions of gratitude (Cheng, 2005).

Table 4.14

Length of thanking

Situation	Average	Max	Min
1	5	18	1
2	8	18	2
3	3	8	1
4	17	57	3
5	7	16	1
6	3	14	1
7	4	12	1
8	4	12	1
9	8	23	2
10	10	25	1
11	7	26	1
12	3	9	1
13	6	21	2
14	4	13	1
15	7	18	2

The data in Table 4.14 show that the participants tended to employ shorter responses when they encountered people from public services such as a bus driver and a cashier, as in the Situations 3 ‘bus’ and 6 ‘supermarket’. The participants used approximately three to four words in responding to the assigned situations. Conversely, longer thanking appeared in the Situations 4 when participants were involved in borrowing big money (17 words) and in the Situation 10 when they asked a recommendation letter to their professor (10 words).

4.2 Discussion: Realization of thanking strategies

The previous section has investigated and analyzed the realizations of thanking formulae in the Indonesians' conversational acts of thanking. In this section, the interpretations of the result findings will be discussed. The discussion is constructed by the major topics and findings in attempts to answer the research questions of the present study. Moreover, relevant theories and previous study findings will also be reviewed in order to develop and elaborate the present results into more comprehensive description on the concept of thanking formulae in the use as communicative acts of thanking.

The first part of this discussion will present the entire thanking strategies used by participants in gratitude situations. The purpose is to expose general tendencies in the collected data to illustrate more details of the native speakers' speech act behavior of thanking. The second part, the use of elements of modifiers and the length of the thanking expressions, will be further explained.

The present study employed the O-DCT as a data elicitation method of the native speakers of Indonesian. By using the method, this study showed that the various responses of thanking strategies and its linguistic choices reflect appropriateness of its natural speech. This supports Chang's (2006) study that by using voice-recorded data, an O-DCT provided the information concerning the emotion, pronunciation, and intonation in the responses, which cannot be collected by using a written DCT.

4.2.1 Thanking strategies of Indonesians

The collected data in this study distinctly show a variety of responses that categorized into the seven classification of thanking strategies. Following Hanami (2014), Indonesians tended to use a variety of expressions of thanking in different gratitude situations. The findings of the present study indicate that among all thanking strategies, the participants chose ‘thanking’ as the most preferred strategy, followed by the strategies of ‘combination’, ‘others’, ‘no expressions’, ‘joking’, ‘apology’, and ‘gratitude or positive feelings’. Considering these strategies, one can say that the Indonesians have diverse ways of expressing gratitude in terms of the use of thanking formulae in the daily routines. In addition, thanking in Indonesian is not only realized by simple forms such as *makasih* and *terima kasih*, but in many cases it is also followed by any other speech acts such as apologizing and promising while sometimes forming lengthier expressions, as can be seen in most of the thanking strategies. Thus, according to the data, Indonesians used more compound thanking than the simple expressions. This finding has so far confirmed the claim proposed by Eiseinstein and Bodman (1986) that thanking expressions were usually conveyed in shorter forms and those were also often preceded by or followed by other strategies or speech acts depending on the contexts.

As the most used strategy occurred in most situations, the frequencies of ‘thanking’ strategy show differences in the expressions of thanking that can be related to the formality involved in the contexts of use. The use of *makasih* as the most frequently used expression in the data is considered to be less a formal

expression of gratitude, while *terima kasih*, the second most used expression, is said to be a more formal expression used in formal contexts. In the subcategories of ‘thanking’, simple thanks, such as *makasih* and *terima kasih*, are the most common expressions appear in the data. Significantly, Indonesians preferred to use *makasih* rather than *terima kasih* (see Table 4.2). According to Rini (2014), the use of *makasih* demonstrated informality while speakers intended to minimize distance with hearers implying intimacy between them.

In addition, in other subcategories of the ‘thanking’ strategy, Indonesians used a number of elaborated thanking: naming a reason, expressing a hope, and the combination of naming a reason and expressing a hope. For some participants, expressing words of thanking, i.e., *makasih* and *terima kasih*, accompanied by naming a reason for one’s gratitude is a way of particularizing certain acts of gratitude. Jautz (2013) stated that by naming a reason explicitly along with any expression of gratitude aimed to show appreciation to a situation-specific expression of one’s personal gratitude (p. 102). Besides, some responses also showed that, for example, when receiving some help or being congratulated, the speakers gave an expression of hope to the hearers after simple thanks. In fact, it is quite common for Indonesians to give an expression of hope to the giver in order to show that the goodwill given to the recipient hopefully will bring the goodness to the recipient as well as to the giver. This can be seen in the Examples (4.4) and (4.5). The findings show that the participants used these elaborated thanking forms when facing the situation of asking a professor for a recommendation letter and being congratulated for passing the final defense. The

other parties of these situations may be regarded as persons who had spent their time specifically on the purposes of the speaker's personal benefits. The responses toward those situations indicate that the speakers are grateful for the given help from the professor and the kindness from their friends who came to the important event of the speaker's life.

Along with the 'thanking' strategy, 'combination' is the second most used strategy by the participants. Expressions classified into this category are the combination of two or three strategies of thanking. The data show that the two most used substrategies of combination are 'thanking and apology' and 'thanking and others (promise to repay)'. Those specifically appeared in the situations regarding money ('small', 'big', and 'transferred money' situations) and an unexpected favor from the other party ('laptop' and 'visiting the sick' situations). When dealing with money-related situations, the thanking responses tended to be followed by apologetic expressions (see Example [4.22]). Some other responses also show their thankfulness by combining it with the promise to repay the borrowed money (see Example [4.23]). The use of those strategies in the money situations may suggest that Indonesians identify money as a sensitive subject. In this case, since the students have not become well established financially, there are more reasons for anyone to be embarrassed about borrowing some amount of money. Indonesian college students still get monthly income from their parents with different ranges of the financial background. Therefore, when borrowing certain amount of money, especially big money, it is possible that the speakers have put a burden to the hearers for lending the money because the hearers have to

spare their money for the speaker's sake. Moreover, even though the speakers feel thankful, at the same time, they feel sorry for causing such a trouble to the hearers. Besides, they also try to convince the hearers that the money will be returned as soon as possible, knowing that the hearers must be in need to use it in a near future.

According to Jautz (2013), the use of more than one thanking form within one turn had an intensifying effect (p.85). The speakers wanted to intensify how the hearers have been such some good favor givers. Therefore, by expressing the combination of several strategies indicates that the speakers sensed not only thankful but also other specific feeling(s). Additionally, combination between strategy of 'thanking and apology' is the most preferred expression in the data, such as *makasih ya, maaf ngerepotin* 'thank you, sorry to trouble you'. Actually, this kind of expression can be often found in daily conversations. For Indonesians it is scarce to say only apologetic expressions in the gratitude situations; hence, an apologetic expression is usually appeared together with any gratitude expression (Hanami, 2014). Those situations can be perceived by Indonesians as burdensome to the hearer and caused the speaker to feel indebted toward what the hearer has done, yet the speaker feels grateful since the hearer is willing to give a help at the same time. It appears that thanking and apologies have close relationship. Coulmas (1981) found that the common element between apologies and gratitude in Japanese was the concept of indebtedness. Expressions of thanks convey the speaker's indebtedness as a recipient of a benefit, while apologies express the speaker's indebtedness to the hearer for having performed a beneficial action

(which may be disadvantageous for the hearer) on behalf of the speaker.

Nevertheless, this concept can be used to explain the use of the strategy of combination of thanking and apologies in Indonesian.

Furthermore, the findings show that the use of the ‘apology’ strategy in this study was one of the least preferred expressions by the participants. This expression tries to assert that the speaker’s feeling toward the hearer is dominated by the feeling of indebtedness. This can be seen in the situation of the speaker asking the parents for monthly allowance when the current savings are running short, as in the following examples:

(4.47) *Duh maaf ngerepotin, maaf cepet habis, bulan depan nggak akan boros deh*

‘Oh, sorry to give you a trouble, sorry I’ve run out (the money), next month I will manage the money better’ (P13, 13)

Contrastively, Wouk (2006) stated that it was very unusual that Indonesians expressed an apologetic expression toward a certain gratitude situation. Therefore, according to the present study, when apology is realized in certain gratitude situations, it is more common for Indonesians to use the expression by combining it with thanking expressions, as mostly occurred in this study. It is important to mention that another finding was observed that apology was only appeared two times as a refusal strategy (see Example [4.10]).

The ‘others’ strategy, in general, contained expressions that were not expectedly used as gratitude expressions but emerged as responses to the situations of gratitude. In this category, almost all substrategies were equal to be

used as preferred expressions, such as ‘small talk’ and ‘confirm help and promise to repay’ as the two most commonly used substrategies. ‘Small talk’ mostly occurred in the Situation 8, when the speakers were complimented of having a new bag. The speakers responded by talking about the bag, for example when the speakers bought the bag. Instead of expressing thanks for being praised, the speakers are likely to hide their flattered feeling by continuing to talk about any topics related to the bag, which can lead to a broader topic of conversation. Meanwhile, ‘confirm help’ appeared in regard to confirming the hearers’ help in lending the speaker some small amount of money, e.g., *ini ngga apa-apa uangnya (dipinjem)* ‘is it really okay (if I borrowed your money)?.’ As a sensitive issue, borrowing some amount of money from someone else may be considered as a shameful event for some people. By conforming the hearers’ help, the speakers perhaps show their uneasiness and try to convince whether the hearer is really meant with the intention of lending the money.

Interestingly, these realizations were ignored in Cheng (2005) since this strategy appeared insignificantly among Chinese and Americans. On the contrary, in the present study, regardless of the contexts, the ‘others’ strategy may be perceived as an ‘irrelevant’ thanking formula since it does not contain any thanking phrases or gratitude sense. However, one can argue that these kinds of expressions implicitly signified the aim of the speaker in order to maintain the interactions with the hearer. The speaker also tried to keep maintaining balance of the ongoing conversation by showing an attitude of politeness. The participants who used these expressions tried to convey their feelings in other forms of

spontaneous expressions that can still be regarded as appropriate responses toward the hearers.

The participants who opted out their response to some gratitude situations perhaps perceived those situations as those that did not trigger grateful feelings. This is in accordance with Watkins et al. (2003) that “a grateful person may not experience grateful feelings at any given moment, but he or she will be more likely to experience gratitude in particular situations” (p.432). In other words, not all people perceive certain situations in the same ways; thus, one cannot judge some people as ungrateful. Another explanation of the reasons why some participants refrained from using a thanking strategy or chose to opt out is that they may consider the size of imposition to be too small (Johansen, 2008).

Eisenstein and Bodman (1986) reported that some of the participants in their study said that they would not express gratitude if the hearer did the beneficial deed in a routine manner as a part of their job (p.171). This may explain why in the present study the ‘no expressions’ strategy happened most in the situation of ‘cashier’ and ‘bus.’ The findings suggest that when the cashier puts the speaker’s groceries into a bag and the bus driver carries the passengers, the participants tended not to give any responses of having publicly served as they also tried to mark an end of conversation. It may also indicate that they perceived both cashier and driver simply did their routine jobs. As Jung (1994) noted that when no responses occurred between strangers, speakers may think that this kind of favor is a ritual.

Moreover, there were a few thanking expressions that have been categorized as joking. This strategy may have specific characteristics that do not

always contain thanking words in the utterance. Thus, the expressions can only be used in a humorous way. According to Jautz (2013), joking in this sense was the expression of ridiculing or playing with the concept of gratitude to show the hearer that what he or she has said or done is nothing grateful for the speaker. Since the data of the present study obtained orally, it can be shown that some expressions, including the expressions that are used jokingly usually have distinct prosody, such as laughter responses and humorous utterances. Those kinds of reactions can only be verified when the data were voice-recorded.

The findings show that most of the participants tended to put a sense of joke mostly in response to the situation where the speakers were being complimented on having a new bag. Some of the participants also used this strategy when their family members bought fried rice for them. In the ‘new bag’ situation, it is clear that the interlocutors are friends, while in the ‘fried rice’ situation the speaker and the hearer are siblings. When speakers used thanking routines jokingly as in Example (4.13), it can be assumed that the conversational partners have known each other. Apparently, doing a humorous response is not something that can be done without concern. Humor can only be understood by the audience who share relevant background information (Flamson and Barret, 2008) where speakers tended to make a joke in specific context with those who have similar social backgrounds. Moreover, according to Leech (1983), when one said jokingly to another, it was a sign of familiar relationship, so that he or she established and maintained a bond of familiarity as well as solidarity. In line with Leech, Jautz (2013) also stated that joking functioned as a friendly remark

between interlocutors. Hence, knowing that this strategy occurred with those who have familiar relationship, the results may suggest that Indonesians' preferences for using the strategy of 'joking' have to do with the purpose of assuring minimal distance between interlocutors.

Besides, the data show that the very least used thanking strategy by Indonesians in this study is the 'gratitude or positive feelings' strategy. This strategy was considered different from the 'thanking' strategy because it deals with the speaker's appreciation or the speaker's positive feelings toward the object of gratitude (favor) and also the favor giver, without the use of thanking words in the expressions. Appearing only four responses in the data, the findings show that instead of expressing positive feelings or gratefulness to the favor giver, only one participant expressed the feeling of gratitude to God by saying *alhamdulillah* because the main giver of all deeds is God, according to the Islamic point of view. In fact, even though it appeared one time, this expression is a typical expression to express gratefulness among Indonesians since the majority of Indonesians are muslims.

4.2.2 The use of formal aspects of thanking formulae

Furthermore, the present study also analyzed three of the optional elements of modifiers: alerts, intensifiers, and length of thanking. The findings show that thanking expressions are realized by adding some modifiers into utterances. The modifiers are categorized as optional since those can (or cannot) occur before or after the thanking routines in speech events (Jautz, 2013). The

results show that the participants used modifiers frequently on thanking formulae. By using these modifiers, speakers may expect hearers to be more convinced by their expression of gratitude. These elements function to strengthen the utterance to be more polite (Aijmer, 1996, p.35), since putting these elements in an expression lifts a mere formula such as thanks from its routinization to some degree (Norrick, 1978, p. 285).

In the appearance of alerts, the participants highly preferred to use the subcategory 'naming the benefactor' rather than 'attention getters' because it relates closely to the power or to the social status of interlocutors. Calling the addressee with honorifics dominantly occurred in the data, especially when the opposites were strangers (a bus driver and a cashier) and older people (a professor and parents). For example, when talking with a professor, Indonesians will only use a general address of *Pak* 'Sir' without mentioning his name or title. In fact, it is a general custom that Indonesians never address their professors or teachers (older people) merely by the name. According to Forshee (2006), Indonesians became uncomfortable if they were asked to drop the formal titles when talking to them, as they then felt disrespectful and unsure of their relationship to those with whom they were speaking. The use of alerts indicates that alerts are also employed to show recognition of the social role and to signal social relationship (Cheng, 2005). Therefore, the use of alerts for Indonesians seems tightly related to the representation of polite forms in their daily conversations.

Looking at the present data, the use of naming is more concerned with how to make thanking expressions more polite, yet to show the expressions more

personal by capturing attention of the hearer during conversation. How polite we choose to be not only reflects how close we feel to a person but also helps create or maintain the feeling of closeness or distance (Stephan and Liberman, 2010). Accordingly, Indonesians perceive a social status as an important aspect to be emphasized through the use of naming. Moreover, in accordance with Cheng (2005), when using addressing terms, the speaker intends to accommodate the notion of respectfulness, attitudinal warmth, and modesty toward others. Besides, the findings suggest that the frequent use of address terms aims to make a clear intention of the illocutionary act of thanking.

The data show that Indonesians also frequently used ‘attention getters’ specifically in the beginning of the utterance and in some specific situations. An attention getter serves to call others’ attention to what is to come and functions to bring into focus the rest of the utterance (Barrios-Lech, 2016). The most common expression in the data was *wah* ‘wow’ which was often used by the Indonesians in the situations when they receive an unexpected help or gift, which is regarded by Ogiermann (2009) as an initial expression of a sign of surprise. Fortunately, the use of the O-DCT allows to measure the type of attention getters functioning in Indonesian, examining from the intonation given in the expressions. The results may suggest that speakers use attention getters as strategy to notify the forthcoming act or utterance to hearers as a spontaneous response toward a given situation. Relating to that, Indonesians’ use of attention getters is contrastively different from what Wierzbicka (1985) had pointed out. According to her explanation, exclamations (another term referring to an attention getter) in English

are “a conventional device aimed at ‘being nice’ to the addressee rather than any spontaneous and unrestrained outburst of the heart” (p.163).

Another way of modifying gratitude expressions is the use of intensifiers, where the subcategory of ‘intensifying particles’ was used significantly compared to ‘repetition’. Generally, the results indicate that routinized expressions of thanking, such as *terima kasih banyak* ‘thank you very much’ and *makasih banget* ‘thanks so much’, are indeed common among Indonesians. The use of intensifying particles, such as *banyak* ‘very much or a lot’ or *banget* ‘so much’, makes a simple thank (*makasih* or *terima kasih*) more special (Jautz, 2013, p.100) and more polite (Leech, 2007, p.174) in order to reinforce gratefulness of the thanking utterance. Additionally, ‘repetition’, a way of intensifying one’s gratitude, was also found in this study. A repetition involves one’s gratitude by combining two or more thanking routines, or it can be repeating the same thanking word two or more times. Jautz (2013) claimed that such a way of intensifying could be interpreted as making the gratitude stronger (p.102), since explicitly repeating thanking expression specifies the expression of a more personal gratitude and appreciation to what the hearer has been done to the speaker. Nevertheless, when we look at the total frequency of occurrence of intensifiers, whether those were used in a formal or informal way, the essence of the usage is not getting functionally different.

One way to measure the length of speech, including thanking, is to count the number of words used per response (Cheng, 2005). The results clearly show that the situational factors of interactions and the interlocutors may determine the

length of thanking expressions. Thanking tended to be shorter when the speakers were making interactions with public persons, (i.e., a bus driver and a cashier). The participants tended to use lengthy speech of thanking in some situations. Interesting findings show that the participants would mostly express longer expressions of thanking when they are in conditions related to a sensitive issue of borrowing some large amounts of money and when dealing with people who are more respected and have a greater position or power. When the situations involve some unfinished businesses with acquaintances, in which the interlocutors have to be in touch soon to settle in for the business, the data show that the speakers tend to combine more strategies into complex responses, not only simple thanks.

Meanwhile, they used simple and short responses when interacting with a bus driver and a cashier. The data suggest that when Indonesians interacting with people from public services doing routinized work, they produce shorter realizations toward thanking situations. Accordingly, for conversations to occur in a short length of time with strangers, there are no reasons for the interlocutors to make the conversation longer than it should be. Regarding this condition, Johansen (2008) stated that “there would be natural for the interlocutors to go their separate ways after a dialogue” (p.111), since their concerns have been accomplished at that moment.

4.3 Strategies of thanking by situations

One of the main points that have been analyzed in this study is the use of thanking strategies according to the situations where it took place. In general, the

responses of the native speakers of Indonesian to the certain given situations in this study tend to show similarity of the characteristics in choosing the strategy. The data show that the thanking strategies were chosen as the influence of social variables engaged in the situations. Moreover, the natives show that differences may apply in the selection of thanking strategies on each situation. Table 4.13 displays the frequency of strategies used in each situation by Indonesians. ‘Thanking’ is the most frequently used by the participants in most of the given situations (65.38%), except for the situations ‘small money’, ‘big money’, and ‘visiting the sick’ where ‘combination’ is the most frequently used strategy. Besides, ‘joking’ is used 3.23% higher than the thanking strategy in the situation ‘new bag.’ Overall, following the ‘thanking’ strategy, 17.20% of the Indonesians used ‘combination’ as the second most preferred strategy, followed by 5.81% of ‘others’, 4.95% of ‘no expressions’, and 4.73% of ‘joking’ where the participants used it less. Unlike those strategies, the strategies of ‘apology’ and ‘gratitude or positive feelings’ were employed only a few times, with the total of 1.08% and 0.86%, respectively.

Table 4.15

Frequency of use of strategies by situations

Situation	Thanking	Feelings		Apology	Joking	Others	Expressions		Total
		Gratitude/Positive					No		
1	28	0	0	0	0	3	0	31	
Birthday gift	90.32%	0.00%	0.00%	0.00%	0.00%	9.68%	0.00%	100.00%	
2	11	0	0	1	7	12	0	31	
Small money	35.48%	0.00%	0.00%	3.23%	22.58	38.71%	0.00%	100.00%	

						%			
3	22	0	0	0	5	0	4	31	
Bus	70.97%	0.00%	0.00%	0.00%	16.13	0.00%	12.90%	100.00%	
						%			
4	10	0	0	0	4	17	0	31	
Large money	32.26%	0.00%	0.00%	0.00%	12.90	54.84%	0.00%	100.00%	
						%			
5	24	0	0	0	0	5	2	31	
Borrowing a book	77.42%	0.00%	0.00%	0.00%	0.00%	16.13%	6.45%	100.00%	
6	20	0	2	0	3	0	6	31	
Supermarket	64.52%	0.00%	6.45%	0.00%	9.68%	0.00%	19.35%	100.00%	
7	27	0	1	0	0	3	0	31	
Dropped a book	87.10%	0.00%	3.23%	0.00%	0.00%	9.68%	0.00%	100.00%	
8	12	0	0	13	5	0	1	31	
New bag	38.71%	0.00%	0.00%	41.94%	16.13	0.00%	3.23%	100.00%	
						%			
9	22	1	0	0	0	8	0	31	
Laptop	70.97%	3.23%	0.00%	0.00%	0.00%	25.81%	0.00%	100.00%	
10	24	0	0	0	0	6	1	31	
Recomm. letter	77.42%	0.00%	0.00%	0.00%	0.00%	19.35%	3.23%	100.00%	
11	28	0	0	0	1	1	1	31	
Final defense	90.32%	0.00%	0.00%	0.00%	3.23%	3.23%	3.23%	100.00%	
12	24	0	1	0	1	2	3	31	
Lunch box	77.42%	0.00%	3.23%	0.00%	3.23%	6.45%	9.68%	100.00%	
13	20	0	1	1	1	8	0	31	
Transferred	64.52%	0.00%	3.23%	3.23%	3.23%	25.81%	0.00%	100.00%	

money								
14	19	3	0	4	0	0	5	31
Fried rice	61.29%	9.68%	0.00%	12.90%	0.00%	0.00%	16.13%	100.00%
15	13	0	0	3	0	15	0	31
Visiting the	41.94%	0.00%	0.00%	9.68%	0.00%	48.39%	0.00%	100.00%
sick								
Total	304	4	5	22	27	80	23	465
	65.38%	0.86%	1.08%	4.73%	5.81%	17.20%	4.95%	100.00%

In the following sections, it is further examined how the native speakers of Indonesian used the strategies in the fifteen situations of the present study. This section also presents each situation involving the influence of social factors on the choice of the used strategies, namely the power relationship between the interlocutors (P), the social distance between them (D), and the ranking of imposition (R). Therefore, it is also important to explore those social variables in correlation with the use of particular strategies in the present situations. Additionally, the seven thanking strategies will be described per situation in a more detail since their responses to each situation are stimulating.

4.3.1 'Birthday gift' situation

The strategy of 'thanking' is the most prominently used in response to accept a birthday gift making up 90.32% of all cases (Table 4.13). The intensifiers and alerts were used as many as 10 to 15 responses in the data, respectively. When accepting a birthday gift, the participants mostly tended to express thanking with the 'attention getters', such as *wah*, as an expression of pleasant surprise.

Additionally, there were participants who intensified their thanks, in this case, by repeating the thanking word. Example (4.36) illustrate the strategies in this situation.

(4.36) *Waah makasih, makasih banget*

‘Woow thanks, thanks so much’ (P20, 1)

The other responses used in this situation are ‘combination’ (9.68%). Two out of three responses occurred with the combination of ‘thanking and positive feeling.’ The speaker gave the hearer a thanking, but also it was followed with complimenting the object of gratitude itself (gift). In some responses, the participants also made a longer sound to intensify their feeling of gratitude and happiness as in Example (4.37).

(4.37) *Wooo makasih, (kadonya) bagus bangeeet*

‘Woow thanks (the gift is) sooo nice’ (P23, 1)

This ‘birthday gift’ situation describes that the relationship of the speaker toward the hearer is equal as a friend that is categorized as low power (-P) and small distance (-D) and (+R). The imposition is defined as (+R) since the hearer is considered to have a big effort (i.e., time and perhaps money) to provide a gift for the speaker.

4.3.2 ‘Small money’ situation

In this situation, ‘combination’ is the most used strategy with 38.71% of all cases, which is 2.23% slightly higher than the thanking strategy (see Table 4.13). Since the situation dealt with the hearer who was lending some small

amount of money, there was a specific strategy in using combination found in the data. The strategy was mostly the combination between ‘thanking and others’ (specifically substrategy ‘promise to repay the money’), as can be seen in Example (4.38).

(4.38) *Makasih yah nanti diganti uangnya, soalnya ketinggalan, ingetin ya ingetin pokoknya, takutnya lupa*

‘Thanks I will return the money because I left the money (perhaps at home), please remind me (of it) okay, I’m afraid I forget (to return the money)’ (P22, 2)

Besides, the ‘others’ and ‘joking’ strategies also appeared in the data, as many as 22.58% and 3.23%, respectively. ‘Confirm the help and promise to repay,’ one of the substrategies of ‘others’, is the most frequently used in this situation. When offered some money, the participants tended to confirm to the hearer whether it was all right to borrow the money and followed with the promise to pay the money back (see Example 4.39).

(4.39) *Boleh pinjem uang nggak? Aku lupa nggak bawa dompet, sepuluh ribu aja, aku bayarnya nanti-nanti ya, ingetin ya*

‘Can I borrow your money? I forgot to bring my wallet, only 10.000 IDR, I’ll return it later, (please) remind me (to return the money)’ (P27, 2)

In the situation where the hearer lends some ‘small money’ to the speaker, it is shown that the imposition is relatively small (-R) since the money being borrowed is reasonably small (15.000 IDR is equal to ¥ 150). Besides, the

relationship among interlocutors describes as friends with low power (-P) and small distance (-D).

4.3.3 'Bus' situation

The data show that in the 'bus' situation, where the speaker gave a bus fare to the driver, 70.97% participants used a simple, short, and quick thanks *makasih* mostly followed by naming the benefactor *Pak* since the driver is usually an adult man (see Example [4.40]).

(4.40) *Makasih Pak*

'Thanks, Sir' (P5, 3)

In Figure 4.3, 12.90% of the participants chose to opt out in response to this situation. They preferred to leave the bus without saying anything. The strategy of 'others' was also used (16.13%), especially the substrategy 'here statement,' as in Example (4.19). In fact, the response of *ini Pak uangnya* 'here is the money, Sir' commonly appears in Indonesian when someone hands something without expecting the other party to give necessary response onto this kind of strategy.

The relationship between the interlocutors in this situation can be described as low power (-P) and great distance (+D) with relatively small imposition (-R). The power between the speaker and the driver is assumed to be comparably small since their interaction is mutual for each other. Since it is mutual, Johansen (2008) argued that between customers and service providers, in the case of the speaker and the driver, there is no evident difference in power

between the interlocutors. Customers need to get a ride to wherever they are going, so that they use public service to achieve their goal. Meanwhile, at the same time, a driver needs to carry passengers as the responsibility of doing his work. Basically, a customer and a driver have mutual relationship in order to fulfill their needs.

4.3.4 'Big money' situation

In this situation, the speaker borrows a big amount of money because he or she urgently needs it. The frequent expressions appear 54.84% by combination of 'thanking and others' (mainly with promise and apology) with the responses mostly used 'intensifiers' and 'attention getters' appearing 17 times (see p. 107), as in Example (4.41), to emphasize the feeling of indebtedness. It may reflect the fact that lending some big money emerging stronger feeling of burdensome and indebtedness. Besides, other responses used in this situation are the strategies of 'thanking' (32.26%) and 'others' (12.90%) (see Table 4.13).

(4.42) *Hah, seriusan? Aduh maaf ya jadi ngerepotin, tapi makasih banget, tapi beneran cepet diganti deh. Aduh, maaf banget ya jadi ngerepotin, tapi makasih banget ya, makasih banget ya, makasih banget ya*

'What, seriously?' Oh my God, sorry for troubling you, but thanks so much, but (I am going to) pay it back to you as soon as possible. Oh my God (I am) really sorry for troubling you, but thanks so much, thanks so much, thanks so much' (P23, 4)

The relationship between the interlocutors referred as friends, with low power (-P) and small distance (-D). However, the imposition is categorized as (+R) since the money involved here is much bigger than in the situation of ‘small money’, where the hearer required to give the speaker 1,000,000 IDR (¥10,000). Specifically, the data show that the participants tended to give longer responses in this situation than in the ‘small money’ situation. It is in line with finding of Eisenstein and Bodman (1986) that the situations in which the participants felt especially indebted or overwhelmed the speakers tended to produce longer expressions of gratitude (p.171).

4.3.5 ‘Borrowing a book’ situation

As in Table 4.13, some participants (16.13%) gave responses to this situation using the ‘combination’ strategy, specifically, ‘thanking and promise’ to return the book to the professor, as can be seen in Example (4.43). Interestingly, two respondents did not give any responses in this kind of situation (6.45%).

(4.43) *Ya, makasih Pak, nanti seminggu lagi kalau sudah selesai saya kembalikan*

‘Yes, thanks, Sir, I’ll be returning the book within a week after’

(P20, 5)

The hearer in this situation is a professor, who has a higher position than the speaker (student). Since they are familiar with each other, thus their relationship is categorized as high power (+P) and small distance (-D). The size of

imposition can be characterized as small (-S) assuming that the professor is familiar with the book, thus, the book is quite easy to be looked for.

4.3.6 'Supermarket' situation

The responses toward this situation are similar to the 'bus' situation. Most participants used only simple thanking (64.52%) with the use of naming the benefactor, such as *Mbak*, which appeared 18 times (see p. 105). In this situation, the 'no expressions' strategy was chosen as the second most used responses by the participants (19.35%) (see Table 4.13). This kind of strategy in the same situation also occurred in the previous study conducted by Johansen (2008). He found that some native speakers of American English chose to opt out indicating that they would not say anything at all to the cashier if the cashier simply did his or her job.

Also, the 'others' strategy was used in terms of refusal substrategy towards the offer of a plastic bag (9.68%), as shown in Example (4.20). A rather similar strategy of refusal was also used in the strategy of apology but followed by the word of apology *maaf* (6.45%) (see Example [4.10]).

This situation is described as -P, +D and -S. The power between the cashier and the customer is assumed to be relatively small. As Johansen (2008) claimed that there was no evident difference in power between the cashier and the customer. Such contexts, however, have proved controversial in a pragmatic research where service encounters are classified as both equal and unequal role constellations (Spencer-Oatey, 2000, pp. 32–33). In one sense, the customer has power over the cashier because the customer is entitled to a service that the

cashier is expected to provide. On the other hand, the cashier has a power over the customer in a sense that without the cashier's help, the customer may have difficulty to fulfill his or her expected needs. The distance is clearly shown that both are strangers interacting due to social needs, while the size of imposition is classified as small since the cashier is doing his or her routines in serving customers.

4.3.7 'Dropped a book' situation

Table 4.13 shows that simple thanking is the most preferred strategy in this situation where the hearer picked up the dropped book that belonged to the speaker (87.10%). Additionally, the strategies of combination of 'thanking and apology' were used as the least preferred expressions by the participants (9.68% and 3.23% respectively). 'Attention getters' (9 responses), such as *oh iya* 'ah, yes' and *eh*, were used to indicate a little surprise to the dropped book that was picked up by someone else. Intensifiers are also used 7 times as spontaneous responses, such as repetition of *makasih*, as in Example (4.44).

(4.44) *Eh makasih, makasih*

'Eh thanks, thanks' (P24, 7)

Even though they may affiliate as a classmate of one of the classes, the interlocutors are categorized as relatively strangers in this situation with (-P) and (+D). The imposition in terms of picking up the dropped book is quite small (-R) since the kind of effort can be spontaneously triggered by anyone in doing the action.

4.3.8 'New bag' situation

As in Example (4.13), when the speaker's new bag was complimented by the hearer (41.94%), 'joking' is the most frequently used strategy, slightly higher than the use of 'thanking' strategy (38.71%). In fact, joking is commonly used among Indonesians when they accept a compliment. The participants tended to give an explicit joke in exchange to the compliment, either by using the expression of thanking or joking alone (see Example [4.45]). Eisenstein and Bodman (1986) argued that this kind of responses was used "to make light of the potentially embarrassing situation" (1986, p.171). In addition, the combination and no expressions strategies are also used as many as 16.13% and 3.23% (see Figure 4.8).

(4.45) *Iya dong keren kan*

'I know this is awesome right' (P9, 8)

The senses of joking expressions were judged and obtained according to the oral responses that play with joking intonation when the speaker delivers the expressions. Eighteen out of the 31 responses, the use of 'attention getters' were dominated, such as *oh iya* 'really?' (in this case, the meaning of this attention getter is different than other *oh iya* usage), as in Example (4.46). Even though the speaker used the word '*makasih*', it was categorized as a joke since the intonation was caught as teasing.

(4.46) *Oh iya, makasih ya*

'Really? Thanks'

The relationship between interlocutors in this situation is described as low power (-P) and small distance (-D). Both are friends with the imposition given by the hearer was classified as small (-R).

4.3.9 ‘Laptop’ situation

The ‘thanking’ strategy is most commonly found in response to this situation (70.97%), followed by the ‘combination’ strategies (25.81%) (see Table 4.13). Also, the dominated combination occurred between ‘thanking and apology’, such as *makasih banyak, maaf ngerepotin* ‘thanks a lot, sorry for troubling you.’ On the other hand, as the least preferred strategy, ‘gratitude or positive feelings’ appeared one time (3.23%), as in Example (4.8).

(4.47) *Wuuuuh keren banget, makasih yaa, thank you banget udah mau nolongin*

‘Wooow (you are) awesome, thanks, thanks a lot for helping (me)’. (P23, 9)

As can be seen in Example (4.47), alerts and intensifiers were often appeared in this situation. Alerts of ‘attention getters’ are commonly used as many as 12 responses, such as *wah* or *wuih*, indicating amazement or admiration of the speaker to the person who repaired the laptop. In addition, almost half of the participants (18 responses) used intensifiers when stating thankfulness to the hearer.

The relationship between interlocutors may connect through a friend who befriends the one repairing the speaker’s laptop. However, the relationship status

still be regarded as a stranger. Thus, the interlocutors are categorized with low power (-P) and high distance (+D). The imposition in terms of repairing a laptop is considered big (+R) since repairing a laptop needs certain amount of time and effort from the hearer.

4.3.10 'Recommendation letter' situation

In this situation, the participants used 'thanking strategy' (77.42%), 'combination' strategy (19.35%), and 'no responses' (3.23%) (see Table 4.13). Similar to the 'borrowed book' situation, almost all participants used alerts of 'naming the benefactors' (*Pak* or *Bu* 'Sir or Ma'am'). Besides, the use of 'intensifying particles' in their strategies is also found (*terima kasih/makasih banyak* 'thank you very much/thanks so much') to emphasize the speakers' gratitude to the professor for writing a recommendation letter (see Example [4.48]).

(4.48) *Makasih banyak pak semoga ini ke depannya bisa bermanfaat bagi saya*
'Thanks so much, Sir, I hope this will be useful for my future'
(P 24, 10)

Almost similar to the 'borrowed a book' situation, the relationship between the professor and the student is categorized as (+P), (-D), and (+R). The power in the relationship of professor and student is great. The distance between them is categorized as small since it is considered very common to ask recommendation of the professor who really knows the students. Furthermore, the

size of imposition is considered great because the professor, who must be quite busy, needs some effort, time, and energy writing a recommendation.

4.3.11 'Final defense' situation

Table 4.13 shows that 90.32% of 'thanking' responses appeared as the most frequently used strategy, while the least used strategies shared the same amount of percentage of 3.23% by the strategies of 'others', 'combination', and 'no expression.' It is indicated that the thanking expressions, as in Example (4.49), were asserted by emotional responses, perhaps happiness feeling of passing the final defense as well as being congratulated by friends. In addition, seven out of all participants were not only giving thanks to the hearer but wishing him or her luck following the speaker's step on passing the exam (see Example (4.50)).

(4.49) *Aaaak, makasiih banyaaak*

'Aww, thanks so muuuch' (P5, 11)

(4.50) *Thank youuu, mudah-mudahan kalian cepet lulus juga ya*

'Thank youuu, I hope you guys can pass the exam soon, too'

(P23, 11)

Similar to the situation of 'new bag,' the relationship between the interlocutors in this situation is categorized as friend that can be said to have low power (-P), small distance (-D), and small imposition (-R). However, even though in this setting the speaker was complimented by the hearer, the response was completely different compared to the 'new bag' situation. The participants did not

express thanks as joking responses since this situation was perceived as a well-deserved situation to be grateful.

4.3.12 'Lunch box' situation

As shown in Table 4.13, the most common used strategy in this situation was thanking (77.42%). As can be seen in Example (4.51), almost all responses in this situation used alerts of 'naming the benefactors' such as *Bu (Ibu)*, *Mah (Mamah)* 'Mom (Mother)' referring to their mother who prepared the lunch box for the speaker. There were only a few occurrences of 'no expressions' (9.68%), 'combination' (6.45%), and the least used strategies, 'apology' and 'others', which share the same percentage (3.23%).

(4.51) *Makasih Bu*

'Thanks Mom' (P18, 12)

The relationship of the interlocutors in the situation is mother and her daughter or son, in which the social variables can be classified as high power (+P), for the position of parents in Indonesian culture is considered to have the highest degree. The distance is categorized as small (-D) since in the parents and children relationship, they can still quarrel, but at the same they may build their bonds by sharing each other's stories. Besides, in the present study, the size of imposition is described as small (-R) because it can be assumed that it is mother's daily routine to prepare food for the member of her family, including making a lunch box for her children.

4.3.13 ‘Transferred money’ situation

In this situation, the most frequently used strategy was ‘thanking’ (64.52%), along with ‘combination’ (25.81%), and followed by ‘apology,’ ‘joking,’ and ‘others,’ which shared the same percentage (3.23%), as can be seen in Table 4.13. Almost similar to the ‘lunch box’ situation, the participants mostly used ‘naming the benefactors’ in response to the expressions delivered to his or her parents, such as *Pah* or *Mah* ‘Dad or Mom’. There were also some thanking expressions delivered in local languages appearing insignificantly (5 times), as in Example (4.52), the expression of thanks was delivered in the Javanese language.

(4.52) *Matur suwun sangat ngih Bu*

‘Thank you very much, Mom’ (P19, 13)

The description of the variables in this situation is almost similar, namely high power (+P), small distance (-D), and a great size of imposition (+R). The situation is different compared to the ‘lunch box’ situation since in this case the participants asked their parents to transfer some amount of money, perhaps a big amount of money. Therefore, the responses were more various and rather longer compared to the situation of ‘lunch box.’

4.3.14 ‘Fried rice’ situation

Frequency of the ‘thanking’ strategy is the highest occurrence in this situation (61.29%). Besides, ‘no responses’ appearing in all situations as the second most used strategy (16.13%), followed by ‘joking’ (12.90%), and ‘gratitude or positive feelings’ (9.68%). The responses in the data also show that

alerts of ‘attention getters’ are often used by the participants, such as *wah*, indicating a pleasant surprise of being bought fried rice.

In this situation, the relationship between the interlocutors is stated as siblings, with low power (-P) and low distance (-D). The imposition can be relatively small (-R) since something being bought is common street food in Indonesia and somewhat inexpensive. Also, the expressions were relatively simple and short, as in Example (4.53).

(4.53) *Wah makasih ya*

‘Wow thanks’ (P11, 14)

4.3.15 ‘Visiting the sick’ situation

Even though it is slightly higher than the ‘thanking’ strategy (41.94%), this situation is more dominated by the strategy of ‘combination’ (48.39%), mostly between ‘thanking and apology’, which can be seen in Example (4.22). It is also interesting that ‘intensifying particles’, such as *makasih banyak* ‘thanks so much’, are found 11 times in this ‘combination’ strategy, followed by ‘attention getters’ as many as 14 times, such as *waduh* ‘oh my God’, indicating unexpected favor or visit from the hearer, as in Example (4.54).

(4.54) *Waduh, sorry ngerepotin, tapi makasih banget karena udah dibawain obat*

‘Oh my god, sorry for bothering you, but thanks so much for bringing some medicines’ (P20, 15)

The relationship between the interlocutors is described as low power (-P) and small distance (-D). The size of imposition can be characterized as great (+R) since the hearer came to visit the speaker who was sick. Not only that, the hearer also brought some medicines and food, which was classified as the situation that drove them to put a lot of effort in doing so.

4.4 Discussion: Contextual variables and politeness concepts in Indonesians' thanking formulae

The part of discussion turns to the use of the strategies of thanking in the various situations in order to explain how the Indonesian's native speakers perceived the situations into the emergence of certain strategies as their responses. Particular attentions are paid to the contextual variables embedded in the situations and the effects of modifiers of thanking in the expressions on Indonesian's thanking formulae of this study. Furthermore, the last part will demonstrate native speakers' use of thanking strategies in attempt to apply some relevant concepts of the politeness theories, proposed by Brown and Levinson (1978, 1987), in order to operationalize the concepts of the present data.

By eliciting the data by using the O-DCT, the responses show that their gratitude expressions cannot be separated from the influences of various social contextual variables. These kinds of variables have been one of the crucial points defined by Brown and Levinson (1987) in their theory of politeness. Similar to them, Aijmer (1996) also confirmed that those factors were important for determining the type of thanking formulae (p.67). Specifically, Aijmer mentioned

that the relations between speakers and hearers (whether one thanks a close friend or a stranger), the size of imposition (small or big), the settings, and the type of favor (claimed as the most important factor) determine the form of gratitude expressions. Since the expressions of gratitude are closely linked to the notion of verbal politeness (Pérez, 2005), this section will discuss those interrelated social factors with particular concern on Brown and Levinson's contextual variables. It will be focusing on how politeness concept in the realization of Indonesians' thanking formulae are modified in relation to social characteristics of the interlocutors and the situations.

The involvement of those social variables is evident in the realizations employed by the participants, in which different thanking forms can be observed. The data of the present study indicated that most of the Indonesians tended to respond the social factors in the thanking situations in a similar way. Even though there were some participants responding differently in the different situations, from the three contextual variables, most of the participants chose almost the same strategies in some situations according to the size of imposition charged to the hearer. In the present study, the two other variables are considered as less dominant than the size of imposition. It is possible that imposition, for Indonesians, plays a more significant role than other variables. In the data, for instance, even though the interlocutors have the relationship as friends with low power (-P) and low distance (-D), but the ranking of imposition (R) determined how thanking expressions are expressed in a certain manner.

According to the situations in the present study, speakers deal with various types of hearers defined by different types of relationships such as professors, friends, strangers, and family members. The relationships may provoke certain characteristics of polite responses in the given thanking situations. Specifically, the politeness is characterized, for example, by the use of intensifiers, in-group identity markers and address forms, exaggerated intonation patterns, expressing self-effacement, formality, restraint, deference, with the use of honorifics, hedges, indirect speech acts, and impersonalizing mechanisms like pluralization of pronouns, nominalization, and passive (Brown, 2015). Some of these emerging characteristics will be taken into consideration in the following discussions.

Professors

There are two situations involving a person who has a higher ranking, in this case a professor, namely the situation of ‘borrowing a book’ and ‘recommendation letter.’ In both situations, the ‘thanking’ strategy is used dominantly, and specifically the responses given by the participants in the latter were quite longer than in the former. It may occur since the favor in asking a recommendation letter has a bigger imposition than in the ‘borrowing a book’ situation. In this case, the participants considered the different size of imposition to be more meaningful than power. The responses in both situations are found to be quite longer. The longer responses indicate that a simple thank does not seem long enough to be delivered. Thus, for instance, the participants tend to expand their thanks to the professor by promising to return the borrowed book (see

Example [4.43]) and expressing their hope toward the recommendation letter (see Example [4.48]). Particularly in the situation ‘recommendation letter,’ the speaker acknowledges the professor’s help and hopes for the professor’s recommendation letter and the speaker’s goal to study abroad will be accomplished. It is also a way to show respect to the professor of the fact that his or her recommendation letter is something valuable for the speaker.

One point was found that Indonesians were mostly used modifiers as signs of respect for a person with a higher rank who was willing to give a help which was indicated as negative politeness. According to Okamoto and Robinson (1997), inferiors tended to employ more the modified expressions of gratitude than superiors (p.417; p.424). The use of ‘intensifying particles’ as well as ‘naming the benefactor’ has been used frequently in the gratitude expression in order to make the utterance more polite, e.g., *Makasih banyak, Pak* ‘Thanks so much, Sir’.

Generally, in these situations, most of the Indonesians used *makasih* as a direct form of thanking by adding ‘naming the benefactor’ as well as ‘intensifying particles’. This finding is in line with Ahar and Rasekh (2011) that the speakers felt more intimacy with the professor by using other simple or informal thanking strategies rather than the more formal one. It must be noted that although *makasih* is an informal form of thanking, for Indonesians, the usage to the higher rank person will make the sense of the expression more personally polite by naming the benefactor. Besides, intensifying the speaker’s thankfulness toward the professor’s help is considered important to appreciate his or her allotted time. Apparently, similar findings were steadily found in Hebrew and German speakers

that they use more intensification towards status superiors (Olshtain, 1989, p.163; Vollmer and Olshtain, 1989, p.203). On the other hand, the use of ‘intensifying particles’ is regarded as an imposition to the hearer’s negative face (Ogiermann, 2009). In other words, the professor will tend to feel imposed by the intensified expressions and cannot act the way he wants, in which Brown and Levinson (1987) assumed that the professor’s negative face is threatened by the speaker’s expression of thanking.

Friends

The most frequent situations dealing with friends as interlocutors appeared in this study are ‘birthday gift’, ‘small money’, ‘big money’, ‘new bag’, ‘final defense’, and ‘visiting the sick.’ In this part, the situations related to money and a new bag will be explored. These situations are also considered as the clearest examples of how the social factors are culturally corresponding.

In response to the situations of borrowing some money, either in a small or big amount, a combination of expressing ‘thanking and promise to repay’ and ‘thanking and apology’ was frequently used in the data. Even though Cheng (2005) argued that the rules between close friends might be more flexible when they came to ask for help. For Indonesians, in the money situation, the rules can be slightly different since money considers as a sensitive issue. Therefore, even between friends, the participants preferred to express indebtedness, but usually followed by other expressions in their responses, especially when they borrowed a big amount of money.

Johansen (2008) stated that the speakers often chose to humiliate their own faces to restore the balance, by using an apology or expressing debt or an offer of repayment (pp.128-129). By saying thanks for the debt, the speaker directly claims the indebtedness to the hearer that threatens his or her own negative face. As Brown and Levinson (1987) stated that the 'going on record' strategy as incurring a debt would be one way redressing an FTA that the speaker fulfilled what the hearer's wanted: the speaker to be in debt to the hearer's action (pp. 209-210). In addition, in the case of repaying the money, Brown and Levinson suggested that by declaring a promise, it was applied to hearer's negative face that the speaker put pressure on the hearer to accept or reject the act and thus threatens his or her right not to be impinged on (p. 66). Moreover, when the speaker expresses an apology indicating uneasiness of troubling the hearer giving a debt, the act damages the speaker's positive face. Coulmas (1981) claimed that intruding someone was sometimes considered as an object of regret and thus calls for an apology (p.11). For that reason, by apologizing, the speaker confesses that the cause of the trouble is from him or her.

As the speaker used the 'combination' strategy containing 'thanking and promise to repay,' two contradictory conditions occur where both interlocutors' negative faces are threatened by the speaker's expressions. It is also applied to the strategy of 'thanking and apology' where the speaker's negative and positive face are threatened. However, these strategies imply that the speaker tries to enhance the hearer's positive face by 1) humbling the speaker's face to acknowledge a debt, 2) showing the speaker's good intention to repay the debt, which makes sure that

the hearer will receive the money back given to the speaker, and 3) admitting that the one who responsible for the trouble is the speaker that there is no damage done by the hearer. Brown and Levinson have suggested that the possibility of an overlap in the classification of FTA was always there (p.67). It is assumed that such a condition can be occurred since the speaker's responses sometimes are unpredictable to the given situations.

As mentioned before, the 'joking' strategy is also used in responding to the certain gratitude situations. In this study, when one was complimented of having a new bag, most of the Indonesians commonly accepted the compliment jokingly in conveying the responses, while some of them accepted the compliment by expressing simple thank, and only a few rejected the compliment. In a situation like this, the speaker may feel constrained to denigrate the object of the hearer's compliment or perhaps feel constrained to compliment the hearer in return (Brown & Levinson, 1987, p.68). Applying Brown and Levinson's concept into these various responses, basically, accepting the compliment by saying thanks was coded as threatening the speaker's positive face. As Jautz (2013) argued, accepting a compliment with an expression of gratitude could be interpreted as agreeing to what the hearer's said and it could be considered as too proud of oneself.

Commonly, when 'joking' is used in expressing thanking, actually the speaker agrees with the compliment given by the hearer. However, when applying Brown and Levinson's framework, two conditions may apply. First, the thanking expression in accepting the compliment threatens the speaker's positive face.

Second, at the same time, the 'joking' strategy has threatened the hearer's negative face since he or she cannot act the way he or she wants, and possibly the hearer feels a little bit embarrassed or sometimes uncomfortable.

Naturally, the hearer expects that his or her perception or judgment is recognized and then accepted by the speaker. Otherwise, when the speaker rejects a compliment, it would threaten the hearer's positive face since the speaker refuses to agree with what the hearer perceived. This condition also appeared in some responses, as in Example (4.55).

(4.45) *Ah biasa aja*

'Nah, not really' (P14, 8)

The refusal threatens to the hearer's positive face assuming that the speaker will agree with the compliment. Nevertheless, this kind of responses may not reveal what the speaker really feels – whether the speaker may feel shy or even awkward to be praised, thus the compliment is rejected in order to balance the speaker's feeling not to be overwhelmed. Also, since the interlocutors are friends, high possibility that the hearer understands the real feeling of the speaker by rejecting the compliment, to the point that there is no hard feelings toward the hearer.

Family

There were three situations where the relationships between interlocutors were categorized as family: 'lunch box', 'transferred money', and 'fried rice'. In the first two situations, the other counterparts are parents, thus the social variables

are (+P) and (-D), while the last situation deals with the sibling relationship resulting in (-P) and (-D). Among those three situations, the participants responded to the 'transferred money' situation with quite longer expressions caused by the situation that contained big imposition. Even though the responses considered as threatening the speaker's negative face by acknowledging a debt, in fact, the speaker was not obliged to return the money to the parents. Therefore, in this condition, the speaker tried to do a positive politeness strategy to the parents, in which his or her need of the money should meet the parents' approval by taking their feeling into the situation. The speaker and the hearer(s) are cooperatively involved in that reciprocate activity. On the other hand, it must be noted that during college life, it is still common for Indonesians to be fully funded by their parents; thus, the parents have a full responsibility to support their children financially until they have a job.

Meanwhile, in the situations of 'lunch box' and 'fried rice' where most of the Indonesians gave the 'thanking' responses, some of the participants chose to opt out. In the case of opting out, some Indonesians may feel restricted in expressing even simple thanks to the member of family. They are not accustomed to saying thanks even though they had probably been taught since their childhood. As a result, there is a possibility that they feel embarrassed and awkward in saying so. Although this strategy often occurs in the real events, according to the face concept of politeness, Johansen (2008) argued that if a hearer had done something and a speaker did not give thank and the speaker did not show appreciation of the hearer's deed, this would threaten the hearer's positive face since he or she

wanted to be appreciated by others (p.121). However, if the speakers express their gratitude, the possibility of threatening the hearer's positive face may also appear knowing that it is unusual for Indonesians to express thanks to the family members. Such a condition may affect the other way around the situations where the hearer will feel embarrassed and uncomfortable of receiving thanking.

Regarding the characteristics of the thanking expressions, generally, Indonesians tended to use the simple and shorter expressions to their family unless the situation was related to money, only some of whom express longer responses. Nevertheless, regarding the interactions with family members, Wolfson's (1988) findings confirmed that the intimate interlocutors tended to use much less frequent and elaborated expressions.

Stranger

The relationship with strangers in this study was described in the four situations, namely 'bus', 'supermarket', 'dropped book', and 'laptop.' All the relationships in this situation are interpreted as (-P) and (+D) with small rank of imposition (-R), except for 'laptop' (+R) because it needs big efforts to repair it. In the situation where the other party was a person who is familiar with his or her routinized job, as in the 'bus' and 'supermarket' situations, simple and direct thanking *makasih* is most preferably used by Indonesians, while some of them chose not to give any responses. The use of naming the benefactors, such as *Pak* 'Sir' and *Mbak* 'Sis', are the only existing modifiers with the purpose of showing some respects to other interlocutors in this category, so that it classifies as

employing negative politeness. Simple thanking formulae may be interpreted as appreciation given by the speaker to the hearer when giving a service properly. Even though the responses are short and simple, the speakers in this conditions are basically mere expressing the usual spontaneous verbal reactions of thanking without risking their negative face. Since the interaction between them is relatively short (it only usually happens in the end of the service, i.e., when making a payment), it can be said that the speaker was intended to be polite, thus, the acts are considered as non-face threatening acts.

In the ‘dropped book’ and ‘laptop’ situations, those who picked the dropped book and repairing the laptop, respectively, were not someone that the speaker was aware of. Most of the participants responded with direct thanking words with the use of frequent intensifiers either particles or repetition in order to politely emphasizing as well as accepting their help (see Example [4.44], [4.47]). This is in line with Okamoto and Robinson’s (1997) claim that the use of optional elements (alerts or intensifiers) can be interpreted as indicators of a formal politeness.

In the ‘dropped book’ situation, even though the imposition is small, as it happens unexpectedly, the speakers express their thanks quite intensely because they are surprised that actually there is somebody who picks up their belonging. Thus, spontaneous responses by repeating and intensified their thanks appear as the result of the unexpected help. Meanwhile in the ‘laptop’ situation, the nuance is completely different since the speakers ask for help to the hearer to repair their laptop. In other words, the speakers should have expressed their thanks because

from the beginning they must have acknowledged the debt burdened upon the hearer. Nonetheless, the acts of thanking in both situations are perceived as threatening the speaker's negative face.

In sum, contextual variables of power, distance, and imposition have an important influence on the Indonesian native speakers in terms of the use of thanking strategies. Specifically, for Indonesians, the size of imposition is quite a significant factor that determines how one should express certain thanking formulae in the gratitude situations. As far as the size of imposition is concerned, the size of the benefit that the speaker receives from the hearer will be equal. If the favor given by the hearer is considered great, it indicates that the hearer spent certain allocated time, did a hard work, or even suffered from physical or financial burden. On the contrary, if a small favor was involved in a given help to the speaker, it is assumed that only brief actions or insignificant risks are taken by the hearer. Apparently, the participants reacted more sensitively to the size of imposition compared to other social factors. While they gave their responses according to the size of imposition, a closer examination disclosed that they used more thanking expressions for a great favor compared to the situations representing small ones. That is, in order to fulfill speaker's need, the differences in their expressions of gratitude when talking to the other party (hearer) really depends on the impact of the size of imposition whether they know each other well or not. This is in confirmed what Brown and Levinson (1987) who have

claimed that the choice of the speaker whether to perform an FTA (thanking, apology, etc) or not, varies according to the estimated risk of the face loss (p.60).

Overall, the majority of thanking strategies in the present study conform the concept of Brown and Levinson (1987) that the routines threaten the speaker's negative face. However, there are some cases of thanking that the speaker's negative face is not the only concern. For examples, in the situations where the speaker reacts to the compliment, two conditions are applied, namely 1) when the speaker accepts the compliment, the speaker's positive face is threatened and 2) when the speaker refuses the compliment, it threatens the hearer's positive face. According to the data, in most cases, the native speakers of Indonesian in this study tended to use thanking strategies of positive politeness, where the speaker tried to use the strategies applying to the hearer's positive face by damaging the speaker's negative face.

CHAPTER 5

CONCLUSION

This section presents the important findings in the Indonesian students' production of thanking formulae to draw some conclusions towards the research questions of the present study and to provide suggestions for further studies. The purposes of the present study were to investigate the socio-pragmatic patterns of the Indonesian native speakers in regard to their strategies of thanking expressions in different gratitude situations and to analyze socio-contextual variables among interlocutors in relations to the thanking strategies. By examining the speech acts of thanking in its routine formulae in variety of contexts, the present study provides findings that shed light on the realization of the pragmatic gratitude forms through the attitude of the Indonesian's native speakers. In addition, this study is expected to broaden understanding of Indonesian pragmatic practice in an area of gratitude among Indonesian students in the university level. Variations on thanking strategies have been illustrated and emphasized along with various situations that triggered the emergence of thanking expressions. The thanking formulae have also been specified with social contextual variables along with the politeness approach in order to analyze its polite patterns within the strategies.

The findings of this study indicate that characteristics of linguistic competence possessed by the speakers reflected in the variety of forms of thanking formulae. By using an oral discourse completion test (O-DCT), realization of several strategies of thanking expressions were obtained and classified into seven categories, (1) thanking,

(2) gratitude or positive feelings, (3) apology, (4) joking, (5) others, (6) combination, and (7) no expressions. Each category has unique characteristics that are also classified into several subcategories.

Indonesians in the present study used the strategy of ‘thanking’ more than the other six strategies, specifically used *makasih* as the most common form of the strategy in any situations. In this category, thanking was also employed with the structure (thanking) + naming a reason and (thanking) + expressing hope. This is in line with Jautz (2013) who argued that a simple thanking may be followed by a specified statement such as stating why one was grateful. Another specified expression is stating a hope of having a good deed because of other party’s favor.

‘Combination’ as the second most used strategy is the expression where two or three strategies of thanking are combined into one utterance. This kind of combination is also observed in other speech acts’ study, such as apology (Salgado, 2011). Salgado argued that the selection and the use of different strategies in the same utterance made the speech act of apology more complex (p.203). Nevertheless, this condition can also be applied to the case of thanking, specifically in this category. Among the substrategies of ‘combination’, the most combined strategy is ‘thanking and apology’ in the situation involving indebtedness such as ‘borrowing money.’

Another finding shows that apology is more acceptable in its use together with thanking than it is used alone as a response of thanking expression. The use of both expressions is considered acceptable in order to show and reassure an indebted feeling as well as thankfulness to the other interlocutors. Thus, it is not surprising if the strategy

of 'apology' is one of the least used expressions since Indonesians may rarely express apologetic expression in a gratitude situation (Wouk, 2006).

Furthermore, the strategies of thanking in several cases were delivered by the expressions that do not contain the use of thanking words, as in strategies of 'others.' The 'others' strategy consists of six subcategories, with the most preferred strategies of 'small talk', in situations relating to being complimented and being served by a public service (i.e., a bus driver) and 'confirm help and promise' to response toward the "borrowing small money" situation. Looking at the usage, the 'others' strategy aims to open in continuing chats and to mark that speakers engage to the conversation not by ignoring the presence of the other person.

Meanwhile, the 'joking' strategy is dominantly used in the situation where speakers are complimented by hearers. Basically, a dilemma emerges when one receiving a compliment (Pomerantz, 1978) since it urges to balance two conflicting conversational principles, i.e., to agree with one's conversational interactants and to avoid self-praise (Herbet, 1989). In this context, Indonesians used 'joking' in order to avoid self-praise factors that also lead to keep themselves off of awkward situations. According to Jule (2007), to accept or to agree with the compliment was interpreted as non-solidarity in the interaction that led to enhance social distance. Thus, by using joking, the balance of the relationship between interlocutors can still be maintained.

Moreover, the 'no responses' strategy is considered as one of the thanking strategies since it is considered as an option chosen by speakers in response to what hearers have been done. In this case, what the hearers do is perceived as unnecessary actions to be given any verbal response including thanks.

Lastly, regarding the least preferred strategy in all categories, 'gratitude or positive feelings' is used insignificantly. Instead of expressing gratitude words such as 'I am grateful,' specifically in this study, Indonesians apparently preferred to express thanks more with the use of thanking words. One of the reasons is that this study may not provide situations causing more expressions of grateful or positive feelings.

Among the strategies, the forms of thanking expression can be divided into two major characteristics, i.e., simple and complex forms of thanking. In this study, simple and short expressions were commonly found in the situation when conversation events occurred in a particular short time or at an unexpected time when interlocutors did not have any intention of making further conversation. In some cases, it also marked that short-ranged interactions occur. For example, in the situations regarding public services, such as giving money to a driver, and in the situation of unintentionally dropping a book, the participants tended to use simple responses. In a situation of giving money to the driver, which occurred in a very short time, the conversation was expected to be ended right away. Meanwhile, when someone picked up a dropped book, happening in an unexpected way, speakers were triggered spontaneously to express thank to the hearers. According to both situations, it seems that the speakers had no time and were supposedly having no purposes in making any longer conversation. In accordance with Aijmer (1996), the simple expressions of thanking were typically a response to minor services or duties and as polite greetings to accept or reject an offer of small help.

On the one hand, Indonesians also used complex and longer expressions of thanking in various situations. Realizing the thanking strategies by using the lengthy expression of gratitude is common in Indonesia (Dalilan, 2012). They tended to

combine several speech acts and other speech elements into one sequence of response. Its parallel realizations with other strategies demonstrate that the speech combination of thanking discloses the realization of thanking formulae as complex structures. Moreover, this study found that the complex responses were observed in several situations significantly in the situation related to borrowing a big amount of money. In certain cultures, receiving any helps concerning money may be perceived as a sensitive issue. So, the situations may involve speakers' multiple feelings apart from thankful that the speakers want to express toward hearers, such as burdensome and urgency to return the money, which leads the speakers to express apology and promise to repay (money) respectively.

It is important to mention that the participants frequently employed complex expressions of thanking in many situations. The expressions do not always consist of two or more speech acts strategies, but also combination between the strategies and elements of modifiers. Additionally, the examination shows that the use of modifiers, viz. alerts (naming the benefactor and attention getter) and intensifiers (intensifying particles and repetition), frequently appeared accompanying the thanking strategies. The use of *makasih* is generally a more informal way of thanking compared to the formal one, *terima kasih*, yet *makasih* was mostly used by the Indonesians in this study. By expressing the informal one, speakers may intend to minimize distance and show friendliness with hearers. In this case, it is important to emphasize that the use of casual forms can be more formal and bring out the sense of politeness by applying elements of modifiers into the utterance. An example that can illustrate this point is that Indonesians tended to use certain structures frequently, such as thanking word + intensifier + alerts

as in *Makasih banyak, Pak* ‘thanks so much, Sir’ in order to show formality and politeness to a professor. The use of such modifiers can lift thanking formulae from their routinization (Jautz, 2013, p. 285) and can also construct the formulae to be more polite (Aijmer, 1996, p. 35). Thus, according to Aijmer (1996, p.76), simple and intensified thanking formulae depend on the formal and situational features that involve, for instance, interlocutors’ relationship, settings, and type of favors. In other words, those factors cause how speakers express gratitude in certain situations.

The description of those various expressions and modifiers leads to an important finding. Davies (1991) argued that it was important to seek for an understanding of the native speakers to see their ability to perform linguistic competence appropriately in various situations. The native speakers use their linguistic and socio-pragmatic knowledge to produce appropriate and effective forms of thanking formulae in a given context. Those simple and complex features of thanking formulae expressed by the Indonesians are the concept of what and how the native speakers actually utter in certain situations. Salgado (2011) examined that even advanced language learners did not have the socio-pragmatic knowledge to the extent that native speakers had in using appropriate forms of speech acts. In other words, only through the native speakers’ intuitions, the notion of appropriateness in using speech acts can be obtained.

The result and analysis show that the relationship with the interlocutors (power and social distance), the social setting of the conversation and the size of imposition determined how one should address the strategy in expressing appropriate thanking formulae, i.e., a short and simple thank or a long response of gratitude. However, among those social variables, the speaker considered the size of imposition to be the key

that triggered one's choice in using a certain thanking strategy. Aijmer (1996) stated that "depending on the occasion, the size of favor, etc., gratitude can be expressed more or less profusely" (p.73). In this sense, Okamoto & Robinson (1997, p.412) also argued that among several social variables, the choice of the expressions of thanking was conditioned particularly by the weight of imposition of the action on the hearer demanded by the action, such as the amount of effort, time, money, etc. It is expected that the greater the imposition weighs on the giver, the more polite gratitude forms will be used (p.412).

Thus, the size of imposition that was charged to a hearer plays an important role for Indonesians. The more the size of imposition weighs on the gratitude objects, the more the act of thanking threatens the speaker's or hearer's face. Therefore, the speaker tends to choose a more complex expression of thanks. The use of politeness elements such as intensifiers and address forms, can be seen in the responses as important elements to add complexity of the structures. These findings also support the point made by Brown and Levinson's (1978) that the greater the giver's imposition in benefiting the receiver is, the more polite the receiver's expression will be. This tendency can be seen in most gratitude situations applied in this study. In addition, the thanking strategies in the data assumed to be conformed to Brown and Levinson's concept of FTAs. However, not all thanking expressions in the present data are coded as FTAs because those are just the verbal reactions called for in gratitude situations where the speakers feel grateful to the hearers but without the specific feeling of indebtedness. This non-FTA strategies occurred when the speakers are placed in the public service situations.

Basically, most of the thanking routines threaten the speaker's negative face and are instances of positive politeness as proposed by Brown and Levinson (1987). According to Jautz (2013), thanking formulae were assumed to impose on the freedom of actions as the speakers acknowledge a debt of gratitude when they express thanks to the hearers. The results indicate that generally most of thanking strategies can be illustrated as the routines that threaten the speaker's negative face where the speakers recognize some helps given by the hearers, thus, admitting their debt of gratitude by humbling their own face. In other words, by delivering thanks, the speakers are in attempt to do positive politeness by showing respect and acknowledgment to the hearers' desire.

Even though there are several captivating approaches from which speech acts of thanking can be explored, the present study attempts to investigate merely certain aspects of the speech act. It has tried to examine some aspects of thanking formulae in Indonesian. However, there should be more aspects to be considered in detail in order to have a more comprehensive analysis in a related further study.

First, further studies should be more focusing on native speakers of some other languages in order to have independent standpoints of each certain culture in a more unified perspective of thanking speech act. Examining from the native speakers' point of view of certain society will have access to acknowledge the patterns, norms, and practice of performing thanking formulae in a more appropriate fashion. Therefore, the comparative studies among two or more native speakers of different languages should be investigated. It may have complemented the research in the field of thanking routines from several nations' point of views. Also, this can be a support for conducting studies

that have concentrated on the comparative study of second language learners on practicing thanking routines.

Second, big-scale studies should be conducted involving other kinds of elicited methods of data to provide a multilayered perspective regarding the use of thanking strategies in social interactions. Oral responses were collected as data for this study since the data elicited through oral technique considered as a better instrument than a written technique in providing longer responses (Rintell and Mitchel, 1989). However, natural data should be recognized as a technique that can analyze what speakers really say in real life conversations. Thus, even though they become more complex, future studies may attempt to collect natural data in actual situations.

Third, the ‘no expression’ as one of the strategies of thanking was allowed in the study in order to show when no necessary certain situations were to be responded by participants. Even though the choice of this option was clearly explained during the reading of the instruction to the participants, further inquiries were not conducted. Therefore, it is possible that some useful information is missed. However, in future studies, a short interview should be included to obtain undisclosed information in the oral test as well as to explore other interesting possible reasons.

Fourth, this study focuses on the three contextual variables (power, social distance, and imposition) that manage the use of thanking strategies toward different types of interlocutors. The present study finds that the use of thanking is influenced by these factors. However, there was a possibility that some other variables influenced the selection of the forms. Future examinations should involve other social factors, such as gender and age, which may influence the form of strategies in the practices. Haas (1979),

for example, pointed out that male speech and female speech differ in their form, topic, content, and use.

As far as the thanking study is concerned, the present study made an effort as a pioneer in-depth study on picturing the use of gratitude expressions in Indonesian. The examination tried to explore and scuritize several types of thanking strategies by providing descriptions of each categorization where different situations and interlocutors were involved.

By integrating Brown and Levinson's concept of face into the analysis of the data has not only contributed towards the description of the speech act of thanking, but also enriched the analysis of the characteristics of thanking strategies across languages of several previous studies in this topic. The analysis of thanking expressions has shown that situations and social factors determine the speakers to express thanking formulae, where the usage can be varied, either in simple or complex forms. Likewise, the politeness concepts in the thanking strategies, which have been classified as the practical manifestation of basic politeness in everyday life, tend to carry different illocutionary acts across given situations.

In this study, the Indonesian's native speakers have shown the linguistic structures and elements of thanking routines in certain social contexts in accordance with sociopragmatic knowledge of their mother tongue. Appropriateness in the use of thanking strategies performed by the natives is the key for a successful communication. Hence, the results of this study may also help learners of the Indonesian language (L2), particularly, understand linguistic and sociocultural rules of thanking forms in Indonesian when they use it in the target language. In the end, native speakers'

utterances and attitudes in expressing thanking should be described in order to provide a picture of native speakers' performance in using thanking formulae in various situations, in the purpose of knowledge enrichment for language users, both L1 speakers and L2 learners.

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APPENDIX A

**ORAL DISCOURSE COMPLETION
TEST**

A.1 ENGLISH VERSION

CONSENT LETTER

Dear respondents,

I am a doctoral student in Graduate School of International Cultural Studies, Tohoku University, Japan. I am currently doing a research on **expression of gratitude in Indonesia in various situations**. Expression of gratitude is an important and fundamental expression in the social life. However, this topic was rarely brought in research, especially in Indonesia. The results of this research are expected to explore the pragmatic structures in expression of gratitude in Indonesians' perception.

I am inviting you to participate in this research by completing **written form** regarding your individual information and **answering orally** the questions of several daily life situations in which expression of gratitude may appear. You **do not have to make any special preparation** to participate in this research.

Your participation in this research is voluntary and will not affect any personal assessment of you. **Any identity and important information acquired from this questionnaire are to be kept will remain confidential.** Thank you for your participation.

Sincerely,

Yuliana Hanami

Put check mark (✓) in the following boxes as you agree with the content.

- I have read the above explanation and understood the purpose of this questionnaire.
- I understand that my participation in this study is voluntary and I am entitled to withdraw my participation at any time, without giving a reason.
- I am willing to participate in this study.

Name _____

Phone _____

Date _____

Signature _____

DEMOGRAFIC SURVEY

Put check mark (✓) in the appropriate box.

■ Gender:

Male

Female

■ Age: ____ years

■ Level of education:

S1 (Bachelor)

S2 (Magister)

S3 (Doctoral)

■ Languages that you have mastered and utilization level of each language (in percentage 1-100%):

a. _____

b. _____

c. _____

d. _____

e. _____

INSTRUCTION

Listen carefully to each situation below. The described situations are common situations in daily life. You may find them familiar or often experience them. Think about how you will response to each situation. You may choose not to express anything in the situation which you think unnecessary to response. Therefore, think carefully about following conditions. Express your response orally after each condition has been read. Express your response naturally as if you do in daily life. You do not have to tensely response to each condition. If you are ready, let's get started.

1. It is your birthday. Your friend give you a present. You open the present box and find a watch inside it.

What would you say?

2. You are about to pay for lunch at cafeteria as much as Rp 15.000,. Then you realize that you forget to bring your wallet. Your friend that is near at you knows the situation and immidiately lend you the money.

What would you say?

3. You get off the bus, and hand over the fare to the driver.

What would you say?

4. You have a matter in hand and urgently need money as much as Rp.1.000.000,. You tell this matter to a friend casually. Unexpectedly, that friend immediately offers you the money. Your friend asks you to go to bank together and take the money that will be loaned to you. You hesitate to accept his help, but your friend insists. Though you are surprised, you feel very grateful for his help.

What would you say?

5. Your professor calls you in to his room to give a book that you need to construct your thesis.

What would you say?

6. Cashier in the supermarket put your groceries into plastic bag after you finish the payment.

What would you say?

7. You are leaving class in a hurry and accidentally drop your book on the floor. A stranger helps you to pick it up and give it to you.

What would you say?

8. You just bought a new bag. Your friend sees you and he/she says that the bag is nice and matches you well.

What would you say?

9. Your laptop could not work optimally since it was infected by virus. A friend of yours said that X could help fix that problem. However, you do not really know him. When you try to ask for his help, he is willingly fix your laptop and finish it without taking a long time. Now your laptop works normally.

What would you say?

10. You get the information about student exchange program to go abroad and are very interested to join. One of the requirements is to submit recommendation letter from your professor. You contact your professor and he is willing to give recommendation letter that you need. After a few days, your professor gives you that recommendation letter.

What would you say?

11. You pass your final examination. Your friends are happy for you and congratulates you.

What would you say?

12. Before you go to school, your mother prepares lunch for you.

What would you say?

13. Approaching the end of month, your savings were almost running out. You ask your parents to send the next month's allowance sooner. Your parents transfer some money to your account.

What would you say?

14. Your younger/older sister/brother buys your favorite nasi goreng for your dinner at home.

What would you say?

15. You live far from your parents. You had not been to classes for a few days because of illness. Your friend knows about this and come to see you with necessary medicine and food.

What would you say?

A.2 INDONESIAN VERSION

SURAT KESEDIAAN

Responden yang terhormat,

Saya adalah mahasiswa program doktoral di Fakultas Studi Budaya Internasional, Universitas Tohoku, Jepang. Saat ini saya sedang melakukan penelitian mengenai ekspresi terima kasih orang Indonesia dalam berbagai situasi menggunakan Bahasa Indonesia. Ekspresi terima kasih merupakan ungkapan yang penting dan mendasar dalam kehidupan sosial masyarakat. Namun, penelitian mengenai topik ini masih jarang diteliti terutama di Indonesia. Hasil dari penelitian ini diharapkan dapat menggali bagaimana struktur ekspresi terima kasih secara pragmatik dalam persepsi orang Indonesia.

Saya meminta kesediaan Anda berpartisipasi dalam penelitian ini dengan menjawab secara tulisan dari beberapa pertanyaan terkait data diri dan secara lisan mengenai sejumlah pertanyaan tentang situasi terima kasih di kehidupan sehari-hari. Anda tidak perlu melakukan persiapan dan pengetahuan khusus di dalam merespon kuesioner ini.

Partisipasi Anda dalam penelitian ini bersifat sukarela dan tidak akan mempengaruhi penilaian apapun secara personal terhadap Anda. Segala identitas dan informasi penting yang diberikan melalui data ini akan saya jaga kerahasiaannya. Terima kasih atas kesediaan Anda untuk meluangkan waktu dan berpartisipasi dalam penelitian ini.

Salam hormat,

Yuliana Hanami

Beri tanda centang (✓) pada kotak di bawah ini:

- Saya telah membaca penjelasan di atas dan memahami tujuan kuesioner ini.
- Saya memahami bahwa keikutsertaan saya dalam penelitian ini adalah sukarela dan saya berhak untuk menarik keikutsertaan saya kapanpun, tanpa memberikan alasan.
- Saya bersedia untuk ikut serta dalam penelitian ini.

Nama _____

Telepon _____

Tanggal _____

Tanda tangan

SURVEI DEMOGRAFIS

Beri tanda centang (✓) pada kotak yang tersedia.

■ Jenis kelamin

Laki-laki

Perempuan

■ Usia_____ tahun

■ Jenjang pendidikan yang sedang ditempuh

S1

S2

S3

■ Bahasa yang dikuasai beserta kondisi pemakaian bahasa tersebut (tuliskan persentase pemakaian dalam rentang 1-100%):

a. _____

b. _____

c. _____

d. _____

e. _____

INSTRUKSI

Dengarkan dengan seksama setiap situasi di bawah ini dengan baik. Situasi-situasi yang tergambar adalah yang biasa terjadi dalam kehidupan sehari-hari. Mungkin saja familiar atau pernah atau sering Anda alami. Pikirkan apa yang akan Anda ungkapkan dalam merespon situasi-situasi tersebut. Anda dapat memilih untuk tidak mengungkapkan ekspresi apapun pada situasi-situasi tertentu jika memang Anda menganggap tidak perlu. Oleh karena itu, pikirkan baik-baik kondisi-kondisi tersebut. Ungkapkanlah apa yang Anda pikirkan secara lisan setelah setiap pertanyaan selesai saya bacakan. Ungkapkanlah ekspresi yang muncul senatural mungkin seperti yang biasa terjadi dalam percakapan sehari-hari. Anda tidak perlu tegang dalam menjawab pertanyaan-pertanyaan yang akan saya bacakan.

Jika sudah siap, mari kita mulai.

1. Anda berulangtahun. Teman anda memberikan sebuah hadiah. Anda membuka bungkus hadiah tersebut dan menemukan sebuah jam tangan.

Apa yang akan Anda katakan?

2. Anda hendak membayar makanan di kantin sejumlah Rp.15.000, namun Anda baru sadar Anda lupa membawa dompet. Teman Anda yang berada di dekat Anda mengetahui hal ini dan segera meminjamkan uangnya.

Apa yang akan Anda katakan?

3. Anda turun dari angkot, kemudian membayar ongkos kepada supir.

Apa yang akan Anda katakan?

4. Anda berada dalam situasi mendesak dan mendadak membutuhkan uang sebesar Rp.1.000.000. Anda menceritakan masalah ini kepada seorang temantanpa mengharap akan dipinjam uang olehnya. Diluar dugaan, teman Anda seketika menawarkan pinjaman kepada Anda. Teman Anda mengajak Anda untuk bersama-sama ke bank dan mengambil uang yang akan dipinjamkan kepada Anda. Anda merasa sungkan menerima bantuannya, tetapi teman

Anda memaksa Anda untuk mengambil uang tersebut. Anda terkejut namun merasa sangat bersyukur dengan bantuan tersebut.

Apa yang akan Anda katakan?

5. Dosen Anda memanggil Anda ke ruangnya untuk memberikan buku yang Anda butuhkan untuk menyusun tugas akhir.

Apa yang akan Anda katakan?

6. Di supermarket, kasir memasukkan barang belanjaan Anda ke dalam kantong plastik setelah Anda melakukan pembayaran.

Apa yang akan Anda katakan?

7. Anda terburu-buru keluar kelas dan tanpa sengaja menjatuhkan buku Anda ke lantai.

Seseorang yang tidak Anda kenal mengambil buku tersebut dan memberikannya kepada Anda.

Apa yang akan Anda katakan?

8. Anda baru saja membeli tas baru. Teman Anda melihat Anda dan ia mengatakan tas tersebut bagus dan cocok untuk Anda.

Apa yang akan Anda katakan?

9. Laptop Anda tidak bisa bekerja dengan optimal karena terkena virus. Teman Anda memberi tahu bahwa X bisa memperbaiki masalah tersebut. Namun Anda tidak terlalu dekat dengan X. Ketika Anda mencoba meminta tolong kepadanya, ia bersedia memperbaiki laptop Anda dan menyelesaikannya tanpa membutuhkan waktu yang lama. Sekarang laptop Anda sudah kembali bekerja normal.

Apa yang akan Anda katakan?

10. Anda mendapatkan informasi mengenai program pertukaran pelajar ke luar negeri dan sangat tertarik untuk mengikuti program tersebut. Salah satu persyaratan yang harus dipenuhi adalah menyerahkan surat rekomendasi dari dosen. Anda menghubungi dosen Anda dan beliau

bersedia memberikan surat rekomendasi yang Anda butuhkan. Beberapa hari kemudian, dosen Anda menyerahkan surat tersebut kepada Anda.

Apa yang akan Anda katakan?

11. Anda baru saja dinyatakan lulus sidang tugas akhir. Teman-teman ikut gembira dan memberikan ucapan selamat.

Apa yang akan Anda katakan?

12. Sebelum Anda berangkat kuliah, Ibu Anda menyiapkan bekal makan siang untuk Anda.

Apa yang akan Anda katakan?

13. Menjelang akhir bulan, tabungan Anda semakin menipis. Anda meminta kepada orang tua Anda mengirimkan uang tunjangan satu bulan ke depan lebih cepat. Orang tua anda mentransfer sejumlah uang ke rekening Anda.

Apa yang akan Anda katakan?

14. Adik atau Kakak Anda membelikan nasi goreng kesukaan Anda untuk makan malam di rumah.

Apa yang akan Anda katakan?

15. Anda tinggal jauh dari orang tua. Sudah beberapa hari ini Anda tidak masuk kuliah karena sakit. Teman Anda yang mengetahui kondisi Anda datang menjenguk dengan membawa obat dan makanan yang dibutuhkan.

Apa yang akan Anda katakan?

APPENDIX B

RESPONSES OF PARTICIPANTS

B.1 ENGLISH RESPONSES

P	Situation														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Wow, thanks!	Thanks, Man!	Thanks Sir!	Oh, thanks yo!	Thanks Ma'am/Sir .	Thanks.	Thanks. Thanks (while leaving).	Oh, it is. Haha.	Wow, cool. Thanks.	Thanks for your help, Sir.	Thanks.	Thanks, Mom.	Thanks for the money, Bu.	Wow, yummy!	Wow, thanks.
2	Thanks a lot, or thank you, Man.	Thank you very much, Fi (my friend's name is Lutfi). I'll pay you back later.	–	Oh, thank a lot for lending me your money. But, insyallah (if Allah wills it) I will pay you back when I have money. Thanks.	Thank you very much for lending me this book, Ma'am. I'll use it well.	Thanks.	Thanks.	–	Thank you very much, Man. How much should I pay you for this?	Thank you for the recommendation letter, Ma'am. I hope I could pass the selection to join the international program	(I would hug my friends and said thank you for male friends only) Thank you, Man.	Thanks, Ma.	Thanks, Pa.	Thank you, Brother.	Oh, thank you so much, I've been troubling you.
3	Errr, thanks! (Feel surprised and do not know what to say).	Oh, thanks. I'll pay you back.	(Hm) Thanks, Sir.	At the beginning, I would say "Are you being serious (about giving me loan)?", because I initially didn't mean to ask for loan. But (if he insist) since Ild say	I will borrow this for my final project, Sir. I hope	Thanks, Sister (already left).	Thanks.	Oh, it does matched me well? (while chuckling)	(The laptop has been returned) That was fast. Usually it would take	Thanks, Sir. I hope this recommendation letter would help and I hope I could depart (for the	Thanks, thanks (in Bahasa Indonesia). Thanks (in English)	(Prepare lunch? (restate the question) I'll take it	(Usually I will got sms notification) Ma, I have received the money.	–	(Friends, right?) Thanks, may I get better soon.

				"Okay then, let me borrow your money first".	it'll be useful. Thanks, Sir.				longer time for problem like this. Cool! Thanks. Thanks.	program), Sir. Thanks for your help, Sir.		with me then). Thanks, Mom. I will leave now.			
4	Err, if this is from a male friend, I'll be more direct, like "Aaw, thanks, Man!". If it is from Anwar, and he is a Javanese, I will express my gratitude in Javanese language. And if we were close friend, perhaps I would use `slang language or profanity (typical of people originated from Surabaya, East Java). If the present were from female friend, perhaps I	(He lend me his money?) Translated from Javanese language: Man, this...It it okay? Gonna pay you back, huh? (for the shake of politeness)	Thanks, Sir.	Err, I am a type of person who often hesitate to accept help. So when I tell him my problem, I didn't expect help from a friend. Rather I expect it from my closest friend, because I like to be be careful (about this matter, money matter). So, I would reject his help.	Thank you.	Thanks, Ma'am/Sir/Sister.	Thanks, Man.	Nah, nice or not is subjective.	Wow, Cool!	Thank you for the recommendation letter that you gave, Sir. I will use it well If I were accepted I wouldn't waste this chance and utilize it.	Ooh, thanks (happy).	–	Thank you very much, Dad.	Thank you.	That's how attentive of you.

	would express my gratitude in formal way and maintain a good image by just saying "thank you".														
5	Aaw, thanks.	Thanks, I'll pay you back later	Thanks, Sir.	Thanks so much.	–	Thanks, Sister.	Thanks.	Yup!	Thanks a lot.	Thank you very much, Sir.	Ooh, thanks a lot.	Thanks, Mom.	Thanks, Ma.	Thanks.	You're so nice.
6	Thanks.	Thanks a lot, I'll pay you back later	Thanks, Sir.	Err, thanks (speechless).	Wow, thanks a lot, Sir. I will return it later.	It's okay, Sister. I bring my own bag.	Thanks a lot.	Haha, not really	Thanks a lot.	Thank you, Sir.	Oh, thanks a lot. Also thanks for helping me previously.	Thanks, Ma.	Ma, I have received the money. Thanks.	–	Thanks a lot.

7	Oh, thanks.	It depends on who the friend is. If it was a close friend, "Wow, thanks. (Jokingly added) I'll take it as a treat from you". If it wasn't a close friend, "Wow, thanks. I'll pay you back later."	(Hand over the fare, hm) Thanks, Sir.	Wow, thanks a lot for lending me money, I'll be sure to pay you back later.	(Professor, err... professor) Oh, thanks, Sir. I'll study it further later.	Thanks, Sister / Thanks, Ma'am.	Thanks for helping, Brother.	Oh, you really think so?	(plainly) Thanks.	Thanks for your willingness to recommend me to join exchange student, Sir.	Oh yes, thanks. I hope you would pass your final exam too in a near time.	(Wow! Haha, this never happen) Thanks, Mom. Eri shall leave for now.	Thanks Pa/Ibu.	Oh, this should be delicious .	Oh, thank you so much, I've been troubling you. I've been troublesome .
8	Thanks, like it so much.	Oh, it's okay. But if he insisted on lending	Thanks	Thanks a lot. I'll pay you back later when I had money.	Wow, thanks a lot, Sir. I've been	Thanks.	Oh, thanks. Thanks. Thanks.	Oh, thanks.	Wow, thank you very much for fixing my	Thank you for your help, Sir.	Thanks.	Thank you, Mama.	Thank you, Pa. Alhamdulillah.	Thank you.	Oh, sorry for troubling you, thanks a lot.

		his money, "Thanks, I'll pay you back later".			looking for this book.				laptop.						
9	Wow, it's nice, where did you get it? Thanks, man. (If it were a male friend I would give a hug, if it were a female friend I would give a handshake).	Oh no, I forgot to bring my money! Can I borrow yours? (And then say) Thanks.	Here you go. Thanks, Sir.	I'd like to ask my family first to borrow the money. (Then after he insist) Thanks a lot, I'll pay you back later.	Thanks for the book, Sir.	Should we pay for the bag? Thanks, Sister.	Thanks, Man. Sorry for troubling.	It sure is. It's cool, isn't it?	Thanks. Here, I have some for coffee and snacks.	Thanks for the (recommendation) letter, Sir. (If I were close with the Professor) Thanks and sorry for troubling you, Sir. May you stay healthy.	Oh, let's take picture.. (But didn't say thank you, except when there's someone who gave me presents)	What's for lunch, Mom? Thanks, Mom.	(I would confirm for detail, I received money this much and what it is for) Thanks Pa, Ma.	Thanks, Sister/Br other. Should I pay you back?	Oh, It's been difficult on you. Sorry for troubling, thanks.
10	Oh, thanks. Seems like I would wear watch more in the future.	All right, I'll borrow your money first. I will pay you back when we arrived at laboratory	Thanks, Sir.	Thanks a lot. Pray for me to repay you soon.	All right, Sir. Thank you. I will bring the book with me first.	--	Oh, sorry. Thanks.	Oh, thanks a lot. You make me sure that I didn't choose a wrong bag.	Thanks a lot, you saved me.	Thanks a lot, Ma'am. Pray for me to get the scholarship.	Oh, thanks (hugs).	Thanks, Mom.	Thanks a lot. I'll be sure to be more frugal in expending my money next month.	You surely know I like this. Thanks.	Thanks a lot, but next time you don't have to been through such difficulties.

		(where our bags are located)													
11	Wow, thank you.	Mind if I borrow yours for now?	--	Thanks a lot. I'll pay back later.	Thanks, Sir.	Thanks, Sister.	Thanks.	yeah, I bought it yeasteday somewhere.	Thanks a lot for your help.	Thanks a lot, Sir.	Thanks a lot.	Thanks, Mom.	Thanks, Dad.	Wow, thanks.	Wow, nice! Thanks.
12	Wow, thank you.	Wow, thanks. Pay you back later.	Here you go, Sir.	Is it really okay? All right, I'll pay you back ASAP.	Thank a lot for the book, Sir.	--	Thanks, Brother/Sister.	Oh, really? Thank you.	Wow, cool. Thank you for fixing my laptop.	Thank you very much for your help, Sir.	Thank you, hope that you would pass your final exam too, soon.	Thanks Mom, I'll eat it later.	Thanks, Pa (in Bahasa Indonesia). Thank you (In Javanese language).	--	Wow, thank you. It's so rare of you to be attentive, hahaha.
13	Wow, thanks.	Wow, I'll pay you back later.	Thanks, Sir.	Oh, I was only intend to share my story, not to ask for loan. Okay then, I'll pay you back ASAP. Thanks.	--	I don't need the plastic bag, Sister. I bring my own.	Yes, thanks.	Is it? You sure?	Thanks a lot, sorry for troubling.	--	Thnaks for coming everyone. I hope you would pass your final exam too, soon.	Thanks, Mom. Hope that this would happen more often.	Oh, I am sorry for causing trouble, sorry I spent it too fast. Next month I'll be sure to be	Thanks. Want to share a meal with me?	Oh, what's up? I'm fine, thanks. You don't have any class?

													more frugall.		
14	Wow, thank you, I need it.	Why bother lending your money? Instead I'll just ask for it	Here you go, Sir. Thank you (In Sundanes language). Thank you (In Bahasa Indonesia).	Are you okay with the money? All right, I'll accept this first, but I'll pay you back ASAP.	Thanks, Sir.	--	Oh yes, thank you.	Nah, not really.	Wow, that was super fast. You're the man! Thank you.	Thank you very much, Sir.	(just smiling)	Oh, no need for troubling yourself.	Mom, I have received the money. Thanks a lot. I'll call you again later.	Wow, great. Just right when I linger for this.	Oh, I've been troubling you. It's okay, I'm fine. But, thanks. How much is this?
15	Thanks.	I'll borrow it for now and pay you back later, thanks.	Here you go, Sir.	Thanks a lot. I hope I can use this well.	Thanks, Sir.	No need for the plastic bag, Sister.	Thanks, Sister/Brother.	Thanks.	Thanks so much.	Thank you very much, Sir.	Thanks.	Thanks, Mom.	Thanks a lot, Ma.	Thanks, Sister. Why are you so kind (today/th is time)? Hahaha.	Thanks.
16	Thank you.	Thanks.	Thanks, Sir.	Thanks, sorry for troubling	Yes, Sir.	Thanks,	Thanks.	Oh, thanks.	Thanks a lot,	Thank you for	Thanks.	Thnaks,	Sorry for	Yeeeaay,	Oh, thanks.

				you.	Thanks, Sir.	Sister.			sorry for troublingŸ.	your cooperation Sir.		Bu.	troubling you, Bu. But, thanks.	thanks!	Sorry for being sick.
17	Thank you.	Oh, thanks.	Thanks, Sir.	Oh, thanks a lot. Sorry for troubling you.	Thank you, Sir.	Thank you.	Thanks.	Thank you.	Thank you very much.	Thank you, Sir.	Thank you.	Thanks, Bu.	Thanks, Ayah.	Thanks, Ki (name of his sister/bro ther).	Thank you, sorry for troubling.
18	Thank you.	Thank you so much, Man.	--	Are you being serious, Man? Thanks so much, may Allah rewards you.	Thanks, Sir.	Thanks.	Thank you (in English), thanks (in Bahasa Indonesia)	Oh, you're such sweet talker	Thanks so much.	Alhamdulillah. Thanks, Sir.	Thanks a lot, Man. Thank you for your prayers, too.	Thanks, Bu.	Thanks, Bu.	Thanks, Bro. Want to try some? It's yummy!	Thanks a lot, Man.
19	Thank you very much.	Thank you very much. I'm sorry. I will pay you back ASAP.	Thank you very much, Sir.	Thank you very much. I will pay you back ASAP, tomorrow, if it is possible	Thanks a lot, Sir. This would be very helpfu for my thesis	Oh, sorry, no need. I will bring them with my	Thank you very much.	Oh? Really?	Thank you very much. Perhaps, I'll treat you a meal later.	Thank you very much, Sir. This would be useful for my future.	Thank you very much everyone.	Thank you very much, Bu.	Thank you very much, Bu.	Thank you, Sister/Br other.	Thank you very much.

						bag.									
20	Wow, thanks. Thanks a lot.	I'll pay you back later, thanks.	Thanks, Sir.	Are you sure you want to give me your money? I million? I'll be the one who grateful. One day, later, I'll pay you back.	Yes. Thanks, Sir. I will return it in a week when I finish with it.	Yes. Thanks, Sister.	Sorry. Sorry for troubling.	Naah, not really.	Wow, thanks. I'll treat you later for fixing my laptop.	Thanks for giving recommendation letter to join exchange student, Sir.	Thanks for coming and giving your support, pals. All right, all right. Though I can't give anything more to you all, but you gave me your support.	Thanks, Ma.	Thanks, Pa.	--	Oh, sorry for troubling you. But thanks a lot for bringing medicine.
21	Wow, Alhamdulillah (all praises due to God, Allah, alone), got a new watch. Thank you. I really like the picture.	Thank you. If it were not for you, I don't know (what will happen). I would have	Here you go, Sir. Thank you.	Thanks for your help. I never expected, I was just sharing my story with you. But with your help, perhaps it will help me in this situatuion.	Thank you, Ma'am. This is the book that I need for theories of my thesis.	Sorry, Sir. I don't use plastic bag. But I bring my own bag, I'll	Oh yes, this is my book. Thanks. By the way, what's your name?	Oh, thanks.	Thanks for your help. I hope we can meet again. At that time, when we meet again don't hesitate to say	Thank you for your recommendation, Ma'am. I hope I can join the university that I expect.	Yeay, thanks pals. I hope that this knowledge would be a blessing. I hope that those who haven't	Thanks Ibu. I'll eat it on lunch break.	Ibu, I have received the money. Thanks, Bu. I'm sorry, I needed money urgently, so I	Oh, alhamdulillah you treat me (a meal).	Thanks for your attention, and pray for me to get better so I can come to classes

		arrears payment with the Cafeteria Lady.				put in them myself.			hello.		yet to pass their final exams would soon have.		had to ask to you.		again.
22	Wow, thanks. I don't have a watch. How did you know that I don't have a watch recently? Oh, it is so nice!	Thank, I'll pay you back later. I forgot to bring my money. Please remind me to pay you back, in case I forget about it.	Thanks, Sir.	"Are you sure it's okay? I never meant to ask for loan, though I do need it. But is it okay for you to give me loan?". If he said "It's surely okay", I would say "Okay then, thanks a lot. Anyway I'll pay you back ASAP. If I had few bucks, is that okay for me to pay you back with installment? Thanks a lot, sorry for troubling you.	Thanks a lot for the book, Sir. I hope it'll be useful. I will return it to you when I finish using it.	Thanks, Sister.	Oh. Yes. Thanks.	Really? Thanks.	Thanks, should I pay for this? (If he said no) "Sorry for troubling, thanks a lot".	Thank you very much, Sir. My apology for troubling you. Thanks for taking your time. Please pray for me to be well in this exchange program.	Thanks so much.	Thanks, Mom.	Thanks you. Do you have money over there? (If answered that they do) All right then.	Thanks.	Thanks a lot, sorry for being troublesome . You're just like my mom.

23	Wow, thanks. It is sooooo nice.	Err, thanks a lot. I'll pay you back when we're in class.	Thanks, Sir.	Huh, are you being serious? Oh, I'm sorry for troubling you, but thanks a lot. But seriously, I'll pay you back soon. Oh, so sorry for troubling you, but thanks a lot. Thanks a lot. Thanks a lot.	If it from senior/older professor I would say, "Thanks a lot, Sir". If it from a junior/younger professor I would say, "Yeay, thanks, Ma'am."	Thanks.	Oh, gosh. Thank you. Thank you, thank you, thank you.	It is, right? That's why I bought it. Thank you.	Wow, cool! Thanks (in Bahasa Indonesia), thank you (in English) very much for helping me.	Ooh, this is so nice of you, Ma'am. Thanks. Thanks, Ma'am.	Thank you, hope that you would pass your final exam too, soon.	Wow, great! Thank you (in Chinese), Ma.	Thank you (in Chinese), Ma. I'm sorry, I hope that next month I can spend more fugally.	Wow, thank you (in Chinese).	Sorry for troubling, but thanks.
24	Wow, thanks.	I'll borrow yours. Let me borrow yours. I'll pay you	How much, Sir? Here you go, thanks.	I don't know, but I don't feel good to borrow it. However, I need it. When should I pay you back? Oh, thanks a lot for helping me,	All right Ma'am. I will borrow this book	Thanks, Sister.	Oh, thanks. Thanks.	Oh, thanks. I feel awkward (to be complimented).	Wow, thanks a lot. I can now work on my report again.	Thanks a lot, Sir. I hope this would be helpful for me in the future.	Oh, thanks a lot. Finally I passed my final exam. Hope that you	Thanks, Mi.	Thanks so much.	Thank you, Brother. Let's enjoy it	Oh, thank a lot. It's been difficult for you to get here but you

		back when we're in class.		just right when I need it. I feel bad about this.	first. Thanks, Ma'am.						would pass your final exam too, soon.			together.	had to go back soon. Thanks.
25	Thanks.	Sorry for troubling you, thanks.	Thank You, Sir (In Sundanese/Javanese/Maduranese language).	Actually, I am not expecting for help. But if you insist, I'll accept it. Then when should I pay you back since I don't have money. Thanks so much, Insya Allah I'll pay you back one day.	Oh, may I bring it home (to study it) first, Sir? Thanks, Sir.	Thanks, Sister	Oh, thanks a lot. Where did you find it? Sorry I was careless.	Thanks. Maybe it's because this is your first time seeing it.	Wow, it can be fixed. Thanks, Brother. Is there anything that I should pay?	Thanks a lot, Ma'am. Is there any advice for me in order to join this exchange program? If there's any news, I will deliver it again to you.	Thanks a lot.	Thank you, Bu.	Ibu, you really do have the money? (If yes she does) Thank you, Bu. Sorry I ask for it faster.	Wow, thank you.	oh, I've been troubling you, thanks a lot.
26	Yeaay, thanks! It's nice.	Err, thanks. Let me borrow it for now and pay you back later.	Here you go, Sir.	Alhamdulillah, but are you being serious, I can really borrow your money? Thanks, I'll return it later, when I had money.	Wow, this is the book that I've been looking for, Ma'am. Thanks,	-- Thanks, Brother/Sister.	Haha (chuckling), thanks.	Thanks for fixing my laptop	Thanks a lot for your help, Ma'am. Pray for me, Ma'am.	Yeay, thanks everyone for coming, for your prayers for me. Hope you would pass your final exam too,	Thanks, Ma.	Forgive me, Ma. I ask for it faster than I used to. Thanks Ma, I have received the money.	Yeaay, thanks!	Sorry for troubling, but thanks for helping, for coming and see me.	

					Ma'am.						soon.				
27	Thank you pals for the present.	Mind if I borrow your money? I forgot to bring mine. Just ten thousand. I'll be sure to pay you back, just remind me about it.	Thanks, Sir.	Really? Is it okay? Won't it troubled you? If so, then forget it. But if it is fine, then okay. Thanks.	Theank a lot for the book, Ma'am. It's such a great help for me.	Thanks, Sister.	Thanks for picking up the up.	Oh, is it nice? Okay, I'll buy it then.	Oh, thanks a lot for fixing it, Brother. (Seems like in real situation I won't really say this).	Thanks for the recommendation letter, Sir. Thank you for your help, too. This is already helpful for me to register in this program.	Ooh, thanks a lot for your help pals. Thanks you're your support and your coming here too, your prayers for me.	--	I have received the moned Bunda, thanks.	Who is this nasi goreng for? For me? Is there nobody going to eat this?	Thanks for coming today. Thanks for seeing me, taking your time to come.

28	Thanks. Thanks so much.	Err, are you sure it's okay?. (If he says that it was okay to use his money first) All right, I will pay you back when we meet again.	-	Are you sure this is okay? If you're not, I'll feel bad. I don't know when I'll be able to return it, since I don't have any source of income. Thanks, thanks so much. But I'll make sure to be able to pay you back later, though I don't know when yet, but I'll pay you back.	Thanks Sir/Ma'am .	-	Thanks.	Sure, since it's mine. Thanks.	Wow, X thanks a lot. Finally I can work with laptop again. Thanks, I'll treat you later.	Thanks Ma'am/Sir. If there's ny news, or if I need your help again, may I come and find you, Ma'am?	Yeah, thanks a lot. Thanks too. Hope that your business would run smoothly forward.	-	Thanks for the money, Bu/Ayah. May be in the future I can spend it more frugally.	Wow, great! Oh, so happy. Thanks.	Thanks. Oh, I'm so moved you all come and bring this.
29	Wow, thanks.	Great, thanks.	Thanks, Sir.	Is this really not troubling you? Okay then, thanks, I'll pay you back later.	All right then, thanks (older) Brother. Let me borrow this and return it again one	-	Thanks.	Yeah, cute isn't? (sharing the story when buying the bag)	Alhamdulillah , thanks.	Thanks a lot Sister/Brother.	Thanks. Keep your spirits up, your time would come too (pass the final exam too).	Oh yeah, thanks, Ma.	I am sorry Ma, I spent it much faster. Thanks.	-	Thanks, sorry for troubling.

					day.										
30	Thanks for giving me this watch, I've troubled you.	Err, thanks for helping me pay. I'll pay you back tomorrow.	Here you go, Sir.	Alhamdulillah, thanks for helping me. I was only meant to share my worries, but you helped me. I hope I can pay you back soon.	Thanks for the book, Brother.	Thanks, Sister.	Thanks for the book.	Really?	Oh, thanks for helping me.	Thank you for helping me in this matter, Sir.	Oh, thanks for coming. Thanks, thanks.	Thanks, Bu.	Thanks for transferring (the money).	Thanks for buying me.	Thanks for helping me. If it's not for you, I might be just like this and taking longer time to get better.
31	Wow, it's so cute, thanks.	Err, let me borrow your money and pay it back. Thanks.	Here you go, Sir.	Seriously okay? Really okay? Thanks a lot. Oh, I'm moved (that you helped me).	Thank you very much for the book, Ma'am. Insya Allah it'll be very useful.	Thanks, Sister.	Oh, thanks.	Oh, really? Thanks.	Thank a lot. Oh gosh, I feel bad (for troubling you).	Thank you, Ma'am. My apology to trouble you.	Oh gosh, thanks a lot for troubling you came with presents. Thanks. Oh, that's so sweet of you.	I'll bring this, Bu. It's for me, right?	Thanks.	Oh, it's for me? Thanks	Thanks. Oh, I'm so moved, how sweet of you.

B.2 INDONESIAN RESPONSES

P	Situasi														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Wow, makasih!	Makasih, Bro!	Nuhun, Pak!	Iiih, makasih lho, ya.	Makasih, Bu/Pak	Makasih.	Makasih, makasih (sambil pergi)	Oh emang iya, haha	Wuih keren, makasih ya	Makasih ya, Pak, bantuannya	Makasih	Makasih, Bu.	Makasih, Bu uangnya	Wah, enak!	Wuiih makasih
2	Makasih banget, atau hatur nuhun, Bro.	Hatur nuhun pisan ya, Fi (teman saya namanya Lutfi), nanti saya ganti deh.	–	Makasih banget nih ee udah dipinjemin uang, tapi nanti insyaAllah akan saya ganti uangnya ketika saya udah punya uang, makasih	Hatur ba hatur nuhun banget nih Bu atas pinjaman bukunya nanti akan saya gunakan dengan sebaik-baiknya	Makasih	Makasih	–	Hatur nuhun pisan nih Bro, aa perlu biaya ga untuk apa yang udah diperbaiki?	Terima kasih bu atas surat rekomendasinya semoga saya bisa lolos seleski untuk e program yang internasional, makasih	(saya akan rangkul rekan-rekan saya dan mengucapkan terima kasih untuk yang laki-laki aja) Thank you, Bro.	Makasih, Ma.	Makasih, Pah.	Thank you, Brother.	Wah, hatur nuhun pisan nih ngerepotin.

3	Hm, makasih ya. (surprise, ga tau mau ngomong apa, hehe)	Ee, ya, makasih ya, nanti diganti.	(Hm) makasih, Pak.	(pertama) ini seriusan mau minjamin? soalnya kan emang ga ada tujuan dari awal buat minjem, tapi kalo emang ini ya saya juga butuh gitu duitnya, yaudah oke deh pinjam dulu ya duitnya	Ya Pak pinjam dulu ya Pak untuk tesis skripsi semoga bermanfaat Pak. makasih ya Pak.	Makasih Mbak (udah pergi)	Makasih, ya.	Oh iya gitu cocok? (sambil tertawa)	(sudah dibalikin) cepet ya selesainya ee biasanya sih kalo yang kayak gini lama biasanya. Mantap juga ya, makasih makasih.	Makasih ya Pak semoga ini surat rekomendasinya bisa ee bermanfaat dan semoga saya bisa berangkat Pak makasih ya Pak bantuannya	Makasih ya, makasih ya, thanks semuanya.	(menyiapkan bekal (menegaskan kembali (kalo ditransfer biasanya saya sms sih) uangnya udah sampai, Ma. Bu berangkat dulu.	–	(temen-temen ya?) makasih ya semoga bisa sembuh cepet.	
4	ee ini kalo cowo saya lebih blak-blakan, oh terima kasih ya Bro ya. Misalkan yang kasih namanya Anwar, karena Anwar orang	(dia pinjamin saya?) Jawa: Bro iki, ga opo-opo iki, perlu dibayari ga? (basa basinya seperti itu)	Makasih ya Pak ya	Hm, saya orangnya sungkan menerima bantuan, jadi ketika bercerita tidak mengharap bantuan dari	Terima kasih.	Makasih Bu, Pak, Mba.	Makasih Bro.	Ah bagus ngga tuh relative.	Kok jago sih?	Terima kasih Pak atas rekomendasi yang Bapak berikan ee saya akan menggunakan jika kalau saya diterima saya akan ee tidak menyia-nyiakan	Ooo makasih (senang).	–	Matur suwun nggih Pak.	Suwun.	Perhatian sekali

	Jawa saya pake bahasa Jawa, oh Bro suwun banget ya. Kan karena udah deket juga kata-kata yang dikeluarkan walaupun jorok, kalo sama orang Surabaya mungkin, oi cuk, sok-sokan sugih. Kalo cewe lebih formal, mungkin apa yah, agak jaga image juga, makasih ya.			temen tapi dari orang terdekat saya tapi karena saya orangnya berhati-hati, jadi saya menolak bantuan tersebut.						keempatan ini dengan sebaik-baiknya.					
5	Aak, makasiih	Nuhun nanti gue balikin	Makasih, Pak	Makasih banget lho!	-	Makasih Mbak	Makasih, ya	Yoiiii!	Makasih banget ya!	Terima kasih banyak, Pak.	Aaaak, makasiih banyaaak	Makasih Mam	Makasih ya Ma.	Makasih lho	Kok baik sih.

6	Makasih	Makasih banget ya nanti gua ganti	Makasih, Pak	Hm, makasih (speechless)	Wah makasih banyak Pak nanti saya balikin lagi.	Gak usah teh bawa kantong sendiri	Makasih banyak	Haha biasa aja	Makasih banyak	Terima kasih Pak	Wah makasih banyak ya makasih juga udah bantuin kemarin-kemarin	Makasih Ma	Ma uangnya ee udah ada, makasih	-	Makasih banyak ya
7	Oh, makasih ya	Tergantung teman sih kadang-kadang, kalo teman dekat wah makasih kali ya, sambil candaan aja, wah traktir nih sekalian traktir aja. Tapi kalo sama teman yang mungkin	(bayar ongkos, hm) Makasih Pak	Wah makasih banget ya udah minjem nanti pasti akan saya ganti	(dosen hm dosen) oya makasih pa nanti saya pelajari lagi lebih lanjut	Makasih Mba, makasih Bu	Makasih Mas udah bantuin	Wah masa iya bagus	(biasa aja) Makasih ya.	Makasih Pak udah mau bersedia menjadi ee dosen yang merekomendasikan saya untuk daftar pertukaran pelajar	Oh iya makasih ya semoga cepet nyusul	(Wah haha belum pernah) Makasih Bu, Eri pamit dulu ke kampus	makasih Pa atau makasih bu	Wah enak nih nasi gorengnya	wah makasih ya ngerepotin, udah ngerepotin

		kurang dekat, wah makasih ya nanti saya ganti.													
8	makasihh suka banget	ih gapapa (tapi kalo maksu terus misalnya bayarin) ya makasih atuh ya nanti saya ganti	nuhun	makasih banget nanti kalo misalnya saya udah punya rejeki lebih pasti saya ganti	wah makasih banget Pak bukunya udah saya cari-cari	makasih	ah, makasih makasih makasih	iih makasih	waah terima kasih banyak udah mau beresin laptop saya	terima kasih Pak atas bantuannya	makasih	hatur nuhun mamah	hatur nuhun pah Alhamdulillah	hatur nuhun nyaa	Oooh maaf ya ngerepotin makasih banyak
9	Wah bagus euy, dimana belinya? Makasih atuh ya Bro, sambil pelukan kalau yang cowo, kalau yang cewe	Duh nggak bawa uang nih, minjem dulu dong, baru bilang makasih	Ini pak uangny a, makasi h ya Pak	Tar dulu mau minjem ke keluarga dulu. Udah gitu bilang makasih banyak ya, segera saya kembalikan	Makasih pak bukunya	Plastiknya bayar nggak? Makasih Mba	Terima kasih Bro, maaf ngerepotin	Iya dong, keren kan?	Makasih atuh ya, dan ini ada sedikit buat ngopi dan jajan	Makasih ya pak untuk suratnya pak. Kalau dosen yang nggak deket ditambahin Makasih pak, maaf ngerepotin,	Eee foto dulu dong.. tapi nggak bilang terimakasih kecuali ada yang ngasih hadiah	Makan siangnya apa ini Mah? Makasih Mah	Ngasih tahu dulu detailnya itu uang untuk apa, baru bilang Makasih ya Pah, Mah	Makasih ya De, perlu diganti nggak uang nya?	Duh repot-repot banget Bro, maaf ngerepotin, makasih ya

	salaman			nanti						semoga sehat selalu					
10	Eeee makasih, kayanya setelah ini aku lebih sering pake jam tangan	Oke aku pinjem dulu ya uangnya, nanti aku gantiin kalau aku udah di lab	Makasi h pak	Makasih banyak, doain aku semoga bisa segera balikin duitnya	Baik pak, terima kasih saya bawa dulu bukunya ya	--	Oh maaf, makasih ya	Oh makasih banget, aku jadi yakin kalau aku nggak salah pilih tas	Makasih banyak, kamu menyelamatkan aku	Makasih banyak bu, doakan saya bisa dapat beasiswanya ya	Uh makasih, peluk-peluk	Makasih ya Mah	Makasih banyak, aku yakin bulan depan aku lebih hemat lagi	Tahu banget sih aku suka ini, makasih ya	Makasih banyak, tapi jangan repot-repot ya lain kali
11	Waaah terima kasih	Gue minjem duit lo dulu dong	--	Makasih ya, nanti gue gantiin	Makasih ya Pak	Makasih ya Mba	Makasih ya	Iya kemarin gue beli di suatu tempat	Makasih banyak bantuannya	Makasih banyak Pak	Makasih banyak ya	Makasih Ibu	Makasih Pak	Wah makasih ya	Wah asik makasih ya
12	Waaah terimakasihiiiih	Wih makasih ya, entar diganti	Ini pak uangnya a	Ini nggak apa-apa nih beneran? Ya udah nanti gue ganti ya secepatnya	Makasih banyak Pak bukunya	--	Makasih ya Mba/Mas	Oh iya ya? Thank you ya	Wiih mantap, thank you ya udah dibenerin laptopnya	Terima kasih banyak Pak bantuannya	Thank you ya, cepat nyusul	Makasih Mah entar dimakan	Makasih Pah matur nuhun	--	Wiih thank you ya, tumben perhatian, hahaha

13	Wah makasih yaa	Wah entar diganti ya!	Makasih Pak	Wah saya cuma mau cerita loh sebenarnya nggak mau minjem, ya udah nanti secepatnya saya ganti deh, makasih ya	--	Mba saya nggak butuh plastik, saya bawa sendiri	Iya makasih ya	Cocok gitu? Yakin kamu?	Makasih banyak, maaf ngerepotin	--	Makasih semuanya udah datang ya, cepetan kalian juga	Ibu makasih ya, sering-sering	Duh maaf mengerepotin, maaf cepet habis, bulan depan nggak akan boros deh	Makasih ya, mau bagi dua nggak?	Wah ngapain kesini? Nggak apa-apa kok saya, makasih. Nggak kuliah?
14	Wah hatur nuhun pisan euy, saya butuh	Ngapain kamu minjem uang? Urang minjem weh nanti minta	Pak ini hatur nuhun, terima kasih	Ini nggak apa-apa uangnya? Okelah saya terima dulu, tapi secepatnya akan saya balikin	Makasih Pak	--	Oh iya terima kasih	Ah biasa aja	Njis naha gancang pisan euy? Maneh emang edan pisan, hatur nuhun nya	Terima kasih banyak pak	(senyum aja)	Ih nggak usah repot-repot lah	Mah uangnya udah masuk, makasih banyak, nanti dikabarin lagi	Wah mantap tahu aja lagi kepengen	Duh meni repot-repot, geus weh urang mah santai weh sehat keneh. Tapi ieu ngomong-ngomong nuhun nya, sabaraha hargana?

15	Makasih	Pinjem dulu ya, nanti dikembalikan ,makasih	Ini mang uangnya	Makasih banyak ya, semoga ini bisa saya gunakan dengan sebaik-baiknya	Makasih Pak	Nggak usah pake kantong plastik Mba	Makasih ya Mba/Mas	Makasih	Makasih banyak ya	Terima kasih banyak Pak	Makasih	Makasih Mah	Makasih banyak Mah	Makasih Mba, tapi kenapa kok baik? hahaha	Makasih
16	Terima kasih	Makasih ya!	Makasih Pak!	Makasih, maaf ya ngerepotin	Iya Pak, makasih ya Pak	Makasih Mba!	Makasih ya	Eee makasih looh	Makasih banyak, maaf merepotkan	Terima kasih banyak Pak atas kerjasamanya	Makasih	Makasih Bu	Maafin ya Bu ngerepotin, tapi makasih	Yeeeaay makasih!	Aduh makasih ya, maaf sakit-sakitannya
17	Terima kasih	Waduh makasih ya	Makasih Pak	Waduh makasih banyak ya, maaf merepotkan	Terima kasih pak	Terima kasih	Makasih ya	Terima kasih	Terima kasih banyak	Terima kasih Pak	Terima kasih	Makasih Bu	Terima kasih Ayah	Makasih Ki	Terima kasih yah maaf merepotkan
18	Terima kasih	Thank you banget Bro	--	Seriusan nih Bro? thank you banget ya, semoga Allah balas	Makasih ya Pak	Makasih	Thank you, makasih	Bisa aja lu!	Makasih banget yah	Alhamdulillah makasih ya Pak	Makasih banyak Bro, terima kasih juga atas doanya	Makasih Bu	Makasih Bu	Makasih Bang, mau nyoba nggak? Enak nih!	Thanks banget Bro
19	Terima kasih banyak	Terima kasih banyak, maaf nanti akan	Terima kasih banyak	Terima kasih banyak akan saya ganti	Terima kasih banyak Pak, ini akan sangat membantu	Ah maaf tidak perlu, saya akan	Terima kasih banyak	Oh iya? Masih?	Terima kasih banyak, mungkin nanti	Terima kasih banyak Pak, ini berguna buat masa	Terima kasih banyak semuanya	Matur suwun sangat Bu	Matur suwun sangat Bu	Suwun De	Terima kasih banyak

		saya ganti secepatnya	Pak	secepatnya, mungkin kalau bisa besok	untuk tugas saya	membawanya dengan tas saya			akan saya traktir makan	depan saya					
20	Waah makasih, makasih banget	Nanti gua ganti, makasih ya	Makasih Pak	Ini yakin, bener mau dikasih duit? Ijuta nih? Iya gua sih terima kasih aja, nanti suatu saat nanti gua ganti	Ya, makasih Pak, nanti seminggu lagi kalau sudah selesai saya kembalikan	Ya makasih ya Mba	Sorry sorry ngerepotin	Ah nggak biasa aja	Wah makasih ya nanti gua traktir karena udah benerin laptop gua	Iya pak makasih udah diberikan surat rekomendasi buat pertukaran pelajar	Makasih teman-teman udah datang, udah memberikan semangat, udah, udah.. walaupun saya nggak bisa ngasih apa-apa lagi ke kalian semua, tapi kalian udah ngasih semangat ke saya	Makasih Mah	Makasih Pah	--	Waduh, sorry ngerepotin, tapi makasih banget karena udah dibawain obat

21	<p>Wah Alhamdulillah dapat jam tangan baru, terima kasih, saya sangat suka dengan gambaranya</p>	<p>Terima kasih ya, kalau nggak ada kamu, nggak tau deh paling ngutang dulu sama ibu kantinnnya</p>	<p>Ini Pak bayarn ya, terima kasih</p>	<p>Makasih yah bantuannya, padahal saya enggak berharap siah tadi cerita cuma buat sharing aja. Tapi dengan bantuan kamu, mungkin itu akan membantu situasi saya saat ini</p>	<p>Terima kasih Bu, ini adalah buku yang saya butuhkan untuk materi-materi di tugas akhir nanti</p>	<p>Maaf Pak, saya nggak pake kantong plastik, tapi bawa bag sendiri, dimasukin aja sendiri</p>	<p>Oh iya ini buku saya, makasih ya. Oh iya, siapa namanya?</p>	<p>Oh iya, makasih ya</p>	<p>Makasih yah bantuannya, semoga kita bisa ketemu lagi, nanti jangan sungkan-sungk an buat nyapa kalau kita ketemu di jalan</p>	<p>Terima kasih ya Bu atas rekomendasi dari Ibu, semoga saya bisa masuk ke perguruan tinggi yang saya tuju</p>	<p>Yeeeah makasih ya teman-teman, semoga ilmunya berkah, semoga yang belum juga cepat menyusul</p>	<p>Makasih Ibu, nanti akan dimakan pas jam istirahat</p>	<p>Ibu uangnya udah nyampe, makasih ya Bu. Maaf saya butuh uang yang terburu-buru, jadi ya mau nggak mau mendesak ke Ibu</p>	<p>Wah Alhamdulillah dibelikan</p>	<p>Makasih ya perhatian nya, dan doain semoga cepat sembuh biar lanjut kuliah lagi</p>
22	<p>Wah makasih, lagi nggak punya jam tangan, kok tahu aja sih lagi nggak punya jam tangan? Ih bagus!</p>	<p>Makasih yah nanti diganti uangnya, soalnya ketinggalan, ingetin ya ingetin pokoknya, takutnya lupa</p>	<p>Makasih h Pak</p>	<p>Ini nggak apa-apa beneran? Maksudnya bukan mau minjem loh, ini sebenarnya emang butuh sih tapi nggak</p>	<p>Makasih banyak Pak bukunya, nanti semoga berguna, nanti kalau misalkan udah beres, saya balikin lagi</p>	<p>Makasih Mba</p>	<p>Oh iya, makasih</p>	<p>Oh iya gitu? Makasih</p>	<p>Yah makasih yah, ini perlu dibayar nggak ya? Misalkan kata dia : “nggak usah”, Jawab : “eh maaf loh ya ngerepotin,</p>	<p>Terima kasih banyak Pak, mohon maaf kalau merepotkan, makasih sudah meluangkan waktunya, mohon doanya semoga pertukaran pelajar</p>	<p>Makasih banyaaaaak</p>	<p>Makasih Ma</p>	<p>Kesuwun lagi punya uang nggak disananya? Misalkan : “ya ada”, Jawab : “oh ya udah”</p>	<p>Makasih banyak, maaf kalau ngerepotin, udah kaya ibu di rumah deh</p>	

			<p>apa-apa nih beneran mau minjemin? Misalkan dia bilang “iya nggak apa-apa”, Jawab : “oh ya udah makasih banget, pokoknya ini sebisa mungkin, kalau misalnya udah ada uang mau dibalikin ya, nggak apa-apa ya kalau nyicil, makasih banget ya, maaf kalau ngerepotin”</p>						<p>makasih banyak”</p>	<p>saya ini berjalan lancar</p>					
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23	Woooo makasih, bagus bangeeet	Eh makasih banget ya, entar aku ganti ya di kelas	Makasih ya Pak	Hah seriusan? Aduh maaf ya jadi ngerepotin, tapi makasih banget, tapi beneran cepet diganti deh. Aduh, maaf banget ya jadi ngerepotin, tapi makasih banget ya, makasih banget ya, makasih banget ya	Kalau dosen yang senior : “makasih banyak ya Kang”. Kalau dosen muda : “yeaah makasih ya Mba”	Makasih ya	Eh ya ampun, thank you ya, thank you, thank you	Iya kaaan, makanya dibeli, thank you	Wuuuuh keren banget, makasih yaa, thank you banget udah mau nolongin	Aaaah Ibu baiknya, makasih ya Bu, makasiih	Thank youuu, mudah-mudahan kalian cepet lulus juga ya	Waah asik banget. Xie-xie, xie-xie Ma	Xie-xie ya Ma, sorry mudah-mudahan bulan depan lebih hemat lagi	Wiiih xie-xie	Maaf ngerepotin, tapi makasih ya
24	Waah makasih	Pinjem dulu deh, pinjem dulu ya, nanri aku ganti pas di kelas	Berapa Bang? Ini uangny a, makasih	Aku bingung, tapi nggak enak juga mau minjemnya, cuman gimana namanya juga butuh, kira-kira	Iya Bu, saya pinjem dulu bukunya, makasih ya Bu	Makasih ya Mba	Eh makasih, makasih	Ih makasih loh, jadi nggak enak	Eeee, ih makasih banget ya, aku jadi bisa ngerjain tugas aku lagi nih	Makasih banyak pak semoga ini ke depannya bsa bermanfaat bagi saya	Ih nuhun pisan nyak, akhirnya aku bisa lulus juga euy! Sok atuh kalian cepet-cepet nyusul	Makasih ya Mi	Maacih banyak	Thank you ya bro, yuk makan bareng-bareng	Ih makasih banget ih, meni ngerepotin segala sampe ke sini, entar

				<p> kapan nih bisa aku balikin uangnya, ih makasih banget ya udah dibantuin, pas banget aku lagi butuh ini, nggak enak juga sih</p>											<p> juga masuk lagi, makasih ya</p>
25	Makasiiii	Maaf ya ngerepotin, makasih	<p> Nuhun Pak / maturnuwun Pak / sakala ngkon g Pak</p>	<p> Sebenarnya aku nggak minta bantuan sih, cuman kalau kamu maksa aku terima tapi balikannya kapan ya? Karena belum punya uang kan, makasih banget nantu Insya Allah kapan hari aku</p>	<p> Ah ini boleh saya bawa pulang dulu Pak? Makasih Pak</p>	<p> Makasih ya Mba</p>	<p> Ih makasih banyak, tadi nemu dimana, maaf saya ceroboh</p>	<p> Makasih, baru liat paling</p>	<p> Wiih ternyata bisa diselesin, makasih ya Mas, ini ada yang harus saya bayar nggak?</p>	<p> Makasih banyak Bu, mungkin ada saran untuk saya dalam rangka exchange ini? Nanti kalau ada kabar, saya infokan kembali</p>	<p> Makasih banget</p>	<p> Maturnuwun Bu</p>	<p> Ibu, beneran ada uangnya, kalau misalkan memang ada maturnuwun Bu, maaf lebih cepat</p>	<p> Wiii maturnuwun</p>	<p> Ii repot-repot banget, makasih banyak</p>

				balikin											
26	Yeaaay makasih ya! Bagus nih jamnya	Eh makasih ya, pinjem dulu ya, nanti gue ganti	Ini Pak	Alhamdulillah, tapi ini seriusan nih, boleh dipinjem dulu? Iya makasih ya, nanti kalau udah ada uang gue ganti ya	Wah ini Bu buku yang saya cari Bu, makasih ya Ibu	--	Makasih Mas/Mba	Hee makasih	Makasih udah dibenerin laptop-nya	Makasih banget ya Bu atas bantuannya, doain ya Bu	Yeaaay makasih semuanya, udah dateng, udah doain, semoga yang lain juga segera lulus	Makasih Ma	Maaf ya Ma, Ade minta uang lebih cepet dari biasanya, makasih ya Ma udah masuk uangnya	Yeaaay makasih!	Maaf ngerepotin, tapi makasih ya udah bantuin, udah dating, udah jenguk
27	Terima kasiiiiih temen-temen buat kadonyaa	Boleh pinjem uang nggak? Aku lupa nggak bawa dompet, sepuluh ribu	Nuhun Pak	Ih beneran? Nggak apa-apa? Ngerepotin nggak? Kalau ngerepotin ya nggak usah. Tapi	Ibu makasih banyak ya Bu untuk bukunya, ngebantu banget buat saya	Makasih Mba	Makasih ya udah ngambilin bukunya	Oh iya bagus ya? Ya udah deh paling aku beli	Wah maksih banyak ya Mas udah dibetulin (kayanya kalau real nya nggak kaya gitu, hehe)	Maksih ya Pak ya untuk surat rekomendasinya, ya terima kasih juga untuk bantuannya, karena	Waaaah teman-teman makasih banyak atas bantuannya, makasih juga	--	Uangnya udah sampe Bun, makasih	Nasi goreng buat siapa nih? Buat aku? Nggak ada yang makan nih?	Makasih ya buat kedatangan nya hari ini, makasih juga udah

		aja, aku bayarnya nanti-nanti ya, ingetin ya		kalau misalkan nggak, ya nggak apa-apa sih, makasih ya						ini sudah sangat membantu saya untuk mendaftar program ini	buat dukungannya, kedatangannya, doanya				nengok, nyempetin waktunya buat nengok
28	Makasih makasih bangeet	Eh beneran nih gapapa?; terus kalau kata dianya: yaudah gapapa pake aja dulu; oh yaudah ntar ya aku balikin kalau ketemu lagi	-	Eh beneran nih gapapa kalo misalnya aku ini tapi ga enak ah aku juga gatau bakal mulanginnya kapan soalnya ga ada sumber buat balikin uang itu, makasih ya makasih banget tapi ya nanti diusahain banget bakal diganti ee tapi juga belum tau kapan tapi	Makasih Pak/Bu	-	Makasih, ya!	Iya dong punya gua makasih	wah X makasih banyak ya akhirnya udah bisa ngerjain ini lagi pake laptop makasih ntar aku traktir lah!	Makasih Bu/Pak makasih nanti kalau ada kabar apa-apa atau misalnya saya perlu minta tolong lagi boleh minta tolong ya Bu	Iya makasih banget makasih juga semoga kalian juga lancar urusannya ke depan	-	Bu atau ayah, makasih Bu uangnya, mungkin lain kali ke depannya bakal diawet-awet dihemat-hemat	wah asyik ih happy lah makasih ya	makasih ya ih terharu da kalian datang dibawain

				bakal banget diganti											
29	Wah makasih	Asyik makasih ya	Makasih Pak	Ini beneran ga ngerepotin? Ya udah makasih ya nanti diganti	Yaudah makasih ya Bang/Mas pinjem ya ntar kapan dibalikin	-	Makasih	Iya lucu ya (mendesripsikan cerita ketika membeli tas tersebut)	Alhamdulillah makasih ya	Makasih banyak ya Ceu atau Bang	Makasih, semangat ya dikit lagi juga (kalian lulus)	Oh iya makasih ya Ma	Maaf ya Ma duitnya cepet abis makasih ya	-	Makasih ya maaf ngerepotin
30	Makasih ya udah dikasih jam tangan kayak gini jadi ngerepotin	eh makasih udah ditalangin dulu besok nanti aku ganti deh	Pak ini ongkos nya	Alhamdulillah makasih ya kamu udah bantuin padahal aku tadi cuma cuma cerita aja ngungkapin perasaannya aku	Makasih ya Bang bukunya	Makasih Mbak	Makasih bukunya	Oh iya	Eh makasih ya udah bantuin aku	Terima kasih ya Pak sudah membantu saya dalam hal ini	Wah makasih ya udah datang makasih makasih ya	Bu makasih ya	Makasih ya udah dikirimin	Makasih ya udah dibeliin	Makasih ya udah nolongin aku kalo ngga mah aku paling gini-gini aja terus

