

Jurnal Ilmiah Bahasa, Sastra, dan
Pembelajarannya

Vol. 2 No. 2 Edisi Desember 2001

ISSN : 1411-7002

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(Sukatman)

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(Hari Satrijono)

Indeks LINGUA FRANCA Volume 2 Tahun 2001

PENERBIT
JURUSAN PENDIDIKAN BAHASA DAN SENI
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS JEMBER

PENGANTAR REDAKSI

Puji syukur dipanjatkan ke hadirat Tuhan Yang Mahaesa yang telah memberikan rahmat dan hidayah-Nya, sehingga penerbitan volume dua jurnal ilmiah *Lingua Franca* dapat terlaksana dengan lancar.

Pada edisi ini, *Lingua Franca* berisi artikel linguistik terapan, sastra, dan tradisi lisan. Artikel linguistik terapan berisi tentang hasil penelitian tindakan kelas dan penerapan teori. Artikel sastra berisi tentang hasil analisis kritis. Artikel tradisi lisan berisi tentang telaah folklor.

Ucapan terima kasih disampaikan kepada:

- (1) segenap pimpinan Fakultas Keguruan dan Ilmu Pendidikan Universitas Jember;
- (2) staf administrasi Fakultas Keguruan dan Ilmu Pendidikan Universitas Jember;
- (3) para penulis yang telah menyumbangkan naskahnya.

Pada edisi ini masih terdapat kekurangan. Untuk itu, dewan redaksi mengharapkan saran dan kritik bagi kemajuan *Lingua Franca* pada edisi selanjutnya.

Jember, Desember 2001
Dewan Redaksi

JEMBER

Lingua Franca

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THE USE OF GREETINGS, OPENING AND CLOSING, BY INDONESIAN STUDENTS STUDYING AT LA TROBE UNIVERSITY

Made Adi Andayani *

Abstract: This research was aimed at finding out the greetings, both openings and closings, used by twelve Indonesian students studying at La Trobe University. The focus of the study was the language used, the formality of openings and closings, the politeness or mitigation especially in closings, and kinds of non-verbal greetings in used. There were six different groups performing the conversation: the first group involved a conversation between close friends, the second group was between two participants who were not close friends, the third was a conversation among three participants, one participant introduced his friend to a new-comer student, the fourth was a conversation between Moslems, the fifth was a conversation between a Moslem and a participant from another religion who were casual acquaintances, and the last was a conversation between an adult and a child. Tape recorder and pencil and paper technique were used to collect the data. The results of the study indicated that the local language and the Bahasa Indonesia of the speakers and interlocutors influenced the greetings, the level of formality in greetings and the politeness especially in closings used in their home country were the same as in Australia, and the non-verbal greetings like smiling, bowing, and waving were considered to be the emphasis of the greetings themselves. The results suggest that further research particularly on the use of greetings will be conducted among various age, education and cultural background.

Keywords: greetings, opening, closing

The use of greetings that involves openings and closing has attracted many researches and comments in the last two decades. Schegloff and Sacks (1973) study the openings and closing of conversation and the organisation of speaker turns. They also emphasise the problem of closings in conversations. In relation to the theory of openings and closings, Richards and Schmidt (1983) also give their opinion which is based on Schegloff and Sacks' theory.

The structure and use of politeness formulas in conversation were discussed by Brown and Levinson (1978), Ferguson (1981), and Laver (1979). They point out the ritualised politeness greetings that are used by Islamic society in general, such as *Assalamu 'alaikum* and *Wa 'alaikum salam* in response.

Since many Indonesian students from different cultural backgrounds, religions, and age ranges study at La Trobe University, it is of interest to find out more about the way they greet one another. It is considered that the length of stay in Australia will give effect on their use of greetings.

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Setting, including time and place, may have significant effects on the interaction between the participants. The time of the day determines a wide range of speech behaviours. In Bahasa Indonesia, people start using the opening 'Selamat pagi' when the sun rises or around 5.30 am. and differentiate the afternoon time into two openings, 'Selamat siang' (approximately from 11.30 am. until 3.00 pm.) and 'Selamat sore' (approximately from 3.00 pm. until 6.00 pm). When the greetings happen at night, we only use 'Selamat malam'.

Place is also considered as a determiner of language choice in greetings (Preston, 1989: 126-127). In Indonesia the greetings of the conversation between the teacher and the students in the classroom are different from the greetings when they meet each other outside, such as at car park or in the library. Students may use formal opening to the teacher when he or she enters the classroom like 'Selamat pagi, Pak/Bu' (Good morning, Sir/Madam) and say 'Selamat siang, Pak/Bu' (Good afternoon) to the teacher when the class dismisses in the afternoon. However, the greetings used by the students and the teacher outside the classroom may be less formal. The students may greet her/him just with 'Pak/Bu' with a smile and bow (Sir/Madam), while the phrases 'Selamat pagi/siang/sore/malam' are rarely used.

Richards and Schmidt (1983:136-137) propose that the way topics are selected for discussion within conversation and the strategies speakers make use of to introduce or change topics within conversations constitutes an important dimension scope of conversational organisation. Part of the structure of openings also relates to the positioning of topics in the conversation, as Schegloff and Sacks (1973: 300-301) point out. The topic selected by the participants as first topic is through the process of negotiation. However, the first topic may be kept until the conversation develops to a point where it can be introduced. For example, a conversation may open:

- A: *What's up?*
B: *Not much. What's up with you?*
A: *Nothing.*

Then, the conversation may be continued by one of the participants to introduce a new topic such as a new job, which could be offered in direct response to "What's up?". Schegloff and Sacks (1973) also find out that they often find a pre-first topic closing-offering in the telephone conversation, such as 'Did I wake you?', 'Are you busy?', etc. These are considered as a pre-sequence for topic-talk. Moreover, Preston (1989) describes that the relation between interlocutors may be characterised in two different ways: how closely connected are they (solidarity), and who has more or less power.

The level of solidarity has had a great influence on the use of phrases in openings and closings. The more solidarity among or between the interlocutors the more informal greetings they use. For that reason, the intimacy may avoid the social distance that sometimes leads the interlocutors to use formal phrases of greetings.

Power also plays a role in interaction. In Indonesia, this seems very clear since the phrases of greetings and body language such as smile and a little bow are used when the interlocutor from less power greets one from a higher power. Besides, there is a tendency for people from the higher power not to give the first greeting for people from the lower power. However, this does not happen for all Indonesian people.

Conversation by definition involves two or more people (Richards and Schmidt, 1983:141). However, the distribution of talking among the participants is not merely random. They argue that it is governed by turn-taking norms, conventions that determine who talks, when, and for how long. A speaker with poor management of turn-taking rules, as they say, is one who does not let you get a word in edgeways. A speaker who does not contribute to a conversation arouses negative evaluation too, or may make the conversation terminate abruptly. Sacks and Schegloff (1973) describe the way turns take place in conversation. One of the basic rules is that only one person speaks at a time. Turn-taking includes as one component a set of procedures for organising the selection of 'next speakers', and, as another, a set of procedures for locating the occasions on which transition to a next speaker may or should occur.

Participants in conversation are involved in ongoing evaluation of each other's utterances, to judge appropriate places to take up the turn to talk. Normally we take turns at holding the floor and do so without negotiation. Richards and Schmidt argue that when a participant fails to take the floor despite indications that it is his turn, other speakers usually pause, and then someone else begins speaking.

Cultures have different degrees of tolerance between turns, overlaps in speaking and competition among speakers. In some cultures, such as those of many Australian Aborigines and the Eskimos, people sit comfortably together in silence. At the other extreme, in French and Argentinean cultures several conversationalists often talk at the same time, and people interrupt each other more frequently than most Australians feel comfortable doing. However much tolerance they may have for silences and overlaps, people from all cultures appear to regulate turn taking in conversation in basically similar ways. There are two simple rules: speakers signal when they wish to end their turn, selecting the next speaker or leaving the choice open. The next speaker takes the floor by beginning to talk. This very simple principle regulates conversational turn taking very efficiently.

Conversations do not simply begin and end but actually they are opened in socially recognised ways (Richards and Schmidt, 1983:131). The openings and closing of conversations and other types of speech events are organised and orderly accomplishments by conversationalists. Before beginning their first conversation of the day, conversationalists normally greet each other, as when two office workers meet in the morning. Wolfson (1989: 104-105) claims that non verbal greetings are found to be head gestures, mutual glances and smiles. Typical verbal greetings include topic initiation, verbal salutes, and references to the interlocutor.

Greetings are usually used by people who have not seen each other for a while, or as opening sequences for longer conversations between strangers. Sometimes we are not required to use a greeting, as with a stranger approaching in the street to ask for a time: 'Excuse me, could you tell me what time it is?'. The expression 'Excuse me' is an opening sequence appropriate to the context. Then, greetings are not the only type of opening sequences.

In many cultures, the opening sequence appropriate to a situation in which two people meet after not having met for a while is an inquiry about the person's health, as in the greeting, 'How are you?' Obviously, the response for this is positive such as 'Fine, thanks', even when they are feeling terrible. They also give several examples of greetings from other

cultures. Mandarin Chinese conversationalists, traditionally, ask 'Have you eaten rice yet?'. When two people meet on the road, they ask 'Where is your going directed to?' The greetings they use are as formulaic as the English 'How are you?' In Fiji, for example, a ceremonial introduction is conducted before any other interaction takes place. This may involve speeches that have a complex set of rules about what must be said, when, and by whom. This ceremony has the same purpose as opening sequences in other cultures.

Closings, like openings, do not just happen, but must be made to occur by coordinate activities of the conversationalists (Richards and Schmidt, 1983, 134) Schegloff and Sacks, (1973, 294) differentiate between the role-played conversation in a classroom and a real conversation. In the first conversation, the teacher has to finish the conversation, while in the second one the real conversation must be closed by participants in a way that one speaker's completion will not occasion another speaker's talk, and that will be heard as some speaker's silence. The simplest solution to close a conversation, as they state, is 'Goodbye'. However, there are several possibilities such as 'Thank you', 'You're welcome', 'OK'. Sacks and Schegloff point out that closings are usually preceded by possible pre-closing, such as 'Well, OK', etc. with downward intonation.

However, possible pre-closing, as Schegloff and Sacks (1973) say, does not always lead to closing. This may be used to indicate that only a topic is being closed and several more topics may be introduced. When conversationalists want to close a conversation, they may set up for closing by referring to their own interests, for example, 'Well, I gotta go or 'Well, I don't wanna keep you any longer' (Richards and Schmidt, 1983). Then, when conversationalists need to enter a conversation and make arrangements for future conversation, they may say, 'So, well, I just wanted to know how you are doing', and 'Yeah, OK, so we should get together soon'. According to Richards and Schmidt, pre-closing is used for making conversation reach closure smoothly.

In relation to politeness of openings and closings, Laver (1981:290-291) adopts Brown and Levinson's (1978) analysis of politeness phenomena in conversation generally. They distinguished two components of face expression:

1. Negative face: it is the motive of 'competent adult member' to be unimpeded by others.
2. Positive face: it is the motive of every member to be approved of.

Laver further says that there are many aspects of conversational interaction where face is at risk. It could be the hearer's or the speaker's face that is threatened, and it may concern the negative or the positive aspects of the face. In relation to this theory, Brown and Levinson (1978: 69-71) distinguish between positive politeness and negative politeness. Positive politeness is oriented toward the positive face of hearer, while negative face, on the other hand, is oriented mainly toward partially satisfying hearer's negative face. It is said that negative face is characterised by self-effacement, formality and restraint.

In relation to the risk to face, Laver, further, proposes that the greater the degree of risk to face, the more constrained the options of mitigatory polite behaviour become. In contrast, interactions in which there is least choice open to the speaker are interactions containing the highest risk to face.

Since Indonesia is a large archipelago country comprising more than 13,000 islands, there are about 400 local languages exist (Nababan, 1982:1), but basically they use the same formulaic greetings in Bahasa Indonesia. Table 1 shows the different formulaic greetings for both formal and informal openings and closings in Bahasa Indonesia.

TABLE 1: The Different Formulaic Greetings for Both Formal and Informal Openings and Closings in Bahasa Indonesia

	Openings	Closings
	Selamat pagi <i>Good morning</i>	Selamat pagi <i>Good morning</i>
	Selamat siang <i>Good afternoon</i>	Selamat siang <i>Good afternoon</i>
	Selamat sore <i>Good afternoon</i>	Selamat sore <i>Good afternoon</i>
Formal	Selamat malam <i>Good evening/ Good night</i>	Selamat malam <i>Good evening/ Good night</i>
	Apa khabar? <i>How are you?</i> Khabar baik. <i>Fine</i>	Sampai jumpa <i>See you later</i> Selamat tinggal <i>So long</i>
	Assalamualaikum	Wa'alaikumsalam
	Pagi <i>Morning</i>	Yuk, daag <i>See you</i>
	Siang <i>Afternoon</i>	Udah, ya <i>See you</i>
Informal	Sore <i>Afternoon</i>	Sampai besok <i>Until tomorrow</i>
	Malam <i>Evening</i>	Sampai ketemu/ jumpa <i>Until we meet again</i>
	Hai/Halo <i>Hi/Hello</i> Mau kemana? <i>Where are you going?</i> Assalamualaikum	Wa'alaikumsalam

The structure of closing in an informal situation actually has more variety than in a formal situation. For example, the formulaic opening 'Mau kemana' (Where are you going) and closing phrases 'Udah dulu ya', 'Cukup dulu, ya', 'Yuk, sampai besok' are commonly used when participants know each other very well. Factors of religion are also influential, Muslims have a great tendency to use 'Assalamualaikum' and 'Wa'alaikumsalam' in both

formal and informal situations when they meet each other, although this is not a strict rule that must be obeyed by them.

The choice of formulaic phrases of opening and closing in the formal usages '*Selamat pagi*' (Good morning), '*Selamat siang*' and '*Selamat sore*' (Good afternoon), and '*Selamat malam*' (Good evening and Good night) become '*Pagi*', '*Siang*', '*Sore*', and '*Malam*', in informal greetings. Formal phrases are not only used for maximum formality and maximum distance but also used for acquaintances of higher rank or older people.

RESEARCH METHOD

The focus in this study was on the use of greetings, both openings and closings by Indonesian students studying at La Trobe University. The study was conducted in 1995, when there were about 40 Indonesian students from different local language background, age range, and religion studying at different departments in this university.

Among those students, only 12 participants from Java, Bali, and Kupang were selected as the subjects of the study. Six were female and the other six were male. While subjects ranged in age from 27 to 48, most were in their thirties. A little girl at the age of six was involved in the conversation. She had been living in Melbourne for 17 months.

The participants' length of stay in Melbourne varied from 5 months to 4 years. One participant was completing a Graduate Diploma in TESOL, six participants were completing their masters, and the other five were completing their PhD. The subjects were identified by pseudonym only.

The data analysed in this study was collected using audio tape and pencil and paper technique. Participants of the research were chosen randomly and the conversations took place naturally round the campus, eg. in library, the AGORA, car parks, the UNION building, and at home.

Before the conversations were performed, the subjects were initially given some information about the research individually. They were allowed to use the greetings they usually used when they met their friends. Participants could use English, Indonesian, or Islamic greetings.

There were six different groups performing the conversation: the first group involved a conversation between close friends, the second group was between two participants who were not close friends, the third was a conversation among three participants, one participant introduced his friend to a new-comer student, the fourth was a conversation between Muslims, the fifth was a conversation between a Muslim and a participant from another religion who were casual acquaintances, and the last was a conversation between an adult and a child.

The data analysis in this study comprised four kinds, namely, the language they used, the formality of openings and closings, the politeness or mitigation especially in closings, and the non verbal greetings that were adopted. The situation where a conversation took place were clearly described and analysed separately. Then, they were compared to ascertain whether there is a general tendency for participants to use certain openings and closings in their conversation.

RESULTS AND DISCUSSION

Before coming to the results of the study, it will be worthwhile to present the table that shows the number of participants and the relation between/among participants as shown in table 2.

TABLE 2: Number of Participants and Their Relationship Between/Among Others

No. of Conversations	Relation Between/ Among participants	Sex	
		No. of males	No. of females
1	close friends	2	0
2	not close friends	1	1
3	new friends	2	1
4	Muslim Muslim	0	2
5	Muslim + other religion	2	0
6	adult + child	1	1

Considering the subjects are identified by pseudonym only in the research report, the subjects were identified in an alphabetical order, from A to M.

Conversation between A and B (close friends)

The participants of this conversation involved two Balinese men, one (A) had just completed his PhD in Botanical Science, and the other (B) was still completing his PhD in the Linguistics Department. They had known each other since they were students at Udayana University, and after several years of being separated by their work they met again in Melbourne. Even though they did not live at the same place, they had done many activities together such as playing tennis, billiards, going for a picnic, and having lunch or dinner together.

The conversation happened at lunch time when A was at the PLAKA (AGORA) to have lunch. The conversation between them began when B approached him and they stayed in a queue waiting for their turn to order. The following is the script of openings and closings they used.

A: *(did not realise that B was behind him)*

B: Hai. *(smiled)*

A: *(raised his eyebrow, smiled, and asked whether B wanted to have lunch together)*

Kenken? Makan? Seduk, puk.

(How are you? Want to eat? I'm hungry, see?)

B: *(nodded)* Ae, raga masih seduk.

(After having their order they sat in the same table, talked about food and A's luggage. Since A was about to go back to Indonesia for good, B offered his help to pack the luggage and, of course, A was very happy to hear that. Before going back to their own offices, they said.....)

B: Yuk, A *(called his name)*. Mani sanja raga kemo. *(smiled)*

(See you, A. I'll come to you tomorrow)

A: Nah, lakar keantosang. Jam kuda?

(All right. I'll be waiting. What time?)

B: Jam lima kenken. Ada jumah?

(Five, what about that? Are you home?)

A: Mani raga terus jumah. Oopin sep ngepak barang ane gede-gede. Yuk.

(I'll be home all day. Please help me packing the large stuff. See you)

(smiled, and then went to their own office).

Since they both were Balinese and had been old friends for almost ten years, they did not use 'Bahasa Bali Singgih' (Balinese language that is used to talk to older people, priests, or strangers/ friends who are casual acquaintance but they used 'Bahasa Bali Sor' (Balinese language that is used to talk to friends or younger people). The openings and closings they used were completely informal. The expected verbal response in Indonesian/Balinese when B greeted A with 'Hai' must have been 'Hai', too. In this case, A did not give a verbal greeting (Hai) but he felt very comfortable with his response, smiled and raised his eyebrow, and without feeling impolite, A asked B whether he wanted to have lunch together.

The closing of the conversation came from B by saying 'Yuk' (Good bye) to A, and made an arrangement to see A tomorrow afternoon. To show his agreement, A asked B the time he would come. When they finished negotiating the time, A told B that he really needed B's help to pack the big things. To end the conversation A also said 'Yuk' (Good bye).

The non-verbal greetings, especially the raised eyebrow, expressed by A was a proof that they were close friends and well-acquainted. Moreover, B was not offended by A's body language. Similarly, when B nodded as a response to A's question, A did not show a protest to B's answer. It seems to me that the closer the friends, the more impolite ways in greetings they use. Besides, they also neglected to use the term 'Siang' for 'Good afternoon'.

Conversation between C and D (not close friends)

This was a conversation between (C) and (D). C was a Balinese male but worked in Java. He enrolled in Graduate Diploma in TESOL, and had been living in Melbourne for approximately 5 months. While D was a female, Javanese, and completing her PhD in Biological Sciences. This was her second year of living in Melbourne. They had met each other twice, first, in Bundoora Park, and the second time, in Northland Shopping Centre. The script below is taken from their conversation when they met each other in the first floor in the library after lunch time.

C: *(He is standing near the bookshelves and busy looking for a journal. D came, looked for a journal, and she did not know if C was also there).*

Siang, Bu. *(smiled and looked at D)*

D: Oh, siang, Pak. Wah, lama nggak ketemu. Gimana khabarnya. *(smiled)*

C: Baik

(Then, they talked for a while about the readings they should read in relation to their subjects. The conversation was closed when D said that she had an appointment with her supervisor).

D: Pak C, saya kira saya harus pergi duluan karena saya ada janji dengan supervisor. *(smiled)*

C: Oh, maaf. Saya sudah mengganggu, lho, Bu. *(felt sorry)*

D: Oh, nggak kok, Pak. Soalnya sudah janji.

Mari, Pak. Sampai ketemu lagi, ya. *(gave a small bow)*

C: Mari. *(gave a bow, too)*

Seeing the script above, it is clear that C and D used Informal Indonesian openings and closings. In opening, C just said 'Siang' instead of 'Selamat Siang' for 'Good afternoon', and D as well. The words 'Bu' and 'Pak' are short terms for 'Ibu' and 'Bapak' that mean 'Madam' and 'Sir'. These two terms usually represent the respect and politeness of the speaker to the interlocutor.

In closing the conversation, D used a mitigation, because she did not want to make C disappointed or offended. The sentence 'Saya kira saya harus pergi duluan karena saya ada janji dengan supervisor' (I am afraid I must go now because I have an appointment with my supervisor) was actually addressed to the negative aspect face to C. This appeared clearly when C regretted what he had done through the sentence 'Maaf, saya sudah mengganggu, lho, Bu' (Sorry, madam, I have disturbed you). To calm the situation, then D said that it was not C's mistake by saying 'Oh, nggak kok Pak. Soalnya sudah janji' (Oh no, it is not your fault, I have to go because I had an appointment with my supervisor). Before leaving, D said 'Good bye, and see you later'. The word 'Mari' and a non-verbal greeting, such as a small bow is widely used by Indonesian people whenever they want to leave somebody or end the conversation.

Conversation among E, F, and G.

There were three Javanese participants involved in this conversation, E was a female, studying for a masters program in Chemistry at the Faculty of Science and Technology, and had been living in Melbourne for about 5 months. While F and G were males and had been in Melbourne for 10 months. Both of them were studying at the School of Education, but their programs were different. F was completing his masters while G was studying for his PhD. The conversation occurred in the morning when F and G were walking in UNION building and saw E busy copying several reading materials. G knew her well because they were staying at the same college, while F was staying at different one. This is the conversation among them.

G: Halo, Bu E. Apa khabar? *(smiled)*

(F and E also smiled).

E: Oh, Pak G. *(smiled)* Baik. Ini saya lagi photo copy artikel yang menarik. *(stopped copying for a moment)*

(G gave comment that E was always busy, then, he introduced F to E)

G: Pak F, kenalkan, Pak F, ini Bu E.

Bu E, ini Pak F.

(E and F shook hands and called their names. Then those three participants talked for a while about their hometown and activities that had been done. To close the conversation, G said something to F)

G: *(talked to F and smiled)* Wah, biar nggak terlalu lama mengganggu Bu E, gimana kalau kita langsung aja ke perpustakaan.

F: *(nodded and smiled)* Maaf, ya, lama mengganggu.

E: Oh, tidak apa-apa, kok. Ini cuma lagi lima halaman yang belum dikopi.

F: Mari Bu E, kami pergi dulu *(gave a little bow)*. Sampai ketemu

G: Mari, Bu. *(bowed and smiled to her)*

E: Monggo. *(smiled and bowed)*

The opening used by G when he greeted E was categorised into informal one, although he asked 'Apa khabar' (How are you) to E. As a response to that greeting, E smiled before saying 'Baik' (Fine thanks). Instead of asking about G's health (*Apa kabar?*) she commented that he was copying an interesting article. In Indonesia, it is very common not to say 'Apa kabar' again to the speaker who asked you the question 'Apa kabar'.

Realising that E and F did not know each other before, G introduced E to F. The term 'Kenalkan ...' is similar to 'May I introduce.....'. The threat to the addressee's wish for his actions to be unimpeded by the actions of others is mitigated by the use of the polite formula 'May I....'. Generally, someone who was introduced to a new friend will shake their hands and say their names. However, for some people in certain occasion, they do not shake hands or say their names, all they do is just smiling and bow a little.

The idea to close the conversation came from G because he was afraid he and F had bothered her. In this case the mitigation used by G was addressed to the negative aspect face

to E because he was apologising for intruding or holding her up, as seen from this sentence (Well, I mustn't keep you, I guess you have to go on, I'll be going). E responded by saying 'Oh, tidak apa-apa kok'. (No worries) Ini cuma lagi lima halaman yang belum dikopi (I only need to copy five more pages). It is very common for Indonesian people to say 'Oh tidak apa-apa' even when they feel intruded or disappointed by somebody. It is considered to be rude to say that we are really unhappy when somebody disappointed us.

Before going to library F and G said 'Good bye' (*Mari*) to E and followed by a small bow to indicate their politeness. Besides, the terms of direct address, such as 'Bu E' and 'Pak F' (Mrs. E, and Mr. F) indicated their respect and politeness to her. At the end of this conversation, E used Javanese word 'Monggo' (Bye, bye) because she realised the interlocutors were also Javanese.

Conversation between Muslims

Two female participants, H and I, were involved here. They were doing their masters in Biological Sciences and have been living in Melbourne for about 14 months. H was from Java, while I was from Lombok. The conversation took place in the morning at I's flat. The following is the script of the openings and closings in their conversation.

H: (*knocked on the door*) Assalamualaikum.

I: (*opened the door and smiled*) Waalaikumsalam.

Mari, silakan masuk, Mbak H.

H: Terima kasih.

I: Apa khabar?

H: Baik

(*They sat down, talked for a while, and went to the kitchen talking about how to make meat balls. Then, they had branch together, and after that,.....*)

H: Bu, saya permissi dulu, mau ke kampus.

I: Oh, ya.

H: Assalamualaikum. (*smiled and bowed*)

I: Waalaikumsalam. (*smiled and bowed*)

Ferguson (1981:22-23) points out that the opening 'Assalamualaikum' (peace be on you) and 'Waalaikumsalam' (on you be peace) as the pattern of the response among Muslims. This is used by Indonesian people because most of the population is Muslims. It seems to me that the openings 'Assalamualaikum' and 'Waalaikumsalam' can be used regardless of time and they may be translated into 'Selamat pagi, Selamat siang, Selamat sore, or Selamat malam' (Good morning, Good afternoon, Good evening, or Good night). The use of 'Apa khabar' (How are you?) usually follows these Islamic greetings. The response to 'Apa khabar', 'Baik', (Good, thanks) is supposed to be informal.

To end the conversation H said that she had to go because she would go to the campus (Bu, saya permissi dulu, mau ke kampus). I responded by saying 'Oh, ya' (Yes, please). The mitigation of H was also addressed to the negative aspect of face to I because H had to leave I and end the conversation soon after having branch. To show the respect,

intimacy, and politeness, I addressed H with Mbak H. This term of address is now widely used in Indonesia. Previously, 'Mbak' which means older/younger sister was only used in Java.

Conversation between Muslim and Non Muslim

Two male participants who were now completing their study in the Faculty of Education were involved in the conversation when they met each other in car park. J, a Muslim from Java, was completing his masters program, and had been living here for two years and 6 months while K, a Christian from Kupang, had been living here for about four years, was completing a PhD. The conversation began with this opening.

J: *(smiled when K approached him)*

K: *(smiled) Mau kemana?*

(Where are you going?)

J: Ke 'Language Centre'. Situ mau kemana?

(To the Language Center. Where are you going?)

K: Mau ke Northland. *(He meant Northland Shopping Centre)*

(I am going to Northland)

(They walked together to the bus stop and talked, because K wanted to go there by bus, but J did not need bus for it would take him five minutes to go to the 'Language Center'. When the expected bus came, K got into it and said...)

K: Yuk, sampai ketemu. *(smiled)*

(See you!)

J: Yuk.....*(smiled)*

(See you!)

The opening used by K was different from the openings in scripts 2, 3, and 4. Instead of saying the common openings such as, 'Siang', 'Halo, apa kabar', and 'Assalamualaikum', he asked 'Mau kemana' (Where are you going?). As the response of the question, he said that he was going to Language Center and asked the same question 'Situ mau kemana?'. The word 'Situ' which means 'You' is only used when Indonesians know the interlocutor well. Moreover, as a closing on the conversation, they used 'Yuk' which means 'Bye, bye' and 'Sampai ketemu lagi' for 'See you tomorrow'. The response 'Yuk' from J implicitly meant 'Bye, bye, and see you later'

Conversation between an adult and a child.

L, a young lady from Java, was completing her masters in education and she had been living in Melbourne for 15 months. M, a little girl of six years old, was in grade one at Kingsbury Primary School and has been using English most of her time since her arrival in Melbourne 16 months earlier. The conversation took place in M's house when she had just

arrived home from school. L knew M well because L had always taken care of M when M's parents were busy especially at night time. The script of their openings and closings is as the following:

L: Hi, how are you? (*L smiled and M entered the house*)

M: (*smiled and went to another table to get the book*)

(*She, then, talked to her brother in English, L talked to her friend*)

(*Before L and her friend went home, she said...*)

L: Bye....bye.... *mbak M.* (*smiled and waved to M*)

See you.

M: Bye....bye....(*smiled and waved to L*)

The greetings used in this conversation was different from the greetings that have been discussed above. Both the participants seem very familiar to the English greetings. When the opening 'Hi, how are you' was produced by L, there was no verbal answer from M, she just smiled and got the book from the table. This might happen when M did not realise that there was someone else in the house. However, when L said 'Bye...bye...*Mbak M*, See you', M's response was 'Bye...bye...' too.

According to Laver (1981:300), 'Hi' and 'Bye...bye' are categorised as informal opening and closing and they are usually used when the participants are well-acquainted. The address term '*Mbak M*' is popular among Javanese because they want to show respect to others (for girls and women), whether older or younger people. Nevertheless, there is also another address term used for younger people, such as '*Dik*'. When someone wants to address boys or men, they use the term '*Mas*' (Hefner, 1988:535-554)

CONCLUSION AND SUGGESTION

The results of the present study were grouped into four major categories, namely, the language used, the formality of openings and closings, the politeness or mitigation especially in closings, and kinds of non-verbal greetings used. These categories are used to discuss whether greetings in Australia by Indonesian students differ from the way they would perform these in Indonesia.

As can be seen from the scripts above, the local languages of the speakers and interlocutors had an influence, although they used the language in different culture. This is shown from the first script, when two Balinese men conducted the conversation. When B greeted A with '*Hai*' (Balinese), A gave non-verbal response and then asked in Balinese whether B wanted to have lunch together '*Kenken?, Makan?, Seduk, puk*'. Besides, it can also be proven in the closing used by E in the third conversation, such as '*Monggo*' (Bye, bye). However, when both the speakers and the interlocutors realised that they came from different language background they used Indonesian, such as in the second, and the fifth scripts. The use of 'Bahasa Indonesia' seems to be safe to avoid the misunderstanding between them because they realised that their local languages may be quite different from others.

The use of greetings, openings and closings, among Muslims was '*Assalamualaikum*', and as the response they used '*Waalaikumsalam*', as shown in script

four. However, Muslims never used these greetings if they greeted people of other religions, as seen in script 5. The last script shows that the participants had adopted the English greetings, such as 'Hi, how are you?' and 'Bye, bye, see you'.

The level of formality in greetings used by participants in their home country were the same as in Australia except the last one because they had adopted English greetings. The non-verbal greetings like smiling, bowing, and waving were considered to be the emphasis of the greetings themselves.

Realising that closing is generally preceded by pre-closing (Schegloff and Sacks, 1973:304-305), it is also important to find out how the general pre-closing and mitigations are used. Pre-closing in the first script was actually to make arrangement for future conversation. While pre-closings in scripts 2, 3, and 4 contained mitigatory comments that were usually addressed to the negative aspect of face. The way in which the conversation was closed by participants in script six was just 'Bye, bye and see you later'. After closing the conversation L invited M to go to her house and the response given by M was just smiling. It seems to me that M did not respond because she realised that she needed her parents' permission and she was not sure whether or not her parents allowed her to go.

Politeness used by participants referred to the use of address terms as shown in scripts 2, 3, 4, and 6. Politeness in Java (Hefner, 1988:550) points out that it can be used to differentiate power. The use of 'Bu', 'Pak', and 'Mbak' also indicated the respect and politeness. The analysis above shows that the participants' greetings were not influenced by the length of stay in Melbourne.

I hope that this paper has demonstrated how Indonesian students who are studying at La Trobe University use greetings, openings and closings, when they meet each other. Obviously, more research is needed before I can say anything definite, in general, about the greetings they use.

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KETENTUAN PENULISAN NASKAH

Ketentuan Umum

1. Menggunakan bahasa ragam ilmiah.
2. Mengikuti kaidah penulisan karya ilmiah.
3. Jumlah halaman keseluruhan maksimal 15 halaman, diketik 1,5 spasi dengan program MS Word atau program lainnya dengan dicetak menjadi dokumen ASCII.
4. Karya tulis mempunyai bagian-bagian pokok: pendahuluan, isi, dan penutup.

Ketentuan Khusus

1. **JUDUL:** Ditulis dengan Huruf kapital semua.
2. **Nama Penulis:** Ditulis Lengkap, tanpa gelar, nama bagian akhir tidak boleh disingkat.
3. **Abstrak:** Karya ilmiah berbahasa Inggris, abstrak ditulis dengan menggunakan bahasa Inggris; karya ilmiah berbahasa Indonesia, abstrak ditulis dengan menggunakan bahasa Inggris, dengan jumlah kata maksimal 150 kata.
4. **Kata Kunci:** berupa kata atau kelompok kata.
5. **PENDAHULUAN** tidak ditulis (tidak dijudulkan).
Memuat latar belakang, rumusan masalah, (tujuan pembahasan, atau menyebut pokok-pokok pikiran yang akan dibicarakan), kerangka teori (jika hasil penelitian dan bukan penelitian dasar (grounded research)).
6. **METODE PENELITIAN** (jika hasil penelitian).
7. **ISI: HASIL PENELITIAN** atau **PEMBAHASAN** (non penelitian) ditulis secara eksplisit. Jumlah dan nama sub sub judul disesuaikan kebutuhan. Disarankan dalam bentuk kata atau kelompok kata, bukan kalimat yang panjang.
8. **SIMPULAN DAN SARAN**
9. **DAFTAR PUSTAKA**
10. Naskah dikirim ke redaksi *Lingua Franca* satu bulan sebelum periode terbit (Juni, Desember, dan suplemen). Pemuatan naskah berdasarkan hasil evaluasi dewan redaksi. Naskah yang belum lulus seleksi diperbaiki sesuai dengan saran dewan redaksi, dan dipertimbangkan pemuatannya pada edisi berikutnya. Naskah yang tidak bisa dimuat bisa diminta kembali, dan pemberitahuannya per surat. Naskah yang dimuat diberitahukan bersamaan dengan pengiriman bukti penerbitan. Dewan redaksi berhak mengubah redaksi naskah dengan tidak mengubah substansi pemikiran.

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