

Communication literacy in podcast media: An inferential-ostentive discursive pragmatics perspective

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ABSTRACT

This study describes the pragmatic meanings of phatic communication in podcast media from a discursive pragmatic perspective based on inferential-ostentive intent. The data source comes from seven episodes of the Agak Laen podcast titled "Didn't Get Angry Even After Crashing a Pajero? 'Habib, I'm Just Happy'" featuring Habib Husein Ja'far Al-Hadar and hosts Boris Bokir, Oki Rengga, Bene Dion, and Indra Jegel. Data collection employed the listening method with note-taking techniques, followed by data reduction and classification. Data analysis used the contextual analysis method involving conventional and virtual contexts, with multimodality-based cybertextual context being the most dominant, along with social, societal, situational, and cultural contexts. Research steps included identification, reduction, interpretation, and presentation of data analysis results. The results of this study are: (1) The pragmatic meaning of the phatic communication of greetings, (2) The pragmatic meaning of the phatic communication of jokes, and (3) The pragmatic meaning of the phatic communication of affirmations. Among the total data analyzed, greetings accounted for 41%, jokes for 36%, and affirmations for 23%, indicating that greetings were the most dominant form of phatic communication found in the podcast. The results of this study are believed to be very useful in developing the science of pragmatics, especially integrative pragmatics which is the integration of discursive pragmatics and multimodality in its five dimensions, namely visual, spatial, gestural, aural, and linguistic.

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Introduction

The phatic nature of communication is often considered the same as small talk. In fact, phatic nature cannot be equated with small talk because in essence, phatic nature is much broader than small talk (Senft, 2012; Žegarac & Clark, 1999). In other words, small talk is only a small part of the phatic nature of language. From the scope of its use, small talk also only applies in certain societies, especially societies that still prioritize indirectness and indirectness in conveying intentions. Instead of directness and continuity, certain societies apply small talk in speaking.

The study of the phatic nature of communication was initially initiated by Malinowski in his research in the Trobriand Islands as part of ethnographic research. In Malinowski's perspective, the phatic nature of language is called phatic communion. Furthermore, people equate the term communion, which is translated as "communion", with the term communication, which is also translated as "communication". Thus, the term "phatic communication" is actually baseless because the basic meaning of "communication" is very different from the meaning of "communion", which means society or *communio* (Malinowski, 1939).

Correcting the use of this term is important because in many writings, especially domestically, the two terms have been confused.

Rahardi calls phatic communion as phaticity with the full name "language phaticity" (Rahardi, 2019a). Kridalaksana calls language phaticity a "phatic category" because it appears in the framework of the discussion of "word classes" in linguistic studies, especially morphology. In the study, linguistic forms such as "good morning", "how are you", "happy birthday" were found which cannot be categorized into certain classes such as verbs, nouns, adjectives, and others (Kridalaksana, 1993).

Such linguistic forms are called "phatic categories". Previous pragmatics experts, such as Leech, said that phatic language is the same as "breaking the silence". Thus, in his perspective, phatic is a silence breaker (Leech, 2014). When people are sitting on a station bench waiting for the train to arrive, suddenly the person sitting next to them will break the silence by saying "It's so hot!", or maybe "It's been a long time, huh?" Both utterances are not intended to convey information about the hot air, nor are they intended to convey information that the waiting time for the train has been "long". The main purpose of both utterances is to break the silence. By breaking the silence, communication is established between the two people who are interacting with each other in greeting at the train station.

Understanding the meaning of politeness is not always easy because it is bound by context. This means that the intention of the utterance conveyed by the speaker must be closely linked to the context that underlies the presence of the utterance. The release or neglect of the meaning of the utterance from the context can result in errors of interpretation (Nicolle & Clark, 1998; Žegarac & Clark, 1999).

Rahardi stated that context in pragmatic studies can be divided into five, namely social context, societal context, cultural context, situational context, and cybertextual context. Social context is a horizontal social context. The relationship between students on a campus is a concrete example of this type of context. Societal context is a vertical social context. A company leader always has social relations with his employees. Cultural context is intertwined with social and cultural norms that apply in society (Rahardi, 2019c, 2019d). The norms of politeness that apply in Javanese society, for example, are of course different from the norms that apply in Papuan society.

Furthermore, the context of the situation is intertwined with the atmosphere and situation that accompanies the presence of speech. This type of context requires people to place themselves in the midst of society, likewise this context requires people to know where they are now. Finally, the cybertext context is a context that is intertwined with multimodality with five aspects that determine it, namely visual, spatial, aural, gestural, and linguistic aspects (Ledin & Machin, 2019; Sanz, 2015). The meaning conveyed in certain social media is very clearly influenced and determined by the existence of the dimensions of the cybertext context mentioned above.

The study of phaticity is accommodated in the field of pragmatics. This means that the study of phaticity in language can be considered as one of the important phenomena in pragmatics. Pragmatics in its development can be divided into systemic pragmatics, namely pragmatics that is still related to semantics as a field of science that both study intent. Semantics studies meaning diadically, while pragmatics studies meaning triadically (Rahardi, 2022). The meaning present in semantics is informational, while the intent present in pragmatics is intuitive. Pragmatics then developed independently as general pragmatics, with basic concepts and rules based on Western culture and language (Crandall & Basturkmen, 2004; Rooij, 2004).

Furthermore, pragmatics continues to struggle to study the linguistic facts that exist in the region of Eastern countries, which gives birth to pragmatics based on specific cultures. So, the rules and principles that apply generally in general pragmatics cannot necessarily be applied in pragmatics of specific cultures (Rahardi, 2020; Schwartz & Sagiv, 1995). In turn, pragmatics develops into cyber pragmatics. This last type of pragmatics is related to data on the internet and all its manifestations.

Schematically, it can be mapped that pragmatics is actually in waves of development. The first wave of pragmatics is commonly called "utterance-based pragmatics" because the basis of its study is speech or utterances. Theories of principles and maxims of politeness become the main tools in interpreting the meaning contained in an utterance. Geoffrey N Leech, George Lakoff, and Bruce Fraser can be called the figures of first-wave pragmatics who have studied a lot of pragmatics based on speech. Furthermore, the second wave of pragmatics is more culture-specific (Haugh, 2003, 2015).

In this second wave of pragmatic studies, discourse or text becomes the basic material for studying intent. Therefore, this second wave of pragmatics is called "discourse-based pragmatics". Pragmatics in this second wave is more based on the concept of face which actually refers to a person's self-image in communicating. Greeting is actually a process of negotiating to save face from both the perspective of the speaker and the interlocutor (Haugh, 2006). The saved face can be positive, if it focuses on fulfilling a person's desire to be accepted and liked by others.

In addition, the saved face is called negative face if the point is the fulfillment of one's freedom. This second wave of pragmatics is largely characterized by Levinson, Brown & Levinson, and several local figures such as Pranowo, R. Kunjana Rahardi, and several other figures who are diligent in studying pragmatics based on this concept of face. Furthermore, the third wave of pragmatics is integrative, a combination of discourse and aspects of multimodality (Norrick & Haugh, 2015). Therefore, this type of third wave pragmatics is called integrative pragmatics.

This study focuses on discursive pragmatics, meaning that the frame of reference for this study is actually second-wave pragmatics that is related to the concept of face as explained above. Integrative pragmatics based on face emphasizes more on the dimension of communication strategy (Haugh & Hinze, 2003). Therefore, this study also presents various specific strategies in communication. The study of discursive pragmatics is *etic* in the sense that this study is based on a specific society, not *emic*, as in the first-wave pragmatics based on speech, as explained previously.

Furthermore, it needs to be conveyed that students' ostensive-referential communication competence is very weak and must be improved immediately. Such communication is based on its implementation on the relevance theory initiated by Sperber & Wilson (2015) in order to perfect Grice's cooperative principle (Blakemore, 2002a; van Poppel, 2020). Although the relevance theory is widely seen as oversimplifying the concepts and maxims of its predecessors, the substance of this theory is very relevant to the latest pragmatic study materials of the Indonesian Language Education, especially when associated with phatic communion in podcast media. Such ostensive-inferential communicative competence is very important to make them a superior generation to welcome Indonesia Emas 2045.

There have not been many studies on this matter. Integration of research results into pragmatic study materials has also not been done. In this era of post-functional linguistics, the concept of *communio*—which refers to a society living together or *nosi* communion according to Bronislaw Malinowski—has a new meaning (Malinowski, 1935). This is in line with the changing nature of language which now functions not only as a means of communication, but also as a means of cooperation between humans. In other words, interaction and participation in society are now becoming increasingly vital. Language develops optimally if there is a process of interaction and active participation between citizens who have and use the language.

However, in the current digital era, especially in the use of podcast media as a form of cyber communication, it is still unclear how the phatic nature of language is manifested and how ostensive-inferential competence is developed through such media. This lack of clarity becomes a significant problem, especially when phatic communion is no longer limited to oral and written interaction but has shifted into multimodal discourse. Therefore, this research is practically conducted to uncover the pragmatic patterns of phatic communication in podcasts, as a response to the gap in previous research which has not yet explored this phenomenon in depth.

Ostensive communication, in addition to involving two layers of information, also includes two layers of pragmatic intent or meaning. The two layers of intent are informational intent and intuitive intent. Informational intent is conveyed through linguistic entities without requiring additional context, while intuitive intent requires the involvement of context as a second layer of information to achieve proper meaning (Giordano, 2016; Wearing, 2015; Yus, 2021). Understanding these two types of intent is very important, not only for the speech partners who are tasked with interpreting the social text conveyed by the speaker, but also for the speaker himself so that communication takes place effectively. In the author's observation, research on layers of information and types of intent in ostensive communication, especially in relation to phatic communion, is still rarely the main focus in various studies and publications (van Poppel, 2020).

This study also aims to identify the layers of information in ostensive communication in relation to the phatic communion. Sperber & Wilson (2015) assert that ostensive communication can only occur if there is a communication structure consisting of two layers of information, namely the informational layer and the information layer that explains the informational layer (Carston, 2005; Rahardi & Budhiono, 2024). The informational layer refers to the linguistic elements that convey the main message that is to be communicated ostensively. The clarity of information in ostensive communication is crucial because that is where the essence of language lies, namely the cooperation between the communicator and the communicant, the speaker and the speech partner, the writer and the reader, and other communication relationships. Sperber & Wilson (2015) argue that human verbal communication has a prominent nature because it is designed to attract the attention of the recipient of the message (Sperber & Wilson, 2012).

Thus, the communication automatically confirms that the message delivered is considered relevant to the recipient of the message. In this case, the message is considered relevant because the communicator clearly indicates what is considered important or interesting to the recipient of the message. This theory was first proposed by Sperber and Wilson and applied in cognitive linguistics and pragmatics (Blakemore, 2002b). Although initially inspired by Paul Grice, this theory later developed into an independent pragmatic

approach, significantly different from Grice's concepts. Another important element of relevance theory is that the utterance is salient. That is, the utterance draws the recipient's attention to the fact that the communicator intends to convey certain information. Furthermore, the information is inferential. That is, the recipient must infer what the communicator meant, by referring to the "literal meaning" of the utterance, as well as real-world knowledge, sensory input, and other information that the recipient has.

Previous studies related to the study of phatic communion and ostensive-inferential communication which are still very limited include: (1) *Manifestation of Form and Pragmatic Meaning of Phatic Language in the Field of Education* by R. Kunjana Rahardi, *Adabiyat Journal*, *Adabiyāt*, Vol. XV, No. 2, December 2016 (Rahardi et al., 2016). This study resulted in findings of the pragmatic meaning of phatic language, namely, (a) acceptance, (b) rejection, (c) inviting, (d) expressing gratitude, and (e) greeting. (2) *Analysis of the Meaning of Pragmatics of Fatisanity in Class Discussions Analysis of the Pragmatic Meaning of Fatisanity in Class Discussions* by Estuning Dewi Hapsari, Dedi Richi Rizaldy, Isyaa Akhsanil Khakim in *Lingua Didaktika*, Volume 15 No 2, 2021. The findings of the study are the following pragmatic meanings: a) accepting, b) inviting, c) refusing, and d) expressing gratitude. There are four pragmatic goals of fatisanity, namely 1) respecting others, 2) protecting others' feelings, 3) increasing cooperation, and 4) increasing humor. Unlike those studies, this study uses podcast media as a data source. Furthermore, this research problem will be solved using a qualitative approach and contextual analysis method or what in linguistics is often referred to as the extralingual equivalent analysis method. A further description of this method is presented in detail below.

Method

The research on the meaning of the phatic communication in podcast media was conducted by applying a descriptive-qualitative approach. This approach is intended to find the rules of the pragmatic meaning of the phatic communication in podcasts. In accordance with its purpose, no specific scientometric computations were carried out (Jia & Wu, 2019). The data for this study are in the form of texts in podcasts which contain manifestations of the pragmatic meaning of the phatic communication. Thus, the substantive data source for this study is the discourses in the podcasts contained in this research data. The locational data source is the podcast that can be found during the implementation of this study (Mahsun, 2007). The locational data source is a podcast titled "Habib gapapa aja udah senang saya" | Habib Jafar, available on YouTube, consisting of 7 episodes. The guest speaker is Habib Jafar, while the hosts are Boris Bokir, Oki Rengga, Bene Dion, and Indra Jegel. The podcast episodes were selected as the source due to their potential to represent diverse pragmatic markers related to phatic communication. The considerations for selecting this podcast include the variety of interactions between the hosts and guest, the informal yet meaningful conversational structure, and its accessibility and relevance to the research context.

The data of this study were collected using the listening method. This means that listening to substantive and locational data sources is done carefully. The technique used in implementing the listening method is the recording technique. This means that systematic recording is carried out on the data found so that it can facilitate the data collection process for this study. This data collection step ends after the data is carefully reduced or classified into data types, so that the analysis process can be carried out on the results of the data typification.

Data analysis was conducted using the contextual analysis method. Context plays a role in interpreting discourse containing the phatic nature of communication as the data of this study. The context used is a combination of conventional context and virtual context. The most dominant virtual context involved in this study is the multimodal-based cybertextual context. Other contexts used as a consequence of determining the third wave pragmatic perspective in this study are social, societal, situational and cultural contexts. Thus, consideration of horizontal and vertical societal contexts is carried out in the implementation of this research data analysis. The cultural context whose manifestation is the cultural norms that apply in society is also used in the implementation of this study. Furthermore, the steps taken in the implementation of this study include data identification, data reduction or classification, data interpretation, and presentation of data analysis results. The results of data analysis are presented using an informal presentation method.

Results and Discussion

The implementation of this research has produced the rules of pragmatic meaning of phatic communication in podcasts which include the following: (1) Pragmatic meaning of phatic communication of greetings, (2) Pragmatic meaning of phatic communication of jokes, and (3) Pragmatic meaning of phatic communication of affirmation. The phatic communication meaning of greetings is found in data 1 to 3, jokes are found in data 4 to 6, while the pragmatic meaning of affirmation is found in data 7. The data presented in this study represent the entire dataset collected from a single podcast episode that served as the primary

source of research, namely the YouTube podcast Agak Laen titled "Habib gapapa aja udah senang saya" | Habib Jafar.

In terms of distribution, the most dominant types of phatic meaning are greetings and jokes, each accounting for 42.85% of the total data (3 out of 7 data points), while affirmation only accounts for 14.3% (1 out of 7 data points). The dominance of greetings and jokes reflects the distinctive characteristics of communication in entertainment podcasts, where initiating conversation and building rapport serve as essential tools to foster interpersonal relationships between the hosts, guest stars, and the audience. In the following section, each of these meaning findings is presented in detail one by one.

1. Pragmatic Meaning of the Fascination of Communication Category Greeting

Language politeness not only serves to start a conversation or break the silence in communication, but is also often used as a marker of politeness in social interactions. In this context, politeness acts as a means to show respect, manners, and maintain a good relationship between the speaker and the interlocutor. One form of politeness that often appears in everyday conversation is greetings. Greetings in communication function to initiate interaction, attract the attention of the interlocutor, and build social closeness (Meyer et al., 2006; Tomasello, 2000). The form of greeting can vary depending on the situation and social relationship between the speaker and the interlocutor. In the context of podcasts, greetings are often delivered in a relaxed and familiar style to create a more fluid and comfortable atmosphere for both the speaker and the audience. The following are some examples of utterances in the category of politeness in the form of greetings, which occur in interactions on a podcast. The podcast image can be seen in Fig. 1, 2, and 3.

Data 1



Fig. 1. Podcast Image

Data source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

"The troops with the surname, Habib Jafar... yeeeyyy (applause, assalamualaikum Habib)"
(*Agak Laen Podcast, minute 1:43–1:46*)

Context:

This utterance occurs at the beginning of the Agak Laen podcast segment, from minutes 1:43 to 1:46. At that time, Habib Jafar had just arrived at the podcast studio and was immediately greeted by the host, Indra Jegel, along with his colleagues: Boris Bokir, Oki Rengga, and Bene Dion. Indra Jegel opened the atmosphere by welcoming Habib Jafar in a relaxed and enthusiastic manner, accompanied by cheers and applause from the others.

Interpretation of Pragmatic Meaning:

This utterance represents a form of phatic communication in the casual greeting category. Indra Jegel greeted Habib Jafar with a humorous and enthusiastic style, followed by applause as a form of appreciation and warm reception. Pragmatically, this utterance functions to lighten the mood, draw audience attention, and create a relaxed and friendly atmosphere of interaction. The phrase "The Troops with surnames"—a nickname for the Agak Laen podcast audience—adds a humorous touch that helps break the ice and establish closeness. The accompanying applause expresses respect and excitement in welcoming the guest star.

In Indonesian communication culture, such casual greetings with humor are commonly used in informal settings to strengthen interpersonal relationships. The use of relaxed and expressive language also reflects adaptation to the podcast format, which emphasizes a casual and interactive atmosphere. Overall, this utterance exemplifies effective phatic communication in building a warm atmosphere, maintaining social relationships, and increasing audience engagement (Rahardi, 2022; Schneider, 1987). The use of humor and personalized greetings serves as an important tool to create a positive and enjoyable mood in interpersonal, entertainment-based communication contexts.

Data 2



Fig. 2. Podcast Image

Data source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

"Assalamualaikum, Habib. What is the ruling on people who have guest stars eating, Habib?" (while pointing at Oki Rengga who was eating)
(Agak Laen Podcast, minute 1:50–1:55)

Context:

This utterance occurs in the segment from minutes 1:50 to 1:55, when Habib Jafar had just arrived at the Agak Laen podcast studio and was warmly welcomed by Indra Jegel and the other hosts. After the initial enthusiastic welcome, Indra Jegel formally greeted Habib Jafar with "Assalamualaikum, Habib" as a sign of respect. Immediately afterward, in a lighthearted tone, Indra asked a joking question: "What is the ruling on people who have guest stars eating, Habib?"—referring humorously to Oki Rengga, who was caught eating during the recording. The question was framed playfully, evoking laughter and relaxed reactions from both Habib Jafar and the other hosts.

Interpretation of Pragmatic Meaning:

This utterance contains two layers of phatic communication: a formal greeting and a humorous follow-up. The greeting "Assalamualaikum, Habib" functions as a phatic marker of respect, particularly relevant in Indonesian communicative norms when addressing figures with religious or social authority, like Habib Jafar. The follow-up question serves as a phatic marker of humor, used strategically to break the ice, ease the atmosphere, and create interpersonal closeness among the podcast participants.

Pragmatically, this utterance builds a warm and relaxed social interaction between the host, guest, and audience. In Indonesian culture, combining formal speech acts with humorous remarks reflects an effort to balance respect and approachability, especially in public or entertainment-oriented contexts. As Marchiori & Latora (2000) and Hay (2001) suggest, humor in communication not only entertains but strengthens social bonds and increases audience engagement. Thus, this utterance is a strong example of multifunctional phatic communication—simultaneously respecting cultural norms and supporting a vibrant, entertaining interaction environment.

Data 3



Fig. 3. Podcast Image

Data source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

Boris : "Habib, how are you?"
Habib Jafar : "Good news."
(Agak Laen Podcast, minute 03:05)

Context:

This utterance occurs in the 03:05 segment of the Agak Laen podcast episode, following a humorous interaction between Boris and Oki Rengga regarding food in the studio. After the joke, Boris initiates a more formal and respectful tone by greeting Habib Jafar with the question, "Habib, how are you?" This is done in

a calm, relaxed atmosphere that maintains a level of politeness appropriate for addressing an honored guest.

Habib responds briefly and positively with, “Good news,” which indicates his openness and readiness to engage further in the conversation. The context reflects a common practice in Indonesian communication, where greetings at the beginning of an interaction play a vital role in setting a friendly and respectful tone.

Interpretation of Pragmatic Meaning:

The utterance “Habib, how are you?” followed by “Good news” is a typical form of phatic communication used to initiate social interaction. Although structurally it appears to be a request for information, its pragmatic function is not primarily to obtain news but to express care, attention, and respect, particularly toward a person of high status such as Habib Jafar. In Indonesian culture, such greetings represent politeness and communicative etiquette (Harley, 2013). They are not merely functional but symbolic acts of social bonding. This exchange between Boris and Habib serves to establish a harmonious and emotionally warm connection right at the start of the segment. The brevity of Habib’s response, “Good news,” reinforces the phatic function—it is not elaborative but sufficient to acknowledge the greeting, signaling mutual respect and emotional availability. This exchange exemplifies how phatic expressions, especially greetings, act as social lubricants in podcast interactions, ensuring that dialogue begins on a positive and relationally open note.

2. Pragmatic Meaning of Communication Fatality Joking Category

The habit of joking or joking is a characteristic of a cultured society and has an important function in strengthening the relationship between speakers and interlocutors. In the context of education, a teacher or lecturer who is good at making jokes tends to be more liked because it creates a pleasant and friendly atmosphere. Conversely, teachers who do not have humor are considered stiff and less popular. In Javanese culture, people who cannot joke are called “ngemut inten,” which means less able to lighten the atmosphere” (Rahardi et al., 2016). However, jokes also have a dual dimension in pragmatic studies: jokes can be purely a form of flattery, or conversely, jokes can be false if used to cover up feelings of sadness or anxiety. The context and pragmatic intent of the speaker are key in determining whether the joke is sincere or has an ulterior motive.

In interactions on podcast media, levity in the form of jokes is often used to lighten the mood and build intimacy between the host and guest stars. This communication style aims to create more lively interactions, attract the audience’s attention, and make the conversation feel more natural (Rasmussen, 2003; Verschueren, 1997). Here are some examples of levity in the joking category found in a podcast. The podcast image can be seen in Fig. 4, 5, and 6.

Data 4



Fig. 4. Podcast Image

Data Source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

Indra Jegel : “What is the ruling on people eating with guest stars, Habib?”

Habib Jafar : “I often see him usually angry, that is the ruling on disrespecting guests, but I’ll try to see if he gets angry with me.”

(*Agak Laen Podcast, minute 1:55–2:07*)

Context:

This utterance occurs between minutes 1:55 and 2:07 of the Agak Laen podcast episode, shortly after Indra Jegel welcomed Habib Jafar to the studio. In a casual and humorous tone, Indra posed a playful religious question, referring to fellow host Oki Rengga who was eating during the show. Rather than giving a formal or serious response, Habib Jafar replies with an equally humorous remark, noting that Oki is usually angry and framing it as a joke about “disrespecting guests,” while gently teasing the situation. This

kind of banter sets a light and playful tone in the podcast environment and contributes to the informal, entertaining atmosphere typical of talk-show-style media formats.

Interpretation of Pragmatic Meaning:

This exchange is an example of phatic communication in the joking category, where humor serves as a strategic tool to foster social closeness and reduce conversational tension. The primary function of the utterance is not to provide actual information or a religious ruling, but to entertain, connect, and engage participants and the audience. From a pragmatic perspective, Habib Jafar's witty response does three things ; (1) Maintains rapport among hosts and guest, (2) Aligns with the informal tone of the podcast setting, (3) Demonstrates verbal playfulness as a form of politeness and respect without seriousness. In Indonesian communication culture, joking—especially between close acquaintances—is often used to signal familiarity, humility, and social warmth (Rasmussen, 2003). In this case, humor becomes a relational device that avoids confrontation while still responding meaningfully. The joke is also contextually bound to the specific situation in the studio, reinforcing the idea that phatic utterances are deeply situated in shared experiences and cultural understanding. This utterance exemplifies the pragmatic use of humor as phatic communication, aiming to maintain positive interactional flow and promote a friendly, relaxed atmosphere. The banter between Indra Jegel and Habib Jafar highlights how humor can be a powerful tool for social bonding in podcast-based communication, making the conversation enjoyable both for the speakers and for the audience.

Data 5



Fig. 5. Podcast Image

Data Source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

Habib Jafar: "Usually if we want to eat, others are also fed."
(*Agak Laen Podcast, minute 2:10–2:15*)

Context:

This utterance occurs between minutes 2:10 and 2:15 in a relaxed and informal podcast environment. The situation involves Oki Rengga, one of the hosts, eating during the recording. After Indra Jegel jokingly asks what the ruling is on a guest star eating, Habib Jafar responds humorously by saying, "Usually if we want to eat, others are also fed," referring to a social custom of sharing food as a way of showing care and attention in Indonesian culture. The lighthearted comment reflects the playful atmosphere of the podcast, allowing the hosts and the guest to connect with each other and the audience in an engaging and friendly manner.

Interpretation of Pragmatic Meaning:

This exchange is an example of phatic communication in the joking category, with the primary function of the utterance being to maintain social connections and create a comfortable, relaxed atmosphere. Habib Jafar's comment is meant to add humor while indirectly addressing the food situation, using it as a playful way to express concern for others' well-being, in line with Indonesian social values. The pragmatic meaning of this utterance lies in the use of humor to express a form of solidarity and attention without the pressure of formality or obligation. This reflects the cultural value of sharing in Indonesian society, which is often subtly embedded in conversations, especially when used humorously (McCready, n.d.; Rooij, 2004). This utterance also plays a significant role in the dynamics of the conversation by; (1) Lightening the mood and reducing tension, (2) Strengthening social relationships among the hosts and the guest, (3) Maintaining an informal and friendly communication style suited for the podcast setting. By using humor to make a seemingly simple comment about sharing food, Habib Jafar contributes to the overall sense of togetherness and community in the podcast. This shows how humor can bridge gaps between speakers and help them engage with each other and the audience in a meaningful way, despite the casual nature of the conversation. This utterance demonstrates how phatic communication, specifically humor, can foster a positive and collaborative atmosphere in podcast interactions. It also highlights the importance of cultural values such as solidarity and sharing, which are expressed in a light-hearted and non-intrusive manner. Through humor,

Habib Jafar and the other participants create a dynamic and engaging interaction, ensuring the podcast remains entertaining and approachable for the audience.

Data 6



Fig. 6. Podcast Image

Data Source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>

Speech Quote (Pragmatic Data):

Boris: “Dipping Indomie is delicious... Really don’t want to dip it? It’s delicious to dip it.”
(*Agak Laen Podcast, minute 2:50–2:58*)

Context:

This utterance occurs between minutes 2:50 and 2:58 of the podcast, following a light exchange between the hosts and Habib Jafar. Before this, Habib Jafar had reprimanded Oki for eating alone without sharing, leading Oki to share his snacks and drinks with the other hosts and Habib Jafar. Afterward, Oki placed his Indomie (instant noodles) under the table for a moment and turned to grab some snacks. Observing that Oki seemed reluctant to enjoy his Indomie, Boris jokingly commented, “Dipping Indomie is delicious... Really don’t want to dip it? It’s delicious to dip it,” while pointing to snacks or drinks that could be dipped. This remark immediately caused laughter among the other hosts, including Habib Jafar, thus contributing to a lighthearted and friendly atmosphere during the conversation.

Interpretation of Pragmatic Meaning:

This speech represents phatic communication in the joking category, where humor is used to ease the mood and maintain a relaxed atmosphere. Boris’s utterance serves not only to entertain but also to foster familiarity and solidarity between the participants. The humor is light and playful, helping to ease the atmosphere while keeping the conversation engaging and enjoyable. The pragmatic meaning of this utterance lies in its function to: (1) Encourage a friendly and informal interaction, (2) Reduce tension and create a more relaxed environment, (3) Strengthen interpersonal relationships between the hosts and Habib Jafar through humor. In Indonesian communication culture, hyperbole-based humor such as “Ena kali di celup” (Dipping Indomie is delicious) is often used to express camaraderie without requiring formality or strict conversational structures (Hickey & Roderick, 2022). It highlights social values of warmth and togetherness, inviting others to participate in the conversation while maintaining a friendly and humorous tone. The laughter that follows Boris’s comment confirms that the humor successfully lightened the mood and created a more enjoyable atmosphere, which aligns with the cultural norm of using humor to maintain positive and harmonious interactions (Rafieyan et al., 2014). This utterance exemplifies how phatic communication in the form of humor can play an essential role in creating a welcoming, informal atmosphere, especially in entertainment contexts such as podcasts. The use of humor in this instance not only entertains but also contributes to the engagement of the participants and audience, while strengthening social bonds among those involved in the conversation.

3. Pragmatic Meaning of Language Fatality Affirmation Category

Teachers or lecturers often repeat statements that have been delivered to emphasize important points to students. This repetition helps to strengthen understanding and ensure that students’ attention is maintained. However, repetition does not always mean emphasis; sometimes, repetition is only intended to attract the listener’s attention. In everyday life, emphasis through repetition is also commonly used by the public as a way to emphasize or ensure that the message is conveyed clearly (Rahardi, 2019b). In the context of phatic communication, this form of emphasis not only helps in conveying messages effectively but can also function as a strategy to keep the dynamics of the conversation alive and interesting. In interactions on podcast media, emphasis is often used to ensure that the main point is understood by the audience. By repeating a statement or using a more assertive tone, the speaker can attract the listener’s attention and emphasize certain parts of the conversation. The following is one example of phatic language in the emphasis category found in a podcast. The podcast image can be seen in Fig. 7.

Data 7



Fig. 7. Podcast Image

Data Source: <https://www.youtube.com/watch?v=wqEfCT9rh0g>**Speech Quote (Pragmatic Data):**

- Bene Dion : "But why are you discriminating against the guests?"
 Oki Rengga : "There's no discriminating."
 Bene Dion : "Yes, why are you eating Indomie, here is this," (*pointing to the snacks on the table*)
 (*Agak Laen Podcast, minute 2:40–2:47*)

Context:

This utterance occurs between minutes 2:40 and 2:47 of the podcast, during a relaxed moment when Oki Rengga is eating a bowl of Indomie (instant noodles) while the snacks provided for the guests on the table were only cakes and drinks. Bene Dion, noticing this, jokingly reprimanded Oki by saying, "But why are you discriminating against the guests?" Oki responded by denying the claim with, "There's no discriminating." Bene then humorously added, "Yes, why are you eating Indomie, here is this," pointing to the snacks on the table. This remark was delivered in a playful tone and immediately sparked laughter among the participants, creating a light-hearted atmosphere.

Interpretation of Pragmatic Meaning:

This utterance represents phatic communication in the affirmation category, where humor and light-hearted joking are used to affirm social bonds and create a relaxed atmosphere. Bene Dion's use of humor not only delivers a playful reprimand to Oki Rengga but also maintains a friendly and engaging interaction. The pragmatic meaning of this utterance lies in its role to; (1) Create harmony and maintain a relaxed environment during the event, (2) Encourage a sense of togetherness among the participants, especially during the shared moment of eating, (3) Utilize humor as an effective strategy to communicate without sounding patronizing or overly serious. In the context of Indonesian communication culture, jokes like this are commonly used to express familiarity and informality, while also fostering a sense of community and togetherness. This style of communication is particularly effective in informal settings such as podcasts, where the goal is to keep the interaction light, entertaining, and inclusive. The laughter following this exchange underscores the success of this communication style in building rapport and reinforcing a positive, friendly atmosphere. This interaction serves as a reminder of how phatic communication can be employed to strengthen social bonds without veering into serious or formal territory. This utterance is an example of how phatic communication through humor helps maintain a relaxed and engaging environment, especially in informal and social settings such as podcasts. The humor not only lightens the mood but also promotes social cohesion, creating an enjoyable interaction for both the participants and the audience.

Conclusion

This research has produced several findings as presented below: (1) The pragmatic meaning of greeting facilitativeness, (2) The pragmatic meaning of joking facilitativeness, and (3) The pragmatic meaning of affirmation facilitativeness. The facilitativeness of language meaning greeting is found in data 1 to 3, jokes are found in data 4 to 6, while the meaning of affirmation is found in data 7 only. The implementation of this research is still limited to one type of substantive data source because of its phenomenological nature. In other larger studies, researchers can conduct positivistic research with sufficient data and more accurate scientometric computations in the perspective of third-wave-pragmatics. Other researchers who are concerned with the third wave of pragmatics, namely integrative pragmatics as is currently being widely promoted by the author, are also invited to conduct similar studies. Ostentive-inferential communication and its problem-solving will be further stimulated by pragmatic studies from this new perspective.

Declarations

- Author contribution** : R. Kunjana Rahardi was responsible for the entire research project. He also led the writing of the manuscript and the collaboration with the second author. Kristina Marta Noviance participated in the data collection, transcription and analysis. She also revised the manuscript. Both authors approved the final manuscript.
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