

RESEARCH ARTICLE

Harmonization of Manado Malay speech with the behavior of buyers and sellers at bahu traditional market in Manado

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ABSTRACT

Communication in traditional markets involves complex verbal and non-verbal interactions between buyers and sellers, each with unique behaviors and strategies. This study examines the speech patterns and communicative behaviors of buyers and sellers at Bahu Traditional Market in Manado, focusing on harmonization in their interactions. Using a qualitative approach, data collection involved observation, recording, participant and non-participant observation, and note-taking. Data were analyzed through a pragmatic sorting technique, specifically the element-differentiation approach. Findings reveal a blend of direct and indirect speech acts, including literal and non-literal expressions, demonstrating the dynamic negotiation process. Harmonization is a key aspect of these exchanges, as both parties aim to reach mutually beneficial agreements despite occasional impatience or frustration. Sellers employ persuasive techniques to justify prices, highlight product quality, and build trust, while buyers use negotiation strategies to secure favorable deals. Additionally, non-verbal cues, such as gestures and facial expressions, accompany speech, reinforcing communicative intent. Notably, instances of code-switching between Manado Malay, English, and Sangir reflect the market's multilingual nature. While conflicts occasionally arise due to disagreements over pricing or service, both buyers and sellers generally strive for cooperative interactions. The findings highlight the intricate balance between negotiation, persuasion, and cultural influences in shaping traditional market communication. Understanding these dynamics provides valuable insights into the social and linguistic intricacies of marketplace interactions, emphasizing the necessity of harmonization in facilitating smooth transactions.

Keywords: Traditional culture; code-switching; minahasan culture; traditional indonesia; multilingual context; language use; linguistics phenomenon

1. Introduction

Language is crucial for humans in all aspects of development as a means of communication within a community because language is a tool for expressing experiences, thoughts, feelings, desires, and messages from one person to another^[1,2]. Language is not only a tool for communicating information but also a means to foster cooperation and build good relationships among people^[3,4]. Every communication process involves speech acts. Communication, unlike mere conversing, is a modality of horizontal existence that involves the experience of speech acts, through which one becomes an object of meaning and meaning for others^[5]. A

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speech act is an action performed by an individual through their utterances. It is not just about speaking, but also about performing an action. It is called a speech act because sometimes a speaker may not explicitly state what they mean, but they hope that the intended meaning is understood by the listener^[6]. The purpose and intent behind the speaker's utterances are always present in every speech act. In this relationship, various forms of utterances can be used to express a single meaning, and conversely, a single utterance can express multiple meanings.

A speech act is something that someone genuinely does when they speak. This act is a minimal speech unit that functions to communicate (Black,2014). This aligns with Richard's (1974) opinion (as cited by^[8] that even a single word can be considered a speech act if it serves a function that elicits a response, either verbal or action-based. A speech event is the occurrence of an interaction using language as a communication tool involving two parties the speaker and the listener focused on one topic, within a certain time, place, and situation, fulfilling eight components as stated by D. Hymes, et al^[9] (as cited by M. Black^[7] through the acronym SPEAKING. Speech acts are units of pragmatic analysis, which is a branch of linguistics that studies language use in terms of meaning related to the speech situation^[10]

As explained above, speech acts are always present in every communication process, so the form and intent of speech acts are certainly interesting to study in every language used, including the behavior of the speaker and the listener U. Schröder, et al^[11] mentioned that the behavior referred to here is the response or reaction of individuals to the speech or the way individuals communicate to clarify the intent of their speech, known as nonverbal expressions. In every communication process, not only verbal expressions are highlighted, but nonverbal expressions also play an important role. Regarding the importance of nonverbal communication supported by A. Morgan^[12], stated six functions of nonverbal communication as complements, enhancers in emphasizing and explaining the meaning of verbal messages, involving repetition, substitution, regulation, and emphasis on denial/contradiction.

Traditional markets serve as vibrant hubs of daily human interaction, reflecting the social, cultural, and linguistic dynamics of a community, supported by C. A. Rumbay^[13]. The Bahu Traditional Market in Manado, a bustling environment where diverse individuals engage in trade, presents a rich context for exploring communication patterns. Manado Malay, the regional language, is not only a medium of transaction but also a carrier of cultural identity and social norms. Understanding how language harmonizes with behavior in this setting can offer insights into the social fabric of Manado, the adaptability of language in practical contexts, and the ways in which linguistic and nonverbal cues facilitate effective communication in a multicultural market environment.

Along with D. O. Acheampong, et al^[14] explained that the rapid modernization and global influence on local markets, there is an increasing risk of traditional languages and communication practices being overshadowed by dominant languages and commercial cultures. This shift could lead to the erosion of local linguistic heritage and the nuanced communication styles that have developed over generations^[15]. Conducting research on the harmonization of Manado Malay speech with the behaviors of buyers and sellers in traditional markets is urgent to document and preserve these practices. Moreover, such a study could inform strategies to maintain cultural identity in the face of globalizing forces, ensuring that traditional markets remain not just economic centers but also bastions of cultural expression and interaction.

This research offers a unique contribution by focusing specifically on the intersection of language and behavior in a traditional market setting, an area that has been underexplored in linguistic and sociocultural studies. The novelty lies in its detailed examination of how Manado Malay speech acts and nonverbal behaviors coalesce to create a harmonious communication process between buyers and sellers. By analyzing

direct and indirect speech acts, as well as the accompanying nonverbal cues, this study will provide new insights into the pragmatic use of language in a culturally rich and dynamic environment. Additionally, this research bridges the gap between linguistic theory and real-world communication, offering practical implications for understanding the role of language in everyday interactions within a traditional market context.

Communication processes involving many people with various behaviors can occur in any place, including traditional^[16-18]. To understand the nature of communication in traditional markets, research on the verbal and nonverbal expressions of buyers and sellers is necessary. Therefore, based on above description, three key aspects have been identified as the focus of this research, which can be outlined in the following research questions: What are the types of Manado Malay speech that emerge in the communication between buyers and sellers at Bahu Traditional Market in Manado? How do buyers and sellers at Bahu Traditional Market in Manado respond to the various Manado Malay speech acts that occur? Is there a harmonization between the Manado Malay speech and the behavior of buyers and sellers at Bahu Traditional Market in Manado?. This research has strategic value in the development of linguistic knowledge, particularly speech act theory.

Moreover, the objectives of this research are centered on understanding the intricate dynamics of communication within the Bahu Traditional Market in Manado. First, the study seeks to identify the various forms of Manado Malay speech that occur during interactions between buyers and sellers, aiming to catalog the linguistic expressions that are commonly used in this cultural and commercial setting. Second, it intends to explore how these speech acts influence and are influenced by the behaviors of the market participants, providing insight into the interplay between language and social behavior. Finally, the research aims to examine whether there is a harmonious relationship between the language used and the behaviors observed, potentially uncovering patterns of communication that contribute to effective and culturally resonant exchanges in the marketplace. This comprehensive analysis will contribute to a deeper understanding of how language and behavior interact in traditional market environments, shedding light on the cultural significance of these interactions.

2. Literature-informed background

2.1. Pragmatic

Pragmatics is related to the use of language in actual interaction situations. According to^[7,19,4] pragmatics is the study of the conditions under which human language is used, as determined by the context of the society. Pragmatics involves the use of language by a community in a speech event, whether directly or indirectly, as well as the speech strategies conveyed explicitly or implicitly. According to D. O. Acheampong, et al^[14], pragmatics is a field of linguistics that examines language in the process of communication based on context to understand the intent and purpose of an utterance, asking about the meaning of someone's speech, and relating the meaning of the speech to who is speaking to whom, where, when, and how. Pragmatically, language can be studied with its speakers, meaning that language is examined in the practice of its use. While N. Zumstein, et al^[15] pointed that pragmatics is the study of signs or systems of signs in relation to their speakers.

Various speech acts that occur in society, whether direct or indirect speech acts, or literal and non-literal speech acts, are both material and phenomena that are highly interesting to study pragmatically^[19]. In brief, pragmatics is the study of language use in the communication process involving the speaker and the listener, encompassing the interpretation of meaning and the use of utterances in relation to context.

2.2. Speech act

M. Lewiński^[6] mentioned that speech acts hold a very important position in pragmatics because they are the units of analysis. A speech act is a communicative action that focuses more on the meaning and intent behind the speaker's utterance. According to Kridalaksana, 'speech act' is the utterance of a sentence to convey the speaker's intent to the M. Black^[7]. The term and theory of speech acts were first introduced in 1956 by Austin, a professor at Harvard University, and later developed by Searle in 1969^[10]. According to G. Tumbelaka^[8], communication is a series of communicative actions or speech acts. These speech acts are used systematically to achieve specific communicative goals.

According to M. K. Walangitan, et al^[20] and A. Morgan^[12], a speech act refers to a communicative activity defined by the speaker's intent when speaking and the effect it has on the listener. Speech acts can be direct or indirect. In direct speech acts, there is a direct relationship between the structure of the sentence and its function, whereas in indirect speech acts, the relationship is not direct, or a different form of speech act is used^[7,21],22].

N. Taguchi, et al^[19] explain that speech acts can be categorized into direct and indirect speech acts, as well as literal and non-literal speech acts. Conventionally, declarative sentences are used to state something, interrogative sentences to ask questions, and imperative sentences to give orders, invite, or request, etc., forming direct speech acts. If a command is given using a declarative or interrogative sentence to avoid making the person being commanded feel commanded, an indirect speech act is created. A literal speech act is one where the intent matches the meaning of the words used, while a non-literal speech act is one where the intent does not match or is opposite to the meaning of the words used.

2.3. Speech situation

The concept of a speech situation is fundamental in pragmatics, as it provides the context for understanding how language functions in communication. M. M. Sopacoly, et al.^[23] highlights that a speech situation encompasses the setting that produces an utterance, making it essential for analyzing meaning. As S. Sunarmi, et al^[24] identifies key components of a speech situation, including the speaker, listener, context, purpose, and the utterance as both action and product. This framework helps in interpreting how language operates within its social context. Further, studies emphasize that the speech situation aids in comprehending how communicative intents are realized and understood^[25,26].

Pragmatics, as a branch of linguistics that directly relates to communication events, cannot be separated from the concept of the speech situation in the study of meaning^[27]. A speech situation is the context that gives rise to an utterance (see M. A. Nasser^[27]). The speech situation is crucial in pragmatic studies because it enables the identification and understanding of the speaker's intent by the listener. According to K. Bendtz, et al^[28], the aspects of a speech situation are: a) the Speaker and the Listener, b) the Context of the Utterance, c) the Purpose of the Utterance, d) the Utterance as an Action, and e) the Utterance as a Product of Verbal Action.

3. Method

The research method used is qualitative. In this approach, the researcher creates a complex depiction, examines utterances, provides detailed reports on the behaviors of participants, and conducts studies in the natural setting of Bahu Traditional Market in Manado. Data collection follows the concepts outlined by^[29] including techniques such as observation, engaged listening, free listening, recording, and note-taking. In this case, the researcher listens to all spontaneous utterances used by buyers and sellers at Bahu Traditional

Market in Manado. Utterances from each buyer and seller are continuously recorded as long as the situation permits. Notes are also taken, covering information on nonverbal expressions, effects, actions, setting, as well as details about the buyers and sellers. All these efforts assist the researcher in interpreting the meaning of the utterances and behaviors that emerge. The data obtained are analyzed in accordance with the previously established research objectives using the technique of identifying determining elements known as pragmatic pilah^[29]. This pilah is also referred to as distinguishing reaction pilah and auditory intensity.

4. Findings and discussion

Table 1. Utterances and behavior of buyers and sellers.

No.	Buyers	Sellers
1	<p><i>Om, berapa tude ?</i> “Om, berapa harga ikan tude ?”</p> <p><i>Pe mahal doe</i> “Mahal ya “</p> <p><i>Dua jo kwa</i> “Dua ekor saja”</p>	<p><i>Dua puluh 5 ekor</i> “Dua puluh Ribu Rupiah untuk lima ekor ikan” <i>Baombak kasiang tadi malam. Kalu mau kita tambah akang satu. Goros-goros le ini</i> “Laut berombak tadi malam. Kalau mau beli nanti saya tambahkan satu ekor. Besar-besar lagi ikannya” <i>Ya pa tanta dang, maar bage jo jual rugi ini</i> “Waduh tante ini, tapi biarlah jual merugi”</p>
<p>The above speech contains both direct and indirect speech acts, as well as literal and non-literal speech acts. In the context of Bahu Traditional Market, understanding these different types of speech acts provides valuable insights into how communication is structured and how interactions are managed.</p>		
2	<p><i>Boleh mo beking kua asang ni ikang merah ?</i> “Bisakah dibuat kuah asam ikan yang merah ini ?”</p> <p><i>Sorry ne Om, mocari ikang laeng jo</i> “Maaf ya Om, mau cari ikan yang lain saja”</p>	<p><i>Ado nda talalu sadap itu keras depe kuli, kacuali woku balanga. Ambe ni tuna jo masih baru. Biar mahal maar sadap mo kunya. Boleh mo bakar rica, woku deng kuah asang le.</i> “Aduh itu tidak terlalu enak kulitnya keras, kecuali kalau ditumis. Ambil saja ikan tuna ini yang masih baru. Walau pun harganya mahal tapi enak dimakan. Bisa juga dipanggang pakai cabe, ditumis, dan dibuat kuah asam” <i>Lia jo di sablah sana</i> “Lihat saja di sebelah sana”</p>
<p>The speech above contains both direct and indirect speech acts, as well as literal and non-literal speech acts. There are behaviors of initiation and mutual influence.</p>		
3	<p><i>Tanta, satu ekor ini berapa ?</i> “Tante, satu ekor ikan ini harganya berapa ?</p> <p><i>Co mo lia dang</i> “Coba saya lihat”</p> <p><i>100 jo ne mobeli lemong le</i> “Seratus ribu saja ya karena masih mau beli jeruk lagi”</p> <p><i>Payah e nembole batawar akang.</i> “Susah ya tidak bisa ditawar “</p> <p><i>Se bersih akang dang e kong teto for woku</i> “Tolong dibersihkan saja lalu dipotong kecil-kecil untuk ditumis”</p>	<p><i>Musti timbang mam, satu kilo lima plima ribu.</i> “Harus ditimbang dulu ikannya Bu, harga satu kilogram lima puluh lima ribu” <i>Dua kilo panas ini nda sama deng dorang pe timbangan</i> Dua kilogram lebih ini tidak sama dengan timbangan mereka” <i>Nda dapa no, memang so depe harga itu</i> “Tidak bisa, memang sudah seperti itu harganya” <i>Salah-salah kasiang tipis skali torang pe untung</i> “Sayang sekali memang kami hanya mendapatkan untung sedikit” <i>Siaaapp sayang</i> “Siap sayang”</p>
<p>The speech above contains direct and indirect speech acts, as well as literal and non-literal speech acts. It also involves behaviors of initiation, mutual influence, and cooperation.</p>		
4	<p><i>Tanta, so nda da laeng mo pilih akang ni ayam daging ?</i> “Tante, tidak ada lagi ayam daging yang lain untuk dipilih-pilih ?</p>	<p><i>Kurang itu. Tadi ada tu tanta da borong. Masih bagus kwa itu baru ada potong tadi pagi.</i> “Tinggal itu. Tadi ada satu tante yang borong. Masih bagus yang itu karena baru dipotong tadi pagi”: <i>Sedang orang kwa ja pucat hehehe maar kita jamin kwa</i></p>

No.	Buyers	Sellers
	<p><i>Hadeh dapa lia so pucat.</i> Hadeh sudah kelihatan pucat</p> <p><i>Biar jo nanti laeng kali</i> "Biar saja nanti lain kali"</p>	<p><i>masih bagus itu co ciong dulu kalu bobou berarti katu so rusak.</i> "Sedangkan orang juga bisa jadi pucat hehehe tapi saya jamin daging ayam ini masih bagus" <i>No problem</i> "Tidak masalah"</p>
<p>The speech above contains both direct and indirect speech acts, as well as literal and non-literal speech acts. It involves behaviors of initiation and mutual influence.</p>		
5	<p><i>Satu gepe berapa ni cakalang fufu ?</i> "Satu jepit ikan cekalang asap berapa harganya ?"</p> <p><i>Ampa puluh e</i> "Empat puluh ribu saja" <i>Kalu boleh potong-potong akang</i> Kalau boleh dipotong-potong saja</p> <p><i>Oke</i> "Baik"</p>	<p><i>Ambe jo ampa lima tadi kita da jual lima puluh</i> "Ambil saja seharga empat puluh lima ribu, tadi saya jual seharga lima puluh ribu"</p> <p><i>Batawar kah batodong ini ?</i> Ini menawar atau menodong ? <i>Tambah akang dua stengah jo</i> "Tambahkan dua ribu lima ratus rupiah saja" <i>Tunggu dang e kita mopotong dulu tu ikang</i> "Tunggu ya saya mau potong ikan dulu"</p>
<p>The speech above includes both direct and indirect speech acts, as well as literal and non-literal speech acts. It also involves initiation, mutual influence, and cooperation.</p>		
6	<p><i>Berapa suntung dang om ?</i> "Berapa harga ikan suntung, om ?"</p> <p><i>Sudah jo om nanti kita kase bersih sandiri</i> "Tidak usah Om nanti saya bersihkan sendiri" <i>Maniso</i> "Genit"</p>	<p><i>Dua puluh jo satu tampa. Nanti kita kase bersihakang supaya sampe di rumah kurang mo satu kali cuci iko momamasa</i> "Dua puluh ribu untuk satu wadah. Nanti saya bersihkan supaya tiba di rumah tinggal dicuci satu kali langsung dimasak" <i>Oke sayang</i> <i>Baku sedu sayang</i> "Bercanda sayang"</p>
<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior.</p>		
7	<p><i>Om masih ada tolol ?</i> Om, masih ada telur ?"</p> <p><i>Idih orang da batanya serius kwa. Sudah jo nda jadi.</i> "Ditanya serius malah seperti itu. Tidak usah tidak jadi beli"</p> <p><i>Dasar om-om</i> "Dasar om-om"</p>	<p><i>Adoh masih ada do cewe. Sapa bilang kita so nda ada tolol ? hahahahaha</i> "Aduh tentu saja masih ada nona. Siapa yang bilang saya tidak ada lagi telur ? hahahahaha" <i>Eits jang marah-marah cewek somo luntur tu kecantikan. Kita karu so jawab bae-bae. Situ tanya kalau masih ada tolol, kita bilang masih ada toh hehehe...</i> "E jangan marah-marah nona nanti kecantikannya luntur. Saya sudah menjawab dengan benar. Kamu tanya kalau masih ada telur, saya jawab masih ada toh hehehe..."</p>
<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior.</p>		
8	<p><i>Beli barito harga dua puluh ribu.</i> "Beli bawang <i>rica</i> (cabe) dan tomat seharga dua puluh ribu rupiah" <i>Goraka le kote lima ribu</i> "Jahe juga seharga lima ribu rupiah" <i>Kiapa do so busu-busu ni tomat ?</i> "Kenapa tomat sudah banyak yang membusuk"</p>	<p><i>Cuma itu ? Nda moambe laeng-laeng ?</i> Hanya itu ? Tidak mau ambil (beli) yang lain ?" <i>Napa Bu</i> Ini Bu" <i>So bagitu kalu banya ujang. Sadiki le somo nae ni harga</i> "Begitulah jadinya kalau hujan banyak. Tidak lama lagi harga akan naik"</p>
<p>The above speech contains direct speech and indirect speech, and literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.</p>		
9	<p><i>Kita dang tiga kilo mie deng seldrey sepuluh ribu, nanti mo singgah ambe sabantar. Kita mo pi cari cakalang</i></p>	<p><i>Ada ibadah ini Bu ? (Sambil mengambil mie untuk ditimbang)</i></p>

No.	Buyers	Sellers
	<p><i>fufu dulu. Berapa satu kilo ?</i></p> <p>“Beri saya tiga kilogram mie dengan seledry seharga sepuluh ribu, nanti saya singgah ambil sebentar. Saya mau cari ikan cekalang asap dulu. Berapa harga satu kilo ?”</p> <p><i>Soboleh jo cuma sadiki orang kwa ibu-ibu jaga datang. Napa tu doi.</i></p> <p><i>Iyo nda lama kwa kita</i></p> <p><i>Ado amper lupa. Sayor le kote. Caysin berapa dang ?</i></p> <p><i>Dua lima ribu ?</i></p> <p><i>Bungkus jo lima ika.</i></p> <p><i>Iyo ator jo ta somo pigi.</i></p>	<p><i>Dua belas. Cuma tiga Bu ? Kalu lebe boleh mo simpang di kulkas kwa Bu makang de pe besok.</i></p> <p>“Dua belas ribu rupiah. Hanya tiga kilogram Bu ? Kalau ambil lebih bisa disimpan dalam kulkas Bu nanti makan besok hari.</p> <p><i>Nanti sepulang sabantar jo nda da doi kacili ini.</i></p> <p><i>Tiga ribu.</i></p> <p><i>Ambe jo</i></p> <p><i>Ya kurang tiga ini. Pake pitsay jo masih banya kalu pitsai.</i></p> <p><i>Oke</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.</p>	
10	<p><i>Oras tuna komang ini kang ?</i></p> <p><i>Berapa kalu ini ?</i></p> <p><i>Kapala jo deng daging ini. Potong-potong e.</i></p> <p><i>Beking lebe kecil dang</i></p> <p><i>Sudah jo itu</i></p> <p><i>Iyo</i></p> <p><i>Tadi ada de pe jantung ?</i></p> <p><i>Oh so nda ada biar jo</i></p> <p><i>Lapis ne</i></p> <p><i>Makase ne</i></p>	<p><i>Banya no Bu tuna maar kalu pa torang segar ini.</i></p> <p><i>Ini tiga puluh, ini ampa puluh. Boleh mo simpang kwa ni tuna. Tuna baru kwa. Nyanda seka-seka darah ini.</i></p> <p><i>Lima puluh ambe jo ampa puluh.</i></p> <p><i>Kalu kapala tiga puluh.</i></p> <p><i>Boleh beking kua asang itu</i></p> <p><i>Nanti mo teto</i></p> <p><i>Ini le mopotong ?</i></p> <p><i>Itu dang Bu de pe daging mo iris jo ?</i></p> <p><i>So nda ada Bu</i></p> <p><i>Iyoo</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.</p>	
11	<p><i>Biar jo dulu. Maaf ne</i></p>	<p><i>Mam, ada tude, malalugis, deng deho. Nda mo balalah so bersih. Gaga-gaga. Nanti tambah akang dua puluh se banya-banya. Nda manyasal mo makang.</i></p> <p><i>Tude jo Bu ?</i></p> <p><i>Nda apa-apa belum berkat</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior.</p>	
12	<p><i>Ada ikang putih ?</i></p> <p><i>Berapa satu tampa ?</i></p> <p><i>Iyo dua jo dang</i></p>	<p><i>Ini dang Bapak. Mo bekeng perkedel ? Pas ini kita so ambe de pe kapala-kapala.</i></p> <p><i>Lima belas. Dua jo kwa Bapak supaya puas orang rumah mo makang hehehe</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.</p>	
13	<p><i>Ada malalugis Om ?</i></p> <p><i>Baoca ni Om e so dari amper siang kwa bilang baru.</i></p> <p><i>Ambe satu tampa maar tambah akang ne</i></p> <p><i>Makase dang napa doi</i></p>	<p><i>Ini dang malalugis cewek. Dua puluh masih tore-tore, baru dari parao.</i></p> <p><i>Raba kwa kong cek maaci kalu nda masih fresko</i></p> <p><i>Kalu for cewek pasti Om mo kase hahay</i></p> <p><i>Sama-sama makase</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.</p>	
14	<p><i>Opa satu kilo campur berapa ? Ampa lima ?</i></p> <p><i>Dapa dengar kwa opa bilang ampa lima.</i></p> <p><i>Jang bamarah dang opa cuma tanya kwa</i></p> <p><i>Pa opa dang darah tinggi e</i></p>	<p><i>Anam puluh lima Bos</i></p> <p><i>Seno stou ngana. Ngana ron samua pasar kalu modapa ampalima</i></p> <p><i>Nda ontak.</i></p> <p><i>Nya mo babeli kwa tanya-tanya</i></p>
	<p>The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior.</p>	
15	<p><i>Berapa tahu ?</i></p>	<p><i>Tujuh lima ribu</i></p>

No.	Buyers	Sellers
	<i>Pemahal do' Sepuluh ribu lima belas jo e Dua puluh ribu jo</i>	<i>Tahu besar ini Bu Oke. Moambe harga berapa ? Oke</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
16	<i>Rampa campur berapa ? Kiapa stou dang ? Garap le. Dua jo</i>	<i>Dua ribu stou. Nda ada kwa yang punya Ambe jo dua ribu kita tanggongjawab Napa Bu</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
17	<i>Om, popaya dang berapa ? Momakang biasa cuma. Lima belas jo ne ?</i>	<i>Dua puluh jo masa bagus ini. Kalu mo bekeng gohu napa masih tore-tore lima belas jo Ambe sudah</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
18	<i>Tanta, bungkus akang sayor teto harga sepuluh ribu Jual berapa ? Boleh juga. Kase harga sepuluh ribu jo. Bonus seledry ne</i>	<i>Nda mo tambah sayor laeng ? Napa tare pokcay dorang baru bawa dari Tomohon. Satu ika dua ribu lima ratus Ini ampa ika ne. Cah jo Bu maar jang talalu layu kong nda usah potong-potong kecil. Potong jo de pe panta kong taru enteru kase banya bawang putih. Odo sadap itu. Pake de pe bonus le no</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
19	<i>Kalapa muda for klapertaart ini Om ? Berapa satu biji ? Bukang tujuh setengah ? Lima belas Cuma Oke maar kita nda bawa tampa. Taru di plastik jo ne Mantap</i>	<i>Iyo Pak. Napa baru ada orang ambe dua puluh biji. Nanti Bapak cek no kalu mo belah. Sepuluh ribu karna besar-besar kwa ini kong tebal daging Mo ambe berapa so Pak ? Tambah seribu jo delapan setengah. Memang torang jaga sadia plastik Pak karna banyak so ja suruh belah kong garo de pe daging.</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
20	<i>Tan, cucur dang sepuluh biji Ta pe mama kwa cuma da suruh beli Ta mo rasa dulu dang satu Iyo e tambah jo ampa dang supaya sepuluh ribu. Kong tambah deng cucur berapa samua ? Oke thanks ne tan</i>	<i>Oke cewek. Cuma cucur ? For cewek dang ? Nemaui gabin fla ? Enak ini kong cuma dua ribu Bagimana ? Enak toh ? Sama kwa dua ribu jadi dua puluh no. You're welcome hihhi bainggris dulu</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
21	<i>Bete satu loyang itu berapa tanta ? Nda lima belas ? Kan tanya kalu boleh. Kalu nda kase nda pa-apa dang toh. Nda usah jo tanta. Biasa jo dang</i>	<i>Dua lima Bu. Keode so murah bagitu motawar le, pa ibu dang ? Co cek di sablah tiga puluh. Bilang jo kwa kalu cuma mo beli harga lima belas nanti mo kase no maar nda katu satu loyang ini. Silahkan beli di sablah jo dang ne. Mahal katu pa kita hehehe</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior.		
22	<i>Pisang goroho merah ini ? Mocari merah kwa Tunggu ta mo telpon ta pe mama</i>	<i>Bukang ade. Kalu yang merah kecil-kecil de pe buah. Ini putih. So susah mo cari yang merah. Kebanyakan yang putih maar katu besar-besar. Bilang pa mama putih jo sama kwa kalu sogoreng enak</i>

No.	Buyers	Sellers
	<i>Iyo itu jo. Berapa satu sika dang ? Satu jo kata mama bilang Boleh ya</i>	<i>pake dabu-dabu roa. Itu tare so rasa makang pisgor hahahahaha Lima belas ribu sayang. Napa de. Boleh mo bembeng ?</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
23	<i>Batang bawang satu bal berapa om? Lima puluh jo tiga ? Makase dang ne. Tuhan berkati. Amin</i>	<i>Dua puluh jo tadi kita dajual dua lima. Somo kase abis tinggal tiga ini. Pas le tu tomat deng kentang di kas-kas no abis. Somo pulang komang ini (sambil mengisi bawang di kantong plastik Sama-sama torang diberkati</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
24	<i>Beli acar dang tante Kalu satu panstove boleh berapa mangku dia ? Se genap sepuluh jo supaya limapuluh. Sapa tau dapa sebelas mangku kang tante ? Butul sekali itu Makase banya jo</i>	<i>Harga berapa ? Satu mangku lima ribu Delapan jo so boleh maar nda bumbung katu no Boleh-boleh nanti kita lebe akang soambe banya katu. Yang penting dua-dua senang. Iyo toh ? Napa solapis tas jang dia pica Okey</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		
25	<i>Nasi jaha beraa satu ? Bukang dua setengah ? Sepuluh jo dang Nda cukup ta pe doi so belanja akang ikang tadi</i>	<i>Tiga ribu say So lama doe harga bagitu. So mahal pulo Ambe jo lima puluh ribu kwa say nanti kita kase tujuh belas biji Okey dang makase</i>
The above speech contains direct speech and indirect speech, as well as literal speech and non-literal speech. There is initiation and mutual influencing behavior, as well as cooperation.		

Table 1. (Continued)

The utterances and behaviors of buyers and sellers at Bahu Traditional Market provide a fascinating lens into the dynamics of traditional commerce and social interaction. These interactions are not merely transactional but are imbued with various speech acts and behavioral patterns that reveal deeper aspects of cultural norms and negotiation strategies. In the bustling environment of Bahu Traditional Market, communication between buyers and sellers is characterized by a blend of direct and indirect speech acts. Direct speech acts, such as asking for the price of an item ("Berapadue?" or "How much is this fish?"), are straightforward and expected to elicit clear responses. These direct queries facilitate efficient transactions by eliminating ambiguity, in line with X. Chen, et al.^[30]. However, the market's dynamic also reveals the use of indirect speech acts, which add layers of nuance to interactions. For example, when a seller says, "Susah yatidakbisaditawar" ("It's hard, you can't negotiate"), the statement serves not only as a refusal to lower the price but also as a way to subtly convey firmness and discourage further bargaining. This indirect approach allows sellers to manage buyer expectations while maintaining a polite demeanor.

The market dialogue often features both literal and non-literal speech acts. Literal communication involves clear and straightforward expressions of intent or information. For instance, a buyer asking, "Satu ekoriniberapa?" ("How much is one piece of this fish?") expects a precise answer. On the other hand, non-literal speech acts involve more implicit meanings and can serve social or relational functions. Sellers might use non-literal speech to build rapport or influence buyer behavior subtly. Phrases such as, "Kalau maubelinantisayatambahkansatuekor" ("If you want to buy, I'll add one more piece") are not just about adding value but also about creating a favorable impression and fostering a positive relationship with the buyer.

The behavior of buyers and sellers at the market reflects a dynamic of initiation and mutual influence. Buyers often initiate interactions by requesting information or negotiating prices. For example, when a buyer asks about the availability or price of goods, they are initiating a conversation that could lead to a sale. Sellers, in turn, use their responses to influence the outcome. They might offer additional goods, suggest alternatives, or adjust prices based on the buyer's reactions. This mutual influence is evident in the way sellers respond to buyers' requests and counteroffers, demonstrating a strategic approach to maximizing their gains while accommodating buyers' needs^[15]. For instance, when a seller offers to reduce the price or add extra items, they are influencing the buyer's decision and aiming to close the sale more effectively.

Cooperation is a central feature of buyer-seller interactions in traditional markets. Both parties work together to reach a satisfactory agreement, often through negotiation and compromise. Sellers might agree to special requests or provide discounts to ensure buyer satisfaction, while buyers might accept slightly higher prices or purchase additional items to facilitate the transaction. This cooperative behavior is crucial in building long-term relationships and fostering trust^[31]. For example, a seller might offer to clean and prepare fish for a buyer, demonstrating a willingness to go beyond the basic transaction to enhance the buyer's experience. This kind of cooperation not only facilitates individual sales but also contributes to the establishment of a reliable and positive market environment.

Negotiation at Bahu Traditional Market reflects broader cultural norms and practices. In many traditional markets, bargaining is an expected part of the transaction process, and both buyers and sellers approach it with certain expectations and strategies. Sellers often use indirect speech to maintain a balance between firmness and politeness, while buyers might employ indirect hints or polite requests to negotiate better terms. This interplay of direct and indirect communication strategies highlights the cultural emphasis on respect, harmony, and social interaction, similar to M. A. Nasser, et al^[27]. For instance, sellers may avoid outright refusals or confrontations, opting instead for polite but firm responses that align with cultural expectations of courtesy and respect.

The utterances and behaviors of buyers and sellers at Bahu Traditional Market reveal a complex interplay of speech acts, communication strategies, and cultural norms. Direct and indirect speech acts, literal and non-literal meanings, and cooperative behaviors all contribute to the rich tapestry of market interactions. Understanding these elements provides valuable insights into how traditional market transactions are conducted and how they reflect broader social and cultural practices. By examining these interactions, we gain a deeper appreciation of the nuanced ways in which language and behavior shape commerce and social relationships in traditional settings.

4.2. Harmonization of speech between buyers and sellers

From the speeches that appear in the situation of speech 1 to 25 between buyers and sellers in general, it can be seen that there is harmonization even though there are some individuals who have the character of being unfriendly, impatient, and quick to anger. There are buyers who try to convince the seller to lower the price and there are sellers who try to offer and convince the buyer about the sale while explaining everything that is sold so that the buyer feels interested and immediately pays for it, and some are even half-forced. Occasionally there was a code transfer from Manado Malay to United Kingdom and the regional language of Sangir.

The interactions between buyers and sellers at Bahu Traditional Market reflect a complex web of communicative strategies and social dynamics. Analyzing the speeches from situations 1 to 25, it becomes evident that harmonization is a central theme in these exchanges. Despite occasional instances of rudeness, impatience, or frustration, both parties generally strive to achieve a mutually beneficial outcome, supported

by R. O. Kadirjanovna^[3]. This discussion will explore the dynamics of these interactions, focusing on the harmonization of speech, the negotiation strategies employed by buyers and sellers

The primary objective in the buyer-seller interactions is harmonization, aiming for a smooth transaction that satisfies both parties. Sellers often use persuasive language to highlight the quality and value of their goods. For instance, in situations where a seller explains the freshness and preparation of fish, they aim to justify the price and build trust with the buyer. This approach not only addresses potential concerns but also demonstrates the seller's commitment to customer satisfaction. Similarly, buyers use various strategies to negotiate lower prices, such as questioning the fairness of prices or requesting additional benefits. Despite these negotiations, both buyers and sellers generally maintain a cooperative demeanor, focusing on reaching an agreement that benefits both sides.

Sellers employ several strategies to harmonize interactions with buyers. One common strategy is to offer explanations about the product, such as its freshness or quality, to justify the price and encourage purchase. For instance, sellers often provide detailed descriptions of their products, such as the size and quality of fish, and offer additional incentives like free cleaning. N. Kone, et al.^[2] claimed that this approach not only helps in building trust but also addresses potential objections from buyers. On the other hand, A. Derakhshan, et al.^[1] said that buyers often engage in negotiation tactics to secure a better deal. They may express concerns about the price, request discounts, or inquire about alternative options. The sellers' responses to these tactics are crucial in maintaining a positive interaction and ensuring that both parties are satisfied with the transaction.

While the overall tone of the interactions is cooperative, there are instances where discomfort or conflict arises. Some buyers exhibit impatience or frustration, especially when faced with perceived high prices or delays. Sellers, in turn, may respond defensively or attempt to address the concerns of the buyers, sometimes with a hint of annoyance. For example, a buyer's request for a lower price may be met with a seller's comment about the fairness of the price or the quality of the product. Despite these moments of tension, both buyers and sellers generally strive to resolve conflicts amicably and reach a satisfactory agreement.

The speech interactions between buyers and sellers at Bahu Traditional Market illustrate a dynamic process of harmonization, negotiation, and multilingual communication. Both buyers and sellers employ various strategies to achieve a mutually beneficial outcome, with an emphasis on maintaining cooperative and positive interactions. While occasional moments of discomfort and conflict arise, the overall goal remains to reach a satisfactory agreement. The use of speech act further highlights the market's multilingual environment and the participants' efforts to navigate and adapt to diverse linguistic and cultural contexts^[10,26,2]. Understanding these interactions provides valuable insights into the social and communicative practices that shape the market's vibrant and complex environment. Harmonization is very necessary in the buying and selling process so that there is mutual understanding in every speech that appears and no one feels disadvantaged. Non-verbal actions also accompany every speech and everything goes well.

5. Conclusion and suggestion

Based on the analysis of the research findings and discussions, the following conclusions can be drawn: Types of Speech Acts: The utterances in Manado Malay that appear in communication between buyers and sellers at Bahu Traditional Market primarily involve both direct and indirect speech acts, as well as literal and non-literal speech acts. These diverse speech acts reflect the complexity of interactions in the marketplace. Behavior of Buyers and Sellers: The behavior of buyers and sellers at Bahu Traditional Market in response to the various utterances in Manado Malay includes initiation, mutual influence, and cooperation.

Non-verbal actions also accompany these utterances, contributing to the overall dynamics of the interaction. Harmonization of Speech: Harmonization in the speech between buyers and sellers at Bahu Traditional Market is evident in every interaction. This harmony reflects the effective communication strategies employed by both parties to negotiate and complete transactions successfully.

Efforts should be made by relevant parties, including Manado Malay language advocates, cultural observers, and local government, to preserve Manado Malay. This involves supporting business operators and sellers in markets and engaging the community both directly and indirectly to ensure the continued vitality and proper use of Manado Malay in everyday interactions.

Conflict of interest

The authors declare no conflict of interest.

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