

Polar questions in Bahasa Indonesia: A pilot study

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Declaration

I hereby declare that this thesis is my own work, and that, to the best of my knowledge, it does not contain any unattributed material previously published or written by any other person. I also declare that the work in this thesis has not been previously submitted to any other institution for, or as part of, a degree.

This study was granted approval by Macquarie University Ethics Review Committee (Human Research) (reference: 5201600306) and conducted in accordance with the guidelines stipulated.

A handwritten signature in black ink, appearing to read 'Fakry Hamdani', with a stylized, cursive script.

Fakry Hamdani

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Abstract

Polar questions (i.e., questions that can take a “yes” or a “no” response) are formed in a variety of ways across the world’s languages. In Bahasa Indonesia, polar questions in spoken language are realised in two ways: unmarked polar questions and marked polar questions. Unmarked polar questions do not involve any morphosyntactic or lexical resources to indicate questionhood. In contrast, marked polar questions are formed using final particles, namely *ya*, *kan*, *sih*, *dong*, *lho/loh*, *toh*, *tah*. This study explores polar questions in everyday conversation in Bahasa Indonesia, focusing on unmarked questions, and questions marked with *ya* and *kan*. It uses principles and practices derived from conversation analysis to explore interactions in Bahasa Indonesia. 12 Bahasa-speaking people were recruited to participate, yielding a corpus of 2 hours and 7 minutes of video recordings for analysis. Analysis focuses on the epistemic characteristics of unmarked and marked polar questions. Unmarked polar questions realised the strongest epistemic asymmetry, casting the question recipient as the knowledgeable party. Polar questions marked with the particle *ya* also realised an epistemic asymmetry, but they indexed a more knowing epistemic stance on the part of the speaker. Polar questions marked with *kan* indexed a more symmetrical distribution of knowledge between the speaker and the recipient. The findings of this study contribute to knowledge on the functions of final particles in Bahasa, and more generally. Future studies should explore other question particles in Bahasa, and compare other functions of *ya* and *kan*.

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Chapter 1 Introduction

1.1 Introduction

This study explores conversation in Bahasa Indonesia using conversation analysis (CA). It examines the features of polar questions in Bahasa, and describes the function of question particles, focusing on their epistemic characteristics. CA is used for exploring the way people talk in face-to-face conversation, and how their behaviour is organised to accomplish social action. Over the last two decades, conversation-analytic methods have been increasingly employed for interactional linguistics, and cross-linguistic investigation (Selting & Couper-Kuhlen, 2001). This growing body of research has shown how language and conversational structure are intertwined, and emphasised that language is as a significant resource for conducting everyday life. There are good reasons to think that studying Bahasa Indonesia could be useful for this endeavour. First of all, Bahasa Indonesia is one of the most commonly spoken languages in the world. In addition, there are 550 indigenous languages (Sneddon, 2003) spoken in parallel with Bahasa. It represents the product of multi-ethnic, multilingual, and multicultural influences. As well, there are few investigations of Bahasa Indonesia from a conversation-analytic perspective. This study will provide a small step towards better understanding how Bahasa Indonesia is used in the course of everyday life by examining a fundamental social action: asking a polar question.

1.2 CA, interactional linguistics, and pragmatic typology

CA is inspired by the ground-breaking works of Erving Goffman and Harold Garfinkel. Goffman emphasised the importance of routine conversation as a site of social organisation, and a type of social institution. He explored conversation in very dramaturgical terms, positing that some of its key features were “face-saving” and “ritual” (Goffman, 1967; Heritage, 1998). Garfinkel developed a form of sociology called “ethnomethodology”. This

approach has been used in a wide range of sociological research, but mostly on social interaction. Ethnomethodology is the study of the everyday practices used by people to conduct their day-to-day activities (Garfinkel, 1967, p. 11). A foundational concept for ethnomethodology is the “reflexivity” of social action. For example, if a speaker says “Hello” to someone, and they reply with the same answer, then this response “reflexively” defines the previous action as a greeting, and transforms the social activity for subsequent action. This demonstrates the “self-organising” (Garfinkel, 1986, p. 63), nature of social activities, with orderliness emerging in every social setting. This brings up to another central feature of ethnomethodology (and CA): a focus on observable social behaviours, and reticence to rely on mentalistic explanations for social activities.

CA was developed in the early 1960s by Harvey Sacks and his colleagues and students (Maynard, 2013). CA followed Goffman by treating conversation as an important site of social organisation, worthy of detailed research. Sacks combined this with Garfinkel’s approach to social organisation. Now, CA is a well-established methodology “to understand and to analyse” interaction (Maynard, 2013, p. 11). It has described how interaction is managed by various “organisations of practice” or systems, which speakers use to organise their actions and mundane activities carried out through talk-in-interaction (Schegloff, 2007, p. 1). As such, CA focuses on recordings of real-time talk, and seeks to discover how it is organised (Heritage & Clayman, 2010).

Interactional linguistics then emerged from CA. It is the study of the mutual relationship between language structure and interaction. As mentioned above, CA is sociological; it seeks to capture the “social organisation of human interaction” (Schegloff, 2006, p. 70). However, this focus has consequences for the ways that language is thought about and analysed. Schegloff (1996) outlines that, in CA, language is situated relative to “the social/interactional matrix” rather than “the mind/brain”. That is, when CA examines

language (e.g., syntax, semantics, prosody), it is considered as an interactional resource dedicated to supporting important organisations of practice, and social action. Interactional linguistics uses this perspective to make new discoveries about the nature of language. It focuses on interactions in various languages (which are often quite structurally distinctive), and attempts to make observations about “form-function correlations” (Selting & Couper-Kuhlen, 2001, p. 7; see also Ochs, Schegloff, and Thompson, 1996). As a consequence, interactional linguistics has much potential to make findings about organisation of social action and language structure, both independently and together.

Most recently, interactional linguists have coined the term “pragmatic typology”. Pragmatic typology is the “comparative studies of conversational structures” (Dingemanse, Blythe, & Dirksmeyer (2014, p. 34). That is, pragmatic typology focuses on identifying the aspects of language use that are universal, and how speakers of different languages employ their linguistic resources to address these interactional problems. With the perspectives offered by pragmatic typology and interactional linguistics, researchers have explored language-specific ways of carrying out repair (Dingemanse et al., 2015; Dingemanse, Torreira, & Enfield, 2013), universals and cultural variation in turn-taking (Stivers, et al., 2009), and questions and responses in everyday conversation (e.g. Englert, 2010; Stivers and Enfield, 2010; Rossano, 2010; Yoon, 2010)

1.3 Organisations of practice

CA specifies a number of key interactional systems, or “organisations of practice” (Schegloff, 2006), which are employed in the course of interactional linguistics and pragmatic typology research. These systems include turn-taking (Drew, 2013; Hayashi, 2013; Sacks et al., 1974; Schegloff, 2006a, 2007), sequence organisation (Schegloff, 2007, 2006b;

Stivers, 2013), and repair (Kitzinger, 2013; Schegloff et al., 1977). We shall now briefly discuss the system of sequence organisation.

1.3.1 Sequence organisation

Another foundational notion in CA is that series of turns form sequences (Lerner, 2004). A key type of sequence organisation is adjacency pairs (Schegloff, 1968; Schegloff, 2007; Schegloff & Sacks, 1973). Adjacency pairs are sets of ordered, related turns produced by different speakers, e.g., “greeting-greeting, offer-accept/decline, question-answer” (Schegloff, 2007, p. 13). These pairs have a first pair part and a second pair part. When the first occurs, the second can be expected, and will be noticed if it does not occur. For instance, if an Indonesian speaker greets someone with a first pair part like *apa kabar?* (i.e., ‘how are you?’), then a second pair part like *baik* or *kabar baik* (i.e., ‘I am fine’) will be expected as a response, and might be pursued if it does not occur. Schegloff (2007, p. 26) also discusses how adjacency pairs can be expanded in three slots: “before the first pair part (“pre-expansion”), between first and the second (“insert expansion”) and after second pair part (“post-expansion”).”

1.4 Epistemics in conversation

There are various sorts of ‘common ground’ (see Clark, 1996) that affect how people conduct interaction together. Stevanovic and Peräkylä (2014, p. 186) argue interactants achieve this common ground through “momentary relationships” between one another. This is mediated through three social orders: epistemic, emotional, and deontic. The epistemic order refers to interactants “rights and responsibilities” (Heritage & Raymond, 2005, p. 16) to knowledge, the deontic order refers to the rights and responsibilities to determine future

actions, while the emotional order refers to the emotions that are interactants are “allowed or expected” to display (Stevanovic & Peräkylä, 2014, p. 186).

The epistemic order refers to the field of knowledge in social activities, and how people manage and attend to “what they know about others, what they are entitled to know, and what they are entitled to describe or communicate” (Heritage, 2009, p. 309). The epistemic order is divided into two categories: epistemic status and epistemic stance (Heritage, 2012; Stevanovic and Peräkylä, 2014). Epistemic status pertains to the stable “territories information” that interactants possess (Heritage, 2012, p. 4). That is, epistemic status involves an individual’s identities and attributes that should be correctly known by themselves and others in “a certain domain of knowledge” (Stevanovic & Peräkylä, 2014, p. 189). In contrast, epistemic stance is how speakers position themselves as more or less knowledgeable than others through their utterances (Heritage, 2012a, p. 6). This positioning forms an ‘epistemic gradient’ (see Heritage, 2013a, 2013b, Heritage and Raymond, 2005, 2012; Mondada, 2013; Raymond and Heritage, 2006), and may encode a speaker’s degree of commitment to a proposition (Enfield et al., 2012). It should also be noted that epistemic status and epistemic stance may not always match one another. This because epistemic stance can be misrepresented by those “who wish to appear more, or less, knowledgeable” (Heritage, 2013, p. 378) than their status implies. Following this, a participant who positions themselves as knowing more information is called “knowledgeable” or “knowing” (K+), while another participant who has no information is labelled “less knowledgeable” or “unknowing” (K-) (Heritage, 2012, 2013a). As such, depending on the parties involved and the matters under discussion, there is potential for epistemic gradients to be more or less asymmetrical (Heritage & Raymond, 2005; 2012).

Epistemics has been demonstrated as vital for designing and understanding actions in interaction (Antaki, 2012; Couper-Kuhlen, 2014; Enfield et al., 2012; Heritage & Raymond,

2005; Heritage & Raymond, 2012; Morita, 2015; Raymond & Heritage, 2006; Stivers & Rossano, 2010). Heritage (2013), for instance, demonstrates that the epistemic configuration of an interaction can be used as a resource to determine whether an utterance is requesting or providing information. Heritage (2012a) also argues that the distribution of knowledge between interactants is a primary driver of sequence expansion and closure. As well, Heritage and Raymond (2005) demonstrate how epistemics figure in assessment sequences. They show that first assessments imply that the speaker has “primary rights” to assess, which implies a strong epistemic stance. So, first assessment speakers might respect the knowledge of recipients by mitigating this claim, i.e, downgrading their assessment. As well, speakers of second assessments may wish to claim primary rights from second position, i.e., indicate that they know better than the first speaker. So, they may upgrade their assessment using practices like *oh*-prefacing, negative interrogatives, and tag questions. In short, then, interactants can manage their claims to knowledge dynamically, and with reference to the positions adopted by others.

1.5 Questions in conversation

Questions are a common and important action in interaction. They carry out a variety of talks like requesting information, initiating repair, assessing, inviting (e.g., Schegloff, 2006; Stivers & Enfield, 2010), and they implement important parts of institutional tasks (Heritage & Roth, 1995, p. 1). However, when thinking cross-linguistically, the notion of questionhood is not necessarily straightforward. Levinson (2012) points out that, unlike English, most languages do not mark questions with specific syntactic alterations. Instead, questions may be marked morphologically, lexically, or not explicitly marked at all. This raises the question of how to define questions. Levinson (2012) argues for a function-based model of questions,

contrasting them with assertions.

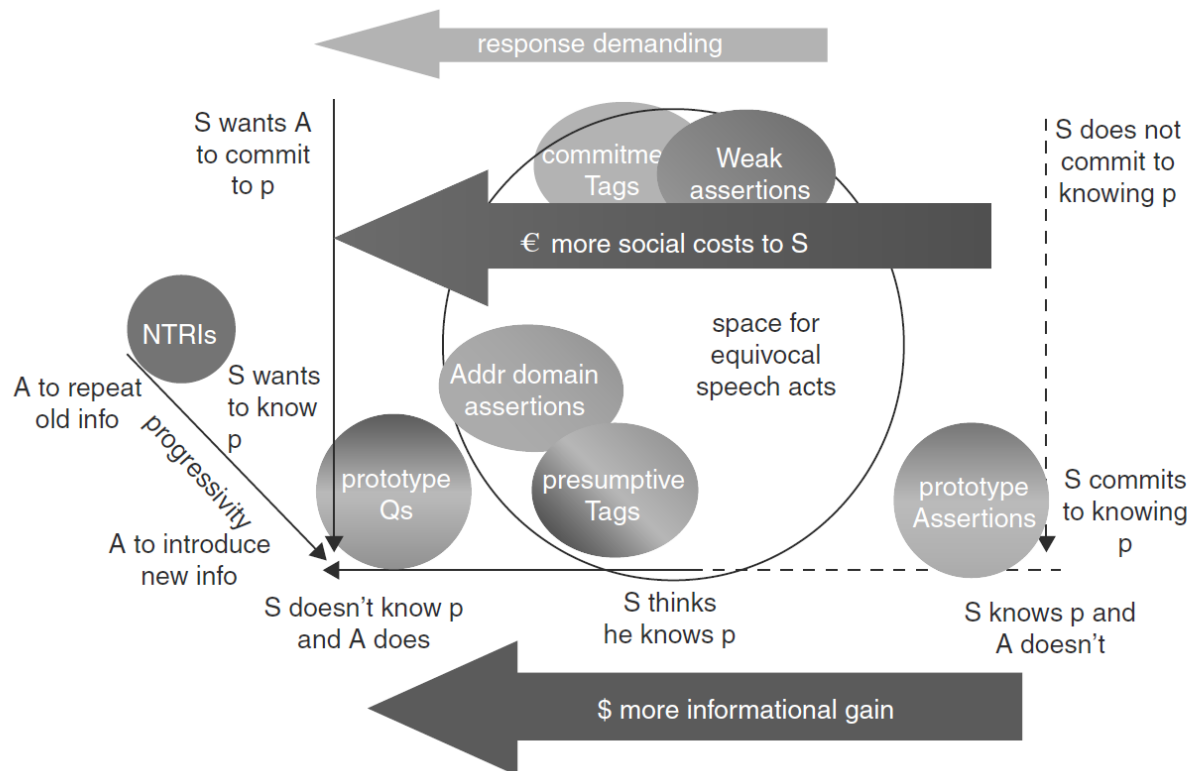


Figure 1.1
The increasing costs across the question-assertion function space (Levinson, 2012, p. 25)

As pictured in Figure 1.1, he suggests that canonical questions (prototype q's) have a number of distinctive characteristics. For example, they imply that: 1) the speaker doesn't know the information addressed, and that the recipient does (i.e., provide "more informational gain"); 2) the speaker wants to know the information (i.e., lead to "more social costs"); and 3) that the answer will introduce new information (i.e., facilitate "progressivity"). In addition, he argues that questions are strongly response demanding. The reward of this is high informational gain, but the risk is that the speaker might impinge on the recipient. These features can also be correlated with CA concepts and systems. Questions are first pair parts, which create high pressures on recipients to respond (Schegloff, 2007; Stivers & Rossano, 2010). As well, canonical questions strongly encode epistemic asymmetry, with the K- speaker requesting new information from the K+ recipient. In addition, as this

epistemic asymmetry is lessened, and tilted towards the speaker, the action progressively shades from a question into an assertion (Levinson, 2012; Heritage, 2013). This can be seen in Figure 1.1, with canonical questions represented in the bottom left, and canonical assertions in the bottom right.

1.5.1 Polar questions

Polar questions are questions which function to demand responses that choose between a binary set of options, e.g., ‘yes’ or ‘no’ (Rossano, 2010, p. 2757). They put forward a proposition for confirmation or disconfirmation by the recipient, i.e., project a second pair part that is an answer (Raymond, 2003). In addition, they also place linguistic constraints on the recipient. Raymond (2003) demonstrated that polar questions in English projected a type-conforming response, i.e., either a ‘yes’ or a ‘no’. By avoiding these tokens, the question recipient may demonstrate some resistance to the design or presuppositions of the question, or the agenda it is advancing. In recent years, polar questions have been subjected to a good deal of cross-linguistic study from a CA perspective (see Stivers, 2010; Stivers and Enfield, 2010; Yoon, 2010; Enfield, 2010; Englert, 2010; Brown, 2010; Levinson, 2010; Enfield et al., 2012; Biezma & Rawlins, 2012; Lee, 2015; Bolden, 2016). This work has highlighted that, for many languages, sentence final particles are important for marking utterances as questions, and that they can index important epistemic information. For example, Enfield et al. (2012) explore sentence-final particles of polar questions in Dutch, Lao, and Tzeltal Mayan. They found that SFPs were centrally involved in lowering or raising the speaker’s commitments to the proposition encoded in the question, indexing common ground and intimacy, certainty and sources of evidence for the proposition, or an expectation that the recipient would agree based on their knowledge. So, sentence-final particles can be an important resource for indicating that an utterance is a question, and

knowledge states of the parties to the interaction.

1.6 Bahasa Indonesia

Bahasa Indonesia is the national language of the Republic of Indonesia, an archipelago of 17,504 islands, that has approximately 236 million total populations (Badan Pusat Statistik (Statistics Indonesia), 2010, p. 7). It was officially legalised a day after Indonesian independence, on 18 August 1945. However, Bahasa Indonesia was proclaimed as the official language of national unity on 28 October 1928 at the Second Youth Congress held in Batavia, the present day city of Jakarta (Sneddon, 2003). The Malay language was considered as the primary resource of Bahasa Indonesia because it had been used as lingua franca throughout Indonesia for centuries. In 2010, around 19.9% of Indonesians used Bahasa Indonesia as their only everyday language, while 80% of Indonesians also spoke one or more of 300 regional languages (e.g., Javanese 31%, Sundanese 15%) (Badan Pusat Statistik, 2010, p. 7). This distribution emerged as a result of the disparity between the promotion Bahasa Indonesia in education and the protection of regional languages (Ewing, 2005).

Bahasa Indonesia is written in the Latin alphabet, and its vocabularies are derived from a variety of languages, such as (Sanskrit, Arabic, Portuguese, Dutch, Chinese and regional languages). The growth of Malay and Sanskrit increased in AD 682 to 686 when the Buddhist Srivijaya kingdom governed Indonesian archipelago (Sneddon, 2003). For instance, the words like *berita* or *warta* (i.e., ‘news’) were acquired from Sanskrit *varitta*. The rise of Malacca kingdom in 15th century promoted the use of old Malay in Indonesia, Malaysia, Singapore and Brunei. Since nominated as the official state language of administration, instruction, and education, Bahasa Indonesia has increasingly developed its lexical distribution. In 1996, for instance, there was a massive development of borrowing words

from English including 500 verbs and 600 adjectives (e.g., internal, brutal, *brilian*, *agresif*, *serius*) (Sneddon, 2003, p. 178).

The canonical syntax of Bahasa Indonesia is subject, predicate, object or complement and adverb. However, a wide variety of word orders are possible. To form these features, Bahasa Indonesia uses a large variety of morphological processes. The most common types of these processes are affixation and reduplication. Affixation in Bahasa Indonesia includes prefix, infix, suffix and circumfix.

(1)	<u>Nenek</u>	<u>membaca</u>	<u>komik</u>	(Chaer, 2015, p. 22)
	N	V	N	
	S	P	O	
	Grandmother	read	comic	
	“Grandmother reads the comic”			

The verb *membaca* ‘read’ is derived from the verb *baca* ‘read’. The prefix *me-* changes to *mem-* as a result of the morphophonemic process. The verb *baca* can be altered by the process of reduplication *membaca-baca* ‘read in several times’, circumfix *membacakan* ‘read for someone’. In passive voice, the verb *baca* can be formed by adding prefixes *ter* or *di*. For instance, the sentence will be *komik dibaca nenek* ‘(The) comic is read by grandmother’.

1.6.1 Questions in Bahasa Indonesia

Questions in Bahasa Indonesia are formed primarily through intonational and lexical practices. Polar questions are developed in three options (Chaer, 2015). Firstly, they can be designed by intonation (and, in written language, a question mark) as shown in the following example.

(2)	Suaminya	guru	SMP.
	N-GEN	N	N
	Husband	teacher	secondary school
	“Her husband is a secondary school teacher”		

- (3) Suaminya guru SMP?
 N-GEN N N
 Husband teacher secondary school
“Is her husband a secondary school teacher?”

The structure of (1) and (2) is identical, save for the intonation or punctuation. The response to the question can be *ya* ‘yes’, *bukan* ‘no’, or full clauses *Ya, suaminya guru SMP* ‘Yes, her husband is secondary school teacher’. Secondly, they can be formed by inserting particle *kah* (Sneddon et.al., 2010), focusing on the word that is being asked.

- (4) Suaminya-kah guru SMP?
 N-GEN PART N N
 Husband *kah* teacher secondary school
“Is her husband a secondary school teacher?”

- (5) Guru SMP-kah suaminya?
 N N PART N-GEN
 Teacher secondary school *kah* husband
“Is her husband a secondary school teacher?”

While in (4) a speaker requests information about her husband, in (5) a speaker seeks information about someone’s occupation. Thirdly, polar questions can be formed by adding *Apakah* in the first slot of utterance or sentence. *Apakah* is formed by *Apa* ‘what’ and particle *kah*. Although *Apa* ‘what’ is also used in WH questions, it is not related to *Apakah*, which is used in a similar way to the English *be* or *verb*.

- (6) Apakah Suaminya guru SMP?
 Q N-GEN N N
 Is husband teacher secondary school
“Is her husband a secondary school teacher?”

It should be noted, however, that use of *kah* and *appakah* to form polar questions is very uncommon in everyday spoken language. They are almost exclusively employed in formal spoken contexts, and in written language.

Similar to English, *wh*-questions in Bahasa Indonesia are formed using a variety of question words, including *apa* ‘what’, *kapan* ‘when’, *mana* ‘where’, *siapa* ‘who’, *kenapa* ‘why’ and *bagaimana* ‘how’. In addition, to emphasise a place, *mana* ‘where’ is combined with some prepositions such as *di* ‘in’, *ke* ‘to’ and *dari* ‘from’ in the beginning of a question as in example (7).

- (7) Di mana suaminya?
 PREP WH N-GEN
 In where husband
“Where is her husband?”

Alternative questions in Bahasa Indonesia presuppose two or more optional answers identified by the conjunction *atau* ‘or’. Uniquely, it can also be marked by *apa* ‘what’, which has similar meaning to with *atau* in this content.

- (8) Suaminya guru SMP atau dosen?
 N-GEN N N CONJ N
 Husband teacher teacher secondary school or lecture
“Is her husband a secondary school teacher or a lecturer?”
- (9) Suaminya guru SMP apa dosen?
 N-GEN N N WH N
 Husband teacher teacher secondary school or lecture
“Is her husband a secondary school teacher or a lecturer?”

1.6.2 Particles in Bahasa Indonesia

Bahasa Indonesia has many particles to form a variety of sentence types. There have been a number of studies of particles in Bahasa Indonesia, including *kan*, *iya/ya* (Wouk, 1999), *deh*, *sih*, *dong*, *kok* (Wouk, 2006), *lho/loh*, *toh* (Wouk, 1998), *lah* (Sneddon, 2006), *pun*, *kah* (Sneddon et.al., 2010); *kek*, *mah*, *masa*, *nah*, *nih*, *yuk*, *tuh* (Sneddon, 2006). Some of these particles are taken from regional languages (e.g. *loh/lho* from Javanese, *mah* from Sundanese, *toh* or *tah* from Javanese).

According to Sneddon (2006), particles in Bahasa Indonesia function to connect the speaker and listener as “intimacy signals, or “sharing devices” and strengthening “social links” as well as determining sentence function (Sneddon, 2006, p. 117). Goddard (1994) investigated the use of particle *lah* in Malay, and found that *lah* was implemented as marker of “solidarity, familiarity or informality” (p. 159). So, much of the work on Bahasa particles thus far has emphasised their role in social relations and, occasionally, linked them to features of Indonesian culture and society (e.g., Sneddon, 2006; Wouk, 2005).

Most of particles can be used to form polar questions, excluding *kok* and *masa* which implicate *wh*-questions. Question particles are usually in sentence final position. Also, it is worth highlighting that some particles can occur together in question types; such as *iya/ya* and *kan* (Wouk, 2001); *kok* and *sih*, *kan* and *loh*, *loh* and *kok*, *kan* and *ya* (Sneddon, 2006). Furthermore, some of particles can be paired with adverbs of manner *gitu* ‘like that’ and *gini* ‘like this’. For instance, this can function to assert emphatically an argument. Consider following example, taken from Sneddon (2006, p. 133).

- (10) Itu bakal benar-bener membuat gua ‘Aduh, kapan yah
 that will really make me exc when *dp*
 bisa gua pacarin?’ gitu deh.
 can I date thus *dp*

“That would really make me (think) ‘Oh, when can I date her?’ (and I assert that is true)”

Example (13) uses *gitu* ‘like that’ and particle *deh* to form an assertion that means the speaker’s argument is correct. In brief, then, particles in Bahasa Indonesia are employed to manage important aspects of speaker stance, and can affect the function of a sentence.

1.6.3 The particle *ya*

The particle *ya* comes from the word *ya* ‘right’, and includes the variant forms *iya* or *yah* or *iyah*. Historically, it was produced as *ja* because it was taken from Dutch *ja*. The

spelling *ja*, as referred to Van Ophuijsen spelling in 1901, was changed to *ya* by Republican Spelling in 1947 (Sneddon, 2003).

A small number of studies of the particle *ya* have been conducted. Wouk (2001) investigated the use of the particle *ya* as discourse marker to build solidarity. She concluded that particle *ya* had numerous functions, including as requesting “verification, agreement” with a proposition (Wouk, 2001, p. 188), and explicitly likened it to tag questions in other languages. Similarly, Sneddon (2006) suggests that the particle *ya* can “follow a statement then turn it into a question and to act as a tag” (p. 128).

- (11) *Sea food?* Ya, semua orang suka *sea food*, ya?
dp all people like dp
“Seafood? Well, everyone loves seafood, don’t they?”

Here, the speaker uses *ya* in the first slot and final slot. In the first slot, the speaker responds to a previous question, while the second *ya* solicits agreement. Another significant strand in the functionals of *ya* is that can support a speaker in soliciting recognition or participation as shown in below example.

- (12) Nyokap-bokap gue emang orangnya .. gimana yah?
mother-father my indeed person-nya how dp
“My parents are .. oh, how would I describe them?”

In (15), the speaker talks about his/her parents, but he/she cannot describe them to a recipient. Rather than completing the turn, the speaker chooses to form WH question *gimana* ‘how’ and particle *ya* to indicate that he/she, perhaps, cannot describe the characteristics of his/her parents. Lastly, *ya* can act as “a softener” in imperative type of utterance (Sneddon, 2006, p. 129), as shown in (16).

- (13) Tapi jangan ngeluarin lidah, ya?
 but don't put.out tongue *dp*
"But don't poke your tongue out, will you?"

The present study will focus on *ya* in turn-final position to indicate questionhood.

1.6.4 The particle *kan*

Particle *kan* is derived from an adverb *bukan* 'not'. However, unlike *bukan*, *kan* can appear at the beginning, middle, and end of an assertion or question. It is strongly considered as requesting "confirmation or verification" from a recipient and has "a core sense of presupposition of conjoint knowledge" or 'shared information' (Wouk, 1998, p. 403). Sneddon (2006) classifies the functions of *kan* in a few different ways. First, he suggests it seeks confirmation for what the speaker believes is right (Sneddon, 2006, p. 120).

- (14) Nggak ada tes, kan?
 not be test *dp*
"We don't have a test, do we?"
- (15) Apalagi lu udah bisa bahasa Perancis, kan?
 what's.more you already can language French *dp*
"What's more, you can speak French, can't you?"

Another function of *kan* is to share knowledge between interactants. *Kan* is commonly employed as way of emphasising old information that interactants know. This function is similar to the English 'you know'. Next, *kan* can also appear twice or even more in an assertion or question. Consider the following examples, taken from Sneddon (2006, p. 121).

- (16) Dia kan bokapnya kerja di *embassy* Amerika, iya kan?
 she *dp* father-her work in American *dp dp*
"You see, her father works in the American embassy, right?"
- (17) Kan ada kan temennya Mimi yang udah *married*, kan?
dp be *dp* friend-nya M who already *dp*
"Mimi does have friends who are already married, doesn't she?"

In (16), the first *kan* emphasises the status of someone who works in American embassy by highlighting the pronoun *dia* ‘she’, while the second *kan* solicits confirmation of the proposition. In (17), the first two *kans* emphasise *ada* ‘be’ and Mimi’s friends. The last *kan* expresses that a speaker seeks for confirmation from a recipient. The present study will focus on *kan* in turn-final position to indicate questionhood.

1.7 The present study

Bahasa Indonesia is one of the most widely spoken languages in the world, and there are few studies that have systematically explored features of Bahasa conversation. Polar questions are fundamental forms of linguistic and social organisation. In everyday spoken Bahasa, polar questions are unmarked lexically or morphosyntactically, or they may be marked with particles. This study will therefore explore the distribution and features of polar questions in Bahasa Indonesia with a view to better understanding the characteristics of conversational Bahasa, and contributing to the growing body of cross-linguistic research on interaction.

1.7.1 Research questions

1. What are the distributional features of polar questions in Bahasa Indonesia?
2. What are the differences between unmarked and marked polar questions in Bahasa Indonesia?

Chapter 2 Methodology

2.1 Approach and design

This study adopted a qualitative design based on conversation-analytic principles and practices. It used collection-based practices to identify the recurrent features of polar questions in Bahasa Indonesia. This study was granted approval from the Macquarie University Human Research Ethics Committee (reference: 5201600306), and conducted in accordance with this approval.

2.2 Participants

Twelve people were recruited to participate in this study. All were Indonesian university students who were members of a local Indonesian student organisation. Recruitment was undertaken by distributing an advertisement via an Indonesian postgraduate student event, and through the student investigator's personal contacts. The student investigator gave further information to people who responded to the advertisement, including all information and consent forms, and they finally agreed to participate. All participants consented to their images being freely published for academic purposes (see Appendix A). The general demographics of the participants are shown in Table 2.1. All names used below are pseudonyms.

Table 2.1
Demographic information of the participants

No.	Name	Age	Gender	Primary Language	Other languages
1.	Afifah	31	Female	Bahasa Indonesia	Javanese
2.	Aldi	31	Male	Bahasa Indonesia	English
3.	Andi	29	Male	Bahasa Indonesia	Javanese
4.	Cyntami	23	Female	Bahasa Indonesia	English, Malay

5.	Dadang	25	Male	Bahasa Indonesia	English
6.	Doli	20	Male	Bahasa Indonesia	English
7.	Elis	26	Female	Bahasa Indonesia	English, Bataknese, Javanese
8.	Fakhira	36	Female	Bahasa Indonesia	English
9.	Heni	35	Female	Bahasa Indonesia	English
10.	Inggit	28	Female	Bahasa Indonesia	English
11.	Kintamani	32	Female	Javanese	Bahasa Indonesia, English
12.	Widya	23	Female	Bahasa Indonesia	Javanese

Eleven participants were postgraduate students, and one was an undergraduate student. There were eight females and four males, and the median age was 28 years old. Eleven participants spoke Bahasa Indonesia as their primary language, while one participant spoke Javanese. They also spoke English, Malay, Bataknese, and Javanese as their other languages. The majority of them had lived in Australia for over six months at the time of participation. All of the participants were friends or housemates, and they had known one another for around six months.

2.3 Materials

Recordings were made using two Canon Legria HF R706 camcorders. They were mounted on either a Joby Gorriapod SLR ZOOM tripods or a Velbon EX-540 tripod. Gorillapods were used to find the best indoor angles for recording, while the Velbon tripod was used when the conversation took place outside. The camcorders were equipped with face detection and full HD video system, ensuring a high-quality recording.

2.4 Procedures and data collection

Recordings were made in participants' houses, the student investigator's office room, and other places where participants typically spoke. The recordings were collected over a two-week period, and all operations of camcorder were handled by the student investigator. Before the conversation began, the investigator made sure that all devices were ready, and ensured that participants were visible and audible. The following figure shows typical positioning of participants during recording.



Figure 2.1
Participants' positions during recording

The investigator informed participants that they could record as much as they like, and did not nominate topics for discussion. The investigator then began the recording, and left the

participants alone. The corpus of recordings collected is outlined in Table 2.2. The total length of the recordings was 127:47 minutes.

Table 2.2
The data corpus

Recording Code	Speakers	Duration (mins:secs)	Participant Relationship	Setting
DD_DLP_29516	Dadang and Doli	35:38	Housemate	Backyard house
HE_FK_30516	Heni and Fakhira	23:26	Friend	Macquarie University Park
HE_FK_AN_30516	Heni, Fakhira and Andi	04:53	Friend	Macquarie University Park
AL_AF_KN_01616	Aldi, Afifah, and Kintamani	19:06	Friend	C3B 521 Macquarie University
WD_AN_02616	Widya and Andi	22:26	Friend	Macquarie University Park
EL_ING_06616	Elis and Inggit	08:03	Friend	C3B 521 Macquarie University
DD_CYN_07616	Dadang and Cyntami	14:15	Housemate	Backyard house
Total recordings		127:47		

2.5 Data analysis

Data were analysed in several stages. First, they were collected, organised, and viewed using ELAN linguistic annotator (Version 4.9.3) (Lausberg & Sloetjes, 2016). ELAN was used to annotate and broadly transcribe video and audio files. Next, data were transcribed using conversation analysis transcription conventions (Hepburn & Bolden, 2013), and organised into transcripts by using Microsoft Word 2016. It should also be noted that perceptual transcription of intonation was supplemented with PRAAT (Version 6.0.16) (Nú et al., 2013), as required. Transcripts were created according to conversation-analytic conventions (see, e.g., Jefferson, 2004, p. 24-31). Where translations are added, word by word categorisation is given by word class, and then the transcriptionist's gloss is provided in bold below.

After transcription phase, data were selected for purposive analysis that related to polar questions. In particular, the question coding scheme outlined in Stivers and Enfield (2010) was used to facilitate identification and coding of question types and features. At this

time, data were allocated into two categories: marked polar question and unmarked polar questions. Collection-based conversation analytic procedures (Schegloff, 1996) were then used to analyse these sets of polar questions. In particular, features of their epistemic orders and sequence organisation (e.g., sequential context, responsive practices, preference features) were registered. It should be noted that the practices of analysis and interpretation were accomplished using resources developed in the CA research tradition; in particular, close attention to the timing and detail of talk and bodily conduct, and close attention to the dynamic sense-making practices of interactants via the next-turn proof procedure. The resulting observations were then formulated into a coding system that was managed, inspected, and updated using Microsoft Excel 2016.

Chapter 3 Polar questions in Bahasa Indonesia

This chapter describes the results of the present study, focusing on the epistemic characteristics of polar questions in Bahasa Indonesia. Section 3.1 outlines the broad distribution and characteristics of polar questions in the interactions collected and analysed. Section 3.2 focuses on the epistemic features of unmarked polar questions in Bahasa Indonesia, while Sections 3.3 and 3.4 focus on the epistemic features of polar questions marked with the particles *ya* and *kan*.

3.1 Distribution and features of polar questions in Bahasa Indonesia

235 questions were identified in the present Bahasa Indonesia dataset, including polar questions, *wh*-questions, and alternative questions. Their distribution is summarised in Table 3.1.

Table 3.1
Distributions of question types in Bahasa Indonesia

Polar	WH	Alternative	Total
176	54	5	(n=235)
75%	23%	2%	100%

Polar questions are the most frequent (75%), followed by *wh*-questions (23%), and a small number of alternative questions (2%). These numbers are broadly consistent with findings about Dutch (Englert, 2010), Korean (Yoon, 2010), and Italian (Rossano, 2010). Within the category of polar questions, unmarked questions were less common than marked questions. Their relative distribution is outlined in Table 3.2. For marked polar questions, *ya* was the most commonly used particle, followed by *kan*, and then a much smaller number of other particles.

Tables 3.3 , 3.4, and 3.5 present further features of polar questions; namely, the social actions implemented by polar questions, the responses they received, and the responsive resources that were used. In particular, we can see that speakers principally use unmarked polar questions to request information (86%), 61% of overall polar questions with the particle *ya* are confirmation requests, while polar questions with the particle *kan* are mostly used to form confirmation requests (57%) and assessments (43%).

Table 3.2
Distributions of polar questions in Bahasa Indonesia

Polar Questions		Totals
Marked	Unmarked	
113	63	(n=176)
64%	36%	100%

Table 3.3
Distribution of social actions in the polar questions

Action	Marked (<i>Ya</i>)	Marked (<i>Kan</i>)	Marked (<i>sih, loh, dong</i>)	Unmarked	Total (%) of total questions
Information request	13 (19%)	0	4 (25%)	54 (86%)	71 (40%)
Other initiation repair	3 (4%)	0	0	5 (8%)	8 (5%)
Confirmation request	41 (61%)	17 (57%)	8 (50%)	4 (6%)	71 (40%)
Assessment	10 (15%)	13 (43%)	4 (25%)	0	26 (15%)
Total	67	30	16	63	176

Table 3.4
Distribution of responses in the polar questions

Responses	Marked (<i>Ya</i>)	Marked (<i>Kan</i>)	Marked (<i>sih, loh, dong</i>)	Unmarked	(n=176)
Answer	39 (35%)	20 (18%)	9 (8%)	46 (40%)	114 (64%)
Non-answer response	17 (57%)	3 (10%)	2 (7%)	8 (27%)	30 (17%)
No response	11 (33%)	7 (21%)	5 (15%)	10 (30 %)	32 (19%)

Table 3.5
Responsive resources of polar question answer

Responsive resources	Percentage (n=114)
Yes/no	45 (39%)
Repetition (e.g. partial, full, modified)	13 (11%)
Other tokens (e.g. mmhm, mmm)	18 (16%)
Full clause	12 (11%)
Non verbal	26 (23%)

We shall now explore the features of polar questions in Bahasa Indonesia in more detail. The sections that follow in this chapter will elaborate their epistemic orders, complementing the broader distributional features presented in this section.

3.2 Unmarked polar questions

Unmarked polar questions, as noted above, do not involve any morphosyntactic or lexical resources to indicate questionhood. We shall see in the analyses presented in this section that unmarked polar question invoke a strong epistemic asymmetry. As the summary information presented in Section 3.1 suggested, unmarked polar questions realise the strongest epistemic asymmetry of all polar questions in Bahasa, positioning the speaker as unknowing, and the question recipient as knowing. This epistemic feature will be demonstrated and elaborated using Extracts 3.1 through 3.3.

Extract 3.1 is taken from a conversation between Dadang and his housemate Cyntami. Here, Cyntami asks a series of unmarked polar questions concerning Dadang's need for a new SIM card for his mobile phone. They have been talking about Dadang's next trip to Indonesia in the semester break. Dadang has plans to visit his parents in Semarang in East Java by taking a flight to Bali, and spending one night there, before taking another flight to Semarang a day after. Dadang intends to change his SIM card during his visit, and he needs to find a store (i.e., "a Galleria") in Bali to convert his regular SIM card into a micro-SIM card. Before the extract, they have been discussing how to buy a mobile phone in Australia and use it with an Indonesian SIM card.

Extract 3.1 [DD CYN 07616] (10:31-10:57)

001 D gua tapi besok pulang itu harus ke ini sih; (0.6) kayak apa namanya_
PRO CONJ N V DEM ADV PREP DEM PRT ADJ WH N-GEN
I but tomorrow return that must to this sih like what name

002 eh kayak galeri apa yang (0.3) ganti SIM card itu loh;
INTJ ADJ N WH REL V N DEM PRT
uh like galleria what which change SIM card that loh
**My next trip to Indonesia, I must go to this (place) sih, you know, it is like,
what is it? Uh what is the name for a galleria (a provider store) that (provides)
SIM card loh**

003 C -> [Bali;
N
Bali

004 D ((nodding))

005 C -> huh?
INTJ
huh
Huh?

006 D yang ganti SIM card itu - ya itu deh pokoknya deh

REL V N DEM PRT DEM PRT N PRT
 which change SIM card that yeah that deh core deh
 (A store) where you can change your SIM card ya you know that kind of things deh
 007 C => di Bali,
 PREP N
 in Bali
 (Is it) in Bali
 008 D mmhm
 INTJ
 mmhm
 mmhm
 009 [(0.5)
 010 D soalnya kan ini yang ↑kecil.
 CONJ PRT DEM REL ADJ
 because kan this which small
 Because kan this (phone requires) a small (SIM card)
 011 [(0.8)
 [(D holds mobile and C gazes at his mobile))
 012 D SIM card nya_
 N-GEN
 SIM card
 Its SIM card
 013 C => Semarang emang ngga ada_
 N ADV ADV V
 Semarang surely not exist
 Cant you find it in Semarang
 014 D -> huh; (0.2) ya kan gua turunnya Bali dulu nginep semalem;
 INTJ PRT PRT PRO V N N V NUM
 huh yeah kan I debark Bali first sleep one night
 Huh? I (will) reach Bali first kan. I spend one night (there)
 015 [(2.5)
 [(C gazes away from D then nods and raises eyebrows while Dadang gazes down))
 016 C => ↑oh lu langsung beli gitu;
 INTJ PRO ADV V DEM
 oh you directly buy like that
 Oh, do you buy (the SIM card) directly (after reaching Bali)
 017 D Ngga beli(0.2) gua kan ada nomor Indo kan_
 ADV V PRO PRT V N N PRT
 not buy I kan have number Indonesia kan
 I (will) not buy (it). I have Indonesian (mobile) number kan
 018 (0.3)
 019 C => ↑oh dipotong_
 INTJ V-PASS
 oh cut down
 Oh, is (the SIM card) cut?
 020 D [ohe eho
 INTJ
 uh huh
 Uh huh

Dadang begins to announce his plans in line 1, before commencing a word search for the name of an Indonesian provider, and soliciting Cyntami's involvement. In line 3, Cyntami other-initiates repair, querying whether Dadang is intending to visit this store while in Bali. Dadang responds by nodding at line 4. Cyntami then other-initiates once more, which Dadang takes to be addressing the topic of his previous word search, i.e., the name of the store. However, Cyntami continues to pursue repair focused on where Dadang will be visiting this store, using the unmarked polar question *di Bali?* ('in Bali?'). Dadang confirms with *mm hm*. At line 10 after a 0.5-second gap, Dadang links his need to visit the store to his phone requiring a small SIM card,

with both the phone and the SIM card not directly referred to in the talk. After a long gap, Dadang self-selects, and specifies that he is referring to the SIM card while pointing to his phone. Cyntami asks another unmarked polar question (line 13) to seek information, checking the availability of SIM cards in Semarang, the city where Dadang intends to go. In doing so, she undermines his case for needing to find a store in Bali. Dadang responds, initially, with an other-initiation of repair, before producing two TCUs asserting that he will arrive at Bali first and spend a night there. During a 2.5-second gap in line 15, Cyntami immediately nods and flashes her eyebrows while Dadang gazes down (see Figure 3.1).



Figure 3.1
Cyntami's gaze at line 15

Cyntami then produces a change of state *oh* (Heritage, 1984), indicating a shift in her appreciation of Dadang's position. She then immediately produces an unmarked polar question asking whether Dadang will buy a SIM card immediately in Bali. At line 17, Dadang offers a dispreferred response, indicating that he doesn't need to buy a card, adding that already has an Indonesian number. Next, Cyntami produces her last unmarked polar question, combining

another change of state *oh* with the passive verb *dipotong*? ('oh is (the SIM card) cut down?'). Dadang confirms Cyntami's understanding with a type-conforming response ('uh huh') along with simultaneous nodding.

We can see in Extract 3.1 that Cyntami and Dadang steadily arrive at a symmetrical appreciation of Dadang's circumstances. In particular, Cyntami uses unmarked polar questions to reveal the implicit presuppositions of Dadang's asserted plans, i.e., that he will address his SIM card in Bali, that he must address it while in Bali, and that he is in fact having his SIM card resized rather than replacing it. So, Cyntami uses unmarked polar questions to target issues for which she is not knowledgeable and Dadang is (i.e., Dadang's plans), and that have not otherwise been explicitly mentioned in the interaction.

Extract 3.2 offers a second example of unmarked polar questions. It is taken from a conversation among Kintamani, Aldi and Afifah, who all work for the same Indonesian government agency. In this extract, they are discussing other staff in their organisation who will study in Australia in the next semester; in particular, Afifah has been telling Kintamani about this. However, the topic has been interrupted by Aldi, who initiated some talk about the new style of uniforms in this organisation.

Extract 3.2 [AL_AF_KN_01616] (08:44-08:57)

001	AF	°huh° INTJ huh Huh
002	AL	ka[rena dimasukin_ CONJ V-PASS_ because enter Because it is formal (dress)
003	K ->	[sepuluh orang Mbak. NUM N N ten people Mbak (They are) ten students Mbak (older or young sister)
004	AF	mmm INTJ mmm Mmm
005	K	ngambil [for- V take Take
006	AF ->	[SEPULUH ya Al ya; NUM PRT N PRT ten yeah Al yeah

007 AL (They are) ten (students) ya Al(name) ya
se[puluh;
NUM
ten

008 K => Ten
[ngambil forensik semua;
V N NUM
take forensic all
(Do) they study forensic (finance)
[(0.5)
[((AL gazes to right then gazes to K))
010 AL engga ada yang public policy ju[ga_
ADV V REL N ADV
no exist who public policy also
011 K => No. (Some of them) study public policy
[A- AAG semua;
N NUM
AAG all
(Are) they (from) AAG (a scholarship scheme)
012 AL engga,
ADV
no
No
013 AF -> kan ngga boleh dua tahun Mbak_
PRT ADV V NUM N N
kan not allow two year Mbak
Kan (they are) not allowed (to study more) than two years Mbak
014 AL itu- itu di luar A[AS_
DEM ADV N
that excluding AAS
(That is) excluding AAS
015 AF [he-eh_
INTJ
uh huh
Uh huh
016 K ↑O[:h,
INTJ
oh
Oh

Kintamani restarts the talk about the new students after Aldi's assessment of the uniform at line 2. Here, she produces an assertion, revisiting a previous assertion from Afifah about the number of students that will be coming. Afifah delivers a minimal response ('mm') as second-pair part, followed by nodding. Kintamani then begins another turn, but Afifah takes the floor at 6, and confirms with Aldi that there are in fact 10 students coming. That is, Afifah treats Aldi as knowledgeable on these matters, and Aldi embraces this epistemic status with a confirming response. Kintamani overlaps Aldi's response, and employs an unmarked polar question, asking whether they will study 'forensic' (i.e., forensic finance). She displays a sensitivity to the changing epistemic landscape, and addresses it to Aldi, rather than Afifah. Aldi indicates that they also study "public policy", and Kintamani then asks another unmarked polar question focusing on the funding scheme that supports them. Both Aldi and Afifah disconfirm

Kintamani's proposition, with Aldi providing the type-confirming token (i.e., 'enggga'), and then both offering accounts for their disconfirmation, which Kintamani receipts as news using *oh* in line 16.

In Extract 3.2, Kintamani uses unmarked polar questions to progressively elicit information about the students. She discovers what they are studying, and which award scheme funds them. By employing unmarked questions, she orients to Afifah's and Aldi's superior epistemic status, and the fact that the information she is targeting has not otherwise been addressed or mentioned. An interesting contrast here is with Afifah's *ya* marked question at line 6, which replays the question that she herself has already answered. As we shall see in the next section, unlike unmarked polar questions, polar questions marked with *ya* indicate that aspects of the question's content or presuppositions may already be available from on-record common ground.

A final example of unmarked polar questions is presented in Extract 3.3. Elis, a commerce student, is speaking with her close friend, Inggit. They are sitting on chairs facing one another, and have been discussing Inggit's living circumstances. Inggit intends to move from her current student accommodation, and Elis suggests for her to buy furnishings when she moves to a new shared house or a unit.

Extract 3.3 [EL_ING_06616_3] (00:04-00:52)

001 E *tapi offer yang aku bilang itu yang 500 Dollar yang dapet semuanya itu- itu*
 CONJ N REL PRO V DEM REL NUM N REL V NUM DEM
 but offer which I say that which 500 Dollar which get all that

002 *murah loh.*
 ADJ PRT
 cheap loh
 But the offer that I have told (you before) which is \$500 which includes all things is very cheap loh

003 I *limaratus coba 500 bagi tiga berapa tuh;*
 NUM V NUM V NUM WH DEM
 five-hundred try 500 divide three how much that
 Five-hundreds. Let see what is 500 divided by three

004 [(1.0)
 [((E gazes at Is mobile and I starts calculating))

005 E *limaratus DOLLAR dapet semuanya loh [itu TV_(0.5)pokoknya [kalau mau beli*
 NUM N V NUM PRT DEM N N CONJ ADV V
 five-hundred Dollar get all loh that TV essentially if want to rent

006 *apartemen_*

N
Apartment
Five-hundred dollars include all things. That is (like) TV. Essentially if you want to rent apartment

007 I => [m- maksudnya per
N NUM
mean per

008 bulan.
N
month
(Do you) mean per month

009 E enggak? yang tadi aku (0.4) [apa forward_
ADV REL N PRO WH V
no which last I what forward

010 I => **No. (The price of furnishings) that I have you know forwarded (to you)**
[oh itu isinya.
INTJ DEM N-GEN
oh that content

011 E **Oh are those furnishings**
iya yang isi rumah,
PRT REL N N
yeah that content house

012 I => **Yes, (the price) that includes furnishings**
tapi itu rumah.
CONJ DEM N
but that house

013 **But, is that a house?**
(0.5)

014 E isi rumah_
N N
content house

015 **Furnishings**
(0.4)

016 E ka[yak_
ADJ
like
(It is) like

017 I -> [eh terus kalau per bulannya berapa.
INTJ ADV CONJ NUM N-GEN WH
uh so if per month how much

018 **Uh, so how much (does it cost) per month?**
(0.7)

019 E loh itu kan bukan rumah Itu kayak- kayak perabotan kalau kita mau pindah
PRT DEM PRT ADV N DEM CONJ N CONJ PRO ADV V
loh that kan not house that like appliance if we want to move

020 ke (0.6) rumah kosong gitu loh;
PREP N ADJ DEM PRT
to house empty that loh

021 **Loh that kan is not a house. It is just like furnishings if we want to move to an empty house loh**
[(0.5)
[((I gazes to the right))

022 E kita [kan butuh mesin cuci
PRO PRT V N N
we kan need machine washing

023 I -> **We kan need a washing machine**
[↑o::h.
INTJ
oh

024 **Oh**
[(0.5)
[((I takes a deep breath))

025 I -> ↑o::h?
INTJ
oh

026 E **Oh**
murah nggak sih?
ADJ ADV PRT
cheap not sih

027 I **Isn't it cheap sih?**
[tapi kan bisa nyari furnished house nggak sih. unit gitu_
CONJ PRT V V ADJ N ADV PRT N DEM
but kan can find furnished house not sih unit like that

But *kan* cant we find a furnished house *sih*? (It is like) a unit,
you know

The extract begins with Elis positively assessing her previous suggestion to Inggit regarding home furnishings. The persuasive nature of Elis's talk here is indicated through her use of the particle *loh*, which indexes a stance that what is being said is true and the recipient should consider it (Sneddon, 2006). Inggit responds with a receipt of the price, and then produces a *wh*-question, while orienting to her phone to divide 500 by three. Elis then expands her assertion about this "offer", and in overlap Inggit produces an unmarked polar question in lines 7-8. She queries whether this cost is per month. Elis disconfirms Inggit's presupposition, responding with a type-conforming token, and then invoking the information she previously forwarded to her. Inggit quickly produces another unmarked polar question, while looking at her mobile phone. This time it is prefaced with *oh*, and she asks if Elis is referring to the furnishings. Elis confirms that she is, but Inggit produces yet another unmarked polar question while continuing to look at her phone. This one begins with *tapi* ('but'), and queries whether Elis is referring to a house. After a moderate gap in line 13, Elis disconfirms once more. Nonetheless, Inggit persists with her understanding that there is a monthly cost involved. Elis addresses this in a multi unit explanation 19-20, which eventually elicits two prosodically marked *ohs* from Inggit, indexing her change of state regarding Elis's offer. Her new understanding is displayed through her counter suggestion at line 29 of moving into a furnished house.

We can see in Extract 3.3 that Elis and Inggit are at odds about the nature of Elis's offer. However, they progressively come into alignment through Inggit's unmarked polar questions (although her continued engagement with her mobile phone seems to interrupt things). With her first unmarked question at line 7, Inggit addresses whether the cost is paid monthly, which Elis disconfirms, but somewhat indirectly. With her second unmarked question at 10, she targets whether it is furnishings that are being referred to. Up until that point, Elis has used pronouns and other inexplicit formulations to indicate what this money would pay for, i.e., it is not

explicitly encoded in on-record, common ground. And, with her final unmarked polar question, Inggit reveals the depth of her cumulative misunderstanding. That is, she questions whether they are talking about a house at all. She has seemingly presumed from the beginning of the extract; on the other hand, Elis has presumed that they are not. So, Inggit uses this final unmarked polar question to unearth this implicit, unaddressed issue.

3.2.1 *Polar questions with the particle ya*

As discussed in Chapter 1, Bahasa Indonesia has a wide range of particles that can be used for marking polar questions. We shall see in the analyses presented in this section that polar questions marked with the particle *ya* also tend to invoke a strong epistemic asymmetry. However, we shall also see that polar questions marked with *ya* encode a stronger epistemic stance on the part of the speaker than unmarked polar questions, and can point towards information that is already available or inferable through on-record common ground. These features will be demonstrated and elaborated using Extracts 3.4 through 3.7.

In Extract 3.4, we find Cyntami and Dadang talking about fasting in Islam and Christianity. At the time of the recording, Dadang had been fasting for Ramadhan and Cyntami had been observing Christian fasting. They are sitting on chairs in the backyard of their shared home, and the extract is taken from the first twenty seconds of the recording.

Extract 3.4 [DD_CYN_07616] (00:00-00:20)

001	C		<i>jam berapa emangnya buka,</i> N WH ADV V time what actually open What time actually will you start eating
002			(0.2)
003	D		<i>jam lima kurang,</i> N NUM ADV time five less (It is) at around 5(pm)
004	C	->	<i>oh ya?</i> INTJ PRT Oh yeah Oh really?
005	D		<i>°mhm°</i> INTJ Mhm Mhm

006 (0.6)
007 D °enak [lah°
ADJ PRT
good lah
(It is) enjoyable
008 C => [*oh pokoknya* pas saat gelap gitu ya.
INTJ ADV ADJ CONJ ADJ DEM PRT
oh essentially right when dark like that yeah
Oh (it is) essentially right after (the sky) is dark ya
009 D ((nodding and yawning)) matahari terbenam_
N V
Sun goes down
(When) the sun goes down
010 C -> ↑o:h gi:t[u:.
INTJ DEM
Uh like that
Uh really
011 D [he-eh,
INTJ
Uh huh
Uh huh
012 [(1.8)
[((D yawns & C lifts her legs up and down))
013 D -> kenapa memang_
WH ADV
why actually
Why are you asking?
014 [(1.2)
[((D gazes at C then clears throat & C gazes up and down then gazes to her feet))
015 C engga gua kan sampai jam enam.
ADV PRO PRT V N NUM
no I kan until time six
No reason. I (will) fast kan until 6(pm)
016 (0.6)
017 C -> jadi lu duluan dong_
ADV PRO ADV PRT
so you first dong
So you must be the first (having meal) dong
018 (0.3)
019 D iya lah,
PRT PRT
Yeah lah
Yeah of course
020 C => ini udah direcord ya;
DEM ADV V-PASS PRT
this already record yeah
This (video recording) has been recorded ya
021 D udah kayaknya_
ADV ADV
already seemingly
(It has) already (been recorded), I think

At line 1, Cyntami asks a *wh*-question about what time Dadang would start to have food, i.e., break his fast. Dadang answers *jam lima kurang* (‘around five’). Cyntami promotes further talk using a post-expansive newsmarker, which Dadang meets with a minimal response as a confirmation. Dadang then self-selects, and produces an on-topic assessment in line 7. In overlap, Cyntami offers a polar question marked by the particle *ya* in line 8. With this turn, Cyntami puts forward that Dadang’s fasting ends right after it is dark, and appends *ya* in turn-

final position. In doing so, she displays orientation to the adequacy Dadang's first response at line 3, i.e., *jam lima kurang* ('around five'). Dadang produces a clausal response *matahari terbenam* ('(when) the sun goes down'), indicating some possible problems with the design of Cyntami's question (see Raymond, 2003). Cyntami produces another newsmarker (i.e., *oh gitu?*), and Dadang meets it with a minimal response once again. There is a long silence in line 12, during which Dadang yawns and clears his throat while Cyntami lifts her legs up and down then gazes to her feet. In line 13, Dadang takes the conversational floor, asking why Cyntami has been asking about having food after fasting. Cyntami denies any specific reason, before she adds a second TCU asserting how long she will fast. After a 0.6-second delay in line 16, Cyntami takes the floor once more, adding a further assertion marked with the particle *dong* about Dadang's (and her own) fasting; that Dadang will break his fast first. Dadang responds with nods, a confirmation token *iya*, and with a particle *lah* ('yeah of course'). The sequence ends, with Cyntami's polar question in line 20 changing the topic to whether the research recording has commenced.

Cyntami uses a *ya* marked polar question at line 8 to promote further talk relating to Dadang's fasting practices. In part, her use of a polar question here likely reflects the mild lack of uptake from Dadang so far, and perhaps the possibility of the topic being closed with his assessment at line 7. Later on in the extract, we can see that she also delivers some information about her own fasting practices, and an assertion about when Dadang will have dinner, which we might speculate she was working towards with this line of talk. In any case, we can clearly see that her *ya* marked question emerges from Dadang's answer at line 3. That is, the matters she addresses with this question are already somewhat available from the common ground she and Dadang have developed, but still very much within Dadang's epistemic domain. So, to take a more strongly unknowing/unaddressed stance using an unmarked polar question, would likely have been inapposite.

Extract 3.5 offers a second example of a marked polar question with particle *ya*. Here, Afifah, Aldi and Kintamani, are talking in a postgraduate office room about the latest gossip in their work organisation back in Indonesia. They are each from different divisions within the organisation. Kintamani works for the the division that is the main topical focus in this extract. Before Extract 3.5, they have been discussing the new uniforms in the organisation. The uniforms were designed by a well-known Indonesian designer, but they did not meet their expectations.

Extract 3.5 [K_AF_AL_07616] (06:17-06:34)

001 AF => >*biasanya Hemat tu- ini loh gosipnya banyak loh;*<(.) *ya Mbak ya;*
 ADV N DEM PRT N-GEN ADJ PRT PRT N PRT
 usually Hemat this loh gossip many loh yeah Mbak yeah
Usually, Hemat (a division) is full of gossip loh.
Ya Mbak (Older or younger sister in Javanese)ya

002 K
gosip doang_
 N ADV
 gossip only
Full of gossip

003 AF => *ya Mbak?(.)ada gosip apa Mbak terakhir Mbak;*
 PRT N V N WH N N N
 yeah Mbak exist gossip what Mbak last Mbak
Ya Mbak? What is the latest gossip Mbak

004 (0.5)

005 K -> *apa ya; (0.5) mau yang mana; mau yang atas MAU YANG mana_*
 WH PRT ADV REL WH ADV REL N ADV REL WH
 what yeah want which what want which up want which what
What ya? Which one do you want? Do you want the big (gossip) or (others)

006 [(1.0)
 [(K laughs & covers her mouth then AF gazes away from K)]

007 AF -> *yang lagi menarik apa sih?*
 REL ADV V WH PRT
 which more interesting what sih
Which one is interesting (gossip) actually sih?

008 K
.hh aduh_
 EXCL
 ouch
Ouch!

009 AF => *ngga ada ya;*
 ADV V PRT
 not exist yeah
There is no(interesting gossip) ya

010 (0.3)

011 AF => *ketua masih sama ya?*
 N ADV ADJ PRT
 chairman still same yeah
The chairman is still the same(person) ya

012 (0.5)

013 K
si Hadi Amsari itu_
 DET N DET
 Hari Amsari that
(It is) Mr.Hadi Amsari

014 AF -> *he-eh oh masih_*
 INTJ INTJ ADV
 uh huh uh still
Uh huh. Oh the same person

015 K
 ((nodding))

016 [(2.0)

017 AF [(K & AF gaze to front, AL gazes at mobile))
°terus?°
ADV
so
So
018 (.)
019 K -> dia ngeluncurin ini bukan sih [bio- (.) buku₂
PRO V DEM ADV PRT N
He launch this not *sih* book
Didnt he publish a book, did he
020 AF -> [buku_
N
book
(A) book?

At line 1, Afifah encodes a complex stance via a *ya* marked polar question. She proposes that Kintamani's division is usually full of gossip (i.e., *biasanya ... gosipnya banyak*) before adding two *yas* and an address term (i.e., *mbak*). Afifah offers a repeating response, confirming the proposition put forward through Kintamani's question. However, it becomes clear that Afifah has been aiming for more with this question than simple confirmation or disconfirmation. That is, she was soliciting talk from Afifah about gossip. After receipting Kintamani's answer with *ya mbak*, she pursues this more explicitly via a *wh*-question. Following a short gap in line 6, and some turn beginning delays, Kintamani offers an insert expansion with a *wh*-question (i.e., *mau yang mana?*, 'which one do you want?') followed by an alternative question (i.e., *mau yang atas atau mana?*, 'do you want the big (gossip) or others?'). This action, however, again delays the progression of the sequence. Afifah replies with her own insert expansion, requesting the gossip that was most interesting. Kintamani produces an exclamation *aduh* 'ouch', indicating that she doesn't know where to start. Afifah then asks two polar questions marked with *ya* line 9 and line 11. She asks, in light of Kintamani's delays and reticence, there is in fact any gossip exist. Then, before Afifah can provide an answer, she asks whether the chairman is still the same at 11. In doing so, she takes on responsibility for progressing this line of talk, while still soliciting involvement from Kintamani, encouraging her to take on primary speakership. Kintamani offers a phrasal response, naming the chairmain, which Afifah receipts, before seeking confirmation. The talk stalls at 16, and Afifah attempts to revive it using a stand-alone *terus* ('so?') (see

Raymond, 2004). Kintamani finally relents, contributing to the development of topic 19. She proffers that the chairman had published a book.

In Extract 3.5, Afifah uses a series of polar questions marked with *ya* (amongst other practices) to solicit talk from Kintamani relating to her division. Clearly, though, Afifah is aware of aspects of Kintamani's division; namely, that it is "full of gossip". With the *ya* marking at lines 1, 9, and 11, she is able to encode strong epistemic asymmetries between herself and Kintamani, thereby encouraging Kintamani to expand the sequence (Heritage, 2012). At the same time, these questions position Afifah as being somewhat knowledgeable of the matters at hand. In particular, her *ya* marked questions at 9 and 11 draw on Kintamani's visible, on-record reticence or inability to promptly supply the "gossip" that she has been pursuing, and the implications of the lack of gossip for the chairmanship.

A final example of polar questions marked with *ya* is show in Extract 3.6. Here, the conversation once again involves Cyntami and Dadang. At the time of recording, they were both studying Commerce at university, but Dadang was one year further ahead in his studies. Prior to this extract, Cyntami made a news announcement that she had a final essay about leadership, and asked Dadang's advice about it because he had done it before. In his previous essay, Dadang discussed the relationship between servant leadership and gender. Cyntami is still considering how to address her essay topic about the relationship between followership and leadership.

Extract 3.6 [DD_CYN_07616] (02:29-03:25)

001	C	<i>ini sih</i> (0.4) <i>yang</i> sentence yang- <i>maksudnya</i> question <i>di-</i> <i>yang gua pilih</i> DEM PRT REL N N N REL PRO V this sih that sentence mean question that I choose
002		<i>kayak dimintanya didiscuss kalau followership sama leadership ini</i> ADJ V-PASS V-PASS CONJ N CONJ N DEM like require discuss if followership and leadership this
003		Yin and Yang <i>gitu_</i> N DEM Yin and Yang like that
004		It is just like <i>sih</i> the sentence I mean the question that I chose, (it was like) (it was) required (and)discussed if these followership and leadership (were like) Ying and Yang [(0.6) [(C moves her index and middle fingers))

005 D mh[mm,
INTJ
Mhmm
Mhmm

006 C [kayak they need to go together gitu tap- tapi,
ADJ PRO V V ADV DEM CONJ
like they need to go together like that but
(It is) like they need to go together. But
(0.5)

007

008 D ini aja masukin ke Servant Leadership;
DEM ADV V PREP N
this just enter to Servant Leadership
Just put it into Servant Leadership
(0.3)

009

010 C -> apa?
WH
what
What

011 D direlate ke Servant Leadership_
V-PASS PREP N
relate to Servant Leadership
(Just) relate it to Servant Leadership

012 C -> apa tuh;
WH DEM
what that
What is that

013 D servant [Leadership_
N
servant leadership
Servant Leadership

014 C => [ty- type of leadership ya i[tu;
N PREP N PRT DEM
type of leadership yeah that
That is type of leadership ya

015 D [°he-eh°
INTJ
uh huh
Uh huh

016 D [servant [leadership_
N
servant leadership
Servant Leadership
(0.7)

017

018 D jadi Servant Leadership itu konsepnya eh (0.7) elu act bukan sebagai atasan(0.7)
ADV N DEM N-GEN INTJ PRO V ADV CONJ N
so Servant Leadership that concept uh you act not as boss

019 tapi lu sebagai orang yang ing[in memajukan employees lu;
CONJ PRO CONJ N REL ADV V N PRO
but you as person who want to improve employees your
So the concept of Servant Leadership is that uh you act not like a boss.
But you (act) as a person who wants to improve your employees
(1.0)

020 [(D gazes at C and C gazes down while tidying up her short pant))

021 C => kalau gua discussnya transformational gua ngga related ya;
CONJ PRO N ADV PRO ADV V PRT
if I discuss transformational I not related yeah
If I discuss transformational (leadership) (It has) no relation ya
((head shaking))

022 D

023 C => ngga ya;
ADV PRT
not yeah
(It is) not (related) ya

024 D kan Yin and Yang kan kata lo- kata dia- kata lo tadi
PRT N PRT V PRO V PRO V PRO N
kan Yin and Yang kan say you say he say you before
(It was) Ying and Yang you know you have said it before

025 C ↑he-eh.
INTJ
uh huh
Uh huh

026 D nah it[u_
PRT DEM
nah that
So that

027 C [Yin and Yang buat achieve successful leadership;
N PREP V ADJ N
Yin and Yang to achieve successful leadership
(It is) Yin and Yang for achieving successful leadership

028 D *iya masukinnya ke servant leadership itu_*
PRT V PREP N DEM
yeah enter to servant leadership that
Yeah just put that into servant leadership

029 C => oh ya?
INTJ PRT
oh yeah
Oh really

030 D ((nodding))

031 C => *bukan transformational itu ya;*
ADV ADJ DEM PRT
not transformational that yeah
(It is) not transformational (leadership) ya

032 D *obukan_*
ADV
Not
No (it is not)

The extract begins with a complex, multi-unit turn from Cyntami describing her essay question, about whether followership and leadership are like a ‘Yin and Yang’. In this turn, Cyntami aborts the TCU-in-progress twice in line 1, and beginning to gesture in line 2, moving her index and middle fingers up and down. This seems to indicate the interrelatedness of followership and leadership. After a 0.6-second silence, Dadang responds minimally, and Cyntami quickly takes the floor again, reformulating her prior talk using English (i.e., *kayak they need to go together gitu*). She projects further talk using a conjunction *tapi* ‘but’. However, after a moderate silence, Dadang self-selects, and proffers the term ‘servant leadership’. This sets off a period of repair, with Cyntami other-initiating repair for this first time in line 10. Dadang treats Cyntami’s repair initiation as being connected to the verb he selected in lines 8 (i.e., *masukin*), replacing it with the English ‘relate’. Yet, this repair solution is not adequate for Cyntami. She orients to the noun phrase *servant leadership* as being problematic in her second other-initiation of repair in line 12. Dadang responds by simply repeating the noun phrase ‘servant leadership’ and, in overlap Cyntami offers a candidate understanding with the *ya* marked polar question *type of leadership ya itu?*. Dadang answers with a minimal token and an eyebrow flash, and then repeats ‘servant leadership’. After a silence, he self-selects, and defines servant leadership in a multi-unit turn.

After a silence in line 20, Cyntami asks Dadang another polar question marked with the particle *ya*. She proposes that if she discusses transformational leadership in her essay it will not be related to servant leadership. Dadang answers with head shaking, and Cyntami pursues a stronger response using *ngga ya?*. Rather than answering with a type-confirming token, Dadang responds with a clausal TCU prefaced with *kan* (line 24), indicating that Yin and Yang are somehow relevant to their relationship. In line 27, Cyntami counters Dadang's response in line 24, restating how Yin and Yang feature in the essay question. Dadang maintains his position on the relevance of servant leadership. Finally, at 31 Cyntami employs a polar question marked with *ya* to solicit a final confirmation from Dadang that servant leadership and transformational leadership are not the same thing. Dadang definitively confirms this at 32 with a repeating response, reproducing the negative adverb *bukan*.

Extract 3.6 is a complex one, with Dadang offering Cyntami advice somewhat indirectly or obtusely at times. Cyntami's *ya* marked polar questions address the complexity of Dadang's advice, his superior epistemic status and stance (i.e., as someone who has successfully completed this assignment, and is now giving advice), and her own status and stance (i.e., as a current, knowledgeable student, who has concrete plans and intentions for the assignment). Cyntami's marked question at 14 is clearly affected by her adoption of an unknowing stance about servant leadership between lines 9 and 12, while at the same time linking it to the objective of the assignment explicitly stated at lines 1-3 (i.e., the assignment is about followership and leadership). At 21 and 31, she pursues Dadang's commitment to servant leadership being different from transformational leadership. In part, this is likely due to Dadang's definition of servant leadership resonating with the definition of transformational leadership, which also involves leaders working closely with followers, or employees. With the *ya* marked question at 21, she draws on Dadang's immediately prior definition to contrast it with transformational leadership, and then pursues a response at 23 following his non-vocal reply. Cyntami's reproduction of this question at 23 appears to be dealing with the weakness and/or indirectness

of the responses from Dadang at 22 and 24. His clausal turn at 24 does not directly confirm or disconfirm the relationship between these leadership types, while seemingly misconstruing how Yin and Yang are to be used in the assignment, which Cyntami corrects at 27. So, still genuinely unknowing at 31, but while also having accumulated substantial related talk, Cyntami implements a final *ya* marked question to secure Dadang's commitment to these leadership types being different.

3.2.2 Polar questions with particle *kan*

Lastly in Chapter 3, we shall examine polar questions marked with the particle *kan*. The analyses presented in this section will show that *kan* realises a much less stark epistemic asymmetry than unmarked polar questions and canonical examples of polar questions marked with *ya*. In addition, the matters addressed tend to be more readily available or inferable through on-record common ground than *ya* marked questions. These features will be demonstrated and elaborated using Extracts 3.7 through 3.8.

Extract 3.7 is taken from a conversation between Doli, an undergraduate student, and Dadang, a postgraduate student. This conversation takes place in the backyard of their shared house. They discuss their close friend, Dendi, who has graduated and returned to his home at Cibubur, a district located in East Jakarta. Doli was raised in Jakarta, and knows it well, while Dadang has been living there for about five years, but was not raised there. We shall see that this biographical information affects the epistemic stances that they adopt.

Extract 3.7 [DD_DLP_29516] (00:01-01:15)

001	DL	<i>njing gua kecap banget_</i> N PRO N ADV fuck I ketchup so Fuck, I am so messed up
002		[(0.5) [((putting down a lighter))
003	D	mm[m? INJT mmm Mmm
004	DL	[<i>harus banyak belajar banget gua</i> (0.2) ah fuck_ ADV ADJ V ADV PRO EXCL

must many study very I ah fuck
I must study hard. Ah Fuck!

005 [(2.3)
 ((DL touches hair and wears hood attached on his jacket then D gazes skyward))

006 DL *soalnya dari kemaren bolos-bolos kan_*
 N PRO N V PRT
 because from yesterday skip kan
It is because I skipped the classes kan

007 D => *iya [lu ngga pernah ma[suk kan.*
 PRT PRO ADV ADV V PRT
 yeah you not ever enter kan
Yeah, you have never attended (the classes) kan

008 DL *[de- [demi bisa nongkrong sama Dendi_*
 PREP V V PREP N (Name)
 because of can hang out with Dendi
Because I have to hang out with Dendi

009 [(1.0)
 ((DL flicks his hair))

010 D -> *oh iya iya sedih juga ya;*
 INTJ PRT PRT ADJ ADV PRT
 oh yeah yeah sad so yeah
Oh, yeah. (Thats) right. (It is) so sad ya

011 DL *iya he-eho*
 INTJ INTJ
 Yeah uh huh
Yeah, uh huh

012 [(2.9)
 ((DL continues flicking hair and setting up hood))

013 D *setelah gu- gua ke Jakarta gua samperin deh_*
 ADV PRO PREP N PRO V PRT
 After I to Jakarta I meet deh
After I return to Jakarta I will meet him deh

014 [(1.5)
 ((D gazes down then scratches left thigh and DL smokes cigarette))

015 D *tapi jauh rumah dia di Cibubur.*
 CONJ ADJ N PRO PREP N
 but far house his in Cibubur
But his house is so far. (It is) in Cibubur

016 DL ((nodding))

017 [(1.1)
 ((D gazes away from DL then gazes down and scratches left thigh))

018 D -> *bukan Jakarta juga itu Jawa Barat boy;*
 ADV N ADV DEM N N
 not Jakarta too that West Java boy
That is not Jakarta. (That is) West Java (province), mate

019 (0.5)

020 DL °Cibubur°
 N
 Cibubur
Cibubur

021 [(4.4)
 ((D gazes at his thigh then continues scratching while DL gazes at his cigarette))

022 D *gua aja belum pernah ke sana_*
 PRO ADV ADV ADV ADV
 I also never ever there
I have never been there

023 (0.3)

024 DL °gua aja lupa°
 PRO ADV V
 I also forget
I also dont remember (Cibubur)

025 (0.6)

026 DL -> *gua tau itu kirain Cibubur tuh deket Bintaro. (0.6) ngga taunya daerah beda lagi_*
 PRO V DEM V N DEM ADJ N ADV V N ADJ PRT
 I know that think Cibubur that near Bintaro not know place different again
I thought Cibubur was near from Bintaro, but I realised it was a different area

027 D *beda lagi boy,*
 ADJ PRT N
 different again boy
(That is) different, mate

028 (0.6)

029 D => *deket Bintaro itu Tangerang::ng gitu kan,*
 ADJ N DEM N DEM PRT

close Bintaro that Tangerang that kan
Bintaro is close to Tangerang kan
 030 DL -> ((nodding))
 031 (.)
 032 DL Bintaro kan di selatan,
 N PRT PREP N
 Bintaro kan in South
Bintaro kan is in South (Jakarta)
 033 D -> ohuho bintaro iya betul di Selatan_
 INTJ N PRT ADJ PREP N
 huh Bintaro yeah right in South
Huh? Bintaro. Yeah, thats right (it is) in South (Jakarta)

Between lines 1 and 4, Doli offers some self-admonishments relating to his study habits. This culminates in an assertion that he skipped class yesterday, which includes *kan* in final position. This matters addressed by this assertion are very much within Doli's epistemic domain, which prevents this use of *kan* being heard as a polar question. Dadang receipts this assertion, and then adds a *kan* marked polar question. He proposes that Doli never attends, building on his prior claim to having 'skipped' yesterday. In overlap, Doli does not offer a type-conforming response (Raymond, 2003). Instead, in overlap, he opts to account for the reasons for skipping, i.e., to hang out with their friend Dendi, who has recently returned to Indonesia. After a long gap in line 9, Dadang displays his appreciation or recognition of this account (i.e., *oh iya iya*), and then assesses these circumstances with a polar question marked with *ya*. Doli promptly confirms at line 11, and a long silence ensues at 12.

Dadang shifts the talk at line 13, asserting that he will meet Dadang when he returns to Jakarta, and adds that his house is far and its location (i.e., Cibubur). Doli receipts these assertions non-vocally. Dadang affirms his position strongly, claiming that it is not even in Jakarta, but the neighbouring province of West Java. While gazing at his cigarettes, Doli produces 'Cibubur' in line 20, and then a long silence emerges. Both Dadang and Dillip adopt rather weak stances towards knowledge of Cibubur at lines 22 and 24, with Dadang claiming not to have been there, and Doli claiming to have forgotten it. Doli's then adopts a somewhat stronger stance, asserting that he thought Cibubur was nearby another, not yet mentioned location (i.e., Bintaro), but having then realised it wasn't. Dadang agrees strongly at 27, saying *beda lagi boy*, i.e., '(that's)' different too mate'. That is, Dadang implies that he has a firm grasp

on the relative locations of Cibubur and Bintaro. Dadang then self-selects, and puts forward a polar question marked with *kan*. He proposes that Bintaro is close to another location, i.e., Tangerang. In doing so, he positions Doli as knowledgeable of these locations, while at the same time encoding a reasonably strong epistemic stance for himself. Doli confirms with a nod, before asserting that Bintaro is in South Jakarta. Dadang initially other-initiates repair ('huh?') before progressively changing his orientation, and arriving at agreement.

Extract 3.7 offers two examples of polar questions marked with *kan*. At line 7, Dadang formulates Doli's circumstances, describing him as having 'never attended' classes. This question draws on Doli's immediately prior talk, where he asserts that he 'skipped yesterday', upgrading it to a more frequent event. This is clearly within Doli's epistemic domain, i.e., his activities and experiences, which is encoded by *kan*. However, it also indexes Dadang's strong knowledge of the matters at hand, both through prior talk and his own epistemic status as Dillip's friend and housemate.¹ Similarly, the second *kan* marked question from Dadang at 29 addresses the relatively symmetrical knowledge of the interactants. Both have demonstrated broad knowledge of the location of their friend's home in Indonesia, but have disavowed specific, direct experience of it. At 26, Doli alludes to knowledge of another location (i.e., Bintaro) which he mistakenly thought was near Dendi's home. Dadang adopts a strong epistemic stance in response, but then goes on to question Doli about where it is. His use of *kan* addresses the knowledgeable stance Doli adopted at 26, and Doli's status as a long-time local of Jakarta, while at the same time building on his own claims to knowledge; particularly his assertion at 27.

Extract 3.8 offers a second set of examples of the epistemic orders oriented to using polar questions marked with the particle *kan*. It is taken from an interaction involving Widya and Andi, who are both postgraduate students. They are studying in the same university faculty, and

¹ It is also worth noting Dadang's subsequent *ya* marked question at line 10, which looks quite similar to the *kan* marked question at 7. Dadang likely adopted a weaker epistemic stance here because of the long delay before addressing the import of Doli's account (making a stronger stance with *kan* seem less credible), the fact that emotional relevance of this account was not explicitly encoded by Doli, and, perhaps, to promote further talk on this topic from Doli.

are from the same city in Indonesia. Andi has been studying for almost two semesters, while Widya is coming to the end of her first semester. Just before this extract, Widya has been telling Andi about her last assignment in the first semester by conducting a small research project about food service facilities on campus.

Extract 3.8 [WD_ AN_02616] (08:32-09:10)

001 W -> *habis ini selesai ya Mas ya (0.2) sampeyan bisa pulang;*
 ADV DEM V PRT N PRT PRO(Javanese) V V
 after this finish yeah Mas yeah you can go home
After all of this (exams) you will be free ya Mas (older brother) ya
You can go home

002 [(0.8)
 [(W swipes left hand swiftly toward A, then A smiles))

003 A -> *apanya?*
 WH
 what
What is it

004 W => *semester dua kan.*
 N NUM PRT
 semester two kan
(It is) the second semester kan

005 A *oh iya*
 INTJ PRT
 oh yeah
Oh, yeah

006 (0.4)

007 W *aku masih ada dua semester*
 PRO ADV V NUM N
 I still exist two Semester
I still have two semesters

008 [(1.2)
 [(W gazes to right & A gazes to right))

009 A => *aku masih ini lah nilai- nilai kalau nilai research eh- essay itu kan susah*
 PRO ADV DEM PRT N CONJ N N INTJ N DEM PRT ADJ
 I still this lah grade because grade research uh essay that kan hard

010 *dite- tebak [toh. iya kan?*
 V-PASS PRT PRT PRT
 predict toh yeah kan
I still (wait for) a test score lah because research uh the essay score
is hard to predict kan?

011 W *[he-eh he-eh*
 INTJ INTJ
 uh-huh uh huh
Uh-huh. Uh huh

012 W *bener benar*
 ADJ ADJ
 correct correct
(That is) right. Right.

013 A *meskipun kita awal udah ekspektasi oh di awal kita udah pass gitu kan?*
 CONJ PRO N ADV N INTJ PREP N PRO ADV V ADV PRT
 although we start already expectation uh in start we already pass like that kan
Although we have had expectation uh in the beginning we have passed it kan

014 [(1.4)
 [(A coughs and clears his throat))

015 A *efektif habis itu pas di eh fi- final essaynya di minggu-minggu terakhir*
 ADJ ADV ADV PREP INTJ ADJ N-GEN PREP N ADJ
 effective then when in uh final essay in week last

016 *itu kan juga lumayan tinggi kan rata-rata.*
 DEM PRT ADV ADJ ADJ PRT N
 that kan also pretty high kan average
(It is) Effective. And then in the final essays (I mean) in the remaining
weeks they also require a high average of score kan.

017 W °hmm°

INTJ
hmm
Hmm
018 A aku satu essay ada 50 ada 60
PRO NUM N V NUM V NUM
I one essay exist 50 exist 60
My essays require 50 and 60 (percent of score)
019 W ↑tinggi;
ADJ
high
(The requirements are) high
020 A => tinggi ↑banget. kan?
ADJ ADV PRT
high very kan
They are very high (requirements) kan
021 W °hmm°
INTJ
hmm
Hmm

This extract begins with a complex turn from Widya, who bundles two clauses to form a *ya* marked polar question. She suggests that Andi will be able to go home once he has finished, with his exams invoked anaphorically. In line 2, there is a long gap where Widya swipes her left hand towards Andi, seemingly indicating Andi's return to Indonesia and/or 'escape' from his assignments. Andi has difficulty analysing Widya's question, and other initiates repair using a question word, i.e., *apanya*, 'what (is it)?'. Widya address the trouble using a *kan* marked question, linking her initial question with the fact that it is *dua semester* i.e., 'semester two'. Andi quickly confirms with *oh iya*, and closes the sequence. Following a gap of 0.4 seconds, Widya announces in line 7 that she still has two semesters remaining, and a long silence ensues. Between line 9 and line 18, Andi produces a series of assertions relating to his circumstances, and the assignments remaining in the semester. He begins at 9-10 with a complex assertion about his anticipation of test and essay grades which receives continuing and agreeing responses from Widya at 11 and 12. He then indicates his (and others) expectations about grading, before describing the high expectations for 'final essays'. Widya allows Andi the floor during this period, offering a receipt 17. Andi then claims that the essays require '50 and 60 percent', which (perhaps oddly!) Widya assesses as *tinggi*, i.e., 'high'. Andi then employs *kan* marked polar question in order to produce a second assessment, which Wardha meets with a response token at 21.

In Extract 3.8, the particle *kan* is used in a variety of positions for a variety of purposes. Widya's *kan* marked polar question at line 4 offers a repair solution to Andi's repair initiation. By using *kan* in this way, she strongly links the content of her previous turn at line 1 to the content of the repair solution, i.e., that 'going home' and 'semester two' are causally related. In addition, Widya's use of *kan* reflects the knowledgeable stance that she has adopted towards Andi's circumstances and his activities. Next, Andi produces a variety of assertions with *kan* in turn final position. However, because of the composition of these turns (in particular, the inclusion of other particles, and *kan* in earlier positions in the turn), and the epistemic asymmetries they imply, they are not analysed by Widya as polar question. She responds with agreement and receipts, and allows Andi to maintain the floor. Finally, we can see that Andi uses a *kan* marked polar question at 20 to upgrade his assessment from second position (see Heritage and Raymond, 2005). This *kan* marking allows him to index his epistemic priority, while at the same time registering Widya's independent stance in her first position assessment.

Chapter 4 Discussion and conclusion

4.1 Summary of findings

This study has examined the features of polar questions in Bahasa Indonesia, focusing on the epistemic features of unmarked and marked polar questions. The analyses presented in Chapter 3 offered broad distributional features of polar questions in Bahasa, which are consistent with previous findings about other languages. This information also provided some hints about the epistemic features of unmarked and marked questions. The detailed analyses demonstrated that unmarked polar questions realised the strongest epistemic asymmetry in favour of the question recipient. In addition, the information targeted by the unmarked question was not readily available or recoverable from on-record common ground. Polar questions marked with the particle *ya* also realised an epistemic asymmetry, but they indexed a slightly more knowing epistemic stance on the part of the speaker. They also pointed towards the possible availability of information related to the question in on-record common ground. Finally, the analyses demonstrated that polar questions marked with *kan* indexed a more symmetrical distribution of knowledge between the speaker and the recipient, and implied stronger links between the question and common ground.

4.2 The functions of unmarked and marked polar questions in Bahasa

As we have seen, speakers of Bahasa have a variety of options when forming polar questions. This study has begun to specify some of the motivations for choosing one question design over another. Using the question-assertion function space specified by Levinson (2012), we can see in Figure 4.1 that unmarked questions fall in the prototypical question corner of the diagram, while *ya* and *kan* marked questions are positioned further to the right. In particular, *kan* marked polar questions edge further towards the assertion end of the space. This is supported by the distributional information about unmarked and marked

questions, which is represented in Table 4.1. That is, the stronger epistemic stance implied by a *kan* marked question makes it much more suitable for actions like assessments, rather than information requests. As well, the complementary distribution of unmarked questions, and the intermediate distribution of *ya* marked questions highlights their relative functions.¹ Still, the question remains why unmarked questions are most commonly tasked with implementing canonical information request questions. As Heritage (2013) has demonstrated, epistemic asymmetry is a strong indicator of action. In addition, there are various generic pressures in interaction encouraging speakers to be economical (see Levinson, 2007; 2012). So, because unmarked questions imply strong epistemic asymmetries, and address previously undiscussed matters, it might be that they allow speakers to be more economical (and less explicit) with the linguistic resources they utilise.

Table 4.1
Distribution of social actions in Bahasa Indonesia' polar questions

Polar question	Information request	Other initiation repair	Confirmation request	Assessment
Marked with <i>ya</i>	+	+	+++	+
Marked with <i>kan</i>			++	++
Unmarked	+++	+	+	

Note: + indicates the degree of strong distribution

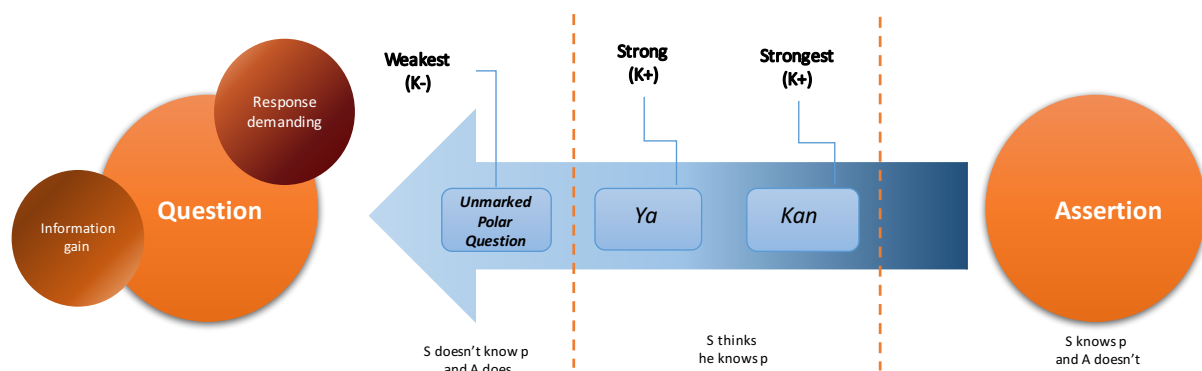


Figure 4.1
Question-assertion function in Bahasa Indonesia (adapted from Levinson (2012))

¹ However, it must be noted that there seems to be some substantial functional overlap between *ya* and *kan*. This requires further investigation to find out their distinctive contexts of use.

4.3 Final particles and pragmatic typology

Final particles are a very widely used resource in the world's languages for forming polar questions (Levinson, 2012). Moreover, the generic nature of question asking means that, as previous research has demonstrated, this action is a good candidate for cross-linguistic and pragmatic typology research. Enfield et al. (2012, p. 221) highlight this potential, noting that final particles are an "...important semantic-pragmatic resource with similar syntactic and semantic properties in grammatical systems that are typologically otherwise diverse". However, it also seems that final particles have potential to encode important differences between languages and cultures as well as commonalities. So far, previous research on Bahasa has focused on more macro-social implications of particles, e.g, for solidarity, enacting cultural values (see Sneddon, 2006; Wouk, 1999, 2001). While this is likely a reasonable way of broadly contrasting language and cultures, there are perhaps important linguistic differences too. For example, both *ya* and *kan* can be used with both negative and positive propositions, whereas other languages encode this difference (Enfield et al., 2012). More speculatively, the analysis in the previous chapter showed how these particles linked up with prior talk. In a language like Bahasa, in which arguments are less explicitly encoded in an utterance (Wouk, 2005), the semantics of particles may necessarily include the invocation of prior talk. So, there might be mutual effects between the typological features of a language and the semantic-pragmatic meanings and functions of its final particles.

4.4 Study limitations and future research

A number of limitations for the present study need to be highlighted. First of all, the lack of prior research on conversation in Bahasa Indonesia, and other practical constraints on the present project (e.g., time, resources) limited the scope of the questions that could be addressed about polar questions. In addition, focusing on *ya* and *kan* alone, rather than other

particles, may have affected the present study's findings. The sampling practices used may have also affected its findings, given that young, well educated students were the only participants. Finally, this study would have also benefited from a stronger focus on multimodal features of the interactions given that the participants were co-present.

The findings of this study suggest a variety of avenues for future conversation-analytic investigations in Bahasa Indonesia. First, more systematic study of the turn formats of polar questions in Bahasa is required, focusing on how the addition of certain clause or phrase elements affects the formation of the question, and its responses. Second, more systematic investigation of other question particles (e.g., *sih*, *dong*, *kok*, *loh/lho*, *lah*, *tah*, *toh*) is required. Third, other uses of *ya* and *kan* for more assertion-like actions should be conducted. In particular, instances where recipients encounter difficulty ascribing the actions. This will provide great insight into their meanings in general, and in the context of polar questions. Finally, the findings of this study also point towards some applications in contexts where linguistic resources are limited, or in institutional contexts. On the former, particles are powerful practices, and can be used strategically by people with communication disorders, or language learners. On the latter, questions are important institutional tools, and their use in these contexts might be consequential for the work carried out there. Studies examining these contexts are likely to provide further insight into polar questions in Bahasa.

4.5 Conclusions

This study has undertaken a pilot investigation of polar questions in Bahasa Indonesia. It has found that epistemics are responsible for aspects of polar question design, with the particles *ya* and *kan* implicating a stronger epistemic stance on the part of the speaker than unmarked polar questions. This pilot study provides a basis for future investigation of conversation in Bahasa Indonesia, and may be useful for cross-linguistic comparisons of final particles.

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Appendix A

Ethical approval and recruitment forms

RE: HS Ethics Application - Approved (5201600306)(Con/Met)

Fhs Ethics <fhs.ethics@mq.edu.au>

Tue 24/05/2016 10:16

To: Scott Barnes <scott.barnes@mq.edu.au>;

Cc: Mr Fakry Hamdani <fakry.hamdani@students.mq.edu.au>;

Dear Dr Barnes,

Re: "Conversation in Bahasa Indonesia: A qualitative study" (5201600306)

Thank you very much for your response. Your response has addressed the issues raised by the Faculty of Human Sciences Human Research Ethics Sub-Committee and approval has been granted, effective 24th May 2016. This email constitutes ethical approval only.

This research meets the requirements of the National Statement on Ethical Conduct in Human Research (2007). The National Statement is available at the following web site:

<http://www.nhmrc.gov.au/files/nhmrc/publications/attachments/e72.pdf>.

The following personnel are authorised to conduct this research:

Dr Scott Barnes
Mr Fakry Hamdani

Please note the following standard requirements of approval:

1. The approval of this project is conditional upon your continuing compliance with the National Statement on Ethical Conduct in Human Research (2007).
2. Approval will be for a period of five (5) years subject to the provision of annual reports.

Progress Report 1 Due: 24th May 2017
Progress Report 2 Due: 24th May 2018
Progress Report 3 Due: 24th May 2019
Progress Report 4 Due: 24th May 2020
Final Report Due: 24th May 2021

NB. If you complete the work earlier than you had planned you must submit a Final Report as soon as the work is completed. If the project has been discontinued or not commenced for any reason, you are also required to submit a Final Report for the project.

Progress reports and Final Reports are available at the following website:

http://www.research.mq.edu.au/current_research_staff/human_research_ethics/application_resources



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PARTICIPANT INFORMATION STATEMENT

PROJECT: “Conversation in Bahasa Indonesia”

You are invited to participate in a study focused on how speakers of Bahasa Indonesia conduct casual conversations. The purpose of this study is to examine how Bahasa speakers organise their conversations, and how it is influenced by the features of the Bahasa language.

The study is being conducted by Mr Fakry Hamdani for the degree of Master of Research. His supervisor is Dr Scott Barnes, Lecturer in the Department of Linguistics at Macquarie University.

If you decide to participate, we will ask you and someone you know well to:

- Video record about half an hour of your conversations
- Provide some basic demographic information about yourself (e.g., age, gender, education)

The conversation recording will occur in the place where you regularly hold conversations together (e.g., your home). We will also provide you with a video camera to use.

It is possible that, during your participation, you might become slightly uncomfortable while being filmed. If this is the case, you can stop the video recording. As well, you can request that the video be edited or deleted.

Any information or personal details gathered in the course of the study are confidential, except as required by law. Members of the research team will be the only parties who have access to your research data. If you choose, you may also consent to your data being used in future related projects conducted

by Dr Barnes and Mr Hamdani. When your video recordings (and any other identifying information) are no longer being used for research, they will be permanently deleted.

Once the study is complete, a summary of the results will be made available to you, if you request it. You will receive written feedback via mail or email. You can also request verbal feedback over the phone or in person.

The results of this research will be published in academic journals, and presented at academic conferences and professional workshops.

Participation in this study is entirely voluntary. In addition, if you decide to participate, you are free to withdraw at any time without having to give a reason and without any consequences.

For further information about this study, please contact Mr Hamdani using the details listed above.¹

¹ The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics and Integrity (telephone (02) 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.



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PARTICIPANT CONSENT FORM

PROJECT: “Conversation in Bahasa Indonesia”

I, _____ have read and understood the Participant Information Statement for this study, and any questions I have about the study have been answered to my satisfaction. I agree to participate in this research, knowing that I can withdraw at any time without consequence. I have been given a copy of this form to keep.

I would like feedback regarding the results of the study once it is complete.

NO ☐ **YES** ☐

☐

Mail

☐

Email

☐

Phone call

☐

Face to face

I consent to my research data being used in future related studies conducted by Dr. Scott Barnes or Mr Hamdani, and their collaborators (e.g., research students).

NO ☐ **YES** ☐

I consent to excerpts of the video recordings being used at academic conferences and for teaching purposes (e.g., shown in a lecture).

NO ☐ YES ☐

I consent to screenshots of the video recordings being used in print publications (e.g., academic journals).

NO ☐ YES ☐

If you responded “yes”, please now complete the “Image Consent form”.

Participant’s Name _____

Participant’s Signature _____ Date: _____

Investigator’s Name _____

Investigator’s Signature _____ Date: _____

PARTICIPANT’S COPY / INVESTIGATOR’S COPY (circle one) ¹

¹ The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics and Integrity (telephone (02) 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.



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IMAGE CONSENT FORM

PROJECT: “Conversation in Bahasa Indonesia”

I, _____ consent to images from video recordings being used in print publications (e.g., academic journal articles).

Please select from the options below.

☐ Complete screenshots with no modification



☐ Screenshots with key facial features blurred



☐ Screenshots transformed into line drawings and blurred



Participant's Name _____

Participant's Signature _____ Date: _____

Investigator's Name _____

Investigator's Signature _____ Date: _____

PARTICIPANT'S COPY / INVESTIGATOR'S COPY (circle one) ¹

¹ The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics and Integrity (telephone (02) 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.



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PERNYATAAN KESEDIAAN PARTISIPAN

PROYEK PENELITIAN: “Percakapan dalam Bahasa Indonesia”

Anda diundang untuk berpartisipasi dalam sebuah studi yang berfokus pada bagaimana penutur Bahasa Indonesia melakukan percakapan sehari-hari. Tujuan dari penelitian ini adalah untuk mengkaji bagaimana penutur Bahasa Indonesia mengatur percakapan mereka dan bagaimana hal tersebut dipengaruhi oleh fitur-fitur Bahasa Indonesia.

Studi ini dilakukan oleh Fakry Hamdani, mahasiswa tingkat *Master of Research*. Pembimbingnya adalah Dr Scott Barnes, Dosen di Departemen Linguistik, Macquarie University.

Jika anda memutuskan untuk berpartisipasi, kami akan meminta anda dan seseorang yang anda kenal baik untuk:

- merekam video selama setengah jam dari percakapan anda
- memberikan beberapa informasi demografis umum tentang diri anda (misalnya, usia, jenis kelamin, pendidikan)

Rekaman percakapan akan dilakukan di tempat biasa anda melakukan percakapan (misalnya, rumah anda). Kami juga akan memfasilitasi anda dengan kamera video.

Selama berpartisipasi, ada kemungkinan bahwa anda akan merasa tidak nyaman saat sedang direkam. Jika hal ini terjadi, anda dapat menghentikan perekaman video. Selain itu, anda juga dapat meminta video tersebut untuk diedit atau dihapus.

Informasi atau data pribadi yang dikumpulkan selama penelitian bersifat rahasia, kecuali yang diwajibkan oleh hukum. Anggota tim peneliti akan menjadi satu-satunya pihak yang memiliki akses ke dalam data penelitian anda. Jika anda setuju, data anda akan digunakan dalam proyek penelitian

selanjutnya oleh Dr. Barnes dan Hamdani. Ketika rekaman video anda (dan informasi identitas lainnya) tidak lagi digunakan untuk penelitian, data tersebut akan dihapus secara permanen.

Setelah penelitian selesai, anda dapat meminta ringkasan hasil penelitian ini. Selanjutnya, anda akan menerima umpan balik tertulis melalui surat atau *email*. Anda juga dapat meminta umpan balik lisan melalui telepon atau secara langsung. Hasil penelitian ini akan dipublikasikan dalam jurnal akademik, dan disajikan di konferensi akademik dan beberapa *workshop* profesional.

Partisipasi dalam penelitian ini adalah sepenuhnya sukarela. Selain itu, jika anda memutuskan untuk berpartisipasi, anda bebas untuk mengundurkan diri setiap saat tanpa harus memberikan alasan dan tanpa konsekuensi.

Untuk informasi lebih lanjut tentang studi ini, silahkan hubungi saudara Fakry Hamdani dengan menggunakan informasi di atas.¹

¹ Aspek etika dari penelitian ini telah disetujui oleh Komite Etik Penelitian Manusia Macquarie University. Jika Anda memiliki keluhan atau keberatan tentang aspek etis dari partisipasi anda dalam penelitian ini, anda dapat menghubungi Komite melalui Direktur Etika Penelitian (telepon (02) 9850 7854 ; email ethics@mq.edu.au). Keluhan yang anda buat akan diperlakukan secara rahasia dan diselidiki, dan anda akan diberitahu hasilnya



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LEMBAR PERSETUJUAN PUBLIKASI GAMBAR

PROYEK PENELITIAN: “Percakapan dalam Bahasa Indonesia”

Saya, _____, setuju bahwa gambar yang diambil dari rekaman video dapat digunakan untuk publikasi cetak (misalnya jurnal artikel akademik).

Silahkan pilih beberapa opsi berikut.

☐ *Screenshots* lengkap tanpa modifikasi



☐ *Screenshots* dengan fitur wajah diburamkan



☐ *Screenshots* diubah menjadi fitur *drawing* dan diburamkan



Nama Partisipan _____

Tanda Tangan partisipan _____ Tanggal: _____

Nama Peneliti _____

Tanda Tangan peneliti _____ Tanggal: _____

SALINAN UNTUK PARTISIPAN / SALINAN UNTUK PENELITI

(lingkari salah satu)¹

¹ Aspek etika dari penelitian ini telah disetujui oleh Komite Etik Penelitian Manusia Macquarie University. Jika Anda memiliki keluhan atau keberatan tentang aspek etis dari partisipasi anda dalam penelitian ini , anda dapat menghubungi Komite melalui Direktur Etika Penelitian (telepon (02) 9850 7854 ; email ethics@mq.edu.au) . Keluhan yang anda buat akan diperlakukan secara rahasia dan diselidiki , dan anda akan diberitahu hasilnya .



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LEMBAR PERSETUJUAN PARTISIPAN

PROYEK PENELITIAN: “Percakapan dalam Bahasa Indonesia”

Saya, _____, telah membaca dan memahami Lembar Persetujuan Partisipan untuk penelitian ini dan setiap pertanyaan yang saya ajukan tentang studi ini telah terjawab secara memuaskan. Dengan mengetahui bahwa saya bisa membatalkan setiap saat tanpa konsekuensi apapun, saya setuju untuk berpartisipasi dalam penelitian ini. Saya telah diberikan salinan formulir ini untuk disimpan secara pribadi.

Saya menginginkan umpan balik dari hasil penelitian ini jika sudah selesai.

TIDAK ☐ YA ☐



☐ Surat ☐ Email

☐ Telepon ☐ Tatap Muka

Saya setuju bahwa data penelitian saya dapat digunakan dalam studi selanjutnya terkait yang dilakukan oleh Dr. Scott Barnes atau saudara Hamdani, dan kolaborator mereka (misalnya mahasiswa).

TIDAK ☐ YA ☐

Saya setuju bahwa kutipan dari rekaman video yang digunakan dapat disajikan dalam konferensi akademik dan untuk tujuan pengajaran (misalnya, dalam perkuliahan).

TIDAK ☐ YA ☐

Saya setuju bahwa *screenshots* dari rekaman video dapat digunakan dalam publikasi cetak (misalnya, jurnal akademik).

TIDAK ☐ YA ☐

Jika anda menjawab “Ya”, silahkan lengkapi “Lembar Persetujuan Publikasi Gambar”.

Nama Partisipan _____

Tanda Tangan partisipan _____ Tanggal: _____

Nama Peneliti _____

Tanda Tangan peneliti _____ Tanggal: _____

SALINAN UNTUK PARTISIPAN / SALINAN UNTUK PENELITI

(lingkari salah satu) ¹

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