**PRAGMATIC ANALYSIS OF WHATSAPP CHATS**

**Abstract**

WhatsApp has significantly penetrated the various spheres of peoples’ lives all over the world. The purpose of this study is to look at two aspects of WhatsApp text-based status notifications; namely, the most common discursive realizations and the major pragmatic themes. A sample of 846 status notifications for WhatsApp users’ profiles was analyzed. Data, which were gathered, were from three sets of male and female users. The status notifications were qualitatively analysed in terms of both the most common discursive realizations and pragmatic themes. The major findings of the study showed a variety in the discursive realizations, including self-generated statuses, which marked 82%, and auto-generated statuses, which made 18%. Data revealed also that the most used type of the self-generated was the pure text, which marked 53%. In terms of the major pragmatic themes employed by the users, data showed four main categories: religious, social, personal and national. The findings were then discussed, justified, and compared with results from previous research. The Study concludes with the limitations and future research recommendations.

**CHAPTER ONE**

**INTRODUCTION**

**1.1 Background to the Study**

Language is one of the most complex of all human specific phenomena. Its convolutions of parts and meanings. It goes beyond its semiotic possibility of conveying information at a communicative level to have an art form that exists by it alone which is known as the literary art.

At the communicative level, it involves other tools to aid interlocution namely voice modulation and pitch, gesticulations which for the sake of this study include facial expressions and feedbacks from the other person for the clarification of meanings and understanding. At interpersonal level, language is always based on contextual sense making as the complexity of language always bear upon every utterance.

Remove the verbal and personal arrangement of this semiotic speech act and all the other tools for sense making being to go with it. So that one runs the risk of being misunderstood which defeats the aim conversations in all levels. However, with the advancement of technology especially at telecommunications sector, people now rely much on texting and the instant messaging platforms are becoming more and more popular across social classes and with this popularity comes the need for its acceptance for formal and informal purposes.

**1.2 Statement of the Problem**

The use of the WhatsApp instant messaging application involves a two way attempt to decipher interlocution beyond the texts. So that feature like emojis and Smiley’s are added to aid understanding while short hands are also evolved and their meanings learnt by users and new users. However, a greater chance of sense making still lies on the texts and how users are able to adjust to each persons texting pattern. At any event, one relies majorly on context in order to make sense of what is being read and when this fails, one asks for clarifications from the other person(s). This is the problem that has given rise to the present research: to conduct a pragmatic study of WhatsApp chats.

**1.3 Research Questions**

1.3.1 what are the common methods through which users arrive at a contextual meaning of texts on the Application.

1.3.2 How far can the Contextual theory of semantics with all its shortcomings bear upon any study such as the present one.

1.3.3 What are the troubles users tend to run into in terms of sense making on the platform

1.3.4 And how peculiar are the texting styles across different regions

**1.4 Objectives of the Study**

The major purposes of this research work is to carry out a pragmatic analysis of the intricacies of WhatsApp instant messaging application. This would be achieved through:

An identification of the various common methods users employ in contextual sense making process.

The research will describe in detail the movement of contextual sense making among users of the instant messaging application. This description will aim at looking at these methods as they develop into popularity among a particular age range usually the millennials.1.5 **Significance of the Study**

The present research work is deeply significant especially as it closes up academic gap which has called it up. In language study especially the part the linguistics are mandated to study, the research will give models for reading WhatsApp conversations and other conversations on similar platforms with similar features like Imo, Instagram Direct Message and Facebook Messenger.

In the wider picture and seeing that many legal conversation go on with the use of the app, forensics and criminal law can gain insight from the work done here in understanding the how to handle conversations of this kind tendered as evidence in a legal action.

**1.6 Research Hypothesis**

The assumption on which this research work is predicated upon the assumption that contextual sense making process is what is used by users of the instant messaging application: WhatsApp.

**1.7 Scope of the Study**

The focus of this research work is on deciphering how sense making in WhatsApp chats are predicated upon the context of messages. While focusing on WhatsApp references would be made as the discussion progresses to other instant messaging software like the Facebook Messenger app and Imo.

**1.8 Limitations of the Study**

The major limitations of this research work is time issue and with the nature of the research which would require a sifting through of a random cross section of WhatsApp chats in order to better carry out the study which would also require lots of time and financial resources.

**1.9 Definition of Terms**

Pragmatics: This is the branch of linguistics that enquires into how context of texts and word usages bear upon their meanings.

**CHAPTER TWO**

**LITERATURE REVIEW**

**2.1.Theoretical Framework**

Research is an investigation, examination, scrutiny, experiments that require thoroughness by using methods. research can be called a systematic effort to organize and investigate problems, and answer emerging questions, related to the facts, phenomena, or symptoms of the problem.

Research begins with a statement because it requires a clear description of the problem to be solved. but in a research, the researcher should limit its research so that the directions and answers of the study are not confusing or run from the proper path.

The theoretical framework in this research used the Grice’s theory. Grice has an important role in the development of language in the pragmatic part that is based on utterances or conversations. the research on the conversations will be attributed to the implicatures that are divided into two kinds namely, conventional implicatures and conversational implicatures.

This research discussed about the case of statements uploaded in social media such as Facebook, WhatsApp, and another which is done by the human and related to the pragmatics study especially implicature. When two people are doing chatting, one will ask and the other will answer, and vice versa. The two participants will exchange information with each other, and when one or both have interesting topics of conversation, chatting events may take a long time. But sometimes the spoken utterance can contain an action that must be understood by both parties who are chatting. Therefore, the conversation is very instrumental in a communication. In an introductory conversation through the media chat on WhatsApp is found a lot of expressive speech acts. The expressive speech act is manifested through phrases when talking and doing an conversation.

In speaking, speakers will also pay attention to the context, clarity of speech and ensure that the spoken is easily understood by the interlocutor. Although a speech has the same implications and spoken in two different situations, the volume and situation will be different. If the implications are not found in a speech, it can be assumed that speakers and spouses have not cooperated in communication or in other words the speaker has committed a violation of principles of co-operation and violation of the principle of decency. violation of these two principles are no exception occurs also in the conversation through the media chat on WhatsApp.

**2.2.Pragmatic**

Pragmatics is the study about aspects of meanings and languages use that depend on speakers, recipients and other features of the speech context. Bublitz & Norrick (2011:19) said:

“Pragmatics is fundamentally concerned with communicative action in any kind of context. The multifaceted research paradigm of pragmatics has provided new directions and perspectives in the arts and humanities, philosophy, cognitive science, computer science and the social sciences.

Pragmatic perspectives have been employed in information technology and in the social sciences, particularly in economics, politics and education. pragmatics has many studies that are often attributed to the meanings of many utterances spoken by people. pragmatics refers to context-based language use studies. Mira Ariel (2008:21) said:

“Pragmatics has been notoriously hard to define or rather, it has proven quite impossible to reconcile between the patterning of phenomena assumed to be classical pragmatic topics (deixis and reference, speech acts, conversational and conventional implicatures, presuppositions, functional syntax) and the common set of definitions for pragmatics (most notably, context dependency, inferentiality, nontruth conditionality and others).”

In order to resolve the delimitation problem of the field, it is forced to be the first abandon of the expectation that all the definitional criteria converge on classifying some phenomenon as pragmatic.

Wolfram Bublitz and Neal R. Norrick (2011:19) In the pragmatic perspective, language use and language users in interaction are primary, as opposed to language as a system of signs or a set of rules”. The pragmatic perspective scrutinizes neither just individual words nor sentences nor even isolated texts, but rather whole speech events or language games in real social contexts, considering both the present state of affairs and its connectedness with priorand succeeding actions. It rejects a localization of language in a limited segment of the acts of speaking, understanding and responding or within the conscious of the individual. It supplants a view of language as an abstraction without variation by speaker, region or time, of language as a non- cultural, non-social, static, depersonalized fact independent of context and discourse.

**2.3. Context**

Context is seen as a dynamic construct, which is interactionally organized in and through the process of communication ,Bublitz & Norrick 2011:34). Meanwhile, Yule (1996:24) discusses the context in relation to a person's ability to identify referents that depend on one or more of the person's understanding of the referenced expression. In connection with the explanation, Yule distinguishes context and co- texs. The context he defines as the physical environment in which a word is used. Co- text by Yule is a linguistic material that helps understand an expression. Co-text is the linguistic part of the environment in which an expression is used.

According to Michael L. Scott (2009:126) the context based on to the use of language can be divided into four kinds, namely as follows.

a. Physical context that covers where the use of language in a communication.

b. An epstemic context or background of knowledge shared by both speakers and their partners.

c. A linguistic context consisting of sentences or utterances that precede and follow certain utterances in a communication event, this linguistic context is also called the term koteks.

d. The social context of social relations and background that complement the relationship between speakers and partners said.

**2.4. Cooperative Principle**

Cooperative is a term often used in linguistic literature to characterise human behaviour in conversation (Nelson, D. & P. Foulkes, 2000:26). The cooperative as an essential factor in an interacting between the speakers and listeners, in other words, the listener suppose the speaker to convey true statements and say nothing except the listener is required.

Levinson (1983:38) the principle of cooperation with a number of maxims specializes in what the participants can do to speak in an efficient, rational, and cooperative way. When conveying information, between the speaker and the spoken partner must speak finely, relevantly, and clearly.

Grice (1991: 309) said:

“the conversation will lead to the equalization of elements in the original cooperation transaction is different. messages that can be said to be well on the participants said,it is necessary to consider the principle of clarity, principle of density, and principle continuity. These principles are fully incorporated into principles cooperation by Grice.”

The cooperative principle requires the speakers contribute to what kind of conversation is desired, at which stage the contribution is requested, and accordance with the objectives and direction already received from the communication. Thus, the conversation must be clear, solid, and straightforward in order to be understood by the speaker or the other person.

The cooperative principle supported by conversations maxim based on Gricean Maxims theory, namely: maxim of quantity, maxim of quality, maxim relevance, maxim of manner. (Grice, 1989:26).

**2.4.1.Maxim of Quantity**

In the maxim of quantity, a speaker is expected to be sufficient and informative as may be required. Such information should not exceed the information that the speaker needs.

Quantity maxim :

1. Make its contribution as informative as is required.

2. Do not make your contribution more informative than required.

Example of maxim of quantity: dialogue 1

A :I want to choose Ana to be my girlfriend than Novita.

-Improper:

B : wow, that is a good idea, Ana is a beautiful girl.

-Proper:

B: I think Novita is more beautiful than Ana.

B gives the sufficient information properly about Ana and Novita also told him the clear and honest information.

**2.4.2.Maxim of Quality**

The maxim of Quality, join the provision of contributions which are genuine rather than spurious (truthful rather than mendacious), does not seem to be just one among a number of recipes for producing contributions; it seems rather to spell out the difference between something’s being, and (strictly speaking) failing to be, any kind of contribution at all. False information is not an inferior kind of information; it just is not information. (Grice 1989: 371).

Quality maxim :

1. Do not say what you believe to be false

2. Do not say that for which you lack adequate evidence

Example of maxim of quality: dialogue 2

A : Why did you choose Herni to be your girlfriend?

-Improper:

B : Herni has a sharp noise and straight hair, her skin is smooth and white, she also has a good eyes.

-Proper:

B : Herni is beautiful.

B contribute the the truthful to A and does say the statement that has no evidence.

**2.4.3.Maxim of Relevance**

The Maxim of relevance requires that each conversation participant make a contribution relevant to the subject matter of the conversation. In the maxims of relationship or relevance, it is stated that in order to establish good cooperation between speakers and listeners, one should be able to make a relevant contribution about something being said.

Maxim of Relevance : 1. Be relevant Example of maxim of relevance: dialogue 3

A : There is somebody at the door

B : I’m in the bath.

When A tells B that someone is coming in their doorstep and hopes B to open the door for the guest, then B says that he was in the bathroom at the time. B’s answer implies that he expects A to understand where B is at that moment, so B can not open the door and see who is coming at that moment.

**2.4.4.Maxim of Manner**

Maxim of manner stated that the contributions of the speakers should be perspicuous.

Manner maxim : 1. Be perspicuous.

2.Avoid obscurity of expression.

3.Avoid ambiguity.

4.Be brief. (Avoid unnecessary prolixity.)

5.Be orderly.

Example of maxim of manner: dialogue 4 A : Mom, let’s out to have a lunch

B : Ok, but not in M-c-D-O-N-A-L-D

In the dialogue above, A rejected to have a lunch in McDonald with her child

through the spelling of word “McDonald”.

2.5. Implicature

The notion of implicature, proposed by Grice (1967) is well known as a part of pragmatics discussion. In order to characterize the way in which implicatures contribute to changes in the representation of the context, I will recall some of their salient features. Implicature can be interpreted as additional meanings conveyed by speakers that are sometimes not contained in the speech itself. Laurence (2006: 3) said:

“Implicature is a component of speaker meaning that constitutes an aspect of what is meant in a speaker’s utterance without being part of what is said. what a speaker intends to communicate is characteristically far richer than what she directly expresses; linguistic meaning radically underdetermines the message conveyed and understood”.

Speaker (abbreviated with S) tacitly exploits pragmatic principles to bridge this gap and counts on hearer (abbreviated with H) to invoke the same principles for the purposes of utterance interpretation.

Davis (2007: 5) said that Implicature is what a speaker's utterance implies (or means) is commonly equated with what the speaker implies rather than what the sentence uttered, or the uttering of it, implies. implicature as technical terms denoting "the act of meaning or implying something by saying something else." Consider the following dialogue 1:

(1) ANN: Where can I get gasoline?

BOB: There's a station around the corner.

In the case above, Ann is getting a trouble to find out the place of gasoline sale and then Bob ask Ann to go to the station. Nevertheless, Bob did not actually say that Ann can get gasoline there. So Bob has implicated it. What Bob said, and therefore did not implicate, is just that there is a gasoline station around the corner.

**2.5.1.The types of Implicature**

**2.5.1.1.Conversational Implicature**

The conversational implicature is an implicative statement such as what the speaker meant, implied or intended is different what the speaker is said in a conversation. Kasmirli (2016: 2), conversational implicature is the practice of conveying one thing by saying another. The conversational implicature often occured because the fact on a utterance which has implication such as argument that is not actually part of the utterance.

Koutoupis (2005:13) said: “conversational implicature, therefore, is worked out on the assumption that the cooperative principle is observed”. it means that every assumption in observation that contained about conversational implicature must be related to cooperative principle. however, it is mostly generated via an apparent violation of it. A participant in a talk-exchange may fail to fulfil a maxim in a variety of ways.

Lewis (2013:23) said: “Conversational implicature bridges the divide between direct speech acts (generally referred to as “literal meaning” in the experimental literature) and indirect speech acts (“speaker meaning”). The challenge for

computational-level theories of implicature is to explain the logic of the relation between these two levels of meaning.

Yule (1996: 39) said: “conversational implicature is derived from “a general principle of conversation plus a number of maxims which speaker normally obeys.

1. Generalized Conversational Implicature

Generalized Conversational Implicature is the implicit wich does need the special context. Generalized conversational implicatures, on the other hand, are not on text dependent in this way; the words used ‘would normally (in the absence of special circumstances) carry such-and-such an implicature or type of implicature’ (Grice 1975/1989:37). Laurence (2006: 6) said that: “the inference – that the speaker does not know in which of the two locations the cat can be found – is induced in the absence of a special or marked context. The context of implicatures allows a meaningful functional explanation of linguistic facts that are unattainable by linguistic theory. The concept of implicature provides an explicit explanation.

Implicature Can provide explanations of meaning or linguistic facts that are unattainable by linguistic theories even can provide a firm explanation of the outward difference of the intended of the language user. Conaplin (2012: 9) “For example, when it says that some people have already arrived, we also imply that not all people have arrived. The second refers to an inference by an addressee concerning the truth of a proposition expressed in a particular subordinate or coordinate clause. The

addressee infers that the proposition may or may not be true. If we believe that tomorrow will be raining, it is also possible that tomorrow will be sunny.

Example: dialogue 2

Anto : did you invite Rido and Della to my birthday party? Herman : I invited Della.

Anto is celebrating his birthday’s party and herman attends it. When Anto asking herman about his invitations to Rido and Della, Herman answers that he just invited Della. Herman said ”I invited della” but he did not say to Anto that he did not invite Rido to Herman’s party. By the Herman utterance, Anto can conclude that Herman did not invite Rido or Forgotten.

B.Particularized conversational implicature

Particularized conversational implicature is strongly tied to the particular features of the context. In this specific context, locally recognized inferences are assumed (Yule 1996: 42). Generally, this conversational implicature will lead to the violation of Gricean’s maxims. When someone asks whether the wedding goes well, and the answer is that some young men got really drunk, we can imply that the wedding did not go well.

Bart Geurts (2010: 54) said: particularized conversational implicature which is a nonconventional implicature based on an addressee’s assumption that the speaker is following the conversational maxims or at least the cooperative principle. For example: dialogue 3

Joey : Mind if I sit down?

Lorelai : Actually, I’m meeting someone.

In Lorelai’s answer is irrelevant with Joey’s question. She rejects his request with an information which has an implication that Lorelai minds Joey sits beside her because she has an appointment with someone. Lorelai’s utterance in rejection Joey’s request flouts the maxim of relation.

**2.5.1.2. Conventional Implicature**

The conventional implicature is the implicature that determined by the meaning of the words used". The point is a general sense, all people generally already know about the purpose or understanding of certain things. Davis (2007: 133) said: “a convention is a regularity in the voluntary action of a group that is socially useful, self-perpetuating, and arbitrary. To be socially useful is to serve a mutual interest, something that people want not only for themselves but for others or for society as a whole. Linguistic conventions are socially useful because they serve a mutual interest in communication.Davis (2007: 188) said: “implicature conventions can attach to the meanings expressed rather than the particular words expressing them, and the same meanings are often expressed widely.

Example: dialogue 4

Rudi : Hi, I am Rudi, I came from Medan

Daniel : Are you Bataknese? Your accent is too rude.

The implication of Daniel's saying is that speaking with Rudi's rough accent is a consequence because he is a bataknese. if Rudi is not a Bataknese person, it certainly does not imply that he speaks in Rudi's rude accent because he is Bataknese.

2.6.Conversation

All of people in this world must have doing conversation with each other. usually they often doing conversations with the people who are closest to them like their father, mother, brother and their friends even also the stranger. conversation is an interaction between two or more people in order to make a good relationship one each other or solve the solution of some problems. Conversation is one of the most prevalent uses of human language. All human beings engage in conversational interaction and human society depends on conversation.

Liddicoat (2009: 1) said: “Conversation is the way in which people socialize and develop and sustain their relationships one each other. when people converse they

engage in a form of linguistic communication, but there is much more going on in a conversation than just the use of a linguistic code. Much that is important in conversation is carried out by things other than language, including eye gaze and body posture, silences and the realworld context in which the talk is produced.

Brennan (2010:3): “Conversation is a joint activity in which two or more participants use linguistic forms and nonverbal signals to communicate interactively. A conversation is not simply a sequence of messages expressed as speaking turns, produced by speakers, and received and decoded by addressees.

2.7. Social Media

Social media is a medium to socialize with each other through online that allows humans to interact with each other without being limited to the space and time. Social media is used for many things in life, such as connecting with others, entertainment, networking with colleagues and college friends.

The use of social media does not only change the way people communicate, but also change people in business, change government communication, and change people's lives.

Baruah (2012:2) “The term Social Media refers to the use of web-based and mobile technologies to turn communication into an interactive dialogue”. Social media takes on many different forms including magazines, Internet forums, weblogs, social blogs, microblogging, wikis, podcasts, photographs or pictures, video, rating

and social bookmarking. With the world in the midst of a social media revolution, it is more than obvious that social media like facebook, twitter, orkut, myspace, skype etc., are used extensively for the purpose of communication. This form of communication can be with a person or a group of persons.

Nowadays, WhatsApp (WA) is one of the most popular social media that often used by people especially in indonesia.

**2.7.1. WhatsApp (WA)**

WhatsApp (WA) is an instant messaging application for smartphones, when viewed through its function WhatsApp is almost similar with the regular SMS app that often used used by people in old phone. but WhatsApp does not use pulses, but internet data. Mefolere (2016: 14) said:

“WhatsApp is an application available on the new generation smart phones like IPhone, Android, Blackberry, Samsung, Sony that allows users to send text messages to each other for free. Users are not charged for a text sent through WhatsApp”.

This is because WhatsApp sends messages through an internet data connection also.

Samuel Babu (2017: 11) “WhatsApp is the most globally popular messaging app. WhatsApp Inc. was founded in 2009 by Brian Acton and Jan Koum to make communication and the distribution of multimedia messaging more easily and faster.

Everybody who has smartphone can download WhatsApp application through the playstore application for free.

**Smileys and Emoji**

The smiley faces vary from elated to angry. Most of them do not inherently have anything to do with emotion. Many are random objects like a rose, a camera, a foot (for when one wants to end conversation like the opening credits to Monty Python’s Flying Circus), or a piece of Sushi

**WhatsApp, pragmatics and discourse**

WhatsApp Messenger is a rather-new, highly popular means of communication that employs instant messaging (Sanchez-Moya & Cruz-Moya, 2015). Up to February 2016, WhatsApp total users reached one billion, whereas, in July 2017, 55 billion messages were sent by one billion users per day in 60 languages. In addition to the text messages, this application allows its users to use real-time texting or communication, which can allow them to exchange information and media content (Ahad & Lim, 2014). These include emoticons, images, pictures, voice notes, videos, weblinks and so on. WhatsApp users also have the privilege of creating their own digital profiles with their personal information. The users are encouraged to attach a photo, along with a status with a 139-character status, where they can describe their online persona (Sanchez-Moya & Cruz- Moya, 2015).

From a pragmatic perspective, WhatsApp users produce a meaningful linguistic expression, which is known as the locutionary act. This expression is produced with a purpose, the illocutionary act. Any expression of this kind is intended to have an effect on the reader or hearer, which is termed as the perlocutionary act (Yule, 1996). The features in WhatsApp, therefore, can provide some pragmatic functions that lead us to new insights. In addition, the texts used in WhatsApp are believed to share elements from both written and spoken varieties of the language (Sanchez-Moya & Cruz-Moya, 2015). Yus (2011) lists some of the most frequent strategies that users do to oralise written text, including phonetic, colloquial, and prosodic spellings. This indeed gives hybrid flavour which is neither written nor spoken, but something with its own characteristics (Maizarevalo, 2015). All this is vital for users to reshape themselves, and to create the effect they intend to have on their contacts (readers).

On the other hand, the discursive, communicative and other forms of interaction are monitored by social cognition which “mediates between micro- and macro- levels of society, between discourse and action and between the individual and the group” (Van Dijk, 1993, p. 257). The micro aspects concern the linguistic choices, whereas the macro levels involve global meanings (the schematic representations). The analysis of themes can also be grounded on Fairclough’s conventions that “ideologies reside in texts”, that “it is not possible to ‘read off’ ideologies from texts” and that “texts are open to diverse interpretations” (Fairclough, 1995, p.71). WhatsApp users, therefore, righteously exploit the space given in these notifications to expose their own beliefs and ideologies to others. These texts, therefore, can be an excellent resource for researchers to disclose the hidden messages expressed within.

**Previous studies**

WhatsApp has undergone a decent bulk of research in various disciplines. Some studies were undertaken in relation to WhatsApp as a popular SMS text messaging platform (e.g., Church, & de Oliveira, 2013; O'Hara et al., 2014). Other studies were concerned with studying the users’ purposes of using WhatsApp as a social media technology (e.g., Robin et al., 2017). Much more attention has been given to the use of WhatsApp messenger in the teaching and learning of language (e.g., Amry, 2014; Lam, 2015; Al Shekaili, 2016; Binti Mistar & Embi, 2016; Sayan, 2016; Marçal, et al., 2016; So, 2016; and Hassan Taj et al., 2017; Ali et al., 2019). Some studies also were conducted with respect to the pragmatic aspects of WhatsApp messages (e.g., Otemuyiwa, 2017; Ueberwasser & Stark, 2017; Yus, 2017; Lestari, 2019). In terms of studying the language in WhatsApp status notification; however, the amount of research is still in its infancy (Sanchez-Moya & Cruz-Moya, 2015). In quest for research work related to this area, three studies have been found, and thus reviewed below.

One chief relevant study regarding WhatsApp status notifications was conducted by Sanchez-Moya & Cruz-Moya (2015). The study is intended to identify the most recurrent pragmatic uses of the discursive realizations of a corpus of WhatsApp notifications by looking at the multimodality that these statuses give. The study used a corpus of 400 WhatsApp statuses for users of different ages. The findings outlined a five-label taxonomy for the recurrent realizations of the statuses. The first two are self-generated and automatic-generated statuses. The self- generated types were also found to come under four categories: purely-verbal, hybrid, purely- iconic and blank.

Al-Khawaldeh et al. (2016) is another research work that deals with WhatsApp status notifications. The focus of the study was the discursive and thematic analysis of the WhatsApp statuses. The study was intended to find out both the major characteristics and purposes of the notifications and the gender differences in this regard. To achieve these gaols, a corpus of 300 statuses by users from Jordan was examined. Analyzing the data qualitatively, the study found the major characteristics to run under five streams: personal, social, religious and political. The most recurrent type was personal, social and cultural, whereas the last one was religious.

Al-Smadi (2017) investigated the WhatsApp statuses from a sociolinguistic point of view by looking at the differences according to the age of the users as well as the gender. Using a qualitative method, the study investigated 400 statuses for two groups of participants: those under 30 years old, and those above 30 years old. The results of the study showed differences in the age, as well as the gender of the users. The study found that the religious status was the most frequent among female users, whereas the social status was the most numerous among male users.

The above studies have provided a good glimpse of how these statuses are used. This study, moreover, aims to shed further light into this scarcely researched area (Sanchez-Moya & Cruz- Moya, 2015; Al-Khawaldeh et al., 2016; Ueberwasser & Stark, 2017) by combining both the discursive realizations and the pragmatic themes.

**CHAPTER THREE**

**RESEARCH METHODOLOGY**

**3.1. The Research Methods**

Research Method is the most important thing to find out the result of a research. In this research, the writer will use the Descriptive Qualitative Method.

According to Lambert (2012:7) “Descriptive qualitative method is purely data- derived in that codes are generated from the data in the course of the study. Like other qualitative research approaches, qualitative descriptive studies generally are characterized by simultaneous data collection and analysis”. The goal of qualitative descriptive studies is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individuals.

Meanwhile, Thimoty (2013:27) said: “A descriptive research method is a widely used qualitative research method used to gather information about particular situation”. the data in the research will be taken from the chats of individuals or group of individuals through the sosial media.

**3.2. The Source of Data**

The source of data in this research will be taken from the chats of WhatsApp between Tika romauli Siregar and her prospective Mother-in-law. the process of creating, modifying, and deleting metadata (Valley Ariyanto 1999:16). Inmon (2005:41) “data is facts collection, concepts, or instructions on the storage that used for the communication, repair and processed automatically presenting the information which is understandable by the human”. In the WhatsApp chats between Tika romauli Siregar and her prospective Mother-in-law, there were so many utterances that contain implicatures.

**3.3. The Tecnique of Collecting Data**

The data comprised a sample of 846 different statuses that belonged to 846 users (one status for every user). the collecting data will be taken from google that uploaded on internet and the writer will read the chats overall to be analysed in implicature.

**3.4.The Tecnique of Analysing Data**

The writer will analize the data based on the steps below:

1. Searching and copying the WhatsApp chats between Tika romauli Siregar with her prospective Mother-in-law that formed as smartphone’s screenshoot through the internet.

2. Reading the WhatsApp chats overall

3. Translating the WhatsApp chat overall

4. Classifying the chats on the WhatsApp chats that defy the Grice’s theory.

5. Analysing the implicature and the reasons

6. Making a conclusion about the Impicature related to the chats

**CHAPTER FOUR**

**RESULTS AND DISCUSSION**

This section presents and discusses the findings obtained from this study. The analysis of the data is classified in connection to the two objectives of the study.

**4.1. Discursive realizations**

The first research question of this study is to find out the discursive realizations uses of the text- based status notifications of WhatsApp users. The analysis of the data showed two types of status notifications: automatically-generated and self-generated notifications. The two types are presented below.

**4.1.1 Automatically-generated statuses:**

Data uncovered that 156 statuses, which represent 18% of the total 846 of the sample, used auto-generated notification statuses. These statuses include the ones with “Hey there! I’m using WhatsApp!” and other alternatives such as “Available”, “At the Cinema”, and “Urgent calls only”. These notifications appeared in both the Arabic language (the mother tongue) and English. This finding is in line with (Sanchez-Moya & Cruz-Moya, 2015), who found that 35% of their sample used this kind of status.

The use of these statuses can be attributed to the fact that many users might not be aware of the space provided by the App or perhaps they are not even able to know how to use it. For some users, however, this might be intended to show a lack of interest in “reshaping their digital identity” (Sanchez-Moya & Cruz-Moya, 2015, p. 56).

**4.1.2 Self-generated statue notifications**

After identifying the auto-generated statuses, the remaining 690 statuses that represent 82%, are then examined. These self-generated statuses are the ones that have been intentionally added or modified by the users to share with their contacts. Data yielded four categories of these notifications, namely: purely text, hybrid, purely iconic, and finally blank statuses. The percentages given in Figure 1 below are for the 690 total of the self- generated statuses. These categories are presented and discussed in the following paragraphs.

Purely- text realizations: This makes 53% (369) of the total sample. Users deliberately used both quoted or personally composed texts (see section 4.2 for the discussion of this category).

By creating their own texts, users intended to actively use the space provided by the WhatsApp to interact with the other members of their community. The users have deliberately selected texts that are of importance to them and they feel they might be of interest to their contacts as well.

27%

3%

53%

17%

Purely text Hybrid Purely iconic Blank

Figure 1: Discursive realisations status notifications

Hybrid realizations: users seem to be purposely intended to use both the usual text forms as well as the vast options of emoticons that WhatsApp puts forward to its users. It has been found that these statuses make 17% (118) of the total sample. Examples of such statuses from the data include “Sh ◆ ”, “ ◆ My S7 ◆ ”, “life is a testß ≈”, “Fragments◆v:˝”, “a smile in your brother’s/sister’s face is a charityv: ◆”. According to Sanchez-Moya & Cruz-Moya (2015, p. 58), there are three main uses for the emoticons: reinforcing the verbal message, adding a semantic value, and storytelling. These have also been clearly identified in the data of the present study.

Purely iconic: data show that there are statuses with icons only. This type makes (18) 3% in the sample of this study. This finding shows it is limited. This might be due to the sample of a majority of elder users rather than younger users. Some examples are: “ -$` ˇ'✓{\* ”, “ ”, and “ß:lH”.

Sanchez-Moya & Cruz-Moya, (2015, p. 58) found that this type of status has been used majorly by younger users, as a means to “transmit a more cryptic kind of communication”. This finding is also in line with Ueberwasser & Stark (2017), who found that that emojis are used between 14- 28%.

Blank realization: users intentionally deleted the text options provided by the WhatsApp and used a blank space instead. This type makes27% (185) of the total sample. This may indicate that even though these users are aware of this facility, they showed no interest in communicating any message about themselves by utilizing it. Further, these users seem to emphasize their knowledge of this facility, and yet they deliberately delete it. This finding is also in agreement with Sanchez- Moya & Cruz-Moya (2015), even though it was the least common realization in their data.

The analysis of the data concerning the types of self-generated statuses uncovers that the pure text type is the most prevailing. Blank realization has also been used more in the data. The least is purely iconic, which may indicate less familiarity of the users in the sample with the icons, used for various situations.

4.2 Themes of WhatsApp notifications

The second research question of the present study is to find out the major themes used in the WhatsApp status notification used in this study. The analysis of data revealed five major patterns of themes. They are religious, social, personal, and national, as shown in Figure 2 below.

Miscellaneous

4%

National 9%

**Themes**

Religious

Personal 37%

23%

Social 27%

Figure 2: Major themes for status notifications

1. Religious status notifications: This type is the most common category in the data gathered from the users in this study. As shown in Figure 2 above, 180 (37%) of the used texts are majorly categorised as religious. These include verses of the Holy Quran such as: “And whoever fears Allah - He will make for him a way out”; Prophet Sayings, e.g. “You are only as good as those who associate with”; prayers e.g., “Oh Allah! I ask you for help, and I depend upon you in my all issues”; and supplications to God “Prayers be on his prophet Mohammad and his family and companions”, and “There is no god save Allah”. Though with less percentage, this finding is in line with the findings of Al-Khawaldeh et al. (2016), who obtained 26% in this type. This is also in agreement with Al-Smadi (2017), who found that this status is more frequent among female users.

The frequent use of these items can be attributed to the tendency among the users to utilize this facility to share religious messages with their contacts. Users seem to prefer to communicate religious items to their contacts. They perhaps mean either to remind them of their religious duties, to invite them to take part in what they do, to repeat their religious verses or sayings in order to be

rewarded by Allah, or to give their contacts an image that they are more linked to religion. Although these might provide some explanations, more qualitative work eliciting users’ justifications will perhaps enlighten us further in this issue.

2. Social status notifications: the second major category that could be classified in the sample data comes under social notifications. This represents 27% (132) of the total sample. Data showed that users intended to fill this space provided by the App with texts that can achieve social purposes. These statuses reflected expressions that share functions and events with other members of the community on various occasions such as greetings, marriage and engagement, death, and the like. Examples of this type include:

-Greetings: “Whats up!”, “Have a nice day!”

-Marriage and engagement: “Hope she’ll have a blessed life.”, “Oh Lord make things go well (wedding)!”,” “Congrats on your engagement!”.

-Public occasions: “Many Happy Returns ”, “Happy Valentine!”,.

-New baby: “Congrats on the new baby”.

This result here is in line with Al-Smadi (2017), who found that this status is more frequent among male users.

3. Personal status notifications: the third category identified fall under personal notifications. This makes 23% (113) of the total. These are expressions that reflect personal purposes such as expressions of love, expressions for one’s self, saying farewell and so on. Examples of this type include:

-Love for beloved persons: “In all languages in the world ‘I love you’.”, “Oh my Lord! Preserve them for me and do not deprive me of them .”, “Your love is not my choice, it’s my fate”.

-Saying farewell to a beloved person: “May God let their way be safe for them.”, “Have a safe journey!”.

-Personal wishes for things expected: “Oh our Lord! make it easy for us to go to Makkah for Hajj.”, “Oh our Lord make us among those who attend the month of Ramadhan”.

-Other: under the personal type also, there are notifications that were intended to inform contacts about things in connection to the user. These include telling friends and contacts that s/he lost their contact numbers, and that they excuse him/her when he/she confuses any of them; example: “Kindly each one should introduce herself to me as I have lost all my contacts”. There are also statuses, which tell contacts information about the users, such as changing the telephone number. Personal statuses also included statuses in which users write their full names in Arabic or English, their post at jobs, or sometimes their titles.

4. National notifications: This type deals with the statuses written in connection to the home country and the national situation. Although Yemen is in unrest, the percentage of notifications of this kind in the sample is somewhat limited. As seen in Figure 2 above, only 9% of the data could be placed under this category. Most of these statuses were in the form of wishes or prayers for the country -or sometimes a city or place of it- to be in better conditions. Here are some examples: “Oh Allah, save Yemen and its people”, “Oh God, save Taiz (Yemeni town) with your sleepless eyes”, “My heart will eternally beat ‘Yemen’”, and “Oh my country, green herbs that grow inside

my body”. This finding here is in agreement with Al-Smadi (2017), who found that the national status is the least status used by Jordanian users.

6. Miscellaneous notifications: these include notifications that serve many purposes. Some statuses give positive and encouraging meanings, for example, “don’t be sad, what’s coming would be better.”, “challenging words often lead to beautiful destinations.”, “After every breath, new life is given.”, and “Be good, do good, and have fun.”. Some other statuses include indirect messages e.g., “I’m being envied as if I own the whole world.”, and “Stay away from negative people, they have a problem for every solution”. Other statuses are meant to tell something about the user, such as “Sorry for not taking part in group discussions”.

**CHAPTER FIVE**

**CONCLUSION AND RECOMMENDATION**

**5.1 Concluding remarks**

This paper is intended to examine the discursive realisations and the thematic categorization of a sample of 846 text-based status notifications of WhatsApp users in the year 2017. The sample comprised three sets of data for a male university professor, a female housewife, and a female high school student. The major findings of the study showed a variety in the discursive realisations, including auto-generated statuses, which marked 18%, and the self-generated statuses, which made 82%. The most recurrent self-generated type was the purely text (53%). Data also revealed that the most used themes are religious (37%), social (27%), and personal (23%). The findings of the present study are hoped to have added more glimpse of grasping WhatsApp users’ preferences and purposes on using the statuses, along with previous research in this area. This would primarily be valuable for expanding our understanding of the discursive and pragmatic features used with the facilities offered by this application.

**5.2. Limitations and future research**

As the data used in this study were collected before the upgrading of the WhatsApp status into a multimodal one, this study was confined to the text-based statuses only. WhatsApp statuses in the new multimodal, however, would be an immense source of data that could result in further insights when it is looked at by applied linguists. This new multimodal status can provide an excellent platform for eliciting insight in the discourse and pragmatics of the forms used. Researchers can investigate various relevant facets, including differences between people of different nationalities, genders, ages, and levels of education.

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