

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

Talk show podcasts that use the Indonesian language classify as casual conversation, but in this conversation, the writer used Deddy Corbuzier's podcast, which discusses mainly Covid-19. Even though the conversation looks casual, the discussions are helpful, and the conversation aims to provide information and new perspectives about Covid-19 and others related to Covid-19. The writer has written and transcribed the podcast conversation between Deddy Corbuzier and dr. Tirta as a research subject and provides a detailed explanation of the CA machine in the conversation.

The writer has listened to one long conversation in this study which was approximately 43 minutes. This conversation of podcast talk shows was YouTube and occurred naturally, where the writer could see and listen to the talk show podcast owner and his guest at the same time. After listening to it, the writer transcribed using standard Jefferson's transcription system symbols before analyzing the CA machinery and figuring out the investigated patterns. The writer looked specifically into what kinds of adjacency pairs are using and what kind of social actions the investigated pairs podcast performed.

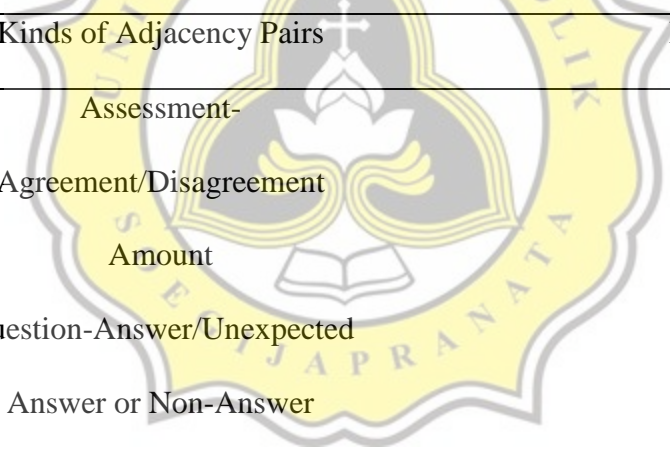
4.1 The Adjacency Pairs Occurrences

As stated in the Machinery of CA, Adjacency pairs are a contributing factor in the conversation. From the beginning to the end of the conversation, the writer can classify whatever types of adjacency pairs they talked about during communicating.

Adjacency pairs will occur when one of the speakers starts a conversation and the speaker will answer according to what the other speaker has said. Here the writer found three types in the adjacency pairs and also summarized them in the frequency table to make it easier for the reader to see how many appeared in the three types of adjacency pairs:

Table 1

Kinds of Adjacency Pairs



Kinds of Adjacency Pairs	Frequency
Assessment- Agreement/Disagreement Amount	7
Question-Answer/Unexpected Answer or Non-Answer	2
Warning-acknowledgment Amount	1 10

A. Assessment-Agreement/Disagreement

Assessment-agreement / disagreement is dominant in this study because the topic raised in the talk show podcast from beginning to the end is Covid-19 in Indonesia.

They both thoroughly discussed the virus outbreak and the phenomena associated with it. The researcher collected some of the data, and there are several assessments-agreements / disagreements produced by the two speakers, both a podcast owner and a guest star. However, the guest star is dominant in discussing phenomena related to the Covid-19 virus because he is a doctor and a task force. Hence, he has a better understanding of what happens in the field or anything related to Covid-19 during the pandemic. On the other hand, a podcast owner was only dominant in asking questions and concluding from what the guest star has said. The researcher has transcribed the seven data. Here are some of the data obtained:

Extract 1: Podcast at the 11:01 minutes (September, 29th 2020)

1. D: *dan semuanya ngomong meninggal berduka cita meninggal berduka cita= Boleh dong misalnya gue bertanya coba kita teliti yang baik dan benar “berapa jumlah kematian doctor di tahun ini dengan tahun lalu” ↑?* (and all talked about death grieving death grieving again and again. Let me ask, please check the number of dead people this year and last year carefully and correctly?)

2. T: *itu cara jerinx cuman kan senior anggepnnya “wah lu ga respect sama orang meninggal”* (That is a Jerinx’s way but seniors think that “wow, you don’t respect dead people”)

3. D: *[iya tapi cara omong jerinx aneh]*
(yes but the way Jerinx talked was weird)

4. T: [*salah lah kalo saya cara omongnya adalah kita harus berduka dengan wafatnya teman-teman saya*] (it's wrong, the way I'm speaking is we should mourn the death of my friends)

5. D: [betul] (right)

6. T: *ini harus jadi masalah, nakes itu harusnya jadi orang yang paling terakhir untuk wafat* (this should be a problem, the health worker should be the last person who died)

7. D: ya (yes)

8. T: *kalo sampe nakes wafat ↓ ini ada masalah berarti ni yang harus dievaluasi agar kedepannya ga kayak gini (.) itu saya cara tanyanya* (if the health worker dies, there is a problem that must be evaluated so in the future it won't be like this. That's my way of asking)

9. D: *heem* (yeah)

10. → T: [*lebih baik kan ↑?*] (better right?)

11. D: [*iya lebih baik*] (yes it's better)

They discussed how to ask questions correctly without offending the person asking. The doctor has given more appropriate questions, and he asked the podcast owner, then he answered it better. In other words, the podcast owner agreed with the doctor's opinion. This conversation can classify as an assessment-agreement in the Adjacency Pairs.

Extract 2: Podcast at the 12:07 minutes (September, 29th 2020)

1. → D: [*tapi kalo= lu pake begitu kenapa ID tidak menggunakan jerinx aja untuk menolak rapid test?* ↑] (but if you use that why ID does not use Jerinx for refused the rapid test?)

2. T: *YO ora oleh pak* (YO cannot be like that sir)

3. D: [*oh ga boleh* ↓] (oh it can't be like that)

4. T: [*kan dia rekomendasi organisasi provinsi tidak boleh membuat kebijakan itu ranahnya si satgas sama orang Bali, harusnya pak Coster dong yang rangkul*] (He recommended that the provincial organization should not make a policy, it is the realm of task force and the Balinese, Mr. Coster should be embrace it)

The example conversation above showed that the podcast owner asked for an opinion, and then the doctor answered something, which is a form of disagreement with the podcast owner's opinion. Assessment-disagreement can occur when several people discuss a topic. In return, there will be those who agree with the opinion that someone has put forward, or it could be contradictory. They happen naturally anywhere and anytime because, in every conversation, there will be an opinion and response. When others agree with the opinions of others, it means that

they have similar thoughts. It is different if people disagree because they have differences in opinion. Furthermore, they will find a way out how both of them can accept their respective opinions.

Extract 3: Podcast at the 13:51 minutes (September, 29th 2020)

1. T: [*gua sudah membuktikan gua om ded buat event soul vacation di Jogja di Ambarukmo Plaza, 8.500 orang 4 hari ga ada yang kena Covid-19 protocol kepatuh 97.5%*] (I proved it already uncle Ded, that made soul vacation event in Yogyakarta at Ambarukmo Plaza, 8.500 people in 4 days no one has exposed Covid-19 they obeyed protocol 97.5%)

2. → D: [*berarti tempat gym boleh dibuka dong*] (means that the gym place can be opened)

3. T: [*gua setuju tempat gym dibuka. Kenapa ↑? Akan sangat tidak adil kalo misalkan tempat hiburan buka tapi tempat gym tidak dibuka*] (I agree that the gym place is opened. Why? It would be very unfair if entertainment venues were opened but the gym places weren't)

This opinion arose when the owner asked that the gym be open because what made it unfair to the gym owner was that they could not open it. After all, it could transmit the Covid-19 virus during exercise. Meanwhile, entertainment venues can also transmit Covid-19. All places can transmit the virus. It is just how to handle it

properly to minimize the spread of the Covid-19 virus. The doctor agreed with the podcast owner's opinion that the gym could be open as long as with the suitable countermeasures. This conversation includes an assessment-agreement in the Adjacency Pairs.

Extract 4: Podcast at the 21:49 minutes (September, 29th 2020)

1. T: [*nah gua ga pernah ngelarang orang nongkrong, lu mau nongkrong terserah pake masker atau ga itu pr nya owner, misal kuota gua misal kuota café gua 1000 orang ya 500 kek gitu lho (.) kalo semua orang pengen cuan gua juga pengen cuan masalahnya konser music juga gabisa main. ya ya, musisi maen yang lihat 200, kek yang penting operasional tutup wes jangan ngincer profit terus udah gabisa*] (well I never forbid people to hang out, if you want to hang out it's up to you want to wear a mask or not it is owner's homework, for example, my café's quota is one thousand people yea become five hundred. If all want profit, I want profit too. The problem is that music concerts are also unable to play. Who saw other musicians are two hundred people like the important thing is operations closed do not aim profit all the time, it could not)

2. D: [*toh lari larinya herd immunity dari vaksin itu sendiri atau dari herd itu sendiri ya kan*] (after all, herd immunity runs away from the vaccine itself or herd itself, right?)

3. T: [*iye paling gua ngomong gini dihujat temen-temen gue yang dokter tapi temen gue dokter pun tahu dah dilepas dan menuju herd immunity kaya*

co- positif naik (.) ini naik dan itu juga dipertanyakan datanya bener apa gak karena provinsi sama kota kadang-kadang beda] (0.2) (yes at most, I am blasphemed by my friends who are doctors but my doctor friends know that they released and towards herd immunity like co- positive goes up, this goes up and it is also questionable whether the data is correct or not because province and city sometimes are different)

4. → D: *jadi lu= tadi kan gini dok pertanyaan gue kalo jadi masyarakat ga punya uang gatau harus ngapain ga bisa dijawab dong* ↓ (so you were like. My question is if being society that do nothave money do not know what to do, cannot be answered?)

5. T: [hopeless bro (.) *gue bisa bilang hopeless karena emang kenyataan di lapangan hopeless*] (hopeless bro, I can say hopeless because indeed the reality on the field is hopeless)

6. D: [shit man]

7. T: [*emang*] (indeed)

8. D: [that is not the answer I want to get from you]

The conversation highlighted using the sideway arrow indicated that the podcast owner had expressed an opinion through a question. The doctor could only answer hopeless because it is the reality of life for underprivileged people who could not do anything other than struggle to earn money to buy food or other basic needs. The

podcast owner replied that he did not want that answer because it was a disappointing answer or did not meet expectations. This incident is natural in communicating because sometimes the reality is that expressing opinions cannot be in line, so they will express their opinions and find a bright spot in the discussion if there is something different. They will look for which opinion is the most neutral or the final result of their talking. This form of communication can also make some parties not misunderstand in the end. The example conversation above can classify as Adjacency Pairs which is an assessment-disagreement type.

Extract 5: Podcast at the 25:06 minutes (September, 29th 2020)

1. D: sorry= *kalo ini boleh ga gua bilang aa: elu mengatakan bahwa rakyat butuh makan bukan masker* (sorry, can I say if this- you say that people need to eat not a mask)

2. T: *[ya rakyat emang butuh makan makannya gua bilang edukasi itu M M 2M]* (yes indeed people need to eat, that's why I said education is M M 2M)

3. D: *apa itu?* (what is that?)

4. T: *makan dan masker (.) lu kalo gabisa kasi makan* (eat and a mask, if you can't give it to eat)

5. D: *[makan]* (eat)

6. T: *[jangan edukasi pake masker kasi makan dulu]* (don't educate use a mask, give food first)

7. D: [jadi
kasi makan dulu ↑?] (so give food first?)

8. T: *makan dulu karena posisi udah gabisa makan yang-* (eat first because the position could not eat which-)

9. → D: [kalo dia udah bisa makan
dia akan teredukasi sendiri] (if he/she can eat he/she will educated his/her self)

10. T: *TEPAT:: karena logikanya jalan, inget struktur primitive dari manusia adalah cari makan kaya hewan cari makan. Harimau 5 hari ga makan kaya FOP ga makan buset temennya sendiri di makan bos ↑* (EXACTLY because the logic goes on, remember the primitive structure of human is looking for something to eat like animals looking for something to eat. A tiger did not eat for 5 days like FOP did not eat *buset* its own friend was eaten by itself boss)

11. D: [iya] (yes)

The conversation example above is the opinion of a podcast owner and a doctor discussing underprivileged people. It is better not to educate them to use masks, but they fed first so they to do not get confused when to do something. They will educate themselves when they are fulfilled in their food needs, as said by the podcast owner and approved by the doctor. In this conversation, the doctor agreed, which means he agreed with what the podcast owner said because they should not be educated or pressured to use masks, underprivileged people cannot buy masks because they are more concerned with their income or leftover money for food. Food is the main factor for humans to be able to think clearly. If humans starve

automatically, they cannot think clearly and will do anything to make them eat. This conversation classifies in the assessment-agreement class in the Adjacency Pairs.

Extract 6: Podcast at the 40:43 minutes (September, 29th 2020)

1. T: [*iya makannya gue selalu positif thinking dan happy makannya gue bilang happy gue itu bacot yaudah makannya gue bacot aja di lapangan ketemu orang*]

(yes, so I always have a positive thinking and happy, so I said my happiness is speaking. Yes, that's why I just speak on the field to meet people)

2. → D: [*kenapa dr Tirta di lapangan masih bisa nge bacot ↑ masih bisa mengungkapkan apa yg ada di pikirannya dia ↑ karena dia masih bisa makan ↓*] (why dr. Tirta on the field still can speak? still can reveal what's on his mind because he still can eat)

3. T: [*betul kalo gue gabisa makan rusuh ini woah:: ↑ aksi=*] (right, if I can't eat it will be riot woahh action action)

4. D: [hahaha]

The doctor has said he is happy and always has positive thoughts by meeting people and going directly to the field. The podcast owner stated that he still could speak his mind because the doctor still can eat. The doctor also agreed with what the podcast owner said because if his food needs did not fulfill, he would riot, meaning

he could not think clearly and would (maybe) do something harmful. It is true, with sufficient food needs so that humans can think clearly if fulfilled. Then people can do something that does not harm other people either. The example conversation above includes the assessment-agreement type in the Adjacency Pairs.

Extract 7: Podcast at the 19:01 minutes (September, 29th 2020)

1. T: [*tepat tapi yang lain meninggalnya karena kelaparan, tipes, dan kolera sama pneumonia mungkin bukan karena covid tapi karena penyakit lain yang memang dia karena kekurangan gizi= buruk (.) dan ini benar itu yang di lapangan tapi kita selalu menyalahkan rakyat. Okelah kalo rakyat disalahkan mbok= ayo kita tu satu, tujuanku adalah ngomong mbok ayo kita satu buat kepala daerah buat swab gratis terutama yang miskin (.) yang miskin dulu yang di swab gratis yang miskin swab gratis yang positif kita hidupin tapi kan nyatanya yang bisa melakukan itu kan Cuma Jember sama Surabaya (.) ini yang jadi masalah tapi kalo ditanya selesai kapan Tir↑? kalo ada vaksin okelah vaksin keluar masih bulan Januari, Februari, Maret berarti kita Oktober, November, Desember suruh ngapain yang di lapangan? Bisakah rakyat. Ini pertanyaan terbesarku bisakah↑ rakyat di lapangan bertahan dalam waktu 3 bulan dalam kondisi kaya gini↑? dengan disuruh pakai masker SNI yang kalo kita ga pake masker di denda juga 100 150-200rb. (exactly but others died because starving, typhus, and cholera also pneumonia, maybe not because of Covid-19 but because another disease that was due to bad malnutrition and this is true that's what on the field but we always blame the people. It's okay if the people were blamed, mbok let's be the one, my goal is to say let's make one for*

the regional head for free swab, especially the poor. The poor people should be given free swab, the poor given for free swab who positive already, we turn it on but in fact the one who can do it only just Jember and Surabaya. This is the problem, but if asked when it will be finish Tir? If there is a vaccine, it's okay the vaccine still out in January, February, March, then we are in October, November, December, what should we do on the field? Can the people- this is my biggest question can the people on the field survive for 3 months in this condition? by being told to wear SNI masks, if we don't use masks, we will also be fined one, one hundred and fifty until two hundred thousand rupiah)

2. D: *[bisa kalo dibiayai]* (it can if it was financed)

3. → T: *kalo ga?↑ Riot pak (.) logika tanpa logistic anarki (.) dan ini kondisi lapangan bilang di twitter bilang atau di medsos bilang aman== gua ajak lu tantang ke Cilincing, Priuk atau ke daerah Gunung Kidul, Kulon Progo* (if don't? will be riot sir, logic without logistic is an anarchy and condition on the field said- on twitter said or other social medias said "safe safe safe". I'll invite and dare you to Cilincing, Priuk or to Gunung Kidul, Kulon Progo)

4. D: [what happened there=?]

5. T: *(.) ada orang edukasi di Cilincing, nelayan dia curhat "saya aja pak ikan ga laku 2 hari gimana saya mau beli masker↑ ga bisa makan anak saya (.) terus gua sebagai relawan (.) edukasi ke mereka pake masker tega ga↑?* (During education at Cilincing, a fisherman was confided "my fish didn't sell for 2 days. How do I buy

a mask, my child can't eat" then me as a volunteer educate to them, have the heart or not?)

6. D: [ya mending gua kasih duit buat makan] (yes I better to give money to eat)

7. T: [ya gua pulang pak (.) gua malu disitu kayak anjir gua disuruh dan itu ga satu tempat dan ke Cipinang= Muara itu ada café temen gua disitu terus gua ke Cipinang Muara lihat ada orang jual gorengan laku? ↑ ga dok (.) terus gua suruh pake masker kok ga ada masker ↑boro= dok gorengan satu aja belum laku] (I went home sir, I was ashamed like *anjir* I was ordered and it's not only one place and went to Cipinang Muara there was my friend's café then I went to Cipinang Muara, I saw someone sold the fried food "your fried food were sold?" "no doc" then I told him to wear a mask "how come there isn't a mask" "one fried food hasn't been sold yet doc")

8. D: [bisa disiram minyak lu↓] (you can be doused with oil)

The situation above showed that the podcast owner believed that "it can be if it is financed," meaning that people can survive if they got financed by the government, such as receiving funding, but not all people received the donation. Moreover, the doctor expressed the opposite opinion with the podcast owner. He said that people who did not get could riot because of the conditions in several places that the doctor mentioned, such as Cilincing, Priuk, Gunung Kidul, and Kulon Progo, were terrible. The podcast owner interrupted the doctor by asking, "what's going on there?" The doctor replied that when he

was giving education in Cilincing, a fisherman confided in the doctor and said that the fish he caught had not been sold for two days. How could the fisherman buy a mask and still has a child and wife where the money gave to survive. The doctor said again that he educated people in the Cipinang Muara area, and he asked a fried food seller, "why don't you wear a mask?" and the seller answered, "just one fry has not been sold, how do you want to buy a mask." Therefore, a doctor prefers underprivileged people got given food first or donate money to survive. It feels unfair if the entire people were required to wear masks, but many people could not buy masks in reality. Whereas, if people do not wear masks, they will be subject to fines. The conversation above is classified as an assessment-agreement in adjacency pairs because the doctor suggested a reality and a solution for underprivileged people who did not wear a mask, and the podcast owner agreed with the doctor's opinion and said, "you can be doused with the oil."

B. Question-Answer/Unexpected Answer or Non-Answer

The second dominant is question-answer / unexpected answer or non-answer. The podcast owner also frequently asked questions during the podcast talk show based on the data that researchers have transcribed. However, before asking questions, he listened to the explanation by the doctor, and he got uncertain answers from the doctor, so he had been asking questions frequently and making sure until he found the answer. Second, the podcast owner asked the doctor because he felt that was no proper solution for society. Here are some of the data obtained:

Extract 1: Podcast at the 04:00 minutes (September, 29th 2020)

1. →D: *lalu satgas memberikan aturan ga↑? Tuh tuh* (then the task force gives the rules or not, that that)
2. T: *nih* (here)
3. D: [*aturan pakai masker kendaraan itu*] (that is the rule for wearing a vehicle mask)
4. T: [*sek sek atas atas atas*] (*sek sek up up up*)
5. D: *aturan pemakaian* (usage rules)
6. T: [*pergub DKI*] (governor DKI Jakarta)
7. D: [oh::]
8. T: *lah yaudah bukan saya ya↓* (lah yes it's not me)

The podcast owner asked the doctor about the rules for wearing a mask in the car because he was one of the task force. However, the doctor did not immediately answer it because he did not know who the originator was, so the podcast owner and the doctor found out through a news website. Moreover, after they read the news on a website, the doctor found the answer, and he told the podcast owner that the podcast owner understood. Then he said that he was not the originator of wearing masks in the car. The conversation example above can classify as question-unexpected answers in Adjacency pairs.

Extract 2: Podcast at the 17:15 minutes (September, 29th 2020)

1. D: [*I- iya:: ngga ga sekarang lu ga ada duit*] (yes no no now you don't have money)
2. T: *iye* (yes)

3. D: [*lu sekarang harus pake masker*] (now you should wear a mask)

4. T: [*iye*] (yes)

5. D: [*masker kalo SNI harus diganti sehari 4x seperti yang lu bilang kan 420rb*] (SNI mask must be replaced four times in a day like what you said that the price is four hundred and twenty thousand rupiah)

6. T: [*iye bener*] (yes, that is right)

7. → D: [*lah ga punya duit terus ngapain ↑ apa yang harus masyarakat lakukan? ↑*] (then do not have money, what should do, what should society do?)

8. T: [*hopeless pak ↑*] (hopeless sir)

In the above conversation, we can see when the podcast owner and a doctor discussed the SNI mask which is the standard mask used in Indonesia. Then the podcast owner asked what the public should do if they had no money, and the doctor answered hopelessly.

Here we can see that the adjacency pairs in the question-unexpected answer group can occur because the doctor did not know what to do in a situation when the virus was rampant. At the same time, the fact is that many people have a low economy. So it is impossible if people have to use SNI standard masks, which are expensive, while their salaries have decreased and some fired. The podcast owner did not expect this condition that prevented the doctor from answering questions.

C. Warning-Acknowledgement

This one of many adjacency pairs appeared once because this topic was not about warning but Covid-19, another view that not many people know, and some effects that impacted Indonesia. It only appeared once that at the end of the talk show podcast, the doctor warned that the events of 1998 would not happen again. He said that because people had been hopeless due to the pandemic and there would be regional elections. So he warned the public to hold back their anger so as not to stir things up. Here is the data that the researcher has obtained:

Extract 1: Podcast at the 43:16 minutes (September, 29th 2020)

1. T: [*tolong aduh pemerintah*] (please sir)
2. D: [*ketika masyarakat udah menahan diri ya tolong lah ↑ tolong*] (when society has held itself back please *lah* please)
3. T: [*tolong lah ditahan, ini soalnya-*] (please *lah* hold on, this is the problem)
4. D: [*dah nahan*] (already holding back)
5. → T: [*jangan sampe mei 98 terulang coy, aduh pusing pala saya nyokap say-aduh loncat ke Solo haduh:*] (don't let May 98 happen again *coy*, ouch my headaches my mother ouch jump to Solo ouch)
6. D: [hahaha]

7. T: [loncat itu pak patah tulang itu pak ngerasain aku, dibantai di Solo udah lah jangan sampe] (that jump sir I felt my bones were broken sir, slaughtered in Solo please don't happen again)

8. D: [jangan lah jangan sampe terjadi] (don't lah don't let it happen again)

9. T: [jangan sampe amit==] (don't let it, God forbid)

10. D: [okeh thankyou Dok let's close this ↑ 54321 close the door]

In the above situation, we can see that the doctor said not to let the tragedy of 1998 happen again. The podcast owner added that be careful not to commit theft or anything that could harm other people as much as possible. The doctor agreed to this and said that he and his mother had experienced the tragedy of 1998. He was born in Solo, a city located in Central Java, and had felt looted by natives because he has Chinese descent. Therefore, he reminded the public that no matter how difficult people's lives are, please do not make a fuss during a pandemic. Life is difficult, especially if there is a commotion; it could be that the 1998 tragedy will repeat itself, and the podcast owner said thanks and made a closing remark at the end of the podcast talk show. This conversation can classify as a warning-acknowledgement in the Adjacency Pairs.

4.2 The Finding Social Action through Adjacency Pairs

Adjacency pairs occur during the conversation, and anywhere, it can also find what social action is during the conversation in the talk show podcast. There is a reason adjacency pairs can occur during conversations. First, a definite conversation between the podcast owner and the doctor focuses on continuously carrying out one activity. For example, when the two of them are having a conversation, there must be one who asks, and in return, one of them will answer. When one of them offers something, the reaction of the other will show he accepted the offer or rejected it, so it is not possible during the conversation. Lastly, it will be done consistently from start to finish. Here are the extracts are taken from the recorded data:

Extract 1: Podcast at the 04:15 minutes (September, 30th 2020)

1. D: *kalo anda ga ngikutin berarti anda melanggar aturan pergub DKI* (If you don't follow, then you are violating the DKI Governor Regulation)

2. → T: *[sekarang saya tanya apa ga kasihan polisi sekarang tugasnya cuman nge checkin mobil satu-satu maskeran. Sekarang kalo kaca film gelap aku tanya pak polisi langsung "pak capek ↑?" capek (0.2) tugas kita biasanya ngurusin lalu lintas, orang ga pake helm, orang ga pake spion sekarang ngetok "masker dong" deg "masker dong" berapa juta mobil di Jakarta terus suruh gedog aja satu satu]* (now I ask, don't you pity now the task police only check cars one by one wear a mask. Now if window film is dark, I was asked the police directly "are you tired sir?" "tired" usually our task is only take care of traffic, people who don't wear helmet, people who don't use rear view mirror now knock the window and said "mask please" deg "mask please" how many million cars in Jakarta then keep knock one by one)

3. D: *tapi katanya masker kan efisien bro* (but it said a mask is efficient bro)

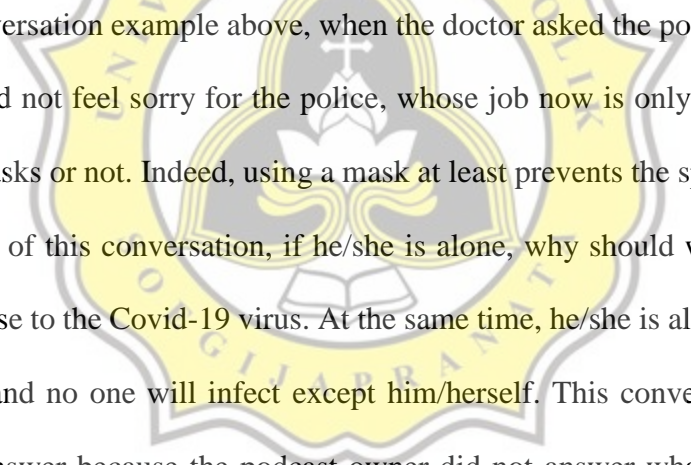
4. T: *[lah 70% pak, mencegah droplet masuk ke setir]* (lah 70% sir, prevent droplets from entering the steering wheel)

5. D: *ga dong* (no)

6. T: *iye dong* (yes)

7. D: *[yang SNI]* (the SNI one)

8. T: *lah iya ↓* (lah yes)



In the conversation example above, when the doctor asked the podcast owner, he asked whether he did not feel sorry for the police, whose job now is only to check whether car users wear masks or not. Indeed, using a mask at least prevents the spread of the virus, but in the context of this conversation, if he/she is alone, why should wear a mask if he/she does not expose to the Covid-19 virus. At the same time, he/she is alone in the car, there is no problem, and no one will infect except him/herself. This conversation is an answer-unexpected answer because the podcast owner did not answer what the doctor said and instead gave his own opinion.

Extract 2: Podcast at the 05.18 minutes (September, 30th 2020)

1. T: *[jadi kita pikir fokusnya adalah orang lapangan itu tu imunnya udah kebal, saya kembali lagi di live itu bahwa di videoku bahwa an- (.) mus- (.) cara menangani covid adalah anti body yang kuat (0.2) terus orang bertanya nih ke om ded berarti cara orang*

orang kalo penyembuhan covid itu gimana sih dokter Tirta? Orang kalo sembuh dari covid itu ada dua dikasi makan enak 3x sehari, makan suplemen cukup sama obat penunjang kalo dia batuk kasih obat pereda batuk] (so whe think the focus is people on the field their immunity is already immune, I came back again that at live that in my video how to deal with covid is a strong antibody, then a person asks to uncle Ded that means how people do Covid healing dr. Tirta? If people recover from Covid-19 there are two ways to be given good food 3 times in a day, taking supplements is enough with supporting drugs if he/she cough give cough suppressant)

2. → D: *[berarti olahraga juga dong?↑]* (means that work out is allowed too)

3. T: *iya emang nah makanya ditanya kalo tempat hiburan boleh buka kenapa gym ga boleh ↑?* (yes indeed nah when asked if the entertainment venue can open why the gym is not allowed?)

4. D: *[lah itu dia:: kenapa gym ga boleh buka ↑?]* (lah that's why the gym is not allowed to open?)

5. T: *[nah:: padahal sama sama di dalem juga jaga jaraknya susah, toh pake masker nge gym pake masker (.) terus disterilisasi di handle di lap]* (nah even though it's same in indoors too keep distancing is difficult, to wear a mask while work out at gym. Then sterilized in the handle on a rag)

6. D: *[iya (.) atau pake sarung tangan lah pake maskernya kan bisa jadi aturan]* (yes or wear gloves wear the mask can be a rule)

In the conversation example above, the podcast owner asked his opinion that sports should be outside and the gym should be open. The doctor also agreed with the podcast owner's opinion that the gym should be open because only entertainment venues are open as long as it adheres to the health protocol by maintaining a distance, being sterilized every few hours, wearing gloves, Etc. This conversation considers an assessment agreement in Adjacency pairs because the podcast owner's words asked for his opinion more than just asking questions. This condition often occurs in conversations because it involves many opinions from each of those discussed in this podcast.

As with some examples above, we can see that the types of Adjacency Pairs that often appeared were Assessment-Agreement / Disagreement and Question-Answer/Unexpected Answers or Non-Answer podcast talk show discussed Covid-19 in Indonesia. The two types are most dominant in the transcription of conversations. The podcast focused on reciprocal interactions like questions-answers. It contained opinions about Covid-19, which discuss in detail also when the opinions expressed by the podcast owner and the doctor, which as the guest star, will automatically get a response from one of them, either agreeing or disagreeing. When the opinion of one of them is not approved, they argue or find a way to make that opinion neutral or acceptable to both parties. The two types of Adjacency pairs mentioned are the most dominant, and other types such as compliment-acceptance/refusal and offer/invite-acceptance/refusal because this podcast is not about beauty or a product that is praiseworthy for its beauty. It is not even the topic of inviting guest stars to collaborate to launch a product or another. The topic thoroughly discusses the precarious atmosphere of Indonesia hits by Covid-19, where many conspiracies have not been resolved. It is said in the podcast also the reality of the condition of Indonesian

society, especially the underprivileged people who cannot eat because the income they got was a bit even did not get at all. Thus, with assessment-agreement / disagreement and question-answer / unexpected answer or non-answer, both parties can explore the problems faced related to the solution to the pandemic currently hitting Indonesia. The role of these two types of adjacency pairs is essential during the podcast talk show. The talk show has succeeded in achieving a social action mission that fits the context of this conversation.

The emergence of arguments between a podcast owner and a guest star finds in the communicating process. Might be differences of opinion where they initially mutually defend their respective opinions. When discussing something one does not understand, they will ask again to get a more precise answer. Misunderstanding and defending opinions may become the main reason conversations between a podcast owner and a guest star produced appropriate or unexpected answers and agree/disagreement opinions, classifying into what types of adjacency pairs. The factor that can make these two types appear is when they argue they believe in their individual opinions and feel genuine. The speed of speech / unexpected response from a person due to lack of concentration can make the other speaker not understand. The interlocutor wants the correct answer, so that he will ask again. Therefore, when they argue, it is better not to defend but to find the right solution to end an argument properly and as much as possible to give the answer that matches / closest to the answer desired by the questioner.