

## **Visualizing Psychopragmatic: Method of Analysis of Cultural Identity Learning for Sociocultural Language Researchers**

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### **ABSTRACT**

Cultural identity plays a pivotal role in linguistic research, offering profound insights into the subject of investigation. Psychopragmatics, as a linguistic analytical method, delves into the psychological aspects of individual language use. This article employs psychopragmatics analysis to explore the investigation of cultural identity, with a specific focus on the Minangkabau culture as a case study. The selection of pertinent literature followed a comprehensive review process, enriching the depth of analysis. The findings highlight a significant revelation- a speaker's act of self-identification substantially influences the cognitive processes and perspectives of the listener. This interplay underscores the dynamic relationship between personal linguistic expressions and the intricate tapestry of cultural assimilation. Language researchers are empowered to wield psychopragmatics as a formidable tool, enabling a nuanced examination of the assimilation of cultural identity through individual language use. In a landscape where cultural dynamics continuously evolve, psychopragmatics emerges as a transformative lens through which researchers navigate the complex terrain of language and identity.

**Keywords:** culture; context; identity; language; sociocultural

### **INTRODUCTION**

When examining its role as a means of communication, one may consider the linguistic components of language. The choice of tense and other linguistic features plays a significant role in shaping the meaning of textual relationships (Mahlberg, 2006). Nevertheless, it should be noted that the coherence of a text cannot be solely attributed to the use of lexical and syntactic cohesive devices. The significance of a message is demonstrated through its linguistic meaning, as well as a range of contextual variables, including the speaker's identity, delivery style, external factors, timing, location, and the ideas, emotions, and behaviors conveyed through the message. Moreover, the speaker's cognitive state is a pivotal factor in determining the outcome of this task. The phenomenon above pertains to how individuals interact with each other (Schinka & Velicer, 2003).

As a result, this viewpoint is intrinsically linked to analyzing an individual's linguistic patterns about their psychological background (Moorjani, 2000; Moorjani, 2005).

The discipline of psychology encompasses the systematic investigation of human behavior and the associated cognitive and affective processes. The habit above is linked to individuals' linguistic patterns in their day-to-day activities (Mulyaningsih et al., 2022). Language is widely acknowledged as a means of disclosing an individual's identity (Rahmat et al., 2022). The interrelation between these two concepts is complex. This field of study concerns obtaining one's identity through language. Language functions as a medium of communication. However, it is also intricately linked with the sentiments of optimism and aspiration connected to its conveyed meaning (Putra et al., 2021). The cognitive and emotional states of expectation and desire are highly interconnected. This refers to an individual's attempts to regulate their language or the influence of their psychology on their language usage. The investigation of this issue is frequently referred to as psychological pragmatics in this discourse. Psychopragmatics is a field of study encompassing multiple disciplines, focusing on the scientific fields of psycholinguistics and pragmatics. The convergence of psycholinguistics and pragmatics is evident in the field of psych pragmatics (Tarigan, 2009). This study aims to investigate the interplay between cognitive processes, affective states, contextual factors, and verbal expression. Specifically, it seeks to explore how emotions impact thinking processes, how contextual factors shape psychological responses, and how these factors ultimately influence verbal communication. The objective of this discourse is to elucidate the theoretical foundations of psycholinguistics and pragmatics, to gain a comprehensive understanding of the concept of psych pragmatics. The term in question pertains to a field that integrates the perspectives of psycholinguistics and pragmatics, as previously proposed by specific scholars.

### **UNDERSTANDING PSYCHOPRAGMATICS VIA THE LENS OF PSYCHOLINGUISTICS AND PRAGMATICS**

Psychological factors, such as thoughts and emotions, are believed to impact language. Psycholinguistics is an interdisciplinary field that combines the disciplines of linguistics and psychology (Ahmadi & Jauhar, 2015). The primary objective is to comprehend the mechanisms and frameworks responsible for the human capacity to comprehend and produce language. Psycholinguistics is an interdisciplinary domain that incorporates insights from psychology and linguistics (Rahmat et al., 2020). The discipline of psychology is concerned with analyzing human conduct and the fundamental cognitive and affective mechanisms that underlie it. The field of linguistics is focused on the examination and analysis of language. Psycholinguistics is an academic discipline investigating the cognitive mechanisms that are triggered in individuals when they participate in language-mediated speech or conduct (Wincana et al., 2022). Thus, it can be inferred that the field of psycholinguistics amalgamates the disciplines of psychology and linguistics. This study explores the potential impact of an individual's psychology on linguistic behavior, analyzing how one's psychological makeup may shape language use.

In addition, pragmatic theory analyzes the linguistic content produced by a speaker and the contextual factors surrounding its utterance. The field of pragmatics investigates the correlation between language and context, encompassing grammatical and contextual elements within language structure (Wijana, 1996; Tarigan, 2009). Pragmatics is a field of study that encompasses all facets of speech meaning that cannot be entirely elucidated by solely referencing the truth

conditions of the uttered sentence. The field of pragmatics entails examining the process by which recipients comprehend the conveyed significance of speakers, authors, or readers, as stated by (Yule, 2006). The present investigation emphasizes speech analysis more than the individual semantic content of the words or phrases utilized in the speech, denoted by their respective markers. Pragmatics is a discipline that centers on the objectives of a speaker. The present investigation requires an interpretation of individuals' intended meanings within their spoken context and analyzing how the context shapes the expressed content (Faisol et al., 2022). Pragmatics examines the correlation between language and context, specifically how interlocutors can deduce a speaker's intended meaning through referential markers present in a speech act. This renders it a semantic, pragmatic, and sociocultural entity that coalesces into a coherent message unit (Ariyati et al., 2018). The analysis of a message unit's meaningfulness can be conducted by examining its semantic, pragmatic, and sociocultural dimensions. Therefore, considering its function as a communication medium, it is essential to analyze the language utilized in its linguistic and non-linguistic elements. The contextual framework and two discrete constituents fundamentally constitute the communication process. The depiction of significance is contingent upon many factors, including but not limited to linguistic connotation, the speaker's persona, the mode of speech delivery, contextual influences, and the impact it has on emotions, cognitions, and actions.

Moreover, the speaker's cognitive state is a pivotal factor in determining the outcome of this task. The utilization of psychopragmatics explanations has been observed in the context of psycholinguistic and pragmatic investigations. The statement suggests that psychopragmatics is a sub-discipline of linguistics that investigates the structure and meaning of language related to an individual's mental and emotional state, considering the surrounding context. As per the given explanation, it can be inferred that psychopragmatics has the potential to serve as a replacement for the representation of cultural identity. The feasibility of this phenomenon lies in its ability to facilitate the expression of cultural identity through the linguistic abilities of individuals, which in turn has psychological implications. This article utilizes the Minangkabau culture as a focal point for analysis. This research aims to uncover the identity of Minangkabau females by analyzing their language usage and investigating the diverse factors that impact their linguistic behaviors.

## **METHODOLOGY**

This study employs a well-defined research design to achieve its specific objectives. The research methodology is rooted in the discourse study dimension introduced by Van Dijk (1999), focusing on the psychopragmatics approach. The overarching aim of this study is to explore and analyze the intricate interplay between language usage and cultural identity, particularly within the context of the Minangkabau culture. This study is tailored to cater to a specialized group of researchers and linguists who possess an inherent interest in unraveling the complex connections between language, identity, and cultural contexts. Discourse analysis serves as the cornerstone of this research methodology. It involves a meticulous examination of language usage patterns, syntax, semantics, and contextual cues to extract underlying meanings and implications. In this regard, the Minangkabau culture has been chosen as a compelling case study, providing a rich and nuanced backdrop to explore the intricate dynamics between linguistic expressions and cultural identity. The research data is sourced from a diverse array of scholarly reviews that complement and substantiate the scope of the present study through direct quotes or sentences. Subsequently, a

content analysis approach is employed to rigorously evaluate and scrutinize the collected data. This methodology aims to derive reliable and accurate references from textual sources or relevant materials, all within the context of their intended application (Krippendorff, 2004). Empirical evidence is extracted from a curated selection of written sources (Williamson, 2018). The initial phase involves the compilation of a lexicon, encompassing citations, linguistic expressions, phrases, and exchanges. This compilation is executed utilizing meticulous note-taking methodologies. The process of data analysis unfolds through an interactive analytical model, characterized by four distinct stages: data collection, data reduction, data display, and data verification or inference (Miles & Huberman, 1994). The ensuing results are subsequently interpreted in alignment with the compositional requirements, thereby unraveling the intricate tapestry of cultural identity embedded within language usage patterns. In essence, this study intertwines intricate research design, discourse analysis, and the choice of a pertinent case study, ultimately catering to a specialized audience of researchers and linguists eager to unravel the profound connections between language, identity, and culture.

## FINDINGS AND DISCUSSION

### **Basic analysis of how socio-cultural and philosophical Minangkabau society can be studied from a psychopragmatics lens**

The Minangkabau ethnic group in Indonesia follows a traditional philosophy rooted in *syarak* or *adat basandi syarak* (law), *syarak basandi Kitab Allah* (Qur'an), which is indicative of their adherence to Islamic-based Minangkabau *adat*. The ethnic group known as the Minangkabau is frequently identified by the colloquial term "Minang." The Minangkabau people are deeply rooted in this ideology, such that *adat* and religion govern all facets of their ethnic life activities (Kahn, 2007). The ideology significantly influences the daily lives of the tribe members associated with the *rumah gadang*, a crucial element of the Minangkabau matrilineal social structure (Hadler, 2013). The utilization of the term "nature" has the potential to convey a deep and meaningful sentiment. The Minangkabau people attribute great philosophical importance to the natural world, encompassing the land, sea, and air. Their interpretation of "*alam takambang jadi guru*" exemplifies this: "nature is a teacher." This perspective has been discussed in various scholarly works, including those by Hanif & Bahauddin (2017), Hadijah (2019), and Indrayuda & Samsuddin (2021).

People who adhere to the family system of the maternal lineage (also known as the matrilineal system) may be found in Minangkabau, a locality and part of the territory of Indonesia (Kato, 2014); (Rahmat & Maryelliwati, 2019). The women of Minangkabau possess a unique capacity to serve as paragons of nobility and virtue, not only within their families and communities but also on the global stage. This distinctive capability emanates from their multifaceted roles as both nurturing mothers and ethical guides, as embodied in the concepts of "*limpapeh rumah nan gadang*" and "*bundo kanduang sumarak rumah gadang*." Taking an inquisitive stance, delving deeper into the current state of familial organization within Minangkabau culture becomes an intellectually engaging endeavor. Should this proposition hold true, a compelling inference emerges: females within the Minangkabau community occupy a position of pronounced honor. Consequently, Minangkabau women assume the vital role of exemplars, entrusted with the responsibility of setting a high standard of conduct and character for those in their immediate social

milieu. This profound influence extends beyond the confines of their households, resonating as a source of inspiration and guidance for individuals within their close-knit communities. (Fithri, 2021; Revita et al., 2019).

The family ancestry system that is based on the family of the mother, which is embraced by the Minangkabau community and Minangkabau *adat* expands and becomes perfect itself as a whole system in the land of Minangkabau (Schrijvers & Postel-Coster, 1977; Kato, 1978); Stark, 2013; Makepeace, 2016). The continuity of Minangkabau's *adat* is contingent upon the survival of the Minangkabau mother tribe and its corresponding realm. Due to the influence of the matrilineal system, the Minangkabau society is expected to persist through the generations via the maternal lineage. Mothers are integral to society's productive functioning and deserve the highest respect for their contributions. Suppose the expression of refined manners and courteous behavior is not inherent in the individual identities of the populace of Minangkabau, specifically within the matrilineal community. The depletion of Minangkabau *adat* is a likely outcome in such a scenario.

***What Minangkabau People and Minangkabau Women Look Like, which will view from a psychopragmatic approach***

The people of Minangkabau have ideals, beliefs, and systems distinct from those of other people worldwide and those of other ethnic groups in Indonesia (Maryelliwati et al., 2018). A living system is a foundation for ideas, principles, and systems, surrounded by *adat*, religions, and customs (Penghulu, 2001). The Minangkabau community is characterized by a collectivist culture, as evidenced by the proverb "*lamak dek awak, katuju dek urang*" (we like it, and people do so). This approach does not entail any coerced conformity. It can be argued that this form of education pertains to the collective understanding of individuals within a given community, which has been widely accepted and acknowledged. Individuals hailing from the Minangkabau locality are expected to consistently exhibit a sense of shame, humility, and decency towards their fellow beings (Penghulu, 2001). The Minangkabau community's *adat* is distinguished from other customs by its fundamental principles, widespread familiarity, and shared objectives. The term "Adat" in the Minangkabau language refers to the community's cultural practices and traditions, often called "the way of the people."

As per the provided exposition, the primary and consequential facet of Minangkabau society is gender, specifically matrilineal, with religion as the foundation of Minangkabau culture. This is due to the matrilineal nature of Minangkabau society, which is influenced by cultural and religious factors. The matrilineal system assigns women the responsibility of addressing all societal concerns, thereby making them accountable for the welfare of their entire communities. Therefore, the presence of Minangkabau women holds significant importance in the trajectory toward the community's magnificence. Following Adat and Islamic principles, dignity is regarded as the foremost pillar (Penghulu, 2001). In societies adhering to the matrilineal mode of inheritance in Minangkabau, the incorporation of females into the family structure carries a pronounced significance. This emphasis on Minangkabau women finds its alignment with the tenets of the *adat* Minangkabau ideology. Thus, the notable preference accorded to Minangkabau women can be rationalized, rooted in the perception of their physical vulnerability and delicacy when compared to their male counterparts.

Gender-based disparities manifest notably in matters of mobility and autonomy, particularly within the context of the *adat* framework. This traditional framework, while deeply

rooted in Minangkabau culture, delineates unequal privileges for women when juxtaposed against men. Consequently, it becomes imperative for the male segment of the Minangkabau populace to provide guidance and support to their female counterparts. This notion finds its basis in the scriptural citation of Sura Al-Nisa, verse 34, which designates men as leaders over women. This underscores the historical precedent wherein customary norms positioned women within significant and revered roles even prior to the introduction of Islam in the Minangkabau region. The profound influence of hadiths, as exemplified by the adage "Heaven lies beneath the feet of mothers," resonates palpably in how the *adat Minangkabau* tradition holds women from the Minangkabau community in high esteem. The intrinsic worth attributed to Minangkabau women finds its origin in deep-rooted cultural practices, and the historical narrative of their esteemed roles predates the Islamic influence in the Minangkabau cultural milieu.

In Minangkabau culture, women are intermediaries within the lineage (Blackwood, 2001; Kato, 2014; Maryelliwati et al., 2022). Individuals are expected to self-regulate their conduct and verbal communication, yield to authority, and adhere to established standards. In language, women are commonly anticipated to demonstrate attributes such as unwavering perseverance and nurturing compassion, unassuming humility and firm conviction, sagacious insight and astuteness, assiduous dedication, relentless persistence, and watchful attentiveness. Minangkabau women are expected to be treated with love, appreciation, and protection while serving as exemplary community members. Women play crucial roles in the Minangkabau cultural tradition. Females ought to be able to assert themselves, exhibit suitable conduct, and engage in discourse. The conduct, attitudes, and language of women at the community level can reflect the quality of a society, as they often serve as role models for others.

### ***How Psychopragmatic Implications in Minangkabau Cultural Context***

The study of psychopragmatics is intimately connected to studying language against a person's psychology (Rahmat et al., 2019). Speakers can say something that can direct and regulate their interlocutors' mindsets following the information they wish to communicate (Bogdan, 2009). According to Hudson, psychopragmatics is a function of the effectiveness of language or the degree to which the influence of one's speech affects the opponent of speech influenced by one's speech power or ability (Ivan Lasan, 2016). Lasan mentions that psychopragmatics is a function of the effectiveness of language. The idea of psychopragmatics is how a person's psychological idea in exploring the desire to use language and opportunity can explore the meaning itself (Dascal, 2015; Alessandro Capano, 2013; Mondal, 2013; Hutto, 2010; Bogdan, 2009). The comprehension of psychopragmatics can be explained in the following manner. First, the psychopragmatics approach enables a process of comprehending the impact of contextual knowledge on one's linguistic psychology, whether in spoken or written discourse, within the cultural milieu of Minangkabau, which necessitates a systematic approach. This can be accomplished through either oral or written communication in informal settings. Therefore, it is necessary to adopt a critical discourse analysis methodology to examine how comprehending the contextual factors of the data can aid in its formulation. The discourse analysis method under consideration prioritizes the analysis of text and the form of verbal communication in relation to the domain of knowledge and context (Van Dijk, 1993; Haenlein & Kaplan, 2019). As a result, the cultural context in question is all related to items that exist inside the Minangkabau cultural context, including verbal or nonverbal (text) communication, knowledge, and context.

Hence, it becomes imperative to integrate psychopragmatics research into the realm of critical discourse inquiry. This study embarks on an exploratory journey, delving into the intricate interplay between psychology and language, encompassing both verbal and nonverbal modes of communication. Moreover, the investigation probes the nuanced influences of the historical backdrop from which psychology emerged, dissecting its impact on the interpretation and comprehension of languages. This expansive purview extends to the interpretation of societal norms surrounding aspects such as gender, culture, and religion.

Psychopragmatics, inherently concerned with language utilization within social contexts, is the chosen academic domain. However, a discernible gap emerges—an absence of a comprehensive analytical framework or functional theory for conducting critical discourse analysis within psychopragmatics. The need for further research is palpable, particularly in the macro-level multidisciplinary terrain of psychopragmatics. An essential task is to establish a characterization of the intricate relationship between discourses that unfold through various textual modalities. Within the fabric of Minangkabau culture, instances arise within customary or communal contexts wherein individuals harbor valuable insights conducive to engaging in deconstructive discourse. The proposed methodology introduces an innovative approach to material analysis, intending to reshape the theoretical and analytical underpinnings integral to psychopragmatics research on critical discourse. It is noteworthy that theoretical frameworks and linguistic methodologies assume a supportive role throughout the research trajectory. The undertaken tasks involve discerning linguistic patterns across textual dimensions, deciphering meaning and significance in the realm of social cognition, and forging a nexus between social practice and knowledge in constructing a discourse framework within the fabric of social contexts intertwined with prevailing social conditions and community insights.

At its core, this study endeavors to unravel the expression of form within the textual domain, encompassing a pragmatic framework consisting of two pivotal components. First, the study examines expressive speech acts, discernible through markers within the speech act itself. Second, it delves into the level of language proficiency exhibited by the speaker or other pertinent factors that potentially impact language usage. Both semantic and pragmatic dimensions hold profound significance, with theoretical constructs augmenting the categorization of speech meaning as an integral facet of social cognition, particularly during the semantic processing phase. The term "meanings" encapsulates two distinct concepts—the pragmatic meaning, which encompasses the conveyed message, and the semantic meaning, centered on the literal or denotative sense, transcending contextual influences while preserving the essence of the communicated message. These studies wield functional significance, particularly in discerning instances where pragmatic and syntactic implications fall short of conveying the intended meaning. Notably, non-linguistic contextual factors wield considerable influence over the interpretation of linguistic significance.

In a societal setting, the structural dynamics emerge as the vital linkage bridging social cognition and the information ecosystem that underpins communal existence. It facilitates a profound interconnection between the ongoing discourse and parallel assertions that share thematic resonance. This linkage elucidates the intricate interplay between the focal discourse and the broader narrative landscape. The contextual tapestry intertwines with critical domains spanning politics, racism, feminism, gender dynamics, cultural nuances, religious dimensions, social stratification, hegemonic influences, economic factors, and a myriad of other dimensions that collectively shape the societal tapestry (Jørgensen & Phillips, 2012; Lubis, 2019; Fetzer, 2007;

Ritzer, 2017). Economics is another variable that is intricately linked to this social milieu. The context above is intricately linked to the prevailing social circumstances and comprehension of the support-providing populace, with particular emphasis on the Minangkabau community, whose impact is pervasive in all endeavors. The primary and impactful elements of Minangkabau society are gender, particularly the matrilineal system, the culture and religion that underpins Minangkabau traditions, and the adherence to *adat basandi syarak, syarak basandi kitabullah*. The books' *adat basandi syarak and syarak basandi kitabullah* contain these elements. The significance of gender, culture, and religion in the psychological makeup of individuals in Minangkabau, particularly in the realm of language, underscores the reliance of psychopragmatics on the prevailing social milieu in which the investigation is carried out. The cultural background of a speaker is closely intertwined with their language, while religion serves as a fundamental concept that unites gender and culture. The language is influenced by gender. The theoretical concepts are illustrated in the following figure 1.

Theoretically, the outcomes of this study may enhance the understanding of linguistic and scientific knowledge in a broader sense, including the field of psychopragmatics. Given the absence of an established framework for psychopragmatics, a limited scholarly inquiry has been undertaken in this field, underscoring the significance of conducting a comprehensive literature review. Moreover, due to the interdisciplinary nature of this study, it is expected to generate innovative protocols and approaches for investigating the language. The concept of psychopragmatics research necessitates exploring diverse linguistic domains and interdisciplinary fields within the humanities to examine the intended aims and objectives. Ultimately, a methodology is employed to revise macro linguistic concepts that may be proposed during the analytical procedure.

### ***Can researchers use technology as a tool in the Psycho Pragmatics approach?***

Progressions in technological proficiency have been observed globally, including within Indonesia. Indonesia is consistently on the verge of embracing various digital technologies as a developing nation. The utilization of technology, specifically the Internet, has become a prevalent aspect of daily life for individuals in Indonesia, particularly those engaged in language studies (Bashori et al., 2022). The advancement of technology has reached a stage where it serves as the predominant means for various daily tasks. This phenomenon has led to noteworthy advancements in various aspects of human existence, encompassing investigations into linguistics. The alterations impacted various domains, such as corporate management, transportation, healthcare, education, and research (Spiteri & Chang Rundgren, 2020). The Scholars are competing to create a strategy for augmenting and advancing this technology-driven establishment (Al-Sartawi, 2021) The scholars are competing to create a strategy for augmenting and advancing this technology-driven establishment.

The utilization of technology in academic inquiry, specifically within cultural and identity-oriented linguistics, represents a commendable response to the issue. Using technology for language research is essential (Sánchez-Prieto et al., 2019). The statement above holds not only in terms of enhancing the effectiveness and quality of research but also in enhancing researchers' technological proficiency to enable them to remain adaptable in a time of rapidly accelerating technological progress. Furthermore, the utilization and empowerment of technological media in language research are expected to enhance community satisfaction by providing exceptional

service and yielding outcomes that align with predetermined standards and objectives. The challenges encountered in applying language research to language education can be attributed to the implications of diverse learning strategies (Mulyaningsih et al., 2022). From a historical viewpoint of language research, numerous attempts have been undertaken to implement enhanced educational approaches. Pursuing enhanced learning techniques, deemed superior quality, is an outcome of endeavours to improve existing learning methods. This pursuit is frequently met with critical evaluation. For example, the Grammar Translation Method, a pedagogical approach that prioritizes the development of reading skills, grammar proficiency, and vocabulary acquisition, is widely regarded as an ineffective means of equipping students with the necessary tools to communicate proficiently (Omar, 2019). After that, the Direct Method emerged, emphasizing communication using the newly acquired language (Onishchuk et al., 2020). This method is also thought to have flaws, which led to the development of the Audio-Lingual Method (Wang, 2022), the Communicative Approach (Alibekova & Urinboyeva, 2020), and the Total Physical Response (Oflaz, 2021). Finally, developing computer-assisted language learning (CALL) (Dara Tafazoli et al., 2019) or multimedia evolved concurrently with today's information technology development.

One type of utilizing media is the employment of recording aids for research done in the field, with the results shown on an LCD screen (Chafa et al., 2022). This application can be advantageous for researchers in the language and psychology discipline, specifically in psychopragmatics. It offers a graphical depiction of diverse data about this field. Moreover, qualitative research analytical instruments, such as NVivo, offer significant advantages regarding data description that align with researchers' specifications (Alam, 2021). Propose that VOS Viewer represents an additional approach that can be employed (Shah et al., 2020). The VOS Viewer software is utilized to visualize bibliometric maps. In addition, the VOS Viewer software's text-mining functionality can visually represent a network or correlation within an extracted article. Researchers in the field of language and psychology, particularly those studying psychopragmatics, may find it advantageous to observe the visual presentation of field descriptions by utilizing field notes collected through various methods, as outlined above. The present study on psychopragmatics suggests that language researchers can utilize technology through various media, including recording devices, NVivo, and VOS Viewer. Applying these tools can facilitate the examination of cultural phenomena and the exploitation of culture and identity in language. The utilization of technology in language research can be executed through various forms of media.

While compiling research findings and drafting reports and publications, language researchers and other relevant stakeholders often view grammar as a redundant and uninteresting aspect. Nevertheless, there exist various applications that are specifically tailored to support grammar. For example, individuals can employ typos Online to verify Indonesian grammar. In contrast, English grammar can be checked with the assistance of Grammarly. Therefore, it is imperative to utilize information technology to enhance language skills, optimize time management, and circumvent monotony. The utilization of technology and communication presents a feasible avenue for language researchers to enhance the production of their research findings and facilitate ease in written expression. Simultaneous execution of both tasks is possible.

## CONCLUSION

This article has the potential to enhance comprehension of language and scientific depth, as well as the domain of psychopragmatics research. Due to the lack of an established framework for psychopragmatics, there has been limited scholarly inquiry into this field. Therefore, conducting a comprehensive review of the existing literature is necessary. Furthermore, this study is anticipated to establish novel principles and methodologies for investigating language. This assertion is because the conclusions expounded in this manuscript can be derived from diverse scholarly disciplines. The concept of psychopragmatics research necessitates the exploration of numerous supplementary subdomains within the realm of linguistics and the integration a diverse range of supplementary subdomains within the humanities to examine the aims and objectives to be achieved. One potential strategy involves leveraging technology to update macro linguistic concepts, facilitating integration into the research, analysis, and reporting phases.

The integration of technology has emerged as a fundamental aspect of human existence, encompassing individuals who engage in the study of language. The utilization of ubiquitous technologies such as telephones, cellular phones, and the internet is no longer considered an exceptional or strange phenomenon. The media has become firmly entrenched and widely established within contemporary society. Likewise, information technology has been employed to meet the daily requirements of research and development organizations and academic institutions. Within the realm of language research, specifically in the subcategory of psychopragmatics, scholars employ information technology to expedite and streamline the research process and present research outcomes about culture and identity. The prevalence of technology and information media has largely replaced conventional methods of conducting research collaboration, such as face-to-face meetings or lengthy communication. Scholars have consulted with specialists through this platform to enhance their research. The depiction above suggests that information technology can persistently proliferate and elicit positive responses, particularly in research and foreign language acquisition. Furthermore, it is imperative that language correction researchers and educators, who are integral to coordinating such endeavours, remain adaptable and innovative to achieve continued success in language acquisition and research.

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