AN ANALYSIS OF CONVERSATIONAL IMPLICATURE IN A FAMILY OF MANADO MALAY SPEAKERS

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Abstract : The purpose of this research is to describe the form of premise conversational implicature and conclusion conversational implicature in Manado Malay-speaking families. In addition, this study aims at describing the meaning of those premise conversational implicature and conclusion conversational implicature. This study is conducted at Bulawan village, Kotabunan sub-district, Bolaang Mongondow Timur Regency. The method used in this research is descriptive qualitative method. To collect the data, the techniques used were the chirp method, the listening method and the note-taking method. The primary data of this research is obtained through conversational implicature in Manado Malay-speaking families in Bulawan village, Kotabunan sub-district, Bolaang Mongondow Timur Regency which amounted to at least 5 families. To analyze the data, the technique used is content analysis technique. The findings show that the conversational implicature used by Manado Malay speakers in Bulawan Village, Kotabunan Sub-district, Bolaang Mongondow Timur Regency is generally a concluding conversational implicature of 70%. The other 30% use premise implicature.

Keywords : *Implicature, Conversational Implicature, Family, Manado Malay*

INTRODUCTION

Language is a tool to convey our intentions to others both orally and in writing. However, the language used is a language that is mutually understood. Understood language does not depend on the words used, but also words must be supported by socio-cultural factors. Therefore, the language used by a person is not context-free. This means that the language used should pay attention to socio-cultural aspects and other aspects such as the situation, norms of language use and should be used in a particular situation.

In certain situations, one can use direct and literal speech, in other situations direct and non-literal speech can also be used. In certain situations, indirect literal and indirect non-literal speech can also be used. This depends on the purpose we want to achieve with the utterance. For example, when someone asks for help to another person in a meeting situation attended by many people, someone can say *"get me ...."*, *"please..."*, *"ask for help..."*, *"can..."*, even using indirect or non-literal speech.

In the theory related to language, someone who uses non-literal speech or better known as conversational implicature, aims to achieve communicative speech. If someone tells another person to fetch drinking water in a certain situation, the person may feel unappreciated and therefore this kind of speech is considered uncommunicative, the speech becomes communicative if it

uses conversational implicature or pramatic meaning or context-dependent meaning. In conversational implicature only part of the literal meaning (harafia) supports the true meaning. The rest comes from the facts around us.

In Manado and surrounding areas, Manado people in all aspects of activities both at home and outside the home use Manado Malay, this language comes from the Malay language. It is said to be Malay because there are vocabularies that characterize the difference with other languages, for example, flattening the phoneme /n/ into /ng/ and other vocabularies such as *kong, dang, kwa, kang, deng* (with), *torang, nyanda*, and so on. Conversational implicature in Malay - Manado speaking families in Bulawan village, Kotabunan sub-district, Bolaang Mongondow Timur Regency is often used by children when speaking with their parents at home, for example:

Mother   : Makang jo!

Daughter : So mo kaluar deng Budi, Ma.

Mother   : Iyo… so mo antar pa Papa Nindi

Daughter : Iyo, Ma.

The example above can be communicative if the mother and child have shared knowledge about Budi. Therefore, the mother said that the food will be delivered to Nindi's father because in the mother's knowledge if her daughter has gone out with Budi, they will definitely eat outside the house, on the other hand, if the mother does not know who Budi is, this speech becomes uncommunicative and the mother will ask her daughter back, *Who Budi is.*

Conversational implicature like this is important for Indonesian language teachers to understand in the context of language learning in the classroom. Moreover, the 2013 Indonesian curriculum is a text-based curriculum. Conversational implicature must be taught through text because in implicature, the meaning of the sentence is not only supported by words based on convention but also by words or inference (Lubis, 1991). Thus, students as early as possible are taught to understand sentences inseparable from context both physical contexts, the context of the same background knowledge, linguistic context, and social context. (Syafii, 1990). Another interesting thing about learning conversational implicature is that students are taught to speak politely. For example, when commanding or rejecting other people's invitations. This is as stated in the core competencies of the 2013 Indonesian language curriculum which is related to student attitudes and character.

RESEARCH METHOD

The method used in this research is descriptive qualitative method. Bogdan and Taylor (1975) in Moleong (2002: 3) who state qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In other words, this research is called qualitative research because it is research that does not make calculations. To collect the data, the techniques used were the chirp method, the listening method and the note-taking method. The primary data of this research is obtained through conversational implicature in Manado Malay-speaking families in Bulawan village, Kotabunan sub-district, Bolaang Mongondow Timur Regency which amounted to at least 5 families. To analyze the data, the technique used is content analysis technique

FINDINGS AND DISCUSSION

The use of implicature is basically an attempt to conjecture or hypothesize (Nadar, 2009). Why do speakers have to imply something in conversation? Of course, there are goals to be achieved, among others, to achieve language politeness, although sometimes it is not to achieve politeness but to satirize someone.

A boarding mother who wants to order a male guest to leave immediately because it is late at night, it is good enough for her to say *"pukul berapa sekarang, nak?"* This question aims to ask, but it aims to command. So, the main purpose is not explicit but implicit or better known as implicature. Conversational implicature according to Levinson (1983:97) is the most important idea in pragmatics because sometimes the interlocutor concludes an intention different from what is said. So, the example above is used by the boarding house manager's mother to achieve language politeness.

Forms of Implicature

Based on the data analysis, the forms of conversational implicature were found, namely news, question, command, and exclamation implicatures.

1. Premise Conversational Implicature

Data 1: Dinda studies hard every night. Although she studies hard, it doesn't mean she doesn't like hanging out with her friends. Dinda is a smart kid who manages her time. There is time to hang out, and there is time to study. Dinda is good friends with Manda. Manda's mother often complains to herself that her daughter is lazy to study. She prefers to fiddle with her gadgets rather than study.

Mrs. Manda : *Dinda itu pasti mo sukses, karna kalu orang yang rajin balajar, dia pe hasil pasti begitu.*

Manda : *ada lgi yang malas balajar, mar sukses Ma'.*

Mrs. Manda : *Itu sapuluh dari saratus orang.*

Manda : *mana yang lebe bagus, malas mar ada doi, deng rajin mar nda doi.*

Mrs. Manda : *yah……….., ada doi pun kalo nda ator bae-bae, abis tu doi. mar kalu pande, orang boleh cari doi.*

In the above context, the form of implicature that materializes is the form of premise conversation implicature. The major premise that cannot be refuted is that everyone who studies hard must be successful. Because Dinda is diligent in her studies, she must be successful. But in the next dialog, we can conclude that Dinda is classified as a difficult person or not a bear. This is inferred from Manda's statement *"mana yang lebe bagus, malas mar ada doi deng rajin belajar mar nda doi"*. The meaning of the conversation above is that one's success is not measured by money but by diligent study. This is addressed by Mrs. Manda's speech *"yah………., ada doi pun kalo nda ator bae-bae, abis tu doi. mar kalu pande, orang boleh cari doi."*

Data 2: Even with a modest income, Mr. Iwan wants his son to succeed. He has never been discouraged from trying. Starting from selling chicken at the market, installing electricity in houses, if anyone needs it, even opening a business selling token pulses, internet data, and so on. According to Pak Iwan, no success can be achieved without effort. One day Pak Iwan's neighbor, Pak Rahman Namanya, wanted to know what Pak Iwan's dreams were.

Mr. Rahman : *Sebenarnya apa ngana pe cita-cita wan?*

Mr. Iwan : *samua orang tua suka depe anak sukses. Kita termasuk orang tua, jadi kita suka kita pe anak sukses. Makanya kita berusaha semaksimal mungkin supaya kita pe anak sukses.*

Mr. Rahman : *mar, ngana pe anak pang ba dengar, kita pe anak kaluar trus tiap malam.*

Mr. Iwan : *torang sebagai orang tua, jang putus asa, berdoa trus, doa pasti di dengar oleh Tuhan yang Maha mendengar.*

In the context above, the form of conversational implicature that materializes is premise conversational implicature, all parents want their children to succeed. *"Pak Iwan adalah orang tua berarti pak Iwan ingin anaknya sukses."*

The dialogue goes on to conclude that only children who listen to or obey their parents are usually successful. If it is

proven that a bad child is successful, or a child who does not listen to his parents is successful, then the parents must always include prayers in every prayer. The context of the conversation above occurred when Mr. Iwan was installing electricity at Mr. Rahman's house. Speech *'torang sebagai orang tua, jang putus asa, berdoa trus, doa pasti di dengar oleh Tuhan yang Maha mendengar.'*. The meaning of the sentence is that success can be achieved from effort.

Data 3: Ninis' parents are suffering from acute stomach ulcers, according to the doctor her mother has to be hospitalized, because she is dehydrated due to lack of body fluids. It's been 3 days since the mother has been backwards.

Widi : *kita ada lia Ninis ada di rumah sakit, mungkin dia da sakit, atau depe mama yang sakit.*

Oji : *kiapa ngana ada lia Ninis di rumah sakit kong ngana bilang dia sakit? Belum tantu dang, kage dia itu cuma ba antar orang atau mo ba lia orang sakit.*

Yoga : *butul itu, kalau ngana ad lia Ninis ada rawat inap, so pasti dia sakit, lantaran tiap orang yang rawat inap, pasti sakit.*

Oji : *iyo, butul itu yogs.*

In the context above, the implicature that materializes is a form of premise implicature, because everyone who is hospitalized must be sick. And not the one who comes to the hospital, must be sick. Oji's words *"kiapa ngana ada lia Ninis di rumah sakit kong ngana bilang dia sakit?"* What this means is that we should always make a habit of concluding things based on facts.

Data 4: Riza has a habit of putting her wallet in any place. On that day her wallet was lost, Riza was confused about where to look for her lost wallet. Her mother also helped look for it. He was tired of looking for his wallet.

Riza : *ada yang ba ambe kita pe dompet itu.*

Lia : *bukang kita e.*

Ibu Riza : *jangan asal ba tuduh. Nanti ada yang mo tersinggung, masalahnya di rumah ini, banyak orang batinggal.*

In the context above, the speaker has an assumption that if there is a lost item and the loss of the item is known by the speaker, it is certain that someone took it, there is general knowledge shared by everyone and can be used as a premise. If he mentions names, it will cause anger from the other party. Riza made the statement wanting those who saw it or took it to return it. Because Lia did not take it, she said that she did not take it.

2. Inferential Conversational Implicature

Data 1: Aqsal is good friends with Ido. Ido is a spoiled child, even at school he always brings pocket money and often treats Aqsal to eat. One day Aqsal's mom asked Aqsal to have lunch after he got home from school.

Aqsal Mother's : *Aqsal, makang jo, nape makanan Mama so sadia.*

Aqsal : *Sabar Ma, kita kwa ada batamang pa Ido tadi.*

Aqsal Mother's : *oh.... iyo dang....* (Aqsal's mother immediately entered the room).

In this context, the form of implicature that materialized was inferential conversational implicature, because Aqsal's mother had shared knowledge about Aqsal and Ido. The mother's invitation to eat was rejected by Aqsal, because Aqsal had already eaten outside with Ido. The meaning contained in the conversation above is that Aqsal refused his mother's invitation to eat.

Data 2: Mr. Bae sells vegetables at the market every day, in his daily life, Mr. Bae's life is classified as mediocre or only enough to eat. Mr. Bae's son is in high school and he wants to be like his friends who have cellphones. Ila has long wanted to have this cellphone, but unfortunately,

her father has not been able to make it happen.

Ila : *samua tamang so pegang HP kasiang, kurang kita yang nda pegang HP*

Mr. Bae : *minggu depan ada yang ba pesan sayor, yah… depe pesanan lumayan banyak.*

Ila : *Syukur no pa`….. mudah-mudahan kita pe keinginan capat terwujud.*

Mr. Bae : *so itu….. ba sambayang deng ba doa trus, supaya Papa pe usaha ada kemajuan.*

In the context above, although Ila's father did not answer that he would buy a cellphone, we can conclude that if someone orders vegetables, Ila's father will certainly get a fairly large profit, this profit can be used to buy a cellphone. The meaning contained in the conversation above is because Mr. Bae's business has not developed in the past and with mediocre results.

Data 3: Uli and Gio met at the Supermarket, Uli was looking for a place for cake ingredients, maklumlah Eid was near. At home Uli has not prepared a cake. In that place Uli met Gio. Gio is also looking for cookies that are ready for consumption.

Gio : *Uli, dimana tampa bajual kukis kring, kita pe mama ada sakit.*

Uli : *Kita mo bekeng sandiri jo, kita pe resep sama deng ngana pe mama punya.*

Gio : *butul kita mo ofor dua toples.*

Uli : *boleh, Cuma kita pe modal pas-pasan.*

Gio : *kalu bagitu, ini dang kita somo kase pa ngana.*

In the context above, conversational implicature is realized in the form of inferential implicature. Uli wants to offer his friend Gio to buy a cake from him. The problem is that Uli only has mediocre capital. Uli wants Gio to help him by paying for the cake. The meaning contained in the conversation above is that if her mother was not sick, she would

usually make cookies without having to buy them.

Data 4: Mrs. Ima meets Mrs. Inong at the furniture store. Mrs. Ima took her youngest son to the furniture store because her son had to look for supplies for his boarding house.

Mrs. Inong : *Adohh, pe cantik npe anak kang?*

Mrs. Ima : *Alhamdulillah*

Mrs. Inong : *sayang kita blum ada anak cewek. kong so klas brapa?*

Mrs. Ima : *Hitung jo, Nong…kalau lahir tahun 2005….*

Mrs. Inong : *astagaa…. Baru lulus SMA.*

In this context, Inong's mother's question about what grade she was in was not answered by Ima's mother. According to her, if she said that her son would go to college, she had exaggerated her son's status. Moreover, Ima's mother only comes from a family that is not rich. The meaning contained in the conversation above is that Mrs. Ima will look arrogant if she immediately says that her son wants to go to college.

Data 5: Of his three children, only Akmal is lazy to pray Tarawih. All of them are diligent. Akmal's father always advised him to pray Tarawih, because this prayer is done once a year. After finishing the maghrib prayer, Akmal's mother had prepared food on the table.

Mrs. Akmal : *mari jo somo ba buka dari so toki….*

Mr. Akmal : *kalu mo makang, jang talalu kanyang*

Naya : *iyo Pa, samua yang di ataas meja dia mo tera.*

Putra : *pantas dia malas mo sholat tarawih.*

In the context above, there has been a conversational implicature in the form of inferential implicature. A child who is lazy to pray tarawih turns out to be caused by eating too full. The meaning of the above conversation is that eating should be measured because overeating leads to laziness.

Data 6: Alifa cries because her mother hasn't bought her new clothes, even though she is a child who is diligent in fasting, tarawih prayers, let alone obligatory prayers. Her friends have already bought new clothes for their parents.

Alifa   : *mama, kita belum ada baju baru*

AlifaMother   : *nanti mama mo bli akang pa ngana*

Alifa   : *kapan Ma`???*

Alifa Mother   : *nanti kalu ngana pe papa so trima gaji*

Alifa   : *mar kita pe tamang-tamang so ba bli*

Alifa Mother   : *ngana, jangan mo baku iko deng dorang. dorang pe orang tua itu mampu*

Aira   : *Alifa, biar ndak bli baju baru, yang penting puasa, sholat. Nda selamanya orang puasa musti mo pake baju baru. Kak ila le nda ada baju baru*

Adiba   : *baju baru kapan saja boleh torang bli, mar puasa cuma satu taong satu kali.*

In the context above, there has been conversational implicature in the form of inference. It can be concluded that Alifa might not be bought new clothes because of her parents' condition. Therefore, her cousin Aira gives the opinion that fasting people do not necessarily have to wear new clothes. The meaning contained in the above speech is not to force something that may not be realized. Prioritize the important things.

It can be concluded that the conversational implicature used by the Manado Malay speakers at Desa Bulawan Kecamatan Kotabunan Kabupaten Bolaang Mongondow Timur. In general, the conversational implicature concludes at 70%, this implicature is used and 30% use the premise implicature.

The meanings contained in the premise implicature are: (1) to achieve something must learn, (2) success can be achieved from effort, (3) conclude something must be based on facts, (4) do not just accuse. And the meanings contained in the concluding implicature are: (1) refusing the mother's invitation, (2) that from the past his father's business has not developed, (3) if his mother is not sick, he can definitely make cakes without having to buy them, (4) humble himself in speech, (5) in everything do not overdo it, (6) prioritize important things.

CONCLUSION

It can be concluded that the conversational implicature used by the families of Manado Malay speakers at Bulawan village, Kotabunan sub district, Bolaang Mongondow Timur Regent in general, the conversational implicature concludes at 70%, this implicature is used and 30% use the premise implicature. The meanings contained in the premise implicature are: (1) to achieve something must learn, (2) success can be achieved from effort, (3) conclude something must be based on facts, (4) do not just accuse. And the meanings contained in the concluding implicature are: (1) refusing the mother's invitation, (2) that from the past his father's business has not developed, (3) if his mother is not sick, he can definitely make cakes without having to buy them, (4) humble himself in speech, (5) in everything do not overdo it, (6) prioritize important things.

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