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CONVERSATION IMPLICATURE IN MATA NAJWA TALK SHOW ON TRANS 7

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Abstract --- The implicatures of conversation is often utilized by the speech participants in a speech event, including the speakers in Mata Najwa show. The purpose of this research is to find out and explain the conversational implicature of the speech program in Mata Najwa, especially in the episodes of Gus Mus and the State of Puzzles. This research is a qualitative research with a pragmatic approach, namely the study of the language used in real interactions within particular context. The research data was collected using documentary technique by downloading from Youtube. The document is transcribed in order to classify the speeches containing implicature. Data were analyzed with a flow model adapted from the Miles and Huberman, that is qualitative data analysis model. Based on the results of data analysis, it was found that there are (1) two general conversational implicatures, (2) four specific conversation implicatures, (3) four conversational implicatures on representative speech, (4) one conversational implicature on commissive speech, (5) one implicature on directive speech act and (6) two conversational implicatures on expressive speech in Mata Najwa talk show.

Keywords --- Implications, Conversation, Mata Najwa, Speech Title

I. INTRODUCTION

Television is the most popular mass communication media preferred by the public. Television is owned by almost every family in Indonesia. According to a survey, the average Indonesian people spend 6 hours in front of the magic box. Although other mass media have recently emerged, television remains their main menu. This is because television not only provides information, but also entertainment, education, as well as persuasion. Another benefit is that television is a combination of media that can be seen (visually and heard (auditorily)).

The influence of television is very severe for people's lives in the modern era. Through television shows, many aspects of human life are affected. Onong Uchjana (in Badjuri, 2010: 1) said that the function of mass media, including television, is to broadcast information, educate, entertain, and influence people. In communication, it is depicted that the community acts as a communicant and television programs as a communicator. Through communicators a message will be formed in the form of information, education, and entertainment (Tondo, Rembang, & Kalangi, 2016).

In this sophisticated era, the delivery of a thing can be done easily and quickly. Various mass media can be a means of delivering that information. The public also needs media that are able to meet all their needs through mass media. Community needs entertainment or show that can refresh their mind after the activity accomplishment. Television has become a mass media that can deliver what is needed by the community (Amalia, 2017). For this reason, communication on television can be well understood. Television viewers need to equip themselves with the ability to understand good language, one of which is understanding the implications of conversation.

Language activities through mass media either in printed or electronic media can develop very rapidly. Television is one of the highly developed mass media. This is due to the way of presenting information in the form of audio visual. Broadcasts on television shows in Indonesia vary such as soap operas, news, as well as talk shows. Talk show is one of the events related to the politeness of the language by speakers and interlocutors (Falia, Thahar, Tressyalina, 2018).

Technically television broadcasting is defined as planning television broadcasts on a daily basis. One of the shows shown on television is talk show, which features a speaker, usually more than one person to discuss a particular theme or topic. Programs with speech format are usually guided a presenter (Fitriah, 2014). It is one of the platforms for communication that is interesting and important for people's lives because through this event, a person is able to convey ideas to achieve a certain goal, which is to provide information, educate, or persuade (Nada, 2018).

In talk show program, there might be a conversational implicature which is an important study in pragmatics. It refers to the purpose of the utterance which can be distinguished from what is said and what is conveyed. Implicatures are considered important and interesting to study, because there is a few conversations between the speech participants involved in the conversation, namely, violating the principle of cooperation, making the meaning of a conversation becomes difficult to obtain (Astuti, 2017). Spoken communication can work well if the event involves several elements such as the speaker, interlocutor or speech partner, and conversation or message (Purwadi, 2011).

According to Chaer (2010: 33) conversational implicature is the interrelationship between speakers' utterances and speech partners. The connection is not explicit, but it can be understood implicitly. That conversations appear unrelated, but the speech partner can understand and capture the message intended by the speaker. In short, the conversational implicature is the implied meaning of a speech that can be understood through its context. Through context, a speech that literally has no relevance can be understood.

Examples of conversational implicature can be seen in the following speech. A student asked his friend, "What time is it now?" His friend answered, "Malabar has not passed by". Literally, the two utterances above have no relevance, but the context can make both of them relevant. Malabar is a train heading for Malang-Bandung Raya that passes through the campus every 19:30 WIB which coincides with the shift of lecturing hours on their campus. So the statement "Malabar has not passed yet" means "the time has not yet told at 19.30" or "there is no change of courses yet". The meaning that cannot be understood from speech but can be understood based on its context is called conversational implicature.

Discussions on television programs may use literal meaning which is generally easier to understand. In this conversation, the people involved will quickly understand what is meant by the speech partner, because there is a compatibility of the linguistic form with the intended meaning. According to (Clark & Clark, 1977: 121) the form of conversation sentences function clearly and properly. However, daily conversations are often found to be of a discrepancy, because people often express it directly (Nurgiyantoro, 1995).

Research on conversational implicature has been done in various studies. One of them is a research entitled "Conversation Implications in Indonesian Stand Up Comedy at Kompas TV Station April 2014 Edition". The study examined the lingual form of conversational implicature, the pragmatic unit of conversational implicature, and the conversational implicature of Stand Up Comedy video (Saputra, Mujiyono, Akhyarudin, 2014).

Research with a conversation implicature study was also conducted at a school with the research title "Conversation Implications in Student Communication in Sawan Singaraja Middle School". This study aims to describe the implicature of conversations that occur in the school environment, namely in SMP N 1 Sawan. The results of data analysis show that there are three linguistic forms, namely kmpervative, declarative, and interrogative sentences (Susrawan, 2015).

Research with the same interest was also conducted with the research title "Implicature Analysis and the Principles of Cooperation in the Mata Najwa Talkshow". The research found implicature forms of statement and question, and violation of the cooperation principle consisting of violations of quantity maxim, quality maxim, relationship maxim, and method maxim (Ahsanurrujal, 2017).

The conversational implicature has also been reviewed by Astuti with the research title "Implications of Conversations in Sentences and Sentences on Metro TV". The purpose of this study is to describe the form and function of conversational implicature on the Sentilan-Sentilun program on Metro TV. This research found the form or function of the implicature, namely the use of representative (assertive), directive (imposif), expressive, commissive, and declarative speech. In addition, this study also found violations of the principle of cooperation and all its maxims, especially clashes and games (joke) (Astuti, 2017).

Another research that examines the conversation implicature is also conducted on humorous discourse with the title "Violations of the Principles of Cooperation, Implications of Conversation, and Themes in Political Humor Discourse". The results of this study found that the violation of the principle of cooperation occurring in speech, the violating the maxim of quantity, quality, relevance, and manner. In the discourse of political humor, there are two implicatures, namely conventional and non-conventional. The content of humor is covering the theme in political humor discourse events (Wahyu, Hermintoyo, Tiani, 2012).

Based on a number of studies concerning the conversation implicature above, this study has examined a part of pragmatic study that further refines studies on the implicit meaning of a conversation that differs from the literal meaning of a conversation that is in the title of Mata Najwa speech in Trans 7. This research is intended to study what are the forms of the conversational implicature and what is the pragmatic meaning of the conversational implicature in the speech degree Mata Najwa.

II. RESEARCH METHOD

This research is a qualitative research with a pragmatic approach, namely the study of language used in real interactions that cannot be separated from the context. The research data was collected based on documentation techniques by downloading the data from Youtube. Data were analyzed with a flow model adapted from the Miles and Huberman qualitative data analysis model. The document was transcribed and classified into utterances which contained conversational implicature, with reference to Grice's conversational implicature theory. This study aims to determine and explain the implicatures occurring in the talk show in Mata Najwa, namely in the episodes of Gus Mus and the state of Puzzles.

This research was divided into three stages, namely preparation, implementation and completion. In the preparation phase, researchers explore information about the implicature of the conversation, and collect various references. In the preparation phase, the researcher prepares a design for data documentation. At the implementation stage, the researcher collected data on the video of the talk show in Mata Najwa episode of Gus Mus and Negeri

Negeri Puzzles by transcribed into written form. Finally, at the completion stage, the researcher analyzes the data, and writes a research report.

III. RESEARCH FINDINGS AND DISCUSSION

In general, the type of implicature is divided into two, namely conventional and nonconventional or conversational implicature. This research focuses on nonconventional or conversational implicature. In "Mata Najwa" talk show with Gus Mus and the State of Puzzles' in Trans 7, there were found several categories of implicature types, namely 1) general conversation Implicatures, 2) specific conversation implicatures, (3) Implicatures in Representative Speech, (4) Implicatures in Commissive Speeches, (5) Implicatures in Directive Speeches, and (6) Implicatures in Expressive Speeches. These findings are explained as follows.

General Conversation Implicature

The general conversation implicatures are based on the general context to obtain it in a conversation. Speakers and speech partners share knowledge on the things discussed. Thus, the speech is typically tentative and comply with the conversation (Fitriyani, 2017). See the following data.

(1) Najwa Shihab: Is it still relevant up to now, is there still a lot of puzzles in the country, Gus?

Gus Mus: It depends on who listens, Nana how do you listen?

Najwa: a lot of puzzles ... hence the title is Gus Mus and the state of puzzles. More puzzles in this country are accumulated.

Based on these data it appears that the conversation above explains the implicature of the conversation whose real meaning is that this country still has riddles in it, but Gus Mus still asks Nana this question instead of answering her question.

(2) Najwa: But, has Gus Mus never been angry?

Gus Mus: He has nothing wrong, he just doesn't know.

In the data above, Gus Mus does not explain that he is being angry, but he reveals that the person does not have any wrongdoing because he does not know.

The use of implicature in conversation has a specific purpose, namely to maintain the politeness of a speech, politeness ethics, to make irony, and to keep the interlocutor from being offended. The following are the findings of the implicature in the "Mata Najwa" talk show with the theme 'Gus Mus and the Land of Puzzles'.

Specific Conversation Implicature

The specific implicatures are based on a more specific context, so that information can be known through basic conjecture. Speakers and speech partners must have the same view as the implicatures spoken by speakers (Fitriyani, 2017). The following are excerpt transcripts of specific conversational transcripts.

(3) Najwa: Is that Gus?

Gus Mus: I was tempted but it didn't work.

The data above shows that the answers of the speech partners intend not to inform the speaker. The conversation is included in the nature of the power cancellation because there is no conversation desired by the speaker and the speech partner.

(4) Najwa: So when you get feeling really boastful?

Gus Mus: Yes, I actually thought about it, this is the YAP THIAM HIEN foundation. A bit ridiculous.

In the data above, there is a hidden meaning in the answer from the speech partner which is not appropriate when viewed from its implicit meaning. When the speaker speaks 'so when he gets a boast feeling?'

(5) Najwa: Ridiculous? Ha ha ha

Gus Mus: I didn't think that I am eligible for such an award. It's not the same as YAP THIAM HIEN is an extraordinary fighter about human rights . I'm nothing.

In the quote, Gus Mus does not answer questions from the speaker. However, it was answered by directing with a picture that did not recognize that he really deserved an award from the YAP THIAM HIEN foundation.

(6) Najwa: What came to your mind at that time?

Gus Mus: Nothing' got acrossed.

The data above shows that the conversation in the answer part of the question does not match the question, but from the speaker who understands the answer of the speech partner. In his

reply Gus Mus stated that he did not expect anything at the time of getting the award and he felt he did not deserve the award from the foundation.

Conversation Implicature Forms

Based on data obtained from Mata Najwa's show in Trans 7 with Gus Mus and Todung, there are four forms of conversational implicature, namely representative, commissive, directive, and expressive. The four forms that exist in the dialogues of Mata Najwa in Trans TV is described below.

a) Form of Conversational Implicature on Representative Speech

Representative speech is a type of speech act that states what the speaker believes as a statement of fact, affirmation, conclusion, and description. Speech acts also function to explain a fact as it is (Yule, 2006: 92). Consider the following dialogue snippet.

(7) Najwa: One of the puzzles, one of which we have solved. The second one that feels like now is truly experienced and faced by almost everyone in this country Gus, the riddle of the virus of lies, hoaxes, hoaxes that spread to almost all sectors. I know that Gus Mus is also a contemporary scholar, playing social media, on Twitter exists, on Facebook, there are also good photos on Instagram. How does Gus Mus see the phenomena or riddles of lying viruses that appear everywhere?

(8) Gus Mus: Yes, indeed this social media era has been extraordinary, so if we used to only recognize the existence of anonymous letters, so if people don't like others, it was done in anonymous letter such as disliking the boss, the teacher, all were anonymously done so it was undetected. Now you don't need to use anonymous letters, you can't even see whose the monkey picture account is.

The speech above shows that there is a fact in Gus Mus's speech, namely the existence of an anonymous letter to express his opinion or thoughts, but at present only through social media that cannot be accounted for his writing.

(9) Najwa: What is the reason? Is it because of overreaction, as mentioned by Gus Mus?

Todung: Hopefully this answer isn't ridiculous. But may be for some.

Why Gus Mus got the award was considered a puzzle too, Gus Mus. He is also not human rights fighters, some Gus Mus. But we examined Gus Mus's track record, what Gus Mus did during his life was for human rights, even though Gus Mus did not mention the words of human rights, defended the general rights of worship, defended the right to religion, defended diversity, defended defended peace, rejecting all forms of corruption and so on, all of the reasons we see are appropriate for making Gus Mus the recipient of awards. I want to add that Gus Mus is not coming with us now. Gus Mus was not munir who shouted loudly, not KONTRAS member, not commercial, but from the poems, sermons, and everything that was done by Gus Mus, he did give all his commitment to build an Indonesia that respects human rights. This is what Gus Mus did and I think some people don't know that, and this is the riddle that I think I have answered tonight.

The speech in the conversation, contained a statement put forward by Mr. Todung Mulya Lubis, from the facts that occurred in this country. The fact that happened was that Gus Mus was one of those who prioritized human rights.

(10) Najwa: How did you meet him in another real world?

Gus Mus: Yes, he keeps hugging me, kissing my feet and so on, and he confesses his guilty.

Najwa: So from that experience, Gus Mus came to a conclusion which is often often boasting in cyberspace, in the real world it is quite different.

The speech in the conversation took the form of a conclusion of what had happened to Gus Mus. In the end the guilty young man went to Gus Mus to apologize for his mistake.

(11) Najwa: The riddle that was answered even though it didn't seem like the beginning when Gus Mus received it. I read Gus in one of the quotes in the media, Gus Mus admitted that he learned human rights from millennials.

Gus Mus: Yes, I know that human rights are ideas of all kinds just because in the past I did not go to school like nana of all kinds, I was only a villager, at the boarding school and my teacher was a kiyai kampung man and only said that you were human, had rights but had obligations. In Arabic "al-haq" can mean rights can mean obligations, my teacher emphasizes to me not to think of rights, think of your obligations suddenly someone else, other people have rights as human beings then respect that as your responsibility.

In the conversation stated that Gus Mus emphasized that if he still implanted what he got from his teacher, that is, don't think about rights, but think about your obligations to others and respect them.

b) Form of Conversational Implicature in commissive Speeches

Commissive speeches, according to Yule, are speech acts understood by speakers for future actions. This action took the form of promises, threats, and rejections (Rahayu, 2018). Based on the data, the following conversation contains commissive implicature.

(12) Najwa: Can insult as he will?

Gus Mus: Can be insulted freely, and you know? They are in the world and the real world is very different. They are people if on social media it looks dashing, likes to sing people, likes to slander people, as if brave, nothing beats. But if you meet him later, he will be smoother. So apparently they want to be brave like that, want to be considered smart, want to be considered dominant and so on, and are not obtained in the real world, so they take part in the free, virtual world, this is my opinion.

In this conversation can be classified as comic composites, because in the speech included in threats from people who use social media.

c) Implications of Conversational Implications for Speech Directive

Speech directive is a type of speech act used by the speaker to tell the speech partner or someone else to do something (Rahayu, 2018). The following are examples of speech acts from directive utterances that are worthy of attention.

(13) Gus Mus: Yes, I am sometimes really angry with politicians. What he says is more frivolous.

Najwa: So young people should be offended by politicians who are with

it's easy to make promises. Wow, this is an important note. In addition to the hate virus that seems to spread easily on social media, the virus lies and then hoaxes that seem to spread easily. What happened according to Gus Mus?

The utterances included in the directive utterance, because they contain instructions. Gus Mus's speech to Najwa Shihab implies an order to be angry with politicians about his frivolous speech.

d) Forms of Conversational Implicatures in Expressive Speeches

Expressive speech, which is a speech act that states what a speaker feels. Expressive speech to show and express feelings felt by the speaker. This is in the form of apologies, gratitude, cursing, and criticizing. The following dialogue snippet is an example of directive utterances (Rahayu, 2018).

(14) Gus Mus: There may be many problems, if I say it is bad. When

we first see the microphone. Talking like this the sound is banter not playing, it's really like we hold it. What was shouted, speech there speech here. Not only the call to prayer, family pengumuna also shouted using a microphone. So now there is social media, people are also greedy. Even though microphones, social media, all kinds of things can actually be used for good, it is a tool that is free to depend on us, so what is your intention to use it.

Najwa: So pathetic. I also remember when Gus Mus wrote this

"O people of Indonesia beware of spreading the virus of hatred, the devil has proven successful in destroying countries in the Middle East". Gus Mus had this Twitt last year.

In the conversation it was found that Gus Mus in his speech criticized people who used social media who were only brave in the social media world but were not brave in the real world. This can be exemplified by people who often spread hoaxes or hoaxes.

(15) Najwa: So actually, to learn, is the real source of knowledge?

Gus Mus: Wow, the storehouse of knowledge. I am very grateful. I was taught by a child

I am Twitter and now my child is my teacher, Twitter. Nothing is wrong with my followers.

Gus Mus's speech in the conversation stated that Gus Mus was very grateful to his son for teaching Twitter.

The conversation between the speaker and the speech partner uses a speech that contains meaning that violates the structure of the language. In this case, the use of language has an implicit meaning behind the use of structural language. In this case, the study of conversational implicature has a role to examine the use of language in a speech (Susrawan, 2015).

Conversation between speaker and speech partner is a pragmatic study. This type of study involves the interpretation of what is meant in a particular context and the context that influences what is said. Therefore, Yule in his book describes that the study relates to the analysis of people's utterances with their utterances, rather than the meaning of words separate from the words used in the utterances (Yule, 2014).

According to Mey (in Nadar, 2009: 60) the implicature comes from Latin, which is *plicare* which means "includes". The verb comes from to imply, while the noun from the implicature is implication. To understand what the speaker is talking about, the speech partner must understand the interpretation of the speech of a speaker. For example, to understand something that is stored, must do it by opening it (Niatri, 2016).

One part of pragmatics is implicature. The implicature of conversation is the meaning that arises from the violation of the principle of conversation. Implications are those that can be interpreted, implied or meant by speakers in different conversations (Grice and Gazdar in Rustono, 1999: 77). Implications are something that has implications for the conversation contained in the actual use of language (Rachmanto, 2010).

According to Grice (in Rustono, 199: 81) developed a theory that relates between the expression of the speaker and the meaning of the speaker, which makes the implications on a speech. In theory, there are several types of implicature mentioned, namely conventional, non-conventional, and presupposed implicatures. In the nonconventional implicature, through (Rustono, 11998: 82) Grice divides into two kinds of conversational implicatures, namely general and special (Wahyu, Hermintoyo, Tiani, 2012).

Implications are indirect expressions in the form of non-explicit meanings in vocabulary. An understanding of the implicature requires mastering the pragmatic rules that are appropriate in the context of the conversation. In (Waljinah, 2016) Brown and Yule express their opinions, that the implicature is used to find out what is meant by the speaker, in the sense that what is meant by the speaker is different from the literal meaning.

When making a speech, sometimes the meaning that is given has a meaning directly and indirectly. When a person engages in a conversation, it is best to pay attention to the rules in the conversation, so that what is intended can be conveyed to the speech partner easily understood. However, intentionally or not, sometimes the speaker in a conversation violates

the rules of the conversation. This results in an implicit implication in the use of language in conversation.

Speech acts can be interpreted as actions that are displayed through speech. In the process of delivering a message to others, the meaning or purpose of the speech and the delivery of that purpose are realized in the form of speech acts. The concept of speech act scope is not limited to studying the phenomenon of speech events that occur in formal situations, but also in speech programs on various television shows (Sutrisno, 2017).

IV. CONCLUSION

In the talk show title "Mata Najwa" broadcasted by Trans 7 the participants were Najwa Shihab (the host of Mata Najwa) and Gus Mus (key speaker) have utilized various conversational implicature. Implicatures found in Mata Najwa talk show consisted of nonconventional or conversational implicatures. In this study only non-conventional or conversational implicatures are discussed. It was found that there are two general conversational implicature, four specific conversation implicature. In addition, in the talk with Gus Mus, we found four conversational implicatures on representative speech, one conversational implicature on commissive speech, one implicature on directive utterance, and two conversational implicatures on expressive speech in the Mata Najwa show.

Suggestions that can be given relating to the results of this study are (1) to the language user so that they can understand well from the conversation implicature contained in the Mata Najwa speech program. (2) the viewers of Mata Najwa should be able to understand the form of conversation in which there are conversational implicature and can understand its intended meaning.