

Conversational implicature forms of Banyumasan humorous utterances on YouTube

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ABSTRACT

This study focuses on conversational implicatures in humorous utterances. In pragmatics, implicature analysis is used to reveal the additional meaning or implied meaning of the speech conveyed by the speaker. An implicature can occur because of a violation of the principle of conversation. Conversational implicature (especially) only appears in the context of certain utterances and has an implied meaning. An utterance in a conversation can imply a pragmatic function implicitly or imply some meaning indirectly through language. This study aims to describe the implicature forms of Banyumasan humorous utterances on YouTube. This study was analyzed using Searle's (1969) speech acts theory and Grice's (1975) theory of conversational implicature. The method in this research was descriptive qualitative. Based on the results of the analysis found in Banyumasan humorous speech, there are assertive, directive, expressive, and commissive implicature forms.

Keywords: implicature; conversation; humorous utterances; Banyumasan; Ngapak dialect

INTRODUCTION

Along with the current development of digital technology, various creative content appears in the world of entertainment on social media. Kaplan & Haenlein (2010) define social media as a group of internet-based applications that build on the ideological and technological foundations of Web 2.0 and enable the creation and exchange of user-generated content. Youtube is one of the most popular social media among internet users. YouTube is a social media in the form of community content (Kaplan & Haenlein, 2010) as a medium for sharing video content among internet users. YouTube is currently becoming more accessible to internet users, especially with the presence of smartphone technology which can facilitate all levels of society to access and contribute to becoming video content creators so that they can share with other internet users in the virtual world. YouTube content has many variations. One of them is in the form of video content that presents humor or jokes in spoken form or conversational speech between characters in which they speak using language games and distorted linguistic aspects so as to create a funny impression. With the existence of a distinctive form of humorous language, a regional language broadcast with humorous content via social media YouTube attracts more public interest when compared to regional language broadcasts which are considered to seem stiff and not diverse. Yuwana (in Suhadi, 1989) argues that humor will bring humor depending on the choice of sound or intonation, meaning, and conflict or deviation from certain rules, habits or culture. Humor is not only used as a means of entertainment and causes laughter or jokes, but can also be used as a forum for criticism, satire or a means of preserving oral cultural traditions using local languages. This is because there are implied meanings contained in the humorous speech. Humor can be found in verbal or oral forms including jokes, comedy shows, *Ketoprak* and *Ludruk*. Then, humor in nonverbal or written forms namely cartoons, comics, puppets, memes, posters and caricatures.

Verbal humor is a form of direct language use used by speakers and speech partners in a conversation or drama. In a humorous speech, there is also the use of variations called dialects. One dialect of the Javanese language is the Banyumas dialect or commonly called the *Ngapak* dialect, which

originates from the Banyumas area. Banyumas is a socio-political entity as well as an ethnic culture which has a regional language which is often called the *Ngapak* dialect as its identity. Speakers of the Banyumas language are at least spread across five districts, namely; Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen (Barlingmascakeb), so that the Banyumas language becomes the cultural identity of the people in the region (Rasjid et al., 2013). Speeches in the *Ngapak* dialect are different from speech in other Javanese dialects. The utterances of *cablaka* or *blakasuta* or *thokmelong* are the original identities of the Banyumas people who prioritize frankness. Banyumas people when they speak words are always *thokmelong* (without preamble), therefore if from the outside it looks like they do not have manners (ethics), are straightforward, and have an impolite impression. *Cablaka*, *blakasuta*, or *thokmelong* are local wisdom that can only be imbued and expressed in the native language of Banyumas. Therefore, the characteristics of Banyumasan will fade if the *Ngapak* dialect is not used (Rasjid et al., 2013). In communicating, there are speech acts that are expressed through conversation. A speech on a speech event needs to be linked and included in context. Context is a situation related to communication.

In every communication in social life, humans convey information to each other in the form of thoughts, feelings, intentions, and ideas directly. The expression of this information not only produces an utterance of words but also expresses an action through that utterance. Therefore, in the communication process, there is a speech act. According to Yule (2006), speech acts are actions performed through utterances. In general, three types of speech acts can be conveyed by speakers to their speech partners. The speech contains acts that are interconnected. The first type of speech act is a locution act, the second is an illocution act, and the third is a perlocutionary act.

Speeches can contain a certain ‘power’, which is called illocutionary force. Illocutionary force is the intent or intention of the speaker. In the study of speech acts, illocutionary acts are the main part. Searle (1969) classifies illocutionary speech acts into five types of utterances, including 1) Assertive, 2) Directive, 3) Expressive, 4) Commissive, and 5) Declaration. In an utterance there is information, message or meaning conveyed implicitly and not expressed directly. Likewise, in humorous utterances, there are language games which cause violations of the cooperative principle so that humor or humor will emerge from the humorous utterance. In research in the field of pragmatics, implicature analysis is used to reveal the additional meaning or implied meaning of the utterances conveyed. The implicature theory is explained by Grice (1975) in his article entitled “Logic and Conversation”. Implicature can occur due to a violation of the principle of conversation.

The principle of conversation regulates the conversation process so that it runs smoothly and in accordance with the purpose of communication. This is done so that the speaker wants his speech partner to understand the meaning he is expressing. In addition, speakers are expected to speak clearly, naturally, not convoluted, not ambiguous, and not excessive. This principle is called the cooperative principle. Grice (1975) put forward the principle of cooperation consisting of four maxims, namely 1) maxim of quality, 2) maxim of quantity, 3) maxim of relevance, and 4) maxim of manner. However, the cooperative principle is often violated by speakers in humorous speech conversations. The violation of the principle of cooperation has the aim of creating humor in the conversation.

The conversational maxims theory proposed by Grice (1975), namely the non-observance of the conversational maxims is one of the pragmatic studies in determining the implied meaning of utterances that contain humor. So far there have been several studies related to implicature, including Erawan (2021) in his research discussing conversational implicature in Indonesian language learning in the Semester I Accounting Study Program FEB Unmas Denpasar and the factors that led to the emergence of conversational implicature in Indonesian language learning in the Program Semester I Accounting Studies FEB Unmas Denpasar. The results of his research are conversational implicatures found in Indonesian language learning at the Semester I Accounting Study Program FEB Unmas Denpasar consisting of 4 implicatures namely conventional implicatures, general implicatures, special implicatures, and scaled conversational implicatures. Factors that give rise to implicatures in learning are language, familiarity, sensitivity, culture, care, and affection.

Then, Thamimi and Wiranty (2020) in their research on conversational implicature analysis of the *Selimbau Malay* dialect of Kapuas Hulu District found the maxim of quantity in the *Selimbau Malay* dialect there are four forms of speech, namely six data obtained with utterances suggesting, asking utterances, commanding utterances, and informative sentences. In the maxim of quality in the *Selimbau Malay* dialect, seven data were obtained and there were four forms of utterances namely suggesting sentences, asking sentences, commanding sentences, and informing sentences. Then in the maxim of relevance in the *Selimbau Malay* dialect, there are four data with four forms of speech sentences, namely speech suggesting, asking, commanding, and informing.

Based on the background above, this research focuses on conversational implicature forms of Banyumasan humorous utterances on youtube media. The study used a pragmatic approach with Searle's (1969) speech act theories and another basic theory of conversation with the cooperative principle which discusses the non-observance of conversational maxims proposed by Grice (1975). This study describes the implicature forms of the *Ngapak* dialect used in Banyumasan humorous utterances on youtube social media.

METHODS

This research is qualitative research with a descriptive method to find out the forms of the *Ngapak* dialect implicature used in Banyumas' humorous utterances on youtube social media. Qualitative research aims to understand and explore the main phenomena in the object under study, to gain a deep understanding, and find something unique. The criterion in qualitative research is definite data or data that actually occurs as it is, not data that is just visible, and spoken, but data that contains meaning behind what is seen and spoken.

The data source in this research was obtained from videos on the *Koplak Story* account. It contains humorous content using the *Ngapak* dialect. Observation techniques were used by observing and then listening to the conversational implicature forms of Banyumasan humorous utterances in *Koplak Story* YouTube account. The instruments used in the observation were observation guidelines, checklists, picture recordings, and sound recordings. The data of documentation technique includes notes, transcripts, and books related to research. The researcher only wrote down the speech contained in the recording as it was and did not correct or interpret the sentences spoken by the speakers in the transcription process (as cited from Sugiarti, et al., 2020).

In this research, data analysis techniques were carried out through three stages according to the data analysis model of Miles & Huberman (1984) namely data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

The implied meaning of an utterance is a form of conversational implicature. As stated by Searle (1969), these meanings are categorized into five types, namely: 1) stating, reporting, showing, and mentioning; 2) ordering, begging, demanding, suggesting, and challenging; 3) praising, thanking, criticizing and complaining; 4) promising, swearing, and threatening; 5) deciding, canceling, prohibiting, allowing and forgiving (Bachari & Juansah, 2017). This study found several forms of implicature in Banyumasan humorous utterances. There are four implicature functions, namely, assertive, directive, expressive, and commissive.

Assertive Implicature Form

Conversational implicature stating, reporting, boasting, complaining, claiming, showing, and mentioning are implied pragmatic functions referred to by utterances that contain the intention to state, suggest, report, boast, complain, claim, show, and mention something. Conversational implicature reveals the meaning of speech implicitly and stated explicitly.

The following is an example of a conversation fragment containing implicature stated in data 5, as follows:

Contextualization of the data: A boy who was about to cross the street surprised a motorcycle taxi driver named Jibrot when he was riding his motorcycle on the street.

Jibrot : *Heh, kepingin mati apa ko? Nyebrang ora nganggo mata.*

(Hey, do you want to die? Cross the street without using your eyes).

Boy : *Pak nyuwun séwuné nggih, nang ngendi- ngendi kuwé nyebrang nganggo sikil, udu nganggo mata. Emangé matané nyong nduwé kapal mbok téyeng mlaku.*

(Pardon Sir, everywhere you cross the street, use the feet instead of the eyes. You think that my eyes have soles so they can walk).

The speech stated by the boy in the conversation “*Pak nyuwun séwuné nggih, nang ngendi- ngendi kuwé nyebrang nganggo sikil, udu nganggo mata. Emangé matané nyong nduwé kapal mbok téyeng mlaku*” is an assertive speech because it is included in a declarative sentence. The speech “*Pak nyuwun séwuné nggih, nang ngendi- ngendi kuwé nyebrang nganggo sikil, udu nganggo mata. Emangé matané nyong nduwé kapal mbok téyeng mlaku*” states that if you want to cross the road, use your feet, not your eyes. The utterance contains conversational implicature as a result of flouting the maxim of relevance because it states something irrelevant to what Jibrot expects. The point of Jibrot’s speech is that if you cross using your eyes, you have to be careful and make sure you look both ways when you cross the street.

Directive Implicature Form

Conversational implicatures ordering, begging, demanding, advising, and recommending are implied pragmatic functions referred to by utterances that contain the intent to order, beg, demand, advise and recommend something. Conversational implicature reveals the meaning of speech implicitly and stated explicitly.

The following is an example of a conversational fragment containing commanding implicature in data 9, as follows:

Data contextualization: Silo and Darjem are husband and wife. Once when Darjem was sitting, she felt hungry and clutched her stomach while groaning. Then, Silo came over and asked about Darjem’s condition and told her to boil stones to be used as a side dish for food.

Silo : *Dék, kowé sih kena ngapa dénéng nyekeli weteng kaya kuwé?*
(Dek, why are you holding your stomach like that?)

Darjem: *Kencot, Mas.* (I’m hungry, Mas).

Silo : *Aduh angger kencot ya madang, Dék.*
(Ouch, if you’re hungry then you eat, Dék)

Darjem: *Madang karo apa mas? Kan ora ana apa-apa*
(Eat with what side dishes? There’s nothing)

Silo : *Apa sing ana baé, wit-witan, bilah, pipa, apa watu. Iya watu!*
(Anything there, trees, branches, or stones. Yes, stones!).

Darjem: *Watu kan atos, Mas.*
(The stone is hard, Mas).

Silo : *Ya digodok disit sing suwé nganti amoh.*
(Yeah boil it for a long time until it becomes soft).

Darjem: *Oh iya ya wis mas aku tek nggolét watune disit ya!*
(Oh yeah okay, I’m going to look for the stone first, okay!).

Silo : *Ya wis nganah!.* (Okay, just go!)

Silo’s speech in the conversation above is a directive speech because it is included in the sentence of commanding or ordering. The utterance contains an implicature of violation of the quality maxim because he deliberately gives wrong information about stones that will become softened when they are boiled. In his speech, Silo thinks that stones can be used as food and can be boiled until they are soft so they can be eaten. However, the fact is that stones are inedible and cannot soften even after being boiled for a long time.

Expressive Implicature Form

Conversational implicatures praising, thanking, criticizing, congratulating, blaming, insulting, ridiculing, satirizing, and cursing are implied pragmatic functions referred to by utterances that contain

the intent to praise, thank, criticize, congratulate, blame, insult, ridicule, satirize, and cursed. These implicatures are conversational implicatures, so these actions are not stated explicitly but the intent of the utterance is implicitly expressed.

The following is an example of a conversation fragment that contains implicatures praising data 12, as follows:

Contextualization of the data: Siman and Silo, who are scavengers, are telling about their life as scavengers in a place where waste products are stored.

Silo : *Inyong luwih bangga Man, mangan kupat karo goréngan bongkrék.*
(I'm more proud Man, eating ketupat and fried bongkrék).

Siman : *Mangan goréngan bongkrék koh bangga.*
(Why being proud to eat fried bongkrék)

Silo : *Iya aku bangga Man. Kupat karo goréngan bongkrék kuwé luwih nikmat. Daripada mangan lawuh iwak, tapi kang hasil korupsi duit rakyat.*

(Yes, I'm proud, Man. Kupat and fried bongkrék are more delicious. Instead of eating fish but from the corruption of people's money).

Siman : *Jann..kata-katamu bijak banget Lo, wis kaya Mario Balotelli ya.*

(Wow, your words are really wise Lo, you're already like Mario Balotelli.

Silo : *Ndassmu.. Mario Teguh, bloon.*

(Your head.. Mario Teguh, stupid).

Siman : *Iya, Mario Teguh Susilo Liktur mbok?*

(Yes, Mario Teguh Susilo Liktur right?)

The speech stated by Silo “*Iya aku bangga Man. Kupat karo goréngan bongkrék kuwé luwih nikmat. Daripada mangan lawuh iwak, tapi kang hasil korupsi duit rakyat*” is an expressive speech because it expresses pride in itself. Through his speech, a response was generated from Siman's speech which through his speech “*Jann..kata-katamu bijak banget Lo, wis kaya Mario Balotelli ya*” which has the meaning of praising implicature. The utterance contains conversational implicature as a result of flouting the maxim of quality because Siman praised Silo's words as a wise motivator, namely Mario Teguh, but he changed the name to Mario Balotelli who is a soccer player so that the utterance created humor. The conversational implicature functions as a humorous joke.

Commissive Implicature Form

Conversational implicatures of promising, vowing and offering something are implied pragmatic functions referred to by utterances that contain the intention to promise, vow and offer something. These implicatures are conversational implicatures, so these actions are not stated explicitly but the intent of the utterance is implicitly expressed.

The following is an example of a conversation fragment that contains implicatures offering something to data 45, as follows:

Data contextualization: The household utensils creditor named Aming is serving buyer on the roadside.

Buyer : *Sida dicatet apa ora kejé?*
(Want to make note of this or not?).

Aming : *Ora mung barang karo nominalé thok sing dicatet Dek. Jam, menit, detik tek catet juga. Umuré ko dicatet sisan apa?*

(It's not only the item and the nominal value that I'm writing down, Sis. Hours, minutes, seconds, I'm also writing down. Do you want your age to be noted as well?).

Buyer : *Ih kaya weruh-weruhwa.* (Ugh, as if you know my age).

The speech stated by Aming in the conversation fragment above “*Ora mung barang karo nominalé thok sing dicatet, Dek. Jam, menit, detik tek catet juga. Umuré ko dicatet sisan apa?*” is a commissive utterance because it contains an implicature meaning which is understood as the act of offering something. This utterance contains conversational implicature as a result of flouting the maxim of quantity because in

this utterance, Aming not only records the price of the goods but also offers to the buyer by asking whether the personal data in the form of the buyer's age will also be written into the debt credit note. What Aming said went beyond what the buyer wanted to hear. Another meaning of his speech is that he wants to know the age of the buyer.

The findings in this study indicate that the form of speech, the form of implicature, and the meaning of the implicature in humorous utterances can be seen from the number of appearances of the speech form, implicature, and meaning of the implicature. So that the following can be found:

1. There is a form of humorous speech that contains illocutionary acts in Banyumasan humorous speech on youtube media.
2. There is the non-observance of conversational maxims in Banyumasan humorous utterances on youtube media which often appear in the form of flouting maxims that create humor.
3. There is an implicature meaning or implied meaning of an utterance which is a form of conversational implicature. This study found several implicature meanings in Banyumasan humorous utterances, where there are four implicature functions namely, assertive, directive, expressive, and commissive.

CONCLUSION

Based on the results of research on the form of implicature using the *Ngapak* dialect in Banyumasan humorous utterances on youtube media, it was found that there were conversational implicatures with the assertive form with the function of declaring, the directive form with the function of ordering or commanding, the form of expressive implicature with the function of praising and the form of commissive implicature with the function of offering. Then the flouting of the maxims contained in the conversational implicature was flouting of the relevant maxim, flouting of the quality maxim, flouting of quantity maxim, and violating of quality maxim.

From all these conclusions, it can be seen that the form of speech acts and the violation of conversational maxims can lead to utterances that contain elements of humor, and the meaning implied in said humorous utterances is not only for entertainment or jokes but contains several implied meanings which are a form of conversational implicature as well as can add knowledge about humorous utterances by using local languages.

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