



Implicatures as Pluricultural Aspects of Indonesian Context

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Abstract. The study aims to determine the types of implicatures and to identify the characteristics of each implicature speech acts as part of the BIPA pluricultural aspect in the context of Indonesian society communication. This research uses a qualitative approach supported by initial literature data and strengthened by data originating from 120 native Indonesian speakers as data sources and 15 BIPA graduates as data verifiers. The research results show that based on the speaker and the speech purpose, implicatures can be divided into four (4) types, namely: 1) Implicature to command, 2) Implicature to invite, 3) Implicature to accept, and 4) Implicature to reject. The characteristics of each type of implicature are described as follows. Implicatures for giving orders are used by speakers with higher social strata and function to soften orders. The implicature of offering an invitation or request is used by the speaker to attract the interest of the interlocutor to make the interlocutor voluntarily accept the burden of the invitation or request. The implicature of accepting an invitation or request is used by the speaker to ensure that the speaker is not forced to carry out his or her wishes or requests. The implicature of refusal is used by the speech partner to reject the speaker's offer using mutually impossible conditions so that the speaker accepts the speaker's gentle rejection gracefully.

Keywords: Implicature, Pluricultural, Indonesian Context.

1 Introduction

Pluricultural is part of language competence as stated in the CEFR companion volume 2020 (CoE, 2020). Language is not only a major aspect of culture but also a means of accessing cultural manifestations. In individual cultural competence, there are various cultures (foreign, national, regional, tribe) that are controlled by individuals and live side by side. These cultures are compared, contrasted, and actively interact with each other to produce richer and more integrated pluricultural competence. A pluricultural profile is an individual who has good knowledge of cultures from more than one community, but the level of cultural understanding between the controlled cultures may differ from one

another. This imbalance is related to pluricultural aspects which are temporary and have an ever-changing configuration. The experience of interacting and communicating with individuals from various cultures affects the occurrence of significant changes to the individual's pluricultural profile. This does not mean that the individual is unstable, but generally shows an increase in awareness of cultural identity. Pluricultural individuals have deep insight into the relationship between people with different cultures. The controlled cultures provide awareness of differences in attitudes, speech, actions, mindsets, beliefs, and ways of life as part of each individual. These differences are the main cause of a lack of knowledge that causes violations of norms and/or rules in a multicultural society. This has a major impact on the perspective of pluricultural individuals. The first opinion that arises against violations in a multicultural society is not to judge and sanction the perpetrator, but to remind and inform that the speech act of the perpetrator has violated certain rules and cultural norms. The spirit to remind and respect each other is an attitude, knowledge, and performance that is owned by a pluralistic individual.

Based on adaptation to the pluricultural contexts according to CEFR 2001, it can be concluded that the pluricultural approach is focused on cultural experience in the context of communication that develops from the home environment to the wider community and then interacts with the cultures of other communities (from direct experience or indirect experience learned in the educational environment). Individuals store knowledge from the cultures they master. This understanding is used by the situation and cultural conditions encountered. The accuracy and suitability of the application of cultural aspects in communication and interaction between cultures shows the fluency level of the individual's pluricultural competence (CEFR, 2001; 2007; 2018; 2020). The principle of developing pluricultural competence is building a repertoire of pluricultural aspects. Repertoire can be defined as stock; list; supply; or treasury. In this research, pluricultural is defined as speech acts aspects that are bound to culture and influence the success of cross-cultural communication. Therefore, building a repertoire of pluricultural aspects means building a treasury of speech acts that are bound to culture and influence the success of cross-cultural communication. The pluricultural scope closely intersects with linguistic branches, such as sociolinguistics, ethnolinguistics, pragmatics, and several other branches of linguistics. The difference is, that pluricultural takes a point of view from the cultural aspect. Therefore, pluricultural is defined as the concept of individual speech acts that are bound by culture which influence the success of interacting and communicating, both directly and indirectly.

Pluricultural knowledge and skills are the result of an individual's response to a multicultural social environment. When the daily social environment brings together individuals who have an innate culture from the family with other individuals or communities who have different cultures, then over time, these individuals know and understand how the mindset and attitude characteristics are embodied by other cultures. Directly or indirectly, the individual ultimately understands how to behave, act, and speak in harmony with characteristics of interaction and communication from other cultures. Consciously or not, the individual has learned and mastered the attitudes and speech acts

of other cultures so that in the individual, various choices of attitudes and speech acts appear in accordance with the culture he masters. When interacting with his family, the individual can behave and act according to the innate culture of his family, but when he enters another cultural community, the individual can choose characteristics of attitudes and speech acts that are appropriate or acceptable to the value standards of the other community. This is a picture of the life of a pluricultural individual in a multicultural society. Therefore, educational movements based on multicultural conditions must be taught to prospective pluricultural individuals before going directly into society.

Implicature is an aspect of pluricultural competence in the Indonesian context (Asteria, 2023). Based on a cultural point of view, implicature is a means for Indonesian people to convey all intentions indirectly in the context of oral and written communication, especially to convey negative things from the speech partner. To the customs and traditions of the Indonesian people, it is inappropriate to tell other people's mistakes or shortcomings and is considered to be degrading or lowering the person's pride, especially when delivered directly in a forum or public. There are several strategies used to convey the meaning of implicature in the culture of Indonesian society. It is easier to understand and identify implicatures when the background, intent, characteristics, and structure of the implicature can be formulated. Therefore, this study aims a) to determine the types of implicatures and b) to identify the characteristics of implicature speech acts as part of the BIPA pluricultural aspect in the context of Indonesian society communication.

2. Research Method

This study uses a qualitative approach that uses literature studies as initial data sources, then uses native Indonesian speakers and BIPA graduates as data sources as well as triangulation of data sources. Data triangulation is a data collection technique that combines various existing data and sources (Sugiyono, 2015). Other sources state that data triangulation is a technique for checking data from various sources in various ways and at various times (Wijaya, 2018). The principle of a qualitative approach is that data findings are declared valid if the results reported in this study match the events that occurred in the research object (Sugiyono, 2015). In addition, the research sampling method uses purposive sampling to limit the research focus to resources that have the most relevant sources of information regarding topics (Fraenkel & Wallen, 2008).

The resource persons involved in this research consisted of 120 native Indonesian speakers as resource data, and 15 BIPA graduates as verifier data, consisting of: 7 BIPA graduates, from South Korea, 2 Japanese, 2 Thai, 1 Filipino, and 3 Chinese. The BIPA graduate has interacted with Indonesians for at least 1 year. The researcher has requested permission and sought approval as a research resource for each resource. After the resource gives voluntary consent, the resource is declared eligible to be a research subject. The data taken are the results of questionnaires and the results of interviews with research informants.

Data was collected through interview assessments, and questionnaires consisting of questions designed to elicit responses and feedback from research subjects (Bogdan & Biklen, 2007). To answer the formulation of the problem in this study, the data analysis process was adapted from Chen and Hélot's research (2018) which includes literature analysis to determine hypotheses, then analysis of the results of questionnaires and interviews with respondents as re-validation to confirm the validity of the researcher's interpretation of research data (Merriam, 2002). Qualitative data from questionnaires and interviews were analyzed using the SPEAKING approach (Settings and scenes, Participants, Ends, Act sequences, Keys, Instrumentalities, Norms, and Genres). After that, verification of the findings was carried out involving experts who had expertise in their fields (Creswell, 2009).

3. Results And Discussion

Pluricultural is defined as a speech act that is bound by culture and influences the success of communication so a pluricultural speech act is more appropriate when analyzed using a cultural perspective, rather than being analyzed using a linguistic perspective. From the point of view of culture itself, the reasons why pluricultural speech acts take linguistic forms can be explained in terms of cultural elements, such as systems of living tools, livelihoods, social systems, language, art, knowledge systems, and beliefs, rather than using linguistic aspects. Based on the results of Asteria's research (2023), it can be seen that implicature is a form of speech act that is part of the pluricultural aspect.

The meaning of implicature according to the online KBBI is as follows. Implicature has the meaning of the intention contained in the utterance which is usually not stated directly. One example of an analysis of implicature is shown through the following conversation (Mulyana, 2005).

- a) *Ibu* (Mom): "*Ani, adikmu belum makan.*" ("Ani, your sister hasn't eaten yet.")
Ani (Daughter): "*Ya, Bu. Lauknya apa?*" ("Yes ma'am. What are the side dishes?")
- b) *Guru* (Teacher): "*Kelasnya panas sekali, ya?*" ("The class is very hot, huh?")
Murid (Student): "*Jendelanya dibuka ya, Pak?*" ("Is the window open, Sir?")

The conversation between Mother and Ani (Daughter) in example (a) contains conversational implicature which means "order to feed". Indeed, in this utterance, there is no command sentence at all. The utterances are only in the form of notification sentences "Your sister hasn't eaten yet". However, Ani understood the words of her mother who told her that her sister had not eaten. The example in (3) is almost the same as (2), namely the teacher's order to do something so that the situation in the class is not hot and the students understand the teacher's orders, then the students open the window so that the situation in the class is not hot.

Analysis of the data above produces the following conclusions. Implicature denotes (i) the act of meaning or implying one thing by saying something else, or (ii) the object of that action. Implicature can be determined by the meaning of the sentence or the context

of the conversation and can be conventional (in a different sense) or unconventional. Allusions such as metaphor and irony provide familiar examples, as do loose usage and curses with faint praise. Implicatures serve many purposes: communication, maintaining good social relations, misleading without lying, style, and verbal efficiency. Knowledge of the common forms of implicature is acquired along with one's native language (Davis, 2005).

The results of the analysis of the implicature case study above have not been able to explain the relationship between the implicature marker "your sister hasn't eaten" with the meaning of the implicature "order to feed" or the implicature marker "it's hot" and the meaning of the implicature "order to open a window to cool down the temperature in the classroom". You may not even be able to find the background to the appearance of the implicature markers "haven't eaten" and "hot" which are mutually agreed upon between the speaker and the interlocutor. However, when analyzed from a cultural point of view, the background of the implicature marker "has not eaten" and its relation to the "order to feed" relates to knowledge systems, social systems, and beliefs, where eating is a necessity of life and eating events are a means of togetherness and sharing with other people in the view of life of Indonesian society. Meanwhile, according to the beliefs of the Indonesian people, obeying orders and helping parents or respected people is a must and an obligation for children or younger people so that every statement or situation experienced by older people allows others to help, within younger people automatically appear obliged to help or "order" to obey older people.

As for "hot" in Indonesia, there is a dry season and a rainy season. In the dry season, the weather tends to be hot because it is close to the equator so the "hot" standard is generally used by Indonesians, while the "cold" standard may only be used by people who live in mountainous areas. Therefore, the implicature marker "hot" is better known to the people of Indonesia. The implicature "hot" has several meanings that aim to cool the temperature, including "drink ice, buy cold drinks, open windows, turn on fans, close doors and windows to turn on air conditioning". These various meanings depend on the context of the conversation that occurs. However, generally when Indonesians say the phrase "hot", then it is closely related to the implied meaning is how to reduce the hot temperature. This shows that the signifier and the meaning of the implicature are closely related to cultural elements so it can be said that the implicature is part of the pluricultural.

Qualitative data derived from the results of questionnaires and interviews with 120 native Indonesian speakers and 15 BIPA graduates were analyzed using the SPEAKING approach (Settings and scenes, Participants, Ends, Act sequences, Keys, Instrumentalities, Norms, and Genres). The purposes of the analysis of implicatures include a) to determine the types of implicatures and b) to identify the characteristics of implicature speech acts as part of the BIPA pluricultural aspect in the context of Indonesian society communication.

The informant persons in data 1 are native speakers of Indonesia. The name in the following data 1 dialog uses a pseudonym to maintain and respect the research code of ethics.

Dinda : *"Nit, tadi aku liat di instagram ada film baru di bioskop!"*
(Nit, I saw on Instagram that there's a new movie in theaters!)

- Nita : “*Film apa?*”
(What kind of movie?)
- Dinda : “*Film horor, Nit. Judulnya waktu magrib.*”
(It’s a Horror Movie, Nit. The title is Sunset Time.)
- Nita : “*Wah pasti seru.*”
(I believe it is a fun movie to watch.)
- Dinda : “*Seru banget, Nit! Buktinya di instagram officialnya yang nonton mencapai 1.208.911 orang.*”
(It’s really fun, Nit! Its official Instagram said that 1,208,911 people had watched the movie.)
- Nita : “*Wah banyak banget!*”
(Wow, that is a lot of people!)
- Dinda : “*Makanya. Omong-omong, minggu depan sudah minggu terakhir penayangannya.*”
(I know, right. By the way, next week is the last week of showing.)
- Nita : “*Wah cepat banget.*”
(That’s quick.)
- Dinda : “*Iya cepat, sayang banget! Omong-omong apakah kamu ada kegiatan habis ini?*”
(Yeah it’s quick. What a bummer! By the way, do you have any activities after this?)
- Nita : “*Iya, aku ada presentasi.*”
(Yes, I have a presentation to do.)
- Dinda : “*Oh, oke semangat ya!*”
(Oh, I believe you can do it!)
- Nita : “*Oke, makasih.*”
(OK, thanks.)

Data Analysis 1: SPEAKING analysis results show that:

Setting and scene Dinda meets Nita

Participants Speaker: Dinda
Speech partner: Nita

End Dinda wants to invite Nita to watch a movie at the cinema. However, because each of them paid for it separately, Dinda felt reluctant to take the initiative to invite her to watch it. Therefore, Dinda uses implicatures to get Nita's attention so that Nita has the desire to watch a movie together.

Act sequence 1) Main conditions
Bookmark: "Nit, I saw on Instagram that there's a new movie in theaters!"
2) Supporting conditions

Bookmarks: "It's a horror movie, Nit. The title is Sunset Time." Followed by the sentence, "It's really fun, Nit! Its official Instagram said that 1,208,911 people had watched the movie." And added the affirmation sentence, "I know, right. By the way, next week is the last week of showing."

3) Implicature

Marker: "Yeah, it's quick. What a bummer! By the way, do you have any activities after this?"

4) Implicature Success

Marker: A statement indicating the conditional agreement and desire to watch the film in the cinema.

5) Implicature Failure

Markers: Statements that indicate conditions that conflict with the main and supporting conditions because they occur at the same time are marked with the sentence "Yes, I have a presentation to do." Or statements that indicate similar conditions such as "I'm not feeling well" or "After this, I have an appointment with a friend".

Key

Implicature is used when the speaker wants to invite the speech partner to do something that is considered a burden/loss for the hearer. Implicature is used to bring up the initiative or foster a desire from the speech partner to carry out the same activity. In the end, the speech partners do not feel burdened to carry out these activities so the speakers can invite speech partners to do it together. The speaker's strategy is to show the conditions that support the implementation of the activity. Speech partner strategies are: When accepting, the speech partner agrees to every condition described by the speaker and finally agrees to the speaker's invitation. If they refuse, the said partner conveys approval but the conditions are not possible or conveys the implicature of refusal with activities/conditions that occur at the same time.

Instrumentalities

Speech act

Norms

-

Genre

Conversation

The analysis results from several examples of implicatures show that there are four (4) types of implicature, namely 1) Implicature to command, 2) Implicature to invite, 3) Implicature to accept, and 4) Implicature to reject. The implicature for giving orders and the implicature for offering an invitation is the speaker's initiative, while the implicature

for accepting an offer and the implicature for rejecting an offer is the interlocutor's response to the speaker's speech act. The first type, implicatures for giving orders are generally applied by speakers who have higher social strata to speech partners (interlocutors) with lower social strata, for example, teachers to students, parents to children, and older people to younger people. However, the commands given are refined using implicatures so that they do not offend the social status of the interlocutor. An example of commanding implicature is a mother ordering her child to get the motorbike keys near the television using the implicature "Son, the motorbike keys are near the television". With this implicature code, the child immediately looked for the motorbike keys near the television and gave them to his mother.

The second type, implicature of offering an invitation is usually used by speakers to attract participation from the speech partner (interlocutor). However, this participation is considered a burdensome burden for the speech partner. Therefore, speakers use implicatures to attract the interest of the interlocutor to make the interlocutor "voluntarily accept" the burden of the invitation. An example of the implicature of this invitation is that Rina (pseudonym) wants Dita (pseudonym) to help her study. Because of that, Rina said, "Dit, since yesterday I have failed to continue working on this question. I have tried several methods taught by the teacher, but I can't find the answer. I'm tired. I feel like I want to cry and throw the questions in the rubbish bin!" Through this implicature, Rina wanted to attract Dita's sympathy so Dita took the initiative to teach her to solve the problem.

The third type, implicature to accept an offer or invitation is used by the speaker partner (interlocutor) to respond to a request or an offer from the speaker. This response is in the form of an agreement to a request or an offer from the speaker. However, the use of implicatures aims to ensure that the request or offer is truly the speaker's initiative, does not burden the speaker, and at the same time softens the ambitions or desires of the speaker partner (interlocutor). An example of the implicature of accepting an invitation or request is as follows.

Anton and Budi are pseudonyms.

Anton : "Bud, I'll pick you up tomorrow, okay?"

Budi : "Aren't you bothered?"

Anton : "It's not a problem. Tomorrow at 7 o'clock, okay?"

Budi : "Okay"

The implicature expressed by Budi, "Aren't you bothered?", has the intention of agreeing to Anton's request if Anton doesn't mind or feels burdened by the request.

The fourth type, implicature of refusal is used to reject a request desire, or offer from the speaker. Implicatures are used by interlocutors to refuse gently without offending the speaker's feelings. Examples of rejection implicatures are as follows.

Roni and Prima are pseudonyms.

Roni: "Prima, tomorrow morning I'll go to your house, okay?"

Prima: "Sorry, tomorrow morning I'm leaving for my grandmother's house."

The implicature used by Prima utilizes conditions that collide with the conditions of Roni's request, making it impossible for both activities to be carried out simultaneously or sequentially. This implicature was used so that Prima's rejection did not offend Roni.

An utterance can imply a proposition that is not part of the utterance. However, the implied proposition must be understood by the speaker and speech partner (Grice, 1975). In line with this, speakers and speech partners can communicate smoothly because they have a similar background of knowledge about something being discussed (Rahardi, 2005). Shared points of view are the key to communication. This point of view determines the relationship between propositions and speech acts. As an illustration, how is the implicature "cold" connected with attempts to turn on the room heater by people in subtropical regions with the implicature "cold" connected with invitations to drink coffee in stalls by people in mountainous regions in Indonesia? Or how does the relationship between the "hot" implicature and its extra lingual proposition in subtropical societies compare with its extralingual proposition in Indonesian society? This is where the use of the pluricultural role to explain the cultural perspective on speech acts in communication is more appropriate than the pragmatic, ethnolinguistic, or other linguistic viewpoints. It can be concluded that an implicature is a form of speech act whose extra lingual proposition is tied to culture and is used in interaction and communication in Indonesian society and people with other cultural backgrounds. Therefore, implicature is one of the pluricultural aspects that must be developed in BIPA classes.

The following are the implicature characteristics found in this study.

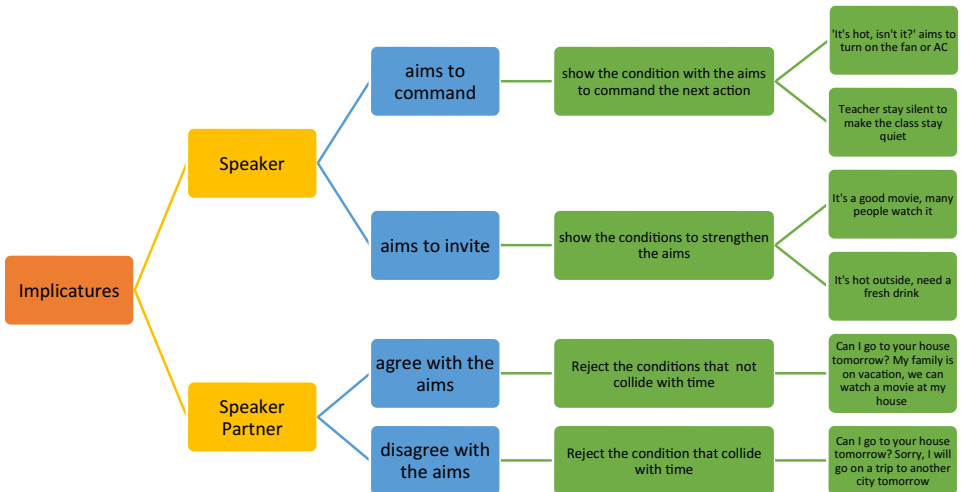


Fig. 1. Image of Implicature Characteristic

4. CONCLUSION

The research results show that based on the speaker and the speech purpose, implicatures can be divided into four (4) types, namely: 1) Implicature to command, 2) Implicature to invite, 3) Implicature to accept, and 4) Implicature to reject. The characteristics of each type of implicature are described as follows. Implicatures for giving orders are used by speakers with higher social strata and function to soften orders. The implicature of offering an invitation or request is used by the speaker to attract the interest of the interlocutor to make the interlocutor voluntarily accept the burden of the invitation or request. The implicature of accepting an invitation or request is used by the speaker to ensure that the speaker is not forced to carry out his or her wishes or requests. The implicature of refusal is used by the speech partner to reject the speaker's offer using mutually impossible conditions so that the speaker accepts the speaker's gentle rejection gracefully.

Authors' Contributions

Asteria carried out the research, Rofiuddin who provided general technical support, and Yuwono who contributed as part of a large collaboration group. All authors read and approved the final manuscript.

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