

## **IMPLICATURE AND POLITENESS IN SUMBAWANESE DAILY CONVERSATIONS**

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### **Abstract**

This study investigated the use of implicatures in Sumbawanese daily conversations. In this study, an issue to be investigated was in how the normal way of using implicatures in Sumbawanese daily conversations. Further, this study attempted to analyze the degree of politeness on each implied utterance from native speakers of Samawa language, dialect of Taliwang. This research employed descriptive qualitative method. The purposive sampling had been applied for taking samples toward this study. Conversational Analysis (CA) was used to analyze the data. Data were collected by using the recording of Sumbawanese daily conversations, dialects of Taliwang. The results showed that implicatures which were expressed in Sumbawanese daily conversation, dialect of Taliwang had no always correlated to politeness. Instead, implicature could also lead to impoliteness. Degree of politeness was provided to analyze of politeness in implied expressions. In addition, some others factors were included on explicit performative also were identified in influencing whether expression of implicatures could interpret as im/politeness, involved; tone of voice, the choice of adverb, mood, and gesture. This research was also expected to contribute more to Samawa language's learning materials in particular and to the relation between language and society in any language in common.

**Keywords:** *Implicature, Politeness, Conversational Analysis*

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## Abstrak

Penelitian ini mengkaji penggunaan implikatur dalam percakapan sehari-hari masyarakat Sumbawa. Pada penelitian ini, sebuah isu yang akan dikaji adalah terkait dengan bagaimana penggunaan implikatur secara normal pada percakapan sehari-hari masyarakat Sumbawa. Lebih jauh, penelitian ini berusaha menganalisa tingkat kesopanan pada masing-masing ujaran tersirat dari penutur asli bahasa Sumbawa, dialek Taliwang. Penelitian ini menggunakan metode kualitatif deskriptif. Teknik pengambilan sampel menggunakan purposive sampling. Sedangkan analisis data menggunakan Analisis Percakapan. Data dikumpulkan menggunakan proses rekaman dari percakapan sehari-hari masyarakat Sumbawa khususnya dialek Taliwang. Hasil penelitian menunjukkan bahwa implikatur yang muncul pada percakapan sehari-hari masyarakat Sumbawa, khususnya dialek Taliwang tidak selalu menunjukkan hubungan dengan kesopanan. Sebaliknya, implikatur juga bisa mengarah kepada ketidaksopanan. Tingkat kesopanan dijabarkan untuk menganalisis kesantunan dalam ekspresi tersirat. Selain itu, beberapa faktor lain yang juga dijabarkan pada performatif eksplisit juga diidentifikasi dalam mempengaruhi apakah ekspresi implikatur bisa ditasirkan sebagai bentuk kesopanan atau ketidaksopanan, mencakup; tekanan suara, pilihan kata keterangan, suasana hati, dan sikap. Penelitian ini juga diharapkan mampu memberikan kontribusi yang lebih kepada materi pembelajaran bahasa Sumbawa khususnya dalam hubungan bahasa dan masyarakat atau konteks social dan bahasa lain pada umumnya.

***Kata Kunci:*** *Implikatur, Kesopanan, Analisis Percakapan*

## INTRODUCTION

As the main function, utterances are produced to convey messages or ideas. However, an utterance may derive hidden meaning apart from its literal or truth meaning. Therefore, people are intended to have more than of their linguistics knowledge in interpreting those kinds of meaning. In this term, utterances based on context are needed. For example, a speaker may produce an utterance such "*It is quite hot here*" when she/he is in a room. Listening to this utterance, a listener responds with "*I will make a glass of juice.*" Through this case, we identify that an utterance is not merely enough to be interpreted or to be understood in its literal meaning. This kind of linguistic phenomenon was then familiar as implicature and can be analyzed through pragmatic study.

Actually, the popularity of pragmatic analysis, especially for the theory of implicature was traced by the philosopher H. Paul Grice (Saeed, 2003: 204). Implicature is a component of speaker meaning that comprises an aspect of what is meant in a speaker's utterance without being part of what is said. Shortly, we can identify that what a speaker intends to communicate is typically outlying more rich than what she directly expressed: linguistic meaning fundamentally undetermined the message conveyed and understood.

Implicature commonly expresses through indirectness rather than direct. The sense of each utterance can be referred to negative or positive meaning. This means that implicature as the common concept can be linked to politeness discussion. In fact, there is no guarantee that indirectness as common form of an implicature always expresses polite meaning. An example in English is presented to show implied meaning toward indirect speech acts and it performs impolite meaning, as in the following sentences:

- (a) *Have another glass of coffee*
- (b) *Would you mind having another glass of coffee?*

Example of (a) is a kind of implicature in form of direct speech and it expresses polite meaning. Meanwhile, (b) indicates an utterance in form of indirect speech but contains of impolite meaning.

This example becomes very important especially for public society because several descriptions of implicature and politeness needs more than lexical understanding that is the contextual intelligibility. Therefore, the writer has more curiosity in finding implicature on Samawa language which seeks the politeness in implied utterances of Sumbawanese daily conversations, particularly of Taliwang Dialect at Sumbawa Barat Regency, as one kinds of Samawa language that is a compulsory to be used. In this occasion, the discussion will be concerned to a question in how implicature can normally occur in Sumbawanese daily conversations. Further, this study also may lead to several discussions on analyzing the degree of politeness on each implied expression.

## METHOD

This research applied qualitative descriptive approach. The technique of attaining samples of this research was purposive sampling. Regarding to this extent, purposive sampling technique concerned to native speakers' knowledge and research objective. In this occasion, the researcher determined of native speaker's background and knowledge, and selected of their utterances which had tendency to generate such implied meaning. By applying Conversational Analysis (CA), there were four major activities to be recommended toward this study, which covered; recording, transcribing, analyzing and presenting of findings (Ellis and Donohue, 1986: 169). There were 50 segments of conversations recorded

from native speakers' daily conversations. The setting was concerned on family members, neighborhoods, and staff officers. In this case, the researcher positioned herself as participant and non-participant observer.

After recording data, then it will be transcribed into written form, a script. The process of analysis data started from finding such implied expression that contained on the data scripts one by one. The discussion firstly organized into the phenomena of implicature that commonly expressed for the polite meaning and in polite utterance. In this extent, the researcher attempted to discuss whether there was a case of Samawa language, especially for Taliwang dialect that used different way in expressing implicature, meant in impolite expression. The degree of politeness also emerged to provide information about how normal of implied expression had expressed whether it was in polite or impolite utterance or meaning in its common used for native speakers of Samawa language, dialect of Taliwang

In qualitative research, criteria of data validation involved four types; credibility, transferability, dependability and confirm ability (Sugiyono, 2010: 366). In fact, credibility test was the most

*Conversation 1 (Voice 32)*

- Speaker A : *Nongka menong rungan ke sanak selaki mu kam beganti mobil sok o..?*  
Your brother has buy a new car, haven't you heard that?
- Speaker B : *Ae, be dapo bero..Setompok bae mobil o, sok kubur parak*  
Ehmm, I do not know what exactly about him..**Let him store it up, the grave is so close**

The situation occurred in a family member setting. Speaker A and B are brother and sister. They talked about another brother who bought a new car. They seemed to be unhappy with what happened. Ideally, if our brother or sister has a good living, another family member should have the similar feelings and support to each other. In fact, they precisely showed a bad impression of the family member who had bought a new car. The bold expression is a

important way in checking our data. One of the technique tests was triangulation. In some occasion, triangulation had been selected as comparison to another data, for example to the source of data, method or theory being applied

## FINDINGS

Implicature emerges as hidden meaning beyond an utterance that is commonly expressed through indirect speech act and in polite approach. In this case, the way of native speakers showed their implied expression about something is different from the common one. They were found to convey what they meant by using direct and in polite way. In the contrary, they also were found to do the thing by using indirect speech act but in impolite way. Therefore, the condition of being an implicature was found out as something deliberated rather than naturally occurring. To this extent, the concept of implicature just not involved how native speakers of Samawa language particularly in Taliwang dialect were expressing certain implied meaning through their conversations, but also linked to the polite mode which was carried out in the processes, as in the following example;

form of implicature on Sumbawanese daily conversations. It was expressed through direct speech act and in polite way, but it still had a negative intention or meaning. Native speakers commonly use this expression in order to show their displeasure or disagreement and it could be a negative expectation for something or someone. In fact, the needs of meaning based on context of conversation



The *authority scale* for the sentence **sok kubur parak** which is expressed by speaker B shows that he has an equal position with the addressee. A closer of social level between a speaker and a listener or an addressee, a lower tendency of politeness would be for certain expression. As well as the authority scale, the *social*

*distance scale* also performed the similar tendency because both the speaker and the addressee were brothers. Leech also mentioned that someone in distant relationship may have a low solidarity with each other and it unconsciously generated a lower politeness.

Conversation 2 (Voice 48)

- Speaker A : *Sila mo tama..*  
Please come in..
- Speaker B : ***Beka na ku sala tama lo' dalam?***  
Why should I come inside?
- Speaker A : *Wee, not tu bero apa tu betompok sak tu datang besemaras.*  
*Lema mo..*  
Never mind. We are here to be happy. Come on..
- Speaker B : *Harap maklum Nyai*  
Please be advised

The conversation occurred in a neighborhood setting. This is also a kind of conversational implicature which constitutes PCI. In this situation, speaker B was in a wedding party and she was welcomed to join another guest inside a room in the house. However she refused to join with another guest with her own reason and speaker A knew that condition very well. It can be seen from the speaker B's response toward the conversation. The high tone of voice, mood, and the choice of adverb were predicted as a form of assertive or commissive rather than an interrogative function of a statement. Thus, this kind of sentence was an indirect speech act that contained negative meaning and it expressed toward impolite way. Ideally, when someone is invited to come for a certain ceremonial, she must be welcome because it is a form of an appreciation or an honour from other people to us. In fact, the normal common adverb use for this condition is by saying "thank you". However, speaker B seemed to respond the invitation through uncommon expression and unstandard form for Taliwang dialect.

distance. The *cost benefit scale* was predicted to show that the speaker offered higher cost for the addressee rather than its benefit. The cost related to the refusing of speaker A when offering to come to a particular room at the house. The *optionality scale* that revealed the degree to which the accomplishment was expressed as the preference of the addressee had organized several assumption to be responded. In this case, the optionality concerned on what should be answered by speaker A when speaker B offered a statement in an interrogative sentence. The expression of speaker A when she told **sila mo tama** was a form of a command or requesting that should be well-accepted by speaker B. In fact, the sentence **Beka na ku sala tama lo' dalam?** by speaker B precisely was not in a position to accept on someone's request. The *indirectness scale* was inclined to show indirectness of an utterance. In this case, **Beka na ku sala tama lo' dalam?** was a form of indirectness but it offered more negative meaning or impoliteness rather than politeness to the listener or the addressee as in utterance **jangka mo aku** which contained positive meaning and in a polite response.

In terms of degree of politeness, the discussion of each scale did not has a great

It can be seen by following illustration that commonly used by native speakers of Taliwang dialect;

	Indirectness	less polite
(1) <i>Ningka mo aku</i> I'm just here	↓	↑
(2) <i>Namanta na ku tama lo' dalam</i> I don't have to go inside		
(3) <i>Jangka mo aku</i> It's OK to be here		
(4) <i>Beka na ku sala tama lo dalam?</i> Why I should come inside?		

According to those illustrations, all of the sentences above were employed to express rejection of something or someone, such as commanding or requesting. The sentence **beke na ku sala tama lo' dalam?** had negative meaning and tended to generate impoliteness rather than politeness. It was quite different from utterance **Jangka mo aku** which was formed in indirectness but expressed in a more polite way.

In terms of *the authority scale*, the statement of speaker B **beke na ku sala tama lo' dalam?**, indirectly showed that the speaker B may have similar position in their social community. It can be proved by using pronoun **ku** (in English "I").

The *social distance scale* for this case showed that between speaker A and B had high solidarity to another. We could see

the next respond of speaker A to speaker B that offered an implied sentence **beke na ku sala tama lo' dalam?** and said **Wee, not tu bero apa tu betompok sak tu datang besemaras. Lema mo...** They exactly knew each other and understood about what made speaker B refused to come to the room. Moreover, it also possibly assumed that the higher indication of applying an implied meaning through a sentence may show someone's closeness in his/her social interaction.

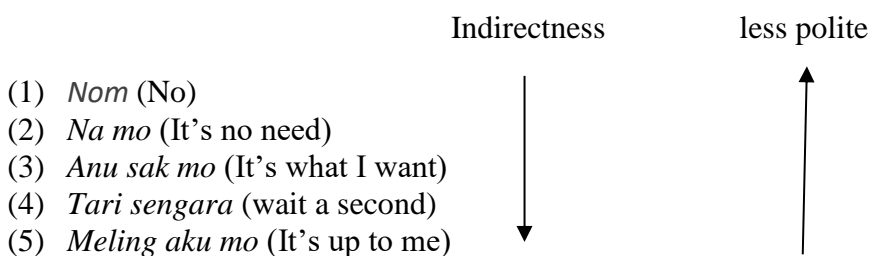
In contrast with the example above, the further was found as a form of refusal or rejection on a command or request but in a declarative speech marker. It was firstly coming from an interrogative one. Therefore, it should be an indirect rather than direct speech act.

### Conversation 3 (Voice 36)

- Speaker A : *Be berko mo, mu laung sehari-hari o beke. Misal anu mu besengal ke Hajar, mu komentar pelem-pelem ke bahasa taliang.*  
(That's the way, the way you talk as usual. As when you clash with Hajar, when you comment a film, exactly by using Taliwang language)
- Speaker B : *Pina na* (turn the channel?)
- Speaker A : *Pina mo lema! Nuya na mulai mo sok o*  
(Come on, turn it faster! The film will begin)
- Speaker C : *Meling aku mo...O e ku genit...*  
(**It's up to me...**Ough I'm annoyed)
- Speaker A : *Apa mu genit o?*  
(What is make you annoyed?)
- Speaker C : *Sok anu menyanyi ing bungkek na*  
(the person who is singing behind her)

The conversation occurred between family members when they watched TV in a living room. The bold sentence was commonly found as a form of implicature which implied “no” or refusal for a request or command. Even though in a certain conversation of Taliwang community, the statement indicated to be “yes” as a meant of doing a command or “no” as a meant of refusing a command. However, pragmatic analysis allows the researcher to find a means of an utterance that also came with certain notes that facilitated the speaker to utter a sentence, for example the intonation

and the gesture. In fact, this was a kind of implicature which meant “no” because speaker C expressed this sentence by showing his seriousness and in high tone without any joke signal from his face, such as smiling. The indirectness was influenced by illocutionary force. The speaker did not just declare about his feelings but also showed his imperative. Therefore it could be an indirect rather than direct speech (Grundy, 1995: 94). This following illustration is provided to *indirectness scale* with similar intention on rejection something:



Expressions as “nom”, “na mo” and “anu sak mo” was commonly expressed by native speakers in direct rather than indirect speech act and both were meant “no” or negative meaning. The differences just lied on polite or impolite way in expressing them. Utterance “nom” referred to impolite expression, while “na mo” and “anu sak mo” referred to a polite way. Moreover, negative meaning in utterance “meling aku mo” referred to impolite way rather than polite as in “tari sengara”. The way the speaker expressed this sentence was commonly in indirect rather than direct. It was meant as imperative rather than just concerned on declarative. Thus, as Leech politeness principle on its degree of politeness, the expression “meling aku mo” was represented for taking benefit from the addressee. This meant that the speaker in this position offered higher cost to another interlocutor and assumed that the statement exactly contained a lower degree of politeness. Meanwhile, “tari sengara” possibly offered little benefit to the addressee because it contained a more

promise to do a request rather than completely reject it.

Regarding *the optionality scale*, sentence “meling aku mo” showed lower politeness because the ambiguity of its hidden meaning. Even though it was interpreted as “yes” for speaker’s A command or request, it was practically understood as an option to be rejected that offered by speaker to addressee or it meant “no”. Sometime, the expression also uttered by speaker who was on equal position with another participant in a certain conversation. However, the expression precisely showed by the speaker C as subordinate to his superior (speaker A) on a family member. Therefore, the closeness on a social relationship commonly showed that participants had a high solidarity for a communication. A polite utterance became an important thing in a communication (Scollon and Scollon, 1995: 52-53). It also proved by the content of the statement in which speaker C acted as if he could do anything he wanted to the speaker A.



Overall, those discussions above indirectly showed several important points toward this study.

First, implicature was identified to be expressed by native speakers of Samawa language, Taliwang dialect through polite and impolite utterances. Commonly, people were found to apply such an implied meaning through indirectness or obliqueness to show that his/ her expression being more polite. Politeness commonly correlated to indirectness expression. In fact, description above provided reader(s) that indirectness did not always lead to politeness, but it may also lead to more face threat and impoliteness. Leech (1983:171) implicitly explained based on an example of a customs officer's question **Haven't you something to declare?** that this example provided as a form indirect speech act while the analysis showed that the sentence emerged as being indicative of decreasing politeness rather than impoliteness. In addition, as cited in Dynel (2009: 36) that whether implicature or literal meanings are expressed, it is not necessarily considered as a politeness. It meant that an implied expression, being implicitness, might not guarantee that the expression always employ a politeness. The indirectness which might generated an implicature was by no means always triggered off by politeness, but very often it was (Leech, 2005: 8). In other words, Haugh (2015: 15-16) pointed out that the aggregate the degree of obliqueness actually labored in the contradictory way in the case of impoliteness, exactly in some instances were not always understood as polite. This fact then was assumed that an implicature, which contained indirectness possibly, occurred in two general terms. In one side, the implicature which performed in obliqueness could be expressed in negative or impoliteness, and the other that an implicature could generate a positive or politeness (Dynel, 2009:36). However, the implicature might different occurred in different culture. In some languages and cultures as English or Hebrew, the

indirectness might be remarked as more polite rather than impolite (Blum-Kulka, 1987). Hence, it could not be a generalization that implicature in all languages had similar case (Field, 1998; Wierzbicka, 1985; Yu, 2011; Haugh, 2014 in Grainger and Mills, 2016)

Second, each kinds of expression have its own level or degree of politeness. Every additional implicature enhances an extra degree of politeness (Leech, 1983: 170). Some factors were identified to show how normally implicature is being used by Sumbawanese, especially native speakers of Taliwang dialect. Power, social status, solidarity or closeness between participants were identified as commonly factors which determined of generating whether polite or impolite condition for an expression. According to description above, another factor was identified to affect to the interpretation of an utterance's meaning, such as intonation, gestures, tone, and context of conversation. As proposed by Austin (1962: 71-82) that one of speech device in interpreting and determining a means of expression called as *explicit performative*. This occurrence had great effect either to speaker and listener or interlocutor in understanding about what is being said or intended by each of participants. Explicit performative involved 1) mood (speaker's feeling), 2) tone of voice, cadence, emphasis, 3) adverbs and adverbial phrases, 4) connecting particles, 5) Accompaniments of utterances (gestures or non-verbal actions), and 6) the circumstances of the utterance (context).

To those factors which influenced of being impolite or polite of Samawa language community above, the other might also generated from the cultural perspective. The existence of culture and politeness are inherent to the existence of a language. Therefore, the cultural background was predicted to contribute a means of politeness beyond an utterance

even though it utilized differently in different cultures.

Middle working class British people organized indirectness to produce request. In fact, practically indirectness is not being used by British people as their culture in making a request or an allusion, but it is only for showing a politeness. Japanese people generally perform more vague and ambiguous in speech, while Eastern Europeans are being more direct (Grainger and Mills, 2016: 21). Ide in Grainger and Mills (2016: 22) indirectness in a certain culture could be affected by the individual's role in terms of their relationship and position within a group, whereas other cultures tend to stress the role of the individual over the needs of the group. However, there are some examples finding on the indirectness scales discussion are provided to explain more that indirectness to show in a polite way because Sumbawanese people still inherent with the East culture. People should be respected to others even in a verbal or non-verbal communication in order to build well-relationship. The cooperative tradition in fact takes more part in constructing a relationship within the society by keeping a polite interaction. Therefore, the tendency of making such a request is more found in indirect way and in a polite way rather than impolite. Certain case might be contradicted instead of implicature, obliqueness can be found in impolite way.

## CONCLUSIONS

Implicature was identically with indirect expression. Thus, many researchers conducted studies in order to find the indirectness and politeness relation. In common stated, implicature was hand in glove with indirectness. Then, indirectness could generate a politeness. Through these long discussion, we assumed that both indirect and politeness probably figured out

an implicature. It had correlation but indirectness was not always tended to utilize a politeness (Leech, 2005: 8). In addition, it can be concluded that in common use, native speakers of Samawa language especially Taliwang dialect usually produced implicatures in two occasions of implicature. The first, they were found to use implicature to polite intention and through polite utterance. And the second one, they also were found to express implicature to produce less politeness through impolite utterance.

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