

AN ANALYSIS OF THE IMPLICATURE OF FORMS AND FUNCTIONS IN THE FILM *AJARI AKU ISLAM*

Neldi Harianto, Nurfitri Susanti, Anggi Triandana & Sahrizal Vahlepi

Universitas Jambi

neldi.harianto@unja.ac.id, noorfitrisusantie82@gmail.com,
anggitriandana@unja.ac.id, sahrizalvahlepi@unja.ac.id

Naskah diterima: 9 Oktober 2021; direvisi: 30 November 2021; disetujui: 8 Desember 2021

Abstract: This research aimed to express the implicature of forms and functions in the film *Ajari Aku Islam*. This research used descriptive qualitative research. The source of the research was the utterances among the characters in the film *Ajari Aku Islam*. The data were collected by listening and taking notes technique with advanced method of uninvolvement conversation observation technique. The finding of the research in this film that the researcher found conventional and conversational implicatures. The forms of conversational implicature in this research was revealed through violation of the cooperative principle which included: a) the quantity maxim violation, b) the quality maxim violation, c) the relationship maxim violation, and d) the way maxim violation. Next, the functions of the implicature in the film *Ajari Aku Islam* were: a) the function of implicature in directive speech act, b) the implicature function in expressive speech act, c) the implicature function in assertive speech act, d) the implicature function in commissive speech act, and e) the function implicature in declarative speech act. Between conventional and conversational implicature, conversational implicature was more dominant. Likewise the maxim violation and the function implicature, both were equally dominant.

Keyword: Implicature, the implicature function.

INTRODUCTION

In communication process, language has an important role for the human being. Language is used as a communication tool in society. Therefore, conversation will occur if the society understand each other's languages in order the intend to be conveyed by the speaker and could be accepted by the speech partner.

The languages which are used to express the purposes of the conversation could be different. There are some

expressions expressed in clear languages and make the meaning can be immediately captured. However, there are also expressed in languages for certain purposes with the meaning that cannot be directly accepted, it means that the meaning to be conveyed in implicit meaning. To understand this implied meaning, it is important to know the context of the conversation. Then, it is needed to understand the implicature. Implicature has an important role in conversation, because

through implicature, we are able to know the meaning of the utterances that are conveyed directly but have different meanings from what they are said. In other words, implicature can be said the meaning behind the meaning of an utterance.

Implicature could be found in any kinds of conversations, like in novel, daily life, or even mass media. One of the examples is film. Film is one of the media that reflects real life, and it is also can convey the certain information to the audiences. Film comes with various genres such as romance, comedy, horror, and many more. Besides that, film can be also fiction and non-fiction, and also can be adapted either from stories or novels. It is one of the mass media that also liked by many people, because it comes in audiovisual. In film, we can witness and also listen to the conversation among the characters. Through the conversations, there will be implicit meanings or can be said as implicatures.

One of the films in Indonesia which is adapted from a novel is a film entitled *Ajari Aku Islam*. As far as the researcher's know, there was none of the research about conversational implicature of this film. Besides that, this film was also liked by many people, as a prove with the enthusiasm of the audiences for this film. Moreover, this film was still new and fresh to do a research. In the films' conversations, there were many implicit or implied meanings too. Those were the reasons why the researcher interested in to do a

research about the implicatures of this film. The purpose of this research was to reveal the forms and functions of the implicature in the film *Ajari Aku Islam*. Furthermore, this research was expected to give benefits for the readers, especially in the field of linguistics, both theoretical and practical point of view.

As one of the linguistics branches, pragmatics is a field of science which is related to the language structures as a means of interactions between the speaker and speech partner. Besides that, pragmatics is also a guidance to various language signs which is outside of the language itself or extra linguistics. (Verhaar in Niatri, 2016)

Davis R. and Dowty (in Niatri, 2016), explained briefly that pragmatics is a study of direct and indirect rules, presuppositions, implicatures, entailments, and conversations or conversational activities between speaker and speech partners. Then, Yule (2006) stated that the meaning of pragmatics is a study about what is said is less than what is said. While Nadar in her book *Pragmatik dan Penelitian Pragmatik* stated that pragmatics is a linguistics branch studies about language which is used to communicate in certain situation (Nadar, 2009).

From some of the experts' statements above, we find that there are many definitions about pragmatics. Based on these definitions, the researcher could make a conclusion that pragmatics is a branch of linguistics that

focused on studying and making conclusion of the utterances between speaker and the speech partner in the communication which is influenced by the speech context, so it does not make the misunderstanding in the meaning of the conversation.

Levinson (Lubis, 2011) stated that there are four concepts in implicature, such as: (1) giving functional explanation that has the meanings or facts about language and cannot be explained by the linguistics theory, (2) providing understanding and explanation about physical differences intended by the speakers or language users, (3) the simplification of semantics descriptions about the clausal relationship which are connected with the same conjunction, (4) able to explain the various of phenomena which are clearly do not have relationship or even contra each other, but actually there is a real relationship and also clear intention. Basuki (2005:15) also expressed that the implicature is a language phenomena which is used to express messages in the communication process. The messages mean the meaning you want to convey. The meaning is delivered directly or covertly.

Brown and Yule (Rani, 2004) said that implicature based on its function is the implicature which is used to give the explanation on what it is intended to by the speaker, different with his/her statements literally.

Crace (Mustafa, 2010) divided the implicature into two: *first*,

conversational implicature occurs because the violation of one of the four maxims and the *second* is conventional implicature, it occurs from the words that have conventional meanings or agreed meanings together. Furthermore, Searle (Leech, 2011) classified speech acts into five parts, namely assertive speech acts, directive speech acts, commissive speech acts, expressive speech acts, and declarative speech acts

RESEARCH METHODOLOGY

In this research, the researcher used descriptive method. This method was used in this research because this research aimed to describe the utterances among the characters that contained implicature, namely the data in the form of the use of the implicature and the function in the utterances of among the characters in the film *Ajari Aku Islam*. This research used pragmatics research. This kind of the research was chosen because it included the pragmatic study with the aimed of examining the intention and function of the utterances which contained implicatures. This research used the examining of the intentions of the utterances among the characters in the film *Ajari Aku Islam*, that contains implied meanings or implicatures.

The technique used in collecting the data was watching and taking notes method. Mahsun (2007:92) named this method because getting the data was done by listening the use of good language either oral or written. This method had a basic technique, that was tap technique. In this research, the

researcher used listening method and followed by advanced techniques: listening technique and writing technique. A) listening technique means that the researcher got the utterances among the characters in the film *Ajari Aku Islam* by listening the conversation which were expressed orally in that film. b) writing technique meant the researcher did the writings of the utterances among the characters in the film *Ajari Aku Islam* when applying the listening technique. Data analysis technique in this research used distributional and identity method. Identity method was a research done out of the context of the language itself. And distributional method which the determination based on that language itself.

RESULTS AND FINDINGS

Conventional implicature forms in *Ajari Aku Islam*

Fidia: What happened with you Salmaini, *there are so many good people in Indonesia, moreover if he/she knows if there are natural disaster victims, he/she will definitely want to donate.* It is okay if it is small donation, the most important thing is we help the victims and the entrepreneur micro. Believe me, do you agree with that?

Conventional implicature in the discourse quotation was spoken by Fidia, expressed the meanings which were generally known the meanings of conventional implicature. Utterance “*there are so many good people in Indonesia, moreover if he/she knows if*

there are the natural disaster victims, he/she will definitely want to donate” contained the meaning of conventional implicature **that Indonesian people is well-known with their hospitality and friendliness, because when the students go down to the street and ask for donation, moreover for the victims of the natural disasters, of course there would be good results which indicates that Indonesian people care each other.**

The Forms of Conversational Implicatures in the film *Ajari Aku Islam*

Conversational implicature is a term used for the meaning that should be taken by the listener in interpreting the conversation of the speaker. So, the conversational implicature of this research was to express the other meanings in the utterances of the characters in the film *Ajari Aku Islam*, based on the principle violations and its maxims. The cooperative principle is the principle of the conversation that guides the speech participants in order to get the cooperative conversation and also be able use the language effectively and efficiently. This principle is divided into four maxims, they are: (1) quantity maxim, (2) quality maxim, (3) relevance maxim, and (4) execution/way maxim.

The Violation of The Quantity Maxim

Context: the conversation happened by phone.

Keny: Chelsea, is that you? (1)

Chelsea: *Yes, it's me. I have already in Medan.* (2)

The violation of the quantity maxim in the text above was that there was a quotation spoken by Chelsea. The answer was spoken by Chelsea was more longer than the information needed on Keny's question. So that, Chelsea's utterances violated the quantity maxim. The violation of this quantity maxim occurred because of the conversational implicature. **The implicature occurred because of that violation as follows: (1) Chelsea wanted to tell Keny that she has arrived in Medan and they were not far away anymore, because before this Chelsea was in France, and (2) Chelsea wanted to tell to Keny that she missed him and wanted to meet each other because they were in one city now.**

The Violation of Quality Maxim

Context: the utterances happened when Keny just got home and was confronted by his father angrily.

Keny's father: what do you mean by these books? (Islamic books) (1)

Keny: *yeah, just for reading Dad.* (2)

The violation of quality maxim in the text above was founded on the quotation (2) spoken by Keny. In quality maxim, the speaker was expected to contribute the conversation he/she believes and appropriates with

the real facts. Keny's utterances that the book is only for reading, is a violation of quality maxim because what she said does not have the true value or a lie.

This violation occurs because there is conversational implicature. **Implicature occurs because of the violation of that maxim, that Keny did not admit to his father that he read the Islamic books, except just to learn Islam, because he has fallen in love with Islam, he denied it in front of his father because he was a Chinese persuasion.**

The Violation of Relevance/Relationship Maxim

Context: Fidia and Keny were talking each other when Fidia finished her prayer. Then Fidia asked Keny.

Fidia: why are you being like this to me? (1)

Keny: *if you think that I learn Islam because I want to be close with you, you are wrong.* (2).

This conversation involved Fidia and Keny. The conversation topic was Fidia wanted to know the reason why Keny was really eager to get close to her. The conversation in Fidia and Keny's utterances violated the relevance of maxim. As a result of the violation of this relevance maxim, the meaning of implicature arised. In that conversation, Keny's answer violated the question relationship maxim from the teacher. Fidia asked the reason why Keny approached her, but Keny did not

answer it and instead giving a statement that seemed to guess the thoughts from Fidia. **Utterances from Keny contained the meaning of implicature, they are (1) Keny wanted to tell to Fidia that he wanted to learn Islam because he wanted to get close to her, the fact he did not. (2) Keny wanted to convince Fidia that he really wanted to learn Islam, not just because he wanted to approach Fidia. (3) Keny thought that Fidia assumed if Keny learned Islam just because he wanted to close to Fidia only.**

The Violation of The Way maxim.

Context: conversation happened when Keny met Fidia at her father's food stall while there was her father with his angry face to Keny.

Keny: Hi (1)

Fidia: *Koko, you are so gentleman* (2)

The utterance in the conversation (2) above has a low level of clarity, moreover if that utterance did not have its context. Because of its low level of clarity, so the level of ambiguity of the utterances would be high. Keny's utterances in the utterance (1) which sounded *hi* indicated he was greeting Fidia. While the response from Fidia who gave the low level of clarity by answering *koko, you are so gentleman*, the unclear utterance was a violation of the cooperative principle because it did not obey the implementation maxim or way maxim.

Because there was a violation of the maxim, so it could raise the conversational implicature. **The implicature appeared due to the violation of that maxim as follow: (1) Fidia did not expect Keny dared to ask permission to her father to meet her directly, (2) Fidia was surprised that Keny went to meet her father's food stall just to meet Fidia, (3) Fidia expressed her happiness that Keny was so dare to meet her and ask permission first to her father.**

The function of Implicature in Directive Speech Acts

The function of directive implicature in the form of invitation in the film *Ajari Aku Islam* found in the quotation as follow:

Context: The utterance happened when Fidia sold the bracelets in the street for the donation of the natural disaster victims.

Fidia: *Bro, please buy our bracelet, they are so beautiful* (1)

Keny: Is it true that the money for the donation? (2)

The function of the implicature spoken by Fidia on her utterance (1) included in directive function. The directive function in that utterance was **to attract people to buy the bracelets she sold because they were beautiful, beside that the money would be donated for the natural disasters victims.**

The Function of The Implicature in Assertive Speech Acts

Context: When Keny chased Fidia in order to enter the mosque,

unfortunately it was blocked by the other congregations who passed by him. Mosque congregations: *Hey, your shoes. If you want to go inside the mosque, you must put off your shoes. See the holy border there.*

The function of the assertive implicature in the form of shows in the film *Ajari Aku Islam*, the utterances were on the congregation of the mosque. **The assertive function in her utterances showed that Keny forgot to put off his shoes when he entered the mosque, after that the mosque congregations also reminded Keny to not to pass the holy border if he still put on the shoes.**

The implicature function in the Expressive utterances

The function of the expressive implicature in the form of mocking in the film *Ajari Aku Islam* was founded in the following quotation:

Daniel: ah, what happened with him? (1)

Fia: *I even don't know about it, maybe she was matched by her father with the snake demon.*

Haha (2)

Daniel: ih, your mouth is so sharp. (3)

The implicature function on the quotation was included the mocking expressive function. The sentence (2) was spoken by Fia intended to mock Keny, who was silent and looked confused. It was continued with the utterances (3) which mocked back the utterances no (2) that Fia spoke

carelessly because she had mocked Keny.

The Implicature Function in Commisive Speech Acts

The implicature function in commissive speech acts in the form of threat in the film *Ajari Aku Islam* were in the quotation as follows:

Chelsea: *You know Papa, right? Have you ever heard that for the sake of self-esteem, people were willing to do everything.*

The implicature function on that quotation included the threatened commissive function. The sentence was spoken by Chelsea aimed to intimidate Keny, because Keny intended to cancel their wedding. Chelsea threatened Keny to tell about it to her father, as informed that Keny's family was really respectful to Chelsea's father. Besides that, her father was also not an ordinary person. If their wedding canceled, Chelsea's father could do everything to Keny and his family.

The Implicature Function in Declarative Utterances

The implicature function in declarative utterances in the form of permit in the film *Ajari Aku Islam* had quotation as follows:

Context: when Fahri came to meet Fidia.

Fidia: Dad, May I come in?
there were some revision from the lecturer (1)

Fidia's father: *Alright, just continue your assignment (2)*

The implicature in that quotation in the form of allowed

declaration. **The sentence (2) was spoken by Fidia's father intended to permit Fidia's request to come the room, because there were some revisions from her lecturer. The real meanings were her father knew that Fidia felt uncomfortable to have conversation with Fahri because they are still new, and Fahri was also just come back home from Turkey.**

CONCLUSION

Based on the discussion above, it was concluded that the implicatures in the film *Ajari Aku Islam* was divided into two kinds, such as conventional implicature and conversational implicature. In conversational implicature, the utterances among the characters in that film that should be analyzed were the utterances which violated the cooperative principle, that was the violation of quantity maxim, the violation of quality maxim, the violation of relevance maxim, and the violation of execution maxim or way maxim. The implicature functions in the film *Ajari Aku Islam* were directive function, expressive function, assertive function, commissive function, and also declarative function.

From the data analysis results, it was also founded between the conventional implicature and conversational implicature, the conversational implicature was more dominant in that film. And the maxim violations occurred in the film *Ajari Aku*

Islam for the whole were dominant, and even the functions in it.

REFERENCES

- Basuki, Imam Agus. 2005. *Linguistika: Teori dan Terapannya*. Yogyakarta: CV. Grafika Indah.
- Jumadi. 2010. *Wacana; Kajian Kekuasaan Berdasarkan Ancangan Etnografi Komunikasi dan Pragmatik*. Yogyakarta: Pustaka Prisma.
- Leech, Geoffrey. 2011. *Prinsip-prinsip Pragmatik*. Terjemahan oleh Oka, M.D.D. Jakarta, Universitas Indonesia (UI-Press).
- Lubis, A. Hamid Hasan. 2011. *Analisis Wacana Pragmatik*. Bandung: Penerbit Angkasa.
- Mahsun. 2007. *Metode Penelitian Bahasa: Tahapan strategi, metode, dan tekniknya*. Jakarta: PT RajaGrafindo Persada.
- Mustafa, Mustafa Shazali. 2010. *The Interpretation of Implicature: A Comparative Study between Implicature in Linguistics and Journalism*. *Journal of Language Teaching and Research*, Vol. 1, No. 1, pp. 35-43,
- Nababan, PWJ. 1987. *Ilmu Pragmatik (Teori dan Penerapannya)*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Nitri A.D.2016."Implikatur Percakapan Antar Tokoh dalam Film Marmut Merah Jambu Karya Raditia Dika". Skripsi: Fakultas Keguruan dan Ilmu Pendidikan

jurusan pendidikan Bahasa dan
Seni Universitas Sanata Dharma.
Yogyakarta.

Rani, Abdul. 2004. Analisis Wacana;
Sebuah Kajian Bahasa dalam
Pemakaian. Malang: Bayumedia
Publishings.