

IMPLICATURE ANALYSIS OF ABDUR'S STAND UP COMEDY ON KOMPAS TV

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Abstract

This study tries to analyze the implicature in Abdur's stand-up comedy on Kompas TV specifically to explore the types of implicature and the most dominant type of implicature used. A qualitative descriptive study with observation and note taking technique instrument were employed in this study. The result of the analysis showed that of the 11 data found, 4 data are conventional implicatures and 7 data are conversational implicatures. the number of occurrences of the most dominant type of implicature is conversational implicature (conventional implicature) with 7 data. This shows that the speech in Abdur's stand-up comedy contains many implications with the meaning of the word itself.

Keywords: *Implicature; Pragmatics, Stand-up Comedy*

INTRODUCTION

Humans are social beings who cannot be separated from human relations, namely social relations. One form of social relations that exist between humans is interaction. An interaction can run well because of communication. Communication is a process in which two or more people form or exchange information between each other (Rogers & Kincaid, 1981). One means of communication is language.

Language as a system of arbitrary sound symbols is used by people to communicate, work together, and define themselves (Chaer, 2011). With language, humans can interact with other humans to convey information. Given that language as a communication tool has an important role in human interaction, learning related to language never reaches an end point.

One branch of linguistics that studies of language use is pragmatics. Pragmatics is the study of meaning conveyed by speakers and interpreted by listeners (Yule, 2014). In other words, pragmatics is a linguistics which studies and examines a meaning in speech between speakers and speech partners, which is influenced by the context of the conversation. In the pragmatic context, the meaning contained in an utterance is called an implicature.

Grice (1989) defines implicature as something that can be implied, suggested or intended by the speaker as something different from what the speaker literally said. Therefore, to understand the speaker's message, the listener must be able to guess the intended meaning because the speaker often conveys more information than what he actually said. Speakers can convey messages either explicitly or implicitly. Grice (1989) argues that there are two kinds of implicature, namely conventional implicature and unconventional implicature or conversational implicature. We often encounter the form of implicature in everyday life, one of which is in stand up comedy. Stand up comedy is a comedy performance art performed by one performer or what is commonly called a comedian. One of the comedians who often use implicatures in his comedies is Abdurrahim Arsyad, the runner-up of the Stand Up Comedy Indonesia (SUCI) 4 television program on Kompas TV. In his comedies, Abdur always includes elements of criticism of the government. However, he conveyed the criticism in an interesting and humorous way. One way is by using diverse and poetic language. Several uses of the language used in Abdur's comedies contain implied meanings from what is actually said. Based on this, the researcher is interested in examining more deeply the

meaning of implicature and the types of implicature used in Abdur's jokes on the stand up comedy show on Kompas TV.

In this regard, several pragmatic studies, especially regarding implicature, have been carried out by previous researchers. First, research conducted by Tri Indrayanti (2021) with the title "Analisis implikatur percakapan dalam tayangan video para tokoh sebuah Universitas di Surabaya" The results of this study found three forms of conversational implicature, namely special, general, and scale conversational implicature. Among the three types, each produces thirteen scale conversational implicatures, eighteen special conversational implicatures, six general conversational implicatures.

Second, research conducted by Selly, Isnaini Leo Shanty and Legi Elfitra (2021) with the title "Analisis implikatur video viral Mak Beti pada media sosial Youtube edisi Januari-Maret 2020" The result of this research obtained two kinds of implicature, conventional implicature and conversational implicature. There are five utterances that contain conventional implicatures, there are nine utterances that contain general conversational implicatures, there are four utterances that contain conversational implicatures at scale, and there are thirteen utterances that contain specific conversational implicatures.

This study has similarities and differences with the two studies above. The similarities are that they both research implicatures and are under the same umbrella theory, namely Pragmatics. The difference is only in the object of research. The researcher hopes that this research can provide a deeper understanding of implicatures and can strengthen previous studies.

Pragmatics is a branch of linguistics that studies the structure of language externally, namely how the unit of language is used in communication. Communication success occurs when there is an understanding between the speaker and the interlocutor or in other words the speaker understands the intent of the interlocutor.

One part of the study of pragmatics is implicature. Grice (1989) revealed that implicature is a theory of how meaning may be implied rather than stated. The point of this is that the meaning in the implicature is not seen from the written meaning or the actual meaning, but the meaning from the perception of the listeners.

According to Grice (1989), implicature is divided into two, namely conventional implicature and non-conventional implicature.

1. Conventional implicature Conventional implicature is an implied or understanding that is general and conventional. Everyone in general already knows and understands the intent or the implications of a certain thing. Conventional implicature is non-temporary meaning that the meaning is more durable. Examples of conventional implicature:

"Gendis is Sundanese, so she speaks softly and politely"

The implicature of this utterance as a Sundanese, of course, Gendis will act politely, understandingly and not self-assertive.

2. Conversational implicature or unconventional implicature

Conversational implicature is an utterance that implies something different from what is actually said. An example of non-conventional implicature, a mother who orders her daughter to make her father drink is simply conveyed as follows:

*Mom: Ica, the water that was boiled in the kitchen is already boiling.
Ica : Yes, mom. Coffee or tea?*

From the illustration above, the information given by the mother to her child also implies an order to make her father a drink and the child understands the implications given by her mother.

Therefore, researcher is interested in studying deeper meaning implicature in Abdur's joke on the stand-up comedy show on Kompas TV and based on the explanation above, this study aims to:

1. Knowing the types of implicature used in Abdur's stand-up comedy,
2. Knowing which type of implicature is the most dominant in Abdur's stand-up comedy.

METHOD

This study uses a qualitative descriptive research method with a pragmatic approach. Qualitative descriptive research is for research that produces analytical procedures that do not use statistical procedures and only describes results based on facts on a variable, symptom, or situation. The source of the data in this study came from a video on Stand Up Kompas Tv's YouTube Channel "Stand Up Comedy Abdur: Anggota DPR Sudah Gila dari Awal - SUCI 4" which was uploaded on May 24, 2020.

The research data is in the form of utterances that contain implicatures in Stand Up Comedy delivered by Abdur. The first stage is data collection. The data collection technique in this study is the observation and note taking technique. The listening technique is a technique used to obtain data by listening to the use of language in informants' conversations. The note-taking technique is an advanced technique from the listening technique used to obtain data by recording the findings relevant to the research. The second stage is to analyze the data. The researcher filters out speeches that contain implicatures. After that, the data is processed and analyzed based on the theory, then described in depth. The last is to conclude the results of the analysis that has been done.

FINDINGS AND DISCUSSION

Result

Based on the research that has been done, the researcher has collected the data that the researcher has obtained, namely all utterances that contain conventional implicatures and conversational implicatures in the video "Stand Up Comedy Abdur: Anggota DPR Sudah Gila dari Awal - SUCI 4" Of the 11 data found, 4 data are conventional implicatures and 7 data are conversational implicatures.

Discussion

Data 1

"Each of your laughs at the end of the material is a passion for us"

"Setiap tawa kalian yang ada di ujung materi itu adalah semangat bagi kami"

The context of the above utterance is Abdur conveying to the audience that the audience's laughter is an encouragement for the comedians. From the utterance above, everyone knows when a comedian is making a joke and the audience laughs at his joke, that means the comedian's joke is successful. Therefore, data 1 is categorized as a conventional implicature.

Data 2

"92%, if in horse racing, that means we bet on horses that are high"

"92%, kalau dalam balapan kuda, itu berarti kita bertaruh pada kuda yang giting"

The context of the above utterance is Abdur illustrating the possibility of failure when running for members of the DPR. The utterances above are categorized as conversational implicatures, because when the speaker said this utterance, the hearers can catch the speaker's intended meaning without background knowledge of context. The implied meaning in Abdur's utterance above is that a

horse that is intoxicated is a horse that is unconscious, thus the horse will fail in its race. Likewise with people who nominate themselves to become members of the DPR, it is very likely to fail. This utterance belongs to generalized conversational implicature.

Data 3

"8% chance of winning, in a game of chess that means we only use two horse pieces. That's a wild horse"

"Peluang 8% menang, kalau dalam permainan catur itu artinya kita cumin pakai bidak dua kuda. Itupun satu kuda liar"

The context of the above utterance is Abdur illustrating the chances of winning when nominating himself to become a member of the DPR. The utterance above is categorized as conversational implicature, because when Abdur said the utterance, the audiences can understand it without having a background knowledge of the context. The implied meaning in Abdur's utterance above is that when we play chess using only two horse pieces, it will be difficult for us to win. Especially if using a wild horse, which is very difficult to tame. Likewise, when running for office as a member of the DPR, it will be difficult to win.

Data 4

"Yesterday, he made a very nice business card. Complete with a photo like Ursula without bangs, like that"

"Kemarin, beliau buat kartu nama bagus sekali. Lengkap dengan foto seperti Ursula potong poni, begitu"

The context in this utterance is Abdur telling his father who had just made a nice business card with his father's photo on it. However, Abdur indirectly said that his father's photo was not as good as an Ursula without bangs. The above statement is categorized as conversational implicature, because Abdur does not directly say that his father's photo is ugly, but by likening it to Ursula without bangs. Where Ursula with bangs alone looks ugly, especially without bangs.

Data 5

"Once the KPU came for the socialization, it turned out that this year's ballot papers did not have any photos of the candidates. My father was immediately stressed. Yes, because if there are no photos of the candidates, how will the people there choose to vote? Most of the people there are still illiterate"

"Begitu KPU datang untuk sosialisasi, ternyata di surat suara tahun ini itu tidak ada foto Caleg. Bapak saya langsung stres. Iya, karena kalau tidak ada foto Caleg itu bagaimana masyarakat disana mau memilih. Masyarakat disana kan rata-rata masih buta huruf"

The context of the utterance above is Abdur telling how the conditions of the people in the NTT area are on average still illiterate. Meanwhile, on the ballot papers there are no photos of the candidates as a tool to make it easier for the illiterate people. So, it is very likely that the people in NTT will choose or use their voting rights carelessly because of limitations in recognizing letters and readings. The utterance above is categorized as conventional implicatures.

Data 6

"Friends, we have been limping for 16 years in reform, deceived by politicians who are said to provide evidence not promises"

“Teman-teman sudah 16 tahun kita tertatih dalam reformasi, ditipu oleh para politisi yang katanya berikan bukti bukan janji”

Based on the utterance, everyone knows that politicians often break their promises until now. So, the above utterance is included in the conventional implicature category, because whoever heard the utterance did not need a special context to interpret it.

Data 7

“But, as soon as there is a cry from a minor in the corner of the country, they are busy looking for a coalition, not a solution”

“Tapi, begitu ada tangis seorang minor dipelosok negeri, mereka sibuk mencari koalisi bukan solusi.”

In the utterance above, there is an implied intention that Abdur wants to convey. Abdur implicitly wants to convey that when there are ordinary people in remote villages who have complaints against the state, the government seems indifferent, more concerned with organizational affairs. Based on this, data 7 is categorized as conversational implicature.

Data 8

“That's why, if someone says "Ah the DPR members are crazy", "Hey, they were crazy from the start”

“Makanya kalau ada yang bilang “Ah anggota DPR itu gila”, “Hei, mereka itu sudah gila dari awal”

In the utterance above, there is an implicit intention that Abdur wants to convey. The implied meaning is that members of the DPR are considered crazy, even before they become members of the DPR. Therefore, it is not surprising that there are unscrupulous members of the DPR who are negligent in their duties. For this reason, data 8 is categorized as conversational implicature.

Data 9

“How will they choose, the letter A is just like Mount Krakatau, they think it is alif lam”

“JANGAN mau memilih, huruf A besar saja macam Gunung Krakatau saja mereka pikir lam alif.”

The context of the utterance above is Abdur explaining how severe illiteracy is experienced by people living in NTT. In the utterance above, there is also an implied intention that Abdur wants to convey. Abdur wanted to convey that the illiteracy experienced by the people in NTT was very severe. So, let alone choosing candidates for DPR members who are considered good, they have difficulty distinguishing letters.

Therefore, data 9 is categorized as conversational implicature.

Data 10

“The votes of people who voted because of analysis and the votes of people who voted because they were paid, both count as one”

“Suara orang yang memilih karena analisa dan suara orang memilih karena dibayar, sama-sama dihitung satu”

In the utterance above, there is an implied intention that Abdur wants to convey. Abdur wanted to convey that during the voting, there were still individuals who committed fraud by giving bribes to certain members of the public to vote for them. In addition, the votes of those who really voted because of the analysis and the votes of those who were bribed are still counted the same. Based on the explanation above, data 10 is categorized as conversational implicature.

Data 11

“That's why friends, don't have abstentions, because all of us who are here and those at home are Indonesia's hope. So that people who have been crazy from the start are not elected in this year's election”

“Makanya teman-teman jangan ada yang Golput, karena kita semua yang ada di sini dan yang ada di rumah adalah harapan Indonesia. agar orang-orang yang sudah gila sejak awal tidak terpilih di Pemilu tahun ini”

In the above utterance, Abdur wants the whole community to exercise their right to vote as well as possible, so that people who are crazy about positions or people who commit fraud will not be elected. Whoever heard the utterance did not need a special context to interpret it and the audience could still understand what Abdur meant. Therefore, data 11 is categorized as conventional implicature.

CONCLUSION

Based on the results and discussion that have been described above, there are several things that become the conclusions in this study. First, according to Grice's theory, the two types of implicature are found in Abdur's stand-up comedy videos, namely conventional implicature and conversational implicature. Of the 11 data found, 4 data are conventional implicatures and 7 data are conversational implicatures.

Second, based on the number of occurrences of the most dominant type of implicature is conversational implicature (conventional implicature) with 7 data. This shows that the speech in Abdur's stand up comedy contains many implications with the meaning of the word itself and does not require special conditions to draw conclusions.

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