CONVERSATIONAL IMPLICATURE IN MABA BELO SELEMBAR DIALOGUE OF KARONESE CULTURE

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Abstract: Implicit meaning or supplementary meaning of the speaker's speech is revealed by implicature analysis, a technique employed in pragmatics. This research is expected to provide a deeper understanding of implicatures in the Karonese language and can assist in preserving the Karonese language and culture. The research method used in this research is the descriptive-analytical method. The data used in this study were obtained from video recordings of Maba Belo Selambar conversations taken from youtube. Descriptive qualitative analysis was used to analyze the social phenomena in depth and comprehensively, explaining or describing these phenomena in detail. The data analysis would be based on the implications developed by Grice in exploring cooperative communication in conversation and using Jakobson's theory of language function to see the implications of the conversation. The writer found 35 pieces of data that consist of implicacies based on the function of language. After analyzing the data, the researcher finds that the metalinguistic function (15 data) is the most dominant, followed by the comparative function (11 data), the referential function (6 data points), the phonic function (2 data) and the poetic function (1 data). The author found that the use of language functions in metalinguistics was more likely to be used because the speakers on both sides threw structured, ethical language codes at the event.

Keywords: *conversational implicature; culture; Karonese; pragmatics.*

INTRODUCTION
A traditional Karo rite called Ngembah Belo Selambar is a formal investigation of a young woman's desire to accept a marriage proposal from her parents, her extended family (sembuyak).(Beru Ginting, 2017) The Karo community's deeply ingrained cultural values and traditional knowledge are upheld by this elaborate ceremony. The Karo Highlands, Southeast Aceh Regency, Medan City, Binjai City, Langkat Regency, Dairi Regency, and Binjai City are home to the Karonese tribe. This tribe is known for its unique greeting, Mejuah-juah, and its traditional language, Karo, or

"CakapKaro." (Sembiring et al., 2022).The ideals and beliefs of the Karo community are important to the Maba Belo Selambar tradition. Since everyone in the community is obliged to attend the ritual while donning the traditional Karo fabric, known as uis, regardless of status or position, it is a cultural rite that cuts over social hierarchies. The togetherness and equality at the foundation of the Karo people's cultural identity are emphasized by this symbolic gesture. This gesture is symbolic of the way the tradition is upheld in the Karo community, where everyone is treated equally under the adat (customary law), regardless of status, position, or class. This custom, which includes the families on both sides, demonstrates the close-knit relationships that define the Karo people.

An interesting aspect of Karo weddings is the talk that takes place during Maba Belo Selambar. It's a special fusion of custom, deference, and setting the stage for the two families' eventual union. Both families discussed a range of topics during the session, including as their daily routines, customs, and expectations. In order for the two families to coexist in harmony and respect for one another, this discussion seeks to foster collaboration and unity between them. The two families' deep affinity is fostered by this blending of cultures, and it will only serve to solidify their partnership going forward. The stage layout entails thorough planning for the wedding ceremony in its execution. This include setting up the location, outfits, food, and other necessities. The two families' mutual regard and sense of harmony are fostered by this thoughtful setup.

Maba Belo Selembar's dialogue on Karonese culture has a very high richness of implicature. Implicatures has a lot of theoretical and pedagogical significance overall. It is possibly the first monograph that focuses specifically on implicatures, providing a more comprehensive understanding of this bewildering and fascinating phenomenon by incorporating significant ideas and (empirical) research findings from fields like (theoretical) pragmatics, cognitive linguistics, social linguistics, and first- and second-language acquisition (Xu, 2019). Implicature in the Karonese language is often more important than the actual meaning and can influence the way a person speaks and acts. Some of the interesting things in the conversation are the presence of Symbolic language which the exchange of betel leaves (areca nut) and other ceremonial items carries symbolic weight, represents the seriousness of the occasion and the binding nature

of the covenant. The conversation is structured, with the groom's family formally asking for the bride's hand in marriage. This involves seeking the approval of various members of the bride's family, including her parents, uncles, and other relatives. The Open Communication, despite the formality, there's also space for open communication. Both sides can discuss expectations, concerns, and arrangements for the upcoming wedding.

Therefore, there are still many terms or hidden meanings of the language that are poorly understood by the community itself. It is vital to uncover implicature, that is, to determine what is meant rather than what is stated or written, because intending hidden meaning is implicative in nature (Babali, 2023; Sanakuiev, 2022).

Interpreting customs or words can be quite difficult when people don't know how to utilize certain terminology or understand their hidden meanings (Maraini, 2015; Jiun, 2020). This is since an interpreter or class of interpreters who understand words or symbols in a particular way often determines their meaning. Misunderstandings can occur when there is a discrepancy between the intended meaning and how most speakers interpret it.

We utilize language, a sophisticated and varied instrument, to share our ideas, experiences, and opinions with one another. However, a cursory comprehension of words alone does not capture the true meaning of language. Language users frequently overlook the nuanced meanings and hidden connotations that underpin the words they employ, which can result in misinterpretations and poor communication. The ignorance of the underlying meanings of the words and phrases we use is one of the main issues with language use.(Nelson, 2021) Language is a semiotic instrument that influences our social cognition and how we see the world around us. It is more than just a system of signs and symbols.(Holtgraves & Kashima, 2008) The listener or reader may not instantly recognize implicit biases, cultural implications, or personal associations that are conveyed through the words we use.

This study aims to analyze the implications contained in the Maba Belo Selembar dialogue on Karonese culture. This research is expected to provide a deeper understanding of implicatures in the Karonese language and can assist in preserving the Karonese language and culture. The research method used in this research is the descriptive-analytical method. The data used in

this study were obtained from audio recordings of Maba Belo Selembar conversations recorded in the Karo area. The data is then analyzed using Grice's implicature theory to identify the implicature contained in the conversation. The results of this research are expected to make a significant contribution to the development of linguistic and cultural studies. In addition, the results of this research are also expected to provide great benefits for the Karonese people in maintaining and preserving their language and culture.

In order to be able to answer the existing problems, the author will look at the forms of Implicatures are found in Maba Belo Selembar dialogue of Karonese Culture and the way of Implicatures were applied in Maba Belo Selembar dialogue. The script of the dialogue was taken from youtube videos that consist of the ceremony of Maba Belo Selambar tradition.

Pragmatics, A branch of linguistics studies the complex interaction between language and the environment that shapes meaning.(Swinburne, 2024; Villalba, 2024) Pragmatics explores the subtleties of communication by examining how context influences how statements are understood, providing insight into how speakers and listeners negotiate the challenges of everyday encounters. Pragmatics studies the meaning of language in situations where it is used, such as how language is used in social and cultural contexts, and how language meaning is formed through that context. According to Yule in (Kurniawati, 2017; Dey, 2023; Peltier, 2024) defines pragmatics as the study of how context influences meaning.

Pragmatics is understood as a type of intention recognition that goes beyond the literal meaning of an utterance to infer the meaning the speaker intended to communicate. One of the fundamental ideas of pragmatics is the understanding that an utterance's meaning is influenced by the surrounding context in addition to the words' literal definitions (Hang, 2023; Febrianti et al., 2022). Using intention recognition to ascertain semantic meaning for example, by examining the speaker's eye look or mental state to comprehend the meaning of a new word is another aspect of developing pragmatic competence. (Papafragou, 2018)

Pragmatics has many contributors and viewpoints, but one of the best-known experts in pragmatics is Paul Grice. His main theory, known as the "Cooperation Principle", contends that common views about how language works and what constitutes appropriate social engagement,

as well as assumptions made by speakers and listeners about their aims in the conversation, all play a role in how one understands language.(Colonna Dahlman, 2022) The cooperation principle includes four main principles: quality, quantity, relevance, and method. Another perspective on Pragmatics from Brown and Levinson in (Sapitri et al., 2020) suggest that in a conversation, social interaction between the speaker (speaker) and listener (hearer) can pose a threat to the face (face) of each individual. The face here does not mean part of the body but is a social concept related to self-esteem, image, and the positive impression that each individual wants to give in social interaction.

Implicature is a concept in pragmatics that refers to the meaning implied in an utterance. This implied meaning is not stated directly by the speaker but can be understood by the listener based on the context of the speech and shared knowledge (Strawson, 2011; Hang, 2023; Goodman & Frank, 2016). The study of implicature is important in understanding how language is used effectively in communication and how the meaning of language can be understood through social and cultural contexts. The theory of implicature was put forward by a British linguist and philosopher named Herbert Paul Grice. Grice in (Hidayati & Mahmud, 2022) is known as one of the most important figures in the field of pragmatics, especially for developing the theory of the cooperative principle, which forms the basis of implicature theory. The concepts developed by Grice regarding implicature and cooperative maxim are still widely studied and applied in language and communication research to date.

Implicature can be formed in various ways, such as through the use of certain words, intonation, context, and shared knowledge. Implicature also often appears in advertisements or advertising text, where the message that the producer or advertiser wants to convey is not always conveyed in direct words but through implied or implied ways in the language and images used. Additionally, in literature and film, implicature is often used to explore themes and characters, as well as to create tension or confusion for the reader or viewer. Implicature often helps form a deeper understanding of meaning and requires interpretation from the reader or audience.

Grice (1975) divided implicature into two types: conventional implicature and conversational implicature. The distinction

between these two types of implicature, according to some academics, is not as sharp as it might first seem.(Goodman & Frank, 2016; Borchmann, 2024; Hall & Mazzarella, 2023) For example, it may be more accurate to understand some implicatures that were before thought to be conventional as originating from pragmatic regularities. Furthermore, there may be deeper conceptual parallels between the mechanisms behind conversational implicature and conventional implicature, as both need the listener to engage in an inference process.

Conventional implicature is related to the meaning implied in the use of certain words, while conversational implicature is related to the meaning implied in the broader context of conversation.(Mazzarella & Vaccargiu, 2024; Trinh, 2024) The examples of implicature can be found in everyday conversation. For example, if someone asks a friend, "Do you want to go see a movie tomorrow night?", and the friend answers, "I have to finish my coursework", then the implied consequence of that answer is that the friend cannot go to the movie. because I have homework to complete.

The concepts of Grice's theory: what is said, conventional implicatures and conversational implicatures. The difference between what is said and what is implicated lies in the truth- vs. non-truth-conditional aspect of meaning: implicature, either conventional or conversational, is a non-truth-conditional aspect of meaning. Grice defined two further distinctions (Tagg & Lyons, 2024; Klemenčič & Čepič Vogrinčič, 2014). The first one concerns what he calls nonconventional implicatures. Second, Grice introduces a distinction between two types of conversational implicatures: generalized as opposed to particularized implicatures.

Grice's theory of meaning can be interpret in the following schema (adapted from Sadock in (Moeschler, 2012))
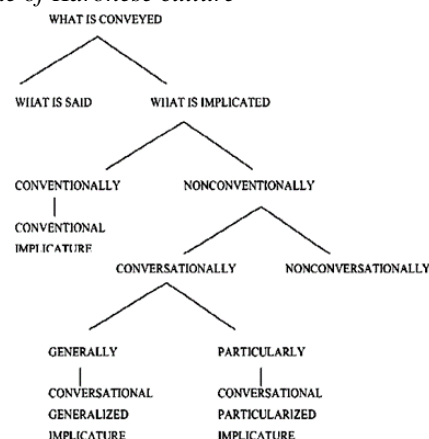

Figure 1. *Types of implicatures*

Implicature is one of the studies in pragmatics where the concept of implicature provides an understanding of how to give meaning that is not directly generated from conversation or communication. The writer takes the concept from a linguist named Paul Grice, an English philosopher and logician. He identified two types of implicature:

Conventional implicature is related to the use of language and meaning that is generally accepted by society. For example, when someone says, "Kids love candy," we conventionally understand that some kids, not all kids, like candy.

Conversational implicature occurs in a particular conversational context and is based on assumptions and shared knowledge between speaker and listener. For example, if someone asks, "Would you like a drink?" and the listener replies, "I had breakfast," then it is implicitly expected that the reason he refuses to drink is because he has had a drink before.

Grice proposes the principle of cooperation in conversational implicature to communicating, which includes four maxims: maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. These maxims provide guidelines for speakers and listeners to build effective communication.

Maxim of quantity. Speakers should provide the right amount of information required for the conversation, neither giving too little nor too much. They should be as informative as necessary.

Example: A : What is your name?
B : Im Paul

Maxim of quality. Speakers should be truthful and provide information that they believe to be true. They should avoid making unsupported or false statements.

Example: A : Where is he right now?

B : People say he is in prison (lack of adequate)

Maxim of relevance. Speakers should contribute information that is relevant to the conversation. They should avoid introducing unrelated or irrelevant information.

Example : A : What time is it now?

B : Looks like the newsboy just passed (The interlocutor already understands the speaker's concept of delivering newspapers and what time they are usually delivered)

Maxim of manner. Speakers should communicate in a clear, orderly, and concise manner. They should avoid ambiguity, obscurity, or unnecessarily complex expressions.

Example : A: Please help me with the door

B: Okay (The interlocutor understands how to open the door without the speaker explaining in detail the stages of opening the door)

The cooperative speaking principles outlined by Grice invite speakers to speak honestly and avoid saying anything that meets the maxim criteria, namely maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner, in accordance with the explanation above.

Implicature with language function is a concept in the pragmatic environment that regulates how a word or phrase can produce indirect meaning. Implicature is an indirect meaning determined by the word or phrase itself, but which is explained by the situation, context, and interactions between language users. The combination of implicature with language function produces a more complex context and illustrates how indirect meaning can be explained by the function of using a word or phrase. For example, the word "cat" can have an implication that illustrates that the use of this word is not only the name of an animal but also as a tool used to do something, such as helping someone who is unable to walk.

Grice's implicature theory and Jacobson's language function are related in terms of explaining how a word or phrase can produce indirect meaning. Implicature is an indirect meaning determined by the word or phrase itself but which is explained by the situation, context, and interactions between language users. Jacobson's language function describes the purpose or function of using a word or phrase. The six functions of language that Jakobson (Kanaza, Fauzia, et.al, 2020) described:

It is the main function of language, which aims to share information with other people. This is language that is used to convey information objectively and has a clear language function when you use words to show things or facts that are happening around us. For example: "The war between the two countries caused many casualties."

This function of language helps us interpret the emotions, desires, feelings and moods of the main subject. This emotive function of language gives us direct information about the sender's tone of voice. For example: "I am very happy with my new job"

This language function focuses on the recipient of the message. The language used with this function is intended to attract the attention or reaction of the interlocutor. This function can be used to issue requests, commands, suggestions, permission, desires, or instructions. The conative function aims to convey the speaker's commands. For example: "Please show the assignments you have done"

This language function is used to establish social relationships without actually communicating meaningful information by showing empathy and sympathy towards other people. This type of language is used with the aim of starting or stopping a conversation or to check the relationship between the sender and the recipient. For example: "How are you?" "I'm fine." "See you again."

This function of language is also known as the aesthetic function of language. This function focuses on the message as well as the way the message is communicated. This means that the message may be peppered with rhetorical issue or "flowery" language. The poetic functions in everyday quotes and sayings. For example: "This is a much better thing I'm doing than anything I've ever done".

This function of language is basically defined as self-awareness. So metalingual refers to talking about the language itself—its features, definitions of words, clarification of ambiguities, and descriptions of intentional word play between speakers and listeners who understand each other about the language being conveyed. The metalingual function suppresses understanding in the language analysis code itself. For example: "I felt a touch of Steven Spielberg's (spectacular characteristic) in the film we watched earlier.

METHOD

The research design use qualitative descriptive method. The descriptive qualitative research method is a type of qualitative research method that is used to understand social phenomena in depth and comprehensively with the aim of explaining or describing these phenomena in detail. Miles and Huberman in (Rijali, 2018) also emphasize the importance of using appropriate analytical techniques in descriptive qualitative research, such as qualitative data analysis and triangulation. In descriptive qualitative research, researchers must pay attention to the social context and environment related to the phenomenon being studied and obtain high-quality data through observation, interviews, or documentation.

The data sources used include: 1) oral speech, namely spoken speech containing implicit meaning in the Karo language, which is then classified into language functions. (2) body language as a source of supporting data in oral delivery, and (3) written data. The data in this research was taken from videos on the YouTube channel, which analyzed to determine the behavior and meaning behind the utterances delivered in the Karo language.

The triangulation methods that are applied in this research: introspection, listening, and speaking. The researcher, who is a Karo language speaker, used an introspective method, utilizing his linguistic competence to facilitate data assessment. Researchers also use methods that involve advanced techniques such as competently involved listening, listening freely, taking notes, and taking complete notes regarding the conversations that occur. This stage includes collecting data by listening to Karo language speech in daily communication. The advanced method, which is also called the interview method, aims to identify other meanings contained in each existing conversation and verify the correctness of the data collected regarding meanings in the Karo language through speaking interactions.

The researchers began by transcribing the YouTube audio material into text. This could entail cleaning up any transcription problems and breaking up the talk into speaker turns. Next, using the text data, the researchers would find instances of conversational implicatures. Indirect methods of communicating meaning, known as conversational implicatures, depend on the speaker and listener's shared background and expertise. After identifying the conversational implicatures, the researchers would examine them to determine how they are used in Maba Belo Selembar talks. Examining the following could be part of this analysis: the implicatures The researchers began by transcribing the YouTube audio material into text. This could entail cleaninu p any transcription problems and breaking up the talk into speaker turns. Next, using the text data, the researchers would find instances of conversational implicatures. Indirect methods of communicating meaning, known as The researchers began by transcribing the YouTube audio material into text. This could The researchers began by transcribing the The researchers began by transcribing the YouTube The researcher began by transcribing the Youtube audio material into text. This could entail cleaning up any transcription problems and breaking up the talk into speaker turns. Next, using the text data, the researchers would find instances of conversational implicatures, depend on the speaker and listener's shared background and expertise. After identifying the conversational implicatures, the researchers would examine them to determine how they are used in Maba Belo Selembar talks. Examining the following could be part of this analysis: the implicatures that the researchers discover may be categorized using several typologies. Examine how the Karonese community's social and cultural background shapes the implications.

RESULTS AND DISCUSSION

The following is data from a conversation transcript extracted from YouTube that contains implicative meaning based on language function, which shows how indirect meaning can be explained through the function of using a word or phrase

Table 1. *The data*

NO.	TIME	DATA
1.	05.22	Ma **pedalen kami kampil kehamaten** man milala morgana **pal**
2.	05.25	Ih owelah, lang kai kari **dalanta ngerana**
3.	05.28	Piga **pedalen kami pal?**
4.	05.34	**Iyah pedalan pal**, endah kampil pal
5.	05.50	Bereken man **Kalimbubu** nta ndai

6.	06.00	**Ja kam ndai** pal
7.	06.02	**Jenda kami** pal
8.	06.04	Nggo bereken kami kampil kehamaten, **nggo ka pe kami ngisap ras man belo**
9.	06.58	Iyah pal, **ja kam ndai** pal
10.	07.00	**Jenda kami** pal
11.	07.08	**Nggo mbelin** permen kami Babo mergana
12.	07.19	Bere bere Sembiring Milala, **megang ku ban je pal**, kempu sitepu
13.	07.39	Jadi adi **kerna diri milala pal**, e **bali idah** babo mergana
14.	07.49	**Nggo tertentun jelmana**, e mekap Demi Putri Radesa Sembiring Milala
15.	08.03	Em **dalan dalan na tampak kami** kerina reh
16.	08.33	Aku bebere na e si bebere sembiring milala **nga perlu**
17.	08.34	Makana **megang nta kuban** je pal
18	08.49	Sekalenda kerehendu **nggo nda megang bandu** bere bere Milala e nindu
19.	09.08	Enda gelarna si **legina arah pintu galang ia mentas** pas
20.	09.16	Aku **lanai pang nungkuni** beru milala ndai kerina **jelas ban na** ah
21.	10.23	Gua nindu cuba bas kam, lang adi kami **persenyum kami** e pe nggo angka ndu
22.	13.40	Aku nggo ku begin du turangndu, **labo kalak ah**, senina kami kepeken
23.	14.07	Kami pe lanai **pang ertahan**, idah ndu nge ah
24.	14.30	**Pesora beru milala** ah ndai pe ras kalimbubu
25.	16.48	Tah kai nge atendu, gelah **sigulung amak** enda
26.	17.50	**Sentabi man kam pal**, jadi meteruh ukur ipindoken kami **arah jari sepuluh**
27.	18.48	Eh **terbeluh kam ngencakepken ca** man kalimbubu kami milala morgana pal
28.	19.03	Adi si ngalo ngalo ulu mas **nggo tampak** krina nindu
29.	19.19	Ade **kerna syarat pe** nggo ban kami sikap pal
30.	19.55	E gia **gulenta me enggo ban ndu sikap**?
31.	26.59	Ma nggo me **gelarna ser ser** krina ibas jabu Milala mergana
32.	27.53	**Uga nindu**, bage pedalen kami
33.	29.23	**Nggo ngisap si ngisap, man belo si man belo**, gua nge sura sura ndu gundari
34.	29.33	**Adi nggo ngisap si ngisap man belo si man belo** kalimbubu kami, makana nungkun kami
35.	29.57	E ertima kam lebe, bahwa kam ndai **reh arah pintu galang** me bage kin

The data in this research was taken from a YouTube video covering the "Maba Belo Selambar" cultural tradition of the Karonese tribe, which lasted approximately one hour. The author quotes a conversation that contains implications for the use of language in the cultural customs of the Karonese tribe. The following is an excerpt from the transcript of the conversation:

The data analysis displayed is a representation of the whole, where the researcher only displays several data for carrying out the data analysis.

Data number 1:

> Ma **pedalen kami kampil kehamaten** man milala mergana pal
> (*We will first **carry out an honorary betel** for the Milala clan, brother*)

In this context, the man's family asks permission from the woman's family to start the traditional event by asking permission to convey the betel of honor as a sign that the traditional event can officially begin. (1) ***The conative function*** is found in this statement, which shows permission for the woman's family to show respect. (2) ***Metalingual function*** is also found in

the similarity of perception between the two parties in understanding the meaning of "kampil kehamaten" (honor betel)

Data number 6:

> Ja kam ndai pal
> (*Where are you, brother*)

This sentence is a greeting at a traditional event in Karo, intended to greet one party to another. This is also intended to attract the attention of the person you want to talk to. This part classified as ***The Phatic function*** which shows greetings for the other family to show respect and establish closeness between both parties.

Data number 33:

> **Adi nggo ngisap si ngisap man belo si man belo** kalimbubu kami, makana nungkun kami
> (*If you smoke, you smoke, you eat betel, you eat betel*)

This statement is a slogan or expression conveyed to all parties to show readiness for the

activities that have been planned. The words used are so harmonious that they resemble a rhyme or slogan. This part classified as ***The Poetic function*** because it foregrounds the aesthetic qualities of language, focusing on the sound and rhythm of words. It's most evident in creative forms of language use like poetry, slogans, or wordplay.

The researcher find 35 data that consist of Implicature based on Function of Language. After analyzing the data, the researcher find Metalinguistic function (15 data) is the most dominant one, followed with Conative function (11 data), than Referential function (6 data), Phatic function (2 data) and the last is Poetic Function (1 data). Maba Belo Selambar is a traditional ceremony that held between the two family in order to propose a girl whose aim is to ask for the willingness of the girl, her parents, and her extended family. It means:

The use of Metalinguistic function is higher to inform the situation that is known between the two side about the code or language pattern in use for the ceremony.

The use of Conative function shows to influence the behaviour of the two side speaker that used to issue request, commands, suggestion, advice, permission, wishes and instruction

The use of Referential function means to provide any information that focus on the situation context which have the truth value

The use of Phatic function means to show empathy and sympathy to each family memberswith the Introduction so it tells how your study contribute to the body of knowledge and society.

The use of Poetic function means to show beauty and a sense of caring for one another, so that the words strung together give their own meaning to the traditional event.

In addition to the foundational works mentioned earlier, here's a look at some specific areas of previous research on conversational implicature:

Pertiwi et al., (2023) in their study, Conversational Implicature Forms Of Banyumasan Humorous Utterances On YouTube, attempts to describe the implicature forms of humorous remarks made by Banyumasan people on YouTube. This study was analyzed using Grice's (1975) conversational implicature theory and Searle's (1927) speech actions theory (Jr Mahinay Mabaquiao et al., 2018). A descriptive qualitative methodology was employed in this investigation. The results of the investigation show that Banyumasan uses four different kinds of implicature in his humorous speech: directive, expressive, strong, and commissive.

Previous one, The Study Of Conversational Implicature In A Star Is Born Movie, (Rhamadani, 2022) demonstrates that: Firstly, conversational implicature is present in 375 of the data. There are two categories of conversational implicature: particularized implicature and generalized implicature. 220 utterances from 375 conversational implicatures fall under the generic implicature category, while 155 utterances fall under the particularized implicature category. Second, there is extra meaning attached to every conversational implicature. In other words, 375 conversational implicatures have extra meaning.

Kausar et al., (2022) also study about Implication of Conversation in Interactive Dialogue of Public Eyes in Trans 7. Based on the results of data analysis and discussion, the conclusion of this study the researchers found the function of conversational implicatures in the interactive dialogue of Mata Najwa Trans7 with public officials. The four implicature functions in the form of speech acts are the conversational implicature function in representative speech, the conversational implicature function in commissive speech, the conversational implicature function in directive speech, and conversational implicature in expressive speech

Moreover Afrilesa Jasmir (2021) about An Analysys Of Conversational Implicature In Podcast Deddy Corbuzier's Youtube find the result of the analysis shows that guest star utterances in deddy corbuzier podcast contain three types on conversational implicature. The first, generalized conversational implicature, it is an implicature that does not need context to assume the utterance. The second, particularized conversational implicature, it is an implicature that can be assumed via knowing the specific context and also needs special knowledge of the listener. The third, scale implicature, it is a implicature that communicated through the using a word that contain a scale of values, such as identifying a quantity (all, most, many, some, few).

This research has several important implications for providing a new contribution to understanding conversational implicatures in Karo culture. Previously, research on the meaning of conversational implicatures in Karo culture was still very limited. This research fills this gap by providing a deeper understanding of how conversational implicatures are used in the Karo

cultural context. Increase understanding of the pragmatics of the Karo language. This research shows that conversational implicatures play an important role in the pragmatics of the Karo language. Understanding conversational implicatures can help us better understand how the Karo language is used in everyday communication

CONCLUSION
This study identifies the use of implications in the conversation of the Karo tradition at the Maba Belo Selambar event, the existence of other or hidden meanings in each conversation can be understood so that it does not cause a mistake and misunderstanding later for those who want to learn the ordinances or customs of the Karo tribe. This finding is expected to guide language observers and researchers to be able to continue to develop learning and research related to the use of language, especially regional languages in order to preserve culture as a national identity and the progress of linguistics in the future.This research certainly has limitations in its study, such as sample size and instrument accuracy, for which other studies and research are needed to further increase support for understanding the richness of regional languages. The research findings discussed here have important ramifications for both the reation of efficient linguistic procedures and the protection of cultural heritage. First of all, the results highlight how crucial it is to comprehend the subtleties of language use in certain cultural situations. The implications for cross-cultural communication and future study emphasize the necessity of linguists and academics approaching language issues with a more contextualized and holistic perspective.

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