

MANIFESTATION OF IMPLICATURES ON INDONESIAN COMICS INSTAGRAM CONTENT IN THE DISCOURSE OF "ENDORSE COVID"

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Abstract

Language and social environment are two things that cannot be separated. In establishing social relationships, we cannot be separated from the use of language. In the midst of increasingly rapid technological developments, it is easier for people to establish social relationships. One of them is on social media, with all the conveniences and entertainment available in it, making people's interest in social media increase. In addition, the current world situation is being plagued by the Covid-19 outbreak, which has made many activities switch to network-based media. This study aims to analyze the use of implicatures on social networks (instagram) aimed at the @*bintangemon* account. Bintang Emon's is known as an Indonesian comedian who often uploads his worries about social life on Instagram. This research will focus on Bintang Emon's upload entitled "*Endorse Covid*" which was uploaded on June 20, 2021. This type of research is qualitative research. The method used in this study is a descriptive method that will analyze data using the Grice theory implicature analysis approach model that will distinguish two types of implicatures, namely conventional implicatures and conversational implicatures. The implicatures found are providing information and education, expressing disquiet, encourage and pray, convey experience and provide information as one of the people who have been a Covid-19 sufferer, praying for healing, validation statement of the Covid-19 virus, delivering satire.

Keywords: Implicature, conventional, conversation, Covid-19, instagram.

1. Introduction

Language is a social phenomenon. In essence, language cannot be separated from the influence of the social environment and vice versa, the social environment also cannot be separated from language because social interaction always involves language in it. (Fairclough, 1989) expressed his understanding of language by the term discourse. The concept of discourse according to Fairclough is a form as a "social practice" that has three implications. First, discourse is part of society. Discourse cannot stand alone by being separated from society. Second, understanding discourse as a social practice

has the implication that discourse is a social process. As society progresses and develops, discourse (language) also process and develop. Third, the discourse proceeds in accordance with the conditions in society. There's a kind of dialectic between language and social conditions. Discourse is influenced by social conditions, but social conditions are also influenced by discourse.

Just as the times are growing, language or discourse also puts itself in development in the midst of society. Coupled with the development of

technology that makes it easier for humans to interact. One of them is by using social media, then a new social phenomenon is formed, namely the social media community. With all its conveniences and appeals, social media is now a place to exchange aspirations that are much loved by all circles. In addition, currently the whole world is being hit by a very dangerous outbreak and makes the Indonesian government implement the PPKM program. PPKM is a program to implement restrictions on community activities carried out to prevent the spread of the covid 19 virus in Indonesia. This certainly increases the time for social media citizens to spend their time interacting socially online. With the increasing time to play social media, there is also increased interaction in it. The interaction between social media users is the same as interaction in general. The difference between the two is that social media is a network-based and time-limited medium and will continue to leave a digital footprint. Direct interactions are generally not network-based, and rarely leave a digital footprint unless there is a recording process in them.

This social media community is the same as social society as usual. They are divided into two camps, there are pro camps and there are also counter camps. Every thing that is born on social media will always solve the two camps so that there is often a difference of understanding between the two. Moreover, there are some public figures who often use satire techniques in expressing opinions or discourses on social media. One of them is an Instagram account belonging to Indonesian comic Gusti Bintang or better known by the stage name Bintang Emon. His Instagram account named *@bintangemon* with a total of 4.2 million followers often presents some content that is critical or disquieting to the community and some social phenomena that often or are happening.

He recently uploaded his video entitled "*Endorse Covid*" on June 20, 2021. This is motivated by him being exposed to the Covid-19 virus. In addition, the emergence of the post from the Bintang Emon is also due to concerns about community groups that do not believe this outbreak. Then, currently social media is being thwarted by allegations that public figures and people who have a lot of

followers on social media, especially Instagram, get paid after announcing that they are exposed to Covid-19. The accusation in the form of allegations of getting "*endorse covid*" Endorse is interpreted as a promotional activity involving public figures as people who promote on social media. In this regard through his upload, Bintang Emon uses implicit delivery and contains puzzles for people who do not know the purpose and context of his speech. This is what will be studied in this study to find out the implications contained in the discourse of "*endorse covid*" on the instagram account *@bintangemon* through a video uploaded on June 20, 2021.

2. Research Methods

This type of research is qualitative research. (Cresswell, 2016) explains that qualitative research is a method of exploring and understanding meanings that a number of individuals or groups of people are perceived to derive from social or humanitarian problems. The method used in this study is a descriptive method that will analyze data using a model of Grice theory's implicature analysis approach that will distinguish two types of implicature, namely conventional implicature and conversational implicature. In this study, researchers will analyze the discourse from the instagram account of an Indonesian comic named Bintang Emon with the account name *@bintangemon* in his post entitled "*endorse covid*" uploaded on June 20, 2021. In addition to the discourse raised by Bintang Emon, researchers will also analyze public comments in the comments field of the post.

3. Results and Discussions

The results of this study will discuss the types of implications and intentions that are trying to be implicit in a speech. The data was obtained from a video uploaded by *@bintangemon* account as well as a number of public comments in the post. In the video for Bintang Emon of June 20, 2021 there

were nine thousand more comments with 3.4 million views.

Grice in (Brown & Yule, 1983) suggests that the term implicature is usually used to describe what speakers may interpret, suggest, or mean but is different from what speakers actually say. Implicature can also be interpreted as pragmatic aspects of meaning and have certain characteristics that can be identified. So it can be concluded that implicature is a purpose contained in a speech or discourse but expressed implicitly or indirectly.

Later, Grice in (Leech, 1983) stated, that there are two types of implicatur, namely conventional implicature and conversational implicature. Conventional implicature is an implicature that is derived directly from the meaning of the word, not from the principles of conversation. Conventional context does not have to rely on specific contexts to interpret it.

While the implication of conversation has a more diverse meaning and understanding. Understanding of the "thing in question" depends largely on the context of the conversation. (Mey, 2001) states that logic and natural daily life don't always see things the same way. Therefore, to be able to understand the context of conversation requires knowledge of the context that occurs in speech events. This is because the implied meaning is not necessarily attached to the meaning of a word only.

Furthermore, in the discussion of the implications of the conversation, Grice mentioned that there are four maxims conversations or cooperative principles that must be adhered to by communicant in order to form good communication. (Brown & Yule, 1983) explained that the violation of grice's principle of cooperation led to the impact of conversation. So, if there is a violation of Grice's principle of cooperation, then that is called the implicature of conversation. The four maxims of the principle of cooperation are maxim of quantity, maxim of quality, maxim of relation, and maxim of manner.

Maxim of quantity is a maxim that reads that we must provide information as informative as possible and do not need to be excessive so that the conversation is focused

on one discussion and not going anywhere. Then the maxim of quality reads we must convey the things we believe to be true, meaning that what we say must have a basis. Then, the maxim of relations is a principled maxim that when establishing a conversation, the communicant must say things related to the context of the explanation. Finally, the maxim of the manner is how we express speech or speech briefly, clearly, densely, and unambiguously, so as not to make misunderstandings between fellow communicants.

Based on the results of data analysis, two types of implicature are obtained, namely conventional implicature and conversational implicature obtained from video and public comments are as follows:

3.1. Conventional implicature

Conventional implicature is a pragmatic implication derived directly from the meaning of the word, not from the principles of conversation. Here is an example of conventional implicature type data.

1. Data (02)

Account : @bintangemon

Data : *"Syaratnya sih simple, tinggal nafas terengah-engah, terus mual-mual, terus batuk-batuk, sama sakit kepala banget"*

Type : Conventional implicature

Implication : Providing information and education.

The speech can be said to be a type of conventional impact because Bintang Emon presents information about some of the common characteristics of a person exposed to the Covid-19 virus, which is the things mentioned also that he was feeling at the time. It is also in line with (Handayani, Hadi, Isbaniah, Burhan, & Agustin, 2020) diganosa Covid-19 can be clinical symptoms that vary depending on the degree of the

disease but the main symptoms are fever, cough, myalgia, tightness, headache, diarrhea, nausea and abdominal pain. This is in line with the speech delivered by Bintang Emon as information on symptoms of exposure to Covid-19.

Data (02) can be said to be a type of conventional implicature because it does not violate the maxim of any conversation. When hearing these speeches the video audience does not need to understand any context to determine the intent of the speech. Because the speech is indeed spoken to simply provide information about the symptoms of Covid-19.

2. Data (04)

Account : @bintangemon

Data : *"yang di endorse dari berbagai lapisan ada orang kaya centang biru ada mahasiswa dan pelajar dan banyak lainnya cuma kan yang sering disorot kan yang 1 dan 2 ini ya."*

Type : conventional implicature

Implication : Expressing disquiet

Data (04) is a type of conventional implicature. This is because Bintang Emon does not commit a violation of the maxim of conversation. He tried to convey his disquiet about allegations of endorsement covid aimed at famous community leaders only. In fact, covid sufferers do not consider any status, be it rich people, famous people, students, students and so on. But in fact, often in the public spotlight, only among famous people. Bintang Emon also implicit that he realizes that the consequences of being a public figure are having greater burdens and responsibilities than ordinary people, whatever they do or naturally they will always be in the spotlight by the general public.

3. Data (06)

Account : @daniaditya

Data : *"Cepat Sembuh Bintang Emon, Saya sebagai Alumni menyatakan Semoga cepat sembuh ya..."*

Type : Conventional implicature

Implication : Encourage and pray.

The above data is a type of conventional implicature because the principle of cooperation between communicant has been formed. The data above is a comment from one of the people who commented on the Bintang Emon post. @daniaditya have understood the intent of the endorsed covid intended by Bintang Emon which is marked by the statement *"saya sebagai alumni..."*. Alumni, in the discourse above describes someone who had been in the situation but has now made it through. The use of the word "alumni" is a common word and is known conventionally by the community in various layers. By reading the sentence anyone who reads it will surely know the purpose of the word selection. By using the word alumni, the community does not interpret the word with other meanings. In the end, it can be concluded that @daniaditya was one of the people who had experienced the same pain as the Bintang Emon but is now healthy again.

4. Data (07)

Account : @monaratuliu

Data : *"Wah kalo saya brief nya harus tidur pake masker 2 minggu karena bobo sama bayi. Seseq! Gamau diendorse lagi sama perusahaan ini. Kapok!. Cepet sembuh ya!"*

Type : Conventional implicature

Implication : Convey experience and provide information as one of the people who have been a covid sufferer.

The above data is a type of conventional implicature because in the speech conveyed @monaratuliu has established an understanding of the context discussed. When viewed through the principle of cooperation, then the data (07) has fulfilled the four maxims of cooperation principles. If referring to the context being discussed @monaratuliu add information about his experience when he became one of the covid sufferers and had to sleep

with a mask because he had a baby. Data (07) is already relevant to the context of the conversation and is delivered in an unambiguous way and is affirmed by the word "kapok" which means that @monaratuliu no longer want to experience it. Although not delivered directly, but implicitly @monaratuliu also wants to convey that he was once one of the sufferers of covid and through his speech.

5. Data (08)

Account : @babecabiita

Data : "Semoga segera abis kontrak endorsnya tang"

Type : conventional implicature

Implication : Praying for healing

The above data is one type of conventional implicature. The speech delivered by @babecabiita in the comments field using the phrase "Semoga segera abis kontrak endorsnya, Tang ". As it is known that endorse is a cooperation carried out by a company or the like with advertisers. In the cooperation there is a contract that usually regulates the length of time of the cooperation, the honor/wages that will be obtained by advertisers, and so forth. By paying attention to the concept the expression of @babecabiita actually intends to pray for the healing of the Bintang Emon. The selection of the phrase "habis kontrak" is something that does not need to be interpreted with other meanings because conventionally the phrase describes the end of something which in this case is interpreted as the end of the pain suffered by Bintang Emon.

6. Data (09)

Account : @zarhendrik

Data : "Semoga cepet cair invoice-nya, Broku"

Type : Conventional Implicature

Implication : Praying for healing

Data (09) is the same as data (08). The above data is one type of conventional implicature. The speech delivered by @zarhendrik in the comments column using the phrase "Semoga cepet cair invoice-nya,

Broku". The phrase was expressed by @zarhendrik to pray for the healing of Bintang Emon. The invoice referred to by him intends to liken the completion of the contract then the advertiser will receive his honor/wages or in this context is interpreted as the healing that will be obtained by Bintang Emon. By using speech in the data (09) @zarhendrik implicitly want to pray for healing and as a form of concern for Bintang Emon.

7. Data (10)

Account : @opiqlidayat13

Data : "Bapak saya juga udah diendors sama covid bang @bintangemon penyakit beliau sudah dicabut Gusti Allah. Beliau sudah tenang dan beliau sudah pulang ke Rahmatullah..."

Type : Conventional Implicature

Implication : Validation statement of the Covid-19 virus

The above data is one type of conventional implicature. Data (10) is one of the comments contained on Bintang Emon upload. The comment contained a speech delivered by @opiqlidayat13 who told that his father was one of the people affected by the covid-19 virus. In this speech has been established the principle of Grice cooperation, which between communicants has awakened the same understanding of the meaning of "endorse covid" that is being discussed. Data (10) implicitly states that the disease is indeed true and can also cause death.

3.2. Conversation Implicature

The implication of conversation is the understanding of the "thing in question" depends largely on the context of the conversation. Conversational implicature is distinctly different from conventional implicature. This type of conversational implicature also intentionally violates the rules. The rule that is violated is the

principle of cooperation. The rule that is violated is the principle of cooperation. "The violation of Grice's principle of cooperation led to the implicature of conversation" (Brown & Yule, 1983).

1. Data (01)

Account : @bintangemon

Data : *"Halo Guys! Jadi malam ini gue lagi di-endorse covid ya!"*

Type : Conversation Implicature

Implication : Providing information and satire

The speech can be said to be a type of conversational implicature because the phrase endorsed covid is one of the violations of the maxim of manner. The above speech was given by Bintang Emon as the opening of the video. With the intention to provide information that when he uploaded the video to Instagram, he was exposed to the Covid-19 virus. However, Bintang Emon commits a maximal violation of the way by using covid-endorsed phrases that make his speech sound ambiguous and can cause misunderstanding for the audience of the video. This seems to be deliberately done by Bintang Emon because at the time that coincides with the allegations of "endorse covid" addressed to community leaders. As one of the public figures who also often get advertising offers of various products, Bintang Emon uploaded the video as if he was exposed to Covid-19 only limited to advertising demands (endorse). The way Bintang Emon delivered the speech certainly made the audience feel that the speech was ambiguous because there was no way anyone who intentionally explained himself got an advertisement to promote the news. However, on the other hand, there are still people who swallow the speech raw and believe in the existence of covid endorsement among community leaders.

2. Data (03)

Account : @bintangemon

Data : *"Oh sama harus siap dituduh bagian dari konspirasi dan harus siap disumpah. Ya karena angkanya bagus juga ambil aja lah karena kayaknya lagi bakar duit. Soalnya hari ini aja*

yang di endorse ada 10.000 lah gila banyak banget kan? Lu bisa lihat gathering talentnya di rumah sakit terdekat, lagi bagi-bagi invoice tuh, bagi-bagi duit"

Type : Conversation Implicature

Implication : Delivering satire.

The data above contains some conversational implicature, for example in "Ya karena angkanya bagus juga ambil aja lah karena kayaknya lagi bakar duit" it is a violation of maxim of quality by mentioning things that are not believed and have no evidence about it. First, about the statement "angkanya bagus" which has the intention of covid endorsement wages obtained by Bintang Emon. Furthermore, it was mentioned that there were 10,000 more people who endorsed covid is the number of covid victims at that time who were being treated at the Hospital which was implicit by Bintang Emon with the phrase "lu bisa liat gathering talentnya di rumah sakit terdekat, lagi bagi-bagi invoice tuh bagi-bagi duit". In addition to the quality maximal violation, Data (03) is also a violation of the maxim of manner marked by the way Bintang Emon again uses ambiguous expressions. In addition, the data (03) delivered by Bintang Emon with the intention of insinuating to community groups who do not believe in the existence of this dangerous virus to see the reality with the number of victims that are increasing and making hospitals full.

3. Data (05)

Account : @bintangemon

Data : "Ada temen gua ya bokapnya meninggal ya itu di endorse juga. Ada temen gua sampai sekarang masih di rumah sakit nafasnya sesek banget, gila! Aktingnya keren banget doi, Reza Rahadian lewat lah pokoknya. Oiya temen-temen jangan lupa swipe up!"

Type : Conversation implicature

Implication : Expressing disquiet

The data above is a type of conversational implicature because it is a violation of maxim of quality and maxim of manner. Maxim quality violations are characterized by the spoken "Ada temen gua ya bokapnya meninggal ya itu di endorse juga". This sentence is the budget of the maximality because the Star of Emon says things that cannot be known the truth. Then, the maxim violation of manner on the data (05) is characterized by the manner of Bintang Emon conveys its speech in an ambiguous way plus the Bintang Emon closes the video with "Oiya temen-temen jangan lupa swipe up!" Which is what is commonly done by instagram celebrities when closing their videos when advertising something. Of course, this is very ambiguous because Bintang Emon deliberately does this. When viewed from the speech or speech conveyed by the addressee in the posts "endorse covid" the implications found include the implications of satire, information implications, implications of unrest, educational implications, encouraging impact, implications of praying for healing, implications of conveying experiences, and validation implications of the Covid-19 virus.

4. Conclusion

Based on the results of the discussion on this study, it can be concluded that both interactions in the real world and in cyberspace basically have no difference in delivery or feedback. On social media there are also implicatures that are deliberately used to communicate and convey something implicitly. Although conveyed implicitly, the interaction between communicant will still go well, if both have understood the context and intent implicit by both parties. As for

the impact obtained in the upload of Indonesian Comics, Bintang Emon on his Instagram entitled "endorse covid" is divided into two types, namely conventional implicature and conversational implicature. The implicatures found are providing information and education, expressing disquiet, encourage and pray, convey experience and provide information as one of the people who have been a Covid-19 sufferer, praying for healing, validation statement of the Covid-19 virus, delivering satire.

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