

## **TYPES AND MEANING OF CONVENTIONAL IMPLICATURE FOUND IN WHATSAPP CHATS**

**Nabila Tri Anggraeni<sup>1</sup>**

Pendidikan Bahasa Inggris, Universitas PGRI Delta Sidoarjo  
[nabilatr55@gmail.com](mailto:nabilatr55@gmail.com)

**Yuliyanto Sabat<sup>2</sup>**

Universitas PGRI Delta Sidoarjo [sabatkeren@gmail.com](mailto:sabatkeren@gmail.com)

**Henry Rio<sup>3</sup>**

Universitas PGRI Delta Sidoarjo [ryo13devilos@gmail.com](mailto:ryo13devilos@gmail.com)

### **Abstrak**

Implikatur konvensional mengacu pada makna yang secara khusus ditentukan oleh aturan atau konvensi bahasa yang digunakan dan dikenal secara umum. Penelitian ini bertujuan untuk mendeskripsikan jenis makna dan bentuk implikatur konvensional dalam chat WhatsApp. Penelitian ini menganalisis makna suatu bentuk bahasa yang muncul dalam obrolan WhatsApp dan dikategorikan menurut jenis implikasi konvensional. Metode penelitian adalah deskriptif kualitatif. Teknik pengumpulan data menggunakan metode dokumentasi dengan cara screenshot dan observasi menggunakan teknik catat. Teknik analisis data disajikan, dianalisis, dan ditafsirkan. Penelitian ini menemukan 9 data dari 3 chat WhatsApp dengan jenis-jenis makna dalam penelitian ini dikategorikan menjadi 3 jenis, diantaranya; makna tak terlihat, makna kontekstual, dan makna abstrak. Penelitian ini menemukan 6 jenis implikasi konvensional, antara lain; relevansi implikatur konvensional, implikatur konvensional budaya, implikatur konvensional humor, implikatur konvensional prasuposisi, implikatur konvensional ekspresif, dan implikatur konvensional kausal.

**Kata Kunci:** *Implikatur Konvensional, Makna, Tipe, Obrolan Whatsapp*

### **Abstract**

Conventional implicature referred to a meaning that is specifically determined by the language rules or conventions that are used and generally known. This research aims to describe the type of meaning and form of conventional implicatures in WhatsApp chats. This research analyzed the meaning of a form of language that appears in WhatsApp chats and is categorized according to the type of conventional implicature. The research method was descriptive qualitative. The data collection technique used the documentation method by means of screenshots and observation using note-taking techniques. Data analysis techniques were presented, analyzed, and interpreted. This research was found 9 data from 3 WhatsApp chats with the types of meaning in this research are categorized into 3 types, including; invisible meaning, contextual meaning,

and abstract meaning. This research found 6 types of conventional implicature, including; relevance conventional implicature, cultural conventional implicature, humor conventional implicature, presupposition conventional implicature, expressive conventional implicature, and causal conventional implicature.

**Keywords:** *Conventional Implicature, Meaning, Type, Whatsapp Chat*

## INTRODUCTION

Language is part of a communication tool to convey information. According to Walija (1996:4) in Nur (2018), language is the most complete and effective communication medium for conveying ideas, messages, intentions, feelings, and opinions of other people. When communicating, people often use figurative language or certain symbols that contain implied meanings, and the meaning of the language or symbols is generally understood. There is a science of linguistics that discusses meaning in human language, namely Pragmatics. According to Levinson (1983, p. 21) in Saifudin (2019) says that pragmatics is a study of the relationship between language and context which is the basis for consideration for understanding the meaning of language.

Conventional implicatures are associated with general usage and meaning. According to Yudhistira (2021),

conventional implicatures are implicatures whose meaning is generally known and are general. There is another opinion according to Muntadiroh (2020), conventional implicature is an indirect or implied meaning contained in utterances that contain a specific purpose and are general. Therefore, conventional implicature can help understand the meaning implied in a sentence without having to explicitly state it. Conventional implicatures often arise because these words or phrases have certain meanings that are conventionally related to certain situations or contexts. Conventional implicatures can occur in everyday communication, when speaking or interpreting other people's speech they often depend on understanding conventional implicatures to interpret messages correctly. Therefore, it is important to learn and understand the concept of conventional implicature

language so that there are no misunderstandings in communication.

As technology develops, communication can take place without meeting face to face using the help of the internet. According to Kuncoro (2021), the flow of information can be accessed easily via the Internet, making it easier to get information. The form of technological development to facilitate communication is Social Media. According to Nusuf (2022) in Safrina (2022) said that Social Media can be an effective means for conveying messages and information in various forms, one of which is writing. One type of social media platform that is often used to make communication easier is WhatsApp.

WhatsApp is a popular social media platform that mainly focuses on instant messaging and communication. According to Dihni (2021), WhatsApp is the instant messaging application with the most users in Indonesia, which is ranked third in the world. The existence of WhatsApp can make it easier to interact with other people without having to physically meet face to face. However, communication without face to face can cause misunderstandings. This is caused by several reasons. According to Yasmin (2020),

misunderstandings often occur in non-face-to-face communication due to limitations in non-verbal communication.

Limitations in non-verbal communication can cause difficulties in conveying the meaning of the language forms conveyed, especially if certain language forms are used to interpret something implicitly, such as conventional implicature speech. Therefore, it is important to deepen your understanding of conventional implicature regarding language, context, and culture by reading or communicating frequently to improve skills in identifying utterances.

In conventional implicatures in WhatsApp chats, one of the problems was found, namely that it was difficult to understand the meaning of language forms in the form of implied figures of speech due to communication without face to face. However, another fact was found that the speaker already understood the speech using the language form of conventional implicature but the interlocutor could not grasp the meaning intended by the speaker because he did not communicate face to face. This causes a mismatch between ideal conditions and the reality that occurs. Therefore, it needs to be understood that conventional implicature requires a broad



understanding of language form. It should be noted that words containing certain Conventional Implicatures in one place may not be the same as in another place. Not only that, in certain words in Conventional Implicature, speakers use indirect or convoluted language to convey messages, such as figurative language and idioms.

This research has similarities with previous research conducted by Niadaniati (2019) with the title *"Implikatur Konvensional dalam Novel Bidadari Bermata Bening Karya Habiburrahman El Shirazy (Kajian Pragmatik) dan Relevansinya terhadap Pembelajaran Bahasa Indonesia Di Smp "* and research conducted by Hikmah and Irma (2021) entitled *" Analisis Implikatur Konvensional Meme dalam Surat Kabar Radar Tegal "* lies in the research objective, namely describing conventional implicatures. Not only that, but they also use qualitative methods. Therefore, the research carried out is by the results that have been observed and described in words and describes the factual conditions that occurred.

The difference with previous research is the data source. The data source obtained by this research is WhatsApp

Chats. Meanwhile, the research conducted by Niadaniati (2019) was the novel *Bidadari Bermata Bening* by Habiburrahman El Syirazy, and research by Hikmah and Irma (2021) was the implicature discourse on memes found in the Radar Tegal newspaper in September and October 2019. Not only that but there are also differences in data collection techniques. The data collection technique in this research uses documentation methods in the form of screenshots and observation using note-taking techniques. Meanwhile, research conducted by Niadaniati (2019) used a listening method using reading and note-taking techniques. Then, research conducted Hikmah and Irma (2021) used the triangulation technique.

Based on the explanation above, to find out more about conventional implicatures, researchers are interested in conducting research on what happens in WhatsApp chats. The problem is formulated as follows; What are the meanings in speech that contain conventional implicatures?; What are the forms of Conventional Implicature speech used in WhatsApp Chats? This research aims to describe the type of meaning and form of conventional implicatures in WhatsApp chat.

The research method used in this research was Descriptive Qualitative. According to Narbuko and Ahmadi (2015) in Salma (2023), descriptive research is research that attempts to answer existed problems based on data and the analysis process, namely presenting, analyzing, and interpreting. The presentation of data in this research used selective quotations contained the most significant utterances with the speaker's intended in the form of narrative text. Data analysis in this research involved screenshot the data founded and retyped it, then given it a different color to categorize the meaning and form of the language. After data was analyzed, interpreted the meaning that appeared in the quote and then draw conclusions. According to Nanda (2023), the qualitative method is scientific research that aims to understand a social phenomenon naturally and prioritizes the process of communication interaction between the researcher and the phenomenon being discussed. Based on the explanation above, descriptive qualitative was a research approach that aims to describe, explain and answer in detail the problems to be studied using words whose results emphasize meaning.

This research focused on analyzing conversations on the researcher's WhatsApp. This is caused by time limitations in conducting research. The scope of the research object were taken from the chat produce by 3 students from seventh semester at PGRI Delta Sidoarjo University in the English Language Education department. The research object were selected because they often send messages with implied meaning as a short and interesting communication style. Not only that, participants can also communicate digitally well. The languages used are Indonesian and Javanese which are translated into English.

The data collection technique in this research used documentation methods in the form of screenshots and observation using note-taking techniques. The documentation method was carried out by screenshots of certain conversations that contain implied speech. Next, the observation stage involved typing the conversation again and given it a different color to categorize the meaning and form of language to became research data. This research was found 9 data from 3 WhatsApp and divide into 6 types of conventional implicatures, including; 1

data on the type of relevance conventional implicature, 1 data on the type of cultural conventional implicature, 4 data on the type of humor conventional implicature, 1 data on the type of presupposition conventional implicature, 1 data on the type of expressive conventional implicature, and 1 data on the type of causal conventional implicature.

Apart from data collection techniques, the most important thing in research was data analysis techniques. The collected data was presented, analyzed and interpreted. The data presented in this study used selective quotations, which contained the most significant utterances with the speaker's intentions in the form of narrative text. Analyzed the data found through screenshot and retype them, then given them different colors to categorize the meaning and form of the language. After the data was analyzed, the next step was to interpret the data for the meaning that emerged, review the research objectives and questions to adjust the results of the data analysis, then draw conclusions about how the quotation contributes to the understanding of the topic under study.

## FINDINGS AND DISCUSSION

In this research, 9 data was found collected from 3 WhatsApp chats. This data

had different types of meaning with different forms of language. This research found 6 types of conventional implicature, including; relevance conventional implicature, cultural conventional implicature, humor conventional implicature, presupposition conventional implicature, expressive conventional implicature, and causal conventional implicature.

Researchers were found 1 data on the type of relevance conventional implicature, 1 data on the type of cultural conventional implicature, 4 data on the type of humor conventional implicature, 1 data on the type of presupposition conventional implicature, 1 data on the type of expressive conventional implicature, and 1 data on the type of causal conventional implicature. Further explanation was provided below:

### 1. Relevance Conventional Implicature

The relevance between the utterance and the topic of discussion is an important thing in conventional implicature. The principle of cooperation emphasizes that



communication requires effective understanding, one of which is the principle of relevance. Therefore, this type arose because of the relationship between the content of the message and the topic of conversation. Relevance of conventional implicatures found 1 data on the relevance of conventional implicatures. The detailed explanation is below:

- a. Anggra : *Wkwkw aku yo pgn tauu daerah sana pieee pgn maen nde daeraa pedesaan cape nde kota wkwk* (I also want to know that the rural areas there are tired of living in the city)
- Lili : *yakann, cape mencium kebusukan udara kota ini* (that's right, I'm tired of breathing this city air) (data 1)

In (data 1) this utterance there is a form of language in *cape mencium kebusukan udara kota ini*. This utterance has an implied meaning that someone is bored with the atmosphere of the city. The implied meaning that emerges is the result of effective understanding because it is relevant and generally known. The utterance is relevant to what is being discussed or the topic of conversation. The meaning of the utterance data on *mencium*

*kebusukan* and *udara kota* is based on the general understanding that city air is often characterized by higher levels of pollution compared to air in rural areas or natural areas, so that the implied meaning of the speaker's intention to *mencium kebusukan* is conveying fatigue from living in the city because the city air is not fresh.

## 2. Cultural Conventional Implicature

This type of implicature is related to the social conventions that exist in a culture. This implicature is created by assumptions generally accepted in a culture. Cultural conventional implicatures have 1 data found. The detailed explanation is below:

- a. Anggra : *Pgn ke hawa dingin* (want to go out into the cold) (data 1)
- Ilah : *hayuk aja nek mau hawa dingin bund* (Come on, let's go out into the cold)

In (data 1) the fragment of speech spoken contains a language form, namely *hawa dingin*. This utterance is based on the culture of young people in the East Java area in interpreting holiday destinations that have cold weather. This meaning is generally known among young people in East Java, so it is often used as a communication style.

### 3. Humor Conventional Implicature

Implicature has many functions, one of which is to create an implicit humorous effect and the meaning contained can be understood generally and conventionally. This type of implicature has various linguistic forms. Humor conventional implicature was found in 4 data. For more details below:

- a. Anggra : *Wkwkwk semngat ya bowo nya* (Wkwkwk cheer up to come to the wedding party)  
Ilah : *huhuhu syudah **menjerit kantongnyaa** wkwk* (huhuhu already screaming in my pocket) (data 1)

In (data 1) there is a fragment of utterance that has the language form, namely *menjerit kantongnyaa* including conventional humorous implicatures. This utterance conveys the implied meaning with humor. The meaning of this utterance is having no money. Instead of the speaker saying he ran out of money, he prefers the statement to be a joke.

- b. Arta : *Upload.en tiktok bil tak repost wkwk* (upload tiktok, I'll repost later wkwk)

Anggra : *Tiktok ku maksiat e wedi wkwk* (My tiktok is dangerous so I'm afraid wkwk) (data 2)

In (data 2) there is an utterance in the form of *Tiktok ku maksiat* which means that a person cannot post content on Tiktok because there is something that is not good to know. The word Immorality is a term in the Islamic religion that refers to actions that are considered to violate religious rules. However, this utterance has a different purpose to provide a humorous effect.

- c. Lili : *adoh ta sklh nggon mu magang* (Is your internship far away?)

Anggra : *Jauhhhhh pas sebelah e lapindo tp sebrang e, Awm pie?* (so far from Lapindo but opposite, what about you?)

Lili : *dekett 15 menit an, tp macet e aloha ttp **menghambat kehidupan*** (It's only 15 minutes, but the Aloha traffic jam hinders life) (data 3)

In (data 3) there is a form of language that lies in *aloha ttp menghambat kehidupan*, this has an implied meaning, namely because aloha is often hit by



traffic jams so it hinders activities. However, this meaning is not directly stated and uses humor effects to make it look funnier. The utterance is said in an unusual way to create a humorous effect. This meaning is taken when the utterance depends on the context of the conversation.

d. Anggra : *Tobat ta arenya*  
 (did he stop?)

Lili : *dapak o, ganti vape kok* (no, he changed to vape)

Anggra : *dunia tipu tipu*  
 (world of deceit) (data 4)

In (data 4) there is a fragment of utterance, namely *dunia tipu tipu* which means that there is a message that is not said honestly. This expression is often used by society to describe reality or situations where lies, falsehood and manipulation dominate. So, people often use it as effective communication without needing to explain in detail the meaning they want to convey. However, the deceitful world's speech in the conversation wanted to convey a message as well as joke.

#### 4. Presupposition Implicature

#### Conventional

This type of implicature arises from assumptions implicit in the utterances in a conversation. Presupposition is information stated by the speaker as a true assumption in the context of the conversation. The form of language in utterance is generally known regarding its meaning. This can enrich the meaning of the message conveyed in the conversation. Presupposition conventional implicature were found 1 data. For more details below:

a. Arta : *Waduh wkwk adu capcut ginii* (duh wkwk this is the battle of capcut)

Anggra: *Iyoo adu kejametann*  
 (that's right, this is battle of jamet )  
 (data 1)

In (data 1) there is a utterance in *kejametann*, In this form of language there is the word *cruetetan* which is taken from the word *jamet*, which is a slang term in Indonesia to describe someone expressing something such as the way they dress and behave. However, the word *kejametann* also has the meaning of the pronoun *alay*, namely someone who behaves excessively.

#### 5. Expressive Implicature

#### Conventional

This type appears to convey expressiveness or contain implied emotions. These implicatures can convey nuances of feeling without being directly expressed in speech. The form of language in utterance is generally known regarding its meaning. This implicature is usually used by speakers as a communication style to make it look interesting. Expressive conventional implicature were found 1 data. For more details below:

a. Anggra: *Uhuyy* (yeah)

Lili : *teman u sedang berbunga-bunga* (your friend is blooming) (data 1)

In (data 1) there is an utterance, namely *berbunga-bunga*, this is a form of conventional expressive implicature language, which has the meaning the feeling of happiness from falling in love. These utterance are used to make communication more effective and interesting. The meaning of this utterance is generally known and often used.

## 6. Causal Conventional Implicature

This implicature arises because of existing causes and effects. The form of language is created because of an event that arises and results in

something continuously until it is generally known by the public. This implicature is used to shorten the speaker's meaning. Causal conventional implicature were found 1 data. For more details below:

a. Ilah : *tadi yasek swibuk abis bayar pajek, ngurus atm, print out full* (I'm still busy paying taxes, managing the ATM, printing, very dense)

Anggra : *wadododo kalah presiden* (wadododo the president lost)

Ilah : *apalah daya kita kan wondel women halus mandiliii wkwk* (What can we do? Wonder Woman has to be independent) (data 1)

In (data 1) there is a utterance fragment whose linguistic form is *wondel woman*. This linguistic form has the meaning of a strong woman. The word of *wondel women* without a conversational context can mean a female hero or a character in a hero film. Wonder Woman is a female hero from the Amazon warriors who appears in comic book characters published by DC Comics.

Conventional implicature refers to a meaning that is specifically determined by

the language rules or conventions that are used and generally known. This implicature occurs when the meaning contained in an utterance is not only limited to the literal or explicit meaning expressed directly but also includes additional meanings conveyed indirectly through language. Conventional implicatures are not based on the principle of cooperation and do not depend on the conversational context. This follows the book *Pragmatics* by Yule (1996) that conventional implicatures are not based on the principle of cooperation in a conversation and do not depend on a specific context for their interpretation. The implications of an utterance are conventional, meaning that everyone generally knows and understands the meaning of an utterance (Rohmadi (2017: 60) in Rahmawati (2020)). Therefore, conventional implicatures focus on language forms that have a special meaning that is generally known.

The results of this research confirm that the meaning contained in conventional implicatures is a form of language that is generally known to the public. There are similarities with the results of research conducted by Arifianti (2018), namely that conventional

implicature is a meaning that is conventionally or generally accepted by society. The language form of conventional implicatures does not always depend on the conversational context, but rather the implied meaning of special language forms. There is a similarity of opinion with research conducted by Halid and Handayani (2021) that conventional implicatures do not have to occur in conversation and do not depend on the specific context. Therefore, conventional implicature has a special language form with an implied meaning that is generally known.

Although this research provides useful information, there are weaknesses in its too-narrow approach. This is because research refers to a situation where researchers only consider limited points of view or aspects of the topic being discussed. Researchers only use personal WhatsApp chats as research material without comparison with other research objects to understand the topic thoroughly. Therefore, the hope for further research is that researchers can include other comparisons so that they can contribute to understanding the topic of discussion as a whole.



## CONCLUSION

The meaning that appears in conventional implicature language forms is based on general understanding. The factor that influences the meaning in a form of language that is created is people's understanding of something which is connected by certain things continuously until it becomes conventional. Conventional implicatures can function as a communication style to make conversations interesting. Therefore, it is hoped that this research can help understand the meaning of conventional implicature language forms and can be used as teaching material in the field of linguistics. Although this research still needs to be researched further, it is hoped that it will provide benefits, especially for educators, as a variation in teaching to students in increasing insight into linguistics.

## REFERENCES

- Arifianti, I. (2018). Implikatur Konvensional dan Non Konvensional Tutaran Pengunjung Kawasan Lawang Sewu Semarang Jawa Tengah. *Pena Jurnal Ilmu Pengetahuan Dan Teknologi*, 32(1), 44. <https://doi.org/10.31941/jurnalpena.v32i1.936>
- Dihni, V. A. (2021, November 23). Indonesia Pengguna WhatsApp Terbesar Ketiga di Dunia. *Databoks*. <https://databoks.katadata.co.id/datapublish/2021/11/23/indonesia-pengguna-whatsapp-terbesar-ketiga-di-dunia>
- Irma, C. N., & Hikmah, E. N. (2021). Analisis Implikatur Konvensional Meme Dalam Surat Kabar Radar Tegal. *Literasi : Jurnal Bahasa Dan Sastra Indonesia Serta Pembelajarannya*, 5(1), 58. <https://doi.org/10.25157/literasi.v5i1.4685>
- Muntadiroh, F. (2020). Implikatur Konvensional Dalam Dongeng Der Singende Knochen Karya Brüder Grimm. *The Journal of Universitas Negeri Surabaya*, 9(2). <https://doi.org/10.26740/ide.v9n2.p%p>
- Nanda, S. (2023, August 1). *Metode penelitian kualitatif: Pengertian, Tujuan, Ciri, Jenis & Contoh*. Portal Belajar & Latihan Soal Terlengkap | Blog Brain Academy -; PT Ruang Raya Indonesia. <https://www.brainacademy.id/blog/metode-penelitian-kualitatif>
- Niadaniati, P., UPY. (2019, January 1). *Implikatur Konvensional dalam Novel Bidadari Bermata Bening Karya Habiburrahman El Shirazy (Kajian Pragmatik) dan Relevansinya Terhadap Pembelajaran Bahasa Indonesia Di Smp*. Repository Universitas PGRI Yogyakarta; Universitas PGRI Yogyakarta.

- <http://repository.upy.ac.id/3359/>
- Nur, J. (2018, July 26). ✓ *Pengertian Bahasa Menurut para Ahli dan Secara Umum*. Learn Is Easy. <https://learniseasy.com/pengertian-bahasa-menurut-para-ahli/?amp>
- Rahmawati, D. P., Fatin, I., & Ridlwan, M. (2020, November 20). *Stilistika: Jurnal Pendidikan Bahasa dan Sastra*. Jurnal Online Universitas Muhammadiyah Surabaya; Universitas Muhammadiyah Surabaya. <http://journal.um-surabaya.ac.id/index.php/Stilistika/index>
- Safrina. (2022, November 4). *Media sosial Jadi Sarana Efektif Penyampaian Pesan. Pemerintahan Aceh*. <https://acehprov.go.id/berita/kategori/iptek-sains/media-sosial-jadi-sarana-efektif-penyampaian-pesan>
- Saifudin, A. (2019). Konteks dalam Studi Linguistik Pragmatik. *LITE: Jurnal Bahasa, Sastra, Dan Budaya*, 14(2), 108–117. <https://doi.org/10.33633/lite.v14i2.2323>
- Salmaa. (2023, March 10). *Penelitian Deskriptif: Pengertian, Kriteria, Metode, dan Contoh*. Penerbit Deepublish. <https://penerbitdeepublish.com/penelitian-deskriptif/>
- Yasmin, R. A. (2020, June 12). *Komunikasi verbal VS komunikasi non-verbal*. BINUS UNIVERSITY. <https://binus.ac.id/malang/2020/06/komunikasi-verbal-vs-komunikasi-non-verbal/>
- Yudhistira. (2021, February 10). *Implikatur: Bilangnya begini, maksudnya begitu*. Narabahasa. <https://narabahasa.id/artikel/linguistik-interdisipliner/sosiolinguistik/implikatur-bilangnya-begini-maksudnya-begitu/>
- Yule, G., & Widdowson, H. G. (1996). *Pragmatics*. Oxford University Press.