

## Implicature Of Speech Acts in The Tradition of Rotenese Community Engagement in Tuatuka Eastern Part of Kupang, East Nusa Tenggara Province.

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### Abstract

Customary speech acts are usually presented metaphorically, and allegorically in order to imply certain meanings. Such language phenomena imply certain meanings that are textually biased. In linguistic studies, such a phenomenon is called implicature. What is unique in traditional speech acts (wedding proposal) is the implicature, both in the rules of language use and in the way the speech is delivered. Therefore, the conversation is structured in such a way as not to violate the maxims or principles of cooperation, politeness, and relevance in order to cooperate and reach an agreement. Pragmatics study is the theoretical framework used by the researchers for the discourse of betrothal speech acts in the tradition of the Rotenese Community in Tuatuka (Kupang). One of the important studies in pragmatics study is conversational implicature. Conversational implicature is a process of interpreting meaning based on both situation and context. The design of this research has been qualitative. The choice of this method is a consequence of the data collected in the form of words, sentences, symbols that will then be interpreted. Informants have been selected purposively, namely based on the research objectives to obtain accurate data. The data has been collected through in-depth interviews, recording, observation, and documentation studies. The research instruments have been a list of questions and an observation guide. Data validation has been conducted through Focus Group Discussion (FGD) and source triangulation. The data has then been analyzed through the steps of categorizing units, connecting research units with themes, and interpreting the relationship between thematic units. The research findings have shown that the implicature of engagement in the tradition of the Rotenese community in Tuatuka (Kupang) aims to build cooperation and establish good manners in order to obtain an agreement in the discussion about dowry. Two types of implicatures that are most productively used in the traditional marriage ceremony in the Rotenese ethnic tradition in Tuatuka are the maxim of quantity and relevance. Both maxims are very important in speech acts because (1) the cooperation to reach an agreement should be maintained, and (2) the misunderstandings between the two parties should be avoided, and

(3) the harmonious relationships between the two families (the families of both female and male) should be fostered.

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## INTRODUCTION

Customary speech acts are one of the linguistic activities that obey the rules of politeness and are bound to the context of socio-cultural norms. If someone violates the rules of speech or his act is not in accordance with the context of social norms, he then will be negatively judged, ill-mannered, and seen as uncivilized. In such a context, what is said and how it is said have certain effects on the participants. Customary language has the power to hegemonize, persuade, or carry out verbal aggression, foster a climate of kinship, cooperate, and prevent conflict among speech participants.

Customary speech acts are usually presented in both metaphorical and allegorical forms which will imply certain meanings. Therefore, the conversation is structured in such a way as not to violate the maxims or principles of cooperation, politeness and relevance in order to achieve agreement and harmonious relations between the two families involved in the conversation. Such language symptoms experience textual bias. This means that the meaning of what is said is different from the intention or meaning implied. Such language phenomenon is called implicature.

Implicature is one part of the study of pragmatics. Specifically, Grice (1975: 44) says that conversational implicature is one aspect of pragmatics studies in which the main focus is to study the meaning of an utterance in relation to its context. Thus, speech implicature is used to explain the implicit meaning behind what is said or written. This is similar to what Brown and Yule (1996: 31) say that implicature is used to explain what the speaker might mean, suggest, or intend. However, it is different from what is said by the speaker.

Implicature suggests an indirect way of communicating. Indirect speech aims for politeness (Griffiths, 2006: 138). Politeness serves to avoid conflict by minimizing coercion. Listeners are expected to interpret the speaker's indirect speech as an expression of politeness. Requests can be made indirectly. The listener will sense that the speaker is using an indirect

approach to reduce the impact of the request on the listener (Kadar and Haugh, 2013: 23).

Other uses of conversational implicature are to keep something secret, to show respect, and to soften speech (Hadiati, 2014: 208). Implicature is used to respect other people or interlocutors so that speakers need to be aware of who they are talking to, on what occasion the conversation is taking place, and to what extent the conversation is intended. Speakers show their respects to other people or interlocutors by using implicature because speakers do not want to offend speech partners.

The symptoms of such speech acts are very relevant to the speech acts of the marriage custom. The politeness expressed metaphorically and allegorically aims to minimize differences that can prevent harmonious conversation or reduce the sense of kinship between them. An engagement speech involves two spokespersons who interact with each other to get an agreement on dowry. The phenomenon of conversational speech acts between spokespersons in the Rotenese community's engagement tradition is very unique to be studied because of the following reasons: First, engagement speech in Rotenese society always implies certain meanings which has a function to maintain the harmony of the conversation and maintain the relationship of the families participating in the ritual. Second, the Rotenese community uses unique maxims and principles in the engagement speech which has a function to avoid conflict in order to achieve agreement between the two parties (both families of male and female). Third, engagement speech in the tradition of the Rotenese Community is decreasing, both in terms of speakers (traditional leaders), as well as the authenticity of the speech.

## B. Theoretical Framework

### Pragmatics

Pragmatics is a linguistic study that examines the relationship between language and context. According to Yule (2006: 5), pragmatics is a related study of the relationship between linguistic forms and the users of those forms. In this case, understanding the meaning of sentences is not only grammatical, but also contextual and

participant settings. Situation and context can guide speakers to capture the meaning of what is said. The term pragmatics was first used by Charles Morris (1938). Morris had great interest in the study of sign systems (semiotics). Pragmatics refers to the study of meaning in interaction which includes the meaning of the speaker and the context in which the utterance is made (Jucker, 1998: 830).

Leech (1993: 8) defines pragmatics as the study of meaning in relation to speech situations. Leech explicitly distinguishes semantic and pragmatic studies. Semantic studies treat meaning as a relationship that involves two aspects, related to the question: "What does X mean?". Meanwhile, pragmatic studies see meaning as a relationship involving three aspects, as in the question: "What do you mean by X?" Cruse (Cummings, 2007:2) says, pragmatics can be thought of as dealing with the generally accepted aspects of information in linguistic forms. Their use arises naturally and depends on meanings conventionally encoded with the context in which they are used.

Searle (1979: 13-20) and Leech (1993: 105-106) divide illocutionary speech acts that show communication functions into directive, declarative, expressive, directive, and commissive speech acts. The directive function (assertives) aims for the speaker to state the truth of the proposition spoken. For examples: boasting, reporting, stating, claiming, suggesting, and complaining. The declarative function (declarations) is to relate the content of the speech to reality. For examples: sending, naming, resigning, appointing, dismissing, christening, and excommunicating. Expressive functions (expressives) express one's psychological situation. For examples: apologizing (pardoning), blaming (blaming), condoling (condoling), congratulating (congratulating), thanking (thanking). The directive function is for the listener to do something that the speaker wants. For examples: entreat, permit, order, command, invite, advise, ask, plead, request, pray, beg. The commissive function expresses a promise or offer. For examples: offering something, vowing, promising.

### **Implicature**

The term conversational implicature was proposed by Paul Grice (1975) in an article entitled *Logic and Conversation*. According to Grice, in a speech event, a speaker may present something which might be interpreted, implied or intended differently from what is spoken. The meaning of speech that is far from its literal meaning is the object of implicature. Grice quoted by Rustono (1999: 82) mentions that conversational implicature is an implicit proposition or statement, which is something that may be interpreted, implied or intended by the speaker that is different from what he said. Leech (1983) argues that interpreting an utterance is ultimately a matter of guesswork, or (to use a more dignified term) hypothesis formation. The important thing in Leech's definition is the interpretation of a speech act that forms a conjecture or hypothesis. However, interpreting speech acts must refer to the context.

There are two types of implicatures, namely conventional implicature and conversational implicature. Conventional implicature does not require a specific context to generate additional meanings from the words used (Yule, 1996: 45). While conversational implicature is an implicature that is not bound to a specific language context (Mey, 2001: 65). Therefore, Conventional Implicature is easier to understand. Zamzani & Rahayu (2017: 27) say that conventional implicature can be understood by everyone because it is context-free and the information is old. Meanwhile, conversational implicature is bound to a specific context. Levinson (1983: 97) describes that Conversational Implicature occurs when the speaker produces a coded utterance to convey a specific intention. The speech partner interprets the speaker's intention accurately and 'intuitively'. For example, when the speaker is saying, 'the room is hot', it can be interpreted that the listener is expected to turn on the air conditioner (Pratama, Nurkamto, Rustono, Marmanto, 2017: 1).

### **Context and Conversation**

Conversational implicature appears in the context of specific language use (Birner, 2013: 63 in Zamzani, 2007: 28). Conversational implicature has the following characteristics. a) Conversational implicature requires context information and shared background knowledge; b) Conversational implicature is different from the literal meaning of the sentence; c) Conversational implicature is beyond the semantic content of what is said. Implicature depends on pragmatic meaning. The implied meaning is strongly influenced by context. d) Conversational implicature requires the background of the speaker. Conventional meaning is not part of the implicature; e) The truth of the conversational implicature does not depend on the truth of what is said (what is said may be true or may be false), the conversational implicature is not based on what is said, but can be accounted for by how the act of saying it is; f) Conversational implicature has no definite explanation (Grice, 1975: 57-58).

Grice (1975: 56) divides conversational implicatures based on the context of the activity into two kinds, namely generalized conversational implicatures and particularized conversational implicatures. Generalized conversational implicatures do not require a specific context. Levinson (1983) says that generalized conversational implicatures occur without reference to any particular features of the context. Yule (1996: 40) says that generalized conversational implicatures do not require the specific background knowledge and context of the particular utterance required to make the necessary inferences. Papi (2009: 151) argues that general conversational implicature is an implicature that remains constant across all contexts. The examples of general conversational implicature are as follows:

**Context;**

There were four students who were best friends; Tom, Paul, Jean and Domingo. They wanted to visit a friend in the hospital. Tom did not invite Domingo. Paul asked Tom if he had invited Domingo to visit Charles in the hospital.

**Speech:**

Paul: Did you invite Domingo to visit Charles in the hospital?

Tom: I invited Jean.

Tom's utterance, "I invited Jean," implies that Tom intended Paul to infer that he only invited Jean to the hospital to visit Charles. Thus, the utterance implies that Domingo was not invited to go to the hospital to visit Charles.

Levinson (1983: 126) explains that to find out this type of implicature, we need to take into account the information we know related to the communication event. Yule (1996: 43) and Birner (2013: 64) further say that particularized conversational implicatures are unique to the particular context in which they occur. This is in line with the opinion of Papi (2009: 163) who says, specialized conversational implicatures require a specific context. The examples of particularized conversational implicatures are as follows:

**Context:**

The conversation occurred between two students named Jacson and Alan. Jacson and Alan were best friends. Jacson approached Alan to go to campus together to discuss about an assignment.

**Speech:**

Jacson: Are you going to campus to discuss about the assignment?

Alan: I got tired after coming back from picnic.

Jacson's utterance in the example "Are you going to campus to discuss about the assignment?" aims at inviting Alan to go to campus together. Alan replies by disobeying the maxim of relevance. This means that Jacson must have special knowledge in which he can assume that there is a certain reason for Alan's answer. Alan's answer "I got tired after coming back from picnic." implies that Alan wants to spend time resting, so he can't come to campus.

Conversational implicature has an implied meaning of speech that can be understood

depending on the context and the ability to do something related to the content of the speech. Conversational implicature is bound to context. The context determines the meaning of the text or conversation. The implied meaning can be well understood when one understands the context (Khan & Bughio, 2012: 32; Singh, 2016: 944). However, not all listeners can refer to what the speaker means. This is highly dependent on the schemata or encyclopedic unit or type of knowledge that the listener uses to process the message. Citraresmana & Mahdi, 2014: 54). Kridalaksana (2011: 134) translates that context as follows: (1) aspects of the physical and social environment related to the utterance, (2) shared knowledge possessed by the speaker and the listener. Pragmatic contexts can be categorized into two, namely contexts that are relatively general and running or can be found in every language community (cultural context) and contexts that are local or specific (context of situations both physical and linguistic (Zamzani, 2007: 25).

Situational context consists of discourse field, participants, and means. Meanwhile, cultural context is something done by someone on a certain occasion which is meaningful and valuable (Halliday & Hasan, 1994: 63). Situational context is found in all situations. Halliday & Hasan (1994: 62) state, that what is meant by the context of the situation is the immediate environment in which the text actually functions. The speech environment, where the text is spoken, is the situational context. Halliday & Hasan (1994: 16) divide the situational context into three, they are means, participants, and discourse field. The discourse field is a social activity carried out by the participants. Discourse participants are the participants in the discourse, the nature, position, and role, the relationship between the participants. Meanwhile, the means of discourse is the language and channel chosen (oral or written) in a particular situation. The immediate environment in which the text actually functions is termed the context of the situation (Halliday & Hassan, 1994: 62). VVan Dijk (1977: 192) argues that context is divided into two, namely possible

context and actual context. Possible context is a context that has a specific status. Meanwhile, the actual context is determined by the stage of time and place when the speaker and listener activities are actualized. The reference of actual context is 'here' and 'now' logical, physical, and cognitive.

Hymes (1974: 52-62) presents eight determining factors in speech events. These factors are: (1) setting or scene (place and time of the conversation), (2) participants (speech participants), (3) ends (result or purpose of the conversation), (4) act of sequence (form and content of a conversation, the words spoken and how they relate to the topic discussed), (5) key (tone of voice, emotional state of the speaker), (6) instrumentalities (media used), (7) norms (linguistic norms followed by a language community) and (8) genres (discourse classification).

Searle (Leech, 1993: 164) divides the functions of conversational implicature into five types, namely assertive, directive, commissive, expressive, and declarative. The explanation of the five types of functions is as follows. (1) Assertive (representative), which is an utterance function that binds speakers to the truth of their utterances, such as stating, proposing, boasting, and concluding, (2) Directive, which is an utterance function aimed at producing action effects by speakers, such as commanding, ordering, demanding, pleading, giving, and advising, (3) Commissive, i.e. the speech function binds the speaker to a number of actions that will be carried out in the future, such as promising, offering, and threatening, (4) Expressive, i.e. the speech function expresses psychological attitudes, such as condemning, praising, condolences, thanks, congratulations, and apologies.

## METHODOLOGY

This research has been conducted in Tuatuka, East Kupang District, Kupang Regency (East Nusa Tenggara). The choice of location has been motivated by the reason that the Rotenese Community in this area is still practicing the oral tradition in the event of the engagement of a man

and a woman. The design of this research is qualitative. The choice of this method is a consequence of the data collected, in the form of words, sentences, and symbols that will be interpreted. The qualitative approach emphasizes understanding phenomena based on social phenomena or human problems (Creswell, 1998: 15). In this approach, the researchers create a complex picture through the analysis of words, sentences or a series of engagement speeches in the Rotenese community in Tuatuka, East Kupang District, Kupang Regency.

The informants have been selected purposively, based on the research objectives in order to obtain accurate data from the informants who master the betrothal speech in the Rotenese Community in Tuatuka. The informants have been subjected to the criteria as suggested by Spradley (2007) as follows: (a) full enculturation. This means that the informant knows the intricacies of the culture; (b) direct involvement. This means that the informant is a perpetrator of the culture; (c) an unfamiliar cultural atmosphere. Being in this atmosphere, one is more likely to accept cultural acts as they are without any rejection; (d) having sufficient time; (e) non-analytical, meaning that the informant tells it as it is.

Data collection has been done through several ways, (1) Interview method. In-depth interviews have aimed at obtaining data and information related to the implicit meaning in the betrothal speech in the tradition of the Rotenese Community. In addition, the interviews have aimed at obtaining information about the context (place, time, people, and situation) of the betrothal speech. Recording techniques have also been used to obtain data on the speech delivered naturally in the actual engagement situation. Recording has also been done to obtain context data or information deemed necessary by the researchers. The interview technique has been used to obtain two types of data, namely: (1) data related to the process of implementing the engagement event, and (2) observation of the location and community which has been the setting of this research. Documentation aims at (1) obtaining written or recorded documents

related to the proposal ritual; (2) photographing the proposal narration event and the research location, informants, and other objects deemed necessary to be photographed.

## RESULTS AND DISCUSSION

### 1. Rotenese Community in Tuatuka (Kupang)

Tuatuka is one of 5 urban villages in East Kupang Subdistrict, Kupang Regency, East Nusa Tenggara (NTT) Province. The area of Tuatuka Village is 1481 [Km] <sup>2</sup> with the following boundaries. (1) The north is bordered by Fatuteta and Pukdale Villages. (2) The South is bordered by Oekabiti. (3) The East is bordered by Kuanheum Village. (4) The West is bordered by Oesao Village. Administratively speaking, Tuatuka Village has 8 Community Associations (RW) and 16 Neighbourhood Associations (RT).

Population development in Tuatuka Village is very rapid. This is due to its proximity to the provincial capital, which means that population mobility to Tuatuka is very high. The total population in Tuatuka Village as of August 15, 2018 is 517 families and 2,418 people, consisting of 1,178 men and 1,254 women. Tuatuka Village has 16 Neighborhood Associations (RT) and 8 Community Associations (RW). The service coverage distance from the village head's office to the sub-district is 8 kilometres, while from the village head's office to the district is 12 kilometres.

### 2. Social Conditions

The residents of Tuatuka Village are of various ethnicities, religions, languages and origins. The largest tribe in Tuatuka Village is Rotenese. This tribe is claimed to be the most influential tribe in the area since the 18th century. A number of tribes developed in Tuatuka Village, including Rotenese, Sabunese, Timorese, Alorese, Floresnese, Sumbanese, Ambonese, Irianese, Helongnese, and others. Such diversity socially requires them to use Indonesian (Kupang Malay dialect) in their daily interactions. The local language of each ethnic group is used in specific situations such as in traditional rituals, engagement, death ceremonies, and other rituals.

Ethnic diversity in Tuatuka Village gives social characteristics which are inclusive, i.e. open in social relations. They live close to each other. This closeness is actually motivated by their profession as farmers, which requires them to meet and work together. In addition, intermarriage strengthens their relationship.

In general, the people of Tuatuka Village still practice a social and cooperative lifestyle, which can be seen from the activities that take place, such as mutual cooperation. This can also be attributed to the fact that most of the community's livelihoods are farmers and planters who are members of farming groups, so there is a good relationship due to communication between communities because they often meet. The livelihoods of the people of Tuatuka Village are dominated by farmers. Apart from being farmers, they also raise livestock, such as cows, boiler chickens, pigs and others. Some residents work as traders, selling their produce at the Oesao traditional market, which is located close to Tuatuka Village.

### 1. Context of Engagement Speech in the Rotenese People's Tradition in Tuatuka

The engagement speech is a conversational implicature that has a general context. The general context relates to traditions linked to the knowledge and worldview of the Rotenese people towards marriage. The general context is deeply understood by the Rotenese people. In the view of these people, marriage is a necessity for humans to procreate. On the other hand, marriage must follow the relevant customary path, so that it does not have an impact on the family life of the bride and groom.

Betrothal (marriage proposal) is a common term in East Nusa Tenggara society, including Rotenese Ethnicity. Marriage proposal is a metaphorical expression for giving a dowry from the prospective groom to the prospective bride. In the belief of traditional communities, an engagement is a form of customary legitimization (customary marriage) for a man and woman who have fallen in love and are willing to live together in a family.

Dowry, which minimally consists of trays containing different types of delivery items will be brought by the prospective groom and his family in betrothed or marriage proposal in Rotenese tradition. The first tray contains candles and a Bible. Candles and Bibles symbolize that the bride and groom are blessed by God, living in the light of the Bible. Meanwhile, the candle is a guide to the bright path in the Christian family life. The second tray contains betel nut. This tray represents a family that lives in peace and harmony with everyone. The third tray contains the bride's clothes and makeup tools. This tray signifies the physical beauty and heart of the woman being proposed to. This tray indicates that the man really appreciates the woman. The fourth tray contains animals brought by the man to be used as side dishes at the wedding. This tray shows the support and sacrifice of the male family towards the marriage of the bride and groom. The fifth tray contains areca nuts as a symbol of friendship and respectful kinship. Betel nut and areca nut are the bonds of brotherhood. The bond is only strong when it is full of love and peace.

### Text of Rotenese People's Engagement Speech in Tuatuka

Male Spokesperson (JBL 01):

(01) Shalom. Good afternoon to the extended family of Ledo, Tode, Henuk and the extended family clan attached to them. (02) First of all, it is our great pleasure to have the Adu and Pah families in Mr. Henuk's family yard. (03) Of course, our arrival serves a good purpose. (04) Therefore, please allow us to step in to convey our purpose for coming here.

*Female Spokesperson (JBP 01)*

(05) Shalom. (06) Thank you for the heartfelt words of the Adu and Pah families, and their extended families. (07) These families are arriving here, in front of our house. (08) Of course, our doors are open to receive the arrival of the male family to convey their intention and thoughts. (09) We invite the family to enter the house.

*The male side (JBL 02)*



(10) If so, let us convey the intention of the male family. (11) However, as believers, we would like to begin with a prayer.

*The female side (JBP 02)*

(12) Yes, let us pray before expressing the heart of the families of Adu and Pah.

(13) What do you intend to say?

*The male side (JBL 03)*

(14) The families of Ledo, Henuk, and the family clans attached to them. (15) As for our arrival here, the son born in our family, from Mr. Ande Adu and Mrs. Orpha Pah, who is Filipus Adu, the 3rd of 5 children. (16) As an adult and as a man, he has decided on a companion. (17) Therefore, he has come here and finally arrived in this place to meet a girl who was born in the big family of Henuk. (18) Since both of them love each other and are committed to living together to form a happy Christian family, so in response to this commitment, we, the family, have come to propose to her. (19) We kindly hope that the extended family of the girl's side will accept our family's proposal of marriage.

*The female side (JBP 03)*

(20) Thank you for the expression of thoughts from the man's family. (21) The truth is that we, on the woman's side, are always waiting. (22) We believe that the daughter we gave birth to was created for a young man. The young man we have been waiting for is already in front of our eyes, guarding and protecting our daughter, Melisa Henuk. (23) So, the proposal of marriage from the man's family is gladly accepted.

*The male side (JBL 04)*

(24) Apart from the request for engagement, we have also come with five gifts of love that we want to give to the extended families of Henuk, Tode, Adu, especially, to the parents and the bride.

*The female side (JBP 04)*

(25) Once our family has accepted the request of the male family, then whatever your family brings as the expression of love through the gifts, we, the female family, will accept it.

*The male side (JBL 05):*

(26) Apart from the request for the engagement, we have also brought some items in preparation for the reception tomorrow night or

tomorrow afternoon, such as rice, pigs, and cows. (27) We would like to ask for the willingness of the woman's family to accept them and please let us know where to put these items and so that we can properly put them in their places.

*The female Spokesperson (JBP 05)*

(28) Thank you, we are pleased to accept. (29) We have provided the places for those items.

## **2. The Analysis of Conversational Implicature in the Speech Acts of Rotenese People in Tuatuka (Kupang)**

In an engagement speech, the two spokespersons (male spokesperson and female spokesperson) are bound by the content context (the content of the conversation). The conversation between the two parties aims to reach an agreement on the dowry brought by the male party. In such a context, an important element in the engagement conversation is cooperation and maintaining good manners. Therefore, both spokespersons must obey the rules or maxims of conversation in order to maintain a sense of brotherhood.

Referring to Hymes' category (1974: 52-62), the determinants of the act of engagement speech in the tradition of the Rotenese in Tuatuka community of Kupang Regency are as follows: (1) Setting or place of the engagement. The setting is at the woman's house; (2) the time of the event. The organization of the engagement is done in the late afternoon; (3) participants. Participants are the male family, which consists of uncles' family, parents, and relatives. The female family consists of the uncle's family, father, mother and other close relatives; (4) purpose of the talk. The purpose of the conversation is to agree on the dowry to the woman's family; (5) the words used are customary language containing certain metaphors with speech acts that maintain the maxims of politeness; (6) the tone of voice is set in such a way as to maintain the harmony of the relationship between the two parties; (7) the medium used is betel nut; (8) the linguistic norm is polite customary language and is metaphorical (simile).

The act of betrothal speech is a mixture of conventional speech acts and non-conventional speech acts. This is known as the conventional features in the speech act of betrothal because the conversation is commonly practiced by the people of Rotenese. A number of vocabularies, idioms, and metaphors used in the conversation are generally recognized by the Rotenese people. However, the engagement conversation has the characteristics of non-conventional speech acts because it is bound by the context and maxims that regulate the relationship of the participants.

As explained in the previous section, implicature is an utterance that implies a meaning that is different from the spoken meaning. In other words, implicatures are hidden intentions, desires, or expressions. Implicature aims to maintain the relationship between speech partners. Therefore, implicature considers the maxims or principles of cooperation, in which Grice (1975) divides them into four maxims, they are: maxim of quantity; maxim of quality; maxim of relevance; and maxim of manner. In addition, speakers must understand the rules of politeness to realize the principle of cooperation. These rules must be obeyed. It is further specified by Leech as follows: (1) tact maxim; (2) generosity maxim; (3) appreciation maxim; (4) modesty maxim; (5) agreement maxim; and (6) sympathy maxim.

The following is an analysis of the implicature of the conversation between the spokesperson representing the male family (JBL) and the spokesperson representing the female family (JBP). Each conversation has a specific context, which is the content of the conversation between JBL and JBP.

### Context

The groom's family is in the courtyard of the bride's house. The spokesperson from the girl's family wants to convey some information, as follows: (1) they are already in the courtyard of the bride's house; (2) they want to convey the purpose or intention of their visit. Meanwhile, the female family is willing to accept the arrival of the male family. The events of the conversation are as follows:

### Data (JBL 01)

(01) Shalom. Good afternoon to the extended family of Ledo, Tode, Henuk, and the extended family clan attached to them. (02) First of all, it is our great pleasure to have the families of Adu and Pah family in Mr. Henuk's family yard. (03) Of course, our arrival serves a good purpose. (04) Therefore, please allow us to step in to convey our intention of coming here.

Four sentences spoken by the male spokesperson (JBL). (01) the word "Shalom." This word is a conventional implicature that has been commonly known as a form of greeting. This word, shalom, is a religious greeting. This greeting implies: (a) that the man's family and the woman's family are religious. (b) The word "Shalom" is commonly used among the Protestant Community. (c) The greeting "Shalom" is a form of symbolic hegemony towards the woman's family that God is guiding the event of the engagement.

Sentence (02): "First of all, it's our great pleasure that the big families of Adu and Pah can be here, in Mr. Henuk's front yard." This sentence is a greeting that implies appreciation (Approbation maxim) towards the woman's family. In addition, JBL has used the quantity maxim by mentioning the name of the family and the family clan it belongs to. The information conveyed in the sentence is adequate or complete in quantity. This quantity implicature refers to the rule of respect to avoid disagreement or conflict in order to get an agreement in the conversation. JBL has intended to acknowledge the presence of the family from the male side.

Sentence (03), "Of course, our arrival has good intentions and purposes." This long sentence is classified as a declarative sentence, which states the purpose of the arrival of the male side to the residence of the prospective bride. This sentence fulfils the qualitative maxim. JBL has expressed the purpose or intention of their visit vaguely (good intentions). It is intentionally disguised through the modesty maxim to maintain politeness in conversation.

The implication of this sentence is for JBP to know the purpose of their arrival. It is expected that JBP understands that the arrival of the

groom's family is to deliver the dowry and other items that have been previously agreed upon. Sentence (04), "Therefore, please allow us to step in to convey our intention of coming here." The sentence is in the form of a directive, which is an utterance that binds JBP, trying to request (propose) that they convey the purpose of their arrival at the bride's house.

The JBP's response is as quoted below:

*Data (JBP 01)*

JBP, like JBL, starts with the word (05) "Shalom" as an opening greeting. JBP has used the same word of greeting. This response fulfils the maxim of relevance. JBP has responded appropriately to JBL's opening greeting. The maxim of relevance is very important in traditional conversations of marriage proposal, primarily for two reasons: (1) to avoid double interpretations or confusing meanings that can ruin the atmosphere of togetherness. The word "Shalom" is a typical religious greeting. The far-reaching implication is that it is also in the name of faith that the engagement ceremony can be organized properly.

Sentence (06), "Thank you for the thoughts of the groom's family." This sentence implies the mood (form of expression) for the arrival of the male's family. The sentence spoken by JBP is organized in the Approbation maxim. JBP has continued the conversation by saying: sentence (07), "The family has arrived in front of our house." This sentence is a declarative form, which is a statement that implies that the man's family is already present in the yard of the bride-to-be's house. This sentence fulfils the information needed by both parties. JBP has intended that JBL would have accepted them. This implication is affirmed in sentence (08), "Of course, the door of our house is open to welcome the arrival of the groom's family to convey their intentions and thoughts.

JBP's answer follows the maxim of relevance. He has responded according to what is needed by JBL. The same thing happened in speech (09), "Our family would like to welcome you to come inside". This sentence is also a relevant maxim. JBP has answered JBL's question as per the intention of the sentence. The

answer indicates cooperation to reach consensus. All the sentences in JBP's speech belong to the maxim of relevance which functions to foster harmonious communication between the two families involved.

### Context

The Male Spokesperson (JBL) has requested the female family and invitees to pray before the engagement ceremony continues. JBP's side has positively accepted the proposal. The conversation event is as follows:

*Male spokesperson (JBL 02)*

(10) Then, let us convey the intention of the male family. (11) However, as believers, we would like to begin with a prayer.

*Female spokesperson (JBP 02)*

(12) Yes, let us pray before revealing the thoughts of the families of Adu and Pah.

(13) What would you like to convey?

The two sentences spoken by JBL are a form of directive speech acts, namely asking or requesting JBP to pray before continuing the engagement ceremony. JBP has responded in accordance with JBL's request. JBP has said: "Yes, let's pray before revealing the thoughts of the man's family." This sentence obeys the maxim of relevance. This means that the JBP has replied in accordance with JBL's request. Whereas, in the third sentence, JBP side has proposed a directive sentence asking JBL side to convey the contents of their thoughts: "What would you like to say?" Up to this point in the conversation, both parties have adhered to the maxim of relevance to solidify the cooperation between them in order to reach an agreement.

### Context

JBL has informed the bridegroom's family that they have come to the bride's house for the purpose of an engagement. The groom's family has indicated that the engagement could proceed. Meanwhile, JBP has expressed the family's willingness to accept the proposal from the male side.

*The male side (JBL 03)*

(14) The families of Ledo, Henuk and the family clans included in them. (15) As for our arrival here, the son born in our family, from Mr. Ande Adu and Mrs. Orpha Pah, who is Filipus Adu, the 3rd of 5 children. (16) As an adult and as a man, he has decided on a companion. (17) Therefore, he has come here and finally arrived at this place to meet a girl who was born in the midst of Henuk's big family. (18) Since both of them love each other and are committed to living together to form a happy Christian family, so in response to this commitment to both of them, we, the family, have come to propose to her. (19) We kindly hope that the woman's big family would accept our family's proposal of marriage.

The male spokesperson (JBL) has conveyed the purpose of their visit in six sentences. The sentences are affirmative, emphasizing that their son has fallen in love with the daughter of the Ledo's family. All the sentences spoken by JBL use the maxim of quantity. The sentences provide complete information about who the groom is, including the number of children and the order of the groom and his siblings as in the sentence below. The maxim of quantity serves to emphasize the existence of the family and implies the ability of the male family to pay for the wedding.

Sentence (15), "As for our arrival here, the son born in our family, from Mr. Ande Adu and Mrs. Orpha Pah, who is Filipus Adu, the 3rd of 5 children.

JBL has mentioned the family of the man in full. This conveys sufficient information about the number of children in the man's family. The maxim of quantity has intended to make the female side believe in the duties and responsibilities of the male family towards their children.

Sentence (16), "Therefore, he has come here and finally arrived at this place to meet a young woman named Melisa Ledo who was born in the middle of the Ledo family."

This sentence fulfils the maxim of quantity. JBL has mentioned the full name of the woman he is proposing to and her family. Similarly, in the context of politeness, mentioning names is categorized under the maxim of respect. This is

important in engagement communication, especially to ensure that the communication is harmonious and the engagement agreement is reached. The implications of the quantity maxim in the sentence above are: (1) to convey complete information about the man's family, and (2) as a form of sincerity towards their son's love for Melisa Henuk, the daughter born in the Henuk family.

The sentences spoken by JBL are classified as directive, which is to subtly request the willingness of the bride's family (Henuk's family) to accept the proposal from the male family. JBL has expressed the purpose of their visit as follows.

(17) Therefore, he has come here and finally arrived at this place to meet a girl who was born in the midst of the big family of Henuk. (18) Since both of them love each other and are committed to living together to form a happy Christian family, so in response to this commitment to both of them, we, the family, have come to propose to her.

The essence of the engagement ceremony is contained in the two long sentences above. JBL has expressed their desire to propose to Melisa Henuk as the life partner of Filipus Adu. In response, the woman's family, represented by JBP has responded.

*The female side (JBP 03)*

(20) Thank you for the expression of thoughts from the men's family. (21) The truth is that we on the women's side are always waiting. (22) We believe that the daughter we gave birth to was created for a young man. The young man we have been waiting for is already in front of our eyes, guarding and protecting our daughter Melisa Henuk. (23) Therefore, we gladly accept the proposal from the male family.

JBL's speech act informs the female side about the types of items they are carrying viewed as a symbol of the proposal. JBL uses the metaphor "a parcel of love" which refers to the goods or objects they are carrying. The use of metaphors is a maxim of politeness with love being much greater than any object. In other words, love transcends the value of the goods or objects in the parcel handed over to the woman.

The side of JBP has accepted the request and gifts brought by the male family. JBP has expressed by organizing the sentence in qualitative maxims when he has said, accepting the man's family, means accepting whatever gifts of love brought by them.

The speech acts of JBL and JBP reflect a very strong relevance. Every question has been precisely answered without adding or subtracting information. This principle of cooperation is needed by both parties to get an agreement on the engagement event.

### Context

The man's family has come to hand over wedding preparation supplies, such as rice, animals, etc. They have asked where the items should be kept. They have inquired about a place to store those items. The female family has accepted the items and provided a place to store them.

*The Male Side (JBL 05):*

(26) Apart from the request for engagement, we are also bringing materials to prepare for the reception tomorrow night or tomorrow afternoon, such as rice, pigs, cows. (27) We would like to know where to keep these items so that we can properly store them.

*Female Spokesperson (JBP 05)*

(28) Thank you, we are delighted to accept what you've brought to us. (29) We have provided a space for the goods.

JBL has used a directive speech act, in which he has kindly asked the JBP side to provide a place to store the goods and animals they bring. In sentence (26), BIL has expressed with a sentence that indicates the maxim of quantity. JBL has clearly mentioned the goods and animals which have been brought in the engagement.

JBP's side has responded with an expressive sentence. They would happily accepted the goods and animals brought by the male side. JBP's response belongs to the maxim of relevance. He has responded according to the information needed by JBL's side.

### CONCLUSION

The engagement tradition in the Rotenese community tradition in Tuatuka, East Kupang is a speech event that is qualified with implicature. This research concludes: (a) Implicature in the tradition of the Rotenese community in Tuatuka (Kupang) aims to build cooperation and establish good manners in order to obtain an agreement in the dowry discussion; (b) The two most productive implicatures in the traditional engagement event in the ethnic tradition of Rotenese in Tuatuka are the maxim of quantity and relevance. These two maxims are very important in speech acts because of the following reasons: (1) to maintain cooperation to reach an agreement, and (2) to avoid misunderstanding between the two parties.

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