Implicature on Speech Code-Mixing in Podcast Dodit Mulyanto *Aku Pengen Ngomong Sama Kamu Episode 15*: Sociopragmatic Studies

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Abstract

This study aims to (1) find out the form and intent of the implicature and (2) find out the form and causal factors of code interference in the podcast Dodit Mulyanto Aku Pengen Ngomong Sama Kamu Episode 15. This research uses sociopragmatic studies with pragmatic theory about implicature, as well as sociolinguistic theory about code-mixing. This research is qualitative research. The method used in this study is descriptive analysis. The source of data in this study is the podcast Dodit Mulyanto Aku Pengen Ngomong Sama Kamu Episode 15 which contains implicature speech and code-mixing. The data of this study is a transcript of podcast speech containing implicature and code-mixings. Data collection techniques use listen and record techniques. The results of the data research obtained were 3 data in the form of conventional implicature and outer code-mixing forms and 1 data in the form of inner code-mixing. In the form of unconventional implicature or conversation implicature, a special type of conversational implicature was found with 1 data in the form of outer code-mixing and 3 data in the form of inner code-mixing. causative factors code interference found data consists of 2 cause data indicating a member or a certain group; 3 data on why speakers and speech partners are communicating in informal (casual) situations; 1 data on the cause of the inability to find equivalents of words or expressions in a language; and 2 data on the causes of the relationship of a language to the topic being discussed.

Keywords: *Implicature; Code-mixing; Sociopragmatic*

Introduction

Sociopragmatics is the study of the level of language use in a cultural society under certain social conditions (Prayitno, 2017: 44). This opinion was reinforced by Rahardi (2009) Sociopragmatics has relevance to two aspects, namely grammar and sociology. The previous opinion was reaffirmed by Sunarni (2008: 68) that sociopragmatic studies are research that focuses on the use of language in social contexts, especially sociolinguistics and is applied in studying data from a non-linguistic perspective. The sociopragmatic study in this study will use implicature theory and code mix theory.

The pragmatic study used in this study is the implicature study. According to Yule (2014: 62) defines implicature, that is, the speaker conveys more information than he speaks. Grice's opinion (in Savitri, 2021) implicature is interpreted as the implicature of implied (unwritten) meaning in a speech

with its context, even though that meaning is not part of the realization of what is said. Implicature is the intent in a sentence expressed to the speech partner. However, speech partners are not fully responsible for the implicature they infer from a message, so the implicature that can be interpreted by listeners are more diverse (Lubis, 2011; Arifanti, 2018).

There are several forms of implicature according to Grice (in Rohmadi, 2010) dividing implicature as many as two types, namely conventional implicature and conversational implicature. Conventional implicature is a meaning in speech that is generally acceptable to society. While the conversation implicature, namely unconventional implicature, is a speech that implies something that is different from the real intent. Meanwhile, according to Zamzani (2007), the implicature of conversation is the meaning that can be known in the context of language use that is not easily known (specifically).

While the sociolinguistic studies used in this study are code-mixing studies. According to Chaer & Agustina (2010: 114), code-mixing is the use of two or more languages, or two variants of one language in a language community with a main code or base code that has its autonomy function. While the other codes involved in the speech event are only partial. According to Saddhono (2012: 75) code-mixing is the mixing of one language with another language or the use of two or more languages by inserting elements of one language with another. Meanwhile, according to Wijana (2012) mixing codes is on two or more types of language codes in one speech, but speakers do not clearly know the different functions of each code.

According to Suandi (2014: 140-141), mix code is divided into three, namely mix code inward, mix code out, and mix code-mixing. Inner code-mixing is a type of code-mixing that inserts relevant elements of the original language, for example in the event of code-mixing in speech Indonesian contained in regional language elements. Outer code-mixing is a code mix that inserts elements of a foreign language, such as code-mixing events in the use of Indonesian against foreign language inserts. Hybrid code-mixing is the mixing of code with clauses or sentences that can inherit elements of the original language (regional language) and foreign languages.

In Nababan's opinion (in Dewantara, 2015: 32) code-mixing can occur due to several causal factors, including: (1) Speakers communicate in informal (relaxed) situations, (2) Speakers want to show their learning or education. (3) The absence of a suitable or appropriate language for the language being used. (4) To signify a member or a particular group. (5) Inability to find equivalents of words or expressions in a language. (6) The relationship of a language to the topic being discussed.

Implicature and code mixes are found in many conversational utterances in YouTube podcast. One of the youtube podcast that can be researched by implicature studies and code-mixing is podcast *Aku Pengen Ngomong Sama Kamu* uploaded on Dodit Mulyanto's youtube channel. On podcast *Aku Pengen Ngomong Sama Kamu Episode 15* hosted by Dodit Mulyanto who is a comic from East Java and invited guest star Nopek Novian who is a comic from East Java. Have similarities come from East Java, Dodit and Nopek in the episode used a mixture of Indonesian and Javanese when communicating in the podcast. The discussion communicated in the podcast also has many implicature for the meaning implied by the discussion of Nopek Novian's life.

Similar research has been conducted by Yulianti (2018) entitled "Principles of Cooperation and Implicature on Code-Transfer Speech in German Films". The results showed that the realization of the principle of cooperation in speech code transfer in German films was divided into two types, namely obedience and violation of conversation maxims. In compliance and violation of the principle of cooperation, there are four maxims that are obeyed, namely the maxims of quantity, quality, relevance, and method. The implicature contained in this study are distinguished by type, namely general conversational implicature and specific conversational implicature. In general conversation implicature, there are 4 factors that affect the meaning of the implicature, namely the speaker, interlocutor, formal/informal situation, and changes in the subject. In the specific conversation implicature, there are 5

factors that affect the meaning of the implicature, namely the speaker, the opposite speaker, the presence of a third person, formal/informal situations, and changes in topic of conversation.

Yulianti's research similarities are that it has similarities using sociopragmatic studies and using pragmatic theory about implicature and forms and influencing factors. The difference in research lies in the sociolinguistic theory used, Yulianti's research uses code switching, while this research uses code-mixing. In addition, the research object used by Yulianti used German films while this study used podcast *Aku Pengen Ngomong Sama Kamu Episode 15* which is uploaded youtube Dodit Mulyanto.

Based on this background, implicature and code mixes are interesting to be investigated more deeply with sociopragmatic studies. In addition, sociopragmatic studies are new studies and lack of research on implicature and code-mixing in sociopragmatic studies. The objectives of this study are (1) knowing the form and intent of the implicature, and (2) knowing the form and causative factors of code interference in podcast *Aku Pengen Ngomong Sama Kamu Episode 15*. This research focused on implicature and code-mixing derived from podcast *Aku Pengen Ngomong Sama Kamu Episode 15* uploaded by Dodit Mulyanto's youtube channel. It is analyzed using sociopragmatics as a grand theory with implicature theory and code-mixings to reveal form, intent, and causal factors.

Method

This research method uses qualitative descriptive. Qualitative research is natural and produces descriptive data in the form of written words (Sugiyono, 2016). Research using a sociopragmatic approach is a combined study of pragmatics and sociolinguistics. This study uses a pragmatic approach to describe the form and intent of implicature in speech containing code-mixings. While the sociolinguistic approach is used to interpret the meaning of implicature containing code mixes based on the form and cause of code-mixing.

The data of this study are speech events conducted by Dodit Mulyanto and Nopek Novian. The source of this research data was sourced from podcast *Aku Pengen Ngomong Sama Kamu Episode 15* uploaded on Dodit Mulyanto's youtube channel. The podcast was chosen with the consideration that there are many code-mixing events, both from Indonesian, Korean, English and Javanese.

Data collection techniques in this study used listen and record techniques. The listen method is a way of collecting data carried out by categorization and classification (Kesuma, 2007). While the listen method is based on support with the recording technique (Raco, 2010). The data that has been classified is then analyzed in terms of form, intent and causal factors contained in speech. The theory used to assist the data analysis stage is a sociopragmatic study with the theory of form and intent, implicature, and forms and causal factors of code-mixing.

The data analysis technique used in this study uses several steps as follows. (1) Describe and transcribe speech data containing code-mixing in podcast *Aku Pengen Ngomong Sama Kamu Episode 15* based on the form of implicature, (2) Group and describe speech data containing code-mixings based on the shape of the implicature (3) Analyze the meaning of speech implicature containing code-mixings by adapting the theory of form and factors causing code interference. (4) Verify and conclude from the results of data analysis.

Results

Form and Factors Causing Impicatur on Speech Code- Mixing in Podcast Dodit Mulyanto *Aku Pengen Ngomong Sama Kamu Episode 15*

In this discussion, several data results were found describing the form of implicature consisting of conventional implicature and conversational or unconventional implicature with special types of conversational implicature and the forms and causal factors of code interference as follows.

Table 1. Form Implicature and Mix Code in Podcast Dodit Mulyanto *Aku Pengen Ngomong Sama Kamu Episode 15*

Implicature Forms	Implicature Type	Code-mixing Forms	Data
Conventional Implicature	-	Outer Code-mixing	3
		Inner Code-mixing	1
Unconventional Implicature (Conversation)	Custom Conversation Implicature	Outer Code-mixing	1
		Inner Code-mixing	3

Tabel 2. Factors Cause Code Interference in Podcast Dodit Mulyanto *Aku Pengen Ngomong Sama Kamu Episode 15*

Factors Causing Code Interference	Data
Indicates a member or a particular group	2
The speaker and speech partner are communicating in an informal (casual) situation	3
Inability to find equivalents of words or expressions in a language	1
The relationship of a language to the topic spoken	2

Discussion

Conventional Implicature

Conventional implicature is an implicature derived directly from the meaning of a word, and not from a conversational principle. In addition, conventional implication is the meaning of a speech that is conventionally or generally accepted by society. In conventional implications, 4 data were obtained as follows.

Data (1)

Context: Dodit opens the podcast show by greeting the audience (Minute 0:40)

Dodit   : Annyeonghaseyo penduduk, Selamat datang di konten aku pengen ngomong sama kamu, iya kamu

Nopek   : Wuhuuu, gokil meriah yo mas dod

Dodit   : Konten yang akan menyaingi konten-konten sumbangan-sumbangan

Translation in English

Dodit   : Annyeonghaseyo resident, Welcome to the content I want to talk to you,
   yes you

Nopek   : Wuhuuu, funny festive mas dod

Dodit   : Content that will rival the content of donations

The data above is a conventional implication for speech "annyeonghaseyo penduduk, Selamat datang di konten aku pengen ngomong sama kamu, iya kamu". Podcast and stand up comedy viewers as well as Dodit Mulyanto's fans understand the style of opening an event or conversation by greeting the audience with unique sentences. So, the implication that emerged in the speech greeted the audience in a typical style from Dodit Mulyanto so that the audience was interested and invited laughter when they saw the podcast.

In addition, there are aspects of speech that contain mixed codes in speech "annyeonghaseyo penduduk". Annyeonghaseyo itself is Korean which means hello, while penduduk is a Indonesian. The speech is included in the form of outer code-mixing, which is a mixture of code that absorbs elements of foreign languages using Korean inserted Indonesian. The cause of the code mix is to indicate a member or a certain group. Because Indonesia itself is famous for one of the countries whose people are the biggest K-Pop lovers.

Data (2)

Context: Dodit introduces a guest star to a podcast audience (Minute 2.06)

Dodit   : Nopek ini wara-wiri di konten youtube besar se Indonesia

Nopek   : Ngeri mas dod, gak ketebak

Translation in English

Dodit   : Nopek is here and there in big youtube content throughout Indonesia

Nopek   : Horrified mas dod, don't guess

The data above is a conventional implication for speech "Nopek ini wara-wiri di konten youtube besar se Indonesia". Podcast and stand up comedy viewers as well as Nopek Novian fans understand that Nopek is a famous comic and content creator who is often invited by big TV and YouTubers. So, the implication that appears in the speech is generally that Nopek Novian is a famous content creator and comedian.

In addition, there are aspects of speech that contain mixed codes in speech "Nopek ini wara-wiri di konten youtube besar se Indonesia". Wara-wiri is Javanese which means to go here and there, while the other words are Indonesian. The speech is included in the form of inner code-mixing, which is a form of code-mixing that absorbs elements of the original language that are still related by using Indonesian inserted in Javanese. The cause of the code interference is that the speaker and speech partner are communicating in an informal (casual) situation. Because at the time the podcast contains discussions with relaxed humor.

Data (3)

Context: Dodit introduces and explores guest background to podcast viewers (Minute 2:23)

Dodit   : Anak petani …

Nopek   : Anak petani.. Farmer

Translation in English

Dodit   : Farmer's son...

Nopek   : Farmer's son.. Farmer

The data above is a conventional implication for speech "Anak petani.. farmer". Viewers of podcast and stand up comedy as well as fans of Nopek Novian understand that Nopek Novian's background comes from people who have no work with his parents as farmers and even famous as comedians with poor personas. So, the implication that arises in this speech Nopek Novian is a successful content creator and comic who comes from a sufficient life with his parents' work background as a farmer.

In addition, there are aspects of speech that contain mixed codes in speech "Anak petani.. farmer". Farmer itself is English which means farmer, while anak petani is a Indonesian. The speech is included in the form of outer code-mixing which is a mixture of code that absorbs elements of foreign languages using Indonesian inserted in English. The cause of the code interference is that the speaker and speech partner are communicating in an informal (casual) situation. Because Nopek himself is a comic who also knows his senior, Dodit Mulyanto, well in a funny and casual conversation.

Data (4)

Context: Dodit closes the podcast and thanks Nopek (Minute 29:02)

Dodit   : Kamsahamida nopek

Nopek   : Ya

Dodit   : Sekarang kita sudah selesai konten aku pengen ngomong sama kamu

Translation in English

Dodit   : Kamsahamida nopek

Nopek   : Yes

Dodit   : Now that we have finished the content I want to talk to you

The data above is a conventional implication for speech "Kamsahamida nopek". Podcast and stand up comedy viewers as well as Dodit Mulyanto's fans understand the style of opening and closing a show or conversation by greeting the audience with unique sentences. So, the implication that emerged in the speech greeted the audience in a typical style from Dodit Mulyanto so that the audience was interested and invited laughter when they saw the podcast.

In addition, there are aspects of speech that contain mixed codes in speech "Kamsahamida nopek". Kamsahamida itself is Korean which means thank you, while the other word is Indonesian. The

speech is included in the form of outer code-mixing, which is a mixture of code that absorbs elements of foreign languages using Korean inserted Indonesian. The cause of the code mix is to indicate a member or a certain group. Because at the beginning of the show Dodit used the opening in Korean and at the end it was also closed with Korean for nopek and the audience.

Conversation Implicature

The implication of conversation is speech that has an implied intent. The intent of speech does not arise directly but by understanding the intention conveyed based on context to understand its meaning. In conversational or unconventional implications, 4 data were obtained as follows.

Data (1)

Context: Dodit asks about making Nopek Novian's song (Minute 5.10)

Dodit   : Nganu pek kamu tu pernah opo jenenge bikin single lagu? (gini pek kamu itu pernah apa namanya bikin single lagu?)

Nopek   : Singel lagu

Dodit   : yang weeehhhh…. (yang besar, terkenal, dan melabung ungkapan kekaguman)

Nopek   : Weh gokil mas dod

Translation in English

Dodit   : Pek you have ever made a single song?

Nopek   : Song single

Dodit   : Weeehhhh.... (expression of admiration)

Nopek   : Weh funny mas dod

The data above is an implication of the conversation in the context of Dodit asking about the song work that Nopek Novian had created. There is speech "yang weh" of Dodit. The remark has implications that arise with the implied intention that Dodit feels that the single song made by Nopek is good, famous, and soaring. These implications are included in the form of special conversational implicatures. Based on the conversation above, it can be seen that the implications arise because of the familiarity between speakers and speech partners and have the same background knowledge spoken, namely with Javanese vocabulary that describes awe.

In addition, there are aspects of speech that contain mixed codes in speech "Nganu pek kamu tu pernah opo jenengen bikin single lagu" in the speech tucked Javanese speech "opo jenenge" which means "what is the name", while the other word is Indonesian. The speech includes inner code-mixing, which is a form of code-mixing that absorbs elements of the original language that are still related by using Indonesian inserted in Javanese. The cause of such code interference is the inability to look for the equivalent of a word or expression in a language. Because when Dodit asked questions, it began with nganu and limped in teaching his questions.

Data (2)

Context: Dodit asks about activities performed when Nopek had a relationship (Minute 10:43)

Dodit   : Pas pacaran pernah seks enggak ?

Nopek   : Kok ngageti (kok buat kaget)

Dodit   : Kaget dong

Nopek   : Enggak, maksute enggak iki sek enek terusane enggak wani jawab (enggak amksudnya sek ada terusannya enggak berani jawab)

Dodit   : Mosok enggak pernah pak ? owokowok ? (masak tidak pernah pak? Melakukan perilaku negatif ?)

Nopek   : Mas dod mas dod, mosok cah enom sitik ae yo (mas dod mas dod, masak anak muda sedikit aja ya)

Translation in English

Dodit   : When dating ever sex?

Nopek   : How come to be surprised

Dodit   : Surprised

Nopek   : I don't mean that there is a continuum and don't dare to answer

Dodit   : Never sir? Doing negative behavior?

Nopek   : Mas dod mas dod, young people a little yes

The data above is an implication of the conversation in the context of Dodit asking about the activities carried out when Nopek had a relationship. There is speech "mosok ndak pernah pak ? owokowok ?" of Dodit. The remarks have implications that arise with the intention of asking whether Nopek has never had sex or had sex. These implications are included in the form of special conversational implicatures. Based on the conversation above, it can be seen that the implications arise because of the familiarity between speakers and speech partners and have the same background knowledge spoken, namely with Javanese vocabulary that describes negative behavior with language that can be understood based on the context of the conversation.

In addition, there are aspects of speech that contain mixed codes in speech "mosok ndak pernah pak ? owokowok ?" In the speech tucked the speech of the Indonesian "pernah", while the other word is Javanese. The speech includes inner code-mixing, which is a form of code-mixing that absorbs elements of the original language that are still related to using Javanese which is inserted Indonesian. The cause of the code interference is that the speaker and speech partner are communicating in an informal (casual) situation. Because when Dodit asked spontaneously and recalled his curious question and accidentally tucked a word with Indonesian.

Data (3)

Context: Dodit discusses Nopek Novian's soccer gambling story in the podcast (Minute 22.47)

Dodit   : Jadi kayak aku sih koyok bukak apa iklan judi, iku lek awakmu iso dredeg yo (jadi seperti aku kalau buka apa iklan judi, itu kalau kamu bisa gemetar ya)

Nopek   : Aku kalau ada orang tanya tanggal lahir, taun berapa lahir 95 kuesel banget kelingan (aku kalau ada orang tanya tanggal lahir, tahun berapa lahir 95 capek sekali teringat)

Translation in English

Dodit   : So like me if you open what a gambling advertisement is, it's if you can tremble

Nopek   : I if someone asks me what date of birth, what year of birth 95 is so tired of remembering

The data above is an implication of the conversation in the context of Dodit discussing soccer gambling carried out by Nopek Novian in the podcast. The above conversation has the implication that arises with the implied intention that if anyone asks Nopek Novian's year of birth, he will remember his defeat when gambling on football by spending 95 million. These implications are included in the form of special conversational implicatures. Based on the conversation above, it can be seen that the implications arise because of the familiarity between speakers and speech partners and have the same background knowledge spoken with the story of Nopek who spent 95 million on soccer gambling.

In addition, there are aspects of speech that contain mixed codes in speech "aku kalau ada orang tanya tanggal lahir, taun berapa lahir 95 kuesel banget kelingan" in the speech tucked Javanese speech "kuesel" and "kelingan" which means tired and remembered, while other words are Indonesian. These utterances include Mix code into (inner code-mixing), which is a form of code-mixing that absorbs elements of the original language that are still related by using Indonesian inserted in Javanese. The cause of the code mix is the relationship of a language with the topic discussed, namely talking about the previous story of Nopek who lost soccer gambling up to 95 million. Because when speakers and speech partners communicate, they know each other about topics and stories that have happened.

Data (4)

Context: Dodit invites Nopek to play quick answer questions on podcast (Minute 26:37)

Dodit   : Pertanyaan cepat jawab cepat, mantan atau gebetan ?

Nopek   : Mantan

Dodit   : Otw gendong akeno (diperjalanan gendong akeno)

Translation in English

Dodit   : Quick answer quick questions, ex or crush?

Nopek   : Ex-girlfriend

Dodit   : On the way carrying akeno

The data above is an implication of the conversation in the context of Dodit inviting Nopek to play quick answer questions in the podcast. The above conversation has an implication that arises with the implied intention that Nopek chose the former and has a teddy bear that was once given to his ex named akeno with the extension of nopek cable boy. These implications are included in the form of special conversational implicatures. Based on the conversation above, it can be seen that the implications arise because of the familiarity between speakers and speech partners and have the same background knowledge spoken with the story of Nopek who gave a teddy bear and named akeno.

In addition, there are aspects of speech that contain mixed codes in speech "Otw nggendong akeno" in the speech tucked into English speech "Otw (On The Way)" which means journey or process, while other words are Indonesian. The speech includes outer code-mixing, which is a mixture of code that absorbs elements of foreign languages using English inserted Indonesian. The cause of the code mix is the relationship of a language with the topic discussed, namely talking about the past story about the former Nopek who was given a teddy bear and named akeno. Because when speakers and speech partners communicate, they know each other about topics and stories that have happened.

Conclusion

Based on the results and discussion of this study, it can be concluded that there are speech implicatures in the form of conventional implicatures and conversational or unconventional implicatures. In addition, there are forms of code-mixing including outer code-mixing and inner code-mixing in podcast *Aku Pengen Ngomong Sama Kamu Episode 15*. The data obtained were 3 data in the form of conventional implicature and outer code-mixing and 1 data in the form of inner code-mixing. Unconventional implicature forms are found to be special types of conversational implicatures with 1 data in the form of outer code-mixing and 3 data in the form of inner code-mixing.

On the causative factors of code interference in podcast *Aku Pengen Ngomong Sama Kamu Episode 15* found data consisting of 2 data that have a cause to indicate a member or a certain group; 3 data that have causes speakers and speech partners to communicate in informal (casual) situations; 1 data that has caused the inability to find the equivalent of a word or expression in a language; and 2 data that have the cause of the relationship of a language to the topic discussed.

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