

**IMPLICATURE USED BY THE MAJOR CHARACTERS
IN PRAMOEDYA ANANTA TOER'S'SNOVEL
“BUMIMANUSIA”**

THESIS

BY

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**MASTER'S PROGRAM
DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF LITERATURE
UNIVERSITAS ISLAM SUMATERA UTARA
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AUTHORSHIP STATEMENT

I, herewith, certify that the thesis entitled **IMPLICATURE USED BY THE MAJOR CHARACTERS IN PRAMOEDYA ANANTA TOER'S NOVEL "BUMI MANUSIA"** is the result of my own work and has never been partially or fully submitted for any other graded academic works, professional qualifications or other purposes beyond the Degree of Magister Sastra at Master's Program in English Literature, Universitas Islam Sumatera Utara, Medan. All direct or indirect sources are acknowledged as references. If in the future it is proven that part or all of its contents are plagiarized, the researcher is willing to accept sanctions in accordance with the applicable laws and regulations.

Medan, July 2022

M. Rawi Bintoro

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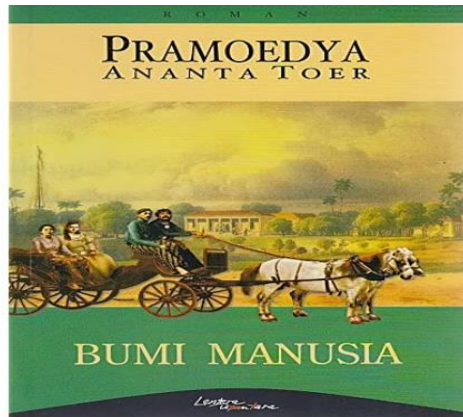
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Appendix



Bumi Manusia is the first book in Pramoedya Ananta Toer's epic quartet called *Buru Quartet*, first published by Hasta Mitra in 1980. The story is set at the end of the Dutch colonial rule and was written while Pramoedya was imprisoned on the political island prison of Buru in eastern Indonesia. The story was first narrated verbally to Pramoedya's fellow prisoners in 1973 because he did not get permission to write.^[1] The story spread through all the inmates until 1975 when Pramoedya was finally granted permission to write the detailed story.

The central character and the narrator of *This Earth of Mankind* is a Javanese boy, Minke, who is fortunate to attend an elite Dutch school because he is a descendant of Javanese royalty (the character is based on Tirto Adhi Soerjo). Minke faces a complex and dangerous world when he meets Nyai Ontosoroh, a *njai* or concubine of a Dutch man. Minke's life becomes more dangerous when he falls in love with Annelies, the beautiful Indo daughter of Nyai Ontosoroh. In *This Earth of Mankind*, Pramoedya portrayed the unjust life of the Indonesian people during the Dutch colonization period when social status was governed by the amount of European blood running through their veins. Pramoedya characterized Minke as an outspoken person, who refuses this hierarchical society by becoming a writer

instead of a speech-maker, which bears a resemblance to Pramoedya's life who was jailed for two years after carrying anti-Dutch documents and then became a writer.^[1]

The Indonesian Attorney General banned *This Earth of Mankind* in 1981.^[2] Many copies of the first editions survived and circulated, along with editions published in Malaysia. It was returned to print in Indonesia in 2005 by the publisher Lentera Depantara, after it had already appeared worldwide in 33 languages.

APENDIX 1
Conventional Impicature

Datum	Background	Data	Impicature	Means
1	Minke, who was a native native, studied in a European school where at that time only Europeans and natives with a high social life class could attend school in that place. Gaining knowledge that was unknown to the general public, made him amazed at the progress of the modern world out there such as Europe and America.	“Tenaga-tenaga alam mulai diubah manusia untuk diabdikan pada dirinya. Orang malah sudah merancang terbang seperti Gatot kaca, seperti ikarus.” (Toer’ss : 13)	Conventional	Speakers imply, the progress of the world that can make a person fly using a machine contained in sentences such as "Gatot Kaca" and "Ikarus" where in the mitology or belief of the Javanese "Gatot Kaca" is a great knight who is tough also His supernatural powers are told to be extraordinary, including being able to fly in the sky without using wings, while "Ikarus" is a mythological story from Greece where a young boy son of a reliable inventor made by his father a pair of artificial wings capable of making him fly with taboos should not be too close to the sun nor the ocean, by his son being violated so that he fell into the sea to death.
2	Robert surhof was minke's friend at H.B.S school, at one time he approached Minke to his room without pecking and saw Minke looking at the image of a revered goddess –puja in the area sitting on his knees. And Robert, too, immediately laughed out loud and cursed At Minke	“Ahoi, si phylogynik, mata keranjang kita, buaya kita! Bulan mana pula yang kau rindukan?” (Toer’ss : 16)	Conventional	The word that implies the one that in those days saw the image of a beautiful woman who so desperately expected her to look at her with her legs on her knees contained in the word "phylogynik" which was very commonly used in those days which meant a charmer, a woman worshipper, or a clever person to take someone's heart also included with the phrases "mata keranjang" and "buaya kita".
3	Minke who Robert invited to the house of a very beautiful goddess, whose name is Annelis Malemma had a brother named Robert Malemma where they became acquainted with each other but only Minke did not have a surname because he was a native Javanese descendant who did not have a surname like the Europeans at that time who had a surname at the end of his name.	“Pribumi juga baik,” Ibuku juga Pribumi.---Pribumi Jawa. Kau tamuku, Minke” (Toer’ss : 30)	Conventional	A word that implies the differences in the strata of life at that time contained in the word "Pribumi Jawa" which means a person with a native lineage of the local Javanese who is described by someone with low values / uneducated at that time, without mixing such as between a local resident and a european resident or often they call "indo" where "Indo" even though it has a surname at its suffix is also an indigenous European whose social strata are more educated or higher.
4	When Annelis finishes introducing Minke to her mama "Nyai Ontosoroh", Annelis invites Minke to eat. And called the waiter to prepare food for Minke.	“Tamuku Islam.” “Katakan dibelakang sana, jangan sampai tercampur babi.” (Toer’ss : 35)	Conventional	In that Background, the word "Islam" implies that Minke a person who in his religion is not allowed to eat in this case a pig. This was intended for the waiter to serve food that was only allowed for Minke, because usually in ancient times europeans always provided pork for "european" or "indo"

				guests who were used to eating that food.
5	Annelis who took Minke for a walk around her estate and Annelis' family, on a small river they jumped over her. Annelis, whom Minke saw was very beautiful in a dress that was lifted up at the time of jumping over the river, instantly kissed Annelis on the cheek. And Minke got to the point of doing it a second time and felt the softness of Annelis' cheek skin. And instantly the atmosphere became awkward, and Annelis invited Minke to return home, when she got home Annelis screamed for her mama because she had never been kissed by a man. As for "Darsam" is a "Madura" confidant of the Annelis family who makes Minke afraid that he will be reported to Darsam and will be punished.	"Kalau dia mengadu pada Darsam, boleh jadi kau akan dipukulnya, tanpa kau bisa menggonggong" (Toer'ss: 36)	Conventional	The barking phrase commonly used in "dog" animals implies that Minke's fear which in this case is meant to be "voiced"/ask for help to the other, who is afraid of being punished to the point of being unable to make a sound/ask for help by Darsam
6	Annelis tells the story of first meeting Mr. Malemma (Annelis' father), her mother's family used to be trapped in debt until one day she came to visit a tall white man with rough skin and yellow hair typical of Europeans. His mama Annelis dule named "Sanikem". Sanikem also served tea to the man without seeing what the man looked like. Then his father "Sanikem" was gone for 3 days with the man. And when he got home, his father "Sanikem" told him to pack his things to put in a suitcase and come with Mr. Malemma." Sanikem" followed his father's orders and brought "Sanikem" to Mr. Malemma's house, Since then "Sanikem" changed its name to "Nyai Ontosoroh".	"Layani Nyaiku ini baik-baik!" (Toer'ss : 126)	Conventional	In the above sentence it implies the Word 'Nyai' ." Nyai" itself in the Dutch colonial era meant that snagatlah made the heart sad. The word "Nyai" means a term for a woman who manages a household as well as the property of a European man. In addition to regulating the household, 'Nyai' also met the sex needs of European men and became the mother of the result of the relationship which became a culture inherited from the time of VOC rule until it continued into the Dutch East Indies period. On the other hand, this word has other connotations in colonial times. A "nyai" is in an economically high position, but morally low. Economically, they are above the average indigenous women who are not nobles.
7	Nyai Ontosoroh is telling the annelis about the presence of his two orantua received by Mr. Malemma, but Nyai Ontosoroh still feels hurt after what he has done to him before. Nyai also refused to meet his parents by sending a message to Mr. Malemma to be conveyed to Nyai Ontosoroh's parents who came at that time	" Anggaplah aku sebagai telornya yang tekah jatuh dari petarangan. Pecah. Bukan telur yang salah." (Toer'ss : 132)	Conventional	The above sentence contains an implication on the word "telur yang salah" which is commonly used for livestock products from poultry animals of chickens, ducks and others. But here it is interpreted as a child who is no longer a child of his parents because he is no longer the child they had before. This impression was conveyed by Nyai Ontosoroh because he as a child who had to obey all the orders of his previous

				parents felt disregarded by his parents by giving it to others just like that.
8	Nyai Ontosoroh who still tells about how her relationship used to be with her father who loved her very much even though in the past Nyai Ontosoroh who didn't know how to style, wore make-up and so on. Taught by master Malemma. And when he was taught to dress and make-up with Mr. Malemma, he also praised Nyai	“Kau tidak boleh bersedih, biar gigimu tetap putih gemerlapan. Aku suka melihatnya, seperti mutiara.” (Toer'ss: 133)	Conventional	The implications of the word "gemerlapan" are commonly used for objects that reflect light so that they look sparkling and beautiful, here it is intended that the order of Nyai Ontosoroh's teeth is very good like pure white porcelain. Also the word "mutiara", which is interpreted as the sparkling jewellery of the sea shells whose color is very beautiful, implies Mr. Malemma's admiration for the beautiful teeth of Nyai Ontosoroh which is likened to such. Because master Malemma is known as a person who is good at complimenting someone and encouraging.
9	Mingke, who was discovered by his family in Surabaya living with Annelis in Wonokromo, was arrested at Annelis' house in order to return to Surabaya. Arriving in Surabaya, Mingke's father was furious because his son preferred to live with others. The letters that were sent to Mingke from his family were also not replied to by Mingke. Mingke was whipped with a horse whip rope, and Mingke also apologized to his father who was a nobleman in Java.	“Dengar, kau anak Mursal!”. “Kau sudah jadi linglung mengurus Nyai orang lain. Lupa pada orang tua, lupa pada kewajiban sebagai anak” (Toer'ss: 186)	Conventional	The implication of the word "Mursal" which means is a Javanese who does not behave well, and likes to do things deviate from the rules. In this case, it was Mingke who made his parents angry who had violated his nature as a Javanese who upholds respect for his parents and Javanese rules.
10	Jean Marais a French acquaintance of Minke who is good at drawing reprimands Minke near his house, Jean who has a daughter who is also Minke's impression and obedient also to Minke.	“Sejak punya hubungan dengan Wonokromo ada-ada saja yang menimpa dirimu, Minke”. “Dan kau tak lagi cari order baru selama ini”. (Toer'ss : 272)	Conventional	In the sentence above, the word "Wonokromo" implies the name of a place where Annelis and Nyai Ontosoroh live. Jean, who is Minke's best friend, is worried about Minke's condition, which is worried because she thinks about that place now because Minke is now in Surabaya. Jean, who knew Minke for a long time, was secured, Minke, a sketch salesman for antiques who now does not make these sketches, which makes Jean even more worried about what happened to her friend Minke
11	Minke, who returns to Wonokromo, says Annelis, who is lying weak due to a high fever, is in the care of Martinet's doctor. Annelis, who was lying weak because she missed Mingke who went to Surabaya to meet her parents. His longing made him fall ill and weakened so much that Nyai Ontosoroh became so worried about him.	“Bangun dan sadar kau Puspita Surabaya!” “Apa kau tidak tahu Iskanda Zulkarnaen? Napoleon pun, akan berlutut meminta kasih mu? (Toer'ss : 311)	Conventional	In the Javanese sense the word "Puspita" implies "Flower", the words represent annelis who is very beautiful like a white goddess. Also as an entertainer so that Annelis would quickly recover from her illness lying weakly in the room

12	<p>Jeffrow (as a teacher was called in the Dutch colonial era) Magda Peters who was curious about a Nyai who was good at managing companies and fluent in Dutch who was self-taught from her husband Mr. Malemma, met also Nyai Ontosoroh at her residence in Wonokromo, they argued about slavery in the indies. Minke, who was there, mediated the debate but because of Magda Petter's ignorance of the cruelty of the world of slavery carried out by europeans in java, made Nyai expose what he had experienced until now.</p>	<p>“ Seorang Eropa, Eropa Totok, telah membeli diriku dari orang tuaku,” “Aku dibeli untuk dijadikan induk bagi anak-anaknya.” (Toer’ss: 341)</p>	Conventional	<p>The meaning of the implication of "eropa totok" is the meaning of a person with a native nationality from Europe who comes to java who usually comes to find a woman who will be used as a slave and serve her passions. While the word "buy" which is commonly used in goods and services, in that sentence is used as a forced arranged marriage carried out by a woman's family to a European by being given money to pay off her family's debts.</p>
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APPENDIX 2
Conversational Implicature

Datum	Background	Data	Implicature	Means
1	Robert malemma who visited minke at his house invited him to meet a very beautiful woman who was likened to a goddess/angel by robert.	Robert : "Ayoh," . "kita pergi sekarang." Minke : Ngomong-ngomong, Rob, ke mana kita ? Robert : "Ke tempat di mana semua pemuda mengimpikan undangan. Karena bidarinya, Minke. Dengar, aku beruntung mendapat undangan dari abangnya. Tak ada yang pernah dapat undangan ke sana kecuali ini."(Toer'ss: 10)	Generalized	The above dialogue shows a flouting of the maxim of manner which causes ambiguous and convoluted meanings that cause "Minke" to be confused about where "robert" is actually going. Robert flouting Maxim of Manner gives irrelevant information than required of the interlocutor. Robert can tell "Minke" where they're actually going but "Robert" doesn't tell them. The answer "robert" is/gives rise to a Conversational Implicature which is classified as a Generalized Conversational Implicature because it is based on its contex where they will meet someone. Robert who wants to show off his connections for being able to meet someone
2	Minke who is invited by Robert to meet his acquaintance who also has a younger sister named Annelis Malemma. They became acquainted and Minke was invited to tour Annelis' house. Minke was amazed to also admire the house and the very beautiful furnishings	Annelis : "Mengapa diam saja ?" Minke : "Semua serba bagus di sini." Annelis : "Suka kau di sini ?" Minke : "Suka sekali," dan sekali lagi kupandangi dia.(Toer'ss: 27-28)	Generalized	Here "Annelis" who sees "Minke" who is amazed by the beauty of the decoration in her house. But the real "Minke" admires annelis's beauty combined with the beauty of this house. Minke gave an answer that flouting the Maxim of Quantity which provided little information but already explained what it meant. What Minke meant was annelis' very beautiful figure, which was also a decoration as well as a house design that also amazed her, so that "Minke" really enjoyed when she was in the house. In the discourse above which implies the Conversational Implicature which is classified as a Generalized Conversational Implicature because it is based on the contex where "Minke" who while with Annelis surrounds her house while admiring Annelis's beauty as well as the design of the house as well as beautiful decorations.
3	After touring Annelis' house, Annelis also invites Minke to have breakfast with Robert Malemma, Robert Surhoof and Nyai Ontosoroh. After finishing the meal, Annelis continued to tell Minke about her school life.	Annelis : "Kau bersekolah ?" Minke : "Kawan sekelas Robert Suurhof." Annelis : "Rupa-rupanya abangku bangga punya teman dia, seorang murid H.B.S. kaulah itu.(Toer'ss: 32)	Generalized	In the dialogue, Minke replied with an answer that flouting the Maxim Relation. It was Annelis who asked about the educational background, because in that era not everyone could go to school other than those with high ranks or descendants of Europeans as well or native Europeans who could go to school at that time. The question was answered by Minke by not answering the question but providing other information. Namely that

				Robert Surhoof is a friend of Robert Malemma who is Annelis' biological brother who is her classmate who is also in her schoolmate. The dialogue above implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the context where Minke is still describing the explanation based on what Annelis tried to ask.
4	In Minke and Annelis' conversation, Minke is also curious about Annelis' education.	Minke : "Apa sekolahmu dulu ?" Annelis : "E.L.S., tidak tamat, belum lagi kelas empat." Minke : "Mengapa tak diteruskan?" Annelis: "Ada kecelakaan,"(Toer'ss: 35)	Generalized	The dialogue makes a statement from Annelis making the meaning ambiguous for Minke. Minke, who is curious about the continuation of Annelis's education, answers Annelis with "There was an Accident" which makes no curiosity about Minke for his question and his absence of clarity gives rise to flouting a Maxim of Manner . Here implies the Conversational Implicature which is classified as a Generalized Conversational Implicature because it is based on the context where in the conversation above it is still in the context about Annelis's education even though she did not get clear feedback made by Annelis.
5	A maidservant from Annelis' house who serves snacks to Minke. Minke also enjoyed it, looking at Annelis.	Annelis: "Kau tadi pucat. Mengapa ?" Minke : "Karena tak pernah menyangka akan bisa berhadapan dengan seorang dewi secantikini." Annelis : "Siapa kau maksudkan dewi itu ?" Minke : "Kau," Annelis: "Aku ? Kau katakan aku cantik ?" Minke : "Tanpa tandingan."(Toer'ss: 36)	Generalized	Minke's phrase that does not answer what Annelis said floating Maxim Relation where Minke does not answer questions but says something else. Annelis, who was confused because she saw Minke's face, who answered with a question that shouldn't be because she admired the beauty of Annelis's face in front of her, made Minke express what she felt and saw. The dialogue above implies that the Conversational Implicature is classified as a Generalized Conversational Implicature because it is based on its context where Minke still speaks in the Background but does not answer correctly.
6	Minke and Annelis are telling stories about themselves in the guest room of Annelis' house	Minke : "Mana ayahmu ?" Annelis : "Tak perlu kau ketahui. Untuk apa ? Sedang aku sendiri tak ada keinginan untuk tahu. Mama pun tidak ingin tahu." Minke : "Mengapa" tanyaku. Annelis : "Suka kau mendengarkan musik ?" Minke : "Tidak sekarang."(Toer'ss: 40)	Generalized	Minke who uttered the word "Why" was reciprocated with something that wasn't really a reference to what Minke revealed. Thus, Maxim Relation floating which is an involuntary answer to what is expressed. Here implies the Conversational Implicature which is classified as a Generalized Conversational Implicature because based on its context where the conversation is still in the plot does not depend on certain features where Annelis distracts from what Minke wants to know because she doesn't want to make Minke feel burdened by knowing her father who has rarely returned home and

				becomes worried about him.
7	Annelis, who hosted Minke with lunch at her house, saw Nyai Ontosoroh leave the dining room immediately	Annelis : "Mama meneruskan pekerjaannya di kantor,."sehabis makan siang begini aku pun harus bekerja di belakang." Minke : "Apa kau kerjakan ?" Annelis : "Mari ikut." Minke : "Bagaimana temanku nanti ?" Annelis: "Tak perlu kaurisaukan. Abangku pasti akan mengajaknya pergi. Sehabis makansiang biasa ia pergi berburu burung atau tupai dengan senapan-angin."(Toer'ss: 43)	Generalized	The dialogue between Minke and Annelis above where Minke says "Are you doing?" and Annelis replies "Let's go along." This floating the Maxim Relations provisions where Annelis did not or did not give the necessary answer by giving the other intention. This implies a Conversational Implicature which is classified as a Generalized Conversational Implicature because based on its contex where the conversation is still in the groove does not depend on certain features which Annelis wants to show directly by inviting Minke directly to see her work in the field as a garden supervisor as well as raising horses. Minke, who was invited around, clearly knew Annelis' busyness every day.
8	Minke, who is his best friend Jean, reveals what he has been doing lately. Before long, a beautiful daughter named May appeared. Minke was also curious about who exactly was the mother of the daughter, who was a victim of the Aceh war, which at that time Jean was participating in the invasion in Aceh and met the mother of "May" who was a victim of rape by the soldiers who invaded Aceh at that time. Mother has a younger brother who is very strong in islamic law which is thought that her brother committed heinous acts with the soldiers until his sister also killed her brother who was the mother of "May". Jean, who felt sorry for the young figure of "May", was taken to Surabaya because she felt sorry for not having a mother and father anymore.	Minke : "Di mana perempuan itu sekarang ?" tanyaku mendesak. Jean : "Mati, Minke," jawabnya berdukacita. Minke : "Jadi kau sudah membunuhnya. Seorang wanita muda tidak berdaya" Jean : "Tidak, bukan aku. Adiknya lelaki menyusup ke dalam tangsi, menikamnya dengan rencong dari samping. Dia mati seketika Rencong itu beracun. Pembunuh itu sendiri terbunuh di bawah pekikan sendiri: mampus kafir, pengikut kafir! Minke : "Mengapa adiknya menikamnya ?" Jean : "Adiknya tetap berjuang untuk negerinya, untuk kepercayaanya.(Toer'ss: 79)	Generalized	Minke who uttered " Mengapa adiknya menikamnya?" was answered by Jean with ""His sister still fights for her country, for her trust." Which flouting Maxim Relation by providing other information that is not a necessity at the time. This dialogue translates the Conversational Implicature by being classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the plot does not depend on certain features where Jean implies how her mother "May" was killed but not directly to "Minke".
9	Jean who was painting on the side of the beach with her adopted daughter "May" was approached by Minke. Minke also expresses his feelings about being with Annelis, who denies that Minke has fallen in love with Annelis in front of Jean. Jean also tried to convince Minke's feelings to return to Wonokromo where Annelis lived.	Minke : "Itu sebabnya kau anjurkan aku datang lagi ke Wonokromo ?". Jean : "Cinta itu indah, Minke, terlalu indah, yang bisa didapatkan dalam hidup manusia yang pendek ini." (Toer'ss :80)	Generalized	The above conversation flouting Maxim Relation where Jean provides other information from what Minke revealed. Jean only explained what was going on to Minke because Minke had never felt anything like this before. The dialogue above implies the Conversational Implicature which is classified as a Generalized Conversational Implicature because based on its contex where the conversation is still in the plot does not depend on certain features where Jean

				explains Minke's feelings to Annelis who she wants to prove by telling her to return to Wonokromo where Annelis lives
10	Minke, who returned from Wonokromo to Surabaya, made Jean feel that Minke had changed by not painting back as usual where Minke painted to market his work in the form of furniture designs which would be an illustration of the furniture design to be made. Seeing that Jean made sure that Minke would always pay attention to his lessons and other activities as usual even though he was getting to know people he just knew.	Jean : "Bagaimanai sekolahmu ? Buat kepentingan May dan aku kau tak pernah sempat belajar di rumah. Aku kuatir....." Minke : "Beres, Jean. Ujian selalu aku lalui dengan selamat." (Toer'ss: 90)	Generalized	The dialogue of the above conversation between Minke in response to Jean's expression violates the Maxim Of Quantity where Minke gives an explanation that is excessive than expected by Jean. The response to the conversation above implies the Conversational Implicature which is classified as a Generalized Conversational Implicature because based on its Background where the conversation is still in the plot does not depend on certain features to which Minke responds by exceeding what should be revealed, but not without reason, Minke who sees his best friend Jean worried that he wanted to reveal what made Jean not become too much worried about himself.
11	Minke remembers the moment he was first invited to Annelis' house and then had dinner, when it was Mr. Herman Malemma who returned home drunk, saw Minke, who was a native sitting with his family at the dinner table. Then uttered words that offended Minke as an indigenous. But Nyai Ontosoroh then called Darsam to bring Mr. Herman Malemma into his room.	Minke : "Aku juga tak melihat Tuan Mellema," kataku mencari pokok lain.' Annelis : "Papa ? Masih juga takut padanya ? Maafkan malam buruk itu. Diapun tak perlu kau perhatikan. Papa sudah menjadi begitu asing di rumah ini. Seminggu sekali belum tentu pulang, itu pun hanya untuk pergi lagi. Kadang tidur sebentar, kemudian menghilang lagi entah ke mana. Maka seluruh tanggungjawab dan pekerjaan jatuh ke atas pundak Mama dan aku." (Toer'ss: 95)	Generalized	Annelis, who gave feedback on what was revealed by Minke, flouting cooperative principles, where Maxim Of Quantity was flouting where Annelis did not provide the information needed by Minke. Annelis, who tries to get Minke to be in her residence, wants to make Minke not think about the first impression her father Mr. Herman Malemma made to Minke when he met. The dialogue implies a Conversational Implicature which is classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the flow does not depend on certain features
12	Minke who returned to Wonokromo where Annelis lived because of a letter sent to Surabaya. Minke, who already feels like a family in Wonokromo, feels that he hasn't seen Mr. Malemma for a long time. Minke also asked about the work of Mr. Malemma, who may be out of town taking care of something about the company.	Minke : "Bekerja di mana Tuan Mellema ?" Annelis : "Jangan perhatikan dia, pintaku, Mas. Tak ada yang tahu bekerja di mana. Dia tak pernah bicara, seperti sudah bisu. Kami pun tak pernah bertanya. Tak ada orang bicara dengannya. Sudah berjalan lima tahun sampai sekarang. Rasa-rasanya memang sudah seperti itu sejak semula kuketahui. Dia dulu memang begitu baik danramah. Setiap hari menyediakan waktu i untuk bermain-main dengan kami. Waktu aku duduk di kias dua j E.L.S. mendadak semua jadi berubah. Beberapa hari perusahaan tutup. Dengan mata merah Mama datang ke sekolah	Generalized	The above conversation between Minke and Annelis violates the Cooperative principle which flouting the Maxim of Quantity where Annelis did not provide the information needed by Minke is illustrated by what Annelis conveyed to Minke. The dialogue implies a Conversational Implicature which is classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the flow.

		menjemput aku, Mas, mengeluarkan aku dari sekolah untuk selain lamanya. Mulai hari itu aku harus membantu pekerjaan Mama dalam perusahaan. Papa tak pernah muncul lagi, kecuali beberapa menit dalam satu atau dua minggu. Sejak itu pula Mama tak pernah menegurnya, juga tak mau menjawab pertanyaannya....." Cerita yang tidak menyenangkan(Toer'ss: 96)		
13	Annelis who is rarely visited by anyone other than just a worker in the company, when Minke becomes her guest and falls in love with Minke. Annelis already felt that Minke was her family	Minke:"Mengapa rahasia keluarga kau sampaikan padaku ?" Annelis : "Karena Mas tamu kami dalam lima tahun ini. Tamu kami, tamu keluarga. Memang ada beberapa tamu, hanya semua berhubungan dengan perusahaan. Ada juga tamu keluarga, tapi didokter keluarga kami. Karena itu kaulah tamu pertama itu. Dan kau begitu dekat, begitu baik pada Mama mau pun aku,"(Toer'ss: 98)	Generalized	The conversation between Minke and Annelis above gives rise to the Cooperative Principle which violates the Maxim Of Quantity where Annelis gives excess information about what Minke reveals. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the flow.
14	Annelis, who feels lonely because she was left by Minke to Surabaya, wants to sleep with her mother Nyai Ontosoroh.	Nyai Ontosoroh : "Mengapa belum juga tidur ?" Annelis : "Malam ini ingin tidur sama Mama." Nyai Ontosoroh : "Perawan sebesar ini masih mau tidur sama biang". Annelis : "Ma, ijinlanlah." Nyai Ontosoroh : "Sana, naik dulu!"(Toer'ss: 108)	Generalized	The conversation between Annelis and Nyai Ontosoroh above violates the Cooperative Principle where Maxim Relation is flouting because Annelis's statement is not an answer or a necessary one to Nyai Ontosoroh's expression. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the flow.
15	Annelis who slept with her mama, was curious about her mother's current state.	Nyai : "mengapa takut tidur sendirian ?- kau yang sudah sebesar ini ?" Annelis : "Mama, pernah Mama berbahagia ?" Nyai Ontosoroh : "Biar pun pendek dan sedikit setiap orang pernah» Ann." Annelis : "Berbahagia juga Mama sekarang ?"(Toer'ss: 109)	Generalized	The conversation between Annelis and Nyai Ontosoroh violates the Cooperation Principle whereby Nyai Ontosoroh replies in excess with what is expressed by Annelis ignoring the Maxim Of Quantity. Which can be answered with yes or no. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its contex where the conversation is still in the flow.
16	Nyai Ontosoroh who after finishing the work and will d=sleep with his daughter Annelis.	Annelis : "Kapan Mama merasa sangat, sangat berbahagia ?" Nyai ontosoroh : "Ada banyak tahun setelah aku ikut Tuan Mellema, ayahmu."(Toer'ss: 110)	Generalized	The dialogue between Annelis and Nyai Ontosoroh ignores the Cooperative Principle which violates the Maxim of Quality to which Annelis' expression is responded to with by Nyai

				Ontosoroh which was not a necessity at the time. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its context where the conversation is still in the flow.
17	One night when Annelis and Nyai Ontosoroh were together. Nyai Ontosoroh also told about her past with her father Mr. Malemma.	Annelis : "Mengapa papa bisa berubah begitu Ma?" Nyai Ontosoroh : "Ada, Ann, ada sebabnya. Sesuatu telah terjadi, hanya sekali, kemudian dia kehilangan seluruh kebaikan, kepandaian, keterampilan, kecerdasannya. Rusak, Ann, binasa karena kejadian yang satu itu. Ia berubah menjadi orang lain, jadi binatang yang tak kenal anak dan isteri lagi."(Toer'ss: 111)	Generalized	The dialogue between Annelis and Nyai Ontosoroh gives rise to disobedience to the Cooperative Principle, which flouting the Maxim of Quantity which gives an excess of what is needed at the time. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its context where the conversation is still in the flow
18	Annelis who was listening to her mama's story when she was a teenager. And Nyai Ontosoroh also warmly told Annelis	Nyai Ontosoroh : "Tak pernah Mama menengok keluarga di Tulangan ?" Annelis : "Tak ada keluargaku di Tulangan. Ada hanya di Wonokromo."(Toer'ss: 138)	Generalized	In the dialogue between Annelis and Nyai Ontosoroh ignores the Cooperative Principle where the Maxim Of Quantity is flouting. Nyai Ontosoroh, who harbored anger and disappointment in the family, actually made him reluctant to admit his previous biological family. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its context where the conversation is still in the flow.
19	Minke, who is in Wonokromo where Annelis lives, is visited by Robert Malemma, the biological brother of Annelis Malemma. And they also communicate with each other	Robert Malemma : "Semestinya aku pun di H.B.S. sudah tammam pula." Minke : "Mengapa tidak meneruskan?" Robert Malemma : "Itu kewajiban Mama, dan Mama tidak melakukannya." "Sayang." Minke : "Barangkali kau tak pernah minta padanya." Robert Malemma : "Tak perlu dipinta. Sudah kewajibannya."(Toer'ss: 155)	Generalized	The conversation between Robert Malemma and Minke in "Mengapa tidak meneruskan ?" Robert Malemma : "Itu kewajiban Mama, dan Mama tidak melakukannya." "Sayang." Ignoring the Cooperative Principle where Maxim of Quality is flouting with Robert Malemma giving inappropriate feedback to Minke and Maxim Of Manner causing ambiguous meaning in the feedback received by Minke. The dialogue implies a Conversational Implicatur which is classified as a Generalized Conversational Implicature because it is based on its context where the conversation is still in the flow
20	Robert Malemma, who is meeting after a long time with Minke, wants to invite him to a place	Robert Malemma: "Bagaimana kalau jalan-jalan saja sekarang ?" Minke : "Sayang, Rob, aku harus belajar."(Toer'ss: 156)	Generalized	Robert Malemma's question to Minke ignores the Cooperative Principle where Maxim Of Quality is flouting with Minke giving an undue answer, also violating Maxim Of Manner which makes ambiguous Minke's statement to Robert Malemma. The dialogue implies a Conversational Implicatur which is

				classified as a Generalized Conversational Implicature because it is based on its context where the conversation is still in the flow
21	Minke who feels sorry for all the work done by Annelis and also Nyai Ontosoroh, tries to make sure that Robert Malemma also takes part	Minke : "Barangkali Mama takkan ijinkan kau pergi," "Siapa nanti mengurus perusahaan besar ini ?" Robert Malemma : "Huh," "Aku sudah dewasa, berhak menentukan diri sendiri. Tapi aku masih juga ragu. Entah mengapa."(Toer'ss: 158)	Generalized	Dialogue between Robert Malemma and Minke "Siapa nanti mengurus perusahaan besar ini ?" Robert Malemma : "Huh," "Aku sudah dewasa, berhak menentukan diri sendiri. Tapi aku masih juga ragu. Entah mengapa." Flouting the Cooperative Principle where the Maxim of Quality is flouting by giving feedback that should be also a violation of the Maxim Of Manner where making the feedback unclear. The dialogue implies Conversational Implicature which is classified as Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow.
22	Minke who is a student of H.B.S write news in Dutch in local newspapers.	Nyai Ontosoroh : "Boleh- jadi kau hendak mepulis tentang Robert juga." Minke : "Mengapa, Ma ?" . Nyai Ontosoroh : "Karena kemudahanmu. Tentu kau akan menulis tentang orang-orang yang kau kenal di dekat-dekatmu. Yang menarikmu. Yang menimbulkan sympathy atau antipatimu. Aku kira Rob pasti menarik perhatianmu.(Toer'ss: 164)	Generalized	The conversation between Nyai Ontosoroh and Minke ignored the Cooperative principle where the Maxim of Quantity was flouting due to excessive feedback expressed by Nyai Ontosoroh to Minke. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
23	Minke who met his senior in H.B.S "Sarah" where Minke went to school	Sarah : "Guru bahasa dan sastra Belanda Miriam itu, Meneer Mahler, apa masih mengajar ? si bawel sinting itu ?" Minke : "Sudah digantikan Juffrouw Magda Peters,"(Toer'ss: 205)	Generalized	The above conversation between Minke and Sarah ignores the Cooperative principle where the Maxim of Quality is flouting by Minke as feedback on what Sarah conveyed, as well as the Maxim of Manner which makes the feedback ambiguous. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
24	Annelis after meeting Minke in Surabaya. Ride the horse-drawn carriage driven by Darsam back to Wonokromo	Annelis : " hei Darsam! Mengapa berbelok ke kanan?" Mengapa ke kiri, Darsam?" Darsam : Ada keperluan sedikit!"(Toer'ss: 223)	Generalized	The conversation between Annelis and Darsam ignores the Cooperative principle where the Maxim of Quality is violated on the feedback received by Annelis, as well as the Maxim of Manner that provides feedback that makes unclear the intent of the received. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background

				where the conversation is still in the flow
25	Robert Malemma who met Ah Tjong on his way home	Ah Tjong : "Ah, Nyo, sudah lama beltetangga begini tidak pernah datang belkunjung." Robert Malemma: "Bagaimana mungkin kalau pintu dan jendela terus-menerus tertutup?"(Toer'ss: 243)	Generalized	The conversation between Robert Malemma and Ah Tjong flouting the Cooperative principle where Maxim of Manner gives convoluted feedback in return for Ah Tjong. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
26	Minke being served for lunch at Annelis ' House	Mevrouw Telinga: "Tuanmuda mau makan apa hari ini ?" Minke : "Mevrouw ada uang belanja ?" Mevrouw Telinga : "Kalau tak ada toh minta pada Tuanmuda ?"(Toer'ss:. 269)	Generalized	The dialogue between Minke and Mevrouw ignores the Cooperative principle where the Maxim of Quality is flouting because it is not a feedback loop that should also violate the Maxim of Manner which is interpreted to be ambiguous. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
27	Minke, who is at Jean's house, feels tired and wants to rest at Jean's place. But "May " came to just take a walk out with Minke.	May : " Kita tidak jalan-jalan ,om?" Minke : sedang tidak enak badan,may." Jean : "Kau pucat ,Minke."(Toer'ss: 271)	Generalized	The question expressed by May to Minke,flouting the Cooperative Principle where the Maxim of Quality which does not provide the required statement also violates the Maxim of Manner which makes meaningful feedback ambiguous. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
28	Jean who was painting in the yard of his house was approached by Minke. May who is in that place makes Minke wonder because it should be when he was in school.	Minke : "Mengapa kau tak bersekolah, May ?" May : "Papa menyuruh aku menunggunya melukis." Minke : "Lantas apa saja kau kerjakan ?" May : "Melihat Papa melukis, melihat saja."(Toer'ss:. 274)	Generalized	The conversation between Minke and May flouting the Cooperative Principle where the Maxim of Quality is violated with May giving feedback that is not a need at the time also violates the Maxim of Manner which makes ambiguous the meaning of the feedback received by Minke. . The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
29	Annelis is sick of missing Minke. Minke also came to visit after Mnegtahui Annelis state	Minke : "Lebih baik kau tidur lagi." Annelis : "Aku ingin di dekatmu begini. Lama sekali, dan kau tak juga datang." Minke : "Aku sudah datang, Ann." Annelis : "Jangan kendorkan	Generalized	The above conversation between Minke and Annelis ignores the Cooperative Principle where Maxim Relation is flouting because Annelis conveys other intentions than what should be feedback to Minke. The dialogue implies Conversational implicature which is classified as Generalized Conversational

		peganganmu. Mas."(Toer'ss: 308)		Implicature because it is based on the Background where the conversation is still in the flow
30	Annelis who was with Minke at home, Annelis was pampering with Minke.	Annelis : "Kan kau tidak balik ke Kranggan ?" Minke : "Kalau kau masih menghendaki aku tinggal tentu saja tidak, Ann."(Toer'ss: 332)	Generalized	The above conversation ignores the cooperative principle where Maxim Relation is flouting on feedback that is not the information that is actually needed. The dialogue implies Conversational implicature which is classified as Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
31	Jufrow Magda Pieters who wanted to know the figure of Nyai Ontosoh came Wonokromo to meet Nyai Ontosoh directly. And they talked about a lot of things	Jufrouw Magda Pieters : "Apa yang Nyai lebih sukai di antara semuanya ?" Nyai Ontosoh : "Yang aku dapat mengerti, Juffrouw."(Toer'ss: 344)	Generalized	The conversation between Nyai Ontosoh and Jufrow Magda Pieters flouting Cooperative Principles where Maxim of Quality is stated in the feedback that should not be Maxim of Manner which makes the meaning of the utterance ambiguous. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
32	Minke, who is already the husband of Annelis. They sleep in the same bed and tell stories	Minke : "Cerita apa, Ann ? Jawa atau Eropa ?" Annelis : "Maumu sajalah. Aku rindukan suaramu, kata-katamu yang diucapkan dekat kuping, sampai terdengar bunyi nafasmu." Minke : "Bahasa apa ? Jawa atau Belanda ?" Annelis : "Sekarang kau sudah jadi bawel. Mas. Ceritai sudah."(Toer'ss: 351)	Generalized	In the conversation above, Annelis ignored the Cooperative Principle where the Maxim of Quality was flouting because it did not reach the climax of the feedback expressed by Minke as well as the Maxim of Manner where the feedback was ambiguous. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
33	Minke and Annelis who have slept in one bed, Minke who feels something that he is not the first man to sleep with Annelis.	Minke : "Siapa lelaki pertama itu ?" Annelis : "Kau mendendam padanya, Mas, ?" Minke : "Siapa dia ?" Annelis : "Memalukan,"(Toer'ss: 359)	Generalized	The question given feedback by Annelis, ignores the Cooperative Principle where Maxim of Quality is violated with feedback that is not a need at the time. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
34	Minke's postings in Dutch-language newspapers made many publishers contact Minke for cooperation	Tuan Direktur : "Jadi kau setuju kutulis surat itu ?" Minke : "Bagiku tak ada soal. Itu urusan Tuan Direktur sendiri. Tak ada sangkut-paut dengan urusanku." Tuan Direktur : "Tak ada ?" "Jadi siapa kuhadapi sekarang ? Minke atau Max Tollenaar ?"	Generalized	The conversation between Mr. Director : "so you agree I write the letter ?" and the feedback that Minke said : " it doesn't matter to me. That's the director's own business. Nothing to do with my business." Ignoring the cooperative Principle where Maxim Relation is flouting by giving answers that are not needed at the time. The dialogue implies a

		Minke : "Sama saja.(Toer'ss: 367)		Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
35	Doctor Martinet who is the personal doctor of Annelis ' family comes to visit Minke.	Dokter Martinet : "Semua Tuan kerjakan sendiri ?" Minke : "Pembantu bekerja tiga jam sehari, kemudian pulang." Dokter Martinet : "Makan Tuan ?" Minke : "Diurus restoran.(Toer'ss: 379)	Generalized	The conversation to which Doctor Martinet : " Semua Tuan kerjakan sendiri ?"and Minke: ""Pembantu bekerja tiga jam sehari, kemudian pulang."ignoring the Cooperative Principle where Maxim Relation was flouting by Minke who gave other feedback that was not a need at the time. The dialogue implies a Conversational implicature which is classified as a Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
36	Nyai Ontosoroh yang heard the news that Mr. Herman Malemma died at Ah Tjong's place. Immediately entered the place not far from the House Nyai ontosoroh.	Polisi : "Kau memasuki rumah orang. Dengan ijin ?" Nyai Ontosoroh : "Tak ada orang waktu kami datang. Semua orang bisa juga masuk ke sini tanpa ijin.(Toer'ss: 407)	Generalized	The above conversation ignores cooperative Principles where Maxim Relation is flouting with feedback of other information that is not needed at the time. The dialogue implies Conversational implicature which is classified as Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
37	Minke, who gets news that Annlis will be forcibly taken to the Netherlands after the incident that happened to Mr. Herman Malemma, comes to his best friend Jean .	Minke : "Kau pernah menderita karena cinta, Jean ?" Jean : "Pernah kau dengar riwayat pelukis besar Prancis Toulouse-Lautrec ? Lukisan- lukisannya abadi menghiasi istana Louvre ?"(Toer'ss: 442)	Generalized	The above conversation ignores Cooperative Principles where Maxim Relation is flouting because it does not provide the necessary feedback but other feedback that is not needed at the time. The dialogue implies Conversational implicature which is classified as Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow
38	Minke who discussed with Nyai Ontosoroh about how to prevent Annelis from being taken to the Netherlands	Minke : "Dan advokat eropa itu datang ma? " Nyai Ontosoroh : " Hanya pengabdian uang. Bertambah banyak uang yang kau berikan padanya, bertambah pula dia jujur padamu. Itulah eropa."(Toer'ss: 490)	Generalized	The above conversation ignores Cooperative Principles where Maxim of Quality is flouting because it is not a necessary answer and also violates Maxim of Manner which makes the feedback ambiguous in meaning. The dialogue implies Conversational implicature which is classified as Generalized Conversational Implicature because it is based on the Background where the conversation is still in the flow

Datum	Background	Data	Implicature	Means
1	Minke who visited Annelis ' house, was also introduced by Annelis to her mother Nyai Ontosoroh.	Annelis : "Mama! Sini! Mama, ada tamu." Nyai Ontosoroh : "Ya, Annelies, siapa tamumu ?" Annelis : "Ini, Mama, Minke namanya. Pribumi Jawa, Mama." "Pelajar H.B.S., Mama."(Toer'ss: 33)	Particularized	In the dialogue above, Annelis explained to her mother that more than what should be delivered flouting the Maxim of Quantity. Anelis, who tells her that he has a friend who has just come to visit her mother, explains too much about a Minke. Dsini also implies Conversational Implicature which is classified into Particularized Conversational Implicature in which the word "native Javanese" which has the meaning or the meaning of someone who comes from the local area who is not a descendant of Europe and also not a native European, which at that time, things about the kind of very concerned by the general public.
2	Annelis reports to her mother Nyai Ontosoroh because she has never heard that she is beautiful from anyone else. Annelis listened to her mother and said what she heard to her mother. Nyai Ontosoroh also explained it to Minke	Nyai Ontosoroh : "Nyo, kau biasa memuji-muji gadis ?" Minke : "Kalau gadis itu memang cantik, kan tiada buruk memuji-nya ?" ' " Nyai Ontosoroh : "Gadis Eropa atau Pribumi ?" Minke : "Bagaimana gadis Pribumi bisa dipuji ? Didekati saja pun sulit. Mama. Tentu saja gadis Eropa." Nyai Ontosoroh : "Berani Sinyo lakukan itu ?" Minke : "Kami diajar untuk secara jujur menyatakan perasaan hati kami." (Toer'ss: 39)	Particularized	Minke's dialogue on what Nyai Ontosoroh questioned did not answer clearly. So it flouting the Maxim Relation that means Minke gives another explanation of what is conveyed by Nyai Ontosoorh. Minke who attended a European School was educated to praise what he saw as good, beautiful or beautiful. In contrast to local teachings or customs that praise others who are not the closest people would be considered taboo in his day. This dialogue implies Conversational Implicature which is classified as Particularized Conversational Implicature which is not based on Background but elements in it contained in the words" European girl "and" Native Girl " which have special meanings that apply at that time
3	At The beginning of the togetherness between Nyai Ontosorog and Mr. Herman Malemma, Mr. Malemma was known as a person who was good at praising.	Nyai Ontosoroh : "apa wanita Eropa diajar sebagaimana aku diajar sekarang ini"? Tuan Malemma: "Kau lebih mampu daripada rata-rata mereka, apalagi yang Peranakan."(Toer'ss: 134)	Particularized	The conversation between Nyai Ontosoroh and Mr. Herman Malemma flouting with the Cooperative principle of Maxim Relation where the answer to what Nyai ontosoroh expressed was not answered with relevant and provided other information related to the conditions at that time. The above conversation implies Conversational Implicature which is classified as Particularized Conversational Implicature which refers to meanings such as" European woman "and" Peranakan " which at that time had special meaning in the surrounding community.
4	Robert Malemma who visited Ah Tjong's place, served by Ah Tjong while communicating	Ah Tjong : "Minum apa, Nyo ? Biasanya apa ? Wiski,blandy, cognag, bolsh, ciu atau alak	Particularized	The above conversation between Ah Tjong and Robert Malemma ignores the Cooperative Principle which

		<p>biasa ? Sausing balangkali ? Yang putih, Kuning, hangat, dingin saja. Atau malaga ? Atau keling. ?"</p> <p>Robert Malemma : "Wah, Bah, sepagi ini."</p> <p>Ah Tjong : "Apa salah ? Dengan kacanggolong bagaimana ?"</p> <p>Robert Malemma : "Setuju, Bah, sangat setuju."(Toer'ss: 243)</p>		<p>flouting the Maxim of Quality where Robert Malemma gives inappropriate feedback and also violates the Maxim of Manner which makes the statement ambiguous. The dialogue implies a Conversational implicature which is classified as a Particularized Conversational Implicature because it is based on the features in the discourse in this case the types of alcoholic beverages.</p>
5	<p>Nyai Ontosoroh who met a well-known advocate to help settle a case between himself and the European Court of Justice</p>	<p>Nyai Ontosoroh: " Jadi kami akan kalah dalam perkara ini?"</p> <p>Advokat : " Lebih baik tidak bicara tentang kalah, Nyai."(Toer'ss: 492)</p>	<p>Particularized</p>	<p>The above dialogue ignores Cooperative Principles where maxims of Quantity are flouting for making more than necessary contributions to the feedback loop. The dialogue implies a Conversational implicature which is classified as a Particularized Conversational Implicature because it is based on the factors of the ongoing court case between Nyai Ontosoroh and the Dutch</p>