

**CONVERSATIONAL IMPLICATURE OF NAJWA SHIHAB AND  
GATOT NURMANTYO IN MATA NAJWA SHOW**

**SKRIPSI**

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## ABSTRACT

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This study deals with conversational implicature of Najwa Shihab and Gatot Nurmantyo in Mata Najwa Talk Show. The aims of the study were to investigate the types of conversational implicatures contained and to describe how conversational implicatures were realized by Najwa Shihab and Gatot Nurmantyo. The researcher used the qualitative study with naturalistic design. The data were taken from the video site [www.matanajwa.com](http://www.matanajwa.com) dialogue transcript of Mata Najwa Show. The result of the study showed that there were two types of Conversational Implicature found, namely Generalized Conversational Implicature and Particularized Conversational Implicature. There were 17 utterances containing the conversational implicature. Those were 13 utterances or (76,47%) belonged to Generalized Conversational Implicature and Particularized Conversational Implicature contained of 4 utterances (23,53%). The three of four Processes of Conversational Implicature were found in this study, namely: 1. Flouting Maxim of Quantity, 2. Flouting Maxim of Relation, and 3. Flouting Maxim of Manner. There is one process that is not found is Flouting Maxim of Quality because one such process is not found in research data. This study is also useful in teaching learning process such as in teaching speaking because the students will get better knowledge about how to use language or utter something in a certain situation.

**Key Words: Implicature, Conversational Implicature, Mata Najwa Talk Show.**

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Medan, September 2017

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# CHAPTER I

## INTRODUCTION

### **A. The Background of the Study**

Communication is one of the most important aspects which cannot be separated from human beings. Communication is the process of transferring information from a sender to a receiver with the use of a medium in which the communicated information is understood by both sender and receiver, Adrian and Friends (2010). Communication is a bridge among people because it can make a good relationship or even destroy the relationship itself. Both the speaker and hearer have to have perception about what they were talking to make the communication can be gained well. Sometimes if the hearer cannot catch what the speaker talk, it may lead misinterpretation or misunderstanding among them.

The rapid development of technology today is significant with the development of community communication. Now people are able to communicate remotely via telephone, internet, radio, and television. The development of the television world today allows us to know news or news from various places without us having to move from our seats. Television shows are now increasingly diverse, ranging from news events, entertainment, knowledge, and even technology. One of the most popular television shows is the talk show. Talk show is one form of interactional discourse. Talk show is a form of communication that differs from discussion or debate. A talk show will be attended by event hosts and resource persons associated with the event.

This study was concerned with meaning as communicated by speaker and interpreted by a listener, and it had more to do with the analysis of what people mean by their utterances. As said Swarman Rindu M. Siahaan (2015) which says often the occurrence of pragmatic language used in the television talk show Indonesia. The usage of pragmatics enables people to communicate not only explicitly but also implicitly. We will understand each other if we have the same background knowledge, but we will raise a misperception if we do not catch the additional implied meaning from the utterances. It is called as conversational implicature.

Based on the explanation above, the researcher eagerness was attracted to do a research about conversational implicature in television's program. Television used by many people around the world to show their thinking, their desiring or their feeling to people/watcher. But here, talk show's program had been an object which is going to be analyzed. According to Arif & Eva (2010), the talk show is an interactive program or dialog where television broadcasting presents a figure in politics, health, economics, psychology related to the theme of the talk show. Talk show is one of radio or television programming to represent the utterances that were usually used in people life as the object of research. It is a question and answer session in which a host interviews one person or a group of people and discusses various topics. And in this research, there was an object were analyzed, it was a high class, most familiar and exclusive television talk show's programs in Metro TV which called Mata Najwa's Talk Show.

METRO TV is one of the television stations that aired for 24 hours. One of the shows on METRO TV is Mata Najwa. Mata Najwa is a talk show that discusses the issues surrounding the actual Indonesia. The program is hosted by a senior newscaster on METRO TV, Najwa Shihab. Mata Najwa shows is broadcasted every Wednesday at 9:30 pm up to 22:30 pm on METRO TV. Besides, its speakers are the ones that have the high famous officials and achievement, inspirational people, experts who are experts in their field and highly diverse artist. The theme of Mata Najwa presents a trending topic is going on and warm discussed by the community.

By capitalizing this Mata Najwa's Talk Show, conversational implicature were found from the utterances that had been transcribed. All the findings were classified into the two types of conversational implicature. There were three segments of one episode of Mata Najwa's Talk Show from different times that had been the source of data. This study would try to find out the implicature which used by the host and guests, so that the meaning or message of their utterances can be understood.

Mata Najwa always presents the figures that are very influential and is related to the theme of the event. As in Mata Najwa episode of November 2<sup>nd</sup>, 2016, dealt with the theme "Menjaga Bhinneka" by presenting speakers: Yenny Wahid, Zulkifli Hasan, Lukman Hakim Saifuddin, Said Aqil Siradj, Abdul Mu'ti, General Tito Karnavian, General Gatot Nurmantyo. On the theme of the talk related to problems about the action 411 (November 4, 2016) undertaken by Muslims against blasphemy.

The process of communication between Najwa Shihab and speakers in the Mata Najwa very interesting to study. Najwa Shihab always posed questions sharp and critical to the interviewees. The question asked by Najwa Shihab had a hidden meaning behind the question, and vice versa. Speakers in answering questions sometimes convoluted and have a hidden meaning behind these answers.

In a talk show or conversation, the speakers can use some ways to communicate. The process of communication in a conversation can be examined from several disciplines, one of which is pragmatic. Pragmatics is one branch of the language science that examines of discourse. Pragmatics is one branch of linguistics that studies of meaning. Pragmatics in practice can be defined as the study of the meaning of speech in certain situations (Leech, 2009). It can be said pragmatics is the study of meanings associated with the context.

In connection with the pragmatic, implicature is something that can not be separated from the pragmatic. Yule(2006) in his book Pragmatics mention that implicature is an additional meaning of the information submitted. This means that the implicature is more information being delivered from something that could be delivered. According to Rohmadi & Wijana (2009), implicature is a speech or a statement that implies something different to actually speak. Likewise, Chaer (2010) revealed that conversational implicature is the relationship between the speech of the speaker and an opponent he said. However, the association does not appear to be literal, but it is understood implicitly.

In a conversation between the speakers and Najwa Shihab, the question asked by Najwa Shihab sometimes not immediately answered clearly by the

speaker. But the conversation must have relevance and are still in the context of the discussion. It is as proposed by Chaer (2010) mentioned previously, the relationship between the speech of the speaker and an opponent he said. However, the association does not appear to be literal, but it is understood implicitly. Thus the researcher conducted research on conversational implicature of Najwa Shihab and Gatot Nurmantyo in Mata Najwa.

### **B. The Identification of the Problems**

The problem of this present study were identified as follows:

1. Many people do not know the meaning of utterances uttered by the speakers in Mata Najwa Show.
2. Many people were confused about the processes of conversational impicture done by the speakers in Mata Najwa Show.

### **C. The Scope and Limitation**

This research focused on conversational implicatures and considering the number of speakers who were invited in Mata Najwa Talk Show. So, there were a lot of conversations going on. This study was limited to conversational implicature on the conversation between Najwa Shihab and Gatot Nurmantyo on the theme "Menjaga Bhinneka".



#### **D. The Formulation of the Problems**

Based on the background above, the problems in this study were as follows:

1. What are the types of conversational implicature done by Najwa Shihab and Gatot Nurmantyo in Mata Najwa Show?
2. How are such types of conversational implicature realized by Najwa Shihab and Gatot Nurmantyo?

#### **E. The Objectives of the Study**

Dealing with the problem of research above, the objectives of the study were:

1. To investigate the types of conversational implicatures contained in conversation between Najwa Shihab and Gatot Nurmantyo
2. To describe how conversational implicatures were realized by Najwa Shihab and Gatot Nurmantyo in Mata Najwa Show

#### **F. The Significance of the Study**

The results of this study were expected to be useful theoretically and practically. The theoretical benefit of this research was to provide inputs or reference dealing with pragmatics particularly, the using of implicature in the communication. Practically, this research was expected to help language users applying the types and process of implicature in communication to have a good understandable interaction among the speakers.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

##### **1. Pragmatics**

People cannot really understand the nature of a language unless they understand how it is used in communication. It is important for people to understand language because it always expresses ideas, thoughts, feeling, and the speaker's intention. One branch of linguistics which studies language as being used is called pragmatics.

There are some points of view on pragmatics. According to Yule (2006), firstly, pragmatics is the study of utterances as communicated by a speaker and interpreted by a hearer. Secondly, pragmatics is the study of contextual meaning. It requires a consideration of how a speaker organizes what he or she wants to say. Thirdly, pragmatics is the study of how the hearer gets the implicit meaning of the speaker's utterances. The last, pragmatics is the study of the expression of a relative distance. It is assumed as the study of the relationship between linguistics forms and the users of those forms.

In addition, Leech, (2009)states that pragmatics is the study of meaning which is related to the speech situations. Further he explains that pragmatics can be seen as a way to solve problems which can arise, both from the perspective of a speaker and a hearer. For example from the speaker's point of view, the problem is the planning about how to produce an utterance. On the other hand, from the

hearer's point of view, the problem is related to the interpretation, which forces the hearer to be able to interpret the possible reason that makes the speaker saying the utterance. Meanwhile, Mey (2004), asserted the definition of pragmatics as the study of how human use language in communication as it is determined by the situation of its user and society.

Similarly, Levinson (2000) defined pragmatics as the study of the relationship between language and context that are encoded in the structure of language (grammatical). J.S. Peccei, (2000) stated that pragmatics concentrates on those aspects of meaning that cannot be predicted by linguistic knowledge alone and takes into account knowledge about physical and social world. Peccei compare the pragmatics with semantics which concentrates on meanings that comes from purely linguistics knowledge. In conclusion, pragmatics is the study of meaning of utterances in relation to the contexts which involves how a speaker produces an utterance to deliver his or her intention and how the listener interprets it.

## **2. Implicature**

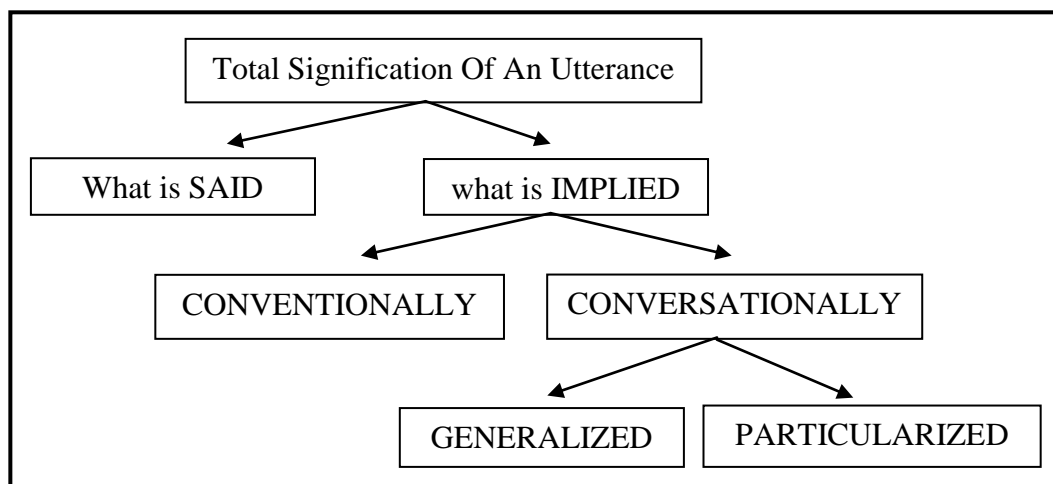
Implicature is something that is intended is more than what is said. It is caused in communication, the speaker tries to cooperative and the speaker also intends to communicate something with the listener. Pragmatics is interested in this phenomenon because it cannot deal with only syntactic or semantic rule to reveal what is going on in the conversation. Implicature defines his self as expressing more than what is actually said by only little words. Thus, implicature

correlates with cooperative principle by Paul Grice theory. Yule, (2006) states that implicature can be considered as an additional conveyed meaning. The notion of implicature can be defined as a new way of describing meaning. Grice's main contribution to the theory of meaning was his original, non-conventional way of treating meaning in conversation, non-natural meaning. Similarly, Griffiths, (2006) defined that conversational implicature is making inferences which depend on the norms existing for the use of language, such as the extended agreement that interlocutors should aim to tell the truth when they utter in a conversation. Yule, (1996) also adds that implicature is a primary example of more being communicated than is said but in order for them to be interpreted, some basic cooperative principle must first be assumed to be in operation.

Implicature is important in a conversation because meanings are not always explicitly stated. What one says can be taken as true or false depending on how the hearer interprets the speaker's utterance.

In fact 'implicature' is something that produced by the speaker to the hearer in order to express the message of what he wants to convey, in this case context becomes the important role to understand what the speaker meant in an implied way. Implicature can be part of sentence meaning or dependent on conversational context, and can be conversational or unconversational (Rahardi, 2008).

According to Grice in Levinson's (2000), meaning can be divided into general and specific features as illustrated below:



**Figure 2.1 Types of Implicature**

Grice (1975) introduces a distinction between two types of conversational implicatures: generalized as opposed to particularized implicatures. First, when no special knowledge is required in the context to calculate the additional conveyed meaning, it is called a generalized conversational implicatures (Grice, 1975). One common example in English involves any phrase with an indefinite article of the type “a/an X”, such as “a garden” and “ a child” as in example below. These phrases are typically interpreted according generalized conversational implicature that: an X+> not guest’s X.

Second, particularized conversational implicature is an implicature where some assumed knowledge is required in very specific contexts during a conversation.

Levinson, (2000) further, states that the notion of conversational implicature of the single most important ideas in pragmatics. It is said so since the conversational implicature gives some contributions to the pragmatics. First, implicature stands as pragmatics example of the nature and power of pragmatic

explanations of linguistic phenomena. A second important contribution by the notion of implicature is that it provides some explicit account of how it is possible to mean (in some general sense) more than what is actually. Thirdly, the notion of implicature seems likely to effect substantial simplifications in both the structure and the context of semantic description.

## **2.1 Types of Implicature**

Grice (1975) divided implicature into conventional implicature and nonconventional implicature (conversational implicature). Conventional implicature is non-truth-conditional inferences that are not derived from superordinate pragmatic principles like the maxims, but are simply attached by convention to particular lexical items or expression.

For example when our children once choose a tube of tooth paste on the grounds that it had colored stripes in it and the legend on the tube said, “*Actually fight decay*”. The lexical item “actually” has a literal meaning or entailment – it means in reality or in actuality, because it is closely associated with the particular lexical item, so, it can be said as conventional implicature (Grundy, 2000).

### **2.1.1 Conventional Implicature**

According to Grice (Brown and Yule, 1983) conventional implicature are determined by the conventional meaning of the words used. In conventional implicature, cooperative principles like the maxims do not influence the intended meanings (Levinson, 2000). They are simply attached by convention to particular lexical items or expression.

For example in the sentence “*I met a girl*”. The word “*girl*” has implication/intended information such as; hair, lip eyes and nose. I do not need to say “*I met a girl who has nose, hair, eyes and nose*”, because it is closely associated with the particular lexical item, thus, it can be said as conventional implicature.

Further, Yule, (2006) says that conventional implicatures do not rely very much on the cooperative principles or the maxims applications. The implicatures are associated with specific words results in additional conveyed meanings those words are used. In this case, an accepted rule of language in use is the main factor of deriving an accurate meaning rather than the cooperative principle and its maxims.

### **2.1.2 Conversational Implicature**

The greater interest to the discourse analysis is the notion of conversational implicatures which is derived from general principles of conversation plus a number of maxims guests will normally obey (Brown and Yule, 1983). Conversational implicature refers to the inference a hearer makes about guest’s intended meaning that arises from their interpretation of the literal meaning of what is said (Paltridge:2000), it can be identified into three types, first the guest deliberately flouts a conversational maxim to convey an additional meaning not expressed literally. Second, the guest’s desire to fulfill two conflicting maxims results in his or her flouting one maxim to invoke the other. Third, the guest invokes a maxim as basis for interpreting the utterance. In Yule, (1996) Grice

divides conversational implicature into two kinds. They are generalized conversational implicature and particularized conversational implicature.

#### **a. Generalized Conversational Implicature**

Grice as quoted by Levinson (2000) distinguished conversational implicature into generalized and particularized implicature. He asserts that generalized conversational implicature is implicature that arise without any particular context or special scenario being necessary (Grundy, 2000). “When no special knowledge is required in the context to calculate the additional conveyed meaning, it is called a generalized conversational implicatures” (Yule, 1996). Therefore, generalized conversational implicature is inferable without reference to a special context.

In generalized conversational implicature, a speaker can use the maxim of quantity to invite the inference that no more can be said, as in:

Charlene : I hope you brought the bread and the cheese.

Dexter : Ah, I brought the bread.

By the illustration above, it means that Dexter does not buy cheese and it can be understood that the utterance is informative as required for the speaker.

Another example of generalized implicature to show the direct answer to the question arised is:

A : what happened to John after college?

B : John got a good job and got married.

In the imaginable contexts for the example above, the sence married after he got a good job. Since the speaker A is questioning information about Dave and



hearer B responded the question directly the information that Dave got a job then he got married. The utterances can be classified into generalized conversational implicature since the context is already given from the question arise. A number of other generalized conversational implicature are commonly communicated on the basis of a scale of values and are consequently known as scalar implicatures.

Certain information is always communicated by choosing a word which expresses one value from the scale of values is Scalar Implicature. Among the other maxim, the one that has most attracted the semanticists' attention is the maxim of Quantity. It is from discussion on this maxim that the scalar implicature has arisen. Horn (2007) and Gazdar (1979) have contributed to show that we can find in the lexicon of a language items which can be arranged in scales. Here are some examples of such scales:

(all, most, many, some, few); (and, or); (excellent, good); (hot, warm); (always, often, sometimes); (know, believe); (certain, probably, possible).

When producing an utterance, a speaker selects the word from the scale which is the most informative and truthful (quantity and quality) in the circumstances, as the following example:

*I am studying linguistics and I've completed some of the required courses.*

By choosing "some" in the example above, the speaker creates an implicature (+> not all). Given the definition of scalar implicature, it should follow that, in saying "some of the required courses", the speaker also creates other implicatures (for example, +> not most, +> not many). So, it can be concluded Generalized Implicature are inferred on the basis inferential heuristics which are derived from

(some of) Grice's Maxims. Grice (1975) defines heuristics act as guides to speakers on how to formulate their utterances and hearers on how to process the utterance.

### **b. Particularized Conversational Implicature**

In contrast with the generalized conversational implicature, A particularized conversational implicature is one which depends on particular features of the context. Besides, all implicature that arise from the maxim of relevance are particularized for utterances are relevant only with respect to the particular topic or issue at hand. "Particularized conversational implicature is an implicature where some assumed knowledge is required in very specific contexts during a conversation" (Yule, 2006). The following axample of this conversational implicature as in.

A: What on earth has happened to the roast beef?

B: The dog is looking very happy.

In the above example, A will likely derive the implicature "the dog ate the roast beef" from B's statement. This is due to A's belief that B is observing the conversational maxim of relation or relevance in the specific context of A's question.

In short the implicature that rely much on the special context, it is can be classified into particularized conversational implicature (Cummings, 2007). For example:

A: "I'm so sorry for making you wait in a long time"

B: "That's fine, it just like waiting for one year"

In this context of situation shows that the speaker A requests an apologizing since making B waiting for him in a long time. But in particular context, the hearer B is getting angry even he says “that’s fine” and he extremely bored as he says “it just like waiting for one year”. Because there are basically most common, the particularized conversational implicature are typically just called implicature (Yule, 2006).

In summary, a conversational implicature is an implicature that is drawn in accordance with pragmatic principles such as the cooperative principle rather than being inferred from the meaning of a lexical item or a sentence structure.

### **2.1.3 Cooperative Principle**

In order to make a good understanding of implicature, it is a need to understand the cooperative principles proposed by Paul Grice (1975). The way in which people try to make conversations work is called Cooperative Principle. The Cooperative principle is a basic underlying assumption we make when we speak to one another is that we are trying to cooperate with one another to construct meaningful conversations. Grice (1975) in Yule (1996), suggested that conversation is based on a shared principle of cooperation, he said, “Make your conversational contribution what is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged”. In other words we as the speakers should contribute meaningful, productive utterance to further the conversation. It then follows that, as listeners we assume that our conversational partners are doing the same.

Here is an example of cooperative principle:

Tom : Are you going to Mark's party tonight?

Annie : My parents are in town.

In the above example, a competent speaker of English would have little trouble getting the meaning that by saying that "My parents are in town" Annie refuses the invitation. According to Grice there is a general cooperative principle between speakers and hearers which controls or guides the way they speak. Concerning with his Cooperative Principle, Grice divides Cooperative principle into four basic conversational maxims. It is known that maxim is one of his central ideas is that, when interpreting an utterance of a sentence, one assumes that the speaker has complied with a number principle ensuring that conversation is a cooperative activity.

### **3. Processes of Performing Implicature**

There are four ways in the process of conversational implicatures, namely by flouting quantity maxim, flouting quality maxim, flouting relation maxim, and flouting manner maxim by Imelda (2003). According to Brasoveanu (2006), an implicature arises by flouting the maxims of Cooperative Principles. The maxim is flouted means that the hearer recognizes that and comes up with explanation for the speaker's behavior. If one of the maxim is violated by some utterances and yet we are still assuming that person is cooperating with us in communication. We can take that violation as a sign that something is being said indirectly. It is called exploiting or flouting a maxim.

### 3.1 Flouting Maxim of Quantity

Here the reasons of flout a maxim of quantity (1) To explain more about something; usually someone tries to explain about something by giving much information and expecting that the hearer will understand more about topic, (2) To stress something; people use many words when they want to stress something in order to make the intended meaning more clear for the listener to follow, (3) To expect something; sometimes people act and say more words to show something. They use this condition in order to expect something from other person, (4) To show panic, people are said to flout a maxim of quantity when he or she answer a question by asking many questions as a sign to show panic, for example:

N: *ehhh.. saya mau ke panglima, apa apa yang kemudian sudah disiapkan oleh panglima kemudian ada yang mengatakan wah kalau tentara sudah turun tangan berarti skalanya berbeda ni, apakah memang skalanya berbeda yang unjuk rasa besok ?*

Najwa asks the commander's utterance from opinion person about if the army has intervened means the scale is the difference, Najwa did give to stress question in order to make the intended meaning more clear for the listener understood. The process of utterances uttered Najwa is flouting maxim of is flouting maxim of quantity.

### 3.2 Flouting Maxim of Quality

Basically, people are considered flouting this maxim if they lie or say something that is believed to be false. There are some reasons for flouting this maxim (1) To convince the addressee (2) To cover something (3) To hide something, for example:

*S: Sebernarnya, bukan watak orang indonesia yang begitu, bukan orisinil watak karakter kita bangsa indonesia, yang sudah toleran, yang sudah berbudaya, kita jadikan budaya sebagai infrastruktur agama, dan tidak baik sebenarnya, nah makanya pemikiran radikal ini sangat asing bagi kita.*

Said aqil did lie by saying that in Indonesia, Culture be usede as religous infrastructure. That opinion made the situation in Indonesia increasingly heating up. Aqil tried convince address that radical thinking is not part of Indonesian culture. the process of the utterances uttered Said Aqil is flouting maxim of quality.

### **3.3 Flouting Maxim of Relation**

People are said to flout the maxim of relation when he or she gives irrelevant answer to the topic being talked. (1) To change the conversation topic; in a conversation people usually change the topic of conversation to avoid talking about something that is embarrassing or just to end the conversation, (2) To give unnecessary additional information; sometimes people flout the maxim of relevance by giving unnecessary additional information to the topic being talked about, (3) To avoid talking about something; people usually say about something else when the partner of the conversation does not hear or undersatnd about what they say because they do not want he or she know about it, for example:

*S: Saya rasa ini bukan lagi masalah Pak ahok, tidak lagi masalah almaidah 51, yang saya khawatirkan lebih dari itu, ingat iya di tunis hal itu terjadi eh arpspring berawal dari tunis, satu orang sayur tukang kayu ingin memprotes. di depan gedung parlemen, tidak terdengar oleh parlemen, bunuh diri disiram bensin sendiri dan membakar dirinya sendiri sampai mati, dari situlah seluruh tunik pergolakan dan penggulingan presiden abidin saidina ali, menyebar ke mesir, husni mubarak digulingkan, merayap Kembali ke libia, muammar khadafi ditembak di gorong-gorong air, ke Syria yang sampai sekarang sudah 4 tahun.*

In the datum above, it can be seen that implicature occurs in Said aqil's utterance. He gives additional information in utterances when he replies "one person vegetable carpenter wanted to protest in front of parliament building, ..., muammar khadafi shot in the water culvert". The utterance classified as general conversational implicature. This utterance conveys the maxim of relation. The process is flouting maxim of relation.

### **3.4 Flouting Maxim of Manner**

There are two reasons people flout maxim of manner (1) To get attention; sometimes people use identical word in one situation to get attention from others, (2) To be clear. For example:

N: *tadi ada kata kunci konstitusional, kuncinya disitu juga panglima?*

In the datum above, Najwa give question to the commander use identical word order to get attention. Najwa wants the previous commander's to be clear. The process of utterances uttered Najwa is flouting maxim of manner.

## **4. Television Talk Show**

Hutchby (2006) states that television talk show is a program in which famous people talk to each other and are asked questions about different topics. It means that the television talk show is a program who present famous people as a source of guest will be asked some questions by the presenter.

Further, Tenant (2003) defines that television talk show is a program during which well-known people discuss a topic or answer questions telephoned in by the audience in television. It means that there is one increasing element in a talk

show, that is the audiences. The audiences who watch the talk show can interact with the presenter through via telephone.

In addition, Timberg (2002) defines that a television talk show (American and Australian English) or chat show (British) is a television program where one person or group of people will discuss various topics put forth by a talk show host. Sometimes, talk show feature a panel of guests, usually consisting of a group of people who are learned or who have great experience in relation to another issue is being discussed on the show for that episode.

Based on the explanation above, it can be concluded that the television talk show is a television program which comprise of three elements, such as the host (presenter), the guest (the interviewees), audience and raises certain topic to discuss each other in that talk show. Whereas, those elements involved in the discussion during the talk show program.

The arrival of television meant the programs had to be found to broadcast. Television had become the medium of the data, but few of radio programmes could be transferred to television program because they require more setting, costume and money. In order to fill the air time, the producers looked for a new genre. Talk shows applied answer for a number of reasons. They were cheap to produce because there were no actors, scenery or special effects required. They were immensely profitable for producers and the audience appeal was very large. Thus, television talk show were born. In case of soap opera, the talk show is an invention of twentieth century broadcasting. It takes a very old form of



information and entertainment through the institutions, practices and technology of television.

Talk show as a popular program arises the audiences' attention in all countries including Indonesia. They have become increasingly important on television and the hosts increasingly influential. People invited there speak the cultural ideas and ideals as forcefully as politicians or educators. There are six types of television talk shows such as, late night talk shows, cooking talk show, news talk show and daytime talk shows, relationship talk shows and sport talk show (Donahue, 2009).

The characteristics of talk show is a program in which usually famous people talk each other and they are asked some questions of certain topics (Hutchby, 2006). It means that television talk show is the program shown in which the content of the program presents the guest to be the sources of the show. The format of the program is discussion in different topics on its each part by presenting the famous guests. News talk shows provide news and commentary on the news. The feature is having in-depth interviews with politicians, world leaders, celebrities and popular person. There are many talk shows broadcasted on Indonesia television stations such as *Just Alvin*, *Kick Andy*, *Today's Dialogue on Metro TV*, *Online*, *Ceriwis*, *Indonesia Lawyers Club*, *Mata Najwa* and etc.

## 5. Mata Najwa Talk Show

*The Mata Najwa Talk Show* is an excellent talk show program of Metro TV hosted by a senior journalist, Najwa Shihab. This talk show is broadcasted every Wednesday at 20:05 until 21:30 pm.

Broadcasting premierely since 25 November 2009, *The Mata Najwa Talk Show* consistenly delivers interesting topics with first class guests. A number of special guests were present and spoke at *The Mata Najwa Talk Show*, including former president BJ Habibie, former Vice president Jusuf Kalla, State Enterprises Minister Dahlan Iskan and Jakarta Governor Joko Widodo.

*The Mata Najwa Talk Show* also has been presenting exclusive pictures inside the prison holding cells and detention Sukamiskin Cipinang in the episode :Special Prison”. In the show, Najwa participated to make unannounced visits and talk directly with corruption conviet Gayus Tambunan Halomoan, Adrian Waworuntu, Agusrin Najamuddin and Anggodo.

*The Mata Najwa Talk Show* has won a number of awards nationally and internationally. In 2010, the episode “*Separuh Jiwaku Pergi*” was selected to be one of the nominations for the 15th Asian Television Awards category of “Best Current Affairs Programme”. In 2011 *The Mata Najwa Talk Show* got grace Dhuafa Wallet Award as an inspiring talk show. In the same year, *The Mata Najwa Talk Show* entered into one of IBC Award nomitations category “Best Talk Show”.

For three consecutive years from 2010 to 2012, *The Mata Najwa Talk Show* has been chosen as the brand most recommended talk show by SWA

Magazine. *The Mata Najwa Talk Show* also awarded The Word of Month Marketing Award in 2011.

In 2014, entered the age of 4 years, *The Mata Najwa Talk Show* managed to get KPI Award as “Best Talk Show Program”.

## **6. Previous Study**

There are three related previous studies that are concerning in conversational implicature. The first study is “Implicature Analysis on the Funniest Joke in the World article in the Reader’s Digest” by Wulandari (2010), the second is “Conversational Implicature of the Presenter Take Me Out Indonesia” by Sheila Nanda (2012), the third is Lestari (2013) with “ The Analysis of Conversational Implicature on the Movie Script “Despicable Me”.

The first previous study is from Wulandari (2010), with her study “Implicature Analysis on the Funniest Joke in the World article in the Reader’s Digest” focuses on analyzing jokes using theory of implicature and cooperative principles proposed by Grice. This study aims to identify kinds of implicatures as it is found in “The Funniest Joke in the World” article in the “Reader’s Digest”, and discover how the implicatures are used in “The Funniest Joke in The World” article in the “Reader’s Digest”. This research applies descriptive qualitative method and Grice’s theory of implicature to analyze the data. The data were selected from “The Funniest Joke in the World” article in the “Reader’s Digest” published in September 2009. This study shows several findings: (1) the implicatures used in “the Funniest Joke in the World” article in the “Reader’s

Digest” could be categorized into conventional implicature and conversational implicature. Conversational implicature was divided into generalized conversational implicature and particularized conversational implicature.

(2) Conventional implicature was used when the writer of the joke used conventional utterance to express the meaning behind utterance. She finds 58 utterances which consist of 34 utterances containing generalized implicature and 24 utterances containing particularized implicature.

The second is from Sheila Nanda (2012) conducted “Conversational Implicature of the Presenter Take Me Out Indonesia”. This paper is a pragmatics study that aims at investigating conversational implicature that the presenters of Take Me Out Indonesia operate within their utterances along with the possible implications that lie behind the implicature. The episode XXII of the show was chosen purposively as the sample. Qualitative method was employed in processing the transcription of the 204 recorded implicature data. The intended features were identified, classified, calculated and then separately analyzed based on conversational implicature theory proposed by Grice (1975). She found that The generalized conversational implicature in the participants’ expressions occur more often than particularized conversational implicature. The comparison of the occurrence is 59.8% generalized implicature and 40.2%.particularized implicature. Beside that, This study also concludes various types of implicature were used in informal game show conversation to make interaction flows smoothly.

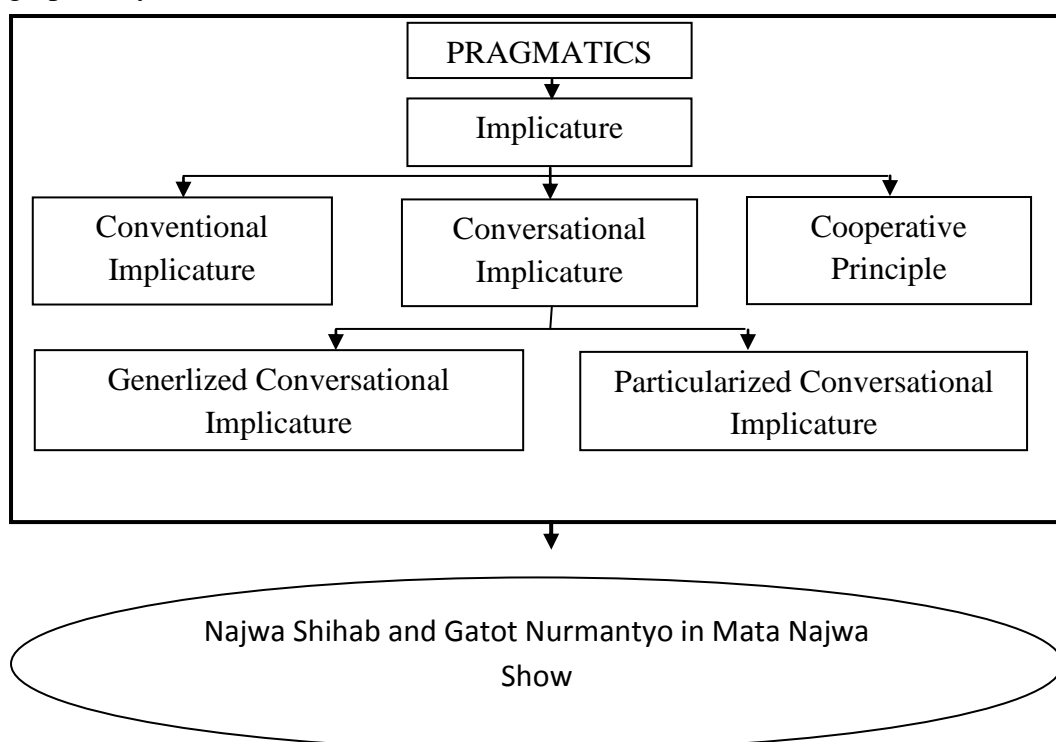
The last previous study is from Lestari, 2013 with her study *The Analysis of Conversational Implicature on The Movie Script of “Despicable me”*. This study is made to analyze the use of conversational implicature on the movie script “Despicable Me”. The purposes of doing this research are to explain the types and the context of situation of each utterance contains conversational implicature used in “Despicable Me” movie script. The technique of collecting the data that is applied by the writer is documentation method. This is a qualitative study that focuses on the conversational implicature based on cooperative principles on the movie script. The writer analyses four cooperative principles which are maxim of quality, maxim of quantity, maxim of manner and maxim of relation in the movie script. The maxim of quality and maxim of manner are the most violated on the movie “Despicable Me” conversations.

This study conducts some theories that are being applied by on those previous studies above. They are theory of Cooperative Principle that is proposed by Grice(1975) and Grice’s theory of conversational implicature. The differences between this study and previous studies are located in the object that is being observed, Sheila uses comedy stripes in article as her object of research then Wulandari uses presenter’s utterances in TV shows as her object of research and Lestari just uses movie script “Despicable Me” as her object. This study uses presenter’s utterances in Television shows as an object of the research. The data of this study are the utterances in the dialogues of Najwa Shihab and Gatot Nurmantyo. It also gives the explanation types of conversational implicature and

processes implicatures from the utterances that produced by the characters in the talkshow and the impact of the use of it.

## B. Conceptual Framework

Conceptual framework based on Miles, et.al. (2014) for present study was graphically as follows:



**Figure 2.2 Conceptual Framework of the Research**

## **CHAPTER III**

### **METHOD OF RESEARCH**

#### **A. Research Design**

The present study was largely qualitative, which is commonly used in exploring issues, understanding phenomena, and answering questions in order to comprehend a social phenomenon from participant point of view (see Cresswell 1994 in Nurhasanah 2008). Accordingly, a qualitative research focuses on situations or people and its emphasis on words rather than number.

This study aims at finding the implicit meaning in conversational implicature used in The Mata Najwa talk show. It was regarded that a better understanding of implicit meaning in conversational implicature used by the host and guest in Mata Najwa Talk Show to make the TV watcher can reach the understanding of implicit meaning.

#### **B. Source of the Data**

The source of data in this research were obtained from the video of The Mata Najwa talk show on Metro TV, while the data of this research were the utterances gathered from the conversation between the host and guests in the interviews of The Mata Najwa Talk Show with the topic “Menjaga Bhinneka”. Those were taken from the video of conversation or utterances between Najwa Shihab and General Gatot Nurmantyo during the program broadcasted on

November 2, 2016. The utterances of the video were transcript into written text. The data were downloaded from the video site [www.matanajwa.com](http://www.matanajwa.com).

### **C. Instruments of Research**

The researcher was the key instrument of this research. The instrument for collecting data in this research was documentary technique. Internet were used to download the utterances of the participants (Najwa Shihab and Gatot Nurmantyo) of the talk show of the Mata Najwa. Internet were used to collect the data because it was useful to collect the utterances between Najwa Shihab and Gatot Nurmantyo. The talk show program which were uploaded Mata Najwa Talk Show which are displayed on November 2th, 2016.

Documentary technique were done in Mata Najwa, episode of The Mata Najwa talk show which was consisting of 3 scenes to get the data credible. This documentary technique were conducted in order to observe and describe the types of implicature, the processes implicatures applied by Najwa Shihab and Gatot Nurmantyo.

### **D. Technique of Data Collection**

In this research, the data were collected through three steps. They were downloading, watching, and transcribing. They were managed by the following:

- 1) First, downloading was the process where the researcher used the internet to download the interview of the politician through YouTube website.



2) Second, watching was the process of observing and selecting which utterances were included as the data.

3) Finally, transcribing was the process of the researcher transcribed the utterances of the politician in order to organize the data became words.

After all the data were collected, then they had classified based on the types of implicature used Najwa Shihab and General Gatot Nurmantyo, the ways of performing implicature used by Najwa Shihab and General Gatot Nurmantyo in The Mata Najwa talk show were and the context of implicature realized by the guest in The Mata Najwa talk show.

### **E. Technique of Data Analysis**

The data of the present study were analyzed by using interactive model arranged by Miles, Huberman and Saldana (2014). The data analysis with interactive model consist of four components. The components are; data collection, data condensation, data display, conclusion/verification. These four streams are represented as shown in Figure 3.1 below.

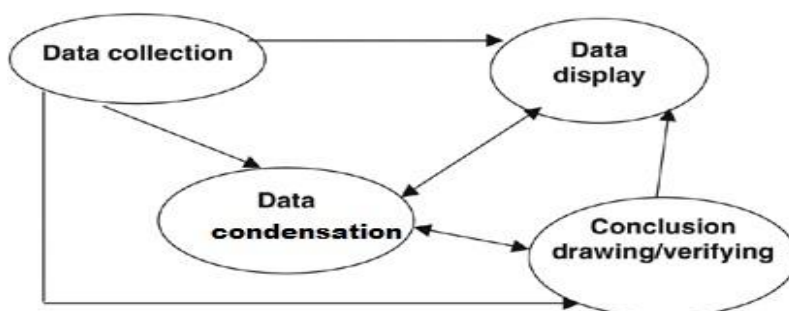


Figure 3.1 Components of Data Analysis: Interactive Model taken from Miles, Huberman, and Saldana (2014)

## **1. Data Collection**

Data collection referred to the process of collecting all the data. In this research, the researcher had collected the data, firstly by watching the video of Mata Najwa Talk Show which had been downloaded, and secondly collecting the data, all the data related to conversational implicature.

## **2. Data Condensation**

Data condensation referred to the process selecting, focusing, simplifying, abstracting and transforming the raw data that appear in written-up field notes.

### **a. Selecting**

The researcher selected the utterances which contain the conversational implicature in the video of Mata Najwa.

### **b. Focusing**

The researcher concerned the attention to the appropriate data. In this study, the researcher only focused on the types or categories of conversational implicature used by Najwa Shihab and Gatot Nurmantyo.

### **c. Simplifying**

Simplifying helped the researcher to simplify the data. The data that had been collected need to be simplified so the researcher had been easy to analyze it.

### **d. Abstracting**

Abstracting means summarize the data. In this research, the researcher summarized the data related to conversational implicature used by Najwa Shihab and Gatot Nurmantyo.

e. Transforming

All the data that had been selected and categorized have been transformed into table, because data display of this research was the table.

### **3. Data Display**

In this research, the data were displayed in the form of table. Therefore, types of implicature, the way how they performed them and the context where implicature was performed or realized by Najwa Shihab and Gatot Nurmantyo had been displayed on table.

From the explanation, the procedures of the data analysis were as follows:

1. Providing translated of the utterances into English subtext between Najwa Shihab and Gatot Nurmantyo in The Mata Najwa talk show.
2. labeling the utterances, later the initial Data was used as the representative of utterance of the host, Najwa Shihab and the guest – General Gatot Nurmantyo.
3. verifying and drawing the conclusion right after analyzing the data.

### **4. Drawing Conclusion**

Drawing conclusion involved stepping back to consider what the analyzed data mean and to answer the research questions.

## **CHAPTER IV**

### **DATA AND DATA ANALYSIS**

#### **A. Description of Data**

The data were collected and selected from the utterances of interviewer and interviewees which contain of conversational implicature. There were three segments in one episode of Mata Najwa Talk Show, namely Mata Najwa Talk Show episode of November 2<sup>nd</sup>, 2016 with the theme "Menjaga Bhinneka". The researcher chose this episode because the researcher thinks that this episode with three segments inside represented the conversational implicatures which appear in all episode of Mata Najwa Talk Show. The transcripts were presented in Appendix.

#### **B. Data Analysis**

After collecting the data, the conversation in Mata Najwa Talk Show were classified based on the types and their processes were explained. Yule (1996) defined that there are two types of conversational implicature; they are Generalized Conversational Implicature and Particularized Conversational Implicature. Imelda (2003) there are four ways in the process of conversational implicatures, namely by flouting quantity, flouting quality maxim, flouting relation maxim, and flouting manner maxim. The data were found about 35 occurrences of conversational implicature. The researcher explained and classified the conversations into three segments by using number data. Here were some

examples of conversational implicature that were found in the episode of Mata Najwa Talk Show based on the formulation of the problem.

## 1. The Types of Conversational Implicatur

There were two types of Conversational Implicature found in this study, namely Generalized Conversational Implicature and Particularized Conversational Implicature. Each of them were elaborated below.

### a. Generalized Conversational Implicature

Generalized Conversational Implicature is an implicature or hidden meaning whose occurred of the utterances in the conversation does not require a special context or special background knowledge to understand of the spoken meaning.

This theory matchs with some of research data. The following is to exemplify the kind of Generalized Conversational Implicature.

#### Data 2 (Segmen 1)

*G: nahnh begini eeee.. dalam kontek ini mari kita berpikiran positif, bahwa yang akan melaksanakan demo itu adalah saudara saudara kita sebangsa setanah air, mereka kata kyai abdul muhti tadi tidak punya tempat di mata najwa, sehingga mereka di jalan raya yakan ke istana, jadi kita berpikiran positif, kemudian kita mengawal, TNI turun Tentara Republik Indonesia, kita mengawal agar saudara saudara kita akan menyampaikan aspirasinya itu tercapai, dengan tenang, tertib, tercapai menyampaikan, sehingga merkapun mematuhi aturan aturan tadi yang disampaikan pak kapolri, pak kapolri dengan saya sepakat, kita bukan hanya melindungi saudara saudara kita melakukan demo, kita juga harus mempersiapkan saudara saudara kita, yang beraktifitas karena itu hari hari biasa, mencari nafkah, hidup tenang, kita harus melindungi itu jugak dan melindungi semua anak bangsa yang bersama sama sedang berjuang mengatasi kondisi ekonomi yang sulit ini untuk bangkit bangkit bangkit dan terus bangkit.*

Based on Data 2, it was found that there was Generalized Conversational Implicature. This Implicature was indicated from the utterance, “Well, look, eeee .. in this context let us think positively,... economic conditions to rise up and up”. Because the commander asks Najwa and Listeners for did not negative thinking order to can understand the aim of the protesters, the commander conveyed that the protesters are our brothers will convey their aspiration are calmly, orderly, achieved to deliver, and then the commander's utterances easily get the meaning, Listeners did not need special background knowledge.

#### **b. Particularized Conversational Implicature**

Particularized conversational implicature is an implicature where some assumed knowledge is required in very specific contexts during a conversation or need special background knowledge to understand of the spoken meaning. The following is to exemplify the kind of Particularized Conversational Implicature.

#### **Data 13** (Segmen 2)

N: *NKRI harga mati bhineka tunggal ika*

Based on Data 13, it was found that there was Particularized Conversational Implicature. This Implicature was indicated from the utterance, “NKRI price die Bhineka Tunggal Ika”. Because to understand Najwa’s utterances did need special knowledge in linguistics in order to understand of the spoken meaning, listeners not all can catch mean of Najwa’s utterances.

## 2. The Processes of Conversational Implicature

There were four processes of Conversational Implicature, namely: (1) Flouting Maxim of Quantity, (2) Flouting Maxim of Quality, (3) Flouting Maxim of Relation, and (4) Flouting Maxim of Manner. These processes were found in this study, namely 1. Flouting Maxim of Quantity, 2. Flouting Maxim of Relation, and 3. Flouting Maxim of Manner. Each of them were elaborated below.

### 1. Flouting Maxim of Quantity

There are some reasons for flouting this maxim, (1) To explain more about something, (2) To stress something, (3) To expect something, (4) To show panic.

#### Data 2 (Segmen 1)

*G: nahh begini eeee.. dalam kontek ini mari kita berpikiran positif, bahwa yang akan melaksanakan demo itu adalah saudara saudara kita sebangsa setanah air, mereka kata kyai abdul muhti tadi tidak punya tempat di mata najwa, sehingga mereka di jalan raya yakan ke istana, jadi kita berpikiran positif, kemudian kita mengawal, TNI turun Tentara Republik Indonesia, kita mengawal agar saudara saudara kita akan menyampaikan aspirasinya itu tercapai, dengan tenang, tertib, tercapai menyampaikan, sehingga merkapun mematuhi aturan aturan tadi yang disampaikan pak kapolri, pak kapolri dengan saya sepakat, kita bukan hanya melindungi saudara saudara kita melakukan demo, kita juga harus mempersiapkan saudara saudara kita, yang beraktifitas karena itu hari hari biasa, mencari nafkah, hidup tenang, kita harus melindungi itu jugak dan melindungi semua anak bangsa yang bersama sama sedang berjuang mengatasi kondisi ekonomi yang sulit ini untuk bangkit bangkit bangkit dan terus bangkit.*

Based on Data 2, it was found that there was Flouting Maxim of Quantity.

This processes was indicated from the utterance uttered by Gatot as the Guest.

The response of Gatot to Najwa's question is to explain more the circumstances of the situation will happen on 4 november and the preparations that had been prepared. The process of utterances uttered Najwa is flouting maxim of quantity.

**Data 16** (Segmen 3)

G: *sebentar dulu belum selesai*

Based on Data 16, it was found that there was Flouting Maxim of Quantity. This processes was indicated from the utterance respon Gatot. He did stress intonation of his utterances when najwa as the host tried to cut off gatot talk that he not yet finished gave answer. The process of utterences uttered Najwa is flouting maxim of quantity.

**Data 1** (Segmen 1)

N: *ehhh.. saya mau ke panglima, apa apa yang kemudian sudah disiapkan oleh panglima kemudian ada yang mengatakan wah kalau tentara sudah turun tangan berarti skalanya berbeda ni, apakah memang skalanya berbeda yang unjuk rasa besok ?*

Based on Data 1, it was found that there was Flouting Maxim of Quantity. This processes was indicated from the utterance uttered by Najwa as the Host did give question order to make the intended meaning more clear for the listener to follow and undertand about topic. The process of utterences uttered Najwa is flouting maxim of quantity.

**2. Flouting Maxim of Relation**

There are some reasons for flouting this maxim, (1) To change the conversation topic, (2) To give unnecessary additional information, (3) To avoid talking about something.

**Data 13** (Segmen 2)

N: *NKRI harga mati bhineka tunggal ika*



Based on Data 13, it was found that there was Flouting Maxim of Relation. This processes was indicated from the utterance uttered by Najwa as the Host did give question to give unnecessary additional information. The process of utterances uttered Najwa is flouting maxim of relation.

**Data 14** (Segmen 2)

N : *kita kasi tepuk tangan untuk panglima TNI*

Based on Data 14, it was found that there was Flouting Maxim of Relation. This processes was indicated from the utterance uttered by Najwa as the Host did avoid talking order to do not continue talking about the question she asked. The process of utterances uttered Najwa is flouting maxim of relation.

**3. Flouting Maxim of Manner**

There are two reasons people flout maxim of manner (1) To get attention, (2) To be clear.

**Data 3** (Segmen 1)

N: *tadi ada kata kunci konstitusional, kuncinya disitu juga panglima ?*

Based on Data 3, it was found that there was Flouting Maxim of Manner. This processes was indicated from the utterance uttered by Najwa as the Host did give question to the commander use identical word order to get attention. Najwa wants the previous commaner's order to make the intended meaning more clear

for the listener to be clear. The process of utterances uttered Najwa is flouting maxim of manner.

**Data 4** (Segmen 1)

N: *konstitusional, jadi seperti apa yang akan di duga, tidak akan konstitusional itu yang seperti apa kalo kemudian konstitusional menjadi kunci bagaimana menilai penyelenggaraan demo nanti ?*

Based on Data 4, it was found that there was Flouting Maxim of Manner. This processes was indicated from the utterance uttered by Najwa as the Host asked to the commander explained meaning from Constitutional, order to be clear the intended meaning for the listener to be clear not ambiguity. The process of utterances uttered Najwa is flouting maxim of manner.

**C. Research Findings**

After analyzing the data, the findings related to the types of conversational implicature in Mata Najwa Talk Show were presented as follows:

**Table 4.1 the Percentages of the Types of Conversational Implicature**

No	Types of Conversational Implicature	Frequency (F)	Percentages (X)
1	Generalized Conversational Implicature	13	76,47%
2	Particularized Conversational Implicature	4	23,53%
Total (N)		17	100 %

The table above shows that two types of conversational implicature occurred in the three segments of one episode of Mata Najwa talk show. They

were Generalized Conversational Implicature (13) and Particularized Conversational Implicature (4). The total number data of conversational implicature was 17. Generalized Conversational Implicature was the most dominant type because even though the invited guest were a army commander that are mostly use implicit meaning, but they conveyed questions and statements clearly, briefly and straightforwardly when doing the conversation to avoid the ambiguity. Sometimes the speakers conveyed an additional meaning but actually their reponse are relevant with every questions so their partner and listeners were able to understand what he/she said. There were four processes of Conversational Implicature, namely: (1) Flouting Maxim of Quantity, (2) Flouting Maxim of Quality, (3) Flouting Maxim of Relation, and (4) Flouting Maxim of Manner. From the explanation of the above process, there is one process that is not explained as for the process that not explained is Flouting Maxim of Quality because one such process is not found in research data.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

After analyzing the types of conversational implicature from the conversation that had been in the transcripts of the episode Menjaga Bhineka in Mata Najwa Talk Show, the researcher drew some conclusions as follows:

1. There were two types of Conversational Implicature occurred, namely Generalized Conversational Implicature at 13 occurrences (76,47%) and Particularized Conversational Implicature at 4 occurrences (23,53%).
2. The three of four Processes of Conversational Implicature were found in this study, namely: (1) Flouting Maxim of Quantity, (2) Flouting Maxim of Relation, and (3) Flouting Maxim of Manner. There is one process that is not explained as for the process that not explained is Flouting Maxim of Quality because one such process is not found in research data. Then, The guests or the host conveyed questions and statements briefly, clearly and straightforwardly so that the listeners can easily catch the meaning without having special background knowledge, interviewee in this program were giving the understanding of what he/she desire and think and also this talk show can inform, attract and give some positive lesson to the listeners.

## **B. Suggestions**

In relation to the conclusion above, some suggestions were staged as in the following.

1. So far, the pragmatic study in English Department of UMSU is not given to the student as a particular lecture. It is only Semantics that given to the students as a particular lecture. While, as we have known that pragmatic is the most commonly used in our daily besides semantics although both are the study about meaning. Therefore it is better to give the pragmatic study deeper. Besides it is also useful in teaching learning process such as in teaching speaking because the students will get better knowledge about how to use language or utter something in a certain situation or context.
2. For the readers, especially English Department students, the researcher just took types of conversational implicature from one linguist that is conversational implicature by George Yule. There are many other types of conversational and other linguists which should be explored further such as conversational implicature classification from Paul Grice.

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## Appendix

### Conversational Implicature found in Mata Najwa Show

No	Utterances	Types of CI		Processes of CI			
		GCI	PCI	FMQn	FMQI	FMR	FMM
1. S.1	N: eh.. saya mau ke panglima, apa yang kemudian sudah disiapkan oleh panglima kemudian ada yang mengatakan wah kalau tentara sudah turun tangan berarti skalanya berbeda ni, apakah memang skalanya berbeda yang unjuk rasa besok ? (ehh .. <i>I want to go to commander, what then will be prepared by the commander, then someone else will say wow if the army has intervened, means the scale is different, is it a different scale for the rally tomorrow?</i> )		✓	✓			
2.	G: nahh begini eeee.. dalam konteks ini mari kita berpikiran positif, bahwa yang akan melaksanakan demo itu adalah saudara saudara kita sebangsa setanah air, mereka kata kyai abdul muhti tadi tidak punya tempat di mata najwa, sehingga mereka di jalan raya yakan ke istana, jadi kita berpikiran positif, kemudian kita mengawal, TNI turun Tentara Republik Indonesia, kita mengawal agar saudara saudara kita akan menyampaikan aspirasinya itu tercapai, dengan tenang, tertib, tercapai menyampaikan, sehingga mereka pun mematuhi aturan aturan tadi yang disampaikan pak kapolri, pak kapolri dengan saya sepakat, kita bukan hanya melindungi saudara saudara kita melakukan demo, kita juga harus mempersiapkan saudara saudara kita, yang beraktifitas karena itu hari hari biasa, mencari nafkah, hidup tenang, kita harus melindungi itu jugak dan melindungi semua anak bangsa yang bersama sama sedang berjuang mengatasi kondisi ekonomi	✓		✓			



	yang sulit ini untuk bangkit bangkit bangkit dan terus bangkit. ( <i>Well, look, eeee .. in this context let us think positively, that who will carry out the demo is our brother our countryman, they said kyai abdul muhti had no place in Mata Najwa, so they on the highway right, they will go to the palace , So we think positive, then we guard, the TNI go down, we are escorting that our brothers will convey their aspiration are achieved, calmly, orderly, achieved to deliver, so they also obey the rules submitted by the chief, The chief of police and I are agree, we will not only protect our brothers to do the demo, we also have to prepare our brothers, to daily activity because it's a normal day, make a living, live quietly, we have to protect it and protect all the children of the nation Are struggling together to overcome these difficult economic conditions to rise up and up</i> ).						
3.	N: tadi ada kata kunci konstitusional, kuncinya disitu juga panglima ? ( <i>There was a keyword of constitutional, is it also the point of the commander?</i> )		✓				✓
4.	N: konstitusional, jadi seperti apa yang akan di duga, tidak akan konstitusional itu yang seperti apa kalo kemudian konstitusional menjadi kunci bagaimana menilai penyelenggaraan demo nanti ? ( <i>Constitutional, so what would be suspected would not be constitutional that what if then the constitutional become the key and how to assess the implementation of the demo later?</i> )	✓					✓
5. S.2	N: TNI tidak akan mentolerir gerakan gerakan yang ingin memecah belah bangsa mengadu domba dengan provokasi dan isu sara, panglima TNI ada di mata najwa malam hari ini, panglima itukah indikasi yang anda lihat sekarang ? ( <i>TNI will not tolerate the movements that want to break the nation a part, banging by provocation and sara issues, the TNI commander is in Mata Najwa today of night, commander, is that the</i>	✓					✓

	<i>indication you can see now?)</i>					
6.	<p>G: nana begini... apabila masa berjumlah besar sekali, berkumpul maka masa itu tidak berkepribadian secara psikologi pasar, sangat mudah sekali di sulut, tadi di khawatirkan oleh mbak yenni oleh pak kapolri yang di khawatirkan adalah penyusupan, penyusupan inilah yang nanti akan bisa menular menjadi besar seperti terjadi di maluku yang dikatakan mbak yenni seperti tadi di poso maka dalam kondisi seperti ini, presiden sebagai panglima tertinggi mengingatkan dalam amanat ulang tahun TNI ke 70 5 oktober 2015 antara lain TNI harus menjaga ke bhineka tunggal ika an karena dengan demikian maka indonesia bisa menjadi bangsa majemuk yang kuat dan solid, kita ketahui bersama bahwa indonesia mendapat predikat negara muslim yang modern, mendapatkan predikat muslim yang rahmatan lilalamin, mendapat predikat negara yang ter aman, dan sekarang pemerintah sedang bahu membahu membangun bukan bepusat di jawa tapi dari ujung ujung dari daerah terdepan, daerah terpencil dibuka akses dalam kondisi ekonomi krisis dunia bayangkan pertumbuhan ekonomi indonesia 5,1 % itu menduduki gnppp itu 10 besar diatas inggris dan prancis, tentu sebagai anak bangsa yang bertanggung jawab atas perintah panglima tertinggi tersebut saya perlu mengingatkan bahwa dalam bangsa majemuk ini inilah yang akan bisa dipecah pecah (<i>ok like this ... if the number of people is massive , gathered, then they are not personality in the psychology of the market, very easy to sulut, was worried by mbak yenni, by the chief in the fear is infiltration, this infiltration will later be Infectious become big as happened in malukoe which is said mbak yenni like in poso. Then in this condition, the president as the highest commander remind in the mandate of TNI anniversary 70, 5 october 2015, among others, TNI have to keep the bhineka tunggal ika therfor Indonesia can be a strong and solid</i></p>	✓	✓			

	<i>compound nation, we have known together that Indonesia has been accredited as the modern Muslim country, earning a Muslim title which is rahmatan lilalamin, earned the title of the safest country, and now the government is working together to build not ceafered only in Java but from the end The tip of the front, remote areas opened access in the condition economic world crisis, imagine the growth of Indonesia economy 5.1% that occupy gnppp it big 10 above Britain and french, surely as child of nation responsible for command commander of that supreme I need to remind that in this plural nation that will be broken)</i>						
7.	<i>N: hehe... yang jelas panglima beberapa waktu lalu ada sepanduk, yang terpampang di jembatan penyeberangan yang eee, saya tidak akan mengulang kalimatnya karena menurut saya itu kalimat ancaman sangat rill terhadap salah satu etnis ee kemudian sepanduk itu diturunkan oleh anggota anda panglima itu hanya satu saja sporadis atau memang sudah banyak di daerah daerah kalimat kalimat ancaman terhadap etnis tertentu apakah ini yang anda khawatirkan ? (hehe ... clearly commander, some time ago there is a banner, which is plastered on the crossing bridge, I will not repeat the sentence because I think it's a very real threat sentence against one ethnic, then the banner taken down by your member commander, Just one sporadic or indeed already a lot in some regions, the sentences of threat upon certain ethnicity, is this what you worried about?)</i>	✓					✓
8.	<i>G: nana begini (Well, like this)</i>	✓					✓
9.	<i>N: ini positif atau negatif panglima ? (is this a positive or negative, commander?)</i>	✓					✓
10.	<i>N: Gubernur juga (The governor, too)</i>	✓				-	
11.	<i>N: baik (Well..)</i>	✓				-	
12.	<i>G: kemudian presiden udah memerintahkan menjaga kebhinekaan, kalau</i>		✓	✓			

	saya tidak melakukan, maka saya berarti mengingkari sumpah saya, umur saya sekarang sudah 56, tidak mungkin saya hidup 56 tahun lagi yakan, maka apapun saya lakukan dengan prajurit saya untuk melaksanakan menjaga kebhineka tunggal ika ini, apapun orang ngomong saya tidak peduli, tetapi saya harus menjaga itu ( <i>then the president has ordered to keep diversity, if I do not do, then it means I deny my oath, my age is now 56, it's impossible I can not live 56 years more, right ? I'll do everything with my soldiers to carry out keep this bhineka tunggal ika, Whatever people therefore say I do not care, but I have to take care of it</i> )						
13.	N: NKRI harga mati bhineka tunggal ika ( <i>NKRI price die Bhineka Tunggal Ika</i> )		✓				✓
14.	N : kita kasi tepuk tangan untuk panglima TNI ( <i>we give the applause to the TNI commander</i> )	✓					✓
15. S.3	N: yang saya tanya pak tito loh panglima ? ( <i>I asked to Mr. Tito, commander...</i> )	✓					✓
16.	G: sebentar dulu belum selesai ( <i>it's not over yet</i> )	✓		✓			
17.	N: okkeh ( <i>alright</i> )	✓		✓			