

Nautical Implicature In Conversation Hang Tuah University Sailing Cadets

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Abstract. The substance of conventional nautical implicatures is meaning in conversation with a lexical meaning agreed upon by society. Conventional agreements in nautical science must obtain government approval and the highest approval from the organization under the auspices of PPB, namely IMO. This qualitative research uses data collection techniques such as recording, listening, and note-taking. The study results found two types of conventional nautical implicatures: (1) nautical conventional implicatures, which mention the names of objects on the ship, and (2) the conventional nautical implicature of the term on board a ship.

Keywords: Implicature, nautical, maritime.

1 Introduction

The rapid progress of technology has made humans connected. Transportation modes have an essential role in connecting people. It is not surprising that modes of transportation are now developing rapidly, including sea transportation. Ships are the oldest and irreplaceable mode of transportation, which means that ships continue to be used as such. Ship transportation transports people and goods from one island to another. With the high shipping intensity, safety when using ships needs to be appropriately maintained.

One of them is through the communication system. It is not surprising that the communication system on the ship is constantly maintained and updated regularly. The International Maritime Organization (IMO), under a particular agency of the United Nations (UN), was founded to provide standardization in shipping safety and security. Here, the communication uses Maritime English. Maritime English was chosen so that there is a common language among people who use sea transportation. However, even though there is an agreement that IMO has regulated, many Indonesian seafarers tend to use a language different from that stipulated by IMO. This language difference is not complete but only part of the language agreed upon by the IMO and the regulations made by the government as stated in Law Number 17 of 2008 and Decree of the Minister of Transportation of the Republic of Indonesia Number KM 106 of 2021.

In communicating using language, implicatures occur. According to Wijana and Rohmadi [1], implicature is an essential aspect of study in pragmatic linguistic studies; this statement aligns with Levinson[1], who explicitly stated that implicature is the most unique and impressive aspect of findings in pragmatic studies. From this, implicature conveys meaning not directly from a speech. Implicature is a concept that refers to something that is implied (implicated) by speech that is not stated explicitly (asserted). Wijana and Rohmadi,

Djajasudarma [2] noted that implicature is an implied 'additional' meaning, which must be maintained if the principle of cooperation can be implemented. Implicatures are conveyed from what is said so that it can be interpreted [3].

Thus, implicature is a concept that explains the difference between "what is said" and "what is implied." In simple terms, implicature is the meaning implied in an utterance. Sometimes, additional meaning to clarify the information conveyed by the speaker is not contained in the utterance itself because the utterance hides specific intentions. Grice (in Cummings) explains that implicature has the properties of cancelability, defeasibility, detachability, calculability, and conventionality. Language-dependent implicatures are more difficult to cancel, like other implicatures, which can be canceled due to a speech event or additional information [4]. Conventional implicatures have meaning based on agreement between communities.

This is in line with Leech's opinion [5] that grammatical rules are conventional, in contrast to non-conventional pragmatics, namely, always motivated by a goal for conversation. Traditional because of the arbitrary or arbitrary nature of language. However, manuka means agreement between the people who use the language. For example, if the captain of a ship gives orders to his crew, his crew will answer, "Ready!". Ready means agreement, which means "the order can be understood." The captain and his subordinates will understand this without any speech situation or speech event; the word "ready" already has a conventional meaning.

Conventional implicatures, namely pragmatic implications, are obtained directly from the meaning of words and not from conversational principles [5]. Conventional implicatures are not based on cooperative principles or maxims. Conventional implicatures do not have to occur in conversation and are not directly subject to the specific context in which to interpret them. Conventional implicatures are associated with unique words and produce additional meaning when those words are used. Meanwhile, Yule [3] argues that conventional implicatures are associated with particular words that produce additional meaning when the word is pronounced. Conventional implicatures do not have to occur in conversation and do not depend on a specific context to interpret them. Like lexical presuppositions, conventional implicatures are associated with particular words and produce additional meaning conveyed when those words are used.

In line with Leech and Yule, Suhartono [6] argues that conventional implicatures are implicit innate information based on conventions or agreements without considering the maxims or meaning in a conversation. In contrast to Leech and Yule, Cummings [4] argues about conventional implicatures; he has his own opinion by criticizing Grice's opinion about conventional implicatures, which states that traditional implicatures are tied to certain lexical items. Meanwhile, the meaning of nautics, according to the KBBI, is a science about maritime affairs or shipbuilding, which means that this science will discuss everything about the sea, especially related to shipping and techniques for controlling ships.

Meanwhile, according to Adi (2008), nautical is a science related to the art or technology of operating ships on the deck of a boat, which includes techniques for operating and driving ships, whether commercial ships, fishing ships, or warships. In line with this, Law Number 17 of 2008 concerning Shipping [7] explains that nautical skills are skills for running or operating ships with a certificate recognized by the IMO (International Maritime Organization). Nauticals is a science that studies everything related to the sea.

Nauticals is an intention or meaning in a word with its linguistic meaning that the maritime community and these meanings have agreed upon are not affected by maxims or principles of cooperation. The user community must immediately agree upon this conventional agreement in nautical science. Still, it must obtain approval and be regulated by the government

where the ship sails or, with the highest approval, the organization under the auspices of PPB, namely IMO (*International Maritime Organization*).

Nautical conventional implicature means the lexical meaning of a word in a speech situation that is not affected by maxims and principles of cooperation. This type of implicature exists to assess speech events in maritime or nautical communities. Every place has its cultural ways or customs. Likewise, marine communities have their own language and language conventions. Likewise, conventional nautical implicatures exist because there is an agreement in them, an arbitrary or arbitrary agreement that is only understood by the maritime community.

The difference between conventional nautical implicatures and other implicatures is that conventional nautical implicatures are only understood by maritime communities in different places because only maritime communities know specific terms that have been agreed upon and known by maritime communities, especially ship people. Conventional nautical implicatures, which are not tied to the maxims and principles of cooperation, are characterized by containing elements of emergency, firmness, and conciseness due to the existence of people who use them at sea and on the coast, which form and agree on special terms so that information can be conveyed well.

Conversational implicatures can be canceled by adding specific information or anomalies. However, conventional implicatures have low cancellation power despite receiving additional information or new anomalies. This is because maxims and working principles do not bind conventional implicatures. After all, conventional implicatures are separate from speech, unlike conversational implicatures, which cannot be separated from an utterance. From here, events at sea, known as dangerous places, alert marine people. They have their password to declare danger. Nautical conventional implicature is a branch of pragmatics that analyzes a particular word, producing additional magna when the word is said without being bound by maxims and cooperation. Conventional indicators do not require speech events or conversations that occur or the entire content of the conversation. However, simply by hearing a term from a sentence uttered by the speaker, speakers belonging to the maritime community will immediately understand it.

The formation of conventional nautical implicatures cannot be separated from the culture of marine communities. The marine community in question is the community on board the ship, including sailors or fishermen. Marine terms or implicatures from conventional conversation can only be used by marine communities. From here, nautics is termed everything related to the sea. However, from the findings in the field, the conventional implications of nautics are only understood or understood by sailors or the Indonesian Navy. The terms sailors understand are mostly adapted and adopted from naval military terms. Based on the explanation above, the researcher is interested in examining the conventional nautical implications of conversation between cadets who have carried out sailing practices on merchant ships for one year.

2 Research Method

This type of research is descriptive qualitative, namely research that explains the nautical implications of cadets after sailing practice on commercial ships. This research data was collected using three techniques, namely recording, listening, and note-taking techniques. Listening techniques are used to listen to the context of conversations between cadets when talking to their seniors, juniors, or each other. Then, recording techniques were used to record all cadet conversations when talking to their colleagues. The note-taking technique is used to complement the data, listening techniques, and recording techniques if, when collecting data, the researcher needs to remember to record or avoid misperceptions when listening to cadets'

conversations. These three data collection techniques aim to answer the formulation of the form of implicature in nautical conversations of shipping academy cadets at Hang Tuah University. This data collection was taken for 3 months or when the researcher stated that the data collected was complete and had fulfilled one data collection cycle. The subjects of this research were cadets from the Vocational Faculty of Sailing at Hang Tuah University who had carried out sailing practice for one year on commercial ships. Cadets practice on commercial ships other than Indonesian waters and commercial vessels sailing in ocean waters outside Indonesian waters[8].

3 Result and Discussion

The results of the research show that conventional nautical implicatures in the conversations of Hang Tuah University Vocational Sailing Faculty cadets who have carried out sailing practices can be divided into several parts: (1) conventional nautical implicatures for mentioning the names of objects on the ship; and (2) nautical conventional to refer to shipping terms. In both parts, conventional nautical implicatures also include references to shipping codes. The following is an explanation and form of conventional nautical implicatures mentioned in a conversation between cadets at the Vocational School of Sailing at Hang Tuah University after sailing practice.

3.1 Nautical Conventional Implicatures of Names of Objects on Ships

Conventional nautical implicatures of names of objects often appear in conversations between cadets when they have sailed compared to conversations between cadets when they have not sailed. Based on this data, this implicature does not arise because of the habit of cadets who have never sailed. This happens because the cadets who have not yet sailed have not yet mastered and are not used to the conversation habits on the ship. However, the implicatures often arise from cadets who have never sailed and are related to their campus or terms used in the battalion. Meanwhile, the implicature of mentioning the names of objects on the ship often appears because cadets, when they are on board the vessel, are already accustomed to saying the names of objects on the boat or the names of places on the ship.

The data on the number of conventional implicatures of the names of things on the ship are recorded to have 32 data with a minimum of 2 repetitions and a maximum of 16 times. The word that appears most often is "anjungan," and the word that seems the least is "shop." This implicature is usually triggered when the youth is talking to his friend. Especially with his friend, who has also completed sailing practice for one year. An example of conventional nautical implicature is the mention of the name of an object on a ship appearing in a speech event in the context of a youngster who just came into class and found one of his friends smiling to himself. A cadet who wants to know why his friend is smiling shyly. Taruna asked his friend.

Cadet 1: "Why him?"

(Asked Cadet 1 to Cadet 2 when he saw his friend smiling to himself).

Cadet 2: "Oh, he was surrounded by goddesses."

Cadet 1: "Goddesses from heaven or goddesses?"

(cadet 1's words were greeted with laughter by his colleagues)

The purpose of the conversation was for Cadet 1 to find out why his friend was smiling at him. Cadet 1 asked Cadet 2, and Cadet 2 explained that Cadet 3 was approached by several junior cadets who asked him about his sailing experience. Cadet 1 called the cadets goddesses, which means beautiful women. But Cadet 1 teased him by saying "goddesses from heaven" or

"goddesses." In conventional nautical implicature, the "dewi-dewi" is the crane used to raise and lower the lifeboats on the ship. They all laughed because they understood what Cadet 2 meant. Cadet 1 was not approached by goddesses from heaven or beautiful women who came down from heaven like the story about goddesses who came down to earth but were approached by a tool for getting on and off a lifeboat.

The conventional nautical incident of mentioning the object's name on the second ship occurred in the context of Cadet 1, who had just arrived, trying to visit Cadet 2, who was working on his final assignment in the library, to ask about the whereabouts of his supervisor.

Cadet 1: "See Miss Ari?"

(cadet 1 asks Cadet 2 who has been working on his final assignment in the library)

Cadet 2: "What do you want?"

Cadet 1: "Guidance,"

Cadet 2: "Bridge, starboard side?"

Cadet 1: "You have?"

Cadet 2: "Not yet; you go to Mrs. Ari there while she's there."

Cadet 1: "Okay, I'll go to Mrs. Ari,"

(cadet one then goes out of the library)

The purpose of the conversation was for Cadet 1, who wanted to be tutored by Mrs. Ari, to ask Cadet 2 about the whereabouts of his supervisor. Cadet 2 also answered that the lecturer was on the bridge (the bridge is the term for a place or ship's command room where there are tools to test piloting a boat or a place to place navigation equipment to determine the ship's position). Then, the proper hull means that the hull is the term for the walls on both sides of the shipbuilding. In terms of the implications of a conventional nautical tour, Cadet 1 and Cadet 2 understand each other and what the bridge on the starboard hull means. This suggests that the lecturer is in a building resembling a ship's bridge at Hang Tuah University and on the right side of the bridge. This means that the lecturer is in a building that resembles a miniature ship's bridge, and currently, he is on the other side, right? Cadet 1, who understood what Cadet 2 meant, immediately met his lecturer in the bridge building to the right of the building.

From here, with various conversations carried out by cadets who have sailed, many use words originating from objects on the ship. Objects given new meanings are based on their nautical conventional implicatures. In this implicature, words taken from objects on the boat then get a new meaning. The meaning can only be understood by cadets who have sailed. These words are reconstructed and contextualized in the context of neuritic conventional implicatures.

3.2 Conventional Nautical Implicatures of Shipping Terms

Conventional nautical implicatures in sailing terms also often appear in conversations between cadets who have practiced sailing for one year. In the research data, it was found that cadets mentioned 16 shipping terms in conversation. From this data, the minimum number of repetitions is one repetition, and the maximum is 23 repetitions. The word that is least used in conversation is the word or term "barrel." Meanwhile, the word or term that appears most often is "MOB" or Man Over Board, which usually means people falling into the sea. An example of the conventional implicature *nastika* is in the context of the following speech event or conversation.

The first context is when cadets are practicing the sailing *bridge simulator*. The lecturer was teaching the cadets to practice navigation, but the lecturer saw that the cadets' abilities, according to the lecturer, needed to be improved in controlling the ship. The cadets gave up in the middle of training and wanted to rest.

Lecturer: "Until you reach Singapore, you must not stop!"

(Lecturer orders)

All cadets: "Ready, Capt!"

A few moments later, Cadet 1, the helmsman, tried to invite his friend to rest.

Cadet 1: "I'm tired; let's leave the anchor. *No*, yes!"

(Says the cadet who is the helmsman)

Cadet 2: "In the middle of training, do you want to sell the anchor? Are you smart yet?"

(Says his friend who plays the role of ship captain).

The conversation meant Cadet 1 felt tired and wanted to rest by stopping the ship. But he did not dare to make this request to his lecturer. Cadets prefer to chat with their friends. However, Cadet 2, who plays the ship's captain, heard that his friend wanted to sell the anchor, or in nautical terms, he wanted to stop the boat by anchoring or lowering the anchor in the middle of the sea. A *Lego anchor* is when a ship anchors using an anchor in the middle of the ocean with the specific purpose of *Lego anchoring*, usually done in an emergency. The aim was tactical purposes or waiting for Pandu to board to take the ship into port. However, Cadet 2, who plays the captain, does not agree with Cadet 1's wishes as the helmsman. This is because a captain in charge of making decisions considers that being tired is not a reason for a captain to agree to the helmsman's wish to lower the anchor into the middle of the sea or, in other words, stop the ship for reasons of being tired.

The conventional implication of nautical terms in the conversation above is when cadets are taking a map forecasting test. Several cadets still need to complete their assignments despite the time that has passed. Meanwhile, several cadets who had completed their assignments were only allowed by their lecturers to take a break if one class had completed all of them. His friend, who had finished and couldn't wait, disturbed his friends.

Lecturer: "You can't rest if all your friends haven't finished!"

All cadets: "Ready, sir,"

After that, several cadets began to worry about wanting to rest immediately.

Cadet 1: "You still have a long time, ta?"

Cadet 1 to Cadet 2, who is doing his job

Cadet 2: "Ngaliho Koen!" (You go away)

Five minutes later, there was no sign of his friend completing his task

Cadet 3: "Too long?"

Cadet 2: "Hey, look away!" (enough, go)

Cadet 1: "Come on, let's do this OHN."

Cadet 3: "Why, it's not OHN anymore; it's SBE."

Cadet 2: "Duh... if you talk a lot, I won't come around."

The purpose of the conversation above was that Cadet 1 said OHN, or *One Hour Notice*, means one engine room hour. This term is a notification to the engine room to prepare the engine with all its requirements. OHN is a book owned by AB Jaga (*Able Bodied Seaman*) or helmsman and is to be signed by the captain, captain, KKM (Head of Engine Room) Foreman, and Bosun. By saying the word OHN to cadets 2 and 3, all the cadets understood that what cadet 1 meant was that the ship they were driving was about to leave. For this reason, cadet 2 had to hurry up or be left behind, while SBE (*Standby Engine*) itself is a term to indicate that the machine is

ready for movement. This implicature means cadets 1 and 3 asked cadet 2 to speed up their work so that they all rest quickly.

This is where the conventional implicature process in conversation occurs. Conversations that present words or terms in a shipping context. Conventional nautical implicatures occur with words and terms in the shipping sector. Conversations between cadets use shipping words or terms that have different meanings. The meaning that forms a unique and distinctive act of implication can only be understood by cadets who have sailed. This is where the terms in shipping have experienced the implications of nautical speech acts, which reconstruct the context of shipping as a basis for interpreting and interpreting words.

4 Conclusion

Based on the findings and results of the discussion above, the communication or conversation process between cadets in their daily activities shows the existence of conventional nautical implicatures. In the context of traditional nautical implicatures, the form of a conversation between cadets in communication is found to use two types of implicatures, namely conventional nautical implicatures with terms for objects on the ship, and among them are traditional nautical implicatures for objects on the vessel and conventional nautical implicatures in shipping. These two implicatures impact differences in the meaning and significance of a term so that the conversation process can be understood between volunteers who have had the same experience.

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