

REVEALING THE IMPLICIT MEANING OF LANGUAGE STYLE IN MADURESE PROVERBS

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Abstract

Proverb is categorized as the simplest form of myriad types of folklore. It is used to express the truth based on the traditional saying, which has some implicit meanings. One of the interesting proverbs to be investigated is the Madurese proverb connecting with some crucial life principles. The present study is aimed to reveal the implicit meaning of Madurese proverbs, which have a special meaning on foregrounding values. The study has designed a qualitative method and used the theory of conversational implicature, pioneered by Grice (1989). The analysis and the pragmatics approach are elaborated since the data were gained using the extracted method. The findings show that Madurese proverbs can be categorized as two common types of implicature: generalized conversational implicature and particularized conversational implicature. The results also reveal that those chosen proverbs represented three main Madurese social principles: (i) courage (ii) upholding the honor of moral values, and (iii) upholding self-dignity.

Keywords: *Madurese social principles; pragmatic; proverbs*

1. Introduction

In the general sense of various forms of folklore, proverbs can be categorized as one of the simplest forms. This can be proven by the number of words, phrases, and sentences contained in a proverb. The formulaic and metaphorical language used in proverbs indicates that traditional utterances have represented the truth in the sense of concrete and simple expressions based on common experiences towards the context. The main structure of proverbs contains a simple sentence with implicit meaning towards the main interpretation. Myriad types of local proverbs arise in different languages and contexts since Indonesia has many races, tribes, and cultural backgrounds. From Sabang to Merauke, many elements of ancestral culture are well preserved, such as Javanese, Sundanese, and Madurese. To Javanese society, the proverb is represented as *paribasan Jawa*, while Sundanese has *peribahasa Sunda* as the general mentioning (Nugraha, 2017). In Madura, the proverbs are commonly used to express a sentence in the form of advice and prohibitions delivered by previous people that, famously, Madurese society named by *parebhasan Madhureh* or *Ca'-oca'an*. Specifically, this present study focuses only on Madurese proverbs that contain different types of Gricean's implicature. Also, the extracted proverbs are selected based on the categorization, which strongly links with some social principles in Madurese society.

In the context of the Madurese people, proverbs are used to represent the principles of life. It is considered the material of valuable lessons to be implemented and practised as

the local wisdom (Effendy et al., 2021). Principally, the basic content of *Ca' Oca'an* (Madurese proverbs) are about the nature of Madurese people, values, behaviors, properties, bearing, nature of work and work ethic, interactions, appearance, worldview, physical environments, social circumstances, and the struggle of Madurese life (Rifai, 2007 as cited in Nugraha, 2017). However, in some cases, the correlation between the proverb and its implicit meaning that contain some life principles is interpreted as a negative stereotype towards the nature of the Madurese people. For that reason, revealing the implicit meaning of Madurese proverbs in correlation with the values of life becomes an interesting grand theme to be investigated.

Apart from those fundamental issues, several researchers also paid attention to conducting their dept-investigation on Madurese proverbs. (Misnadin, 2012) revitalized the Madurese values by reinterpreting Madurese proverbs in the frame of a semiotic view. In this framework, the researcher highlighted three main headings: the values that are needed to be developed and preserved, the values that should be reinterpreted further, and the values that are necessary to be linked with the recent Madurese society to show the positive values of them. Plenty of years later, Nugraha (2017) widens the previous research by engaging the stylistic perspective on Madurese proverbs. The investigation not only scaffolded the frame of language style perse, but it broadened the findings of violent stereotypes on Madurese ethnicity. In its conclusion, the researcher ended the discussion by revealing the meaning of the general perspective of violence itself. Still, it has implied complex inferences such as courage, righteousness, and toughly upholding self-esteem. In terms of conducting the thorough watchfulness of Madurese proverbs, (Fadhilah et al., 2019) also have revealed the symbolization of color elements that appears in Madurese proverbs, which are semantically approached in the holistic discussion. In her research, she has touched on the whole investigation as ethnolinguistically as particular of its relevance. The findings elaborated that the usage of color elements was different from beautifying the language style. Still, it is an expression of language users to show the background culture of the Madurese people. Using those color elements also represented Madurese values such as maintaining self-esteem, avoiding the abuse of power, associating with people, being a humble personality, and keeping striving. While (Efawati & Arifah, 2020) eliminated her curiosity about figurative meaning by finishing the research on Madurese proverbs, which semantically covered the elaboration. Haley's hierarchy in nine metaphors was indicated as properly as the existing result of the research. These findings focused on figurative language's style and its cultural relationship among them.

The current study highlighted the investigation on Madurese proverbs which is focused on language style as well as the pragmatic view of cultural background and its relevance. No researchers above focused on pragma stylistics analysis by linking those two points to the social principle. Correlating the social principle with its proverbs gives a portrait to be described as necessary to know the representative meaning of the Madurese proverbs and its principle of life. Thus, the researchers formulated the research problems that are questioned as: (i) what are the types of conversational implicature appearing in Madurese proverbs? (ii) how are the types of conversational implicature practiced in Madurese proverbs? (iii) what is the relationship between the implicatures used in the proverbs and the Madurese social principle. Those three research questions will be widening in the discussion section.

2. Literature Review

2.1 Implicature

In connection with the basic principle, a pragmatic view has scaffolded the main contribution towards the related concepts. As the basic framework of pragmatism, it is always provided the thorough elaboration of how people's utterances can be interpreted within the context. In this sense, the interpretation has linked with the terms of cognitive representations which is conceptualized as a general meaning form that can provide the structures of natural language (Culpeper, Jonathan, and Michael Haugh. 2014). Towards this case, the referred meaning is classified as speaker-intended implicatures. Fundamentally, the term of implicature is pioneered by Paul Herbert Grice (1989) which is prominent as Gricean's cooperation and implicatures. To constitute those fundamental concepts, Grice (1989) thoroughly scaffolds the theory of pragmatism which has a strong correlation with the essential observation about the intended meaning of speakers' utterances. In this regard, the basic principle of Gricean's theory of implicatures is divided based on the implicational relation: conversational implicatures and conventional implicatures.

Conversational implicatures are the form of pragmatic inferences that correlates the particular phrases or utterances with their contextual factors. In other words, the theory of conversational implicatures can be observed through the arising conversations which contain the inferred and predictable additional meaning (Yule, 1996); 2008). To correlate the basic principle of conversational implicatures, Grice (1989) branched the terms into two grand focuses: generalized conversational implicature and particularized conversational implicature. Generalized conversational implicature has covered the concepts of implicational relation on the general view which is inferable without reference to a special context. In this case, the process of linking the special knowledge with the uttered conversation is not necessary to be considered.

2.2 Implicit Meaning in Proverbs

In terms of general definition, proverbs become another form of the wise word which uses to advise people implicitly. In other words, proverbs can be defined as a group of words that have a fixed order and contain rules of conduct, advice, principles of life, comparisons, or parables. Proverbs usually used figuratively to describe a particular intention. According to Norrick (1985), there are three fundamental reasons that proverbs should be learned: their part of language, their special role, and their uniqueness. To relate with the first reason, proverbs are part of language which consists of myriad language features are included. In simple instances, proverbs stand at a similar level with idioms, wise words, and simplex words which should be engaged completely in language description. While the second reason why proverbs act a special status is that proverbs are like a unit of form-meaning and complexly have independent occurring units of analysis. Like phrasal idioms, compound words, and morphologically complex meanings, the role of proverbs emerged the distinct meaning between their literal composition and the standardize of its interpretation. Then, the third is their collaboration and unique combination of other properties. The proverbs unite the word chunk and sentence as a complex text then it creates form-meaning units. Besides, proverbs have its special customary meaning since it acts as an inventoried unit relating with a particular language that is standard proverbial interpretation (SPI). The SPI might have concurred with its literal reading of the proverb and it is also counted oppositely.

In connection with these principles, many researchers have revealed the implicit meaning covered in proverbs such as (Toews, 2019) has investigated the proverbs theory of implicature and explicature; (Florence, 2018) has revealed the proverbs in Chinua Achebe's Things Fall Apart; (Al-Janabi, 2020) conducted the study that was focused on English and Iraqi Rural proverbs; (Anjola, 2020) had particularized the thorough elaboration on Yoruba proverbs, and (Hashem, et al., 2021) had recontextualized the Arabic and English proverbs in the frame of pragmatic analysis. To them, proverbs are not only a form of sequence interactions and their reflection of culture, but also represent the cultural record, the style of language use, and constitute myriad aspects of the recontextualization process. However, in a particular condition, the interpretation of proverbs can be changed due to the different contexts of speakers. Proverbs might be modified by the speakers to make a fit context of use. It can be deleted, transferred, and paraphrased to make a redefinition and reframing the particular situation.

3. Research Method

In this present study, the researchers analyzed the research by scaffolding the theory of Implicature from Grice (1989). The data of this research is written text (Toews, 2019). The data were taken from the official Madurese dictionary by Muhtar(2010) entitled "*Kamus Madura- Indonesia Kontemporer*". This official book has been referenced for many chances by researchers whose research spheres are similar. In the process of analyzing the data, the researchers selected appropriate proverbs which are categorized as the proper theme. Also, the researchers highlighted the particular proverbs that are described foregrounding the social principle of Madurese people. To deepen the analysis of related giant themes, the researchers have included the supporting reference from the book "*Madura: Masyarakat, Budaya, Media, dan Politik*" written by Muhtar (Wahyudi, 2015). Thus, this research will be elaborated in the form of a descriptive- qualitative method that emphasizes more on describing the existing phenomenon properly (Sugiyono, 2010). This qualitative description is examined as well as pragmatics and stylistics approach.

4. Results and Discussion

In analyzing the data, the researchers need to translate the proverbs in terms of English since the proverbs are formed in the Madurese language. The data are presented in the form of an extracted sentence as well as the proverb format. Those extracts are formed as follows:

Extract 1
-*Tadha' Apoy Tak Akokos* -
No fire is smokeless

Based on the chunk of this proverb, the terms above have a literal meaning that there is no fire without smoke. Indeed, this utterance describes the correlation between two things which are unseparated. It seems to be impossible to find a fire with no smoke. In terms of general view, this proverb seems to have a similar meaning with "where there's smoke, there's fire" which is referred to in the analogy of "no consequence without a cause". It is also linked with the words that every incident must have a cause. However, in some conditions, these proverbs also refer to the terms of hidden secrets that will be surely revealed. It means that as good as someone keeps secrets, it is still possible to be revealed as well. Figuratively, the word *Apoy* (noun) has a similar initial letter with the word *Akokos*

(verb) that gives the poetic effect so that it is easy to remember and the message delivered can be well received.

Extract 2

-Jhuko' kènè' kakanna jhuko' rajâ -
Small fish is the food of large fish

Linguistically, the phrase above suggests something common in general and everyday life. This utterance refers to the condition of social circumstances which have different social status and position. The proverb uses a small fish as a symbol of small people then a large fish as ruler. In general view, this proverb is commonly used to represent the condition of society that the small people (the poor one) are always under the command of the big people. This proverb is well understood by the readers since it is effortless to be grasped. The readers do not need to recognize the whole background of this utterance since it reveals the general truth of common occurrences. In literal performance, the symbolization of *Jukho'* here is mentioned twice. It indicates that the emphasis of the message has to be delivered properly. The word *Jukho'* (fish) has been represented as the crucial element that should be delivered by the speaker.

Extract 3

-Langnge'Jhau Bi' Somor -
The Sky lies far away from the well

The common view of this proverb represents the impossible thing to be reached. It takes a simple understanding of the position between the sky and the well. The symbolization of the highest position of things is presented toward the sky then oppositely, the deepest position of things is represented by the well. It has uttered between two impossible things that can be put together. On the other side, linguistically this proverb represents the common facts of occurrences that the sky is truly in the farthest position from the earth's surface, while the well has been recognized as the deepest position from the surface. It shows the general facts of everyday life that do not require a specific background to be revealed.

Extract 4

-Tadha' Macan ngakan Budu'na-
No tiger preys on its own cubs

Generally, this proverb is uttered to describe the strong correlation between parents and their children. The main general sense of this utterance lies in the deep relation of souls. The tiger, in this case, is represented as the parent who has great power to give affection to the children; while the hordes of cubs are described as the group of children who gain affection from their parents. In simple words, this utterance has represented the phenomenon of the statement "no parents do not care for their children". It seems to be a general fact that parents are always as the givers of affection to their children everlasting.

Extract 5

-Kadhi' Belling Kaojhanan-
Like a (broken) glass in the rain

On common occurrences, the phenomena of glasses exposed to rain will look clearer, shiny, and clean. In terms of Madurese, this proverb is addressed to someone who cannot be

counseled for something good. People who do not care or ignore advice are likened to broken glass which is exposed to the rain. In the context of Madurese society, this utterance is often used when parents advise children who are difficult to be advised in terms of kindness. Someone difficult to advise is like *beling*. *Beling* is a kind of broken glass material. The intended shards can be broken bottles, plate shards, broken glass, and so forth. *Beling* is symbolized like something broken and it can hurt someone who holds it with no care. The main nature of *beling* is cannot be deformed by water droplets even though it is rainwater.

Extract 6

-*Kabbhina Odang Asongodhan*-
All shrimps must have mustaches

The symbolization of two unseparated things is meant to utter the general facts of something usual. Naturally, it is devoted to disparaging something that the truth is already common. In other words, everyone knows something without explaining it in detailed elaboration. The representation of mustaches, in this case, is something commonly owned by all shrimps. Linguistically, the main meaning of this utterance is no need to be correlated with the particular context of current events. The common sense of this proverb is categorized as a general truth. Everyone knows that all shrimps must have mustaches.

Extract 7

-*Abhântal ombâ', asapo' angèn, apajung langngè'*-
Cushioned by waves, blanketed in the wind, staggered by the sky

The nautical nature of the Madurese people is clearly expressed in this proverb. It can be proven by the symbolization of three main nautical atmospheres: (i) waves, (ii) wind, and (iii) sky. Those three symbols represent the unwavering nature of the Madurese people in the fight against all consequences such as waves used as pillows; the wind is considered a blanket, and the sky is used as an umbrella. In this context, Madurese people have shown the struggle to work hard. Principally, Madurese people have a tenacious and hardworking nature so that various consequences will be faced. Through this utterance, the firmness of the Madurese people can be described by the parable cushioned by waves, cloaked in the wind, and the sky for their everlasting protection from the dangerous weather.

Extract 8

-*Mara Pakoh ngenneng Ka Kajuh*-
Like a nail stuck in wood

In a particular context, this proverb is aimed to represent the people who are firm in the establishment of something. The term *pako* has the general sense of something unbreakable and tough. While the wood (*kajhu*) is a medium to stick those nails. Two tough things that can be put together is symbolized substantial representation. In this case, the meaning of that proverb represent the Madurese people who are firm in the establishment and are not easily swayed by something that undermines its stance. Resolute and stand firm is one of the appropriate representations to Madurese people in connection with this utterance. Stylistically, at the end of each two phrases, the same alliterations of –uh- sounds such as *pakoh* and *kajuh* are found. For that elaboration, the use of metaphorical aspect suggests making the main message of the proverb transformed properly since it is effortlessly to be remembered.

Extract 9

-Bhu, pa', bhâbhu', ghuru, rato-
Mother, Father, Elders, Teachers, King

In connection with the nature of Madurese culture, this proverb strongly represents the order in compliance. The main meaning of the expression is the obedience and respect of the Madurese hierarchically to the main figures. Madurese must first obey both parents, then to teachers (clerics), and finally to *rato* (formal leaders or commonly called bureaucracy). In the socio-cultural life of the Madurese, there is a standard of reference for compliance with the main figures hierarchical that should have been implemented. As a normative rule that binds every Madurese, violations or at least – neglecting the rule – will get social and cultural sanctions. Of course, the extent to which it is not entirely wrong. Therefore, there needs to be a deeper contemplation to be revealed in the proper context of society.

Extract 10

-Abhântal Syahadat, asapo' Iman, apajung Islam-
Cushioned by Syahadat, blanketed by Iman, Islam as an umbrella

Madurese is well-known as a religious person since the majority of Madurese are Muslim. *syahadat, Islam, and Iman* regarded are their foundations. The proverb attempts to reveal that Madurese people have strong beliefs towards their God. It is proven by this representative of the symbolization of *Syahadat* as their principle of life, while *Iman* and *Islam* are two basic elements that have a similar basic principle as well as *Syahadat*. The word *Abhantal, asapo', and apajung* represent the basic principle of life in facing obstacles and problems. Those verbal expressions describe the courage of Madurese in upholding their fundamental elements of life. In principle, this proverb has a large relationship with the previous proverb of *abhantal omba' asapo' angen salanjenganga* which has the implicit meaning of Madurese social environment and circumstances.

Extract 11

-Etèmbhâng potè mata, angoan apotèa tolang-
The whites of the bones are better than the whites of the eyes

The basic concept of meaning towards this phenomenal proverb is the value of self-esteem and self-dignity. The icon of bones and eyes symbolize two sides of distinct elements. While the symbolization of white also has different types of white. The white bones represent death which means that the description of people fighting will be ended up to the bones are seen clearly. Then, the white of eyes represents the blind people who cannot function the eyes optimally symbolized as the pudency. Based on this proverb, it indicates that people are better to die than bearing shame. In this regard, Madurese people commonly use this utterance to express their principle of life in upholding self-dignity and self-esteem when other people attempted to interfere particularly with their property, thrones, and women. In connection with the style of this proverb, the word repetition of *potè* indicates the fundamental message that is intended to transform the reader. The repetition plays a role as well as the symbolization towards the color. It means that the symbol of *potè* has a different meaning depends on the context of those tied objects.

Extract 12

Mon lo' bângal acarok jhâ' ngako orèng madhurè
If you do not dare to do "carok" never admit to be Madurese

Explicitly, the word *carok* becomes the phenomenal icon that commonly represents as the courage of the Madurese people. In a general sense, *carok* has the negative representative of basic principle towards Madurese society since it describes the violence. The utterance of *mon lok bengal* is one form of challenge for others. While *jha' ngako oreng Madhureh* in the form of emphasizing the ownership of a particular society, group, or ethnicity. Implicitly, this proverb is aimed to express the self-dignity of people who cannot do *carok* will not be part of Madurese. It means that *carok* becomes the fundamental thing to be considered. In this particular case, *carok* represents Madurese culture as a proof that they dare to fight with anyone who disturbs their self-esteem and dignity.

After revealing the literal meaning of Madurese proverbs, the present study is aimed to answer the research questions of what types of implicature emerge in Madurese proverbs which have a strong collaboration with how the implicature is practiced through them. To make a comprehensive investigation, the present study links two research questions to the correlation between the proverbs and their social principle which is formulated as the third research question.

4.1 Types of Conversational Implicature in Madurese Proverb

In connection with the data above, this present study finds two types of Implicature that are categorized as conversational: (i) generalized conversational implicature, and (ii) particularized conversational implicature. Those extracted proverbs contain several appropriate characters which can be categorized as two branches. According to (Black, 2006), conversational implicature emerges from two collaborative backgrounds: language and situation. It means that the similar utterance on distinct chances might not create an implicature, or it takes a different implication. They are raised from the occurrences of the situation and have to be interpreted from the context into account.

The first type of conversational implicature found in this present study is generalized conversational implicature. The generalized conversational implicature was found in some extracted data starting from extract 1, extract 2, extract 3, extract 4, extract 5, and extract 6. In this case, those six extracted data were categorized as a group of proverbs that does not need to link the knowledge to a special context. The appropriate proverbs that are categorized as generalized conversational implicature covered: *tada' apoy tak akokos*, *juko' kene' kakanna juko' raja*, *langnge' jau bi' somor*, *tadha' macan ngakan budu'na*, *kadhi' belling kaojanan*, and *kabbina odhang asongodhan*. Linguistically, those six terms are well-understood without requiring the special context to be referred to. In other words, to make crucial inferences, the special background knowledge and the context of utterance are not necessary to be considered. It is in line with several researchers whose researches have been conducted in a similar sphere.

The second type of conversational implicature is particularized conversational implicature. Principally, the fundamental analysis lies in the specific context towards the background knowledge of the conversation. In connection with the terms of conversation, several experts argue that conversation is positioned an important role in all human interactions since it is categorized as one of the prevalent social activities that are aimed to maintain the development of relationships (Crystal and Davy, 1975). In particularized conversational implicature, the special background knowledge of the context in locally recognized is necessary to be inferred. Based on the existing data, the list of proverbs that are categorized as particularized conversational implicature comprises: extract 7, extract 8, extract 9, extract 10, extract 11, and extract 12 that are comprised: *abantal omba' asapo'*

angen apajung langnge', mara pako ngenneng ka kajhu, Bu pa babhu guru rato, abantal syahadat, asapo' iman apajhung Islam, Etembhang pote mata ango'an pote tolang, and mon lo' bengal acarok je' ngako oreng Medureh. Those proverbs need to link with the special context of relevant background knowledge of utterance. Concerning this context, many scholars have found similar result of the research such as Wardah (2018).

4.2 Conversational Implicature Practiced in Madurese Proverbs

In connection with the process of analyzing the data, this study highlights the way conversational implicature is practiced in the Madurese context through the existing proverbs. As examined in the previous elaboration, two categorizations cover the types of conversational implicature: generalized and particularized conversational implicature.

Regarding the generalized conversational implicature practiced in Madurese proverbs, the terms of special context and background knowledge are not crucial to be highlighted. It means that the conveyed information can be briefly transformed. This is linked with the instances of the extract 3 *langnge' jhau bi'somor* means that the position of the sky is far away from the well. In this context, the readers effortlessly understand what is meant by the main implicit meaning of that proverb. In general view, the main description of that proverbs is well-transformed without any particular context needed. Principally, the followed context of the situation that had followed the relevant utterances are not impacted widely. It means that the implied meaning of the utterance is not changed by thorough information. It can stand by itself without some required inferences. This generalized conversational implicature is practiced in Madurese proverbs when the specific background knowledge is not necessary to be considered in those contexts.

In contrast to generalized implicature, particularized conversational implicature is used to reveal several considerations connected with the special background of the context of utterance. In this case, the particularized implicature practiced in Madurese proverbs represent several aspects of cultures, background, society, and language style used. According to Grice, as cited in Sastrosubroto & Ginting (2018), particularized conversational implicature has a strong connection with the maxims and particular context. It means that the reader cannot recognize a certain context without knowing the specific occurrences of the conversation. In Madurese proverbs, several forms of proverbs emerge in line with this regard such as extract 11 *Etembhang pote mata, ango'an pote tolang* that has the meaning "The whites of bones are better than the whites of eyes". In the context of Madurese society, death has a big honor compared to enduring pudency. In this context, the whites of eyes are symbolized as pudency, while the whites of bones are represented as death. Fundamentally, the symbolization of the whites of bones describes something that is closely related to the parable of a person who has done a fight so that the bones in his body are visible (visible white bones; death), while the whites of eyes are linked with the usual condition of eyes. It means that when people have no black pupils and irises, their eyes will not have functioned properly. For that reason, Madurese people analogize the pudency through the white of eyes that cannot see other objects properly (Nugraha, 2017; Fadhilah, 2019). Thus, to make well-interpreted meanings, this issue is required to consider the special background knowledge and specific context of utterance.

4.3 Madurese Social Principles

Apart from the thorough elaboration of proverbs that are commonly found in general chances, some proverbs have emerged in a particular ethnic of people called Madurese. To

make it brief, Madurese is well known as loud, rough, and strong; oud in the sense of stubborn, rude in a high-pitched sense when speaking, and strong in the sense of firmness in the establishment and courage. Many people view violence as one of the most frequent appearances as the general representation of the Madurese icon. It is publicly understood as the real issues of self-esteem, honor, and pudency. Toward these regards, this study has highlighted three fundamental aspects represented by the Madurese people through their ancestral proverbs: (i) courage, (ii) upholding the honor of moral value, and (iii) upholding the self-dignity.

In connection with the courage, in general society gives their assumption towards Madurese people that they are identically represented as courageous people. With this regard, the representation of courage is described through two related proverbs including *Abhantal omba' asapo' angen apajung lange'* (extract 7) and *mara pakoh ngenneng ka kajuh* (extract 8). In the context of Madure people, the phrase of *abhantal omba'*, *asapo' angen*, and *apajung langnge'* represent the courage of surviving their life despite myriad obstacles to be faced. Scholars within their surveys agree that Madurese work like Waves and Wind, relentlessly, tirelessly; no fear to face the waves of life as hot as anything in overseas (because the waves are the pillow), with a high work ethic and tenacity Madurese can always survive life anywhere (Wahyudi, 2015). In certain contexts, Madura people are not just waves covered in wind, but will incarnate into waves and wind itself, and face problems courageously. The symbolization of *omba'*(waves) and *angen* (wind) are two fundamental icons that represent the nautical soul of the Madurese people. In coastal areas, Madurese people can be living as fisherman. With very simple equipment, they dare to sail the seas to find fish (Zainudin, et. al., 1978). While the utterance of *mara pakoh ngenneng ka kajuh* is aimed to represent the firmness, strongly holding the belief. Dare to promise, dare to be responsible is a general interpretation of this proverb. The symbolization of *pakoh* (nails) and *kajuh* (wood) are two icons that have a strong correlation with stuck each other. Thus, the consistency of Madurese people in making a decision needs to be underlined in the representation of this proverb (Nugraha, 2017). Stylistically, the proverb of *pakoh ngenneng ka kajuh* has the aesthetic value and to be recognized. The -uh- sound at the end of each noun word makes it rhymed properly. It is in line with Carter and Simpson, as cited in Mills (2002) that stylistics is purposed to derive the study of language and its style as a refinement of models for language analysis.

The next fundamental aspect as one of the Madurese social principle is upholding the honor of moral values. Ethnically, the majority of Madurese people have strong beliefs in upholding the religion. This indicates that Madura people have a level of hierarchy built in a strong cultural and religious frame. Collaboration between religious and cultural forces are firmly attached to make Madura people uphold the moral value. Those elements are represented through the proverbs *Bhu-Pha' Babhu Ghuru Ratho* (extract 9) and *Abantal Syahadat asapo' Iman apajung Islam* (extract 10). In the context of *Bhu-Pha' Babhu Ghuru Ratho* the hierarchical elements of honor are represented obviously in the form of order. A hierarchy Madurese obedience to parents, teachers (cleric), and formal or bureaucratic leaders expressed in this proverb indicates the order of a priority. In sense of psycho socio-cultural conditions, Madurese have to obey the four compliance hierarchies (Amrullah, 2015). The compliance must be held tight and there is a longing to be "obeyed" and the only way to be "obeyed" of course must be entered into a hierarchy circle of obedience (Ibid: 9). While the symbolization of nautical elements towards the strong religion is through extract 10 that is presented by *abantal syahadat asapo' iman apajung Islam*. In the context of

Madura circumstances, the majority of Madura people are Moeslem (Zainudin, et al., 1978). Concerning this case, the representation of these icons has a great correlation between religion and the principle of life since life balance becomes the determinant of Madurese society in maintaining relationships with others (Amrullah, 2015). Concerning others, Madura people have a good measurement of shaping behavior in social relations which is represented as *andhap asor* (humble) which implies modesty, respect, and other noble values that people should have (Ibid.: 66). Therefore, Madura has strong noble values that must be upheld in life among others since they emphasize the principle of “having good morals but less in knowledge is better than having a good knowledge but bad in manners”.

Apart from those two principles, upholding self-dignity is positioned as a crucial aspect to be considered. It can be proven through two other samples of the Madurese proverb as stated in extract 11 and extract 12. In extract 11, *etembhang pote mata ango’an pote tolang* which refers to the meaning of “it is better to die than bear shame”. In this case, Madurese people use the white symbol of the eyes as a representation of shame while the white bones are represented as death. Implicitly, this utterance is quite representative of the nature of Madura people in general in upholding the principle in life that is upholding self-esteem from shame (Nugraha, 2017; Fadhilah, 2019, Ratnasari, 2021). Principally, the utterance of this proverb has a large correlation with the proverb of *mon lo’ bengal acarok je’ ngakoh oreng Medureh* (extract 12). It is because the fundamental interpretation of dignity is well-presented toward these symbolizations. In general view, *carok* becomes the prominent icon that stands out in representing the nature of Madurese society. The real reason, *Carok* is not arbitrarily done by Madurese without any reason. In a particular group of Madurese, *Carok* is practiced when their self-esteem, self-respect, and pride begin to be abused ((Dharmawan et al., (2018); (Cahyono, 2019); (Rohman et al., 2019); (Ratnasari et al., 2021). Generally, *Carok* is not only done by those related problems but also covers the theft and humiliation. Therefore, Madurese have a strong principle of “it is better to die for fighting rather than living by shame. Everything will be at stake to defend the honor rooted as Madurese self-esteem establishment (Fadhilah, 2019).

5. Conclusion

Based on those thorough elaborations, some fundamental aspects can be highlighted towards inference. Madurese proverbs contain two basic conversational implicatures: generalized and particularized conversational implicature. These two elements covered in extracted Madurese proverbs indicate that not all proverbs can be categorized as an utterance without meaning but rather a meaning that can be understood in general and can be understood specifically. It means that generalized conversational implicature is found when the utterance does not correlate with the specific context of the particular background. In contrast, particularized conversational implicature is applied when the proverbs need to link the background knowledge of the utterance towards the particular context. Moreover, the implementation of those extracted proverbs depends on the different conditions and situations of the context. These regards reveal that those extracted proverbs tend to have both types of implicature rather than other related implicature.

Concerning those related implicatures, the implicit meaning covered towards the extracted proverbs represent some social principles engaged to Madurese society comprising courage, upholding the honor of moral value, upholding the self-dignity, and self-esteem. In certain situations, some people consider these values as negative stereotypes of the nature of violence inherent in Madurese society. In contrast, those social principles were

built long ago since the proverbs were made. Implicitly, those proverbs are used as representatives in certain conditions that describe a certain situation for the Madurese community. Those principles are rooted in social considerations represented towards the proverbs. Thus, those proverbs become a guideline for Madurese people in daily life. Finally, for further researchers who have a similar interest in conducting the research sphere are suggested to widen the research on Madurese cultures, language style used, and other types of implicatures.

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