Analysis of Meaning Beyond Words Through Malay Film Dialogue

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Abstract

The meaning conveyed beyond the literal meaning of words is called implicature. This implicature involves the use of speech that needs to be interpreted contextually in order to grasp the speaker's true intent. The flexibility in word usage and the ever-changing references allow humans to employ a word to refer to a meaning vastly different from its literal sense. The use of utterance that requires analyzing meaning beyond its literal interpretation is often employed in Malay society's conversations. Such usage is common in everyday language and can be observed in Malay films such as Si Tanggang (1961), showcasing the diversity of using implicatures or meanings beyond the literal in speech. This study aims to identify and analyze the use of utterance that requires interpretation beyond its literal meaning. Each dialogue utilizing implicature is scrutinized and elucidated based on the Relevance Theory, emphasizing relevant assumptions and contextual concepts. This study also employs text analysis methods to highlight this linguistic phenomenon more precisely and clearly. The data analysis results reveal that speakers use utterance necessitating interpretation beyond its literal meaning to evoke implicatures. These implicatures demonstrate the speaker's true meaning and subsequently clarify the speaker's intentions. Such utterance usage can be linked to the Malay community's cultural, religious, and societal thoughts, which highly value decorum in conveying messages.

Keywords: Meaning, Implicature, Film, Malay, Dialogue

Introduction

Language is a dynamic system proven to be an effective tool for communication. It also serves as the foundation for the development of civilized lifestyles. The use of language in communication extends beyond mere information exchange; it encapsulates various other

perspectives (Yusuf & Harun, 2015). The appropriate use of language significantly influences the impact of conveying meaning to the audience. This is because well-chosen language can effectively influence a listener's thoughts.

In the context of films, language plays a crucial role in ensuring the quality of a film. The use of language in film helps to portray characters, convey the plot smoothly, and serve as a channel for emotional connection between the film and its audience. Films are a recorded medium that reflects human life. Tognozzi (2010) explains that films can serve as a reference source for the norms of life, culture, and even the language of a society. The films produced are based on observations of the reality of society, which can be referenced by future generations.

Language in films has been employed as a medium to depict the social activities of a society. The language used in films or the dialogues used in films is sometimes questioned for its authenticity and criticized for its inability to represent society's actual linguistic reality accurately. Nevertheless, film dialogue remains a popular choice for many conversation analysts and educators who use it as material in language education (Alvarez-Pereyre, 2008).

The language in films should rightfully be considered a credible linguistic resource that reflects the use of language according to the reality of societal life. Films provide examples of dialogues with various speech structures, meanings, and functions. One interesting example of language usage is speech that requires interpretation beyond the literal meaning of the words used, which is known as implicature (Grice, 1975). Implicature refers to utterances that carry meaning beyond the literal meaning of the utterance. Such implicature-laden utterances need to be analyzed not solely based on the sentences or words used by the speaker. Grice (1975) explains that implicature is a meaning embedded in an utterance that must be interpreted based on the context. The interpretation of implicature meaning should be based on the aspects of the speaker's life, such as culture, religion, religion, and beliefs.

Every community has its unique way of speaking or language values. For example, in the Malay community, implicatured speech often becomes the speaker's choice in conveying meaning. Understanding these meanings requires a different process because it depends on the context. Implicature speech also requires a high level of interpretation and is influenced by the abilities and knowledge of the conversation participants (Horn, 2012). The use of language beyond the literal meaning can be observed in the dialogues of Malay films. Malay films from the 1960s successfully depicted the use of language based on the Malay community's wisdom and politeness values. Films from this era are considered to be of high quality because of their ability to portray the art of Malay conversation. The dialogue used is rich in implicature, which needs to be analyzed based on the context to further highlight the Malay community's intellectual value and cultural sophistication.

Literature Reviews

The research related to the use of utterances that go beyond their literal meanings has been conducted by (Mansor and Jalaluddin, 2015). This study focuses on one of the main characteristics of the Malay community's use of language: figurative language. Mansor and Jalaluddin (2015) explain that the Malay community is well-known for its refined manners philosophy and emphasizes politeness in communication. Any requests, intentions, or desires are usually expressed indirectly and using expressions that need to be examined for their meaning based on the context rather than following the literal meaning used by the speaker. The use of such speech can enhance the impact of the message conveyed and, at the same time, further reflect the value of linguistic beauty. This study specifically focuses on the use

of proverbs in Malay community communication, with an emphasis on proverbs. The study found that the figurative type of proverbs used by the Malay community is concise and literal in nature. However, to understand the true meaning intended through these proverbs, the listener must refer to the context, which provides additional information.

Wong and Jalaluddin (2019) examined the meaning beyond the literal through the concept of figurative language. This study focused on the use of figurative language in song lyrics. Just as in films where dialogue plays a role in conveying messages and highlighting the thoughts of the director and scriptwriter, crafting song lyrics requires sharp thinking to help convey precise meaning to the listeners. The utilization of meaning beyond the literal is not merely to make a song's lyrics pleasing to the ear but to effectively convey messages and evoke emotional impact within the listener. The investigation into figurative meanings was conducted by analyzing the meaning of the song "Dying to Live Again" based on an inquisitive semantic analysis approach. The results of this study demonstrate that the use of figurative language in the lyrics is a product of the lyricist's thoughts, experiences, and observations of their environment. Although these employed figurative expressions require analysis beyond the literal, this process is facilitated due to the shared lexical meaning information within the common knowledge framework. This knowledge-sharing enables the writer to convey their message accurately and further accentuates the writer's intellect.

Furthermore, an analysis of the use of speech beyond its literal meaning has been conducted by Nopiah and Nasrong (2020), focusing on implicit speech in vlogs. Vlogs represent a form of conveying ideas and opinions through media. Commonly used for sharing opinions or criticizing societal issues, these vlogs often involve criticisms or satirical remarks aimed at society. Such criticisms or implications within this societal context are conveyed using implicit speech. Speech of this nature requires interpretation to depict the speaker's intended meaning clearly. This study employs an analytical approach using Relevance Theory to explicate the meaning of speech employed in vlogs. The findings of this study illustrate that despite the use of implicature in the speaker's discourse, listeners can comprehend the intended message. Listeners can analyze the speaker's true meaning by considering both semantic and pragmatic aspects, facilitating an easier comprehension of the speaker's message.

Just as in the studies by Mansor and Jalaluddin (2015); Amran and Nopiah (2021) have also conducted research on the figurative meaning beyond the literal through proverbs. However, this study specifically focuses on the lexical usage of "chicken". The discussion of this study is more focused on analyzing the lexical usage of "chicken" as a symbolic element in Malay proverbs. Amran and Nopiah (2021) explain that the Malay community widely employs the use of meaning beyond the literal in conveying advice or messages. Implicit, implicature, or figurative meanings are utilized to impart knowledge relating to spiritual, physical, and environmental aspects. The use of meanings that transcend the literal is observed to be more organized, concise, and easily comprehensible by the audience. The findings of this study demonstrate that Malay proverbs contain meanings that require in-depth analysis to reflect the speaker's true intentions and connect them with situational contexts. The Malay community is compassionate and adept at using life experiences and observations of the environment to convey advice or messages concerning human behavior. Amran and Nopiah (2021) further assert that the use of meanings beyond the literal like this portrays the way of life and the philosophy of Malay society, which emphasizes the value of courtesy in communication.

Methodology

This study is a qualitative study that employs the content analysis method. The study data was obtained through dialogues from classic Malay films "Si Tanggang" in 1961. The film Si Tanggang portrays life stories and conflicts within the community. The dialogues used in this film examined, and only dialogues employing expressions that go beyond their literal meanings will be chosen as a study's data. Out of 43 utterances identified in the film to contain meanings beyond the literal, only 4 data sets are sufficient to elucidate the interpretative process required for utterances that demand contextual analysis.

Relevance Theory

The data for this study consists of utterances containing meanings that go beyond the literal meanings of the utterances used or implicatures. Therefore, data analysis is conducted using theories that emphasize the concept of context to understand the true meaning of the utterances, namely the Relevance Theory (RT). RT emphasizes assumptions about the relationship between the meaning of utterances and human cognition. It serves as a new catalyst focusing on the connection between human communication and cognition, which was previously largely focused on conversational principles. The concepts introduced by Sperber and Wilson (1986) represent an effort to develop further the Cooperative Principle proposed by Grice (1975). This theory emphasizes the responsibility of the speaker to convey utterances that contain relevant information, and the listener can process these utterances based on the available context. According to this theory, the interpretation of utterances relies on the concept of relevance, the principle of cognitive relevance, and the principle of communicative relevance.

Relevance Concept

The relevant concept proposed by Sperber and Wilson (1986) consists of two main emphases that is relevance to individuals and relevance within contexts. Sperber and Wilson (1986) explain that there is an assumption that humans inherently possess a concept of relevance within themselves. This concept exists naturally and drives humans to distinguish whether information is relevant or irrelevant to them. Humans are capable of selecting information that is more relevant from a multitude of available information over less relevant data. The idea of relevance within a context emphasizes the concept that certain information may be relevant in one context but not in another. For instance, information 1 might be relevant in context A but irrelevant in context B. Context in the discussion of this RT refers to information stimulated, constructed, or triggered through mental processes involving experiential information, inquiries, expectations, thoughts, beliefs, intentions, or any information that can be constructed or selected in the process of interpreting the meaning of a given input.

Principle of Cognitive Relevance

The Principle of Cognitive Relevance is a principle under the Relevance Theory that focuses on the assumption that humans will concentrate on inputs that will trigger the most relevant cognitive effects. This condition can be associated with human cognition that maximizes relevance. It also encourages speakers to produce interesting inputs that can capture the listener's attention. The human tendency to maximize relevance is not limited to speech alone but extends to any stimuli that can serve as input in the communication process. These inputs may include speech, memory, thoughts, or any potential stimuli. These inputs must be integrated and connected with the background to form a relevant input that yields

meaningful conclusions. Sperber and Wilson (1986) explain that this meaningful conclusion can be referred to as a cognitive effect. This cognitive effect is a conclusion that can provide answers to questions, resolve or confirm doubts, or enhance understanding of a particular matter. This principle asserts that the higher the cognitive effect achieved, the lower the mental effort involved in processing that input. The concept of effort refers to input processing; it becomes less relevant to the individual when input requires high processing effort. Generally, this principle suggests that input becomes more relevant if it produces a beneficial cognitive effect for humans with minimal processing effort.

Principle of Cognitive Relevance
The principle of communicative relevance focuses on the assumption that humans will attempt to capture listeners' interest by making assumptions about the listener's mental state. The assumption that the listener will concentrate on inputs that are meaningful and relevant to themselves alone has prompted the speaker to generate an input that can stimulate the listener, thus leading to a set of premises that aid the listener in drawing conclusions. This principle also pertains to ostensive inference involving informative and communicative intentions. The informative intention is the desire to convey a message to the listener, while the communicative intention is the intent to inform the listener about the informative intention. This principle also explains the process of understanding meaning, which involves three processes.
   1. Construct assumptions related to explicit content or explicature through the processes of encoding, reference determination, blurring, and other pragmatic enhancement processes.
   2. Constructing appropriate assumptions related to contextual assumptions for the speaker's utterance (premises).
   3. Formulate assumptions regarding conclusions or contextual implications for the actual speaker's utterance.

Ad Hoc Concept
The ad hoc concept is renewed within this Relevance Theory (Carston, 2005). This concept relates to the understanding that meaning is based on the results of referencing literal meanings. It is divided into ad hoc broadening and narrowing, whereby the meaning attempted to be conveyed by the speaker may be more general or more specific than the meaning contained in the words used.

Results and Discussion
Data 1: *We're owls, no use longing for the moon*
Table 1
Data 1

D1	a	Dermai	*Kenapa kau bergaduh dengan si jelutong tu? Dia bukannya betul orangnya.*
			Why are you arguing with that Jelutong? He's bad person.
	b	Tanggang	*Dia fikir dia sahaja yang boleh mengkehendak ke Montel*
			He thinks he's the only one who can love Montel.
	c	Dermai	*Kan betul kata dia.* **Kita ni pungguk, tak guna rindukan bulan.**
			He's right. **We're owls, no use longing for the moon.**

According to Table 1 above, there is the usage of implicature in which an analysis beyond the literal meaning of the utterance is required. This implicature can be identified through D1/c "We're owls, no use longing for the moon". Utterance D1/c is a declarative sentence that merely informs or reports about a particular matter. In this utterance, the speaker merely states that she and Tanggang are owls and it is pointless to long for the moon. The following table explains the utterance's meaning based on the literal meaning.

Table 2
Data 1 Literal Meaning

Data	Utterance	Literal Meaning
1	We're owls, no use longing for the moon.	We-speakers with listener Owl- nocturnal bird No- none Use- benefit Longing- a true desire for something Moon- natural satellite of the Earth

Table 2 presents a literal meaning explanation for each word used by the speaker in utterance D1/c. Through this explanation of literal meaning, the speaker's utterance in D1/c indicates that Dermai and Tanggang are types of birds known as owls, and there is no use if they desire the Earth's natural satellite. Even though an analysis based on this literal meaning indicates that the statement of D1/c is about something, the logical form formed does not convey the speaker's true meaning.

This conversation occurred between Tanggang and Dermai when Tanggang expressed dissatisfaction with Jelutong. Utterance D1/c is Dermai's evaluation of Tanggang's statement in D1/c "He thinks he's the only one who can love Montel". Dermai conveyed her evaluation through an utterance by asserting that she and Tanggang are owls. Dermai's utterance serves as her initial action to provide introductory context that may stimulate the listener to grasp the true meaning beyond the literal meaning of the utterance used by Dermai. Dermai's action is in line with the explanation of Wilson and Sperber (2006), which states that humans inherently focus on relevant information about themselves and are aware of this desire. Speakers will attempt to capture the listener's interest in communication by delivering relevant information to the listener. In this conversation, Dermai tries to capture the listener's interest by stating information about herself and Tanggang as an owl.

To interpret the true meaning of Dermai's statement in utterance D1/c, listeners can observe the initial context provided by the speaker. This context has the potential to explain what the speaker intends through the utterance D1/c "We're owls, no use longing for the moon". The introductory context that listeners can consider includes encyclopedia notes on "owls", "longing", and "moon". The lexical selection was made because it represents the most relevant input compared to other available inputs, as explained by Levinson (2000), wherein the listener will focus on meaningful input related to themselves, thus leading them to generate a premise that aids in deducing the true meaning of the speaker.

The listener will refer to anything said about "owls", "longing", and "moon". The listener's understanding of the lexical meanings is an excellent introductory context. According to Table 2, "owls" refers to a type of bird known as an owl, which is active at night. Meanwhile, "longing" refers to a strong desire for something, and "moon" refers to one of Earth's natural satellites. Listeners can refer to all these lexical items to obtain information

such as characteristics, traits, conditions, and any relevant connections between these lexical items and Dermai's evaluation of Tanggang. Listeners will reinforce the provided context by referring to the encyclopedia entry, which denotes the lexical items used in utterance D1/c as a proverb.

The transition from a literal meaning to a proverbial meaning occurs because the literal meaning does not satisfy the relevant assumption of the listener. This condition has been mentioned by Pilkington (2000), where input is relevant if it can be connected to subsequent background information to yield meaningful conclusions. In this conversation of Data 1, the information conveyed by the speaker as a proverb will aid in interpreting the true meaning conveyed by the speaker. The listener will process the lexical items "owls", "longing", and "moon" as a proverb, namely "like an owl longing for the moon". This proverb signifies someone longing for a loved one they cannot possess. The shift in lexical meaning from this beginner's context to the proverbial meaning is due to the incomplete mapping concept between words and concepts in RT, as a single word can refer to different concepts (Sperber & Wilson, 1995).

However, an explanation based solely on encyclopedia references of this proverb would not fully convey the speaker's intended meaning. This is because the information within the proverb merely depicts Tanggang's condition as someone longing for Montel, whom he cannot possess. The process of comprehending the speaker's true intent continues by referencing relevant contexts. In this case, the context within RT comprises any information related to thoughts, customs, culture, beliefs, hopes, experiences, or any constructed or selected information (Wilson & Sperber, 2006). For Data 1, the relevant context might be the speaker's belief in the perceived difference in status between Tanggang and Montel. Tanggang and the speaker are individuals with significantly lower living standards and wealth than Montel. Tanggang is merely an ordinary villager, while Montel comes from a wealthy background. The speaker believes that this disparity in status and living standards causes Tanggang to be unable to marry Montel.

When reviewed, this speaker's statement is an evaluation of Tanggang's statement expressing dissatisfaction as if only Jelutong is capable and deserving of marrying Montel. The speaker's evaluation can be seen by interpreting the speaker's meaning based on the relationship between the context and input, resulting in premises. The following is Table 3, which demonstrates the premises that can be derived.

Table 3

Data 1 Implicature Premises

Utterance	We're owls, no use longing for the moon.
Literal Meaning	Dermai and Tanggang are types of birds known as owls and there is no use if they have a desire for the Earth's natural satellite.
Premises	i. Dermai states that Tanggang and herself are owls, and longing for the moon is no use.
	ii. Dermai and Tanggang desire something beloved but impossible to possess.
	iii. Tanggang desires Montel to be his wife, whom Tanggang loves but cannot possess.
	iv. Tanggang, who states himself, can also love Montel.
	v. If Dermai refers to Tanggang's desire to marry Montel as an act of desiring someone beloved but impossible to possess, then Dermai certainly believes that Tanggang will never possess Montel.
	vi. Tanggang is not worthy and cannot love Montel.

Through the premise of assumed meaning, the utterance D1/c conveys the speaker's agreement with what Jelutong has expressed, that only the Jelutong is worthy of possessing or marrying Montel. Based on the event context, Jelutong is one of the village youths who shares a comparable life status with Montel. The cognitive effect inferred from the speaker's utterance is that Tanggang is deemed unworthy to love Montel because Montel is a person that Tanggang could never possess due to differences in status. The conclusion is relevant to the context of societal beliefs that prioritize wealth and status in life. The disparity in societal status is heavily emphasized, especially in marriage. Dermai believes Montel will only love and marry someone on par with her.

Dermai uses implicature containing lexical elements from proverbs to convey information to Tanggang. Dermai aims to make Tanggang aware of the situation that they are not suitable for forming a relationship with Montel. Based on the relationship between utterance input, the speaker's beliefs, and the societal context regarding status, the cognitive effect produced is highly relevant and achieved through minimal effort.

Data 2: *It's useless to netting the wind*

Table 4

Data 2

D2	a	Tanggang	*Baiklah kita padankan dengan diri kita dulu tanggang. Mak bukan tak suka kau berbini, tapi biarlah padan orangnya nak. Orang mengukur baju biarlah dibadan sendiri nak.*
			Let's match it with ourselves first, Tanggang. It's not that I dislike you having a wife, but let that person be a suitable for you, my dear. People measure clothes according to their own body, my dear
	b	Dermai	*Tak guna cakap banyak-banyak mak. Belum dicuba belum tahu. Mak pergi sahajalah rumah orang kaya. Pinangkan si montel*
			There's no use talking too much mom. Never tried, never knew. You just go to the Orang Kaya's house. Ask Montel for marriange
			*Belum ditanya lagi mak dah tahu jawapnya. Tanggang, **tak guna menjala angin** nak. Cakapkan saja nama anak dara lain. Mak tak segan-segan meminang untuk kau nak.*
			I haven't even asked yet I already know the answer. Tanggang, **it's useless to netting the wind**. Just mention the name of another young lady. I don't hesitate to propose for you my dear

The subsequent conversation demonstrates the use of speech that needs to be analyzed beyond the literal meaning of words to grasp the speaker's true intention. Based on the above conversation, the utterance D2/c "it's useless to netting the wind" can be identified as an implicature. This conversation occurred when Tanggang insisted his mother propose to Montel. Dermai's utterance in D2/c is Dermai's response to Tanggang's directive in D2/b "You just go to the Orang Kaya's house. Ask Montel for marriange".

To elucidate the true meaning intended by Dermai through the utterance D2/c is by encoding the concepts of "netting" and "wind". In order to explicate what Dermai intends through the utilization of these concepts in her utterance, the listener must take into account knowledge from encyclopedic references to acquire information related to the nature, characteristics, forms, or descriptions of these concepts.

Through encyclopedia entries, listeners can access the referenced meaning based on the context of the word "netting" which refers to catching fish using a net-like tool. Furthermore, the lexical entry for "wind" refers to air moving from one place to another. "Wind" also portrays itself as a particle not discernible by the naked eye. Suppose the concept of "netting the wind" is elucidated logically. In that case, the speaker's utterance in D2/c implies "there is no benefit in the act of capturing air moving from one place to another using a net-shaped tool". Table 5 presents the literal translation and meaning based on the logical form of the utterance.

Table 5
Data 2 Logic Form

Data	Literal meaning
2	No - none Use - benefit or advantage Fishing - the act of catching fish using a net-shaped tool Wind - air that moves from one place to another.
	Logic Form
	There is no benefit in the act of capturing air moving from one place to another using a net-shaped tool

The logical form processed through this literal meaning has provided input to the speaker's meaning interpretation process. However, this logical form alone does not indicate the speaker's true meaning as it cannot be connected with background information of the conversation. The listener needs to continue this comprehension process further to reach a conclusion that fulfills the relevant assumptions of the listener. This condition has been elucidated by Wilson and Sperber (2006) in RT, where an input becomes relevant only if it can be linked to subsequent background information, thus yielding meaningful conclusions to the listener. In the conversation between Dermai and Tanggang, a meaningful conclusion refers to one that will provide relevant feedback to Tanggang's directive in D2/b. Therefore, the literal meaning explanation and logical form of utterance used by this speaker alone will not form a relevant assumption and fail to indicate the speaker's true intent. Gibbs (2002) explains that the logical form of utterance only conveys meaning based on literal interpretation and requires assistance from potentially relevant information to draw an accurate conclusion.

Furthermore, listeners can utilize information related to "netting the wind" as a proverb. Through dictionary references, listeners understand that "netting the wind" is a proverb known as "netting the wind". This proverb conveys an action that is futile or does not yield any benefit. According to RT, understanding needs to undergo a simple process and requires minimal effort but will result in a high cognitive impact. When the relevant assumption of the listener is achieved or the listener successfully concludes the true meaning of the speaker, the listener may stop the process. Based on this explanation, the listener understands that Dermai's statement in D2/c would be relevant if considering the meaning of the proverb "netting the wind".

Wilson and Sperber (2006) explain that the RT approach focuses on understanding meaning based on its relationship with context because the correlation between concepts and words can change and often does not align with the concepts used in a speaker's utterance. This is influenced by concepts based on human cognition that are more diverse and easily changeable compared to concepts encoded in a particular lexical item. The words used by the speaker will indicate the actual concept intended by the speaker. In utterance D2/c, the concept of "netting the wind" can be expanded to refer to the proverbial meaning of "netting the wind". A summary of the expanded concept is presented in Table 6.

Table 6

Data 2 Input Encode

It's useless to netting the wind/NETTING THE WIND*	Netting the wind = there is no benefit in the act of capturing air moving from one place to another using a net-shaped tool
	NETTING THE WIND* = an action that is futile or does not give any benefit

At this stage, the listener carries out the process of understanding the speaker's meaning involving the concept of ad hoc broadening to interpret the meaning of utterance D2/c. The concept of "netting the wind" can be extended to the concept of futile actions. Additionally, based on the encyclopedia entry, the listener understands that in utterance D2/c "netting the wind" carries the concept of "NETTING THE WIND*"

The speaker's knowledge regarding encyclopedia entries for the input of words used by these speakers also needs to be assisted with contexts to help the listener infer the true meaning of that utterance implicature. In RT, context refers to any information constructed or selected and mentally represented. This context involves information related to experiences, beliefs, intentions, hopes, or any relevant information to the conversation context. In statement D2/b, the listener can refer to the context of events that would indicate that the conversation occurred when Tanggang asked his mother to propose to Montel. Tanggang loves and wishes to marry Montel. Due to his affection towards Montel, Tanggang requests Dermai to go to Montel's house and propose to her. In the context of the events, Dermai's response evaluates Tanggang's request.

Next, the listener can also refer to the social context between Tanggang and Montel. Tanggang is a village youth hired to work at Orang Kaya's house. Meanwhile, Montel is a girl from a wealthy and influential family. These status and social context differences can be linked to the listener's beliefs. Based on the context of the listener's beliefs, Tanggang is not equivalent or fit to Montel due to these differences in status and social class. This speaker's beliefs can be observed through the preceding statement, "It's not that I dislike you having a wife, but let that person be a suitable for you, my dear"

In addition, in this utterance, the speaker has utilized the lexical term "useless" which signifies the absence of any benefit or usefulness. This lexical term can be supplementary information for interpreting the speaker's intended meaning. The lexical usage indicates the contextual belief of the listener, deeming Tanggang's requested action as an action that is not beneficial. This context needs to be linked to the speaker's input to generate a cognitive effect through the premises formed, as outlined in Table 7.

Table 7

Data 2 Implicature Premises

Utterance	It's useless to netting the wind
Literal Meaning	There is no benefit in the act of capturing air moving from one place to another using a net-shaped tool
Premises	i. Dermai stated to Tanggang that the act of capturing moving air from one place to another using a net-shaped tool is not beneficial ii. Dermai states that there is no point in engaging in an act that is futile or does not provide any benefit. iii. The request from Tanggang for Dermai to propose to Montel would result in Dermai undertaking an action that would be futile or provide no benefit. iv. The futile act will be performed when Dermai goes to propose to Montel. v. If Tanggang's request for Dermai to propose to Montel is an act that is futile or provides no benefit whatsoever, then certainly Dermai would not want to engage in such an action. vi. Dermai does not want to engage in futile actions or actions that do not bring benefit. vii. Dermai does not want to do what Tanggang was asked or requested.

Through the established premises, this speaker's cognitive effect or true meaning can be inferred. Based on the interconnection between input and context, the conclusion for D2/c is that Dermai rejected Tanggang's request to go and propose to Montel. The resulting cognitive effect is highly reliable and has a low processing effort as the speaker has provided adequate input to the listener through lexical elements in their speech. This conclusion can be reinforced within the context of general belief, which is the act of engaging in futile actions. As a human, it has become customary to engage in actions that will yield any returns or benefits to oneself. If the action does not benefit the individual, they will not do it.

In the Data 2 situation, proposing to Montel will not provide any benefit to Dermai or Tanggang. This explanation can be linked to the context of Dermai's belief regarding the difference in status, which will lead to her proposal being rejected. The connection between the general belief and Dermai's belief context can further strengthen the cognitive effects. The effort to process utterance D2/c is also low, even though Dermai did not explicitly express this rejection to the Tanggang. This is because Dermai has utilized inputs that can provide sufficient context to the Tanggang.

Data 3: *If you want to sell, I won't hesitate to buy*

Table 8

Data 3

D3	a	Linggi	*Biar aku ajar si jantan melarat ni* Let me teach this wretched man.
	b	Tanggang	***Kalau kau nak menjual, aku tak segan membeli.*** *Hutang memang sudah banyak Linggi. Bila lagi nak diselesaikan* **If you want to sell, I won't hesitate to buy**. There are already many debts. When else are they going to be settled?

The conversation in Table 8 above is also identified as using implicatures or utterances that need to be examined for their meanings beyond literal meanings. Such usage can be identified through the utterance of D3/b "If you want to sell, I won't hesitate to buy". Using implicature speech like this needs to be explained based on the context because it may lead to a wrong interpretation of the speaker's true intent without it. This D3/b utterance is also a declarative sentence that simply informs or responds directly after hearing the statement D3/a "Let me teach this wretched man". Tanggang's response in D3/b states the action he will take, such as "buying" as a sequence of actions by Linggi, like "selling". If D3/b is translated based on its literal meaning, the utterance's meaning is in Table 9 below.

Table 9

Data 3 Literal Meaning

Data	Utterance	Literal Meaning
3	If you want to sell, I won't hesitate to buy	If- used to specify conditions for the following description Want- to desire or want Sell- exchanging something such as goods for money. Hesitate- unwilling or hesitant to do something Buy- obtaining goods by paying their price

Literal meaning refers to the meaning based on the social acceptance of the community towards the object represented by the symbol of that word. This meaning can also be referred to as the dictionary meaning, which is interpreted solely based on the definitions contained within the dictionary. Through an explanation based on the literal meaning, the input used by Tanggang in his statement implies that if Linggi wishes to exchange goods for money, Tanggang intends to acquire those goods by paying their price.

The utterance D3/b carries significance but does not accurately convey the speaker's intended meaning when examined solely based on its literal meaning. The distinction between meaning and the intended meaning is represented by the concept of "what is said" and "what is meant". Wilson dan Sperber (2006) elucidates this concept quite popularly through Grice's viewpoint, explaining that "what is said" refers to the meaning of the utterance or sentence based on the literal meaning of words, whereas "what is meant" refers to the actual meaning the speaker intends to convey through that utterance or sentence. The meaning outlined in Table 9 does not reflect the speaker's intended meaning.

According to RT, when humans interact, for instance, in verbal communication, the listener has an innate desire to seek any information related or connected to themselves. Acknowledging this desire, the speaker will formulate their utterances in a manner that captivates the listener's interest by conveying relevant information (Miranda, 2013). In Data 3, the speaker captures the listener's interest by providing information on "selling" and "buying" concepts.

The concept of the words "selling" and "buying" represents the most relevant input compared to other inputs in utterance processing. Wilson and Sperber (2006) stated in RT that every word speakers use in their utterances functions as an input to mental processes. These lexical inputs must undergo encoding processes as a preliminary context to interpret the speaker's intended meaning. The lexical inputs "selling" and "buying" can be identified as inputs that serve as preliminaries for interpreting the actual meaning of D3/b.

Tanggang conveys his statement using the lexical terms "selling" and "buying". Using these lexical terms involves encoding through examining or utilizing information from encyclopedic sources. Encyclopedic information refers to data activated through the concept represented by a particular lexical term (Wilson, 2019). This information represents any features, characteristics, or general assumptions related to that lexical term. In this dataset, the listener needs to examine any characteristics or features related to the act of "selling" and "buying". According to the general assumption, "selling'" and "buying" constitute actions involving a reciprocal process, whereas "selling" involves offering something in exchange for something of value, such as money. On the other hand, "buying" involves accepting what is offered by "selling" and providing something based on the established value.

Although information related to the concepts of "selling" and "buying" actions is easily accessible to conversation participants, the true meaning of utterance D3/b cannot be accurately inferred based solely on the information in this entry. This is because access to this information only explains Linggi's selling action and Tanggang's intention to buy what Linggi sells, yet this action did not occur during the conversation. According to RT, human cognition naturally accepts and processes information that generates an optimal cognitive effect, namely, information relevant to oneself. The explanation of the meaning so far alone will not fulfill the listener's relevant assumption.

The explanation of the meaning of the concepts of "sell" and "buy" based on their literal meaning is irrelevant because these actions are not actually performed during the conversation. The concept of these words can be determined by applying the ad hoc broadening concept. The ad hoc concept in RT represents the meaning based on mental construction that will generate different meanings from those represented by a word (Carston, 2000). Based on this statement, the listener will maximize input by activating the concepts of "SELL*" and "BUY*" to replace the concepts of "sell" and "buy". These replaced concepts will add new information not contained in the old concepts, where "SELL*" will add the concept of hitting and "BUY*" will add the concept of responding to a hit. The following Table 10 shows the difference between these two concepts.

Table 10
Data 3 Input Encode

If you want to sell/SELL*, I won't hesitate to buy/BUY*	Sell = offering something in exchange for something of value, such as money
	Buy = accepting what is offered in the act of selling and providing something based on the established value
	SELL* = hitting
	BUY* = responding to a hit

Based on RT, context refers to the psychological assumptions constructed by the listeners about the world. This context is built upon human engagement in observing any given situation around them, whether through words previously used in conversation, experiences, memories, culture, religion, or any relevant information. Determining the concepts of "selling'" and "buying" and expanding them to "SELLING*" and "BUYING*" is achieved by leveraging the context of the conversational situation and experiences. The conversation between Tanggang and Linggi occurs when Linggi sees Tanggang walking with Kenanga. Linggi expresses utterance D3/a because he dislikes seeing Tanggang with Kenanga. This can be observed by referring to the previous statement, "Are you trying to tarnish Kenanga's reputation?".

If based on the context of experience, Linggi does not like Tanggang at all. This context of experience shows Linggi's feelings towards Tanggang. This context indicates Linggi's feelings towards Tanggang. Considering the background context, the conversation between Linggi and Tanggang is a dialogue that revolves around conflict or quarrels rather than involving any buying or selling actions. Therefore, the concepts of "SELL*" and "BUY*" are accepted to represent the lexical terms "selling'" and "buying" in this conversation.

The process of interpreting meaning continues by linking the input with new concepts and relevant context to the conversation in order to generate premises of implicature assumption as outlined in Table 11.

Table 11
Data 3 Implicature Premises

Utterance	If you want to sell, I won't hesitate to buy
Literal Meaning	If Linggi wants to exchange goods for money, Tanggang wishes to obtain those goods by paying their price.
Premises	i. Tanggang states that if Linggi wishes to exchange goods for money, Tanggang wants to obtain those goods by paying their price.
	ii. If Linggi does something, Tanggang will respond according to Linggi's actions.
	iii. Tanggang states that if Linggi hits him, Tanggang will do the same
	iv. Tanggang will retaliate against Linggi's actions.
	v. If Tanggang will retaliate against Linggi's actions, this indicates that Tanggang agrees to engage in Linggi's actions.
	vi. Tanggang is ready to retaliate against any action by Linggi.

Based on this implicature premise, the resulting cognitive effect for D3/b is that Tanggang will retaliate against any action Linggi takes. This resulting conclusion is relevant as the preceding utterance can reinforce it in Linggi's utterance D3/a, which employs the lexical term "teach". This lexical term "teach" carries the additional concept of "hit". Therefore, Linggi's utterance D3/a indicates that he will hit Tanggang. The effort in processing this utterance is also low as it is supported sufficiently by the context provided by the speaker and other available contexts.

Data 4: *He is oil, we are water*
Table 12
Data 4

D4	a	Dermai	*Mengapa dia memandang kita begitu hina. Apa beza antara dia dengan kita. Apakah dia tak boleh tua, tak boleh sakit, tak boleh mati? Apa dia boleh kenyang dengan tak makan? Orang kaya semuanya sama. Begitu suka menghina kita.*
			Why does he look down on us so much? What's the difference between him and us? Can he not grow old, get sick, or die? Can he be full without eating? All the rich people are the same. They love to look down on us
			*Di dunia ini orang memang memandang harta, orang memandang pangkat, Tanggang. **Dia minyak, kita air**.*
			In this world, people indeed pay attention to wealth, people pay attention to status, Tanggang. **He is oil, we are water.**

Furthermore, the conversation above has also used expressions that require careful consideration of their meanings because the literal meaning does not convey the speaker's true intention. Based on Table 12, the use of such expressions can be observed through utterance D4/b "He is oil, we are water". Utterance D4/b describes or indicates a particular situation, where Dermai indicates that Inai is oil while she and Tanggang are water. Dermai uttered this D4/b utterance after hearing Tanggang's statement. If Dermai's statement is to be interpreted based on its literal meaning, it would be as depicted in Table 13 below.

Table 13
Data 4 Literal Meaning

Data	Utterance	Literal Meaning
4	*Dia minyak, kita air*	He - a pronoun used as the third-person singular
		Oil - a liquid commonly obtained from plants, animals, or mines
		We - a pronoun used for both speaker and listener
		Water - a fluid easily found in rivers, lakes, seas

Based on the literal meaning explained in Table 13, the word "he" refers to the character Inai, while the word "we" refers to the characters Dermai (the speaker) and Tanggang. Literally, the phrase "He is oil, we are water" means Inai is a liquid that can be

obtained from plants, animals, or mines, while Dermai and Tanggang are liquids in rivers, lakes, or seas.

If considering the literal meaning of the statement alone, disregarding the context, the utterance does not convey the true intended meaning of the speaker. This is clearly emphasized in the Relevance Theory, where the literal meaning of the statement alone is insufficient to encode what the speaker intends; it only aids the speaker in implying what they mean (Sperber & Wilson, 1999, p. 47). In fact, a human being does not share physical, characteristic, facial, or bodily similarities with oil and water. The speaker deliberately uses the words "oil" and "water" in their premise to assist the listener in grasping the implied meaning. Therefore, the speaker employs these lexical items to precisely convey the intended meaning to the listener.

Dermai states Utterance D4/b after hearing Tanggang express his feelings following Inai's insult towards them. Dermai's response represents his evaluation of Tanggang's statement in D4/a. Dermai conveyed her evaluation to Tanggang by stating that they are water, while Inai is oil. Although the logical form of Dermai's statement does not reflect Dermai's true meaning, it serves as Dermai's initial step in providing preliminary context to Tanggang. The listener can utilize this context as the first stimulus to analyze beyond the literal meaning of the speaker's words. As Wilson and Sperber (2006) explained, in the interpretation process following the Relevance Theory's comprehension procedure, preliminary context can be observed through the lexical and lexical features used in the speaker's utterance.

Based on the process of interpreting the speaker's meaning through RT, the preliminary context can be observed based on the most relevant word inputs compared to other words used by the speaker. Within Data 4, word inputs that can be utilized and relevant to this interpretation process are the lexical items "oil" and "water". RT assumes that humans will indirectly pay attention to any information that fulfills their relevant assumptions. As Harris (2005) explained, humans tend to pay attention to any events or matters related to themselves. Based on the most relevant inputs, the speaker's meaning can be analyzed by encoding the concepts of "oil" and "water".

RT is a theory that prioritizes contextual meaning over literal meaning because the mapping of lexical concepts in the human mind is diverse. Therefore, this encoding process needs to be undertaken to determine the concepts represented by each lexical item used by speakers. This mapping can change due to individuals' experiences or background knowledge when using these lexical items. The human mind will access features, characteristics, relationships, assumptions, or any information related to the lexical items used.

Listeners can easily access information on "oil", referring to a liquid commonly derived from plants, animals, or mines, while "water" is a fluid easily found in rivers, lakes, or seas. Nevertheless, understanding the information solely from this entry will not convey the true meaning intended by the speaker because, in terms of logical meaning, utterance D4/b implies that Inai is a liquid obtainable from plants, animals, or mines. In contrast, the speaker and Tanggang, on the other hand, are liquids found in rivers, lakes, or seas.

The analysis of the speaker's meaning continues as the meaning obtained at this stage still does not fulfill the relevant assumptions of the listener. The listener will expand the concepts of "oil" and "water" to "OIL*" and "WATER*". Based on these concepts, new information will be added, "rich" information will be added in the "OIL*" concept, and "poor" information will be added in the "WATER*" concept. The following is the lexical input of utterance D4/b that has undergone the encoding process.

Table 14
Data 4 Input Encode

He is oil/OIL*, we are water/WATER*	Oil = liquid obtainable from plants, animals, or mines
	Water = liquids found in rivers, lakes, or seas.

The determination of the concepts of "OIL*" and "WATER*" is based on the utilization of knowledge regarding water sources and oil sources. Oil is a liquid that is difficult to obtain and more expensive than water sources, which are easier to obtain and less expensive. The expansion of this concept can also be carried out based on the context of events. In the context of events, Tanggang and the speaker are poor, while Inai is wealthy.

To create contextual effects, the listener must connect the lexical meanings of "oil" and "water" with other contexts. The background context of conversation Data 4 above refers to Dermai, who has just returned from Inai's house to propose to Inai's daughter for his son, Tanggang. However, Dermai's proposal is rejected by Inai. Based on the experiential context, Dermai and Tanggang frequently face disrespect or humiliation due to their poor life, and Dermai is also insulted by Inai when attempting to propose to Inai's daughter for Tanggang. This experiential context is clearly indicated in Tanggang's statement "All the rich people are the same. They love to look down on us". Based on additional information from the literal meaning of the utterance, the background context of the conversation, and the experiential context, several premises of implicature can be derived.

Table 15
Data 4 Implicature Premises

Utterance	He is oil, we are water
Literal Meaning	Inai is a liquid that can be obtained from plants, animals, or mines, while Dermai and Tanggang are liquids in rivers, lakes, or seas.
Premises	i. Inai is the oil, Dermai and Tanggang is the water.
	ii. Oil has higher value because it is difficult to obtain, whereas water has lower value because it is easily accessible.
	iii. Inai is a wealthy person, while Dermai and Tanggang is a poor person.
	iv. If Inai is wealthy while while Dermai and Tanggang is a poor person, undoubtedly there is a difference between them.
	v. The difference in wealth and status becomes a significant reason why the Dermai and Tanggang differ from Inai.

Based on the generated premise, the contextual effect for utterance D4/b "He is oil, we are water" implies that the speaker and Tanggang are looked down upon due to their differences in wealth and status compared to Inai. This contextual effect is relevant and highly significant as it can be linked to additional information provided by the speaker in the previous utterance "In this world, people indeed value wealth, they value status".

The Relevance Theory involves the concept of ad hoc, allowing communication participants to obtain additional information from previous or subsequent utterances. This ad hoc concept facilitates the listener in seeking appropriate references to interpret the speaker's intended meaning. The previous utterance contains additional contextual information about the speaker's belief regarding the behavior of most people who prioritize wealth. This additional information can help listeners in interpreting the implicature.

The previous utterances contained the speaker's information belief that could reinforce the meanings of the words "oil" and "water", referring to the significantly lower status differences of the speaker compared to Inai. According to Clark (2013:224), utterances contain information that can be combined with the listener's initial assumptions to create a relevant and easily understandable context. Therefore, listeners can link this status difference information to the previous utterances in "In this world, people do value wealth, people do value status", to reinforce the validity of the implicature conclusion that people who are different and lower in terms of wealth and status will be humiliated. Clearly, although the effort to process this utterance is somewhat high, the resulting contextual effect is relevant and in line with Sperber and Wilson's (1986) statement in the Relevance Theory, where utterances that require high processing effort can be explained as relevant and justified when the resulting interpretation corresponds with the listener's intentions.

Conclusion

The use of speech that needs to be analyzed beyond its literal meaning indicates the uniqueness and peculiarity of the human mental process, which modifies references for each word used. However, this process must be conducted while prioritizing the concept of context, which plays a crucial role in determining the reference for a particular lexical item. The delivery of information or messages through speech of this nature also represents an endeavor by the speaker to convey accurate and precise information by fulfilling the relevant assumptions of the listener. Relevance Theory is seen to elucidate this interpretative process by demonstrating the innate willingness of the listener and how speakers utilize this willingness to convey their messages. Speech, as elucidated as data in this study, indirectly demonstrates the wisdom of the Malay society in conveying intended meanings through the use of indirect speech. Speech beyond its literal meaning can only truly be explained when connected with context, especially the context possessed and understood by both the speaker and the listener. In this manner, the effort to process speech becomes more accessible and more relevant to the listener. The lexical choices employed by speakers in their speech also require scrutiny as lexical information needs to be amalgamated with context to draw relevant conclusions rather than solely relying on context

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