Aimai in Japanese Implicature: A Pragmatic Study

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Abstract

This research discusses aimai in Japanese conversational implicature. To avoid conflict and disguise disagreements, Japanese society uses a disguise called aimai. Implicatures occur because of violations of conversational principles. The concept of aimai as part of the culture and norms in communicating in Japanese society is very closely related to the concept of implicature so it is worth discussing. The data source in this research is the film "Kimi ni Todoke", with data in the form of conversations in the film "Kimi ni Todoke". The theories used are Grice's theory of cooperation principles, Leech's theory of politeness principles, impicature, and aimai. This research is a qualitative descriptive study with data collection techniques using listening and note-taking techniques, and data analysis using heuristic analysis techniques. The findings are: 1. Conversational implicatures arising from violations of the principle of cooperation are: 1) representative implicatures in the form of stating, showing, refusing, explaining, informing, protecting, avoiding, admitting. 2) directive implicature with the form of ordering. 3) expressive implicatures in the form of teasing, blaming. 4) commissive implicature in the form of promising, defending oneself, trapping. 2. Conversational implicatures that arise from violations of politeness principles are: 1) representative implicatures in the form of showing, explaining, refusing. 2) directive implicatures with the form of forcing, 3) expressive implicatures with the form of criticizing, blaming 4) commissive implicatures with the form of threatening. 3. Aimai is only found in violations of the Quality maxim. The aimai that appear are unfinished sentences, anou, iisashi hyougen, -tari, -shi, -kana, -toka and appear in the implicatures of explaining, teasing, rejecting, protecting, trapping, avoiding, ordering, rejecting.

Keywords: *Implicature, aimai, principle of cooperation, principle of politeness.*

1. INTRODUCTION

A.   Background

In conversation, understanding implicature is very important to explore implied meaning. Implicature is what the speaker implies, different from what is actually said. Language and related culture are very important, such as the concept of aimai in Japanese culture, which creates ambiguity in communication. Japanese language learners often face difficulties due to a lack of understanding of pragmatic conversational context.

B.   Problem Formulation

This research aims to identify implicatures in the film "Kimi ni Todoke". Describe the use of the aimai concept in Japanese conversational implicatures in the film. Explain the reasons for using implicatures in the context of the film "Kimi ni Todoke".

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C.   Research Objectives

The aim of this research is to identify implicatures in conversations in the film "Kimi ni Todoke". Describe the use of the aimai concept in conversational implicatures in Japanese in the film. Explain why implicatures are used in the film "Kimi ni Todoke".

D.   Benefits of Research

This research has benefits:

Theoretical: Increase knowledge about implicatures in Japanese and the constitution with the concept of aimai. Practical: Become a source of knowledge for Japanese language learners and the general public who are interested in Japanese language and culture.

2. LITERATURE AND THEORETICAL

A Literature Review

The study of pragmatics and conversational implicatures has been discussed in various previous studies. Hasegawa (2010) in his dissertation discusses focus particles in Japanese semantically and pragmatically. Hasegawa states that in Japanese there are three types of particles that are important in determining contextual pragmatic meaning, namely: 1) Exclusive particles in the form of particles -shika, -dake, -bakari 2) Scalar additive particles in the form of particles -sae, -desae, -made, and 3) Contrastive particles in the form of -nado, -koso particles. This is related to the aimai studied by the author, many of which are in the form of yang particles.

From research that has been carried out previously, it can be seen that much research has been carried out on pragmatics and conversational implicature, especially in Japanese. However, no one has linked aimai with conversational implicatures in Japanese. As an inseparable part of Japanese conversation, the existence of aimai in conversational implicatures will be discussed in this research.

B. Theoretical Framework

To be able to answer the problems in this research, the author uses several theories, namely theories regarding conversation principles, implicatures, and the concept of aimai.

•   Principles of Cooperation

In normal communication, a speaker articulates an utterance with the intention of communicating something to the person he is talking to and hopes that the person he is talking to can understand what he wants to communicate. For this reason, speakers always try to ensure that their demands are always relevant to the context, clear and easy to understand, concise and concise (concise) and always on the issue (straight forward) so as not to waste the other person's time.

Maxim of Quantity

The maxim of quantity requires each participant in the conversation to contribute sufficiently or as much as is required by the interlocutor.

The speaker will choose the sentence: My neighbor is pregnant, compared to my neighbor who is a pregnant woman. In the second statement, the use of women is excessive. The first sentence is more concise and does not distort the truth value.

Quality Maxim

This maxim requires each participant in a conversation to tell the truth. Contributions of conversation participants should be based on adequate evidence. In other words, this maxim contains advice for speakers to make conversational contributions that have truth value and not to say something that is not believed to be true. The consequence of this

statement is that all conversational contributions that do not have truth value are considered to violate the cooperative principle of the maxim of quality

Maxim of Relevance

The maxim of relevance requires that each conversation participant provide a contribution that is relevant to the discussion problem. In a conversation, irrelevant speech or speech is said to be speech that violates the maxim of relevance. Fragments of the following conversation

The Maxim of Manner

This maxim contains recommendations for speakers to make contributions clearly, namely contributions that avoid ambiguity and ambiguity. Apart from that, the speaker's contribution must also be brief, orderly and orderly.

• Principles of Politeness

Politeness is generally related to the relationship between two participants who can be referred to as 'self' and 'other'. The explanation of politeness in pragmatic studies has been described by several experts.

C. Aimai

Davies (2002:9) defines aimai as a condition where something is felt vaguely. Understanding the nuances of aimai (ambiguity) is difficult for non-native Japanese speakers. The origin of the word aimai itself is explained by Haga (1996:22) that 「曖昧」は「曖」も「昧」」「暗い」という意味 (aimai wa ai mo mai kurai to iu imi), which means aimai comes from the same word -sama means dark.

Because the meaning is dark and vague, the sentences spoken tend to be unclear what the actual meaning is to be conveyed and make it difficult for listeners to understand, especially for Japanese language learners because the meaning is vague, creating an ambiguous atmosphere.

3. DATA AND METHODOLOGY

A. Method

Before the research is carried out, the author determines the research approach or method according to the problem formulation. In conducting research, a method is needed to support achieving the goal. Method is a way of carrying out research. In this research, it is research where the results will be written in descriptive form or detailed explanation. This research is in the form of library research (library study) and the data used are books and literature that support this research. Therefore, the author uses a qualitative descriptive method.

According to Koentjaraningrat (1976:30), descriptive research means providing as accurate a picture as possible about an individual, situation, symptoms, or a particular group.

B. Data and Data Sources

In this research, the data analyzed are fragments of conversational discourse in the film "Kimi ni Todoke" which are suspected to contain: (1) violations of the principle of cooperation, (2) violations of the principles of politeness, and (3) the concept of aimai.

The data corpus for this research is the entire conversational discourse in the film "Kimi ni Todoke" which contains conversational implicatures as a result of violations of the principles of cooperation and politeness. Apart from analyzing conversational

implicatures resulting from violations of the principles of cooperation and politeness, the concept of aimai contained in these conversational implicatures will also be analyzed.

C.   Data collection technique

The data collection technique was carried out using the listening method, namely listening to the conversations that occurred in the film "Kimi ni Todoke". After listening, data transcription is carried out, namely in the form of recording each dialogue that occurs along with the context behind each conversation. To avoid errors in recording, the author listened to each conversation repeatedly carefully before writing it down in the data transcription. If difficulties are found because film characters speak too fast, the author uses the F4media device, a device that can adjust the data speed of voice recordings to be slower or faster. So writers use this device to slow down the voices of movie characters who speak too fast to be understood and transcribed correctly.

Apart from using the F4media tool, the author also checked the conversations that were transcribed by native Japanese speakers so that it could be ensured that the conversation data collected was accurate data.

D.   Data Sorting

Identification techniques are used in sorting data. Identification means determining or determining the identity of the data collected in the data card. Using data identification techniques, data was obtained that contained violations of the maxim of the principle of cooperation, violation of the maxim of politeness, and the concept of aimai expression.

Apart from these techniques, classification techniques are also used in data sorting activities. Classification in this research means classifying data based on similarities and differences in data identity. With this classification, data that has been identified as containing violations of the maxim of the principle of cooperation, violations of the principle of politeness, and the use of the aimai concept are grouped into one. The first classification is based on similarities and differences in violations of the cooperative principle maxim. The second classification is based on similarities and differences in violators of the maxims of politeness. The third classification is based on the presence of aimai expressions in violations of these maxims.

E.   Data analysis technique

In data analysis activities, heuristic analysis techniques are used. This technique is a pragmatic analysis method coined by Leech (1983:40-44). This technique attempts to identify the pragmatic power of a speech by formulating a hypothesis and then testing it based on available data. If the hypothesis is not tested, a new hypothesis is created. All of this process continues to repeat itself until a solution to the problem is reached, namely in the form of a hypothesis that has been tested for truth (which does not conflict with existing evidence).

The following chart illustrates the flow of heuristic analysis proposed by Leech (1983:41).
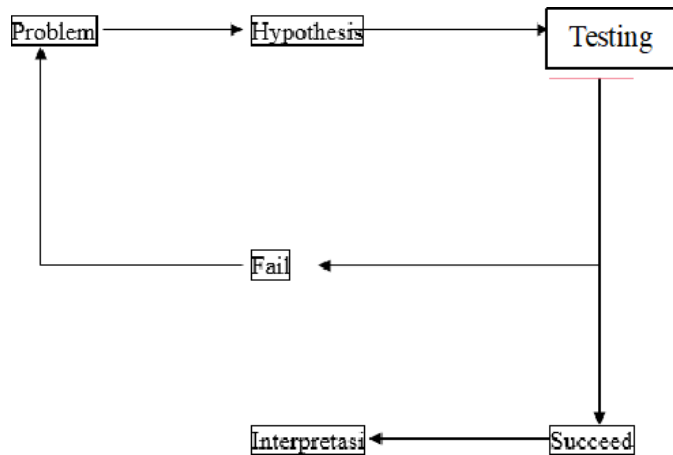
Fig1: Flow Of Heuristic Analysis

From the problem in the form of data regarding the discrepancy between the speaker's speech and the speaker's response, a hypothesis will be drawn based on the context in which it occurs. The hypothesis taken is the meaning of the inappropriate responses. After carrying out the hypothesis, testing is carried out based on the theory used, namely the theory of the maxim of cooperation and the maxim of politeness. If the test is successful, data interpretation is carried out. Meanwhile, if the test fails, the problem will be reviewed regarding its suitability for research.

F.   Interpretation Research

In line with heuristic techniques, the process of interpreting and concluding the results of this research is based on a heuristic work process. The work process includes

4. RESULT

A.   Violations of Cooperation Principles and Their Implications

Violation of the Maxim of Quality Cooperation Principle

a.   Conversation 4

Context: A group of Kuronuma's classmates are discussing gossip about Kuronuma.
Soujiro: Sadako tte   aitsu   rei   wo

Sadako said   that person   uncle's spirit

iyo iyo   shoushuurashii   yo.   Sanbyoujou

later   call-look   you know.   three seconds

me wo   owasete, norawareru.

eye   look , cursed

Sadako, she later said she could summon spirits. If we look into his eyes for three seconds, we will be cursed

Joe: maji   de?

Serious ?

Serius?

Soujiro: Un.

        Yes.

Soujiro's statement that looking into Kuronuma's eyes for three seconds will cause a curse is declared to violate the maxim of quality because it is completely inconsistent with reality. Soujiro's statement that Kuronuma could see ghosts was motivated by Kuronuma's mysterious appearance and always being alone. But still Soujiro's statement "Sadako tte aitsu rei wo iyo iyo shoushuurashii yo. sanbyoujou me o owasete, norawareru." does not have a basis in truth because Kuronuma does not have the ability to condemn other people so the statement does not fulfill what the maxim of quality suggests, namely that the speaker should make a correct contribution with evidence that can be accounted for in carrying out a conversation. The implicature that arises as a result of violating the maxim of quality in conversation 4 is 'explain'. Soujiro tries to explain to Joe about Kuronuma, who always looks strange and scary.

Violation of the Maxim of Quantity Cooperation Principle

a. Conversation 11

Context: Kuronuma, who volunteers to act as a ghost at a nighttime scare event to welcome spring break, hides behind the trees to scare his friends. Kazehaya, who served as coordinator, met Kuronuma and asked

   Kazehaya: hitori de   kono tokoro   kowakunai no?

                 Alone   this   place   no   scared ?

   Aren't you afraid to be alone in this place?

Kuronuma: yoru wa owari to suki nanode, sore ni watashi obake yaku ga dekite, ureshikute.

I love it when the night ends, plus I love being a ghost.

Kazehaya: obake no ni?

even if you become a ghost?

Kuronuma: minna ni yorokonde moraeru kara, suggoku ureshiin desu

Because I can please everyone, I am very happy.

There are two utterances that violate the maxim of quantity in conversation fragment 11, namely: Kuronuma's utterance "yoru wa owari to suki nanode, afternoon ni watashi obake yaku gadekite, ureshikute." which could be said to be excessive because Kazehaya's question was "hitori de kono tokoro kowakunai no?" which is enough to be answered with yes or no. If Kuronuma answers "Hi" or "ie", then Kuronuma will be considered to comply with the maxim of quantity, namely providing sufficient contributions required by the person he is talking to. However, if Kuronuma immediately answers "iie, kowakunai (no, not afraid)", then Kuronuma will be considered arrogant because he seems to emphasize his own strengths. It was to anticipate this that Kuronuma chose not to mention that he was not afraid, but instead revealed the reasons why he was not afraid. In Kuronuma's story there is an aimai, namely ureshikute, which is a type of aimai where the sentence is not finished. The -te form in the word ureshikute should still have a continuation, the possible continuation of which is "yoru wa owari to suki nanode, afternoon ni watashi obake yaku gadekite, ureshikute, zenzen kowakunai". However, in his speech, Kuronuma thinks that just by stating the reason, Kazehaya already understands that he is not afraid without having to say the rest of the sentzence. Likewise Kurumi's statement "minna ni yorokonde moraeru kara, suggoku ureshiin desu." is an exaggerated answer to Kazehaya's question obake no ni?. Kazehaya intended to emphasize that Kuronuma really enjoyed being a ghost, because not everyone likes staying alone in a dark place and acting as a ghost, so Kazehaya asked again "obake no ni?" what the question actually means is "obake no ni, ureshii desuka? (Are you still happy even though you are a ghost?)" and Kuronuma's answer is the reason why he is happy even though he is a ghost, namely "minna ni yorokonde moraeru kara, suggoku

ureshiin desu.". Kuronuma's answer violates the cooperative principle of the maxim of quantity because it provides more answers than requested. By stating the reason, Kuronuma further convinces Kazehaya that he is truly happy when he can please his friends even though for that he has to act as a ghost.

Violation of the Maxim of Relevance Cooperation Principle

a. Conversation 3

Context: One of Kazehaya's friends named Joe saw Kurumi talking to Kazehaya. According to Joe, he is very beautiful and attracts Endo and Ekko.

Joe: ara, chou kawaikunai?

wah, very beautiful?

Waw, it's very beautiful, isn't it?

Endo: Aa, Kurumi chan deshou? Oh, Kurumi know ? Ano futari wa niai dayo ne.

This together suitable what know.

Oh, Kurumi, right? They both match, right?

Ekko: Niau ne.

suitable yah. Suitable.

Endo's response to Joe's statement was stated to be excessive because Joe didn't actually talk about Kazehaya. Joe only praised Kurumi's beauty, while Endo even said that Kurumi was suitable for Kazehaya. Endo's statement was

declared to have violated the maxim of relevance cooperation principle because what he said was not relevant to what Joe stated. The implicature that appears is 'praise'

B.   Violations of the Principles of Politeness and Their Implications

Violation of the Maxim of Wisdom

a.   Conversation 25

Context: When Yano and Yoshida were interrogating Kurumi, Kuronuma, who was actually about to say something to Kuronuma, was surprised to see that Yano and Yoshida were seen discussing something with Kurumi. As soon as he saw Kuronuma coming, Yano immediately told him about the bad things Kurumi had done to keep Kuronuma away from Kazehaya. However, Kuronuma is not convinced by Yano's explanation because Kuronuma considers Kurumi a friend. When Kurumi finally said something bad about Kuronuma, Yoshida became angry and shouted at Kurumi.

Kuronuma: Sore wa gokai da yo.

This misunderstanding ya.   Kurumi chan wa sonna koto Kurumi like that matter

shinai. Datte   Kurumi chan wa going. But   Kurumi tomodachi dakara. Watashi ni friends because.   me too

taisetsu na   koto   mochi agete kurete.

important metter   bring give give.

That's a misunderstanding. Kurumi couldn't possibly do that. Because Kurumi is my friend. He already told me something important.

Kurumi: Hontou urusai. Anta no sono

Truly noisy.   You   this

koto ga   mukatsuku no.   Anta nante

matter   disgusting yah.   You

itsu demo   tomodachi to omotta koto

when even   friends think-

nai   kara.   Uwasa nagashita

nothing because. Hearsay spread

no ga watashi.   Sore ga   nani ka

that me.   This   what again?

Really noisy. Your talk is really disgusting. I will never ever consider you a friend. I'm the one who spread the gossip. So what else?

Yoshida: Nande sono   kitanai mono   mo   surunda
         why   this   dirty   matter with   going
         yo?
         like that?

Why did you do that dirty thing?

Kurumi: Datte sawako chan ga   jama   nan da mon.

 But   Sawako   disturb that's all

 Kazehaya   mairi   iro-iro shite sa,

 Kazehaya   comes here   do   it ,

 anta   nante zutto   hitori   de

    you so on   alone

 reibai   yokatta   no ni.

 psychic   good   whereas.

Because Sawako is annoying, really. He did various things for Kazehaya, even though it would be better for you to continue being a psychic alone.

Yoshida: Hoi, Sawako ni   ayamare!

  Hey, Sawako   to   apologize!

  Hey, you and Sawako apologize!!

Yoshida shouted "Sawako ni ayamare!" towards Kurumi is a violation of the principle of politeness, maxim of wisdom. In the maxim of wisdom, speech participants are asked to reduce their own benefits and maximize the benefits of other parties in speaking activities. Maximizing the profits of other parties is indicated by the large number of words used in speech. When Yoshida said "Sawako ni ayamatte kudasai, onegaishimasu. (Please apologize to Sawako.)" then Yoshida will fulfill the maxim of wisdom. Yoshida's violation of the maxim of wisdom in conversation 25 gives rise to the implicature 'coercive'. Yoshida forced Kurumi to apologize to Kuronuma because Kurumi's words and behavior towards Kuronuma had gone too far.

Violation of the Maxim of Charity

a. Conversation 9

Context: Kazehaya's homeroom teacher, Pin Arai, is curious about the rumors circulating about Kuronuma. For this reason, Pin asked Kazehaya in the teacher's room.

Pin Arai: Kuronuma wa   me wo   owashite

          Kuronuma   eye   looking

yabaitte,   hontouka?

 dangerous ,   this true ?

 Is it really dangerous to look Kuronuma in the eye?

Kazehaya: (answered loudly)

Sonna   wake nai   darou! This one   maybe   that ! How could that be?!

Pin: tokakina   kara   kannena.   socchira sugu thereby
because of   the bite .   there   quickly atsuku   nan da.

   hot   truly   .

Then don't bite, bro. You really get hot very quickly..

Kazehaya: Kuronuma   wa   gokaisare   yasui   kedo,

   Kuronuma   understanding   easy   but,

   ii   ko   da yo.

   good   child   that.

Kuronuma is easy to misunderstand, but he's a good kid.

Pin: Un....uuuunnnn Gomeeen.

      Oooooh..   sorry...

Aitsu no   koto   wa?

He   matter   like ?

So about (gossip) him?

Kazehaya: Kuronuma ga   ki ni narun dattara

   Kuronuma   want to   but

   jibun de   tashikamerareru   darou.

     alone   confirmed   maybe.

If you really want to know about Kuronuma, just see for yourself.

Tan-in   nan   da kara.

homeroom teacher   because.

You homeroom teacher.

Kazehaya's statement "Sonna wake nai darou!" violated the principle of politeness, the maxim of generosity because he was not willing to give an answer that seemed more polite to Pin. If Kazehaya answers with 'Sore wa nai to omoimasu (I don't think that's true)' then Kazehaya will comply with the maxim of generosity because Kazehaya benefits Pin by speaking politely. But what happened was Kazehaya loudly exclaimed that it was impossible.

The conversational implicature that arises is 'blame'. Kazehaya blames the rumors circulating and feels he knows better what Kuronuma is really like

Violation of the Maxim of Respect

a. Conversation 1

Context: Ekko and Endo are walking together to school. Ekko was telling Endo what was causing him to be nervous. Endo responded while taking out a mirror from his pocket. Endo unconsciously dropped his handkerchief, and it was picked up by Kuronuma who was walking behind them.

Ekko: Kinou   nerarenakatta. yesterday sleep-can Yesterday I couldn't sleep.

Endo: nyuugaku tte   kinchou   suru wa ne.

enter a new school   nervous   ya.

Excited about entering a new school, right?

Ekko: chigau no.   Terebi   de   ringu wo diffrent.
        Television on   sound yattete, Sadako   chou   kowakatta.

do it,   Sadako   very afraid.

No. Because I watched the film Ring on television, I was afraid to see Sadako.

Kuronuma: Anou,   kore…ochimashita kedo…

   Anu,   this   down   but..

            Excuse me, it's... Falling...

(handed him a handkerchief, with long hair flowing forward)

Endo: Sadako? Gomennasai

Sadako? sorry.

(snatched the handkerchief and ran away in fear)

The violation of principle that occurred in this fragment of conversation was Endo's statement 'gomennasai' which was a violation of the politeness principle of the maxim of appreciation. Even though Endo should have said 'arigatou' (thank you) as a form of appreciation to Kuronuma who had taken his handkerchief, instead of apologizing and being afraid. The implication that arises from the violation of the maxim of respect in conversation fragment 1 is to express Endo's fear of Kuronuma's appearance.

Violation of the Maxim of Simplicity

a. Conversation 29

Context: Kurumi finally reveals her feelings for Kazehaya. Kazehaya apologizes because he couldn't reciprocate Kurumi's feelings for him. Then Kurumi asked if he felt happy because Kurumi expressed her feelings.

 Kurumi: atashi ni   kokuhaku sarete,   sukoshi

          I   from   confession do it,   a little

 demo   ureshikatta?

 even   happy?

Don't you feel at least a little happy to receive recognition from me?

Kazehaya: Ureshikatta yo.   Arigatou.

  Happy   know.   Thank you.

  I am happy. Thank You..

Kurumi: Kazehaya tte

  Kazehaya

miru   me

 hontou

  truly

  nai

onna

she

yo ne.

look   eye   no   that.

Kazehaya really can't look at girls, huh .

Konna   kawaii   ko   mo   ni   do to

This is   beautiful   child   like   two   time

arawarenain   dakara.

appear   because.

You won't be visited twice by a child as beautiful as me.

Kuronuma's statement violates the maxim of simplicity, because he says that he himself is beautiful, whereas in the maxim of simplicity the speaker should minimize praise for himself. The conversational implicature that arises from this statement is 'threatening'. Kurumi intends to threaten Kazehaya because Kazehaya rejected Kurumi's love, that Kazehaya will not possibly be liked by a beautiful girl like Kurumi a second time. This was motivated by Kurumi's disappointment, who had harbored feelings for Kazehaya for so long, but was ultimately rejected because Kazehaya liked Kuronuma.

Violation of the Maxim of Agreement

a. Conversation 17

Context: After the exam, Yoshida invited Yano and Kuronuma to go home together, but first stopped to eat ramen. Yoshida: Sadako, Kaerou

Sadako, go home.

Yano: Kaerou

Lest go home.

Yoshida: Kyou mo   iku?

 today even   go?

 Let's go again today, come on..

Yano: Mata?

Again?

Yoshida: Ii jan.   ikou yo ramen. come   go   ramen. Come on, eat ramen.

Yano: Dame yo   ramen.

 Bad   ramen.

 Don't want ramen.

Yano refuted Yoshida by saying "dame yo ramen." Yano's statement violated the maxim of consensus because Yano failed to equate his desires with Yoshida's desires. Yano's refusal was very direct and he also did not make any other offers that would benefit Yoshida as his interlocutor. The implicature that arises from violating the maxim of consensus is 'refuse'. Yano refuses Yoshida's invitation to eat ramen.

Based on the analysis table, it can be explained as follows:

Table 1: Based on the analysis

No.	Conversation Code	Principles of Cooperation				Principles of Politeness						Emerging Implicatures	Aimai
		MKl	MKn	MR	MC	MKb	MKd	M.P	MKs	MPf	MKt		
1.	Conversation 1							√				Show	-
2.	Conversation 2										√	Show	-
3.	Conversation 3			√								Praise	-
4.	Conversation 4	√										Explain	-
5.	Conversation 5							√				Show	-
6.	Conversation 6			√								Reject	-
7.	Conversation 7										√	Show	-
8.	Conversation 8	√										Explain	-
9.	Conversation 9						√					Blame	-
10.	Conversation 10	√										Self-defense	-
11.	Conversation 11		√									Explain	ureshikute
12.	Conversation 12		√									Telling you	-
13.	Conversation 13			√								Explain	-
14.	Conversation 14		√									Tempt	-dance
15.	Conversation 15			√								Promise	-
16.	Conversation 16						√					Show	-
17.	Conversation 17								√			Reject	-
18.	Conversation 18						√					Show	-
19.	Conversation 19				√							1. Refuse 2. Protect	1. anou 2. iisashi hyougen
20.	Conversation 20				√							Blame	-
21.	Conversation 21						√					Criticize	-
22.	Conversation 22	√										Trap	1. -shi 2. janai kana
23.	Conversation 23	√										Trap	-
24.	Conversation 24	√										Trap	-
25.	Conversation 25					√						Blame	-
26.	Conversation 26	√										Challenge	
23.	Conversation 23	√										Trap	-
24.	Conversation 24	√										Trap	-
25.	Conversation 25					√						Blame	-
26.	Conversation 26	√										Challenge	
27.	Conversation 27				√							Explain	-
28.	Conversation 28								√			Blame	-
29.	Conversation 29							√				Threaten	-
30.	Conversation 30			√								Dodge	-shi
31.	Conversation 31	√										Dodge	-
32.	Conversation 32		√									Ordered	-kana
33.	Conversation 33						√					Reject	iisashi hyougen
34.	Conversation 34			√								Show	
35.	Conversation 35						√					Reject	-toka
36.	Conversation 36		√									Admit mistake	-
37.	Conversation 37			√								Telling you	-
38.	Conversation 38	√										Self-defense	-
39.	Conversation 39			√								Ordered	-
40.	Conversation 40										√	Blame	-

1. Conversations 4, 8, 10, 22, 23, 24, 26, 31, and 38 violate the principle of cooperation, the maxim of quality and give rise to the implicatures of explaining, defending yourself, trapping, challenging, and avoiding,

2. Conversations 11, 12, 14, 32, and 36 violate the maxim of quantity cooperative principle and give rise to the implicatures of explaining, telling, teasing, ordering, and admitting mistakes. Containing aimai is conversation 11 in the form of an unfinished sentence, conversation 14 in the form of -tari and sentence 32 which uses the-kana particle,

3. Conversations 3, 6, 13, 15, 30, 34, 37, and 39 violate the principle of cooperation, the maxim of relevance and give rise to the implicatures of praising, refusing, explaining,

promising, avoiding, showing, telling, and ordering. Containing aimai is conversation 30 which uses the -shi form,

4.   Conversations 19, 20, 27, 33, and 35 violate the maxim of cooperation principle and give rise to the implicatures of rejecting, protecting, blaming, explaining, and rejecting. Containing aimai is conversation 19 in the form of the use of the word anou whose meaning is unclear and the use of iisashi hyougen, as well as conversation 33 in the form of the use of iisashi hyougen,

5.   conversation 25 violates the principle of politeness, maxim of wisdom and gives rise to the implicature of blame,

6.   Conversations 9, 16, 18 violate the principles of politeness, maxims of generosity and give rise to the implicature of blaming and pointing out,

7.   Conversations 1, 5, and 21 violate the politeness principle of the maxim of appreciation, and give rise to the implicature of pointing out and criticizing,

8.   Conversations 17 and 28 violate the politeness principle of the maxim of consensus and give rise to the implicature of rejecting and blaming,

9.   Conversations 2, 7, and 40 violate the principle of politeness, the maxim of sympathy, and give rise to the implicature of showing and blaming.

CONCLUSIONS

A.   Conclusion

Based on the analysis that has been carried out on the data obtained from the film "Kimi ni Todoke", the author can conclude:

1.   Conversational implicatures that arise from violations of the principle of cooperation are: 1) representative implicatures, 2) directive implicatures 3) expressive implicatures, and 4) commissive implicatures in the form of promising, defending oneself, trapping. Conversational implicatures that arise from violations of politeness principles are: 1) representative implicatures, 2) directive implicatures, 3) expressive implicatures, 4) commissive implicatures.

2.   Aimai only occurs in violation of the principle of cooperation. The aimai that appear are unfinished sentences (form -te), anou, iisashi hyougen, -tari, -shi, -kana, -janai kana, -toka and appear in the implicatures of explaining, teasing, rejecting, protecting, trapping, avoiding, ordered, refused. It can be concluded that aimai is used in implicature not only to soften speech in refusals or commands, but also as a strategy in conversation for negative purposes such as trapping, and also for positive purposes, namely protecting.

3.   Conversational implicatures that are realized in violation of the principle of cooperation are: 1) representative implicatures are realized in the form of stating, showing, refusing, explaining, informing, protecting, avoiding, and admitting, 2) directive implicatures are realized in the form of ordering, 3) implicatures of directives are realized in the form of ordering, 3) expressive is realized in the form of teasing and blaming, and 4) commissive implicature is realized in the form of promising, defending oneself, and trapping. Conversational implicatures that are realized in violations of the principles of politeness are: 1) representative implicatures are realized in the form of showing, explaining, and refusing, 2) directive implicatures are realized in the form of forcing, 3) expressive implicatures are realized in the form of criticizing and blaming, 4) commissive implicatures are realized in the form of threatening form.

B.   Suggestions

Research on aimai in conversational implicature was carried out on films, and the results obtained were limited to the film "Kimi ni Todoke", which is a teenage drama genre. Further research is needed to find out whether the same results also occur in films of other genres.

The findings regarding aimai in conversational implicatures in the film "Kimi ni Todoke" show that there are not only aimai which aim to soften commands or refusals, but there are also aimai which are conversational strategies with positive and negative aims in speech, but more in-depth research is needed regarding the tendency to use them. Hey, you and Sawako apologize!! in conversation, whether more for positive or negative purposes, or more for the purpose of softening orders or refusals.

The findings in the realization of conversational implicatures in this research are limited to the realization of conversational implicatures in the film "Kimi ni Todoke". A broader research scope is needed, for example within the scope of schools in real life, then it can be compared with conversational implicatures that occur in Indonesia so that in the future Indonesian people, especially Japanese language learners in Indonesia, can understand the comparison between conversational implicatures in Indonesian and conversational implicatures in Indonesian. Japan. In this way, it is hoped that students can position themselves in using Japanese as native speakers use the language in communicating

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