

# Implicatures of Educational Podcasts on Youtube and Its Implications for The Formation of Pancasila Student Values Among Millennial Educated Citizens

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**Abstract.** Implicature can be interpreted as a variety of meanings behind the explicature of an utterance. Implicature can also mean various intentions contained behind speech based on the context of the speech. Implicature is divided into two, namely conventional implicature and conversational or non-conventional implicature. The objectives of this research are (1) analyzing the meaning of implicatures contained in YouTube podcasts that discuss education, (2) classifying conventional or non-conventional implicatures and (3) explaining the implications for the 6 values of Pancasila students among educated citizens or millennial students. The data source in this research is a podcast on YouTube which discusses education. The object of this research uses primary research objects, data obtained directly from speech quotations containing implicatures spoken by podcast sources. The techniques used for data collection are documentation techniques, listening techniques and note-taking techniques. This research uses the Morris model of pragmalinguistic data analysis techniques, namely collecting data, selecting data, simplifying, grouping, analyzing and presenting. The research results show that the use of conventional implicatures dominates more than non-conventional or conversational implicatures. Of the 16 data, 12 data are conventional implicatures and 4 data are non-conventional implicatures. There are 75% of the data samples used in this research, the overall dominance is in conventional implicatures. Of the 16 samples of speech that contain implicatures, there are 3 speeches that are in accordance with the Pancasila student values of faith, devotion to God Almighty, and having noble morals. A number of 2 utterances are in accordance with the value of global diversity. 1 speech in accordance with the value of working together. 3 utterances in accordance with the value of independence or independence. 5 utterances according to the value of critical reasoning. As well as 2 utterances in accordance with the values of creative Pancasila students. The most utterances are found in the values of Pancasila students with critical reasoning, which are found to be 5 forms of speech.

**Keyword:** Implicature, Educational Youtube Podcast, Pancasila Student Values

## INTRODUCTION

Implicature can be interpreted as a variety of intentions behind the explicature or explicitness of an utterance. Implicature can also be interpreted as a variety of intentions contained behind speech based on the context of the speech. So, an implicature is something that is implied in a conversation, namely something that is left implicit in the actual use of language. Implicature is a process of interpreting meaning based on situation and context (Yulianti & Utomo, 2020). The meaning in implicature is not seen from the written meaning or actual meaning but the meaning from the perception of the listeners. By understanding this we can move on to exploration, namely the principles that have been proposed as commands for the operation of implicatures in conversation (Wahyuningsih & Rafli, 2017). It can also be understood that implicatures are hidden intentions and desires

(Surana, 2017). The different intentions are essentially the meaning of the speaker's utterance which is explained or said implicitly and has benefits in that context. The occurrence of implicatures is due to the fact that the utterance which has propositional implications is not actually part of the utterance. In implicature, the speaker does not only have the intention of causing a certain effect on the speaker. This effect can only be achieved easily if the intent to produce this effect is understood by the hearer.

Implicatures are divided into two, namely conventional implicatures and conversational or non-conventional implicatures. Conventional implications are the meaning of every utterance that is conventionally or generally accepted by society. Conventional implicature is called the cooperative principle and this principle is based on 4 maxims, namely the maxims of quality, quantity, relevance, and method. Conventional implicatures are implicatures that are obtained directly from the meaning of words, and not from the principles of conversation (Arifianti, 2018). Unconventional implicature places more emphasis on utterances that imply something different from the truth (Irawan & Herwin, 2017). Unconventional implicature is also a type of conversational communication that disguises the meaning of the interlocutor so that it is different from the truth (Kuntoro & Gafar, 2016). So in general, non-conventional implicatures or conversational implicatures are implied in a conversation.

The impact of the dynamic and massive development of media with various kinds of digital content has made the competition even tighter with lots of interesting content, such as one of the most popular digital content, namely podcasts. Podcasts are audio or video media files that can be published periodically via the internet network and can be downloaded via the web (Laila, 2020). Podcasts can provide interesting advantages and benefits, compared to other technological devices (Kimberley M. Donnelly, 2019). Podcasts are listened to while doing multitasking activities, for example while working, while writing, or while traveling. This is the advantage of podcast technology, because it can be used anywhere and anytime. Podcasts are digital audio materials in MP3 format. The current use of pod-casts has touched education. Podcasts are information technology-based media that accommodate independent learning abilities, are technology-based, and can repeat material (Mayangsari & Tiara, 2019). Discussions related to educational problems and the use of podcasts as learning media are becoming more and more interesting to review day by day. Not only that, with the varied discussions on podcasts, this media is always eagerly awaited, and even has an indirect impact on listeners.

The use of podcasts in various fields is increasingly widespread, including education. The discussion is usually related to the educational paradigm in the millennial era like today. The discussion is very varied. The impact of a podcast in education includes: (1) podcasts can be an innovative teaching source for teachers to design class activities. (2) podcasts help students' learning process, both inside and outside the classroom, (3) podcasts can increase the readiness and preparation of prospective teachers (Goldman, 2018). Like power point presentations and class videos, podcasts can be used as digital-based learning media. The ease of obtaining material and satisfactory results make students have higher motivation when using podcasts as an online learning medium (Susilowati et al., 2020). Then in educational podcasts there are also many implicatures. The speaker's speech contains a variety of meanings. The diversity of meanings of the utterances is caused by the diversity of backgrounds of the sources. The diversity of meanings of speech is also caused by the discussion and content being discussed. Each utterance uttered contains various implied implications that contain various meanings. The various implications are divided into thirteen types, namely (1) criticizing implications, namely implications with the intention of analyzing or examining something, (2) confirming implications, namely implications with the intention of confirming or explaining something, (3) rejecting implications, namely implications with the intention of not wanting to accept something that has been given, (4) convincing implication, namely the implication with the intention of wanting to seriously state something, (5) informing implication, namely the implication with the intention of conveying or announcing information, (6 ) insinuating implication, namely an implication with the intention of saying something mockingly, (7) expectation implication, namely an implication with the intention of expecting something, (8) warning implication, namely an implication with the intention of reminding someone of something to the speaker, (9) implication of expressing disappointment, namely an implication with the intention is to express feelings of disappointment towards something, (10) the implication of expressing displeasure, namely the implication with the intention of expressing dislike or dissatisfaction with something, (11) the implication of asking, namely the implication of wanting to ask for something, (12) the implication of appealing, namely implication with the intention of calling or inviting, and (13) implication of suggesting, namely implication with the intention of giving advice (Azizah & Lakson, 2022)

This form of implicature is often found on social media, especially podcasts found on YouTube. Especially those that talk about education. Podcasts that discuss education always highlight news or topics that are currently being discussed by the public related to education and present trusted sources who make the audience curious to listen. The implicatures that appear in the YouTube podcast program which discusses education are because the presenters and sources express implicit meanings when communicating. This was done intentionally but happened

spontaneously. In order to understand the implicatures of the YouTube podcast program which discusses education, you need to pay attention to the context of the discussion being discussed. Meaning in a speech is greatly influenced by the context which includes all situations outside the text such as place, participants, and so on.

The implicature obtained from the video podcast that discusses education is then associated with the values of Pancasila students. The Pancasila student values are divided into 6, namely faith, global diversity, mutual cooperation, independence, creativity and critical reasoning. Through the application of the 6 dimensions of the Pancasila student profile, it is hoped that the Indonesian nation will become individuals who are intelligent and have character and are able to face the challenges of the 21st century and of course instill the values contained in Pancasila as the state philosophy consistently and ultimately be able to realize a unified national life. prosperous and dignified as one of the mandates of the 1945 constitution (Irawati et al., 2022). Deep appreciation and practice of Pancasila values is needed in modern times like today (Nurjanah, 2017). The values of Pancasila among students today are fading. That is the main focus of this research. The use of implicatures in podcasts that discuss education is classified into each Pancasila student value. Then a conclusion line is drawn about the data from each implicature on its impact on each of the values of the Pancasila students.

Relevant research regarding research that discusses speech implicatures has also been carried out by (Azizah & Lakson, 2022), (Wahyuningsih & Rafli, 2017), (Yulianti & Utomo, 2020), (Nakhrowi, 2013), (Kurnia et al., 2019), (Yuniati et al., 2020), (Enik Purwendah & Surana, 2021), (Yuniati et al., 2020), (Pudyastuti et al., 2019). The similarities in these studies are that they both examine the implications of social media and other media in the form of films and so on. The difference lies in the focus of the research. In this study, it focuses on the implicatures found in educational podcasts on YouTube and is linked to the 6 values of Pancasila students. From searching through scientific article search systems in journals, no one has researched the implications of speech implicatures in educational podcasts on the 6 values of Pancasila students.

Based on the previous introductory explanation, the objectives of this research are (1) to analyze the meaning of the implicature contained in the YouTube podcast which discusses education, (2) to classify conventional or non-conventional implicatures (3) and to describe the implications for 6 values of Pancasila students for educated citizens or millennial students.

The reason for the researcher choosing a research topic on the topic of the podcast related to this educational paradigm is because he saw so many polemics and problems discussed in this podcast that discuss education in Indonesia. The discussion that is discussed in every pod-cast on YouTube media also discusses factual matters that are hotly discussed by the public in relation to education, starting from basic education, secondary education, senior education and higher education. In addition, from the search results that have been done, there has never been any research on conversational implicatures on pod-casts with the topic of education on YouTube. Even though in this day and age, YouTube is one of the information media that is much loved by all groups and is able to become a medium for campaigning and or calling for the dissemination of interesting things related to education which can be adapted into interesting issues based on values. Pancasila students who are hotly discussed are also the impact of the transition to the new curriculum, the independent curriculum. It is important to pay attention to the language order so that the meaning you want to convey is clear. This is what makes researchers interested in raising this theme by researching the forms of conversational implicatures and the functions of implicatures on YouTube podcast shows regarding educational topics. It is also hoped that this research can become a reference for other researchers so they can develop similar research.

## METHOD

This research uses a qualitative descriptive research method using a pragmatic science approach. According to (Gede Endra Bratha, 2022) states that the qualitative method is a method that focuses on in-depth and real observations. Therefore, the use of qualitative methods in research can produce a more comprehensive and in-depth study of a phenomenon. Data collection was carried out from September to October. After the data is obtained, it is then analyzed to produce maximum results. This descriptive research is a problem solving process that is used to describe the situation of objects and subjects in research.

The data source in this study is a YouTube podcast that discusses education. The data in this study are in the form of speech quotations that contain implicatures. The speech excerpts are then processed for the meaning of the speech and classified according to the values of each Pancasila student. The speech excerpts are then processed for the meaning of the speech and classified according to the values of each Pancasila student. The object of this study uses primary research objects, data obtained directly from quotations from sources on podcasts that discuss education on YouTube. Determination of data sources in this study was carried out by purposive sampling, namely

selected with the appropriate considerations and objectives. The point is that the purposive sampling technique is the sampling technique that will be used (Aprilia, 2020).

The data collection techniques used are documentation techniques, listening techniques and note-taking techniques. This documentation technique is usually used to obtain information in the form of documents or images that can support research. In line with the opinion (Juliyawan et al., 2021) that documentation techniques are techniques obtained from documents. The listening technique is a technique used to obtain data by listening to the use of language in the informant's conversation. The listening technique is carried out by listening to every utterance that contains implicatures in YouTube podcasts that discuss education. The note-taking technique is an advanced technique from the listening technique used to obtain data by recording findings that are relevant to the research. Listening techniques, where one of the listening techniques is the note-taking technique. While the note-taking technique is a data collection technique by using literature books, or library materials, then recording it or quoting the opinions of experts in the book to strengthen the theoretical basis in (Lismanda, 2017). In this study, the researcher acts as the main instrument to eliminate, at least reduce or minimize this bias, while ensuring that the data obtained is correct, while the supporting instruments in this study use data card tables.

The data in this study used data analysis techniques, namely pragmalinguistic data analysis techniques using the Morris model, namely collecting data, selecting data, simplifying, classifying, analyzing, and presenting it. By using the Morris model, the presentation of the data is to describe the intent of the implicature uttered by the resource person in the podcast which discusses education using pragmatic aspects. This pragmatics discusses someone's speech, the speech in question must have meaning in every utterance uttered by the speaker. The data analysis is as follows: (1) data collection, the researcher collects data in the form of speech excerpts containing implicatures on educational podcasts on YouTube; (2) the process of selecting data, after the data is collected the researcher selects data that contains implicatures; (3) data reduction, data that has been selected is then simplified again and removes unnecessary data; (4) classifying, data is grouped according to appropriate implicatures; (5) data presentation, the data that has been analyzed is then explained accordingly and its implications for Pancasila student values are linked; (6) drawing conclusions, the data that has been presented will then draw conclusions from each of the implicatures obtained and which have been linked to the values of Pancasila students..

## RESULT AND DISCUSSION

There are several utterance sentences that have interesting meanings to analyze, which are interesting to study more in terms of their implicatures because they contain various meanings. According to (Susilowati et al., 2020) states that speech is the result of the realization of human thoughts and ideas that come from the use of a series of speech tools. It is on this basis that makes the writer interesting and intrigued to analyze and examine the elements of discourse in the YouTube podcast about education, which clearly contains implicature intent in each of his utterances which can be studied more deeply. That is what is also interesting to study because the YouTube podcast contains linguistic elements, especially in terms of implicature. The implicature data are as follows:

**TABEL 1.** Speech Classification

No	Speech Forms Contain Implicatures	Total
1.	Conventional Implicature	75%
2.	Non-conventional or Conversational Implicatures	25%
<b>Total</b>		<b>100%</b>

From the table presented above, the average implicature data obtained is more dominant than conventional implicatures compared to non-conventional implicatures. This is because in podcasts, speakers mostly utter utterances that contain implicatures without having to be triggered by the speech partner. There are also very few utterances that contain non-conventional implicatures, because if they are initiated by the speaker's speech partner, the speaker only balances the conversation without producing utterances that contain many implicatures.]



## Forms Of Implicature On Educational Podcasts On Youtube

### Conventional Implicature

Conventional implicatures according to (Ismiyatin & Prayitno, 2022) are implicatures obtained directly from the meaning of words, not from conversational principles or maxims. Conventional implicature can be seen from an explicature. One of them is from the speech of a resource person in several educational podcasts.

1	
Explicature	<p><i>Najwa Shihab: So, Maudy Ayunda's confusion has actually created a heated discussion on social media.</i></p> <p>Explicitly, the story told by Najwa Shihab to Maudy Ayunda was because she was amazed because Maudy was different from other young people in general who were confused by love. Maudy Ayunda is actually confused about where to continue her studies. At Stanford or at Harvard. Two universities which in fact are well-known world-class universities whose entry points are not easy.</p>
Context	Disampaikan oleh Najwa Shihab dalam podcastnya di kanal youtube <i>Narasi</i> kepada audiens podcast tentang kegalauan Maudy Ayunda. Kegaluannya ini membuat Maudy Ayunda bingung melanjutkan kuliah di Harvard University atau di Standford University.
Implicature	<ul style="list-style-type: none"> <li>- Maudy Ayunda has intelligence above the average for young people in general.</li> <li>- Maudy Ayunda has the determination to continue to a higher level at university which not just anyone can.</li> </ul>

Excerpt from speech (1) is a conventional implication contained in the sentence spoken by Najwa Sihab, namely "*So, Maudy Ayunda's confusion has actually created a hot discussion on social media*". This sentence contains conventional implicatures where Najwa Shihab said the speech without a trigger from the speech partner. This implication arose because Maudy Ayunda felt confused about whether to choose Harvard University or Stanford University to continue her studies.

In the sentence spoken by Najwa Shihab, "*So, Maudy Ayunda's turmoil has actually created a hot discussion on social media*", because ever since Maudy uploaded a tweet about her statement that she was confused about whether to continue her studies at Stanford or Oxford University. This caused an uproar of discussion on Twitter social media. This is because Maudy's thoughts or dreams tend to be different from the thoughts of girls or the millennial generation in general. Maudy, who is 27 years old, already wants to continue her studies abroad, namely at Stanford University and/or at Oxford University. This was also what sparked Najwa Shihab to say a statement which contained implicature, "*So, Maudy Ayunda's turmoil actually created a heated discussion on social media.*" This statement also appeared because Najwa felt proud because while young people or other millennial generations were still thinking about things that were less academic, Maudy Ayunda actually thought about continuing her studies at Stanford University or at Oxford University.

2	
Explicature	<p><i>Eno Bening: In my time, we respected older people. It's the same as coolie mamangs who don't have the courage, if they don't act politely, that's right.</i></p> <p>This story explicitly criticizes the moral condition of millennial youth. Eno made an analogy of himself appreciating a construction worker by walking politely. In contrast to the millennial generation who are indifferent and lack respect for older people.</p>
Context	Delivered by Eno Bening on Danang Giri Sadewa's YouTube channel to a podcast audience about the paradigm of moral and etiquette education in Indonesia. Where today's millennial youth pay less attention to polite values, especially to older people.
Implicature	<ul style="list-style-type: none"> <li>- The millennial generation's character education paradigm, morals and manners have not been successful.</li> <li>- Character, moral and etiquette education is still not successful, it can be seen from the moral and etiquette condition of the millennial generation which still pays little attention to politeness towards older people.</li> </ul>

Speech snippet (2) is found in the discourse that says "*In my old days, we respected older people. Just don't dare to walk around, if you don't walk politely like that, okay?*" The discourse spoken by Eno Bening includes conventional implicature. Because the speech spoken by Eno Bening was purely from his narrative without a trigger from the speech partner. The discourse spoken by Eno Bening arose as a result of his concern over the moral degradation that has occurred in the millennial generation. The millennial generation is considered to have less respect for older people.

In the speech "In my past, we respected older people. It's just as if the porters don't dare to walk if they don't walk politely like that, okay?" Eno Bening thinks that the current millennial generation pays little attention to courtesy towards older people, one might say that they are experiencing moral degradation. Consistent according to (Zahar, 2012) which states that politeness is one aspect of interaction that is intended to generate respect for others. By bringing up an element of politeness in communicating, people can further strengthen their social relations and both can respect each other's self-image. Then tolerance towards fellow millennials tends to be weak and gets little attention. Eno Bening described himself in the past as feeling awkward and uncomfortable when he had to meet construction workers at work. "...It's the same as coolie mamangs who don't have the courage, if they don't act politely, okay?"

3	
Explicature	<p><i>Eno Bening: The curriculum in Indonesia is not ready for the internet. Do you remember, when you get computer lessons you can already open porn sites, the teacher still teaches you how to start a computer and explains what is software and what is hardware.</i></p> <p>This story explicitly criticizes how slow the condition of education in Indonesia is. This criticism is analogous to the fact that computer subject teachers still teach how to turn on and turn off computers. On the other hand, students can access pornographic sites. This statement is an explicit criticism of the relatively slow implementation of the education curriculum in Indonesia.</p>
Context	<p>Delivered by Eno Bening on Danang Giri Sadewa's YouTube channel to a podcast audience about the relatively slow education curriculum in Indonesia. Criticism is a little vulgar by analogizing computer subject teachers who still teach the basics of turning on and off computers, and students who have gone one step further by being able to access porn sites.</p>
Implicature	<ul style="list-style-type: none"> <li>- The Indonesian education curriculum paradigm is still slow and cannot fully adapt to field conditions.</li> <li>- The way teachers teach in Indonesia still seems old school. Where students are one step ahead and understand what the teacher teaches.</li> </ul>

Speech data (3) contains an implicature in the speech discourse "*The curriculum in Indonesia is not ready for the internet. Do you remember, you got computer lessons, we can open porn sites, the teacher is still teaching you how to turn on a computer and explain what is software and what is hardware.*" This utterance contains conventional implicatures spoken by Eno Bening without a trigger or mixture of speech partners, purely from the speaker's speech.

The discourse of this story arose from the anxiety that Eno Bening expressed in a story. Based on his concerns, education and curriculum in Indonesia tend to be slow and inappropriate. The lessons taught still tend to be theoretical and monotonous, while students can achieve more than the learning outcomes that should be taken in certain lessons. As Eno Bening said, "...you get computer lessons, we can open porn sites, the teacher still teaches how to turn on a computer and explain what is software and what is hardware". Lessons tend to be slow, while students can access and dive deeper on the internet. In this story using a sarcasm figure of speech which satirizes sharply. The use of the diction 'porn site' illustrates how dilapidated the morals and character of students in Indonesia are. Even though this was actually intended to satirize certain institutions, this was appropriate and based on the facts on the ground that Eno Bening faced and felt as a speaker.

4	
Explicature	<p><i>"The evil of Indonesian education is when every child cannot be sure that he is different from other people."</i></p> <p>This story explicitly criticizes how the implementation of education in Indonesia makes students not believe that they are different from other people. This means that the standardization of success and assessment in Indonesia tends to generalize everything, even though each child or student has different strengths.</p>
Context	<p>Delivered by Pandji Pragiwaksono on his YouTube channel, Pandji Pragiwaksono told the audience about how education in Indonesia makes students unsure that they have advantages in the arts, or in the field of science and/or in the field of language. Students are forced to understand and understand all subjects they like and dislike.</p>
Implicature	<ul style="list-style-type: none"> <li>- Indonesian education has not yet convinced students of their strengths.</li> <li>- Pandji Pragiwaksono criticized education in Indonesia as 'bad' because it forces students to get maximum grades in all subjects at school.</li> </ul>

The conversational implicature in speech (4) above is in the utterance "*The evil of Indonesian education is when every child cannot believe that he is different from other people.*" Pandji implicitly stated that education in

Indonesia has not been able to provide the best, in this case the standardization of success and assessment in Indonesia tends to generalize everything, even though each child or student has different strengths. It can be seen from the discourse spoken by Pandji using his 'evil' diction. The utterances uttered by Pandji include conventional implicature types, in which Pandji's utterances are obtained directly from the meaning not from conversational principles or maxims. This speech arose because of Pandji Pragiwaksono's anxiety as a speaker about the paradigm of education in Indonesia purely according to his opinion.

5	
Explicature	<p><i>"People nowadays are more easily insecure, jealous, arrogant and easily overthinking too. Because the standards are really high and I don't want to have to worry about it just being instant."</i></p> <p>This speech explicitly depicts the face of Indonesian society which is easily insecure. Insecurity itself can be interpreted as a feeling of insecurity or fear of something happening which is triggered by a feeling of dissatisfaction and even not being sure about one's own capacity.</p>
Context	Presented by the resource person in a podcast on the Muawanah KKN YouTube channel which describes and shows the faces of Indonesian people who are easily insecure, jealous and jealous. This makes it difficult for countries to develop and progress.
Implicature	<ul style="list-style-type: none"> <li>- Indonesian people are more insecure.</li> <li>- Indonesian people are difficult to develop and advance because they are easily insecure, jealous and envious of what other people get.</li> </ul>

There is a saying (5) found in the saying, *"People nowadays are more easily insecure, jealous of envy and easily overthinking too..."*. In these utterances, both of them are included in conventional implicatures because they are obtained directly from the meaning of the word directly without being prompted by the speech partner or previous conversation. Implicitly the speaker in the utterance, *"People nowadays are more easily insecure, envious and easily overthinking too. ..."* implicitly the speaker says that people nowadays are easily insecure. (Hasanah et al., 2022) states that insecurity can be interpreted as a feeling of insecurity or fear of something happening which is triggered by a feeling of dissatisfaction and even not being sure about one's own capacity.

Dari insecure itulah yang membuat orang zaman sekarang sulit untuk berkembang. Sedangkan overthinking merupakan perilaku atau bias yang terjadi secara normal pada siapapun yang melibatkan proses berpikir yang umumnya dialami oleh manusia (Sebo et al., 2021). Overthinking juga bisa menimbulkan kecemasan yang sangat tinggi dikarenakan adanya ketidakselarasan terkait pikiran dengan kejadian yang terjadi. Dari kecemasan itu biasanya bisa membuat seseorang merasa tertekan. Selaras dengan pendapat (Nuri, 2021) menyatakan bahwa tidak memungkiri adanya dampak negatif yang ditimbulkan dari overthinking salah satunya ialah dapat membuang-buang energi karena memikirkan sesuatu dengan cara yang berlebihan. Baik secara mental ataupun fisik akan merasa lelah karena overthinking sehingga mempengaruhi produktivitas individu tersebut.

Pada tuturan berikutnya terdapat pada kalimat yang kedua pada kalimat *"... Karena standarnya tinggi banget dan nggamau bersusah maunya instan aja."*. Secara implisit penutur mengatakan bahwa orang zaman sekarang standar dalam menginginkan sesuatu terlalu tinggi dari apa yang di mampukan dirinya sendiri. Orang zaman sekarang pun juga selalu ingin instant dalam hal apapun, misalnya apabila ingin makan maka orang zama sekarang akan menggunakan teknologi contohnya menggunakan aplikasi ojek online untuk memesan makanan. Dengan selisih harga yang relative karena dikenakan biaya ongkos kirim untuk mengantarkan makanan atau minuman dari warung makan ke rumah si pelanggan. Begitulah manusia zaman sekarang, maunya selalu ingin instan, tidak ingin bekerja keras sebelum mendapatkan sesuatu.

6	
Explicature	<p><i>"In my opinion, general education and religious education must be balanced, yes."</i></p> <p>This statement explicitly provides an understanding of how important it is if general education and religious education are balanced for the millennial generation.</p>
Context	Delivered by the resource person in a podcast on the Muawanah KKN YouTube channel which provides an understanding that religious education and other general education should be equalized or balanced in portions in order to shape and maintain the morals and morals of the millennial generation. Because the millennial generation is quite risky in terms of getting along and being social, it is prone to unwanted things.
Implicature	<ul style="list-style-type: none"> <li>- Religious education and general education in Indonesia are not balanced.</li> <li>- The need for balance between general education and religious education.</li> <li>- The balance between general education and religious education can be a solid fortress for the millennial generation so that social activities can take place</li> </ul>

In speech (6) it contains conventional implicatures because in the narrative there is no interference from titir partners and direct acquisition of the meaning of the word directly. This speech implicitly implies that if a person is only concerned with general education, he will easily fall into disobedience because there are no directives in terms of the income and utilization of knowledge.

The excerpts of this speech are in line with the moral and moral development of the millennial generation. Where the millennial generation is easily confused when it comes to socializing. This is what makes the importance of religious education and general education must be in a balanced portion. With general education, the millennial generation understands the worldly ins and outs, with religious education the millennial generation understands what things must be carried out in accordance with religious guidance and abandons all prohibitions. The point is that *hablumminanas* and *hablumminallah* must be balanced in order to restore and maintain the morals and morals of the millennial generation.

7	
Explicature	<i>"The existence of religious education is so that we can differentiate between what we should use and what we should not use."</i> This speech explicitly explains how important religious education is for the lives of the next millennial generation.
Context	This was conveyed by a resource person in a podcast on the Muawanah KKN YouTube channel who explained that having religious education for the millennial generation is a strong fortress so that this millennial generation does not fall into things they don't want. By being able to distinguish which ones should be carried out and which should not be carried out or carried out.
Implicature	<ul style="list-style-type: none"> <li>- Religious education makes the millennial generation responsible for what they do.</li> <li>- Religious education can provide an understanding of which ones should be carried out and which should not be carried out.</li> </ul>

In speech (7) it contains conventional implicatures because in the process of retrieving speech data it is obtained directly from the words without a trigger from the speech partner. The words spoken by this speaker implicitly have the meaning that by integrating religious education into general education, a person will be able to be directed in gaining all the knowledge they obtain. The knowledge gained can also be implemented and useful. And you can sort out what is in accordance with religious rules and what is prohibited by religious teachings. In accordance with the Pancasila student values, namely the Pancasila student values of having faith in being devoted to Allah and having noble character.

8	
Explicature	<i>"Online Learning trains us to communicate and collaborate with friends."</i> This statement explicitly provides an explanation, when online learning students are trained to be able to build good communication and cooperation between friends.
Context	Delivered by a resource person in a podcast on the Education News Channel YouTube channel who explained that with online learning, students are trained in communication and collaboration between friends. The context is communication in terms of group or individual assignments as well as communication about things that have not been understood related to lessons. Then, the context of cooperation here is being able to complete the tasks given by the teacher. Even though online learning, all group assignments are not a problem thanks to good cooperation between friends.
Implicature	<ul style="list-style-type: none"> <li>- With all the shortcomings of online learning, online learning during the pandemic actually gave positive things.</li> <li>- Online learning trains student cooperation and communication.</li> <li>- Train student cooperation and communication in terms of completing assignments and understanding the lessons being taught.</li> </ul>

In speech (8) it contains conventional implicatures because in the process of taking speech data it is obtained directly from the eyes of the word without interference from the speech partner. Implicitly, this speech contains meaning when online learning actually trains in terms of communication between friends and training cooperation between friends. Because when learning online, the limitations of communication are only using devices or using social media, for example, WhatsApp as a means of communication. Especially when working in groups. So in group work communication also has a very important role. That's where teamwork and communication between friends play an important role. By only using social media, however, the group's work should not be unequal or one-sided.

9	
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Explicature	<p><i>"At school we understand the differences between friends if they have different beliefs and religions."</i></p> <p>This speech explicitly provides an explanation, that in schools the understanding and understanding of tolerance between friends of different beliefs and religions is taught.</p>
Context	<p>Delivered by sources in a podcast on the YouTube channel GO! TV Official which explains about teaching tolerance at school so that in this case we can understand the differences between friends of different beliefs and religions.</p>
Implicature	<ul style="list-style-type: none"> <li>- The importance of understanding tolerance for the millennial generation.</li> <li>- With an understanding of tolerance, the millennial generation does not create a sense of radicalism in them.</li> <li>- By understanding tolerance between religious communities, it provides learning for the millennial generation so that they understand and understand each other better.</li> </ul>

In speech (9) it contains conventional implicatures because in the process of taking the speech data it is obtained directly from the meaning of the word without interference from the speech partner. Implicitly, this utterance implies that in the school environment the students at the school spoken by the speaker tolerate each other among friends. If there are differences in religion and belief, then there will be mutual tolerance and mutual respect for fellow students.

This is interesting because in modern times tolerance between religious communities has been slightly eroded by ideologies that lead to radicalism. Where tolerance in school is fundamental to being able to form the character of tolerance while still at school. This is important so that in the future, undesirable things don't happen to the younger generations.

10	
Explicature	<p><i>"Online learning is difficult for us to access the internet, we usually use wifi at the mini market."</i></p> <p>This speech explicitly provides an explanation of the obstacles to online learning during a pandemic. Some students experience signal difficulties. As it was said that the students hit the wifi mini market.</p>
Context	<p>Delivered by a resource person in a podcast on the Education News Channel YouTube channel who described through his speech the obstacles to online learning. It is not uncommon for students to experience signal difficulties and hang out at mini markets. Because fast networks are evenly distributed in areas in Indonesia, there are still some that have difficulty getting a signal due to road terrain and road access constraints for building network infrastructure. This is a classic thing when learning online. However, the persistence of the interviewee said that he was willing to hang out at a mini market to get a free WiFi network and take part in online learning.</p>
Implicature	<ul style="list-style-type: none"> <li>- In areas in Indonesia, students have signal and network difficulties when they are about to take online learning.</li> <li>- This network problem can hinder learning because the signal is intermittent and disrupts students' concentration while participating in online learning.</li> </ul>

Speech (10) contains conventional implications because in the process of adapting speech data is obtained directly from the meaning of the words without interference from the speech partner. Implicitly, this speech contains meaning when online learning students tend to have difficulties in terms of internet networks. There are not many students who carry out online learning and have difficulties in terms of their internet network 'nebeng' or hitchhiking in stalls. Not much because they don't feel good if they just ride or hitchhike or stop by the students who ride because they don't feel good and end up having to buy something to drink.

The word 'nebeng' is an example of the use of slang. However, its use today is undergoing adjustments. 'Nebeng' does not only mean riding in other people's vehicles, but being able to ride in other people's facilities and so on (Cindana, 2022). This is a picture of the face of education in areas in Indonesia where the availability of fast networks is not yet well integrated. The impact is that students who take part in online learning experience difficulties. This has an impact on the concentration and success of students who take part in online learning. The incoming input experiences problems, as a result the output is chaotic.

11	
Explicature	<p><i>"Online learning trains us to find out for ourselves."</i></p> <p>This speech explicitly provides an explanation that online learning trains students to be more independent.</p>
Context	<p>Conveyed by a resource person in a podcast on the Education News Channel YouTube channel who explained that online learning trains students' independence. Students are</p>

	trained to find out anything they still don't understand. Can independently search through other references such as books or the internet and/or ask the subject teacher for material that is not yet understood.
Implicature	<ul style="list-style-type: none"> <li>- Online learning trains students to be independent.</li> <li>- This independence then triggers students to actively look for any subject that is still not understood. You can go through other references or ask the teacher.</li> </ul>

Speech (11) contains conventional implicature because in the process of adapting speech data is obtained directly from the meaning of words without interference from the speech partner. Implicitly, this speech implies that in the implementation of learning, students are trained to be independent in terms of the material taught by the teacher. In implementing online learning, students are free to look for references. Students are free to look for references on the internet, from books and other learning media, both print and digital.

This is also an interesting thing about online learning. Where during online learning students are truly trained in their independence. In terms of actively looking for material that is not well understood, doing group assignments and independently in doing individual assignments. This is another interesting thing about online learning. Because without online learning, it is possible that the practice of training students to be independent and active in searching would not be as good as during an online learning pandemic. Because during the pandemic and online learning the practice of independence actually happened immediately so students directly experienced a case of a problem that required them to be independent.

11	
Explicature	<p><i>"If studying online is confused, I immediately ask the teacher."</i></p> <p>This speech explicitly describes a situation where during online learning students experience confusion about the lessons being taught and ask the teacher directly to make it clearer.</p>
Context	This was conveyed by a resource person in a podcast on the YouTube channel of UPI Laboratory Elementary School, Cibiru Campus, who explained that when studying online, students experienced confusion and asked their teachers directly. This also trains students' courage to dare to ask their teacher, so they don't seem apathetic. After asking questions that are still not understood, students can get answers that match what they want.
Implicature	<ul style="list-style-type: none"> <li>- It is not uncommon for students to ask their teacher directly when they are confused during the online learning process.</li> <li>- This can indirectly train students' independence to ask their teacher.</li> </ul>

In speech (12) it contains conventional implicature because in the process of adapting speech data is obtained directly from the meaning of words without interference from the speech partner. Implicitly, this utterance implies that in online learning the speaker, namely a child who is still in elementary school (SD), if he is confused or still doesn't understand the material, will immediately ask the teacher directly. In this case the independence of elementary school children where it is rare for children the same age as elementary school children to be independent to ask their teacher about material that they do not understand and are still confused about.

### *Non-Conventional Or Conversational Implicatures*

Unconventional implicature is a type of conversational communication that disguises the meaning of the speech partner so that it is different from the truth. According to (Irawan & Herwin, 2017) that non-conventional implicature places more emphasis on utterances that imply something different from the truth. In line with the previous opinion, according to (Yuniati et al., 2020) non-conventional implicatures or conversational implicatures are pragmatic implications that are implied in a conversation. In communication, speech always serves a pragmatic function and it is in conversational speech that an intention or other pragmatic function is implied which is called conversational implicature. Unconventional or conversational implicature occurs when the act of conversation is taking place and the implication is not directly related to the utterance. So basically this implicature is implied.

1	
Explicature	<p><i>Fajrul: Why do you have to learn Indonesian when everyone can speak Indonesian?</i></p> <p><i>Dani: I am someone who likes things that are poetic and wise.</i></p> <p>This speech explicitly illustrates that the speaker (Dani) is someone who likes everything that is poetic and wise. That's why the speaker liked to learn Indonesian and chose the Indonesian Language and Literature Education study program for his undergraduate studies.</p>

Context	Conveyed by the resource person in a podcast on the YouTube channel CAKAP Channel Podcast who explained that it was poetry and wise things that made the speaker (Dani) like studying Indonesian and chose the Indonesian Language and Literature Education study program in his undergraduate studies.
Implicature	<ul style="list-style-type: none"> <li>- Dani has a passion for wise and poetic things.</li> <li>- Poetic and wise things made Dani decide to learn Indonesian and continue his undergraduate studies in the Indonesian Language and Literature Education study program.</li> </ul>

Speech data (1) is found in the sentence *"I am a person who likes poetic and wise things"*. The speaker expresses his reasons in an utterance which gives rise to the implicature that the speaker answers a question from the interlocutor who asks why the speaker chose to major in Indonesian when everyone else can also speak Indonesian? The speaker in the quotation of his speech, implicitly implies that the speaker is someone who likes things that smell poetic, for example prose, poetry, and so on. Then the speaker also likes things that smell wise, for example, proverbs, rhymes and so on.

The utterances expressed by Dani are included in non-conventional implicatures or conversational implicatures. The speech expressed by Dani is an understanding of what is meant depending on the context in which the conversation occurs. Because previously Dani received a question from the speech partner who asked a question.

2	
Explicature	<p><i>Najwa Shihab: It's always been a dream of yours to go to Stanford University, right?</i>  <i>Maudy Ayunda: A dream from graduating from Bachelor's degree, yes.</i>  This story explicitly illustrates that Maudy Ayunda has wanted to continue her Masters studies at Stanford University since graduating from Bachelors.</p>
Context	Di conveyed by the resource person in a podcast on the Mata Najwa YouTube channel. That Maudy Ayunda has had the desire to continue her Master's studies at Stanford University since she graduated from Bachelor's degree, which was initially thought by the interlocutor, Najwa Shihab, that Maudy had wanted to continue her Master's degree at Stanford for a long time, apparently since graduating from Bachelor's degree. As early and as short as that, a young person wants to continue his studies at a world-renowned university whose reputation in the world no longer needs to be questioned.
Implicature	Maudy Ayunda apparently dreamed of continuing her master's studies at Stanford University since her undergraduate degree.

Speech data (2) is found in the sentence *"Dream of graduating from Bachelor's degree, yes"*. The speech spoken by Maudy Ayunda includes non-conventional or conversational implicatures, because Najwa Sihab is the initiator of the question and is then responded to by Maudy Ayunda which contains these implicatures.

This implicature is included in the values of Pancasila students, namely critical thinking, because in this case Maudy Ayunda, since becoming an undergraduate student, has been thinking about continuing her studies abroad. Things that undergraduate students in general have never thought about. Maudy has thought about continuing her master's studies at Stanford, and she has been thinking about it since she was still in undergraduate school. It's interesting because the dream of pursuing a master's degree is so short for young people who have just graduated from their bachelor's degree. The speaker, Najwa Shihab, thinks that the speaker (Maudy) has dreamed of continuing her studies for a long time. It turns out that since graduating from S1, he has dreamed of continuing his studies at Stanford.

3	
Explicature	<p><i>Najwa Shihab: It's always been a dream of yours to go to Stanford University, right?</i>  <i>Maudy Ayunda: A dream from graduating from Bachelor's degree, yes.</i>  This story explicitly illustrates that Maudy Ayunda has wanted to continue her Masters studies at Stanford University since graduating from Bachelors.</p>
Context	Delivered by the resource person in a podcast on the Mata Najwa YouTube channel. That Maudy Ayunda has had the desire to continue her Master's studies at Stanford University since she graduated from Bachelor's degree, which was initially thought by the interlocutor, Najwa Shihab, that Maudy had wanted to continue her Master's degree at Stanford for a long time, apparently since graduating from Bachelor's degree. As early and as short as that, a young person wants to continue his studies at a world-renowned university whose reputation in the world no longer needs to be questioned.
Implicature	Maudy Ayunda apparently dreamed of continuing her master's studies at Stanford University since her undergraduate degree.

Speech data (3) is found in the discourse *"There are friends of mine who graduated from there, their stories about the experiences they had made me interested, and I am also interested in business and technology and have inspiring lecturers and Stanford is also an extraordinary school Also"*. In this speech discourse, each sentence contains a variety of meanings. The discourse spoken by Maudy Ayun-da was related to his interest in pursuing a master's degree at Stanford University. In the sentence *"There is a friend of mine who graduated there"*, in this sentence the implicature contained means that Maudy's desire to continue her Masters was influenced by her friend who also graduated from Stanford. The various things his friend told him strengthened his desire to continue studying for a master's degree at Stanford University.

Then in the sentence *"... I am also interested in business and technology too..."*, this sentence contains an implicature which means Maudy Ayunda's desire to continue her Masters at Stanford because of her desire for business knowledge and her interest in the world of technology. This also strengthens the discourse in the speech.

Then in the sentence *"... and has inspiring lecturers and Stanford is also an extraordinary school too"*, this sentence contains an implicature which means that Maudy wants to continue her Masters at Stanford because she already has an extraordinary lecturer who has inspired her. his role model for continuing his master's degree there. It was because of the lecturer's performance, his research and the lecturer's way of teaching that sparked Maudy Ayunda to have a strong desire to continue her Masters at Stanford University.

In the sentence *"...including extraordinary schools too"*, this sentence which is the core and conclusion of the discourse contains an implicature which means Maudy Ayunda's desire to continue her Master's studies at Stanford because Stanford University is a well-known university located southeast of San Francisco which has produced great graduates.

4	
Explicature	<p><i>Jerome Polin: Do values matter?</i>  <i>Gita Savitri Devi: In my opinion, it's not important, right?</i>            This speech explicitly describes Gita Savitri as a speaker who believes that situational and conditional values. Values are important for academic purposes, but grades will be unimportant when it comes to work experience in the field.</p>
Context	<p>Presented by a guest speaker in a podcast on the Nihongo Mantapu YouTube channel. According to Gita Savitri as a speaker, according to him value is like two coins. If asked is the importance of value? According to Gita Savitri through his narrative it is situational and conditional. Grades can be important when it comes to academics. However, it will be in vain in the realm of work experience, because if you ask for work experience but it is minimal and the value you have is high, it will be in vain.</p>
Implicature	<p>Gita Savitri is of the opinion that the achievement of values is like two sides of a coin which can be useful and can be useless. Value attainment can be situational and conditional.</p>

The analysis on speech data (7) above is contained in the utterance *"if I think it's important it's not important, yes"*. Gita Savitri Devi, as the speech partner of Jerom Polin, who asked this, implicitly justified that value was important and did not justify that value was important. It can be seen from the discourse *"important or not important, yes"* from the speech used by Gita Savitri including the type of conversational implicature. The conversational implicature uttered by Gita includes an assertive function because in this case Gita positions itself so as not to offend other people, by prioritizing opinions without forcing one's will and not violating any rights.

It's interesting to talk about value. The value becomes a prestige for each person to show his ability in academic terms. Value is like two sides of a coin, because this value is situational and conditional. The grades will be used in academic circles. But it would be useless in a work experience environment. Even though there isn't much work experience using a score system, it's only a few. Even so, you should still maintain the best grades, because grades are a benchmark for the success of a particular educational and training study. On the other hand, you should also continue to hone your soft skills, skills and work experience.

## Implications On Value Of Pancasila Students

Pancasila students include faith, fear of God Almighty, and have noble character, global diversity, mutual cooperation, independence, critical reasoning, and creative. The implicature found contains the values of Pancasila students, including:

**TABEL 2.** Speech Classification with Pancasila Student Values

No	Speech contains Pancasila Student Values	Amount
1.	Have faith, have faith in God Almighty, and have noble character	3



2.	Global Diversity	2
3.	Worked together	1
4.	Independent	3
5.	Critical Reasoning	5
6.	Creative	2
	<b>Total</b>	<b>16</b>

### *Having Faith, Fearing God Almighty And Having Noble Character*

#### Speech contains Pancasila student values (1)

*Eno Bening: The curriculum in Indonesia is not ready for the internet. Do you remember, when you get computer lessons you can already open porn sites, the teacher still teaches you how to start a computer and explains what is software and what is hardware.*

The discourse of this speech contains the values of Pancasila students, namely having a noble character. In the speech spoken by Eno Bening, it contains a narrative describing Indonesian students who can access porn sites without having to be taught. Even in computer lessons the curriculum and learning outcomes tend to be slow, illustrated by Eno Bening's story that students can access porn sites while the teacher is still explaining theoretical matters, turning on the computer and introducing software and hardware to the computer. This is homework regarding the dynamics of the Indonesian curriculum which is also not in accordance with what is actually happening in the field.

#### Speech contains Pancasila student values (2)

*"In my opinion, general education and religious education must be balanced."*

In this case, it is in line with the values of Pancasila students who believe in being devoted to God Almighty and having noble morals. In terms of utilizing general knowledge, it is also combined with religious teachings and beliefs and applying this understanding in daily life so that the acquisition and use of knowledge will be in accordance with the portion that has been measured in religious teachings according to the teachings of God Almighty.

#### Speech contains Pancasila student value (3)

*"The existence of religious education is so that we can differentiate between what we should use and what we should not use."*

In accordance with this speech, it is in accordance with the values of Pancasila students, namely piety to God Almighty and noble character. Because the speech says, *"The existence of religious education is so that we can differentiate between what we should use and what we should not use."* Implicitly, the meaning contained in this speech is that religious education is a balance to the science of general education so that in its implementation in everyday life one can differentiate between what is in accordance with religious guidance, and what is prohibited by religious guidance and teachings. Because in the modern era like now, implementing knowledge that is not accompanied by religious knowledge will be difficult to control. For example, people who are clever in philosophy, actually trick religion so that in carrying out worship they get relief in the world, and in matters related to other sciences.

### *Global Diversity*

#### Speech contains Pancasila student values (1)

*Eno Bening: In my time, we respected older people. It's the same as coolie mamangs who don't have the courage, if they don't act politely, that's right.*

The speech discourse spoken by Eno Bening is included in the Pan-casila student value, namely global diversity. In accordance with the story told by Eno Bening, which essentially criticizes the character of the

millennial generation who are experiencing moral degradation. For example, not obeying good manners towards older people. This should be something that needs to be paid attention to considering that the millennial generation is the next generation of the nation who must maintain the noble values of Pancasila and the values of national character. The value of Pancasila students is global diversity, meaning that the millennial generation should be tolerant of differences in age, differences in race, religion and so on. Then have noble morals, the millennial generation should have noble and noble morals or behavior. As a millennial generation, we should behave or have good morals and always pay attention to politeness towards others.

The speech contains Pan-casila student values (2)

"At school we understand the differences between  
friends if the different beliefs and religions."

This speech is in accordance with the values of Pancasila students, namely global diversity. In this case, the speech spoken by the speaker describes life in an environment at his school that upholds tolerance and togetherness and respects differences between people. Not mocking each other, not criticizing and ridiculing each other. This should be emulated by the modern-day millennial generation as it is now.

#### *Worked Together*

The speech contains the values of Pancasila students (1)

"Online Learning trains us to communicate and  
collaborate with friends."

This speech is in accordance with the Pancasila student value, namely working together. In accordance with the statement, *"Online learning trains us to communicate and collaborate between friends."* That despite any limitations, online learning actually trains independence and communication between friends. Communication is very important, especially when studying or working in groups. Communication between friends greatly determines the success of group work carried out. As well as training students' independence in solving assignment problems given by their teacher.

#### *Independent*

The speech contains the values of Pancasila students (2)

"Online learning is difficult for us to use the  
internet, we usually use wifi at the mini market."

This speech is in accordance with the Pancasila student value, namely independence. Where independence can be seen when the student said in the speech, *"..., usually we ride at the mini market."* This independence is in accordance with the values of Pancasila students, where the persistence of students in undergoing online learning until they are assisted by bebenng at mini markets for online learning. This should be an example for other students who have more complete infrastructure and a fast internet network. You should be more enthusiastic and grateful, because on the other hand, there are still those who have difficulties with the internet network.

The speech contains Pancasila student values (3)

"Online learning trains us to find out for  
ourselves."

This speech is in accordance with the Pancasila student value, namely independence. Where in the speech it is stated, *"Online learning trains us to find out for ourselves."* Implicitly this speech is a testimony from students that during online learning students are trained to find out the material being taught independently. This will train students' mental and independence to develop. As well as sparking students' curiosity in terms of exploring more than the material taught by the teacher.

Speech contains the value of Pancasila students 4)

"If studying online is confused, I immediately ask  
the teacher."

This speech is in accordance with the Pancasila student value, namely independence. In this case, it needs to be an example for the millennial generation in modern times, that in matters like this they must be independent in terms of understanding the material. This means that if there is material being taught that you don't understand or

don't understand, it's best to ask the teacher who teaches the related subject. However, in reality, middle school (SMP) and even high school (SMA) age students are reluctant to ask subject teachers about material they do not understand. For the classic reason, namely because you are embarrassed to ask. In the millennial or modern era, this needs to be eliminated. Because this affects the input of knowledge obtained, so if there is material that is still not understood, the millennial generation should ask the teacher who teaches the subject.

### *Critical Reasoning*

#### The speech contains the values of Pancasila students (1)

*Najwa Shihab: So, Maudy Ayun-da's anxiety has actually created a heated discussion on social media.*

This is in accordance with the values of Pancasila students, namely critical and creative reasoning. This is because Najwa Shihab's speech refers to the discussion that is currently hot on social media, especially social media Twitter, about Maudy Ayunda's confusion about having to continue her studies at Stanford or Oxford University. This is an example for the Indonesian millennial generation to emulate what Maudy Ayunda's thoughts are, not because Maudy wants to continue her desire to study abroad. However, because the big dream is different from other young people or the millennial generation in general. Millennials should think creatively about their future and reason critically about what they will face next. Even though it is difficult to be a Maudy Ayunda, at least what Maudy is doing can be imitated and emulated by the millennial generation in other ways.

#### The speech contains the values of Pancasila students (2)

*"The evil of Indonesian education is when every child cannot be sure that he is different from other people."*

This speech contains the value of Pancasila students, namely critical reasoning. In a speech told by Pandji Pragi-waksono on his YouTube which discusses the educational paradigm in Indonesia. In this case, Pandji Pragiwaksono said "... when every child cannot be sure that he is different from other people". From this speech, the implicature contained in it means that in education in Indonesia equality of student achievement is always equal, without looking at the hidden advantages within each student. Students who do not understand mathematics subjects will be labeled 'stupid', even though these students have advantages in drawing and literature. Likewise, students who are not good at drawing and literature will be labeled 'not creative', even though these students have advantages in mathematics and natural sciences (MIPA). That is the educational paradigm in Indonesia discussed on Pandji Pragiwaksono's YouTube.

#### The utterance contains Pancasila student values (3)

*"Orang sekarang itu lebih gampang insecure, iri dengki, sombong trus gampang overthinking juga. Karena standarnya tinggi banget dan nggatau berusaha maunya instan aja."*

Speech discourse that contains these implicatures is included in the Pancasila student values of critical reasoning. In this case, as people from the globalization generation and teenagers from the millennial generation, we should in any case reduce our insecure attitude and reduce things that are instant. In speeches that contain implicatures, there are implicit messages that can be used as advice for today's millennial society. That live as best you can, never feel insecure, envy and easily overthinking. It will affect someone's thinking.

#### The speech contains Pan-casila student values (4)

*Najwa Shihab: It has always been a dream of you to enter Stanford University, right?*  
*Maudy Ayunda: It's a dream from graduating S1, right.*

This implicature is included in the values of Pancasila students, namely critical thinking, because in this case Maudy Ayunda, since becoming an undergraduate student, has been thinking about continuing her studies abroad. Things that undergraduate students in general have never thought about. Maudy has thought about continuing her master's studies at Stanford, and she has been thinking about it since she was still in undergraduate school.

#### The speech contains Pan-casila student values (5)

*Jerome Polin: Do values matter?*

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*Gita Savitri Devi: In my opinion, it's not important, right?*

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This speech contains the value of Pancasila students, namely critical reasoning. In the speech spoken by Gita Savitri Devi: *"If I think it's important, it's not important,"* contains critical thinking because the speaker believes that a value according to him can be important or not. The goal is not to offend other parties. In this case, according to the speaker, he utters a speech that has implicatures that have various meanings. Because the utterance contains that values can be important and can also be unimportant. Academically, grades are important. But on the other hand, in a non-academic environment, grades are not important. However, in my opinion, values describe a person's personal, intellectual and attitude traits. Therefore, according to the speech spoken by the speaker who stated that, a value may or may not be important.

#### Creative

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The speech contains the values of Pancasila students (1)

*Fajrul: Why do you have to learn Indonesian when everyone can speak Indonesian?*

*Dani: I am someone who likes things that are poetic and wise.*

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From the implicature of the speech in speech data (1), the implications are for the values of Pancasila students which are included in the values of Pancasila students which are related to creativity. Because from these quotes it can be seen that the speaker has an interest in things that are poetic and wise. This is in accordance with the value of Pancasila students, namely creative. By liking something that we think suits us. Undoubtedly in the future it will be made easier because according to your passion or hobby, everything will feel easy and smooth.

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The speech contains the values of Pancasila students (2)

*Najwa Shihab: In your opinion, what makes Stanford University interesting?*

*Maudy Ayunda: There are friends of mine who graduated there, their stories about the experiences they had made me interested, and I am also interested in business and technology and have inspiring lecturers and Stanford is also an extraordinary school too.*

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This discourse contains implicatures, each of which means in accordance with the values of Pancasila students, namely critical and creative reasoning. Maudy Ayunda is a young genius girl who has high dreams and is creative. In this case his interest in the business world and his interest in the world of technology and his desire to always continue his studies abroad. It wasn't an ordinary university that he was interested in, but a university that was classified as a famous university in the world. This is what Indonesia's millennial generation needs to emulate so that they always reason critically for the future, reason critically when making decisions and the consequences of what they face. As well as being creative in terms of talent interests, the millennial generation should always understand the interests and talents that exist in each individual so that later they can be properly organized what to do and where to go after completing high school (SMA).

## CONCLUSION

Implicature can be interpreted as a variety of intentions behind the explicature or explicitness of an utterance. Implicature can also mean the various intentions behind the utterance based on the context of the utterance. In line with the opinion (Puspitasari, 2020) which states that simply implicature is an implied meaning or something hidden behind an utterance. So, an implicature is something that is implied in a conversation, namely something that is left implicit in the actual use of language. In the YouTube media that discusses education, it contains many implicatures in each of the utterances spoken by the speakers in the podcast.

Implicature is divided into two, namely conventional implicature and conversational or non-conventional implicature. Conventional implicature is the meaning of every utterance that is conventionally or generally accepted by society. Conventional implicature is called the principle of cooperation and this principle is based on 4 maxims, namely the maxims of quality, quantity, relevance, and method. Meanwhile, non-conventional implicature or conversational implicature is the pragmatic implication that is implied in a conversation.



Unconventional implicature or conversational implicature is a pragmatic implication that is implied in a conversation. Usually conversational or non-conventional implicatures have speech triggers spoken by the speech partner.

In this research, the use of conventional implicatures dominates compared to non-conventional or conversational implicatures. Of the 16 data, 12 data are conventional implicatures and 4 data are non-conventional implicatures. Nearly 75% of the data samples used in this research were dominated by conventional implicatures.

In a podcast that discusses educational topics, there are 16 speech samples that contain implicatures. As for this speech, it contains implicatures and implications for the 6 values of Pancasila students. The 6 values of Pancasila students are faith, piety to God Almighty, and have noble character; global diversity ; worked together ; independent ; creative ; and critical reasoning. Of the 16 samples of speech that contain implicatures, there are 3 speeches that are in accordance with the Pancasila student values of faith, devotion to God Almighty, and having noble morals. 2 utterances according to the value of global diversity. 1 speech according to the value of mutual cooperation. 3 utterances according to the value of independence or independence. 5 utterances according to the value of critical reasoning. As well as 2 utterances in accordance with the values of creative Pancasila students. The most utterances are found in the values of Pancasila students with critical reasoning, which are found to be 5 forms of speech.

It is hoped that the analysis carried out can provide an understanding of Indonesian language subjects and their learning. Especially in terms of learning pragmatics. As well as providing teaching to education practitioners and the millennial generation to better implement and carry out the 6 Pancasila student values for the sustainability and improvement of the character of the millennial generation in the future.

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