



## Presuppositions in Dian Purnomo's Novel “Perempuan yang Menangis kepada Bulan Hitam”: A Pragmatic Analysis

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### Abstract:

This study aims to examine the presumptions contained in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. This research uses descriptive qualitative method with data collection techniques of reading, listening, and recording. The research object used is the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. The result of the research found is the existence of lexical presumption, existential presumption, structural presumption, factive presumption, and counterfactual presumption in the novel. The phenomenon of presumption in the novel *Perempuan yang Menangis kepada Bulan Hitam* is mostly found in the form of dialog. The dialog in the novel gives rise to the occurrence of presumption. The results of presumption obtained based on the dialog have communicative properties between speakers and speakers. The most common presumption data found in this novel is the lexical presumption type.

**Keywords:** pragmatics; supposition; novel; The Woman Who Cried at the Black Moon

### Abstrak:

This study aims to examine the presumptions contained in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. This research uses descriptive qualitative method with the data collection technique is reading, listening, and noting. The research object used is a novel by Dian Purnomo. The results found are the existence of lexical presumption, existential presumption, structural presumption, factive presumption, and counterfactual presumption in the novel. The phenomenon of presumption in the novel *Perempuan yang Menangis kepada Bulan Hitam* is mostly found in the form of dialog. The dialog in the novel leads to the occurrence of presumption. The results of presumption obtained based on dialog have a communicative nature between speakers and speakers. The most common presumption data found in the novel is the lexical presumption type.

**Keywords:** pragmatics; presumption; Perempuan yang Menangis kepada Bulan Hitam; novel

## INTRODUCTION

Pragmatics is the study of language from a functional perspective, that is, it tries to describe aspects of linguistic structure with reference to factors nonlinguistic factors that are the cause. However, such a definition or scope of pragmatics cannot distinguish linguistic pragmatics from other disciplines related to the functional approach to



language, such as psycholinguistics and sociolinguistics (Levinson, 1983). The study of pragmatics can take into account various nonlinguistic factors that can contribute to the meaning of a statement. Presumption is one of the most interesting pragmatic studies to be researched. Before making an utterance, speakers have the option to make presumptions (Yule, 1996).

According to Yule (2006, p. 33) presumption is something that has been assumed by the speaker before starting a conversation. Conclusions or statements whose truth is assumed in sentence utterances are known as presuppositions. Not only sharing information but a speaker and a speaker have also given an assumption and expectation in a conversation as a result of the interpretation of an utterance produced by the speaker and the speaker. Clearly, it is an expression that has true and false values that are proven by looking at the existing reality, which leads to the emergence of an implicit meaning that is understood by the speaker and also by the speech partner.

Pragmatically based presupposition is a condition for the proper use of sentences and lexical objects, as the name implies, "a sentence utterance pragmatically assumes that its context is acceptable." A pragmatic presupposition is a sentence utterance that is acceptable (Levinson, 1983). As an element of language, presupposition is one of the most important concepts that is the main discussion in pragmatics. The term presupposition is used when an utterance presupposes and implies another utterance. The definition put forward by Frege in (Finch, 1999), who describes presupposition as implicit information of the proposition contained in a sentence or utterance.

Based on Yule's theory (Yule, 2014), he divides the types of presumption into six types, namely:

1. **Existential Presumption:** This type of presupposition is a presupposition about the existence or presence of the entity mentioned by the speaker.
2. **Factive Presumption:** This presupposition is an assumption that indicates that some of the information spoken is true. The presence of verbs such as *know*, *realize*, or *regret* can be categorized as a fact.
3. **Lexical Presupposition:** When a conventional meaning is conveyed and interpreted with the assumption that another unspoken (implied) meaning can be understood by the recipient, the utterance or sentence can be classified as a form of lexical presupposition.



4. **Structural Presumption:** This type deals with how certain words and phrases are used. Structural presuppositions focus on how certain sentence structures have been analyzed as a form of presupposition and are known to be true.

5. **Non-factual presumption:** This type of presupposition refers to unfounded assumptions. Verbs like *dream*, *imagine*, or *pretend* are used in speech or sentences and can be identified as this form of presupposition.

6. **Counterfactual Presumption:** A type of presupposition called counterfactual presupposition assumes something that is not only false (not in accordance with the facts), but also the opposite of what is true (contrary to the facts).

Literary works are a form of real results written by an author, both in the form of fiction and non-fiction. The existence of a literary work is the result of various ideas that exist in the mind of an author, then poured into his literary work. Ideas and thoughts that exist in the mind of an author can be taken from the feelings and conditions of society that occur in a life. Literary works are used as a means by the author to express the feelings experienced and observed.

Etymologically, the term novel comes from the Latin *novellus*, which is a form of the word "*novles*", meaning new. Since the novel comes after poetry and theater, it is considered new. According to terminology, a novel is a long story or narrative that often takes events from real-life experiences and consists of intrinsic and extrinsic aspects. The story of life in the novel is fictional, but also rational. The rationality of the novel can be found in the author's skill in describing events and occurrences in life in detail so that they can be accepted. By the reader. Semi (Susiaty: 2016) argues that a novel is a type of literary work in the form of a narrative and its continuity is characterized by actions and reactions between characters. The presence of protagonists and antagonists will lead to various conflicts that will be faced by the characters and give the effect of tension and curiosity of readers about how the story ends. Therefore, it cannot be overstated that novels are categorized as literary works that require a high level of concentration. Novels are a form of writing that mostly describes social problems that often occur in life. Conflicts or social situations involving writers and readers cannot be separated from novels.

The above is proof that novels can be present and published as one of the results



of the author's thoughts on his anxiety about the conditions and situations that occur in the social life environment. The author describes every event he sees by mobilizing all the creativity he has so that in writing the narrative, the author can show the side of community life that seems real in the novel.

A presumption or presupposition can occur when the reader of a novel has not been able to know and understand what he is reading. Often a message is written implicitly by the author, so knowledge of presumption is needed so that the message in the novel can be conveyed and understood. This novel tells the story of a cultural tradition that has been practiced for generations since their ancestors in one region of East Nusa Tenggara, called "kawin tangkap". The tradition of catching marriage or kidnapping marriage is one way to shorten customary affairs so as not to spend too much money and time.

Captive marriage is a tradition in which the two families of the girl and the boy have previously made an agreement if this tradition can be carried out. In addition, there are those who say that capture marriage is one way out when the family from the male side is not able to fulfill the customary agreement that has been made together with the family. agreement that has been made together with the family women. After the arrest, the woman's family will surrender and agree to the customary agreement. Thus, Magi Diela, the main character, who also experienced a captive marriage struggled desperately to raise her status as a woman in her hometown with the aim that many people realize that women are not objects or goods that can be kidnapped and forced into marriage easily.

Culture has its origin in the Sanskrit word "Buddhayah". The word *buddhayah* is the plural of the word *budi* which means mind. So it can be defined that culture is everything that has to do with the mind. In addition to the plural form of the word '*Budhi*', culture also means *cultivation*. *Budi* and *daya* can be understood as a form of power of the mind. So the meaning of culture is a creation in the form of taste and *karsa*. The existence of culture, which is a way of life that continues to change and is passed down from generation to generation, is not individual, but collective. Culture is not formed suddenly (instantaneously), but is created from various complex components, including political and religious ideologies, artistic creations, architectural structures, languages,



tools, and habits. Culture is so inseparable from human life that the majority of people often assume that culture is hereditary because it is passed down genetically from one generation to the next. When an individual is trying to understand and communicate with another culture (which is different) from the culture he gets in his group by adjusting to all kinds of differences that exist can prove that culture can be learned.

Culture is a complex form that includes beliefs, science, art, morals, laws, customs and habits that are often practiced by groups of people. Culture can also be said to be a form of work, taste, and creation of society. The work of society can produce a culture and technology both in the form of objects and bodies (*Material Culture*). Each individual needs *Material Culture* in mastering the surrounding nature so that the strength and results can be given to the needs of others.

Tradition is a legacy of norms, rules and customs. Tradition should be combined with various human actions and taken as a whole because tradition is not fixed. Traditions exist because they are made by humans, therefore the recipients of traditions are also humans themselves. Humans have control over traditions, such as accepting traditions, rejecting traditions, and changing traditions. A behavior that has been passed down from one generation to the next in the context of a society that has a broad nature is often referred to as a tradition, because traditions can encompass all complex forms of life. Simply put, tradition is one of the things that exists in human life and is difficult to get rid of, because tradition is not an inanimate object, but tradition is a living tool that serves the living. Tradition can be defined as social practices such as customs, language, social structure, religious beliefs, and others that have a historical basis in a particular group. Based on the results of human culture, there are two cultures: physical culture; exists because of human intervention, and the second is spiritual culture (immaterial); science, religion, art, and other intangible products of human creativity are examples. A distinctive feature of something that is important to a person's daily life is sometimes referred to as culture, such as vehicles, house models, tools used, etc.

Culture is also a science that can be communicated, because each member of a community group has their own characteristics and behaviors. In this case, each group of people has their own answers to what is questioned in culture, such as the challenges of life in birth, growth, and social relationships and death. When an individual or group



adjusts to the odd circumstances encountered while living life habits will emerge, Humans will create culture along with the various experiences they experience during life, therefore culture appears not only as a tool, but there is a history in it. Culture also contributes to social evolution, such as the cultures that exist in the community during the birth of babies, weddings, and other events, and also every culture must have a purpose.

According to Koentjaraningrat, there are three categories of culture, namely:

- a. The concept of culture as a complex system of beliefs, principles, norms, and rules (*Cultural System*).
- b. Human behavior and patterned actions in society as a form of culture (*Social System*).
- c. Cultural forms as a result of human struggle.

According to Spencer Oatey in his book entitled *Culturally Speaking. Culture, Communication and Politeness Theory*, culture is a collection of common basic assumptions and values, life orientations, beliefs, policies, procedures, and behavioral habits shared by a group of people, and which influences (but does not fully determine) the behavior of each member and their interpretation of the 'meaning' of others' actions (Helen Spencer Oatey, 2008, p. 3).

Culture is often associated in various aspects. First, culture is associated with social groups. All people are simultaneously members of a number of different groups and categories. So in many ways, all these different groupings can be seen as different cultural groups. Secondly, culture is realized through the regularities that are shared within social groups. This regularity can be found in a variety of elements, including basic assumptions, core values, deep life orientations, attitudes, beliefs, policies, procedures, and norms of behavior. Third, cultural patterns are not manifested in all members of a given cultural group or at the same level of intensity in all members; some members may exhibit certain patterns but not others, and for certain members, some patterns may be more prominent than others. In other words, members show 'family resemblance' in the various elements they share. Fourth, cultural habits can influence people's behavior and the meanings they give to the behavior of others. However, this does not mean that cultural patterns determine one's behavior, or that they are the only factors that



influence one's behavior (Helen Spencer Oatey, 2008).

To be able to achieve common goals in a group, cultural values must be maintained consistently. Indeed, cultural value is a value that has been set by humans themselves as a benchmark tool on how to behave in a community environment. Thus, culture can serve as an example for carrying out daily activities in a way that is consistent with common sense and virtue. Cultural values can also be found in various forms of literary works, such as short stories, poems, dramas, movies, or novels.

Found by the author is a novel that has been present in the midst of society. Novels never start from a social vacuum, because in them there will always be cultural values that underlie the existence of the novel (Pebrianti, 2018).

Customs and culture are things that should be preserved in Indonesia, but if they cause great harm to those who experience them, they should be stopped slowly. The customs that shackled Magi Diela caused harm to women. In the story, it is told that Leba Ali is too strong a figure to fight against, the power he has because of the abundant money causes him to escape the report made by Magi in the police. Leba Ali's bribery case freed him from the law for his actions in kidnapping and abusing Magi Diela.

Another disadvantage that women get is that they are forced to do only housework and be ready to serve their husbands at any time. They are domesticated like animals. Magi Diela doesn't want her fate to end like that, she wants to succeed with the knowledge she worked hard to gain in Java, she wants to be an independent figure, as well as contribute to her village.



## PREVIOUS RESEARCH

Five similar previous studies have been conducted by many experts from various institutions. Asma Nadia's novel *Surga yang Tak Dirindukan* was analyzed by Mujiyono Wiryotinoyo, Imam Suwardi Wibowo, and Ani Sri Lestari from Jambi University and examined lexical presupposition. Understanding lexical presupposition in Asma Nadia's novel is the purpose of this research. Descriptive qualitative is the research method chosen to study this research. The discovery of lexical presupposition in the novel, including existing quotations that also state a possession is the result of this research. The second research was conducted by Warozukni, Charlina, and Mangatur Sinaga from Riau University who studied the presumptions found in Tere Liye's literary work entitled *Pulang*. Explaining the various types and uses of presuppositions in Tere Liye's *Pulang* is the purpose of this research. Qualitative analysis method based on Miles' interactive model was used by the researcher in the study. The results obtained are the researcher finally found the data as evidence of the function presuppositions in the novel, such as affirmation in speech, self-assurance, statements of emotions of astonishment, and so on.

Furthermore, the third research was conducted by Karim, Tadjuddin Maknun, and Asriani Abbad from Hasanuddin University, Makassar, who examined environmental conservation socialization pamphlets in Wakatobi Regency on the topic of presumption. Describing how the form of presumption in the pamphlet gives rise to the meaning that emerges is the purpose of this research. Yule's theory was chosen to be the theory used during collecting research data. Descriptive qualitative was used as the research method with listening, recording, and note-taking as the data collection techniques. The use of presumption found in pamphlets as the object of research consists of 4 (four) types, namely existential presumption, factive presumption, structural presumption, and counterfactual presumption.

M. Syarif Syawwali conducted research on Ayu Utami's novel *Saman* with the topic of presumption in the speech of the characters, also based on gender perspective. The discussion based on gender perspective is a consideration of the discovery and description of the presumptions that exist in the speech of the characters in the novel. Yule's theory is the theory chosen by the researcher, as well as the theory of gender



perspective. The content study technique is the research method used. This study found various functions of presumption in the novel related to gender perspective.

Prapti Wigati Purwaningrum and Lia Nurmalia as researchers used Bernard Batubara's literary work entitled *Asal Kau Bahagia* with pragmatic studies, especially the presumptions that exist in dialogues with honesty in them. Through the study of pragmatics, this research seeks to examine presumptions in conversations about honesty. Yule's presumption theory is the theory used by the researcher. The researcher used content analysis as the research approach, as well as qualitative research as the research method. The results showed the existence of various types of presuppositions in the dialog of the novel as well as the implied message about the value of honesty contained in the characters' utterances.

Based on the studies that have been presented, the research to be conducted will use Yule's theory to find and examine the types of presumption as a pragmatic study. The research object used is a novel entitled *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo.

## RESEARCH METHODS

The method used in this research is descriptive qualitative. This method is done by collecting data based on the causes that become a matter that also supports the writing of this research. This qualitative descriptive method has the aim of being able to describe an event based on existing facts. It is also accompanied by analyzing activities with the aim of obtaining or finding data to write an in-depth discussion of presumptions that can be found based on the novel by Dian Purnomo entitled *Perempuan yang Menangis kepada Bulan Hitam*.

Reading, listening, and note-taking techniques are the approaches used in this research to collect existing data. Reading technique is a method that is considered important in data collection by reading the selected object. As a data collection approach, listening techniques are used to find out the use of language in the object that has been determined. Then after reading and listening to the object, it is continued by recording all the data findings obtained from the novel. Note technique is a technique to collect data by recording and quoting texts in the novel.

## RESULTS AND DISCUSSION

### Results

In general, we found 10 presupposition data in the novel *Perempuan yang Menangis kepada Bulan Hitam*. Based on Yule's theory that categorizes presumption into 6 (six) types, the researcher found data in the form of lexical presumption, counterfactual presumption, factual presumption, structural presumption, and existential presumption, which can be seen in the table below.

**Table 1: Types of presuppositions**

No	Types of Presumption	Total Data
1.	Lexical Presumption	4
2.	Counterfactual Presumption	2
3.	Factive Presumption	1
4.	Structural Presumption	1
5.	Existential Presumption	2
6.	Non-active presumption	0
<b>Total</b>		10

### Discussion

#### Form of presumption

Presumption is a knowledge that exists between the speaker and the speech partner, (Zainuddin, 2018). Presumption is something that has been assumed by the speaker before making an utterance to the interlocutor. Researchers found several data that prove the existence of presumption in the novel *Perempuan yang Menangis di Bulan Hitam*.

#### Types of Presumption

Researchers found several data that prove the existence of presumption in the novel



*Perempuan yang Menangis kepada Bulan Hitam, viz:*

*Lexical Presumption*

Lexical presumption is a conventional meaning that has been stated and has been interpreted with the assumption of another meaning (implied) that is not directly conveyed by the speaker can be understood by the recipient (Levinson, 1983). This can be seen in the following data;

Data 1.

*"Are you sure Leba Ali didn't kidnap Magi **again**?" Dangu asked Rega when the chicken noba was over and the rato were sitting in the house eating rice and pork soup.*

*"Ama went there earlier. She went into all the rooms and Leba Ali was shocked and angry with Ama. He accused Ama of not being able to take care of girls," Rega said weakly. (Purnomo, 2021, p. 129)*

*Ko yakin Leba Ali tidak culik Magi **lagi**?" tanya Dangu kepada Rega ketika noba ayam selesai dan para rato sedang duduk di dalam rumah untuk makan nasi serta sup babi.*

*"Ama su ke sana tadi. Dia ada masuk ke semua kamar dan Leba Ali ju terkejut marah deng Ama. Dia tuduh Ama tidak bisa jaga anak perempuan," kata Rega lemah. (Purnomo, 2021, p. 129)*

Excerpt 1 above is a conversation between Dangu; Magi's best friend and Rega; Magi's brother-in-law. The dialog spoken by Dangu can give rise to a lexical presumption. The word 'again' is evidence that this is a lexical presupposition. In this context, Magi is rumored to have run away while washing clothes with Tara in the river. The word 'again' in the sentence spoken by Dangu exists because Magi was previously kidnapped by Leba Ali's errand boy while walking alone. Therefore, they suspected Leba Ali was the one who caused Magi's disappearance, when in fact Magi ran away to show her unwillingness to be a wife for Leba Ali. The presumption in the quote is that Leba Ali once kidnapped Magi.

Data 2.

*"Sa su is in a safe house."*

*"There are other friends here too but they're in other rooms..." "It's good that ko su is safe." (Purnomo, 2021, p. 141)*

*"Sa su ada di rumah aman."*

*"Ada kawan lain juga di sini tapi dong di kamar lain..."*

*"Baguslah kalau ko su aman." (Purnomo, 2021, p. 141)*

The type of presumption in data quote 2 is lexical presumption. In this context, the conversation was carried out by Magi and Dangu via SMS. The phrase *Sa su is in a safe house* was uttered by Magi because when she launched her action to escape from Leba Ali, Magi stopped several times from one place to another and felt unsafe because she was afraid of being found by people who were looking for her. The safe house in question is a building rented by Ms. Agustin, the founder of the Gema Perempuan community in Kupang that houses women who share the same fate as Magi. Magi reported that she was safe in the place with other friends. The presumption in data 2 is that Magi is safe at home with her friends.

Data 3.

*"Can I leave the safe house, Ma?" asked Magi.*

*"You can't stay here forever," Mrs. Agustin replied wisely. (Purnomo, 2021, p. 152)*

*"Sa su boleh keluar dari rumah aman, Ma?" tanya Magi.*

*"Kamu tidak boleh di sini selamanya," jawab Bu Agustin bijak. (Purnomo, 2021, p.*

*152)*

The dialogue in data 3 above is a conversation between Magi and Mrs. Agustin. The type of presumption in the quote is lexical presumption. The word *'may'* is the reason why this lexical presumption appears. Magi, who also seems to be asking, also triggers this presumption. In this context, Mrs. Agustin asks if Magi wants to work at Soe. Previously, Magi was not allowed to leave the safety of her house by Mrs. Agustin, due to the possibility that Leba Ali was still looking for Magi who had run away from her. Data 3 shows the presumption that Magi wants to leave the safe house.

Data 4.

*"I hope this is the **last time** you do this, Magi," Mrs. Agustin said in a stern tone. Magi smiled flatly. "It's better to be hurt like this once but you can have your freedom again, Ma Gustin." (Purnomo, 2021, p. 303)*

*"Saya harap ini **terakhir kali** kamu berbuat seperti ini, Magi," kata Bu Agustin dengan nada yang tegas. Magi senyum datar. "Lebih baik satu kali disakiti seperti ini tapi sa bisa dapat sa punya kemerdekaan lagi, Ma Gustin." (Purnomo, 2021, p. 303)*

The conversation in data 4 above was conducted by Mrs. Agustin and Magi at Magi's house when she was hospitalized for several days because she was very badly injured. Type.

The correct presumption is the lexical presumption. In this context, Magi is willing to sacrifice her physicality to be hurt by Leba Ali so that it can become post mortem evidence, so that it can cause Leba Ali to be prosecuted. It is categorized as a lexical presumption because of the phrase *last time* in the quote above. It can be assumed that before, Magi had often done things that were considered crazy; unreasonable, to escape and liberate herself from Leba Ali's grip. The presumption in the quote is that Magi should not be shackled in the same hole.

#### *Counterfactual Presumption*

Counterfactual presuppositions are presuppositions that have been presupposed by speakers that are not in accordance with the facts, or the opposite of the word true which means contrary to what actually happened. Or you can also give examples related to presuppositions.

Data 5.

*"Did anyone get suspicious and search Elopada ko? How is Mama Mina?"*

*"Nothing. Ko is fine there.*

*No need to think about home*

*first. Don't call or text anyone,*

*including Tara.*

***Instead of** Rega finding out, I'll get hit later.*



*A friend in Patakaju told me that Leba pung's family was in chaos. Dong is furious."*  
(Purnomo, 2021, p. 141)

*"Ada yang curiga dan cari ke Elopada ko? Bagaimana Mama Mina?" "Tidak ada. Ko baik-baik di sana.*

*Tidak usah ko pikirkan rumah dulu.*

*Jangan telepon atau SMS siapa-siapa, termasuk Tara.*

***Daripada*** *Rega tahu, bisa kena dong nanti.*

*Sa pung kawan di Patakaju ju ada cerita Leba pung keluarga ju sedang kalang kabut. Dong marah habis."* (Purnomo, 2021, p. 141)

Data 5 above in context, Magi and Dangu communicate via SMS when Magi manages to escape from her hometown. The presumption in the quote is included in the type of counterfactual presumption. The use of the word 'than' causes this counterfactual presumption to appear. The presumption arises because of a contradiction in which if the speaker, in this case Magi, calls or informs Tara, then Rega; Tara's husband, will be angry with the speaker. But in reality, Magi did not call or inform Tara, so Rega would not know and would not be angry with her. The presumption obtained in the data above is that Magi does not want her friends to know or not know what happened to her at that time.

Data 6.

*"Sister Siti doesn't need to come at night," said Magi. "There are instant noodles here. You can eat that for the night."*

*"It's okay, Sister Magi. **If you** don't eat dinner, you'll get sick, and we'll be the ones affected."*

(Purnomo, 2021, p. 144)

*"Kak Siti tidak perlu datang di malam hari," kata Magi. "Ada mi instan di sini. Sa bisa makan itu buat malam." "Tidak apa, Kak Magi. Nanti **kalau** kakak tidak makan malam, bisa sakit, nanti kami yang kena."* (Purnomo, 2021, p. 144)

The dialog in data 6 above occurs between Magi and Kak Siti; a member of the Gema Perempuan community. At first she lived together with other victims in a house owned by the Gema Perempuan community, or what can be called a safe house, but her

case was over, so she was allowed to go home. Therefore, Magi now lives alone there. The type of presumption in the quote above is counterfactual presumption. The use of the word 'if' causes this presumption to appear. There is a possibility that Magi does not feel like eating; Magi cannot feel like eating because she often remembers the events she has gone through lately, so she is advised so that she will eat and not cause her to get sick, and so that the speaker does not get angry. The presumption is Magi's prohibition to kak Siti to come to the house.

### *Existential Presumption*

Existential presuppositions are presuppositions that tell us about something and it is conveyed through presuppositions.

Data 7.

*"Where does Dangu have a home?"*

*Tara hesitantly explained, "Three houses from sa pung bapa mantu **have** home." (Purnomo, 2021, p. 162)*

*"Di mana Dangu punya rumah?" Ragu-ragu Tara menjelaskan, "Tiga rumah dari sa pung bapa mantu **punya** rumah." (Purnomo, 2021, p. 162)*

The conversation in data 7 took place between Mrs. Agustin and Tara. The quote above can be categorized as an existential presumption of ownership. The word 'punya' in the dialog above proves that Dangu owns a house three houses away from the speaker's father-in-law's house. The presumption obtained in the dialog above is that Dangu owns a house, and Tara explains where the exact location of Dangu's house is.

Data 8.

*"How is the condition?"*

*"To be honest, you have a **not-so-good** mama." (Purnomo, 2021, p. 164)*

*"Bagaimana kondisi sa punya ia?"*

*"Sejujurnya kamu punya mama **tidak terlalu baik**." (Purnomo, 2021, p. 164)*

Over the phone, the conversation in data 8 took place between Magi and Mrs. Agustin who was in Magi's hometown at the time, seeing the condition of Magi's mother. Magi was not allowed to come because she was afraid of unwanted things happening. The type of presumption that can be categorized based on the quote above is existential presumption of circumstances. Through the quote above, it can be concluded that according to the speaker's view, namely Mrs. Agustin, Magi's mother is in a state that is not desirable.

Too good, or it can be said that she was sick when Mrs. Agustin visited Magi's house. The presumption obtained in data 8 is that Mrs. Magi is not in a good condition.

### *Structural Presumption*

Refers to the form of a particular sentence format and has been analyzed as a form of explicit and conventional presumption that part of the format is considered true.

Data 9.

*Before her father hung up, Magi answered quickly. "I'll go home if you promise me that you won't force me to marry that bastard."*

*"You brought shame to the family. **I want to add more!** You know it's bad manners to refuse a proposal that is discussed on the traditional mats. And you know, besides Leba Ali, there are no other men who want to be with you."*

(Purnomo, 2021, p. 173)

*Sebelum ayahnya menutup telepon, Magi menyahut cepat. "Sa mau pulang kalau Ama janji tidak akan paksa sa kawin dengan si mata keranjang itu."*

*"Ko su bikin aib bagi keluarga. **Mau ko tambah lagi!** Ko ahu pamali menolak pinangan yang su dibahas di tikar adat. Dan ko tahu, selain Leba Ali, su tidak ada lagi laki-laki lain yang mau dengan ko."* (Purnomo, 2021, p. 173)

The quote in data 9 in context Ama Bobo is talking to Magi over the phone. The presumption that emerges is structural presumption. Structural presumption is evidenced by the phrase *Mau ko more!* In this context, Magi and her father were arguing

because Magi did not want to accept Leba Ali's proposal. Therefore, her father said that whether Magi wants to add more disgrace to the family, where it can be assumed that Magi has previously created disgrace for her family. Magi is considered to have opened a disgrace to Magi's family is the presumption obtained in the dialog.

#### *Factive Presumption*

Derived from information that the speaker will convey through words that can show facts or the truth.

Data 10.

*"I dare you to be braver, I ran away from your house to run away from you. I was forced into marriage and couldn't fight back. You were kidnapped, forced into marriage, and dared to fight back. **You are great, a Magi.**"*

*"That's just what it looks like from the outside, Om. You don't know how it feels to be raped." Om Vincen was silent. His heart was hurting too. (Purnomo, 2021, p. 185)*

*"Saya berani kamu lebih berani, saya lari dari rumah kamu lari dari pulaumu. Saya dipaksa nikah dan tidak bisa melawan. Kamu diculik, dipaksa nikah, dan berani melawan. **Kamu hebat, Magi.**" u hanya apa yang tampak dari luar, Om. Om tidak tau bagaimana rasanya diperkosa." Om Vincen diam. Hatinya turut terluka. (Purnomo, 2021, p. 185)*

Data 10 above describes Magi talking to Om Vincen; the person who accepted Magi to work for him. The right type of presumption based on the quote above is factive presumption. This presumption arises because Magi is considered great by the speaker. This is proven by the previous sentence which states that

Magi dared to fight back when her rights were forcibly taken away with the kidnapping and forced marriage. Magi is a brave person because she fights to defend what she wants. The presumption in the dialog above is that Magi is a great person because she can fight back and make changes for the better in her life.

#### **CONCLUSION**

Based on the discussion above, the researcher found five types of presumption based on Yule's theory in the novel *Perempuan yang Menangis di Bulan Hitam*, namely lexical presumption as much as 4 (four) data, existential presumption as much as 2 (two) data, structural presumption as much as 1 (one) data, factive presumption as much as 1 (one) data, and counterfactual presumption as much as 2 (two) data. The researcher



examines the data in accordance with the definition of presumption that has been described. The discovery of presupposition in this novel proves that the author, Dian Purnomo, has a message contained in every utterance written through the presuppositions of the characters that have been described in every dialog between characters in the novel.

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