MAXIM VIOLATION FOCUSED ON THE STORY OF IBRAHIM AND MUSA IN TRANSLATION OF SOME QUR'ANIC VERSES BY ABDULLAH YUSUF ALI

Thesis



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Surabaya, July 11st, 2019

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ABSTRACT

Hidayah, A. 2019. Violation of Maxims Focus on The Story of Ibrahim and Musa in Translation of Some Qur'anic Verses by Abdullah Yusuf Ali. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

The Advisor : Dr. A. Dzo'ul Milal, M. Pd

Key Terms : Kinds of maxims, Violating maxims, Reason of maxim violation

The research focused onanalyzing the utterances in several verses in Al-Qur'an that violate the maxims and its reasons which is translated by Abdullah Yusuf Ali. The purpose of the research is found the violating maxim and the reasons for the utterances were violated in some Qur'anic verses and it is appropriate with the story of Ibrahim and Musa.. Researcher took the data Surah Al-Baqoroh verse 124-134, 258 and 260, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah As-Syu'ara verse 10-68 and Surah Al-Kahfi 60-82 which is translated by Abdullah Yusuf Ali. In reviewed the data, researcher used pragmatic approach those are Violation of Maxims and the Reason classification.

The research applied qualitative approach because the research did not deal with numeric data. In data collecting technique, researcher used library method which the data is acquired from several documentations. Then, the researcher used descriptive qualitative method as analyzing the data which researcher searched the data, collected the data, analyzed and classified the data, interpreted it, then drew a conclusion.

The finding of research showed that all of the interlocutors use all kinds of violations of the maxim. From the data, the writer found twenty utterances that violated the violation of maxims which are consist of maxim quantity, the maxim of quality, the maxim of relation and maxim of manner. Two utterances include violating the maxim of quantity, the utterances that contain violating the maxim of quality consist of seven utterances, then violating the maxim of relation of maxim of relation consists of four utterances and finally, six utterances include in violation of maxim of manner.

From all the utterances, the writer discovered six utterances including the reason of feeling jealous, the reason for avoiding hurt the hearer consist of four utterances, then three utterances including the reason of hiding the truth and also three utterances the reason of cheering the hearer, there are two utterances for satisfying the hearer and the last only one utterance including the reason of saving face.

ABSTRAK

Hidayah, A. 2019. Violation of Maxims Focus on The Story of Ibrahim and Musa in Translation of Some Qur'anic Verses by Abdullah Yusuf Ali. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.
Pembimbing : Dr. A. Dzo'ul Milal, M. Pd

Kata kunci : Kinds of maxims, Violating maxims, Reason of maxim violation

Penelitian ini berfokus pada ucapan dalam beberapa ayat dalam Al-Qur'an yang melanggar prinsip dan alasannya yang diterjemahkan oleh Abdullah Yusuf Ali. Tujuan dari penelitian ini adalah menemukan ucapan yang melanggar dan alasan-alasan dariucapan yang dilanggar dalam beberapa ayat Al-Qur'an yang sesuai dengan kisah Ibrahim dan Musa. Peneliti mengambil data Surah Al-Baqoroh ayat 124-134, 258 dan 260, Surah Ibrahim, Surah Al-Anbiya 'ayat 52-70, Surah Ash-Shaffat ayat 85-109, Surah Taha ayat 10-98, Surah Al-Qashas ayat 4-43, Surah As-Syu'ara ayat 10-68 dan Surah Al-Kahfi 60-82 yang diterjemahkan oleh Abdullah Yusuf Ali. Dalam mengkaji data, peneliti menggunakan pendekatan pragmatis yaitu Pelanggaran Maxims dan Klasifikasi Alasan.

Penelitian ini menggunakan pendekatan kualitatif karena penelitian ini tidak berkaitan dengan data numerik. Dalam teknik pengumpulan data, peneliti menggunakan metode perpustakaan yang datanya diperoleh dari beberapa dokumentasi. Kemudian, peneliti menggunakan metode deskriptif kualitatif sebagai analisis data yang peneliti mencari data, mengumpulkan data, menganalisis dan mengklasifikasikan data, menafsirkannya, kemudian menarik kesimpulan.

Temuan penelitian menunjukkan bahwa semua lawan bicara menggunakan semua jenis pelanggaran . Dari data, penulis menemukan dua puluh ucapan yang melanggar pelanggaran maksim yang terdiri dari maksim kuantitas, maksim kualitas, maksim relasi dan maksim perilaku. Dua ucapan termasuk melanggar maksim kuantitas, ucapan yang mengandung melanggar maksim kualitas terdiri dari tujuh ucapan, kemudian melanggar maksim relasi terdiri dari empat ucapan dan akhirnya, enam ucapan termasuk pelanggaran maksim manner.Penulis juga menemukan enam ucapan termasuk alasan merasa cemburu, alasan untuk menghindari menyakiti pendengar terdiri dari empat ucapan, kemudian tiga ucapan termasuk alasan menyembunyikan kebenaran dan juga tiga ucapan alasan menyemangati pendengar, ada dua ucapan untuk memuaskan pendengar dan sebuah ucapan termasuk alasan menyembunyikan wajah.

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CHAPTER I

INTRODUCTION

This chapter explains the background of the study, the statement of the problem, the objective of the study, the significance of the study, scope, and limitation, and the last is the definition of key terms. All of them discusses the below:

1.1 Background of Study

Humans use language to communicate with other people. In communication, language is very important. A language is a system of arbitrary vocal symbols through which a social group cooperates (B. Bloch and G. Trager, 1942). From the statement above, languages have a significant function as the medium of people to communicate, interact and share their idea, information, feeling or emotion. So, people use language to do it.

The communication happens between two people or more in doing activities as speaking, listening, writing and reading. When people make conversation, people can understand what the speaker talks about and what the speaker aims in conversation. Communication aims to deliver the message from the speaker. So the hearer understands the conversation and the speaker must fulfill the cooperative principle.

In communication, sometimes there is a gap of presupposition between the speaker and the hearer. It could occur when one of the participants does not offer the whole information in conversation and does not cooperate. Grice divides cooperative principles into four points. The cooperative principles consist of the maxim of quantity, the maxim of quality, the maxim of relation, and maxim of manner (Yule: 1996). Sometimes people do not follow cooperative principles for some purposes in their conversation. When the case happens, people violate the maxims. So the speaker creates misunderstanding for the hearer, the speaker does maxim violation.

Based on Gricean theory, there are four basic points, called the maxim of conversation which model the efficient and effective use of the language. These maxims are as follows: the maxim of quantity, the maxim of quality, the maxim of relevance and maxim of manner (Levinson, 1983: 101; Akmajian et al, 1995:382). Cooperative principle theory is a set of principles that means to make a good communication between the speaker and the hearer, they have to cooperate in order to understand the information that the speaker really means in conversation, make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (Grice, 1975:48). It means that cooperative principle is important requirements to make the hearer and speaker understand clearly and the cooperative principle describes how effective communication in conversation is achieved in common situations.

When people convey the message, they violate the cooperative principles and they are lying to hide some reasons. There is another theory from Christoffersen about the reasons for the people violated the maxim violation. People believe that a lie is a good way and a natural tool to avoid them from anything that may put them in a certain condition (Tupan and Natalia, 2008: Vol. 10 p. 64). Then sometimes people choose to hide the truth for different reasons. The reasons are hiding the truth when the speaker has a privation, the next reasons are saving face, feeling jealous, satisfying the hearer, cheering the hearer and the last is avoiding hurt the hearer. So, when people break the cooperative principles, they assume that a lie is natural in appropriate condition and certainly they have the reasons for it.

Al-Qur'an is a holly book in wording Arabic language that was revealed to the prophet of Muhammad. Holy Qur'an is the greatest miracle that was given by God to humans being in the World. It is the main source of Islamic law beside hadist. Al-Qur'an as the foundations for an entire system of life. The whole topics are discussed in Qur'an, beginning from rights and obligations, crime and punishment, personal and public law, commandments and prohibitions, the story of the prophets, and a host of other private and social concerns.

According to Muhammad Ali Ash-Shabuuniy (1998:15),

"Al-Qur'an adalah kalamullah yang tiada tandingannya (mukjizat), diturunkan kepada Nabi Muhammad SAW penutup para Nabi dan Rosul dengan perantaraan malaikat Jibril, dimulai dengan surat Al-Fatihah dan diakhiri dengan surat An-Nas dan ditulis dengan mushaf-mushaf yang disampaikan secara mutawatir (oleh orang banyak), serta yang mempelajarinya sebuah ibadah".

"Holy Qur'an is Kalamullah (miracle), it is revealed to Muhammad the last of the prophets and the apostles by the intercession of the Gabriel, beginning by surah Al-Fatihah and ending by surah An-Nas and written in the mushafs that delivered gradually (by many people), and learning al-Qur' an is a worship"

From the statement above, Al-Qur' an is the revelation that was revealed to the prophet Muhammad through the angel Gabriel, it begins surah Al-Fatihah and ends Surah An-Nas. Some of verses in Al-Qur'an contain literal meaning, include in Al-Qur'an Surah Al-Baqoroh verse 124-134, 258 and 260, Surah Ibrahim, Surah Al-Ankabut verse 16, Surah Ash-Shaffat verse 104-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah As-Syu'ara verse 10-68, Surah Al-Anbiya' verse 52-70 and Surah Al-Kahfi 60-82. So, translations and interpretations are needed to understand it clearly.

Based on Robert Johnson as cited (Daoud, 2008:31) states translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style. It means that translation is the process of changing the source language to a variety of languages that consider the term of meaning and style. When translating the original text into written text, the translator must consider several elements such as equivalent meanings. Therefore, this research will use the translation of Abdullah Yusuf Ali. Then the research analyzes more about the sentence or utterance in the Holy Quran of English translation with kinds of violating maxim as an approach. The goal of the Holy Quran translation into some languages is to know and understand its message.

Holy Qur'an was revealed during 23 years gradually. Holy Qur'an consists of 6236 verses 114 surah and 30 parts with different themes and meanings. Some of them explained the story of the prophets. There are many Surah are talking about it, including surah Al-Baqarah, Al-Anbiya', Ibrahim, As-shaffat. Several verses of that surah tell about the story of Ibrahim. Meanwhile the story of Musa is consisting of surah Al-Qasas, Taha, Al-Kahfi, As-Shu'araa. In Surah Al-Baqoroh verses 124-134, 258 and 260 tell about the agreement between Allah as God and the prophet Ibrahim a.s. the verses also explain that God reminds the glory of Prophet Ibrahim a.s. then, Allah said that Ibrahim a.s as a leader for human beings as Acknowledge the oneness of God and suppose that God is the only one God who is obliged to be worshiped. When Ibrahim a.s fulfilling all the commandments and the prohibitions of God commanded to him. Then, not only talk about it but explain the establishment of the Kaaba and the religion of the prophet Ibrahim a.s. But, surah Ibrahim talks about Ibrahim's hope to make safe and preserve him and his people from serving idols. While in surah Ash-Shaffat verses 104-109 relate with the reward of kindness in the form of prosperity.

Meanwhile in Surah Taha and Al-Qashas talk about the meeting of the prophet Musa and the God. Surah As-Syua'ra about the story of the prophet Musa and Fir'aun as Musa stepfather. Then Surah al-Kahfi talks about the wish of the prophet Musa to be a disciple of the prophet Khidir.

The researcher finds some researchers who have done to analyze the violation of maxims in various features such as '*The Violation of Grice's Conversational Maxims Performed By John Nash In 'A Beautiful Mind' Movie'*,(Rahma, T. M. 2017) this research focuses on the process the violating maxim happen. This study just analyzes themain character *John Nash* as the target of violation maxim that performed in *A Beautiful Mind*. The other previous research '*The Violation of Cooperative Principles Four Maxims in Iranian Psychological Consultation'* (Sobhani, A & Saghebi, A. 2014) the researcher more focuses on ways of understanding non-cooperative attitudes of the speakers and the violation of cooperative principle maxim in real Iranian psychological consulting session. The strength of this study is the data that the writer use. The

writer use transcription of Iranian consultation by focused on psychoanalysis, not a movie like a majority used by Rahma.

The study of Nila entitled Violation of Grice's Maxims in the Garfield "Hangs Out" Comic: Comparison between Source Text (ST) and Target Text (TT). This research focuses on the number of violations of the maxim in the ST then compare with TT. *The humor of Comedians Onstage* (Ulliyadi:2015) this research analyzes the violation of maxim in the transcription of comedians on stage. Besides, there are previous studies about the prophet Ibrahim in Al-Qur' an '*Kisah Nabi Ibrahim Dalam Al-Qur' an:Kajian Nilai-Nilai Teologi Moralitas Nabi Ibrahim Prespektif Muhammad A. Khalafullah dan M. Quraish Shihab'*. This study focuses on Surah-Surah in Al-Qur' an related to the story of Ibrahim based on Muhammad A. Khalafullah dan M. Quraish Shihab and But, this study not only discuss Surah Al-Baqoroh. The other previous studies by the title 'Rekonstruksi Kisah Nabi Musa Dalam Al-Qur' an', this study discusses the story of Musa in several Surah such as resistance of Musa with Fir'aun because confess himself as God. But, both of them did not use Grice maxim theory.

Almost the researchers only focused on movie or comic and comedy because of the violation of Grice's maxims commonly used in the conversation of the movie or in humor. Different from Sobhani and Saghebi, they researched the cooperative principles of four maxims in the psychological consultation of Iranians. Then, the last previous studies focused on the Al-Qur' an included Ibrahim's story and Musa's story but did not analyze the violation of Grice's maxims. The writer of this research has a different analysis, the writer focuses on violating maxim in Al-Qur'an.

This research, the researcher uses some of Qur'anic verses as the data because within the conversation in Al-Qur' an, it finds many utterances they are uncooperative, ambiguous. Generally the translation of Al-Qur' a has literal meaning which is unclear except knowing the interpretation. The researcher chooses this data "The Story of Ibrahim and Musa" because the prophet of Ibrahim and Musa are God's chosen servant, they were not only appointed a prophet, also they included in *Ulul Azmi*, it means the prophets who had great patience. Then in the story of the Ibrahim and Musa also involve Ibrahim's people, Fir'aun, Khidir in several verses in Al-Qur' an.

This study concerns on analyzing the utterances in several verses in Al-Qur'an that violate the maxims and its reasons. The writer uses qualitative analysis as a method. Because of the explanation above the researcher interests to analyze the violation maxims that happen in some Qur'anic verses by use A Grice's approach and its reasons by use Christoffersen's theory. The researcher wants to investigate the violation of maxims. So, the researcher chooses the research "*The Violation of Maxims Focuses on The Story of Ibrahim and Musa In Some Qur'anic Verses*"

1.2 Research Problem

Based on the background of the study, the writer formulates the statement of problems as follow:

1. What types of maxims are violated in the story of Ibrahim and Musa in Some Qur'anic Verses?

2. Why do the characters violate the maxims in the story of Ibrahim and Musa in Some Qur'anic Verses?

1.3 The objective of the Study

Based on the problem of the study above, this study has three objectives that can be stated as follow:

To describe the types of the maxims are violated in Some Qur'anic Verses
 To describe the reasons of maxim violation is happened in Some Qur'anic Verses

1.4 Scope and Limitation

The researcher chooses the research because the prophet of Ibrahim and Musa are God's chosen servants, they were not only appointed the prophets, also they included in *Ulul Azmi*, it means the prophets who had great patience. So, the story of Ibrahim and Musa that involves Ibrahim's people, Fir'aun, Khidir is discussed in several verses in Al-Qur' an.

This research is limited in the conversation the characters that consist of God, Ibrahim and Musa, Ibrahim's people, Firaun and Khidir that found in surah Al-Baqoroh verse 124-132, 258- 260, Surah Ibrahim include all of the verses that related with story of Ibrahim, Surah Ash-Shaffat verse 104-109, Surah Al-Anbiya' verse 52-70, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah As-Syu'ara verse 10-68 and Surah Al-Kahfi 60-82. The researcher analyses the translation of al-Qur'an by Abdullah Yusuf Ali via using web sources and

interpretational Al-Qur'an to get the utterance and analyzed it with the theory of Grice's maxim.

1.5 Significance of the Study

The researcher hopes that the research could give a meaningful contribution to the linguistic field, especially for pragmatics. So, the researcher hopes this study is useful for readers to know the types of the maxim.

1.6 Definition of a key term

- 1.6.1 Violating maxims is the violation is happened between the speaker and the hearer who disobey the cooperative principles of maxims.
- 1.6.2 Grice's maxims is A set of rules that have to be obeyed in communication (Grice: 1975).
- 1.6.3 Al-Qur' an is is Kalamullah (miracle), it is revealed to Muhammad the last of the prophets and the apostles by the intercession of the Gabriel (to Muhammad Ali Ash-Shabuuniy:1998).
- 1.6.4 Interpretation is A particular method, or style that has explanation deeply about the contain of some Qur'anic verses.
- 1.6.5 Translation is translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style (Daoud, 2008:31).
- 1.6.6 Verse is the utterances of varying length that divide into many chapters orSurah of the Qur'an.

CHAPTER II

REVIEW OF LITERATURE

This chapter presents an overview of the theory of cooperative principle by H. P. Grice (1975), followed by its maxims. Then cooperative principle followed by kinds of maxims, and maxim violation.

2.1 Pragmatics

In linguistics, there were many chapters. Pragmatics is one of the branches of linguistics other than phonology, phonetics, syntax, and semantics. Good communication is not only knowing the meaning of words but also understanding what speakers mean by their utterances. The study of meaning is called pragmatics (Yule, 2010:127), which means that pragmatics is the study of what the speaker means and the meaning were interpreted by the hearer. It also includes analysis of context or the circumstances when the conversation occurs. When the speakers try to make conversation or to communicate, they can convey about people's intended meaning, talk their assumptions, expectation, purposes or aims, and the kinds of actions such as commands. (Yule,1996:4).

Pragmatics deals with the meaning of words in context and assumptions of knowledge that speaker and hearer convey (Cutting, 2002:3). There are two kinds of context. Those are linguistic context and situational context. Linguistics context is known as *co-text*. Co-text has a strong impact on what we think the word probably means. Such as the word *fine*, as a homonym, it is a single form with more than one meaning. If the word *fine* is used with word *paying*, absolutely we

are easy deciding which type of *fine* is a punishment which involves money to redeem. However, if someone says that *she looks fine today*, we will know from the linguistic context which explains about feeling Yule (2006:114). While situational context happened when the speakers know about the situation that can saw around them. A cutting (2000:4) defines that the situational context is the immediate physical co-presence, the situational where the interaction is taking place at the moment of speaking. In this case, it refers to demonstrative pronouns like "that", "it", or "this", it is used for pointing to something or an entity that the speaker and hearer can see. For example:

Teacher: what is this?

Students: this is an orange

The situational context is in the class and presumably teacher and students pointing the real fruit. So the word "this" in that context above refers to "fruit" not picture. In this case, by studying pragmatics, the hearer can understand what the speakermeant to make a good communication way. Successful communication can happen when the people understand each other correctly, that is corresponded to what the speaker intended meaning and the hearer understanding. Pragmatics about how the hearer can interpret the speaker utterances and the speaker produces interpretable utterances (Griffiths, 2006: 21). Pragmatics also concerned with the study of meaning as communicated by the speaker or writer and it is interpreted by a listener or reader. Words themselves do not refer to anything but people's thought that refers to something (Yule, 1996: 17). It can also be said that the exact meaning

of people utterances are what people mean rather than what words or phrases might mean.

When people convey the meaning or information of the communication, the speaker should follow the strategies of language philosopher H. P. Grice (1975) has called Cooperative Principles. The principle consists of four maxims: quality, quantity, relevance, and manner, which represents how people are anticipated to perform in a conversation. In other words, the Cooperative Principle is certain restrictions on participants to adjust their speech in correspondence with the maxims.

2.2 Cooperative Principle

The cooperative principle is a set of principles used in communication. When the speaker and the hearer obeyed the principles, it is easy to make good communication, the speaker and the hearer have to cooperate to understand what the speaker means in conversation (Grice: 1975). In communication, the speaker and the hearer should make the contribution such as it is required, at the stage at which it occurs, by the accepted purposes or direction of the talk exchange in which you are engaged Grice (1975:48). According to Gricean theory, there are four basic guidelines (maxims), these maxims are the maxim of quantity, the maxim of manner, the maxim of quality, and maxim of relevance (Levinson, 1983: 101; Akmajian et al. 1995:382). The conversational maxim is the four sub-principles of the Cooperative principle. It divides into four maxims, that is:

2.2.1 Maxim of Quantity: The information (be informative)

12

The rules that must be fulfilled by the speaker to prevent the violation of the maxim of quantity, they are: Make your contribution as informative as is required for the current purposes of the exchange.

The example:

Allah	: how long have you remained a day or part of a day?
Ibrahim	: rather you have remained a hundred years (Al-Baqarah:

259)

In this case, the answer to Ibrahim is informative for the question which asks by Allah. When Allah asks about how long Ibrahim remained, Ibrahim's answer is "a hundred years". It is enough because the message is delivered.

2.2.2 Maxim of quality: The truth (be truthful)

Maxim of Quality is speakers hoped to be saying something that they feel to be true. They are tried to make true information. They are supposed do not to say anything for which they lack proof. Some speakers like to describe their listener's attention to the fact that they are only saying what they feel to be true and that they lack adequate evidence.

Grice (1975) suggested sub maxims as follows:

1. Give as much as possible information that is needed (not more).

2. Do not lie, just say the truth.

3. Try to make your true contribution.

4. Do not say that for which you lack adequate evidence

For example;

Ibrahim	: My Lord is the one who gives life and causes death
Allah	: I give life and cause death

Ibrahim : <u>indeed</u>, <u>Allah brings up the sun from the east, so bring it</u> <u>up from the west.</u> (Al-Baqarah: 258)

Ibrahim's utterance is objective information and he tells what he believes it's true, accompanied by evidence. Then Lord's response emphasizes what Ibrahim said is true.

2.2.3 Maxim of Relation: Relevance

Maxim of a relation is the speaker said anything, the utterances must be relevance with the topic to what the speaker and hearer discussed. So the hearer understood what the speaker said. Speakers are assumed to be saying something relevant to what has been said before (Cutting, 2002:35). Specifically, this maxim states 1. Be relevant

For example;

God: submit!Ibrahim: <u>I submit to the lord of all the worlds</u>.(Al-Baqoroh: 131)

In this utterance, Ibrahim's response has a relation with the statement that is said by Allah. Allah asks Ibrahim to submit, and Ibrahim expresses his utterance which in relevant to God's utterance.

2.2.4 Maxim of manner: Clarity (Be perspicuous)

The people's utterances must be perspicuous and be perspicuous means contribute and it should be understood in dialogue exchange between the speaker and the hearer. The rules of this maxim are avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity), be orderly, and be clear (Grice: 1975). So, when people make conversation and convey the information, it is clear and it is not containing ambiguous language and between the speaker and the hearer can understand each other.

For example:

Ibrahim	: "My Lord, make this a secure city and provide its people
	with fruits - whoever of them believes in Allah and the Last
	Day."
Allah	: "And whoever disbelieves - I will grant him enjoyment
	for a little; then I will force him to the punishment of the
	Fire, and wretched is the destination."

The utterance above is clear, between the speaker and the hearer convey the information is clear and avoid the ambiguity. So they can understand each other.

Grice conversational maxims express a cooperative principle (Grice, 1975:48) "Make your conversational contribution such as required at the stage at which it occurs, by the accepted purpose or direction of the talk of exchange in which you are engaged".

From the statement, when making the conversation must be contextual and contribute to each other. Then, depending on Grice (1975:50), the inference mechanism as follows:

'He has said that p: there is no reason to suppose that he is not observing the maxims or at least the cooperative principle; he could not be doing this unless he thought that q; he knows (and knows that I know that he knows) that I can see that he supposition that he thinks that q is required; he has done nothing to stop me from thinking that q; he intends me to think; or is at least willing to allow me to think, that q; and so he has implicated that q.'

P here refers to the speaker and q refers to the hearer.

2.3 Grice's Maxims

Thomas (1995:65) states that "a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning". Mey (1996:58) reinforces Thomas's claim by providing a more concise yet comprehensive definition of 'flouting', understood as a case of verbal communication when "we can make a blatant show of breaking one of the maxims to lead the addressee to look for a covert, implied meaning". Moreover, Potts (2014: 7) mentions that the cooperative principles of Grice govern the information exchange in normal situations. Grice clarifies that the cooperative principles (relevance, quality, manner, and quantity) require providing relevant, enough and true information far away from ambiguity. He classified these principles into four maxims as follows:

- 1. Relevance: providing pertinent information about the topic while talking.
- 2. Quality: the speaker's contribution should be true and based on evidence.
- 3. Manner: providing clear, concise, and accurate information while speaking.
- 4. Quantity: introducing an appropriate number of words neither less nor more.

Chuanpipatpong (2011:6) explains that" implicature (the implied meaning) is generated from flouting Grice's maxims (the cooperative principles)". In this vein, Capkova (2012:1) introduces two kinds of implicature: the conventional implicature that uses certain lexical items like (and, but, so, etc), and the conversational implicature that focuses on the speaker's meaning. He adds that one can understand the conversational implicature through studying the context. Grice (1975) argues that the hearer should know the cooperative principles to establish assumptions and exploit the linguistic context as well as the background knowledge to grasp the intended meaning. However, the speaker previously believes that the hearer can get the message in light of the shared background knowledge between them. Grice gives an example:

" A asks B how C is getting on with his job, and B replies,

Oh, quite well, I think; he likes his colleagues, and he

hasn't been to prison yet" (1975:43).

Grice points out that the implicature in the underlined part that A reaches an irrefutable conclusion that B flouts the maxim of relevance. Furthermore, A presumes that B thinks that C is insincere (this needs a shared background between both A and B about C). Nevertheless, B believes in the ability of A to get the message according to their shared background about C (1975:50).

2.3 Violation Maxim

Sometimes, the speaker feels a situation where he or she has the way to select between two or more meanings to make at a clear interpretation of the message conveyed. We will meet and find many people who do not obey the rule of maxims in their conversation. Occasionally, there are probabilities that they mislead the others, so sometimes there was a misunderstanding (Paltridge: 2007:65). In such a case, Grice (1975) suggests that the speaker is cooperating and intends the hearer to infer. The speaker's goals can be determined by four types of violation of maxims. A speaker violated a maxim when they know that the hearer did not know the truth and only understand the surface meaning of the words. There were some criteria of violation maxims:

2.3.1 Violating maxim of quantity

Violation of quantity maxim happened when the speaker conveys the information that it is not suitable for the prospect of the hearer. It can talk too short or much, does circumlocution or not to the point, the speaker is informative or does not give enough information because the speaker does not want the hearer to know his condition, besides that it can be the repeat certain words many times.

For example:

Firaun's people: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!" (Al-Qashas: 36)
Musa: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper." (Al-Qashas:37)

The utterance was said by Moses is violated the maxim of quantity. Because he does circumlocution, he answers not to the point and adds the information. So, Moses violated the principle of the maxim of quantity.

2.3.2 Violating maxim of quality

Violation of quality maxim happened when the speaker says something that is believed to be false, it can do irony and sarcastic statement and the speaker distorts information. Whereas, the rule of the maxim of quality is the message or information should be truthful.

For example:

His people : "You know well that they do not speak." (Al-Anbiyaa: 65) Ibrahim : <u>"Then, why do you worship besides Allah a thing that can</u> neither benefit you nor hurt you? (Al-Anbiyaa: 66) The utterances that said by Ibrahim included in violation of quality maxim because he does irony and sarcastic statements. He mocking the idols that they worshiped and did not give any benefit.

2.3.3 Violating maxim of relation

Violating the maxim of relation takes place when the speaker says something that is not relevant to the topic or the hearer gives a response that is unmatched the topic, besides that the speaker changes the conversation topic abruptly, hides something or fact and it can be the speaker does the wrong causality.

The example:

God: "Indeed, I will make you a leader for the people."Ibrahim: "And of my descendants?"The utterance indicates that disobey the rule of violation of the maxim of

relation. Ibrahim violated the maxim of relation because the answer is unmatched the topic. Whereas in the maxim of relation should be relevance.

2.3.4 Violating maxim of manner

The speaker often violated the maxim of manner, it is occurred when the speaker uses ambiguous language, exaggerates things, or uses slang language in front of people who do not understand it, and the speaker's voice is not loud enough. For example:

Firaun: "What then is the condition of previous generations?"

Musa: <u>"The knowledge of that is with my Lord, duly recorded: my Lord</u> <u>never errs, nor forgets</u> The utterance violated the maxim of manner, because uses ambiguous sentence and exaggerates thing. He violated the ruling maxim of manner which is should be perspicuous.

2.4 Christoffersen's Classification

When people delivered a message, they often broke Grice's cooperative principles. Sometimes, they lie when they communicate (Tupan and Natalia, 2008: volume 10 page 64). However, people tend to tell lie for some reason. Based on Christoffersen, people believe that a lie is a natural reason to survive and to avoid them from anything that might put them in an inappropriate condition (Tupan and Natalia, 2008: volume 10 page 64). In this case, the condition has violated the maxims which people disobey Grice's maxims by not telling the truth condition. They have their reasons why they do not tell the truth condition.

According to Christoffersen (2005) as cited (Tupan and Natalia, 2008: Vol. 10 p. 64) stated that in reality, people tend to tell lies for different reasons. The following reasons are:

1. Hiding the truth

The reason happened when a speaker has a privation. He/she covers information from someone and does not allow someone to know it.

2. Saving face

This reason indicates that when people do something embarrassing in public, and they distract attention or say something to minimize the seriousness of what they did (Meyerhoff, 2006:84). 3. Feeling jealous about something

This reason happened where a speaker unhappy or angry because something that possible will be taken by another person.

4. Satisfying the hearer

When the speaker does manipulation to make the hearer feel pleased.

5. Cheering the hearer

Cheering the hearer happened when a speaker describes something that Cheering the hearer happened when a speaker describes something that encourages a hearer to make a hearer feel happier.

6. Avoiding hurt the hearer

It occurred when the speaker gives a contribution to preventing something that makes hearer hurt.

2.5 Holly Qur'an

Al-Qur'an is the revelation that revealed the prophet Muhammad through the angel Gabriel, begin was surah Al-Fatihah and end was An-Nas and if a Muslim read it, it is worth as worship to Allah. (Muhammad Ali Ash-Shabuuniy, 1998:15). Holy Quran is the guideline for humans being in the world. Qur'an has many topics and themes. The whole topics are discussed in Qur'an, beginning from rights and obligations, crime and punishment, personal and public law, commandments and prohibitions, the story of the prophets, and a host of other private and social concerns.

Holy Quran has a style and its functionsare to reinforce the message, persuade and dissuade. One of a stylistic feature in the Holy Quran that Allah speaks to his Prophet, he often uses **We** that is the first person of Majesty to represent Allah (Haleem, 2014: 1). Another stylistic feature in the Holy Quran are using grammatical shift to one personal pronoun to another and the tense of verbs.

For Muslims, Al-Qur' an is the greatest miracle that was given by God. Holy Quran is the Holy Book containing the words of Allah (God) revealed in the Arabic language to the Prophet Muhammad. The Holy Quran contained many guidelines for living in the world and the hereafter. As a rule of life then, the content of the Holy Quran is divided into three aspects, those are *aqidah*, worship, and *Shari'a* principles. Every chapter of the Holy Quran is called *surah* in Arabic and every phrase of the surah is called *aaya* or it can be called sign (IslamHouse, 2014: 3). Because of every surah has a different length, then the Holy Quran is divided by scholars into thirty parts and it is called *juz* in Arabic. This was done since the first century after the death of the Prophet Muhammad.

2.6 Translation of Abdullah Yusuf Ali

Based on Robert Johnson as cited (Daoud, 2008:31) states translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style. So, when translating the original text into written text, the translator must consider several elements such as idiom words and equivalent meanings.

2.6.1 Background of Abdullah Yusuf Ali

Abdullah Yusuf Ali is a popular translator from India. He was born on April 4, 1872, in Surat, India. He was educated at the University of Bombay, St. John's CollegeCambridge, and Lincoln's Inn, London. He was get awarding CBE in 1917. He also served the government of Hyderabad as its Revenue Minister during 1921-1922 and the Islamia College, Lahore, as its principles in 1935 and 1937. He died on December 10, 1953. Abdullah Yusuf Ali became the protector of Osmaniyah University founded in 1918, and he attracted many scholars from all India (Gau, 2010: 5).

He attended many activities in translation agency textbooks and scientific literature from English into Urdu. Abdullah Yusuf Ali also works as a lawyer, with both of his professions and his ability of speech can make him a stage man who always appears in public. In addition, he also has the ability to write and research which is quite productive.He published his book by titled The Holy Qur'an: Translation and Commentary in Lahore, 1934-1937 (M.A. Sherif, 1994:27). It is a very popular and widely used translation. It is written in style and couched in chaste English and it stands out above many other translations. Then, some of his comments about certain topics such as life after death, angels, et cetera suffer from metaphorical views and pseudo-rationalism.

CHAPTER III

RESEARCH METHOD

This chapter presents the research design, data collection, the technique of data collection and data analysis. The researcher will explain each point, as follow as:

3.1 Research Design

In this research, the researcher used pragmatic analysis. Pragmatics is the study of meaning as communicated by the speaker and interpreted by the listener (Yule, 1996:3). Then there is a connection between the interpretation in a particular context and how the context influences what is said in studying pragmatics. In the hand, pragmatics is the study of meaning. There were two kinds of research methodology, that were quantitative and qualitative research, the study used only quantitative probably qualitative research or both of them. Quantitative research refers to numeric descriptions. Then qualitative refers to the structures and patterns and how something is; quantitative research focuses on how much there are of a particular characteristic (Littosetti, 2010:52). In conducting this research, qualitative research was proposed by the researcher.

The researcher used qualitative research. As Creswell (1988) states that qualitative research involves analysis of words and utterances which were taken from the transcript, video, recording and so on. And quantitative research involves analysis of numeric. So can be concluded that qualitative method usually uses words, sentences or utterances as data while quantitative use numeric form. This research will use translation of Al-Qur'an about the story of Ibrahim and Musa. The definition is given by Merriam (1988:16) that a qualitative case study can be defined as an intensive, holistic description and analysis of the single entity, phenomenon, or social unit. A case study is adopted because this study focuses on the utterances in some of the verses in Al-Qur'an.

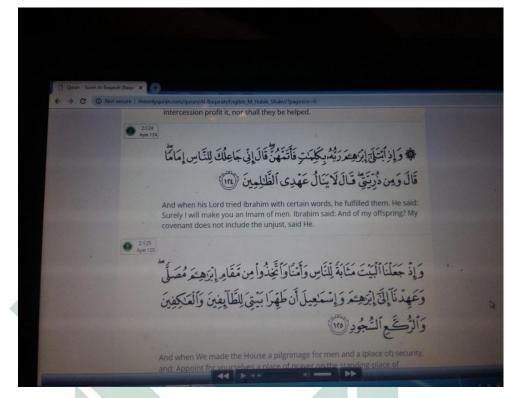
3.2 Data Collection

This part provided the data and data source, the instrument and techniques of data collection.

3.2.1 Data and Data Source

The data were words and utterances by Allah as God, Ibrahim, Ibrahim's community, Khidir and Moses, Firaun. The researcher used translation and interpretation of Al-Qur' an of Surah Al-Baqoroh verses 124-134, 258 and 260, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah As-Syu'ara verse 10-68 and Surah Al-Kahfi 60-82. The data were taken from utterances God, Ibrahim and Musa, Ibrahim's community, Firaun and Khidir in Al-Qur' an. The data source was the only translation of Al-Qur' an of Surah Al-Baqoroh verse 124-134, 258 and 260, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Ibrahim, Surah Al-Anbiya' verse 52-70, Surah Ash-Shaffat verse 85-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah Ash-Shaffat verse 85-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah Ash-Shaffat verse 85-109, Surah Taha verse 10-98, Surah Al-Qashas verse 4-43, Surah Ash-Shaffat verse 10-68 and Surah Al-Kahfi 60-82 and interpretation by Ibnu Katsir. The subject is God, Ibrahim, Ibrahim's community, Khidir and Musa, Firaun. The researcher used the data by an English translation from Abdullah Yusuf Ali. Then,

the researcher used the interpretation of the translation of the Qur'an by Ibnu Katsir. The researcher took the data via websites



http://theonlyquran.com/quran/Al-Baqarah/English_Abdullah_Yusuf_Ali/

Picture 3.1 The Holy Qur'an Website

3.2.2 Instrument

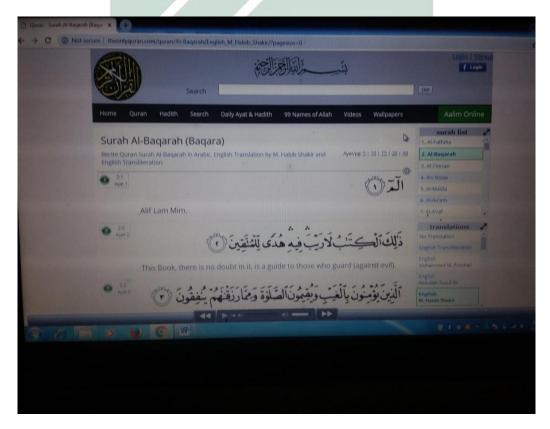
The main instrument of this study is a human, the researcher herself. The researcher was the main instrument for obtaining and recording the data, which is her self who collect and analyze the data. Therefore, the writer collected the data to find out the answer to the research question without any questioner or interview to solve the research question because the data is written text.

3.2.3 Techniques of Data Collection

The researcher collects the data to research steps below:

1. Selecting data

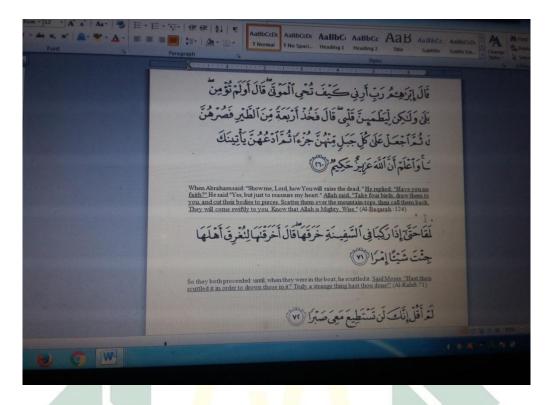
The researcher opened the google browser and typed the websites *the only Quran*. Then, appear several Surah, and the researcher chose the surah in Al-Quran based on the data that the researcher needs like as Surah Al-Baqoroh, Surah Ibrahim, Surah Al-Anbiya', Surah Ash-Shaffat, Surah Taha, Surah Al-Qashas, Surah As-Syu'ara, and Surah Al-Kahfi. After that, the researcher chooses the English translation of Abdullah Yusuf Ali and the researcher copied the translation.



Picture 3.2 Surah Al-Baqarah The Holy Quran website

2. Identifying

After the researcher selected all of the data that the researcher need, the researcher identified the utterances of some of Qur'anic verses by underlining the sentence that indicates a violation of maxim.



Picture 3.3 The Underline verses of surah by an English translation of Abdullah

Yusuf Ali

3.3 Data Analysis

The researcher read translation from Al-Qur' an carefully, then analyze data by steps:

1. Coding

Researcher coded the data and utterances into each type of maxim violation that included in some verses of Al-Qur' an by filling the data based on the character and violation of maxims that violated and the writer make the distinction between four types of violation maxims by coding the utterance:

Violation maxim of quantity was coded	VM.Qn
Violation maxim of quality was coded	VM. Ql
Violation maxim of relation was coded	VM. R

The symbol of the process of violating happened in some verses of the Qur'an:

CC: Circumlocution **UNF**: Uninformative TTM: Talk too much **TTS**: Talk too short **RCW** : Repeat certain words LIE : Lies DIS : Distort Information **UNM** : Unmatched with the topic CH : Changes conversation abruptly AV : Avoid talking something : Hides something HS **AMB** : Ambiguous language **SLG** : Uses slang or language in front of people who do not understand **EXA** : Exaggerate thing ISS : Does irony and sarcastic statement

The symbol of the reasons for violating maxims :

HT: Hiding the truthSF: Saving faceFJ: Feeling JealousSH: Satisfying the hearerCH: Cheering the hearerAH: Avoiding hurt the hearer

2. Classifying

Researcher classified the data based on Grice's Theory of maxims and the process

itself. The researcher also divided four points of its kinds of violation maxim

3. Describing

The researcher described the violation of maxim and it's the processes

4. Explaining

The researcher explained the reason of the violation of maxim happened by seeing the interpretation of Translation Quran of Ibnu Katsir and the conditional text

5. Summarising

The researcher summarised all explanations in the table

Table the process of violation maxims and its reasons that happened in some verses of Al-Qur'an;

No.	Characters	Violation of maxims	Data	Processes	Reason
1.	Musa	VM.Qn	Al-Qashas:37	CC	SF
2.					
3.					

5. Concluding

The researcher concluded a conclusion based on finding and discussion.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the writer talks about the analysis of the findings and discussion. The writer focuses on the violation maxim used in some of the verses in Al-Qur'an. The writer answers the statement of the problem in this study. Four types of maxims violated by God, Ibrahim, Ibrahim's people, Khidir and Musa, Firaun. Those are a violation of quantity maxim, quality maxim, relation maxim, and manner maxim.

In this chapter, the writer also presents a detail explanation about the types and the processes of violation of maxim, explains the reason maxim violation is violated by God, Ibrahim, Ibrahim's people, Musa, Khidir and Firaun. Moreover, the writer presents the result of the findings in the discussion.

4.1 Findings

4.1.1 The types of maxim violation and the reason for the utterances were violated in some Qur'an verses

Violation maxim of quantity

The writer found two of violating the maxim of quantity. In this case, the speaker disobeyed the principles of quantity maxim. The principle is contributing as informative as is required for the current purposes of the exchange. The explanation of the data can be seen as follows:

Excerpt 1 (Data 1)

The conversation between Firaun's people and Musa:

Firaun's people: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!" (Al-Qashas: 36) Musa: <u>"My Lord knows best who it is that comes with guidance from Him</u> and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper." (Al-Qashas:37)

Allah tells the arrival of Musa and Harun, they showed the real miracles that were given by God to Firaun and his people. When Firaun and his people saw by their own eyes, they against it because of the arbitrariness and arrogant attitude of those who do not want to follow the truth of the message, and they say " this is nothing, but sorcery faked up. This conversation happens between Firaun's people and Musa. Firaun's people always believe and worship Firaun as God. Actually, Musa reminds them to believe Allah as God but they do not believe it, they against and suppose that it was never done by their fathers of old. Suddenly Firaun's people said "*This is nothing but sorcery faked up: never did we head the like among our fathers of old!*" and Musa responded "my Lord knows best who it is that comes with guidance from Him and whose end will be best in hereafter: certain it is that the wrongdoers will not prosper".

The utterance was said by Musa is violated maxim of quantity, he does circumlocution, he answers not to the point and adds the information. So, Musa violated the principle of the maxim of quantity. That makes your contribution as informative as is required. Properly Moses says "*this is not sorcery but the real thing and the evidence of God's power*".

In the conversation above, there is a maxim violation of quantity that was violated by Musa, because Musa is unhappy with people's utterance. Fir'aun's people do not believe that the coming of Musa and his brother Aaron shows them the real miracles that were given by God to prove the truth and follow God's commandments. The more belief to Fir'aun's commandment and his statement that were included in this verse. So, Moses does not like people's attitudes that are unbelievable with the message from God that already delivered by Musa and Aaron.

Excerpt 2 (Data 2)

Ibrahim's people: Who has done this to our gods? He must indeed be some man of impiety!" (Surah Al-anbiyaa: 59) Ibrahim's people: we heard a youth talk them: he is called Ibrahim (Surah Al-anbiyaa: 60) Ibrahim's people: then bring him before the eyes of the people, that they may bears witness (Surah Al-anbiyaa: 61)

Ibrahim's people: art you the one that did this with our Gods, O Ibrahim? (Surah Al-anbiyaa: 62)

Ibrahim : nay, this was done by- this is their biggest one! Ask them, if they can speak intelligently! (Surah Al-anbiyaa: 63)

In previous verses especially verses 57-58 explained that Ibrahim said in his heart, he intended to destroy the idols because Ibrahim wanted to Ibrahim's people left the place of the idol and believed Allah as God. But they give bad response "Who has done this to our gods? Surely he is one of the wrong-doers. "We heard a youth called Abraham speak (ill) of them. "Bring him, then, before the eyes of the people that they may see (what will be done to him)."

The utterances includes in violation of quantity maxim, Ibrahim's people talk too much, whereas maxim of quantity the information should be informative. They violated the rule of quantity maxim. Make your contribution more informative than is required. Properly they use simple sentences or statement but the hearer understands what he says and does not talk complicated or talk too short. This verse shows about maxim violation of quantity that disobeyed by Ibrahim's people. Ibrahim's people are angry because they see their idols as their God is broken. It was done by Ibrahim that has been explained in the previous verse. All of the idols are broken except the big idol. The aim of it is to give awareness to them. As explained in the next verse 63, Ibrahim requests them to ask the big idol and what is the responsibility of the big idol can speak. So, Ibrahim's people hate Ibrahim's action that has been hit their idols. Whereas they assume that the idols are pure things as God.

Violation of Quality Maxim

This violation of maxim occurred when the speaker says something that is believed to be wrong, it can do irony and sarcastic statement and the speaker distorts information. In this finding, the writer found seven utterances that violated the maxim of quality, the explanation more can be read in the following;

Excerpt 3 (Data 3)

The conversation happened between Ibrahim and God; Ibrahim: "Show me, Lord, how You will raise the dead" God: "Have you no faith?" Ibrahim: <u>"Yes, but just to reassure my heart."</u> God: "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

The conversation describes that Ibrahim wants to know the proof of God's power by giving life to the dead. Allah asks Ibrahim because Ibrahim's utterance shows that he does not believe in the power of Allah. Ibrahim answer <u>"Yes, but just to reassure my heart."</u>

Ibrahim's utterance is including violation of the maxim of quality. Because say something that is believed to be false, <u>"Yes, but just to reassure my heart."</u> The underlined sentence shows that Ibrahim is lying, he does not believe Allah be able to give life and the dead so he needs evidence. Then, he violates the rule of the maxim of quality. The utterance should be truthful and do not say what you believe to be false. Ibrahim should not ask God to give proof. Just say "Yes I believe it".

The conversation between God and Ibrahim above contains violating maxim especially maxim violation of quality. Violating maxim is violated by Ibrahim because he avoiding hurt God. Ibrahim did not want Allah to now that his heart there were doubts and distrust. As explained by Allah in Surah Al-Baaqoroh verse 258 that God can give life to the dead, then he asks the proof. He does not say something to the point because he will not make Allah hurt. So he asks more explanation that is answered by God in verse 260 too.

Excerpt 4 (Data 4)

The conversation occurred between Ibrahim and his people, the conversation as bellow:

Ibrahim: "Certainly you and your fathers have all been in manifest error." (Al-Anbiya:54)

His people: <u>"Have you brought us the Truth, or are you one of those who</u> jest?"

This conversation talks about the hoping and remembering of Ibrahim to his people to get out from the error era. And his people asks to him that his coming is bring the true ideas or just jesting. The response of Ibrahim's people indicates violated maxim of quality, because Ibrahim's people do irony and sarcastic statement. "Have you brought us the Truth, or are you one of those who jest?"

The statement above describes that Ibrahim's people supposes Ibrahim's coming teaches bad thing. So, Ibrahim's people disobey the principle of quality maxim, say that for which you lack adequate evidence. The response of him should be "it is my choice so up to me".

The conversation above, Ibrahim;s people violated maxim violation of quality. Because Ibrahim's people do something embarrassing in public and they distract attention. It means that Ibrahim's people and Ibrahim's father worship the idols as God. Ibrahim also reminds them that it is a wrong way but their response is distracted attention by asking the question and he against him to give proof about it.

Excerpt 5 (Data 5)

The conversation happens between Ibrahim and his people;

His people: "You know well that they do not speak." (Al-Anbiyaa: 65)Ibrahim: "Then, why do you worship besides Allah a thing that can
neither benefit you nor hurt you? (Al-Anbiyaa: 66)

From the utterances above, Ibrahim's people give the statement "You know well that they do not speak." They here refer to the idols, and Ibrahim's people suppose Ibrahim known well that the idols are the dead creature. Then, Ibrahim said why do you worship besides Allah a thing that can neither benefit you nor hurt you?.

The utterances that said by Ibrahim included in violation of quality maxim because he does irony and sarcastic statements. He mocking the idols that they worshiped and did not give any benefit. He violated the principle of the maxim of quality. He should say "I know well about it and what do you want to do?"

The conversation above, Ibrahim violated the maxim violation of quality. Because he avoiding hurt the people, Ibrahim gives questions to them to make people aware and believe in God. Then they obey all of God's commandments without hurt their hearts.

Excerpt 6 (Data 6)

Aaron:"O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest you should say Musa: <u>"you have caused a division among the children of Israel, and you</u> <u>did not respect my word!"</u>

The conversation happens between Aaron (Harun) and Musa. The verses talk about when Musa went, Aaron is not able to prevent them in error. Aaron was afraid because he was negligent in keeping the message. Then, Musa was annoyed and said something <u>"you have caused a division among the children of Israel, and</u> <u>you did not respect my word!"</u>

Musa's utterance indicates that he violated the violation of the maxim of quality. He does irony and sarcastic statements, they disobey the rule of the maxim of quality that the information must be truthful. Be better for him to answer by said: "you have made a mistake".

Musa violated the maxim violation of quality because Musa is unhappy with the situation in that era. Aaron was instructed to protect Ibrahim's people from worshiping the idols, but Aaron cannot maintain the mandate. When he returned to his people, he was angry. so, Musa's heart is jealous and he calls his brother and he pulls him closer and advising him to be better keep the mandate by said: "You have caused a division among the children of Israel, and you did not respect my word!"

Excerpt 7 (Data 7)

Musa : "We are the messengers of the Lord of the worlds. Send with us the Children of Israel" (As-Shu'araa:16-17)

Firaun : <u>"Did we not raise you among us as a child, and you remained</u> among us for years of your life? (As-Shu'araa: 18)

The conversation happened between Musa and Firaun. Firaun does not like with Musa's attitude, because Musa against the government of Firaun, Musa does not like him, because Firaun claims that he is a God. So Musa wanted him to return Israelites to worship Allah, but Firaun said <u>"Did we not raise you among us as a child, and you remained among us for years of your life?</u>

This utterance indicates that Firaun violated the maxim of quality. Actually Musa just requests but he gives statement that it is irony, he remind Musa about his kindness when Musa was child. So in this case, Firaun violated the quality maxim because he does irony and sarcastic statement. In the conversation above, Firaun violated the violation of maxim of quality, he does irony and sarcastic statement. He disobeys the rule of maxim of quality. Actually Musa just asks a wish but Firaun does not care about it. He feels jealous and remind him about his kindness that has done by him in the past.

As explained in previous verse that Musa asks Fir'aun to release a pain of Israelites. After Moses conveys the statement in surah Al-Anbiya' verse 16 and 17, Fir'aun turns and does not heed at all, then look at Musa with a cynical look and brought up his kindness in the past. So, Fir'aun is angry and he was deemed ignoring his kindness and against him.

Excerpt 8 (Data 8)

Musa : "Your Lord and the Lord of your first forefathers." (As-Shu'araah:26). Firaun : <u>"Indeed, your 'messenger' who has been sent to you is mad."</u>

This conversation happens between Musa and Firaun. These verses talk about warning that Allah is his God and first forefather's God, the God of the heavens and earth. But respond from Firaun is unappropriate and he also mocks the messages who has been sent by God with the statement <u>"Indeed, your</u> <u>'messenger' who has been sent to you is mad."</u> The utterance includes in violation of the maxim of quality. Firaun violated the maxim of quality, he disobeys the rule of the maxims, because he does a sarcastic statement and irony. Well, Firaun should be said "No, I disagree and do not believe it" if he does not believe with Musa's statement.

Musa disobeys the rule of the maxim of quality and violated maxim violation of quality because he is unhappy when Fir'aun ignores his statement. In verses 24 and 25 Firaun said to people cynically and revealed the question that he addressed to Musa. So, Musa gives a statement cynically to repay Firaun's question.

Excerpt 9 (Data 9)

Ibrahim's people: what is your idea about the Lord of the worlds? (As-Saffat:87)

Ibrahim : Iam indeed sick (at heart)! (As-Saffat: 89)

Ibrahim: will ye not eat (of the offerings before you)? (As-Saffat:91)Ibrahim: why you did not answer?

Ibrahim intended to defend the religion of Allah, it is related with surah As-Saffat:89 he said "verily, I am sick". Sick here is hurt by seeing his people worshiping idols other than Allah. Then after his people came out, Ibrahim rose to their idols and destroyed them. When Ibrahim saw various foods in front of the idols so he said "will ye not eat (of the offerings before you)? why you did not answer?". Ibrahim's people put foods and sacrifice in order to obtain blessing from the idols.

The conversation occurred between Ibrahim and the idols. When people leave the idols, Ibrahim comes and meets idol and said "do you not eat?" and destroy it. Ibrahim mocks and insults the idols because there are many foods for ritual offering that it is put in front of the idols and they cannot do anything but many people worshiped them. Ibrahim's utterance violated the maxim of the quality because he does sarcastic and irony statement. He disobeys the rule of the maxim of quality.

Ibrahim's question above has a literal meaning. He hides secret information when he states the question "do you not eat?". Actually in the previous verse has been explained that Ibrahim's people held a party when people come to their party, Ibrahim visits to their idol, he sees several idols and he finds many foods in front of the idols. So, Ibrahim intends to check and examine the Idols. Is it true or not if the Idols can eat the foods that have been provided by people?

Violation of Relation Maxim

This violation of maxim occurred f the speaker makes the conversation not relevant and unmatched the topic, changes the conversation topic abruptly, hides something or fact and it can be the speaker does the wrong causality. The writer finds some of the utterances that violated the maxim of relation.

Excerpt 10 (Data 10)

Allah : "Indeed, I will make you a leader for the people." Ibrahim:<u>" He pleaded: "And also (Imams) from my offspring!"</u>

In this case, the conversation happened between Allah and the prophet of Ibrahim. God gives information, Allah will be made Ibrahim as the role model and leader for his people but Ibrahim asks God <u>"And of my descendants?"</u>. He wants his descendants and his people also can be the leader in the future. The utterance indicates that disobey the rule of violation of the maxim of relation. Ibrahim violated the maxim of relation. He answers is unmatched the topic. Whereas in the maxim of relation should be relevance.

Ibrahim violated the maxim violation of relations. He disobeys the cooperative principles of its the maxim because he asks questions gently to prevent God's heart hurt. He prefers to ask rather than give the order to make his descendants and his people as the leader like him. When Allah gives commandments certainly all of the prophets obey it and Ibrahim understands this context. So, he avoiding hurt God.

Excerpt 11 (Data 11)

Allah: "Indeed, I will make you a leader for the people."

Ibrahim:"And of my descendants?"

Allah: <u>"He answered: "But My Promise is not within the reach of evil-doers</u>

The conversation happened between Allah and Ibrahim. Ibrahim asks Allah about his descendants, who will be made a leader or not. But Allah does not answer yes or no even though the questions include yes or no question. The utterance indicates that Allah violated the maxim of relation because he hides something or fact. He said, <u>"My covenant does not include the wrongdoers."</u>. It means that certainly, Allah will make Ibrahim's descendants a leader besides the wrongdoers and Allah's covenant is true.

In that conversation, Allah violated the violation of the maxim of relation, because he does not answer the true information. Allah tried to hide information from Ibrahim. Allah more knows the good thing for his creatures and he always fulfills his promise. So Allah does not answer Ibrahim's question directly and Allah asks Ibrahim to answer his question himself. But, the essence of what God wants to tell is the God will make Ibrahim's descendants and his people a leader if they stay in the right way.

Excerpt 12 (Data 12)

Musa: "May I follow you, on the footing that you teach me something of the (Higher) Truth which you have been taught?" (Al-Kahfi:66) Khidhir: <u>"Verily you will not able to have patience with me!"</u> The conversation occurred between Khidir and Musa. Musa wants the study to Khidhir. He always follows Khidhir. Finally, Khidhir said, <u>"Verily you will not able to have patience with me!"</u>. Khidhir already gave a requirement which Musa does not ask anything during the journey but he disobeys it, he

always asks for Khidhir.

The utterance indicates that Khidhir disobey the rule of the maxim of relation, and he hides something. In his utterance there is the word patience it means that he does not asks or talks too much just be silent and obey with his command. So, Khidhir violated the violation of maxim of relation. He should be said, "please be patient if you want to become my student".

In the conversation, Khidir violated the maxim of relation because he does not deliver true information and hides something. He tried to hide the real information from Musa. Khidir already has reminded Musa on the journey, because Musa wants to study with him. Musa always asks something but, Khidir is silent and does not answer. He does it because he examines Musa's patience. As discussed in the first meeting between Khidir and Moses, Moses is agreed about all of the requirements that have been asked by Khidir. He asks Moses to obey it. Then he can take lessons without being explained by him.

Excerpt 13 (Data13)

Musa : "Has you scuttled it to drown those in it? Truly a strange thing has you done!"

Khidhir: "Did I not tell you that you can have no patience with me?"

Musa : "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

The conversation happened between Musa and his teacher Khidir. Musa follows Khidir because he will be taught by Khidir, but in the middle of the journey, Musa asks to Khidir whereas Khidir already has mentioned that Musa must be silent and do not say or ask anything. So Khidir said, "Did I not tell you that you can have no patience with me?" The utterance includes the violation of the maxim of relation. Khidir violated the maxim of relation, he gives respond that it is unmatched the topic. Musa asks something but he asks again to Musa and reminds him. He disobeys the rule of the maxim of relation, the topic should be relevant.

There is violating the maxim of relation that was violated by Khidir because he saves the secret information. Moses wants to be a student from Khidir. Khidir refuses it. After they make agreement, Khidir accepts Moses as his student but he must be patient. So, Khidir hides the truth information whereas he guesses that Moses is impatient and can not follow his command and will ask an explanation directly at that moment.

Violation of Maxim of Manner

Violation of maxim of manner can occur when the speaker uses the ambiguous sentence, exaggerates thing, or uses slang language in front of people who do not understand it, and the speaker's voice is not loud enough. The writer finds some of the utterances that indicate violating the maxim of relation.

Excerpt 14 (Data 14)

Musa: <u>"What is the matter with you?"</u> Two women: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

The conversation happens between Musa and two women in Madyan who were keeping their pets. Two women cannot give drinks and feed their pets. This country is famous for its water sources, but strangely just two women did not give drink and feed their pets. So Musa is a pity with them and wants to know the reason. Musa's utterance <u>"What is the matter with you?"</u> indicates that he violated the violation of a maxim of manner because he uses an ambiguous sentence. The word "you" can be referred to two things, first two women and second can be referred to the flocks. So he disobeys the ruling maxim of manner. Musa should be said, "what is the matter with your flocks and why you did not give them drink?"

Musa violated a maxim violation of manner because he wants to know the reason why two women that he meets in Madyan did not give drink to their pets without making them offended and upset. But, they feel happy and there is someone who cares to him by asking his condition and his pets.

Excerpt 15 (Data 15)

Firaun: "What then is the condition of previous generations?" Musa: <u>"The knowledge of that is with my Lord, duly recorded: my Lord</u> <u>never errs, nor forgets</u>

The conversation above happens between Firaun and Musa. They talk about the God who appropriate to worship between Firaun or Allah. Firaun asks about the condition of previous generations, but respond from Musa do not explain Firaun's question, Musa said <u>"The knowledge of that is with my Lord,</u> <u>duly recorded: my Lord never errs, nor forgets.</u> The utterance violated the maxim of manner, because uses ambiguous sentence and exaggerates thing. He violated the ruling maxim of manner which is should be perspicuous. Musa should be said, "I do not know the condition but I am sure that Allah knows everything". The dialogue above shows that Musa violated the violation of a maxim of manner. He uses ambiguous sentences. When Firaun asks Musa about who is your God, Musa always answers Allah is only my God that it is must be worshipped. Firaun is unsatisfied with Musa's answer. So, Firaun asks about the condition of previous generations and Musa uses a connotative sentence that he aims to avoid hurt the hearer.

Excerpt 16 (Data 16)

Ibrahim's people: They said: Is it you who has done this to our gods, O Abraham? Ibrahim : But this, their chief hath done it. So question them, if they can speak.

The conversation happens when Ibrahim destroys the idols then the people confuse and ask who do the action. So they accuse Ibrahim that has destroyed their idols. But Ibrahim answers that the idols destroyed themselves and said "But this, their chief hath done it. So question them, if they can speak."

The utterance includes violating the maxim of manner, Ibrahim uses ambiguous sentences. The sentence can be referred to as if the idols can speak or move to another place whereas they cannot speak or move. So he disobeys the principal maxim of manner. He should be said, "Yes I have done it because many people worshiped idols that it is the deviated way".

Ibrahim violated a maxim violation of manner because he satisfies his people. It means Ibrahim knows the idols can not speak, but he requests his people to speak and ask the big idol about who has been destroyed the other idols. So, Ibrahim does manipulation as if the big idol destroys it. Whereas Ibrahim knows all of the idols can not speaking and moving.

Excerpt 17 (Data 17)

Ibrahim : Fie on you and all that ye worship instead of Allah! Have you then no sense? Ibrahim's people: <u>Burn him and stand by your gods, if ye will be doing</u>

The conversation occurs between Ibrahim and Ibrahim's people. They are angry because their idols were burnt by Ibrahim. Ibrahim gives warning that they will harm people if they worship except Allah but they act too much and said: "<u>Burn him and stand by your gods if ye will be doing</u>". The utterance indicates that they violated the maxim of manner, he exaggerates things and disobeys the rule of the maxim of manner. They should be said, "up to me what we do and worship, it is our choices".

That conversation above contains violating the maxim of the manner by Ibrahim's people. They are angry about Ibrahim's actions. Ibrahim burns and destroys all the idols. Previously he also reminds them to believe in God to will not be harmed. Then they are upset and they give a respond too much. So, they feel jealous and say it.

Excerpt 18 (Data 18)

Musa : "If you had wished, surely you could have exacted some recompense for it!" Khidir : <u>"This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience</u> The conversation happens between Musa and Khidir. Musa intends to give a fee to him because Musa was permitted to follow and study with him. But he did not receive or reject it but he said: "This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience".

The utterance includes violating the maxim of manner. Khidir disobeys the principle of the maxim of manner, he uses an ambiguous sentence. The sentence can consist of two possibilities, first, he wants to receive a fee but he gives interpretation and explanation about all of the questions that already asked by Musa before. And the second possibility is he did not want to receive a fee and just explain the explanation from Musa's question.

This violating maxim of manner happens because Khidir cheers Musa and makes Musa happy. Khidir wants Musa to stop being a student. During the journey, Musa is impatient and always asks an explanation of his questions. Therefore, at the end of their meeting, Khidir wants to explain of Musa's questions clearly and the explanation has been described in Surah Al-Kahfi verse 79 until 82.

Excerpt 19 (Data 19)

Firaun : Believe you in him before I give you permission? (Taha:
71)
Musa's people : never shall we regard you as more than the clear signs that have come to us, or than him who created us! (Taha: 72) For us, we have believed in our Lord: may he forgive us our faults, and the magic to which you did not compel us: for Allah is best and most abiding (Taha: 73)

Allah : <u>Travel by night with My servants, and strike a dry path for</u> <u>them through the sea, without fear of being overtaken (by Pharaoh)</u> <u>and without (any other) fear.''</u> (Taha: 77)

Allah tells that He commanded Musa to invite his people (Israel) after Fir'aun refused to give his permission. Musa should take them away at night to save them from Firaun's oppression. After Musa took away with his people, in the morning Firaun did not see any of them left in the land of Egypt. So Firaun was angry at that moment. Allah has told in Surah As-shu'araa: 53-54) in that Surah tells about Firaun submitted all of his people and he lead his people themselves to pursue Musa's people. After arriving at the edge of the sea, Musa dismissed his people, because Musa did not know how to cross the sea , while Firaun and his people were behind Musa and his people. So at that time Allah revealed revelation to Musa in Surah As-Shu'araa:63 then Musa struck the sea with his staff.

Allah gives commands to the prophet of Musa to escape Firaun and people. Allah said, "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear." This utterance indicates that Fir'aun violated the maxim violation of manner. He uses an ambiguous sentence. The sentence 'strike a dry path for them through the sea' is unclear because Musa and people do not know what object should be struck the object is a stick that is owned by Musa. So, Allah should be said, "Travel by night with My servants, and strike a stick in a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear." Allah states the commandments in this verse is to make Musa and his people feel peaceful and happy. This verse Allah also describes the situation to make them not worried about their safety. It means, Allah asks Musa to invite his people to go to the sea at night. Then he was asked by Allah to hit his staff in the sea so, they have survived.

NT		17: 1	D	D	D
No.	Characters	Kinds of	Data	Processes	Reason
		maxim			
		violation			
1.	Musa		<mark>Al-Qash</mark> as:37	CC	
2.	Ibrahim's	V <mark>M.</mark> Qn	Al-Anbiya': 59		
				TTM	FJ
	people				
3.	Ibrahim		Al-Baqoroh:		
				LIE	AH
			260		
4.	Ibrahim's	VM. Ql	Al-Anbiya':55		
					SF
	people			ISS	
	1 1				
5.	Ibrahim		Al-Anbiya;:66		AH
0.			1 11 1 1101 j u, 000		
6	Musa		Taha:94		
	111404				
7.	Firaun		As-syuaroh:18	1	FJ
/ .	1 11 auii	VM. Ql	A5-5yuat011.10	ISS	1 J
8.	Firaun	v IVI. QI	Ac Sumarah 26	133	
0.	FIIauli		As-Syuaroh:26		
	TI 1'			4	
9.	Ibrahim		As-Shaffat:91		HT
10.	Ibrahim	VM. R	Al-Baqoroh:124	UNM	AH

The writer presents the findings above summed up in the table:

11.	God		Al-Baqoroh:124		HT
12.	Khidir	VM. R	Al-Kahfi:67	HS	HT
13.	Khidhir		Al-Kahfi: 72	UNM	
14.	Musa		Al-Qoshos:23		СН
15.	Musa	VM. M	Taha:52	AMG	AH
16.	Ibrahim		Al-Anbiya':63		SH
17.	Ibrahim's		Al-Anbiya':68	EXA	FJ
	people	VM. M			
18.	Khidhir		Al-Kahfi:78	AMG	СН
19.	God		Taha:77		

4.2 Discussion

This research is focused on the violation maxims violated by God, Ibrahim, Ibrahim's community, Musa, Khidir, Firaun in some Quran verses. The writer found all of the interlocutors use all kinds of violations of the maxim. From the data, the writer found twenty utterances that violated the violation of maxims which are consist of maxim quantity, the maxim of quality, the maxim of relation and maxim of manner. Two utterances include violating the maxim of quantity, the utterances that contain violating the maxim of quality consist of seven utterances, then violating the maxim of relation consists of four utterances and finally, six utterances include in violation of maxim of manner.

Based on the explanation, violating the maxim of quantity happened because all of the interlocutors do not follow the rule of the maxim of quantity, such as talking too much, do circumlocution or not to the point. While violation of quality maxim occurred when all of the speakers violated the ruling maxim of quality, like do irony and sarcastic statement and say something that is believed to be false. Violating the maxim of relation happened because the interlocutors do not follow the principle of the maxim of relation like the information is unmatched with the topic and hide something or fact. Then, violation of maxim of manner happened when the interlocutors use ambiguous sentence and exaggerate something, all of the interlocutors disobey the ruling maxim of manner.

After the writer analyses the utterances that violated the violation of maxims, the writer also founds the reason for the characters God, Ibrahim, Ibrahim's community, Musa, Khidir, Firaun was violated the violating maxims. From all the utterances, the writer finds six utterances including the reason of feeling jealous, the reason for avoiding hurt the hearer consist of four utterances, then three utterances including the reason of hiding the truth and also three utterances the reason of cheering the hearer, there are two utterances for satisfying the hearer and the last only one utterance including the reason of saving face. Generally, many utterances show the reason for saving face.

BAB V

CONCLUSION AND SUGGESTION

5.1 Conclusion

From the explanation in the previous chapter, the researcher found all kinds of violating maxims used by the characters in some of the Quranic verses. The characters disobeyed the rule of maxims and the characters also violated the maxim of quantity, the maxim of quality, the maxim of relation and last maxim of manner. They did not follow and fulfill the cooperative principle of Grice's Maxims. They gave information too much, not telling the truth information, besides that made ambiguity contribution and conveyed information irrelevant and unmatched with the topic.

The characters had reasons for the utterances was violated the maxims. The researcher found six reasons for the characters that consist of God, Ibrahim, Ibrahim's people, Musa, Khidir, Firaun violated the maxims. Some of the reasons are hiding the truth, feeling jealous, saving face, satisfying the hearer, cheering the hearer and avoiding hurt to

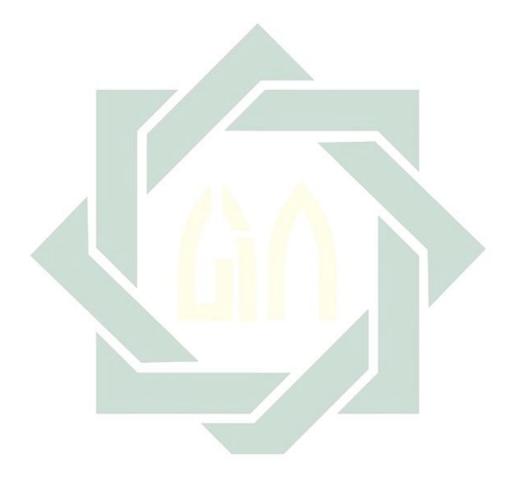
the hearer.

Nineteen utterances include in violating maxims that consist of two utterances containing maxim violation of quantity. The next maxim violation of quality consists of seven utterances. While violating the maxim of relation consist of five utterances and consists of five utterances that include in violating the maxim of manner. The characters violated the maxim of quantity, they cannot fulfill the rule of maxims, they talk too much and do circumlocution. Then, they also violated the maxim of quality, they disobey the rule of maxims are say something that is believed to be false and do irony and sarcastic statement. The next violation of relation maxim happened when they convey information that it is unmatched with the topic and hide something. They also violated violation of the maxim of manner, they used ambiguity contribution and exaggerate something.

The researcher knew the reasons for the characters God, Ibrahim, Ibrahim's people, Musa, Khidir, Firaun in violating maxims. From all of the utterances, the writer finds six utterances including the reason of feeling jealous, then three utterances including the reason of hiding the truth and also three utterances the reason of cheering the hearer, there are two utterances for satisfying the hearer and the last only one utterance including the reason of saving face. Generally, many utterances show the reason for feeling jealous about something. While, just one utterance including the reason for saving face, the reason for avoiding hurt the hearer consists of four utterances, the reason for avoiding hurt to hearer occurred because it gives a contribution to preventing something that makes hearer hurt.

5.2 Suggestion

Based on the findings and discussion in the previous chapter, the researcher suggests for the next researchers that want to analyze maxim violation to increase analyzing the researcher by doing the specific investigation to know the violation of all types maxims, it can be in the television program, talk show, movie or in Al-Quran. The researcher also gives suggestions to improve the findings based on the research question and using or adding another theory to reveal the reasons violating the maxims happen and comparing the data of the study or theory of the violation of maxims and the reasons why it happens.



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