

**THE FLOUTING OF CONVERSATIONAL MAXIMS BY THE
PARTICIPANTS IN THE "SHOW IMAH"**

THESIS

**Submitted as Partial Fulfillment of the Requirements for the Degree Sarjana
of English Department Faculty of Letters and Humanities UIN Sunan Ampel
Surabaya**

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PERPUSTAKAAN UIN SUNAN AMPEL SURABAYA	
No. KLAS K A.2014 08 BSI	No. REG A.2014/BSI/68 TANGGAL

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2014

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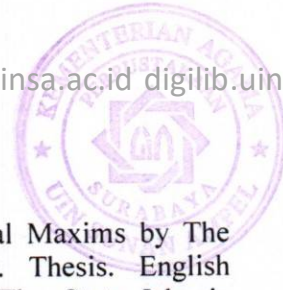
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ABSTRACT

Agustin, Irma Erfiana. 2014. The Flouting of Conversational Maxims by The Participants in The SHOW IMAH Talk Show. Thesis. English Department. Faculty of Letters and Humanities. The State Islamic University of Sunan Ampel Surabaya. Advisor: Dr. Hj. Zuliati Rohmah, M.Pd.

Key Words: Cooperative Principle, Maxims, Flouting Maxims, SHOW IMAH

This study focuses on analyzing the flouting of conversational maxims by the participants in the SHOW IMAH talk show. There are three problems of this study: (1) what kinds of maxims are flouted by the participants in SHOW IMAH? (2) What are the purposes for flouting the maxim in SHOW IMAH? (3) What maxim is mostly flouted by the participants in SHOW IMAH. Conversation Analysis used as the prominent design since this study concerns with the conversation between interviewer and interviewees as seen in the talk show, and it based on transcribed audio-visual recordings of actual interaction.

After the data are obtained and analyzed, it is found that all of the maxims are flouted by the participants. Maxim of quantity is flouted by the participants when they are giving too much and less information. Then, maxim of quality is flouted when the participants are giving a false statement. Maxim of relevance is flouted when the participants are changing the topic of conversation. And the maxim of manner is flouted when the participants giving unclear information. There are 111 utterances containing flouting maxims, which maxim of manner takes the dominance as shown in 45 utterances.

There are some purposes for flouting the maxim. To explain more about something, to stress about something, to show disappointment, and to show happiness are falling into the category of the purposes flouting maxim of quantity. Then, the purposes of flouting maxim of quality are to hide something, to cover something, and to convince the addressee. Next, the purposes of flouting maxim of relevance are to change the conversation, to give additional information, and to avoid talking about something. And the last, the purposes of flouting maxim of manner are to get the attention from the hearer and to be clear.

Finally, after finishing this research, the researcher hopes that this research can give contribution to the researcher himself, to the readers, and to the next researchers who conduct the same research. It is suggested to the next researcher to do a deeper study about maxim, and also applies various theories about maxim in conversation such as politeness maxims.

INTISARI

Agustin, Irma Erfiana. 2014. *The Flouting of Conversational Maxims by The Participants in The SHOW IMAH Talk Show*. Thesis. English Department. Faculty of Letters and Humanities. The State Islamic University of Sunan Ampel Surabaya. Advisor: Dr. Hj. Zuliati Rohmah, M.Pd.

Kata Kunci: Cooperative Principle, Maxims, Flouting Maxims, SHOW IMAH

Penelitian ini bertujuan untuk mengetahui pelanggaran bidal yang terjadi di acara “SHOW IMAH”. Ada tiga permasalahan dalam penelitian ini (1) Bidal apakah yang di langgar oleh *participants* di acara SHOW IMAH. (2) Apakah tujuan *participants* ketika melanggar bidal. (3) Bidal apakah yang paling sering dilanggar oleh *participants*.

Sumber data dalam penelitian ini adalah acara talk show “SHOW IMAH”. Penulis mengambil 8 episode sebagai data untuk di analisa. Data di analisa menggunakan pendekatan analisa percakapan. Dari analisis penelitian ini diperoleh bahwa ke empat bidal di atas dilanggar oleh peserta yang ada dalam acara “SHOW IMAH”. Pelanggaran bidal tersebut terjadi karena peserta berbicara atau menjelaskan terlalu berlebihan dan terlalu singkat (kuantitas), mengatakan yang tidak sebenarnya atau berbohong (kualitas), mengatakan sesuatu yang tidak berhubungan dengan topic pembicaraan (relevansi), dan mengatakan sesuatu dengan tidak jelas (cara). Ada 111 percakapan yang terkategori sebagai pelanggaran bidal, dan pelanggaran bidal cara yang paling banyak ditemukan.

Ada beberapa tujuan dimana pelanggaran bidal terjadi. Pelanggaran bidal kuantitas dilakukan untuk memberikan penjelasan yang lebih, menekankan sebuah penjelasan, menunjukan sebuah kekecewaan dan rasa senang. Kemudian pelanggaran bidal kualitas terjadi untuk menyembunyikan atau menutupi sesuatu yang tidak ingin diketahui dan untuk meyakinkan pendengar. Selanjutnya pelanggaran bidal relevansi terjadi untuk mengubah topik pembicaraan, memberikan informasi tambahan, dan menghindari pembicaraan. Terakhir, pelanggaran bidal cara terjadi untuk menarik perhatian pendengar dan menciptakan sebuah lelucon.

Pada akhirnya, penulis berharap skripsi ini berguna bagi dirinya, pembaca, dan peneliti selanjutnya. Penulis menyarankan kepada peneliti selanjutnya untuk lebih mendalami materi tentang maxim dan mengombinasikan antara teori Politeness Principle dan Cooperative Principle.

CHAPTER I

INTRODUCTION

This chapter consists of background of the study, statements of the problem, objectives of the study, scope and limitation, significance of the study and definition of key terms.

1.1 Background of The Study

Language as a means of communication has a big role in human's life. It may be used to socialize, know, and understand each other. Qur'an, as the main source of Islamic knowledge also teaches us how to understand other people.

Al-Hujurât (*The Walls*) Verse 13 said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ لِلَّهِ عَلِيمٌ خَبِيرٌ

Meaning: *O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one other. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, Aware. (49:13).*

The verse above shows how Allah creates male and female in different nations and tribes to know each other. Allah has described clearly how He supposes us to know and understand other people through communication.

Theoretically, in communication people should apply the principle to make their communication goes smoothly. This principle called as Cooperative Principle which is proposed by Grice. Further, he explains that "Cooperative

Principle is a general principle of conversation, which requires the speaker to make the conversational contribution such as required, at the stage at which it occurs, by the accepted purposes or direction of the talk exchange in which the speaker is engaged” (as cited in Levinson, 1983, p. 101).

There are four principles of cooperative principle that should be followed by people in order to create an effective communication. It is reflected into four maxims of conversation: they are maxim of quantity, maxim of quality, maxim of relation, and maxim of manner. In another meaning, when people consider obeying the cooperative principle they should speak sincerely, relevantly, and clearly while providing sufficient information.

However, a question arouses in the writer’s mind as to whether those maxims are always applied by the people all the time. When the people do not obey the rules of maxim above, it means that they are flouting the maxim.

Flouting of maxim happened when the speaker breaks one of the maxims.

Coulthard (1985, p. 31) stated, when a speaker decides to violate a maxim he may lie, he may not give as much of information as he could, or he may offer utterances which are seem to be ambiguous and he may have reasons for flouting a maxim.

There are four maxims which can be flouted by the speakers. Grice explains as cited in Brown and Yule (1983, p. 32), the first maxim to be flouted is maxim of quantity (be brief) which concerns with the amount of information, that means people may not make their contribution more informative than is required. The second is maxim of quality (be true) which means people may not say what

they believe to be false. The third is maxim of relation (be relevant), it means people should make relevant conversation. And the last, is maxim of manner (be clear) which avoids ambiguity, obscurity, and unnecessary prolixity.

According to Levinson (1983, p. 105-106), he illustrated that flouting maxim of quantity happens when the speaker say too much or say more than is needed. The second, flouting maxim of quality occurs when the speaker is telling untrue information or giving a false statement. The third flouting maxim of relation is done when the speaker suddenly changes the topic of conversation. And the fourth, flouting maxim of manner happens when the speaker gives unclear or ambiguous information.

There are sorts of reasons for flouting a maxim, as stated by Coulthard (1985, p. 31) flouting maxim happened when someone is facing a clash of two maxims and simply choosing to drop one. Besides, Imelda (2003) in her research found out that there are some reasons for flouting the maxims such to explain more about something, to be cynical, and to stress about something. Those reasons fall into the category of flouting maxim of quantity. Then the reasons for flouting the maxim of quality are to convince the addressee, to hide something, and to cover something. Next, to change the topic in conversation, to show dislike, and to avoid talking about something are the reasons for flouting the maxim of relevant. Then the last, the reasons for flouting the maxim of manner are to get attention from the hearer and to be clear.

Actually, there are some researchers who have discussed about flouting maxim. They are Astan (2004), Indaryati (2012), and Imelda (2003). All of the

researches above concerned with the flouting of conversational maxim and they found that most of the speakers are flouted all kinds of the maxims. Astan (2004) found that the acceptance and violation of the cooperative principle occurred in all of the kinds of maxims; those are maxim of quantity, quality, relation, and manner. Besides, she also found that the number of acceptance and violation the maxim are balance. Indaryati (2012) revealed that the speaker violated those maxims because they think that the hearer already understand what they mean, and the speaker also give little information than is needed in order to hide something. Besides, Imelda's research (2003) found that maxim of quantity is mostly flouted in the conversation between the characters in "Friends". In other way, she proposed that there are some reasons for flouting each maxim such as flouting maxim of quantity because the speaker wants to explain more about something.

Related to this study, the writer concludes that this research has similar discussion with Astan's study, this study and the previous study discuss about the flouting of maxim in the talk show. But the data and the way in analyzing are absolutely different. Besides, the writer tries to give a deeper analysis through this study.

In this research, the writer uses the conversation in the program SHOW IMAH talk show. This program shows the conversation between Shoimah as the interviewer and the celebrities as the interviewees. The topic of the conversation is usually about recent activities of the celebrities and the 'booming' case which is faced by the celebrities.

The way Shoimah conducts this program is not monotonous. She always shows attractive dance in every section and sometimes shows her screechy voice to get the attention of the audience. In this talk show, Shoimah always wears a “kebaya” (Indonesian dress code). Besides, there is a jargon that is going to be a characteristic of SHOW IMAH, the jargon is “juragan mau duduk”. Before Shoimah took a seat, she had to sing the jargon in a way of “pesinden” (sing with gamelan orchestra). It made the show more entertaining. There are some jokes that make the conversation alive and interesting to watch on. Some of the jokes are caused by the attractive dance of Shoimah and the conversation that contains of flouting maxims. The writer found the participants sometimes flout the conversational maxims by telling untrue statement, giving too much information, suddenly change the topics, and give unclear or ambiguous information.

Example:

Shoimah	: Tapi tiap bulan dapat transferan dari: (pak ahmad)?
Vita	: O:h engga:↓k gak tiap bulan ko↓k, <i>biasa aja si:↓h kalo</i> <i>(0.2) aku juga kenal dia baru akhir November 2012 ya:</i>
Deswita	: Oh jadi baru juga ya?
Vita	: Iya baru juga, jadi tau aku e: di balik dia orang seperti yang e: ada kasus dengan korupsi ya: (0.2) <i>setau aku AF</i> <i>itu orang yang bai↓k (0.2) orang yang suka bantu ama</i> <i>siapa pun juga ko↓k, setau aku gitu.</i>

The participant above flouted the maxim of relevance since she does not answer the interviewer's question relevantly. The interviewer (Shoimah) asked the interviewee (Vita) whether she accepted the money every month from a man who known as her fiancé, but she answers the question irrelevantly by explaining about her first time meeting with him. Then, she also flouted the maxim of quantity by

describing about her fiancé too much. She gives information that is not questioned by the interviewer.

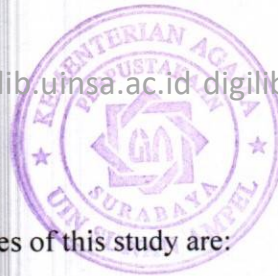
As a student of linguistics, the writer has a great interest in analyzing the flouting of conversational maxims in SHOW IMAH. The writer chooses this talk show because of linguistically, the uniqueness of the utterances of this talk show that contains many flouting. Besides, an exploratory of some utterances in conversations gives more data in analyzing the phenomena of flouting maxims. Further, it is quite appropriate to know how the theory of Grice's Cooperative Principle is applied in the talk show.

Due to the curiosity to find out whether the participant flout of the conversational maxims when talking with others, as well as the reason, the writer is interested in making the study "The Flouting of Conversational Maxims by The Participants in the "SHOW IMAH".

1.2 Statement of the Problem

Regarding to the description above, this research focuses on the following questions:

1. What kinds of maxims are flouted by the participants in SHOW IMAH?
2. What are the purposes for flouting the maxim in SHOW IMAH?
3. What maxim is mostly flouted by the participants in SHOW IMAH?



1.3 The Objective of the Study

As stated in the problems of the study, the objectives of this study are:

1. To describe the maxims which are flouted by participants in SHOW IMAH.
2. To describe the purposes of the participants when they are flouting the maxim.
3. To describe the biggest number of flouting maxim.

1.4 Scope and Limitation

This study focuses on analyzing the utterances of the participants that contain flouting of maxim in the SHOW IMAH talk show. Particularly, this study is restricted to the words, sentences, and utterances in a conversation that contains of flouting conversational maxim. This study analyzed based on Grice's theory of cooperative principle that contains four maxims: those are maxims of quantity, quality, relevance, and manner.

The source of the data is the conversation between Shoimah as the interviewer, Wendy and Deswita as the Shoimah's assistant, and the celebrities as the interviewees as seen in SHOW IMAH. The writer took the episodes which are broadcasted on September and October 2013. Ideally, the writer is recommended to watch and record the show directly on the television at the time. But, here the writer is limited by time and place to do that. So, the writer got the data by downloading the video from You Tube.

1.4 The Significance of the Study

This study is expected to give valuable contributions theoretically and practically. Theoretically, the findings of this study are expected to be one of the sources in discourse studies especially on the analyzing of flouting the maxims. Besides, through this study the writer hopes that this study gives readers knowledge and understanding if they flout the maxim it does not mean that they fail to communicate with others.

Practically, this study is also expected that it would be useful for the teachers and students of UIN Surabaya, especially those of English Letters and Humanities Department. It is expected to be one of input in discourse analysis and to give knowledge how to analyze flouting maxim. The writer also expects the result of this research can give an important direction for others who are interested in doing similar research in the future.

1.6 Definition of Key Terms

In order to help the readers understand what is being discuss in this study, the definition of the key terms of conversational maxims is given below:

- a. Cooperative Principle: 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. (Grice in Horn 2006, p. 7). The cooperative principle are expressed as follows: the maxim of quality is tell the truth, then maxim of quantity relates to amount of information provided, maxim of relevance relates to its relevance, and maxim of manner relates to how it is expressed.

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- b. Flouting Maxims: It happens when the speaker breaks one maxim. Flouting maxim occurred when the speaker is giving too much information that is not required (quantity), being dishonest (quality), saying irrelevantly (relevance), being ambiguous or giving information not orderly (manner).
- c. Show Imah: Show Imah is the name of a talk show program which is presented on Trans TV on Monday-Friday at 15.30 to 16.30. The name of the talk show represents the name of the interviewer, she is Shoimah.
- d. Participants: The participants in this talk show are Shoimah as the Interviewer, Wendy, Deswita, and Caesar as the assistant's interviewer, and the celebrities as the interviewee.

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CHAPTER II

LITERATURE REVIEW

In this chapter, the writer presents the discussion several theories dealing with the focus of this study. Those are: Pragmatics, Discourse Analysis, Cooperative Principle, and Flouting maxims. The writer used the theory of Cooperative Principle proposed by Grice as the basic theory for her analysis. By presenting the theories, the writer hopes that it can help her to analyze: kinds of maxim which are flouted by the participants, the situation that creates flouting maxim, and the maxim that mostly flouted by participants.

2.1 Pragmatics

In linguistics there is common understanding between pragmatics and semantics. In the semantics field of study to learn the language in *text form*, while the pragmatics field of study to learn the meaning of *the context*. Moreover, Leech (1983, p.6) stated that distinction between langue “language” and parole

“language use” has closed on the differences between semantics and pragmatics.

Both fields are concerned with the meaning, but they still have specification. The meaning in pragmatics is defined relative to a speaker or user of the language, whereas meaning in semantics is defined purely as a property of expression in a given language, in abstraction from particular situations, speakers, or hearers.

Chomsky also give the explanation in the book “*Principle of Pragmatics*” by Leech (1983, p. 4), he explained the distinction between competence and performance. According to him, pragmatics is the part of performance and otherwise grammar is the part of competence. It means that, pragmatics concerns

with the way in which people use the language through action. In essence, grammar is the formal system of language and pragmatics is the principles of language use, both of them are complementary. We cannot understand the nature of language without studying both of them.

There are some pragmatics senses that have been described by several figures of linguists. George Yule stated that pragmatics is focused with the study of meaning in the communication between speaker or writer and hearer or reader (Yule, 1996, p. 3). From the definition above, it can conclude that pragmatics is the branch of linguistics that studies of the *language context* from which is used in conversations.

The context of situation of an utterance sometimes helps as to determine its meaning, or such kind a tool for utterance understanding. Malinowski as cited from Journal of Pragmatics "Malinowski and Pragmatics Claim making in the history of linguistics stated that":

"The context of situation as the activity in which the speech is embedded.. This is essential to resolve ambiguous and elliptical or sub-sentential utterances, as well as the sort of phenomena we call nowadays implicit meanings (implicitures or enriched explicitures) and even rhetorical relations among sentences".

Naturally, a hearer tries to understand what the speaker says not only in the literal meaning of his or her utterances, but in what the speaker intended to say. According to Searle, Kiefer & Bierwisch in Levinson (1983, p. 6), they said that

pragmatics is one of those words societal and cognitive that is being talked about, but in fact the meaning of those words are not clear. It means that the words are being produced by someone has various meaning depend on the context.

According to Grundy, "Pragmatics is about explaining how we produce and understand of language". Then Jucker explained that pragmatics is about how language is used in actual situations. It is concerned with the ways in which speakers and hearers cooperate to negotiate meanings (Jucker et al., 2009, p. 3).

On the other hand, Yule in his book's Pragmatics (1996, p. 4) give the explanation about the advantage of studying language via pragmatics is that one can talk about people's intended meanings, their assumption, their purposes or goals, and the kinds of action for example: request that they are performing when they speak.

In short, pragmatics is dealing with the context in which the statement occurs and how this context determines the meaning of this statement. Then, this study associates pragmatics with the cooperative principle proposed by Paul Grice. Specifically, the writer focuses on the pragmatics study: flouting Grice's conversational maxims by participants in SHOW IMAH a talk show.

2.2 Discourse Analysis

Discourse analysis generally focuses on how language is used for communicative with the speaker or writer that produces the language to communicate and how listener or reader to know what the words said by the speaker. Discourse analysis is one approach in the field of pragmatics.

George Yule and Gilliard Brown (1983, p. 1) defined discourse analysis is the analysis of how human use language in communication. It cannot be restricted to the description of linguistic forms independent of the purposes or functions that they serve in human affairs.

Then according to Gee, he use the term “Discourse” for ways of combining and integrating language, saying, doing, thinking, behaving, believing, valuing, and using various symbol, tools, and object to show the identity (2005, p. 21). Its mean that people should say, act and dress in the right way. And also should engage in characteristics ways of thinking, acting, interacting, valuing, feeling, and believing. Besides, they also be able to use a various symbols, tools, and object in the right place and the right time.

Another definition as cited by the writer from the Journal of Discourse (<http://www.cprjournal.com/documents/discourseAnalysis.pdf>), the definition is:

“Discourse analysis has been used to understand a wide range of texts including natural speech, professional documentation, political rhetoric, interview or focus group material, internet communication, journals and broadcast media.” (Accessed on 5th December, 2013).

In the book *Discourse and Social Change*, Fairclough stated that Discourse emphasizes interaction between speaker and addressee or between writer and reader, and therefore processing of producing and interpreting speech and writing, as well as the situational context of language use (1992, p. 3).

2.2.1 Text and Context

Sometimes, when we accept a message, one person has different understanding with others because of our interpretation differences. The most important influence on what is appropriate and how messages are interpreted is context.

Hymes in Brown and Yule (1983, p. 37-39) views that the role of context in interpretation has two functions; limiting the range of possible interpretation, on the other, as supporting the intended interpretation. He also sets about specifying the features of context. In speech events, he identifies the role of (1) *addressor and addressee*; the addressor is the speaker or writer who produces the utterance, while the addressee is the hearer or reader who is the recipient of the utterance, (2) *topic*; what is being talked about, (3) *setting*; refers to where the utterance arise, both where the event is situated in place and time, and the physical relations of the interaction, (4) *channel*; how is contact between participant in the event being maintained, by speech, signal, telegraphic or writing, (5) *code*; refers to what language, dialect or style of language is being used, (6) *message-form*; refers to what form of message is intended – chat, debate, poem, love-letter, etc, (7) *event*; refers to the nature of the communicative event within which a genre may be embedded such as riddles, sermon, prayer, etc, (8) *key*; refers to the tone, manner, or spirit in which a particular message is conveyed: light-hearted, serious, precise, pedantic,

mocking, sarcastic, pompous, and so on, (9) *purpose*; refers to what the participants expect about the result of the communicative event.

2.2.2 Written and spoken text

When we talk about discourse analysis, we cannot be separated from the channel that we use to extend that discourse, they are spoken and written.

Based on some experts of spoken language studies as quoted by Brown and Yule (1983, p. 15) there are some features of spoken language. *First*, the syntax of spoken language is typically much less structured than that of written language (spoken language contains many incomplete sentences, rather little subordination, and in conversational speech, active declarative forms are normally found). *Second*, in spoken language the largely practically related by *and*, *but*, *then*, *etc*, while in written language an extensive set of markers exists to mark relationships between clauses.

Third, it is rare in spoken language to find more than two pre modifying adjectives while in written language pre modified noun phrases are quite common. *Fourth*, in spoken language, topic comment structure whereas in written language sentences are generally structured in subject-predicate form. *Fifth*, in informal speech, the occurrence of passive constructions is relatively infrequent, instead active constructions with indeterminate are noticeable. *Sixth*, in chat about the environment, the speaker relies on gaze direction to supply a referent. *Seventh*, the speaker may replace or refine expressions as he goes along, for instance the man become the chap. *Eight*,

the speaker typically uses a good deal of rather generally vocabulary (a lot of, do, thing, etc). *Ninth*, the speaker typically frequently repeats the same syntactic form several times (I look at..., I look at...). *Tenth*, the speaker may produce a large number of prefabricated „fillers“, for example *well, you know, erm, and so on*.

Wallace Chafe (1982) as quoted by Renkema (1993, p. 86) explain the difference between written discourse and verbal interaction, writing takes longer than speaking while writer do not have contact with his readers. There are two factors differentiating written discourse and verbal interaction, *the first factor* is „integration“ in written language as opposed to the “fragmentation“ that takes place in verbal interaction. The integration is achieved through, among other things, the use of subordinate conjunctions. These subordinate conjunctions occur more often in written language than in verbal interaction. *The second factor* is responsible for the detachment from the reading public in written language as opposed to the involvement that is present with verbal interaction.

2.3 Cooperative Principle

According with the title of the study, the writer uses the theory of H.P Grice about Cooperative Principle. Grice (1975) has formulated a general principle of language is called the cooperative principle “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”.

To get better communication, the writer use the rules of the cooperative principle, to observed the rules of cooperative principle, we can avoid misunderstanding that might occur in a conversation, so that all messages can be expressed with a successful or can delivered clearly.

In the cooperative principle, there are including four types of maxim which are maxim quantity, quality, relevance/relation, and maxim of manner.

2.3.1 Maxim of Quantity

In maxims of quantity, the participants should give a contribution as informative as it is required not more or less informative that it's required. Example:

A: How did Harry fare in court the other day?

B: Oh he got a fine

(Levinson, 1983, p. 106)

B's answer is obeying the maxim of quantity, because he gives enough information as A's want and the answer is clear.

This maxim is concerned with the amount of information that we can share with others. When we speak, we try to give enough information to our interlocutor but at the same time we have to avoid too much information and obscuring the point we are making. We have to be able to judge between too little and too much, as a part of communicative competence. Learning to provide sufficient information is a skill which has to be acquired (Finch, 1998, p. 165)

2.3.2 Maxims of Quality

The participant of the language make a statement or comment which they believe it is true, and they may not say something because they lack adequate of evidence. Example:

Steven: Wilfrid is meeting a woman in dinner tonight?

Susan: Does his wife know about it?

Steven: Of course she does, the woman he is meeting is her wife.

(Leech, 1983, p. 91)

Steven's answer is obeying the maxim of quality from Susan's question because he is telling true that Wilfrid's wife is a woman. Even, in this case Steven broke the maxim of quantity in using the relatively uninformative expression (a woman) that caused Susan assume the woman mentioned by Steve is not Wilfrid's wife.

In this maxim, speaker and hearer are supposed to tell something only what they believe to be true and to have evidence for what they say.

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They also are proposed to honor this maxim of quality because without this maxim, the other maxim are lack of interest although the information brief or length, relevant or irrelevant, orderly or disorderly, and true or false. Moreover, it is impossible to tell a lie if one interlocutor assumes that one to be telling a truth, so each participant's contribution should be truthful and reliable.

2.3.3 Maxims of Relevance

The participant of the language tend to make their utterance interconnected each other, because if it is not, their utterances will not be understood. Example:

A: Where is my box of chocolate?

B: It's in your room.

(Leech, 1983, p. 94)

In the conversation above, the speaker is doing the maxim of relevance because B's answer is interconnected with A's question, so in this conversation B obeys Maxims of Relevance.

In this maxim the utterance should be relevant with the topic being discussed (Grundy, 2000:74). This maxim directs the interlocutors (speaker and hearer) to be relevant with the ongoing conversation; be relevant at the time of utterance (Finegan, 2004:301).

2.3.4 Maxims of Manner

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In this maxims, the participant of the language are perspicuous by avoiding obscurity of expression, avoiding ambiguity, and being orderly.

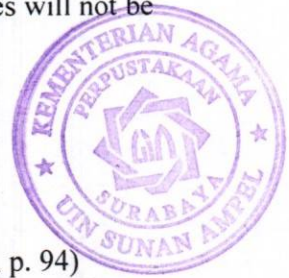
Example:

A: Can you tell me how to open the door?

B: Walk up to the door, turn the door handles clockwise as far as it will go, and then pull gently towards you.

(Levinson, 1983, p. 108)

In the conversation above, B's answer is obeying maxim of manner because he gives orderly information to the A.



This maxim dictates speaker and hearer to avoid ambiguity and obscurity and be orderly in their utterances. Sometimes the orderliness occur when someone tell something step by step for instance how to make a cake, how to operate something, etc. However, it is not only consists for some events, orderliness also used to describe something. For instance, in American English, people usually precede more specific information to be shared so if someone tells about common first, it violates maxim of manner (Finegan, 2004, p. 301).

2.4 Flouting Maxims

Grice said that people sometimes flout the maxims in order to create Implicature. It means, when the speaker flout or disobeys the maxims, so obviously that the hearer must conclude that the flouting maxims is done on purpose. Grundy states that whenever a maxim is flouted there must be an implicature to save the utterance from simple appearing to be faulty contribution to a conversation. Moreover, flouting maxims are when the speakers violate or disobey some maxims in producing the utterances. Flouting maxim is a particular silent way of getting an addressee to draw inference and hence recover an implicature. More interestingly, speakers are sometimes forced by cultural norms or other external factors to flout a maxim.

2.4.1 Flouting Maxim of Quantity

Flouting maxim of Quantity is represented by much or less contribution than what is required, as shown in the following example:

Mary: I have lost a diamond ring.

Bill: Well, Julie was wearing {one} this morning.

(Leech, 1983, p. 93)

In the conversation above, Bill is flouted the maxim of quantity because he is not being uninformative. Bill refuses to commit himself to whether the ring he saw was the same one that Mary lost.

2.4.2 Flouting Maxim of Quality

Flouting Maxim of quality is happened when the speaker tends to say something wrong or anything for which they lack adequate of evidence.

Example:

A: Teheran's in Turkey isn't it, teacher?

B: and London's Armenia I suppose.

(Levinson, 1983, p. 110)

In the conversation above, the speaker B is doing flouting maxim because the speaker B is giving wrong information by telling a lie to A.

2.4.3 Flouting Maxim of Relevance

The flouting maxims Relation happen when the conversation between the speakers is not interconnected each other. Example:

Johnny: Hey sally let's play marbles

Mother: How is your homework getting along Johnny?

(Levinson, 1983, p. 111)

In the conversation above, Johnny's mother is flouting maxim of relevance because she answering Johnny utterance while Johnny is talking to sally.

2.4.4 Flouting of Maxim Manner

The flouting maxim manner is found when the speaker makes ambiguous and not orderly statement which makes the hearer does not understand. Example:

A: let's get the kids something.

B: okay, but I veto I-C-E-C-R-E-A-M

(Levinson, 1983, p. 104)

In the conversation above, B is flouting maxim of manner because she said prolixity by saying spelling of the word ice cream.

2.5 Criteria of Flouting the Maxim

Someone flouts some maxims determined on some criteria, a speaker flouts the maxim of quantity if his contribution more than is needed (when we say more than we need to mark a sense of occasion or respect; and when we say less than we need, perhaps to be rude or blunt), a speaker flouts the maxim of quality if his contribution is not true and he lacks of evidence about what he is said (when communication degenerates into lying, or simply breaks down altogether), a speaker flouts the maxim of relation if his contribution is not relevant toward the ongoing topic being discussed (when communication turns into signal embarrassment or a desire to change the subject). A speaker flouts the maxim of manner if his contribution seems to be long-winded and more complex than is required (when the information shared makes ambiguity, or it is violated either for humor) (Cook, 1989, p. 31-32).

2.6 The Reason for Flouting Maxim

There are some common reasons for flouting the maxims (Imelda, 2003) as mentioned below:

Here the reasons for flouting the maxim of quantity *(1) to explain more about something*; usually someone tries to explain about something by giving much and expecting that the hearer will understand more about the topic, *(2) To stress something*; people use many words when they want to stress something in order to make the intended meaning more clear for the listener to follow, *(3) To expect something*; Sometimes people act and say more words to show something. They use this condition in order to expect something from other person, *(4) To show panic*, people are said to flout a maxim of quantity when he or she answer a question by asking many questions as a sign to show panic, for example: when we get a bad news, but do not believe on that, sometimes we try to convince ourselves, although by showing panic, example:

A: Your boy friend gets an accident this morning

B: Serious? Really? Are you kidding me?

2.7 Previous Study

There are some studies have investigated conversational maxim which the writer believes that those studies have close relationship with her study, as below:

A. The study of Lily Yuliana Astan (2001)

In her research, she analyzed the conversation in SCTV program Ngobras by using Grice's theory of conversational maxim to determine maxims are accepted or violated during the interview. From her study, she

found that maxim of quantity is the most flouted and accepted, while maxim of relevance is the least. Then the numbers of acceptance conversational maxims are bigger than violation.

From this finding, she concludes that the acceptances of conversational maxims often give true and relevant information. While the violation of conversational maxim indicated that the speakers want to save the situation from monotone. Astan's study and the writer's study may share some similarities, both uses Grice's theory of Cooperative Principle and analyzed the conversation between interviewer and interviewees in a talk show.

Moreover, the previous study where flouting maxim occurred in talk show inspired the present research to know when flouting maxim can occur in the other talk shows.

B. The study of Monata Indayarti (2012)

Monata study deals with the study of conversational maxims in movie entitle "The King's Speech". In analyzing this conversational maxim, she used the theory of Cooperative Principle and its maxim by Paul Grice and the theory of Politeness by Lakoff that are used to decide the flouting maxim in that movie. In her research, she found that there are three kinds of Politeness Principle by Lakoff that are violated by the speaker, they violated the maxims because they want to express their feeling to the hearer. Besides, the writer also found all of kinds Conversational Maxim are violated by the speaker because they assume

that the hearer already understand what they mean. Moreover, the previous studies give a contribution to this study which is the way the data are collected and analyzed.

C. The study of Sunu Hasto Setiawan (2009)

This research analyzed the kind of flouting maxim in the movie “The Dark Knight Rise” based on Grice’s cooperative principle. He found that four maxim introduced by Grice’s that covers the maxim of quantity, maxim of quality, maxim of relation, and maxim of manner are flouted by the speaker. The most maxims flouted by the speaker are the maxim of quantity. The speaker flouts the maxim for several intentions. In this research also revealed 17 intentions of the speaker in flouting the maxim. A different flouting maxim may have a different intention, but it is possible for the different maxim to have the same intention.

D. The Study of Nurul Afiati (2007)

This research analyzed The Flouting and Hedging Used by the Main Characters in “Bend It Like Beckham”. It is found that the most of the data are flouting the maxims, especially the maxims of quantity and quality. So it uses the sentences which have some of data flouting maxim of manner because the data can cause ambiguous and obscurity. Therefore, the data are using exaggeration statement which is also classified on understatement and overstatement. The data also uses metaphor, rhetorical question and irony to indicate that they are not literally true conveyed some implied meanings. It is also found tautology on the data. Moreover, flouting the maxim of relation is found in the data. Then it is found understatement, because less information.

CHAPTER III

RESEARCH METHOD

This chapter discusses the research method which included Research Design, Data Source, Data, Instrument, Data Collection, and Data Analysis.

3.1 Research design

Since this study concerned with the conversation and interaction among the participants in the talk show, the writer used conversation analysis as her prominent way to conduct the research. As described by Hutchy and Wooffitt (1998, p. 14) "Conversation Analysis" (CA) is the study of talk, it should be based on transcribed tape-recordings of actual interaction. Overall, CA is the study of recorded, naturally occurring talk in interaction. The aim of this design is to focus on the production and interpretation of talk-in-interaction. Principally it is to discover how participants understand and respond one another in their turns.

3.2 Source of the Data

The main source of the data was the real conversations between Shoimah as the interviewer, Wendy, Deswita, and Caesar as the Interviewer's assistant, and the celebrities as the interviewees. The conversations were taken from program SHOW IMAH in Trans TV which is performed on Monday - Friday at 15.30-16.30. The writer took eight episodes on September and October 2013. The data were in the form of soft

data which were hard to analyze directly. Therefore the data should be transferred into hard data which were ready for analysis. The hard data were in the form of transcriptions of the participants' utterances during the conversation.

3.3 Data

In this research, the data were collected from words, sentences, and utterances all of the participants which contains flouting of maxim. However, the body language namely auditory, such as laugh is included. The participants were Shoimah as the interviewer, Wendy and Deswita as the Interviewer's assistant, and the celebrities as the interviewees as seen in SHOW IMAH a talk show. The table below shows all of the data which were observed and analyzed by the writer:

Table 3.1 the Data

No.	Date	Participants
1.	September, 3, 2013	Shoimah, Wendy, Deswita, Anang, Ashanty, Krisna Purna.
2.	September, 4, 2013	Shoimah, Wendy, Deswita, Caesar, Deddy Corbuzier, Vicky Shu, Ki Kusumo, Eva
3.	September, 5, 2013	Shoimah, Wendy, Deswita, Julia Peres, Mama, Della
4.	September, 18, 2013	Shoimah, Wendy, Deswita, Novi Amelia, Vitalia Sesya, Chyntiara Alona
5.	October, 3, 2013	Shoimah, Wendy, Deswita, Ema, Beby, Camelia Gomes.
6.	October, 8, 2013	Shoimah, Wendy, Deswita, Jessica Iskandar, Kartika Putri, Vitalia Sesya, Gracia Indri, Novi Amalia.
7.	October, 10, 2013	Shoimah, Wendy, Deswita, Venna Melinda, Joy Tobing, Manohara
8.	October, 11, 2013	Shoimah, Wendy, Deswita, Nuri Maulida, Zaskia Mecca, Oki, Dian.

3.4 Instrument

The main instrument of this study was the writer herself. She investigated, collected and analyzed the data because there is no other instrument which can be used to obtain the data. Arikunto cited in Afiati, (2010, p. 42) said that human instrument is the only primary instrument that is possibly used to collect the data needed. Besides, internet and notebook are very useful to help the writer in getting and analyzing the data.

3.5 Data Collection

To gather the original data, the writer used the following steps. The first, the writer collected the data by downloading the show from internet randomly. The writer took the episodes that are provided full video in You Tube.

The second was transcription: the writer transcribed the conversation between Shoimah as the interviewer, Wendy, and Deswita as the Interviewer's assistant, and the celebrities as the interviewees. The data from video recorded were transcribed after the writer watched it. It is intended to make the data available to be analyzed. Since the way the researcher transcribed influence on how he/she identified units of analysis and how he/she related them to on-going the process of discourse construction (cited on Rohmah, 2005), and finally affected to his/her interpretation. The transcription convention the present study was adapted from Atkinson and Heritage (1984).

The third was selection: the writer selected the utterances which contained of flouting maxim. There are some criteria to select the utterances that contains flouting of maxim, such as the criteria flouting of maxim quantity if the speaker give the information more than is needed (when we say more than we need to mark a sense of occasion or respect; and when we say less than we need), then the criteria flouting of maxim quality if the speaker's contribution is not true and he lacks of evidence about what he is said (when communication degenerates into lying, or simply breaks down altogether), then the criteria flouting maxim of relevance if the speaker's contribution is not relevant toward the ongoing topic being discussed (when communication turns into signal embarrassment or a desire to change the subject). And the last, the criteria flouting maxim of manner if the speaker's contribution seems to be long-winded and more complex than is required (when the information shared makes ambiguity, or it is violated either for humor).

3.5 Data Analysis

In this part, the writer analyzed the study by following this steps which are mentioned bellow:

1. Watching and listening through the conversation between interviewer and interviewees.
2. Selecting the conversation which contains flouting of maxim.
3. Identifying the issues of the conversation which contain flouting of maxim.

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4. Classifying the utterances into each kind of maxim based on Grice' theory in accordance with the flouting of maxim.
5. Describing the utterances which contain flouting of maxim.
6. Describing the purposes for flouting the maxim.
7. Counting the percentage of flouting each maxim from each episode.
8. Describing the biggest number of flouting maxim.
9. Concluding the result of the analysis.

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CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses the finding about maxims which are flouted by the participants in the “SHOW IMAH” talk show and it is followed by the analysis. Dealing with the statement of the problem as mentioned in the chapter 1, the discussion in this chapter consists of kinds of maxims which are flouted by the participants; those are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. The second discusses about the purposes flouting of maxim. And the last, the discussion presents the table of the percentage of each maxim to reveal the maxim which is mostly flouted by the participants.

4.1 The Findings

The table below shows the overall findings. The writer found that the participants flouted the maxim in various ways and also in different purposes. The way and the purpose of the maxim flouted is different each other.

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Table 4.1 Overall findings

No	Types of Maxim	The Manner of Flouting the Maxim	Purpose
1.	Quantity	<ul style="list-style-type: none"> - saying too much - saying too little 	<ul style="list-style-type: none"> - to explain more about something - to stress about something - to show the disappointment - to show happiness
2.	Quality	<ul style="list-style-type: none"> - using contradictions - using rhetorical question - using denial 	<ul style="list-style-type: none"> - to hide something - to cover something - to convince the audience

3.	Relevance	- saying unrelated topic	- to change the conversation - to give unnecessary additional information - to avoid talking about something
4.	Manner	- being ambiguous - being incomplete - being vague	- to get the attention - to be clear

4.1.1 Types of Maxim flouted by the Participants

There are four terms of maxim which are proposed by Grice (1975): maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. In order to build good communication, people should follow the four maxims above, otherwise, they flout the maxim. Here, the writer found all maxims suggested by Grice are flouted by the participants in SHOW IMAH.

4.1.1.1 Maxim of Quantity

The keys of this maxim are “make your contribution as informative as is required” and “do not make your contribution more informative than is required”.

This maxim flouted if our contribution more than what is needed (when we say more than we need to mark a sense of occasion or respect and when we say less than we need). The result of the data can be seen as follows.

4.1.1.1.1 Saying too much

In this case, the participants flouted the maxim of quantity by giving too much information, giving too long answer, and explaining something more than

necessary. The following data illustrate how the participants flouted the maxim by saying too much.

Excerpt 1:

Data Source: SHOW IMAH, 10 October 2013

Dialogue (segment 2/ 00.09.03-00.09.59):

- Shoimah : Nah kabarnya kemarin habi:s nengok (0.2) Atala habis sakit ya?
- Venna : Aku bukan nengok, aku ngurusin Atala 5 hari. *Jadi dia sekarang pulang (0.2) habis ini acara SHOW IMAH aku e: bawa dia e: bawa dia keluar dari rumah saki:t (0.1) gitu: Jadi selama 5 hari ini aku yang ngurusin shoima:h.*
- Shoimah : Bener-bener ngurusin 5 hari? Bukan Cuma nengok
- Venna : *Tidur sama Atala: mandiin waslap ya (0.2) trus makani:n, ya alhamduillah karena 2 minggu sebelum ini kan aku gak bisa sempet gak bisa telpon Atala. Jadi ini kayak blessing ya, bener-bener tiba2 di kasih sama Allah 5 hari full sama Atala. Nah ini kakaknya sekarang sakit nih, Verol, gentian, jadi aku ngerasa akhirnya berperan juga seorang ibu setelah sekian lama (0.2) bisa ngurusi Atala langsung, dari makanin semua lah, sampe dongengi dia, kan udah lama gak ngobrol sama Atala.*

The data above show that Venna's child named Atala has been sick.

Shoimah asks Venna, whether she visited him or not. She explains that Atala is being taken by her for some days. Actually that answer is good enough for the interviewer, but here Venna is flouting the maxim of quantity by adding some more information which is said that Atala will leave the hospital that day and she will accompany him after the talk show finished. Besides, she also explains a lot of her activities when she has the chance to take care of her child. The two answers above are not questioned by Shoimah, so in this case Venna is giving too much information and she is flouting the maxim of quantity "do not make your contribution more informative than is required".



Excerpt 2

Data Source: SHOW IMAH, 3 October 2013

Dialogue (Segment 4/00:27:51-00.28.49):

- Shoimah : Kembali ke mbak Gomes, mbak Gomes kan kabarnya (0.2) semakin kesini semakin kesini katanya a:h cuma ndompleng popularita:↓s biyar terkena:l gitu kabarnya, ini bikin ini ama Vicky (biyar di lihat ..jadi sensasi) gitu, itu benar gak mbak?
- Gomes : E: itu tidak benar ya: karena disini saya berbicara sesuai dengan fakta yang memang kejadian itu saya alami gitu loh saya benar-benar ketemu dengan Vicky jadi kalo orang bilang saya o: saya cari sensasi:↓ cari popularita:↓s itu tidak benar gitu loh, *sama sekali gak bener temen-temen yang lain juga begitu juga sama sekali gak bener gitu loh, karena kalo misalnya cari sensasi gak kaya gini caranya ka:↓n gitu loh, kita memang e: ini bukan rekayasa kita e: bukan rekayasa temen-temen e: pura-pura jadi korban ini memang beneran gitu loh.*

In the data above, Shoimah asks Gomes to explain about her existence in the range of entertainment and also her relation with Vicky. We know Vicky is the one who has been failed in engagement with Zaskia because of some cases. From this moment, all of the Vicky's former girls showed themselves and give the

testimony about the weaknesses of him, one of them is Gomes. She is known by

people from that case not based on her talent, so that is why many people think she is a sensational artist. Here, when Shoimah states that the relation between Gomes and Vicky just a deceit, it is refused by her. When answering Shoimah's question, she is flouting the maxim of Quantity. She gives too much explanation that it is not required by the interviewer. While the interviewer asks her about her relation with Vicky, she tells something else that relates to her friends who are the victim from their relation with Vicky. This statement is not required by the

interviewer, and it is absolutely flouting the maxim of quantity “do not make your contribution more informative than is required”.

Excerpt 3

Data Source: SHOW IMAH, 10 October 2013

Dialogue (segment 3/ 00.22.23-00.00.23.28)

- Shoimah : Lah ini, saya harus banyak belajar dari wanita-wanita ini karena saya orangnya pendendam... tapi apakah benar kalo semasa sampean ē: bersama dengan mas Danil ē: tidak pernah di nafkahi?
- Joy : Jadi (0.2) karena dia tahu profesiku sebagai seorang peyanyi jadi memang ē: kembali lagi *aku tidak pernah menuntut apapun dari dia*. Karena sebisa mungkin apa yang bisa ku bantu untuk membantu dia aku lakukan gitu, *jadi dia tidak selalu memberikan, apalagi selama dia di penjara juga tidak gitu ya.....jadi aku menyayangi dia* bukan karena uang karena ketulusan hatiku itu jadi apapun yang dia lakukan aku gak pernah balas, karena itu tadi kau sudah di anugrahi anak (0.1) Joshua, jadi aku melihat Joshua kalo aku tabur yang baik aku akan menuai yang baik buat Joshua gitu.

In the data above, Shoimah asks Joy Tobing about the responsibility of her husband in giving money for household expenses. Actually the answer is “not”, but here Joy answers the question by giving too much information than is needed.

She tells the interviewer that she did not ask anything from her husband, she never asks for more than her due, otherwise she wants to do everything in order to help out her husband from the economic problem. Besides, she also explains that she does not accept the money when her husband was in jail. This information seems to be un-needed, so in this case Joy is flouting the maxim of quantity “do not make your contribution more informative than is required”.

The participants flouted the maxim of quantity by saying less than necessary. They flouted the maxim by giving a too short answer; they answer is not informative enough as is required by the hearer. The following data show that the participant gives too little responses.

Excerpt 4

Data Source: SHOW IMAH, 05 September 2013

Dialogue (segment 4/ 00.31.22-00.31.31):

Shoimah : Iya mama, mama kalo jupe di rumah gimana si↑h
 orangnya?
Mama : Juve di rumah? iya: *seperti biasanya si jupe*
Jupe : Iya kayak gimana?
Deswita : Ya ela si mama

In the data above, Shoimah asks Jupe's mom about Jupe's behavior at home. Here, Jupe's mom is flouting the maxim of quality because she does not give informative explanation to the addressee about Jupe's behavior. Actually, the interviewer wants the information about Jupe's character and her activities while she was at home. But in this case, Jupe's mom just gives a little information and does not give the information as informative as is required by the addressee.

4.1.1.2 Maxim of Quality

The keys of this maxim are “do not say what you believe to be false” and “do not say that for which you lack adequate evidence”. This maxim flouted if our contribution is not true and he lacks of evidence about what he said or when communication degenerates into lying. The writer found there were three ways in which the participants flouted the maxim of quality, the first is using

contradiction, the second is using rhetorical question, and the third is using denial.

The analysis can be seen below.

4.1.1.2.1 Using Contradiction

Contradiction is also applied by the participant when he/she flouted the maxim. It realized when the participant said such as “very big” versus “very small”. Further, we can see the analysis below.

Excerpt 6:

Data Source: SHOW IMAH, 03 September 2013

Dialogue (segment 2/ 00.14.54-00.00.16.00)

- Shoimah : Ngomong-ngomong masalah rumah nih, heh diem dulu bencong ((ngomong ke Caesar)).hahaha.. maaf maaf khilaf ya: namanya orang (..)
- Shoimah : Katanya banyak banget ya kamarnya, ada berapa puluh kamar↓?
- Ashanty : *Engga::k kamar kita, kamar anak-anak. Kamar tamu, udah.*
- Shoimah : A:h enggak bohong sampean, banyak banget og kamare.
- Ashanty : Kaya pernah dateng aja↑?
- Shoimah : Tapi saya kan punya indera ke enam, jadi bisa
- Ashanty : (.. kaya pernah ya), jadi ada perasaan
- Shoimah : *Gak usah di omogin lagi lah, jadi gak enak.*
- Deswita : Ini ndoro, ada foto rumahnya. ((tayangan rumah Anang Ashanty yang sangat megah))
- Shoimah : Wadu:h, gede bange:tt↓
- Shoimah : Nah kalo rumah segede ini kan butuh pembantu banyak buat bersihin, katanya pembantunya ada banyak juga?(.)ada berapa pembantu?
- Ashanty : *Iya kaya rumah orang-orang juga:↑, ya maksudnya gak heboh banget juga pembantu banyak gak, ya buat nyuci buat...*

In the data above, Shoimah asks Anang and Ashanty about their new house. Before Shoimah asked the question, she has already seen the picture of their house. She also showed it to the audience, so everyone knows that the house

is very big and luxurious. The design of the house is European Architecture, which is making the house looks different from the other. What we see from the picture absolutely different with the reality. Here Shoimah wants to know the real house. She says that there are many bedrooms and servants there, this statement is also strengthen by other people who have been to the house. But, here Ashanty answers the question by saying “no, just a few, and, it doesn’t need to be too excessive with many servants”. That’s really contrast from the reality because the picture shows that there are many rooms in her house. If it really contains of “many” she should not say “a few”, but she did not tell the truth to the interviewer and also the audience. Here, Ashanty flouts the maxim of quality by using the contradiction. She flouts the first point of maxim Quality “Do not say what you believe to be false”.

4.1.1.2.2 Using Rhetorical Question

Another way of flouting the maxim of quality is by using rhetorical question. The participants only used it for dramatic effect and not to seek an answer. This can be seen in the following example.

Excerpt 7

Data Source: SHOW IMAH, 18 September 2013

Dialogue (segment 2/ 00.25.31-00.25.10):

Shoimah	: Tapi ada kabar terbaru bahwa sampean katanya akhir akhir ini (0.3) sedang dekat dengan seorang pejabat.
Novi	: ahaha::
Shoimah	: Apakah benar itu mbak?
Novi	: <i>Pejabat yang mana: ↑?</i>
Deswita	: Eh banyak berarti.
Shoimah	: Ya: yang mana aja bole::h
Novi	: <i>Yang mana satu?</i>

Shoimah : He↑h? iya gak tau saya.

In the data above, Shoimah asks Novi about someone who has been reported as her fiancé. Shoimah does not mention his name, she just called him as a functionary. Shoimah tries to induce Novi to give real explanation about her relation with a functionary, but in this case Novi tries to cover her relation and she uses rhetorical question “a::hhh,,pejabat yang mana:??”, and “yang mana satu??”. When asking the two questions above, Novi does not have any intention to get an actual answer from Shoimah. Therefore, although both questions are not adequately answered by Shoimah, Novi does not ask further questions. She does not really need the answer to the question, instead, she uses them to cover her relation.

4.1.1.2.3 Using Denial

Denial is used by the participants when they did not want their private live is known by others. they did not accept that something terrible or unpleasant are true, so they try to cover it by their statement. The following data will show it.

Excerpt 8

Data Source: SHOW IMAH, 18 September 2013

Dialogue (segment 3/ 00.20.49-00.19.40):

Shoimah	: O:h jadi gak ada ... tapi hubungan anda dengan pak Ahmad itu gimana tuh?
Vita	: Ya: <i>hubungan baik aja temen >baik<</i>
Shoimah	: Mm: temen ya↑ bukan pacar ya?
Vita	: <i>Temen baik, temen baik deke:t (0.2) dan dia bantu aku</i>
Shoimah	: Terus kabar yang beredar itu katanya mbak Vita mau dikasih e: mobil, jam tangan, ua:ng, perhiasa:n, nah itu bener gak?
Vita	: Iya:, aku dikasih e: (0.3) perhiasan berlian. ..., mobil (0.2)

- sama: jam ShoPar
- Shoimah : Na:h kabar di luar sana banyak yang ngomong ini saya cuma menyampaikan kata-kata orang di luar sana (0.2) “>a:h gak mungkin kalo gak ada hubungan, masak gak ada hubungan masak dikasih apa-apa?<”, na:h itu banyak orang-orang seperti itu, na:h gimana itu menanggapi?
- Vita : *Ya aku: (0.2) e: terserah ya: masyarakat menilai seperti apa aku ada hubungan khusus sama mas Ahmad (0.3) ya terserah masyarakat menilai.*

In the data above, Vita is flouting the maxim of quality by covering her special relation with someone who named Ahmad Fathonah, he is known as a corrupt person. In the conversation above, she explains that there is no special relation with Ahmad. But in a fact, she accepted a lot of luxurious things from him such as a car, jewelry, diamond, and a branded wrist watch “Sophie Paris”. It seems that she did not want to confess her special relation and she tries to cover it.

Excerpt 9

Data Source: SHOW IMAH, 4 September 2013

Dialogue (segment 4/ 00.27.23-00.27.40):

- Shoimah : Nah kalo Vicky Shu sudah berhasil turun berapa kilo adri diet OCD itu?
- Vicky : Eee, seperti kata ko dedy, gak nimbang.
- Deswita : Gak boleh nimbang atau gak mau nimbang?
- Vicky : *Emang gak punya timbangan kayaknya di rumah.*
- Deddy : Dia itu paling anti nimbang.

In the data above, Shoimah asks about the weight of Vicky Shu after she had done a diet program. Here, Vicky does not answer exactly about her weight and she floutes the maxim of quality by saying that she may not have a scale in her home, it seems that she lack adequate of evidence to show the amount of her weight. In other ways, it is implies that she covers her weight. She does not allow

the audience knows about her weight after she had done a diet program. She rejected to answer the question about weight.

4.1.1.3 Maxim of Relevance

The key of this maxim is “be relevant”. This maxim flouted if our contribution is not relevant toward the ongoing topic being discussed; when communication turns into embarrassment signal or a desire to change the subject.

Excerpt 10

Data Source: SHOW IMAH, 08 October 2013

Dialogue (segment 2/ 00.21.51-00.22.49):

- Shoimah : Ya udah dari pada Jessica nyanyi mending suruh jawab, jawab FT yang tadi.
- Jessica : Ya kalo menurut aku sih, ini aku jawab serius ya. Jangan diketawain kalo aku jawab serius. *Pokonya ya hubungan semua hubungan yang penting kita menjalin silaturahmi apalagi antar negara supaya Indonesia dan Malaysia terjalin (silaturahmi yang bagus).*
- Shoimah : Orang yang di bahas tentang FT >negara-negara< apaan tuh?
- Jessica : APPECT APPECT lagi di Bali.
- Shoimah : Udah >lewat-lewat< dia omongannya gak berbobot coba langsung selanjutnya, ayo.

In the data above, Shoimah wants Jessica to comment about the scene that showed the affair between Bella and her boy who named Adji Pangestu. The affair happened because Adji was sitting and talking with another girl, it caused Bella jealous and angry. After seeing the scene, Shoimah asks Jessica to comment about that. But here, Jessica is flouting the maxim of relevance by explaining the relation between Indonesia and Malaysia. She does not comment about the affair between Bella and Adji, otherwise she explained about other case, it is surely that

her comment no matter with the interviewer's question and there is no relation between the question and the answer.

Excerpt 11

Data Source: SHOW IMAH, 05 September 2013

Dialogue (segment 2/ 00.11.49-00.12.18):

Shoimah	: Jupe main film lagi ya?
Jupe	: Iya main film baru
Shomah	: Judulnya apa?
Jupe	: Judulnya "perawan sebrang; nonton ya:
Shoimah	: Perawan sebrang, tapi katanya dulu judulnya bukan itu ya?
Jupe	: Oke(0.2) tadinya itu judulnya perawan dayak, karena diprotek (0.2) e: <i>makanya kan itu satu tahun kemudian baru tayang sebenarnya film ini nih harus tayang sebelum "gending sriwijaya"</i> tapi karena ada polemic dengan judul akhirnya baru tayang sekarang dan diganti judulnya jadi perawan sebrang.

In the data above, the participants are talking about the new movie. The prominent actor in that movie is Julia Peres or better known as Jupe. In the middle of the conversation, Shoimah is asking about why does the title of this movie is changed. Here, Jupe does not explain the cause of the change clearly, instead, she explained about the premiere time of the movie. In this case, jupe is flouting the maxim of relevance because she did not say relatively.

4.1.1.4 Maxim of Manner

Avoid obscurity of expression, avoid ambiguity, be brief, and be orderly are the four keys of maxim of manner. This maxim flouted if our contribution seems to be long-winded and more complex than is required (when the information shared makes ambiguity, or it is violated either for humor). There are

three ways in which the participants flouted the maxim of manner, the first is being ambiguous, second is being vague, and the last is being incomplete.

4.1.1.4.1 Being Ambiguous

The examples below show how the participant expresses their statement ambiguously.

Excerpt 12

Data Source: SHOW IMAH, 05 September 2013

Dialogue (segment 4/ 00.31.50-00.32.30):

- Deswita : Mah, kan (0.2) aku nanya nih ma. Kalo aku Boleh dong ya nanya?((ngomong ke shoimah)) Karena selama ini kan kalo kita lihat di infotainment kan kayaknya mama gak merestui nih jupe ama gaston?
- Shoimah : >kence↑ng banget kaku gitu ya?<
- Deswita : Iye kaku banget, sekarang apa yang akhirnya membuat mama luluh dan mengihklaskan jupe ma gaston?
- Mama : *Gak tau tuh, kemarin di kasih air putih ma dia*
- Wendy : Wa::h jupe: jupe::
- Deswita : Pertama di kasih air puti:h manjur
- Shoimah : Jupe↑? Lu nyari dukun dimana?

In the data above, Deswita is asking Jupe's mother about her blessing for Jupe who has been falling in love with Gaston. In the early conversation Deswita

said that Jupe's mother did not permit Jupe to have any relation with Gaston, but time after time Jupe's mother agreed her daughter to have a special relation with him. Here, Deswita is asking Jupe's mother about the reason of agreeing the relationship between Jupe and Gaston. Jupe's mother answers by saying that Jupe gave her natural water. In this case, natural water could be assumed as a drinking water as water that it is usually drunk by other people and water from the shaman. So, without further clarification from Jupe's mother about that, the words 'natural

water' above are ambiguous and it is clear that Jupe's mother is flouting the maxim of manner by being ambiguous.

4.1.1.4.2 Being Vague

The participant flouted the maxim of manner by showing vagueness about his statement. He did not say specifically and exactly. The illustration of the use of this way is apparent in the data mentioned in excerpt 13.

Excerpt 13

Data Source: SHOW IMAH, 08 October 2013

Dialogue (segment 3/ 00.26.43-00.28.16):

Shoimah : Masuk ke pembahasan selanjutnya saya mulai dari tim body sexy dulu(.) pilih di bayar besar untuk settingan atau syuting melulu tapi gak di bayar-bayar. Dari mbak Vita dulu. Monggo mbak Vita.

Vita : Ee tergantung si:h(.) tergantung juga sikonnya settingannya gimana kalo settingannya terlalu gimana ya gak, lebih baik syutingnya tiap hari gitu lah.

Shoimah : Mendingan syuting tiap hari tapi gak terkenal gak papa yang penting syuting?(.) berarti kalo lihat-lihat settingannya kalo settingannya bagus mau do↑ng di bayar gede?

Vita : Ya iya. kalo tapi settingannya gimana dulu: gitu

Shoimah : Berarti gak menutup kemungkinan mau ya? Asal melihat settingannya seperti apa.

In the data above, Shoimah gives the question to her guess about "settingan" or something that makes somebody familiar around the public from their case. Here, Vita answers the question vaguely. When Shoimah asked her to choose between getting a big salary from 'settingan' and shooting everyday but unfamiliar, she did not really clear with her answer. At the first, she chose shooting everyday but later she preferred to choose 'settingan', but she did not

express it clearly. So in this case, Vita is flouting the maxim of manner by saying vaguely.

Excerpt 14

Data Source: SHOW IMAH, 10 October 2013

Dialogue (segment3/ 00.21.38-00.22.38):

- Shoimah : Iya soalnya kan waktu itu ee:m katanya sempet gak di restui sama orang tua juga kan?
- Joy : *Memang ee aku mengambil keputusan ee menikah dengan seseorang yang bukan jodoh dari Tuhan ya. ee, segala konsekuensinya sudah ku jalani, segala konsekuensinya sudah aku terima, tapi selama aku menjalani hidup dengan mantan suami di saat Tuhan melihat hatiku yang tulus mengasihi dia tapi mungkin dia punya sesuatu yang lain, disitu Tuhan menolong aku, apalagi disaat dia menyakitiku setiap aku berdoa Tuhan selalu tolong aku dan makanya waktu dia dipenjara aku mebesarkan Joshua sendiri trus perbuatan2 dia yang sering menyakitiku aku langsung memaafkan dia, jadi tidak a:da dendam.*
- Wendy : Kadang kan perempuan pake perasaan
- Shoimah : Nah ini ni saya harus banyak belajar dari wanita wanita ini yang kuat ini, karena saya orangnya pendendam.

In the data above, Shoimah asks Joy Tobing about the blessing of her parents in her marriage, it is said that they did not agree Joy married with man who has been her boyfriend. But here, Joy does not answer Shoimah's question clearly. The answer just implies that Joy were not happy with her marriage. It shows that Joy is being Vague with her answer, she does not explain about the blessing of her mother clearly.

4.1.1.4.3 Being Incomplete

The participant flouted the maxim of manner by being incomplete in stating his/her statement. By letting the statement half unexpressed, the speaker leaves the interpretation of the message to the addressee. This can be seen in the following data.

Excerpt 15

Data Source: SHOW IMAH, 18 September 2013

Dialogue (segment 1/00.33.30-00.32.44):

Shoimah	: Selama:t sore: jeng novi:, gimana kabarnya?
Novi	: Alhamdulillah bai::k
Shoimah	: Nah sebenarnya kejadian kecelakaan yang terjadi pada tanggal 11 Oktober 2012 yang terjadi di kawasan Taman Sari itu seperti apa? Boleh di jelaskan, monggo:!
Novi	: E:: kejadiannya itu e:: saya lagi di Apartment (0.2) terus (0.1) saya lagi e:m ada bisikan gitu terus saya keluar (0.2) e:m saya ngarah ke arah Taman Sari terus <i>saya gak tau tiba-tiba udah terjadi kecelakaan.</i>

In the data above, Shoimah is asking about the chronology of the accident which happened in Taman Sari. Here, Novi as the driver explains that she does not know exactly what happen to her when the accident occurred. She does not tell the chronology orderly, she just says that the accident happened suddenly. It seems that the speaker is being In-complete when answered the question.

4.1.2 The Purposes for Flouting the Maxims

Basically, the speaker has a purpose for flouting the maxim. Imelda (2003) found that there are some reasons when the speaker flouts the maxim. First of all, flouting maxim of quantity is done in order to explain more about something, then to stress something, and to show the disappointment. Secondly,

the maxim of quality is flouted by the participants with the intention to hide something, to cover something, and to convince the addressee. Thirdly, flouting maxim of relevance is done by participants in order to change the topic, to avoid talking about something, and to give unnecessary additional information. And finally, flouting the maxim of manner is to get the attention, to create joke, and to be clear.

Here, the writer analyzes the context of situation each conversation in order to know the purpose of the speaker for flouting the maxim.

4.1.2.1 The Purposes for Flouting the Maxim of Quantity

The participants have different purposes for flouting the maxim of quantity. They flouted this maxim in order to explain more about something, to stress about something, to show disappointment, and to show happiness.

4.1.2.1.1 To explain more about something

The first reason for flouting the maxim of quantity is to explain more about something. Usually someone tries to explain about something by giving too much information and expecting that the hearer will understand more about the topic. The example of this appears as follows.

Excerpt 1

Data Source: SHOW IMAH, 3 October 2013

Dialogue (segment 3/ 00.21.37-00.22.18):

Shoimah	: Iya ya biyar gampang. Melihat sosok Gomes ini seperti apa ibu Ema?
Ema	: Yaa: (0.2) seperti apa ya: kayaknya dia sangat membenci sekali anak saya ya.

- Shoimah : Bener begitu mbak Gomes?
 Gomes : Ee: bukan cu.. *gini loh ini aku berbicara sesuai dengan fakta memang aku berjumpa dengan Vicky: di Bali: sampek aku berpacaran jadi aku bukan berbicara e: menjudge Vicky atau menjelek-jelekan Vicky gitu loh: \h, berbicara sesuai dengan keadaan nyatanya memang benar terjadi gitu loh:(0.2) Begitu juga dengan temen-temen aku berbicara seperti itu juga gitu loh, memang kadaannya memang mereka alami gitu loh bukan mengada-ada ka:\n.*

Gomes is flouting the maxim of quantity by using many words to explain something. She tries to be clear to the addressee that she has a relation with Vicky. She explains more that her relation with Vicky is a real and it is not a lie. Gomes tells that she met Vicky in Bali and their relation continued to be a special relationship. A man and woman who have a special relation absolutely knowing and understanding each other, they will know their characteristics. Here, Gomes wants to show more that Vicky did something bad to her and also to her friends.

4.1.2.1.2 To stress about something

The other reason for flouting the maxim of quantity is to stress something.

Usually the participants use many words when they want to stress something.

They use many words to make the intended meaning clearer for the listener to follow. The example can be seen in the next.

Excerpt 2

Data Source: SHOW IMAH, 11 October 2013

Dialogue (segment 2/ 00.09.57-00.10.51):

- Shoimah : Kalo boleh tau pacarannya sampean tuh kapan si:h?
 kayaknya gak terdengar pacaran ama siapa siapa tapi tiba-tiba tunangan. Boleh berbagi do\ng ma kita, udah berapa lama pacara:n?

Nuri : Alhamdulillah sih gak ada pacaran-pacaran ya mba::k, jadi kita kenal tahun lalu (0.2) memang kenal di acara e e: fashion sho:w waktu itu fashion shownya (0.1) temen aku juga desaigne:r (0.2) gitu, terus e: kita kenal di situ ajadari situ komunikasi (0.2) biasa lewat e: apa BBM, SMS, jadi Cuma keep contact sebagai temen aja si:h gitu:, sempet lost contact juga: jadi say sibuk dengan pekerjaan saya dia juga sibuk dengan pekerjaannya dia, dan e: (0.2) gak tau kenapa saat mama e: mulai yang mengizinkan Nuri untuk bisa dekat dengan seseorang akhirnya yang ketemu lagi sama Adam ini gitu:

Nuri is flouting the maxim of quantity by explaining her meeting with a boy named Adam as known as her fiancé. She is telling to the interviewer the first time she met him in the one of fashion show events, then her relationship continued as good friends, they are connected each other by BBM and another. Actually Nuri has a reason behind her flouting the maxim of quantity, she wants to stress that her relation is running as well as a good friend.

4.1.2.1.3 To show the disappointment

The participants also show her disappointment by stating too much, they express a pain to the hearer by showing her disappointment. Below is the analysis.

Excerpt 3

Data Source: SHOW IMAH, 10 October 2013

Dialogue (segment 3/ 00.22.23-00.00.23.28)

Shoimah : Lah ini, saya harus banyak belajar dari wanita-wanita ini karena saya orangnya pendendam... tapi apakah benar kalo semasa sampean ee bersama dengan mas Danil e: tidak pernah di nafkahi?

Joy : Jadi karena dia tahu profesiku sebagai seorang peyanyi jadi memang ee kembali lagi aku tidak pernah menuntut apapun dari dia. Karena sebisa mungkin apa yang bisa ku bantu untuk membantu dia aku lakukan gitu, jadi dia tidak selalu memberikan, apalagi selama dia di penjara juga tidak gitu ya.....jadi aku menyayangi dia bukan karena

uang karena ketulusan hatiku itu jadi apapun yang dia lakukan aku gak pernah balas, karena itu tadi kau sudah di anugrahi anak (0.1) Joshua, jadi aku melihat Joshua kalo aku tabur yang baik aku akan menuai yang baik buat Joshua gitu

In this case, when Shoimah asked the question, Joy is flouting the maxim of quantity by saying too much. Here, she wants to show her disappointment because her husband did not have any responsibility to the family. She wants to show her struggle to pass her live independently and she wants to realize that she could get money from her profession as the singer.

4.1.2.1.4 To show happiness

To show happiness also one kind of reasons for flouting the maxim of quantity, the participants give a long statement to show their happiness. Excerpt 4 shows this.

Excerpt 4

Data Source: SHOW IMAH, 10 October 2013

Dialogue (segment 2/ 00.09.03-00.09.59):

Shoimah : Nah kabarnya kemarin habi:s nengok (0.2) Atala habis sakit ya?

Venna : Aku bukan nengok, aku ngurusin Atala 5 hari. *Jadi dia sekarang pulang (0.2) habis ini acara SHOW IMAH aku e: bawa dia e: bawa dia keluar dari rumah saki:t (0.1) gitu: Jadi selama 5 hari ini aku yang ngurusin shoima:h.*

Shoimah : Bener-bener ngurusin 5 hari? Bukan Cuma nengok

Venna : *Tidur sama Atala: mandiin waslap ya (0.2) trus makani:n, ya alhamduillah karena 2 minggu sebelum ini kan aku gaK bisa sempet gak bisa telpon Atala. Jadi ini kayak blessing ya, bener-bener tiba2 di kasih sama Allah 5 hari full sama Atala. Nah ini kakaknya sekarang sakit nih, Verol, gantian, jadi aku ngerasa akhirnya berperan juga seorang ibu setelah sekian lama (0.2) bisa ngurusi Atala langsung, dari makanin semua lah, sampe dongengi dia, kan udah lama gak ngobrol sama Atala.*

In the data above, Venna is describing her activities when she had the chance to take care of her son named Atala. She also says there is no time to meet and contact her son, so it seems difficult to communicate with him. When she flouts the maxim, she wants to show her happiness when she has the quality time with her children. She is really happy because she could take care of her son after they did not meet for a long days. She thanks God who has been granting her wish to see and care her children.

4.1.2.2 The Purposes for Flouting the Maxim of Quality

The participants are considered flouting this maxim if they tell a lie or say something that is believed to be false. There are some reasons for flouting this maxim which are stated below.

4.1.2.2.1 To hide something

Basically, people do not want to show all of their private live or something which is not recommended to see by others. Here, the participants try to hide something that they think it does not need to be known by public.

Excerpt 5

Data Source: SHOW IMAH, 18 September 2013

Dialogue (segment 2/ 00.30.23-00.29.51):

- | | |
|---------|--|
| Shoimah | : Masih bersama (0.2) jeng novi, nah jeng Novi saat dalam proses persidangan kamu sempet di rujuk ke: (0.2) rumah sakit ketergantungan obat-obatan daerah Cibubur. Emang saat itu sampean iki mabuk opo jenenge...he'eh pengaruh obat? |
| Novi | : <i>E:: enggak itu hanya bisikan</i> jadi di kasih obat sama si dokte:r untuk selalu konsultasi sama dokter biyar supaya gak ada bisikan-bisikan gitu... jadi 2 minggu sekali harus tetep control gitu. |

In the data above, Novi is flouting the maxim of quality by saying to Shoimah that she is not a drug addict. As we know, drug in our country is forbidden. Any one who knows as the seller, buyer, and drug addict will be prosecuted. In this case, Novi does not reveal that she is a drug addict. She tries to hide her bad behavior by giving another reason why she should check up to the hospital. She tells that she just meet a doctor to check her condition and get the medicine from the doctor. Besides, the reason of hide something is done by Novi because she is an artist. So, she does not want to be known as a drug addict. It causes the public has a negative view to her.

4.1.2.2.2 To cover something

The second reason for flouting the maxim of quality is to cover something. The following example illustrates this reason:

Excerpt 6

Data Source: SHOW IMAH, 03 September 2013

Dialogue (segment 2/ 00.14.54-00.00.16.00)

- Shoimah : Ngomong-ngomong masalah rumah nih, heh diem dulu bencong ((ngomong ke Caesar)).hahaha.. maaf maaf khilaf ya: namanya orang (..)
- Shoimah : Katanya banyak banget ya kamarnya, ada berapa puluh kamar↓?
- Ashanty : *Engga::k kamar kita, kamar anak-anak. Kamar tamu, udah.*
- Shoimah : A:h enggak bohong sampean, banyak banget og kamare.
- Ashanty : Kaya pernah dateng aja↑?
- Shoimah : Tapi saya kan punya indera ke enam, jadi bisa

In the data above, Ashanty tries to cover the condition of her home. The interviewer said that Ashanty's house is very big and there are a lot of rooms

there, but here Ashanty tries to cover it by saying just a few bedrooms in her home. She does not let anyone know about her luxurious house, she just wants to show her simplicity. Like our prophet Muhammad who always guide us to be a simple one and not to be excessive in this world. Besides, like the parable of rice, it will bow when they grow up more and more. So, Ashanty might follows that philosophy which makes her attitude looks simpler. Other, she might be aware that be excessive is not her characteristic.

4.1.2.2.3 To convince the addressee

Another reason for flouting the maxim of quality is to convince the addressee, the participant lie in order to make sure the hearer.

Excerpt 7

Data Source: SHOW IMAH, 18 September 2013

Dialogue (segment 2/ 00.25.31-00.25.10:

- Shoimah : Tapi ada kabar terbaru bahwa sampean katanya akhir akhir ini (0.3) sedang dekat dengan seorang pejabat.
- Novi : Ahaha::
- Shoimah : Apakah benar itu mbak?
- Novi : Pejabat yang mana:↑?
- Deswita : Eh banyak berarti.
- Shoimah : Ya: yang mana aja bole::h
- Novi : Yang mana satu?
- Shoimah : He↑h? iya gak tau saya.
- Deswita : Mohon maaf nih. Bener gak lagi ada hubungan dekat dengan seorang pejabat?
- Novi : *E:m kebetulan e: pejabat yang mana tidak ada(0.3) dan kebetulan saya pernah di kabarkan menikah dan dekat dengan seorang pejabat itu gak bener.*

In the data above, Novi wants to convince the addressee that she does not have any relationship with someone called as a functionary. She also tells that the news about her marriage with a functionary is false, so she convinces to the

addressee that she does not have any special relationship with a functionary. Nowadays, our country is occupied to handle about corruption. The fact shows that, most of the functionaries are done a corruption. By this phenomenon, Novi might be afraid to have relation with a functionary. So, she convinces the addressee that she has no any relation with a functionary.

4.1.2.3 The Purposes for Flouting the Maxim of Relevance

The participants flouted the maxim of relevance when they are saying or answering the question irrelevantly. There are some purposes for flouting this maxim.

4.1.2.3.1 To change the topic of conversation

In a conversation, the participant usually changes the topic of conversation to avoid talking about something or just to end the conversation.

Excerpt 8

Data Source: SHOW IMAH, 03 October 2013

Dialogue (segment 4/ 00.32.53-00.33.14):

- Ema : Berapa kali si:h waktu yang terbuang dengan Vicky berapa?
- Gomes : *Saya itu ke Bali ya tante: yang harusnya saya ada kerjaan tapi ya udah aku berusaha temuin karena aku merasa gini Vicky menjanjikan ketika aku berangkat ke Bali ya udah mi kita akan bicarakan pernikahan kita gitu loh, karena itu makanya aku mau ke Bali gitu loh.*

In the data above, Gomes is flouting the maxim of relevance. Actually, Ema is asking about how many times Gomes met with Vicky, but the conversation above shows that Gomes does not answer the question and changes the topic. Actually, she should explain how many times she meet Vicky but here

she tells about her vacation to Bali with Vicky. It shows that she changes the topic deliberately.

4.1.2.3.2 To give unnecessary additional information

Sometimes, the maxim of relevance is flouted by the participants in order to give unnecessary additional information to the on going topic being talked. The analysis is written below.

Excerpt 9

Data Source: SHOW IMAH, 04 September 2013

Dialogue (segment 2/ 00.11.03-00.11.33):

- Shoimah : Kenapa bapak menciptakan pola diet baru? Gak ada
kerjaan atau gimana?
- Deddy : Sebenarnya, bukan menciptakan pola diet tapi berbagi-
bagi, *soalnya kan emang grati::s ka:n dibaginya gratis*
trus e: hasilnya cepat, terus temen-temen yang lain pada
ikut hasilnya cepa:↓t trus wa:h kontroversi dimana-mana
tentang pola dietnya: (0.2) jadi semakin dikontroversikan
saya semakin sena:↓ng.
- Shoimah : Nah kenapa namanya OCD?
- Deddy : *Kan saya yang bua:↑t, apa urusannya ama lu↓?*

In the conversation above, Shoimah is asking Deddy about a diet program.

This program is created by Deddy. When shoimah asks, why does he create that diet program, he answers that question irrelevantly. Actually, he should explain the reason of creating a diet program, but here he explains something else such as that in second line in the sentence above. While flouted the maxim, he gives additional information that every one could get the direction of this diet freely, he also says that this diet can be done effectively. It shows that his statement does not have any relation to the topic which is being talked and it is not required by the interviewer, so it seems that he gives unnecessary information to the addressee.

Excerpt 10**Data Source: SHOW IMAH, 05 September 2013****Dialogue (segment 2/ 00.11.49-00.12.18):**

- Shoimah : Jupe main film lagi ya?
 Jupe : Iya main film baru
 Shoimah : Judulnya apa?
 Jupe : Judulnya “perawan sebrang: nonton ya:
 Shoimah : Perawan sebrang.. tapi katanya dulu judulnya bukan itu ya?
 Jupe : Oke(0.2) tadinya itu judulnya perawan dayak, *karena diprotek (0.2) e: makanya kan itu satu tahun kemudian baru tayang sebenarnya film ini nih harus tayang sebelum “gending sriwijaya”* tapi karena ada polemic dengan judul akhirnya baru tayang sekarang dan diganti judulnya jadi perawan sebrang.

In the data above, Jupe is flouting the maxim of relevance. She flouted the maxim in order to give additional information about the premiere time of her new movie. Actually, she should give explanation about the changing of the title, but she tends to give more explanation about the present time. As an actress for that movie, Jupe absolutely has the chance to promote it. She should make the audience interested to watch on. Besides, she will get big ‘honor’ if there are many viewer. So, that is why she prefers to give the information about the premiere time of the movie. It shows that she flouted the maxim of relevance with the goal of giving the additional information.

4.1.2.3.3 To avoid talking about something

The participants usually say something else when the partner of the conversation does not hear or understand about what they say. Below is the analysis about talking avoidance.

Excerpt 11**Data Source: SHOW IMAH, 08 October 2013****Dialogue (segment 3/ 00.31.03-00.31. 23):**

- Shoimah : Beda:↓ pertanyaannya kan be:da: ini benar-bener lulus SD kayaknya ya. Pertanyaannya kan beda↑ Di bayar settingan mahal atau...
- Gracia : Ya settingan terus di bayar mahal do:ng >gila::<
- Wendy : Tapi kalo misalnya efek settingannya negative ke kamu gak masalah?
- Gracia : *Adu:h pertanyaanya berat. Neng kan Cuma lulus SD.*

In the data above, Gracia is flouting the maxim of relevance when she did not answer the question relevantly. The interviewer is asking Gracia's feeling when she faced the negative effect from "settingan", but here Gracia answers by saying that the question is really hard for her because she just graduated from Elementary School. It shows that she wants to avoid talking about the effect and she moves to another topic irrelevantly. The label of 'sensasi' or sensational is well known around the range of artists. They could build a good reputation easily, otherwise, a bad reputation also could be drawn easily from their mistake. In this case, Gracia does not answer the question about the effect of settingan. It might be really hard for her to answer that question, because the answer could influential to her profesion as an artist.

4.1.2.4 The Purposes for Flouting the Maxim of Manner

The participants are said to flout the maxim of manner when they are being ambiguous, being vague, and being incomplete in their statement. They flouted this maxim in order to make their statement clearer. Besides, the participants also want to get the attention. The analysis can be seen below.

4.1.2.4.1 To get the attention

The participants considered for flouting this maxim in order to get the attention from their ambiguities or vagueness in her statement. Sometimes, their ambiguities also create a joke and it makes the conversation alive. The analysis can be seen below:

Excerpt 12

Data Source: SHOW IMAH, 05 September 2013

Dialogue (segment 3/ 00.22.37-00.22.50):

Shoimah	: Gitu aja songong, saya pernikahan ke Paris aja gak sombong
Deswita	: Parisnye mana buk?
Shoimah	: Saya waktu nikah ama koko
Deswita	: >parisnye dimane parisnye dimane<?
Shoimah	: Di Paris, <i>Parang Triti:s</i>
Deswita	: Hey↑: >JOGJA JOGJA<

In the data above, Shoimah is flouting the maxim of manner because her ambiguity to interpret the word 'Paris'. She states that 'Paris' is the abbreviation of Parang Tritis (name of beach in Central Java), but actually the real meaning of Paris is the name of a city. Shoimah's statement seems ambiguous and makes the hearer confused, the real meaning between 'Paris' as a city and Paris as Parang Tritis is really different. But after the speaker describe that Parang Tritis is located in Jogja, the hearer could understand and they are laughing for that ambiguity. From her statement that is really ambiguous, Shoimah wants to get the attention from the audience and it creates a joke that makes the talk show alive.

4.1.2.4.2 To be clear

Sometimes, the participants flouted this maxim to make their statement understood by other. Below is the analysis:

Excerpt 13

Data Source: SHOW IMAH, 05 September 2013

Dialogue (segment 2/ 00.10.32-00.11.09):

Jupe	: Adu::h nyangku↑t.
Deswita	: Tu:h kan >nyangkut kan nyangkut kan<, kenapa si:h?
Jupe	: Tadinya (0.2) mau sok sok sexy:
Deswita	: Ya Alla:↓h duu:h (0.2) aa:h >cakep-cakep keram loe ah<
Jupe	: Gak kan biyar kayak cewe-cewek sexy maenan rambut gitu ya:
Wendy	: Hey wajar aja tangannya begitu
Deswita	: Kenapa emangnya?
Wendy	: <i>Kebanyakan masalah jadi stroke ringan. hahaha</i>
Jupe	: Hahaha ii:h >amit-amit, amit-amit< hi hii amit-amit ya Alla:h
Wendy	: <i>Eh emang bene↑r, yang namanya stroke kan ringa:n. stroke dari apa?</i>
Deswita	: Kerta↓s
Wendy	: Ringan gak?
Deswita	: Oh iye iye bener..
Shoimah	: Oh stroke itu↑?
Wendy	: Iya: ngomongin itu.
Deswita	: <i>Iye struk belanjaan maksudnya.</i>

In the data above, Wendy is flouting the maxim of manner by being ambiguous when he said that ‘stroke’ was thin. First of all, the addressee thinks the word stroke refers to a disease related to some nervous disorder which caused a paralysis, but here Wendy flouted the maxim by saying that stroke was a thin. He tries to describe clearly that a *thin stroke* in his mind is a bill. He convinces to the addressee that the word “stroke” refers to a bill, it is made from paper and really thin.

4.1.3 The Mostly Flouted Maxim

After analyzing the data, the writer wants to find out the maxim which is mostly flouted in the conversation between the participants in SHOW IMAH. She puts the number and the percentage of flouting the maxim in each conversation in the table. The table below presents the number and the percentage of the flouting of each maxim from eight conversations the writer had analyzed. Report of the findings is put in the appendix.

Table 4.2 The Percentage of Flouting Maxims

Conversation	Frequency of Flouting				Total
	Quantity	Quality	Relevance	Manner	
1	3	2	-	9	14
2	4	2	6	10	22
3	5	-	2	8	15
4	5	3	3	2	13
5	5	1	5	2	13
6	12	-	-	6	18
7	3	-	1	1	4
8	2	-	3	7	12
Total	39 (35.14%)	8 (7.21%)	20 (17.02%)	45 (40.54%)	111 (100%)

The table above shows that flouting of maxim occurred in all kinds of maxims: maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. The finding shows that maxim of manner is the biggest number of flouting; it is flouted 47 times (40.54%) from eight conversations that the writer had analyzed. Then the second number of flouting is the maxim of quantity which is flouted 38 times (35.14%) then continue to the maxim of relevance which is flouted 19 times (17.02%), and the smallest number of flouting is the maxim of quality which is flouted 8 times (7.21%).

Through this table, the writer could answer research question number three about the maxim which is mostly flouted by the participants in the conversation of SHOW IMAH talk show, the mostly flouted is the maxim of manner which is flouted 47 times (40.54%).

Mostly, the participants in the SHOW IMAH talk show flouted the maxim of manner by being vaguely through their utterances. They said un-clearly and sometimes used a metaphor for flouting the maxim of manner, such as the participant said “*karena Shoimah itu udah telah redup dan di ambang fajar*, this utterance surely falls into the category of flouting the maxim of manner because the participant did not say something clearly and it makes the audience confused. But, by his vagueness and his obscurity expression, it makes the talk show more alive and interesting to watch on. So, mostly the participants flouted the maxim of manner to get the attention from the audience and also to create a joke.

The second biggest number is the maxim of quantity; it is flouted 38 times (35.14%). This maxim often flouted by the participants when they tend to give long explanation to the addressee. The participants gave the statement over and over that is un-required by the addressee. Sometimes, the participants also add information with the particular aim, such as to promote the newest movie. This maxim is flouted repeatedly by the participants in order to explain more about something, they want to show something else to the audience that they think their statement is important for other.

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Then, maxim of relevance is flouted by the participants for 19 times (17.02%). This maxim is flouted when the participants answered the interviewer's question irrelevantly; sometimes the participant also was not aware that he flouted the maxim of relevance by saying something which is un-related. Besides, the participants also often change the topic of conversation to avoid talking about the topic that is being discussed. And sometimes, the participant tried to make a joke from the un-related statement. It seems that they want to save the situation from the monotonous situation.

The smallest number of flouting maxim is the maxim of quality; it is flouted 8 times (7.21%). The participants flouted this maxim when they said what he/she believes to be false or they did not give the truth information to the audience. Mostly, the participants in this talk show are popular artists and actors. When the interviewer asked them about their private life it seems that they tried to cover it and gave a false statement. But, the table shows that this maxim is rarely

flouted by the participant. It means that the participants often give true information to the addressee during the conversation.

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4.2 Discussion

From the findings and analysis above, the writer found that four maxims which are suggested by Paul Grice are flouted by the participants in SHOW IMAH talk show, the maxims are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner.

In comparison with the previous study done by Imelda (2003), it is found that there is a difference the number of flouting which this study concern with. The previous study found that maxim of manner is the smallest number of flouting, while in this study the maxim of manner is the biggest number of flouting. It means that this study has found new findings that can distinguish the number of flouting.

In this study, the table of findings shows that the maxim of manner is mostly flouted by the participants. This maxim is flouted when the participants are being ambiguous, being vague, and sometimes showing their obscurity expression which makes the hearer confused to understand what the intension of their utterances.

Mostly the participants flouted the maxim of manner in order to create a joke. It relates with SHOW IMAH program that always shows a joking. Besides, there are some comedians who supported this show to be an entertaining program. Some of them are Wendy, Deswita, and also Shoimah. During the talk show, they often flouted the maxim of manner by uttering some words unclearly, such as “udah udah, pake mobil yang warna merah, yang ada *tulisannya hari ini gratis besok bayar*”, the utterance above is said by Deswita. Actually a red car that she

mentions above means a “mikrolet” or minibus. But, she does not say it directly; she describes it into another word which is hard to understand, but it also could make the audience laugh. Besides, they flouted the maxim of manner when they are excoriating their partner. For example:

“Shoimah : Selamat sore: tamu saya yang cantik-cantik (0.2) dulu saya waktu muda juga begini, miri↓p-mirip Zaskia Mecca itu sama, i:h Shoimah wajahnya mirip ama Zaskia”

“Wendy : Zaskia?? sasak rambut kali:↓”

The conversation above shows that Wendy is flouting the maxim of manner. He says that Shoimah looks like a “sasak rambut”, it means that she does not resemble to Zaskia, Shoimah looks uglier than Zaskia. Although Wendy’s utterance above seems unpolite, but it can lead the conversation more alive and it makes the audience laugh.

Refer to the Qur’an as the main source of Islamic knowledge, the maxim of manner which is flouted by Wendy above is not appropriate to do. Qur’an surah

Al-Hujurat:11 explains about the prohibition of mocking and ridiculing one another. We are not allowed to call someone by disgusting nicknames.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ أَوْ لَا نَسَاءَ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْكُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ أَوْ لَا تَتَابَعُوا بِاللَّقَابِ يُنْسِ الْأَسْمَاءُ الْفُسُوقَ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (11 الآية: الحجرات).

Meaning: O believers! Let no men laugh at other en who may perhaps be better than themselves; and letno woman laugh at another woman, who may perhaps be better than herself. Do not defame through sarcastic remark about one another, nor call one another by offensive nicknames. It is an evil thing to be called by a bad name after being believer, and those who do not repent are the ones who are the wrongdoers.

From the verse about, we can learn that it is forbidden to scoff and belittle people, the injured party could be more honored and dearer to Allah than those who ridicule and belittle them.

The maxim of manner is flouted with different purpose. At the same time as Wendy flouted the maxim above, he had a purpose to make the audience laugh through his utterance. Although, what he has done is not suitable with the verse above.

Mostly, the participants in SHOW IMAH flouted the maxim of manner in order to get the attention or to create a joke which makes the talk show more entertaining. They can create a joke from their ambiguousness, vagueness, and also their obscurity expression.

However, flouting maxim of manner contrast with the well manner in talking such as our prophet said in the authentic hadith reported by Imams At-Tirmithi. We should make our speech simple, clear, and avoid difficult words.

There is no reason to use eloquent language or complicated words when no one understands, and also avoid hurtful words that put down others, because the prophet (S.A.W.) hates this kind of talk. The prophet (S.A.W.) said in a fair *hadith* reported by Imam At-Tirmithi, "*The people whom I hate the most and who are the farthest from me on the Day of Judgment are those who talk uselessly, and those who put down others, and those who shows off when they talk*". Through this *hadith*, we can note that we should be clear while providing information to other.

The other hand, the table of findings shows that maxim of quality is rarely flouted by the participants. It means that during the conversation, they often give true information to the hearer. In this case, the participants might be aware about the importance of a trust. Islam suggests that we should be truthful when we speak and refrain from lying. The believer should always tell the truth, and he should never lie even if when he is joking around. Imams Bukhari and Muslim reported that the prophet (S.A.W.) said, *"You must speak the truth for the truth leads to virtue and virtue leads to Paradise. One, who always speaks the truth and means the truth, is recorded as truthful with Allah. Keep away from the lie for the lie leads to evil and evil leads to the Hell Fire and one who continually tells a lie and intends to lie is recorded with Allah as a liar"*.

Further, this discussion shows that each maxim has flouted by the participants in different ways and different purposes. Flouting maxim of quantity happens when the participants give too much information in order to explain more about something. Then, maxim of relevance is flouted by participants when they change the topic of discussion deliberately in order to avoid talking about the topic which is going to be discussed.

Through this study, the writer hopes that her study gives more understanding to the reader especially who want to learn about Discourse Analysis, especially about Grice's maxim. To enrich acknowledgement the writer suggests to the next researcher use other relevance theories to investigate different topics in the same area of the research, they might compile between Grice's theory of Cooperative Principle and Lakoff's theory of Politeness Principle.

CHAPTER V

CONCLUSION AND SUGGESTION

After obtaining and analyzing the data in the previous chapter, the writer presents the conclusion and suggestion at the last part of this writing. The conclusion is drawn based on the formulated research questions while suggestion is intended to give information to the next researchers.

5.1 Conclusion

Based on the data in the previous part, the writer concludes four maxim introduced by Grice's that covers the maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner are flouted by the participants in the "SHOW IMAH" talk show.

The maxims are flouted if the information are more informative than required, not absolutely true, lack of adequate evidence, and ambiguous. There are several ways in flouting the maxim. Maxim of quantity is flouted by giving more and less information. Then, maxim of quality is flouted by using contradiction, using rhetorical question, and using denial. Next, maxim of relevance is flouted by saying unrelated topic. Finally, maxim of manner is flouted by saying something ambiguously, vaguely, and incompletely. Although the participants flouted the maxims it does not mean that they failed to communicate with the hearer and it does not break down the conversation.

The participants have several purposes for flouting the maxim. They give too much information in order to explain more about something, to stress something, to show disappointment, and to show happiness. Not only that, the participants did not say the truth because they want to hide what their actual mean and make their utterance looks more polite. Then, the participants change the topic in order to avoid talking about something. And the last, they express of obscurities in order to get the attention from the hearer or to create a joke.

Moreover, after the writer counted the percentage of each maxim from eight episodes, she found that the biggest number of flouting maxim is the maxim of manner. It means that the participants often say something unclearly. Besides, it seems that the flouting maxim of manner has a purpose to create a joke, which makes the conversation more alive and interesting to follow on. And the smallest number of flouting is the maxim of quality, it means that the participants often give true information to the addressee during the conversation.

5.2 Suggestion

This study is recommended for the student of English Department who want to learn more about Discourse Analysis, especially Grice's maxim. By learning the Cooperative Principle, the student is expected to recognize what kinds of maxim are flouted by the participants, what are the purposes flouting of maxim, and how many times each maxim is flouted.

The writer hopes that the reader will have a deeper understanding about the flouting of maxim. The writer suggests the students to understand clearly how to analyze the talk show from the linguistics side, especially conversational

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maxim. It would be better if the students learn more about interpersonal meaning and the context of each utterance to identify the meaning. Besides, the writer hopes that there will be other researchers who conduct other researches to take the data from the real or daily conversation. And, they might compile both the theory about Cooperative Principle and Politeness Principle.

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