

AN ANALYSIS OF GRICE'S MAXIMS VIOLATION IN DAILY CONVERSATION

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Abstract

This research were aimed at finding out what factors that cause the violation of Gricean maxims and which one of Gricean maxims that is often violated in daily conversation of EZC students of FPBS IKIP MATARAM. There were 15 active EZC students were taken as subject of the study. In deciding samples, purposive sampling technique was used. The samples were 4 male students and 5 female students. In the data analysis, descriptive qualitative method was used. For collecting data, there were 2 techniques used: observation and interview. After the data were collected, the recorded conversations (the length of each conversation is about 5 until 10 minutes) were sorted and translated. The result showed that the maxims violated were maxim of quantity (30 times), maxim of quality (20 times), maxim of manner (10) and maxim of relevance (5 times). The reason for violating the maxims approved to be caused by cultural factor and social distance factor. In conclusion, the maxim that dominantly being violated was maxim of quantity.

Key Words: *Grice's maxim, Violation, Daily Conversation*

Abstrak

Penelitian ini umumnya bertujuan untuk menemukan faktor apa saja yang menyebabkan pelanggaran Gricean maxims dan maxim apa yang sering dilanggar didalam percakapan sehari hari mahasiswa/i anggota EZC FPBS IKIP MATARAM. Terdapat 15 mahasiswa EZC aktif yang diambil sebagai subjek penelitian. Didalam menentukan sampel, menggunakan teknik purposive sampling. Jumlah sampel sebanyak 4 mahasiswa pria dan 5 mahasiswi wanita. Di dalam analisa data menggunakan metode deskripsi kualitatif. Untuk mengumpulkan data menggunakan dua cara yaitu observasi dan wawancara. Setelah data dikumpulkan, data rekaman percakapan (durasi percakapan minimal 5 sampai 10 menit) kemudian dipilah dan selanjutnya diterjemahkan. Hasilnya adalah terjadi pelanggaran maksim kuantitas sebanyak 30 kali, maksim kualitas sebanyak 20 kali, maksim cara sebanyak 10 kali, dan maksim relevansi sebanyak 5 kali pelanggaran. Ada dua faktor yang menyebabkan pelanggaran Gricean Maxim, yaitu faktor budaya dan jarak sosial. Berdasarkan jumlah pelanggaran yang telah disebutkan diatas menunjukkan bahwa maksim kuantitas merupakan maksim yang paling sering dilanggar didalam percakapan sehari hari oleh mahasiswa/i anggota EZC FPBS IKIP MATARAM.

Kata Kunci: *Grice's maxim, Pelanggaran, Percakapan Sehari-hari*

INTRODUCTION

Language is a tool for communication in the world. It is important for social life. Language is used for many purposes, it can be for expressing feelings, asking questions, protesting, criticizing, making request, promising, thanking, insulting, apologizing, and say hello and goodbye (Kamarudin, 2016: 13). In other word people usually use language in their daily life for communicating with

the others in order to inform, to express their ideas, and to build up their social relationship. In order to communicate successfully, human beings are supposed to obey to a certain mode of interaction. In line with Grice, Cutting (2002: 1) stated verbal exchange, whether interviews, conversations or service encounters, tend to run more smoothly and successfully when the participants follow certain social conventions. For this reason, the Linguist,

Herbert Paul Grice, developed a mode of interaction for successful communication called the Cooperative Principle (CP) "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. Then the principle generated four maxims as a criteria of successful and meaningful conversation.

Grice (1975) formulates four major norms to be fulfilled when people communicate to one another. Grice proposed four conversational maxims that arise from the rational considerations. Grice assumes that people are intrinsically cooperative and aim to be as informative as possible in communication. Those four maxims are: (1) Maxim of quantity/information (the participants try to make contribution as informative as is required for the current purposes of the exchange, and do not make your contribution is more informative than is required); (2) Maxim of quality/truthfulness (the participants try to be truthful, do not give information that is believed to be false and do not say that for which you lack adequate evidence); (3) Maxim of relevance/relation (the participants try to be relevance to the topic of the discussion); (4) Maxim of manner/clarity (the participants try to be as clear, as brief (avoid unnecessary prolixity)), as orderly as one says, and avoid obscurity and ambiguity of expression).

Those four maxims or co-operative principles must be obeyed by the participants in every conversation. These maxims are as well proposed as criteria for cooperative communication. It means that if the participants obey the whole maxims, they can be said cooperative in communication or create effective and efficient communication. However, if they fail to obey the whole maxims, it can be said that they create ineffective and inefficient communication.

But in fact even though the origins of these maxims based on four logic analogous/ rational considerations and its function in making effective, efficient and rational conversation is clear but the implementation of these maxims are hard to be applied, EZC students of FPBS is no exception, whereas this organization oftenly conducts many social events by which the important of making successful communication among the insider of the organization is crucial thing but they fail implementing these maxims. This phenomenon attracts the writer interest and curiosity to find out what factors that make these maxims cannot be fulfilled in a conversation and to know which one of the Gricean maxims is oftenly violated.

Review of Related Literature

In general language is a means of communication. A language is what the members of a particular society speak (Wardhaugh, 2006: 1). It cannot be separated from our life as human being who need language as a means of communication when interact with the others. The writer can conclude that language and communication are two terminologies that cannot be separated from one another. When the term language appears, the term communication appears as well. This case can be analogous with human beings and air that always take a breath anytime.

Not only as a means of communication, language is also as a device to show oneself-identity. Via a language people can express their point of view/ understanding toward certain things, origin of one's nation, one's education even one's nature.

As human beings language is beneficial to maintain good social relations with individuals and groups- expressions of praise, sympathy, joy at another's success, inquires about health, control the behavior of others through advice, warnings, requests, persuasion, discussion (Kamarudin, 2016: 17). Beside that

language also can separate people through unsupportive and divisive message on it.

Finocchiaro (in Kamarudin, 2016: 15) presents six functions of language; they are: **(1) Personal Function:** Language is used to express one's emotion, needs, thoughts, desires, attitudes, etc. **(2) Interpersonal Function:** Language is used to maintain good social relations with individuals and groups – expression of praise, sympathy, joy at another's success, inquiries about health, etc. **(3) Directive Function:** language is used to control the behavior others through advice, warnings, requests, persuasion, discussion, etc. **(4) Referential Function:** language is used to talk about object or events in the immediate setting or environment or in the culture. **(5) Metalinguistic Function:** language is used to talk about language. **(6) Imaginative Function:** language is used to creatively in rhyming, composing poetry, etc.

In social science generally and linguistics specifically, the cooperative principle describe how effective communication in conversation is achieved in common social situation, that is, how listeners and speakers must act cooperatively and mutually accept one another to be understood in a particular way. As phrased by Grice a British philosopher of language (in Brown and Yule, 1983: 31) stated, "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."

The cooperative principle goes both ways: speaker (generally) observe the cooperative principle, and the listeners (generally) assume that speakers are observing it. When the maxims flouted this allows for the possibility of implicature. The term 'Implicature' is used by Grice (in Brown and Yule, 1983: 31) to account for what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says. In line with Grice, (Yule, 1996: 35) defines implicature is something

that more than just what the words mean, it is additional conveyed meaning. From those above definition the writer can conclude that implicature is meanings that are not explicitly conveyed in what is someone said. For example, A ask B to come out tonight by saying, "Do you want to come out with with me tonight? Then B answers, "I am busy tonight". From B's answer the possible implicature that arise is B does not want to come related with A's question, Instead of saying no I don't B prefer to say I am busy tonight. However, when people are engaged in a conversation, people share general principle that can make them interpret their utterances that they create each other.

In addition, speaker should create effective, efficient and rational communication and can be said cooperative in communication. If they obey the four maxims, and if they do not apply in their daily conversation, that is called uncooperative in communication. Speaker will not give information more than is required and relevant to the topic. Consequently, the message of the information must clear and understandable, and should avoid ambiguity and try to be truthful people by saying the true information.

The principle describes how effective, meaningful, efficient communication in conversation is achieved/gained in common social situation and is further broken down into the four maxims: (1) Maxim of quantity: Make your contribution as informative as is required (for the current purpose of the talk exchange). Do not make your contribution more informative than is required. (2) Maxim of quality: Do not say what you believe to be false. Do not say that for which you lack adequate evidence. (3) Maxim of relevance: Be relevant (4) Maxim of manner: Be perspicuous (avoid ambiguity, avoid obscurity of expression, be brief (avoid unnecessary prolixity), be orderly.

These arise, it seems, from basic rational considerations and may be formulated as guidelines for the efficient and effective use of language in conversation to further co-operative ends (Levinson, 1983: 101). It can be concluded that when both parties (speaker and hearer) obey these maxims they can create effective, efficient and successful communication also make the conversation work effectively.

In his viewpoint Grice (1975) analogize some common situations found in daily life that underlie his theory of Grice's maxim as follow: (1) Quantity: if you are assisting me to mend a car, I expect your contribution to be neither more nor less than is required; if, for example, at a particular stage I need four screws, I expect you hand me four, rather than two or six. (2) Quality: I expect your contribution to be genuine and not spurious. If I need sugar as an ingredient in the cake you are assisting me to make, I do not expect you to hand me salt; if I need a spoon, I do not expect a trick spoon made of rubber. (3) Relation: I expect a partner's contribution to be appropriate to immediate needs at each stage of the transaction; if I am mixing ingredients for a cake, I do not expect to be handed a good book, or even an oven cloth (though this might be an appropriate contribution at a later stage) (4) Manner: I expect a partner to make it clear what contribution he is making, and to execute his performance with reasonable dispatch.

Grice suggests that the maxims are in fact not arbitrary conventions, but rather describe rational means for conducting co-operative exchanges (Levinson, 1983: 103). In maxim quality, Grice proposed it to be part of conversational behavior dealing with the originality (what is believe to be true) of information in each turn of conversation. In this notion, quality also refers to the conviction that each participant will say or write something true (do not lie).

Example of obeying maxim quality:
Background : two men (Adi and Bambang) sitting in front of Adi's terrace. At particular moment Bambang asks Adi how old is him:

Bambang: how old are you, Di?
Adi : I am 21 years old.

From the example above Adi give information that is true (about his real age). Adi obeys the maxim of quality where require someone to give true and genuine information. Maxim of quantity demands the speaker's contribution informative as is required and no more informative than is required. Below are the example of an utterance that obeys the maxim of quantity and one that violates the maxim:

Example of obeying the maxim of quantity

Background: Imam and Komang are doing a conversation, talking about football game last night. At a particular time Komang leave Imam suddenly then Imam ask him.

Imam : where are you going?
Komang: I am going to canteen.

From the example above Komang replies Imam's question properly, not more nor less about where is he heading to. Then can be seen that Komang adheres to maxim of quantity where this maxim require the speaker give an informative contribution as is required (not more nor less).

In maxim of relevance or relation require the speaker to be relevant with the topic of discussion. Below are the example of utterances that obeys the maxim of relevance and that one violates the maxim:

Background: Azim ask Munir about where is his cellphone .

Azim : bro..where is my cellphone?
Munir: it is on the table.

In the example above Munir give answer that relate to Azim's question

(about his cellphone is). Munir do not say something else.

Maxim of manner requires the speaker to avoid obscurity of expression and ambiguity statements/sentences. Maxim of manner demands the speaker to be brief and orderly. Below are the example of obeying this maxim and that one which violates it.

Example of obeying maxim of manner
Background: a stranger man ask Azam where the nearest Bank.

Stranger man : excuse me..may I ask you something?

Azam : yes. please

Stranger man: how to get to the nearest bank?

Azam: go ahead until you find crossroad. Go straight at the crossroad. The bank is 100 away from the crossroad. It is in your left side. From the example above azam's answer about stanger's question is brief, orderly without any obscurity of expression and ambiguity utterance.

RESEARCH METHOD

This study has been conducted using descriptive qualitative method. According to Huberman (in Edi, 2016: 16) Qualitative research is a research procedure that produces descriptive data in the form of words written or spoken about the properties of an individual, the state or the symptoms of a particular group can be observed.

Based on Bodgan & Biklen (in Sugiyono, 2014: 121) there are five characteristics of qualitative method. (1) The natural setting is the direct source of data, and the researcher is the key instrument in qualitative. (2) Qualitative data are collected in the form of words or picture rather than numbers. (3) Qualitative researchers are concerned with process as well as product. (4) Qualitative researchers tend to analyze their data inductively. (5) How people make sense out of their lives is a major concern to qualitative researchers. Subject of the research was active EZC students and the object was

Grice's maxim violation in daily conversation. Instrument of the study were recording and interview. In collecting the data the researcher used 2 different techniques, namely observation and interview. While doing observation the researcher recorded the conversation secretly as to keep the validity of the data. in interview the researcher asked what the reason of EZC students violate the Gricean maxims in their daily conversation. In data analysis, the researcher used theory framework of Gricean maxims to answer which one of Gricean maxims that is oftenly being violated while to find out what factor that may cause the violation the researcher used Miles and Huberman technique based on the interview result of the EZC students.

RESEARCH FINDING AND DISCUSSION

Table 1.

Frequency of Maxims Violations	
Gricean Maxim	Frequency
Maxim Quantity	of 30 Times
Maxim of Quality	20 Times
Maxim Relevance	of 5 Times
Maxim Manner	of 10 Times

By looking at the result of the interview and supported with the recording of the daily conversation of ezc it shows that cultural value that is adhered by Indonesian people really influence the way they treat the maxim in their daily conversation. As cutting (2002) says different culture, countries and communities have their own way of observing and expressing maxims for particular situation. Then in line with Cutting, Cline (2006) states cultural values systems influence discourse patterns and promote the different communicative styles. From the violation number of maxim quantity (30 times) and interview result of EZC shows that for Indonesian people being cooperative means giving

information more than what is required by the hearer. It contradicts with what Grice says that being cooperative means giving the right amount of information needed by the hearer. According to them by giving only information that is needed by the hearer will make them to be consider unfriendly and impolite. For example:

- Yanti** : *Ada film baru?*
(Is there any new movie?)
Diana : *Ada. Ada banyak ada film korea ada film hollywood*
(Yes, there is. There are movies of hollywood and korean.)
Eky : *Hari apa itu?*
(What day is that?)
Amar : *Hari jum'at, jumat jam empat*
(Friday, Friday at 4.)

By looking at two of the maxim quantity violation above commonly the speaker give more information that the hearer needs. It makes the theory of grice's that say when the speaker apparently gives more information than the hearer need it will generate the implicature is not fully true because they accustom to do it that make them do not fully realize because it is considered habitual. As stated before implicature is something meant, implied, or suggested as distinct from what is said. Politeness in Indonesia seems to be placed in the speaker's mind from his or her early childhood on. Therefore, the concept of communicative politeness represents indonesian culture. Concerning the maxim of quantity cross-culturally, Keenan (2000) states that in testing the maxim "Be informative" cross-culturally, we do not expect to find that in some societies the maxim always holds and in some societies the maxim never holds. It is improbable for example, that there is some society in which being informative is categorically inappropriate. Differences between societies, if there are any, are more likely to be differences in specification of domains in which the maxim is expected to

hold and differences in the degree to which members are expected to conform to this maxim.

The second factor of violating the maxims is because of social distance where according to EZC member they assume that there are no rule in conversation. It makes them when they speak with their friend they tend to speak freely and arbitrarily without thingking twice in producing their utterances though it is in unclear, ambiguous or even unrelated utterances.

- Uci** : *Eeee anuk ni ee apa namanya eee obat segala macam penyakit*
(Eeee what?? Oil for all disease)
Eky : *Pegel linu itu*
(For pain)
Uci : *Kamu tu jal obat jomblo juga*
(You can use it to get girl)
Fairul : *Udah seminar?*
(Have you done seminar)
Nur : *Udah donk*
(Yes, done)
Matla : *Aee yang udah seminar*
(Aee you have done seminar)
Nur : *Belum (ketawa)*
(Not yet (laughing))
Yanti : *Tapi kalo dia kan make ini dia baru mesen lo belum dia make dia negatif lo hasilnya*
(But he consume it while he just order, did not consume it yet the test said he is negatif)
Fairul : *O ya negatif berarti belum hamil*
(O ya negatif means he is not pregnant yet)
Diana : *Belum jadi tersangka sih kalo masih negatif kan*
(He is not suspect yet because he is negative, right?)
Diana : *Belum jadi tersangka sih kalo masih negatif kan ya*
(He is not suspect if his test still negatif)

Yanti : *Udah tersangka. Berarti hipotesisnya ketolak dia negatif (ketawa)*

(He is suspect. Meaning his hypothesis is rejected because of negative (laughing))

From the violation data above it shows that a boundary in informal talk exchange is not limitation for them since they realize that they have equal position socially then it will be different case when they speak with people who have higher position socially such as teacher, lecturer, etc. It can be seen in the last violation above they use their unrelated utterances as a joke, where a joke can show that how close one with the other or even in the second violation one of the participants openly state that she gives untrue information since she assumes that there will be no big problem occur when she commits the violation to their friend compared with when she does it with people who have higher position socially or even stranger it will generate a bigger problem for her (for instance, people may think that they have problem mentally etc). it shows that It will be hard to follow these maxims in the talk-exchange. This is what become the main objection by Levinson (1983) that states these maxims only can be applied in a letter rather than verbal talk-exchange where it is oriented to.

CONCLUSION AND SUGGESTION

After analyzing the data which were taken from the data recording of daily conversation of EZC students, it can be concluded that: (1)The maxims which are violated in the study are maxim of quantity (30 times), maxim of quality (20 times), maxim of manner (10 times) and maxim of relevance (5 times). (2) Although the samples of this study have a background knowledge of the maxims, but they still violate it. The reason for violating the maxims are cultural factor, as Indonesian prefers to apply indirectness strategy and western countries prefer directness strategy

while conversing. The cause for violating is also social distance.

After the writer explains and concludes the finding in the field, the writer would like to suggest as follows: (1) This research needs to be followed up by other research works in larger scope. The research with the larger scope is needed to elaborate more aspects and reasons deal with the phenomena of disobeying Gricean maxims in daily conversation. (2) For all participants in a conversation need to learn more deeply about the maxims theory proposed by Grice as a guidance in understanding the delivered meaning of one's utterances in the conversation. (3) This study can be used as a reference for the next researcher who has the same interest in examining the way people communicate one another in daily conversation.

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