

**PELANGGARAN MAKSIM DALAM MENCIPTAKAN HUMOR:
STUDI PERBANDINGAN ANTARA HUMOR MADURA
DAN HUMOR JAWA**
*(Violation of Maxims in Creating Humour: A Comparative Study between
Madurese and Javanese Humour)*

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Abstrak

Penelitian ini bertujuan untuk membandingkan jenis pelanggaran maksim dalam humor Madura “Dullatep-Maliyeh” dan humor Jawa “Bocah Ngapa(k) Ya” menggunakan teori Grice (1975) dan faktor-faktor yang paling memengaruhi pelanggaran maksim dalam menciptakan humor. Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisis pelanggaran maksim. Data diambil dari YouTube dan terdiri atas ujaran-ujaran yang digunakan oleh peserta humor Madura dan humor Jawa. Hasil penelitian menunjukkan bahwa humor Madura menggunakan empat jenis pelanggaran maksim, yaitu maksim relevansi (2), maksim kuantitas (6), maksim kualitas (2), dan maksim pelaksanaan (2). Sedangkan dalam humor Jawa, penulis menemukan tiga jenis pelanggaran, yaitu maksim relevansi (8), maksim cara (4), maksim kuantitas (2), dan maksim kualitas (0). Perbedaan pelanggaran maksim antara humor Madura dan Jawa dipengaruhi oleh beberapa faktor, yaitu faktor bahasa dan budaya. Humor orang Madura kebanyakan melanggar maksim kuantitas, di mana penutur humor terlalu banyak menambahkan informasi secara blak-blakan dan spontan, karena salah satu ciri orang Madura adalah ekspresif dan spontan. Sementara itu, dalam humor Jawa terdapat dua pelanggaran maksim yang dominan, yaitu relevansi dan pelaksanaan. Hal ini dikarenakan faktor budaya, di mana orang Jawa dalam berkomunikasi menggunakan kalimat tidak langsung, sehingga jika digunakan dalam humor akan menimbulkan pelanggaran terhadap maksim yang bertujuan untuk menimbulkan kesan lucu.

Kata kunci: pelanggaran maksim; humor Madura; humor Jawa

Abstract

This research aims to compare the violation of maxim in Madurese humour “Dullatep-Maliyeh” and Javanese humour “Bocah Ngapa(k) Ya” using the theory of Grice (1975) and the factors that influence the most violation of maxims in creating humour. This study uses a descriptive qualitative method to analyze the violation of maxims. The data is taken from YouTube and consists of utterances used by the comedians in the Madurese humour and Javanese humour. The results show that Madurese humour uses four types in violation of maxim. Those are maxim of relevance (2), a maxim of quantity (6), a maxim of quality (2), and maxim of manner (2). Meanwhile, in Javanese humour, the researcher only finds three types in violation of maxims, those are maxim of relevance (8), a maxim of manner (4), a maxim of quantity (2), and maxim of quality (0). Several factors influence the differences in violation of maxim between Madurese and Javanese humour. Those are

language and culture. Madurese humour mostly violates the maxim of quantity, where the speakers in humour add too much information bluntly and spontaneously, because one of the characteristics of the Madurese is expressive and spontaneous. Meanwhile, in Javanese humour, there are two dominant violations of maxims, namely relevance and manner. It is due to the cultural factor Javanese communicate using indirectness. Thus, if used in humour, it will create a violation of maxims whose purpose is to create a funny impression.

Keywords: violation of maxim; Madurese humour; Javanese humour

INTRODUCTION

Humour is one of the exciting topics that can be discussed through linguistic aspects, especially pragmatics. There is a meaning that the speaker wants to convey to the listener with the concept of entertaining. In this modern era, there are a lot of media that show humour, such as YouTube. There are various types of humour that people are interested in, for instance, humour in the form of expressions, movements, writings, and images. According to Arwah Setiawan (1990) in (Didiek Rahmanadji, 2017), there are three types of humour in the form of expression. Those are personal humour, social humour, and artistic humour.

Bocah Ngapa(k) Ya and *Dullatep-Maliyeh* are types of artistic humour because it contains jokes that are not shown directly in front of the audience but in the form of a comedy that is intentionally made to give a funny impression. *Bocah Ngapa(k) Ya* has become a spectacle comedy with several viewers on youtube that exceeds five million viewers in each broadcast. The language used in *Bocah Ngapa(k) Ya*'s humour is also considered very interesting and unique because it uses a Javanese Ngapak accent. Whereas, *Dullatep-Maliyeh* is one type of comedy that uses the Madurese language. Interestingly, comedians in Madurese humour display specific characteristics of Madurese, such as being spontaneous and outspoken. This humour features two married couples who wear typical Madurese clothes and use the Madurese language to create a funny impression.

Madurese and Javanese humour have different comedies in participants, themes, and the way they tell jokes. In the show,

they are required to present a comedy that is conveyed indirectly in a unique way, such as the way they communicate with interlocutors and irrelevant answers. Thus, the audience still needs interpretation in catching jokes. If the audience does not understand what the comedian is saying, then they may not laugh. In pragmatics, it was considered a violation of Grice's cooperative principle. Grice (1975) in (Dito Prasetyo, Ahmad Bukhori Muslim, 2018) proposed that to make successful communication. Every speaker is advised to obey four conversational maxims. They are the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner.

In several previous studies, researchers have mainly examined the violation of maxims in stand-up comedy, such as what was done by Puspasari & Ariyanti (2019). They compared two types of humour from different countries, namely America and Indonesia. The results showed that the maxims flout the most were different because they were influenced by nationality and culture. The second research was done by Satria Raharja & Rosyidha (2019). They analyzed the violation of maxims committed by Didit Mulyanto in Stand-up comedy Indonesia Session 4. The research results show that Didit commits all types of violations of maxims in his speech on stand up comedy. Jorfi & Dowlatabadi (2015) researched the violation of maxims in the American TV Series entitled "Friends." The research results show that in the American TV Series, speech participants commit all kinds of violations of Grice's maxims. The previous research from Amianna & Putranti (2017) They examined the humour situations created by the violation of conversational maxims; the results

of their research showed that situations in humour occurred because of several violations of conversational maxims, including ideas that were not as expected, containing hostile actions to others, and containing certain emotions.

In this study, the researcher compares two humours from Madura and Java. This study is different from previous studies because the two humour is not shown directly in front of the audience and is in- jokes. It is interesting to analyze whether two humours from different regions will violate the maxims differently or simultaneously create a humorous effect. Therefore, this study tries to uncover: 1) What maxims are frequently floated in the Madurese humour and the Javanese humour? 2) What are the factors that influence the most violation of the maxim in creating the humour?

LITERATURE REVIEW

Cross-Cultural Pragmatics

According to Wierzbicka (2003) in different societies, and different communities, people speak differently. These differences in ways of speaking are profound and systematic. These differences reflect different cultural values or at least different hierarchies of values. Different ways of speaking, different communicative styles can be explained and made sense of in terms of independently established different cultural values and cultural priorities. It can be concluded that every society has a different culture, ranging from language, communication style, and habits. Therefore, the concept of cross-cultural pragmatics refers to how an individual in a society tries to bridge the relationship between cultural communities by listening, understanding and sharing, even though they have different cultural and linguistic values. It is in line with this study which compares two humours with language and cultural differences to find the violation maxims and the underlying factors whether there is an influence from language or culture

that causes the violation maxims to have an effect of humour.

Violation Maxims

The violation maxim occurs when a speaker violates the cooperative principle. In the cooperative principle, a speaker must obey the four types of maxims; so that the communication will be successful. For example, if a speaker conveys too much information, then it violates the maxim of quantity. Therefore, the researcher choose the theory of violation maxim, because according to Attardo (1990) in (Puspasari & Ariyanti, 2019), it is common in a humour study that claims that every joke will at least violate one of the maxims of the cooperative principle.

1. Violation Maxim of Quantity occurs when the speaker provides too little or too much information to the listener.
2. Violation Maxim of Quantity occurs when the speaker does not provide actual information based on facts
3. Violation Maxim of Relevance occurs when the speaker does not provide a relevant answer to the topic being discussed
4. Violation Maxim of Relevance occurs when the speaker does not provide clear and ambiguous information.

Humour

In this study, both Madurese humour and Javanese humour are categorized as artistic humour; because they are a form of comedy is not shown directly in front of the audience but from YouTube media. Thus, it is appropriate to include humour theory. According to Didiek Rahmanadji (2017) types of humour are distinguished based on the criteria for the form of expression, consisting of personal humour, social humour, and artistic humour. On the other hand, Audrieth; (1998:3-

4) in (Puspasari & Ariyanti, 2019) stated that humour is anything that is intentionally made to trigger laughter. This is appropriate because the humour presented is deliberately funny to attract the audience's attention to laugh through unique expressions.

METHOD

The research method used by the researcher to analyze the violation maxim in Madurese humour and Javanese humour is through the qualitative research method. According to Sugiono (2010) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour. The object of this research is the Madurese humour "*Dullatep-Maliyeh*" and Javanese humour "*Ngapa (k) Ya*" video taken from Youtube. Data collection was done by observing video and taking notes.

The data is taken from the utterances used by the comedians in the video, and it contains a violation of maxims and is relevant to the research question. Then, the researcher analyzes and examines the violation of these maxims by using Grice's theory. The researcher listened to the conversation in the video on *YouTube* as the object of research and then transcribed the results of the conversation in written form. The video of Madurese humour "*Dullatep-Maliyeh*" consists of 10 videos with a duration of 5 minutes. While; the Javanese humour "*Bocah Ngapa (k) Ya*" consists of 7 videos with a duration of 20 minutes. The researcher selected the videos that were viewed more than 2 million times and aired in 2019.

DISCUSSION

Madurese Humour

"*Dullatep-Maliyeh*"

The data presented below are the result of utterances taken from "*Dullatep-Maliyeh*"

performances uploaded on *Youtube* by M Studio Multimedia. The data of this research are presented in the form of descriptive. The data which has been categorized as violation maxims will be translated to English.

Data 01: Video entitled "The Beginning"/ Utterances on 29 Second

Dullatep : *Tang sorat mak tek beles bi' been maliyeh?* (Why don't you reply to my letter, Maliyeh)

Maliyeh : *Apah? Sorat? Sateyah tak osom sorat, sateyah osom ap-sa'ap. Aroah seeyangguy syahrini roh. Deddih be'en saompamanah akeremah phutok, telor otobe ngiremah sorat cinta satyeh bisah ngangguy ap-sa'ap.* (What? Letter? Now is not the era of letters; **now there is ap-sa'ap**. That's what Syahrini uses, so if you send fertilizer, eggs or love letters, you can use ap-sa'ap)

Data 01 shows the **violation maxim of manner**. The speaker is considered violation the maxim of manner if what is conveyed is ambiguous, too long and vague. In data 01, the speaker violates the maxim of manner because it gives an ambiguous and too long answer. The ambiguous word "**Apsa'ap**" used by Maliyeh allows dullatep as the interlocutor not to understand what is being conveyed. The word "Ap-sa'ap" in the conversation refers to "whatsapp".

Data 02: Video entitled "The Beginning"/ Utterances on Minute 1.15

Dullatep: *ben jih demma'ah? Majuh tinah demmah beih eyaterakinah bik engkok.* (Where are you going? Let me take you anywhere)

Maliyeh: *Apah? Been ngaterakinah se engkok? Sepeda tadek, mobil apah pole, gun andik sandal jiah ben*

ngaterakinah engkok? Mangkanah been mun lebur ka se engkok, akacah gelluh. (What? Do you want to accompany me? No bicycle, no car, you only have sandals, will you take me? if you love me, take a look at yourself first.)

Data 02 shows a **violation maxim of quantity**; because it provides too much information. Dullatep asked Maliyeh where she wanted to go, but Maliyeh answered in a rude and dismissive tone. Maliyeh uses the word “bike and car”, which of course adds too much information. It violates the maxim of quantity. In addition, Maliyeh also underestimated Dullatep. Underestimating is one of the characteristics of the violation of the maxim of quantity.

**Data 03: Video entitled “Bhakti 1”
Utterances on 29 Second**

Dullatep; *engkok eman ka be'en yeh, mun pas ben sakek, apah seekabiayah?* (I am worried about you; if you are sick, what do you want to pay?)
Maliyeh; *Taoh dekyeh dullatep, bileh yeh jebeh temor se olleyah pemimpin se bisah ngabes oreng kene' engak engkok so been reh.* (I don't know, Dullatep, when will East No. have a leader who can see a poor people like us)

Data 03 shows a **violation maxim of relevance** occurs when the speaker in an utterance does not contribute to the topic being discussed. Dullatep was worried about Maliyeh and asked where the costs would come from if Maliyeh was sick, but Maliyeh instead answered about the East Javanese leader, thereby violating the maxim of relevance.

**Data 04: Video entitled “Qurban Perasaan”
Utterances on 17 Second**

Dullatep : *A kurbanah apah senyaman?* (What do you want to sacrifice?)
Maliyeh : *tep, tep, jek seekakanah ren aren tege caleggen, se alakoh tege asakoddel, mikkereh kurban ben.* (tep, tep, we have nothing to eat; we work until we are tired, why should we think about qurban, if we can't afford it)

Data 04 is categorized as a **violation maxim of relevance**. In the conversation between Dullatep-Maliyeh, the maxim relevance was violated because maliyeh did not provide relevant information according to Dull'tep's question. Dullatep asked what the sacrifice would be, but maliyeh answered that her daily food was not enough, so there was nothing to be sacrificed.

**Data 05: Video entitled “Naik Haji”/
Utterances on 10 Second**

Dullatepp: *apah beih yeh, jrepen kok ngabesaki been akacah maloloh yeh.* (What are you doing? I see you in front of the mirror all the time)
Maliyeh: *beh, tak entarah asajere kon ji fatima?* (Beh, you said you are going to ji fa'ima's house?)
Dullatep: *Ji fatima sapah? Kon pan fatima pola. Jek gun karo entar ka mekka pas eyolok ji fatima.* (Who is Ji Fatima? To Fa'ima's house. Why are people who go to Mecca called Hj Fatima?)

Data 05 a **violation maxim of quantity**. In data 05, the conversation between Dullatep Maliyeh contains too much information. As the utterances said by Dullat“p, “*Jek gun karo entar ka mekka pas eyolok ji fa"ima*”. The sentence violates the maxim of quantity; because dullatep adds information that does not need to be conveyed. Maliyeh as the

interlocutor, also understands that the person who goes to Mecca is Hj fatima.

Data 06: Video entitled “Masuk Pak Eko”/ Utterances on 18 Second

- Dullatep; *dekreemah se amunyah, mun tadek oreng taoh nomerah been? (How come your cellphone can ringNo.f no one knows your number?)*
- Maliyeh; *mareh, pak musanna mareh berik, pak hosna mareh berrik. Ngucak nabereh tang bekoh. (Yes, I have already give it to Mr Musanna and Mr Hosna. He said he wanted to buy our tobacco)*

Data 06 shows that the speaker do a **violation maxim of quantity**. In the conversation above, M’liyeh’s answer does not use word efficiency. M’liyeh’s contribution is considered excessive; because there is additional information;; it can be seen from the sen“ence “*Ngucak nabereh tang”bekoh*”.

Data 07: Video entitled “Nyeppek Anggur”/ Utterances on 26 Second

- Maliyeh ; *reyah “dhuwek dul (this is dhuwek dul)*
- Dullatep; *yeh kan anggur madhureh yeh. (Yes, that is grapes from Madura yeh.)*
- Maliyeh; *mak cek saranah ben dul (Are you so stingy)*
- Dullatep; *jek mangkanah, engkok mun melleh anggur jebek, pessenah tak mendheng. (If I buy real grapes;; the money is not enough yeh.)*
- Maliyeh; *celok dul (The taste is sour)*
- Dullatep; *Areyah yeh, makeh caen profesor vitaminnah benyak an so anggur jebek. (The professor said there are more vitamins from dhuwek than grapes.)*

Data 07 is categorized as a **violation maxim of quality**. In the conversation above,

Dullatep flouts the maxim of quality; because he said that-“dhuwek” contains more vitamins than grapes. The professor mentioned by Dullatep is not clear, and there is no evidence that dhuwek have more vitamins than grapes.

Data 08: Video entitled “Lebih Tua dari KPU”/ Utterances on 26 Second

- Maliyeh; *Dul, kok ding-ngeding kotak suara ding pelean roah eyobe dus benni aluminium pole. (Dul, I heard the election ballot boxes will-would be replaced with cardboard instead of aluminium)*
- Dullatep; *ngeding deri sapah jiah ben? (Where did you hear that?)*
- Maliyeh; *KPU*
- Dullatep; *mak bisa dekyeh can? (How come?)*
- Maliyeh; *Caen Dus ben aluminium roah padekh koateh. (They said that cardboard has the same strength as aluminium)*

In the conversation, Maliyeh **violation maxim of quality** because she provided information that had no evidence and seemed to make it up. Due to the fact that aluminum is more durable than cardboard.

Data 09: Video entitled “Ngajek Ka Restoran”/ Utterances on 3 Second

- Maliyeh; *marah rapah gukgenggu’reh obeih dul, jek maloloh kacang. (Dul, please change the menu)*
- Dullatep; *jek la di’ andik en kacang yeh, jiah beih ollenah dibik. Gun rik beriknah se nabuk. (We only have peanuts; that’s what we get from the harvest.)*
- Maliyeh; *sapah se tak taoh, jek nabuk en bereng engkok. (I know, we harvest it together)*
- Dullatep; *karebeh ben apah? Terro apel? Yeh namen apel. (What do you want?)*

Do you want an apple? So, you have to planting apple)
 Maliyeh; *yeh njeg dul. Li sekali roh engkok ajek ka restoran dul. Ning restoran roah bedeh rotinah bun maryem can dul.* (It's not like that; take me to a restaurant first. There is bun Maryam bread.)

In the conversation above, the speaker do a **violation the maxim of quantity**; Maliyeh provides the interlocutor with far too much information .

Data 10: Video entitled “DhinAju”/ Utterances on 11 Second

Maliyeh; *lober la kerrapen sapenah dul?* (The bull race over??)
 Dullatep; *Lober la. Yak engkok leolle.* (Yes, I will bring something for you)
 Maliyeh; *Tapai pole dul?* (What is it? Is that tape?)
 Dullatep; *Tapai? Benni, nyaman reh buk lembuk. Yak dennak ngakan.* (No, it is not tape; this is something soft; come on, let's eat together)

Dullatep **violation maxim of manner** in the conversation because he used unclear and ambiguous utterances. The word “lembuk” (soft) is very ambiguous because Dullatep does not mention something soft.

Data 11: Video entitled “Korea Vs Jumiang”/ Utterances on 3 Second

Maliyeh : *dul, engkok terro entarah ka korea.* (Dul, I want to go to Korea)
 Dullatep: *demmah yeh? Ka korea? Been jiah ka suramadu beih ghik tak depak, sambih apah se ekentarnah ka korea.* (Where are you going? To Korea? You haven't arrived at Suramadu yet; what will you do in Korea?)

In the conversation above, Dullatep **violation maxim of quality**; because he gives

too much information to the interlocutor. In the data, the interlocutor only said that she wanted to go to Korea, but Dullatep added information that Maliyeh had not arrived yet at Suramadu. Thus, it is categorized as something that does not need to be discussed.

Data 12: Video entitled “Dullatep-Maliyeh 1997”/ Utterances on 12 Second

Dullatep; *heh, been maliyeh kan?* (heh, are you maliyeh?)
 Maliyeh: *abeh iyeh, arapah ben mak nyak tanya. Polisi ben?* (Yes, why do you ask about me? Are you a cop?)

In the data above, Maliyeh **violation the maxim of quantity** because it provides excessive information. The sentence “*arapah ben mak nyak tanya*?” adds information that the interlocutor does not need.

**Javanese Humour
 “Bocah Ngapa (k) Ya”**

The data presented below are the result of utterances taken from “*Bocah Ngapa (k) Ya*” performances uploaded on Youtube by Trans 7 Official. The data of this research are presented in the form of descriptive. The data which has been categorized as violation maxims will be translated to English

Data 01: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances on 1.56 Minute

Azkal : *Ham, priben sih, fadli belajar, koe malah dolanan.* (Ham, you look very busy; you are always playing while Fadli is studying)
 Fadli : *Iya ham, ojo' dolanan bae lah.* (Yes Ham, don't play around)
 Ilham : *Iya az, fad, selow.* (iya az, fad, just relax)

In the conversation above, Ilham **violation the maxim of quantity**. Because he

provides information that is less than what is needed. In maxim of quantity, the information we provide should be as informative as possible, but neither more nor less informative than necessary.

Data 02: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances 7.38 Minute

Ibu guru; *Ilham, kenapa kemarin ilham tidak masuk sekolah?* (Ilham, why didn't you go to school yesterday?)
 Ilham; *iya bu, kemarin hujan. Kata mak inyong kalau pilek jangan sekolah dulu.* (Yes, ma'am, yesterday it rained. Mama said, if you don't feel well, don't go to school first)

In the conversation, **Ilham violation the maxim of quantity**; because he adds too much information, it can be seen to the sentence “*Kata mak inyong kalau pilek jangan sekolah dulu*”, which is not really needed by the interlocutor. The sentence “*iya bu, kemarin hujan*” already explained why Ilham did not go to school.

Data 03: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances 9.06 Minute

Azkal; *1Ham, koe kenapa?* (Ham, what happen with you?)
 Ilham; *1Inyoeng gagal az, fad. Putus asa nyong.* (I failed az, I'm desperate)

In the conversation, **Ilham violation maxim of manner**; because he gave an answer that was not clear, ambiguous, and the context could not be understood. Ilham should have given a reason why he was sad.

Data 04: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances 13.04 Minute

Ibu guru; *ayo ilham saja, jadi ketua kelas. Ingat ham setiap diri kalian ada jiwa pemimpin.* (Come on, Ilham, be the leader of this class. Remember, each of you has a leadership soul)

Azkal; *Iya ham, sekali-kali koe lah jadi ketua kelase.* (Yes, ham, Come on, be the leader of this class)

Ilham; *oke, siki inyong ngomong, dadi pemimpin koe berat.* (Oke, I would like to say that being a leader is hard)

Azkal; *berate primen?* (What makes it difficult for you to be a leader?)

Ilham; ***Kan Koe, Azkal, ucup, koe kan pada nakal. Inyong emoh bok tanggung jawab.*** (You, Azkal and Ucup is very naughty; I don't want to be responsible)

In the conversation, Ilham **violation the maxim of manner** because the answers contain ambiguous sentences and make the communication process in effective due to misunderstandings.

Data 05: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances 14.41 Minute

Ibu guru; *Ilham, jamur termasuk dalam tumbuhan apa?* (Ilham, what kind of plant does the mushroom belong to?)

Ilham; ***hmm, jamur iku termasuk tumbuhan ciptaan Tuhan, bu.*** (Mushrooms are plants created by God.)

The speaker has **violation the maxim of relevance**; because he gives an irrelevance answer to the topic being discussed.

Data 06: Video entitled “Full Bocah Ngapa (k) Ya 23/06/2019”/ Utterances 17.16 Minute

Fadli; *ham, apa nang omahmu ra'na panganan?* (hHam, is there any food in your house?)

Azkal; *iya ham, inyong kencut kie ham.* (yes Ham, I am hungry)

Ilzam; ***terus, keprimen?*** (Then, how?)

Violation maxim of relevance occurs; when Ilham answers “*terus, keprimen?*” which indicates that the answer is not relevant to the

topic of conversation. When the speaker asks Ilham for food, he is asking back, which means it is not relevant to the topic.

Data 07: Video entitled “Full Bocah Ngapa (k) Ya 13/07/2019”/ Utterances 14.45 Minute

Fadli; ham, primen ulangane? Bisa ngerjakan ora’? (Ham, how about your test? Can you do it or not??)
 Ilham; **Ya.. bisa ora bisa lah fad. (it could be yes or not)**

Violation maxim of manner occurs when the speaker provides ambiguous, unclear, and long-spoken information. Data 07 shows that Ilham violation the maxim of manner, because he gave unclear and ambiguous answers. The word “**Ya.. bisa ora bisa lah fad**” indicates something unclear and ambiguous whether Ilham can do the test or not being able to do it.

Data 08: Video entitled “Full Bocah Ngapa (k) Ya 28/07/2019”/ Utterances 03.01 Minute

Pak polisi; bapak tahu kesalahannya apa? (Do you know, what is your mistake?)
 Ilham; inyong ngerti pak polisi. (I know, Mr.)
 Pak polisi; Nah, anak kecil aja tahu kesalahannya. Coba kesalahannya apa? (These little kids know your mistake, so; what is it?)
 Ilham; *kesalahane pak RT koe lupa membayar listrik, makane listrikne nang omahe pak RT diputus.* (RT’s mistake was forgetting to pay for electricity, so the electricity in his house was stopped)
 Pak polisi; *naik motor berempat dan tidak memakai helm, itu melanggar aturan berkendara.* (Riding a motorcycle and not wearing a helmet is a violation of driving rules.)

In the conversation above, **Ilham violation the maxim of relevance**; because he gives an irrelevance answer to the policeman’s question. In the data, the police officer asked the RT’s fault for not wearing a helmet, and Ilham violation the maxim of relevance by answering the RT’s mistake was forgetting to pay for electricity.

Data 09: Video entitled “Full Bocah Ngapa (k) Ya 28/07/2019”/ Utterances 12.36 Minute

Azkal; *Ham, bubar sekolah bal-balan yo.* (Ham, let’s play ball after school)
 Ilham; *Nyong ora bisa Az, inyong turu awan.* (I can’t play football now, because I want to take a nap.)
 Azkal; *Ya weslah, bal-balane ngenteni koe tangi sek lah* (Oke, I will wait for you until you wake up)
 Ilham; **Ora Keton, Az. (I can’t see it Az)**

In the data above, there is a conversation between Azkal and Ilham. Azkal invites Ilham to play football and waits for him until he wakes up. However, Ilham violates **the maxim of the manner** by giving an unclear and ambiguous answer; it can be seen from the sentence “**Ora Keton, Az**”. The sentence creates ambiguity so that Azkal does not understand what is invisible.

Data 10: Video entitled “Full Bocah Ngapa (k) 17/03/2019”/ Utterances 14.00 Minute

Ilham; *Az, tembolok koe apa sih?* (What is tembolok?)
 Azkal; *tembolok koe tempat penyimpanan sementara pada unggas.* (Tembolok is temporary storage for poultry.)
 Ilham; *nak tumbahan ono opa ora sing nyimpen panganan?* (Is there a place to store food in plants??)
 Fadli; *analah, contone tanaman umbi-umbian. Ngerti ora ham?* (Yes of course, for example, root crops, do you understand ham?)

Ilham; *Ngertilah*. (Yes, I understand)

Azkal; *Ya wes, sini inyong tak takon, lek manusia nyimpan makanan opo ora?* (I will ask you, then. Is there a place to keep the food for humans?)

Ilham; *ya nyimpan lah, nang kulkas. (Humans being kept the food in the fridge)*

In the conversation above, Azkal asks where the human has stored the food, and Ilham answers irrelevant to the topic. Ilham replied that the place where humans keep the food is in the refrigerator. Therefore, Ilham is considered to have **violation the maxim of relevance** because his answer is not relevant to the question asked by Azkal.

Data 11: Video entitled “Full Bocah Ngapa (k) 09/03/2019”/ Utterances 1.54 Minute

Fadli : *Az, Ham, inyong tak takon rumus matematika* (Az, ham, I want to ask about the math formula)

Azkal: *apa fad?* (what is it?)

Fadli: *nek plus kali plus, hasilnya apa?* (If plus multiplied by plus, the result is?)

Azkal: *hasilnya ya plus* (The result is plus)

Fadli: *la nek min kali min, hasilnya apa?* (If minus multiplied by minus, the result is?)

Azkal: *Hasilnya ya min, ham ngerti ora sih?* (The result is minus, do you understand ham?)

Ilham: *ngerti lah, kan wes dijawab, ya wes inyong meneng bae.* (Yes, I understand, you have already answered it, so I prefer to keep silent.)

Azkal: *oke, sini inyong tak takon, nak min kali min, hasilnya apa?* (Oke, I to ask you, if minus multiplied by minus, what is the result?)

Ilham : *telles (clammy)*

Data 11 shows that the speaker **violation the maxim of relevance**, because the answer is irrelevant to the topic being discussed.

Data 12: Video entitled “Full Bocah Ngapa (k) 24/03/2019”/ Utterances 13.51 Minute

Bu guru: Fadli, tau gak amfibi apa? (Fadli, do you know what is amphibian?)

Fadli: *Tau bu, hewan amfibi adalah hewan yang hidup di darat dan di air.* (Yes, mam, the amphibian is an animal that lives on land and water.)

Bu Guru: *contohnya apa fad?* (Can you give an example?)

Fadli: *contohnya katak, bu.* (An example is a frog, mam.)

Bu guru: *Betul, sekarang Ilham. Kamu tau Mamalia?* (Right, Ilham, do you know mammals?)

Ilham: *Tau, bu. Mamalia itu bu Tarma* (Yes, mam, I know it; the mammal is Tarma's mother)

In the cooperative principle, communication is considered successful if the speaker provides information relevant to what the interlocutor needs. In data 12, **Ilham has violation the maxim of relevance** because he gave an irrelevant answer to the question given by his interlocutor.

Data 13: Video entitled “Full Bocah Ngapa (k) 16/03/2019”/ Utterances 13.44 Minute

Bu guru: *Lagi pada ngapain ini?* (What are you doing)

Azkal: *Eh, bu Guru, ini bu Ilham belum garap PR* (Yes, Mam, Ilham hasn't done his homework, Mam.)

Fadli: *PR e dikerjakan di sekolah Bu.* (His homework was done at school, Mam.)

Bu guru: *Loh, gimana sih Ham. PR itu pekerjaan rumah. Dikerjakan di rumah seharusnya Ham.* (Ham, PR is homework that you must do in your home.)

Ilham: **Iya bu, Ilham sudah anggap sekolah ini seperti rumah sendiri. Makanya Ilham mengerjakan PRnya**

disini. (Yes, mam, I already consider school as my home, that's why I do it at school.)

In the conversation above, Ilham has **violation the maxim of relevance**; because he said an answer that was irrelevant to the topic being discussed. Ilham's teacher as interlocutor told him to do his homework at home, but Ilham did his homework at school because it was considered his home.

Data 14: Video entitled "Full Bocah Ngapa (k) 24/03/2019"/ Utterances 19.19 Minute

Bu guru : *Ayah Anam seorang petani, kemudian Anam ayahnya petani, dan yang ketiga petani adalah ayahnya Anam. Nah, Azkal coba sebutkan kalimat yang benar!* (Anam's father is a farmer, then Anam's father is a farmer, and the third farmer is Anam's father. Well, Azkal, try to say the correct sentence!)

Azkal: Petani adalah ayahnya Anam, Ya kan Bu? (Farmer is Anam's father, Mam, right?)

Bu guru: Salah, coba Fadli. (False, next Fadli.)

Fadli: Anam ayahnya petani. Betulkah, bu? (Anam's father is a farmer. Is that right, ma'am?)

Bu guru: masih belum bener Fad, coba Ilham mana yang benar? (Not yet, Ilham, please try to answer; what is the correct sentence?)

Ilham: Gak ada Bu, semuanya salah. (No, ma'am, everything is wrong.)

Bu guru : loh, kok semuanya salah? (Why is everything wrong?)

Ilham: *Iya bu, ayahnya Anam pegawai kelurahan bu, bukan petani.* (Yes, ma'am, Anam's father is a sub-district employee, not a farmer.)

In the conversation above, **Ilham violation the maxim of relevance**; because his answer is irrelevant to the teacher's question. The teacher asks Ilham about the correct sentence, but he provides information about the actual job of Anam's father in reality. Thus, the conversation above is categorized as violation the maxim of relevance.

From the data analysis above, it can be concluded that all types of violation maxim are found in the Madurese humour "*Dullatep-Maliyeh*". In Javanese humour, "*Bocah Ngapa (k) Ya*" only uses three types of violation maxims. The total of violation maxims done by a comedian in Madurese humour and Javanese humour will be summarized into data displayed below in a the form of a table to show what maxims are violation the most by each comedian.

Table 1. Violation Maxim

No	Type of Maxim	Madurese Humour " <i>Dullatep-Maliyeh</i> "	Javanese Humour " <i>Bocah Ngapa (k) Ya</i> "
1	Maxim of Quantity	6	2
2	Maxim of Quality	2	0
3	Maxim of Relevance	2	8
4	Maxim of Manner	2	4
5	Total	12	14

The Most Violation Maxim

From the analysis results, the researcher found that comedians in Madurese humour used all types of violation maxim; they flout the maxim of quality, quantity, relevance, and manner. However, the maxim that they flout the most is the maxim of quantity. In creating humour, comedians from Madurese provides too much information in their performances by using spontaneous way. The example is in data number five, which said by Dullatep, “*Jek gun karo entar ka mekka pas eyolok ji fatima*”. The sentence violates the maxim of quantity, because Dullatep adds information that does not need to be conveyed. Maliyeh as the interlocutor, also understands that the person who goes to Mecca is Hj fatima. The maxim of quantity requires the speaker to make the speaker’s contribution as informative as it is required and not more or less informative than is required. However, in Madurese humour, the comedians use too much information by the expressive way and out-spoken intonation as the characteristic of Madurese to made trigger laughter.

In Javanese humour, the researcher only found three types of violation maxims: quantity, relevance and manner. The most violation maxim that the comedian in their performance uses is maxim of relevance. The maxim of relevance requires the speakers to be relevant in the conversation. Thus, the speakers have to give relevant information as the topic being discussed. However, in Javanese humour, most comedians violate the maxim of relevance to creating humour; the more irrelevant the conversation in Javanese humour, the more funnier. The example is in data twelve, which said by Ilham, “*Tau, bu. Mamalia itu bu Tarma*”. This sentence is considered to flout the maxim of relevance; because Ilham, as the speaker, provides the irrelevant answer as the interlocutor question. It can be concluded that in Javanese humour to create humour, the

speakers use irrelevant answers to make the audience laugh.

The Factors that are Influencing the Most Violation Maxim

In this study, the researcher found that comedians have different strategies in for creating humour. In Madurese humour, the comedians flout the maxim of quantity indirectly with angry expressions and using high and spontaneous intonation. It is due to cultural factors. The most influencing cultural factors are behaviour and habits. Therefore, it affects the way they communicate with others. The character of two married couples in Madurese humour reflects the characteristics of Madurese, who are spontaneous and being outspoken in their language. In line with this reason, Wiyata (2002: 2009) in (Marsuki, 2015) also explained that one of the characteristics of the Madurese was expressive, and spontaneous. In addition, the habits of Madurese in using language variations are influenced by who the speakers and interlocutors are, as well as differences in age and social status. In Madurese humour, the speaker and interlocutor are a husband and wife, so the language used in communication is *ngoko* variety. Wibisono; et al. (2008) described that *ngoko variety* was one of the variants Madurese people called *enja’-iya* or *ta’ abhasa* variety. In Madurese culture, this variant is used when they interact with their partners, such as husband or wife. Thus, the communication process that occurs tends to be spontaneous and expressive. If the audiences do not understand that the characteristic of Madurese are using high intonation in communication, they will judge that Madurese tend to be rude and too spontaneous.

However, in Javanese humour, the comedians flout the maxim of relevance the most. They use indirect ways strategies in creating humours. It is also influenced by cultural factors where Javanese people tend to

communicate indirectly about what they want. According to Kuntjara (2001), the strategy used by the Javanese people is to try not to be frank about their true feelings; this is a form of politeness in Javanese society, which is carried out to maintain the principle of balance in the Javanese culture. In line with this, Geertz (1976:244) in (Wierzbicka, 2003) also explained that indirectness or 'indirection' is a significant-theme of Javanese behaviour. This indirectness is also applied in creating humour. The comedians in Javanese humour mostly flout the maxim relevance where the utterances conveyed are not relevant to the topic being discussed. In the maxim of relevance, the speakers usually use indirect communication to make the interlocutor understand by themselves what the meaning the speaker wants to convey. It is in line with this study, because the results of the analysis of Javanese humour mostly violate the maxim of relevance. According to Rachim and Nashori (2007), one of the cultures that Javanese families was to express something indirectly through "sanepo" or figuratively, and avoid words or attitudes that show an inability to control oneself by being rude or fighting directly.

CONCLUSION

From the results of the research and discussion, it can draw several conclusions. First, the violation maxim that speakers use in both humours violates the cooperative principle in the communication process and is also used to create humour. It is proven from the analysis results, which found that both humours violate the maxims of Grice's theory. In Madurese humour, speakers often violate the maxim of quantity, because they add more information than is needed. On the other hand, in Javanese humour, speakers violate the maxim of relevance the most because they provide an irrelevant answer to the topic being discussed.

In addition, the most violation of the maxim in creating humour is influenced by cultural factors. In Madurese humour, comedians use direct strategy in their communication. It is because the characters of comedians in Madurese humour reflect the characteristics of Madurese, who are spontaneous, expressive and being outspoken in language. However, in Javanese humour speakers mostly use indirect strategies to create humour because one of the characteristics of Javanese people is trying not to be honest about what they want. Due to it is considered as a form of politeness.

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