

A SOCIO-PRAGMATICS STUDY: FLOUTING OF CONVERSATIONAL MAXIMS FOUND IN MERJOSARITRADITIONAL MARKET, MALANG-INDONESIA

by

Bagus Detrianto and AgwinDegaf

(bagus.detrianto@gmail.com) and (agwindegaf10@gmail.com)

Maulana Malik Ibrahim State Islamic University of Malang, Indonesia

ABSTRACT

This paper focusses on the flouting of conversational maxim in one of traditional markets in Indonesia. However, it will more focus on the types of the flouted maxims, and whether or not the flouted maxims cause misunderstanding between the seller and the buyer in the trade interactions. The writers, in this paper, choose the traditional market named Merjosari, which is located in Malang, East Java. Why the writers conduct the observation in this traditional market, is because this traditional market has a very strategic place, where is surrounded by many state or even private universities. Therefore, the trade interaction may come from people which are from every city in Indonesia. Thus, there are many cultural backgrounds factors which may influence the communication practices. Therefore, the maxims which are flouted between the sellers and buyers in this traditional market becomes something very unique to be observed.

This observation is conducted by using a descriptive qualitative approach. Further, the theory which the writers used is based on the theory of Cooperative Principle, proposed by Paul Grice (1975), which establishes four maxims, those are Maxim of Quality, Maxim of Quantity, Maxim of Relation/Relevance, and Maxim of Manner. In addition, the data for this observation are collected by listening to the conversation in trade transaction using tape recorder. Not only that, but the data also be collected by noting the conversation in papers, then the writers will transcript and type it in the computer. The finding shows that the sellers or buyers are flouted all kind of maxims. However, it does not cause misunderstanding in conversational practices in trade interactions at Merjosari traditional market.

Keyword: socio-pragmatics, flouting, maxim, trade interaction, traditional market.

1. Introduction

As a social creature, human cannot live without others. Thus, they need to have interactions one another. In order to have the interactions,

human uses language as one of the tools of communications. According to (Wardhough, 1977: 7) states that "language is the cement of society, allowing people to work and play together, to tell the truth but also tell a lies or lies". Basically, in the communication people are able to share any information, feelings, expressions, and so forth. Therefore, language is a communication tool that is essential to human life. Communication itself can occur in all aspects of social life. Such as at home with family and relatives, at school with students and other students or teachers and students, at shopping places between sellers and buyers, and so forth. From the communication people are also able to have social interactions with others. The social interaction through a communication aims to provide information and build social interaction. According to (Nasr, 1980: 1), language has a social function, and without it society would probably not exist. In this case, the writers try to analyze on how communications occur in trade transactions at one of traditional markets in Malang named Merjosari. Regarding to the object of this study, the writers prefer to choose this traditional market because it has a very strategic place, where is surrounded by many state or even private universities. Therefore, the trade interaction may come from people which are from every city in Indonesia. Thus, there are many cultural backgrounds factors which may influence the communication practices. In this paper, the analysis of the conversation will focus on the cooperative principle. According to (Grice, 1975 as cited in Yule, 1996: 37), in order to have successful conversation, it needs a set of rules. Thus, if the speaker says something clearly and the hearer can catch what the speakers says, then the conversation will run smoothly. Further, the rule is defined as maxim.

In the cooperative principle, there are four maxims: Maxim of Quantity, Maxims of Quality, Maxims of Relation/relevance, and Maxims of Manner (Grice, 1975, as cited in Cutting, 2002: 34-36). In this part, the writers try to explain more about those four maxims. First is maxim of quantity, it has the rule that people have to make his/her contribution in the conversation as informative as required. Thus, it means that the speakers should not give too much or too little information. Somehow, it may have purpose of misleading another speaker in a conversation (O'Grady, 1993: 293). The second is maxim of quality, it has the rule that people have to tell the truth. Thus, it means that the speakers should not say something which he/she lacks adequate evidence, and they should not say what he/she believes to be false. The third is maxims of relation/relevance, it has the rule that people should say something which is relevant to what has been said

before. Thus, it means that the speakers should not change the topic in the middle of the conversation directly. And the forth is maxim of manner, it has the rule that people should be brief and orderly. Thus, it means that the speakers should not say something which is ambiguous. Further, in order to have smooth conversation, both speakers in the conversation should follow the rules. If people do not follow the rules, it may leads to misunderstanding. Besides, it may cause humor as stated by (Wijana, 1996: 45-53). However, people often break the rules of it in the real life. Therefore, the writers want to investigate more about the maxims which are flouted, especially in the trade interaction between the sellers and the buyers at Merjosari traditional market.

2. Research Method

The writers conduct the observation by using a descriptive qualitative approach. Further, the theory used is based on the theory of Cooperative Principle, proposed by Paul Grice (1975), which establishes four maxims, those are Maxim of Quality, Maxim of Quantity, Maxim of Relation/Relevance, and Maxim of Manner. In this case, the writers want to observe whether there are flouted maxims which is occurred in trade interaction between the seller and the buyer or not. In order to have the evidence, the writers collect the data in this observation by listening to the conversations in trade transaction using tape recorder. Not only that, but the data also be collected by noting the conversation in papers, then the writers will transcript and type it in the computer. There are many data which had been collected, but then the writers will choose some data which represent and show on how the sellers or the buyers flout the Maxims.

3. Discussion

In this discussion, after analyzing the data, the writers found there were many maxims which were flouted in the trade interactions between the seller and the buyers in Merjosari traditional market. Furthermore, the findings revealed the conversations which occurred between the seller and the buyer were still be able to run smoothly even though there were some maxims which were flouted. In addition, the writers choose five data which are obtained to be observed. Even though the conversations are chosen five, but inside of those conversations consist many maxims which are flouted. For the further discussions and sample of the analysis and findings, the data are presented in the discussion below.

Context 1: The conversation occurred between the seller and the buyer. In this case, the seller had some kiddings with the buyers in order to persuade the buyers to buy his products (oranges).

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Seller : 25 ribu 2 kg / silahkan diicipin / monngo mbak diicipi //Wong niki jeruk e masih kuning-kuning sehat niki // Kuning e kuning undahan langsung loh ngeten iki loh //
Twentyfive thousands rupiahs for two kilos| please just taste it miss || Even the oranges are still yellow | but these are helath || The oranges are well-ripened from the tree ||

1st Buyer : Mblenyek iki bos? //
This is ripeness Boss?(calling the seller by using the word Boss)||

Seller : (penjual mengalihkan perhatian dengan cara berbasa-basi memberikan candaan) Oh iya semuanya ini / yang kuning muanis kalau yang hijau manis // Jadi ini tinggal milih / pilih yang manis atau yang muanis / terserah //
(the seller shifts the conversation, in order to avoid the buyers complaint) Oh yeah, all these oranges are sweet | the yellow one is very sweet if the green one is sweet || So, just choose what you like | whether you choose the very sweet one or the sweet one | up to you ||

2nd Buyer: Kalau yang ini? //
What about this one? ||

Seller : Sama / bebas pilih //
That is just the same / you are free to choose //

3rd Buyer: Berapaan ini pak? //
How much is this? ||

Seller : Sekilonya 13 ribu / 25 ribu 2kg
Thirteen thousands rupiahs for one kilo | twenty five thousands rupiahs for two kilos ||

3rd Buyer : Harga pas itu pak? //
Is it the exact price sir? ||

Seller : Ya ga pas tah / kalau 13 ribu kali dua kan 26 ribu // Ini hanya 25 ribu // Kayak jeruk mandarin ini (senyum) //
Of course it is not the exact price | if thirteen thousands rupiahs times two will be twety six thousands rupiahs || Thus, it is only

twenty five thousands rupiahs // It is like Mandarin oranges, isn't it? (smile) //

.....

In the first context, there was a situation where the seller and three buyers do communications in the trade interaction. However, the conversation was not effective because there were three kinds of maxims which were flouted in this conversation. First is when the seller was telling a lie to the 1st buyer. He told to the buyers that the oranges were sweets and healthy by saying *"Twenty five thousands rupiahs for two kilos / please just taste it miss // Even the oranges are still yellow / but these are healthy // The oranges are well-ripened from the tree //"*. In fact, not all the oranges were sweet. Thus, the 1st buyer complained that there was an orange which was ripeness. Therefore, the seller, in this case, flouted the maxim of quality. Further, the seller were also flouted the maxim of relevance. It is proved in the conversation above, when the seller tried to change the topic in the middle of the conversation and do not answer the buyer's question. It is started when one of the buyers asked and complained, *"This is ripeness Boss?//"*. However, the seller said, *"Oh yeah, all these oranges are sweet / the yellow one is very sweet if the green one is sweet // So, just choose what you like / whether you choose the very sweet one or the sweet one / up to you //"*. In this case, the seller shifted the conversation, in order to avoid the buyers complaint. Therefore, it indicated that the seller was flouted the maxim of relevance. Somehow, the sentence that uttered by the seller was also categorized as flouting the maxim of manner. Due to the fact that he said, *"...So, just choose what you like / whether you choose the very sweet one or the sweet one / up to you //"*. In this case, there is no significant differences between sweet and very sweet. In case of fruit, the significant differences are sweet and bitter. Therefore, the writers also found that the seller was also flouted maxim of manner, because of the ambiguity.

Another flouted maxim was maxim of quantity where in the conversation practices, the seller answered the buyers question more than what it is being asked. In this conversation, it had happened two times. First is when the buyer asked, *"How much is this?//"*, but then the seller gave the answer with too much information by saying, *"Thirteen thousands rupiahs for one kilo / twenty five thousands rupiahs for two kilos//"*. However, the seller, in this situation want to emphasize that if the buyer buys two kilos orange, he will get the discount. Therefore, he flouted the maxim of quantity. Further, the other flouted maxim of quantity was when

the buyer asked, *"Is it the exact price sir?/"*. Thus, the seller tried to make a joke by flouting the maxim, *"Of course it is not the exact price / if thirteen thousands rupiahs times two will be twety six thousands rupiahs // Thus, it is only twety five thousands rupiahs // It is like Mandarin oranges, isn't it? (smile)/"*. Somehow, the seller was flouted the maxim of quantity that he gave the information too much. Further, there is no misunderstanding between the seller and all the buyers in this conversation, even though there were three maxims flouted. Those are; maxim of quality which is occurred one time. The other one is maxim of relevance which is also occurred one time. While the last maxim flouted in this conversation is maxim of quantity which is occurred two times.

Context 2: The conversation occured between the seller and the buyer. The seller want to offer her productswhile praising the buyer's daughter who comes to the market as the passive participant in the trade interaction.

Penjual : Monggo buk mampir (sambil tersenyum) //

Please come in Ma'am (smile) //

Pembeli : (menghampiri toko) Nggeh / tomat e enten buk? //

(coming to the store) Yes / is there any tomatoes Ma'am? //

Penjual : Nggeh wonten, niku sebelah meriko (menunjuk ke arah tomat) // Monggo sampean pilih piambek // (kemudian penjual melihat ke arah anak dari pembeli tersebut) Waduh ayune putrine buk (melontarkan pujian kepada anak dari pembeli tersebut).

Yes there is / it is right over there (pointing the tomato's position) // Please, just choose it by yourself // (Then the seller looks at the buyer's child) How pretty your daughter is (praising the daughter of the buyer)

Pembeli : (tertawa) hahaha iya buk / isinan anake // (anak dari pembeli tersebut hanya tersenyum).

(laughing) hahaha yes Ma'am / she is a timid person // (the buyer's child smiles only)

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In the second context, there was also a situation where the seller and the buyers had a communication in the trade intraction. In this conversation, the seller flouted two maxims directly at the same time. Thus, it is started when the seller tried to be a nice person and asked the buyers to come in her store. After that, the buyer asked, *".../ is there any tomatoes*

Ma'am?//". From this question, the seller actually should answer it with yes or no. Due to the fact that it was a yes no question. However, the seller answer was flouted the maxim. She gave the information too much by saying "*Yes there is / it is right over there (pointing the tomato's position) // Please, just choose it by yourself // (Then the seller looks at the buyer's child) How pretty your daughter is (praising the daughter of the buyer)*". Therefore, she was flouted the maxim of quantity. According to (Grice, 1975, cited in Thomas, 1995: 65) states that a person who flouts the maxim of quantity blatantly gives either more or less information than the situation demands. Somehow, the seller also flouted the maxim of relevance. Due to the fact that the seller did not answer the question given by the buyer, but shifted the topic directly by praising the buyer's daughter, "*(Then the seller looks at the buyer's child) How pretty your daughter is (praising the daughter of the buyer)*". Further, even though the seller was flouted the maxims of quantity and relevance, but the conversation still occurred smoothly. There was no misunderstanding between the seller and the buyer.

Context 3: The conversation occurred between the seller and the buyer. The seller praised and persuaded the buyer, in order to make the buyer would come to buy some products from her again.

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Pembeli : Matur nuwun nggeh bu //

Thank you Ma'am //

Penjual : Nggeh nak / sami-sami // Laris manis / mari dituku arek ayu (penjual memukul-mukul barang dagangannya dengan uang yang dibayarkan oleh pembeli) //Sesok belonjo kene maneh yo nak (sambil tersenyum) //

Yes miss / you are welcome //What a great selling /the one who buys my product is very beautiful (the seller drubbing her products with the money which she have just gotten from the buyer) //Come again and buy something for tommorrow Miss (the seller smiles)//

Pembeli : Nggeh buk // (senyum)

Yes Ma'am // (smile)

In the third context, there were another situations where the seller and the buyers had a conversation in the trade intraction. In this conversation, the seller was intentionally flouted the maxim, in order to

praise the buyer. She hoped that the buyer would come and buy her products again someday. This flouted maxim is occurred when the buyer said, "*Thank you Ma'am*". She said it after buying some products from the seller. Somehow, the seller answered it correctly at the beginning but he add some information which was actually not relevance and too much. The seller answer was "*Yes miss / you are welcome // What a great selling/ the one who buys my product is very beautiful (the seller drabbing her products with the money which she have just gotten from the buyer) // Come again and buy something for tommorrow Miss (the seller smiles)*". Thus, in this case the seller was flouted the maxims of quantity and relevance. Due to the fact that she answered it with too much information which was also not really relevanceto the context. However, the seller did it because she wanted to praise the buyer. Thus, it is verr common in trade interaction at the traditional market. The seller often drub their produtcs when there is the first buyer buys his or her products. It is like a kind of tradition in the traditional market, especially in Java. In addition, even though the seller was flouted two maxims but the communication between the seller and the buyer was smoothly accepted without any misunderstandings.

Context 4: The conversation occured between the seller and the buyer. The seller praised and persued the buyer,in order to make the buyer bought the seller's products as many as possible.

Penjual : Monngo buk dipilih //
Please choose Ma'am //

Pembeli : Nggeh buk / tomate anyar-anyar nggeh niki buk? //
Okay Ma'am / Are the tomatos still fresh Ma'am? //

Penjual: Nggeh nggeh to buk, tomate seger-seger, ayu koyok seng tuku (senyum) //
Of course Ma'am / the tomatos are fresh, as fresh as the one who buys it (smile) //

Pembeli : Walah isok ae pean niki buk haha // Nggeh pun tomate tigang ewu nggeh buk //
You are really something Ma'am (laughing) // Okay, I buy three thousands rupiahs for Tomatos //

Penjual : Gak mesisan limang ewu ta buk? Seger-seger loh niki tomate buk //
//

What about five thousands rupiahs Ma'am? The tomatos are very fresh, hmm //

Pembeli : Nggeh pun buk limang ewu sisan wes (senyum) //

Okay, alright five thousand rupiahs (smile) //

Penjual : Nggeh buk sekedap nggeh (memasukkan tomat kedalam tas keresekek) //

Okay Ma'am, wait a minute (putting the tomatos in plastic bag) //

In the forth context, there was also another situation where the seller and the buyer were having a communication in the trade interaction. From this conversation, there were two maxims which were flouted in the same time. Those maxims are maxims of quantity and relevance. It was happened when the buyer asked, "*...Are the tomatos still fresh Ma'am?//*". Somehow, the seller answered it too much and add some additional information which is actually not being asked by the buyer. She said, "*Of course Ma'am / the tomatos are fresh, as fresh as the one who buys it (smile) //*". From her utterance, the writers observed that she was flouted the maxim of quantity due to some additional information. Not only that, the writers also observed that she was also flouted the maxim of relevance by changing the topic in the middle of the conversation by saying "*Of course Ma'am / the tomatos are fresh, as fresh as the one who buys it (smile) //*". However, it was just the same situation with the previous context (context number three), that the seller often praise the buyer in the trade interaction. It has some goals, one of them is to make the buyer feel happy. Thus, they will come to buy some products on the other days.

Context 5: The conversation occurred between the seller and the buyer. The buyer entrusted her purchases which had been bought from another store to the seller. She wanted to buy something more to the seller (the one who was entrusted).

Pembeli : Buk niki kulo salep teng meriki riye nggeh? //

May I put these purchases here Ma'am? //

Penjual : Oh nggeh monggo buk / Niki pun pean enakne lek milih monggo //

Of course, please Ma'am/ Have an enjoy shopping please //

Pembeli: Nggeh buk natur suwun nggeh / mborong niki polae bade wonten pengajian teng ngriyo //

Yes Ma'am, thank you | I bought so many things because I will have agenda in my house ||

Penjual : *Oalah nggeh buk / pun monggo-monggo diborong (senyum) //*
Oh yes please Ma'am | You can buy many things (smile) //

In the fifth context, there was a situation where the seller and the buyers were having a conversation in the trade interaction. From this conversation, there was a maxim which is flouted by the seller. It happened when, the buyer asked the permission to put her purchases, "*May I put these purchases here Ma'am?||*". Then, the seller answer was "*Of course, please | Have an enjoy shopping please||*". From this data, the writers observed that the seller flouted maxim of quantity. Because the type of the buyer's question was yes no question, but then the seller answer it with an additional information. However, the intention of the seller is acceptable. She allowed the buyer to put her purchases, in order to ease the buyer to have a shopping in her shop. Moreover, the situation was supported by the buyer that she had an event in her house. Therefore, she bought many purchases. In addition, even though there was a maxim which is flouted but it did not make some communication barrier between the seller and the buyer. They were still able to communicate smoothly and in a good way without misunderstanding.

4. Conclusion

In this study, the writers have analyzed on how the conversation occurs between the seller and the buyers in the trade interaction contexts at one of the traditional markets named Merjosari. The findings show that there are many flouted maxims found in the conversation practices between the seller and buyers. The writer's analysis shows that all kinds of maxims are flouted mostly by the seller. Those are; maxim of quantity, maxims of quality, maxims of relation/relevance, and maxims of manner. Thus, it may happen because between the seller and the buyer do not fulfill the rules of cooperative principle. As stated by (Levinson, 1983: 101) that in order to achieve efficient and effective use of language in conversation to further cooperative ends, the speaker and the hearer are suggested to fulfill the cooperative principle in managing their conversation. Somehow, even though the seller flouted the maxims but there was no misunderstanding in the conversation. Due to the fact that the seller did it, in order to make the buyers feel happy by praising him or her. Sometimes, the seller also makes

some jokes to the buyers, in order to make the situation more comfortable and friendly. Furthermore, it is now fair that the writers find that Grice's theory of conversational maxim is very helpful and applicable in this study. It helps the writers to observe the conversation on the context of trade interaction between the sellers and the buyers. At last, the writers conclude that there some conditions which make the participants in trade interaction have to flout the maxims. Therefore, it is not about the one who flouts the maxims is failed to communicate with others. Due to the fact that the conversations still run well without any misunderstandings.

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