



FLOUTING OF MAXIM AS A REPRESENTATION OF INDONESIAN SOCIAL ISSUES IN *SI NOPAL* ANIMATED SERIES

Reva Febrika Arvi¹, M. Zaim²

English Department

Faculty of Languages and Arts

Universitas Negeri Padang

email: reva.febrika23@gmail.com

Abstract

Speakers are supposed to follow cooperative principles during the communication process in order to deliver messages effectively. Nevertheless, many speakers disregard it for some reasons. Flouting of maxim is one of the situations in which speakers fail to observe the maxim in order to generate an implicature. This research aimed to analyze the types and the strategies of flouting of maxim and its representations to Indonesian social issues in *Si Nopal* animated series. This research used descriptive method. The data of this research were the utterances of the characters in *Si Nopal* animated series. It is found that there were total of 50 utterances that flout the maxim. The result shows that the type of maxim of quantity with providing too much information strategy was the most common type of flouting of maxim found in the data. Moreover, this research also found that there are some Indonesian social issues represented through flouting of maxim in *Si Nopal* animated series, which mockery and capitalism are two issues that occurred more frequent in comparison to other issues. This research implicated that the characters in *Si Nopal* animated series flout the maxim and represent issues by flouting maxim in order to respond utterances.

Key words: Flouting of maxim, the strategies, Indonesian issues, *Si Nopal* animated series

A. INTRODUCTION

All language communication involves speakers and listeners. Therefore, it is necessary to realize that in speaking there are principles that must be obeyed by the speech participants. The form of cooperation in question is the Grice's cooperative principle. Grice's cooperative principle aims to describe the actions of speakers and interlocutors in conversation. According to cooperative principle theory proposed by Grice (in Trosborg, 2011:24), people should give the same contribution in a conversation that is required by the situation. It requires the participants to contribute in the same way that is necessary for the stage at which it occurs. The intended contribution is to provide correct, clear, coherent, and

¹English ELLSP of English Department of FBS Universitas Negeri Padang graduated on September 2024

²Lecturer of English Department of FBS Universitas Negeri Padang



context-relevant information to hearers. Therefore, Grice in Riemer (2010:119) suggested four maxims that people should follow in order to communicate effectively. The maxim of quality, maxim of quantity, maxim of relation, and maxim of manner are the four maxims that Grice suggested. However, in practice, some people frequently violate, opt out, and flout the maxims in particular circumstances. The other types of maxims that are seen failing do not produce implicit meaning inside them, in contrast to flouting. The participants give the impression that they are not interested in having talks by flouting maxims, although they are.

Moreover, In Maienborn (2012), Levinson describes flouting maxims as purposeful disobedience of the maxims. This suggests that the participants themselves have some desire to flout the maxims. When a speaker flouts a maxim, there are specific intentions and meanings that are expressed by the speaker behind the utterance. Additionally, it indicates that when flouting maxims, speakers attempt to employ certain strategies, such as giving too little information to flout quantity maxim, using hyperbole to flout quality maxim, being irrelevant to flout relation maxim, and being obscure to flout manner maxim, to enable their listener to understand the hidden meaning behind their words. Maxim flouting phenomenon is chosen by the researcher since it is the most frequent phenomenon found in the *Si Nopal* Animated Series. Therefore, the researcher explores deeper this phenomena over than other types of broken maxim. At the time maxim flouting occurs, it brings intended meaning. Additionally, maxim flouting is a technique used to get the audience to look for the true meaning behind what is being uttered.

According to Chaika in Unterhuber (2013), the true meaning of the utterance is influenced by the social environment in which it appears. It means that the hidden meanings generated by the speakers probably contain social issues that appear in their society. There have been some hot problems affecting society in the previous five years, such as health, poverty, judging, and juvenile delinquency. They are represented in the topics talked about in the mass media, such as newspapers, magazines, youtube contents and television. The researcher chose youtube videos as the medium. As a contribution that reveals social interactions at the period, the researcher concentrates on the spoken language employed by society at the time.

The researcher will choose to study the flouting of maxim found in animated series of *Si Nopal* that aired from June 2020 to April 2021. *Si Nopal* Animated Series is one of them who represent the daily life of the family in Indonesia. This animated series brings up the story of a middle class, Indonesian family lifestyle, that are full of meaning played by Nopal's family, which consists of Nopal, Cute Girl, Abah Enol, Bunda and other actors. The animated series is set in the imaginary city of Indonesia and shows Indonesian culture, society, and many aspects of the human condition. In addition, it is a type of sitcom animated series. Therefore, it also contains so many flouting of maxim.

In this research, the researcher attempts to explore an animated series to finding out flouting of maxims and the strategies that used to flout the Gricean's maxims as well as how it represents social issues in a country.

B. RESEARCH METHOD

This research used the descriptive method. According to Zaim (2014:14), in descriptive research, the data collected in this language research are language symptoms in the form of words, not numbers. As the descriptive research, the research was conducted to explain and describe how the characters in *Si Nopal* Animated Series flout the Grice's maxims. The research aims to get the understanding of the flouting maxim that found in *Si Nopal* Animated Series. The data of this research were the words, phrases, or sentences which contain flouting of maxims in the dialogue of the characters that appears in *Si Nopal* Animated Series. Furthermore, the source of the data of this research was youtube video of *Si Nopal* Animated Series in some short videos that aired from June 2020 to April 2021. There were 21 short videos. In collecting the data, the researcher downloaded the videos of *Si Nopal* Animated Series from youtube, transcribed the data from spoken to written data, and then arranged the data in a table form. In analyzing the data, contexts are taken into account to find out the types and strategies of flouting of maxim and its Indonesian issues. Then the researcher described the findings and made a conclusion.

C. RESULT AND DISCUSSION

1. Research Findings

Based on the analysis of the data, the researcher found that there were the exact findings of the research. According to the research questions, there were several findings of the research:

1) The types and Strategies of Flouting of Maxim

In this research, the researcher found that there were 50 utterances that flouted the maxim of cooperative principles. Based on this research, it was found that the characters flouted all the maxim of principles namely quality, quantity, relation, and manner. Moreover, flouting of the maxim of quantity is the types of flouting of maxim that was most common found in *Si Nopal* Animated Series and its strategies, providing too much information.

Table 1. The types and strategies of flouting of maxim

No	Flouting of Maxim	Strategy	Frequency	Percentage (%)	Total Percentage
1.	Flouting of Maxim of Quantity	Providing less information	1	2	58
		Providing too much information	28	56	
2.	Flouting of Maxim of Quality	Hyperbole	3	6	34
		Metaphor	9	18	
		Irony	2	4	
		Banter	0	0	
		Sarcasm	3	6	
3.	Flouting of	Being irrelevant	3	6	6

	Maxim of Relation				
4.	Flouting of Maxim of Manner	Being obscure	1	2	2
Total			50	100	100

From table, it can be seen that all types of maxim of Cooperative Principle have been flouted. They are Maxim of Quantity, Maxim of Quality, Maxim of Relation and Maxim of Manner. The flouting of maxim of quantity (58%) and quality (34%) are the types of flouting that frequently appeared. Furthermore, in the strategies to flout the maxim, providing too much information is the highest (56%), and banter strategy does not appear in any single time or 0% of the total. Below is the example of flouting of maxim found in the research.

Flouting of Maxim of Quantity

Flouting of maxim of quantity happens when the speaker is providing less information or too much information. Here is an example of flouting of maxim by **providing less information**.

Cn: *Ada apa denganmu Uyah? Kok belakangan ini selalu jaga jarak berlebihan sama aku? Padahal kan hari ini aku mandi.* (What's wrong with you Uyah? How come you've been keeping an excessive distance from me lately, even though I took a shower today.)

U : ***Gapapa. (It's okay)***

(Datum KDSD/0:25-0:30)

The dialogue happens in elementary school yard, Cendol asks about Uyah's recent behavior which has always been away from her., but Uyah gives less information just by saying “*gapapa*” (*gapapa* means fine/it's okay). Uyah flouts the maxim of quantity. She prefers to choose to flout the maxim in this conversation. She does not want to say the whole information to her friend about herself.

The second reason why speaker flouts the maxims of quantity is **providing too much information**. Here are is a phenomenon presented in *Si Nopal Animated Series*.

N: *Cuty, abang kira kamu kerusupan.* (Cuty, I think you're in a trance.)

C: *Kerusupan?* (Trance?)

N: ***Iya Cuty. Biasanya rumah baru itu ada penunggunya ya kaya kita gini. Kita kan baru beli rumah, siapa tau ada penunggunya yang siap masuk ke tubuh kita. Apalagi tadi kamu ketawa sendiri. Ketawa sendiri kan kalo ga kerusupan ya gila.*** (Yeah. Usually a new house

has a ghost, like us. We just bought a house, who knows there is a ghost ready to enter our bodies. Moreover, you laughed to yourself earlier. If you're not in a trance, you're crazy.)

(Datum CKDRB/0:43-0:58)

The dialogue happens between Cuty and Nopal in their new house. Nopal flouts the maxim of quantity by providing too much information about his assumption to Cuty. He explains too much about the relationship between the myth of the new house and his sister who laughed for no reason. He explains that each new house is also inhabited by invisible creatures that could possess anyone in the house.

Flouting of Maxim of Quality

The speaker flouts the maxim of quality by using hyperbole, metaphor, irony, sarcasm, and banter expressions. However, the researcher did not find any banter expression in this research. Therefore, hyperbole, metaphor, irony, and sarcasm are the strategies of flouting of maxim of quality that will be discussed here.

Hyperbole is an overblown expression that distorts facts by making them appear much bigger than they are when examined objectively. Here is an example of hyperbole expressions in the animated series.

N: *Jadi gini, kapan abah kerja?* (So, when do you work?)

C: *Iya bah. Kasihan bunda gawe jadi kuli di Amsterdam.*

(Yeah. My poor mother be a handyman in Amsterdam)

AE: *Bukannya abah tidak mau kerja, tapi alam seakan tidak mengizinkan kerja dan mendorong abah untuk tetap santuy di rumah.* (It's not that abah won't work, **but nature doesn't seem to allow work and encourages me to stay at home.**)

(Datum RKDP/0:57-01:08)

The dialogue happens in living room. There are Nopal, Cuty and Abah Enol. Nopal asks Abah Enol when he will start working. Abah Enol flouts the maxim of quality and uses hyperbole expression to show that he wants to work, but there are a reason that makes him cannot work. He said that nature does not allow him to work and encourages him to stay relaxed at home. In fact, nature does not do anything to prohibit anyone from working. The goal is that his children do not think of him as a lazy father. Abah Enol uses hyperbole expression to give a reason to his son about why he is still unemployed.

The speakers also flout the maxim of quality when they use **metaphor** expression. Metaphor is a word or phrase that denotes something other than its literal meaning. Here are some of the examples.

C: *Loh? Tumben abang udah bangun, biasanya kan abang bangunnya malem karna mau sarapan.* (What? It's weird that you're already up, you usually wake up late for breakfast.)

N: *Eee abang bangun karna **suara kamu tuh yang berisik kaya mesin produksi.*** (I woke up because of **your noisy voice like a production machine.**)

(Datum Ch/2:15-2:27)

The dialogue happens when Nopal is awakened by Cuty's voice, then Cuty asks Nopal why he wakes up. Nopal answers the question by saying that he wakes up because Cuty's voice is noisy like a production machine. Nopal flouts the maxim of quality by using metaphor expression. The statement shows the comparison of characteristic between Cuty's voice and production machine.

Irony is the third expression to flout the maxim of quality. Irony is the use of powerful language to emphasize one's message. By saying the contrary of what speaker means, flouting of quality maxim indicates that speaker can directly express their intended meaning. The example is in the following.

C: *Lah kalo gatau, mengapa ada noda gula merah pada kumis tipis Abah?* (Well, if you don't know, why is there a brown sugar stain on your mustache?)

AE: *Eee bodo amatlah. Mending abah lanjut nonton iklan TV. **Capেক dengerin indahnya ocehan anak!*** (I don't care. I'd better continue watching TV commercials. **It's so sick of listening to the beautiful babble of children!**)

(Datum CvA/0:52-1:07)

This dialogue happens between Cuty and Abah Enol. Abah Enol flouts the maxim of quality by using irony statement. He gives a statement about how nice Cuty's babbles are, but the other hand he says that he is tired to hear that. He wants to say that he does not want to hear Cuty's babbles. Using **sarcasm** also can be a reason to flout the maxim of quality. Sarcasm is a kind of unfriendly irony that is intended to harm and make someone feel bad and usually in a derisive or mocking tone. Here is an example related to the phenomena.

AE: *Pal ayok kita buat surprise!* (Let's make a surprise!)

N: ***Halah, makan masih pake teri aja sok sok an bikin surprise.** Lagipula bikin surprise buat siapa sih abah Enol? **(Hah, so pretentious to make a surprise when you're still eating anchovies.** Who do you want to make a surprise for?)*

(Datum HUTC/0:46-0:52)

The dialogue happens between Abah Enol dan Nopal. Abah Enol invites Nopal to make a surprise. To respond to Abah Enol's invitation, Nopal flouts the maxim of quality by using sarcastic utterance. The utterance shows that Nopal asks Abah Enol not to make a surprise. It is because their family financial is not doing well. He tells it in utterance “*makan masih pake teri aja sok-sok an* (so pretentious to make a surprise when you're still eating anchovies.)” using mocking tone. In addition, Abah Enol's character is unemployed.

Flouting of Maxim of Relation

By providing irrelevant answers, a speaker can flout the maxim of relation. Here is an example of maxim flouting of relation by being irrelevant.

AE: *Cuty tadi kamu lihat Caty diam terus kaya orang bingung kan?* (Didn't you see that Caty was silent and confused?)

C: *Eee iya Bah. Kenapa dah?* (Yeah, why?)

AE: ***Fix berarti Caty pelakunya.*** (That's Caty the impostor.)

(Datum AUVA/0:52-0:58)

The dialogue happens between Abah Enol and Cuty. They are playing among us. They want to find out who the impostor of the game is. Cuty asks Abah Enol about Abah Enol's previous question about Caty. Furthermore, Abah Enol responds Cuty's utterance by saying “*Fix berarti Caty pelakunya* (That's Caty the culprit)”. Abah Enol informs Cuty that Caty is the impostor of the ongoing game. Abah Enol already gives a clue by asking Cuty about Caty's silent behavior, which shows that Caty is securing her role as an impostor so as not to be discovered by other game participants. Abah Enol does not being straight to address Cuty's question, but it is still possible to respond Cuty's question by understanding what Abah Enol meant to say. It shows that Abah Enol flouts the maxims of relation by being irrelevant.

Flouting of Maxim of Manner

Flouting of maxim of quantity happens when the speaker is being obscure. Someone who flouts manner maxim may say things in a variety of ways that are difficult for listeners to understand. Here is an example of flouting of maxim by being obscure.

Cn: *Lah emang salah aku apa ngab?* (How is it my fault?)

U: ***Cendol Cendol Cendol. Kamu tau kan kita sahabatan udah hampir 20 tahun lebih, lantas seharusnya kita memiliki kesamaan yang sama dan identik. Eee maksudku seperti memiliki kesamaan dalam menyukai sesuatu.*** (Cendol Cendol Cendol. We've been friends for almost 20 years, so we should have the same and

identical similarities. Er, I mean, like liking the same things.)

Cn: *Maksud?* (You mean?)

(Datum KDS/0:40-0:53)

The dialogue happens in a school yard. Cendol asks Uyah about his mistake. Uyah flouts maxim of manner by being obscure to Cendol. She does not answer Cendol’s question directly. She chooses to explain that a long-standing friendship should have something in common rather than saying that she feels upset to Cendol because of liking noodle soup not fried noodle like she wants.

2) Indonesian Social Issues Represented through Flouting of Maxim in *Si Nopal* Animated Series

This research found 15 kinds of issues that arisen in the conversations. They are; believing myth, mocking, judging, roasting jokes, health, poverty, offensive jokes, dogmatism, laziness, accusing, capitalism, apatism, juvenile delinquency, intimidation, and arrogance. Moreover, mockery and capitalism issues are the kinds of issue that were most common found in *Si Nopal* Animated Series.

Table.2 Indonesian Social Issues in *Si Nopal* Animated Series

No.	Categories	Frequency	Percentage (%)
1	Believing myth	4	8
2	Mockery	8	16
3	Judging	3	6
4	Roasting jokes	3	6
5	Health	2	4
6	Poverty	5	10
7	Offensive jokes	1	2
8	Dogmatism	2	4
9	Laziness	1	2
10	Accusing	2	4
11	Capitalism	8	16
12	Apatism	1	2
13	Intimidation	3	6
14	Juvenile delinquency	2	4
15	Arrogance	4	8
Total		50	100

The first position presents that the highest frequency of Indonesian social issues represented in *Si Nopal* Animated Series’ characters are mockery and capitalism which occur in 8 cases or 16% out of total 50 cases. However, offensive jokes, laziness, and apatism issues are the least with

only 1 case or 2% out of the total cases. They have only one case represented in the utterance; it rarely happens in the society but it exists.

Believing myth

Although times are modern, the presence of this myth is timeless. The better the surrounding community environment is the more positive the influence on the myths believed, and the lower the quality of the environment around the individual is the more negative the influence on the myths in the individual's view. Here is the example of believing myth presented in the flouting of maxim which occurs in the conversation.

C: *Ini bah, aku kan lagi giat belajar, eh malah kejatuhan berak cicak sampe 2 kali pula* (Well, I'm studying diligently, but I've fallen into the lizard's paw two times anyway.)

AE: *Kejatuhan berak cicak? Wah gawat Cuty! Kalau kejatuhan berak cicak berarti kamu akan mendapatkan kesialan.* (Lizard droppings? Gosh that's terrible! **Having lizard droppings means you'll get misfortune.**)

(Datum AMKKC/1:01-1:12)

The dialogue happens between Cuty and Abah Enol. While Cuty is studying, lizard droppings fall on her. She tells that accident to Abah Enol. However, Abah Enol explains a myth to Cuty about those lizard droppings. He prefers to say that lizard droppings cause bad luck rather than asks his daughter to move from her sit and clean the lizard's droppings stick to her body. If we think it logically, lizards are not like humans who have brains to think. Lizards cannot think and decide where to dump their droppings. So, it is humans who have to think to avoid lizard droppings and pay attention to the presence of lizards on the ceiling of the house.

Mockery

Mockery is often a fun part of a conversation. However, excessive or out-of-place mocking can have a negative impact, especially if it is intended purely as mockery. Here is an example represented mockery issue.

N: *Ebuset, banyak bet foto keluarga di hp anda.* (Heck, there's a lot of family photos on your phone.)

C: *Iya dong, sampe foto baru dan lama semua ada di sini. Itu karena hapeku kan memorinya gede, bahkan lebih gede dari memori ingatanku.* (Sure, even new and old photos are all here. It's because my phone has a big memory, even bigger than my mind.)

N: *Halah hape dapat nemu aja belagu.* (Hah, you just found your phone, how pretentious.)

(Datum CKDRB/1:44-1:56)

The dialogue happens when Nopal realizes that there are many photos in Cuty's phone gallery. Cuty responds it by explaining that her phone has big memory, so that can save many photos. However, Nopal tends to mock it by saying Cuty is too proud to own a smartphone that was found instead of bought. This shows that Cuty will not have a smartphone if she does not find it somewhere. This is supported by their family background which is middle to lower class family. Nopal also uses mocking tone to emphasize his mockery of Cuty.

Judging

Judging is a trait that tends to form opinions quickly. Usually this action is easier when someone disagrees with the actions of others and blames them. Here is an example of judging issue represented in *Si Nopal* Animated Series.

C: *Bener ya Uyah kayaknya kita curhatnya harusnya siang karena pagi sepertinya pikiranmu oleng.* (Uyah, I think we should talk in the afternoon because in the morning your mind seems to be lost.)

U: *Oleng? Lah? Emang bener kok cowok biasanya cuma nyalahin. Mantanku aja gitu.* (Sluggish? What? **It's true, boys usually just blame it. My ex did that.**)

(Datum Ch/1:47-1:58)

The dialogue happens between two friends, Cuty and Uyah. Cuty advises Uyah to tell her story in the afternoon because Uyah cannot think well in the morning. Uyah does not accept Cuty's statement. She judges all men to be the same. For Uyah, all men can only blame women. This is the result of a negative stigma from her own incident with her ex-boyfriend who used to blame her. So based on this stigma, Uyah judges all men the same as her ex.

Roasting Jokes

Roasting jokes attack verbally in the form of jokes that are made deliberately to the intended target with the aim of conveying criticism. Roasting jokes do not become a problem if the target who wants to be criticized already knows in advance. However, in everyday life, Indonesians often use roasting jokes without any prior warning or spontaneously. The example of roasting joke issue is in the following.

C: *Loh? Tumben abang udah bangun, biasanya kan abang bangunnya malem karna mau sarapan.* (What? It's weird that you're already up, you usually wake up late for breakfast.)

N: *Eee abang bangun karna suara kamu tuh yang berisik kaya mesin produksi.* (I woke up because of your noisy voice like a production machine.)

(Datum Ch/2:15 - 2:27)

The dialogue happens when Nopal is awakened by Cuty's voice, then Cuty asks Nopal why he wakes up. Nopal answers the question by saying Cuty's voice is noisy like a production machine. Nopal's utterance shows Indonesian social issues, roasting jokes. It is because Nopal criticizes Cuty's very noisy voice by using a bit of mockery that compares Cuty's voice to a production machine. Nopal conveys it to Cuty in the hope that she could turn down her voice so that Nopal can have a good rest.

Health

Health issues are still a concern for the Indonesian government. Public awareness of the importance of health is still low. Here is an example occurred.

U: (*menghindari Cendol*) (avoiding Cendol)

Cn: *Ada apa denganmu Uyah? Kok belakangan ini selalu jaga jarak berlebih sama aku? **Padahal kan hari ini aku mandi.*** (What's wrong with you Uyah? How come you've been keeping an excessive distance from me lately, even though **I took a shower today.**)

(Datum KDSD/0:22-0:30)

The dialogue setting is in the school yard. There are Cendol and Uyah. Cendol's utterance shows health issue. It can be seen in the sentence "*Padahal kan hari ini aku mandi*" (Even I took a shower today). From his utterance, it can conclude that he never take a bath before. He just takes a bath in this day. Cendol does not keep his self clean by bathing twice a day. Keeping the body clean is one way to avoid diseases, especially skin diseases. However, Cendol neglects his health by not bathing in the proper quantity.

Poverty

Economic inequality and high levels of poverty are two big problems in developing countries, and Indonesia is no exception. The circumstances of society who are poor can be identified based on the ability of income to fulfil living standards. Here is an example of poverty issue.

AE: *Yaudah jangan banyak dialog. Sekarang kita harus siapin hadiahnya!* (No more dialog. Now, we have to set up the presents!)

N: *Eee sadar bah. **Kita kan baru aja patungan untuk memperbaiki setengah rumah kita yang rusak karena angin ribut. Masa kita harus merogeh kocek lagi sih untuk surprise ultah Cuty? Eee ingat bah kita sampai harus gadain Caty untuk menutupi kekurangan uang perbaikan rumahnya.*** (Wake up. **We've just raised money to repair half of our house that was ruined by the hurricane. Do we have to spend more for Cuty's birthday surprise? Don't you remember we had to**

mortgage Cuty to cover the costs of repairing the house?)

(Datum HUTC/1:01-1:15)

The dialogue happens between Abah Enol and Nopal. Nopal explains to Abah Enol the reasons they should not give surprise to Cuty. They have a series of financial problems. They have to pool their money to repair their house, which was damaged by a natural disaster. He also said that they have to mortgage Cuty to cover the shortfall. The utterance shows poverty issue. Poverty makes them have to find ways to fulfil their needs, one of which is by mortgaging their belongings.

Offensive jokes

Jokes are basically very interesting in building conversations, but when the jokes offend other people's race, religion, geology, and culture, it is not appropriate to be used as a joke material. These jokes called offensive jokes. Here is the example occurred.

AE: *(menghampiri Nopal)* (approaching Nopal)

N: **Heuh, giliran Cuty ga gangguin eh malah muncul bencana alam.** (Heuh, Cuty's turn not to be disturbed, but a natural disaster appears instead)

(Datum HUTC/0:41-0:44)

The dialogue occurs when Abah Enol comes to Nopal. Responding to Abah Enol's presence, Nopal flouts the maxim of quality. He compares Abah Enol to a natural disaster. This also shows offensive joke because a son says his father is a natural disaster. It means that Abah Enol's presence is a disaster and danger for Nopal.

Dogmatism

Dogmatism is the expression of an opinion or belief as if it were a fact. People who are dogmatic believe that their way is the right way, even when there are many ways to achieve something. Here is the example.

Cn: *Lah emang salah aku apa ngab?* (How is it my fault?)

U: *Cendol Cendol Cendol. **Kamu tau kan kita sahabatan udah hampir 20 tahun lebih, lantas seharusnya kita memiliki kesamaan yang sama dan identik. Eee maksudku seperti memiliki kesamaan dalam menyukai sesuatu.*** (Cendol Cendol Cendol. **We've been friends for almost 20 years, so we should have the same and identical similarities.** Er, I mean, like liking the same things.)

Cn: *Maksud?* (You mean?)

(Datum KDSD/0:40-0:53)

The dialogue happens in a school yard. Cendol asks Uyah about his mistake to her. She does not answer Cendol's question directly. She chooses to explain that in a long-standing friendship, one should have a common liking for something. In this context, Uyah believes in her own beliefs without thinking about the opinions and beliefs of others. It shows that Uyah is dogmatist.

Laziness

Laziness has become increasingly prevalent in society. They waste the most of their time performing pointless activities. Here is an example occurred.

N: *Jadi gini, kapan abah kerja?* (So, when do you work?)

C: *Iya bah. Kasihan bunda gawe jadi kuli di Amsterdam.*

(Yeah. My poor mother be a handyman in Amsterdam)

AE: *Bukannya abah tidak mau kerja, tapi **alam seakan tidak mengizinkan kerja dan mendorong abah untuk tetap santuy di rumah.*** (It's not that abah won't work, **but nature doesn't seem to allow work and encourages me to stay at home.**)

(Datum RKDP/0:57-01:08)

The dialogue happens between Nopal, Cuty and Abah Enol. Nopal and Cuty asks Abah Enol when he will work. However, Abah Enol said that nature does not allow him to work and encourages him to stay relaxed at home. That utterance shows lazyness. Abah Enol gives an exaggerated reason to stay lazy and not work while he is the head of the family who has the responsibility to earn a living for the family.

Accusing

Accusing is a habit of Indonesian society when they suspect someone of violating prevailing norms. Not only that, in Indonesian law enforcement, there are often victims of false accusations which ultimately harm them, both materially and immaterially. Here is the example of accusing represented in *Si Nopal* animated series.

AE: *Cuty tadi kamu lihat Caty diam terus kaya orang bingung kan?* (Didn't you see that Caty was silent and confused?)

C: *Eee iya Bah. Kenapa dah?* (Yeah, why?)

AE: ***Fix berarti Caty pelakunya.*** (That's Caty the impostor.)

(Datum AUVA/0:52-0:58)

The conversation happens between Abah Enol and Cuty. They are playing among us and want to find out who the impostor of the game is. Cuty asks Abah Enol about Abah Enol's previous question about Caty. Furthermore, Abah Enol responds Cuty's utterance by saying "Fix berarti

Caty pelakunya (It's clear, caty is the impostor)." Abah Enol informs Cuty that Caty is the impostor of the game. He accuses Cuty only based on perceptions that he considers to be true. There is not enough evidence to justify Abah Enol's accusations.

Capitalism

Although Indonesia uses Pancasila, in implementing they still use capitalism. It is because Indonesians are known for their rush hours. A strict schedule in their daily activities is a reflection of the survival process as the main demand to fulfil their own needs. As a result, people who survive are adaptable and workaholic. Here is an example of capitalism represented in *Si Nopal* animated series.

N: *Eee Cuty kenapa?* (What's wrong Cuty?)

C: *Aaa gapapa Bah. Cuty cuma bingung. Kenapa ya Bunda Titan udah lama ga mengunjungi Cuty? Padahal kan hari ini hari libur kerjanya. Gawe mulu di Amsterdam sampe lupa anaknya yang cans ini di rumah.* (It's okay, dad. I'm just confused. How come mom hasn't visited me for so long? **It's her day off from work. Working in Amsterdam so much**, she doesn't even notice her precious daughter at home.)

(Datum ESP1/0:38-0:53)

Nopal asks Cuty because he sees Cuty who is confused. She explains to Nopal about their mother not seeing her when she is on holiday. However, Cuty thinks that their mother still chooses to continue working on her day off. This shows one of the characteristics of capitalism. Capitalists are known for being workaholic and it can be seen from Cuty's mother who continues to work even on holidays.

Apatism

Apatism is a state of indifference, in which an individual does not respond to emotional, social, or physical life. A person who has apathy has slow activities, likes easy ways, tends to not like doing things, likes to withdraw, indifferent to the opinions of others, rigid, closed, lonely, and a very tedious individual. Here is the example.

Cn: *Ada apa denganmu Uyah? Kok belakangan ini selalu jaga jarak berlebih sama aku? Padahal kan hari ini aku mandi.* (What's wrong with you Uyah? How come you've been keeping an excessive distance from me lately, even though I took a shower today.)

U : **Gapapa. (It's okay)**

(Datum KDSD/0:25-0:30)

The dialogue happens in elementary school yard, Cendol asks about Uyah's behavior lately, which has always kept her at a distance, but Uyah

gives less information just by saying “*gapapa*” (*gapapa* means fine/it’s okay). This utterance shows apatism case. It is because Uyah seems uninterested in anything Cendol says. Even though Cendol also provides information about himself taking a shower today, Uyah is still not interested in Cendol's statement.

Intimidation

Intimidation is the unreasonable use of status or authority to require or coerce an individual to perform an action or task, which the individual knows to be inappropriate and/or disrespectful, illegal, or in direct conflict with procedure. Here is an example.

N: *Hei Cuty! Jaga attitude anda!* (Cuty! Keep your attitude!)

C: *Attitude attitude kentut! Pokoknya abang harus kentutin aku, eee maksudnya izinin aku kalo **engga** aku akan **melakukan cara terakhir!*** (F**k the attitude! Anyway you have to f**k me, uh, **let me or I'll do the last resort!**)

N: *Tetep ga abang izinin!* (Still no permission!)

(Datum ASTB/3:57-4:09)

Nopal asked Cuty to behave with elders. However, Cuty responds to Nopal by saying various awkward statements. She is also disrespectful to her brother. At the end of the conversation, she intimidated Nopal to do anything to get permission.

Juvenile delinquency

Juvenile delinquency is one of a common psychological disorder among adolescents. Delinquency has become a global issue that affects people of many cultures. Here is an example occurred.

N: *Kok belum tidur kamu Cuty? Caty aja udah nyenyak.* (How come you haven't slept yet Cuty? Caty is already in bed.)

C: *Aku lagi kecewa bang. **Teman-teman aku gaada yang peduli sama aku. Tiap ketemu aku bagaikan seperti salju di kulkas. Ada tapi ga dianggap.....*** (I'm disappointed. **None of my friends care about me. Whenever I see them, I look like snow in the refrigerator. I'm there but I'm not seen....**)

(Datum SADMH/0:56-1:10)

The conversation occurs when Nopal sees Cuty who is still awake. He asks her about the reason why she is not sleeping yet. Cuty feels sad that none of her friends care about her at school. All her friends just ignore her and think she does not exist. It means she is being excluded by her friends

and does not want to be friends with her. Being excluded is one form of juvenile delinquency type of bullying at school.

Arrogance

Arrogance is an attitude that demonstrates superiority and a lack of understanding brought on by greed. People who are arrogant have a false self-image. They lack empathy and believe they are superior to others. Here is the example.

N: *Heuh, ini gegara curah hujan yang hedon semalem Bah. Apalagi di belakang rumah kan ada sawah yang saluran airnya terlalu mungil.* (Heumph, it's because of the tremendous rainfall last night. Moreover, there is a farm behind the house where the drainage is too small.)

C: *Iya bang, ditambah lagi orang disini suka buang sampah di got. **Pas Cuty tegur eh malah Cuty diancem mau digiling.*** (I agree, and people here like to throw garbage in the sewer. **When I rebuke them, they threaten to grind me up.**)

(Datum KSB/0:18-0:31)

The flood is happening in the area where Abah Enol's family lives. Cuty said one of the causes of flooding. She regrets there are still communities who throw garbage into the gutters. She added, they did not accept Cuty's reprimand. They show how arrogant they are. They feel that it is not appropriate for a child to reprimand an adult even if it is a kindness. Cuty's utterance shows arrogance issue.

2. Discussion

1) The types and Strategies of Flouting of Maxim

In this research, the characters of *Si Nopal* animated series use four types of flouting of maxim in their conversations based on Grice's theory. They are flouting of maxim of quantity, flouting of maxim of quality, flouting of maxim of relation, and flouting of maxim of manner. Furthermore, there are some strategies that used to flout each maxim. They are providing less information and too much information to flout quantity maxim; using metaphor, hyperbole, irony, and sarcasm to flout quality maxim; being irrelevant to flout relation maxim; and being obscure to flout manner maxim. Maxim of manner is the least common type of flouting of maxim. On the other hand, maxim of quantity is the most common type of flouting of maxim. The researcher identified types of flouting of maxim based on Grice's theory (1955) and the strategies of flouting of maxim based on Cutting's theory (2002).

This research has differences and similarities to previous studies related to this topic. There was a similarity between this research and the two previous researches. The theory used to analyze the types of

conversational maxim is Grice's theory. They are Irnanda & Hamzah (2017) and Norin Aisya & Fitrawati (2019). Irnanda & Hamzah (2017) analyzed the types of flouting of maxim used by buyers' and sellers' in the traditional market of *Lubuk Alung*. The research found four types of flouting of maxim used by buyers' and sellers' in the traditional market of *Lubuk Alung*. They are flouting of maxim of quantity, quality, relation, and manner. Moreover, Norin Aisya & Fitrawati (2019) analysed the types of flouting of maxim used by politician guests in Mata Najwa Talk Show. The research found four types of flouting of maxim used by politician guests in Mata Najwa Talk Show. They are flouting of maxim of quantity, quality, relation, and manner.

Nevertheless, there was a difference between this research and two previous researches, Irnanda & Hamzah (2017) and Norin Aisya & Fitrawati (2019). The two previous researches did not analyze the strategies used by the participants to flout the maxims. Meanwhile, this research not only analysed the types of flouting of maxim but also the strategies used to flout the maxim by using Cutting's theory (2002). The strategies that participants used to flout the maxim were providing less information and too much information to flout the maxim of quantity; using metaphor, hyperbole, irony, banter, and sarcasm to flout the maxim of quality; being irrelevant to flout the maxim of relation; and being obscure to flout the maxim of manner. The research found that providing too much information was the common strategies used by the participants.

2) Indonesian Social Issues Represented through Flouting of Maxim in *Si Nopal* Animated Series

This study identified 50 data on flouting of maxim in *Si Nopal* animated series, and each of these data represented Indonesian social issues: believing myth, mocking, judging, roasting jokes, health, poverty, offensive jokes, dogmatism, laziness, accusing, capitalism, apatism, juvenile delinquency, intimidation, and arrogance.

There is no similarity between this research and two previous researches, Irnanda & Hamzah (2017) and Norin Aisya & Fitrawati (2019), on this topic. The two previous researches did not link flouting of maxims committed by participants to social issues related to society. This research found 15 Indonesian issues through flouting maxim which mockery and capitalism are the issues that appeared most frequently. While offensive jokes, laziness, and apatism are the minor issues.

On the other hand, Irnanda & Hamzah (2017) compared between the number of the male and female in flouting of maxim. The research found that female are more often flouted the maxim than male because female were more likely to bargain in the traditional market than male. Norin Aisya & Fitrawati (2019) analyzed the reasons of indirectness in flouting the maxim. They were interestingness, increasing the forces of messages, competing goals, and politeness. However, increasing the force of the

messages and politeness are two reasons that occurred more frequent in comparison to interestingness and competing goals. This research implicated that politician guests convey messages by flouting maxim for many reasons in order to gain support from masses.

D. CONCLUSION AND SUGGESTIONS

The result of this research showed that the characters of *Si Nopal* animated series flout the maxim and using the strategies to convey the social issues that appear in society. In this research, there are 50 utterances that flout the maxim of cooperative principle performed by the characters of *Si Nopal* animated series. It is found that maxim of quantity occurred the most. It is followed by flouting of maxim of quality while relation and manner are the least types that occurred. Regarding with the strategies of flout the maxim, it is found that the highest occurrences is the providing too much information strategies. Meanwhile, the strategy of banter does not appear in any single time. For the social issues represented through flouting of maxim, mockery and capitalism issues are the most frequently discussed topic by the characters of *Si Nopal*. The result of the research implicated that the characters in *Si Nopal* animated series tend to flout the maxim of quantity by providing too much information to talk about mockery and capitalism issues.

Additionally, this research shows that pragmatics can be used not only to analyze meaning based on contextual interpretation, but also to observe the social contexts in where and when the dialogue occurs. However, the research lacks some significant language concepts and literature analysis due to the researcher's limitations. The further linguistic study is needed to do since the researcher found many politeness strategies. Those of study are important to the improvements both pragmatics and linguistics study. Perhaps other language researchers will be driven to conduct more research in a similar subject with higher quality and more significant results.

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