

**CONVERSATIONAL IMPLICATURE ANALYSIS IN  
“ALADDIN” MOVIE**

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2019**

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ALADDIN MOVIE**

**THESIS**

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**STATEMENT OF AUTHORSHIP**

I state that the thesis entitled “**Conversational Implicature Analysis in Aladdin Movie**” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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The researcher



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## MOTTO

*“Don't put till tomorrow what you can do today”*



## DEDICATION

This thesis is specially dedicated to

My beloved father and mother

My little brother



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I would to thank to Allah SWT, who has given blessings and mercies in guiding me to accomplish this thesis entitled *Conversational Implicature Analysis in Aladdin Movie* as the requirements for the degree of Sarjana Sastra (S.S) in English Literature Department, Faculty of Humanities, State Islamic University of Maulana Malik Ibrahim Malang.

Sholawat and Salam are delivered to our prophet Muhammad SAW, who has guided his followers to the right way.

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## ABSTRACT

**Izah, Yunia Nirsita Aqidatul.** 2019. *Conversational Implicature Analysis in Aladdin Movie*. Thesis. English Literature Department. Faculty of Humanities. State Islamic University of Maulana Malik Ibrahim Malang.

Advisor : Abdul Aziz, M.Ed., Ph.D.

Keywords : Conversational Implicature, Cooperative Principle, Aladdin.

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Cooperative principles are used to create successful communication. In order to be accepted between the speaker and the hearer to be understood in particular way. They must speak cooperatively and mutually. Cooperative principle has four principle called by maxim. Grice compose maxim quality, quantity, manner, and relevance. It is not only cooperative principle which is used by speaker in their conversation but also non-observance of cooperative principle theory is used by the speaker. Non-observance happens when the speakers are failed the maxim of cooperative principle. There are five ways of non-observance maxim, they are flouting, violating, opting-out, infringing, and suspending.

This research is focused on classifying the kinds of Conversational Implicature, the kinds of Non-Observance Maxim, and the ways of occurrence of Non-observance which have been done by the characters in *Aladdin movie*. The researcher uses Grice's theory for analyzing the conversational implicature that found in the conversation of the characters in the movie. The researcher uses descriptive qualitative method as the research method because the aim of this research is to provide a descriptive analysis of the data. The data in this research are collected by watching the movie and taking notes the dialogue that estimate as implicature in data cards, and then selected the data will be analyzed one by one using relevant theory about the research.

After analyzing *Aladdin movie*, the researcher finds conversational implicature rising because the utterances of the characters non-observance maxims, they are: flouting maxim of quantity (8), flouting maxim of relation (3), flouting maxim of manner (4), violating maxim of quantity (1), violating maxim of quality (3), violating maxim of relation (5), violating maxim of manner (1), and infringing maxim of quantity (1). The researcher also finds the presence of conversational implicature, those are generalized conversational implicature (21), and particularized conversational implicature (4).

## ABSTRAK

**Izah, Yunia Nirrita Aqidatul.** 2019. **Analisis Implikatur Percakapan dalam Film Aladdin.** Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Penasihat: Abdul Aziz, M.Ed., Ph.D.

Kata kunci: Implikatur Percakapan, Prinsip Kooperatif, Aladdin.

---

Prinsip kerjasama digunakan untuk menciptakan komunikasi yang berhasil. Supaya bisa diterima antara pembicara dan pendengar dalam cara tertentu. Mereka harus berbicara secara kooperatif satu sama lain. Prinsip kerjasama memiliki empat prinsip yang disebut dengan dengan maksim. Grice menyusun maksim kuantitas, maksim kualitas, maksim relasi, dan maksim cara. Ini tidak hanya prinsip kerjasama yang digunakan oleh pembicara dalam percakapan mereka, tetapi juga teori pelanggaran dalam mematuhi prinsip kerjasama yang digunakan oleh pembicara. Pelanggaran mematuhi kerjasama terjadi ketika pembicara gagal dalam mematuhi maksim pada prinsip kerjasama. Ada lima cara dalam melanggar maksim, diantaranya flouting, violating, infringing, opting out dan suspending.

Penelitian ini difokuskan pada pengklasifikasian jenis implikatur percakapan, jenis jenis pelanggaran maksim, dan cara terjadinya pelanggaran yang telah dilakukan oleh karakter dalam film Aladdin. Peneliti menggunakan teori Grice untuk menganalisis implikatur percakapan yang ditemukan dalam percakapan karakter dalam film. Peneliti menggunakan metode deskriptif kualitatif sebagai metode penelitian karena tujuan penelitian ini adalah memberikan analisis data secara deskriptif. Data dalam penelitian ini dikumpulkan dengan menonton film dan mencatat dialog yang diperkirakan sebagai implikatur dalam kartu data, dan kemudian dipilih data akan dianalisis satu per satu menggunakan teori yang relevan tentang penelitian.

Setelah menganalisis film Aladdin, peneliti menemukan implikatur percakapan meningkat karena ucapan karakter non-observance maxims, mereka adalah: flouting maxim of quantity (8), flouting maxim of relation (3), flouting maxim of relation (4), melanggar maksim kuantitas (1), melanggar maksim kualitas (3), melanggar maksim hubungan (5), melanggar maksim cara (1), dan melanggar maksim kuantitas (1). Peneliti juga menemukan adanya implikatur percakapan, yaitu implikatur percakapan umum (21), dan implikatur percakapan khusus (4).

## مستخلص البحث

عزة ، يونيا نيرسيتا عقيدة. ٢٠١٩ . تحليل الآثار التحادثية في أفلام علاء الدين. البحث العلمي.  
قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية

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الكلمات المفتاحية: آثار التحادثية ، مبادئ تعاونية ، علاء الدين

يتم استخدام مبدأ التعاون لإنشاء اتصال ناجح. أن تكون مقبولة بين المتحدث والمستمع بطريقة معينة. يجب عليهم التحدث بشكل تعاوني مع بعضهم البعض. يحتوي مبدأ التعاون على أربعة مبادئ تسمى. يقوم بترتيب الحد الأقصى للكمية ، والنوعية القصوى ، والعلاقة القصوى ، والقيمة القصوى للطريقة. هذا ليس فقط مبدأ التعاون الذي يستخدمه المتحدثون في محادثاتهم ، ولكن أيضًا نظرية الانتهاكات في إطاعة مبدأ التعاون الذي يستخدمه المتحدثون . تحدث انتهاكات الامتثال للتعاون عندما يفشل المتحدث في الامتثال لمبدأ التعاون. هناك خمس طرق لانتهاك الحدود القصوى ، بما في ذلك الاستهزاء والانتهاك والانسحاب والتعليق

يركز هذا البحث على تصنيف أنواع التورط التحادثي لأكاذيب عدم الاحترام التي عملها الشخصيات في فيلم علاء الدين. يستخدم الباحثون نظرية غريس (Grice) لتحليل الدلالات الحوارية الموجودة في محادثات الشخصيات في الأفلام. استخدم الباحثة طريقة وصفية نوعية كالمناهجية البحث لأن الغرض من هذا البحث هو تحليل البيانات الوصفية. جمع البيانات في هذا البحث من خلال مشاهدة الأفلام وتسجيل الحوارات التي كان يعتقد أنها ضمنية في بطاقة البيانات، ثم اختار البيانات المطلوب تحليلها واحدة فواحدة باستخدام النظريات المناسبة.

بعد تحليل فيلم علاء الدين ، وجد الباحثة التورط التحادثي لشخصيات الحكيم غير الاحترافية، وهم: الاستهزاء بأقصى قدر من الكمية (٨)، الاستهزاء بأقصى قدر من العلاقة (٣)، الاستهزاء بأقصى قدر من العلاقة (٤)، انتهاك القيمة القصوى (١)، ينتهك الحد الأقصى للجودة (٣)، ينتهك الحد الأقصى للعلاقة (٥)، ينتهك الحد الأقصى للطريقة (١)، وينتهك الحد الأقصى للعنصر (١). كما وجد الباحثة تورطاً للمحادثة ، وهي متحدّث المحادثة العامة (٢١) ، ومتورط المحادثة الخاصة (٤)

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# CHAPTER I

## INTRODUCTION

### A. Background of the Study

One of the goals of communication is to prevent misunderstanding between the speaker and the hearer. It occurs if the hearer is able to catch what the speaker mean correctly. Nevertheless, people not only express what they mean by saying directly, but also saying indirectly. The hearers are forced to understand what the speaker means by saying indirectly. For instance, if someone says, “*it’s cold here*”, the speaker means: “*please close the window!*” or “*Is it alright if I close the window?*” A study that discusses about the meaning of language is called pragmatics.

The real form of language use is conversation. In the conversation, there is an exchange of words, sentences, and various expressions that occur when two or more people are involved discussing in certain things and situations. Yule (1996:47) states that people do not only produce utterances containing grammatical structure and words, but they perform actions through those sentences in attempting to express themselves.

In pragmatics, the study about the intended meaning is explained in implicature. Grice (1975) suggests that implicature is utterance which implies something different from what is actually said. Something "different" is the intention of the speaker that was stated explicitly. In other words, implicatures are the hidden of intentions, desires, or expressions. Brown and Yule (1996: 31) state

that the term implicature is used to explain what might be interpreted, suggested, or intended by speakers who are different from what is actually said by speakers. The opinion rests on a meaning that is different from the literal meaning.

Concerning to conversational implicature, it is produced when the speaker flouts the maxim of cooperative principle in the conversation. Cooperative principles are used to create successful communication. In order to be accepted between the speaker and the hearer to be understood in particular way. They must speak cooperatively and mutually. Cooperative principle has four principle called by maxim. Grice compose maxim quality, quantity, manner, and relevance. Maxim quality persuades the speaker to give true information, maxim quantity persuades the speaker to give informative utterance, maxim of manner persuades the speaker to give clear utterance and easy to understand when speaking and maxim of relevance persuades the speaker to give relevant information.

It is not only cooperative principle which is used by speaker in their conversation but also non-observance of cooperative principle theory is used by the speaker. Non-observance happens when the speakers are failed the maxim of cooperative principle. According to Thomas (1995:64) people may fail to observe a maxim because they are incapable of speaking clearly, or because they deliberately choose to lie. There are five ways of non-observance maxim, they are flouting, violating, opting-out, infringing, and suspending. The following are the examples of one non-observance maxims found in dialogue of *Aladdin* movie.

Jasmine: so who is Prince Ali?  
Aladdin: I am Prince Ali

Jasmine asked Aladdin who is Prince Ali because Aladdin pretends to be Prince Ali. Jasmine is suspicious if he is Aladdin who has helped her. In this case, Aladdin used violating maxim of quality where he lied to Jasmine if he is Prince Ali, and in fact he is Aladdin.

Concerning to this study, the writer uses the movie as her source of data, because movie is a good object of linguistic research. The movie provides the language phenomena within its dialogue such like implicature. The movie chosen by the writer is “*Aladdin*” a musical fantasy movie. Aladdin is an orphaned “street rat” who lives of what he can steal markets in the mythical city Agrabah. He meets a beautiful young woman who disguises herself as an ordinary folk but she is really Princess Jasmine.

The researcher is interested in investigating the conversational implicature in “*Aladdin*” movie because there is an interesting thing in implicature where the implicature is not matter of a sentence’s meaning instead of an utterance meaning. In dialogue of “*Aladdin*” movie have utterance that include in implicature especially utterance of conversational implicature.

The study on the conversational implicature has been analyzed before. There are some researchers that have investigated implicature such as Nurul Aida (2016). This research explained about the analysis of conversational implicature found in the dialogue transcript of 22 Jump Street movie. This research use theory of Grice to find the type of conversational implicature and use theory of Searle to analyze the function of implicature. The last research was by Anamariyatul Fauziyah (2015). This research discusses the types of implicatures that appear

from the conversation by the characters in the film and also analyze the frequency of utterances containing implicatures.

The previous studies above discussed about the kinds of implicature, the function of the implicature, and also the frequency of the implicature. This research is based on the assumption that the conversational implicature needs to be learned especially in the kinds of maxims that do not observe the cooperative principle. Therefore, this research discusses several issues. The first one is the types of conversational implicature which are divided into two types. Those are generalized and particularized conversational implicature. The second one is the types of non-observance maxim. Those are flouting maxim, violating maxim, infringing maxim, opting out maxim and suspending maxim. The last one is how the non-observance maxim occurs in the movie. It means what makes the characters fail to observe a maxim in their conversation.

## **B. Research Question**

This research focused on the research question:

1. What are the kinds of maxims of cooperative principle that are non-observance in the utterance between the characters in Aladdin movie?
2. How does the non-observance of maxim occur in the utterance between the characters in Aladdin movie?
3. What are the kinds of conversational implicatures found in the utterance between the characters in Aladdin movie?



### **C. Objectives of the Study**

In relation the problem of the study is try to answer a problem above. This study is aimed to:

1. To identify the maxims of cooperative principles that non-observances in the utterance between the characters in Aladdin movie.
2. To analyze how the non-observance of maxim arise in the utterance between the characters in Aladdin movie.
3. To identify the kinds of conversational implicatures found in the utterance between the characters in Aladdin movie and the meaning of implicature explained in the dialogue.

### **D. Significance of the Research**

#### **1. Theoretical**

This research is conducted to enrich the knowledge of conversational implicature and how it is delivered. The research also uses pragmatics as an approach especially conversational implicature and cooperative principle. Hopefully, it can be useful to give explanation and information for the reader's knowledge how to investigate conversational implicature.

#### **2. Practical**

The result of this study is expected to be one of references and alternative information for the expansion of linguistic study. In addition, through this research, the readers will understand more about the aspect of conversational implicature. The researcher expects that this research will



be helpful to people in social interaction, especially when practicing implicature involving the cooperation in the daily conversations.

#### **E. Scope and Limitation of the Research**

This study focuses on the conversational implicature which was gained from non-observance maxims by the utterance between the characters in *Aladdin* movie which is released in 2019. This study uses Grice's (1981) conversational implicature theory. This theory used to analyze the implicature.

#### **F. Definition of Key Term**

The definition of the key terms of this research as the follows:

1. Conversational implicature is dealing with the assumption of the hearer that makes about the intended meaning of the speaker that occur from their use of the literal meaning of what the speaker said, the conversational principle and its maxim, Paltridge (2006:20).
2. According to Grice Cooperative principle is ensure your conversational contribution such as required, at that stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (cited in Yule, 1996).
3. Non-observance maxim is when the participants fail to observe the maxims. The failure of observing maxims is done by breaking the rules of sub-principles whether deliberately or accidentally.

4. Aladdin is an American musical fantasy film that produced by Walt Disney Pictures. Aladdin was released in the United States on May 24, 2019. It becomes the sixth highest-grossing film of 2019, and the 34<sup>th</sup> highest-grossing film all the time.

### G. Previous Studies

There are several related previous research to support and develop this research. The first research was done by Festika Sari from Sebelas Maret University in 2007. The title of the thesis is "*An Analysis of Implicatures in Request Expressions in Drama Entitled a raisin in the sun by Lorraine Hansberry*". It concerns about the researcher categorize the strategies of request based on Anna Trosborg's theory, and analyzes the maxims of the conversation containing request expressions, and the implicatures are revealed from the request expressions.

The second research was done by Lut Husaini Widi Hidayati from State Yogyakarta University in 2015. The title of thesis is "*A Pragmatic Analysis of Maxim Flouting Done by The Main Characters in The Devil Wears Prada*". It concern about analyzing maxim flouting that occurs in *The Devil Wears Prada*. It involves the four types of flouting maxim based on Grice's theory. They are maxim of quality, maxim of quantity, maxim of relation, and maxim of manner. Also, this research investigate the strategies that used by the main characters to flout the maxims that use Cutting's theory to analyze the strategies and the function of flouting maxim use Austin's theory done by the characters in the film.

The last research was done by Miftahul Huda from Brawijaya University in 2013. The title of the thesis is “*Conversational Implicature Found in Dialogue of Euro Trip Movie*”. It concern about analyze pragmatically the conversational implied meaning or implicature on the dialogue of Euro Trip Movie based on Grice’s cooperative principle and its maxims. The result of the study represents the process of identifying conversational implicature, the type of implicature and the function.

Based on the previous studies, the researcher conducts a study of conversational implicature not only about the non-observance of maxims, but also discusses about the types of conversational implicatures. Based on Grice’s theory, the kinds of conversational implicature are generalized conversational implicature and particularized conversational implicature. Therefore, this research is different from previous studies.

## **H. Research Method**

### **1. Research Design**

This research applies descriptive qualitative as a method of the study, because the writer analyzed the data in descriptive phenomenon such as words, phrase, clause, utterances, and sentence. Hancock (1998:2) states that qualitative research as a research which is concerned with developing explanation of social phenomena. Meanwhile, Venderstoep and Johnston (2009:7) describes that qualitative research produces narrative or textual descriptions of the phenomena under studies.

## 2. Research Instrument

Conducting qualitative research, the researcher uses herself as the research instrument. Lincoln and Guba (in Vanderstoep and Johnston, 2009:188) argue that human is the best instrument for qualitative inquiry.

## 3. Data Source

The data of this research are in the form of utterances in dialogue of *Aladdin* movie. The data are gained from the movie and the English subtitle transcript of *Aladdin* movie from [www.opensubtitles.org](http://www.opensubtitles.org). The researcher prefers to select the English subtitle transcription to get accurate data. It supports the researcher to organize the research where the researcher does not need to record and write down all the utterances in the dialogue of *Aladdin* movie.

## 4. Data Collection

The researcher collects the data by downloading *Aladdin* movie completed with the script. After that, the researcher watches *Aladdin* movie carefully and paid attention to the conversation in order to understand the content of the movie itself. The researcher checked whether the script matches with the movie or not when watched the movie. Then, the researcher selected the utterances performing implicature in the movie. The researcher transferred the data to the data sheet that was made.

## 5. Data Analysis

The data analysis of this research used descriptive qualitative. After the data are collected, the writer analyzed the data by several steps.

The next step is classified the data based on the types of non-observance maxim, which includes flouting, violating, infringing, opting out and suspending maxims. After the data is classified, the researcher analyzes the data how non-observance occurs in the utterance between the characters in *Aladdin* movie. The researcher explains the context on the conversation between the characters. From the context, it can be concluded what makes the characters fail to observe maxim. Then, the data is classified according to the types of conversational implicature. Those are generalized and particularized conversational implicature. Afterwards, the researcher draws the conclusion.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter discusses about theoretical framework including pragmatics, Grice's theory of conversational implicature, conventional implicature, cooperative principle, flouting the maxims, violating the maxims, infringing the maxims, opting out the maxims, and suspending the maxims.

#### A. Pragmatics

Pragmatics is the study of meaning in situation or in context. It is a medium where we examine how people convey different kinds of meanings with the use of language or how people express a variety of meaning with variety of people. It is concerned with the choices made by speakers and the options and constraints which apply in social interaction. It examines the effects of language use on participants in acts of communication (Raymond hickey, p.1). Pragmatics is the study of the aspects of meaning and language use that are dependent on the speaker, the addressee and other features of the context of utterance.

According to George Yule (1996:3) Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). As a result, this will be done more by analyzing what is meant by people than what the words or phrases mean in the utterances itself. Therefore, Pragmatics is a study the intent of the speaker.



## B. Grice's Theory of Conversational Implicature

Conversational implicature is one of the concept in Pragmatics which formulated by Paul Grice. Currently many researchers are interested to explore this concept.

The conversational implicature aside from being able to extract certain contexts, it can also calculate the conversational maxim. According to Paltridge (2006: 70) the conversational of implicature refers to the conclusions the listener makes about the meaning of the speaker's intention which arises from the use of the literal meaning of what the speaker says, the principle of conversation and its principles.

As Meyer (2009, p. 58) states, "conversational implicature must be a compilation of incorrect speeches." Here, Meyer in his theory provides an explanation of one example of the Grice's maxim (in this case is maxim quality). He stated that the conversational implicature would surely come up with compilation of untrue speech or refute the maxim quality.

According to Griffiths (2006), conversational implicature is a conclusion that depends on the existence of norms for language use, such as the broad agreement that communicators must aim to tell the truth. The speaker, writer and recipient assume that everyone involved in communication knows and accepts communication norms. The intention of the speaker can be different from what is said, depending on the context or on the conversation. The meaning is also

conveyed not so much by what is said, but by the fact that it is said (Chapman, 2005: 102).

For Grice, the conversational implicature is something implicit in a conversation which is left implicit in the actual use of language. In other words, the implicature provides some explicit explanation of how it might mean more than what is actually said.

### 1. Generalized Conversational Implicature

As stated earlier, the implicature of generalized conversation is a kind of conversational implicature that does not require specific knowledge in its interpretation (Yule, 1996:42). In other words, Levinson has his own concept of Generalized Conversational Implicature. He stated that generalized conversational implicature is an inevitable conclusion that is triggered by the choice of the speaker's form and lexical item because three heuristics are assumed to be equally good by the speaker and listener (Levinson in Robyn Carston, 2000). For instance:

*a. Fred thinks there is a meeting tonight.*

It means that Fred doesn't know for sure that there is a meeting tonight.

*b. John has 3 cars.*

It means that John has no more than 3 cars.

## 2. Particularized Conversational Implicature

Particularized conversational implicature is unique to the particular context in which they occur. It is one that arises because of the interaction of speech in the very specific context in which it occurs, and therefore, it does not appear in the case of default speech usage or the use of more general speech classes in which it is a member. For instance:

A: *what on earth has happened to the roast beef?*

B: *The dog is looking very happy.*

In the example above, A will likely derive the implicature “the dog ate the roast beef” from B’s statement. This is due to A’s belief that B is observing the conversational maxim of relation or relevance in the specific context of A’s question.

### C. Conventional Implicature

Different from all conversational implicature, conventional implicature is not based on cooperative principle or the maxim. They do not have to appear in conversation, and they do not depend on specific contexts for their interpretation. According to Levinson (1983: 128) conventional implicature accept the semantic truth-conditional failure to account for conventional content or the meaning of natural language words such as but, even, therefore and not yet.

## **D. Cooperative Principle**

The success of a conversation depends on various speaker approaches to interaction. The way people try to make conversations work effectively is sometimes referred to as cooperative principle. To be cooperative, one must obey all four principles; known as conversation maxims. The cooperative principle also illustrates how effective communication in conversation is achieved in the same social situation. The speaker and listener must talk cooperatively and accept each other to be understood in a certain way. Based on the implicature theory, Grice states two theories. First he divides two kinds of meanings in communication that is, natural meanings and non-natural meanings. Second, he leads someone to be effective and efficient in expressing the types of communication content.

Grice (1981) formulates a general "Cooperative Principle" which is spelled out in four sub-principles called maxims. This principle can be briefly explained as "making the contribution of your conversation as needed, at the stage where it happened, with the purpose or direction of the exchange of conversation received in which you were involved" (Grice, 1989: 26). In this principle, he suggests four principles: quality, quantity, relevance, and method.

### **1. Maxim of Quantity**

Maxim of Quantity means that participant contributions must be as informative as necessary for current exchange needs. The quantity category relates to the amount of information that will be provided, and below it falls into the following principle (Grice: 1975): (1) the speaker makes informative

contributions as needed to the listener (don't give too much information or too little), (2) the speaker makes a statement as strong as he can be a listener.

## **2. Maxim of Quality**

The maxim involve the quality of true disclosure, and has two rules, (1) The speaker is expected not to say what you believe is wrong for the listener, (2) The speaker is expected not to say that he does not have enough evidence for the listener.

## **3. Maxim of Manner**

The maxim of manner means that participants must be clear and also they must avoid unclear expressions and ambiguity. The maxim rule is to avoid ambiguity, be brief, and be orderly.

## **4. Maxim of Relevance**

In the maxim of relevance, the speaker is required to be relevant in saying something. Cutting (2002) argues that, to meet this saying, the speaker is expected to say something that is relevant to what was said before. This type of proverb can be found in conversation when the speaker tries to say something like "Oh, by the way", "Anyway", or "well, anyway" (quoted in Yule, 1996).

## **E. The Non-observance Maxim**

People naturally observe and follow the principles of conversation when they exchange talks. Nevertheless, in a conversation participants do not have to always observe the conversational maxims whether intentional or not. Grice (1979 via



Suhayla and Luqman) found that speakers do not always obey the conversational maxims, but they sometimes fail to observe one or more maxim. There are five types of non-observance maxim, they are:

### 1. Flouting the Maxims

The maxim is a rule that can lead people to have a good conversation but sometimes the speakers don't always follow the rules and they violate the maxims. Grundy explains that flouting the maxim is a very silent way to get the recipient to draw conclusions and hence restore the implicature (2000). According to Levinson (1983:104), flouting rules occur when individuals deliberately stop applying these rules to persuade their listeners to deduce the hidden meaning behind the utterances used by the speaker.

#### a. Flouting Maxim of Quantity

A speaker flouts maxim of quantity when their contribution is not as informative as requires or more informative than needed. The speaker might give the listener less or more information. As an example:

*A: where do you live?*

*B: actually i lived with Sara, my older sister, but because she'd returned back to Singapore 2 weeks ago, I moved to the South Jakarta and have been living there for a week.*

From the conversation above, A gives too much information. Where A tells that A lives with whom, moves where, that it shouldn't be told. A is enough to answer "I live in the South Jakarta".



### **b. Flouting Maxim of Quality**

A speaker flouts maxim of quality when their contribution is incorrect and they say something that does not have adequate evidence. The speaker can use hyperbole, metaphor, irony, and banter to ruin this type of maxim. As an example:

*A: my little brother cried a long day yesterday. I was very infuriated.*

*B: how could him?*

*A: he wanted to buy ice cream, but my mum didn't give money.*

From the conversation above, A should say that her little brother cried three times not a long day. It shows that A gives too much information.

### **c. Flouting Maxim of Manner**

A speaker flouts at his manner when his words become ambiguous or blurred.

He might say something not briefly or regularly. As an example:

*A: 2 sir*

*B: which one?*

*A: martabak*

From the conversation above, A should say that she or he buy two martabak, not only say "2 sir", which make the seller confused, because it's still ambiguous.

### **d. Flouting Maxim of Relevance**

A speaker insults the maxim of relevance when they become irrelevant but they have a reason behind it and usually it's because they have something to hide or they say something indirectly. As an example:

*A: where are you going?*

*B: I'm sleepy*

From the conversation above, the answer “*I’m sleepy*” is not related with A’s question. B should say “*I want to sleep or I want to go bed*” not explain sleepiness.

## **2. Violating the Maxims**

Violation of maxims is another way to disobey what sometimes happens in the conversation. Grice states that a speaker secretly and unintentionally violates a conversational maxim when she or he intends with the violation to mislead the listener (1975). Birner (in Majeed and Abdulla) asserts that violate a maxim means failing to obey it (2018). In fact, in a violation, the collocutor tries to do it inconspicuously with the assumption that the listener will not realize that the maxim is violated.

### **a. Violating the Maxim of Quantity**

Birner (in Majeed and Abdulla) explains that violations of quantity maxim are violations that occur when the speaker says too little, but in such a way that the listener is not expected to see the violation (2018).

### **b. Violating the Maxim of Quality**

Candlin (in Majeed and Abdulla) explain that violations of the quality maxim can be found in a lie as the case of a speaker saying something wrong so the listener cannot deduce the true face of the problem (2018).

### **c. Violating the Maxim Relation**

Violations of the relation maxim occur when the speaker says several utterances to make the interlocutor conclude the relation between the utterances

and contexts. As a result, this violation causes the interlocutor to mistakenly believe some relation exists.

#### **d. Violating the Maxim of Manner**

Another type of violation is violations of the manner maxim. This violation occurs in the conversation whenever the participant is dis orderly and brief and clear in the conversation to mislead the listener.

### **3. Infringing the Maxims**

Another maxim that non-observe is infringing the maxims. Thomas (1995, p. 74) points out that infringing the maxim occurs when the interlocutor does not have the intention to create implicature and has no intention to deceive or mislead the listener. In other words, this type of non-observance comes from imperfect linguistic performance rather than from the desire of the speaker to produce conversational implicature. For example:

*Native speaker: sir, would you like to have a spaghetti or burrito?*

*Non-native speaker: yes.*

In this case, non-native speaker does infringing the maxim, because she or he fails to observe a maxim due to lack of linguistic knowledge. Non-native speaker only knows the word "yes".

### **4. Opting Out the Maxims**

Opting out the maxims takes place when the speaker chooses not to observe a maxim by showing that he or she is reluctant to cooperate as the maxim requires.

Grice (1975, p. 49) found a speaker opting out of a conversation exchange when he reluctantly showed a refusal to observe appropriate CMs. For example:

*Sara: how is your cousin's illness?*

*Nana: well, I can't tell you, because this is family secret*

The example above shows if Sara opts out the maxim when she unwilling to cooperate as the maxim requires.

### **5. Suspending the Maxims**

Suspending the maxim is understood that there are things that must not be said or what is said is not entirely true. For example taboo words. This may be done for cultural differences in that the speaker suspends a maxim or nature of a particular event or situation (Thomas, 1995, p. 77), such as not mentioning the name of the dead or something taboo.

## CHAPTER III

### RESEARCH FINDINGS AND DISCUSSION

#### A. Research Finding

In this chapter, the data is taken from Aladdin movie. In data collection, watching and using data cards is a technique that is carried out by researchers. There are three stages to get selected data. First is watching the movie. In the first step, the researcher watches the movie and screens it. Second is reading and understanding the script and also giving mark the dialogue. In this part, the researcher classifies the utterance. The last is writing down on the data card to be analyzed. There are 25 data that found in the movie. The types of non-observance maxim found in this study are classified into three: flouting maxim, infringing maxim, and violating maxim.

#### a. Flouting Maxim

##### 1). Flouting Maxim of Quantity

##### Datum (1)

Omar: hey, look! Over there! Their ship is so big.

Lian: *wish ours was that fancy. I'd be so happy if ours was that fancy, because...*

The dialogue happens when Omar and Lian see the view of the sea and suddenly there is a large ship passing by. They were interested to see because the ship was bigger than their ship. The dialogue above shows that there is cooperative



principle that is not observed in their conversation. The utterance “*wish ours was that fancy. I’d be so happy if ours was that fancy because...*” shows that Lian does flout the maxim of quantity. It means that Lian blatantly provides more information than is required. Lian shows if she wants to have a big ship, unlike her small ship and many rats. Lian can simply answer “*yes you’re right*” that’s enough to answer Omar’s question, because here Omar only wants to show Lian that there is a large ship passing by. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### **Datum (2)**

Aladdin: this way

Jasmine: oh, where are we, exactly?

Aladdin: *you’ll see*

The dialogue occurs when Jasmine and Aladdin arrived at Aladdin’s house. There Jasmine looks confused, because she had never been there before. She was confused, and finally she asked Aladdin, where they really were. Here, Aladdin does flout the maxim of quantity. Where Aladdin gives less information than Jasmine needs. Jasmine asked Aladdin where exactly they are but Aladdin does not give any information. Aladdin can simply reply “*at my house*” it was clear enough to reply Jasmine’s question. In this situation, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature

**Datum (3)**

Jasmine: oh, my... is this...is this where you live?

Aladdin: *yep. Just me and Abu. Come and go as we please*

The dialogue occurs when Jasmine and Aladdin arrived at Aladdin's house, and Jasmine was shocked by Aladdin's home, because the house is very simple. It can even be said it's not like home. It is like a tower which made Jasmine pull out a question. Jasmine asks Aladdin "*is this where you live?*", and Aladdin reply it. Aladdin does flouting maxim of quantity with gives blatantly more information than required of the interlocutor, which is not necessary to tell. He can simply answer "*yep this is my house*". It is clear enough to answer without telling her who he lives with. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

**Datum (4)**

Jasmine: and what about your father?

Aladdin: *I lost them both when I was young. Been on my own ever since. It's all right, it's just...it's a little sad. Having a monkey as the only parental authority in your life. We get by. Every day I just think things will be different...but it never seems to change. It's just sometimes, I feel like I'm...*

Jasmine: trapped...like you can't escape what you were born into?

Aladdin: yes

Jasmine: hmmm...

The dialogue above occurs when Jasmine plays Aladdin's guitar and she plays a song. The song is exactly the same song that Aladdin's mother taught to him. After that, Jasmine asked him about his father. Aladdin blatantly gives

a long response to Jasmine, where he explained if Aladdin had been left by his parents since he was young. He feels sad because he only lived with a monkey as his parents. Due to Aladdin gives a long response, so Aladdin does flouting maxim of quantity. Aladdin can say simply “*I lost them both when I was young*”. It is clear enough to reply Jasmine’s question. There is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### **Datum (5)**

Aladdin: so, what would you wish for?

Genie: *mmmmm. No one’s ever asked me before. It’s an easy one, though. I’d wish to be free*

The dialogue happens when Genie told Aladdin to mention 3 requests. After Aladdin mentioned the first request, suddenly Aladdin turned to ask Aladdin what desires that Genie wants to manifest for himself. When Aladdin asks him, Genie does flouting maxim of quantity. He blatantly gives more information that situation requires. Genie can say “*I’d wish to be free*”. It is clear enough to response Aladdin’s question. Genie said if Aladdin was the only person who asked, what was wanted from a Genie, where he is always granted the request of his master. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

**Datum (6)**

Genie: good evening

Dalia: how did you get past the guards?

Genie: *oh, uh, I snuck past*

The dialogue above happens when Genie came to Princess Jasmine's room. The purpose is he came there to meet Dalia. She is Princess Jasmine's personal assistant. When Genie knocked on the door, Dalia opened the door. Then Genie gives a greeting to Dalia. Dalia did not answer greetings from Genie. She immediately asked him how he passed the guard. Genie does flouting maxim of quantity. Genie's response indicating if he gives a response that is not informative as needed. The utterance "*oh, uh, I snuck past*" suggest that genie does not want to explain to Dalia if he has a way to snuck that he might not explain to Dalia, because he is a Genie. Therefore, he gives incomplete words to Dalia. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

**Datum (7)**

Aladdin: we have to stop Jafar

Genie: *that's not gonna be easy. The Sultan trusts him completely. He has everybody fooled*

Aladdin: maybe not everyone

The dialogue above happens after Genie helped Aladdin who sank at the sea. Then Aladdin asked Genie for help him to stop Jafar's crime. When Aladdin said if they had to stop Jafar, here Genie gives a fairly long response, which

could be said as flouting maxim of quantity. Genie said that it was not an easy thing. The Sultan trusts him deeply, because he is a Sultan's advisor and Jafar cheats everyone. He was enough to give long response or explanation to Aladdin, so Aladdin was not in a hurry to stop Jafar's action. To understand the context, there is special knowledge to understand the context of the utterance. It is called particularized conversational implicature.

#### **Datum (8)**

Aladdin: you can't find what you're looking for in that lamp, Jafar. I tried and failed and so will you

Jafar: *you think so, but I am Sultan. I am the greatest sorcerer the world has ever seen. I will create an empire that history cannot ignore. I can destroy cities. I can destroy kingdoms, and I can destroy you, true.*

The dialogue above occurs when Jafar managed to hold the magic lamp. He can ask Genie whatever he wants. He also had seized power as a sultan. Then Aladdin said if Jafar could not find what he was looking for, because Aladdin had done it but it failed. Aladdin says like that because Aladdin intends to lie to Jafar, so that Jafar does not ask Genie anything. After Aladdin explained that, Jafar did not believe. Jafar responds to Aladdin by giving a very long response. Here he does flouting maxim of quantity. He blatantly gives more information than needed, where he said that he is now a Sultan, a powerful wizard. He can destroy everything. He said that because he didn't want to be a second. He wants to be the most powerful person on earth. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.



## 2). Flouting Maxim of Relation

### Datum (1)

Woman: what's your monkey's name?

Aladdin: Abu

Woman: he's a lovely monkey

Aladdin: *hmmmm. That's a lovely necklace*

The dialogue happens when Aladdin was at the market with Abu. When Aladdin was choosing items, suddenly there was a woman who approached Aladdin and asked what the monkey's name, and Aladdin answered that the monkey named Abu. Then the woman praised the Aladdin's monkey by saying "he's a lovely monkey", but Aladdin answered by praising the necklace of the woman by saying "hmmmm. That's a lovely necklace". The utterance "hmmmm. That's a lovely necklace" shows that Aladdin does flouting maxim of relation. Aladdin gives answer that unrelated with woman's utterance by praising back a woman's necklace which is not related. Aladdin can simply answer "thankyou" to make the conversation being cooperative. In this case, the conversation takes general context. So, it is called general conversational implicature.

### Datum (2)

Aladdin: tea?

Jasmine: *thank you*, and thank you for getting me out of there. Aladdin, isn't it?

Aladdin: *uh, you're welcome...*

The dialogue above happens when Aladdin offered tea to Jasmine, and Jasmine just reply “*thank you*”. It shows that Jasmine does infringe the maxim of quantity. Jasmine blatantly gives information has no intention of making implicature and no intention to deceive or mislead the listener, failing to observe a saying that is said to infringe the maxim. On the other hand, Jasmine is also still talking about incident that have occurred between her and Aladdin, where Jasmine and Aladdin were chased by market guards, because Aladdin deceived Jamal (he was a seller in the market). Jasmine thanked Aladdin for helping her from Jamal, who made Jasmine accidentally make an implicature to fail to observe what Jasmine said when Aladdin offered her a tea.

In addition, the dialogue above also contains flouting maxim of relation. When Jasmine asks Aladdin “is his name Aladdin?”. Here Aladdin just reply “*you are welcome*” which intends to answer Jasmine's thanks to Aladdin, and here Aladdin does not want to answer Jasmine's question that ask about his name. So he just answered “*you're welcome*”. Here Aladdin had flouting the relation maxim because Aladdin had failed in delivering the answer or response requested by the interlocutor. Aladdin doesn't answer Jasmine's questions according to Jasmine's questions. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

**Datum (3)**

Dalia: hi!

Aladdin: I'm sorry for the jams, and the jewels...and the buying you. That wasn't me. It was me, I don't...it was me, I don't have a twin or anything, but i...umm...

Jasmine: *dance? I'd love to*

The dialogue above happens when Aladdin came to approach Princess Jasmine when there was a party at Agrabah. He wants to apologize to Princess Jasmine for what he said to Princess Jasmine before, which was about buying Princess Jasmine with expensive items, but Aladdin had no intention of saying that to Princess Jasmine. When introducing himself to the Sultan and show off items such as jewelry, golden camels, spices owned by Prince Ali.

When Aladdin or Prince Ali said if he apologized to Princess Jasmine for what he said. Here, there is a maxim that is not-observe by princess jasmine. She does flouting maxim of relation. The utterance "*dance? I'd love to*" shows that she doesn't want to talk about it anymore. She deliberately gives a response where he changed the subject. She makes the conversation being unmatched and irrelevant. To understand the context, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### 3). Flouting Maxim of Manner

#### Datum (1)

Jasmine: are we in trouble?

Aladdin: *only if you get caught. Down that alley. Monkey knows the way. You'll be fine.*

The dialogue above happens when Jasmine and Aladdin were chased by market guards, because Aladdin tricked sellers by giving Jasmine's bracelets to replace the bread that Jasmine took to give to hungry children. The dialogue above shows that there is cooperative principle that is not observed in their conversation. When Aladdin replies Jasmine's question, Aladdin does flout the maxim of manner. From their dialogue, it can be seen that Aladdin has failed to monitor the maxim of manner by giving a long response for a yes-no question expressed by Jasmine. Aladdin just needs to reply "yes" or "no". In this dialogue, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### Datum (2)

Jasmine: is this yours? (While holding the guitar)

Aladdin: *it's kind of borrowed*

The dialogue above happens when Jasmine was at Aladdin's house. They were chatting about Princess, and Aladdin doesn't know that he is chatting with a princess. When engrossed in conversation, Jasmine accidentally dropped the guitar beside her. Jasmine asked Aladdin about the guitar. Aladdin's answer showed that he was flouting the maxim of manner. The

implicated answer from Aladdin, it seems to be "no". Although the answer shows that the guitar is not his. To avoid obscurity, ambiguity, he must answer yes or no. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### **Datum (3)**

Aladdin: do we need the top knot?

Genie: *that's my little cherry on top!*

Aladdin: okay, okay

The dialogue above occurs when Aladdin corrects appearance of Genie. Genie would pretend to be Aladdin's advisor. He would pretend to be an advisor to Aladdin, where Aladdin would disguise himself as Prince Ali. When Aladdin asks Genie about pigtails in the head of genie, Genie's response shows that he does flouting maxim of manner. Genie then gives a response where he should answer between "yes or no". He has failed to monitor maxim manner by giving a long answer. Genie only needs to answer "yes or no". However, seen from the genie's answer, it shows that he really needs the pigtails, because that is his headdress or a characteristic of a genie. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### **Datum (4)**

Genie: would you like to take an evening stroll?

Dalia: *just the two of us? On purpose?*

Genie: yes, as people



The dialogue above occurs when Genie invites Dalia to go out for evening stroll. The purpose is to invite Dalia to distract Dalia, so Aladdin or Prince Ali could meet with Princess Jasmine. When Genie offers Dalia does she wants to go out, Dalia does flouting maxim of manner. Dalia can simply answer “yes” for the request of Genie, but she replies by asking Genie back if only the two of them were walking around. It can be observed that Dalia has been unsuccessful to observe the maxim of manner by giving long response for yes-no question posed by Genie. She responses like that, because actually she wants to. It is just that she is nervous about answering “yes”. To understand the context, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

**b. Violating Maxim**

**1). Violating Maxim of Quantity**

**Datum (1)**

Jasmine: rajah, let's not eat the prince today. He needs his legs for dancing

Aladdin: did I go too far with the back flip?

Jasmine: *a little*

The dialogue above happens when Princess Jasmine asks him to show where Ababwa is. Aladdin or Prince Ali will be happy to show it, but actually he also does not know where Ababwa is. He just pretended to know. When Aladdin wants to approach Princess Jasmine, Rajah seems to want to attack

Aladdin, but Princess Jasmine stops him. Rajah is a tiger that always accompanies Princess Jasmine. When Princess Jasmine told Rajah not to attack Aladdin, she told Rajah to not eat the prince, because he needs his legs for dancing. From Princess Jasmine's utterance, Aladdin then concluded that his dance was excessive. When Aladdin asked her "did I go too far with the back flip?" here Princess Jasmine gives too little information, where she only gives response with utterance "a little". Princess Jasmine does violating maxim of quantity. She gives incomplete information to hide complete information from the hearer. To understand the context, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

## 2). Violating Maxim of Quality

### Datum (1)

Jafar: I'm afraid, I'm unfamiliar with Ababwa

Aladdin: *well, it's north*

Genie: *it's south*

Aladdin: uh, we have a north and a south

The dialogue above occurs when Aladdin arrived at Agrabah kingdom. Agrabah is Jasmine's kingdom. Aladdin disguised as Prince Ali of Ababwa. He has a purpose to take heart of Jasmine. In this conversation, there is maxim that non-observe. Aladdin and Genie do violating maxim of quality which is not say true information. When Jafar said that he is unfamiliar with Ababwa, Aladdin and Genie answered simultaneously. From their response,

Aladdin and Genie provide incorrect information. There is no country called Ababwa actually. So it made everyone confused and Jafar as the Sultan's advisor in Agrabah issued a question to Aladdin who was disguised as Prince Ali. Aladdin gives wrong information to Sultan Agrabah because he wanted Sultan Agrabah trust him if he is a Prince. Aladdin wants to marry Princess Jasmine. He did not want if Prince Ali marries Princess Jasmine. Therefore, Aladdin pretended to be Prince Ali. There is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### **Datum (2)**

Genie: what are you doing?

Aladdin: *I'm just making sure the water is a good temperature*

Genie: why are you not over there?

Aladdin: how am I supposed to compete with that? Look at him, he's so princely

The dialogue above happens when there is a party at Agrabah. Genie told Aladdin to take the opportunity to approach Princess Jasmine. When Aladdin wants to approach Princess Jasmine, Prince Anders comes first to approach her. Aladdin finally did not approach her. When Aladdin sit in a chair, Genie came and asked Aladdin what was he doing there. Aladdin does Violating maxim of quality. Aladdin says something which is untrue. He does not want to tell the truth to Genie. Genie is not aware if Aladdin is not telling the truth, where Aladdin did not confidently approach princess Jasmine, because Prince Anders came first. In violating maxim of quality occurs when Aladdin would

approach Princess Jasmine and Aladdin hides the real information from Genie by saying if Aladdin is ensuring water temperature. Here, this is examined as violating maxim of quality because Genie believes what Aladdin says. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### **Datum (3)**

Jasmine: so who is Prince Ali?

Aladdin: *I am Prince Ali*

The dialogue above happens when Aladdin invited Jasmine to see the outside scenery with a magic carpet, because she never left the palace. She is always in the palace. Finally, they go out with a magic carpet. They sing together. They sing a whole new world song. After that, they chatted with each other. In the middle of their chat, Princess Jasmine is suspicious of Prince Ali if he is Aladdin not Prince Ali. Then Princess Jasmine pretends to see Abu (Aladdin's monkey), and Aladdin or Prince Ali let slip about Abu. Then Princess Jasmine asked Aladdin how many names Aladdin had, and who is Prince Ali. Aladdin replies if he is Prince Ali. From Aladdin's response, it can be seen if Aladdin does violating maxim of quality. Aladdin does not want to tell the truth and Princess Jasmine does not realize if Aladdin is not telling the truth. Aladdin does not want Princess Jasmine to know if he really is not Prince Ali. He pretended because he wanted to marry Princess Jasmine as a Prince. Therefore, to generate the implicature we have to know who Prince Ali is. From context of movie, Prince Ali is a Prince from Ababwa. He

is very rich. He came to Agrabah to introduce himself to the Sultan who wished to marry Princess Jasmine. In this case, there is a special knowledge to understand the context of the utterance. It is called particularized conversational implicature.

### 3). Violating Maxim of Relation

#### Datum (1)

Aladdin: welcome to my humble...you'll see

Jasmine: *you are quite the magician*

The dialogue happens when they were inside at Aladdin's house. Aladdin welcomed Jasmine well. When Aladdin welcomed her, Jasmine immediately said that Aladdin was a great wizard, after he saw Aladdin's modest house but he could design it well. Here, Jasmine does violating maxim of relation. She gives a response that was not related to Aladdin's utterance. She changed the subject. She praised Aladdin's expertise and intelligence. In this case, to understand the context, we need special knowledge. From Jasmine's response, it shows that she praised Aladdin. What Jasmine means is Aladdin can design the house very well. That does not mean that Aladdin has magic. Therefore, it is called as particularized conversational implicature.

#### Datum (2)

Aladdin: where am i?

Jafar: *in a world of trouble, boy*



The dialogue above happens when Aladdin was kidnapped by Jafar. Jafar kidnapped him because he knew that Aladdin is a diamond in the rough. It means Aladdin is a smart man. Aladdin got caught by the guards after he leaves Jasmine's room. After that, Aladdin was handed over to Jafar and taken to the desert which Aladdin did not know where it is. When Aladdin asks Jafar where he is, Jafar replies that Aladdin is in a world of trouble. In this conversation, Jafar does violating maxim of relation. When Aladdin asks Jafar, he did not tell. Jafar's response shows if Jafar changed the topic. It is unrelated with Aladdin's requested. That makes Aladdin mistakenly believe that there is a relation. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### **Datum (3)**

Jasmine: how did you get there?

Aladdin: *magic carpet?*

The dialogue above occurs when Aladdin entered into Jasmine's room. He went through the back door of Jasmine's room. When Aladdin knocked on the door and he was already in the room, Jasmine was very surprised by the arrival of Aladdin or Prince Ali. When Aladdin wanted to say the purpose of his arrival, Jasmine immediately interrupted Aladdin. He asked how Aladdin went up to Jasmine's room. Aladdin's response shows if he does violating maxim of relation. He gives a response that is not related with Princess Jasmine's request. He says utterance to make Princess Jasmine conclude a

relation between his utterance with the context, where he was assisted by a magic carpet to go up to Jasmine's room. Thereby, for generating the implicature above, we have to know the knowledge about magic carpet. Magic carpet is rugs that is used as transportation and can quickly get users to their destinations. Therefore, there is a special knowledge to understand the context of the utterance. It is called as particularized conversational implicature.

#### **Datum (4)**

Jafar: where is the lamp?

Aladdin: *listen to me. I don't know who you think I am*

Jafar: goodbye Aladdin (he pushes Aladdin to the sea)

The dialogue above happens when Aladdin get caught by Jafar if he was not a Prince Ali. Jafar also knows that Aladdin was assisted by a Genie from a magic lamp. Then Aladdin was interrogated by Jafar. He asked where the magic lamp is, but Aladdin did not confess. He even pretended that he is a Prince Ali. When Jafar asked him where the magic lamp is, here Aladdin does violating maxim of relation. He provides information that unrelated with Jafar's response. He did not tell to him where the magic lamp is. Aladdin's response shows that he changed the topic. He does not want if Jafar knows that the magic lamp is with Abu, and also he does not want if Jafar will take the magic lamp, because Jafar is very ambitious to have the magic lamp. So that it can grant all of Jafar's requests. After Aladdin did not confess, Aladdin was immediately pushed by Jafar into the sea from the balcony. To

understand the context, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### **Datum (5)**

Jafar: you should think about how quickly the sands of power shift in a storm,  
Hakim

Hakim: *I am loyal to my Sultan, as you should have been. The law is the law*

The dialogue above occurs when Jafar was arrested by the Sultan's hakim because Sultan is aware of his cunning or crime. When Jafar was put in prison, Jafar warns the Hakim by likening how quickly the sand changes in a storm. Meanwhile the Hakim ignored what jafar said. It can be said if the Hakim does violating maxim of relation. He answered by changing the subject. He seems to ignore Jafar's utterance. He told Jafar if he was loyal to the sultan. An advisor should also be loyal to the sultan, but that was not done by Jafar. Instead he wanted to usurp the sultan's power. No matter what his position is, if he is wrong, it will still be punished. To understand the context, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

#### **4). Violating Maxim of Manner**

##### **Datum (1)**

Jasmine: how did you get past the guards?

Aladdin: *that was challenging, but I have my ways*

The dialogue above happens when Aladdin disguised himself as a princess's servant. He did it because he wanted to return Jasmine's bracelet that left in

his house. When Aladdin arrived in front of Jasmine's room, Aladdin knocked on the door of her room, and the one who opened it was Jasmine. Jasmine was very surprised by Aladdin's disguise. She did not expect what Aladdin had done. When Jasmine asked Aladdin how he passed the guard, he replies “*that was challenging, but I have my ways*”. Aladdin does violating maxim of manner. From what Aladdin said, it could be seen if Aladdin did not want to tell Jasmine how he passed the guard. He said something else that didn't want to know by Jasmine. It makes it unclear in their conversation. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

### c. Infringing Maxim

#### 1). Infringing Maxim of Quantity

##### Datum (1)

Aladdin: tea?

Jasmine: *thank you*, and thank you for getting me out of there. Aladdin, isn't it?

Aladdin: *uh, you're welcome...*

The dialogue above happens when Aladdin offered tea to Jasmine, and Jasmine just reply “*thank you*”. It shows that Jasmine does infringing the maxim of quantity. Jasmine blatantly gives information has no intention of making implicature and no intention to deceive or mislead the listener, failing to observe a saying that is said to infringe the maxim. On the other hand,

Jasmine is also still talking about incident that have occurred between her and Aladdin, where Jasmine and Aladdin were chased by market guards, because Aladdin deceived Jamal (he was a seller in the market). Jasmine thanked Aladdin for helping her from Jamal, who made Jasmine accidentally make an implicature to fail to observe what jasmine said when Aladdin offered her a tea.

In addition, the dialogue above also contains flouting maxim of relation. When Jasmine asks Aladdin “is his name Aladdin?”. Here Aladdin just reply “*you are welcome*” which intends to answer Jasmine's thanks to Aladdin, and here Aladdin does not want to answer Jasmine's question that ask about his name. So he just answered “*you're welcome*”. Here Aladdin had flouting the relation maxim because Aladdin had failed in delivering the answer or response requested by the interlocutor. Aladdin doesn't answer jasmine's questions according to jasmine's questions. In this case, there is no special knowledge to understand the context of the utterance. It is called generalized conversational implicature.

## **B. Discussion**

The researcher found 25 data of non-observance maxims and types of conversational implicature in *Aladdin* movie script. The data findings were analyzed based on the research question of the research. They were types of non-observance maxims, the ways of occurrence in non-observance, and the types of conversational implicature.



In the analysis of the types of non-observance maxims found in *Aladdin* drama script, the writer uses theory of cooperative principles. The researcher found three types of non-observance maxims. They were flouting of maxims, violating of maxims, and infringing of maxims.

Flouting maxims that often occurs in *Aladdin* movie was flouting maxim of quantity. Most of the characters of the movie who does flouting maxim of quantity give more information than requires. Flouting maxims of relation occurs when speaker's contribution is not relevance. Flouting maxim of manner occurs when speaker's contribution is not perspicuous and it may be obscure, ambiguous and not reasonable direct.

The second types of non-observance maxim found in the research finding was violating of maxims. The characters might violate the maxims to deceive the hearer with certain purpose. Besides that, the speaker often changes the subjects. It is like they do not want to talk about the topic that the interlocutor is talking about. It is usually called as violating maxim of relation.

The last type of non-observance maxims found in *Aladdin* movie was infringing of maxims. Infringing of maxims occurred when there was no intention of making implicature and no intention to deceive or mislead the listener, failing to observe a saying that is said to infringe the maxim. Based on the data finding, the researcher assumed that speakers infringe the maxim because the speaker's performance is impaired in some way (excitement).

When someone did not observe the maxims in their communication, there was intention behind his/her utterance in order to make the hearer draw the

conclusion from the speaker's utterance. When speakers got angry they did not also observe the maxims, for example as found in data number 25. Jafar did not observe the maxims by flouting a maxim of quantity. When Aladdin influenced Jafar about the magic lamp that Jafar could not find what he wanted through the magic lamp. Then Jafar scolded Aladdin by giving long response than expected. Jafar wanted to show to everyone that he is the greatest sultan and sorcerer. The characters did not observe the maxim of quantity when they lacked to make the contribution as informative as required, sometimes he/she gave too much information than required, but also sometimes he/she gave less information than required so hearers did not get maximum information as they required.

The next example found in data number 6 by violating maxim of relation. This type occurs when Jasmine gave a response that was not related to Aladdin's utterance. She changed the subject by praising Aladdin's expertise and intelligence. She was amazed by Aladdin's house that Aladdin designed by himself. The characters did not observe the violating maxim of relation when they say several utterances to make the interlocutor conclude the relation between the utterances and contexts.

The last example found in data number 7 by infringing quantity. This type occurs when Aladdin offered Jasmine a tea. She gave a response that has no intention to deceive or mislead Aladdin's offer, because at that time Aladdin offered tea to Jasmine while Jasmine gave thanks to Aladdin for helping her.

In the research finding the types of conversational implicature found in *Aladdin* drama script, they were generalized conversational implicature and

particularized conversational implicature. The researcher use Grice' theory of conversational implicature.

The implicature is called generalized implicature when the participants hear the information from the speaker, they do not need to draw background knowledge to infer what the speaker's intended meaning or the participants do not depend on special feature or context to understand the intended message.

It is usually called context-free. One example in Aladdin's utterance which says "*I'm just making sure the water is a good temperature*" the listener(s) can guess the meaning behind the utterance with their general knowledge if Aladdin is sitting and making sure the water's temperature.

Then implicature is called particularized implicature when the participants need to draw background knowledge to infer the intended meaning of the speaker. Take one of the examples on Jasmine's utterance which say "you are the quite magician", the implied meaning or implicature of Jasmine's statement cannot be inferred without identifying the context of communication. The participants need to know that the situation when Jasmine states it. The situation when Jasmine's was inside at Aladdin's house. She praised the creativity of Aladdin who designed his house well. The implicature that mostly occur in the utterances in the dialogue Aladdin movie is generalized conversational implicature which is not bound to the specific context.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After providing the findings and discussion in the previous chapter, then the researcher found a conclusion and provided a suggestion as the final of this research. The conclusion is pulled based on the research questions while the suggestion is expected to give information for the next researcher who are interested discuss about Pragmatics.

#### A. Conclusion

According to the research questions, this research analyzed the kinds of maxims of cooperative principle that non-observance in the utterance, how the non-observance of maxim arise in the utterance, and the kinds of conversational implicatures that build in the utterance. There are five types of non-observance maxim. They are flouting maxim, violating maxim, infringing, opting out, and suspending of maxim. Whereas there are two kinds of conversational implicature, generalized conversational implicature and particularized conversational implicature.

Based on the research findings, the researcher analyzed maxim of cooperative principle that non-observance and analyze the typed of conversational implicature. The most common maxim that discovered as unobserved found by the researcher is flouting maxim quantity because most of the characters give more or long

response than requires. There are the types that cannot be found in the data analysis they are opting out and suspending maxim. Besides that, the presence of the types of conversational implicature by Grice theory found in this movie, they are generalized and particularized conversational implicature. In data analysis, the researcher found an implicature with an unbalanced amount, which researcher often finds more generalized conversational implicature that is 21 from 25 data which is found by the researcher.

### **B. Suggestion**

The researcher has some suggest for the next researcher who are interested for doing the research in the same area to explore conversational implicature in more critical analysis. For the next researcher who is majoring in linguistics are suggested to learn more about maxim flouting because it is a common phenomenon in language use in everyday life. In addition, the researchers can relate this topic with other topics in pragmatics such as politeness or impoliteness. To keep up this recent research, the next researcher can analyze in terms of meaning and also can analyze with different topics such as metaphors, speech acts and etc.



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## CURRICULUM VITAE

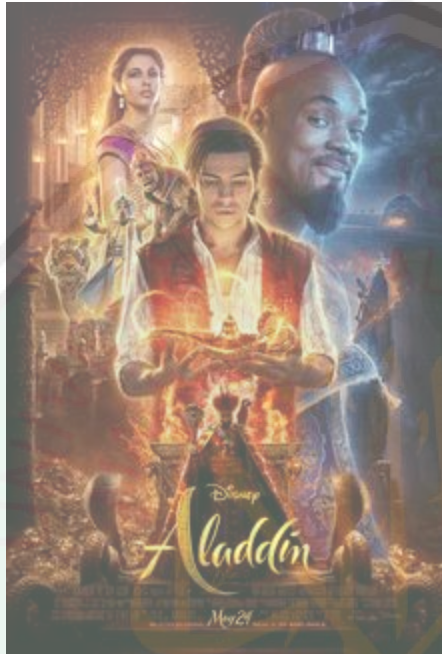


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## APPENDIX

### A. Synopsis of Aladdin



Aladdin, a kind-hearted young street rat living in the Arabian city of Agrabah, along with his pet monkey Abu, rescues and befriends Princess Jasmine, who has snuck out of the palace to explore, tired of her sheltered life. Meanwhile, the Grand vizier Jafar schemes to overthrow Jasmine's father as the Sultan. He, along with his pet parrot and spy, Iago, seeks a magic lamp hidden in the Cave of Wonders that will grant his wishes. Only one person is worthy to enter: "the diamond in the rough", whom he decides is Aladdin. Aladdin is captured and Jafar persuades him to retrieve the lamp. Inside the cave, Aladdin finds a magic carpet and

obtains the lamp. He gives it to Jafar, who betrays him and throws him back into the cave, though Abu steals the lamp back. Trapped in the cave, Aladdin rubs the lamp, unwittingly summoning Genie, a powerful omnipotent being who lives inside it. Genie explains that he has the power to grant Aladdin three wishes. Aladdin tricks Genie into freeing them from the cave without using a wish. After they get out of the cave, Aladdin uses his first official wish to become a prince to impress Jasmine, and promises to use his third wish to free the Genie from servitude. Aladdin enters Agrabah as "Prince Ali of Ababwa", arriving in an extravagant spectacle (including Abu, who has been transformed into an elephant by Genie) but Jasmine is unimpressed by his first presentation, including an assortment of gifts and jams. The two later bond when he takes her on a ride on the magic carpet to show her the world she wants to see while Genie goes out with Jasmine's handmaiden Dalia. When Jasmine deduces Aladdin's true identity, he convinces her that he is actually a prince and only dressed like a peasant to meet the citizens of Agrabah beforehand. Jafar discovers Aladdin's identity by threatening him to reveal where the lamp was and throws him into the sea but Genie rescues him

at the cost of his second wish. They then expose Jafar, who is arrested and imprisoned in the dungeons. After the Sultan offers Aladdin the position as heir, Aladdin, fearing he will lose Jasmine if the truth is revealed, says he needs Genie with him now and refuses to free him. Genie tells Aladdin that he is not being true to himself.





00:00:49,514 --> 00:00:51,450

Hey, look! Over there!

00:00:52,318 --> 00:00:53,519

Wow!

00:00:55,386 --> 00:00:56,889

Their ship is so big.

00:00:57,022 --> 00:00:58,458

Wish ours was that fancy.

00:00:58,557 --> 00:01:01,493

I'd be so happy if ours was that fancy.

00:01:01,626 --> 00:01:02,928

- 'Cause then...

00:04:55,560 --> 00:04:56,828

What's your monkey's name?

00:04:57,562 --> 00:04:58,798

Abu.



00:04:58,897 --> 00:05:00,665

He's a lovely monkey.

00:05:00,865 --> 00:05:03,068

Hmm. That's a lovely necklace.

00:07:45,029 --> 00:07:47,166

- Are we in trouble?

- Only if you get caught.

00:07:47,298 --> 00:07:48,933

- Aladdin!

- Down that alley.

00:07:49,034 --> 00:07:50,002

Monkey knows the way.

00:07:50,168 --> 00:07:52,238

- Guards! Guards!

- Abu.

00:07:54,038 --> 00:07:55,240

- Uh...

- You'll be fine.

00:13:06,785 --> 00:13:08,252



This way.

00:13:08,752 --> 00:13:09,754

Oh.

00:13:10,488 --> 00:13:12,224

Where are we, exactly?

00:13:12,357 --> 00:13:13,525

You'll see.

00:13:18,128 --> 00:13:19,263

Oh, my.

00:13:19,763 --> 00:13:22,033

Is this... Is this where you live?

00:13:22,599 --> 00:13:23,701

Yep.

00:13:23,834 --> 00:13:27,105

Just me and Abu. Come and go as we please.

00:13:34,512 --> 00:13:36,714

Welcome to my humble...



00:13:38,182 --> 00:13:39,584

You'll see.

00:13:44,589 --> 00:13:46,791

You are quite the magician.

00:14:12,184 --> 00:14:13,285

- That was incredible.

- Tea?

00:14:13,847 --> 00:14:17,823

Thank you. And thank you for getting me out of there.

00:14:19,123 --> 00:14:20,425

Aladdin, isn't it?

00:14:21,559 --> 00:14:22,560

Uh, you're welcome...

00:15:51,616 --> 00:15:53,218

And what about your father?

00:15:53,618 --> 00:15:55,653

I lost them both when I was young.



00:15:55,786 --> 00:15:57,689

Been on my own ever since.

00:15:57,821 --> 00:15:59,490

It's all right, it's just...

00:15:59,656 --> 00:16:00,825

What?

00:16:01,325 --> 00:16:02,627

It's a little sad.

00:16:03,661 --> 00:16:04,662

Having a monkey

00:16:04,761 --> 00:16:06,297

as the only parental authority in your life.

00:16:09,001 --> 00:16:10,269

We get by.

00:16:11,369 --> 00:16:14,472

Every day I just think things will be different...

00:16:14,605 --> 00:16:16,541

but it never seems to change.





00:16:17,908 --> 00:16:20,178

It's just sometimes, I feel like I'm...

00:27:50,467 --> 00:27:52,237

How did you get past the guards?

00:27:52,369 --> 00:27:55,440

That was challenging, but I have my ways.

00:30:49,412 --> 00:30:50,414

Where am I?

00:30:50,747 --> 00:30:52,717

In a world of trouble, boy.

00:15:31,930 --> 00:15:33,765

Is this yours?

00:15:33,897 --> 00:15:36,468

It's kind of borrowed.

00:48:58,468 --> 00:48:59,803

Do we need the top knot?



00:49:00,303 --> 00:49:01,705

That's my little cherry on top!

00:49:01,837 --> 00:49:03,172

Okay, okay.

00:49:14,484 --> 00:49:15,685

So, what would you wish for?

00:49:15,785 --> 00:49:16,585

Mmm.

00:49:18,620 --> 00:49:21,524

No one's ever asked me that before.

00:49:22,491 --> 00:49:23,893

It's an easy one, though.

00:49:24,593 --> 00:49:26,296

I'd wish to be free.

00:59:35,536 --> 00:59:39,007

I'm afraid I'm unfamiliar with Ababwa.

00:59:41,310 --> 00:59:42,779



- Well, it's north.

- It's south.

00:59:45,513 --> 00:59:49,218

Uh, we have a north and a south.

01:04:55,790 --> 01:04:56,826

What are you doing?

01:04:58,027 --> 01:05:00,396

I'm just making sure the water is a good temperature.

01:06:20,042 --> 01:06:22,244

Hi!

01:06:23,645 --> 01:06:28,184

I'm sorry for the jams, and the jewels...

01:06:28,315 --> 01:06:30,451

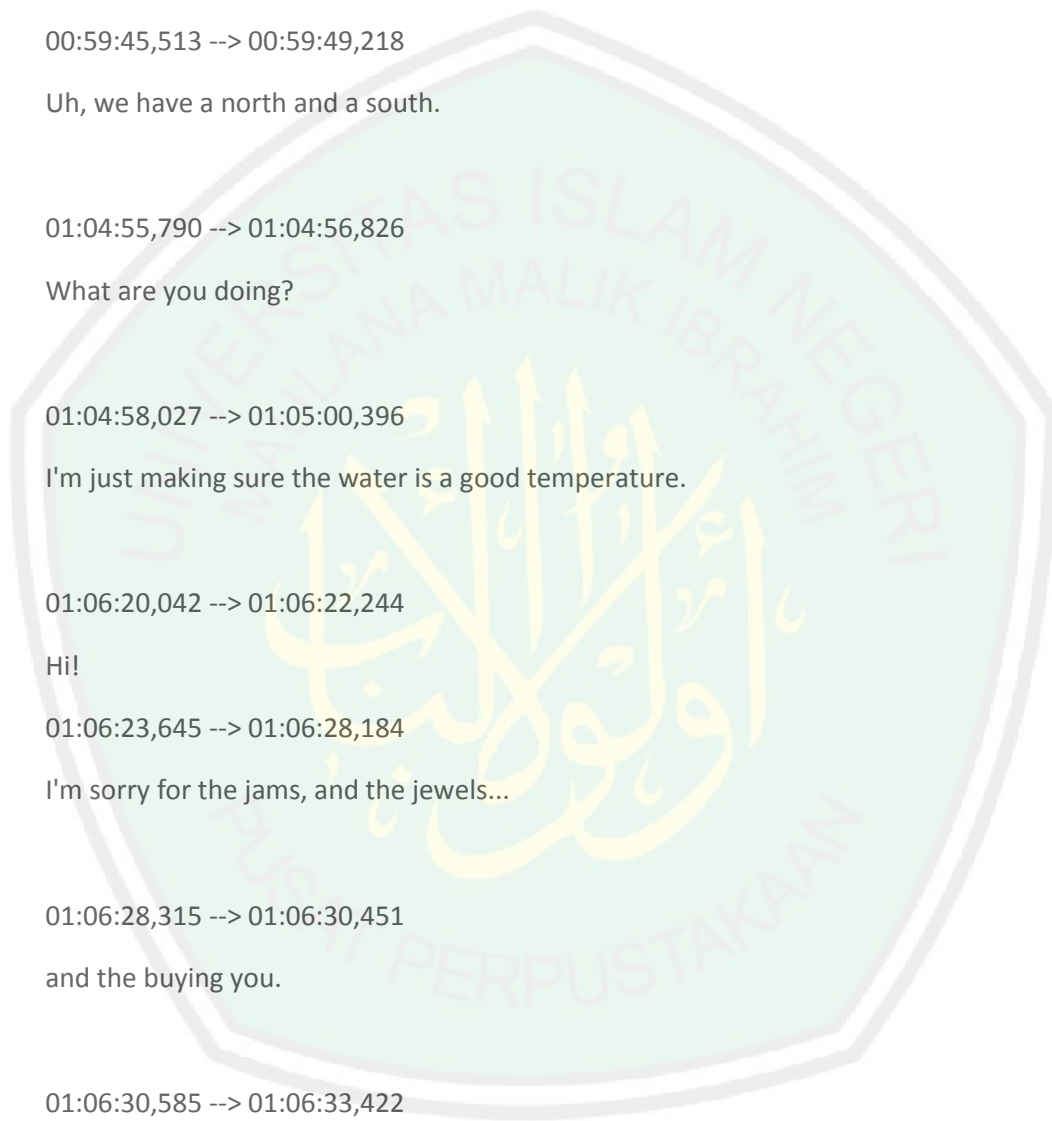
and the buying you.

01:06:30,585 --> 01:06:33,422

That wasn't me. It was me,

I don't...

01:06:33,555 --> 01:06:36,859



It was me, I don't have a twin or anything, but I...

01:06:36,959 --> 01:06:38,661

Um...

01:06:38,761 --> 01:06:40,329

Dance? I'd love to.

01:10:30,791 --> 01:10:31,826

Good evening.

01:10:31,960 --> 01:10:33,694

How did you get past the guards?

01:10:34,194 --> 01:10:36,598

Oh, uh, I snuck past.

01:11:41,763 --> 01:11:44,867

Would you like to take an evening stroll?

01:11:45,567 --> 01:11:48,504

Just the two of us? On purpose?

01:11:48,635 --> 01:11:50,671

Yes, as people.



01:12:26,273 --> 01:12:28,242

How did you get there?

01:12:30,278 --> 01:12:31,647

Magic carpet?

01:12:47,795 --> 01:12:49,665

Rajah, let's not eat the prince today.

01:12:49,764 --> 01:12:51,567

He needs his legs for dancing.

01:12:53,001 --> 01:12:54,937

Did I go too far with the back flip?

01:12:55,068 --> 01:12:56,237

A little.

01:19:07,273 --> 01:19:08,442

So who is Prince Ali?

01:19:09,109 --> 01:19:11,278

I am Prince Ali.

01:23:29,036 --> 01:23:31,806





where is the lamp?

01:23:31,938 --> 01:23:35,843

Listen to me. I don't know who you think I am.

01:23:35,975 --> 01:23:37,277

Goodbye, Aladdin.

01:26:27,180 --> 01:26:28,882

We have to stop Jafar.

01:26:29,215 --> 01:26:30,884

That's not gonna be easy.

01:26:31,018 --> 01:26:32,953

The sultan trusts him completely.

01:26:33,086 --> 01:26:35,490

He has everybody fooled.

01:26:37,657 --> 01:26:39,826

Maybe not everyone.

01:29:01,335 --> 01:29:03,270

You should think about how quickly



01:29:03,371 --> 01:29:06,607

the sands of power shift in a storm, Hakim.

01:29:06,939 --> 01:29:12,045

I am loyal to my sultan, as you should have been.

01:29:14,880 --> 01:29:17,183

The law is the law.

01:49:24,823 --> 01:49:26,326

You can't find what you're looking for

01:49:26,425 --> 01:49:27,960

in that lamp, Jafar.

01:49:28,093 --> 01:49:30,162

I tried and failed, and so will you.

01:49:30,295 --> 01:49:32,898

You think so, but I am sultan!

01:49:33,866 --> 01:49:37,002

I am the greatest sorcerer the world has ever seen.



01:49:37,169 --> 01:49:41,440

I will create an empire that history cannot ignore.

01:49:41,573 --> 01:49:45,077

I can destroy cities.

01:49:46,077 --> 01:49:49,081

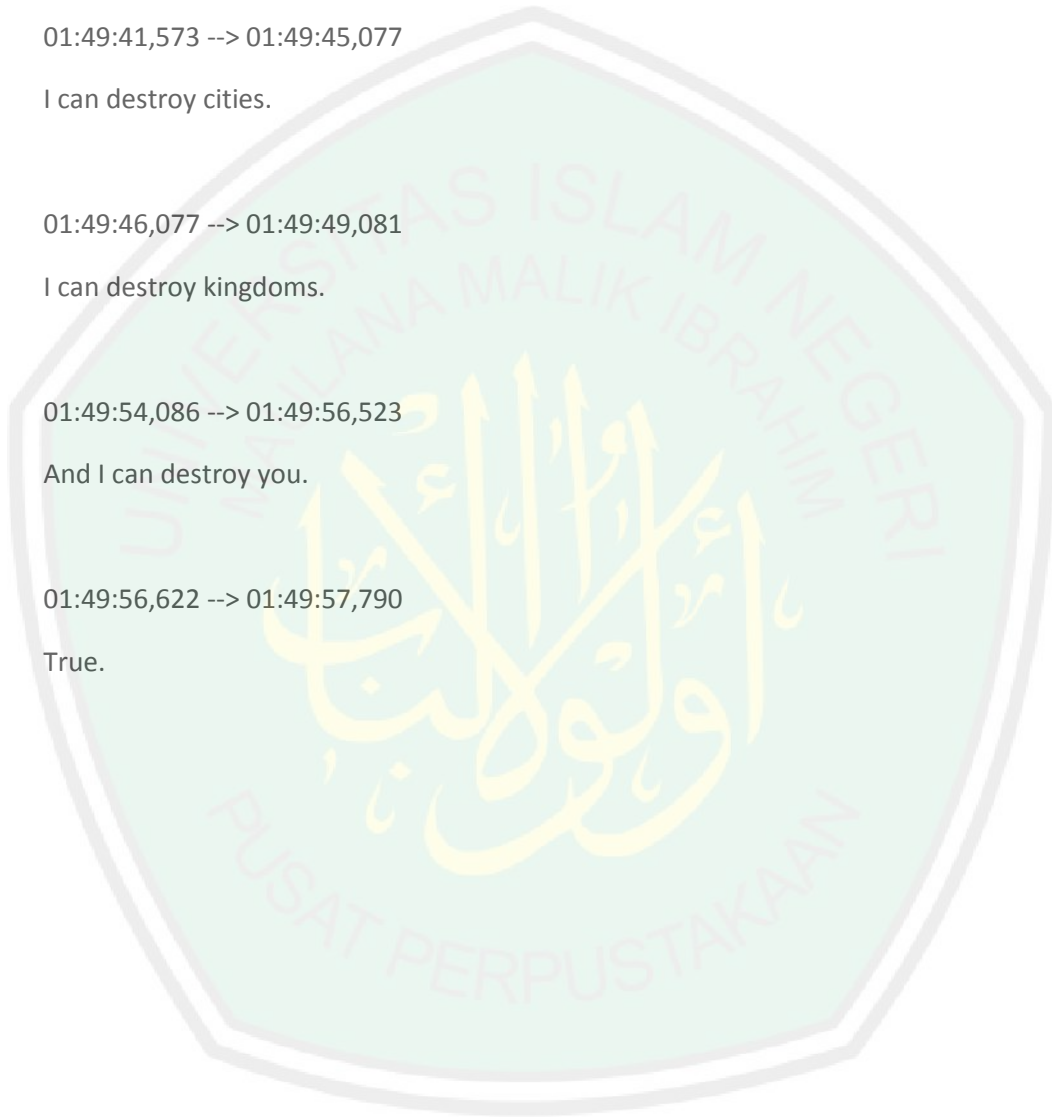
I can destroy kingdoms.

01:49:54,086 --> 01:49:56,523

And I can destroy you.

01:49:56,622 --> 01:49:57,790

True.



No	UTTERANCE	Non-Observance	Break Maxim				Types of Conversational Implicature
			Ql	Qt	Rl	Mn	
1	Wish ours was that fancy. I'd be so happy if ours was that fancy.	Flouting		X			Generalized
2	You'll see.	Flouting		X			Generalized
3	Yep. Just me and Abu. Come and go as we please.	Flouting		X			Generalized
4	I lost them both when I was young. Been on my own ever since. It's all right, it's just... It's a little sad. Having a monkey as the only parental authority in your life. We get by. Every day I just think things will be different... but it never seems to change. It's just sometimes, I feel like I'm...	Flouting		X			Generalized
5	No one's ever asked me that before. It's an easy one, though. I'd wish to be free.	Flouting		X			Generalized
6	Oh, uh, I snuck past.	Flouting		X			Generalized
7	That's not gonna be easy. The sultan trusts him completely. He has everybody fooled.	Flouting		X			Particularized
8	You think so, but I am sultan! I am the greatest sorcerer the world has ever seen. I will create an empire that history cannot ignore. I can destroy cities. I can destroy kingdoms. And I can destroy you. True.	Flouting		X			Generalized
9	Hmm. That's a lovely	Flouting			X		Generalized

	necklace.					
10	Uh, you're welcome...	Flouting			X	Generalized
11	Dance? I'd love to.	Flouting			X	Generalized
12	Only if you get caught. Down that alley. Monkey knows the way. You'll be fine.	Flouting				X Generalized
13	It's kind of borrowed.	Flouting				X Generalized
14	That's my little cherry on top!	Flouting				X Generalized
15	Just the two of us? On purpose?	Flouting				X Generalized
16	A little.	Violating		X		Generalized
17	Well, it's north. It's south.	Violating	X			Generalized
18	I'm just making sure the water is a good temperature.	Violating	X			Generalized
19	I am Prince Ali.	Violating	X			Particularized
20	You are quite the magician.	Violating			X	Particularized
21	In a world of trouble, boy.	Violating			X	Generalized
22	Magic carpet?	Violating			X	Particularized
23	Listen to me. I don't know who you think I am.	Violating			X	Generalized
24	That was challenging, but I have my ways.	Violating				X Generalized
25	Thank you.	Infringing		X		Generalized