

**THE FLOUTING AND HEDGING MAXIMS
FOUND IN SURAH YASIN**

THESIS

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITY AND CULTURE
THE STATE ISLAMIC UNIVERSITY OF MALANG
2007**

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Presented to
the State Islamic University of Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra*

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2007

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Malang, 13th September 2007

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STATEMENT OF AUTHORSHIP

I hereby state that this thesis is truly my original work. The references and materials used in this thesis are clearly indicated throughout the thesis and in the bibliography.

Malang, 13th September 2007

Istiono Dedi Mashudi

MOTTO

“Knowledge Is Power,
The More Knowledge We Have
The More Power We Have”
(Adapted from Sir Francis Bacon)

“Give the Stick to the Blind
Give Live On to the Hungry
Give the Clothes to the Naked
Give the Shadow to the Rained”
(Raden Qasim Sunan Drajad)

DEDICATION

This work is proudly dedicated to:

- My beloved father and mother, thank you very much for the great affection, endless love, care, and prayers. May God bless you forever.
- The lady who is always in my heart, thank you very much for keeping me in a good spirit, and giving me support, care, and love. Seeing you is full of inspiration.
-

Special thanks to:

- Drs. Nur salam, Mpd who has given me an invaluable guidance, correction, and patience, so I am finally able to finish this thesis. I could give you nothing except praying.
- The director of PT. Nuansa Pilar Media, Drs. Imam Mucharror, who has backed me up to finish my thesis soon. May the business you have will be bigger and bigger.

ACKNOWLEDGMENT

In the name of Allah, the most gracious and the most merciful, praise be to Allah, that if all of the trees in the world become pen, and the sea become ink to write God's Science, it is the true that it will not spend out God's science. Our expectation, may *shalawat* and *salam* always be presented to our Prophet Muhammad SAW, the last messenger who has become the felicity of the world.

This thesis, entitled "*The Flouting and Hedging Maxims Found in Surah Yasin*", is intended to fulfill one of the requirements for achieving the degree of *Sarjana Sastra* at the State Islamic University (UIN) Malang. This thesis would not be completed without some contributions and supports from many people. Thus I want to express my deepest gratitude to my advisor Drs. Nur Salam, M.Pd, who has given me his invaluable guidance, correction, and patience, which finally enabled me to finish writing this thesis. Furthermore, I also want to express my sincerely thanks to:

1. The Rector of UIN Malang, Prof, Dr. H. Imam Suprayogo who has allowed me to study in this University to improve my skills and knowledge.
2. The Dean of the Faculty of Humanity and Culture of UIN Malang, Drs. H. Dimjati Acmadin, M. Pd.
3. The Head of English Letters and Language Department, Dra. Hj. Syafiyah, MA.
4. Prof. Dr. H. Mudjia Rahardjo, M.Si and Drs. H. Djoko Susanto, M.Ed, Ph.D who have examined this thesis, and improved the quality of the thesis.
5. My teachers who have taught me until I graduate from this University, hopefully I can apply all invaluable lessons given.
6. My beloved Mom and Dad for their sincere love and prayers that they have given to me so far. Their love and prayers will always be my inspiration to do the best for the shake of Allah, His messenger, and my religion. I love you.

7. The director of PT. Nuansa Pilar Media, Drs. Imam Mucaharror, who has backed me up to finish my thesis soon. I will not forget your goodwill.
8. The lady who is always in my heart. Thank you very much for keeping me in a good spirit, and giving me support, care, and love. Seeing you is full of inspiration.
9. All friends at the Islamic Student Association (HMI) Komisariat Bahasa UIN Malang for assistance, help and familiarity.
10. All friends from the publisher company especially in PILAR MEDIA, ARRUZ MEDIA, LKIS, UIN PRESS, ELSAQ, and SIBUK MAIND, thanks for the familiarity and cooperation.
11. All friends in English Letters and Language Department especially Shiro, Macan, Dini, and Ndaru for the discussion, and thanks to friends in the boarding house (Anang, Irfak, and Husnan) for the competition to finish the thesis.
12. People whom I can not mention one by one, Thank you very much for everything.

I realize that there are still many weaknesses in this thesis because no body is perfect, but I hope this thesis can be useful for the one who needs. Finally, I wish God bless us.

Malang, 13th September, 2007

Istiono Dedi Mashudi

ABSTRACT

Mashudi, Istiono Dedi. 2007. The Flouting and Hedging Maxims Found in Surah Yasin. Thesis English Letters and Language Department. Faculty of Humanity and Culture. The State Islamic University of Malang.

Advisor : Drs. Nur Salam, M.Pd

Key Words : Flouting Maxims, Hedging Maxims, Implicature, Surah Yasin

This study focuses on analyzing flouting and hedging maxims of texts in the English translation of Surah Yasin. Maxims are the rules of cooperative principles, one part of discourse analysis study which is distinguished into four categories, namely; maxim of quantity, maxim of quality, maxim of relevant, and maxim of manner. If these maxims are used in conversation, these can go on smoothly. However, the texts often break the maxims deliberately (flouting maxims), and sometimes they break them secretly (hedging maxims). The English translation of Surah Yasin is the example, how it often flouts and hedges the maxims.

Based on the background, the study about flouting and hedging maxims of the text in the English translation of Surah Yasin was conducted with the following problems; (1) "How do the maxims flout in the English translation of Surah Yasin? (2) "How do the maxims hedge in the English translation of Surah Yasin?. This research was conducted using descriptive-qualitative method based on Grice's maxims.

Data analysis revealed some findings covering the formulated research questions. The maxims could be flouted/hedged by the formulation of the texts. The maxims are flouted if the texts violate some maxims when the texts is formulated in the form of rhetorical strategies namely tautology, metaphor, overstatement, understatement, rhetorical question and irony. For example; "*Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them*" (31st ayat of Surah Yasin). The formulation of text signifies that it is not a sincere question, It means that the question does not need the answer. In this case, this text is classified into rhetorical question.

On the other hand, maxims are hedged when the information is not totally accurate but it seems informative, and relevant. For examples: "*And if it had been Our Will, We would surely have wiped out (blinded) their eyes*" (67th ayat of Surah Yasin). The formulation of the text is hedged because this text is not totally accurate, less informative than is required and the text does not make the contribution as informative as what is required. In this case this text is classified into hedging maxims of quantity

Based on those findings, this study will be the additional references in the field of discourse. In addition, it is also suggested to the next researcher to investigate on the literary work. Furthermore, other relevance theories are also suggested to be used in conducting the study on the same field.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

In discourse studies the Cooperative Principle and its maxims are often referred to as they provide a lucid description of how listeners (and readers) can distill information from an utterance even though that information has not been mentioned outright, so it can conclude that conversation or communication can go on smoothly if the Cooperative Principle is used.

Besides, Grice in Renkema (1993:11) had additional comments concerning the Cooperative Principle. First, the maxims are only valid for language use. Second, there are esthetic or social points of views. Grice suggests the maxim “*be polite*”. Third, overabundance of information does not necessarily have to mean that it is this maxim that is being violated, since it can also be seen as a waste of time and energy and thus as a violation of some efficiency principle. Fourth, some maxims are rather vague. According to this principle Grice interprets language on the assumption that its senders obeying four maxims. There are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner (Cook, 1989:29).

However, not all communication either verbal or nonverbal communication uses four maxims or this Cooperative Principle. It disobeys of Grice’s maxims either one maxim or more. It is called by “flouting and hedging maxims”. Moreover, it is flouting when the speaker violates some maxims in producing the

utterance in the form of rhetorical strategies, namely tautology, metaphor, overstatement, understatement, rhetorical question, and irony. Furthermore, the maxims are hedged when the information is not totally accurate but seem informative, well founded and relevant; moreover the speaker quotes the information from other people.

To communicate, language-users employ text to convey their message to other people. There are two kinds of text, namely spoken text and written text. Spoken text deals with the verbal communication, where the speech as a form of action and words as instruments with which action can be performed (Renkema, 1993: 7). In addition written text deals with the printed record which has function to permit communication overtime and space besides sifting language from the oral to the visual domain, as found in such notices, text book, newspaper, road sign, etc (Brown and Yule, 1983: 6).

In this study, Holy Qur'an English translation in English version is chosen as the object of this research because Al Qur'an is a Moslem holy book and the basic source of Moslem. Therefore, whenever people find difficulty and there is debate in understanding Islam religion, they must back to the basic source Qur'an and Hadith. Qur'an is what have been Allah said to Mohammad (كلام الله). Qur'an means the perfect recitation. It is because there is no perfect recitation to be read by people as perfect as Qur'an more than thousands years ago (Shihab, 2003: 3). No one can make the same recitation. As a Moslem, who must know the contents of this holy book, they should learn more and more about Qur'an.

Actually, there are 114 surahs of Al-Qur'an which can be divided into two kinds, these are Makki and Madani for instance Al-Baqara, Al-Kahf, Ya-Seen, Al-Waqia, Etc. But in this study, the writer chooses sura Ya-Seen as the object of this study.

Surah Ya-Seen is the thirty-sixth surah of holy Qur'an that has 83 verses (Hamka, 1981:7). Ya-Seen are two letters of the Arabic alphabet do not, as commonly assumed, denote a name of Prophet Muhammad (Al-Ghazali, 2004: 478). The object of the discourse is to warn the quraish of the consequences of not believing in the prophet hood Muhammad (may Allah's peace and blessing be upon him) and of resisting and opposing it with tyranny, ridicule and mockery. The aspect of the warning is dominant and conspicuous although along with repeatedly giving the warnings, arguments also have been given for the correct understanding by the people.

The object of this study is chosen because of some reasons: first, Surah Yasin is the most commonly surah which is read by Moslem after Al-Fateha, furthermore it is called the heart of the Qur'an. Second, the language that is used in Surah Yasin (Holy Qur'an) is the most beautiful and powerful language than any other language in the world, no body can make the same language as Qur'an language. Third, there was found certain phenomena which are related to flouting and hedging maxims in formulating the English translation of surah Yasin. For example; *"Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them."* (31st ayat of Surah Yasin). The formulation of text above signifies that it is not a sincere question. It means that

the speaker (in the story of Qur'an) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into *rhetorical question* because the question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is "*do not say what you believe to be false*".

Based on the explanation above, the writer is interested in studying flouting and hedging maxim found in English translation of Surah Ya-Seen. In addition, this study has relation with the previous study that conducted by Hanifa (2001) who investigates flouting of the felicity conditions of conversational maxims in Oliver Goldsmith's *She Stop The Conquer*, Saifullah (2002) who investigates implicatures on the headlines of the Jakarta Post, Harianto (2003) who investigates conversational maxims on the special terms used by Indonesian Chatters in IRC Malang Cannel, and Rusdiana (2004) investigates flouting and hedging maxims on comic strip "Born Loser" in the Jakarta Post Newspaper.

So, based on the phenomena above, it is urgent to investigate flouting and hedging maxims found in Surah Yasin.

1.2 Problems of the Study

Base on the background of the study, this research focuses on the following questions:

1. How do the maxims flout in the English translation of Surah Yasin?
2. How do the maxims hedge in the English translation of Surah Yasin?

1.3 Objectives of the Study

As stated in the problems of the study, the objectives of this study are:

1. To describe how the maxims flout in the English translation of Surah Yasin
2. To describe how the maxims hedge in the English translation of Surah Yasin

1.4 Significance of the Study

The findings of this research are hopefully can give valuable contributions theoretically and practically. Theoretically, the findings of this study are expected to be one of the sources in discourse studies particularly on the analyzing flouting and hedging maxims in the form of written language.

Practically, it is expected that this study would be useful for the teachers and students of UIN Malang, especially those of English Letters and Language Department. It is expected to be one of input in discourse analysis and to give knowledge how to analyze flouting and hedging maxims in written language. Therefore, it can be applied in teaching and learning process. This study is also

expected to give an important direction for others who are interested in doing similar research in field in the future.

1.5 Scope and Limitation of the Study

This study focuses on analyzing the flouting and hedging maxims found in the English translation of Surah Yasin. Actually there are many components dealing with this study. First, there are many kinds of Surah Yasin texts, the original one is in Arabic but it has been translated into other languages like Bahasa Indonesia and English, again there are many other translations. Second, the rules of cooperative principle that contains four maxims: maxim of quantity, maxim of quality, maxim of manner and maxim of relevant. Third, implicature that is divided into conventional and conversational implicatures. Moreover, conversational implicature is divided into generalized and particularized implicatures. In this study the discussion is limited only on “Surah Yasin” which is translated into English version by Abdullah Yusuf Ali.

1.6 Definition of the Key Terms

To avoid and to eliminate the ambiguity of this research, some terms in this study are defined as follows:

1. Flouting maxims

Flouting maxim means that the speaker breaks the maxims when producing the utterance in the form of rhetorical strategies, namely

tautology, metaphor, overstatement, understatement, rhetorical question and irony.

2. Hedging maxims

Hedging maxim means that the speaker breaks the maxims when the information is not totally accurate but seems informative, well founded and relevant.

3. Implicature

Implicature is anything that is inferred from utterance but it is not a condition for the truth of utterance.

4. Texts

Texts are the words written in the English Translation of surah yasin

5. Al-Qur'an

Al-Qur'an is a holy book that as primary source and the first of Islamic education to be guidance the human life which is sent down Allah to the prophet Muhammad (Saw), as one of God's mercy for the nature.

6. Surah Yasin

Surah Yasin is the thirty-sixth surah of holy Qur'an that has 83 verses.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

To support the analysis, this chapter contains of several theories dealing with the focus of this study. Those are; Discourse Analysis, Context and Text, Written and Spoken Discourse, Implicature, Cooperative Principle, Flouting Maxims, Hedging Maxims, Surah Yasin, English translation of the Surah Yasin as well as Previous Studies.

2.1 Discourse Analysis

The term “*Discourse Analysis*” is the popular term, which is used in many disciplines with the various interpretations. Brown and Yule (1983:1) explain that discourse analysis is committed to an investigation of what and how that language is used for. It means that discourse analysis is concern with the language used for communication and how addresses work on linguistic message in order to interpret them. Cook (1989:1) explains that discourse analysis examines how stretches of language considered in their full contextual, social and psychological context, become meaningful and unified for their users. It means that how the language user employs texts to convey their intended meaning if related with the social and psychological interaction.

According to Trudgill (1992:27), discourse analysis is a branch of linguistics, which deals with linguistic units at levels above the sentence, i.e. texts and conversation. Those branches of discourse analysis, which come under the heading of language in society, presuppose that language is being used in social

interaction and thus deal with conversation. Besides, Stubbs (1983:1) states that discourse analysis is defined as concerned with the language use beyond the boundaries of a sentence or utterance, concerned with the relationship between language and society, and concern with the interactive or dialogic properties of everyday communication. Moreover, Alvesson and Skoldberg (2002:200) state that discourse analysis is concerned with how we handle language in empirical work, and contributes to questioning the assumption underlying dataistic methods. The analysis discourse is necessarily the analysis language used. As such, it cannot be restricted to the description of linguistic forms independent of the purposes of function, which those forms are designed to serve in human affairs.

In addition, Alvesson and Skolberg (2002:205) define that discourse analysis concerns with the language use in social context and in particular interaction and dialogue between the speakers. Besides, discourse analysis claims that through language people engage in constructing the social word. There are three aspects to this. First, people actively create accounts on basis previously existing linguistic resources. Second, they are continually and actively involved in selecting some of the infinite number of words and meaning construction available and in rejecting others. Third, the chosen construction has its consequences, the mode of expression has an effect, it influences ideas, generate responses and so on.

Based on the explanations above, understanding the speaker's intended message is insuperable from understanding the context of situation, which carries it, since both of them are interconnected in communication.

2.2 Text and Context

2.2.1 Text

Text can be stated as the representation of discourse. The word text is simply convenient term to label the unit of written language.

Yule and Brown explained that text is a technical term to refer to the verbal record of communicative act. Whether, Sobur said that text is spoken language implement into written form. Therefore, text is structured linguistic expression forming a unitary whole.

2.2.2 Context

When we use a language, the environments, circumstances and contexts are important aspects, which must be referred (Brown and Yule, 1983:25). It means that context is on the particular occasion, contexts and that speakers are related each others. Moreover, in speech, meaning of the word is not made by language alone. The meaning of the sentence is right when we know the speaker is and who hearer is, that is why we should know the context.

Cook (1989:10) states that context is the unity of discourse with considering the word at large, and it is the influenced by the situation when we receive the messages, cultural and social relationship within the participant, what we know and assume the sender knows. In addition, discourse analysis is describing text and context all together in the process of communication.

Firth in Brown and Yule (1983:37) remarked that language is only meaningful in its context in situation. Logicians are apt to think of words and propositions as having meaning somehow in themselves, a part from participant in context of situation. Speakers and listeners do not seem to be necessary. Further, Firth suggested that voices should not be entirely dissociated from the social context in which they function and that therefore all texts in modern spoken languages to typical participants in some generalized context of situation.

Basically, context in the language used is divided four types. First is *physical context*, which refers to the place where the conversation happens, the object that is presented in communication and the action of language users in communication. Second is *epistemic context* or *the background of knowledge*, which is shared by either speakers or hearer. Third is *linguistic context*, which consists of utterances previous to the utterances under consideration in communication. The last is *social context*, which is as the social relation and setting of speaker and hearer (Sobur, 2001:57).

In addition, Hymes in Brown and Yule (1989: 38-39) sets about specifying the features of context, which may be relevant to the identification of a type of speech event. He abstracts the role of: (1) *Addressor* (the speaker or writer who produces the utterances) and *addressee* (the hearer or reader who is the recipient of the utterance). Knowledge of the addressor in a given communicative event makes it possible for the analyst to imagine what that particular person likely to say.

(2) *Topic* is what is being talked about. (3) *Setting* is where the event is situated in place and time, and in terms of the physical relations of the interactants with respect to posture and gesture and facial expression. (4) *Channel*, how is contact between the participants in the event being maintained by speech. (5) *Code*, what language or dialect or style of language is being used. (6) *Message-form*, what form is intended-chat, debate, sermon, fairy-tale, sonnet, love-letter, etc. (7) *Event*, the nature of the communicative event within which a genre may be embedded, thus a sermon or prayer may part of the larger event in a church service. (8) *Key*, which involves evaluation-was it good sermon, a pathetic explanation etc. (9) *Purpose*, what did the participants intend should come about as a result of the communicative event.

2.3 Written and Spoken Discourse

There are differences between spoken and written discourse. According to Wallace Chafe in Renkema (1993: 86), there are two factors, which explain the differences between spoken and written discourse. *The first factor* is responsible for what Chafe calls integration in written language as opposed to the fragmentation that supposedly takes place in verbal interaction. This integration is achieved through, among other things, the use of subordinate conjunctions. These coordinate conjunctions occur more often in written language than they do in verbal interaction. *The second factor* is responsible for the detachment from reading public in written language as opposed to the involvement that is present

with verbal interaction. Speakers and listeners are more involved in communication than writers and readers. This express it self, according to Chafe, in references to the participants in the conversation and comments on the topic of conversation. That the involvement in written language is not a great as made clear, among other things, by the more frequent use of the passive voice in which the person who is acting remains in the background.

The difference can also be described in terms of situation. Verbal interaction is a part of shared situation, which includes both speakers and listeners. In such a situation, information is also passed along trough means than other language, such as posture, intonation, hand gestures, and etc. moreover, speaker can quickly react to non-verbal reactions on the part of listeners. A written discourse, in other hand, is not part of a shared situation existing between writers and readers. Besides, Cristal (1993: 291) states that in spoken language there is an opportunity to rethink an utterance while it is in progress (starting again, adding a qualification), but error, once spoken cannot be withdrawn. However, in written error and other perceived indecencies can be eliminated in later drafts without the reader ever knowing they were there. Interruptions, if they have occurred while writing, are also invisible in the final product.

There are some features, which characterize spoken language (Brown and Yule, 1983: 15-17). First, the syntax of spoken language is typically much less structured than that of written language. It means that spoken language contain many incomplete sentences, often simply sequences of phrases. Moreover, spoken language typically contains rather little subordination, and in conversational

speech where sentential syntax can be observed, active declarative forms are normally found. Second, in written language an extensive set of metalingual markers exist to mark relationship between clauses (*that* complementisers, *when* or *while* temporal makers, so called logical connectors like *besides*, *moreover*, *however*, *in spite of*, *and etc.*), in spoken language the largely practically organized chunks are related by *and*, *but*, *then* and, more rarely, *if*. Third, in written language, rather heavily premodified non phrases (like that one) are quite common, it is rare in spoken language to find more than two premodifying adjectives and there is a strong tendency to structure the short chunks of speech so that only one predicate is attached to a given referent at a time. Fourth, whereas written language sentences are generally structured in subject predicate form, in spoken language it is quite common to find. Fifth, in formal speech the occurrence of passive construction is relatively infrequent. That use of the passive in written language, which allows non-attribution of agency, is typically absent from conversational speech. Instead, active constructions with inanimate group agents are noticeable. Sixth, in chat about immediate environment, the speaker may rely on gaze direction to supply a referent. Seventh, the speaker may replace or refine expressions as he goes along. Eighth, the speaker typically uses a good deal of rather general used vocabulary: *a lot of*, *got*, *do*, *think*, *nice*, *stuff*, *place* and *thinks like that*. Ninth, the speaker frequently repeats the same syntactic form several times over, as thus fairground inspector does. And *the last*, the speaker may produce a large number of prefabricated fillers: *will*, *I think*, *you know*, *if you see what I mean*, *of course* and *so on*.

2.4 Implicature

The term “*Implicature*” is used by Grice to account for the distinction between what is said and what is implicated by a speaker. In another word, Brown and Yule (1983: 31) state that implicature is what a speaker can imply, suggest, or mean, as a distinct from what a speaker literary says. So, the speaker does not directly utter what the speaker intends to. The speaker tends to make certain utterances that contain implied meaning and the listener can understand it. Besides, Yule (1996: 36) adds that implicature is a primary example of more being communicated than is said, but in order for them to be interpreted, some basic Cooperative Principle must first be assumed to be in operation. An implicature is a result of an addressee drawing an inductive inference as to the likeliest meaning the give in context. So, when someone is trying to tell us something, it will give rise to quite different implicature from that inferred. For example: “*Do you have any T-Shirt on you?*”, it means that “*I do not have any T-Shirt, can I borrow T-Shirt from you?*”.

Grice divided implicature into *conventional implicature* and *non-conventional implicature (conversational implicature)*. Conventional implicature is non-truth conditional inferences that are not derived from super ordinate pragmatic principles like the maxims, but are simply attached by convention to particular lexical items or expression. For example, when our children once choose of toothpaste on the grounds that it had colored stripes in it and the legend on the tube said, “*Actually fight decay*”. The lexical item “*actually*” has a literal meaning or entailment – it means in reality or actuality, because it is closely

associated with the particular lexical item, so, it can be said as conventional implicature (Grundy, 2000: 84).

Besides, Grice distinguished conversational implicature into *generalized* and *particularized conversational implicatures*. He asserts that generalized conversational implicature is implicature that arises without any particular context or special scenario being necessary (Levinson, 1992: 126). In addition, Grundy (2000: 81-82) says that generalized conversational implicature arises irrespective of the context in which it occurs and it has little nothing do with the most relevant understanding of an utterance; it derives entirely from the maxims, typically from the maxims of quantity and manner. So, generalized conversational implicature is inferable without reference to a special context. As an example whenever I say (1) I shall be taken to implicate (1a): (1) *I walked into a house.* (1a) *The house was not my house.*

In contrast with the generalized conversational implicature, particularized conversational implicature do require such specific context. It means that conversational implicature is derivable only in a specific context (context-bounded). Besides, all implicatures that arise from the maxim of relevance are particularized for utterances are relevant only with respect to the particular topic or issue at hand. In addition, most of the exploitation or flouting maxims can be categorized as particularized implicature (Levinson, 1992:126). For example, the sentence in (2) will only implicate (2a) if (2) occurs in particular sort of setting illustrated in (2b): (2). *The dog looks very happy.* (2a) *Perhaps the dog has eaten*

the roast beef. (2b) A: What on earth has opened to the roast beef?. B: The dog is looking very happy.

In short, those implicatures have a special importance for linguistic theory, since it is in particular hard to distinguish from the semantic content of linguistic expression in all ordinary contexts.

2.5 Cooperative Principle

To arrive an effective communication, we should concern with many factors, such as our hearer, what contextually appropriate topics, how to open, to maintain and close our communication. It requires the cooperative situation between speaker and hearer. The idea that successful communicate proceed according a principle, known and applied by all human being, was first also proposed *Herbert Paul Grice*. He describes the principles as the Cooperative Principle. The Cooperative Principle is stated as the following way: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the speech exchanged (Renkema, 1993:9) In communication, people should say based on the reality although it is difficult, and it must be based in the fact. It means that it is based on the context as stated on Islamic wise word that “قل الحق ولو كان مرا”.

Concerning with his Cooperative Principle, Grice divides a set of maxims related with what should be said in conversation and how it should be said. Grice divides cooperative principle into four basic conversational maxims (Grundy, 2000: 74).

2.5.1 Maxims of Quantity

Grice in Grundy states that Maxims of Quantity are: firstly, make your contribution as informative as it required (for the purposes the exchange); secondly, do not make your contribution more informative than it required (Grundy, 2000: 74). Therefore, each participant's contribution to conversation should be just as informative as it requires; it should not be less informative or more informative. And say as much as helpful but not more informative or less informative.

For example:

"The students are making progress."

All the information that the speaker provides gives rise to the implicature that the students are not doing brilliantly. This example is classified as Maxims of Quantity because the contribution is informative as is required, not more or less informative.

2.5.2 Maxims of Quality

Grice in Grundy states that Maxims of Quality are: *firstly*, do not say what you believe to be false; *secondly*, do not say for which you lack of adequate evidence. It means that you must say only what you believe to be true and adequately supported (Grundy, 2000: 74). In Ali's short saying is sated *لسان العاقل وراء قلبه وقلب الأحمق وراء لسانه* it means that when a wise man wants to express something they must refer to the hearts as the center of emotion, and mind weighing the meaning and good or point in what

someone's wishes to express. The wise person uses his hearth and mind prior to using his tongue. Thus, someone will speak the truth not to say the false.

Therefore, each participant's contribution should be truthful and based on sufficient evidence. Nevertheless, people differ striking in what they thing is good evidence for their views, especially in the area of religion and politics (which is why are often limits as topic of conversation).

For example:

"Pragmatics is difficult"

Being to assume to be well founded gives rise to the implicature that the speaker believes or has evidence that is. This example is classified as Maxims of Quality because the contribution is true.

2.5.3 Maxims of Relation

Grice in Grundy states that Maxims of Relation are the utterance must relevant with the topic being discussed (Grundy, 2000: 74). Therefore, each participant's contribution should be relevant to the subject of conversation. It is sometimes called super maxim because it is central to the orderliness of conversation-it limits random topic shift, but also because it is very important to understand how we draw conversational inferences.

For example:

"You got up to hear now"

Gives rise to the relevant with the topic being discussed. This example is classified as Maxim of Relation because the contribution is relevant with the topic being discussed.

2.5.4 Maxims of Manner

Grice in Grundy states that Maxims of Manner are; firstly, avoid obscurity of expression; secondly, avoid ambiguity; thirdly, be brief (avoid unnecessary prolixity); fourthly, be orderly. The maxims are intended to be perspicuous (Grundy, 2000: 75). Therefore, each participant's contribution should be reasonably direct, that is, it should not be vague, ambiguous or excessive wordy.

For example:

"They washed and went to bed"

Being an orderly representation of the word, gives raise the implicature. It is that order, and the following opening sentence of a letter from a life insurance company. This example is classified as Maxim of Manner because the information is clear and avoids obscurity and ambiguity.

Moreover, Levinson (1992: 102) summarizes that these maxims specify what participant have to do in order to converse in a maximally efficient and cooperative way. They should speak sincerely, relevantly and clearly while providing sufficient information. Therefore, Cooperative principle is needed to make easier explanation on the relationship between what is stated and what is implied. Thus, these maxims are not always fulfilled. A speaker may quietly

flout or hedge a maxim such a way that listener can be assumed to understand that it is being done.

In conclusion, although to obey and use all of the Cooperative Principle and its maxims in uttering sentence is very difficult, it is essential to follow the Cooperative Principle and its maxims in order the language user use language more effective and efficient in communication.

2.6 Flouting Maxims

Maxims are the basic assumption, not rules and they can be broken. It is usual case in which someone is disobeying some maxims, but it is not done so purposefully with the intention that the hearer recognizes that a maxim is being disobeyed. However, Grice distinguishes between the speaker successfully obey the rule and the one breaking the maxims such as by lying, which he termed flouting or hedging maxims and overtly breaking them for some linguistic effect, which he call as Flouting maxims. Moreover, flouting maxims describe as situation in which a maxim is being deliberately disobeyed with the intention that the hearer recognized that is the case (<http://www.artsci.wustl.edu/~MindDict/grice.html>). It means that the speaker violates some maxims; therefore the listener must conclude the violation was purposeful.

The flouting of each maxim is determined on the basis of the following criteria:

- 1) A speaker flouts the maxim of quantity when his contribution is not informative as is required for the current purpose of the exchange and more informative than is required.
- 2) A speaker flouts the maxim of quality when his contribution is not true and he says something for which lacks adequate evidence.
- 3) A speaker flouts the maxim of relation if his contribution is not relevant.
- 4) A speaker flouts the maxim of manner if contribution is not perspicuous it may be obscure, ambiguous and disorderly
<http://www.artsci.wustl.edu/~Mind Dict/grice.html>..

Despite disobeying Grice's maxims, however, it still has an implicature to save the utterance from simply appearing to be a faulty contribution to a conversation. As Grundy states, "Flouting a maxims is a particularly salient way of getting an addressee to draw an inference and hence recover an implicature, thus there is a trade-off between abiding by maxims" (Grundy, 2000: 78).

Besides, Brown and Yule also states "Flouting of maxim is results of the speaker conveying in addition to the literal meaning which is conversational implicature" (Brown and Yule, 1989:32).

For example:

"Well, it is a university".

This sentence tells us that addresses will try to work out of what he or she is intending to convey, in addition to the information that already known to term (i.e. that we in university) perhaps that there is no part in complaining since what the complainant has noticed to be expected.

Flouting maxims usually can be found on Tautology, Metaphor, Overstatement, Understatement, Rhetorical question and irony (Grundy, 2000: 76-77). The detailed description is as follows:

2.6.1 Tautology

Tautology is saying something again in different ways without making one's meaning clearer or more forceful, needless repetition (Hornby, 1974: 886).

For example:

“At the end of the day the church can afford to pay the number on people it can afford to pay (a bishop speaking on Sunday Program on BBC Radio 4 when asked whether here would be job cuts in the church)”.

Based on the definition, the example is classified as tautology because there is repetition of word that is the word “*to pay*”.

Usually tautology flouts the maxim of quantity. But uttering a tautology, speaker encourages listener to look for an informative interpretation of the non-informative utterance, it may be an excuse (Goody: 225). For example: (a) *War is war* (b) *Boys will be boys*. It is also tautology because there are repetitions of words. Tautology may be a criticism, for example: *Your clothes belong where your clothes belong, my clothes belong where my clothes belong-look upstairs*. Moreover, tautologies serve similar function, for example a refusal of request: *If I will not give it, I will not* (C.I.

I mean it), or complain, for example: *If it is as a road, it is a road!* (C.I. Boy, *what a terrible road!*).

2.6.2 Metaphor

Metaphor is use of word to indicate something different from the literal meaning (Hornby, 1974: 533). In metaphor a word which in literal usage denotes one kind of thing. For example: *Money does not grow on trees but in blossom at out branches* (Lioy's Bank Advertisement). This example uses symbolic; therefore the listener must conclude what is implied meaning from his utterance.

Metaphors are further category of quality violations, for metaphor is literally false. The use metaphor is perhaps usually on record, but there is possibility that exactly which of the connotations of the speaker intends may be of record (Goody: 227). For example: *Harry is a real fish*. It means that he drinks or swims or is cold blooded like a fish.

Based on the definitions, the examples above are classified as metaphor because are not the real condition but it use symbolic.

2.6.3 Overstatement

Overstatement is exaggerated statement, so it is too or more informative (Hornby, 1974: 600). It means that the speaker says more than is necessary that violating the maxim of quality. In another way, he may also convey implicatures. He may do this by the inverse of the understatement

principle that is by exaggerating on choosing a point on a often lie far beyond what is said scale which is higher than the actual state of affair. For examples:

(1) *Now we have all been screwed by the cabinet (Sun headline)*

(2) *There were a million people in the room tonight.*

These examples are classified as overstatement because use exaggeration statements (*we have all, a million people*), therefore, the information is more informative.

Moreover, over statement also conveys an excuse for being late and it could an apology for not getting in touch, for example: I try to call a hundred times, but there was never any answers. It is also could convey the relevant criticisms, for examples: (1) *you never do the washing up.* (2) *Why are you always smoking?.* Furthermore, if the speaker wishes to convey an off record sarcasm he might use over statement as a trigger for the appropriate implicatures (Goody: 225). For example: *Oh no, John, we never meant to cause you any trouble. Nothing could have been further from our minds. I cannot imagine how you could come to that conclusion. It is out of question.* This example also exaggerated statement because the speaker gives more informative information.

2.6.4 Understatement

In Understatement the statement is less informative or too economical so it is not informative (Hornby, 1974: 940). Understatement is

one way of generating implicatures by saying less than is required. Typical ways of constructing understatement are to choose a point on a scalar predicate (e.g. *tall, good, nice*) that is well below the point that actually describes the state of affairs (Goody: 222). For examples:

(1) *This is not a man who would have been a natural member of the Liberal Democrats (Paddy Ashdown, farmer leader of the Liberal Democrats. Following the death of the Chinese leader Deng Xiaoping. Today BBC Radio 4).*

(2) A: *What do you think of Harry?*

B: *Nothing wrong with him (C.I. I do not particularly like it).*

Those examples are classified as understatement because the speakers give less informative statement.

Understatement can be in the form of:

(1) Accepting a complement, for example: A: *What a marvelous place you have been here?*, B: *Oh, I do not know it is a place.*

(2) Insult, for example: A: *I do indeed come from Scotland, but I cannot help it...*, B: *That, Sir, I find, is what a very great many of your countrymen can not help.*

(3) Accepting an offer, for example: A: *Have another drink?*, B: *I do not mind if I do.* All of the examples above give less informative information (Goody: 224).

2.6.5 Rhetorical question

In Rhetorical question, one asked for the sake of effect, to impress people, no answer being needed or expected (Hornby, 1974: 728). For example:

(1) *How many divisions have the people (attributed to Stalin).*

(2) *How many times do I have to tell you? (C.I. too many).*

(3) *What can I say? (C.I. Nothing, it is so bad).*

These examples are classified as rhetorical question because the speaker does not expect the answer from the hearers.

Sometimes the rhetorical question is evidenced only in sequencing.

For examples:

A: I have not seen you at all to see if you are well. (C.I. I wasn't)

B: Where would you have been seen me? (C.I. too many)

A: No (trying to B's implicature, not to the literal meaning).

Rhetorical question usually uses the words that help to force the interpretation of questions (to push them on record), such as just event, ever (Goody: 229). For example: *A: did he even or ever come to visit me once while I was in hospital?, B: Just why would I have done that?.*

2.6.6 Irony

Irony is the expression of one's meaning by saying something, which is the direct opposite of one's thoughts, in order to make one's remark forceful (Hornby, 1974: 450). By saying the opposite of what he means, again violation of quality maxims speaker can directly convey his intended

meaning, if there are clues that is intended meaning is being conveyed indirectly (Goody: 226). It means irony refers to the sense of difference between what is asserted and what is actually the case. Verbal irony is a statement in which the implicit meaning intended by the speaker differs from what he ostensibly asserts. For example:

(a). *The world is most exiting politician (said of the unglamorous Bob Dole, the Republican Candidate in the 1996 American Presidential Election).*

(b). *John is the real genius (after john has done stupid things in a row).*

Based on the definition, these examples are classified as irony because the speakers said the opposite not the real condition.

2.7 Hedging Maxims

Maxims are hedged when the information is not totally accurate but seem informative, well founded and relevant. The information is taken by quoting from other person opinion. Besides, the maxims hedges or intensifiers are that none of them adds truth-value to the utterances to which they are attached. This confirms that the hedges and intensifiers are more comment in the extent to which the speaker abiding by the maxims, which guided our conversational contribution than a part of what is said or conveyed (Grundy, 2000: 79). For example:

All I know is smoking damages your health.

In this utterance the speaker make the assertion that smoking is damages your health. But by prefacing with “*all I know is*”, the speaker simultaneously advises the addressee that quantity of information being conveyed is limited.

Therefore, the speaker makes assertion and at the same time advises the addressee to the extent to which they are observing the maxims. Thus, the maxim of quantity is hedged. Moreover, when the speaker says for example: *They say smoking can damage your health*. The word “*they say*” would be understood as a hedge on the maxim of quality and would serve as a warning to the addressee that the speaker’s information might not be as well founded as would normally be expected (Grundy, 2000: 78).

Besides, the quality hedges may suggest that: (1) The speaker is not talking about responsibility for the truth of his utterance. In this case speakers use some expression such: *I (thing..., believe..., assume...)*. (2) Stress S’s commitment to the truth of his utterance (redress advice, criticism for making promise) by using some expression such: *I absolutely (deny, promise, believe) that....* (3) Disclaim the assumption that the point of S’s assertion is to inform H, with some expression like: *(As you know..., As it well know..., As you and I both know...)*. Quality hedges also have degrees of probability expressed in increasing doubt in this way: *He is (definitely, probably, may, might) come* (Goody: 169-171). However, quantity hedges may be used to redress complaints or request. Relevance hedges are useful ways of redressing offers or suggestions, and manner hedges can be used to redress all kinds of FTAs (Goody: 176).

2.8 Surah Yasin

Surah Yasin is the thirty-sixth surah of holy Qur’an that has 83 verses (Hamka, 1981:7) This surah was handed down in Mecca except the verse 43th.

this verse was handed down/included madani. And it is sent down after surah Al-Jinn (Al-Maraghi, 1997:47).

Ya-Seen are two letters of the Arabic alphabet do not, as commonly assumed, denote a name of Prophet Muhammad (Al-Ghazali, 2004: 478). The object of the discourse is to warn the quraish of the consequences of not believing in the prophet hood Muhammad (may Allah's peace and blessing be upon him) and of resisting and opposing it with tyranny, ridicule and mockery. The aspect of the warning is dominant and conspicuous although along with repeatedly giving the warnings, arguments also have been given for the correct understanding by the people.

Arguments have been given for three things;

- 1) For tauhid, from the universe, from common sense;
- 2) For the hereafter, from the sign of the universe, from common sense and from man's own existence it self, and
- 3) For the prophet hood of the prophet Muhammad, from the fact that he was facing all kinds of hardship in the preaching of his message without any selfish motive and from this that whatever he was inviting the people to was rational and reasonable, accepting which was in the people's own interest.

on the strength of these arguments, themes of reprobation, reproof and warning have been presented repeatedly in a highly forceful manner, so that hearts are shaken up and those that have any capacity for accepting the truth left in them should not remain unmoved.

Imam Ahmad, Abu Daud, Nasai, Ibnu Majah and Tabrani have related on the authority of Hadrat Ma'qal bin Yasar that the holy prophet said: "Surah Yasin is the heart of the Qur'an." This is similar to describing the Surah Fatiha as the *Umm Al- Qur'an* (the essence or core of the Qur'an), because Fatiha contains the sum and substance of the teaching of the whole Qur'an. The Surah Yasin has been called the throbbing heart of the Qur'an because it presents the message of the Qur'an in a most forceful manner, which breaks the inertness and stirs the spirit of man to action.

The principle of the contents of Surah Yasin:

1) Faith

Evidences; Al-Qur'an is not poem; sciences, the authority and God's mercy; heaven and its characteristics which provided for the Moslem; purify Allah from the characteristics that is not appropriate for Him; the part of human body become witness on the judgment day for all of the human's action in the world.

2) Story

The story of the messengers, the prophet Isa (as) with the settlers of Anthakiyah (syam).

3) The others

there is the useful the reminder for the unbeliever; Allah created everything in pairs; all of the stars in the sky float in orbit; the death and the judgment day; Allah entertains the prophet's Muhammad (saw) the attitude of unbeliever who hurt him.

2.9 Previous Study

The study of discourse has been done by some of university students from many perspectives. Hanifa (2001) investigates flouting of the felicity conditions of conversational maxims in Oliver Goldsmith's *She Stoops The Conquer*. She finds that the flouting of the felicity conditions covers the flouting of the preparatory rule, the sincerity rule and the essential rule on the act of stating or giving information, the act of requesting or ordering, questioning, advising and promising. She also finds that the flouting of two rules of conversations has function to (1) develop ridiculous plot, (2) provide the readers of drama with the amusing situation, (3) keep the readers to read it, and (4) criticize the existing habit.

Saifullah (2002) investigates implicatures on the headlines of the Jakarta Post could be particularized and generalized implicature. Generalized implicature is used when the information being conveyed was clear, brief, in chronological order and no context was required by reader to understand the information in the headlines. In addition, particularized implicature was used when the clarity, brevity, sufficiency and information did not be given by the journalist to the reader. The context is required by the reader to understand the journalist's intended messages. Moreover, he also finds that the maxims in the headlines of the Jakarta Post could be flouted and hedged.

Hariato (2003) investigates the use of conversational maxims on the special terms used by Indonesian Chatters in IRC Malang Channel. He applies the maxims on the special terms are hedged and flouted the maxims for the Beginner

Chatters. The special terms are flouted the maxims when these terms are sent to the beginner chatters and these special term are hedged when the maxims the chatters sent less information of the messages on the special terms.

Rusdiana (2004) investigates flouting and hedging maxims on comic strip “Born Loser” in the Jakarta Post newspaper. She finds that the maxims are flouted when they are overtly broken by the speakers in the utterances of comic strip “Born Loser” such as producing the utterances in the form of rhetorical strategies, namely; tautology, metaphor, overstatement, understatement, rhetorical question and irony. In addition, the maxims are hedged when the utterances that produced are not totally accurate, invalid whether the information is right or wrong thus there is no responsibility for the truth of the utterances.

Based on the previous studies explanations, the writer would like to discuss flouting and hedging maxims in written text, that is flouting and hedging maxims on “Surah Yasin” which is translated into English version by a Abdullah Yusuf Ali. Moreover, the previous studies are used as a source or comparison on this study.

CHAPTER III

RESEARCH METHOD

This chapter presents the research methods of this study. They are Research Design, Research Subject, Data Source, Research Instrument, Data Collection, Data Analysis and Triangulation.

3.1 Research Design

The design of this study is a descriptive qualitative method since the data are in the forms of utterances and the data are analyzed descriptively based on the Grice's theory of Cooperative Principle, especially how the maxims are flouted and hedged in the English translation of Surah Yasin. To arrive at the objectives, then the rich description of data is unavoidably needed.

3.2 Research Subject

The subjects of this research are texts of the English translation of Surah Yasin, which contains flouting and hedging maxims.

3.3 Data Source

The data source in this research is the English translation of Surah Yasin. The data are in the form of texts, which contain of flouting and hedging maxims. The need data are gathered from Surah Yasin which merely consists of flouting and hedging maxims.

3.4 Research Instrument

Research instrument is important to obtain the result of this study for it is a set of method, which is used to collect the data. In this study the writer is the key instrument of this research since it is the writer himself who observes the relationship between subjects, undertakes the preliminary research, obtains the data and analyzes them as well.

3.5 Data Collection

In collecting the data, the writer applies the systematic ways as follows. First, understanding the data, which have been translated into English. Second, selecting the data, which contain of flouting and hedging maxims.

3.6 Data Analysis

After obtaining the data, the data are analyzed as follows: first, categorizing the data accordance with the flouting and hedging maxims. Second, discussing and interpreting the data from each category based on the Grice's theory of Cooperative Principle. Third, discussing the whole data and continuing by making conclusion from the result of analysis to find out the answers of the research questions.

3.7 Triangulation

In this study, to check the validity of the data the writer uses the triangulation of the data source because there are some idiomatic and imageries

expressions of utterances that need to be discussed with the experts by interviewing the English lecturer, Mr. Drs. Nur Salam, M.Pd, who has capability in Discourse Analysis especially in analyzing flouting and hedging maxims.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In this chapter, the analysis of the data is done in line with the formulated research questions. The data are analyzed based on Grice's theory of Cooperative Principle particularly its maxims, namely; maxim of quantity, maxim of quality, maxim of relevant and maxim of manner. To answer the problems, the data are classified into flouting and hedging maxims. Flouting means that the speaker breaks the maxims when producing the utterance (text) in the form of rhetorical strategies namely; tautology, metaphor, overstatement, understatement, rhetorical question and irony. In addition, hedging maxims means that the information is not totally accurate but seems informative, well founded, and relevant. As the next part, the discussion is done which is geared toward deriving conclusion.

4.1 Research Findings

There are some data obtained from the texts of the English translation of Surah Yasin" that can be classified into flouting and hedging maxims. Those are as follows:

Data 1:

By the Qur'an, full of wisdom (2nd ayat of Surah Yasin)

This text invites an implicature that Al-Qur'an is a holy book which has many advantages or lesson for the people who follow Allah's religion.

The text uses exaggerate statement which makes the information too or more informative than what is required or it is categorized as overstatement by

formulating “*By the Qur’an, full of wisdom*”. Actually, it is enough to say “*There are many lessons in the Qur’an*” because it seems informative. But this text uses the statement “*full of wisdom*” to strengthen Qur’an it self. Therefore, the translation (text) overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Besides, the text also uses a figurative statement which indicates something different from the literal meaning or it is categorized as metaphor by the word “*fills of wisdom!*” figuratively, in this case Qur’an is being compared to human which has the wisdom. As the result, the speaker overtly flouts the second maxims of quality that is “*do not say anything for which you lack sufficient evidence*”. Because it uses the word not in the real condition but uses figurative or it is indicated as metaphor.

Data 2:

Truly, you (Muhammad SAW) are one of the messengers. (3rd ayat of Surah Yasin)

The text above is delivered by using an exaggerated statement, which makes the information too or more informative than what is required or it is indicated as overstatement. Actually, it is enough to say “*Muhammad, you are one of the messengers*” because it seems informative. But this text uses the word “*Truly*” to strengthen that Muhammad SAW is really a messenger. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity,

those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 3:

(This is) a Revelation sent down **by the All-Mighty, the most merciful**. (4th ayat of Surah Yasin)

The text of the translation above uses an exaggerated statement, which makes the information too or more informative than what is required or it is indicated as overstatement and the speaker uses words to indicate something different from the literal meaning or uses symbolic words by formulating “*by the All-Mighty, the most merciful*”. This translation invites an implied meaning that Allah is so great and so kind, no one who is greater more kind than Allah. Therefore, in this translation, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. Besides, the speaker also overtly flouts the maxim of quality “*do not say what you believe to be false*” because he uses the word not in the real condition but uses symbolic or it is indicated as metaphor.

Data 4:

Indeed the **Word** (of punishment) has proved true against most of them, so they will not believe. (7th ayat of Surah Yasin)

The text of the translation uses a symbolic word which indicates something different from the literal meaning or it is categorized as metaphor by the word

“*word*” in this case, the word “*word*” is a symbolic word that means the punishment. As the result, the speaker overtly flouts the first maxims of quality that is “*do not say what you believe to be false*” because he uses the word not in the real condition but uses symbolic or it is indicated as metaphor.

Data 5:

Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up. (8th ayat of Surah Yasin)

The text above is delivered by using an exaggerated statement, which makes the information too or more informative than what is required or it is indicated as overstatement. Actually, it is enough to say “*We really have put on their necks iron collars reaching to chins*” because it seems informative. But this text uses the word “*Truly*” to strengthen the message. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 6:

And We have put a barrier **before them**, and a barrier **behind them**, and We have **covered them** up, so that they cannot see. (9th ayat of Surah Yasin)

This text invites an implicature that human beings know nothing except a little and they are weak, Allah only the one who is great.

The text of the translation uses an exaggerated statement to convey the message by repeating the words more than once. That is “*before them, behind them, covered them*”, which makes the message too strong or more informative than what is required. Actually it is enough to formulate “*And We have put a barrier and covered before and behind them*” but in the translation the word “*them*” is used more than one to emphasize the message being conveyed. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is classified as tautology because there is repetition of the word that is the word “*them*”.

Data 7:

It is the same to them whether you **warn them** or you **warn them** not, they will not believe. (10th ayat of Surah Yasin)

The text above invites an implicature that it useless to warn the people because they will not believe.

The text of the translation also uses an exaggerated statement to convey the message by repeating the word more than once. That is “*warn them*”, which makes the message too strong or more informative than what is required. Actually it is enough to formulate “*It is the same to them whether you warn or not*” but in the translation the word “*them*” is used more than one to emphasize the message being conveyed. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and

“do not make your contribution more informative than is required”. In this case, it is classified as tautology because there is repetition of the word that is the word *“them”*.

Data 8:

Verily, We give life to the dead, and **We** record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book. (12th ayat of Surah Yasin)

The text above is delivered by using an exaggerated statement, which makes the information too or more informative than what is required or it is indicated as overstatement. Actually, it is enough to formulate the text without the word *“Verily”* because it seems informative. But this text uses the word *“Verily”* to strengthen the message.

In addition, the text also uses a needless repetition that is the word *“we”* and it is categorized as tautology. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are *“make your contribution as informative as is required”* and *“do not make your contribution more informative than is required”*.

Data 9:

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "**Verily! We have been sent to you as Messengers.**" (14th ayat of Surah Yasin)

The text of the translation above is delivered by using an exaggerated statement, which makes the information too strong and more informative than what is required or it is indicated as overstatement. Actually, it is enough to say “*We are sent you as Messengers*” because it seems informative. But this text uses the statement “*Verily! We have been sent to you as Messengers.*” to strengthen the message that they are the messengers. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 10:

They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allâh) has revealed nothing, **you are only telling lies.**" (15th ayat of Surah Yasin)

The text of the translation above uses an exaggerated statement to strengthen the message by formulating “*you are only telling lies*” which is too strong or it is categorized as overstatement. Actually it is enough to say “*you lie*”. Therefore, the information too strong than is required. As the result, the text overtly flouts the first and the second maxim of quantity; those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 11:

They (people) said: "**For us, we see an evil omen from you,** if you cease not, we will surely stone you, and a painful torment will touch you from us." (18th ayat of Surah Yasin)

The text of the translation above uses a symbolic word which indicates something different from the literal meaning or it is categorized as metaphor by the word “*evil omen*” in this case, the word ““*evil omen*” is a symbolic word that means the misfortune. As the result, the speaker overtly flouts the first maxims of quality that is “*do not say what you believe to be false*” because he uses the word not in the real condition but uses symbolic or it is indicated as metaphor.

Data 12:

They (Messengers) said: "Your **evil omens** be with you! (**Do you call it "evil omen"**) because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh). (19th ayat of Surah Yasin)

The text of the translation above uses a symbolic word which indicates something different from the literal meaning or it is categorized as metaphor by the word “*evil omen*” in this case, the word ““*evil omen*” is a symbolic word that means the misfortune. As the result, the speaker overtly flouts the first maxims of quality that is “*do not say what you believe to be false*” because he uses the word not in the real condition but uses symbolic or it is indicated as metaphor.

In addition, the text is also categorized as rhetorical question because it uses formulation “*Do you call it "evil omen?"*” which signifies that it is not a sincere question. It means that the speaker (in the story) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect

and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, he flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 13:

"Obey those **who ask no wages** of you (for themselves), and **who are rightly** guided. (21st ayat of Surah Yasin)

The text of the translation also uses an exaggerated statement to convey the message by repeating the word more than once. That is the word “*who*”, which makes the message too strong or more informative than what is required. Actually it is enough to formulate “*Obey those who are rightly guided and ask no wages of you (for themselves)*” but in the translation the word “*who*” is used more than one to emphasize the message being conveyed. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is classified as tautology because there is repetition of the word that is the word “*who*”.

Data 14:

"**And why should I not worship Him** (Allâh Alone) Who has created me and to Whom you shall be returned. (22nd ayat of Surah Yasin)

The form of the text of the translation above “*And why should I not worship Him*” signifies that it is not a sincere question. It means that the speaker asking a question with no intention of obtaining an answer and it tends to break a sincerity

condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, he flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 15:

"Then verily, I should be in plain error. (24th ayat of Surah Yasin)

The text of the translation above uses an exaggerate statement which makes the information is too strong than is required by formulating the statement “*Then verily, I should be in plain error*” then it is categorized as overstatement. Actually it is enough to say “*I should be in plain error*”. As the result, the text overtly flouts the first and the second maxim of quantity; those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 16:

Verily! I have believed in your Lord, so listen to me!" (25th ayat of Surah Yasin)

The text above is formed by using an exaggerated statement, which makes the information too or more informative than what is required or it is indicated as overstatement. Actually, it is enough to say “*I believe in your Lord*” because it seems informative. But this text uses the form “*Verily! I have believed in your*

Lord” to strengthen the message. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 17:

"That my Lord (Allâh) **has forgiven me, and made me** of the honoured ones!" (27th ayat of Surah Yasin)

The text of the translation uses an exaggerated statement and to convey the message by repeating the word more than once. That is the word “*me*”, which makes the message too or more informative than what is required. Actually it is enough to formulate “*That my Lord (Allâh) has forgiven and made me of the honoured ones*” but in the translation the word “*who*” is used more than one to emphasize the message being conveyed. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is classified as tautology because there is a needless repetition of the word that is the word “*me*”.

Data 18:

It was but one Saihah (shout, etc.) and lo! **They (all) were silent (dead-destroyed)**. (29th ayat of Surah Yasin)

The text of the translation above uses an exaggerated statement, which makes the information too strong and more informative than what is required or it

is indicated as overstatement “*dead destroyed*” and the writer uses words to indicate something different from the literal meaning or uses symbolic words by formulating “*were silent*”. This text invites an implied meaning that everybody is dead. Therefore, in this translation, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. Besides, the speaker also overtly flouts the maxim of quality “*do not say what you believe to be false*” because he uses the word not in the real condition but uses symbolic or it is indicated as metaphor.

Data 19:

Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. (31st ayat of Surah Yasin)

The form of the text of the translation above “*Do they not see how many of the generations We have destroyed before them?*” signifies that it is not a sincere question. It means that the speaker (in the story of Qur’an) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Besides, the text also uses an exaggerated statement, which makes the information too strong and more informative than what is required or it is categorized as overstatement by the form “*Verily, they will not return to them*” to emphasize the message has been conveyed. As the result, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is require.*”

Data 20:

And a sign for them is the dead land. **We gave it life, and We brought** forth from it grains, so that they eat thereof. (33rd ayat of Surah Yasin)

The text of the translation uses a needless repetition that is the word “*we*”, which makes the message too or more informative than what is required. Actually it is enough to formulate “*We gave it life and brought ...*” but in the translation the word “*who*” is used more than one to emphasize the message being conveyed. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is classified as tautology because there is a needless repetition of the word that is the word “*we*”

Data 21:

So that they may eat of the fruit thereof, and their hands made it not. **Will they not, then, give thanks?** (35th ayat of Surah Yasin)

The form of the text of the translation above “*Will they not, then, give thanks?*” signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide him with the indicated information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an effect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 22:

And the sun runs on its fixed course for a term (appointed). **That is the Decree of the All-Mighty, the All-Knowing.** (38th ayat of Surah Yasin)

This text above invites an implicature that Allah the one who is the authority of the world, everything obeys his rules.

The text of the translation above uses a figurative statement which indicates something different from the literal meaning or it is categorized as metaphor by the word “*And the sun runs*” figuratively, in this case sun is being compared to human which can run, or any other human activities. As the result, the speaker overtly flouts the second maxims of quality that is “*do not say anything for which you lack sufficient evidence*”. Because it uses the word not in the real condition but uses figurative or it is indicated as metaphor.

Besides, the text uses exaggerate statement which makes the information too strong and more informative than what is required or it is categorized as

overstatement by formulating “*That is the Decree of the All-Mighty, the All-Knowing*”. Therefore, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 23:

And when it is said to them: "Beware of that which is **before you** (worldly torments), and that which is **behind you** (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh's Religion - Islâmic Monotheism, **and** avoid polytheism, **and** obey Allâh with righteous deeds). (45th ayat of Surah Yasin)

The text of the translation uses a needless repetition by putting the word “*you*” more than once to emphasize the statement. Therefore, the information is more informative than what is required. Actually it is enough to formulate “*Beware of that which is before and behind you*” because seems informative. As the result, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is classified as tautology because there is repetition of the word and put it again in different ways without making one’s meaning clearer or more forceful.

Data 24:

It will be but a single Saihah (shout, etc.), so behold! **They will all be brought up before Us!** (53rd ayat of Surah Yasin)

The text above is formed by using an exaggerated statement, which makes the information too strong and more informative than what is required or it is

indicated as overstatement. Actually, it is enough to say “*They will be brought up before Us!*” without the word “*all*” because it seems informative. But this text uses the form “*They will all be brought up before Us!*” to strengthen the message. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 25:

Did I not ordain for you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you. (60th ayat of Surah Yasin)

This utterance invites an implicature that Satan is our real enemies so do not worship to them.

The form of the text of the translation above “*Did I not ordain for you, O Children of Adam, that you should not worship Shaitân (Satan)*” signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

In addition, the text is formed by using an exaggerated statement, which makes the information too strong and more informative than what is required or it

is indicated as overstatement. Actually, it is enough to say “*he is your enemy*” because it seems informative. But this text uses the form “*Verily, he is a plain enemy to you*” to strengthen the message that Satan is our enemy. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”.

Data 26:

And indeed he (Satan) did lead astray a great multitude of you. **Did you not, then, understand?** (62nd ayat of Surah Yasin)

This utterance invites an implicature that we have to be aware that Satan always mislead us by their snare.

The form of the text of the translation above “*Did you not, then, understand?*” signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 27:

This Day, We shall seal up their mouths, and **their hands will speak** to Us, and **their legs will bear witness** to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabarî, Vol. 22, Page 24] (65th ayat of Surah Yasin)

The text of the translation above uses a figurative statement which indicates something different from the literal meaning or it is categorized as metaphor by the word “*their hands will speak and their legs will bear witness*” figuratively, in this case “*hands*” and “*legs*” is being compared to human which can do some activities. As the result, the speaker overtly flouts the second maxims of quality that is “*do not say anything for which you lack sufficient evidence*”. Because it uses the word not in the real condition but uses figurative or it is indicated as metaphor.

Data 28:

And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, **how then would they see?** (66th ayat of Surah Yasin)

This text of the translation invites an implicature that It is very easy to Allah to make everything happened.

The text translation “*And if it had been Our Will, We would surely have wiped out (blinded) their eyes*” is hedged because this text is not totally accurate and not clearly stated what the text means and creates an ambiguity. Therefore,

this utterance is also categorized as hedging maxim of manner because it is not clearly stated and make an ambiguity without knowing the context.

In addition, the form of the text of the translation “*how then would they see?*” signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 29:

And **he whom We grant long life, We reverse him in creation** (weakness after strength). **Will they not then understand?** (68th ayat of Surah Yasin)

The text of the translation uses a needless repetition by putting the word “*we*” more than once to emphasize the statement. Therefore, the information is more informative than what is required. Actually it is enough to formulate “*he whom We grant long life and reverse him in creation*” because seems informative. As the result, the text overtly flouts the first and the second maxims of quantity, those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*”. In this case, it is

classified as tautology because there is repetition of the word and put it again in different ways without making one's meaning clearer or more forceful.

In addition, The form of the text of the translation "*they not then understand?*" signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is "*do not say what you believe to be false*".

Data 30:

Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. (71st ayat of Surah Yasin)

The form of the text of the translation "*Do they not see that We have created for them of what Our Hands have created, the cattle?*" signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect

and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 31:

And they have (other) benefits from them (besides), and they get (milk) to drink, **will they not then be grateful?** (73rd ayat of Surah Yasin)

The form of the text of the translation “*will they not then be grateful?*” also signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because question asked is only to gain an affect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “*do not say what you believe to be false*”.

Data 32:

So let not their speech, then, grieve you (O Muhammad SAW). **Verily, We know what they conceal and what they reveal.** (76th ayat of Surah Yasin)

The text is formed by using an exaggerated statement, which makes the information too strong and more informative than what is required or it is indicated as overstatement. Actually, it is enough to say “*We know what they conceal and reveal*” because it seems informative. But this text uses the form

“Verily, We know what they conceal and what they reveal” to strengthen the message. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are *“make your contribution as informative as is required”* and *“do not make your contribution more informative than is required”*.

Besides, the text of the translation uses a needless repetition by putting the word *“what they”* more than once to emphasize the statement. Therefore, the information is more informative than what is required. Actually it is enough to formulate *“We know what they conceal and reveal”* without using the word *“what they”* because seems informative. As the result, the text overtly flouts the first and the second maxims of quantity, those are *“make your contribution as informative as is required”* and *“do not make your contribution more informative than is required”*. In this case, it is classified as tautology because there is repetition of the word and put it again in different ways without making one’s meaning clearer or more forceful.

Data 33:

Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). **Yet behold! He (stands forth) as an open opponent.** (77th ayat of Surah Yasin)

The form of the text of the translation *“Does not man see that We have created him from Nutfah?”* signifies that it is not a sincere question. It means that the speaker (Allah) asking a question with no intention of obtaining an answer and

it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide him with the indicated information. Meanwhile, he already knows the answer. In this case, this text is classified into rhetorical question because the question asked is only to gain an effect and not affecting any answer, but also the speaker breaks the sincerity condition. Therefore, this text flouts the truth maxim called maxim of quality that is “do not say what you believe to be false”.

In addition, the text “*Yet behold! He (stands forth) as an open opponent*” is hedged which makes the text less informative than is required. As the result, the speaker overtly hedged the first maxim of quantity “*make your contribution as informative as is required*”. Besides, this utterance also not clearly what the utterance means and ambiguity without knowing the context. Therefore, it is categorized as hedging maxim of manner because it is not clearly stated and makes an ambiguity without knowing the context.

Data 34:

Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And **He is the All-Knower of every creation!**" (79th ayat of Surah Yasin)

The text translation “*He is the All-Knower of every creation!*” is hedged because this text is not totally accurate, less informative than is required and the text doesn’t make the contribution as informative as what is required. Therefore, the speaker overtly hedged the first maxim of quantity “*make your contribution as informative as is required*”. In this text, the writer is making the assertion that “*He is the All-Knower of every creation!*” but by putting it with “*the all*

knower...), the writer simultaneously advises the addressee that the quantity of information being conveyed is limited. Therefore, this text is categorized as hedging maxim of quantity because less informative than is required and the text doesn't make the contribution as informative as what is required.

Data 35:

So Glorified is He and Exalted above all that they associate with Him, **and in Whose Hands is the dominion of all things**, and to Him you shall be returned. (83rd ayat of Surah Yasin)

This text of the translation invites an implicature that Allah possesses and recovers everything in the world.

The text is formed by using an exaggerated statement, which makes the information too strong and more informative than what is required or it is indicated as overstatement. Actually, it is enough to say "*Everything is on his power*" because it seems informative. But this text uses the form "*and in Whose Hands is the dominion of all things*" to strengthen the message that Allah is powerful. Therefore, in this statement, the text overtly flouts the first and the second maxims of quantity, those are "*make your contribution as informative as is required*" and "*do not make your contribution more informative than is required*".

Besides, the text of the translation above is hedged which makes the text less informative than is required. As the result, the speaker overtly hedged the first maxim of quantity "*make your contribution as informative as is required*".

Besides, this utterance also not clearly what the utterance means and ambiguity

without knowing the context. Therefore, it is categorized as hedging maxim of manner because it is not clearly stated and make an ambiguity without knowing the context.

In addition, the text of the translation above uses a figurative statement which indicates something different from the literal meaning or it is categorized as metaphor by the word “*Hands*”. Figuratively, in this case the word “*hand*” means the power or outhority. As the result, the speaker overtly flouts the second maxims of quality that is “*do not say anything for which you lack sufficient evidence*”. Because it uses the word not in the real condition but uses figurative or it is indicated as metaphor.

4.2 Discussion

After obtaining the data, the writer needs discuss the findings in order to clarify the answers of research questions.

Based on the first problem “How do the maxims flout in the English translation of Surah Yasin?” it is found that the maxims are flouted on text of English translation, such as by producing the utterance in the form of rhetorical strategies, namely; tautology, metaphor, overstatement, rhetorical question and irony. When the text is produced by using tautology, the maxim of quantity those are “*make your contribution as informative as is required*” and “*do not make your contribution more informative than is required*” are broken because in tautology the text produced are more informative than what is required.

Besides, the maxim of quality can also be flouted when the speaker produces the text in the form of metaphor. In this case, the text uses the word not in the real condition but uses symbolic or what is literally said is different from what is implied. For example: *“and their hands will speak”*. Furthermore, the maxim of quantity is also flouted when the text is in the form of overstatement. In this case, the text uses exaggerated to convey the opinion which is too strong and appear worse than he really is. Therefore, the information became more or too informative than what is required. For examples: *“Verily! I have believed in your Lord”*.

Moreover, the maxim of quality that is *“do not say what you believe to be false”* is also flouted when the text is in the form of rhetorical question. In this case, the text signifies that it is not a sincere question. It means that the speaker asking a question with no intention of obtaining an answer and it tends to break a sincerity condition on question, namely that the speaker wants the hearer to provide his with the indicate information. For examples: *“Do they not see that We have created for them of what Our Hands have created, the cattle?”* and so on.

In addition, based on the second problem “How do the maxims hedge in the English translation of Surah Yasin?”, it is found that the maxims are hedged when the utterance produced is not totally accurate but it seems informative, well founded and relevant. In this case, the maxim of the quantity that is *“make your contribution as informative as is required”* is hedged when the text is less informative. For example: *“He is the All-Knower of every creation!”*. Moreover, the maxim of manner is also hedged when the text is not clearly stated and

ambiguity without knowing the context. For examples: “*And if it had been Our Will, We would surely have wiped out (blinded) their eyes*”.

CHAPTER V

CONCLUSION AND SUGGESTION

After obtaining and analyzing the data in the previous chapter, the writer presents the conclusion and suggestion at the last part of this writing. The conclusion is drawn based on the formulated research questions while suggestion is intended to give information to the next researchers who are interested in doing future research in this area.

5.1 Conclusion

In line with the previous chapter, the conclusion of the writing can be formulated as follow:

The maxims are flouted when there are overtly broken by the speakers in the text of English translation, such as by formulating the text in the form of rhetorical strategies, namely; tautology, metaphor, overstatement, rhetorical question and irony.

Furthermore, the maxims are hedged when the texts produced are not totally accurate but it seems informative, well founded and relevant. The maxim of quantity is hedged when the texts being formulated is less informative. Besides, the maxims of manner is also hedged when the text is not clearly formulated and ambiguity without knowing the context.

From the findings, the maxims are not obeyed in the English translation of Surah Yasin, moreover the maxims are flouted and hedged in the English

translation of Surah Yasin. However, it is very difficult to obey and use all of the maxims in formulating the English translation of any kind surah of Qur'an, in this case Surah Yasin, because Surah Yasin (Qur'an) is Allah's perfect recitation which full of knowledge, power and no body can make the same recitation as Qur'an. Therefore, in order not to break and reduce the greatness of Qur'an it is essential to break the maxims.

5.2 Suggestion

According to the findings of this research, it is suggested that the findings will be one of the additional references in the field of discourse. It is also recommended that the next researcher can use Grice's maxims to conduct the study on the other areas. In addition, it is also suggested to the next researcher to use other relevance theories to investigate different topics in the same field of the study.