

**IMPLICATURE ANALYSIS ON STAND UP COMEDY INDO MALANG**

**THESIS**

**Presented to:**

**Maulana Malik Ibrahim State Islamic University of Malang in Partial**

**Fulfillment of the Requirement for the Degree of *Sarjana Sastra* (S.S)**

**By:**

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT**

**FACULTY OF HUMANITIES**

**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

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**MALANG**

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Malang, October 07, 2016



Indah Rolesta

**APPROVAL SHEET**

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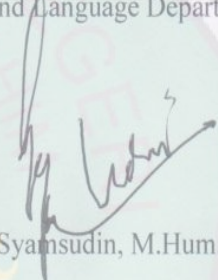


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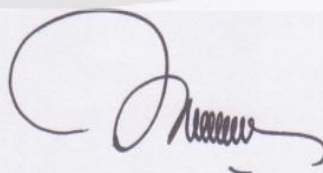
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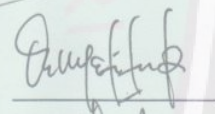
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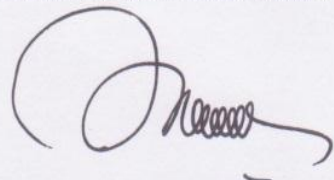
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## MOTTO

“We all have stories to tell, so think first before you share it”

— Unknown---



## **DEDICATION**

This thesis is especially dedicated to my sweet and loving parents Mulyani and Srimula, my brothers Muhamaad Affan and Hermanto, my sister Winda Sari for their endless love, support and encouragement.

Along with all hard working and respected

Lectures,

All my friends who always support and care to me in all things.



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This thesis entitled is intended to fulfill the requirement for achieving the degree of Sarjana Sastra (S.S) in English Letters and Language Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang.

I thank all who in one way or another contributed in the completion of this thesis. I have to thank to my parents, Mulyani, and Srimula for their loves and supports throughout my life. Thank you both for giving me strength to reach for the stars and chase my dreams. My brothers Muhammad Affan, and Hermanto, my sister Winda Sari deserve my whole hearted thanks as well. And thanks to my partner for everything in the future Dedy Kurniawan.

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Finally, I truly realize that in this thesis still need the constructive criticism and suggestions from the readers in order to make it perfect and hopefully it can be more useful to the readers, especially for the English Letters and Language Department students.

Malang, October 07, 2016

Indah Rolesta

## ABSTRACT

Rolesta, Indah. 2016. *Implicature Analysis on Stand-Up Comedy Indo Malang*. Thesis, Faculty of Humanities. English Language and Letters Department. The State Islamic University Maulana Malik Ibrahim of Malang. Advisor: Vita Nur Santi, M.Pd

**Key Words** : Flout maxims, Implicature, Stand-Up Comedy.

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The cooperative principle is the principle that should be obeyed by a speaker and a hearer so that their conversations can be smooth. There is an assumption, however, that the flouting maxims may not bring the communication to an end, but it may instead cause humor. In Stand-Up Comedy, the comedian often flouts maxims in cooperative principle which is formulated by Grice (1975). Based on this background, this research is focused to analyze how implicature is applied in stand-up comedy by Fajar Ardiansyah as a member of Stand-Up Comedy Indo Malang. In his performances, he gives much information including of ideas, aspiration, opinion, critique, and experience which relates to his work and a student life that are delivered implicitly. Further, the researcher has research problem proposed as follow, How are implicature used in Fajar's Stand-Up Comedy?

To answer the problem, the researcher adopts Grice's theory of Implicature. Methodologically, the researcher employs descriptive qualitative method as her research design. The data are collected by listening and transcribing the data to find out the aspect of discourse.

The finding reveals that the speaker uses implicature when he wants the audiences are understood his ideas and his critique about social phenomenon easily in funny ways. Thus, the audiences will have difficulty to understand the ideas, if they do not know the context. The researcher also finds that Fajar uses lexical items to help the audiences understand what he says, it can be categorized into the use of reference, inference and presupposition.

The researcher suggests for the next researcher who are interested in doing research in the same field is that make the thesis which is more complete and critical in analyzing their new thesis and they must find out the other unique utterances that happen in the other situation. This topic also can be analyzed use Relevance theory by Sperber and Wilson to compare the result.

## ABSTRAK

Rolesta, Indah. 2016. *Analisa Makna Tersirat Pada Stand Up Comedy Indo Malang*. Skripsi, Fakultas Humaniora. Jurusan Bahasa dan Sastra Inggris. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Vita Nur Shanti, M.Pd

Kata Kunci : Pelanggaran Maxims, Implikatur, Stand Up Comedy

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Prinsip kooperatif adalah prinsip yang harus dipatuhi oleh pembicara dan pendengar agar percakapan mereka lancar. Ada sebuah asumsi, bagaimanapun, bahwa pelanggaran maxim-maxim tidak mungkin bisa menyebabkan komunikasi berakhir, tetapi itu dapat menyebabkan humor. Di dalam Stand Up comedy, komedian sering melanggar maxims-maxim yang terdapat dalam prinsip kooperatif yang diformulasikan oleh Grice (1975). berdasarkan latar belakang ini, penelitian ini okus untuk menganalisa bagaimana implikatur diaplikasikan oleh Fajar Ardianysah sebagai anggota dari Stand Up Comedy Indo Malang. Di penampilannya, dia memberikan banyak informasi termasuk ide-ide, aspirasi, pendapat, kritik, dan pengalaman yang berkaitan dengan pekerjaannya dan kehidupan pelajar yang disampaikan secara tersirat. Selanjutnya, peneliti memiliki masalah pada penelitian seperti berikut, bagaimana Fajar menggunakan implikatur di Stand Up Comedy?

Untuk menjawab masalah, peneliti memakai teori Implikatur oleh Grice. Secara metodologi, peneliti menggunakan metode deskriptif kualitatif sebagai desain penelitiannya. Data-data dikumpulkan dengan cara mendengarkan dan mentranskrib data untuk menemukan aspek pembahasan.

Hasil penelitian menemukan bahwa pembicara menggunakan implikatur ketika dia menginginkan para penonoton memahami ide-ide nya dan kritiknya terhadap fenomena sosial secara mudah dengan cara yang lucu. Oleh karena itu, para penonton akan kesulitan untuk memahami ide-ide tersebut, jika mereka tidak memahami konteksnya. Peneliti juga menemukan bahwa Fajar menggunakan item-item leksikal untuk membantu para penonton memahami yang dia katakan, ini bisa dikategorikan pada penggunaan refrensi, inferensi, dan presuposisi.

Peneliti menyarankan untuk peneliti selanjutnya yang tertarik melakukan penelitian pada bidang yang sama yaitu membuat penelitian lebih lengkap dan kritis dalam menganalisa penelitian mereka dan mereka harus menemukan keunikan pengucapan lainnya di situasi yang berbeda. Topik ini juga bisa dianalisa menggunakan teori relevansi oleh Sperber dan Wilson untuk membandingkan hasil penelitian.

## الملخص

روليستا، إنداه. 2016. تحليل معنى الضمني في كوميديا الهندية مالانج. بحث جامعي. قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة "مولانا مالك إبراهيم" الإسلامية الحكومية بمالانج. المشرفة: فيتا نور صينتا، الماجستير.  
الكلمة الرئيسية: مكسيم، انحراف مكسيم، كوميديا

مبدأ التعاون هو المبدأ الذي يجب أن يطاع من قبل المتكلم والمستمع بحيث حديثهما على النجاح. هناك افتراض، مع ذلك، أن انحراف المكسيم لا يمكن أن يتسبب في نهايات الاتصالات، لكنه يمكن أن يسبب الفكاهة. في الكوميديا انهض، ينحرف الكوميدي مكسيم في مبدأ التعاون الذي جمعه جريس (1975). كما في الخلفية البحث، وتركز هذا البحث على تحليل كيف التعريض التي تطبقها الفجر أرضيا شاح كالأعضاء في كوميديا الهندية مالانج. يعطي فجر الكثير من المعلومات في وهو الأفكار والتطلعات والآراء والانتقادات والخبرة ذات الصلة لهذا المنصب والحياة الطلابية نقل ضمنا. ومشكلة هذا البحث كما يلي، كيف يستخدم الفجر مكسيم في كوميديا؟

لإجابة على السؤال، يستخدم الباحثة النظري المكسيم ل كريس. وبمنهجه، يستخدم الباحثة المدخل الكيفي وبالمنهج الوصفي لتصميم البحث. تجتمع البيانات بطريقة الاستماع والنسخ البيانات لاكتساب البحوث.

ونتيجة هذا البحث أن المتكلم يستخدم المكسيم عندما يريد أن يفهم المحاضرون أفكاره وانتقاداته على الظواهر الاجتماعية بسهولة بطريقة مضحكة. ولهذا يوجد المحاضرون الصعوبة في فهم ذلك الأفكار، إذا كانوا لا يفهمون السياق. وتوجد الباحثة أن يستخدم الفجر العناصر المعجمية لمساعدة المحاضرون على فهم ما قاله، وهذا يمكن أن تصنف على استخدام إشارة والاستدلال والافتراض.

وتقترح الباحثة على الباحثون المستقبل في نفس المجال لإجراء مزيد هو جعل البحث أكثر اكتمالا ويمكن أيضا أن والحرجة في تحليل أبحاثهم وعليهم أن يجدوا النطق فريد آخرين في حالات مختلفة. تحلل هذا الموضوع باستخدام نظرية ذات الصلة ل سفيبار وويلسون للمقارنة بين نتائج البحوث



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## CHAPTER I

### INTRODUCTION

This chapter describes the background of the study, problem of the study, objective of the study, significance of the study, scope and delimitation, definitions of the key terms, and research method. All of the sections are discussed as follows:

#### 1.1 Background of the Study

Language takes an important part in human life. In any activities, people deal with language as a tool for communication. In society, there are some different ways in communication that are used by people such as expressing apologizes, promises, request, statements, our feeling and thought. Barnwell (1980) says that “the function of language is to communicate meaning of various kinds”. In communication, people frequently mean more than they say. They hide the intention of what they are sharing for a reason. However, people in daily conversation unconsciously abide some rules and maxims to deliver the intended meaning of their utterances. In this case, Grice (1975) makes a distinction between what is said and what is implied, and it indicates either the act of meaning, implying, or suggesting one thing by saying something else.

Humor is a way to communicate through funny ways which is observable in our daily life. It becomes different because it has a specific goal i.e., to make the audience laugh and comforted. Humor is the quality in something that makes it becomes funny and amusement or the ability to understand, to enjoy funny

situations and to laugh at things. Moreover, Humor has been studied from a multi disciplinary viewpoint that includes fields like linguistics, rhetorics, aesthetics, philosophy, and sociology (Charles, 2000: Chiaro, 1992: Davies, 2003: Gumperz, 2003: Jenifer, 2000: Kyratzis, 2003).

Nowadays, stand up comedy becomes popular in Indonesia as the new way to entertain people. It is a kind of humor which can be performed individually and grouped. According to Yamazaki (2010, p.67), Stand-up comedy is one of the common styles of comedy performed on the stage where a comedian talks directly to the audience by cracking jokes and telling funny stories.

Moreover, stand up comedy is a kind of comedy which is monologue in which the audience will listen what comics want to share. What makes stand up comedy difference from other comedies is that the material or the topic in stand up comedy is truly exist in our life. The stand up comedians or usually called as comics always do some observation to support their opinion. Thus, it becomes a new thing in the kind of comedies.

The ways to make audience laugh are also different. In ordinary comedy or physical comedy, the comedian tries to be funny by performing funny actions, words and a weird costum. While in stand up comedy, there is a rule that forbids them to try to be funny by telling a lie story. They should deliver issues or topics and good things that they get from their experiences and observations. In stand up comedy, the things like aspiration, restlessness, opinion are freely to be shared. Furthermore, the comics intentionally share their restlessness when they are



performing but they share it through funny ways. Thus, the comics always share their aspiration and restlessness implicitly.

In Stand Up Comedy Indo Malang club, the comics usually share their aspiration and restlessness about Malang and students life. They do not only focus on entertaining the audience but also they want to share about some issues which relates to their life and audiences' life. Fajar Ardiansyah is one of Stand-Up Comedy Indo Malang members, and he also works as a journalist in a famous online magazine. The way he performs is different from other comics because he uses English language to share his experience, restlessness in life, and his aspiration about news which is related to his work. He usually says what he means indirectly, and he makes joke in his performance which can makes the audience laughs. However, the audiences will not only enjoy his performance by laughing but they will get information by understanding the intended meaning from Fajar's utterances. It is proved in the result of interview some audiences about Fajar's performances. (see appendix 2)

Study on analyzing of implicature in comedy is crucial to undertake due to two points. Firstly, to realize the use of implicature in stand up comedy can make the audience laugh. Secondly, comprehending implicature used in stand-up comedy can help us understand the intended meaning of utterances which are said by comic. The goals of stand up comedy are not only to make the audience laugh but also to persuade the audience to have the same thoughts with the comics. Moreover, it evokes pro and contra based on audience experience itself.

The pro and contra that appear after listening stand up comedy is caused by the audiences who do not understand well the message that comics want to share. Thus, the researcher chooses to analyze implicature in stand up comedy because the message that Fajar wants to share by using English language is usually implicitly through the use of word phrases or sentences which are funny. The use of English language in his performance also cause the audience hard to understand and get the message of his utterances. The utterances that share implicitly have more than one meaning. The meanings that appear can influence audiences' thought and make audiences laugh. Therefore, in sharing what he thinks, Fajar avoids to share it obviously because he needs to get laugh from the audience and he does not want to express it roughly.

This study involves Fajar Ardiansyah's performances in Stand-Up comedy which contain implicature as the subject due to particular features. Firstly, Fajar always shares something that closes to adolescent life. His topics always relate to somethings that make audiences who are still young enjoy it, such as the things about stand up comedy in Malangan club, the students' life, the romance, the issues that relates to their surrounding. Secondly, Fajar as the comic often uses implicature when he tends to deliver sarcastic utterance and judgmental statements. He wants to share his opinion freely without hurting people by saying explicitly. Thus, by performing in stand up comedy, he feels satisfied because people get what he feels and comforts his performance as the comic.

In conducting the research, the researcher uses Grice's theory (1975) that divides maxims into four which is called as cooperative principle. The four

maxims are quantity, quality, relevance and manner which are used to hide the intended meaning by flouting those four maxims. Moreover, the analysis does not only focus to the flouting maxims but also the words which can cause misunderstanding. Stand-up comedies use some parts in their speech. Those three parts: Subtexts, punch line, and follow up. Each part is allotted a particular function: the subtext carries an implicature, the punch line reveals it to make the audience laugh and the follow-up explains or summarizes the punch line (Yamazaki, 2010).

This research also finds those three parts such as in this line *“I realized that Junet looks like Al-Ghazali. Maybe you can try, you can try to compare the picture of Junet and Al-Ghazali. They really look alike. They can be model of skin lotion together. Junet is before and Al-Ghazali is after”* from that line, there is a subtext *“I realized that Junet looks like Al-Ghazali”* which sometimes the audience does not notice the existence of the subtext, at the point when it is uttered by the comedian. A subtext is an expression which carries a hidden meaning. Whereas the punchline *“you can try to compare the picture of Junet and Al-Ghazali. They really look alike. They can be model of skin lotion together”* those line can make the audience laugh because they already realize that the comedian wants to tease Junet as the Mc who has not white skin like Al-Ghazali. The follow up *“Junet is before and Al-Ghazali is after”* it summarizes the punch line that Junet and Al-Ghazali have different skin and they are not look alike even they have good carrier. So, the subtext does not mean to be funny and if the

audience is not able to understand the punch line, the comedian will clarify the humor in the follow up.

The researcher wants to analyze how Fajar uses implicature in stand-up comedy. It is very important to be analyzed because in Stand-Up comedy, there are so many implicit meanings which have other purpose. Fajar as the comics always uses implicature in his performances but this research only uses two performances which the topics are really interesting. The topics are about the things about stand up comedy club indo Malang, his experience, and his opinion about announcement. In other performances, Fajar often delivers issues which relates to his work such as news and political issue. Therefore, the two performances are chosen because the topics are easy to be accepted by young people. Those topics successfully make the audiences listen to him enthusiastically. As a result, the researcher conducted a study entitled “Implicature Analysis on Stand-Up Comedy Indo Malang”.

### **1.2 Research Problem**

The concerns of this study is addressed by searching for answer to a problem of the study, that is “How are implicatures used in Fajar’s Stand-Up comedy



### **1.3 Objective of The Study**

According to the problem of the study, the researcher states the objective of the study is to find the intended meaning behind Fajar's stand-up comedy and to analyze the usage of implicature in Fajar's Stand-Up comedy.

### **1.4 Significances of the Research**

This study expects to give some practical significance. Firstly, for the readers, this research is expected to make them know how the stand-up comedian use implicature for delivering their critiques, aspirations, and other information, as have been mentioned above that the function of implicature in stand up comedy is to create a funny situation while explaining the comedian's feeling or their restlessness. Secondly, by nature, this is a pragmatism attempt to find out the comedians strategies in using implicature. Furthermore, this study is also expected to make the students of English Study program to have knowledge about implicature more, especially in humorous ways. The writer expects to give some information and knowledge about implicature to the next researcher who wants to conduct the research in this area.

### **1.5 Scope and Delimitation**

This research focuses on the implicature as used in Fajar's Stand-Up Comedy. In this case, the researcher applies Grice's theory (1975) which formulates the following Cooperative Principle and nine subdivided maxims of conversation under four categories: maxim of quantity, maxim of quality, maxim of relation, and maxim of manner (1975:45). He believes that conversation in

speech is delivered smoothly if cooperative principle and the associated maxims functioned well. This study is restricted to the several limitations. Firstly, this study focuses on analyzing of Implicature which is found in two Fajar's performances.

Secondly, the data are being analyzed only in the form of word, word phrase or sentence from the data which have been transcribed. Thirdly, the two performances are chosen because of the materials that Fajar shares are successfully attracting audiences' attention. Those topics are the things about stand up comedy in Malang, students' life, a romance and his experience or restlessness which make the audiences hear enthusiastically. Therefore, this research may provide the explanation about the implicature which is found in these two Fajar's performances.

### **1.6 Definition of the Key Terms**

To avoid some misinterpretations, some key terms used in this study, the definitions of those terms are given as follow:

1. Implicature : It is proposed by Grice (1997: 41), that is something meant, implied, or suggested distinct from what is said. The speaker uttered the intended meaning intentionally and may (or may not be) understood by the hearer.

2. Cooperative principle : a theory formalized by Grice in which people try to be cooperative when they talk. (Grundy, 2000, p.37)
3. Flouting of maxims : one of topics discussed in Pragmatics about disobeying some maxims with the intention that the speaker has some purposes in his or her utterances. (Yule, 1996, p.43)
4. Stand-Up Comedy : It is a kind of comedy that is showed in the stage individually or grouped. The speaker will convey such a funny experience and their restlessness of life.

## 1.7 Research Method

### 1.7.1 Research Design

The writer used qualitative approach because this study did not deal with data that were in the form of number or statistic but with data that were in the form of words (Ary et al., 2002, p.25). This descriptive method is considered by the most appropriate one because the study described how the stand-up comedian uses implicature in their performance by flouting the cooperative principle and using some lexical words.

The type of research for this study is document analysis because the material that is written material, in this case is Fajar's performance in stand-up comedy that was transcript by the researcher itself. Ary et al. (2002, p.442) stated that "content or document analysis is a research applied to written or visual materials for the purpose of identifying specified characteristics of the materials". The materials analyzed can be advertisement, textbooks, newspapers, speeches, etc.

### **1.7.2 Research Instrument**

The researcher observes and takes an active participation by watching the show directly, recording it, understanding, selecting and taking notes. Because of those efforts, the required data can be taken and selected well. The researcher involves directly in analyzing the data and place as an observer. Otherwise, the researcher also needs and uses other instruments to finish her research, like hand phone and computer.

### **1.7.3 Data Source**

Since the writer investigates how the conversational maxims are flouted in the stand-up comedy and the hidden meaning of it, the data source are Stand-Up comedy performances by Fajar Ardiansyah which are showed every friday night. The researcher analyzes the Fajar's stand-up comedy which has performed in Ada-Ada Aja Café. However, the researcher donnot analyze the whole performance in order to limit the research, the researcher only analyzes two performances which the topic are really close to audience live. Those



performances are chosen because of some criteria. First, Fajar talks about the incident, the situation about the members in stand-up comedy club in Malang. Second, Fajar shares about information which attracts student's life, such as how to live in other country. Third, he tells his restlessness about the situation in this country, the club, student's life and his experience. Those three criteria appear in his two performances which have different from his previous performances who often talk about news and politic issues.

Moreover, these two performances are chosen because Fajar has delivered it implicitly through funny ways that make the audiences listen to his performance enthusiastically. Therefore, this makes the researcher has a big curiosity to analyze the hidden meaning of Fajar's performances in Stand-Up comedy and how Fajar uses implicature to deliver his message.

#### **1.7.4 Data Collection**

In order to investigate the utterances which have implied meaning in Fajar's stand up comedy performance, several steps are done. The first step is the researcher comes to the café as the audience and records his performance. The second, transcribing the data which has been recorded. After the researcher has recorded the two Fajar's performances, the researcher transcribe all the data to be observed or analyzed in detail. The next step, the researcher classifies each utterance which contains implicature. Each sentence which contains of implicature is highlighted according to the four maxims in cooperative principles.

Table 1.7.4 contains of implicature in Fajar's performances in Stand-Up Comedy.

No	Utterances	Cooperative Principle			
		Q	QL	R	M

Note:

Q : Quantity

QL: Quality

R : Relevance

M : Manner

### 1.7.5 Data Analysis

In attempt to answer the problem of this study, some steps are done. To begin with, the researcher identifies the implicature used by Fajar Ardiansyah. The following step, the researcher categorizes the data into a table based on the type of maxims. It is used to make the researcher easy to analyze the utterance. The next step, the researcher analyzes the utterances based on inference, reference, presupposition and the flouting of cooperative principle to know how Fajar uses implicature in his performance. After that, the researcher explains the intended meaning which is found after doing analysis. Finally, the last step, the researcher concluded all the results of the study into a shorter explanation based on the result of analysis.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

In this chapter, the researcher provides the review of the related literature to the research. It consists of pragmatics, reference, inference, presupposition, implicature, cooperative principle and the previous study.

#### 2.1 Pragmatics

In stand up comedy, the comedian intentionally says something implicitly which causes audience laugh. For instance, when he or she wants to share issue, he or she will share it through funny ways. It can make the audience not really understand what the comedian meant. The audience will laugh if they know the context of what the comedian is talking about. Therefore, this research includes into pragmatics aspect in understanding what comedian intended meaning based on the context.

Pragmatics is about contextual meaning, speaker's meaning, implicature, pre-supposition, entailment, speech act, and politeness. Significantly, pragmatics is the study of meaning. Thus, pragmatics is about how people understand the conversation linguistically.

Pragmatics was defined by Platridge (2006) as the study of meaning in relation to the context in which a person speaking or writing that includes social situational and textual context. Yule (1996:3) stated that pragmatics concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader).

Yule (2010, p.128) stated the following :

Pragmatics is the study of 'invisible' meaning, or how we recognize what is meant even when it is not actually said or written. In order for that to happen, speaker (or researchers) must be able to depend on a lot of shared assumptions and expectations when try to communicate. The investigation of those assumptions and expectations provides us with some insights into how more is always being communicated than is said.

It can be concluded that basically in interpreting pragmatics some linguists proposed the same idea that pragmatics is the study of how to communicate more than is said. In pragmatics the main concern is not the literal meaning, but the speaker intends to do with their works and it is which makes this intention (Yule, 1993:3). The role of pramatics is to undestand the meaning of the utterances which is affected by the context. Thus, this study necessarily involves the interpretation of what people mean in particular context and how the context influences what is said.

Cutting (2002, p.2) states that pragmatics studies about context, text, and function. Firstly, pragmatics studies the meaning of words in context, analyzes the parts of meaning that can be explained by knowledge of physical and social world, and the socio-psychological factors influencing communication as well as the knowledge of the time and place in which the words are uttered or written. Secondly, pragmatics looks at discourse or the use of language and text of pieces of spoken or written discourse. It also concentrates on how parts of language become meaningful and unified for their users. Thirdly, pragmatics concerns with the function which is speakers' short term purposes in speaking and long term goals in interacting verbally.



Based on definitions from the linguists above, we can conclude that pragmatics is the study which concerns about how people recognize the meaning of the utterances and how people make sense of each other linguistically. Pragmatics as the theory of language use has several parts, they are conversational maxim, deixis, implicature, politeness, presupposition, and many others. However, the researcher only focuses on one part of pragmatics to be studied that is Grice's implicature in stand-up comedy.

## 2.2 Implicature

Implicature is coined by Paul Grice (1975) to account for what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says ((Brown and Yule, 1983:31)). In the book of "Doing Pragmatics," Grice explains the implicature is the speaker deliberately chooses this word of his own coinage to convey any meaning that is implied, in the example, conveyed indirectly or through hints, and understood implicitly without ever being stated.

Paltridge (2000:43) says the implicature is the intended meaning generated intentionally by the speaker and may (or may not be) understood by the hearer. In the case of implicature, context becomes a significant thing because it can help the hearer to determine what is conveyed implicitly by the speaker. Thus, Implicature is anything that is inferred from an utterance but what is not a condition for the truth of the utterance.

Grice (1975:44) divided implicature into two types: conventional implicature and conversational implicature. Conventional implicature is conventionally attached to the particular lexical items that generate them, even if

non-truth conditional. Yule (1996:45) argue that the conventional implicature does not have to occur in conversation and does not depend on the special context for the interpretation, but deals with specific words, such as “but”, “yet”, “therefore”, and “even”.

According to Brown and Yule (1989:31), conversational implicature is derived from a general principle of conversation plus a number of maxims which speakers will normally obey. Paltridge (2006:70) believes that conversational implicature refers to the inference a hearer makes about a speaker’s intended meaning that arises from their use of the literary meaning of what the speaker said, the conversational principle and its maxim.

### **2.3 Grice’s Cooperative Principle and Conversational Maxim**

The stand up comedian usually intentionally violates some maxims to make the audience laugh. They will not to be cooperative when they are speaking. Therefore, the cooperative principle which has four maxims is not used effectively by the comedian.

The cooperation between speaker and listener in the use of maxim in conversational exchanges is called as cooperative principle. It means that people as speakers give as much information as is expected to be cooperative when they talk. Meanwhile, hearers may assume that speaker’s utterances in the conversation they are engaged is made as required.

Cooperative principle was introduced by Grice (1975 cited in Yule, 1996, p.37) the cooperative principle is stated in 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 talk exchange in which you are engaged.”

In order to fulfil the cooperative principle, the speaker must follow nine maxims of conversation, grouped in four Kantian categories: Quantity, Quality, Relation and Manner. Grice’s definitions of these maxims are as follows (Grice 1975: 45-6):

### 1. Maxim of Quantity

In this case, the speaker should speak effectively and efficiently.

However, the speaker should not give too little or too much information to make the conversation run smoothly. Speakers who give too much information will cause the hearer to feel bored. On the other hand, a speaker who gives too little information risks their hearer finding it difficult to identify what they are talking about. Here is an example of a dialogue:

A: Why are you buying these shoes?

B: Because I love the colour.

In the dialogue above, A wants to know the reason why B bought new shoes. Therefore, B gives an appropriate reason to the A’s question. This kind of answer is considered as fulfilling the maxim of quantity.

### 2. Maxim of Quality

Maxim of quality is focused on the truthfulness which is uttered by the speaker. The speaker has to tell the truth which is based on the facts. Here is an example of a dialogue:

A: Why didn’t you come last night?

B: My car broke down

From that dialogue above, B answers the question truthfully that his or her car broke down so he or she cannot come last night.

### 3. Maxim of Relation

The conversation between speaker and hearer has to be interconnected to each other, because if it is not, their utterances will be hard to understand.

Example:

A: Where is my hand phone?

B: It's on my table.

The example shows us that, B's answer is interconnected with A's question, so in this conversation, B obeys maxim of relation.

### 4. Maxim of Manner

In this maxim, the participants of conversation are perspicuous by avoiding obscurity of expression, avoiding ambiguity, being brave and being orderly.

Example:

A: Where was Riri yesterday?

B: She (Riri) went to the store and bought some chocolates.

In this conversation, B obeys maxim of manner because B gives an orderly answer about where Riri went yesterday.

Furthermore, Grice (1975) clarified guidelines for the speakers to be cooperative in conversation, because sometimes people intentionally disobey some maxims in order to achieve their purpose. When the speakers disobey the



maxims, it means that the speakers violate the maxims. Violation is the condition where the speakers do not purposefully fulfill certain maxim. The violation which the speakers do will make the conversation between the speakers and the hearers can be unsuccessful since they will misunderstand each other.

#### **2.4 Flouting Maxim**

Flouting maxim happens if a speaker may be trying to deceive, or is incapable of speaking more clearly. In this case, stand-up comedian usually uses some words that are complicated or too brief which could lead the audience get laughed. The audience will not understand the information that is given by the stand-up comedian, so they will not catch the meaning of the utterances which is said by the stand-up comedian.

According to Grice (2005, par.3) flouting maxim is a situation in which a maxim is being deliberately disobeyed with the intention that the hearer recognizes that is the case. It means that the speaker violates, disobeys or ignores the maxim.

Violation, according to Grice (1975), takes place when speakers intentionally refrain to apply certain maxims in their conversation to cause misunderstanding on their participant's part or to achieve some other purposes.

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

1. A speaker flouts the maxim of quantity when his contribution is not as informative as required for the current purposes of the exchange and is 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 he lacks adequate evidence.
3. A speaker flouts the maxim of relation if its contribution is not relevant.
4. Speaker flouts the maxim of manner if his contribution is perspicuous, it may be obscure, ambiguous, and disorderly.

Based on Gricean theory, Brown and Levinson (1987, p.211) broaden the flouting maxims from the politeness point of view, into more detailed breakdowns as follows:

#### 1. Flout Quantity Maxim

##### a. Understate

Understatement is one way of generating implicature by saying less than is required. Typically ways of constructing understatement are to choose a point on scalar predicate (for example tall, good, nice) that is below the point that actually describes the state of affairs, or to hedge a higher point which describes the state of affairs, or to hedge a higher point which implicates the (lower) actual state of affair. Example:

*That house needs a touch of paint*

The example above is about house that is in a slum and need a lot of work to make it good enough.

##### b. Overstate

Overstate happens when the speaker says more than is necessary, it also may convey implicature. He may do this by the inverse of the understatement

principle that is, by exaggerating or choosing a point on a scale which is higher than the actual state of affairs. Example:

1. *There were a million people in a road who make demonstration to the government this morning!*

This sentence could convey the reason for being late.

2. *I tried to call a hundred times and many messages, but there was never any answer or any reply.*

This sentence could convey an apology for not getting in touch.

c. Use tautologies

Tautologies is about the utterance or sentence which is uttered patently or necessarily truth. By uttering tautology, the speaker encourages the hearer to look for an informative interpretation of the non-informative utterance. It may be an excuse, for example:

1. War is war.
2. Indonesia is exactly Indonesia.

Both of those sentences are uttered to explain how the “war” and “Indonesia”, which then will lead the reader to look for informative interpretation of the non-informative utterance.

## 2. Flout Quality Maxim

a. Use contradiction

By stating two things that contradict to each other, the speaker makes it appear that he cannot tell the truth. He thus encourages the hearer to look for an interpretation that reconciles the two contradictory propositions. For example:

1. A. Are you upset about that?

B. Well (yes and no/I am and I'm not)

This dialog is using contradiction, for B's "well" answer is said doubtfully, since it cannot be interpreted literally. Therefore, the meaning in the bracket shows that "well" might have two meanings, "yes" or "no".

2. Well Jason is here and he isn't here.

By saying this, the speaker intends to say about Jason who is drunk. The sentence is interpreted as actually Jason is here but actually his mind is **not** here for he does not have self-awareness due to his drunken condition.

b. Be ironic

By saying the opposite of what he means, again a violation of quality, a speaker can indirectly convey his intended meaning. If there are clues showing that his intended meaning is being conveyed indirectly. Such clues may be prosodic (e.g. nasality, kinesics (e.g. a smirks), a simply contextual).

For example:

1. Brittany's real genius (after Brittany has just done more than ten stupid things in a row)
2. Lovely friend, eh? (after she is betrayed her friend)

c. Use metaphors

Metaphor is a further category of Quality violation, for metaphors are literally false. For example:

Santana is a real fish.



It can be: she (drinks, swims, is slimy, is cold blooded) like a fish.

d. Use rhetorical questions

To ask question with no intention of obtaining an answer is to break a sincerity condition on question-namely, that the speaker wants the hearer to provide him with the indicated information. For example:

*How did I know....?*

It means I didn't know about that.

3. Flout Relevance maxim

a. Give hints

If a speaker says something that is not explicitly relevant, he invites the hearer to search for an interpretation of the possible relevance. Moreover, giving hints consists of raising the issue of some desired act, for instance by stating the motives or the reasons for doing. For example: *It's cold here.* (By saying this utterance the speaker wants the hearer to shut the window).

b. Give association clues

Association clues for the indirect requests are nothing but more remote hints of practical reasoning premises. What is special about them is that specific knowledge extrinsic to hearer's desired act is required to decode them. Here the examples which show some requests done with a cumulative summing of associative hints, such as indicated in the following glosses: *My house isn't very far away... (intervening material)... there's the path that lead to my house.* By saying this utterance the speaker intends to say *please come to visit me.*

c. Presuppose

An utterance can be almost wholly relevant in context, and yet violate the relevance maxim just at the level of its presuppositions. For instance if the speaker says:

*I wash the car again today*

He presupposes that he has done it before (e.g. last week) and therefore may implicate a critic. The use of “again” force the hearer to search for the relevance only on the assumption that the speaker and the hearer have agreed to share the task, then a criticism is implicated.

#### 4. Flout maxim of manner

##### a. Be ambiguous

Rather than inviting a particular implicature, the speaker may choose to go off record by being vague or ambiguous (that is, violating the manner maxim) in such way that his communicated intention remains ill-defined. As in the above cases, it may be that clues sum up to an utterance that is unambiguous in the context, but by using what is technically indirectness. Purposeful ambiguity may be achieved through metaphor, since (as mentioned above) it is not always clear exactly which of the connotations of a metaphor are intended to be invoked.

For example:

*John's a pretty (sharp, smooth) cookie.*

##### b. Be vague

Speaker can speak to the hearer to go off record by being vague about whom the object or what the offence is, e.g., in criticism:

1. *Perhaps someone did naughty*

2. *I'm going* (you know where, down the road for a bit)

c. Over-generalize

To convey the message in speaking the speaker uses proverbs, serve as critics; but as criticism with weight of tradition. For example:

1. *People who live in glass houses shouldn't throw stones.*
2. *He who laughs last laugh longest.*

d. Displace hearer

It means that the speaker says something to someone who does not have relationship with the speaker in order to tease another hearer. For example:

1. There is a girl in a café who complains about the waitress' service with her friend in the front of the waitress for teasing her service before.
2. Someone means about his need to a bystander in the hearing of the intended target of the request.

Those sentences above are example of displace hearer situation which basically the purpose of displacing the hearer is aimed for teasing, protesting, or making an allusion indirectly.

e. Be incomplete, uses ellipsis

Elliptical utterances are legitimated by various conversational contexts in answer to questions, for example where attention provides severe problem for linguistics theory. For example:

*Oh Sir, a headache...*

This statement is used by a niece to ask her father's younger brother for an aspirin. This gives him an option of telling her to go and lie down, rather than dispensing a precious pill.

## 2.5 Reference

In understanding the implicit meaning of what comedian has said, we need to analyze the lexical items which relates to the subject and object of the topic. In this case, reference is used to obtain the information which is related to the participants, entities, events, and also it more concerns with the linguistics form such as proper names refer to individuals, common nouns refers to sets of individual, verbs refer to actions, adjectives refer to properties of individual, and adverbs refer to properties actions.

Based on brown and Yule (1983:192) reference can be formed of endophoric and exophoric. Endophoric concerns to the interpretation within a text which can be in the form of anaphoric or cataphoric. Anaphoric refers to something within a text that has been previously identified. For example, "*Susan dropped the plate it shattered loudly*" the word "*it*" refers to the phrase "*the plate*". Whereas, for the function of cataphoric refer to something within a text that has not yet been identified. For example, "*Because he was very cold, David promptly put on his coat*" the identity of "*he*" is unclear until the individual is also referred to as "*David*". Thus, the difference between anaphoric and cataphoric is in the position of presupposed and presupposition. In anaphoric, the presupposed item is given in the beginning and the presupposition is stated at the

end. Furthermore, in cataphoric, the presupposition is given in the beginning and the presupposed item is at the end.

Reference is divided into three kinds; personal reference, demonstrative reference, and comparative reference. Personal reference refers to the category of person that includes of pronouns, such as I and me, you we, and us, he and him, she and her, they and them, it, and the use of possessive, such as my and mine, your and yours, our and ours, her and hers, his, their and theirs and its.

Demonstrative reference is reference by means of location, this kind of reference includes of verbal pointing, such as this, that, these, those, now and then.

Furthermore, comparative reference is kind of indirect reference by means of identity or similarity. (Ariani, 1995:40)

## **2.6 Presupposition**

The comedian will deliver some topics which are close to audience life. Therefore, the audience will easy to understand what actually the comedian wants to share. Here, the researcher use presupposition to identify what is the ideas that comedian talks.

Presupposition is the references in the terms of particular linguistics to express the implicit information. Information which is explicitly stated is referred to as a 'claim' or 'assertion'. Yule (1996:25) defines presupposition with something the speaker assumes to be the case prior to make an utterance. In other words, presupposition must be mutually known or assumed by the speaker and addressee for the utterance to be relevance with the context, the utterance also as the function to indicate which it is assertion, question, or denial. The



presupposition is the first assumption of hearer about what is being told by the speaker. Thus, presupposition is the speaker and the addressee have known the context of the utterance, they have known what is said and how to response it.

## 2.7 Inference

In the use of language we must also consider the role of inference. The function of inference is to help the addressee or the hearer catch the entity that speaker intends. Because there is no direct relationship between entities and words, the hearer's task is to infer correctly the utterance by using a particular referring expression. Hearer makes inferences about what is already said in order to arrive at an interpretation of the speaker's intended meaning. For example:

A: Have you seen my Yule?

B: Yeah, it is on the desk.

From that example, the listener has already known what the speaker looking for. The name of the writer book is the additional information that the speaker are looking for the book which is written by Yule. The key process here is called Inference, it is additional information used by the listeners to connect what is said to what must be meant.

Inference can be interpreted as the hearer's process to recognize the implicature from speaker's utterances. For instance, when a speaker says "Mike is the winner of Indonesian Idol", it means what the speaker intended to convey is "Mike is very good at singing". So, the hearer depends very much on the process of inference to get further interpretations if they have no direct access to the speaker's intended meaning.

## 2.8 Comedy

Comedy is not a science, it is art. It is art which makes one laugh. When this word was introduced into art, it was something negative that referred to odd, funny and affected temperament. Therefore, there are no rules and it can be very subjective. People as audience find funny another might cringe at. In comedy, there is no simple answer to what makes comedy is funny. Something is funny because it captures a moment, it contains an element of simple truth, and it is something that we have always known for eternity and a new thing that we never heard before.

The intelligence to makes something becomes funny is also needed. Humor is actually the overwhelming joy at feeling intelligent. Someone makes a clever joke and only a few people get it. If we get the joke we recognize the person as being clever and fell clever ourselves as we understand the concept. This is supported by the definition of humor appear in *The New Oxford Dictionary of English*, Humor is the quality in something that makes it funny or amusing; the ability to laugh at things that are amusing (Oxford Advanced Learner's English-Chinese Dictionary, Sixth edition, P 683).

According to Henri Bergson, There are six elements are required to be humorous. Those are:

1. It must appeal to the intellect rather than the emotions;
2. It must be mechanical;
3. It must be inherently human, with the capability of reminding us of humanity;

4. There must be a set of established societal norms with which the observer is familiar, either through everyday life or through the author providing it in expository material, or both;
5. The situation and its component parts (the actions performed and the dialogue spoken) must be inconsistent or unsuitable to the surrounding or associations (i.e., the societal norms); and
6. It must be perceived by the observer as harmless or painless to the participants. When these criteria have been met, people will laugh. If any one is absent, then the attempt at humor will fail.

However, those criteria are supporting the comedian to be funny. The comedian usually share the serious topics but in a humorous ways to get laugh from the audiences. It is different with speech that is sharing a serious topic to give a positive sense from the audiences. A speech should be delivered the topics by using concrete and ordinary words to make the speech easy to understand. While in a comedy, the comedian chooses funny words that can describe the problem, such as using metaphor. For instance, Stand up comedy is a kind of comedy that is monologue like a speech. Yet, it is different because in stand up comedy, people share topics or issues in hyperbole way to make audience laugh and get the message of it. Whereas, in a speech they will use a brief phrase that make it simple or straightforward.

## **2.9 Stand Up Comedy**

According to Yamazaki (2010, p.67), stand up comedy is one of the commons styles of comedy performed on the stage where a comedian talks

directly to the audience by cracking jokes and telling funny stories. The stand up comedians or usually called as comics perform stories based on their experience, aspiration, opinion, and restlessness that they find in their surrounding. Yet, they do not only want to share their restlessness or their experience but they want to entertain the audience through those problems. Thus, stand up comedy is a kind of smart comedy because they share issues or problems based on the fact.

The comics have done some observations before sharing it. They do observations to prove the issues are truly existed. For instance, they find a complicated problem, they will not share it explicitly just like oration or other monologue. They will share it through funny ways by choosing appropriate words or giving a metaphor that relates to the problem. Thus, the problem or the topics that they share will be like a joke.

The problem or a critique that are shared metaphorically is not always found in stand up comedy but also in a short comic in a newspaper. The content of the comic is always about critique, sarcasm, and aspiration and the author delivers it in a funny way. Yet, in Stand up comedy, the audience enjoy the sarcasm which is delivered by looking the comedian's expression, thus it becomes different with a comic in newspaper that is written.

To create a joke, a stand up comedian uses three parts in their speech. Those three parts are subtext, punch line and follow up. Each part is allotted a particular function: the subtext carries an implicature, the punch line reveals it to make the audience laugh and the follow up explains or summarizes the punch line (Yamazaki, 2010). For instance, a comic says "I am not a guy, but my boyfriend

is a guy” the comic use two parts i.e. subtext and punch line. The subtext “I am not a guy” will not make audience laugh. Sometimes the audience does not notice the existence of the subtext, at the point when it is uttered. While the punch line “but my boyfriend is a guy” it can make audience laugh and realize that the first utterance has another meaning. The subtext carries a hidden meaning that the speaker is also a guy.

The implicature that appear in stand up comedy are crucial to be analyzed because it can cause laugh from the audience. Stand Up comedy will be not funny, if there is no implicature. Therefore, Stand up comedy becomes interesting to be researched.

### **2.10 Previous Study**

The study of implicature has been done by many researchers but there are some previous studies that have been found by the researcher, one of them is Yamazaki (2010) with the title “Conversational Implicature in Stand-Up Comedies”. He investigated the conversational implicature or hidden meaning in short stand-up comedies by a Japanese Duo. In his study, he found that the duo induces the audience’s laughter by intentionally betraying or flouting people’s natural assumption or implicature resulting from the conversational flow. Such violations and varieties of irregularities can be explained using H.P. Grice’s theory of the cooperative principle and maxims of conversation.

Kurniawan (2011) conducted a research about the implicature used in Barack Obama’s speech on Osama Bin Laden’s death. Here, he did research based on Grice’s theory which is more focused on conversational implicature. The



conversational implicature was divided into generalized conversational implicature and particularized conversational implicature.

Mutmainnah (2013) also dealt with implicature but she focused on advertisement slogans. She used Grice's theory on the types of conversational implicature found in Cigarette advertisement slogans. She took 10 slogans included into generalized conversational implicature and particularized conversational implicature. She also found most of the intended meanings of the cigarette slogans contain persuasion words to attract the consumers, a message for the customers, and also an encouragement word.

Afsa (2013) with the title "Study of flouting maxim found in some cosmopolitan advertisement slogans". She identified the conversational maxims flouted in the advertisement slogans and found the meanings of the slogans based on Grice's implicature theory. She took twelve slogans, but there is only one slogan which does not flout any maxim while the others flout at least one maxim.

Related to those previous studies, this present study has different object in phenomena of implicature than some previous studies mentioned above. This study examines the implicature which used by the comic especially Fajar Ardiansyah in Stand Up Comedy Indo Malang. Therefore, the context of implicature which focuses on this study is in comedy context. This study observes how Fajar as a stand up comedian uses implicature in his performances. The way he uses implicature by flouting maxims in cooperative principle in implicature which is proposed by Grice (1975) makes this research different from previous study. The previous study focuses to the kind of implicature which were found in

speech and magazine. The data are analyzed using the same theory but the focus is different. All the previous studies give many contributions to the researcher to accomplish this research which is giving the researcher insight of the way to find and get the right source of data and give her inspiration about the research. The researcher also have chance to develop more complete research.



## CHAPTER III

### FINDING AND DISCUSSION

This chapter provides finding and discussion. The finding includes the analysis of the intended meaning which is hinted by using lexical items and flouting cooperative principle which is performed by Fajar Ardiansyah in Stand-Up Comedy. The analysis is to answer the reserach problem, and the discussion is to discuss the result of data analysis.

#### 3.1 Findings

In this section, the researcher analyzes the data taken from the Fajar's performance of Stand-Up Comedy in Malang. The researcher only analyzes two Fajar's performances which depend to the topics that Fajar brings. The topics of those two performances are the things about stand up comedy Indo Malang, student's life, his experience and his restlessness in his surrounding which successfully attract audiences' attention. The numbers of data which are obtained for implicature were 10 (for the complete data see appendix). The data will be presented based on number, for example datum 1, 2, 3 and soon. Those will be followed by analyzing the context, three parts of stand up comedy (subtext, punch line, and follow up) and the flouting maxim.

After collecting the data, the researcher finds how Fajar uses implicature in his performances. In his utterances that contain implicature, the researcher finds that he intentionally flouts maxims and uses reference, inference and presupposition to share his materials implicitly. Therefore, this part discusses how

Fajar Ardiansyah as comics uses implicature in his performance based on Grice's implicature theory.

### Datum 1

Agus Junaidi is a very funny guy; he also performed in night Stand-Up 4 Malang, several years ago. And on that time, I realized that Junet looks like Al-Ghazali. Maybe you can try, you can try to compare the picture of Junet and Al-Ghazali. They really look alike. They can be model of skin lotion together. Junet is before and Al-Ghazali is after.

The data were uttered when Fajar as the comic tells to the audience about Agus Junaidi as the MC. He tried to make joke by teasing Agus Junaidi. His utterances represented a derision that Agus Junaidi is not handsome but he has good carrier. It can be analyzed in the case of reference, the statement "*Agus Junaidi is a very funny guy; he also performed in night Stand-Up 4 Malang, several years ago*" can be classified into personal reference that refers to the function in the speaking situation, through the category of person.

The utterance above has the following presupposition such as 'Agus Junaidi' is a Stand-Up comedian, and 'Agus Junaidi' is very good in Stand-Up comedy because he has performed in a big show '*night Stand-Up 4 Malang*'. That must be mutually assumed by the speaker and the addressee that they have already known about what will be talking about. Moreover, the audience will catch the assertion which is uttered by the speaker.

In that utterances above, there are three parts that used by Fajar to tease Junet as the MC. There is a subtext "*Agus Junaidi is a very funny guy; he also performed in night Stand-Up 4 Malang, several years ago. And on that time, I realized that Junet looks like Al-Ghazali.*" which is seriously praising Junet as a

good comic because he can perform in a biggest show and he looks great at that time. This subtext is an expression which carries a hidden meaning. Then, there is a punch line *“you can try to compare the picture of Junet and Al-Ghazali. They really look alike. They can be model of skin lotion together”* those lines can make the audience laugh because they have already known that Junet and Al-Ghazali are really different. The next utterances are the follow up *“They can be model of skin lotion together. Junet is before and Al-Ghazali is after”* it summarizes the subtext and punch line that even if Junet has good in his carrier, he has not good appearance as Al-Ghazali who has good carrier too.

Fajar flouts maxims to deliver messages implicitly. The utterance *“I realized that Junet looks like Al-Ghazali”* flouts maxim of quality since Fajar saying the opposite of what he means which is a kind of ironic. Because what Fajar says is unclear and not based on the fact. The audiences have already known the two subjects are very different. This utterance *“I realized that Junet looks like Al-Ghazali”* does not have any evidence to prove that Junet and Al-Ghazali look alike. Fajar intentionally flouts the maxim of quality when he deliberately lies or communicates in a way that does not reflect an honest intention. Irony and metaphor are typical cases of violation of quality maxim.

Fajar’s utterance shows analysis of irony definitely goes beyond the traditional Grice pragmatic model. People as the audiences traditionally hold the idea that what is Fajar said is opposite to what is meant. Therefore, Fajar intentionally tease Junet appearance ironically to make the audiences laugh.



In the utterance above, Fajar flouts maxim of manner, because the utterance “*I realized that Junet looks like Al-Ghazali*” is ambiguous and vague. The audience will have more than one perception when they hear it. It is an ambiguous utterance because the audience will make some perceptions in their mind although their perceptions are not always correct or out of the context of the utterances. They will guess what makes Junet and Al-Gazali look alike as Fajar said. However, the audiences do not understand it easily if Fajar does not explain it explicitly. Fajar flouts maxims of manner since he uses an “ambiguous” formulation to voice derision.

Based on the utterances above which are flouted the maxim of quality and manner, Fajar Ardiansyah wants to tell the audience that even if Juned is famous and very good in stand-up comedy, he is not handsome as Al-Ghazali who is also famous. They are really different but both of them are famous in the young age. Therefore, Fajar says it implicitly to make the audience laugh by realizing that Junet is not good enough in appearance but he is very funny, thus he becomes popular.

#### **Datum 2**

“And Mas Bobby, Mas Bobby really makes this open mic colorful because now we have guess from Thailand, we have comic from China and comic from Ethiopia.”

The data were uttered when Fajas has finished tease Junet as the MC. He looks for another object that can be teased. Therefore, he makes jokes by teasing Bobby as the second MC. Moreover, he also wants to appreciate people who come from different country. The utterance above has two presuppositions; the

first is there is someone uniquely identifiable to speaker and addressee as Mas Bobby. The second is Mas Bobby is a Mc of that open mic. Of these two, only the presupposition that there is someone identified as *Mas Bobby* is an actual presupposition, because the second presupposition is reported.

This utterance is also included into the reference in kind of personal reference that refers to the function in the speaking situation, through the category of person. In this utterance, this kind of reference includes pronouns “we” that refers to the speaker and the audience and the other comics. In this case, the interpretation of this reference refers to something outside the text. That is why this reference is classified into exophoric reference.

The inference of the utterance “*Mas Bobby really makes this open-mic colorful because now we have guess from Thailand, we have comic from China and comic from Ethiopia*” means that Mas Bobby makes the situation and the feeling in that open mic different from before.

In the utterances above, there are only subtext and punch line. It is because Fajar does not need to summarize it because the audiences laugh and understand what Fajar means. The subtext of those utterances “*And Mas Bobby, Mas Bobby really makes this open mic colorful*” carries a hidden meaning. The audience does not notice anything funny or stranger about this utterance at this point, because they naturally assume “Mas Bobby handle the open mic very good”. The next utterances “*because now we have guess from Thailand, we have comic from China and comic from Ethiopia.*” makes the audience laugh. It means that without that people who come from various nations, mas Bobby cannot make the open-

mic becomes colorful. Mas Bobby as the Mc gives new jokes that relates to people who come from the different nation which make the audience does not feels bored.

Regarding with the use of cooperative principle, in utterance above, the speaker flouts maxim of quantity. It understates the sentence because the speaker says something that is less than required to the audiences. The speaker only said that *“Mas Bobby really makes this open mic colorful because now we have guess from Thailand, we have comic from China and comic from Ethiopia”* that does not explain anything about the way Mas Bobby makes the open mic colorful.

The audiences who do not understand the context of the utterance will have a difficulty in making a perception and understanding how can the open-mic at that time becomes colorful just because there are so many people come from different nation. In addition, this thing will leave a question for audiences such as ‘how could Mas Bobby do that? How is the way?’ Thus, the utterance flouts maxim of quantity. Without proper explanation, it sounds actually very odd indeed and the other people will not believe what you says. Moreover, what Fajar implicates is that audience has important role for creating the situation. Mas Bobby as the MC becomes more energetic and funny because he gave many jokes from the audience background.

### **Datum 3**

“Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him. Mas Bobby comes from Turen, he has married but now he doesn’t have wife anymore and he is also muallaf. That’s mean if you want to be the leader of this community, you have to come from village, you have to be divorced and you have to change your god.”

Fajar said those utterances by standing in the middle of stage and pointing Bobby occasionally. He makes the audiences stare to Bobby when he points him. It makes Bobby becomes ashamed because audiences look to him. Moreover, Fajar uses Bobby as the object who is the leader of Stand-Up Comedy Indo Malang, it makes audiences enthusiast because they want to know more about who the leader is.

In those utterances is used anaphoric reference using nouns. The first utterance “Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him” the pronoun ‘him’ is a kind of anaphoric reference (anaphora) because it refers to the proper noun ‘Mas Bobby’ (antecedent) that was introduced earlier in the text. The second utterance “Mas Bobby comes from Turen, he has married but now he doesn’t have wife anymore and he is also muallaf.” It is still use the personal pronouns ‘he’ as the reference.

The utterance “Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him” can be classified into existential presupposition which deals with definite noun phrase “the leader of this community”. By using the definite noun phrase “the leader of this community”, it presupposes the existence of the Stand-Up comedy community in Malang which is headed by mas Bobby. In addition, the utterance above also includes another characteristic of existential presupposition which deals with the use of possessive construction “your information”. This possessive construction

presupposes that all of the audiences need to hear that Mas Bobby have important part of Stand-Up comedy community in Malang.

Based on the type of inference, this utterance is classified into elaborative inference that is associated with the background knowledge that presents the comprehension of language. It means the inferences are influenced by the audience or in other words, this inference can be interpreted as the prediction of upcoming information. The audience can easily make inference that Mas Bobby has through many problems in life therefore he reasonable become a leader of Stand-Up comedy community in Malang.

In line *“Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him”* this utterances actually functions as the subtext. The audience does not notice the existence of the subtext. Fajar appreciates Mas Bobby Darwin as the leader of his club by asking audiences to give applause for Mas Bobby. Then in punch line *“Mas Bobby comes from Turen, he has married but now he doesn't have wife anymore and he is also muallaf”* Fajar reveals Mas Bobby's background that actually not relates to the utterances before, which causes laughter among the audience. The audience naturally assumed that Mas Bobby has confronted many complicated problems in his life and now he is a divorced man. The audience's expectation, however, was completely upset by this punch line. Finally, Fajar concludes it by saying the follow up *“That means if you want to be the leader of this community, you have to come from village, you have to be divorced and you have to change your god”* it makes the audience knows that Fajar wants to tease Mas Bobby.



In this utterance, Fajar flouts maxim of relevance. Because the utterance *‘Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him. Mas Bobby comes from Turen, he has married but now he doesn’t have wife anymore and he is also muallaf’* is not connected. When Fajar tells about Bobby as the leader of the community, suddenly he explains about Bobby’s life in which the utterance violated maxim of relevance. It is better if Fajar adds some conjunction to bridge both sentence, like and, while, then, etc. So, it could be like *“Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him. While Mas Bobby comes from Turen, he has married but now he doesn’t have wife anymore and he is also muallaf.”* In the contrary, if there is no conjunction, the utterance will be like going round the bush. Even the utterance did not relate, the audiences could consider it like Fajar gave additional information about Mas Bobby.

This utterance also flouts maxim of quality, because this statement *“Mas Bobby comes from Turen, he has married but now he doesn’t have wife anymore and he is also muallaf. That’s mean if you want to be the leader of this community, you have to come from village, you have to be divorced and you have to change your god”* conveys something which is lack of adequate evidence. It does not have any evidence that mas Bobby’s problem happened for preparing become a leader of that community. This utterance stresses on the word *‘That’s mean if you want to be the leader of this community’* and makes the audiences think that all of leader in that community should have done some problem like Mas Bobby, but in fact not all of the leader of that community has done some

problems like Mas Bobby. And for the new member who wants to be a leader should not have the same problem as Mas Bobby's have but at least he or she should has many experiences to lead Stand-Up comedy Indo Malang.

#### Datum 4

Oh..By the way, I am now actually planning to go to outside of Indonesia. It is still planning. And my friend from Singapore said to me like this "Fajar, in Singapore there is a different rule in public toilet" ohh oke, "In Singapore, if you are pissing in public toilet is free but if you are pissing randomly, you will have to pay the penalty". Oh... I just like what the fuck is pissing randomly. You are pissing but random. Does it mean that when you are pissing, you cover your eyes and you don't know where it goes? What is that pissing randomly? Or does it mean when you are pissing but you don't know where it comes from. Just like you are waiting in from of the toilet for about four or five days, but suddenly holy shit what comes from my ears, oh my god, yesterday I was pissed from my ears. I hope tomorrow I don't piss from my nose.

Fajar said those utterances by showing some expressions. He makes audiences know how his expressions when that situation was happened. He tells that he wants to go abroad and his friend from Singapore gave his warning. The warning is about the attitude in Toilet in Singapore. So, at that time Fajar acted as his friend when told him about that warns and he also showed how surprise and confuse he is.

The utterance above uses the kind of anaphoric reference which focuses on the use of personal pronouns, 'he', 'she', 'it', 'they', 'we', 'them', 'us'. The utterance "*Oh..By the way, I am now actually planning to go to outside of Indonesia. It is still planning.*" In that utterance can be classified into personal reference that refers to the function in the speak situation, through the category of person. In this reference it includes the pronoun "it" that refers to the plan which

the speaker has told. Through this utterance the speaker decides to use the reference in the form of anaphoric because the interpretation of this pronoun refers to something inside the text.

In brief analysis, the utterance *“And my friend from Singapore said to me like this “Fajar, in Singapore there is a different rule in public toilet” ohh oke, “In Singapore, if you are pissing in public toilet is free but if you are pissing randomly, you will have to pay the penalty”. Oh... I just like what the fuck is pissing randomly. You are pissing but random”* It can be analyzed to the use of cataphoric reference using pronouns. This kind of reference delas with the use of possessive construction “me” that refers to “Fajar”. Through this reference, the speaker tends to speak about him as referred or in other word, by using reference, it can be understood that the object of speaking is him.

*“You are pissing but random. Does it mean that when you are pissing, you cover your eyes and you don’t know where it goes? What is that pissing randomly? Or does it mean when you are pissing but you don’t know where it comes from”* It also can be analyzed to the kind of anaphoric reference which is using personal reference that refers to the function in the speak situation, through the category of person. This utterance can be inferred that actually Fajar should know some rules to live in Singapore, such as the rule in public toilet which is not same as the rule in Indonesia. Grice suggested that cooperation in conversation is based on speaker and hearer use or flout the cooperative principle theory to interpret the inferences of conversation.

In those utterances above, there are subtext, punch line and follow up.

Fajar shares his story that he was confused to his friend's utterance that there is a difference rule in Singapore. The line *"By the way, I am now actually planning to go to outside of Indonesia. It is still planning. And my friend from Singapore said to me like this "Fajar, in Singapore there is a different rule in public toilet" "* carries a subtext that audience does notice. The audience does not notice anything strange which can make them laugh. Then what happened in the next utterances *"In Singapore, if you are pissing in public toilet is free but if you are pissing randomly, you will have to pay the penalty". Oh... I just like what the fuck is pissing randomly. You are pissing but random"* it makes the audience laugh because Fajar shows how confuse he is. Moreover, Fajar still tells some assumptions that he thinks about the rules. He makes some interpretation as the follow up that he really confuses to the words pissing randomly.

In the utterance above, the speaker flouts the maxim of quantity, because the speaker says more than is necessary. The speaker gives many examples to make the audiences imagine what the speaker thinks. It also as the function to get the audiences laughs because the example is very funny and absurd. Fajar makes the audience imagine as same as he is by repeating the risk in that toilet. Fajar's utterance flouts the maxim of quantity since it is unnecessary and a kind of repetition. Fajar has told the audiences that Singapore and Indonesia has different rule.

Fajar as the speaker also flouts the quality maxim. He replies *'pissing randomly*, his utterance conveys more information aside from literary meaning.

He gives too much information to his friend's statement about how to piss in Singapore's toilet and also states unnecessary prolixity of how he thinks after hearing that. As a result, they are said to flout three maxims, quality, quantity, and manner.

In those utterances, Fajar implicates that shock culture will be happened if you go abroad. The rule in another country will make people confuse therefore people who want to go abroad have to know about the culture of the country who they want to visit.

#### **Datum 5**

“And you know what, I try to find the correct one, the correct phrase in the internet dictionary online. If you are pissing not in public toilet, it is not pissing randomly but it is pissing carelessly, what else is that? Pissing carelessly? Does it mean you are pissing suddenly you lose your dick because you didn't pay attention on where you are pissing, ohhh I don't know.”

Fajar makes another assumption after finding another phrase to the same warning. And he becomes more confused and he showed it to the audience. He also makes it clear by giving example when he pisses and he loses his dick because he did not pay attention. It makes audience laugh because his expression showed how startled Fajar. The utterance above also covers the reference in kind of personal reference that refers to the function in the speak situation, through the category of person. This reference deals with the word “it” that refers to the first statement before. Through this reference, the speaker tends to speak about the rule and the condition as referred in other word. By using this reference, it can be



understood that the object of speaking is the statement before i.e. pissing not in public toilet.

The presupposition of the utterance “*the correct phrase in the internet dictionary online*” can be classified into existential presupposition which deals with definite noun phrase “the correct phrase” and “the internet dictionary online”. In this kind of presupposition, the speaker is assumed to be committed the existence of the entities named, the correct phrase and the dictionary online. It presupposes the existence of the another phrase which can be found in dictionary online.

The subtext “*And you know what, I try to find the correct one, the correct phrase in the internet dictionary online*” the audience will assumes that it is a right way that Fajar does to gets the true phrase. Thus, the audience will not be laughed at this point. Then in punch line, Fajar reveals another phrase he found in dictionary online which makes him more confuse. It causes laughter among the audience. The audience thinks that the phrase Fajar found can make Fajar thinks weirdly than before. Thus, in follow up Fajar imagines that in toilet there is something dangerous which can cause him to plunge into misery. It means that he still not finds the appropriate phrase to that rule.

The utterance above flouts maxim of quality by saying rhetorical questions “*what else is that?*” and “*Pissing carelessly?*.” It typically has the structure of a question but the force of a declaration and is generally defined as question that neither asks for information nor obtains an answer. Its role is to highlight shared

beliefs, despite their structural similarity to regular questions and their non-information-seeking status resembling assertions. Fajar wants the hearer to provide him with the indicated information.

He also flouts maxim of quantity i.e. make your contribution as informative as is required. That utterance above did not give any true information which one is the correct phrase actually. So the speaker does not provide any information for the audience to judge what the correct phrase actually. Fajar implicates that the use of language in different country will make you get confused. At least, ask people who live abroad to explain to you if you donot understand about the language.

#### **Datum 6**

“And however even if I go outside of Indonesia, I go anywhere I still love this city, I love Malang. why? because at the beginning of this year, I read Radar Malang, this is all true. I read Radar Malang say a fact like this about criminal case in Malang, on 2014 to 2015 the criminal cases curanmor in malang has decreased. From 1800 criminal cases to only 700 cases. That’s impressive, but at the same time I also read the news that the hotel occupation in Malang increase to 115%. That means people in Malang rather than killing each other, be prefer to have sex. yeahhh maybe malang will have a tag line “welcome to Malang, make love not war” sponsorship fiesta “happiness can be fun”

When he uttered those utterances he shows serious face because it relates to his city that he loves. He becomes serious but the last of his statement he makes it funny by giving tag line about Malang. It makes audience laugh because they do not realize there is something wrong in the news. Yet Fajar critiques the development of Malang by giving funny tag line which has negative sense.

From the utterance *“And however even if I go outside of Indonesia, I go anywhere I still love this city, I love Malang”* it can be classified into the cataphoric reference which is using demonstrative pronouns and determiners such as ‘this’. It is applied to refer forward to what we are about to say or mention. Fajar here use “this city” which refers to Malang city that he loves. By using this reference, the speaker decides to use the reference in the form of cataphoric that refers to something that has not been identified. In this reference, the presupposition is stated in the beginning and the presupposed item is given at the end. As the result, the audiences will hard to understand if the speaker did not refers the name of the city that he means.

And for the other utterances, *“On 2014 to 2015 the criminal cases curanmor in malang has decreased. From 1800 criminal cases to only 700 cases. That’s impressive,”* there is anaphoric reference using pronoun such as “that” which is also known as demonstrative pronouns. But in this case, the presupposition is stated at the end and the presupposition is stated in the beginning. The speaker use it to convey how his feeling after reading the news that told the increase of criminal in Malang.

The utterance can be inferred that actually Malang city is still number one than the other city. The speaker tries to make the audience believe that even he goes to the new city, Malang as the city that he was born still he loves. This inference can be shown with *“And however even if I go outside of Indonesia, I go anywhere I still love this city, I love Malang.”*

In the subtext of those utterances above indicates how Fajar really loves Malang as his original city. In utterances *“And however even if I go outside of Indonesia, I go anywhere I still love this city, I love Malang”*. Since this is a common phrase, nobody in the audience suspects that a ‘subtext’ is hidden in this line. A ‘subtext’ is an expression which carries a hidden meaning. The audience does not notice anything funny about that utterance, because they naturally assume that Fajar loves Malang because it is his original city.

Then what happened in the next utterances is that Fajar tells that he ever read news about Malang. The news make him realize that there is something wrong in his city. Thus, the punch line is shown by reading the important line of the news *“at the beginning of this year, I read Radar Malang, this is all true. I read Radar Malang say a fact like this about criminal case in Malang, on 2014 to 2015 the criminal cases curanmor in Malang has decreased. From 1800 criminal cases to only 700 cases. That’s impressive, but at the same time I also read the news that the hotel occupation in Malang increase to 115%”* it makes audience laugh. It is because the increase of hotel occupation direct to the negative thinking like a free fellowship.

However, Fajar still shows that the increasing of hotel occupation in Malang is not good news which can make the society are proud to know it. By giving funny word phrases, he makes it clear the reason why he does not think that the increasing of hotel occupation in Malang is dangerous. The utterances *“That means people in Malang rather than killing each other, be prefer to have sex. yeahhh maybe Malang will have a tag line “welcome to Malang, make love*

*not war” sponsorship fiesta “happiness can be fun”* means that criminal cases in Malang are not really decreased because of the curamnor is lower. The free sex cases also need to get more attention, there are many criminal cases happened because of it. Thus, Fajar believes that the increasing of hotel occupation should be clear, it is because there are many tourists come in Malang or the society in Malang prefer to have free sex than steal motorcycle. In fact, those two cases are dangerous.

The utterance in datum 6 has flouted maxim of quality because he said a contradiction of two things or he is being ironic. The first he said that he really love Malang but he told the news which make him did not respect to the condition of Malang right now. And also he says something that is untrue. In fact, the increase of hotel occupation in Malang is not only for sex but he says so because there is many cases that couple unmarried relationship having sex in Hotel. It is clear that he flouts the maxim of quality and all of people may notice. However, in this case, it obviously shows that Fajar’s lie and flouted maxim utterance is to create a joke.

In this data, Fajar also flouts the maxim of relation. In his last utterance is irrelevant with his previous statement. From the news which told about criminal and hotel occupation, suddenly he concludes that Malang can make a tagline *“welcome to Malang, make love not war” sponsorship fiesta “happiness can be fun”* just because there is an increasing of hotel occupation. The third flouting is the flouting maxim of manner which is Fajar said ambiguously. Fajar’s tag line is



very ambiguous, the audience will have different inferences from him. In short, the flouting here is used still to create a fun situation.

To sum up, Fajar implicates that Malang is his favourite city which needs more attention in society awareness. He wants to tell that a badness not only arise because a criminal cases but the society behavior can bring a bad and good image to Malang city.

#### **Datum 7**

“but after that I also read on the next paragraph that there is one police from malang saying like this, the criminal case in malang decrease because of contribution of the police. “Contribution mak mu kiper” what kind of contribution?, I mean the criminal case in malang decrease not because of the contribution of the police. the criminal case in malang decrease because people are already working. you are fucking stupid. this is all true. people are working to get what they need, when people are hungry they can get food, when people are sick they can go to the hospital. when people need religious advice they can go to songgoriti, for example. but that’s the point, police do not give any contributions to your life.”

Fajar told those utterances by showing his emotions because he does not agree to the police statement about criminal case in Malang. At that time, he delivered his critiques seriously. It makes audience are silent and then laugh to Fajar’s closing statement. Fajar makes his critique become funny by mentioning “songgoriti” which is very famous in Malang as Villa.

In the utterance above, it can be classified into personal reference and cataphoric reference. The utterance *“but after that I also read on the next paragraph that there is one police from malang saying like this, the criminal case in malang decrease because of contribution of the police.”* The first is the using of “that” which classified into personal reference which refers to the function in

the speak situation, through the category of person. It refers to the statement before that he read some news about Malang. Through this utterance, the speaker decides to use of the reference in the form of exophoric because the interpretation of this pronoun refers to something outside the text. The second is the using of “this” which can be classified into the kind of anaphoric reference using demonstrative pronoun. The pronoun “this” here refers to the police statement in a newspaper. The reference in the form of anaphoric refers to something within a text that has been previously identified.

The inference of the utterance *“but after that I also read on the next paragraph that there is one police from malang saying like this, the criminal cases in malang decrease because of contribution of the police.”* The police said like that because they have worked to decrease the criminal which is happened in Malang. It is shown by the phrase *“the criminal cases in malang decrease because of contribution of the police”* that means police has important part to increase the criminal case in Malang. This inference of the utterance can be classified into conversational inference which is the speaker intentionally flout the cooperative principle to make the audience interprets the inferences of conversation.

In that chance, Fajar shares his restleesnes and his opinion about the police in Malang. He shares it by using three parts: subtext, punch line and follow up. The subtext *“but after that I also read on the next paragraph that there is one police from malang saying like this, the criminal case in malang decrease because of contribution of the police”* as usual the audience does not notice anything strange about that. Moreover, the audience will assume that Fajar agree about that

news. Yet, Fajar says it because he does not agree that police does not give any contribution in our life.

Then, Fajar says some funny words as the punch line. It is also used to point out how not agree he is. He shows that people are already doing something in a good way to get what they need. Fajar emphasizes that police do not truly help in constructing people behavior. From that utterances, Fajar as the speaker reveals the unexpected reason to support his opinion. The unexpected reasons make the audience laugh because he says it in a funny ways. The audience naturally assumed that criminal cases in Malang decreased because the society life in a right way without hurting others. Finally, in the last, Fajar summarizes it by saying *“police do not give any contributions to your life”*. He wants audience realizes that to get a better life, you need to do something good.

Regarding with the use of cooperative principle, in utterance above, the speaker flouts maxim of quality, quantity, and relevance. Fajar flouts maxim of quality by saying rhetorical questions *“what kind of contribution?”* It typically has the structure of a question but the force of a declaration and is generally defined as question that neither asks for information nor obtains an answer. Its role is to highlight shared beliefs, despite their structural similarity to regular questions and their non-information-seeking status resembling assertions. In addition, he also says *“I mean the criminal case in malang decrease not because of the contribution of the police”* which he lacks adequate evidence. How can he believe that police does not have contribution to decrease the criminal case in Malang, it is impossible to know without knowing the way police works.

Fajar also flouts the maxim of quantity by saying more than is necessary, overstate. He explained the principles of people work to get their necessity. Actually when he said *“people are working to get what they need”* the audience will get what his means but he overstates it by giving another explanation. The audience will get the inference that actually people in Malang are already independent. In other cases he also flouts the maxim of relevance. His statement *“when people need religious advice they can go to songgoriti, for example”* is irrelevant to the context. He tends to flout the maxim and shift the topic to make the audience laughs. The word *“Songgoriti”* is not place to get a religious advice but the audience has known it as the negative place. It seems that he intentionally flouts the maxim to make a joke from the long statement which he has said seriously.

In this utterance, Fajar implicates that society is the important role in decreasing the criminal cases in Malang. Police also has contribution but without consciousness from the society the criminal cases will not be decreased.

#### **Datum 8**

*“Do not depend on police. why? because police are just like prostitution. for me police are just like prostitution, they serve people they fuck people but sometimes people still have to pay them. the only difference is between police and prostitution is prostitution doesn’t use money from the government.”*

Fajar uttered those utterances by showing that people should not depend to police. So, he delivers it seriously to make audience understand it. Yet, it is still funny because he equalizes police and prostitution even he said it seriously but

audience laugh to Fajar's thought. The utterance above can be classified into anaphoric reference using personal pronouns 'they' and 'them'. The speaker refers back to something that has already been mentioned or makes a connection with it. The utterance "*for me police are just like prostitution, they serve people they fuck people but sometimes people still have to pay them*" the pronouns 'they' and 'them' are the kind of anaphoric reference because they refer to the proper noun 'police' (antecedent) that was introduced earlier in the text.

On the other sides, that utterance above can be inferred that actually Police sometimes serve people badly. They use their power to get what they want from society. This inference can be shown with "*for me police are just like prostitution, they serve people they fuck people but sometimes people still have to pay them*" that means police still take money from the society even they have paid by the government.

In those utterances, Fajar emphasizes that police has done something bad for their advantages. Therefore, Fajar wants to tell the audience that depends to police is a wrong way. It is because police did not do their responsibility to protect people. It is interesting that this utterance is so unexpected that the audience wondered what happened for a moment and missed their time to laugh. Then, Fajar give metaphors how bad police in serving people. Yet, he makes audience laugh even he shares it seriously. The audiences laugh because Fajar compares police and prostitution which is actually different. A moment later audience realized what happened after hearing the follow up remarks by Fajar. This is another example which indicates that sometimes police is bad than prostitution.



In this data, Fajar flouts the maxim of quantity and quality. This also refers to his statement which is he states seriously that police do not have contribution in our live. It is lack of adequate evidence. He said that people should not depend to police but the fact that police has significant role in society. He tries to make people realizes that police have doing something not good to the society. He also makes repetition indicates flouting of maxim of quantity. It is actually not necessary. The repetition may become the non-informative utterance. Considering the context, he flouts the maxim to stress out his meaning that police is just like prostitution. He repeats his words to emphasize the real implicit meaning he wants deliver as well as to convince the audience that police has done something not good. In the end, the flouting in this case is used also to entertain the viewers and make a fun talk.

Fajar also flouts maxim of quality by saying metaphorically. He said “*police just like prostitution*” which is literally false. In this utterance, he tries to look for the similarity between police and prostitution. Since police has break the law that they should serve people without take money from them. Fajar tries to make the audience think that now some of police are not responsible to their obligation for serving people. Fajar implicates that some police are not good because they are not doing their duty as what society believe.

### **Datum 9**

“Police in Indonesia, if they want to destroy marijuana they burn it in front of the public in police station, sometime they do that after jumatan, I am sure after this polri will have an event Marijuana wal jamaah.”

Fajar said it without showing funny expression, he just delivered it seriously. He stood in the middle of the stage and delivered his critiques to the Police in Indonesia. In this utterance, there is anaphoric reference that is using personal pronoun 'they' which refer to 'police' and then the personal pronoun 'it' that refer to 'Marijuana'. In this case, the interpretation of this reference refers to something within a text that has been previously identified, anaphoric reference. In this kind of reference, the presupposed item is given in the beginning and the presupposition is stated at the end.

The inference of the utterance "*police in Indonesia, if they want to destroy marijuana they burn it in front of the public in police station, sometime they do that after jumatan, I am sure after this polri will have an event Marijuana wal jamaah*" means that police in Indonesia destroy marijuana with the weird way. Marijuana has bad effect to the people who smell it and the fact that police in Indonesia burn it in public is very weird. If people are caught because consumes marijuana, so how about people who watch the burning of marijuana in police station. They smell marijuana aromatic too. Moreover, police do that in the day when men who are Islam do their responsibility. Therefore, Fajar make a joke that maybe police will have '*Marijuana wal jamaah*', it means enjoying marijuana together.

In that chance, the subtext "*Police in Indonesia, if they want to destroy marijuana they burn it in front of the public in police station*" make the audience thinks that there is no problem about it because police always burn the marijuana in public place. Yet, Fajar gives it worse by saying "*sometime they do that after*

*jumatan*”. The audiences know that Marijuana is dangerous because if people smell it, people will be intoxicated. Yet, Police sometimes burn it in the day people who are islam doing Jumatan or pray in a Friday. Moreover, Fajar conclude it by saying *“I am sure after this polri will have an event Marijuana wal jamaah.”* as the follow up, it is clear that police needs to destroy marijuana in a right way.

In that utterance, the speaker flouts the maxim of manner by over generalizing his statement. The speaker uses proverbs, serve it as criticism, but as criticism with weight of tradition. He did not agree to the police who burn Marijuana and then do that after jumatan (pray in Friday for men). And he also flouts maxim of relevance by giving some clues to the audience. From that utterance *“Police in Indonesia, if they want to destroy marijuana they burn it in front of the public in police station, sometime they do that after jumatan,”* it means the way police handle Marijuana is not good, so please be careful when police burn Marijuana. Do not get closed. Fajar implicates that police in Indonesia needs more understanding how to handle Marijuana in accurate way.

#### **Datum 10**

*“The mc today aryo and Mas regi, Aryo is a chinnese and mas regi is a chinnese, they both look like gay. So I think if they make an organization, it will be LGBT, you know Lesbian Gay Biosex from Tiongkok.”*

Fajar said those utterances to tease two MC who are Chinese. He says it by pointing to them occasionally. He makes the audience laugh because the two MC really looks like Gay. It can be analyzed in the case of reference, the statement *“The mc today aryo and Mas regi, Aryo is a chinnese and mas regi is a chinnese,*

*they both look like gay*” can be classified into personal reference that refers to the function in the speaking situation, through they category of person. In this reference, it includes the pronoun “they” that refers to the two MC who the speaker has told. The speaker decides to use the reference in the form of anaphoric because the interpretation of this pronoun refers to something inside the text.

This utterance “*The mc today aryo and Mas regi, Aryo is a chinnese and mas regi is a chinnese*” actually functions as the subtext. The audience does not notice the existence of the subtext, at the point when it is uttered in the conversation. The speaker represents awkwardness from that two MC who have same background. Then in punch line the speaker reveals the unexpected reason (i.e., they both look like gay because of their skin that is white), which causes laughter among the audience. The audience naturally assumed that the bot MC have such a same characteristic of gay because they have white skin. Of course, the audience knows that utterance about the MC is a mere lie. Finally, at the last Fajar makes it clear by giving metaphor that aim to tease the MC.

The utterance flouts maxim of quality. Fajar says such metaohor to tease MC. Metaphor is a further category of quality violation, for metaphor is literally false. Fajar wants to tease MC who have white skin are just like gay At that time, the issue of LGBT is booming in Indonesia, thus Fajar teases them as gay. By mention their background as Chinese, Fajar wants the audience realize that he is not serious about the statement that the both of MC are gay. They are chinese, thus they are naturally have white skin.

The utterance also flouts maxim of manner, because the utterance “*Aryo is a chinnese and mas regi is a chinnese, they both look like gay*” is ambiguous and vague. The audience will have more than one perception when they hear it. They will guess what makes Fajar says like that, just because Aryo and Regi are Chinese so they are gay. However, Fajar does not explain it explicitly the reason why he says like that.

In that utterances, Fajar implicates that appearance can make people judge other people. The fact that Regi and Aryo have white skin as Gay who always looks tidy does not mean that they are gay too. Therefore, Fajar says it for creating a joke and teasing the MC.

### 3.2 Discussion

This section discusses the finding of the data analysis. From the finding the researcher found that all the maxims proposed by Grice are flouted and also there is found the use of reference, inference, presupposition to deliver the implicit meaning in Fajar’s performance. The most frequently flouted maxim is maxim of quality which is 7 utterances. The second most frequently flouted maxim is maxim of quantity which is 5 utterances and third is maxim of relevance which is 4 utterances. The least frequently flouted maxim is maxim of manner which is 3 utterances. However, there are 8 utterances that overlap the maxims. Overlap, in this case, means that there are utterances that contain more than one maxim or the maxims are applied in the same time.

The speakers frequently flout the maxims in his performance by being not cooperative to the topic being talked. Maxim of quality become the most frequent



maxim, instead of saying something true, the speaker tends to say a lies and give a metaphor which are literally false to create joke. The implication that commonly arises is the speakers criticize about something that he thinks is wrong. Maxim of quality is focused on the truthful, so if the speaker intentionally gives metaphor in his utterance means that he flouts maxim of quality. For instance, in his utterance he has told about the Police and Prostitution which are actually different but he said that those two have similiraties. When the audience heard it, they realized that Fajar wanted to criticize the Police in Indonesia who took money from the society. It is proved in the result of interview the audience that he knows Fajar criticizes the Police in Indonesia (see appendix 2).

In his stand-up comedy performance, Fajar also frequently tends to flouts the maxim of quantity. The maxim of quantity happens by repeating the same words as well as adding the unnecessary information. The implication that commonly arises is the speakers want to be more details about conveying his utterances as well as intentionally repeating words to create a joke. The aim of the flouting is to stress out and point out the real meaning that the speaker delivers by repeating the utterances and adding information. As he shared about his experience when he does not understands a warning in a Singapore's toilet. He gave some examples how he interprets the warning which were successfully made the audiences laugh. The audience also got the message that Fajar shared his experience to remind that it happen to every person. It is proved in the result of interview the audience that she knows Fajar shares it because every single person can experience it (see appendix 2).

Besides, the maxim of relevance is also flouted. The maxim of relevance is flouted to avoid saying something explicitly regarding his experiences and background knowledge as well as to create jokes by saying irrelevant things. The implication that commonly arises is the speaker does not want to be seriously about the topic he brings. Therefore, he always gives jokes in every topic that he want to talk about. However, the maxim of relevance in his stand-up comedy performance is flouted jokingly. In other words, Fajar flouts the maxim to create a joke. The audience also realized when Fajar talked about the MC who has through some problems in his life so he becomes a leader of the club. It does not have relation between his problems and being a leader of the club, but the audience knows that Fajar says it intentionally to tease the MC (see appendix 2).

Finally, the flouting of maxim manner is also applied in his stand-up comedy performance. In the utterances, the speaker tends to flout the maxim of manner by being not brief and in order as well as saying something that is ambiguous and obscure. The flouting of maxim of manner, in the case, being not brief is to clarify the real meaning. Therefore, the speaker is not being brief by giving long explanation. The implication is the speaker does not want to be clear in saying his utterances intentionally to create a joke. In the case not being in order is to clarify the meaning and being ambiguous and obscure is to create a joke.

In other case, the overlap maxims are also found. Cutting (2002, p.42) states that the overlap maxims happen when two or more maxims operating at once. In Fajar's stand-up comedy performance, he tends say something lies as well as

irrelevant at the same time. In some cases, the speaker also says something that is not brief and gives a long explanation to emphasize the meaning that he wants utter. The flout of two maxims also aims to avoid being too serious in his speech. However, the flouting is also used to make the audience laugh. The context in this case is important as the tool to analyze the implicit meaning as well to make the appropriate interpretations of each utterance.

Besides the flouting of maxims, the context can be analyzed through the use of reference, inference and presupposition in the speaker's utterances. Fajar frequently used anaphoric reference than cataphoric reference in his statements. Fajar frequently use anaphoric reference and cataphoric reference to make the process of identifying the antecedents easy and uncomplicated. However, for longer speech which consists of more items or characters, there is a tendency for misunderstanding to occur due to ambiguity if the links between the items mentioned in the text are not clear. Therefore, Fajar used reference to make the audience understand the context from his utterances.

It can be concluded that in Fajar's stand-up comedy performance, all the maxims are flouted by him. How the maxims are flouted is by saying something that indicates the speaker tends to not being cooperative. He implies what he says by flouting the maxims. The aims are varied. However, in the end, the flouting in his performance is for the sake of entertainment or to create a joke.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter discusses conclusion and suggestion. The conclusion is drawn from the result of analysis in chapter III. Meanwhile, the suggestion is made for recommendation and future research.

#### 4.1 Conclusion

In conclusion, Fajar Ardiansyah's uses implicature in Stand-Up Comedy by flouting maxims in cooperative principle and using some lexical words to create a joke. Fajar as the comedian uses implicature to deliver sarcastic, aspiration, opinion and tell experience which relates to his work and his life as a student. Thus, it can be said that implicature in Fajar Ardiansyah's performance aims to share his ideas and to criticize social phenomenon in funny ways.

Fajar's intended meaning which is said implicitly can be understood by the audiences through the situational context in Fajar's utterances. Fajar as the speaker is intentionally not being cooperative to share ideas, aspiration, opinion, and etc. He flouts four maxims in cooperative principle by Grice (1975) to make audience laugh. Moreover, he uses some lexical items to make the audience catch what he wants to talk. The lexical items, words phrases were analyzed in the term of reference, inference and presupposition. Those three terms help audiences to avoid misunderstanding. However, in the end, the flouting in his performance is for the sake of entertainment or to create a joke.

## 4.2 Suggestion

After analyzing the data thoroughly, some suggestions can be drawn for the next researcher. Firstly, as this only focuses on how Implicature is used, the next researcher to elaborate more in other aspects such as the function of implicature and what kind of implicature is used. Accordingly, there will be various data on the topic of implicature.

Secondly, this research focused on implicature which is found in comedy. A future study, however, may also consider focusing on the implicature in comedy. The next researcher may also explore this topic either implicature by using different relevance theory by Sperber and Wilson. Hence, the finding can be compared whether it has similar result. Therefore, it will enrich references in this topic.



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## APPENDIX I

No	Utterances	Cooperative Principle			
		Q	QL	R	M
1	Agus Junaidi is a very funny guy; he also performed in night Stand-Up 4 Malang, several years ago. And on that time, I realized that Junet looks like Al-Ghazali. Maybe you can try, you can try to compare the picture of Junet and Al-Ghazali. They really look alike. They can be model of skin lotion together. Junet is before and Al-Ghazali is after.	√			√
2	And Mas Booby, Mas Bobby really makes this open mic colorful because now we have guess from Thailand, we have comic from China and comic from Euthopia.		√		
3	Mas Bobby Darwin for your information is the leader of this community right now, so give applause for him. Mas Bobby comes from Turen, he has married but now he doesn't have wife anymore and he is also muallaf. That's mean if you want to be the leader of this community, you have to come from village, you have to be divorced and you have to change your god.	√		√	
4	Oh..By the way, I am now actually planning to go to outside of Indonesia. It is still planning. And my friend from Singapore said to me like this "Fajar, in Singapore there is a different role in public toilet" ohh oke, "In Singapore, if you are pissing in public toilet is free but if you are pissing randomly, you will have to pay the penalty". Oh... I just like what the fuck is pissing randomly. You are pissing but random. Does it mean that when you are pissing, you cover your eyes and you don't know where it goes? What is that pissing randomly? Or does it mean when you are pissing but you don't know where it comes from. Just like you are waiting in front of the toilet for about four or five days, but suddenly holy shit what comes from my ears, oh my god, yesterday I was pissed from my ears. I hope tomorrow I don't piss from my nose.	√	√		√

	And you know what,. I try to find the correct one, the correct phrase in the internet dictionary online. If you are pissing not in public toilet, it is not pissing randomly but it pissing carelessly, what else is that? Pissing carelessly? Does it mean you are pissing suddenly you lose your dick because you didn't pay attention on where you are pissing, ohhh I don't know.				
5	And you know what, I try to find the correct one, the correct phrase in the internet dictionary online. If you are pissing not in public toilet, it is not pissing randomly but it pissing carelessly, what else is that? Pissing carelessly? Does it mean you are pissing suddenly you lose your dick because you didn't pay attention on where you are pissing	√	√		√
6	And however even if I go outside of Indonesia, I go anywhere I still love this city, I love Malang. why? because at the beginning of this year, I read Radar Malang, this is all true. I read Radar Malang say a fact like this about criminal case in Malang, on 2014 to 2015 the criminal cases curannmor in malang has decreased. From 1800 criminal cases to only 700 cases. That's impressive, but at the same time I also read the news that the hotel occupation in Malang increase to 115%. That means people in Malang rather than killing each other, be prefer to have sex. yeahhh maybe malang will have a tag line "welcome to Malang, make love not war" sponsorship fiesta "happiness can be fun	√		√	√
7	but after that I also read on the next paragraph that there is one police from malang saying like this, the criminal case in malang decrease because of contribution of the police. "Contribution mak mu kiper" what kind of contribution?, I mean the criminal case in malang decrease not because of the contribution of the police. the criminal case in malang decrease because people are already working. you are fucking stupid. this is all true. people are working to get what they need, when people are hungry they can get food, when people are sick they can go to the hospital. when people need religious advice they can go to songgoriti, for example. but that's the point, police do not give any contributions to your life.	√	√		
8	Do not depend on police. why? because police are just like prostitution. for me police are just like prostitution, they serve people they fuck people but sometimes people still have to pay them. the only difference is between police and prostitution is prostitution doesn't use money from the government.	√	√		
9	Police in Indonesia, if they want to destroy marijuana they burn it in front of the public in police station, sometime they do that after jumatan, I am sure after this polri will have an event Marijuana wal jamaah			√	√

10	The mc today aryo and Mas regi, Aryo is a chinnese and mas regi is a chinnese, they both look like gay So I think if they make an organization, it will be LGBT, you know Lesbian Gay Biosex from Tiongkok		√		√
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Note:  
 Q : Quantity  
 QL: Quality  
 R : Relevance  
 M : Manner





## APPENDIX II

### Interview

#### Audience 1

1. Do you like Fajar Ardiansyah's performance in Stand Up comedy?

Yes, I like.

2. Why do you like to watch Fajar Ardiansyah's performance?

Because Fajar is using English and it makes him different from other comics in this club.

3. So, how about the topic that he has brought in this night?

I like it, his topic was easy to understand and it was good to know how he behaves to the police in Indonesia.

4. So, what makes you laugh to his utterances? Do you get what he meant?

Yeah, because he is funny by giving similarities for two things and it work. For example, just like when he is saying about "Police in Indonesia is like prostitution" which is truly different but he gave some evidences that are truly happened. However, it was funny because he gave examples that were true which make me laugh and realize it.

#### Audience 2

1. Do you like Fajar Ardiansyah's performance in Stand Up comedy?

Yes. I really like his performance.

2. Why do you like to watch Fajar Ardiansyah's performance?

Because Fajar is funny and he is smart.

3. So, how about the topic that he has brought in this night?

Yeah, it makes me amused because he has shared something that makes me want to know more.

4. So, what makes you laugh to his utterances? Do you get what he meant?

Emm I laugh because he has shared something that can be happened to others, such as he has told about his experience when he got warning and he gives some examples which was very funny. And I think that it will happen to me when I don't understand a warning.

### **Audience 3**

1. Do you like Fajar Ardiansyah's performance in Stand Up comedy?

Yes, I like it.

2. Why do you like to watch Fajar Ardiansyah's performance?

Because the way he performs is different from other members.

3. So, how about the topic that he has brought in this night?

The topic that he has brought was interesting such as when he teased the MC, it was very funny.

4. So, what makes you laugh to his utterances? Do you get what he meant?

Yeah, I laugh because he said something about this club which was very funny. He teased the MC which is the leader of his club and it makes me laugh, even I do not know that was true or not. He said that the leader has divorced so he becomes a leader of this club. Thus, I realize that he just wants to tease Mas Bobby as the Mc and the leader of this club.