

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents the conclusions drawn from the findings and the discussions in the previous chapter. This chapter also offers some suggestions for further studies on the same issue about Grice's theory of Cooperative Principle.

5.1 Conclusions

The data analysis and the result of the research findings reveal following conclusions:

First, the findings show that in the dialogues of the comedy program *Opera Van Java (OVJ)*, especially in episode of *Keluarga Kecil kurang Koordiansi (KKKK)*, the comedians violated the whole Grice's Maxims of Cooperative Principle (CP): Maxim of Quality, Quantity, Relation, and Manner. The violations were found in the most of the comedians' dialogues with the intention to create jokes that were able to incite amusement and laughter.

Second, the dominant type of maxim that was mostly violated was the maxim of quality that reached 35 violations or 42.2% of the total violations occurred. It means that the comedians dominantly used 'deceit' that was intentionally created to construct an ironic and comedic sense. The 'deceit' here was not about lying and deceiving the audience, but only saying something in a false form that was intended

to create jokes. This kind of ‘deceit’, in Indonesian, is called “plesetan” where the people intentionally say a wrong word or do a wrong action to make it funny.

The “plesetan” was well understood by the audience because both the comedians and the audience shared the same common knowledge (culturally, socially, and linguistically). The understanding between the comedians versus comedians or the comedians versus audience came from the possession of the same common knowledge. Therefore, the joking communicative exchange could run well.

Third, the data analysis results reveal that the violations to the maxims of CP were made through various ways relating to the rules of each maxim. In the maxim of quality, the violation was made by giving false information or providing information which lacks evidence. In the maxim of quantity, the violation was made by providing more information and less information than it was required.

In the maxim of manner, the violation was made by giving obscure expression/information and presenting unnecessary prolixity/verbosity. In the maxim of relation, the violation was made by giving irrelevant response/answer and irrelevant question to the interlocutors.

Fourth, according to the data analysis, it can be concluded that most of the comedians intentionally violated the maxims to mislead the audience in order to make them consoled and laugh. In addition, the violations were intended to create jokes. As has been explained in the chapter II, CP governs speakers to be honest, brief, orderly, and relevant in a communicative exchange. If the rules are obeyed, the expected effective communication can be achieved.

However, the goal of a joke is different from the goal of the common communicative exchange. The joke or humor requires something different from a common habit, but it is still communicative. In line with this, Attardo (1993) said, “Humor carries metamessage saying ‘this is humor.’ Humor violates rules but this fact does not cause the communicative exchange to be destroyed.” (p.37)

Thus, in the joke, CP cannot work well because people define joke or humor as something different (uncommon) which breaks the rules. In this show, the comedians created very funny jokes as it was proved by the audience’s laughter. In addition to creating the jokes, the comedians also improved their performance by providing so many funny actions to strengthen the jokes.

5.2 Suggestions

Since the study only focuses on the violation of maxims of CP, the investigation of other aspects of CP is still limited. Further studies are expected to elaborate the whole non-observance theories of maxims (see chapter II) related to the joke, and discover the ways to distinguish each type of the non-observance of the maxims.

Furthermore, further studies are recommended to investigate the other aspects of Grice’s theory, such as the theory of implicature in a joke. The theory of implicature is also applicable in observing real daily conversations related to the politeness theories. The other more challenging investigations of the theory of CP can be directed to the others aspects of culture, especially language use in specific

contexts. The theory of CP can be used to analyze political language, mass media language, or even instructional language. These wider investigations are expected to provide better comprehension about language use in our daily life.

