

THE MAXIM VIOLATION OF RAJA PARHATA IN MARTONGGO RAJA BATAK TOBA CEREMONY

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Abstract

This study discussed about the maxim violation of Raja Parhata in Martonggo Raja Batak Toba ceremony. The aims of this study were to analyze the kinds of maxim of violation of Raja Parhata and reasons of maxim of violation occurred in Martonggo Raja Batak Toba Ceremony. This study conducted by using descriptive qualitative method. The data of this research was from the utterances of Raja Parhata. The source data were from two Martonggo Raja videos and two informants of Raja Parhata. The writer found violation of maxim of quantity with total number 28 utterances (46.6%), violation of maxim of quality with total number 3 utterances (5%), violation of maxim of relation with total number 21 utterances (35%) and violation of maxim of manner with total number 8 utterances (13.4%). There were four reasons of the Raja Parhata did violation of maxims in Martonggo Raja Batak Toba ceremony, namely to show respect (43 utterances, 71,6%) is the most reason. Besides, the Raja Parhata also change the topic (15 utterances, 25%), and the fewest reason is to keep a secret (2 utterances, 3,4%).

Keywords: *Maxims Violation, Grice's theory, Raja Parhata, Martonggo Raja, Batak Toba Ceremony*

INTRODUCTION

Conversation means interacting with others (Horton, 2017). Through conversation people can share information, build relationships, solve problems, and accomplish a multitude of everyday goals. A good conversation is built from the cooperation between speaker(s) and listener(s). The cooperation of making a good conversation between the speaker and listener is well known as Cooperative Principle (Yule, 1996). The listener(s) response the speaker(s) sometimes by implying something. Raja Parhata also does the same when he is discussing in Martonggo raja. This condition can create misunderstanding between what is said and what is meant and also because of this distinction the communication can fail.

Understanding cooperative is not far from understanding conversation that is not fulfilling maxim. That is maxim flouting that becomes an interesting topic related to cooperative principle. Raja Parhata and his hearer (s) violated maxim because of some certain reasons. Behind the utterances in which maxim violation occurs, there are some

hidden meanings and certain purpose that is to be conveyed by Raja Parhata in Martonggo Raja.

Martonggo Raja is one of the *Batak Toba* traditional ceremonies which is a unilateral family meeting organized by the family's party with *dongan sabutuha*, *boru/bere*, *Pariban*, *Aleale* and *dongan sahuta* to discuss preparations for funeral (*patuathon tu parbandaan*) events, which will be held by *Hasuhuton* or Raja Parhata (organizer of the event / party). All discussions regarding the preparation of ceremony for the funeral (*tandok* recipients, *parhobasetc*) will be led by Raja Parhata. Raja Parhata is a master ceremony or a protocol of some *Batak Toba* ceremonies. Raja Parhata is a prominent character in *Batak Toba* society and the ability of Raja Parhata in communication is so needed.

Saurmatua tradition and *Batak Toba* society cannot be separated, this is due that the *Batak Toba* people is very strict with customs. That's way wherever the community of *Batak Toba* are, they remain to carry out the customs that have been passed down by their ancestors. The ceremony of Saurmatua for the *Batak Toba* people is very important as an expression of family joy because one their family members died in perfect ages (Saurmatua). The family who will perform Saurmatua's ceremony must be ready in material terms, because carrying out Saurmatua's ceremony costs a lot of money. The family must be able to provide food or drink to the mourners before the corpse has not been buried.

The researcher is interested in doing this research because the ceremony is still carried out in spite of the cost and time and whether it still obeys the maxims or not. The researcher also observes that maxims violation in *Martonggo Raja* ceremony has not been examined. So, this research aims to describe the kinds of maxim violations used by *Raja Parhata* in *Martonggo Raja Batak Toba* ceremony and describe the reasons of the occurrence of maxim violations in *Martonggo Raja Batak Toba* ceremony.

REVIEW OF LITERATURE

Fasold (2006) state pragmatics is about how the context of use contributes to meaning, both semantic meaning and speaker's meaning fundamentally. According to yule (1996) there are four areas that pragmatics is concerned, there are (1) pragmatics is the study of the speaker meaning, (2) pragmatics is the study of contextual meaning (3) pragmatics is the study of how more gets communicated than said, (4) pragmatics is the study of the expression of relative distance. Pragmatics is the study of natural language understanding, whole specifically the study how context influences the interpretation of

meaning in pragmatics itself, it has been determined component study, namely: deixis, presuppositions, entailment, speech act, implicature and cooperative principle.

Grice (1975) states that cooperative principle to avoid misunderstanding, and misinterpretation between speaker and hearer. Grice defined the cooperative principle as “some generally accepted of principle which the speaker and the listener restricted to”. It is assumed that all participants orient toward successful communication as a goal and the appropriately informative, truthful, relevance and clear. According to Grice (1975) there are four types of maxim such as,

1. Maxim quantity which means where one tries to be as informative as possible and give as much as information is needed.
2. Maxim quality means where one tries to be truthful, and does not give information that is false or that is not supported by evidence.
3. Maxim of relation means where one tries to be relevant and say things that one is pertinent the discussion.
4. Maxim of manner means to be clear, as brief and as orderly as one can what one says, and where one avoids ambiguity.

Cook (1989) there are five reasons that can be categorized as maxim violation, that are to show respect, to create hyperbole and irony, to change a topic, to keep a secret and to create humors.

- a. To show respect means people use utterances that could violate the maxim of quality.
- b. To create Hyperbole and Irony. In hyperbole, people exaggerate the real situation by using hyperbole expression which is obviously untrue. In irony, people use utterances to be meant as the opposite of the real situation.
- c. To change a topic means people use an utterance that is not related with the context.
- d. To keep a secret means people use the utterance which violate maxim of manner. Secret must not be known by others, so people have to quite talk about it or people often use an unclear utterance, so others can't understand the topic which is being discussed.
- e. To create humors means people use some words or utterances that make people laugh. Those four maxims can be violated to create humors and of course the situation will depend on the types of maxim violation in humor.

METHODOLOGY

This research used textual analysis by Mills, Albert J. et al. (2010). It is a methodology about the understanding language, symbol, or pictures that present in text and this study research the cultural values by *Hula-hula* utterances as the spoken words. The intention of this research is to find out the types of violation of maxims and to describe the reasons why Raja Parhata does maxim violation in Martonggo Raja Batak Toba ceremony.

The data of this research are from the utterances of Raja Parhata. The source data will be taken from two Martonggo Raja videos. First, Martonggo Raja of A. Sitompul (Op. Alvian Sitompul) that held on 20th August 2019 in Desa Villa Mutiara, Pahae Jae and the second, Martonggo Raja of M. Br. Panjaitan (Op. Margareth Panjaitan) that held on 27th March 2019 in Aek Nauli, Tarutung. The data also will be taken from interviewing informants as the native speakers.

The data collected by doing documentary of Martonggo Raja video. The researcher used laptop to watch the Martonggo Raja video and handphone to record what the informants say about the Martonggo Raja. The interview questions were to get the information about the reasons of maxim violation in Martonggo Raja Batak Toba ceremony.

Instrument is a tool for collecting data and it plays significant roles that greatly determine the result of the study. In order to collect data, documentary technique is used as the instrument to collect the data. The interview is a common documentary technique. So, this research watched video martonggo raja and interviewed for doing this research.

Guided questions for interview:

1. What is the history of Martonggo Raja in Martonggo Raja Batak Toba ceremony?
2. What is the guidelines of raja parhata to be a spokesman in Martonggo Raja Batak Toba ceremony?

Creswell (2014) the data will be analyzed by using descriptive qualitative method to analyze the maxim violation of the *Martonggo Raja Batak Toba* ceremony. There are some steps that will be conducted in analyzing the data, they are:

1. Identifying the utterances of the data
2. Reducing the data which are not relevant to violation of maxim
3. Classifying the data to its types
4. Analyzing the data to violation of maxims. The researcher will transcribe the martonggo raja videos and do interviews to two raja parhata.

5. Concluding the data that has been found in *Martonggo Raja Batak Toba* ceremony based on the research problem of this study.

FINDINGS

The Kinds Of Maxim Violations Used by *Raja Parhata* in *Martonggo Raja Batak Toba* Ceremony

The researcher found maxims violation in martonggo raja ceremony based on Grice (1975) theory namely 60 utterances violation of maxims. There are violation of quantity, violation of maxim of quality, violation of maxim of relation and violation of maxim of manner.

Table 1.

The Maxims Violation in Martonggo Raja Batak Toba Ceremony

No	Violation of Maxims	Occurrence	
		F	%
1.	Quantity	28	46.6
2.	Quality	3	5
3.	Relation	21	35
4.	Manner	8	13.4
Total		60	100

1. Violation of Maxim of Quantity

The Raja Parhata in Martonggo Raja Batak Toba Ceremony violated maxim of quantity because they say more than what is needed or give additional information before or after going to the point.

The example of data:

RP1 : Jadi on pe dos ma roha ta, dipasahat ma tu hamu. Dos ma roha mu mangadopi, ateh?

RP2 : Mauliate ma di protokol, diulaon ta sadarion dibornginon tutu. Takkas do sian popparan ni oppung ta Raja Sibangebange. Dison do hita nuaeng namarhahanggi popparan ni oppung ta Raja Sitompul, dison do popparan ni oppung ta Raja Lumbantoruan, dohot Lumbandolok dohot Raja Sirgirgiron

dipardalanan dope. Ulaon ta sadarion na lao mangalusi annon sukkun-sukun ni Hula-Hula ta, jadi pasahat hamu mapardoppakan on tu hami popparan ni oppung ta Raja Lumbandolok, dijalo hami mai dohot las niroha jala diulahon hami. Dison do nuang popparan ni oppung ta hahadoli ni popparan Raja ni oppung ta Lumbanturuan. Anggo hami hupasahat hami majo pakkataian on tu hahadoli nami sian popparan ni oppung ta Raja Lumbanturuan.

Based on that example, actually RP1 asked “are they ready to begin the martonggo raja discussion” but RP2 said thank you first and replied the explanation that has been told by RP1. And then, RP2 answered the question to the point that they are ready to begin the discussion by saying “*dijalo hami mai dohot las niroha jala diulahon hami*”. The explanation of RP2 is more than is required.

2. Violation of Maxim of Quality

The Raja Parhata in Martonggo Raja Batak Toba ceremony violated maxim of quality by giving false information and tell a lie or lack of adequate evidence. They should not say what they believe to be false.

The following data is as the example:

RP11 : Mauliate ma, molo nungnga i na mambaen denggan, tor songon dia na mambaen denggan ulaon nami doi, mauliate.

RP10 : Di pasahat ma muse i raja i bona tulang Hutapea. Dang sahat dope nasida? Oo, nga ro be .

In conversation above, it is shown that the speech of RP10 was false. He said without evidence that tulang hutape was not there. But in the case, tulang hutape has joined the discussion. RP10 violated maxim of Quality.

3. Violation of Maxim of Relation

The Raja Parhata did not give the relevant answer toward the answer because they might change a topic.

The following example data :

RP11 : Molo songon hami sian tulang rorobot, adong tolu halak I jadi hami mangalean 3 ulos holong, songoni ma sian hami rorobot.

RP10 : Jadi, huhut surati hamu amang boru sotung gabe lupa annon, sahat ma hita tu bona tulang raja hutapea

This statement of RP10 was irrelevant with the discussion before, because he asked PJS to write all arguments of the others speaker (Raja Parhata) without replying RP11 argument firstly. RP10 violated the maxim of relation.

4. Violation of Maxim of Manner

Violation of maxim of manner occurs when the Raja Parhata give complicated information, ambiguity and array arrangement. Commonly is done to show the respect.

The example of illustrated data:

RP10 : Ima sian hami, torushon hamu ma muse amangboru.

PJS :Dioloi raja i do pangidoan nami toho do songon na nidok ni raja i simanukmanuk sibottar andora sioloi turpuk holong ni roha. Takkas do lembek do songon indahan hami pamoruon muna marga sitompul dang na parsoadahon akka nauli nadenggan,

In example above, PJS violated maxim of manner because he used the ambiguous speech (umpasa or batak toba's poetry) that has implicit meaning. For that reason some people might not understand the speech.

The Reasons of The Occurrence of Maxim Violations in Martonggo Raja Batak Toba Ceremony.

There are some reasons of the Raja Parhata to do violation of maxims based on the situation in Martonggo Raja Batak Toba ceremony. Cook (1989) there are five reasons why people violated the maxim in their conversation, they are to show a respect, to create hyperbole and irony, to change a topic, to keep a secret and to create a humor.

No	Reasons of Violated Maxims	Occurrence	
		F	%
1.	To Show a Respect	43	71.6
2.	To create Hyperbole and Irony	-	-
3.	To Change a Topic	15	25
4.	To Keep a Secret	2	3.4
5	To Create a humor	-	-
Total		60	100

1. To Show Respect

In order to show respect, Raja Parhata use utterances that could violate maxim of quantity and manner.

The example of data:

RP1 : Jadi on pe dos ma roha ta, dipasahat ma tu hamu. Dos ma roha mu mangadopi, ateh?

RP2 :Mauliate ma di protokol, diulaon ta sadarion dibornginon tutu. Takkas do sian popparan ni oppung ta Raja Sibangebange. Dison do hita nuaeng namarhahanggi popparan ni oppung ta Raja Sitompul, dison do popparan ni oppung ta Raja Lumbantoruan, dohot Lumbandolok dohot Raja Sirgigiron dipardalanan dope. Ulaon ta sadarion na lao mangalusi annon sukkun-sukkun ni Hula-Hula ta, jadi pasahat hamu mapardoppakan on tu hami popparan ni oppung ta Raja Lumbandolok, dijalo hami mai dohot las niroha jala diulahon hami. Dison do nuang popparan ni oppung ta hahadoli ni popparan Raja ni oppung ta Lumbantoruan. Anggo hami hupasahat hami majo pakkataian on tu hahadoli nami sian popparan ni oppung ta Raja Lumbantoruan.

From the conversation above, RP2 has violated the maxim of quantity because RP2 gave so many introductory words before to the point because he wanted to show his respect to RP1 toward the situation in ceremony of Batak Toba by saying thank you firstly.

2. To Change a Topic

In order to change a topic, Raja Parhata use an utterance that is not relate with the context.

The example of data:

RP4 : On pe dipasahat hami tu hamu anggiboru nami asa hamu ma raja namanuturi akka na sakkap ni ulaonta, mardosni roha ma hita, mauliate.

RP5 :Mauliate ma dihamu amangboru nami, pasahathon pakkataion dihami. Dison ma hami anggidi muna, tung au pe na pasahat on nuaeng sada ma roha nami. Alai dison do nuaeng anggi nami raja i Raja Tinumaddi, dipasahat ma tu hamu.

From the conversation above, it can be seen that the answer does not relate to the question. RP4 asked about RP5 suggestion but RP5 wanted Raja Tinumaddi as his young

brother in clan to speak first in the discussion. So, RP5 change the topics in the discussion. Raja Tinumaddi gave their suggestion for the martonggo raja ceremony.

3. To Keep a Secret

Secret must not be known by others, so people have to quietly talk about it or people often use various utterances or hide the real situation from the public, in order that others do not understand the real situation. In order to keep secret, people usually use the utterances which violate the maxim of quantity.

This example of data :

RP10 :Jadi sahat ma nuaeng tu Hula-hula namartinodohon. Hula-Hula Gultom, ro do nasida? Gabe jala horas. Songoni nang raja pasaribu, adong do nasida? Mauliate. Jadi sogot molo tung pe ro nasida hamu ma na patupahon ateh? Mauliate ma, jadi songoni ma dihamu raja Pamoruoaan nami. Nungnga marliat-liat hami hula-hula nang tulang mu, jadi pangidoan muna I nungnga ditolopi hami.

From the statement above, RP10 wanted to keep a secret that Raja Pasaribu was not coming in Martonggo Raja ceremony. He did not want others people know about it. Then, RP10 asked PJS to deliver all the decision in martonggo raja discussion to Raja Pasaribu. So, Raja Pasaribu understood the concept of the funeral party when he was coming.

Based on the results above, it can concluded that all types of maxims of violation found in Martonggo Raja Batak ceremony and it can prove that Raja Parhata did not have a good cooperation in conversation. Therefore based on the finding in both of videos Martonggo Raja Batak Toba ceremonies it can be concluded that Raja Parhata is not obeying four maxims of violation. The finding of this research is supported by the previous study that also used Grice theory. Ayasreh, et all (2019), they analyze about instances of violation and flouting of the maxim by Gaddafi interview during the Arab spring. This research also violated four maxims, they found the dominant of violation of maxim is quantity. This is can be a proof that Gaddafi interview is not obeying the four maxims of violation. The reason they violated of maxims is playing upon the words, talking too much and talking too short.

Raja Parhata disobey maxims of violation because of the purpose they want to achieve in conversation. It is related with Richards (1990), Conversation is a reflection of rules and procedures to arrange face to face meetings, as well as the obstacles that come from the use of spoken language. This can be seen from the nature of the turns, the role of

the topic and the way the speakers fix the problem points. Raja Parhata has reasons to disobey the maxims of violation, to fix the problem points and make it clear. That is a reason in Martonggo Raja ceremonies, raja parhata speak with long explanation and whether those maxims become the most dominantly disobeyed by any Raja Parhata will still need further research.

CONCLUSIONS AND SUGGESTIONS

Based on the analysis of the utterances of the Raja Parhata in Martonggo Raja Batak Toba ceremony show, it can be concluded that all types of violation of maxims were used by Raja Parhata in Martonggo Raja Batak Toba ceremony in the two videos selected, they are violation of maxim of quantity 46.6%, violation of maxim of quality 5%, violation of maxim of relation 35% and violation of maxim of manner 13.4%. Then, after interviewed two informants there were three reasons found about the reasons of Raja Parhata violate the maxims namely to show respect 71.6% is the most reason. Besides, the speaker also change the topic 25%, and the fewest reason is to keep a secret 3.4%.

By considering the research finding and the conclusion there are some suggestions which are presented as follows:

1. This research can be used as one of the references to enrich the knowledge about violation of maxims and martonggo raja ceremony.
2. The students who study about pragmatics, need to comprehend cooperative principle so that they know how to build a good communication and avoid violation of maxims and misunderstanding.
3. Violation of maxims is one option that can be used as a research because there are many things that can be analyzed in local wisdom, television programs, movie, cartoon and etc.

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