

COOPERATIVE PRINCIPLE IN NOVEL "DRUPADI" BY SENO GUMIRA AJIDARMA: GRICE'S PERSPECTIVE

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Abstract: *This study discusses the flouting and violation of the cooperative principles in the novel "Drupadi" by Seno Gumira Ajidarma. The purpose of this study is to examine the utterances in the novel "Drupadi" by Seno Gumira Ajidarma those that apply and violate Grice's cooperative principle (four maxims). The four maxims are the maxim of relation, the maxim of manner, the maxim of quality, and the maxim of quantity. This research collected data through the technique of reading and writing. The data analysis techniques are data reduction, data presentation, and conclusion. The results show that twelve words are included in the utterances that adhere to the cooperative principle. Six expressions obey the relevance/relational maxim, one expression obey the maxim of manner, four obey the quality maxim, and one utterance obey the quantity maxim. The researcher also found speeches that violated the cooperative principle as many as three words. Two utterances violate the quality maxim, and one utterance violates the quantity maxim, no utterance violates the maxim of the relevance and maxim of the way.*

Keywords: *Cooperative principle, maxim flouting, maxim violation*

INTRODUCTION

Cooperative principle has an essential role in communication between speakers and listeners. Without the cooperative principle, a speech act will not work as it should (Leech, 2015). The purpose of the flouting of the cooperative principle in a speech act that occurs between the speaker and the speech partner is so that in the communication activities, the speaker and the speech partner achieve the desired communication goals (Arief, 2015, p. 32).

Grice's cooperative principle is divided into four maxims to focus on the flouting of the cooperative principle in a speech act. Maxims are norms in speech act that must be obeyed by speakers and speech partners. The four

maxims in Grice's cooperative principle are maxim of relation, maxim of manner, maxim of quality, and maxim of quantity. The maxim of relation is a maxim that demands a connection in a speech act. Maxim of manner is a maxim that avoids misunderstanding in a speech act. The maxim of quality is a maxim that demands the certainty of truth in a speech act. Finally, the maxim of quantity is a maxim that demands the effectiveness of speech in a speech act. A speech act that applies the four maxims can ensure that communication activities between the speaker and the speech partner will run well because both have the same understanding and understand the purpose of the communication activity (Putrayasa, 2014, p. 101).

The close relationship between the cooperative principle with a speech act does not only occur in speech acts that occur directly, but also in speech acts in a literary work in the form of a novel. In a novel, of course, there are utterances between the characters involved in it. The existence of utterances in a novel makes the storyline in the novel more interesting and not monotonous, only narrative. Like the utterances contained in the novel "Drupadi" by Seno Gumira Ajidarma.

The novel "Drupadi" by Seno Gumira Ajidarma is a historical-themed novel that tells the history of the five pandavas with the highlight of Drupadi as the main character. The history of the Five Pandavas is a well-known history among the Indonesian people, but the majority of history tells only based on the perspective of the Five Pandavas themselves, namely Yudhistira, Arjuna, Bhima, Nakula and Sadewa. The existence of the novel Drupadi by Seno Gumira Ajidarma brings the reader to a new interest by looking at it from the point of view of the fifth wife of the Pandavas, namely Drupadi.

Drupadi's character as the main character in the novel Drupadi by Seno Gumira Ajidarma certainly has a unique role in influencing a storyline. The influence of Drupadi as the main character in this novel can be seen from his utterances. Good speech with the characters of Krishna, Yudhishtira, and so on. Drupadi's utterances in this novel are included in very interesting utterances when examined using the Grice cooperation principle. Because his utterances are included in utterances that symbolize the firmness of a goddess, so that Drupadi's utterances can certainly understand everyone. There will be no misunderstanding, ambiguity, or ambiguity because it applies the cooperative principle. Like one of his words to Kunti Nalibrata who is the mother of the five pandavas. Kunti asked Drupadi's opinion about whom he would marry, Drupadi answered the question with a straight line that he was resigned to Kunti's decision.

There are similarities between the three studies above and the research conducted by researchers. The most prominent equation is of course the same in the theory used in the study. The three studies above also examine the cooperative principle as carried out by researchers. The first focus of research is the violation of the cooperative principle. The second research focus is the violation of the cooperative principle only on the maxim of quantity. The third focus of research is the embodiment of the cooperative principle. The following equation is both types of qualitative research. The three studies above are generally qualitative research.

The analysis of the cooperative principle in Grice's perspective in this article aims to analyze the flouting of the cooperative principle in the novel "Drupadi" by Seno Gumira Adiwijaya including the four maxims contained in it and find violations of the cooperative principle in the novel including the four maxims. The cooperative principle in Grice's perspective is used as a theory in this study because the dialogue of Drupadi's character in the novel "Drupadi" by Seno Gumira Adiwijaya when studied with the cooperative principle in both flouting and violation will produce varying results.

LITERATURE REVIEW

The cooperative principle is one of the principles that must be obeyed in a speech act. H.P. Grice coined this principle. A philosopher who wrote an article entitled "Logic and Conversation". This article brought up the name Grice as the originator of the cooperative principle. This article is about the Corporation Principal or the Cooperation Principle. In this article, Grice explains that there must be cooperation in every communication that occurs between the speaker and the speech partner. The purpose of cooperation here is that the communication between the speaker and the speech partner goes well following the purpose of communication (Rahardi et al., 2016, p. 53).

The definition of the cooperative principle itself is the occurrence of an agreement between the speaker and the speech partner in a communication. Thus, both can understand the meaning and power. This definition conveys the cooperative principle to be one of the principles used as a reference in the communication between speakers and speech partners. The purpose of the cooperative principle is to keep the communication that occurs between the speaker and the speech partner running well and effectively, so that both parties can understand the purpose of the communication (Arief, 2015, p. 32).

The presence of the cooperative principle prevents misunderstanding, ambiguity, and ambiguity in a speech act that occurs between the speaker and the speech partner. If in a speech act these things happen, then the speech act is a speech act that violates the cooperative principle. It happens because the speaker or speech partner does not obey the maxims in the cooperative principle in speech (Rahardi, 2003, p.24).

As the name implies, Grice's cooperative principle upholds good cooperation between speakers and speech partners in the process of exchanging information. There must be a match between the information spoken by the speaker and the information received by the hearer. The smooth exchange of information depends on the cooperation between the speaker and the speech partner. Therefore, the cooperation of the two is an absolute requirement that must be met (Putrayasa, 2014, p. 101).

The maxim of relation, also called the maxim of relationship, demands a connection and continuity in the communication between the speaker and the speech partner. This maxim wants the utterances of both parties to be relevant to each other. The irrelevance of an utterance with another utterance makes the utterance an utterance that violates the Grice's cooperative principle of maxim of relation. One of the causes of violating the maxim of relation is when an utterance is spoken prematurely (Setiawati, 2018, p. 44). There is one principle that must be met in the maxim of relation. The principle is the suitability of the speech between the speaker and the speech partner with the purpose of the conversation. If this principle is fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of relation and vice versa if it is not fulfilled. The utterance is included in the utterance that violates the maxim of relation (Rahardi, 2005, p. 53).

The maxim of manner is a maxim that demands good and smooth communication between the speaker and the speech partner. This maxim wants that in every communication there must be clarity and not blur. If the speaker and the speech partner obey the maxim of manner, there will be no misunderstanding between the two. One of the causes of an utterance violating the maxim of manner is if there is a difference in understanding between the speaker and the speech partner (Setiawati, 2018, p. 45). Four principles must be fulfilled in the maxim of manner. These principles are (1) there is no ambiguity in the speech, (2) there is no ambiguity in the speech, (3) the regularity of an utterance, and (4) the summary of an utterance. If these principles are fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of manner and vice versa if it is not fulfilled.

The utterance is included in the utterance that violates the maxim of manner (Rahardi, 2005, p. 53).

The maxim of quality is a maxim that demands that an utterance uttered by the speaker and the speech partner can be confirmed. This maxim wants both parties to state something with a clear basis or evidence, not just based on assumptions. Information conveyed without awareness causes the validity of the information to be questioned. This invalidity can be the cause of an utterance violating the maxim of quality (Setiawati, 2018, p. 41). Three principles must be met in the maxim of quality. These principles are (1) saying something with supporting evidence, (2) saying something that is definitely true, and (3) saying something with sufficient supporting evidence (Rahardi, 2005, p. 53) If these principles are met in an utterance, the utterance includes utterances that comply with the maxim of quality and vice versa if it is not fulfilled then the utterance includes utterances that violate the maxims of quality.

The maxim of quantity is a maxim that demands an utterance that is said to be as informative as possible. This maxim wants the spoken utterance to be conveyed as it is. There is no addition or subtraction, which makes the speech difficult to understand. Speech that is spoken with many additions results in the utterance being ineffective. Meanwhile, a reduction in the spoken utterance results in a lack of information being conveyed and causes misinterpretation (Setiawati, 2018, p. 41). There are two principles that must be met in the maxim of quantity. These principles are (1) the speech is delivered in a concise, concise, and clear manner and (2) conveys the required information, no more and no less. If these principles are fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of quantity and vice versa if it is not fulfilled. The utterance includes the utterance that violates the maxim of quantity (Rahardi, 2005, p. 53).

METHOD

This research is a qualitative research. It is natural in nature, photographing social phenomena using various methods (Anggito & Setiawan, 2018; Bungin, 2005; Raco, 2018). The novel that is used as the object of this research is a novel "Drupado" by Seno Gumira Ajidarma.

FINDINGS

After analyzing the utterances contained in the novel "Drupadi" by Seno Gumira Ajidarma, the researchers found utterances that applied the cooperative principle and that violated the cooperative principle. The utterances that apply the cooperative principle are found as many as twelve utterances. Six utterances comply with the maxim of relation, one utterance adheres to the maxim of manner, four utterances of the maxim of quality, and one utterance of the maxim of quantity. Three utterances violated the cooperative principle. Two utterances violate the maxim of quality, and 1 utterance violates the maxim of quantity, there is no utterance that violates the maxim of relation and maxim of manner. The details of the results found by the researchers are presented with the following explanation:

Table 1. Maxim of relevance

Maxim	Flouting	Violation
Maxim of relevance	6	-

Table 1 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of relation are 6 utterances. No utterances are found that violate the maxim of relation. The maxim of relation is a maxim that demands an utterance to be continuous with other utterances (Setiawati, 2018, p. 44). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of relation:

Drupadi : *"Kenapa hanya dalam mimpi kita bisa bersua, Kresna?"*

Kresna : *"Kisahmu tidaklah menyatukan kita Dewi, tetapi itu bukanlah berarti kita tidak bisa berjumpa. Aku akan datang setiap kali dirimu membakar dupa. Bakarlah dupa yang wangi, maka aku akan datang dalam mimpi ."*
(Ajidarma, 2017, p. 9)

Drupadi conveyed his grievances to Krishna. Drupadi regretted that he and Krishna could only meet in a dream. Krishna answered Drupadi's complaints by explaining that Krishna would always meet Drupadi every time Drupadi burned fragrant incense. The utterances between the two characters

are included in the utterances that obey the maxim of relation because they are mutually sustainable. Drupadi's complaint was answered with a solution by Krishna. From this, it can be seen that Krishna understands exactly what Drupadi wants, so he can provide relevant answers. The flouting of the maxim of relation in this utterance shows that this utterance applies the cooperative principle, because both parties understand the purpose of communication well.

Kresna : *"Aku sudah jadi milikmu dalam mimpi kita bersama Dewi"*

Drupadi : *"Hanya dalam mimpi dan hanya dalam mimpi, Kresna?"* (Ajidarma, 2017, p. 11)

Krishna told Drupadi that he was already his in their dreams. Drupadi was not satisfied to hear Krishna's answer, he replied by asking questions to make sure if they were together only in a dream. Drupadi's answer which shows dissatisfaction is a reaction related to Krishna's previous statement. The relationship between Kresna's statement and Drupadi's response shows that this utterance is included in the utterance that obeys the maxim of relation. The flouting of the maxim of relation automatically shows the flouting of the cooperative principle. Both characters have the same purpose and goal in communication activities, so that both of them include utterances that apply the cooperative principle.

Kunti : *"Bagaimana pendapatmu, Dewi?"*

Drupadi : *"Ibu Dewi yang Agung, hamba pasrah atas apa yang akan ditimpakan."* (Ajidarma, 2017, p. 29)

Kunti, who is the mother of Pandavas Lima, asked Drupadi's opinion about which of her five children would Drupadi marry. Drupadi answered Kunti's question that she was resigned to Kunti's choice as the mother of the Five Pandavas. Drupadi fully accepted whatever decision Kunti wanted. Drupadi's resigned answer to Kunti's question shows that Drupadi understands exactly what Kunti is asking. It shows that the utterances that occur between the two are still in the same theme. The similarity of understanding between Kunti and Drupadi in this utterance indicates that this utterance belongs to the utterance that obeys the maxim of relation. As well as an utterance that also applies the cooperative principle.

Drupadi : *"Dursasana! Bedebah! Lepaskan aku! Jika tidak ingin Bima mencincangmu."*

Dursasana : *"Huahahahaha! Seribu Bima pun tidak akan berdaya menolongmu sekarang! Huahahahaha!"*

Drupadi yang malang! Huahahaha!
(Ajidarma, 2017, p. 59)

The first utterance is an utterance of Drupadi's frustration towards Dursasana who acts impudently to him. Drupadi threatened Dursasana by saying that Bima would chop her up. Dursasana answered the threat while laughing at Drupadi by saying that a thousand Bima would not help Drupadi, because the Five Pandavas had made Drupadi a bet and they lost the bet. The utterances of Drupadi and Dursasana are interrelated utterances. Dursasana's response is related to Drupadi's statement. Therefore, both of them are utterances that obey the maxim of relation. Therefore, the utterances that apply one of the maxims of the cooperative principle also include utterances that apply the cooperative principle.

Subadra : *"Apakah kiranya engkau yakin akan bisa mengeramas rambutmu ini dengan darah Dursasana?"*

Drupadi : *"Ya, tentu saja, kenapa tidak?"* (Ajidarma, 2017, p. 98)

Subrada asked Drupadi about Drupadi's belief that he would wash his hair with Dursasana's blood. Drupadi answered with certainty Subhadra's question that he would wash his hair with Dursasana's blood. The questions and answers in this utterance are still under one theme of discussion, namely the belief that Drupadi washes her hair with Dursasana's blood. This shows that Drupadi's answer includes utterances that apply the maxim of relation. Drupadi's appropriate answer also shows that Drupadi understands the purpose of the direction of communication so that this utterance also includes utterances that obey the maxim of relation.

Yudhistira : *"Itulah puncak segala puncak, Yayi. Tempat meleburnya puncak jiwa dan puncak raga, hanya manusia sempurna bisa mencapainya."*

Drupadi : *"Aku tahu diriku tak sempurna. Tak mungkin aku mencapainya."* (Ajidarma, 2017, p. 127)

Yudhishthira showed Drupadi the peak of Mahameru, which was the final destination of their journey. Yudhishthira said that only a perfect human could achieve it. Drupadi responded to Yudhishthira's statement by saying that he was not a perfect human being, so he couldn't reach that peak. Drupadi's response to Yudhishthira's statement is interrelated. This relationship shows that the above utterance is included in the utterance that obeys the maxim of relation. This relationship also shows that the communication between the

characters Yudhistira and Drupadi goes well and smoothly. This speech is also an utterance that applies the cooperative principle.

Table 2. Maxim of manners

Type of Maxim	Flouting	Violation
Maxim of manners	1	-

Table 2 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of manner are 1 utterance, and there are no utterances that violate the maxim of manner. The maxim of manner is a maxim that requires an utterance to be clear and not vague (Setiawati, 2018, p. 45). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of manner:

Drupadi : *"Tunggu dulu, Karna yang perkasa! Tunggu!"*
Karna takjadi melepaskan anak panah bermata berlian itu
(Ajidarma, 2017, p. 15)

Drupadi restrains Karna from releasing the diamond-edged arrow by saying wait twice. The utterances spoken by Drupadi are appropriate utterances that are used to prevent someone from doing certain actions. It is also an unambiguous command. It shows that the command issued by Drupadi is an order that obeys the maxim of manner. The order was also immediately responded to well with Karna who did not let go of his arrow. Karna's response shows that he understands Drauppa's command well. It also shows that the command is included in speech that applies the cooperative principle.

Table 3. Maxim of quality

Type of Maxim	Flouting	Violation
Maxim of quality	4	2

Table 3 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of quality are 4 utterances, and those who violate the maxim of quality are 2 utterances. The maxim of quality is a maxim that demands that an utterance must be true (Setiawati, 2018, p. 41). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which adheres to the maxim of quality:

- Drupadi : *"Kresna, mengapa dikau tidak melamarku? Ayahku pasti akan menerima dirimu."*
- Kresna : *"Itu tidak akan terjadi Dewi, dikau akan bersuamikan orang lain."* (Ajidarma, 2017, p. 11)

Drupadi's question to Krishna about why Krishna did not propose to him followed by the statement that he must accept Krishna is a statement that is certain to be true. Drupadi had fallen in love with Krishna, so he made this utterance. It shows that Drupadi's questions and statements are included in utterances accompanied by sufficient supporting evidence so that his questions and statements are utterances that comply with the maxim of quality. Kresna's response which said that he could not possibly be Drupadi's husband showed that Kresna understood the direction of the conversation between the two, so this utterance is an utterance that applies the cooperative principle.

- Drupadi : *"Aku inginkan dirimu Kresna."*
- Kresna : *"Aku sudah jadi milikmu dalam mimpi kita bersama Dewi."*

Drupadi told Krishna that he wanted it. Krishna responded to this statement by saying that he already belonged to Drupadi in their dream. Drupadi's statement is an honest and true statement. Drupadi really wanted Krishna to always be with him. The honesty of Drupadi's statement shows that the statement is included in an utterance that adheres to the maxim of quality and an utterance that applies the cooperative principle.

- Arjuna : *"Itulah persembahanku kepadamu, Putri. Bolehkah kiranya aku mengikuti sayembara?"*
- Drupadi : *"Tiada larangan bagimu o brahmana muda."* (Ajidarma, 2017, p. 18)

Drupadi invited a young brahmin to take part in a contest organized by his father. Drupadi's statement is supported by evidence that the brahman actually participated in the competition and won it. An utterance that is supported by a proof is included in the utterance that obeys the maxim of quality, including Drupadi's utterance. This utterance is also the answer to Brahman's question asking if he can participate in the contest. Drupadi and the young brahman's answer is an utterance that applies the cooperative principle because they both understand the purpose of the conversation.

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which violates the maxim of quality:

- Drupadi : *"Oh, maafkalah aku, Karna aku tiada bermaksud menghinamu, tapi aku tak mungkin menikah denganmu. Ini memang tidak adil untukmu, tapi biarlah nanti kutebus dosaku. Bukankaha ku boleh mennetukan nasibku sendiri, dengan caraku sendiri?"*
- Karna : *"Apa yang terjadi, Sang Putri? Tidakkah dikau percaya aku seorang ksatria?"*
- Drupadi : *"Tidak ada yang meragukan kesaktianmu Karna, tapi siapakah kamu Karna? Dirimu bukan putra istana, dikau anak pungut kusir dan asal-usulmu tiada jelas pula*
- Karna : *"Oh, terlalu sekali budimu, Dewi. Tiada kusangka masih bise membedakan ..."*
(Ajidarma, 2017, p. 16)

Drupadi's two utterances are utterances that Drupadi doesn't really want to say. Drupadi didn't really want to belittle Karna. Drupadi said this only to avoid Dursasana. Drupadi's insincerity in uttering this utterance shows that this utterance is not certain to be true. The low level of truth in this utterance shows that this utterance is included in the utterance that violates the maxim of quality and violates the cooperative principle.

Table 4. Maxim of quantity

Type of Maxim	Flouting	Violation
Maxim of quantity	1	1

Table 4 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of quantity are 1 utterance and those who violate the maxim of quantity are 1 utterance. The maxim of quantity is a maxim that demands an utterance to be effective (Setiawati, 2018, p. 43). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of quantity:

- Yudhistira : *"Janganlah meninggalkannya dengan penyesalan, Drupadi, segalanya memang harus ditinggalkan."*
- Drupadi : *"Aku tahu, Yudhistira, aku hanya menatapnya."*

Drupadi responded to Yudhishtira's statement asking him not to regret leaving the dog they encountered on the street by saying that he understood that. Drupadi knew that she had to leave something without feeling sorry. Drupadi's words saying that he knew about it was an effective utterance to say. Drupadi said this briefly, concisely, and clearly. The effectiveness of Drupadi's utterances shows that his utterances include utterances that obey the maxim of quantity and also apply the cooperative principle.

Violation

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which violates the maxim of quantity:

Drupadi : *"Kresna, Kresna, siapakah dikau Kresna?"*

Kresna : *"Itulah pertanyaan setiap manusia, Dewi, siapakah diriku."*

Drupadi asked Krishna who Krishna was by mentioning Krishna's name three times. The mention of names three times in Drupadi's question is considered to violate the maxim of quantity. The mention of Krishna's name is enough to be mentioned once, because Krishna certainly can understand. The repetition of the name three times shows that Drupadi's question to Krishna is a question that violates the maxim of quantity which also violates the cooperative principle. Drupadi should ask the question, "Who are you, Krishna?"

CONCLUSION

From all the analyzes carried out by the researcher on the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma. The researcher can conclude that twelve words are included in the utterance that obeys the cooperative principle in this novel. Six utterances comply with the maxim of relation, one utterance adheres to the maxim of manner, four utterances of the maxim of quality, and one utterance of the maxim of quantity. The researcher also found utterances that violated the cooperative principle as many as three utterances. Two utterances violate the maxim of quality, and one utterance violates the maxim of quantity, no utterance violates the maxim of relation and maxim of manner.

The few violations found in the utterances of Drupadi's character in the novel "Drupadi" by Seno Gumira Ajidarma indicate that there are more floutings of the cooperative principle in a novel. More flouting of the

cooperative principle is since the novel itself is a literary work that is enjoyed by reading. Therefore, if there are many violations of the cooperative principle, the reader will be confused by utterances that cannot be understood.

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