

CUCUK LAMPAH: COOPERATIVE PRINCIPLE VIOLATIONS TO CREATE LAUGHTER AT WEDDING CEREMONY IN MAGETAN

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ABSTRACT

The research aimed at describing the violations of cooperative principles and the factors that created humor of Cucuk Lampah in the wedding ceremony in Magetan regency. This was a descriptive qualitative research. The subjects of this research were all humor discourse conducted by Cucuk Lampah. Meanwhile, the objects were the data containing the violation of the cooperative principle. The data collection used observation method with the tapping technique, then SBLC or Free Participant Observation technique, note-taking technique, and video recording technique. It used a pragmatic identity method based on utterances by heuristic technique to analyze data. The result shows that in creating humor, Cucuk Lampah mostly violates quantity maxim. It means that Cucuk Lampah prefers less and more information or contribution to the interaction. Cucuk Lampah is free to lie, using taboo, speaking indirectly with *pambiwara*, and singers. Cucuk Lampah also uses language play by mentioning the unexpected in the utterances to build up taboo words. The violations of the quality maxim, relevance maxim, and manner maxim are also done in less number compared to quantity maxim violations. The non-observance of the maxims mostly is violating a maxim, flouting a maxim, infringing a maxim, suspending a maxim, and the last is opting out of a maxim.

Keywords: humor, cooperative principle violations, cucuk lampah

INTRODUCTION

Humor is one means of communication that has different purposes and functions. Humor can be done for entertaining and making others laugh. However, it can be a satire smoothly to warn someone. Humor is a language play that raises the impression of laughter. It happens in informal interaction. Language play of humor can be used as entertainment to comfort and reduce awkwardness when the speech takes place to the hearer, and facilitate the communication process in the social community. In the cultural context, humor can be related to social life in the community.

There is particular humor that occurs at the traditional wedding ceremony, which is located in East Java, especially in Magetan regency. The humor is delivered by *Cucuk Lampah* in a wedding ceremony that is sacred according to local culture. In the Javanese's traditional wedding ceremony, there is a procession called *kirab* pengantin that consists of *kirab Kanarendran* and *kirab Kesatriyan* procession. *Cucuk Lampah* acts as the line leader during the process of *kirab Kanarendran*. This procession happens when the bride moves towards the stages (*pelaminan*),

which is guided by *Cucuk Lampah* then followed by brides, bridesmaids (*domas*), family, and groomsmen (*manggala*). The humor is delivered after *kirab Kesatriyan* when *Cucuk Lampah* comes down from the stage. Humor *Cucuk Lampah* is an interaction with *pambiwara*, singers, groomsmen (*manggala*), and bridesmaids (*domas*).

Not only as an opening way which has followed by dancing movements, but *Cucuk Lampah* in Magetan Regency also delivers humor that represents local people in daily activities. One of the humor function is a moral message about individuals who can adjust to their behavior as well as norms, values, and rules in a social community that is packaged in humor utterances. However, the humor also contains ridiculousness like a pun or making acronym to mock hearer. It uses cooperative principles violation to achieve laughter.

Wilson has stated that humor theory stands on three major theories; incongruity theory, conflict theory, and relief theory (Wijana, 2004). Incongruity theory explains that humor in a manner incongruity integrates two different meanings or interpretations, which are different in a complex object. Parts of that incongruity is perceived suddenly by its hearer. Humor stands on the theory, which is

based on the concept of conflict and incongruity by violating pragmatic rules in using language. However, in terms of linguistic study, incongruity and conflict in humor occur due to utilization of non-cooperative and impoliteness, both textual and interpersonal. Consciously, the speaker and the hearer do humor, but the rules are set aside to create humor.

Grice (1975) has stated that the cooperative principle is classified into four maxims. First is the maxim of quantity. In this maxim, the speaker tries to contribute as informative as is required for the current purposes of exchange and does not make the contribution more or less informative than is required. Second is the maxim of quality that obligates the speaker to provide true or factual information based on adequate evidence. The third is the maxim of relevance. It is treated to be the relevancy condition that is interpreted in such a way to be directly relevant to the present interaction. And fourth is the maxim of manner. It requires the participants to speak directly, clearly, avoid ambiguity, and avoid obscurity of expression.

According to Grice (in Jenny, 1995), the cause of violation in using maxims are divided into five maxims. They are; (1) flouting a maxim; a flout occurs when a speaker obviously fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature. (2) Violating a maxim; it happens when a speaker quietly and unostentatiously violates a maxim. Grice has stated (in Jenny, 1995) that if a speaker violates a maxim, he/she will be liable to mislead. (3) Infringing a maxim; it happens when a speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim. In other words, the speaker has a lack of ability to express his/her intention. (4) Opting out of a maxim; speaker opts for observing a maxim by indicating an unwillingness to cooperate in the way the maxim requires. The speaker deliberately implicates the truth to obey the rules or ethics codes. (5) Suspending a maxim; it is hiding the truth because of the cultural code or considered taboo.

There are many relevant researches with this one; one of them is Nurfarida and Tustiantina (2017). Their research is related to humor in a wedding ceremony which includes the form of violation the cooperative maxims and the politeness maxims to create humor in the oral tradition of Sundanese wedding traditions. They analyze based on the utterances of the ritual order, such as *nincak endog*, *meuleum barupat-meupeuskeum kendi*, and *buap lingkungan*. They use data from event assistant, event guide, groom, and bride. In collecting data, they use observation method which observes the utterances of ritual order with documentation and note-taking technique. They analyze data by interpreting, which contains humor utterances.

The researches related to the use of humor are also done by Lestari (2015); Firmansyah and Rokhmawan (2016); and Putra, Mulawarman, and Purwanti (2018). Three of them are using qualitative research and obtaining the data from stand-up comedy in monologue speech. Lestari's (2015) research is about the violating of the cooperative principle and its function in humor discourse of Dodit Mulyanto. Firmansyah and Rokhmawan's (2016) research is about speech act of the humor language used by Raditya Dika in Stand Up Comedy Show that is aired by Metro TV. Whereas Putra, Mulawarman, and Purwanti (2018) have described the formation pattern of deviance presupposition in humor. They use observation method with Free Participant Observation or SBLC technique through listening, record technique, and note technique in collecting

data.

The difference between those are data analysis. In analyzing data, Lestari (2015) uses the pragmatic method to analyze data with a heuristic analyze technique. Firmansyah and Rokhmawan (2016) use Miles and Huberman patterns such as data classification, data description, and data interpretation. While, Putra, Mulawarman, and Purwanti (2018) use the identity method with Immediate Constituent Analysis (ICA). Lestari (2015) has used data from comedian Dodit Mulyanto in Stand Up Comedy themed 'Women'. It is identified and analyzed based on Grice's cooperative principle. Firmansyah and Rokhmawan (2016) have used data from comedian Raditya Dika on Metro TV. While, Putra, Mulawarman, and Purwanti (2018) have used data from comedian Indra Firmawan as a comedian in Stand Up Comedy Indonesia Season 5 in Kompas TV. Their research is analyzed based on Yule's presupposition theory (1996), which divides into two types; structure deviance presupposition and the common one.

Other researches related and similar in terms of research focus are done by Rifa'i (2016); Amianna and Putranti (2017); and Sukardi, Sumarlam, and Marmanto (2018). Their focus relates to humor language. Rifa'i's (2016) research is a qualitative descriptive study that aims to describe the violating cooperative principle in online humor discourse. In collecting data, Rifa'i (2016) uses reading and note-taking. Then, in analyzing data, he uses the identity method with identity pragmatic technique which analyzes data based on the context of the utterances. The subject uses online humor discourse in the form of violating the cooperative principle. He analyzes the data based on Grice's cooperative theory. Amianna and Putranti's (2017) research talks about the violating and the flouting conversational maxim as the forms of the non-cooperative maxim in a comedy situation. It uses the pragmatic approach to analyze data by heuristic technique. The data are obtained from season 2, episode 1 to 5 in *How I met Your Mother*. The researcher focuses on utterances the comedy players in verbal interaction that is marked by non-cooperative language. Data collection techniques are conducted by observation, while conversations are carried out. Their research uses Grice's four conversational maxims, and humor theories by Attardo such as incongruity theory, hostility theory, and release theory.

The research of Floranti and Saifullah (2016); Listiyorini (2017); and Sukardi, Sumarlam, and Marmanto (2018) are related to humor discourse in memes. The research conducted by Floranti, and Saifullah (2016) examined the pattern of meme structures by using incongruity approach and classified types of humor through language style. Listiyorini's (2017) research has aimed to describe theme and topic, implicature, and linguistic aspects like phonology and semantic aspect in meme humor discourse in online media. Whereas, Sukardi, Sumarlam, and Marmanto's (2018) research has aimed to describe the use of homonymy to violate meaning as an attempt to build humor in memes, and the pattern of violating the meaning that creates of homonymy. Using homonymy includes basic words, formations, foreign, and slang. Homonymy occurs because of euphemism, naming, and giving pauses.

The data source by Floranti and Saifullah (2016) is meme which taken from www.memecomic.id, Facebook, and Twitter from March until April 2016. The data source collected by Listiyorini (2017) is 70 memes in four meme sites in online media, like www.memecomicindo.com, www.indomeme.com, www.memecomic.com, and www.lcak.com.

com. The memes are taken from April to September 2015. While, Sukardi, Sumarlam, and Marmanto (2018) use meme is taken from web Meme Comic Indonesia (MCI). The data is taken for four months started from January until April 2017. The result shows that memes provide an easy way to understand for readers by supporting the image as the non-verbal aspect that can add a humorous effect. Those effects include the use of homonymy to violate the meaning, themes and topics, implicature, and language aspect.

Floranti and Saifullah's (2016) research uses observation method in collecting data. In analyzing data, they use the inductive technique, which is the information obtained in the data source is used to make an interpretation of the final conclusion. Listiyorini's (2017) research is using captured and printed method, observation method with reading carefully, and note-taking to collect data. In analyzing data, it uses identity and distributional method. In the identity method, the determinant is not part of the language and is used to analyze conversation implicature. The distributional method is used to find out the phonology and semantic aspect that are the determinant part of the language. She has added an instrument in her research that is hardware such as a computer, laptop, printer, stationery; and software, such as the indicator or criteria of theme and topic, implicature, and linguistic aspect which is found in a meme in online media. However, in Sukardi, Sumarlam, and Marmanto's (2018) research, the method of collecting data is the observation method with advanced, namely note-taking technique. They use the referential identity method with inter-relational technique, which is to relate the comparison from the violation of meaning with its referent. It supports to conduct codification, data reduction, data presentation, and interpretation as well as the qualitative research framework.

Similar research sources from television are Anisah (2016) and Tiani (2017). In Anisah's (2016) research, it focuses on the form of polysemy, the relation of meaning, and the cause of meaning multiplicity in Indonesian Lawak Club (ILK) humor discourse. The data source is taken from Indonesian Lawak Club show. In collecting data, she uses the observation method and identity and distributional method in analyzing data. Then, Tiani's (2017) research talks about the pragmatic strategy in creating humor in several Indonesian television. The data source is taken from humor show Waktu Indonesia Bercanda on Net TV. It uses the observation method through recording and note-taking technique; then it is analyzed based on Asa Berger theory.

The research of Suryaningtyas and Setyaningsih (2018) has aimed to identify the types of humor and to explore the multiculturalism through the Javanese language expression. Their research is framed by drawing on theories of humor, language play, and ambiguity. Their research is qualitative descriptive. The data is from the text in Sing Lucu rubric in the online version of Panjekar Semangat magazine (<http://www.panjekarsemangat.co.id/>) in January until August 2012. In collecting data, they use observation method. Then, these texts are analyzed by classifying the jokes based on types. Next, data analysis are presented and discussed.

The research on *Ludruk* humor has been carried out by Pandin (2018). His research explores humor traditional *Ludruk* performing art based on Parker DeWitt theories of aesthetics principle. His research is descriptive. *Ludruk* is analyzed through structures that characterize the unit of subject, personal and universal, unit of mind, feeling, and pleasure. The investigation uses a library research method

and field study. In the library method, it uses descriptive, interpretation, and idealization. The research-related humor in systemic functional languages is done by Yuwana (2019). His research aims to find out strategies in creating Indonesia humor. In collecting data, he uses a listening technique by taping and writing. He applies the equalizing method by comparing technique in analyzing data.

Based on those researches, it can be seen that there are no researchers who try to examine the humor language of *Cucuk Lampah* in the wedding ceremony. Therefore, the researchers to discuss the violation cooperative principle and the factor of violating the maxim of *Cucuk Lampah* in the wedding ceremony in Magetan regency. The choice of location is related to the researcher's interest that is *Cucuk Lampah* in the wedding ceremony. The existence of this research is expected to be able to provide the benefits in developing linguistic theory, especially in the pragmatic study. Moreover, it also can give knowledge about humor discourse which is related to culture in Magetan regency.

METHODS

The research design is a descriptive qualitative method which is divided into three stages. They are collecting data, analyzing data, and data presentation. The subjects of this research are all humor discourses that spoken by *Cucuk Lampah* with pambiwara roomsmen (*manggala*), bridesmaids (*domas*), and singers. Meanwhile, the objects are the data that contained the violation cooperative principle. The data are taken from different *Cucuk Lampah*, which is divided into four videos in different places. The researchers choose a sample of *Cucuk Lampah* that fulfills the criteria, such as the native of Magetan regency, having knowledge related to *Cucuk Lampah*, and not performing like a woman because it emphasizes non-verbal actions. CL in the data conversation stands for *Cucuk Lampah*.

The method of collecting data is conducted by observation method through listening and observing every utterance that occurs in *Cucuk Lampah*. The basic technique uses the tapping technique that is done by tapping the use of language. The tapping is done by taking part in *kirab* procession. Then (1) SBLC or Free Participation Observation technique which means the researcher is not directly involved in the interaction of humor *Cucuk Lampah*, but only listened to the conversation, (2) Note technique is done to classify data, and (3) video recording technique carries out appropriately so that it does not interfere with the process of speech activity.

In data analysis, after reading all the script data that are transcribed to understand the context of the situation, classification of the form of the cooperative principals' violation and the non-observance of the maxim on the violation maxims are made. Then, data are analyzed using the pragmatic identity method based on *Cucuk Lampah*'s utterances with heuristic analysis technique. It describes the pragmatic power of utterances by formulating hypotheses, then interpretation based on available data based on context. Finally, the results are presented with informal and formal methods through words and sentences.

This research is conducted in September-October 2018, or *Sapar* belongs to the Javanese calendar. In that month, lots of people are holding a wedding ceremony, besides the *Sawal* and *Besar* of the Javanese calendar. This research is done in Magetan regency, East Java. Magetan is a regency that parts of East Java that located

on the direct border with Central Java. The boundaries of Magetan regency are in south with Ponorogo regency (East Java) and Wonogiri regency (Central Java), in the west with Karanganyar regency (Central Java), east with Madiun regency (East Java), and north with Ngawi regency (East Java). This location is chosen because of *Cucuk Lampah* at the wedding ceremony in Magetan is not only as an opening way that is followed by a dance, but it also delivers humor after *kirab Kesatriyan* to entertain the guests. This is related to the researchers' desire to find out how humor is created by *Cucuk Lampah*.

RESULTS AND DISCUSSIONS

From four humor videos of *Cucuk Lampah*, there are 215 conversation data found. The results show that the four maxims of violation cooperative principle are observed. Table 1 shows the forms of violation cooperative principle of *Cucuk Lampah*.

Table 1 The Violation Cooperative Maxims

Data	Quantity	Quality	Relevance	Manner
V 1	14	2	5	0
V 2	30	14	6	4
V 3	36	14	5	2
V 4	42	27	13	1
Total	122	57	29	7

The results show that the percentage of the maxim of quantity violation is the most used to build humor. In the non-humor speech, the speaker and the partner are required to speak reasonably. The maxim of quantity in terms of the two sub-maxims; "make the contribution as informative as is required for the current purposes of exchange, and do not make the contribution more or less informative than is required." However, in creating humor, the opposite happens to violate the maxim of quantity. The type of this maxim violation occurs from the speaker (*Cucuk Lampah*) that deliberately violates quantity maxim in less or more information to a partner in a related situation because of hiding the irregularities of his statement and the presentation humor through related figures or intermediary character. It can be seen in Data 1 that happens in the wedding ceremony of Mr. Kisno at Pragak village, Parang district, Magetan regency on October 25, 2018.

Data 1

- Cucuk Lampah* : *He iki iso parikan po ra? Tahu dipangan kalong, sindene ayu, MCne gosong.*
(Can you perform parikan or not? Tofu is eaten by a bat. The sinden is beautiful, the MC is dark.)
- Pambiwara* : *Terus-terus, nyileh lambemu, Mas. Wong kok jujure koyok ngono.*
(Keep on. Let me borrow your mouth, Mas. You are an honest person.)
- CL* : *Aku ki ngomong kahanan loh ya.*
(I say the truth.)
- Pambiwara* : *Iyo iyo.* (Yes)

In Data 1, *Cucuk Lampah* mocks *pambiwara* through *manggala*. *Cucuk Lampah* asks to *manggala* whether he could *parikan* about ridicule addressed by the *pambiwara*. Immediately, *pambiwara* responds his annoying to *Cucuk Lampah* because of the utterance about the *pambiwara*'s skin color that is dark.

For the maxim of manner, it might be least used in humor *Cucuk Lampah*. The criteria of this maxim are "speak directly, clearly, avoid ambiguity, and obscurity of expression" (Grice, 1975). It happens contrary to when the violating of the maxim of manner occurs in utterances. The researchers' observation finds that *Cucuk Lampah* speaks indirectly based on its context usage because it is considered not good when it is spoken directly. It can be seen in Data 2 that happens in the wedding ceremony of Mrs. Demes at Setren village, Bendo district, Magetan regency, on September 16, 2018.

Data 2

- CL* : *Rumangsamu opo peh we ki nduwe cito. Opo kui?*
(You thought you have a goal, what is that?)
- Pambiwara* : *Opo? (What?)*
- CL* : *MC (Master of Ceremony)*
- Pambiwara* : *Opo kuwi? (What is that?)*
- CL* : *MC. MC Ki modal CO2T.*
(MC. The MC provisioned with CO2T)
- Pambiwara* : *He kok iso CO2T ki lo rumangsamu.*
(How come, you think of CO2T.)

The utterance of *Cucuk Lampah* shows that he speaks 'CO2T'. It refers to Javanese indecent word that means mouth. *Cucuk Lampah* speaks his contribution indirectly that is by spelling the word 'cocot' (mouth) to *pambiwara*. It aims to have humor by speaking indirectly so that *pambiwara* and the listeners can guess which word is actually spelled out. *Cucuk Lampah* knows that *pambiwara* (Master Ceremony) needs skill in speaking, but he deliberately violates the word mouth with indecent word by its spelling out.

The maxim of quality is lesser used than the maxim of quantity, or the percentage is the second. In terms of these, the criteria are as follows: "obligate the speaker to provide true or factual information based on adequate evidence". It is contrary happens to violate this maxim. To achieve humor, *Cucuk Lampah* does the violation of maxim quality clearly that the listeners know this. The researchers observe that *Cucuk Lampah* indirectly does not say factual information because of the lack of ability and lack sufficient evidence. So that, *Cucuk Lampah* lies to the listener by speak up his statement. One of his statements is to mock, proud himself, declare, and others. In the term of maxim relation, *Cucuk Lampah* speaks irrelevantly with *pambiwara* and singers. Because of the most conversation happens with *pambiwara* and singers. These conversations change the topic with unsuitable answer or statement from *pambiwara* to *Cucuk Lampah* or otherwise.

There are many occasions when people are not able to convey information clearly or because they deliberately choose to lie. Factors cause of failing to observe maxim are found in this data in creating humor. Table 2 shows the non-observance of the maxims on the violation of maxims.

Table 2 The Non-observance of the Maxims on the Violation of Maxims

Non-observances of the maxims	Quantity	Quality	Relevance	Manner
Flouting a maxim	69	2	6	1
Violating a maxim	25	53	14	4
Infringing a maxim	23	2	9	1
opting out of a maxim	2	0	0	0
suspending a maxim	3	0	0	1
Total	122	57	29	7

The result shows that the violating of quantity maxims occurs because of factors from flouting a maxim. This maxim means that *Cucuk Lampah* deliberately does the implicature in order to give less and more contribution to the conversation. It is the most appearance of the non-observances in the violating of quantity maxim. It means that *Cucuk Lampah* obviously fails to observe a maxim with the deliberate intention of generating an implicature. The researchers' analysis indicates that *Cucuk Lampah* gives less or more contribution. It intends to produce an implicature or hidden meaning by the indirect statement. The example can be seen in Data 3 that happens in the wedding ceremony of Mr. Kisno at Pragak village, Parang district, Magetan regency on October 25, 2018.

Data 3

CL : *Suran wayangan neh*
(Suran is a wayang performance again)

Pambiwara : *Halah-halah padhumu ben katut. Rasah mbok takoni, engko lak diwehi mbah Lurah.*
(*Halah halah*, it is your wish to be the participant. Do not ask. Later, you will be given a job by *mbah Lurah*.)

In Data 3, the utterances of *Cucuk Lampah* indicates a form of the violating of quantity maxim by providing information, which is not quite clear. In that utterance, *Cucuk Lampah* does flouting maxim and implicates the meaning or purpose to *Mbah Lurah* (headman of Pragak village) intentionally. The hidden meaning is a request to be a participant in wayang performance in Pragak village. '*Suran*' means '*Sura*'; the month in the Javanese calendar. His utterances indirectly mean asking or offering, which aims to help himself as well as getting a job.

In the term of violating a maxim, the high number percentage occurs in the violation of quality maxims. It relates that both liable to mislead the contribution. In violating a maxim, the speaker quietly violates a maxim which raises the quality maxim. Likewise, the humor expressed by *Cucuk lampah* indicates the lack of ability and lack of sufficient evidence of himself. Data 4 is the example that is taken from the researchers' data. It happens in the wedding ceremony of Mr. Supriadi at Widoro Kandang village, Sidorejo district, Magetan regency on October 28, 2018.

Data 4

Pambiwara : *Iki mang neng aku, mas dalang mas dalang. Njenengan pak guru to? "nggih" aku yo ngono to. Niki mangke nganune sinten? Cucuk'e mangke sinten? "onok mas Wakhid." "Wo mas Wakhid." Langsung histeris "lah kok njenengan histeris buk?" "Lah Wakhid ki ibarate idola kulo saking Korea."*

(I was, *mas dalang mas dalang*. Are you a teacher? "Yes" I am. Who will this be *nganune*? Who will be the *Cucuk Lampah*? "There will be *mas Wakhid*." "Wo *mas Wakhid*" (They become hysterical). Why did you became hysterical, *buk*?" "*Wakhid* is like my Korean idol.)

CL : *Tao Ming Tse*

In Data 4, *Cucuk Lampah* utterances 'Tao Ming Tse' is a simplification of violating a maxim that violates of maxim quality by giving non-factual information. In other words, *Cucuk Lampah* has lied. *Pambiwara's* utterance is an artist from Korea, but *Cucuk Lampah* answers Tao Ming Tse, while Tao Ming Tse is an actor in the drama series *Meteor Garden* from Taiwan.

For infringing a maxim, the highest number percentage occurs in the violation of quantity maxim. Infringing a maxim happens when a speaker does not have the intention to deliver an implicature and fails in using maxim. In other words, *Cucuk Lampah* has a lack of ability to express his talks because he is not capable enough in conveying information. So, the information submitted is not well received by the listener. The example can be seen in Data 5 that happens in the wedding ceremony of Mrs. Demes at Setren village, Bendo district, Magetan regency on September 6, 2018.

Data 5

CL : *Sumpah apik. Namanya siapa? Vanesa.*
(I swear, it is good. What is your name? Vanesa.)

Domas : *Vanesa*

Pambiwara : *Oh Vanesa*

CL : *Vanesa ki, opo kui sing*
(Vanesa, is that who [Pretend to play a violin])

Pambiwara : *Kui biola*
(That is a violin)

CL : *Kui loh De, pemain biola sing biolane. Indonesia sing no 1 di Indonesia.*
(That is *De*, a violin player who is the number one in Indonesia.)

Pambiwara : *Yo jan.* (Yes.)

In Data 5, *Cucuk Lampah* provides the inability to convey the information because of a lack of ability. *Cucuk Lampah* tries to mention *Vanesa* the same as of the violin player in Indonesia. However, *Cucuk Lampah* is incompetent to mention the violin player that he actually means. This result is not being well received by listeners. It creates humor because of the confusion from the *Cucuk Lampah* itself.

In the term of opting out of a maxim, the highest percentage occurs in the violating of quantity maxim. In communication, a speaker indicates an unwillingness to

cooperate in the way the maxim requires. So, the speaker deliberately opts out a maxim. It can be seen in Data 6 that happens in the wedding ceremony of Mr. Supriadi, Widoro Kandang village, Sidorejo district, Magetan regency on October 28, 2018.

Data 6

- CL : ***La iyo seniman ki riskan banget ngomong masalah sangan.***
(Artist is very risk at talking about money.)
- Pambiwara : *Ojo ngomongke duwit.*
(Do not talk about money.)

Choosing opts out of a maxim is found in Data 6. *Cucuk Lampah* states that talking about money (salary) is not wise or appropriate when he is on duty. *Cucuk Lampah* deliberately speaks the truth that relates the rules or ethics code about salary. The job in this matter is ‘*Cucuk Lampah*’, which participates in beauty salons.

For suspending a maxim, it is the most occurrence in violation of quantity maxim. Suspending a maxim occurs because of less information that is required. In suspending a maxim, the speaker hides the truth because of the cultural code or considered taboo. The example can be seen in Data 7 that is taken from the researchers’ data. It happens in the wedding ceremony of Mr. Kisno, Pragak village, Parang district, Magetan regency on October 25, 2018.

Data 7

- CL : *Monggo Sri Huning masuk*
(Come Sri Huning, you can come in)
- Sri Huning Mustiko Tuban
Labuh tresno lan saboyo pati
Ingkang prayoto anandur branti
Sri huning datan graito
Kang tinerko kadange pribadi*
- Rodok rene wuk***
(Come a little closer, wuk)
- Wiratmoyo putro niro
Surolawe adipati Tuban
Sri huning putraning abdi
Wongso pati naliko inguni
Kapupuh ing madya logo
Duk prang agung klawan minak jingo*
- Hae hae hop
Tetep semangat
(Hae hae hae keep spirit)*

Data 7 indicates that *Cucuk Lampah* reduces the maxim of the word ‘wuk’ incompletely. The real word is *bawuk*, which refers to the female genital in the Javanese language. That word is considered a Javanese indecent word, which is not well-spoken. The utterances of *Cucuk Lampah* ‘*rodok rene wuk*’ (a little here *wuk*) also violates of quantity maxim by giving less information to whom ‘wuk’ is intended.

Another researcher’s observation indicates that the non-observance a maxim of opting out of a maxim does not occur in violating of the quality maxim, relevance maxim, and manner maxim. It is fixed in the term that opting out of a maxim occurs because of the unwillingness to cooperate in the way maxim requires. So that the speaker (*Cucuk Lampah*) gives less information to his utterances to the

listener; giving less information indicates that it violates of quantity maxim.

Then, suspending a maxim is applied to violate a quantity and manner maxim based on findings data in Table 2. In violating manner maxim occurs because one of them speaks indirectly and in violating of quantity maxim occurs because of the contribution less or more informative than is required. *Cucuk Lampah* does opt out a maxim when violates the maxim of quantity and manner *Cucuk Lampah* speaks a bad word, taboo, or the word is not well spoken by giving less information and speaks indirectly.

CONCLUSIONS

Based on the findings and discussion, this research concludes that *Cucuk Lampah* uses the most violate of quantity maxim for creating humor. It is related of many data found that *Cucuk Lampah* prefers less and more information or contribution to his interaction. The interaction is mostly done with *pambiwara* than singers, groomsmen (*manggala*), and bridesmaids (*domas*). The close relationship becomes one of that humor create. *Cucuk Lampah* is easier to lie, using taboo, speaking indirectly with *pambiwara* and singers. *Cucuk Lampah* also does language play by mentioning the unexpected of his utterances to build up taboo words.

Furthermore, the way *Cucuk Lampah* fails to observe of suspending a maxim does not found in violate of quality and relevance maxim. Because suspending a maxim relates a bad word or taboo in culture code. So that *Cucuk Lampah* only gives less information and speaks indirectly in suspending a maxim. *Cucuk Lampah*’s utterances in violating of the quality maxim, relevance maxim, and manner maxim not found of the unwillingness to cooperate in the way maxim requires.

The only limited part of this research is the pragmatic aspect that is the form and factors of violating maxim in cooperative principle humor *Cucuk Lampah*. Whereas in the semantic aspect, it can be used as alternative research for the researchers themselves or other researchers. This research is also important because it helps the readers to get to know about language play, especially in humor *Cucuk Lampah*. It can provide information about how the humor *Cucuk Lampah* is formed to give humor to the listener in the social culture at Javanese traditional wedding. The taboo word or the things that are not well-spoken can be used to strengthen intimacy in humor.

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