

## Implications in Tokyo Rakugo: A Pragmatic Study

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### Abstract

*Implicature is a term what the speaker might mean, suggest or mean different from what the speaker actually said. Rakugo is a type of humor in Japanese brought by hanashika or narrator. The implicature in Tokyo rakugo uses a qualitative approach method by collecting short rakugo videos from youtube, transcribing the video speech into written form and translating it and checking the correctness of the rakugo translation to Japanese native speakers. The results obtained in this study are violations of the principle of cooperation that often arise are violations of the maxim of relevance and manner, because often the rakugo utterances are not relevant to what is asked and ordered by the speaker.*

### Keywords

*Implicature; rakugo; the principle of cooperation*



## I. Introduction

In every conversational practice there is always an intention from the conversation of the speaker and the interlocutor. The intentions displayed in the conversation are very different from the structure of the language used. In these conditions, an intention to use language often keeps a hidden meaning behind the structural use of language. In this condition, implicature studies are very appropriate to use. The term implicature is used to explain what the speaker might mean, suggest, or mean that is different from what the speaker actually said. The concept of implicature is very relevant to Japanese people who are too concerned with the feelings of others in expressing words or phrases.

The concept of implicature is not only found in everyday conversation but can also be seen in humor. One type of humor that has been around for a long time and is still loved by Japanese people today is rakugo. One example of rakugo performed by a hanashika (narrator) named Sanyutei Ryuraku that was downloaded on November 24, 2017 by Ryuraku Sanyutei Rakugo Channel. Situation: One person asked another if he had ever climbed Mt. Fuji. In the Edo period climbing Mount Fuji was an entertainment or pleasure in itself for people who lived in that era.

### Data 1

- P1 : 富士登った手ね  
*Fuji nobottatte ne*  
*Sudah pernah mendaki gunung Fuji ya*
- P2 : 行った  
*Itta*  
*Sudah pergi*
- P1 : どうだった  
*Dou datta?*  
*Bagaimana ?*

- P2 : 天気がよかったね  
*Tenki ga yokatta ne*  
'Cuacanya bagus
- P1 : ええ、じゃ うちの二回のもの見えたな  
*Ee, ja uchi no nikai mono mieta na*  
*Oo, kalau begitu jendela lantai dua rumahku kelihatan lah ya*
- P2 : ええ、やあ みえないな  
*Ee? Yaa mienai na*  
*Loh? Ya tidak kelihatan lah*
- P1 : ああ、じゃおまえが富士に登ったってのは嘘だ  
*Aa, ja omae ga fuji ni nobottatte no wa uso da*  
*Aa, kalau begitu kamu bohong telah mendaki gunung Fuji*
- P2 : どうしてだよ  
*Doushite da yo?*  
*Kenapa?*
- P1 : だってなうちの二回のものほしからよく富士が見えるもの  
*Datte na uchi no ni kai no mono hoshii kara yoku fuji ga mieru no*  
*Karena dari lantai dua rumah ku, dapat terlihat jelas gunung Fuji*

From the conversation data above, we can see that the speech act in rakugo delivered by Sanyuutei Ryuraku has violated several cooperative principles, namely the maxim of quality as seen in P2's speech which says (already gone). The maxim of quality requires a clear and proven utterance. From P2's speech, it can be seen that P2 did not give a "yes" or "no" statement to agree with P1's speech. Furthermore, it can also be seen that the speech above also violates the maxim of relevance where P1 and P2 are related to the experience of climbing Mount Fuji, answered by P2 with unrelated speech. From the speech act above, we can also see that P1 just wants to tease his friend who has already climbed Mount Fuji. We can know that from the top of the mountain we can't see clearly anything that is below it even the houses look small from the top of the mountain. The use of implicatures in rakugo humor plays an important role in influencing the success rate of the rakugo humor. Each individual has a different grasp or understanding in perceiving an utterance intent. Therefore, it can be said that implicature plays an important role in rakugo humor conversation. The explanation above is the basis of interest in conducting research related to implicatures in rakugo humor. Each individual has a different grasp or understanding in perceiving an utterance intent. Therefore, it can be said that implicature plays an important role in rakugo humor conversation. The explanation above is the basis of interest in conducting research related to implicatures in *rakugo* humor. Each individual has a different grasp or understanding in perceiving an utterance intent. Therefore, it can be said that implicature plays an important role in rakugo humor conversation. The explanation above is the basis of interest in conducting research related to implicatures in *rakugo* humor.

## II. Review of Literature

In supporting implicature research, the author uses several theories that are considered relevant to this research and can support the analysis in this study. These theories are implicature, the principle of cooperation.

Grice (1975) defines implicature as the implication of meaning implied in a speech accompanied by context, even though the meaning is not part or fulfillment of what is said. In communicating there are times when a speaker does not say clearly what he wants to say clearly but he intends for the listener to understand what he wants to convey. Therefore, a speaker always tries to make his speech always relevant to the context, clear, and easy to understand, concise and concise (concise), and always on the issue (straight forward) so as not to waste the interlocutor's time (Wijana 1996:45). Grice (1975: 47) suggests that in order to implement the cooperative principle, each speaker must obey the 4 conversation maxims, *manner*).

## III. Research Method

The research method becomes important to analyze a problem study. The research method used in analyzing the problem in this study is to use qualitative research. Qualitative research according to Bogdan and Taylor in Moelong (2010: 4) is a research procedure that will produce data in the form of spoken or written words from people or observed behavior. In this study the data analyzed were in the form of utterances in 10 short rakugo video titles uploaded from youtube. After collecting data from the youtube application by listening and recording rakugo utterances, the next step was data verification, namely re-checking the collected data. by playing a *rakugo* video and showing the transcription of the data and its translation to a Japanese native speaker who is fluent in Indonesian.

## IV. Result and Discussion

Based on the results of research that has been carried out on transcribed rakugo videos, it can be found several things about implicature. The focus of this research is adjusted to the formulation of the problems that have been found. Therefore, the analysis of the implicatures discussed is more focused on the violation of the maxim of cooperation and the violation of the maxim of politeness. The two research focuses are presented in tabular form to facilitate understanding of data analysis.

No	<i>rakugo</i> title	Violation of the principle of cooperation
1	Fuji-san	Quality
2	Toki soba	Relevance
3	Misomame	Relevance, Way
4	Toshokan	Method
5	Kenka	Quality
6	Pizza	Quantity
7	Go gatsu byou	Quantity
8	Shinigami	Relevance
9	Koutsu jikou	Method
10	come in	Relevance

#### 4.1. Violation of maxim of relevance

In the 10 rakugo titles that have been described in table 1, there are 4 (four) rakugo titles that violate the principle of cooperation of the maxim of relevance.

##### Conversation data 1

**Title : Fuji-san**

Context :

P1 : 富士登った手ね

*Fuji nobottatte ne*

*Sudah pernah mendaki gunung Fuji ya*

P2 : 行った

*Itta*

*Sudah pergi*

P1 : どうだった

*Dou datta?*

*Bagaimana ?*

P2 : 天気がよかったね

*Tenki ga yokatta ne*

*Cuacanya bagus*

The conversation data above violates the maxim of relevance cooperation principle. The maxim of relevance requires that the speaker and the interlocutor speak relevant to the problem of the conversation. P1 Speech "*Dou datta?*" intended to ask about P2's experience when climbing Mount Fuji, but the answer from P2 stated "*Tenki ga yokatta ne*" the weather was good. The statement of good weather is insufficient and irrelevant to question P1. P2 should be able to give an idea of how his experience when climbing Mount Fuji was, such as fun, sad or exciting.

##### Conversation Data 2

**Title : Tokisoba**

Context : a man intends to deceive the uncle selling buckwheat. After he eats soba, he pays in fractions or often called change.

男の人: あ、ちよつと<sup>ぜに</sup>銭か<sup>こま</sup>細

かいんだ。ちよつと手だしてくんないかい。ひー、ふー、みー、よ、いつ、む、なな、やー、  
今何時<sup>いま</sup>だい(なんどき)?

*Otoko no hito : a, chotto zeni ga komakain da. Chotto te dashite kun nai ka. Hi-, fu-, mi-, yo-, itsu, mu-, nana, ya-, ima nanjidai (nan doki)*

*Lak-laki : hmm, adanya uang receh. Bolehkahkan membuka tanganmu? Satu, dua, tiga, empat, lima, enam, tujuh, sekarang jam berapa?*

親父: へい、ここのつです

*Oyaji : hei, kokonotsu desu*

*Paman : eh, jam 9*

男の人: と一、じゅういち、じゅうに、じゅうさん、じゅうし、じゅうご、じゅうろく! あばよ!

*Otoko no hito : to, jyuui ichi, jyuui ni, jyuui san, jyuui shi, jyuui go, jyuui roku. Aba yo!*

*Laki-laki : sepuluh, sebelas, dua belas, tiga belas, empat belas, lima belas, enam belas.*

From the conversation data above, it can be seen that the speech of a man is very unrelated from one sentence to another. At the beginning of the sentence he wanted to pay with change and asked the uncle who sold soba to spread his hands to accept the change. After counting to eight he asked something completely unrelated to the previous sentence. Asking *ima nanjidai (nan doki)* what time it is had absolutely nothing to do with the change he paid to his uncle selling soba. So it can be said that the utterance violates the maxim of relevance cooperation principle. The next statement when oyaji said 9 o'clock, the man counted the money back by continuing "*to, jyuu ichi, jyuu ni, jyuu san, jyuu shi, jyuu go, jyuu roku. Oops yo!*" (Ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen) where he violated the maxim of relevance in order to deceive the uncle of the buckwheat seller.

### Conversation Data 3

#### Title : Misomame

Context : Sadakichi returns to his master's house after delivering a letter to Yamada's master. When he arrived at his master's house he did not see his master at all, the idea arose to eat misomame in the kitchen. He also took the misomame and thought of finding a place to hide so his master would not find out that he ate miso mame. He rushed to the bathroom with misomame.

さだきち : 旦那行って来ました、やまださんがよろしく言っていました。旦那、旦那？旦那がいない。味噌豆、味噌豆、味噌豆。旦那がいないからこのまめと食べ者ないといけない。あ。。そうだ、ここで食べるとまずいか、どこ隠れよ、二階、二階はでも旦那かってくるなだよな。お知れ？暗いところで食べてうまくないだよな。どこかいい所だね、どこかいい所？あった、一人でま良いなっちゃうところかあった。はばかり、はばかりお弁上だよ。はばかり、はばかり、お弁上。。あ。。旦那！

*Sadakichi: danna itte kimashita, yamada san ga yoroshiku itte imashita. Danna, danna, danna? (mencari tuannya) danna ga inai. Misomame, misomame, miso mame. (sambil bernyanyi ) danna ga inai kara, kono mame tabejyanai to ikenai (mengambil miso mame dari panci dan memakannya). A Sou da, koko de taberu to mazui ka, doko ka kakure yo, nikai, nikai wa demo danna katte kuru na da yo na, oshiire? kurai tokorode tabete umakunai dayo ne. doko ka ii tokoro da ne, doko ka ii tokoro? Atta, hitori de ma ii nachau tokoro ka atta. Habakari, habakari obenjyou da yo. Habakari, habakari obenjyo (sambil bernyanyi dan pergi menuju toilet dan membuka pintu toilet)aaa, danna!(terkejut)*

*Sadakichi : Tuan, saya pulang, kata tuan yamada kirim salam. Tuan?tuan? tuan?(sambil mencari tuannya) tuan tidak ada. Kacang kedelai, kacang kedelai, kacang kedelai(sambil bernyanyi) karena tuan tidak ada, harus makan kacang kedelai ini. aa, benar. Kalau makan disini tidak nyaman. Ayo sembunyi ke suatu tempat. Lantai 2. Kalau lantai 2 Tuan Akan datang. Kloset? Kalau makan ditempat gelap tidak enak. Dimana tempat yang baik ya. ada tempat yang baik untuk seorang diri. Toilet, toilet, toilet. Toilet, toilet, toilet. (Sambil bernyanyi, pergi menuju toilet dan membuka pintu toilet) aa, tuan(sangat terkejut)*

旦那 : さだきち?お前なにをしていた?

Danna : *Sadakichi?(terkejut) omae nani o shite ita?*

Danna : *Sadakichi(terkejut) apa yang kamu lakukan?*

さだきち : 他に持ってきました

*Sadakichi: hoka ni motte kimashita*

*Sadakichi Aku membawa yang lain*

Sadakichi was surprised to see his master eating in the toilet. Sadakichi and danna were both shocked and didn't know what to do. Sadakichi finds Danna eating misomame in the toilet. Danna got angry and asked what Sadachi was doing. Sadakichi's answer violated the maxim of relevance cooperative principle because it was not in accordance with what was said earlier, that he would eat miso mame in the toilet so his master wouldn't find out. But after being asked what he was doing, he replied "*hoka ni motte kimashita*" that he brought misomame for his master.

### Conversation Data 8

#### Title: Shinigami

Context: In the Edo period there was a man named Hachigoro. He was about to kill himself because he was so poor. When he wanted to commit suicide, the god of death appeared to him and told Hachigoro to become a doctor.

死神 : おまえ、お金困ってるだったらな、医者になれ

*Shinigami : omae, okane komatteru dattara na isha ni nare*

*Dewa kematian: Kau kesulitan karena uang ya, kalau begitu sebaiknya kau jadi dokter*

はちごろ : え?死神さん、お、おれ医者になってどうすんだ

*Hachigoro : e? shinigami san, o, ore isha ni natte dou sun da?*

*Hachigoro : eh? Dewa kematian, ka, kalau aku jadi dokter apa yang terjadi?*

死神 : かならず病人枕元か足元に死神が座っているから、そいつまだまだ寿命があるんだ。ぼんぼんと手拍子三つだ。そうするってえと。死神はうちに帰らなきゃいけない、そういう約束ごとになってるな。

*Shinigami : Kanarazu byounin makura moto ga ashi moto ni shinigami ga suwatteiru kara, so itsu mada mada jyumyou ga arun da. Pon pon tebyoushi mittsu da. Sou surutte e to. Shinigami wa uchi ni kaerankya ikanai, sou iu yakusoku goto ni natteru na.*

*Dewa kematian : Biasanya dewa kematian duduk dibagian di depan bantal atau di depan kaki orang sakit itu. Kalau dia duduk dibagian kaki, orang sakit itu kemungkinan masih diberi kesempatan hidup. Lantas tepuk tangan tiga kali. Setelah melakukan seperti itu shinigami harus pulang ke rumah. Itu sudah menjadi perjanjiannya.*

Hachigoro asked what would happen if he became a doctor but the shinigami answered "*Kanarazu byounin makura moto ga ashi moto ni shinigami ga suwatteiru kara, so itsu mada mada jyumyou ga arun da. Pon pon tebyoushi mittsu da. Sou sumbatte e to. Shinigami wa uchi ni kaerankya fishai, sou iu yakusoku goto ni natteru*

na.” telling him how to get a sick person to recover, he had to clap three times so that the god of death would no longer be near the sick patient and the patient would recover.

### Conversation data 10

#### Title : Enter

Context : P2 doesn't eat like a normal person, he still wears his mask when he eats in a restaurant. This confused P1 with his friend's strange behavior.

P1 : はずかしい？なにがはずかしい。

P1 : *hazukashii? Nani ga hazukashii?*

P1 : *Malu? Apa yang membuat kamu malu?*

P2 : え、ちがうねん。昨日一日中炎天下で働いてたんやんか。

いい天気やって。だからなん、ここから下だけなマスクとったら、色白やねん。

P2 : *E, chigaunen. Kinou ichi nichi jyuuen tenka de hataraitetan yanka. Ii tenki yatte.*

*Dakara nan, koko kara shita dake na masuku toshitara, irojiro ya nen。*

P2 : *eh, bukan, semalam satu harian bekerja di bawah panas terik matahari.*

The conversation data above violates the principle of maxim of relevance cooperation. When P1 asked what made P2 embarrassed "Nani ga hazukashii?" but P2's answer is completely irrelevant to the question, he answered “*E, chigaunen. Kinou ichi nichi jyuuen tenka de hataraitetan yanka. Ii tenki yatte. Dakara nan, koko kara shita dake na go toshitara, irojiro ya nen*”. P2 denied that he was not ashamed but because he had to wear a mask because his facial skin looks blemished because last night he worked one day in the hot sun.

### 4.2. Violation of maxim of way

Of the 10 rakugo titles that have been described in table 1, there are 2 (two) rakugo titles that violate the maxim of way cooperation principle.

#### Conversation Data 3

##### Title : Misomame

Context : A master is telling his servant to see if the misomame bean stew is cooked or not.

旦那 : さだきちや、さだきちや

Danna : *Sadakichi ya, Sadakichi ya*

Tuan : *Sadakichi, Sadakichi*

さだきち : だんな、呼びとございますか

Sadakichi : *Danna, yobi to gozaimasu ka?*

Sadakichi : *Tuan, apakah tuan memanggil saya?*

旦那 : 台所で味噌豆煮えてる煮えたかどうか、見て来ておくれ

Danna : *Daidokoro de misomame nieteru nieta ka dou ka, mite kite okure*

Danna : *coba lihat ke dapur apakah misomamenya sudah matang atau tidak*

さだきち : はい。味噌豆よく煮えてるよ。あっち、あっち。。。うまい、美味しいね。

Sadakichi : *Hai. Miso mame yoku nieteru yo. Acchi, acchi, umai, oishii ne*

*Sadakichi: Baik. Hai, miso mame yoku nieiteru yo (sambil menghirup aroma miso mame) aa, san mo chi ya, sara mo aru (mengambil miso mame) atchi, atchi, sambil memakan miso mame) umai, hmm oishi ne. (sambil terus memakan miso mame). Ya, baik. Kacang edamame sudah benar-benar masak ya. Ah. Ada sendok, ada juga piring. Ah, panas. Enak, hmm enakya.*

From the conversation data above, it is known that Sadachichi has not heeded the message from his master. Danna's words "Daidokoro de misomame nieteru nieta ka dou ka, mite kite okure" told Sadakichi to only see whether the misomame in the kitchen was cooked or not. Danna taksa said because she didn't say that Sadachi couldn't eat the misomame. Sadakichi already saw that the misomame was ripe, he didn't tell danna right away, Sadakichi just said to himself "**Miso mame yoku nieteru yo**" Misomame is really ripe huh. He also took a spoon and plate to try the misomame "*Saji ya sara mo aru Acchi, accchi, umai, oishii ne. Umai, oishii ne*".

### Conversation Data 9

#### Title : Kotsu Jiko

Context : There is a traffic accident. The police came to investigate the cause of the accident. In the car there is a father, a mother and child and a monkey. The father, mother and child have been admitted to the hospital, all that remains is a monkey. Police comes and tries to ask monkey.

警察 : おい、サル私の言ってる事をわかりますか

*Keisatsu : oi, saru watashi no itteru koto wakarimasu ka?*

*Polisi : eh apakah kamu mendengar apa yang ku katakana, monyet?*

サル : うき、うき

*Saru : uki, uki*

*Monyet : uki, uki*

警察 : あ、すごいな。じゃ事故が起きたとき、子供たちはなにをしていますか

*Keisatsu : A, sugoi na. jya jikou ga okita toki, kodomotachi wa nani wo shite imasu ka?*

*Polisi : wow, hebat ya. Oh berarti pada waktu kecelakaan, apa yang dilakukan oleh anak-anak?*

サル : うーき、うーき、あーけーけ、あーけーけ。

*Saru : u-ki, u-ki, u-ki, u-ki*

*Saru : u-ki, u-ki, u-ki*

警察 : 遊んでいましたか。なるほど。遊んでいる子供見ながら、運転をしていたので事故になったかもしれないな。お母さんは何をしていましたか

*Keisatsu : asonde imashita ka. Naru hodo. Asonde iru kodomo minagara, unten wo shite ita no de jiko ni natta kamoshirenai na. okaasan wa nani wo shiteimashita ka?*

*Polisi : bermain-main?. Begitu ya? Berarti pada waktu bermain-main, mungkin kecelakaan terjadi pada waktu berkendara. Apa yang dilakukan oleh ibu?*

サル : うーき、うーき

*Saru : u-ki, u-ki*

*Monyet : u-ki, u-ki*



警察：居眠りをしていた。居眠りしながら運転をしていたので事故になったかもしれないな。お父さんは何をしていましたか

*Keisatsu : inemuri wo shite ita. Inemuri shinagara, unten wo shite ita no de jiko ni natta kamoshirenai na. otousan wa nani wo shite imashita ka?*

Polisi : Tidur ya, pada saat tidur, mungkin terjadi kecelakaan pada waktu mengemudi ya. Apa yang dilakukan oleh ayah?

サル：うーき、うーき。。あきーき、あきーき

*Saru : uki, uki, .. aki-ki, aki-ki*

**Monyet : uki, uki... aki-ki, aki-ki**

警察：お酒を飲んで酔っ払っていた。酔っ払いながら運転をしていたので事故になったかもしれないな。では、おサルさん、あなたはなにをしてましたか

*Keisatsu : osake wo nonde yopparatte ita. Yopparai nagara, unten wo shite ita no de jiko ni natta kamoshirenai na. dewa, saru san, anata wa nani wo shitemashita ka?*

サル：うーき、うーき

*Saru : u-ki, u-ki*

**Monyet : u-ki, u-ki**

Conversational data violates the maxim of way cooperation principle. The monkey's answer to the accident investigation is very imprecise because even though the monkey was at the scene it was unable to provide information like humans. When the Police asked "A, *sugoi na. jya jikou ga okita toki, kodomotachi wa nani wo shite imasu ka?*" (wow, that's great. Oh I mean when the accident happened, what did the kids do?). The monkey answered "*u-ki, u-ki*" which had no clear meaning. The police only concluded their own statements from the monkey and throughout the police investigation. The information obtained from the monkey is not clear information. The principle of cooperation is the maxim of how to make the speaker and the interlocutor speak clearly and not vaguely.

### 4.3. Violation of the maxim of quantity

#### Conversation data 6

##### Title : Pizza

Context : Someone is ordering pizza and the waiter asks the customer about the size of the slice that the customer wants.

店員：お客様 P I Z Z A は六個に切りますかそれとも十二個に切りますか

*Ten in : Okyakusama Pizza wa rokko ni kirimasu ka sore tomo juuniko ni kirimasu ka?*

*Pelayan : Pelanggan pizza ini ingin dipotong enam atau dipotong dua belas?*

馬鹿のお客さん：六個にしてください。十二個に食べられないので。

*Baka no okyakusan : rokko ni shite kudasai. Juu ni ko ni taberarenai node*

*Pelanggan bodoh : tolong potong menjadi enam, karena tidak bisa memakan dua belas potong*

The conversation data above does not provide sufficient answers or contributions needed by the interlocutor. The stupid customer asked for the pizza to be cut into six pieces because he couldn't eat twelve pizza slices, even though the waiter meant that the size of

the pizza slice was divided into six slices or twelve slices. Therefore, this utterance does not fulfill the principle of maxim of quantity cooperation.

### Conversation Data 7

#### Title : Go gatsu byou

Context: P1 provides a calendar as a cure for P2's disease.

P1 : 。 。 さん、 。 。 さん

P1 : ... san, ....san.

P1 : Tuan.... Tuan...

P2 : あ、はい、はい、僕です

P2 : a, hai, hai, boku desu

P2 : oh, ya, ya saya bu.

P1 : はい、薬でてますんでね、はい、これどうぞ

P1 : hai, kusuri detemasundene, hai, kore douzo

P2 : Nah, ini ada obatnya, ya silahkan diambil

P2 : え、それ薬ですか。これだけですか。これだけですか。これ普通の卓上カレンダーですけど。

P2 : e, sore kusuri desu ka. Kore dake desu ka. Kore dake desu ka. Kore futsu no taijyou karenda- desu kedo

P2 : hah? Ini obatnya? Apakah hanya ini? apakah hanya ini? ini seperti kalender meja biasa

P1 : それ中見てもらったらいいです。

P1 : sore naka mite morattara ii desu.

P1 : coba lihat didalamnya

P2 : 中みたら？え中みたら。えーこれ中みたら。。2月、3月、4月、6月。。お、お、お、お、？何やこれ5月だけないんですね。

P2 : naka mitara? E naka mitara. E, kore naka mitara.... Ni gatsu, san gatsu, yon gatsu, roku gatsu... o,o,o,o? naniya kore go gatsu dake nain desu ne

P2 : Dalamnya? Saya lihat dalamnya, bulan februari, bulan maret, bulan april, bulan juni... eh, eh, eh, eh? apa ini? kalender apa ini, tidak ada bulan mei nya.

The conversation data above shows that P2 as a patient was surprised to see a drug that he had never imagined before, he complained that his body condition was not good and there was no enthusiasm for work but was only given a calendar. Because P2 did not believe in the drugs prescribed by the doctor, he even repeated the same questions and statements. “*Kore dake desu ka. Kore dake desu ka. Kore futsu no taijyou karenda- desu kedo*” stated that he was still unsure whether the medicine he needed was just a desk calendar. The second statement when he was asked to open the desk calendar he did not say "okay, I will open it" but he asked again "The depth? I looked inside, February, March, April, June... uh, eh, eh, eh? what's this? What calendar is this, there is no May.

#### 4.4. Violation of the maxim of quantity

##### Conversation Data 5

Title : Kenka

Context: there are two people arguing.

P1 : おまえのお母さんブス

P1 : *Omae no okaasan busu*

P1 : *Ibumu jelek sekali*

P2 : おまえのお母さんもっとブス

P2 : *omae no okaasan motto busu*

P2 : *Ibumu lebih Jelek*

P1 : おまえのお母さんサルみたいな顔

P1 : *Omae no okaasan saru mitai na kao*

P1 : *Wajah ibumu seperti monyet*

P2 : おまえのお母さん鼻毛がでてる

P2 : *omae no okaasan hanage ga deteru*

P2 : *Hidung ibu mu ingusan*

落語家 : すると女の人がいまして

Rakugo ka : *suruto onna no hito ga imashita*

Pendongeng : *kemudian muncul seorang wanita*

女の人 : ちょっとやめなさい二人とも。仲良くしなさい。兄弟なんだから。

Onna no hito : *chotto yamenasai futari tomo. Naka yoku shinasai. Kyoudai nan dakara.*

落語か : 素晴らしいよく分かりましたね。兄弟だったですね。お母さんの顔二人の兄弟が悪口言うっていったんです。

Rakugoka : *Subarashii yoku wakarimashita ne. kyoudai datta desu ne. okaasan no kao futari no kyou dai ga waruguchi iutte ittan desu*

Pendongeng : *hebat ya kalian mengerti dengan baik. Mereka bersaudara ya. mereka berdua bersaudara mengatakan hal yang buruk tentang wajah ibunya*

The violation of the maxim of quality can be seen from the statements of P1 and P2 who mock each other's faces of their own mothers. The maxim of quality requires the speaker to tell the truth. To fulfill the maxim of quality, the speaker must know that the other person understands what the speaker means. P1's statement: "*Omae no okaasan saru mitai na kao*" (Your mother's face is like a monkey) is not answered with 'hi' (yes) by P2 but instead gives a counter statement "*omae no okaasan hanage ga deteru*" (your mother's nose hairs come out).

#### V. Conclusion

Based on the results of the analysis that has been carried out on the data obtained from ten rakugo titles, it can be concluded that the violation of the principle of cooperation that often appears is a violation of the maxim of relevance and manner, because often the

rakugo utterances are not relevant to what is asked and ordered by the speaker. Violations of the principle of politeness that arise are wisdom, generosity, approval, sympathy.

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