

Analysis Of Violations Of The Maxim Of Cooperation In The Youtube Channel Of Lost Youth (Buying Cheetahs So That Then The End Will Ride Cheetahs): A Pragmatic Study

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Abstract: The principle of cooperation is definitely needed in a conversation, because with this principle, speakers and interlocutors can communicate cooperatively. Apart from helping speakers and speech partners achieve common goals in conversation, the maxim of cooperation can also provide a framework for communication to be more efficient and effective, so that it can benefit speakers and speech partners. However, sometimes in a conversation, violations arise from the speaker or speech partner involved and result in a violation of the principle of cooperation. Violations in the principle of cooperation in a speech can cause information defects and give rise to disagreements between the speaker and the speech partner. Therefore, this research was carried out with the aim of determining and explaining the types of violations of the principle of cooperation in conversations on the content of Lost Youth: "Butchering Cheetahs So that Cheetahs Will Ride in the Afterlife". This research uses pragmatic theoretical methods as well as qualitative descriptive methodological approaches. Collection techniques. The data used is a note-taking technique, namely by watching the video again, then taking notes on conversations that contain violations of the maxim of cooperation. The results of the research show that violations of the principle of cooperation that occur in the content are dominated by violations of the maxim of quantity which is characterized by the discovery of 10 violations of data. , 4 data violations of the maxim of quality, 5 data violations of the maxim of manner, and no violations of the maxim of relevance were found.

Keywords : maxim violation, maxim of cooperation , pragmatics, Grice theory, YouTube channel

INTRODUCTION

Humans and language are inseparable. One thing that has an important role in human life is language, because language itself can reach almost all aspects of human life. Language itself has many functions. Apart from communicating, language also functions as a tool to express a certain purpose. One example of intent that can be conveyed with language is conveying humor or jokes with the aim of entertaining other people. However, when a language is used as a medium to entertain other people, it is not uncommon for the language used to be too excessive. Of course, this was done intentionally because it was used to entertain other people. There are also language utterances that are excessive in nature, unrelated to the topic being discussed, spoken in sentences that prevent the interlocutor from understanding the meaning of the conversation, and so on which occur because there is a lack of understanding between the speaker and the interlocutor. Understanding between speech

actors (speaker and speech partner) to facilitate the communication process itself is discussed in the study of the maxim of cooperation in pragmatics.

According to the definition put forward by Kasher, pragmatics can be said to be the study of the use and combination of language in a particular context. Then, according to Levinson, there are two meanings of pragmatics. First, pragmatics is defined as the study of the relationship between language and the context arranged in language structure. Second, pragmatics is the study of a speaker's ability to use language with the aim of producing a match between sentences and the existing context so that the sentences are appropriate or acceptable to be spoken. Then, according to Searle, pragmatics is related to the interpretation of an expression based on certain syntactic rules and how to apply an expression in a certain context (Kesumawardani, 2017).

According to Soeparno (in Safitri & Suhardi, 2022), pragmatics is a branch of language or linguistics that discusses the application of language in social communication. Then Wijana and Rohmadi (in Agustini, 2017) stated that pragmatics is a sub-discipline of language science that studies the outer or external structure of language (the use of language units in communication). According to Leech (in Agustini, 2017) pragmatics is the study of the relationship between meaning and *speech situations*. Meanwhile, according to (Chaer & Agustina, 2004) pragmatics is a branch of linguistics that examines the relationship between meaning and listener interpretation. From these several definitions, it can be concluded that pragmatics is a branch of linguistics that studies the relationship between language use and the context that accompanies it.

Pragmatics studies discuss several principles in conversation. One of the principles discussed in pragmatic studies is the principle of cooperation proposed by HP Grice. The principle of cooperation is an assumption contained in a conversation that can build a shared goal that is meaningful for the speaker and the interlocutor. In short, the principle of cooperation is an understanding between the speaker and the speech partner in a speech. Grice divided the maxims of cooperation into four, namely the maxim of quality, the maxim of quantity, the maxim of relevance, and the maxim of manner.

The meaning of each of these maxims in (Fadli & Kasmawati, 2020) is explained as follows: (1) maxim of quantity, to fulfill this maxim the speaker must respond to the interlocutor with just enough responses, not excessively, and as needed; (2) maxim of quality, the speaker must respond to the utterance with the truth, without any doubt, which is indicated by the words if I'm not mistaken, it seems, perhaps, and so on; (3) the maxim of relevance, to fulfill the maxim of relevance, the response given in the speech must not deviate

from what is being discussed; and (4) maxim of manner, relating to the way in which speech is delivered in a clear and easily understood way by both parties (speaker and speech partner). Meanwhile, disagreement between the speaker and the speech partner in a speech is referred to as a violation of the maxim of cooperation.

Violation itself, in the KBBI is interpreted as an act of violation. The word violate in the KBBI has the meaning of colliding; crash; pound; violate; oppose; pass; through (illegally); attack; hit. So, a violation is an act that violates the rules. Based on this understanding, it can be understood that a violation of the maxim of cooperation is an action that does not fulfill the principle of the maxim of cooperation, thereby potentially causing information defects or disagreements between the speaker and the speech partner.

One example of a violation of the maxim of cooperation is in a video on the Lost Youth YouTube channel entitled "Butchering a Cheetah so that it will Ride a Cheetah in the Afterlife". The author is interested in analyzing the violation of maxims in the video because the main essence of the video is about da'wah which is packaged in YouTube media, which is one of the media that can be easily accessed by all groups in this day and age, with a concept of conveying da'wah that is not stiff and old-fashioned. The delivery of the da'wah in the video is covered with humor and comedy so that it can be easily accepted by the public. Apart from that, this video is one of the videos from the Pemuda Tersat YouTube channel with the most viewers. In the video there are several violations of the maxim of cooperation, especially violations of the maxim of quantity because the main purpose of the video is to convey da'wah as well as entertain the audience. So, it is not surprising that there are many violations of the maxim of quantity there .

The researcher's practical reason for conducting this research is to gain new knowledge regarding the utterances found on the Pemuda Tersat *YouTube channel* entitled "Butchering a Cheetah so that the Cheetah will Ride in the Afterlife" in which there are applications and violations of the principle of cooperation in accordance with the rules of pragmatics. Because the content is preaching content packaged with humor, the resulting utterances are also more varied to be researched and there may be violations of the maxims of the principle of cooperation . Meanwhile, the theoretical reason for this research is that researchers have surveyed that no researchers have analyzed violations of the maxim of cooperation on YouTube channels that present preaching in a humorous way, so by analyzing this research, it is hoped that researchers will be able to provide new and relevant data sources from previous analyzes related to working principles

Much research has been conducted regarding violations of the cooperation maxim. First, (Sulistiyono, 2015) examines the violation of the maxim of cooperation in the Ngampus Cartoon. From this research, the results obtained show that in the Ngampus Cartoon there are violations of the maxim of quality, the maxim of quantity, the maxim of method , and the maxim of relevance. In the results of this research, violations of the maxim of quality were the dominant maxim violations that occurred.

Second, (Saputri, 2017) researched "Conversation Analysis on Facebook Media: Violation of the Grice Model of Cooperation Maxims (PK) in Facebook Conversations". From this study, it was found that there were seven violations of the maxim of manner , because many conversations did not fulfill the provisions of this maxim.

Third, (Kurniati, 2019) examines the implicatures and violations of the maxim of cooperation in the conversational discourse of the DKI Jakarta gubernatorial candidate debate. In this research, violations of the maxim of cooperation were found which included violations of the maxims of quantity, quality, relevance and maxims of manner. The most frequent violations were violations of the maxim of quantity, because the cagub's response was more informative. Meanwhile, the most dominant form of implicature is representative implicature, because the answers given by the two cagub are in the form of statements, affirmations, confessions, reports, expositions, mentions, evidence and speculation. The dominant type of implicature is conventional implicature.

Fourth, (Fadli & Kasmawati, 2020) researched the maxim of language cooperation in speech events at the Tramo market, Maros Regency. From this research, it was found that there were violations of the maxim of relevance. This maxim is violated by traders with the aim of diverting buyers' attention to buying other goods because the goods needed are not available.

Fifth, (Safitri & Suhardi, 2022) examines violations of work principles the same on the Vindes YouTube channel. From this research, it was found that the discourse between Vindes and Tretan Muslim violated 6 maxims of quality, 2 maxims of quantity, 4 maxims of relevance and 1 maxim of manner. The dominant violation of the maxim of cooperation is the violation of the maxim of quality. This violation was deliberately carried out with the aim of creating a humorous effect.

Apart from that, there is also research conducted by (Mukaromah, 2013) with the title *Analysis of Violations of the Principles of Cooperation and the Principle of Politeness in the Sing Funny Column in the February-June 2012 Edition of Panjebar Spirit Magazine* ; (Septianingtias, 2015) with research entitled *Violation of Cooperation Principles in the Soap*

Opera Preman Pensiun ; research (Setiarini, 2015) with the title *Violation of the Maxim of Cooperation in Lyric Prose "Calon Arang: The Story of a Woman Victim of Patriarchy"* ; (Nugraheni, 2015) *Violation of the Principles of Collaboration and Politeness in Students' Language Against Teachers Through Verbal Speech Acts at Ma'arif Middle School Tlogomulyo-Temanggung (Sociopragmatic Study)*; (Lestari, nd, 2016) *Violation of the Principle of Cooperation as a Means of Expressing Humor in the Oral Discourse of Komika Dodit Muyanto* ; (Gumelar, 2017) *Violation of Grice's Cooperation Principles in Gigolo Interactional Speech in Surabaya* ; (Setiawan et al., 2017) *Violation of the Principle of Collaborative Conversation in the Mata Najwa Program on Metro TV* ; (Fauziah et al., 2018) *Violation of the Principle of Cooperation in Indonesian Class Discussion Speech* ; (Najmaturrahmi et al., 2018) *Violation of the Maxim of Cooperation and Implicatures in the Speech of the Comedy Soap Opera Ok-Jek Season 2 Episode 498-500* ; (Narsiwi & Ariyana, 2018) *Forms of Violation of the Principles of Politeness and the Principles of Cooperation in the Film Half a Salmon* ; (Apriyanti et al., nd, 2019) *Violation of the Principle of Cooperation in Student and Teacher Interaction at ABBS Surakarta High School* ; (Rachmawati, 2019) *Deviations from the Principles of Cooperation and Principles of Politeness in the Short Story Jannah al-Athfâl* ; (Rismaya, 2020) *Violation of the Principles of Cooperation and Politeness in Language in Twitter Tweets with the Theme of Internalized Sexism 'Internalized Sexism': A Pragmatic Study* ; (Rahmawati, 2021) *Violation of the Principles of Cooperation and Principles of Politeness in Conversational Language in the "Mata Najwa" Event*; (Citra & Fatmawati, 2021) *Reasons for Violating the Grice Cooperation Principle in the Mata Najwa Program in Trans 7* ; (Mariana et al., 2021) *Violation of the Principle of Cooperation in Schizophrenia Sufferers: Pragmatic Study*; (Ramli et al., 2022) *Compliance and Violation of the Maxims of Conversational Cooperation Principles in Broadcast Radio Talk Shows in Banda Aceh* ; (Rahmat et al., 2022) *Analysis of Collaboration Principles in Stand Up Comedy Season 2 Comedy Shows* ; (Wirduna & Wawadika, 2022) *Analysis of Violations of the Principle of Cooperation in the 2019 Presidential and Vice Presidential Candidate Debate of the Republic of Indonesia* .

From several of these studies, researchers rely on research (Safitri & Suhardi, 2022) entitled *Violation of the Principles of Cooperation as a Means of Humor on the Vindes YouTube Channel*. There are several similarities and differences in the research conducted. The similarities that are often encountered are: both study violations of the maxim of cooperation , while the difference is that no one has researched violations of the maxim of cooperation in videos on *YouTube channels* that contain preaching laced with humor.

METHOD

This research on violations of the principle of cooperation uses a pragmatic theoretical approach and a qualitative descriptive methodological approach. The theoretical approach is an approach that focuses on function, which is the goal researchers in carrying out the research. A methodological approach is an approach to analyzing a situation based on the data collected and then summarizing the results of watching the video in content Lost Youth: Slaughter Cheetahs So They Can Ride Cheetahs in the Afterlife. The data in this research are fragments of speech in the video which are suspected to contain violations of the maxim of cooperation . The data is observed or listened to , then recorded until the data produces information, therefore the data is considered qualitative data. The data source in this research is all the stories on the Pemuda Tersat YouTube channel entitled "Butchering a Cheetah so that it will ride a Cheetah in the Afterlife". Then the analysis method used is the pragmatic equivalent method, because research data is data that is included in pragmatic studies. In collecting data, researchers used the listening method with advanced note-taking techniques, followed by the pragmatic matching method.

RESULTS AND DISCUSSION

In this research, we conducted an analysis of the video entitled "Butchering a Cheetah so that it will Ride a Cheetah in the Afterlife" which is available on the YouTube channel Pemuda Tersesat. The video was released on July 19 2021, which was still during the Covid-19 pandemic. The video contains da'wah about Eid al-Adha which is presented in a humorous way so that the da'wah conveyed tends to be less old-fashioned and more easily accepted by the wider community. In the video there are 3 speakers, namely Tretan Muslim and Coki Pardede who have a background as comedians, and Habib Ja'far, whose background is as a preacher. Tretan Muslim and Habib Ja'far are followers of Islam , while Coki Pardede is an agnostic (a person who does not believe in the existence of God if there is no scientific evidence).

Based on the analysis that researchers carried out on the video entitled "Butchering Cheetahs So That They Can Ride Cheetahs in the Afterlife" on the Lost Youth YouTube channel, 19 violations of the principle of cooperation were found . The most dominant violation of the principle of cooperation is the violation of the maxim of quantity because the

video itself is a sermon wrapped in humor, so it is not surprising that many statements are exaggerated with the aim of creating humor. The details are that there are 10 violations of the maxim of quantity, 4 violations of the maxim of quality, and 5 violations of the maxim of manner. The following is a description of the violation of the cooperation maxim :

1. Maxim of Quantity

To fulfill the maxim of quantity, speakers are required to respond to their interlocutor with just enough responses, not excessively, and as needed. If a speech does not meet these provisions, then it can be said that the speech violates the maxim of quantity (Nugraheni, 2015; Fauziah et al., 2018; Fadli & Kasmawati, 2020; Ibrahim, 2021; Mariana et al., 2021; Lutfiana & Utomo, 2022; Rahmat et al., 2022; Wirduna & Wawadika, 2022).

Quotes (1)

Tretan : Right now, let's just pray Eid al-Adha at home, okay, Bib?

Habib Ja'far : Yes, NU and Muhammadiyah agreed to stay at home and also agreed to allocate excess sacrificial funds for those affected by Covid-19. You can take just enough funds for sacrifice.

Tretan : But that doesn't mean that those who are at the athlete's home are also given meat, right ?

Habib Ja'far : Don't, even though it's okay. Later when you come home, you will be given meat because you are isoman.

*Tretan : (laughs) **Later, after Covid, cholesterol again.***

In the quote above, Tretan and Habib Ja'far discuss the provisions for carrying out Eid al-Adha prayers and the slaughter of sacrificial animals during the Covid-19 pandemic. It was stated that NU and Muhammadiyah agreed to allocate and sacrifice for those affected by Covid-19. Then Tretan responded by assuring that it did not mean that those who were being quarantined at the athlete's homestead then received sacrificial meat, but rather received donations from the sacrificial fund. This statement was later confirmed by Habib Ja'far. Then Tretan responded again by saying that if you get Covid-19 and then getting meat it can actually cause cholesterol disease. In fact, just getting meat does not necessarily cause a person to suffer from cholesterol disease. It could be that the person eats meat in moderation or even just accepts it and does not eat processed meat, so that he does not get cholesterol disease. So, Tretan's speech in this quote can be categorized as **a violation of the maxim of quantity**, because he responded excessively to the other person.

Quotes (2)

Tretan : *Question from @***911, if I slaughter a cheetah, will it ride a cheetah in the afterlife? (laugh)*

Tretan : *As far as I know, for example if you slaughter a goat, you will ride the goat in the afterlife. Well, he wanted to get to heaven quickly, so he slaughtered a cheetah (laughs).*

Habib Ja'far : *The question is equivalent to the name "911" emergency department (laughs).*

The speech in the third quote contains reading comments from several netizens. The first question is about whether if we sacrifice a cheetah, then in the afterlife we will ride a cheetah. This question refers to the hadith which says that the animals we sacrifice on the holiday of sacrifice or Eid al-Adha will later become our mounts in the afterlife. This question is an excessive question because it contains something that is not generally understood by the public or can be said to be an odd question. Apart from that, based on the quote above, we can see that Habib Ja'far gave an exaggerated response by saying that the netizen's question was in accordance with his *username* , namely 911, which means emergency call. Even though the netizen's question seems odd, it is not always related to *the username* used. It could be that the number 911 is the user's favorite number and there are many other possibilities. Therefore, whether it is a question from a netizen or Habib Ja'far's response to that question, it can be said to be a **violation of the maxim of quantity**.

Quotes (3)

Habib Ja'far : *Yes, don't pray first.*

Tretan : *If he finds prey, stay still first, it means he is praying.*

Pardede : *Cheesus, the religious cheetah.*

In the quote above, it talks about the cheetah when it is going to prey silently first, so it is praying. Then Pardede also responded to Tretan's statement by creating an acronym regarding religious cheetahs, which could actually be said to be an exaggerated response. In fact, cheetahs or other animals do not have religion and do not have the sense to pray before they eat their prey. In this speech, there was a **violation of the maxim of quantity** because the response to the speech was excessive.

Quotes (4)

Habib Ja'far : No, no, so that he doesn't see it and the other goats don't see it either and it's sunnah to give them a drink first.

Pardede : Let's get drunk, right, Bib?

In the quote above, Habib Ja'far says that for animals that want to be sacrificed, the condition is that they be given drinking water first. The drinking water referred to is definitely ordinary water. However, Pardede interprets the word 'drink' as an alcoholic drink that can cause drunkenness. In fact, Pardede should understand that in general all animals only drink plain water. So, in this speech there was **a violation of the maxim of quantity** because Pardede responded excessively to the speech.

Quotes (5)

Tretan : "Does that mean chickens can't? Or he is too reckless, for example, so he wants to slaughter an elephant, 20 people slaughter an elephant."

Habib Ja'far : "Elephant meat is haram."

Tretan : "So, there are indeed rules, friends."

In the quote above, Tretan responds to the importance of sacrificing by asking Habib Ja'far about sacrificing using chickens. Then, responding again by giving an example, if you sacrifice using an elephant. What we know so far is that no one sacrifices using a chicken or elephant. In this quote, Habib Ja'far also confirmed that the meat was haram. Therefore, this quote is categorized as **a violation of the maxim of quantity**, because it responds excessively to the interlocutor.

Quotes (6)

Pardede : "Even if, for example, the production site complies with the sacrificial slaughter procedures?"

Habib Ja'far : "That's the inclusion of meat alms. Just like if you can't donate beef, you can donate royco beef broth first. "

Pardede : "Is that OK?"

Habib Ja'far : "That's the inclusion of alms, it's different."

In the quote above, the context is Habib Ja'far responding to Pardede's question regarding sausage sacrifice. Then, Habib Ja'far emphasized that this was almsgiving, not sacrificing. Habib Ja'far gave an example, if Pardede cannot donate or sacrifice with a cow, Pardede can donate *royco* beef broth first. Habib Ja'far's statement was said as a joke. So, Habib Ja'far's speech in the sixth quote can be categorized as **a violation of the maxim of quantity**, because he responded excessively to the other person.

Quotes (7)

Pardede : Does that mean it's permissible, for example, if I sacrifice a goat via Habib and then take it to the mosque?

Tretan : Wow, what do you mean you want to sacrifice?

Pardede : Yes, I'm asking, who are the people other than Muslims here besides me?

Tretan : But what kind of goat do you want to give the goat ?

*Pardede : **Baphomet (laughs).***

The topic being discussed in this story is whether Coki Pardede, who is actually an agnostic, can make sacrifices through Habib Ja'far. Then Tretan Muslim reiterated whether Coki really wanted to sacrifice. Tretan Muslim again asked what type of goat Coki Pardede would sacrifice. Then Coki responded by answering that the goat that Coki was going to sacrifice was the Baphomet goat. Baphomet is a satanic figure in the form of a goat's head. So Coki's answer was categorized as **a violation of the maxim of quantity**, because he responded to the other person with an excessive answer.

Quotes (8)

Habib Ja'far : It's okay. It doesn't matter what kind you want because all goats are halal.

*Tretan : (laughs) **Do you know what the Baphomet goat is ? If you bring Baphomet to the mosque, you will be mistaken for Lucifer.***

Pardede : There are six goats, six, six.

Tretan : That's Satanists, Bib (laughs).

Habib Ja'far : Yes, that's okay, so there's no one else to worship. But it's not permissible to make sacrifices.

Tretan : Who dares to slaughter?

The topic discussed in the story is Habib Ja'far's ignorance regarding Baphomet or the satanic figure in the form of a goat that Coki Pardede will sacrifice. Then Tretan answered by asking whether Habib Ja'far knew what a Baphomet goat was. This was followed by the assertion that if he brought Baphomet to the mosque, Habib Ja'far would be mistaken for Lucifer, which is the name of the devil in Christian beliefs. This statement is a **violation of the maxim of quantity** because Tretan Muslim's answer seems exaggerated.

The speech on the Lost Youth YouTube channel: Slaughter a Cheetah so that the Cheetah will Ride in the Afterlife and the statement on the Vindes YouTube channel both violate the maxim of quantity. The difference is, in research on the Vindes YouTube channel conducted by (Safitri & Suhardi, 2022) 2 violations of the maxim of quantity were found, whereas in this research 10 violations of the maxim of quantity were found.

2. Quality Maxim

To fulfill the maxim of quality, the speaker must respond to the utterance with the truth. There should be no doubt which is indicated by the words maybe, it seems, if I'm not mistaken, and so on. If there are signs of doubt in a speech, then it can be said that the speech has violated the maxim of quality (Nugraheni, 2015; Fauziah et al., 2018; Fadli & Kasmawati, 2020; Ibrahim, 2021; Mariana et al., 2021; Lutfiana & Utomo, 2022; Rahmat et al., 2022; Wirduna & Wawadika, 2022). Quotes (9)

Tretan : Before slaughtering the cheetah, where did you get the cheetah?

Pardede : If I'm not mistaken, it's a protected animal, you know.

Tretan : In Indonesia, it seems like they only exist in zoos.

The context of the discussion in the fourth quote is a continuation of the speech stated in the third quote. Here, we can see that Pardede and Tretan's speech in the fourth quotation **violates the maxim of quality**, because it is marked by the phrase 'if I'm not mistaken' and the word 'it seems' which are linguistic units that express doubt.

Quotes (10)

*Habib Ja'far : Well, that's what it means. If you want to sacrifice a cheetah, **it looks like the cheetah will be your sacrifice.***

Tretan : In fact, your meat will be divided among the cheetahs later.

In the quote above, Habib Ja'far and Tretan talk about if a cheetah is to be sacrificed, then we will be the ones eaten by the cheetah. In essence, cheetahs are wild and wild animals that can prey on humans. So Habib Ja'far's statement, namely "it seems like a cheetah is your sacrifice", can be categorized as **a violation of the maxim of quality**, because he responds to the interlocutor with an uncertain answer marked by the words like or apparently.

Quotes (11)

Habib Ja'far : "So goats, sheep, cows, buffalo. Goats and sheep are for one person only."

Tretan : "For example, there are three people in the house, does that mean three goats?"

Habib Ja'far : "It's intended for three people, that's okay, but one person has to buy it."

Tretan : "Cow or buffalo?"

Habib Ja'far : "Seven people, cows and camels are also the same , in another history ten people. Unless you give the goat wood, maybe it can make seven people fit in the afterlife. "

In the quote above, Tretan and Habib Ja'far discuss the virtues of sacrificing. It is stated that if you want to sacrifice a goat or sheep, it only applies to one person. However, if sacrificing with a cow or buffalo applies to seven people, the same goes for camels and in other narrations it can apply to ten people. Then, Habib Ja'far added to his explanation by saying that, if the goat was supplemented with wood, it might be able to ride for seven people in the afterlife. Meanwhile, at the beginning it was said that sacrificing with a goat applies only to one person. So, Habib Ja'far's speech contained in the quotation can be categorized as **a violation of the maxim of quality** , because he responded to the interlocutor with an uncertain answer, which was marked by the word 'maybe' in the speech.

This research and previous research, namely research (Safitri & Suhardi, 2022) have similarities, namely that they both found violations of the maxim of quality in each object of study. The difference between the two is that in this study 4 violations of the maxim of quality were found, while in research (Safitri & Suhardi, 2022) 6 violations of the maxim of quality were found.

3. Maxim of Relevance

The maxim of relevance can be fulfilled if in a speech, the speaker gives a response that does not deviate from what is being discussed (Nugraheni, 2015; Fauziah et al., 2018; Fadli & Kasmawati, 2020; Ibrahim, 2021; Mariana et al., 2021; Lutfiana & Utomo, 2022; Rahmat et al., 2022; Wirduna & Wawadika, 2022). The speech in the video on the YouTube channel *Pemuda Tersat: Slaughter a Cheetah So that the Cheetah Will Rise in the Afterlife* fulfills the maxim of relevance, because the speakers involved do not provide responses that deviate from what is being discussed. Therefore, no violation of the maxim of relevance was found in the video .

The difference between this research and research (Safitri & Suhardi, 2022) is that in this research there were no violations of the maxim of relevance. Meanwhile, in previous research, 4 violations of the maxim of relevance were found.

4. Maxim Cara

The maxim of manner relates to how to convey speech that is clear and easy to understand by both parties (speaker and speech partner). Violation of the maxim of manner occurs if the speaker responds to the interlocutor with speech that is unclear and

difficult to understand (Nugraheni, 2015; Fauziah et al., 2018; Fadli & Kasmawati, 2020; Ibrahim, 2021; Mariana et al., 2021; Lutfiana & Utomo, 2022; Rahmat et al., 2022; Wirduna & Wawadika, 2022).

Quotes (12)

Tretan : Because of Covid, don't pray Eid al-Adha outside, but just at home.

*Habib Ja'far : For gentlemen, you start googling on **Islamic sites about how to become a prayer leader for Eid al-Adha.***

Tretan : Yesterday I was honest, thank God, during Eid al-Fitr... Just stayed at home (laughs).

Habib Ja'far : I think I will become a priest (laughs).

In this speech fragment, the provisions for Eid al-Adha prayers during the Covid-19 pandemic. Habib Ja'far responded to the discussion by urging fathers to start looking on Islamic sites about how to become an imam at Eid al-Adha prayers. Here, Habib Ja'far does not clearly state the context of the 'gentlemen' in question. Even though there are men who don't understand how to become an imam at Eid al-Adha prayers, not all fathers don't understand how to become an imam at Eid al-Adha prayers. Meanwhile, Habib Ja'far's speech seems to be aimed at all gentlemen, whether they already understand how to become an Eid al-Adha prayer leader or not. Therefore, in this speech there is **a violation of the maxim of manner** because the response given by Habib Ja'far seems unclear.

Apart from that, in this quote Tretan also responded that previously he had also carried out Eid prayers at home. If we look at the structure, there is no discrepancy in understanding the meaning of the speech. However, this statement was inappropriate because the context of the discussion was about being an imam when carrying out Eid al-Adha prayers at home during the Covid-19 pandemic. Tretan said that this sentence was accompanied by a long pause in the middle of the sentence as stated in the quote above, which could cause disagreement between Tretan and Habib Ja'far. This is also supported by Habib Ja'far's statement who thought that Tretan would say that he was an imam when carrying out the Eid al-Fitr prayers. Similar to Habib Ja'far's speech in the previous explanation, Tretan's speech also includes an unclear response. Therefore, it can be said that in this speech there is **a violation of the maxim of manner**.

Quotes (13)

Habib Ja'far : Well, that's what it means. If you want a cheetah to sacrifice, it looks like the cheetah will be your sacrifice.

Tretan : In fact, your meat will be divided among the cheetahs later.

Tretan's speech was a response that was unclear and not easy to understand. Even though the cheetah is a wild animal, human flesh will not be shared with the cheetah. Therefore, this speech can be categorized as **a violation maxim of manner**.

Quotes (14)

Pardede : "But, Bib, if for example the sacrifice were straight sausages?"

Tretan : "(laughs) what do you mean directly distribute the sausage ?"

Pardede : "Yes, straight to the sausage."

Habib Ja'far : "Yes, if the meat is processed and then made into food."

Tretan : "No, he didn't slaughter it but just sausage."

Pardede : "I immediately distributed the sausages."

Tretan : "But as heavy as a goat?"

Pardede : "Yes."

Habib Ja'far : "No way."

The context of the speech above is that Coki Pardede asked Habib Ja'far whether it was permissible if he wanted to sacrifice sausages. Tretan responded to this question first, who reconfirmed Pardede's question, because Pardede's question seemed unclear, confusing and not commonly asked. However, in the end Habib Ja'far answered that sacrificing with sausages was not permissible, because it was considered alms, not a sacrifice. So because the question is unclear, Pardede's speech can be categorized as **a violation of the maxim of manner**.

Quotes (15)

Habib Ja'far : It's okay. It doesn't matter what kind you want because all goats are halal.

Tretan : (laughs) Do you know what the Baphomet goat is ? If you bring Baphomet to the mosque, you will be mistaken for Lucifer.

*Pardede : **There are six goats, six, six.***

Tretan : That's Satanists, Bib (laughs).

The context in the quoted speech above is a discussion regarding Pardede's question about wanting to sacrifice Baphomet on the holiday of sacrifice. As explained in the previous statement, Baphomet himself is a satanic figure whose appearance is a devil with a goat's head. However, because Habib Ja'far didn't know what Baphomet was, Pardede and Tretan tried to explain what Baphomet was to Habib Ja'far. However, the explanation given by Pardede as stated in the sentence in bold in the quote above is not clear. Maybe the intention is to describe what Baphomet looks like, but the sentence is

difficult for the person you are talking to to understand. Therefore, Pardede's statement **violates the maxim of method** .

In research (Safitri & Suhardi, 2022) and this research both found violations of the maxim of manner . In this study, 5 violations of the maxim of manner were found , whereas in research (Safitri & Suhardi, 2022) only 1 violation of the maxim of manner was found.

CONCLUSION

Based on the analysis of speeches that violate the principle of cooperation on the YouTube channel Pemuda Tersesat entitled "Butchering Cheetahs So that Cheetahs Will Rise in the Afterlife" it was found that there were violations of the principle of cooperation , namely violations of the maxim of quantity as many as 10 data, violations of the maxim of quality as many as 4 data, and violations maximum method of 5 data. However, in the YouTube video there were no violations of the maxim of relevance. This principle of cooperation was deliberately violated with a purpose to create a humorous effect packaged with the delivery of preaching so that it is not too monotonous. If you look closely at the language they use, you can't find any words that lead to taboo things because this video aims to convey preaching that is packaged with humor and is well received by the general public, especially young people. It is hoped that this study will be useful in increasing the reader's knowledge and can be used as a reference in learning, especially in the discipline of pragmatics.

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