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AN ANALYSIS OF FLOUTING MAXIM IN BATAK TOBA TRADITION BEFORE WEDDING CEREMONY "MARHATA SINAMOT"

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ABSTRACT: This research was conducted to find out the kinds of flouting maxim are used in Batak Toba tradition before wedding ceremony "Marhata Sinamot" found on Youtube. Thus the object of this research was marhata sinamot taken from Youtube consist of 4 video publish on; on 29[Th] Jan, 2019, on 14[Th] Oct, 2019, on 25[Th] Oct, 2019, on 8[Th] Mar, 2020. Some theories related to pragmatics, context, the scope of pragmatics, Cooperative Principle, flouting maxim, Batak Toba tradition, marhata sinamot. The procedure to collecting the data included downloading, Watching, and transcribing their conversation by marking and taking the important data related to the data researched. The technique of the data analysis in this research was descriptive qualitative research. The kind of this research was content or document analysis In analyzing the data the researchers used Cutting's theory. Through the finding of the data analysis, there were 25 utterances. The researchers found that all types of maxim are flouted, they are; flouting of quantity maxim consist of 9 data, flouting of quality maxim consist of 3 data, flouting of relation maxim consist of 7 data, and flouting of manner maxim consist of 6 data. The data shows the percentage of four kinds of flouting maxim. The kinds of flouting of quantity maxim is 36%, the kinds flouting of quality maxim is 12%, the kinds flouting of relation maxim is 28%, and the kinds flouting of manner maxim is 24%.

Keywords: Flouting maxim, Batak Toba tradition, wedding ceremony, marhata sinamot

I. Introduction

Maxim is a principle that must be obeyed by all participant textually and interpersonally in order to have a smooth communication process, (Pratiwi et al, 2015:101).To make a cooperative conversation must obey the rules of being a good conversation itself. The conversation said be successful when the speaker and listener comunicates cooperative each other. The cooperative principle consist of maxim. The discussions of cooperative principle according to Grice as cited in Rahmi, Refnaldi, and Wahyuni (2018:177) related into four maxims they are quantity, quality, relation and manner.(1) the quantity maxim: make your contribution as informative as is required, but not more, or less, than is required,

(2) the quality maxim means that the speaker should tell the truth, (3) the relation maxim : be relevant, (4) the manner maxim : be clear, be brief, and orderly. Bytheory of maxim will develop knowledge in pragmatic field. Maxim are important in conversation, maxim describes how listeners and speakers act cooperatively and mutually accept one another to be understood in a particular way and his purpose will be reached.

In conversation, misunderstanding is a common problem. It could happen because of different background knowledge and culture between speaker and listener. However, there are still many people who disobey Maxim communication. In everyday life, sometimes does not deliver a massage directly and uses implicit words. It is known as flouting of maxim. According to Cutting (2002:38) as cited in Wahyuni, Arifin, and Lubis (2019:385), flouting of maxim can also occur when someone says something using one of the strategies as overstatement, under statament, hyperbole, metaphor, irony and banter.

Flouting maxim is urgent in conversation, such as to avoiding certain people, conveying her unstrained feeling, to requested something, to clarify something, and others. Flouting maxim does not mean someone breaks communication, but only brings out a proper context becauce there are certain intentions of the speaker. Speaker's intention to flout the maxim can be seen through the implied meaning inside his/her utterance.

In community there is a group of people who care about each other and doing social interaction. There are many community in Indonesia, such as tribes or clan, one of them is Batak Toba. Purba and Pasaribu (2017:2) states that Batak Toba is a tribe that has a strong custom and culture. Batak Toba culture can be divided in some occasion such as birth, funeral, marriage, etc.According to Oktaria and Wijaya (2015:75), marriage is one of human cultures and being apart of the life cycle. It's base of forming family.

"Marhata Sinamot or discussing of dowry" is one of the phases in marriage occasions. Marhata Sinamot is a tradition or culture that already existed from the ancestors and is still maintained of Batak Toba people until now. Marudut as cited in Yulianti H (2014:10) stated that marhata sinamot is money that has been prepared for the families of men was given to the women and discusses about preparing to wedding ceremony. Because in this tradition use conversational context, this research attempts to investigate the floute maxim by video "Marhata Sinamot"that found on Youtube. Youtube is the brand name of a website on which users can post, view, or share videos.

The phenomena of flouting maxim can be seen in community especially in Batak Toba culture "Marhata Sinamot" that found on Youtube. In a community there are norms or rules that have to adhere how to speak politely, In fact cooperative principle in conversations are not always obeyed by the speech participants and making floute of maxim. In this tradition the groom family and bride family will discuss and make mutual agreement about the bride dowry. Sometimes in conversation of bargaining the dowry, at the first the both families maintained their opinion, Where the bride's family refused the the dowry of the groom's family because it's not what the bride's family wants, they refused indirectly and give responded in implicit meaning because they has a specific purpose. According to Cutting (2002) as cited in Jiwalno, Valiantien and Setyowaty (2020:174), its believed that one of the reasons why the people floute the maxim is that they because they want to convey something indirectly and by that they hope that the listener will notice the meaning from what is intended.

Here are the parts of utterances of flouting maxim that uttered by speakers in video marhata sinamot found on youtube. The following examples of the

flouting maxims in marhata sinamot conversations are included to make the background clearer.

Parboru (bride family)	:	Amang boru, taringot ni sinamot dohot hormat didok roha nami pasahat hamu ma tu hami 75 juta. *(with our sincerely, we begged our desire related to dowry was as much as 75 million Rupiah).*
Paranak (groom family)	:	Mauliate ma dipangidoan mu na i raja nami. Nungga dibege hami be sinamot ni boru muna na naeng gabe parumaen nami. Diboto hami do pangidoan muna i, ale dohonon nami do satohona parngoluan nami, hami ma pomparan ni raja nami raja nai pospos adong anakna margoar Lumban gaol, jolma na pogos jala jolma na dangol do hami. Mabiar do au mandok on alai ikkon dohononku do. Mangido ma hami 30 juta ma sinamot i raja nami. *(Previously, we said thanks about your desire. We undesrstood your daughter's dowry that would be our sister-in-law. we were Naipospos ancestor, their child was Lumbangaol. Acctually, we poor and miserable. We did not want to say anything, but had to convey this. We begged the dowry was as much as 30 million Rupiah).*

From the conversation above, the example is flouting maxim of relevance. The bride's family said *"we begged our desire related to dowry was as much as 75 million Rupiah"* and groom's family answer *"We undesrstood your daughter's dowry that would be our sister-in-law. we were Naipospos ancestor, their child was Lumbangaol. Actually, we poor and miserable"*. From the utterance it shows groom's family deliberately gives a response that is irrelevant to the topic that is being discussed and tells about their family descendants. May the groom's family can give to the point answer that they could pay the dowry of 30 million Rupiah.

From the example above the researchers will use video from Youtube consist of 4 edition. The research of flouting maxim has been analyzed by previous research. The review was conducted by Sholikhah (2018) entitle: "Flouting of Grice's Maxim in Jane Eyre Novel By Charlotte Bronte". This research aims to anayze why they flout the maxim in conversation. The method of analyzing the data used in this research is descriptive qualitative. The result of the analysis shows that these four maxims are flouted by characters in Jane Eyre Novel. First, the speakers floute maxim of quality because; the speakers want to keep feeling of the listeners by saying the truth, and the speakers want to hide something. Second, the speakers flout quantity maxim because; the speakers want to explain something by giving additional information and the speaker want to express their feeling. Third, the speakers floute the relation maxim because; the speakers are not interest in the topic and the speakers want to avoid from something that are talking. Fourth, the speakers flout the manner maxim because; the speaker ask to the listener to looking the meaning of their utterances.

The previous research are different from this research, the research used Jane Eyre Novel as object, and the research focus on the reasons of the floute maxim. Meanwhile, in this research, the researchers use Batak Toba tradition before wedding ceremony "Marhata Sinamot" Found on Youtube, as an object of the research. By used the object will develop knowledge about culture. And this research focus on the kinds of flouting maxim. The researchers assume that

Flouting Maxim is interest to learn and can motivate student to study pragmatic and culture.

Based on the background of this research, the researchers intend to conduct the research entitled: An Analysis of Flouting Maxim in Batak Toba Tradition Before Wedding Ceremony "Marhata Sinamot".

II. Literature Review

A. Pragmatics
1. Definition of Pragmatics

The ground theory of this study is pragmatics. Pragmatics is one of the branches of linguistic which studies the contribution of context to meaning. Fromkin (2003:207) as cited in Hasyim (2016:15) stated pragmatic is concerned with the interpretation of linguistic meaning in context. From this theory, we know that pragmatics is depend on the context or situation of the speaker and addressee, when and where the utterances to be stated.

Grundy (2000:214) as cited in Hutahaean, Purba, and Herman (2020:85) also adds pragmatics as the study of understanding intentional human action. It concerns with the way in which people use language through action. Based on the explanation above pragmatics is the study of language that related with context in communication. It focuses on implicit meaning of utterances. It lso aimed to know the speaker's intention and help the hearer understand about the speaker's said.

Based on some theories above, the researchers conclude that pragmatics is the study about the speakers meaning based on the certain context or situation. Therefore by studying pragmatic we can figure out people's intended meanings, their assumptions, their purposes, and kinds of actions they are performing in communication through context.

2. Context

Context has an important part in pragmatics. According to Cook (1898:10) as cited in Wardhaugh (2018:11), context is knowledge of world outsides language which people use interpret. It can be said that context is the related factors that contributes to build the understanding about the intended meaning the speaker want to convey.

Moreover, according to Hymes (1974:55) as cited in Jiwalno,Valiantien and Setyowati (2020:175), provides the tools for examining the meaning of the speech context into the SPEAKING model. Hymes (1974:55) as cited in Jiwalno, Valiantien and Setyowati (2020:175) uses the acronym of SPEAKING which each part of it will be elaborated in the following explanation.

a) **Setting and Scene**
   The setting refers to the place and the time where and when the conversation happens. Meanwhile the scene refers to the psychological setting as range of formality of the existing conversation.

b) **Participants**
   Participants refers to the the people who involved in a speech including the speaker and the audience. The audience here then could be divided into two categories as the addresses and the hearers.

c) **Ends**

Ends refer to the purpose and goals that are hoped to achieve in a conversation alongside with any other outcome of the speech.

d) Act Sequences

Act sequence refers to the order of an act or event of communication that took a part in speech, where any action of communication could be acknowledged when it brings the meaning to the participants involved in the conversation.

e) Key

Key refers to the manner and tone of the speech act that is used during the conversation.

f) Instrument

Instrument are the form and style of the existing conversation.

g) Norm

Norm is classified as the rule guiding the speech that sets to what degree that the speech is acceptable in the society.

h) Genre

Genre refers to the kind of speech where it taking place, such as proverb, small talk, problem talk, apologies, prayers, and so on So that, context is important to understanding what speaker utterances.And also, by the context the speaker and the listenershare their background in understanding utterances.

3. The Scope of Pragmatics

a) Deixis

One of the several concerns under pragmatics in which the connection between language and context can be seen through a phenomenon is called deixis. Deixis is one of the central concepts in pragmatics. According to Yule (2010: 130), deixis which means 'pointing via language. The are three major classifications of deixis, they are person deixis (e.g. me, you, him, them, those), spatial deixis (e.g. here, there, near that), and temporal deixis (e.g now, then, last week) in Yule, (2010:130).

b) Reference and Inference

Another concern under pragmatics is reference and inference. Reference is the act of the speaker using the linguistic forms to identify something to the listener. To perform an act of reference, can use proper nouns example : chomsky, jennifer, whiskas, other nouns in phrases (example : a writer, my friend, the cat) or pronouns example : she, he, it, (Yule, 2010:131). Inference is the listener's use of additional knowledge to make sense of what is not explicit in an utterence. For example by use names: "Can I look at your Chomsky?" And get responses : "Sure, it's on the shelf over there".

c) Presupposition and Entailment

Yule (2010:133) defines presupposition as something the speaker think to be the case prior to make an utterance, whil entailment is defined as something that logically follows from what is asserted in the utterance. Example of presupposition, is someone tells you : "your brother is waiting outside for you". For this sentences there is an obvious supposition that you have brother. Example of entailment, "susan's sister bought two houses". This sentences has the

entailment that susan's sister bought something ; a house, and other similar logical consequences, now she has 2 houses. The entailments are communicated without being said and are not dependent on the speaker's intention.

d) Speech Act

An action that performs through language is called as speech act. Speech act are speeches that function in communication (Hickey, 2014: 100). Acccording to Praditya (2014: 2), that speech act theory reveals about how speakers express and deliver their purposes by using utterances. The term speech act is to describe actions such as "requesting", "commanding", "questioning", or "informing". There are three kinds of speech act, they are locutionary act, illocutionary act and perlocunary act.

e) Politeness principle maxim

Politeness is a central concept of pragmatics concerning the polite behavior of people when they speak. According to Yule as cited in Pardede, Herman, and Pratiwi (2019:2), politeness can be defined as the means employed to show awareness to another person's face. Additionally Yule sated two face namely: negative politeness and positive politeness.

f) Implicature

Horn (2006:3) as cited in Priadi (2014:57) defines that implicature concentrates on speaker meaning. When a speaker utters, he or she delivers some information embedded in the sentences expressed. The embedded meanings bring much more information than the sentences.

g) Cooperative Principles

According to Saedi (2013:21), cooperation is a term used in the linguistic literature to show the human behavior in a conversation. Cooperative principle is also the main scope of pragmatic study. It is a basic assumption in a conversation when each participant attempted to contribute appropriately in order to make a good communication. In this research, the researchers use the theory of cooperative principle to analyze the flouting maxim in Batak Toba tradition before wedding ceremony "marhata sinamot" found on Youtube.

B. Cooperative Principles

The cooperative principle is the general principle, Grice stated cooperative principle runs as follows "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged" (Yule, 2010:147). In interaction people expect that their interaction can run well, and do not occur misunderstanding.

According to Paltridge (2006:45) as cited in Rahmi, Refnaldi, Wahyuni (2018:178), the cooperative principle, it will avoid some misunderstanding of the communication. It is because, cooperative principle consists of some conversational maxims which are used to cooperate and share understanding of the participant in the conversation. When someone is speaking, the listener will try to have an assumption to what the speaker is saying as his/her understanding. Both speaker and listener should follow certain rules in order to communicate effectively. Those rule calles cooperative princinple. Each particiant's contribution is governed by certain principles, for example they do not allowed to provide more or less information than is required, speak the truth, be relevant and be clear. So, those principles will achieved better if it is combined with the participant's knowledge which is appropriate to the conversation.

From the explanation above, we know that maxim is a rule which can lead people to have a good conversation. Without cooperative principle, people communication will be far more difficult because the cooperative principle itself is studied in pragmatics will reduce the bewilderment of listener. It will make both speaker and listener's conversational discourse meaningful since they obey certain principle in the conversation.

Cooperative principle has four maxim that can help the conversation the conversation become more effective. Grice in Yule (2010:147) mentions that the are four kinds of maxim; maxim of quantity, maxim of quality, maxim of relation, and maxim of manner.

1. Maxim of Quantity

According to Grice in Yule (2010:147), the quantity maxim is make your contribution as is required, but not more, or less, than required. Its means do not say too much or too little. Furthermore, Finegan (2008:93) as cited in Nursanti (2015:11) stated that the maxim of quantity forces the speaker to give information in the right proportion. This means that the speaker should know how much information the listener requires in a communication. For Example :

Junita : what will you buy in the market?
ilis : I'll buy some fruits.

The example shows that Lilis gives sufficient information to Junita. She says without redundancy and responses what are Junita needed to ask. Her remark is appropriate to maxim quantity.

2. Maxim of Quality

Maxim of quality means that the speaker should be truthful in the conversation in order to communicate cooperatively. Grice (in Yule, 2010:147) stated that the quality maxim is do not say that which you believe to be false or for which you lack adequate evidence. Those mean maxim of quality suggests speaker to be true. It proposes a speaker to say what he believes to be true and not to say something with less evidence. According to Black (2006:30) as cited in Faridah (2016:14), adds that this maxim has to do with the truth of falsity or an utterance. For example :

Danu : Where is Monas tower located?
Fani : In Jakarta, Indonesia.

Fani's response in the above illustration fulfills the maxim of quality since it gives the true fact of Monas location. In this case, Fani knows the exact location of Monas and answers Danu's question truthfully.

3. Maxim of Relation

In the maxim of relation, the speakers are required to be relevant in saying something. Cutting (2002:35) as cited in Hutahaean, Purba, and Herman (2020:89) states that the speakers are expected to give information about something that is relevant to what has been said before. Therefore, Grundy (2000: 74) as cited in Hutahaean, Purba, and Herman (2020:89) states that maxim of relevance is fulfilled when the speaker give information that is relevant to the topic proceeding. For example :

Dony : How about your exam, Will?
Will : Not too bad

Will's utterance fulfills the maxim of relation since his answer is relevant to Dony's question. In this case, Dony asks Will about his exam and Will answers Dony's question relevantly by giving opinion about his exam.

4. Maxim of Manner

Maxim of manner means that the speaker should give an utterance which is be clear, brief, and orderly, Grice as cited in Zebua, Rukmini, and Saleh (2017:104). In this case, the speakers should be reasonably direct when they gave an utterance to the listeners. It means avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary proxility) be orderly. For example :

Sarah　:　What did you think of that movie?

Bella　:　I really like the action of each character. They can play their role as good as possible.

Bella's utterance is fulfilling the maxim of manner since she can answer Sarah's question about the movie clearly.

C. Flouting Maxim

When people deliberately disobey the rules of cooperative principle it can be called flout maxim. Cutting (2002:37) as cited in Wahyuni et al. (2019:385) States that when the speaker seems not to hold on the maxims but expect the hearers to get the meaning implied; it is called flouting of maxims. According to Thomas (2013:65), flouting happens if "speaker blatantly fails to observe a maxim at the level of what is said, with deliberate intention on generating implicature". In flouting, speakers do not give right information as required by maxims, but the hearer can reach the meaning because of the implicature.

Therefore, Grundy (2000: 78) as cited in Ibrahim, Arifin, Setyowati (2018:84) states flouting maxim is particularly salient way of getting adressee to draw an inference and hence recover an implicature. The situations which chiefly interested Grice were those which speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but is caused the speaker wishes to prompt the listener to look for a meaning which is different form. Usually flouting maxim can occur in daily conversation such as in daily tradition, and also it can be found in movie, novel, short story, and so on. It is done by people because have some purposes.

Based on some theories above, the researchers conclude that flouting maxim is conditions when speakers are unable to apply certain maxims in their conversation. However, usually most people did the flouting maxim to make their speaking parterns find and understand the hidden meaning of their speaking. Cutting in Kurniati and Hanidar (2018:68) categorizes flouting maxims into four kinds of flouts as follow:

1. Flouting of Quantity Maxim

Flouting of quantity maxim happens when a speaker gives too little or much information. Thomas (2013:69) explains "flouting of the maxim of quantity is a situation when a speaker blatantly gives more or less information than the situation requires". Below is an example from cutting (2002:36) as cited in Kurniati and Hanidar (2018:68).

Peter : Well, how do I look?

Mary : Your shoes are nice.

In this case Mary has flouted the maxim of quantity by giving information less than required. Peter asks her about his whole appearance, but Mary only refers to his shoes. She does not say directly that the shirt or his jeans look nice, which means that she is not impressed with the rest of what he is wearing. To

avoid offending Peter, Mary decides not to obey maxim of quantity. Thus peter is forced to infer the hidden meaning of Mary's utterance.

2. Flouting of Quality Maxim

Flouting of quality maxim happens when an utterance cannot be interpreted in literal. According to Cruse (2000) as cited in Noertjahjo et al. (2017:197), flouting the maxim of quality is not literally true, but not is likely to mislead hearers because of the context of use in the utterance. It means this occurs when the speaker says something which needs to be perceived as blatantly untrue. Cutting (2002: 38) as cited in Kurniati and Hanidar (2018:68) proposes several ways people may flout the maxim of quality by using hyperbole, metaphor, irony, banter and sarcasm.

a) Hyperbole

A speaker uses hyperbole when she/he deliberately chooses to exaggerate something better or worse than it is, and is often used to create humor. According to Wales (2001:190) as cited in Noertjahjo et al. (2017:197) "hyperbole is often used to emphasize something (word) or as a sign of great expression or passion".

b) Metaphor

Bishop (2014:441) stated that metaphore asserts the identity, without a connective word such as *like* or a verb such as *appears*. A speaker uses metaphor to describe the analogy between two different things. Cutting (2002:38) as cited in Kurniati and Hanidar (2018:68) provides the following example of metaphor: "My house is refrigerator in January. Because a refrigerator is associated with cold, so the speaker uses the word "refrigerator" to describe the temperature of the house.

c) Irony

According to Wales (2001) as cited in Noertjahjo et al. (2017:197) irony is contradiction words and often sarcastic. The speaker makes a positive statement to imply a negative one. "if you only knew how much I love being woken up at 4 am by the fire alarm" shows sarcasm and the hearer is expected to understand that it means opposite.

d) Banter

Cutting (2002) as cited in Noertjahjo et al. (2017:197) states that banter as a mild aggression which expresses a negative sentiment but implies a positive one. Banter familiarly knew as "mock-impoliteness". The example is Hey, now! I'm not just some meat. This utterance is said by a speaker when he just meets his friends after a long time and he wants to inform his friends that he was lost his weight.

e) Sarcasm

Cutting (2002:38) as cited in Kurniati and Hanidar (2018:68) stated sarcasm is a form of irony that is not friendly. It is usually used to hurt the hearer, as in "This is a lovely undercooked edd you've given me here, as usual. Yum!" the speaker intends to criticize something in an impolite way.

3. Flouting of Relation Maxim

Flouting the maxim of relation occurs when the speaker deliberately gives a response that is irrelevant to the topic that is being discussed. Thomas (1995:75) as cited in Faridah (2016:19) stated the maxim of relevance (be relevant) is exploited by making a response or observation which is very obviously irrelevant to the topic in hand. It means speaker flouts the maxim of relevance when they

become irrelevant but they have reasons behind it and usually it is because they have something to hide or they say something indirectly For example by Cutting (2002:39) as cited in Kurniati and Hanidar (2018:69).

Heckler : We expected a better play.
Coward : I expected better manners.

Heckler refers to the play, but coward irreverently replies by referring to manners. Even though Coward does not seem to cooperative in replying to the statement, Heckler still understands that coward find him and the other olayers play rudely and offensively. Heckler assumes that cowrad indirectly asks them to improve their attitude in playing.

4. Flouting of Manner Maxim.

Flouting of manner maxim occur when the speaker deliberately fails to observe the maxim by not being brief, or using obscure words. According to Cutting (2002: 39) as cited in Kurniati and Hanidar (2018:69), the speaker flout the maxim of manner, because he/she appears utterance which to be obscure or ambiguos. An example of flouting of manner maxim is clearly shown in the following dialogue between a husband and wife.

A : Where are you off to?
B : I was thinking of going out to get some of that funny white stuff for somebody.
A : OK, but don't be long – dinner's nearly ready.

Cutting (2002:39) as cited in Faridah (2016:20) analyzes that B speaks in an ambiguous way, saying "that funny white stuff" and "somebody" because he is avoiding saying 'ice-cream' and 'Michelle' so that his litte daughter does not become excited and ask for the ice cream before her meal. Sometimes speakers play with words to heighten the ambiguity.

D. Batak Toba Tradition

Sinaga and Damanik (2020:231) defines that Indonesia is a country with deserve culture and tribes. If we examine a great diverse culture and arts in Indonesia, Batak Toba is one of the tribes in Indonesia. Batak is a collective term used to indentify a number of ethnic groups predominantly found in North Sumatera; Toba, Karo, Pakpak, Simalungun, Angkola and Mandailing. Each of them has its own distinction related to the customs and language.

Batak Toba language is one of the ethnic languages in ethnic language in North Sumatera which is used by the Batak Toba people to communicate within or in the areas. Many Bataknese still use Batak Toba language in their daily speaking. As a mother tongue, the function of Batak Toba Language is a medium of communication among societies in social interaction and also as the medium of cultural expressions, for example in wedding ceremony. According to Sinaga (2012), every social interaction occurs in the ceremony is performed by using Batak Toba Language.

Batak Toba society live in different areas, thus own moderately different traditions. The most of Batak Toba people are Christian and less Muslim, but some of follow parmalim religion. Culture Batak Toba called beautiful and majestic which build by a savery strong foundation inherited from generation to generation. Which is support are three columns that stood firm, which is also called the dalihan na tolu.

In the Toba Batak concept that is Hula-hula, Boru and Dongan sabutuha. *Hula-hula adalah marga yang memberikan wanita kepada marga tersebut. Boru*

adalah kelompok yang menerima boru dari marga pertama, dan dongan sabutuha adalah kelompok garis keturunan/marga yang sama dari keturunan nenek moyang marg tersebut. In English translate Hula-hula is a clan woman gives to the clan. Boru is a group that received the first of the genus boru, and dongan sabutuha are a group of lineage/clan from the descendants of the ancestor of the clan. According to Simatupang (2018:13), Batak has 3 principle known as hamoraon (value of wealth), Hagabeon (value of descent), Hasangapon (value of position).

Talking about culture, Batak Toba has a tradition or custom, which is becoming a culture among of them include the birth culture, the culture of death and wedding culture. Tradition is a habit that is done for a long time and become a part of the community. Essentially, the customs and traditions of Batak Toba, contains sacred values. That is supposed to be sacred because of the understanding of the Batak Toba tradition. There are many types of ceremonies in Batak Toba tradition, one of them is wedding ceremony.

1. Wedding Ceremony

According to Hill and Daniel (2008: 262) as cited in Silalahi (2019:111), every wedding is as unique as its participant are. The marriage ceremony in Batak Toba tradition is still hled based on custom and tradition. Sigalingging (2016) stated that Batak Toba wedding is an institution that not only binds a man and woman but also binds large family the groom's side (paranak) and the bride's side (parboru). The processing of marriage unites both sides in a new kinship ties, which also means forming a dalihan na tolu. Dalihan na Tolu arise because marriage connecting two great families, which will form a new kinship. The basis meaning of Dalihan Natolu is a fireplace, which consists of three stones for supporting the cooking tools or containers (Sinaga, 2010: 20). Ideally the marriage of Batak Toba is marriage between a daughter of the brother of his mother's commonly called marboru ni tulangna (pariban). Sitohang (1938:65) as cited in Purba and Pasaribu (2017:16) stated that marriage of Batak Toba known by two kinds of ceremonies namely :

a) Alap Jual (Picked Up - Sell)

Alap jual is a marriage held in the residence of the woman, the dowry or sinamot only pay by men is greater in number for this kind of ceremony.

b) Taruhon Jual (Drop Off – Sell)

and the second is taruhon jual is intermarried's held in the groom's residence (paranak) is usually less the alap jual. Basically the types of process is same, distinguished only by host implements who intermarried-his traditional ceremonies. Batak Toba people tend to prefer alap jual ceremony for the ceremony of this type, the bride's side (parboru) is more impressed valuable and honorable. This decision to which the carryng out of the selected whether alap jual or taruhon jual is based on mutual agreement between the two parties at the time of holding the tradition marhata sinamot.

2. Stages of Wedding Ceremony in Batak Tradition.

According to Pardede (1981:14) as cited in Purba and Pasaribu (2017:17), Bataknese variety of marriage is a marriage (marbagas) that diversity is considered most worthy by the Batak Toba. He presented about steps of the series of custom events in Batak Toba ceremony to concern the wedding party such as:

a) Martandang (first Meet with the Bride's Family)

If a boy is an adult, then first it was a thought by parents, so that their children find their soul mates in order to get married. Groom's parents come the house of the woman's parents in order to expressed the desire to propose her daughter.

b) Marhori-Hori dinding (Introducing the Bride and the Groom each other)

Marhori-Hori dinding means to discuss procedures to be enforced by the parties in accordance with the groom (paranak) provisions in local customs (adat ruhut ni huta i) and in accordance with the wishes bride (parboru). At this moment it is never talked over the dowry (sinamot). In marhori-hori dinding processing only discuss the affairs related to marhata sinamot and other provisions and order only both of couple families or close relative from groom and bride side.

c) Martumpol (Engagement)

Martumpol (read martuppol) is one measure that must be done in a customary marriage procession of Batak Toba. Martumpol will do after marhata sinamot that these activities do in church or at home (which is substantiated by a Protestant clergyman/pastor). Martumpol attend by the groom closed families (paranak) and bride's families with an invitation which is usually kept in a church (ting-ting gareja), because martumpol are mostly held by Batak Toba and Christian. Martumpol usually held for a few days (usually 15 days or more) before the bestowal blessing and feast marriage customs.

d) Marhata Sinamot (Discussion of Dowry)

Marhusip/marhata sinamot (the bargaining process of price) In this phase (marhusip/marhata sinamot) firstly, talk about the dowry before wedding ceremony which was performed by groups from both sides what is called whisper (marhusip), visited the 'whisper' because it talks about dowry (tuhor sinamot) is not yet known by the public, such as secret so shall need whisper. About the marhata sinamot will explained further in the next point.

e) Pamasu-masuon/Pernikahan (Wedding ceremony)

The Batak Toba tribe traditional wedding ceremony after doing traditional pre-wedding ceremony, the bride, groom and the both of families should do the several steps. Distance between Pre- wedding and wedding ceremony should be 2 weeks. Based on Richard (2012:134), there are 7 steps should be brought. They are; marsibuha-buhai, blessing event, welcoming hula-hula, eating time, pembagian jambar, tumpak, sinamot, ulos herbang, and mangulosi. The purpose of wedding to is to continue to next descent and to maintain inheritance.

E. Marhata Sinamot

Marhata sinamot is the agreement that exists on both sides of the Batak Toba for dowry. According to Pardede (1981:17) as cited in Purba and Pasaribu (2017:19), "formally, the groom family comes to the bride's family to talk about the dowry (mamuhul sinamot manungkun utang), which means talk the amount of money. In the process of this agreement requires indigenous elders, and the supporters of the marhata sinamot. In marhata sinamot has a rule would position a person who can be known from the person surname or clan.

The clan is the cantilever of the system, the benefits of the clan for the Batak Toba is arranging the layout guidelines, regulates the procedures for customs, and make out the relationship. So that custom in the Toba Batak

language not allowed one genus (exogamy) married to each other, and assisted with the dalihan na tolu. Dalihan na tolu is dongan tubu, hula-hula, and boru.

1. Dongan Tubu is the family that one clan or the same clan in a patrilineal people relationship or lineage,
2. Hula-Hula is the family of the woman (wife) or the brother of father and her son is the hula-hula for that woman.
3. Boru is a group that received the first of the genus boru.
   In marhata sinamot ceremony, besides attending by elements dalihan na nolu, attend also other factors that are:
4. Natuatua ni nasohot is the parents of both of couple
5. Tulang is the uncle of both of couples
6. Namarhaha-Anggi is the sibling of the parents
7. Pariban is the sisters of mother
8. Natuatuani huta in the indigenous elders of the village who participated straighten the ceremony of marhata sinamot
9. Ale-ale atau dongan sahuta is a colleague and close friend of suhut invited to attend the ceremony
10. Parsinabul is the speaker from the groom's family
11. Raja panise is the speaker of the bride's family

The other participant is raja-raja adat as indigenous elders of the tribes around the village where the ceremony marhata sinamot. This raja-raja have serves as a conduit opinions and hints for the implementation of customs it went smoothly and did not deviate from customary usage in that place. This raja-raja often serves as a mediator in any arise that disagreements between the two sides, the raja na ro / raja ji nou is indigenous elders is present, which does not go to the indigenous raja-raja. Raja na ro function more as a witness customary and more often than not always approved the decision that in the marhata sinamot, raja pargomgom/ raja ni dongan huta is the indigenous elders of the village who participated straighten the ceremony of marhata sinamot. The function of the presence of these components is very dependent on the type, circumstances, and conditions of marhata sinamot ceremony that will be implemented.

In process interacting between the raja pangalusi from the groom and raja Panise from bride's side usually revealed through speech communication and cultural values or verbal acts. Basically, this event is the result of negotiations (domu-domu) in marhusip. Initially, marriage in Batak Toba is defined the purchase of a woman, where women will free from their tribes after the payment of dowry (sinamot) from the groom family. In marhata sinamot processing may include a payment with valuables, animals (hogs, buffalo, cattle's) or the amount of money to be paid to the women. Firstly, talk about the dowry(sinamot) which was performed by groups from both sides what is called marhusip (whisper), addressed the 'whisper' because it talks about dowry (tuhor sinamot) is not even known by the public, such as secret so shall need whisper. In a serial publication of the marhusip the groom family (paranak/pangoli) visit the bride's family (parboru) to present themselves (marhata) and make intimacy to both of sides to discuss the necessary for marriage time, usually referred to the informal marriage application. The formal negotiations between the groom (paranak) family and the bride (parboru) will accompany by each spokesman (parhata adat). The groom's family (paranak) comes and brings food (sipanganon) such as pork or the head buffalo. While the bride (parboru) gives dekke (carp).

Marhata sinamot is maintained at two weeks or more before wedding ceremony days. The implementation of marhata sinamot will do in the bride's house area. The position of the groom and bride's family will sit in two group,

they are the groom's families and the bride's families. Raja pangalusi from the groom's side and raja panise from the bride's side will convey the message or opinion of their group or household. In process bergain of the amout of dowry will represent by speakers of different status, knowledge, background that possibly result in language variable in that specifically talks and show the background both on the side from groom and bride's families. This is an important phase in marhata sinamot /before a wedding will make away.

F.   Youtube

Youtube is one of the social media that has given impact on people's life. According to Ensour (2015:287), Youtube is a website that can share videos and the users can watch, upload, and comment on videos. Youtube is one of the world's major website that is used for uploading and sharing videos, it means that youtube is platform for people to share their idea or thoughts about something in form of video. The types of the videos on youtube is various. There are educational videos, gaming videos, travelling videos, culture videos, and still many more. In this research the researchers will download 5 videos that were published by 5 people.

III. Research Methodology

A.   Design of the Research

In this research, the researchers used qualitative research with document analysis that focused on pragmatics. The researchers would apply a descriptive qualitative research to find out the kinds of flouting maxim are used in batak toba tradition before wedding ceremony "Marhata Sinamot" found on youtube. According to Bogdan and Biklen (2007:5) as cited in Silalahi (2015:63), qualitative research is a research where data are collected in form of words or picture rather than number. All the data in this research were elaborated in the form of utterances uttered by speakers in video Marhata Sinamot found on Youtube, that's why this research used qualitave research design.

Based on Ary et al. (2010: 30) there are eight kinds of the way to do qualitative research, there are basic; interpretative studies, case studies, document or content analysis, ethnography, grounded theory, historical studies, narrative inquiry, and phenomenological studies.

In appropriate design of this research, the researchers used document or content analysis. Content analysis focused on analyzing the form of utterances uttered by speakers in video Marhata Sinamot found on Youtube. According to Ary et al. (2010:457), content analysis is a research method applied to written or visual materials for the purpose of identifying specified characteristics of the material. The materials analyzed could be textbooks, newspapers, web pages, speeches, television programs, advertisements, musical compositions, or any of a host of other types of documents. The function of the research design was to ensure that the evidence obtain enable the researchers to answer the intial questions as unambiguously as possible.

B.   Source of the Data

The data are information or facts used in discussing or deciding the answer of problems of the research. According to Arikunto (2010:129), the source of the data in the research is the subjects from which the data could collected for the purpose of research. Before conducting this research, the researchers would take

source of the data from Youtube consist of 4 video; on 29Th Jan, 2019, on 14Th Oct, 2019, on 25Th Oct, 2019, on 8Th Mar, 2020. The kinds of the data is conversation. The numbers of the data are as many as 15 data. The data analysis in this research was took from the utterances used by speaker in Batak Toba tradition before wedding ceremony "Marhata Sinamot". The researchers used marhata sinamot as object because in marhata sinamot tradition there were discussion between the family of the groom and the family of the bride, so that in bargaining activities there flouting maxim.

C. Instruments of the Research

Instruments are tool to facilitate that were used by any researchers in order to collect the data. Instruments helped the researchers easily on the other hand it can be clearer, more complete and systematic. This part is also very important in any form of research. According to Ary (2010: 431), the most common data collection methods used in qualitative research are observation, interviewing, questionnaire, and document or artifact analysis. In this research, the researchers used document to obtain the data. Thus, the researchers would analyze the utterances used by speaker in Batak Toba tradition before wedding ceremony "Marhata Sinamot" found on youtube to collect the kinds and the reasons of flouting maxim. Below are the instruments which were needed to be used:

1. Youtube : to support the researchers to get the video
2. Internet : to browsing some related studies.
3. Sound and utterances : to support the researchers to took and to matched the data which was identified as flouting maxim.
4. Laptop : to support the the researchers to write a report file.

D.   Techniques of Data Collection

The next steps were to choose the data collection method that would be used. According to Ary et al (2010: 431) the most common data collection methods use in qualitative research are: 1) observation, 2) interviewing, 3) document or artifact analysis.

Ary et al (2010: 442) stated that the term documents here refers to a wide range of written, physical, and visual material, including what other authors may term artifacts. In this research, the researchers used document technique in analyzing and obtaining the data. The necessary steps of collecting data were follows:

1. Downloading the video of marhata sinamot from Youtube consist of 4 video.
2. Watching the video of marhata sinamot to understand their conversations.
3. Transcribing their conversation by marking and taking the important data related to the data researched.

E.   Techniques of Data Analysis

In this analysis, the researchers would used data analysis technique from Miles and Huberman (1994:10-11) as cited in Noertjahjo, Arifin, and Ariani (2017:20) which is involving three steps: data reduction, data display, and conclusion drawing.

1. Data reduction
   Miles and Huberman (1994:10) as cited in Noertjahjo, Arifin, and Ariani (2017:20) state that "data reduction is a process of selecting, focusing,

simplifying, abstracting, and transforming the data. In this step, the researchers will process the data reduction by selecting the utterances used by speaker in marhata sinamot conversation. Then the researchers focused on the utterances that contained of flouting maxim. after that, the researchers simplified the data into the categories of kinds flouting maxim and will give the brief descriptions towards the data.

2. Data Display

Miles and Huberman (1994:11) as cited in Noertjahjo, Arifin, and Ariani (2017:20) say "data display is an organized, compressed, assembly of information that permits conclusion drawing action". In this step, the researchers will be organized and explained the data comprehensively.

3. Conclusion Drawing

According to Miles and Huberman (1994:11) as cited in Noertjahjo, Arifin, and Ariani (2017:20), explain "conclusion drawing is also verified as the analysis proceeds". In this step, the researchers will draw the conclusion based on research questions. The conclusion was about kinds of flouting maxim used in Batak Toba tradition before wedding ceremony "Marhata Sinamot".

F. Triangulation

The validity of a qualitative research could saw by triangulation. As a qualitative research, triangulation makes the research can be believed, becomes conventional, acceptable, and responsible. According to Unaids (2010:219), identified four basic types of triangulation: (1) data triangulation: the use of multiple data sources in a single study, (2) investidator triangulation: the use of multiple investigator/researchers to study a particular phenomenon, (3) theory triangulation: the use of multiple perspective to interpret the results of a study, (4) methodological triangulation: the use of multiple methods to conduct a study.

In this research, the researchers would used data triangulation. Unaids (2010:14) stated that data triangulation is the use of variety of data sources, including time, space, and person, in a study. Findings could corroborated and any weakness in the data can be compensated for by the strengths of othe data, thereby increasing the validity and reliability of the results. In this research, the researchers used participant observation, written documents, archives, historical documents, offical videos, personal notes or writing, or simply as known as journal, books or articles, while, in this research, the researchers used time triangulation which is the part of data triangulation. The video of marhata sinamot would watch more than one time untill all the kinds of flouting maxim used in their conversations are identified.

IV. RESEARCH FINDINGS AND DISCUSSION

4.1 Research Findings

After analyzing the data, the researchers found four the kinds of flouting maxim in "Marhata Sinamot" conversation, they are; flouting of quantity maxim consist of 9 data, flouting of quality maxim consist of 3 data, flouting of relation maxim consist of 7 data, and flouting of manner maxim consist of 6 data. The total of data is 25 utterances.

Table 4.1 Kinds of Flouting maxim in Marhata Sinamot

No	Typesof Flouting Maxim	Findings	
		Frequency	Percentage
1	Maxim of Quantity	9	36 %
2	Maxim of Quality	3	12%
3	Maxim of Relation	7	28%
4	Maxim of Manner	6	24%
	Total	25	100%

Based on the table above, the researchers finds 4 kinds of flouting maxims. Namely; flouting of quantity maxim, flouting of quality maxim, flouting maxim of relation maxim and flouting of manner maxim. It also show that the frequency of the maxim is different.

It also showed that the frequency of the maxim was different. The data showed the percentage of four kinds of flouting maxim. The kinds of flouting of quantity maxim is 36%, the kinds flouting of quality maxim is 12%, the kinds flouting of relation maxim is 28%, and the kinds flouting of manner maxim is 24%.

To give more comprehension, the researchers also provided findings in data chart. The chart can be seen below.
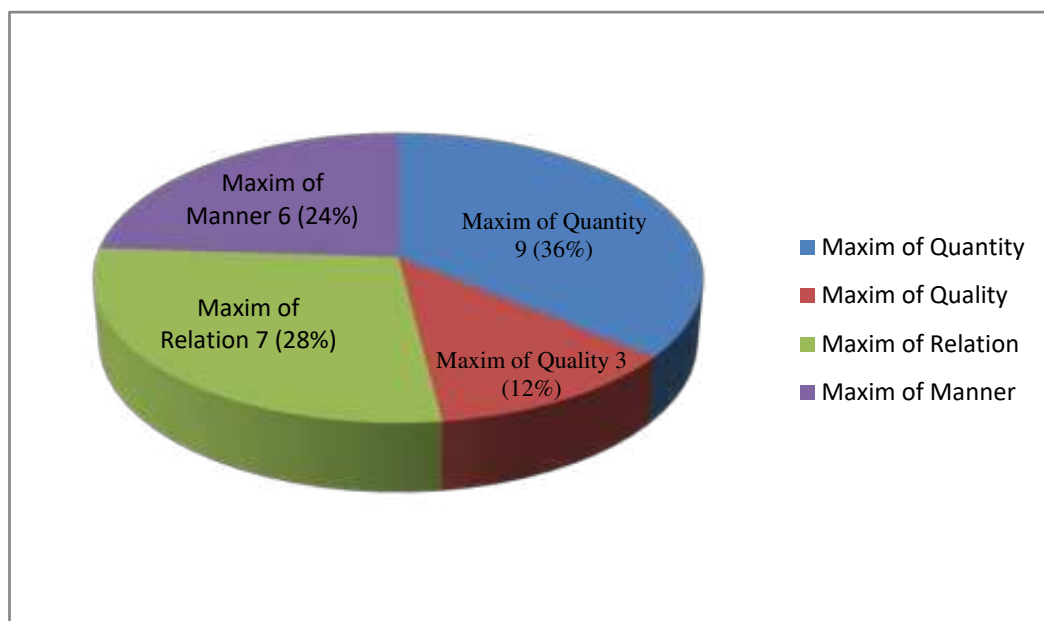

Figure 4.1 Findings of Flouting Maxim

From the figure above, it shows that the kinds of the flouting maxim in Marhata Sinamot occured with different variation. the figure shows that mostly of the kinds found in Marhata Sinamot was flouting of quantity maxim, flouting of relation maxim, flouting of manner maxim, and then flouting of quality maxim.

4.2 Discussion

After analyzing the data based on theory of Cutting (2002), the researchers would like to discuss the kinds of flouting maxim used in Batak Toba tradition before wedding ceremony "Marhata Sinamot" found on Youtube. In this part of

discussion, the researchers conducted more in depth discussion about answering research question in this research. As we know, that this research to find out the kinds of flouting maxim are used in Batak Toba tradition before wedding ceremony "Marhata Sinamot" Found on Youtube. The explanation of this discussion based on the findings, the researchers found 25 data containing flouting maxim occurs in Marhata Sinamot. On analysis the data the researchers also found another finding such as politeness strategy in the utterances. Before the speaker spoke, they gave word "Mauliate" or "thanks", it means the speaker want to asked permission for all participants before said something.

Based on the findings in this research, the researchers inferred that there was a similarity and differences with findings of the researchers done by Nursanti (2015) with entitled: "Pragmatic Analysis of Maxim Flouting In Hunger Games Movie". The objectives of the research are to identify the types of maxim flouting conveyed by the characters of Hunger Games movie and to describe the functions of maxim flouting conveyed by the characters of Hunger Games movie. The similarity her research of this researchers is used descriptive qualitative and the data were analyzed based on the types of flouting maxim by Cutting's theory. The difference of the research is the researchers used In Hunger Games Movie as an object. Meanwhile, in this research used Batak Toba tradition before wedding ceremony "Marhata Sinamot" Found on Youtube, as an object.

V. CONCLUSIONS

The data of this research, which were obtained from Marhata Sinamot conversations had been analyzed. The researchers have examined phenomena of maxim flouting in Marhata Sinamot based on Cutting theory. The researchers found that all types of maxim are flouted. they are; flouting of quantity maxim consist of 9 data, flouting of quality maxim consist of 3 data, flouting of relation maxim consist of 7 data, and flouting of manner maxim consist of 6 data. The total of data is 25 utterances.The data shows the percentage of four kinds of flouting maxim. The kinds of flouting of quantity maxim is 36%, the kinds flouting of quality maxim is 12%, the kinds flouting of relation maxim is 28%, and the kinds flouting of manner maxim is 24%.

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