The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 4 No.2, December 2022, pages: 96~106
DOI: https://doi.org/10.5281/zenodo.7098296
ISSN **2690-5167**
Growingscholar Publisher

Violation of Cooperation Principles in Balinese Language by Influencers on Social Media *Instagram*

Anak Agung Istri Manik Warmadewi[1], I Ketut Darma Laksana [2], I Wayan Simpen[3], Made Budiarsa[4]

Article history:
Received July 18, 2022; Accepted: September 15. 2022; Displayed Online: September 20, 2022; Published: December 30, 2022

Keywords

Maxim;
Violation;
Balinese;
Influencer;
Instagram;

Abstract

Instagram is a popular social networking platform for individuals of all ages. Instagram has recently been used as a place to do business online. This phenomenon rises to Instagram Celebrities or Celebrities to market goods or services on Instagram. Celebrities who are influencers with many followers usually have high creativity in creating content. One of the famous Balinese *influencers* or for their creativity is Puja Astawa, the owner of the @haipuja account. This research focuses on the use of language in uploading video content on the @haipuja account. The use of language can be studied from the politeness of the language brought by the *influencers*. The purpose of this research is to describe how celebrities on Instagram violate maxim cooperation in Balinese. The results obtained are, from videos uploaded, three all types of maxim violations were found, namely the violation of the manners maxims, the violation of the maxim of relations, violation of the quantity maxims, and the maxims of quality. The method used in this research is a qualitative method.

1. Introduction

Social media is one of the most important things in human life today. This cannot be separated from the influence of technological developments in human life, especially in terms of socializing. A social networking site called Social Media uses network as a basis for each individual, it is built in a

[1] *Warmadewa University, Denpasar, Indonesia. Email: manikwarmadewi@gmail.com*
[2] *Professor at Udayana University, Denpasar, Indonesia*
[3] *Professor at Udayana University, Denpasar, Indonesia*
[4] *Professor at Udayana University, Denpasar, Indonesia*

limited system for public or semi-public profiles, with anyone connecting to other users' lists and viewing and browsing their list of connections made by other people with a system. (Henderi & Isma, 2007: 3). Meanwhile, according to Phillip Kotler and Kevin Keller social media is a means for consumers to share text, image, video and audio information with each other and with companies and vice versa (Kotler. & Keller, 2009: 568). Online social media is a media designed to facilitate interactive social interactions based on internet technology. According to Kurniawan (2017: 220). One part of social media is Instagram which is categorized as one part of social networking. Instagram is a social networking application platform that allows users to take images, edit them, add digital effects, and post them. It also has a comment section and a DM or Direct Message function that allows users to exchange messages. Instagram offers a new method to communicate on social media by using photographs. Atmoko (2012). Instagram is a social network that allows users to post images with other people.

Starting from Instagram, a phenomenon that has developed lately is the number of Instagram celebrities or celebrities that have sprung up. This phenomenon occurs due to the increasing number and increasing use of Instagram, which was previously only used to share personal photos, but now it is more about how Instagram has changed its function to become one of the social media used to sell online. Despite Instagram's currently more developed function as a media to share business, *influencers* still make an impact. This is congruent with research conducted by Nandagiri & Philip (2018) which revealed that social media influencers have an impact on increasing sales of a brand, so they are often targeted as promoters of a product on social media (Nandagiri & Philip, 2018).

The development of social media also has an impact, one of which is how the use of language is one of the important things in human life to communicate. Language is the most important part of communication. Language is said to be the only human property that is never separated from all human activities and movements throughout human existence, as a cultured and social creature (Chaer, 2012: 53). In using a language, minimum interaction is required between two people (two-way interaction); speaker and interlocutor. As a two-way interaction by using a language, the speaker and interlocutor must have the same understanding of the language so that they can successfully achieve the purpose of language (Jofri). However even though each of the communication participants qualify to convey and get the messages clearly, misunderstanding may also happen. According to Ayasreh, to avoid misunderstandings in communication, several principles or maxims are needed to be followed.

Speaking or communicating produces a speech that occurs between the speaker and the interlocutor can be found in everyday life. However, in genuine speech communication, both parties do not precisely adhere to these maxims, and occasionally the speaker willfully or publicly violates these maxims (Li, 2021). This violation may occur and often occurs in everyday conversation. This phenomenon happens when it is intentionally manipulated so that the speaker turns in or misleads the interlocutor, so there will be violation of maxim (Raihana et al., 2022). This phenomenon is also found on social media, especially in posts that contain conversations. Violation of maxim is not only detected in ordinary people's posts but also on influencer posts. People who can become instagram influencers must of course have high followers, above 10,000 followers. With that many followers, the impact given by an influencer is not minor for the society. In addition to posting photos, they also often post a number of videos containing conversations. The videos that influencers post have various purposes, such as; entertainment, promotion, education, etc. Promotional videos are usually based on endorsement of a product. Because it is a promotion, the video is expected to attract many viewers. To make a video viral, influencers usually insert humor in their promotional videos. This humor trigger usually causes violation in the maxim (Jofri). Famous Instagram influencers who often trigger humor in their content are @haipuja and @alitwerdisuputra.

The @haipuja account is an Instagram account that has recently been in great demand. The @haipuja account has 403,000 followers. His work in creating inspirational content is what makes those who were originally just video creators become celebrities. Furthermore, the Instagram account @alitwerdisuputra is a content creator and influencer from Bali and often collaborates with others influencers. Likewise with the 2 (two) *influencers* who are video creators owned by the Balinese people. The presented content is very creative and presented in a slick and funny way so that it is very entertaining for the public. Most of the content is a joke, of course it is very interesting to be used as a study from the language aspect. The two accounts mostly use Balinese as the language of instruction in every uploaded video. Most of the uploaded content uses Balinese, of course it helps to maintain the existence of the Balinese language as one of the regional languages that really needs to be preserved. In addition to this, in making uploaded content, of course there are topics to be discussed, and it is important to pay attention to the context according to what is discussed in the topic. In the case of Balinese which is the language of introduction in the content uploaded by the two Balinese celebrity accounts, it is interesting to discuss how the use of Balinese Language in endorsement videos violates the maxim. Speaking and conversation should pay attention to maxims to avoid misunderstanding between the speaker and interlocutor. This statement makes one of the experts in pragmatics, namely Grice, put forward the maxim as a tool that controls speech to reduce unpleasant consequences that can lead to conflict due to misunderstandings between the speaker and the speech partner.

From the explanation above, the study that was conducted focused on one problem, namely about violations of cooperation principles found in the video uploads by two Balinese celebrities on the @haipuja and @alitwerdisuputra accounts. The purpose of this study is to discuss the impact of maxims violation in Balinese on the upload of the @haipuja and @alitwerdisuputra accounts.

Violation of maxims can be found in many fields; either written or oral. There are several studies that raise the violation of maxims as their topic. For instance, Ayasreh et al. (2019) conducted research under the title "Instances of Violation and Flouting of The Maxim by Gaddafi Interview During The Arab Spring". This research is focused on the reason why the Arab leaders violated the maxim during the Arab spring. Qualitative method is applied in this study. According to the findings of this study, the leader violates maxims by playing with words, talking too much, talking too little, changing the subject, and lying. The key reason for breaking the rules is to communicate meanings in his favor, and it also demonstrates how Arab leaders tint the options to generate certain shades of meanings that are not always conceivable to all readers in order to obtain support from the populace.

Furthermore, a research under the title "Violation of Grice's maxims and humorous implicatures in the Arabic comedy Madraset Al-Mushaghbeen" conducted by Al-Zubeiry (2020), showed that the maxims are violated by rhetorical strategy of overstatement and personification, use of misleading conventional-coded expressions, incongruity of conversation-established concepts/ideas, and breaking of communication norms. All of the violations are used to create humorous situations. This research used an Egyptian comedy entitled "Madraset El-Moshaghbeen '' as a data source and applied qualitative descriptive methods.

Hereinafter, there is research that used utterances from a comedy series, Keluarga Beti, as a data source. This research was conducted by Raihana et al. (2022). The comedy series that was used in this research is created by a YouTube influencer. The focus of this research is the violation maxims of main characters in that series. Qualitative method was applied in this research. The data revealed five categories of violation maxims of characters in the Keluarga Beti comedy series, including violation maxims of number, quality, relation, method, and combination. The violation maxim of amount was the most common sort of violation maxim. The violation maxim of combination had the lowest violation maxim. It is impacted by more information than is necessary, resulting in poor communication for the listener.

In 2022, a research about violation on the maxim is also conducted by Hernisa & Nurochman with conversation between the characters on the TV miniseries as data source. The purpose of this study is to collect data on how the maxim of relevance is violated and determine the elements that contribute to this violation. Qualitative descriptive method is applied in this research. The findings revealed that 26 breaches of the relevance maxim occurred for 13 different causes. This finding revealed that the most common motivations for breaching the relevance maxim are to conceal the truth and to dispute. The finding demonstrates that breaching the relevance principle can be done for a variety of reasons as long as the speakers have different assumptions or intentions than the interlocutors.

2. Materials and Methods

Maxim of Cooperation

Grice (1975)stated that there are four maxims to identify if the conversation is either successful or not. There are:

1. The maxim of quantity, where one attempts to be as informed as possible and provides only the information required.
2. The maxim of quality, when one attempts to be truthful and does not provide information that is incorrect or unsupported by proof.
3. The maxim of relation, when one attempts to be relevant by saying things that are important to the topic.
4. The maxim of manners, when one attempts to be as clear, succinct, and ordered as possible in what one says, and when obscurity and ambiguity are avoided.

According to Cutting (2002), "a speaker might be considered to 'violate' a maxim when they know the hearer does not understand the reality and just understands the surface meaning of the words." Frequently, the speaker makes an incorrect implication. Any responses that are unrelated or off-topic to the previous speaker are deemed a violation of the relevance principle. When people change the subject or become irrelevant to the discourse, they may be motivated to violate certain rules. The grounds for breaching the relevance maxim are mostly determined by their motive (Sumarta et al., 2022; Ola & Koroh, 2021).

If it violated the maxim of quantity, the reply that is given is lack of information. The reason is because they do not want the intercolour to have the entire information. The speaker is not making any inferences; they are 'being economical with the facts. Furthermore, violation of maxim quality occurs when the speaker gives wrong information to the intercolour. A violation of the quality maxim occurs when a speaker is not honest and offers incorrect information to a listener, which is referred to as lying . On the other side, violating the relation maxim occurs when speakers attempt to divert and switch the topic. When a speaker changes the topic to avoid the answer or issue brought up by other interlocutors in discussion, they are violating the relation maxim. The last one, which violates the manners maxim, occurs when someone makes cryptic and ambiguous allusions in order to avoid providing a concise and orderly response in a discussion.

The Context in Hymes Theory (SPEAKING)

Hymes (1974: 55)adds that there are eight components in communication activities that are formulated into the ethnography of SPEAKING theory based on situational and cultural contexts, namely as follows.

1. Setting and Scene, is the time and place where the communication event takes place and the Scene is the psychological setting (physiological setting) or cultural background which includes the level of formality and the level of seriousness.
2. Participant, is a participant or person involved in the communication process, which consists of the speaker (speaker) and the listener (interlocutor). In a communication process, the speaker's background and the speaker's relationship are contexts that can influence the conversation.
3. Ends, are the expected goals and objectives in a conversation.
4. Act Sequence, is the flow of conversation that develops in accordance with the order compiled by the speaker, so that the act sequence can consist of a form (form) and a sequence of events (order).
5. Key, refers to the tone, manner or spirit in communication. So that Key can refer to the participant's expression when the conversation takes place with a certain tone of speech.
6. Instrumentalities are forms and styles of language, for example formal or informal.
7. Norms, are rules that apply in the communication process. In conversation there are social rules that can limit what can be discussed and what should not be discussed and how participants respond to the conversation
8. Genre, is the type of event or type of a speech act.

Research Method

The development of the era has an impact on society in various ways. One of them is in communication, it has an impact on the development of community communication as social beings. Previous research related to language research was both in English and in Balinese. This present research is about Balinese Language in cooperation principles by *influencers* on Instagram Social Media. This study follows up the previous research, this present research has different cases of study, namely in terms of language. In addition, related to the rapid development of technology, the data were taken from the media as the extraordinary technology in influencing people's lives.

Researchers were directly involved in monitoring and collecting data in the form of Balinese speech from celebrities on Instagram as a data source. Researchers did not just observe and record the data required for this investigation. In this scenario, the researchers served as research instruments, whereas the data gathering tool was the researchers (Moleong, 2012). Listening and writing procedures were utilized in this study to collect data by listening to Balinese speeches delivered by Balinese celebrities. The listening method was applied using both basic and specialized techniques. The fundamental approach was tapping, followed by free listening and speaking skills, as well as note-taking techniques (Sudaryanto, 2015).

Qualitative research that emphasizes meaning, focuses more on data quality with qualitative analysis. This research is related to previous research. This study is connected to prior studies. If the previous study was about violation found in tv series, comedy, and YouTube video, the following study is about violation of maxim by Instagram influencers in Instagram videos that are using Balinese language as their intermediate language . This study was also done to determine how the existence of the Balinese language on social media, particularly Instagram, was influenced. As a result, the Balinese language as an aspect of Balinese culture may well be maintained.

3. Results and Discussions

The uploaded contents of several Balinese celebrities are indeed very interesting to be the object of research studies. Even though the communication participants qualify to convey and get the

messages clearly, misunderstanding may also happen because of many factors. Therefore, it is interesting to analyze the maxims and its violations that exist in communication in conversation with Balinese language. In Balinese language, the existence of a caste system in Bali, making the Balinese language divided into Balinese *alus singgih*, Balinese *alus madia*, Balinese *alus sor*, and Balinese *andap*. In addition, the geographical location also determines the use of the Balinese language. The people of northern Bali rarely use the Balinese language alus, because it is one of the characteristics of the North Balinese.

The data obtained from an account of a person from northern Bali, namely @haipuja, actually does not use Balinese *alus*, and @alitwerdisuputra, a southern Balinese content creator and influencer. Generally, Balinese celebrities use more Balinese language in their media. The following is a presentation of data from the accounts that are used as data sources.

Instagram Account @haipuja

In the video uploaded to the @haipuja Instagram account on December 10, 2020, which has been watched by approximately 128,114 viewers with the title "Don't be Prestige". In the post, the account is owned and made by Puja Astawa and Gek Rempong as his partner. The video duration is approximately 3 minutes 48 seconds and discusses the importance of effort in maintaining life. The content is endorsement content from one of the car brands. The conversation between Puja Astawa and Gek Rempong, it was found that there were several violations of the cooperation principles of language, especially in Balinese.



One of Photo contents was uploaded by Puja Astawa

Instagram Account @alitwerdisuputra

The video that was uploaded by @alitwerdisuputra Instagram account on February 1, 2020 has been watched 16,450 times. The title of the video is “Electric Vehicles Solution for Driving Save & Pollution Free”. In this video, @alitwerdisuputra in collaboration with an Balinese influencer named @gek_cantik25. The video duration is approximately 6 minutes 16 seconds and discusses the benefits and promotions of electric vehicles. The content is endorsement content from one of the electric vehicle companies. Based on the conversation that happened in the video, several violations of the cooperation principles of language were found, especially in Balinese.

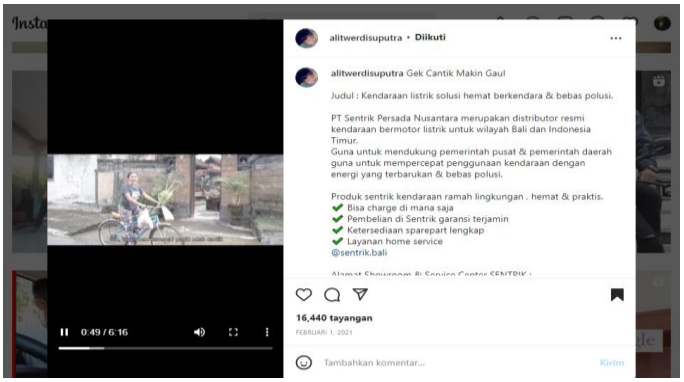
The Violation of Maxims Quantity

Data 1
Bli Puja : *Luh, luh, luh! maan medagang Luh*? (Whoa, whoa, whoa! Is there anyone shopping?)
I Luh : ***Rame bli! Men Bli antosin tyang, lebian berfikir! sing buung tyang meli pupur!*** **(I sold many things! If I wait for you, I may not open this! then I won't buy a new powder!)**
Bli Puja : *Ajo ne peh*. (Sorry, I was wrong.)

Data 1 was taken from a video entitled "Don't be Prestige" by @haipuja. In this video, Bli Puja and I Luh have a conversation about how to maintain their life. From the data above, I Luh violated the maxim of quantity when she answered Bli Puja's question. I Luh made an overstated statement by exaggerating how the trading situation is. Meanwhile, Bli Puja only asked if she had sold something. Furthermore, she also mentions some statements that seem to give insignificant information to her interlocutor, Bli Puja. She violated the maxim of quantity to strengthen her opinion of how trade may help their economic situation and provide extra information to the interlocutor. This obviously violates the maxims of quantity because it offers only the essential information, neither too much nor too less.

Data 2
I Luh : *Wiih! Tante kal kije? semengan bo jegeg!* (Wow! Where are you going Tante? You look gorgeous this morning)
Tante : ***Ne delod ne mbok, kal ngalih brondong****.* (To the store, trying to find a attractive teenagers)
I Luh : *Wih gaya gen mbok! lebihan sik nah mbok nah!* (Woah! interesting! Get one for me too!)

Data 2 and 3 were taken from a video with the title "Electric Vehicles Solution for Driving Save & Pollution Free" by @alitwerdisuputra. In this video he collaborates with @gek_cantik25. The video is basically about the promotion of an electric vehicle. Violation of cooperation maxims are found in this video, one of them is violation of maxims of quantity. Maxims of quantity means to answer a question with the right amount of information. However in data 2, Tante answered I Luh's question by adding information of why she went to that place. If Tante followed the rules of the maxims, the utterance may stop at "Ne delod ne mbok" which already answered I Luh's question with the correct amount of information. She violated the maxim of quantity, based on the video, to create a joke and turn the conversation to be more interesting with her interlocutor, I Luh.



One of Photo contents was uploaded by AlitWerdi

Data 3
I Luh : *We kal kije Bli?* (Where are you going Bli?)
Bli : *Kal ka pura. Nak purnama jani.* (I am going to the temple to pray.)

Furthermore, in the data 3, there is a violation of maxims quantity. This violation can be seen in how Bli overreacts to I Luh's question. Bli directly provided excess information to I Luh which violated the maxims of quantity. I Luh only asked where he was going, but Bli answered with the reason why he was there. This clearly contradicts with the order of quantity maxims, gives only the needed information, neither too much nor too less.

The Violation of Maxims Quality

Data 4
I Luh : *Ene.. to to tolih putih putih agak saru. Adi ngujang yo nyongkok ditu nah bli?* (Here's a look at the white one which is a bit blurry. Why is he squatting there?)
Bli Puja : *Mungkin rematik ne kumat Luh.* (It could be that his rheumatic disease recurred.)

Data 4 was taken from a video entitled "Don't be Prestige" by @haipuja. In this video, Bli Puja and I Luh have a conversation about how to maintain their life. Violation of cooperation maxims are found in this video, one of them is violation of maxims of quality. The order of the maxim quality is do not mention something that you consider to be incorrect. Simply, the speaker is expected not to lie or give false statements to the interlocutor. However in the data above, Bli Puja answered I Luh's question with a statement that is not true or cannot be confirmed because none of them know what actually happened to the person that they were talking about. In order to answer I Luh's question with the order of maxims, Bli Puja choosed violated the maxims of quality by telling something untrue to I Luh. This act of violation is considered to create humor or joke between the speaker and the interlocutor, because Bli Puja, based on the video, is trying to lighten the mood between them.

The Violation of Maxims Relation

Data 5
I Luh : *Ye! celuluk apo senam. Ne ngawag ne ne.* (There's no celuluk exercising. You're making it up.)
Bli Puja : *Ije meli celana ketat yo?* (Where did he buy the leggings pants?)
I Luh : *Ye celana ketat! sing ado celuluk mecelana ketat!* (Are you kidding? It Is impossible for celuluk to wear legging pants.)
Bli Puja : *E Luh! Do bes keliunan banyak gosip nyai, bo wak sing tepuk.* (You are a gossiper. You do not see him in person.)

Data 5 was taken from a video entitled "Don't be Prestige" by @haipuja. In this video, Bli Puja and I Luh have a conversation about how to maintain their life. The appropriate and correct conversation based on the maxims of relation rule is when one tries to appear relevant by mentioning things related to the discussion. In other words, violation of these maxims means that the speaker gives an answer that is inappropriate and unrelated to the statement or question of the interlocutor. Violation of relation maxims can be seen in the data above. Replied utterances from Bli Puja show that it is unrelated with the statements that stated by his interlocutor, I Luh. I Luh clearly mentioned a gymnastics celuluk, but Bli Puja answered it by discussing where the celuluk bought his/her legging pants. Furthermore, I Luh also violated the maxims of relation, when she answered the question asked

by Bli Puja about where to buy legging pants. At this moment, if I Luh follows the rule of relation maxim, I Luh should answer with the name of a place that sells legging pants. However, she replied with an utterance that denied Bli Puja's utterance. Both the speaker and interlocutor violated the maxim of relation. Based on the video and context, the maxims of relation is violated to create humor for the audiences of the video.

The Violation of Maxim Manners

Data 6
I Luh : *E Bliiii! ajak medagang nyak bli?* (Bli, what if we try to open a business?)
Bli Puja : *Medagang? dija lakun?* (Where?)
I Luh : *Di lapangan ne.* (On the soccer field)
Bli Puja : Nyi lakar medagang apo dadi kiper di lapangan ne? (Do you want to sell or be a goalkeeper in the soccer field?)

Data 6 was taken from a video entitled "Don't be Prestige" by @haipuja. In this video, Bli Puja and I Luh have a conversation about how to maintain their life. When the speaker's statement seems ambiguous to the other person, a violation of maxims manner is identified. From the data above, it can be seen that I Luh made an ambiguous answer when she answered Bli Puja's question. She violated the maxims of manners because of her ambiguous statement.

Data 7
I Luh : *E Bli bli bli! ajak meli mobil pick-up nyak bli?* (Bli, let's buy a pick-up car?)
Bli Puja : *Gaya gati meli mobil pick-up. Ngelah pis abedik, pis abedik*! (Too many dreams! We do not have that much money!)

Data 7 was taken from a video entitled "Don't be Prestige" by @haipuja. In this video, Bli Puja and I Luh have a conversation about how to maintain their life. From data 7, Bli Puja's statement did not immediately express what he intended to convey and appeared to be ambiguous for the other person. In order to fulfill I Luh's desire to get a vehicle, Bli puja insulted her desire and declared that he did not have a lot of money. Bli Puja's statement giving off an ambiguous impression because he did not state whether he would fulfill I luh's desire or not. He violated the maxim of manners because did not clearly state what he intended to convey and left his interlocutors puzzled.

Data 8
I Luh : *aduh duh duh…* (aw aw aw…)
Bli (2) : *E Gek! ngujang di rurung pules? jumah pules!* (Hey Gek! Why you are slepping in the street? You may sleep in your bedroom!)
I Luh : ***Aduhh… kenyel san tyang Bli. Dibi baange gae biin tyang peteng ne jak kurenane.*** **(Aw… I'm tired, Bli. Yesterday I was given a night job with my husband.)**

Data 8 was taken from a video with the title "Electric Vehicles Solution for Driving Save & Pollution Free" by @alitwerdisuputra. In this video he collaborates with @gek_cantik25. The video is basically about the promotion of an electric vehicle. Violation of cooperation maxims are found in this video, one of them is violation of maxims of manners. I Luh 's utterance in this data violated the maxims of manners because her statement gives an ambiguous impression to the interlocutor. I Luh also gave a statement that made listeners guess what kind of job her husband gave her. A conversation follows the maxim of manners if it provides clear information and does not leave confusion for both the interlocutor and the listener. However, in this data, I Luh gave unclearly and ambiguous statements. Based on the video, she did that to create humor and jokes for both of them.

4. Conclusion

The data from the research above were taken from one of the videos uploaded by the owner of the @haipuja account, namely Puja Astawa, and the other video was taken from @alitwerdisuputra with the other influencer named @gek_cantik25. Cooperation principles in language is certainly something interesting to study, because besides the realization of the maxim principles, the violations of these principles were also found. The data showed that there were various responses in a conversation. From the results of data analysis, it was found that there were maxims violations, such as the violation of the manners maxims, the violation of the quantity maxim, violation of the quantity maxims, and the violation of relation maxims.

Acknowledgments

The current work has no conflict of interest. Moreover, the first author delivers her gratitudes to the second, third, and fourth authors as they are the professors who supervised her in finishing this manuscript. She also delivers her thanks to the editor of Growingscholar publisher, who reviewed and accepted this manuscript.

References

Al-Zubeiry, H. Y. A. (2020). Violation of grice's maxims and humorous implicatures in the Arabic comedy Madraset al-mushaghbeen. *Journal of Language and Linguistic Studies*, *16*(2), 1043–1057. https://doi.org/10.17263/JLLS.759363

Atmoko, B. (2012). *Instagram Handbook Tips Fotografi Ponsel*. Media Kita.

Ayasreh, A. M., Al-Sabti, N., Awwad, A. S., Mansoor, M., & Razali, R. (2019). Instances Of Violation And Flouting of The Maxim by Gaddafi Interview During The Arab Spring. *International Journal of English and Education*, *8*(2), 581–584.

Chaer, A. (2012). *Linguistik Umum*. Rineka Cipta.

Cutting, J. (2002). *Pragmatics and Discourse: A Resource Book for Students*. Routledge.

Grice, H. P. (1975). *Logic and Conversation. In Martinich, A.P. (ed). Philosophy of Language*. Oxford University Press.

Henderi, & Yuliana Isma. (2007). *Analysis and Desain Sistem Informasi: Pendekatan Terstruktur Teori dan Praktik Aplikasi Bisnis*. Andi Offset.

Hymes, D. (1974). *Foundation in Sociolinguistics An Ethnographic Approach*. Tavistock Publications.

Kotler., & Keller, K. (2009). *Manajemen Pemasaran*. Erlangga.

Kurniawan, P. (2017). Pemanfaatan Media Sosial Instagram Sebagai Komunikasi Pemasaran Modern Pada Batik Burneh. *Jurnal Kompetensi*, *11*(2), 217–225.

Li, S. (2021). *Conversational Implicature Instruction as a Pedagogical Strategy for English Majors in a Chinese Context : A Pragmatic-Analysis of Its Effectiveness*. *11*(10), 1279–1287.

Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif* (Edisi Revi). PT. Remaja Rosdakarya.

Nandagiri, V., & Philip, L. (2018). Impact of Influencers from Instagram and Youtube on their Followers. *International Journal of Multidisciplinary Research and Modern Education*, *4*(1), 61–65.

Ola, S. S., & Koroh, L. I. D. (2021). A Cosmological View of Religion and Beliefs towards A New Humanism. *The International Journal of Social Sciences World (TIJOSSW)*, *3*(2), 185-192.

Raihana, A., Saragih, A., & Husein, R. (2022). Violation Maxims of Main Characters in Keluarga Beti Comedy Series . *Proceedings of the 6th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2021)*, *591*(Aisteel), 498–502. https://doi.org/10.2991/assehr.k.211110.130

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa : Pengantar Penelitian Wahana Kebudayaan Secara Linguis*. Duta Wacana University Press.

Sumarta, I. W. A., Simpen, I. W., Laksana, I. K. D., & Artawa, K. (2022). Turn-taking and cooperation principles on "Catatan Demokrasi Kita" and its implications in indonesian language learning. *The International Journal of Language and Cultural (TIJOLAC)*, *4*(1), 77-85.