Violation of the Cooperation Principle in the Discussions of Three Indonesian Hindu Discussion Groups

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Abstract: This study aims to obtain an in-depth understanding of Violation of the cooperation principle in internet discussions in three Indonesian Hindu discussion groups. The paradigm of this research is qualitative. The method used is pragmatic content analysis. Research data was in the form of dialogue quotations of three Indonesian Hindu discussion groups in internet discussions containing Violation of the cooperation principles. The results indicate that in general, the cooperation principles tend to be obeyed. This means that those who were involved in internet discussions of the three Indonesian Hindu discussion groups were generally categorized as being working together in the discussion.

1 INTRODUCTION

Language is the main media to build civilization. Through language, humans are able to express their thoughts and feelings so that they can be responded to by other humans. Therefore, language will continue to grow and develop dynamically along with the development of the civilization of the user community.

The use of language that adheres to the principle has the potential to provide benefits in fostering harmony and a spirit of peace in the midst of religious and cultural pluralism. Through the application of the Principle of Cooperation, language users can spread coolness in the midst of community turmoil due to differences in principles and beliefs in life. However, it seems that the use of language as a medium of communication to build a more civilized and cultured life order so far it has not been optimal. The spirit to work together and respect each other or look after each other in language ethics seems to have begun to be forgotten, so that not a few people are so easy to mislead others who disagree and believe. According to Harianto, et al. (2019) that every science has meaning for life or is known in the theory of meaningful learning. So the applying of languange science, specially in the cooperation principle meaningful to the people in they daylife.

That's what happens in the real world. In cyberspace, technological advances in the field of information and communication have had a major influence on the patterns and styles of human interaction. The distance and extent of communication is not an obstacle. Communication has penetrated the boundaries of space and time. Humans nowadays are not enough to just communicate socially in the real world, but they have also penetrated far and away interacting virtually through internet media. According to Drage (2015) that recent technological advancements have had a drastic impact on the way individuals communicate.

Through the internet, an account holder can use language for a variety of interests in accordance with the ideology that he adopts. In other words, language becomes the most important means for self-actualization in discussions on the internet that is so rife. There is an interesting thing, which is not infrequently a discussion then turns into a heated debate, and more interestingly, a heated debate usually occurs when the topic raised concerns religion or beliefs. This can be seen from the initial observations in several discussion groups.

Internet language is inseparable from the cultural context and social settings. This means that the use of language on the internet also needs to pay attention to the "principles of language" in accordance with the interests of the expression of its

users so that messages conveyed to the public can take place effectively and on target. According to Schiffrin (1994), This also means that a social language user cannot behave arbitrarily in language without regard to his cultural context and social setting. In line with this Eerdmans, Prevignano, & Thibault (2002), the importance of understanding the context has also been raised by Gumperz on the topic of Context and Communication edited by Eerdmans et al. Explanation Hartley (1999) that considering social context is important in communication. In connection with that Kramsch, (1998) also discussed the need to consider two types of contexts, namely the context of the situation and cultural context. This is in line with what was stated by Achmad (1994) that discourse as a language recording is used both in social contexts and cultural context. Understanding discourse requires an understanding of the social and cultural context. Based on that opinions about the importance of understanding the context, it can be concluded that language users who do not heed the context in their communication are language users who fail to communicate.

In discussions in internet discussion groups, language is the most important medium for expressing thoughts and feelings. In other words, discussion on the internet will never go well without adequate language support. The dynamics of language on the internet is largely determined by the enthusiasm of its users in expression and communication.

In proper communication, especially discussions in internet discussion groups, a person conveys his thoughts and feelings in writing with the hope that the reader (discussion partner) can understand what is being conveyed. The person always tries to keep the language relevant to the context, clear and easy to understand, compact, concise and always focused on the problem so as not to spend time discussing friends. For example, people will use the language form, "Answer briefly!" And "Can you answer it briefly to be effective?" For different situations and needs. In an emergency, people will tend to use the first form, while people who ask for help from their discussion partners in situations that are not so urgent, they will tend to use the second form.

The deviation in the use of language mean that there are certain implications to be achieved. If the implication is not there, then the person concerned does not carry out cooperation or is not cooperative. So in summary it can be rationalized that there are pragmatic principles that must be carried out by the communication participants so that the

communication process runs smoothly. One of them is the Principle of Cooperation. By adhering to this principle, communication is expected to take place properly. Based on this description, the use of language on the internet, especially in discussion groups, is worthy of research. This study examines Violations of the Principle of Cooperation in three Indonesian Hindu discussion groups. These groups are Bhakti Manawa Wedanta, the Nusantara Nusantara Network Discussion Forum, and Cakrawayu.

The reason for choosing the Violation of the Principle of Cooperation is because this principle cannot be separated in the fact of language use. Then, the reason for doing research in only those three discussion groups is because among dozens of Indonesian Hindu discussion groups, only those three groups were large and popular. The three groups are managed by a foundation, so that their vision and mission can be trusted. Each group has more than 5,000 members.

At the next, the consideration of doing research in Hindu-based groups is because there are several Hindu cultural value systems that turned out to be relevant to the Principles of Cooperation. According to Prabhupada (1986), in Hindu culture, there is *ahimsa* or non-violence. This means that it does not hurt or harm others. The speech such as lies, slander, or gossip can hurt another people. Further, in Hinduism, there is also the teaching of *tattvam asi* which means me and you are servants of God (Krishna, 2008). So, thes teaches about equality as a servant of God, because both are servants of God, then it is fitting to cooperate with each other, including in communicating.

In Indonesian Hindu culture, there is *Tri Hita Karana* which means three causes of happiness. The three causes in it referred the implementation in three harmonies, namely: (1) harmony of the relationship between humans and God, (2) harmony of relations between humans and fellow human beings, and (3) harmony of relations between humans and nature (their environment). According to Jaman (2007), if it refers to harmony points (2), it can be understood that harmony requires communication that is also harmony. In other words, harmony communication is communication that obeys the principle of cooperation.

Furthermore, the Hindu cultural value system also teaches *aprajalpa*, namely refraining from wanting or encouraging too much talking which is not useful. According to Prabhupada (2007), this is in line with the Principle of Cooperation, especially the maxim of quantity and quality, then there is also

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Tri Rich Parisudha which means three things that must be guarded and sanctified, namely: thoughts, language, and actions. According to Suhardana (2006), a person is said to have an awake and holy language if he does not lie / slander, and does not say unnecessary words in the form of gossip.

Another consideration is that there is a general assumption that Balinese with a majority of Indonesian Hindus have a subtle, friendly character, like to work together in communication. At least, that impression is captured and expressed by people who have traveled to Bali. However, based on preliminary studies (Research Result, 2013) in several Hindu Indonesian discussion groups, a discrepancy was observed between these common assumptions and the reality of language use, particularly in discussions. In the preliminary study, there have been many observations (Research Result, 2013) on the use of language that do not care about the principles of cooperation. There are so many comments (Research Result, 2013) that are not in accordance with the facts, irrelevant to the topic under discussion, and the meaning is difficult to understand. The arguments, considerations, and preliminary studies that have been presented before become the basis for conducting a methodological study.

2 METHOD

This study aims to obtain an in-depth understanding of the Violations of the Principle of Cooperation in internet discussions in three Hindu Indonesia is discussion groups, the *Bhakti Manawa Wedanta* Group, the *Cakrawayu* Group, and the *Hindu Nusantara Network Discussion Forum* Group. The study began on March 15, 2011 until March 5, 2013. According to Graddol (2000) the language reserach was collected in many years, like english development in range 20 years. There are two settings expressed in this study, namely social background and cultural background.

The paradigm of this research is qualitative because the research is natural and the research data were in the form of descriptions of the facts of language use. This is in line with what was stated by Bogdan & Biklen (1982) that the characteristics of qualitative research are naturalistic, descriptive data, dealing with processes, inductive and caring for meaning.

In accordance with the objectives of the study, the method chosen was the Pragmatic Content Analysis Method and the inductive reasoning.

Meaning, the data obtained were analyzed then grouped into predetermined categories. The aspects of text interpretation following the research questions were entered into the categories. Categories can be revised and verified along with the process of analysis (Krippendorff, 2004).

The categorization model used as the basis is the Mayring's model (2011) which is described as follows.
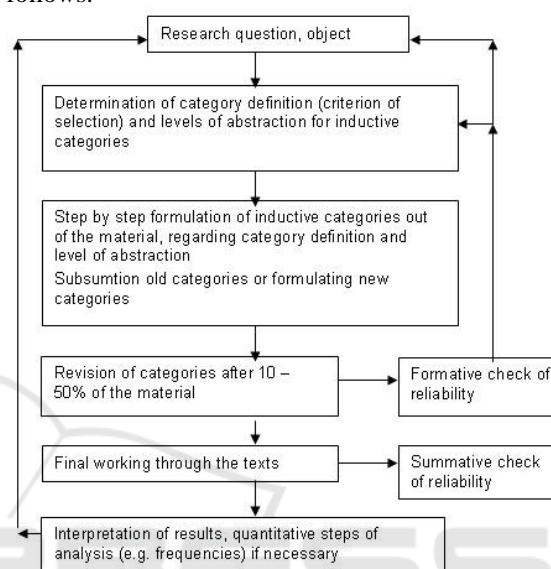

Figure 1: Categorization Model by Philipp Mayring

According to Emzir (2010), the main idea of this procedure is to formulate a criterion from the definition, derived from theoretical background and research questions, which determine aspects of the textual material that have been taken into account. Following this criterion, the material is carried out through categories are temporary and step by step reduced. In a feedback loop, this category is revised, finally reduced to the main categories and checked for reliability.

The data of this study were excerpts of dialogue in internet discussions containing Violations of the Principle of Cooperation. The data source of this research were the written record of dialogue in internet discussions in three Indonesian Hindu discussion groups. The researcher acted as an instrument for collecting data. The involvement of the researcher as an instrument was a determining factor in order to obtain reliable data. In this case, researchers used tools such as netbooks, internet devices and printers. Netbooks and internet devices were used to open websites, printers are used to print documents (discussion results).

The steps of data analysis applied three steps (Miles & Huberman, 1994), namely (1) data reduction, (2) data presentation, and (3) drawing conclusions and verification. The analysis technique used is pragmatic content analysis. According to Leech (1983), pragmatic analysis methods with analytical techniques such as this are aimed at identifying the pragmatic power of discourse.

To check the validity of the data regarding the realization of the pragmatic principle, this study used qualitative validity (Sugiyono, 2010), consisting of (1) data credibility, (2) transferability, (3) auditability (dependability), and (4) confirmability (can be confirmed).

3 RESULT AND DISCUSSION

3.1 Result

A speech is said to infringe the Cooperation Principle if it does not fit the criteria outlined by Grice. In other words, the Violation of the Cooperation Principle is the fact of speech which is the opposite of adhering to the following criteria.

Table 1: The criteria of cooperation principle

No	Maxim	Speech
1	Quantity	Prolix
2	Quality	Not true, not according to facts
3	Relevance	Not relevant to the topic discussed
4	Method	Not clear, indirect, and not coherent

3.1.1 Violation Of Maxim Quantity

Violation of the quantity maxim occurs if the contribution made by participants in communication is excessive (wordy), or it is very lacking. From table 1 above it can be seen that 108 Violations of this maxim were identified. To clarify the Violation of this quantity maxim, here is an example of the analysis.

First the example is too long, the context of the picture of the injured person is very severe. Victims of the Lampung riots. His arm almost broke. His face was also full of gaping incision wounds. Speech: Kama Sultra"*Panes basange Pak Yan*" Wayan Kertanegara "*Nak mule begitu caranya untuk memperoleh kedamaian*" Wina Arya "*smoga smua bisa mengendalikan diri, mulat sarire ngajak umat sane magenah ring lingkungan kita, yen panes basang Kama Sultra, Bu Raka Agung ane bengkung*

sinduk lawan, kanggwang nah mejugjag gen de nganti ngadu fisik....nak Bu Raka sube tue, newate ragane genjang nyen. Translation: (That is the way to get the peace of Wina Arya, hopefully all can control themselves, introspection with the people who live in our environment. If Kama Sultra is angry, just fight Mrs. Raka Agung who is stiff. But remember enough just to argue not just fight physically, Mrs. Raka is old, he will die soon). (Code TP6-KdL-NP6)

In the speech pair, Wayan Kertanegara's comments were excessive. The comment made by Kama Sultra which in the previous comment said: Blood was paid for blood ... and in this conversation admitted that he was emotional seeing what happened to the victim, responded by Wayan Kertanegara in Balinese which meant something like this: Kama Sulra, if angry, just fight Mrs. Raka Agung is ignorant and stiff. Let's just fight the language, don't let the physical fight. Mrs. Raka is old. Later she will die quickly. It should be given a brief suggestion, for example: be patient, control your emotions. Revenge does not solve the problem (Code TP6-KdL-NP6). Conclusion: the comment Infringe the quantity maxim.

Second, the example is too short, the context of the photo of Hare Krsna Srila Prabhupada. The speech of Jus Narayana, he went to Pura Rawang Mangun, but never to Bali. Why didn't he stop by in Bali? Sugiharta's input, scared ...

I putu Sugiharta's answer in the TP13-SP-NP8 conversation was very lacking. He only answered Jus Narayana's question with a simple sentence: Fear ... This is certainly not clear. Who's afraid? Why be scared? Conclusion: That comment can be said to Infringe the quantity maxim because of the lack of contributions of Sugiharta's.

3.1.2 Violation of Maxim of Quality

If a statement of truth cannot be ascertained, is not in accordance with the facts, then the speech is said to Infringe the quality maxim. From an analysis of 459 conversation pairs, 240 were found to Infringe this maxim. To clarify the Violations of the quality maxims, the following is an example of the analysis.

Context Cultural differences between Balinese Hinduism or Hindu Nusantara and Hindu Vaishnava (Hare Krishna) often lead to debate. Wyat Gniten, one of the Balinese Hindus questioned the Hare Krishna culture. The Exam: Pekak Dusun, *Caitanaya itu Tuhan apa jelema yasoda?* (Caitanya is God or human Yasoda)? *Hi hi hi hi hi*. Gst Alit Swastika, *Jeleme yang dituhankan* (human is

deified), *patuh jak* (same as) *Prabupada. Mekejang bukune paling benehe* (all books are the most correct) *alias paling Tuhan 100%, ato 100% Tuhan paling xi xi xi* (most God 100%, or 100% God most xi xi xi). (code TP5-BHK-NP11)

Gst Alit Swastika's comment about Krsna's infallibility is incorrect. He assumed that Krsna was a deified human. But the Bhagavad Gita which is the essence of the Vedas clearly reveals who Krsna really is. The conclusion he made on Prabhupada's book is also wrong. Prabhupada never said that only his God was authentic, whereas God who was worshiped by others was fake. So, Gst Alit Swastika has commented that is not in accordance with the truth. Conclusion: these comments infringe the maxims of quality.

3.1.3 Violation of Maxim of Relevance

If the comment or response given is not relevant to the problem or topic discussed, then it is called violating the maxim of relevance. Of the 459 comments or responses analyzed, 111 Infringed. To clarify the maxim of Violation of relevance, the following example of the analysis is presented.

Context Discussing one topic in the Book of Bhagavad Gita.ayan Kertanegara reminded about the law of karmaphala. Examination: Gede Widiarta, Missing with Mrs. Raka? Ragane (He) is still at CPB. Wyat Gniten, *selamat mendekati Rest in Peace* (Congratulations on approaching Rest in Peace) ... character

In conversation partner number 10, Wyat Gniten issued a comment that was unrelated to the topic discussed. The topic discussed was karmaphala but he commented: congratulations approaching rest in peace character. So, his comments Infringe the maxim of relevance. Conclusion: Wyat Gniten's comments Infringe the maxim of relevance.

3.1.4 Violation of Maxim of Manner

If the speech in the discussion are not direct, vague, taxa, and not coherent, then the commentary is said to Infringe the maxim of the way. Out of 459 conversation pairs, 187 Infringed this maxim. To clarify the Violations of the maxims in this way, the following example is presented in the analysis.

Context Cultural differences between Balinese Hinduism or Hindu Nusantara and Hindu Vaishnava (Hare Krishna) often lead to debate. Wyat Gniten, one of the Balinese Hindus questioned the Hare Krishna culture. The speech of: Pekak Dusun, *Caitanya itu Tuhan apa jelema Yasoda? Hi hi hi hi hi. Gst Alit Swastika, Jeleme yg dituhankan, patuh*

jak Prabupada. Mekejang bukune paling benehe (Manusia dituhankan, sama dengan Prabhupada. Semua bukunya paling benar) alias paling tuhan 100%, ato 100% tuhan paling xi xi xi (Caitanya is God or human Yasoda Hi hi hi hi hi (code TP5-BHK-NP11). Gst Alit Swastika, human is deified, same as Prabupada all books are the most correct alias most God 100%, or 100% God most xi xi xi).

In the pair conversation number 11, Gst Alit Swastika's comment was unclear. The utterance means the following: Humans are deified, just like Prabhupada. All of his books are the most correct alias 100% god, or 100% god most. In fact, in the discussion of that topic, there was no discourse that deified humans. Likewise about his evaluation of Prabhupada's books, he was wrong. Prabhupada never said that his book was the most correct. Lastly, what can't be understood is 100% God at most. Conclusion: the comment Infringe the maxim method.

3.2 Discussion

Violations of the cooperation principles in internet discussions in three Indonesian Hindu discussion groups, it can be seen the realization of the cooperation principles in internet discussions in three Indonesian Hindu discussion groups. In general, the cooperation principles tend to be obeyed. Of the total of 1836 analyzed, 1190 obeyed. The remaining 646 Infringed. This means that speakers involved in internet discussions in the three Indonesian Hindu discussion groups are generally categorized as "working together" in communication. According to Cooper in Nystrand (1982) that to facilitate understanding of the Principles of Cooperation then give an overview of quantity, qualitiy, relations, and manner.

The realization of the cooperation principlesis detailed as follows. First, the realization of quantity maxim. Of the 459 conversation pairs analyzed, 351 obeyed the maxims of quantity and 108 Infringed. This shows the quantity maxims tended to be obeyed. Speakers in this context do not like to beat around the bush. According to Leech (1983) that the quantity maxim requires each participant to provide as much or as much information as is needed by the interlocutor. According to Mey (1993), there are two things that must be considered by the speech participants regarding this maxim, namely (1) the contribution of information must be as informative as needed, (2) the contribution of information should not exceed what is needed or otherwise.

If it is related to the value system in Indonesian Hindu culture, then a value system about saving in language, namely *aprajalpa* in general has been realized by the discussion participants. The tendency of Violations that occur in 2 discussion topics occurs because discussion participants experience disappointment, protest, or ignited emotions. According to Beaugrande & Dressler (1981) there are six standards of textuality, saving language included in the standard of informativeity.

Second, the realization of quality maxims. A total of 219 adheres to quality maxims and 240 Infringe. This shows that quality maxims tend to be Infringed. Speakers in this context can generally be said to be of inferior quality. Speakers tend to say those that do not contain the truth. According to Leech (1983), this quality maxims require every conversation participants tell the truth. In other words, the contribution of conversation participants should be based on adequate evidence.

If it is related to the value system in Indonesian Hindu culture, this finding shows that the teaching of *aprajalpa* has not been practiced, which is the teaching about refraining from encouraging excessive speech. In other words, most of the discussion participants did *prajalpa.* In addition, the results of this study also showed that the behavior of the majority of discussion participants was not in accordance with Tri Rich *Parisudha*, especially regarding sacred words. The emergence of utterances that contain these untruths other than because the speaker does not know the truth, also because of the motivation to suppress or discredit certain parties. According to Mey (1993) states two things that need to be considered regarding this maxim, namely (1) do not say something that is believed not true, (2) do not say something that is not convincing proof of truth.

Third, the realization of relevance maxim. A total of 384 adhere to the maxim of relevance and 111 to Infringe. This shows that the maxim of relevance tends to be obeyed. It can be said that the utterances in internet discussions in the three Hindu Indonesian discussion groups in general are still related to the topic or theme of the discussion. According to Leech (1983) the maxim of relevance requires that each conversation participant make a relevant contribution to the problem being discussed. According to Sukariasih, et al. (2019) the relevance of a thought can be obtained by inquiry.

As for the tendency of maxim violation that occurs on 4 discussion topics because the offender wants to be funny even if it fails, in addition, it is also caused by a lack of understanding of the essence of what was discussed. Furthermore, it is also caused by the desire to patronize. According to Mey (1993), one thing that must be considered by the speaker, namely, try to have words relevant.

Fourth, the realization of the maxim of manner. A total of 272 obeyed the maxim of the way and 187 Infringed. This shows that maxim tends to be obeyed. This can be interpreted as saying that in the internet discussion in the three Indonesian Hindu discussion groups generally meet the requirements of clarity and ruffle. According to Noveck & Sperber (2004) that the essence of the maxim maxim is "be perspicuous".

The tendency of Violations that occur in 10 discussion topics is caused by language skill factors. (If someone is not skilled in language, most likely Infringe this maxim). The Violation is not intentional or not intended. According to Beaugrande & Dressler (1981), the maxim of the method requires that each participant of the conversation speak directly, not blurred, and not taxa, and coherent.

4 CONCLUSIONS

Conclusions of the realization of the cooperation principles in internet discussions in three Indonesian Hindu discussion groups. In general, the cooperation principles tend to be obeyed in kind.

First, the realization of quantity maxims tends to be obeyed. Speakers in this context don't like to beat around the bush.

Second, the realization of maxims of quality tends to be infringed. Speech in this context can generally be said to be of poor quality. Speakers tend to say that does not contain the truth

Third, the realization of maxim of relevance tends to be obeyed. It can be said that the utterances in internet discussions in the three Indonesian Hindu discussion groups in general are still related to the topic or theme of the discussion.

Fourth, the realization of the maxim of manner tends to be obeyed. This can be interpreted as saying that in the internet discussion in the three Indonesian Hindu discussion groups generally meet the requirements of clarity and ruffle.

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