CHAPTER FOUR

CONCLUSION

In this chapter, I would like to sum the findings of the analyis of the non-observance of the Gricean maxims in my study. There are eleven dialogues of Baswedan and Najwa focusing on Baswedan's intention behind his decision to become a candidate of Jakarta governor in the 2017 election.

In the previous chapter, I find that the maxim of manner is the most flouted maxim by Baswedan. There are five utterances that break the maxim of manner. In my opinion, this happens because Baswedan, as an interviewee, can handle the situation smartly in responding several questions given by Najwa, the interviewer, although most of his answers fail to be delivered directly or they are not straight to the point. This is because he does not want to provide direct answers which can harm his intention to build a positive image of himself in front of public and media. Indirectly, he manages to enhance his credibility as a candidate when answering the questions to convince the viewers that he has already delivered proper responses.

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The second most flouted maxim is the maxim of relation. There are four utterances that break the maxim of relation. In my opinion, Baswedan is trying to avoid showing a negative image when he is unable to provide any response. At the same time, he can build his positive self-image in front of media or public. When he does not have any idea about specific topics and the real essence of the questions, he overtly changes the topic in order to make the hearer pay attention to the different topics and the implicature generated from his utterance. This is evident when his answers do not fulfill the goal of Najwa's questions. He keeps answering the questions confidently to convince the viewers.

Baswedan also violates a maxim and I find one utterance which has violated the maxim. Indirectly, when he does the violance, his intention is conveyed to the public to hide his real attitude towards people of different identities. Therefore, people will see him as a candidate who is fair and can accomodate all kinds of people. When Najwa asks a question about his attending the Islamic Defenders Front's meeting, Baswedan intentionally violates the maxim. He tries to make people believe that his attending the Islamic Defenders Front meeting is such a common event and the same as his meeting with other organizations. The answer shows his intention to mislead people who listen to it. Consequently, the hearer will not find out and pay attention to the implicature generated from his utterance.

Baswedan also flouts the maxim of quantity and I find it in one utterance. His intention is similar to what he has done before, which is to build his positive self-image in answering Najwa's questions. Once he responds, he tends to add unnecessary information more than the situation requires. In my opinion, this happens because

Baswedan does not want to miss the opportunity to promote himself without thinking whether or not his answers are effective. By doing so, probably he thinks that the more self-promoting information he delivers, the better self-image he will get.

However, the whole data show that Baswedan does not break the following maxims. First, he does not opt out of a maxim. In my opinion, this happens because he thinks that his answers should not hurt anybody or put himself and anybody else in danger. Hence, there is no need for him to opt out of a maxim. Second, Baswedan does not infringe a maxim either because the interviewer and the interviewee are both Indonesian citizens who can speak Bahasa Indonesia very well. Finally, Baswedan does not suspend a maxim in his utterance. This happens because probably Najwa and Baswedan do not come from the same social environment. These three kinds of non-observance are not really effective for Baswedan to fulfil his intention, which is to build a good self-image in public and the media as well.

With the exception of these three types of non-observance, the other data I have analyzed have shown that Baswedan has made use of non-observance of the Gricean maxims to support his main intention, which is to build some positive images. The first image that he wants to show is the image of a compentent leader. By flouting the maxim of manner, he can show his good image through his long-winded answers and extensive information he has already delivered. This becomes an effective way for Baswedan to represent the image of an intelligent person who knows a lot and who is really good at speaking.

The second image that is revealed from the interviewer is the image of a good Moslem leader. Baswedan wants to be the representation of a good Moslem leader to

become a great candidate who is impartial and willing to accept a feedback from other people, not only from the Moslems but also from people of all religions. This is an effective way for Baswedan to appear to be a religious and a well-experienced leader who is not discriminatory. Therefore, he could get a big chance to win the governor election.

The third image that he wants to build is the image of a caring leader who is considerate in handling every problem and overcoming it as soon as possible. This image is built by flouting a maxim of quantity. He, as a leader, thinks plainly that every problem can be solved and there is certainly a way out. He also wants to emphasize that it is not just a promise but something to be realized.

Overall, by flouting the maxim, Baswedan clearly has the intention to build his positive self-image so that people will see that he is a good governor candidate of Jakarta. Therefore in the next governor election, he can win the votes of Jakarta people. Then, by violating the maxim, Baswedan intends to hide his real attitude towards people of different identities, which is advantageous for him in order to build his positive-self image as a governor candidate.

I want to put forward my suggestion for further researchers who are interested in using this data source. This data source can further be analyzed by using other theory of Pragmatics.

(1032 words)