Extensive Flouting of Maxim Quantity in Media RRI of Jayapura

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ABSTRACT

Language is framed in many forms and functions. Flouting is one way to convey idea by deviating rule of communication named maxims that have been proposed by theorists before. The purpose of this study is to investigate the richness of language features used by the people of Papua in interacting ideas throughout TOB-CER program in RRI. The method used in this study was descriptive qualitative method. The procedures used to collect data were recording and selecting. Data was recorded for total seven nights and then selected the familiar topics by considering the distribution of woman and man broadcasters. The data then was transcribed into written forms. The reduction is needed to pick the needed text and then indexed the deviation of maxim quantity into the table. The collections of maxim quantity were analysed by using flouting as its benchmark. The results of this study showed that flouting of maxim quantity is usually used in telling joke and text of intertextualit. The features of telling joke/humor are to release tensions, holding friendship relations as aspect of humanity. Meanwhile, the intertextuality text is featured with measuring understanding and general status such as identity and power. The reasons to express all this flouting are to establish friendship, harmony and to grow the sense of belonging toward the existence of RRI as historical media communication in Papua.

1. Introduction

Language as media of communication has vital role in human life. Language can be used to convey idea and intention as it also can release stress and depression. Language can be used to maintain good social relation, express of praise, sympathy, joy, inquire about health, and control the behavior of others through advice, warning, requesting, persuasion, and discussion (Kamaruddin, 2016; Saleh, et al. 2021; Weda, et al. 2021). Beside that language also can cause trouble and divorce. Fahmi (2016) explains that language also can be used to measure someone's identity and class through selectivity or diction of words used in communication.

One of media communications used by people now days is radio. It is still effectively used because it always airs the actual news that people need. Tri Hastuti and Taufan Pamungkas (2014) states that RRI of Jayapura still becomes a good choice to have information. In Papua, it is still significantly used by people of Papua because it can reach into the remote. As there are many creative programs aired every day, the people of Papua, especially Jayapura, enthusiastically response it.

RRI is official media owned by the government. It is shared in different areas in Indonesia. In September 11, 1954 the RRI officially established. RRI of Jayapura located in Jl Argapura, Jayapura Papua. It establishes with the purposes to give informational services, education, amusement, and social control. One of its well-known programs is "*Tob-ce,*" aired in pro-1 under frequencies of 93.6 MHz and 97.6 MHz. "*Tob-cer*" is an abbreviation of "*tolong berbagi cerita*". It is a night closing program aired at 23.00-23.59 PM with greeting code of "*di ujung telfon*". Its existences are to send gratitude, tell story or funny experience, and read poetry. The broadcaster also allows the listeners to tell a short story and funny-deep experience with different styles of language, in Leech (1989) called aesthetic function of language. Those are the ingredients that make this program feel alive. This program is unique because it presents different text of daily and imaginative stories. It indicates that one of language phenomenon, called non-observe of maxims, is available because the host and the fans or listeners collaborate in deep story.

Most of its listeners are the local people of Papua. It can be predicted by language style that they use. There are many topics discussed in this program. They happen and improve as both of them holding harmony in conversation. The broadcaster jobs are to answer the phone, direct the conversation running well and harmony and please the caller to convey their attention. During of this program goes on, there are many topics are discussed that cause, joking, commenting, and criticizing happen. Of course, the text of funny, joke, and humors are poured in conversation. Moreover, this program generally contains language phenomenon which stimulate people to stay tune and make contribution until this program ends.

Humorous situation is a situation that always invites both the listener and speaker laugh. It is a situation or condition to amuse. Holmes and Marra, (2002) state that humor is the strategy to improve communication and relationship among speaker and hearer. Close and warm relations emerge through the calling in this program. Between broadcaster and listeners actually do not know each other but they tend to have strong relation. According to Chiaro (1992: 43- 44), humorous situation can happen if two-faced meaning as linguistics features appears in conversation. He also adds that if the participant in conversation does not cooperative, not following Grice's Cooperative Principle, it potentially creates the ambiguity then laughter as one of the effects.

Humor can be heard directly in real life or even in TV and Radio Program. The similarity between them is the first one happens in daily interaction while the latter happens on principle that crate humor itself. Grice (1975) states that joke is non-cooperative interaction built between two interlocutors. In same case, RRI Jayapura Program, channel of inspiration, displays the process of the occurrences of humor as features of non-observe of maxims.

Hence, this study tries to investigate the flout of maxims as process of non-cooperative interaction in RRI Jayapura Program. In case of non-cooperative interaction, it divides into flout and violate of maxims. This research solely directs on flout as process of intentionally deviates the maxims. The question that elaborated deeply is *how the features of local contextual flouting develop in RRI program, Tob-cer.* Significantly, this research brings new atmosphere where the specific features as contextual and textual situation are included to investigate extensively internal and external text of flouting.

2. Literature Review

Study about meaning in interaction is the study about meaning in pragmatics form. As there are two courses in learning meaning, they are meaning that formed by convention and meaning formed by the speaker of language. The conventional meaning is the study meaning semantically. It has convention to form the meaning, weather phonologically or syntactically. While pragmatics meaning is the meaning based on the speaker, it involves context. Leech (1983:5-6) makes clear cut meaning of both semantics and pragmatics. He says that both of them concern with meaning, but to the difference can be traced to two different uses of the verb to "*mean*". Semantic traditionally deals with meaning as dyadic relation while pragmatics deals with triadic relation. Thus, meaning in semantics is defined as property of expression in a given language while pragmatics is defined relatively to a speaker or user of language. Thomas (1995) gives an argumentation as well that pragmatics as meaning in Interaction. He explains that the meaning in interaction does not only express meaning but also imply meaning.

One topic discussed deeply in pragmatics, to catch the speaker meaning, is conversational implicature . Yule (1996) states that implicature occurs when the speaker implies meaning. The speaker says something with dependent context. Grice (1975) in Thomas and Yule says that implicature is special case of situation in which the meaning must be perceived beyond the literal meaning. Hence, the meaning of implicature must use the ability of the listeners, in case of conversation, to obtain the speaker's meaning or intention as context always embodies in utterance.

There two types of implicature according to Grice. They are conventional and conversational implicature. The conventional implicature is generated by meaning of word used, it is semantic phenomenon, while the conversational implicature is generated by general rules of conversation in which the interlocutors contribute and cooperate in making conversation. The cooperative rule called cooperative principle in order to follow the rule of maxims. The conversation must include or insert context in the conversation. According to Yule, conversational implicature is divided into Generalized Conversational Implicature and Particularized Conversational implicature (Amianna & Putrianti, 2017). The difference between them lies on the rule of context in utterance. The generalized conversational implicature does not require the deep knowledge to catch the conveyed meaning while the particularized conversational implicature needs special background of knowledge to understand specific context and to gain the conveyed meaning.

2.1 Context

An utterance meaning contains internal context. Meaning can be grabbed totally in conversation or text by inserting context. It always deals with situation, place, culture, and background of text. Cutting (2002) divides context into three, namely situational context, background knowledge of context, and co-textual context. The elaborations of them make the meaning of text colorful. Situational context is the context that involves situation where and when the interlocutors, speaker and hearer, hold the conversation. Among the interlocutors can see the situation around them. The background knowledge of context is the context that involves both cultural and interpersonal background contexts (Hanifah I.R., 2013; Kabanga', 2021). The cultural background context is the knowledge that shared by the same community, country in same office, school, family, and so on. While the interpersonal background context is the knowledge that obtains through previous verbal communication. It is the pure interpersonal knowledge acquired by the interlocutors. The last, context is co-textual context, is the context that inserts in the text. When readers read the long text, they use mechanism of understanding by using context, if they investigate previous text or following text in understanding a text. This included context called co-textual context.

Hence context is the soul of text. Meaning feels meaningful by including text to acquire the meaning. Context is ingredients to testify the text. It considers situation, place, time, culture, and personal knowledge. Widdowson (2004) states that the meaning of an utterance is contextually dependent. Words in use can only be understood in terms of what we do with them.

2.2 Cooperative Principle (CP) and Maxims

Mutual understanding is needed in one communication. Different backgrounds of people have different style to communicate idea. In common social situation, cooperative principle regulates and describes the conversation run effectively. The speaker and listener must make contribution cooperatively. By doing so, the communication in conversation will avoid misunderstanding and long debating that potentially produces trouble. Grice (1975) explains that "Make your conversational contribution such as is required by the accepted purpose or direction of the talk exchange in which you are engaged". Grice also explains that in Cooperative Principle, people should give contribution that is required by the situation, such as, giving sufficient amount of information, telling the truth, and telling something with evidence. Those are the basic and effective way when holding communication in form of conversation. It also can make conversation efficient and meaningful. Hence the principle of communication is to exchange the contribution in effective, efficient, and meaningful way.

The principle of communication does not produce misleading to others. Then Grice develops conversational maxims and sub principle of maxims in order to frame the conversation effectively. The maxims are quantity, quality, relation and manner. The maxim of quantity describes the conversation by regulating the speaker to:

i.   Make your contribution as informative as is required (for the current purpose of the exchange)".

ii. not to say contribution more informative than is required.

This maxim both the interlocutors should give neither too little nor too much information. It is done in reasons of too "little information is not sufficient directing hearer understanding, while too much information can confuse the hearer. Adequate and concise information are needed in maxim quantity.

Maxim of quality form the rule to tell something with strong evidence. It also wants telling something with the reality. Telling the truth is good and right way in self-protection. Hence the jargons of sub principle can be seen such follows

"make your contribution one that is true"

i.   Do not say what you believe to be false.

ii. Do not say that for which you lack adequate evidence.

Maxim of relation, speakers are demanded to say something *relevant*. Speakers are supposed to contribute giving information in conversation relate to topic discussed. The last Maxim, *manner*, the speakers are needed to say something easy to understand, do let the hearers draw ambiguous conclusion. As when hearer fails to understand, they might break the implying meaning of the speakers, hence the Grice formulates maxim of manner with way of be *perspicuous*

i.   Avoid obscurity of expression

ii. Avoid ambiguity

iii.   Be brief (avoid unnecessary prolixity)

iv.   Be orderly.

For further explanation, Grice states that there two results conversationalists deal with maxims. They may follow or observe the maxims or break the law of maxims. He clearly defines that for observing maxim, people follow the law of maxims. They would give informative information, they would not tell lie, be relevant in making contribution and avoided ambiguity. In contrast, non-observe the maxims means people will flout, violate, opt out, infringe, and suspend the maxims.

2.3 Flouting

Laughing is the effect of joke. It is the main feature of flouting. in conversation, deviation or non-observe of maxims always enriches conversation (Kabanga', L., & Paranoan, E., 2021). Flouting and violating have little bit differentiation. Flouting blatantly deviate maxims with the purpose to amuse the listener while violating is a in which telling uninformative information. Thomas (1995) asserted that flouting would invite people to look for different meaning from what the speaker says literally. Grice (1975) said violating was done intentionally when the speaker refrains to apply certain maxim. Hanifa in her research (2013), analyzed non-observe of maxim in Facebook which focused on gender, showed that (1) flouting is the most frequent non-observance of maxim. The evidences of the no-observance are the users tend to play joke and give more informative information. (2) The users can perform such non observance since there was not limitation to comment other users.

Flouting can be stated both in formal and informal communication. The formal communication is the interactional communication which presents elite and formal people. Seftika (2015) does research in formal interactional communication. Barack Obama is the main object of data sources. She focuses research on flouting maxims. The result proves that not only informal communication flouts the maxims happening but also in formal communication. In Thomas (1995 :65) distributes flout of maxims with the various reasons. The speakers flout maxims quantity because he/she want to give too little and too much information. In maxims quality speakers flout the maxims because he/she wants to tell untrue for which lack of evidence. The speakers intentionally flout the maxims relevance because he/she wants to response irrelevant contribution. The speakers flout maxims of manner because seem to give an ambiguous and unclear utterance.

Flouting is intentionally breaking the law of maxims. It is used to joke, invite people to laugh, make the harmony communication, and to measure the people ability. The key feature of flouting is the effect of interaction in which laughing.

3.4 Previous Studies

Some waves researcher conducted the same topic, non-cooperative interaction, with different point of view. Amianna, J.N & Putranti, A (2017) did research by investigating flouting and violating in situation comedy entitled "How I Met Your Mother". Their research showed that both flouting and violating were the form of not observe the cooperative principle, they also applied the integration theory of humor that include incongruity theory of humor, hostility theory of humor, and release theory of humor. They were used to index violating and flouting. The distributions of them were on first theory violation of maxim in quantity while flout was in maxim of manner. The second theory only flout of maxim emerged on quality and manner. The last theory, releasing theory of humor, appeared the maxim of relation. All the features were indicated by joke, laugh, and mock.

Kabanga' (2016) investigated the deviation of maxims in conversation between tourists and tour guide. The researcher tried to find out the reasons to deviate maxims by the tour guides. In analyzing data, ethnography context approach was used to reach the real reasons for deviations. The result of analysis showed that there were 4 types of deviation of maxims. They were flouting, violating, infringing, and opting out. The flouting was indicated by telling joke with laugher as effect. The violating was labelled by telling lie as lack of knowledge and mislead the hearers. The opting out was done as to protect the well relation between two sides. He also investigated physiological expressive act/expressive function and features of sign use in language (2021)

Gustary, DT & Dikrhamadanie, M (2018) investigated flouting of maxims in dialogue of Mata Najwa show. It tended to present political party and discussed actual problem in Indonesia. This research tried to investigated flouted utterances used by the guest. The finding showed that there were six manners used by the speakers in flouting maxims. Those were giving more and lack information, saying something which lack of evidence, saying irrelevance respond, saying something unclear or ambiguous, and giving unnecessary respond. Those six reasons were integrated with the result of 1 occurrence of flout maxim of quality. 9 occurrences flouted maxim quantity. There were 13 occurrences flouted maxim of manner and

6 occurrences flouted maxim of relation. Mostly of the flouting occurrences were generalized by obscure and unclear responses.

Ngeget, S (2017) analyzed the Violation of Vernacular Malay language in Manado. There were two general aims would like to be found out in this research. That aims were violation of maxims and purposes of implicature. The data was purely obtained from the conversation of lecturers in lunch breaks in Unika De La Selle Manado. The result revealed that all types of maxims were observe in Manado Malay language. Implicature were generated to convey the information. Furthermore, the implicature was indicated by to give information and to tell joke. In line with Fahmi, R (2016), he also analyzed violation of maxims used by students of EZC students of FPBS IKIP MATARAM. He used model of observation and interview to gain the data. the researcher tried to find out which maxim violated dominantly and the reason to violate the maxims of Grice. The result showed that maxim quantity was dominantly violated by students with 30 times. The reasons to do violation were approved by cultural factors and social distance.

Those researcher generally find out flouting of maxims with the reasons to do deviation. Some researchers also analyze violation to find out purposes to do implicature. While, in this recent research analyzes deeply the non-observe of maxims, the extensive of flouting of maxims. This research focuses on elaborative features of flouting used broadcasters to stimulate the caller more attractive and then do flouting. The features are framed by both internal and external causes of flouting. Furthermore, inserted text as internal aspect of laughing increases values of this research.

3. Methodology

This research used descriptive qualitative method. It meant that the data was analyzed to find out the reasons to flout the maxims quantity. Its goal was to give comprehensive summarization of specific events or experiences done by individual or group (Lambert 2012). The theory used to analyze data was the Cooperative Principle by H.P Grace. The data recorded and the followed with some procedures such as transcribing, reducing and indexing. To analyze data, reason as features of extensive flouting will be the target in elaborating data.

3.1 Procedure of Collecting Data

The data was obtained by recording. The researcher turned on the channels of radio "93.6 MHz or 97.6 MHz". It was RRI Nusantara Satu Jayapura (Pro-1). The recording was done by using phone application. It was done for seven nights and started at 22.00 to 23.59 PM. The targets were man and woman broadcasters of "Tob-cer" program. They were chosen as they had different ways to invite caller to flout in live conversation

3.2 Procedure of Analyzing Data

After data collected, there were four steps to drive the data to be analyzed. The first step was transcribing. It was used to transfer spoken text into written form. The function to transcribe the data was to parallelize those forms in order to help the researcher indexing needed data. The second step was indexing. It was used to index every text that suspicious included flouting. Then the suspicious flouting of data was determined sources of their non-observance of maxims. The next step was classifying. It was the step to classify and justify the data and then put them into table. Then as the last process, the data was analyzed by separating flouting based on broadcasters' sex. After that the data analyzed the non-observe of maxims, types of maxims deviated by emerging of contextual features of flouting weather as text functions or social factors which happened in the text. In text functions the researcher elaborated them with the entextualization that included intertextuality of text while social factors were collaborated with social condition of Papua.

4. Result and Discussion

People of Papua are people with expressive feelings. They tend to say something responsively and expressively. In this finding will figure out types of flouting maxim which extensively from the existing before. Previous researchers have suggested that types of flouting are usually laughing and measuring someone identity but from this occasion this research elaborate deeply type of laughing in term of humor and the function to use it. More over the second type, measuring identity, will elaborate with the use of text or discourse. The findings of this research are (1) the types of laughing or humor used in media RRI of Jayapura are release tensions with its features and text of intertextuality which are taken from the famous text and then naturalized into the new created text.

The feature of flouting is known by joking and creating laugh. People tend to flout maxim intentionally. Some features of humor will be showed in the explanation belows,

4.1 Telling Joke /Humor

Grice in Attardo (1994) Asserts that joke or humor is part of non-cooperative. Humor in Kuiper (2006) explains that it can be used to measures human relation, as it is the social aspect of humanity, beside that it can be used to measure or sign good attention and understanding. Humor can create humorous situation because the quality of topic being discussed. In Attardo, Raskin classifies humor into three categories. They are (1) incongruity theory, (2) hostility theory, and (3) release theory. Attardo cites the incongruity theory proposed by Kant (1724) and Schopenhauer (1788). Both of these theorists explain parallel meaning of humor. Kant says that laughter is an as affection arising of sudden transformation of a strained expectation into nothing. Furthermore, Schopenhauer defines that laughter is caused by sudden perception of concept and real object.

Hostility theory of humor is a negative element of humor. It is also called superiority theory. Attardo (1994) explains that the negative side of humor mainly used to humiliate, disparage, and ridicule others. Laughter is used when to against others. It involves power to intimidate or press others. The aspect of joke is used as mediation to bridge the intention of superiority.

Release theory is used to release positive emotional aspects. It is used to release tension and psychic energy (Attardo, 1994) Freud in Schwarz, 2010: 55) divides joking into two, namely innocent and tendentious jokes. The innocent joke tends to elicit enjoyment of content, Freud explains that there is no fear of judgment being disturbed by the content of joke. While tendentious joke is used to shock or terrify the audience. This type of release joke explicitly used hostility humor but in different manner. Unconscious thought is responsible for releasing joke due to the repressed feeling. In that case, pleasure arises from the hidden aggression or hostility one feels towards people who have more power than him.

From these theories of humor, the joke that happens in "*Tob-cer'* Program of RRI Pro 1 Jayapura is release theory. The distribution can be seen such follows

Table 3. Release Theory of Humor (Man Broad caster)

Man Broad caster

A.	berkibarlah benderaku (my flag is waved) , "laki-laki tetap tenang di situ sampai pada saat dong (the man still stay there) bilang (till the lyric of) *siapa beranimenurunkanengkau (who dare to let you down)* (lirik lagu) langsung pace inibilang (then the man spontaneously said) *'saya yang beranimenurunkanengkau'(I am!)* langsung orang-orang balikloh (all the audience look back)=…..
B	:*oke sepupunya kah*? (**his cousin perhaps**? Hhh (laughing)
A	: hhhhh (laughing loudly)
B	:Wah bongkar, belakang lagi bongkar waduh….hhh (tertawa**)…(all the people laughing hardly**")

Context of Situation	The Caller", , tells the funny story. The story happens when the flag ceremony is done. The song is sung and some of the lyrics "*siapa berani menurunkan engkau"* are responded by mad man by saying *"saya berani menurunkan engka".* Suddenly situation is being uncontrollable*.*

A	: selamat malamkembalilagiBangjo Nusantara, sayamau MOB sajaini
B	:oke
A	: ….dalam aquarium, jalan-jalanliat aquarium beginiwehada ikan besar ikan merah dan ikan lumbaaa-lumba, semuaadaini de lihat, de senangdiaterharu, diabilangadubapa ikan bagus-bagustapilihat ikan hiu ……(kata Budi) ikan ini yang kitapuperahudengan tete yang ta belah di Biak inijadijangan eh budi kami lihat-lihatsajalangsungbudibilangbegini eh mama malu-……."

Context of Situation	The caller tells his nephew's experience about his boot and shark fish. The nephew sees some big fish in aquarium and relates the fish with bad experience in Biak. He and his grandfather met shark and their canoe is hit by shark then upside down.

"P.1.11	:kok nda kbisa request lagu? (i cannot request a song, can I?)
P.BA	:kan udah direquest oleh penelfon pertama e hehehehehe(tertawa) (As the first caller has requested) "laughing"
P.1.11	: oh aku bukan yang pertama yah? (alright then, I am not the first one)
P.BA	: *Bukan,tapiini yang terakhirhahahahahahahaha (tertawa)* ok lagu? (yo are right, you are the last one) "types of temptation"
P.1.11	: astagah tapi (terkesima) (oh my god) "touched"
P.BA	:*kamubukan yang pertamatapikamu yang terakhir yah (you are not the first but the last one)*
P.1.11	:oooh gitu yah habis susah sekali masuknya (oke than, it is caused by the bad line)

P.BA	: *bukan salah saya yah, makanyakecilinsedikitbadannya ya*h hhh (tertawa) (it not my mistake, you should reduce your body size)
P. 1.11	:sayainilangsingbaru. Kak Andre tuharusdituruninbadannya…(actually I am slim. You are the big man)
Context of situation	The situation is caused by the bad connection of phone line. More over the first caller of every session has right to request a song. Hence the joke happens with the statement *"kamubuaka yang pertamatapi yang terakhir".* Beside that the caller knows well the body of host then answers "makanyakecilindikitsupayagampangmasuknya".

From the data above, type of humor is release tension. The humor classifies into two namely, innocent humor and tendentious humor. Fortunately, the innocent humor is dominantly used by man broad caster and his callers. The functions of humor used in this conversation are to release tension, to create situation more live, and to create laugh. The ways to express humor are telling funny experience (the situation of flag ceremony and sailing in Biak' sea and telling seduction).

Table.4. Release Theory of Humor (Women Broad casters)

P.2.4	:yaaaaa selamat malam mbak Sovi (good evining Miss Sovie)
P.MS	: hhh malam juga dimanakah posisi? (evining, where is your position)
P.2.4	:ada di kampung kedondong (I am in Kampung Kendondong) "name of fruit"
P.MS	:oops kampung kedondong yang berduri itu yah (the thorny village?)
P.2.4	: yaitu sudah luarnya mulus dalamnya berduri (thorny from inside but smooth from outside)
P.MS	:hhh (tertawakeras) okei…" (laughing laudly)
Context of Situation	The host is Ms.Sovi. the host asks the caller the her position, perhaps they already known each other. The caller tells her position by saying the name of village, kampung kedondong. The host describes the fruit of kedondong, it is a local fruit, by saying thorny inside and smooth outside. The caller responds it well, finally they both laugh. The function is to release tension and to create friendly situation.
P.3.1	: O ini mbak Dea ada yang titip salam Acep, salamhormatsaja (Is this Miss Sovie? Some one take regard to you)
P.MD	: salam balik mkasihbanyak yah (I'll take it back)
P.3.1	: ok ok kata nyasama-sama (he said, oke)
P.MD	: kalau begitu saya kirim balik ,*saya tangkis yah salamnya yah* hhhh (I send it back, I dispel it)
P.3.1	: iyak
P.MD	: jangan sampai nanti terjatuh lagi hhh ok (tertawa) (be aware not to fall again)
P.3.1	: iyaiyahahhhahahahaha (tertawa)" (laughing laudly)
Context of situation	Caller tries to seduce the host by saying someone takes good regard for the host. The someone is the caller itself as the host known the attention of the caller. She does not want give any hopes and say " saya tangkis saja nantijatuhlagi/I am dispelling it now for not fall again" the both of them laugh loudly
P. 5	: *oke titipsalam untuk mantanpacar, yang bertambah usia tadi selama tulang tahun sayang*, ……. (send my regards for my former special girl friend who has special birthday today)
P.MD	: iyabetul, pendamping hidup setia…. (for your endless life partner)
Context of situation	The caller would like to express his solitude to his wife by calling the host of "tobcer" program. He would like to tell happy birthday to his ex-girl fried instead of wife. The host do understand his attention then suddenly fall in big laugh.

From those data, the humor that tends to be said by the caller is innocent humor. both speaker and hearer fall in emotional affect to release their tension of hectic, stress and confusion. The situation is colored by the great laugh. The humor expressed by the caller in "Tob-cer" Program of RRI Pro 1 Jayapura is release humor. It is used as positive emotion to release humor like joke. The features of release tension, especially innocent humor, are telling funny experience, and telling verbal seduction. They are expressed intentionally to make the conversation feel alive. The reasons to tell humor of innocent are caused by internal aspect of cultural ethnography. RRI is the first media that connect people in Papua until remote area. They used Radio as vital media to inform news such as experience, condition surrounding, and announcement. People of Papua very respect to the existence of RRI. They utilize it for the sake of information, joking and amusement. Furthermore, sense of belonging toward RRI is tightly hold by the people of Papua. RRI is regarded as their asset. Hence, they keet it and use it for sharing information, comment, and critics.

4.2 Linguistic Features used in Flouting of Maxim Quantity

Second table indicates the features of linguistics that broadcasters use to draw people intention. The features of linguistics are the use of i*ntertextuality*. It indicates the language power and language identity, like predicting the idea. In intertextuality text broadcasters try to rendering or borrowing the existed text to unify the new text. Kristeva (1980) explains intertextuality as interconnection between text and the other text in context. From this definition, intertextuality includes two text that have been popularized before inserted into new text in one context. Kristeva also adds that intertextuality as the bounded text, it means that intertextuality is the process of creating a text outside the already present discourse.

From the data, some intertextuality texts are

Table 5. Intertextuality text

No	Intertextuality text
1	..Waktu Tuhan adalah waktu yang terbaik (.. God's time is perfect time..)
2	..Lebih cepat lebih.baik … (..the faster the better..)
3	..Rindu mengapa rindu hatiku…

From the text above we can predict that they are bounded to the new text as process of naturalization. The text number 1 is the text from a Christian song. It is written by Joseph S Djafar and popularized through youtube NDC Worship in 2019. The context of the data explains the arrival of Papua vice Governor body death, KlemenTinal. It was the day when the Papua people felt sad. The second text above explains the powerful statement that is always conveyed by former president of Indonesia, Abdurahman Wahid. He always uses simplicity in processing something, hence the people of Indonesia use this statement in every aspect of life such as promoting, persuading, processing and so on. The context of the data explains the topic of time to marry. The broadcaster informs the caller to get marred soon by quoting "lebihcepatlebihbaik/the faster (time) the better". The last text explains the melodic song. It is the 19,s song. It is popularized by Rita Sugiarto. The context of the text explains the broadcaster is hard to memorize the name of the caller finally he sings her name. the second reason is the broadcaster (man) gives flattery to the caller.

From the intertextuality above, it can be concluded that both man and women broadcasters are more active in creating text of intertextuality. The functions are to establish relation to the caller in order to avoid boredom, and to persuade the caller to be more active and make situation as theirs. Another feature of flouting used in maxim is to measure identity. The examples of data used in maxim quantity are "*..di seputaran danau sentani tepatnya di tengah danau …..(1)*,*"* *.oke titip salam untuk mantan pacar, yang bertambah usia tadi selamat ulang tahun sayang.."(2)*. These two examples indicates that the caller would like to test the status of broadcaster in knowing general knowledge especially Papuan context. The first example is the testing of topography of Papua. The woman caller says that she lives in the middle of Sentani lake. Fortunately, the man broadcaster understands that there is a small village in the middle of Sentani lake called "Felle village". The same situation also

Happens to woman broadcaster that the man caller says happy birthday to his former girlfriends and the woman broadcaster understands the intention of man. She knows that the regard is addressed to his wife as she was already former girlfriend, not to be his girl friend in this moment but to be his wife. The function to express the flouting of suggesting people idea is to measure people people's status in form of knowledge. Beside that it is also used establish harmony among the funs of RRI.

5. Conclusion

Deviate maxim of quantity, especially in flouting, gives special phenomenon of language in TOB-CER program. The broadcasters and callers feel enthusiastic enjoying the program. Flouting used by people who take part in this program are the using of joke, quoting text and blend it into new text and new context, and addressing status. Bot man and women broadcasters use identical strategy to amuse and serve the fans. This research also implies the love of Papua people toward RRI as first media technology of communication. The content of this research still needsaccompaniment to enrich the deep understanding of flouting. Hence, it is needed other researchers to find the other results in maxims topic with same object.

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