

Cooperative Principles Strategy in Buying and Selling at Sasak Traditional Market in Praya

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ARTICLE INFO

ABSTRACT

Article history:

Received : 29/11/2023

Revised : 16/12/2023

Accepted : 28/12/2023

Keywords:

Cooperative principles,
Grice's maxim,
Flouting maxim,
Buying and selling,
Sasak traditional market.

This paper focused on analyzing Grice's maxim as stated in Levinson's Pragmatics between sellers' and buyers' conversations during buying and selling activity at the Sasak traditional market in Praya City. The data was collected by recording the speech event using a digital voice recorder and then transcribing the utterances literally. The analysis is done by the pragmatic identity method, then the result is presented using the informal method. The findings reveal 83 instances demonstrated the fulfillment of maxims and 25 exhibited the flouting of maxims. Importantly, participants tended to adhere to maxims more often than deviate from them. Overall, the research indicates adherence to cooperative principles by the speech participants from both the sellers and the buyers to state what they mean clearly and briefly so the conversation flows smoothly. But they also flout the cooperative principles to indirectly send their meaning of utterances. Any utterance they deliver is based on the psychological process that follows principles of normative, behavioral, motivational, and cognitive.

I. Introduction

Buying and selling activities are the activity that happens every day that get many people involved and do transactions between the seller and buyer. The utterances produced by the seller and buyer rarely use complete sentences. The seller and buyer use mostly brief, direct, but implicit utterances in the transaction. It is so interesting to study since many pragmatic sides can be derived from the utterances in the buy and sell speech event as should be cited as [1]. Even in the buy and sell activity in the Sasak traditional market environment, the utterances are still rich on the pragmatic side such as cooperative principles, implicature, speech act, deixis, and many other pragmatic things. The direct and implicit utterances result from adhering to and flouting the cooperative principles during the communication between the seller and buyer.

People who are involved in this speech event, especially buying and selling activities traditionally, are more likely women, especially housewives. The sellers can be both men and women. The topic during the buying and selling activity is not limited to the price bargaining between the sellers and the buyers, but it is also about any topics. Whatever the topic is, the sellers and buyers must adhere to the cooperative principles to make the conversation (or even the transaction) flow smoothly, though the sellers and the buyers sometimes flout the principles to offer the sellers' goods and to ask for something that the buyers need.

Effective communication is important to avoid misunderstanding and misinterpretation toward each other [2]. The success of a conversation depends on the various speakers' approach to the interaction. How people try to make conversations work is called Cooperative Principles [3].

A Cooperative principle is a fundamental principle in pragmatics in which people demand to make their conversation as cooperative as possible, in line with the purpose of the conversation [4].

This principle resulted from the common assumption about communication as a cooperative effort. In these principles, there are four sub-principles called maxims, which provide more detailed principles of conversational cooperation [5]. The maxims are the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner as cited in [6].

Grice (1975) in Yule (2010) stated that in conversation, the participants are not always cooperative with each other, and sometimes they flout the rules or maxims for specific reasons. Behind the utterances in which maxim flouting occurs, there are some hidden meanings and specific purposes that try to be conveyed by the speaker. The maxims are a maxim of quantity, quality, relevance, and manner as cited in [4].

The Cooperative principle is an indispensable assumption made by the speaker and the hearer when they speak to one another. In that particular conversation, we are attempting to collaborate to assemble evocative and meaningful exchanges. Grice (1975) offers the Cooperative Principles which states “make your conversational contribution such is required, as the stage at which it occurs by the accepted purpose or the direction of the talk exchange in which you are engaged” [5]. It can be said that the speakers need to supply meaningful, fruitful utterances to extend and maintain the conversation. Furthermore, the listener needs to assume that his or her conversational partner is doing the equivalent principles. Dealing with his Cooperative Principles, Grice has divided Cooperative Principles into four basic conversational maxims as cited in [3].

1. Maxim Quality

According to Grice (1975): First, make your contribution as informative as is required (for the current purposes of the exchange), and second, do not make your contribution more informative than is required [6].

Maxim of quantity as one of the cooperative principles is chiefly concerned with providing information as it is needed and not giving the contribution more informative than it is required. Therefore, each participant's contribution to the conversation should be just as informative as it requires, it should not be less informative or more informative. And say as much as helpful but not more informative or less informative [3], for example:

A: Could you tell me how to get to the market?

B: next to that police office.

It can be seen that B's information is informative and gives enough contribution toward A's question about the exact location of the market.

2. Maxim of Quality

The Maxim of Quality suggests that the speaker need to inform the fact in a conversation to create cooperative communication. Grice (1975) states that when we are held in conversation [3], the Maxim of Quality requires that we:

- i. Do not say what we consider to be fake.
- ii. Do not say something without having sufficient evidence.

For example:

A. Who is the current president of Indonesia?

B. Mr. Joko Widodo

Here, B gives the correct answer which proves the proper and true fact [3].

3. Maxim of Relevance

Maxims of relation recommend that the utterance must be relevant to the topic being discussed. The maxim of relevance is fulfilled when the speaker gives a contribution that is relevant to the topic of the preceding utterance. Therefore, Grundy says that each participant needs to contribute relevant utterances related to the subject of conversation [3], for example:

A. How about your holiday?

B. Great and wonderful

Here, B's utterance fulfilled the maxim of relevance, because B's answer is relevant to the question.

4. Maxim of Manner

According to Grice (1975), the maxim of manner should be: (1) perspicuous, (2) avoid obscurity of expression, (3) avoid ambiguity, (4) be brief and (5) be orderly. The point of this maxim is that be orderly and clear [6].

Maxim of manner requires the speaker's utterance to be understandable or comprehensible or not to be ambiguous, obscure, or disorderly and unnecessary prolixity. Thus, each participant's contribution needs to be plausibly direct, that is, it should not be blurred, ambiguous, or excessively wordy [3]. For example:

- A. What's your opinion about the movie?
- B. Well the movie is amazing. The actors show their best performance.

B's answer follows the maxim of manner, B can answer the question from his partner about the movie very clearly.

Moreover, Levinson (1983) [7] simply interprets those four maxims. The maxim of quality is interpreted as the injunction to produce non-spurious or sincere acts. The maxim of quantity is the injunction to make one's contribution in the right proportion. Maxim of relevance means the reply of the addressee must be relevant to the addresser's utterance. Maxim of manner means the utterance should be clear, and orderly and not take long sentences [1].

Based on that theory, it will be found how the utterances adhere to and flout the cooperative principles strategy. In addition, Davis (1998) as should cited in [1] explores the plausibility of Grice's Razor by giving four tendencies or principles to explain the psychological basis of the speaker's utterance. They are:

- a. *The cooperative principles*: "contribute what is required by the accepted purpose of the conversation".
- b. *Normative*: People *ought to* contribute what is conversationally required
- c. *Behavioral*: People *do* contribute what is conversationally required
- d. *Motivational*: People *intend to* contribute what is conversationally required
- e. *Cognitive*: People *believe they ought to* contribute what is conversationally required.

Grice (1975) [5] stated that in conversation, the participants are not always cooperative with each other, and sometimes they flout the rules or maxims for specific reasons. Those flouting maxims are as follows:

(1) Flouting of Maxim Quantity.

This violation means the speaker gives too much information or a lack of information.

(2) Flouting of Maxim Quality.

When a speaker flouts a maxim of quality, the speaker says something that does not represent what he or she thinks. For an example of violation/flouting the maxim of quality:

The teacher *believes* the son will not be accepted based on evidence of his performance but says the contrary.

(3) Flouting of Maxim Relation

The speakers of a conversation fail to be relevant in communicating.

(4) Flouting of Maxim Manner.

When a speaker is ambiguous, not transparent, not brief, perspicuous (ambiguous), and orderly in saying things. However, on some occasions, ambiguity indeed happens whether the speaker intends to make it or not. Then, the maxim of manner has not fulfilled a result, as cited in [6].

In communicating, sometimes people break the rules of conversation or often called as flout the maxims. Maxims are flouted when the speaker seems not to hold on the maxims but expect the

hearers to get the meaning implied. The speaker says an indirect speech act that implies a different function of the literal meaning of the word forms and the speaker supposes the hearer knows that their words should not be taken at the direct meaning that they can expect the implicit meaning of the words [2].

Once one of the maxims is violated by an utterance generated by a particular speaker, we need to assume that the speaker's violated maxim is cooperative in communication. It can be said that a violation is an indication that something is being said indirectly. This is called the flouting maxim as a prominent way of getting an addressee to draw an inference [3], for example:

A. Can I borrow your laptop?

B. Well, uh, I have so many assignments that need to be done.

From the example above, B's answer violated the maxim of Quantity, B does not supply as much information as A desired (whether he can borrow the laptop or not). According to Brown [8], flouting of the maxim made by the speaker expresses an additional meaning (contextual meaning) to his or her utterance. This occurrence is called conversational implicature. A speaker who does not follow the conversational maxims can be categorized to be flouting the maxims and consequently, conversational implicature is produced by the speaker. The addressee or hearer understands that the speaker has flouted the maxims so the addressee tries to infer further meaning from this violation of convention [3].

Based on the background above, this study tries to answer the following questions: what type of maxims that flouted by the buyer and seller during buying and selling transactions at Sasak traditional market.

II. Method

This research is qualitative research by using non-participant observation as the method of collecting data as should be cited as [1]. The phenomenon that is investigated in this work is the speech event of buying and selling activity between buyer-seller and buyer-buyer that happened in one day from 7.30-08.30 am on Sunday, August 13th, 2023. Those conversations between sellers and buyers happened at the Sasak traditional market, particularly in the Karang Bulayak traditional market located in Praya City, Central Lombok, West Nusa Tenggara, Indonesia. The data was collected by recording the speech event using a digital voice recorder and then transcribing the utterances literally. Every utterance is given coding by using numbers to make it easy which utterance is intended to analyze. The analysis is done by the pragmatic identity method, then the result is presented using the informal method.

III. Results and Discussion

The researchers have presented data on the observation of maxims. Additionally, they have provided an in-depth analysis of the social aspects that influence the speech of both sellers and buyers. In this section, the findings of the data on the observance of maxims by sellers and buyers at the Sasak traditional market in Praya will be presented. The data utilized in this study were derived from the verbal exchanges between sellers and buyers during interactions.

The researchers have collected a total of 90 instances of conversation between sellers and buyers. Among these, 83 instances demonstrate the observance of maxims, while 25 instances involve the flouting of maxims. To facilitate the presentation of the findings, the researchers have employed symbols to represent the sellers (S) and buyers (B). The collected data and their corresponding distribution are presented in the tables below:

Table 1. Observance the Maxim

No	Cooperative principles		
	<i>Types of the maxim</i>	<i>Sellers</i>	<i>Buyers</i>

No	Cooperative principles		
	Types of the maxim	Sellers	Buyers
1	Maxim of Quantity	20	17
2	Maxim of Quality	11	9
3	Maxim of Relevance	13	2
4	Maxim of Manner	7	4
5	Flouting the Maxim	10	15

Since this paper talks about the use of the Cooperative Principles strategy, the researchers use Grice Maxim's theory of cooperative principles strategy as stated in Levinson's **Pragmatics** as should be cited as [1]. The maxim said: The cooperative principles: make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. There are four maxims of the cooperative principles:

1. Maxim of Quality: try to make your contribution one that is true, especially:
 - i. Do not say what you believe to be false.
 - ii. Do not say that for which you lack adequate evidence
2. Maxim Quantity
 - i. Make your contribution as informative as is required for the current purposes of the exchange.
 - ii. Do not make your contribution more informative than is required.
3. Maxim Relevance: make your contributions relevant.
4. Maxim of Manner: be perspicuous and specific:
 - i. Avoid obscurity
 - ii. Avoid ambiguity
 - iii. Be brief
 - iv. Be orderly

A. Maxim of Quantity

Through the study of the use of cooperative principles strategy in buy and sell activity, the utterances that adhering the maxim of quantity are the short utterances between the seller and the buyer about asking for the goods, the price, and bargaining the price as stated in the following:

Conversation 1

- Buyer A : *"Inaq, pire ajin paoq saq ni"*
 (How much are these mangos, mam?)
- Seller A : *"Selae, sekilo tie"*
 (Rp 25.000,- for 1 kg)
- Buyer A : *"Lamun saq no pire ajin?"*
 (How 'bout those?)
- Seller A : *"Sepulu, baiq"*
 (Those are Rp 10.000,-, young girl)
- Buyer A : *"Angkaqn kemaheln, saq ni limeolas aoq?"*
 (So pricy, can you do Rp 15.000,- for me?)
- Seller A : *"Ndeqman mauq, baiq. Ni saq papah ni jaq limeolas. Lokal tie"*
 (Sorry, young girl, but you can got those local mangos overthere for Rp 15.000,-)

The conversation (1) above shows that the seller and buyer adhering the maxim of quantity which means that the buyer's ask is answered sufficiently by the seller directly. The adverb 'sufficiently' here means the questions asked by the buyer about the price of the goods are uttered in short utterances and are answered by the seller as required as the question is. From this set of conversations between the buyer and the seller, it can be inferred that the buyer *ought to* (normative) ask for the good's price. There is the buyer's *intend to* (motivational) that is executed by doing

(behavioral) ask to the seller with a base believe they *ought to* (cognitive) ask about it. The same cooperative principles (psychological base) also happen to the seller when he has to respond to the buyer. Other utterances that also show adhering to the maxim of quantity as in the conversation (2):

Conversation 2

- Seller B : “*Sebie ni pire? Limeyu ato sepuluyu?*”
(How much of these chilli? Rp 5.000,- or Rp 10.000,-?)
- Seller A : “*Limeyu*”
(Just Rp 5.000,)
- Buyer B : “*Limeyu, inaq*”
(Rp 5.000,-, mam)

B. Maxim of Quality

The utterances that adheres the maxim of quality are as follows:

Conversation 3

- Buyer B : “*Daging ni pire ajin inaq? Saq embe kelas sekeq?*”
(Meat, how much, mam? Which one of these is the first class Indonesian meat?)
- Seller C : “*Saq kelas sekeq ni ye, sekilo satus empatpuluyu, pire kilo yam beli?*”
(This one, Rp 140.000,- per kilo, how much kilos you wanna buy?)
- Buyer B : “*Setenge kilo.. nemdase wah aog*”
(Half kilos.. How about Rp 60.000,- okay?)
- Seller C : “*Ndenbau dende*”
(Nope)
- Buyer B : “*Nemdase lime wah*”
(Rp 65.000,- deal?)
- Seller C : “*Pituq pulu pas*”
(My final price is Rp 70.000,- for half kilo)
- Buyer B : “*Pituq pulu ndenbau kurang?*”
(Can't you do it cheaper?)
- Seller C : “*Aoq.. kelas sekeq ni*”
(Sorry, This is the best quality of first class meat)
- Buyer B : “*Aoq aneh*”
(Okay then)

The conversation (3) above shows that the question uttered by the buyer is answered with a true answer believed by the seller. The buyer bargains the price of the meat, but the seller still does not want to decrease the price. The seller gives true utterances according to his beliefs about the fixed price of the meat, and then the buyer ends the transaction with her agreement with the price. Other utterances that present maxim quality are as follows:

Conversation 4

- Buyer D : “*Puntiq sak uwik beliq no masih kataq*”
(The bananas I brought here yesterday were still unripe)
- Seller B : “*Oo.. angkaq mangkinm daran puntiq nike*”
(Oo.. you should eat them the next day)
- Buyer D : “*Saq embe saq bau tekaken nani?*”
(Which bananas are ripe?)
- Seller B : “*Lamun saq nani jaq ndenaraq*”
(Sorry, ripe bananas aren't available today)

The buyer says that the bananas she bought last time were ripe, and then the seller responds to it by saying the bananas should be eaten the next day. After that, the buyer asks again whether there are any bananas that are ready to eat right away, and the seller answers there are no bananas ready to eat yet. This conversation (4) stated by the buyer and the seller contains truly believed utterances according to each speaker.

From those two sets of conversation between buyer and seller, it can be inferred the psychological process of cooperative principles start from motivational principles (the buyer and the seller *intend to* contribute in conversation), followed by cognitive principles (they *believe they ought to* state what they believe true), and then normative principles (they *ought to* contribute in conversation), and make their intention real in behavioral principles (they *do* contribute what is conversationally required).

C. Maxim of Relevance

The utterances that adhering the maxim of relevance are as follows:

Conversation 5

- Buyer E : “*Ape saq ni?*(pointing out something)”
(What is that?)
- Seller C : “*Abon manoq pedes manis*”
(That’s sweet and scippy fairy floss)
- Buyer E : “*Pesanan araq epen?*”
(Somebody’s order?)
- Seller C : “*Aoq*”
(Yes)
- Buyer E : “*Piyag mesaq tie?*”
(Homemade?)
- Seller C : “*Ndeq mboq*”
(Nope, miss)
- Buyer E : “*Uwah ni saq ni doang belanjeq, pire jarin?*”
(Well, how much did I spent?)
- Seller C : “*Teluyu, limeyu, sepulu, limeolas, telu setenge...*(start counting)”
(3.000, 5.000, 10.000, 15.000, 3.500, ...)

The conversation (5) between the buyer and the seller above really adheres to the maxim of relevance that is presented by the answer given by the seller to the buyer about the thing she points to. The cooperative principles (psychological process) happens in that conversation is the buyer’s motivational (*intend to*) to ask about the thing she seeds and points to it, then followed by cognitive, normative, and behavioral principles until she produces the questions. The same process also happens to the seller starting from motivational, cognitive, normative, and behavioral processes when he gives relevant answers to respond to the buyer’s question.

D. Maxim of Manner

From the data, it can be found utterances that adheres the maxim of manner as follows:

Conversation 6

- Buyer E : “*Susu kurma ni karing sekeq enggakn?*”
(Is this the last bottle of date milkshake?)
- Seller D : “*Nggih*”
(Yes)
- Buyer E : “*Pire ajin?*”
(How much is it?)
- Seller D : “*Limeolas*”
(It’s Rp 15.000,-)
- Buyer E : “*Yaoq angkaqn kemaheln?*”
(That’s steep, can you do it a bit cheaper?)
- Seller D : “*Nggih iye nike jari kesehatan*”
(This is the best price for healthy drink)

The conversation (6) shows that the buyer and the seller adhere to the maxim of manner by asking and answering in a series beginning with asking about the existence and the amount of the good, followed by asking the price of the good, and then bargaining the price since the price is expensive according to the buyer estimation. The seller answers the buyer's question in a well-organized way too. Looking at the psychological base (cooperative principles) that happened during the conversation, both the buyer and the seller do the fourth principles of motivational, cognitive, normative, and behavioral.

E. Flouting the Maxim

When speakers intentionally disregard the maxims of communication but rely on the listeners to understand the implied meaning, it is referred to as "flouting" the maxims (Cutting, 2002). Similar to indirect speech acts, the speaker implies a different intention or purpose behind their words. By flouting a maxim, the speaker assumes that the listener is aware that their words should not be taken literally and can infer the implicit meaning behind them (Cutting & Fordyce, 2021) as cited in [9].

There are also utterances by the sellers that flout the maxim of quantity as stated in the following:

Conversation 7

- Buyer C : "*Embe buahn?*"
(Where are the fruits?)
Seller A : "*Nike bu..*" (pointing to the fruits)
(Here, mam)
Buyer C : "*Saq naga ni araq saq isi beaq?*"
(Any red dragon fruits)
Seller A : "*Enggakn araq saq poteq, manis mateng masak lolo tie bu*"
(None, only white dragon fruits here, they're sweet and ripe on the trees, mam)

From the conversation (7) above, it shows that the buyer only asks whether the red dragon fruit is there or not, then the seller answers by saying there is only white dragon fruit, but then she adds by stating that white dragon fruit is sweet. Indirectly, the seller answers the buyer's question with a 'no' answer by saying there is only the white dragon fruit available there and adding information about its taste sweet. Thus, the seller flouts the maxim of quantity since she gives an answer more informative than what is required. Based on the cooperative principles that become the psychological base of the seller's utterance, she *ought to* (normative) respond to the buyer's utterance, then she believes *ought to* (cognitive) give a response and add information to the buyer. There is an *intend to* (motivational) to offer the goods she sells by saying that the white dragon fruit tastes sweet, and she states her motivational principles in her utterance. The same cooperative principles process (psychological base) also happens to the buyer when she has to ask the seller.

In addition, there is also a floating of the maxim of quality as follows:

Conversation 8

- Buyer C : "*Pire jaje erot ni?*"
(How much is this jaje erot?)
Seller B : "*Araq lupis, serabi, ontal antil, maiq meres nyiur gule asli ni sit sehat*"
(There're lupis, serabi, ontal antil, so delicious and healthy)
Seller C : "*Nanin masaq ni maiq loeq wah vitamin sit sehat*"
(They're just cooked, lots of vitamins for healthy body)

The seller gives the answer to the buyer more than the buyer needs qualitatively as shown in conversation (8), which means the seller flouts the maxim of quality by giving additional information that is suggestive according to the seller's mind, not true according to the fact. The sellers believe that 'jaje erot' (one of sasak traditional snacks) is healthy and contains of lots vitamins since *jaje erot* is given topping from brown sugar. Though there is flouting of the maxim of quality, the same cooperative principles process (psychological base) also happens to the buyer and the seller

when they have to do a conversation beginning from motivational, cognitive, and normative principles.

The flouting of the maxim of relevance also shows by the utterance as follows:

Conversation 9

- Buyer E : “*Ye manis dolen jaq duren ni?*”
(Are these durian sweet?)
Seller A : “*Aoq manis dolen*”
(Yes, they are)
Buyer F : “*Aro tetu jaq?*”
(Are you sure?)
Buyer E : “*Tetu tie? Ndekqtao lamun pedis nyet jaq*”
(Serious? ‘Coz I hate unfresh cold durian)
Seller A : “*Tetu manis maraq aku*”
(Sure, they are as sweet as me)
Buyer E : “*Ape? Manis maraq sae?*”
(What? Sweet who?)
Seller E : “*Aoq manis maraq aku saq bedagang ni senoh*”
(Yes, the perfect amount of sweet as sweet as me the seller)

From the conversation (9) above, the question the buyer asks about the taste of the durian is answered by the seller by floating the maxim of relevance by saying that the durian is as sweet as him. His answer is not relevant to the supposed question. The irrelevant answer is produced by the seller in order to make a joke and to offer the goods. The motivational principles of the buyer are firstly she intends to ask about the taste of the durian and then intends to confirm the seller’s answer. The cognitive principles of the buyer’s utterance show that she needs to have a strong belief to ask about the taste of the durian. Thus, her intentions and beliefs are realized through her normative and behavioral principles. The seller also has motivational and cognitive principles in his utterance in order to respond to the buyer and to make her sure of his utterance through his normative and behavioral principles.

Moreover, the buyer also flouts the maxim of manner by saying as follows:

Conversation 10

- Buyer F : “*Mas, embe plastikn eni?*”
(Where is the plastic bro?)
Seller E : “*Niki buk tabeq*”
(Here it is, mam)
Buyer E : “*Terong belo?*”
(Eggplant?)
Seller F : “*Pire? Saq niki sekilo limeyu*”
(How much? Those are Rp 5.000, per kg)
Buyer E : “*Op op dueyu bae, embe sebie lengsune saq baruq no?*”
(Wait...wait... just Rp 2.000, where are those chilli, onion and garlic?)

In conversation (10), the buyer gives the command to the seller to give her plastic by stating an interrogative statement. The seller gets what the buyer means, and then gives the plastic to the buyer. The buyer’s utterance flouts the maxim of manner since she states an interrogative statement to ask the seller to do something to her. The buyer’s second utterance also shows the flouting of the maxim of the manner by declaring a noun word ‘*terong belo*’ means eggplant but with an interrogative sense. The complete statement of the buyer is supposed to be ‘Do you have *terong belo*?’ or ‘Is there any *terong belo*?’ but she omits the auxiliary verb to ask the question. This floating of the maxim of manner still can be understood by the seller by responding with the question ‘*pire?*’ means how many *terong belo* do you want.

The cooperative principles (psychological base) of the utterances of the buyer shows that she *intends to* (motivational) ask the seller to *do* something (giving plastic and serving her need) for her.

Then, she *believes she ought to* (cognitive) give commands by asking for something by declaring the statement. Finally, she utters the utterance to apply normative and behavioral principles.

IV. Conclusion

The buying and selling activities are daily conversation that happens in a public area. The sellers offer their goods, and the buyers bargain the price. The conversation between the seller and the buyer is adhering to and flouting the cooperative principles with several motivations and intentions, such as offering and bargaining. Both the seller and the buyer adhere the cooperative principles in order to state what they mean clearly and briefly so the conversation flows smoothly. But they also flout the cooperative principles to send their meaning of utterances indirectly. Any utterance they deliver is based on the psychological process that follows principles of normative, behavioral, motivational, and cognitive.

This research is only about the adhering and flouting of cooperative principles in buying and selling activities in the Sasak traditional market. The implicatures and speech act studies as the consequence of flouting the cooperative principles in this domain can be next study than can be done.

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