
Cooperative principles in *Markobar* oral tradition: A socio-pragmatic study for cultural education

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Abstract

The research aims to examine the form of maxims violation in “*Markobar*” activity, review the factors of violations, and identify the main reasons from a socio-pragmatic perspective for cultural education. The research design is descriptive-qualitative approach. The data were obtained from sentences on *Markobar* activities in the book “*Panduan Markobar dalam Budaya Mandailing*” comprising 25 texts as well as interviews with participants. Violations of the cooperative principle in the oral tradition of *Markobar* occur for several reasons, i.e., 1) Flouting maxim. This occurs by expressing gratitude to God and greeting the Prophet Muhammad. Speakers tend to hide things due to cultural factors; 2) Infringing maxim is not found; 3) Opting out of maxim, the speaker is not willing to provide information to the interlocutor in a straightforward manner; 4) Suspending maxim, listener should not expect to hear but the speaker clarifies what he means to make the interlocutor understand. Research in socio-pragmatic studies needs to be carried out to explain its intentions, objectives as a cultural education and revitalization.

Keywords

Angkola-Mandailing,
Markobar, maxim,
pragmatics, socio-pragmatics

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Introduction

Language and social interaction are inextricably linked with humans as social organisms. Humans are constantly in contact with one another, and according to Aristotle, humans are intended to live in community together. Humans are social creatures (known as 'zoon politikon'), meaning they are designed to live in society and interact with one another. Since humans were born on Earth, they must have needed help from others. Its parents and family give a baby love to grow and develop in society. This reflects that every individual needs others to fulfill their physical and spiritual needs (Indrawan, 2020).

The exchange of information between people through various means such as symbols, signs, or behavior—which defines communication—is essential. Humans communicate in simple and complex ways; besides, technology has drastically changed how humans communicate (Pohan & Fitria, 2021). Communication helps people connect with each other, share ideas, and change how they think and act through meaningful exchanges. Therefore, communication allows a social system or society to occur. In the communication process, there is a reciprocal relationship between the speaker and the listener, resulting in interaction. Language can be referred to as an agreement of sound/voice systems upon which community members cooperate, communicate, and identify themselves (Rahardjo, 2020). It can be concluded that language is a tool for communication that is indispensable for people in any situation, and language affects their daily lives (Menggo & Ndiung, 2024).

Humans also need language to communicate daily, and language is an essential element in such communication, as communication is closely related to social interaction. As a means of communication in social interaction, language also plays a vital role in maintaining social relationships among its users. As language users, humans must know how to speak well so that relationships between fellow language users can be created and maintained correctly. Language creates and transforms reality, sometimes producing a "hyperreality" that goes beyond actual conditions. It serves as both a protective mechanism and a powerful tool for imagery that can fundamentally alter situations and circumstances (Oktavianus, 2013).

The language spoken by humans is defined as a systemized and arbitrary sound/combination of sounds produced by human speech organs in a state of consciousness, has meaning, contains value, and is understood together (Kanzunudin, 2023). Language is a tool that helps humans to communicate, integrate, and cooperate. Language is the most critical communication tool and almost always occurs in a social context. Effective communication necessitates a clear understanding of the interplay between language itself and how individuals employ that language (Abasenga, 2023).

Language can be seen from the study of pragmatics, a branch of linguistics that focuses on non-literal meaning, meaning in the speaker's speech, and conditional meaning. (Cummings, 2015). As one of the branches of linguistics, pragmatics includes several scopes: deixis, cooperation principles, implicature, presumption, and speech acts. In pragmatics, the term 'cooperative principle' is translated as 'principle of cooperation' and is a conversational principle in the study of pragmatics. This principle of cooperation emphasizes the cooperative efforts made by speakers and speech partners (speakers and listeners) in formal and informal conversations. The cooperation in question is related to the utterances that are spoken. Thus, speakers always try to make their utterances relevant to the context, clear/easy

to understand, concise, and focused on the discussed topic. All these things are summarized in the maxims of the cooperation principle (Rahardi, 2019).

Communication can be done effectively by obeying the Cooperation Principle. This principle means “make your contribution only as needed, at the stage at which it occurs, by the accepted purpose or direction of the conversational exchange you are participating in.” The principle of cooperation explains that participants must contribute nicely to any speech in communication. The contribution in question is to provide the interlocutor with sufficient information. The information should be correct, coherent, clear, and relevant to the conversation. Four maxims in this principle should be applied to create good communication: 1) quality, 2) quantity, 3) relevance, and 4) manner.

These maxims, however, are frequently disobeyed by speech participants in communication. When maxims are not obeyed in communication, it is called ‘Flouting Maxim’ or ‘Maxim Violation.’ When violating conversational maxims, speakers aim not to confuse but to prompt listeners to discover implied meanings. This deliberate deviation often indicates information being deliberately concealed (Nasution, 2019). On the other hand, language is part of culture, so of course, it will also be used in these cultural activities. Language functions as a communication system within the broader cultural framework, serving as a fundamental component of culture. Language permeates all facets of culture, providing terminology for various cultural elements.

One of the cultural arts that brings out a lot of words and sentences is the tradition of “Markobar.” *Markobar* means giving a word of welcome, a word or two related to the event being held. The *Markobar* tradition comes from the culture of the Angkola and Mandailing tribes, where this tribal area is located in North Sumatra Province, Indonesia. Angkola and Mandailing languages are spoken in several districts and cities in North Sumatra Province in the areas of South Tapanuli, Padang Sidempuan, North Padang Lawas, Padang Lawas, and a small part of Mandailing Natal (Nasution & Mulyadi, 2022). This language has a slightly softer intonation than Batak Toba. Meanwhile, Mandailing is spoken in the southern parts of North Sumatra Province, West Sumatra, and northern Riau Province. This language has a softer pronunciation than Angkola and Batak Toba. The majority of people who still use Mandailing as their daily language live in the Mandailing Natal Regency area (Iqbal et al., 2022).

According to Parinduri (2013) in his book entitled “Guide to Markobar in Mandailing Culture,” the word “Markobar” in Mandailing language can be paired with the word “speaking.” (Khairani, 2014; Hasibuan et al., 2022) There is no standard rule about the duration of Markobar, long or short; it is still called Markobar. It depends on one’s speaking skills. The more skillful one is, the more words and stories they can tell, resulting in a longer talking time. Excessive words and sentences often appear in the Markobar activity. The theoretical explanation explained earlier is the basis of this research: to see the forms and reasons for violating maxims.

This raises questions and main problems, namely, the form of maxims violation in the Markobar activity and the factors and main reasons for the violation of maxims in the *Markobar* activity. Research needs to be done to see the form of maxims violation in the *Markobar* activity following pragmatic theory and to review the factors behind the violation of maxims and the main reasons socially so that conclusions can be drawn as an effort to revitalize the *Markobar* activity in a sociopragmatic perspective.

Literature Review

Cooperative principles

Pragmatics focuses on studying non-linguistic language factors, including social interaction. According to Levinson (1983), pragmatics is defined as a “Language study from a functional perspective is a study that attempts to investigate aspects of linguistic structure referring to pressure as well as non-linguistic causes,” which means that pragmatics is a language study that explains linguistic structure concerning non-linguistic issues (Levinson et al., 2003; Levinson, 1983). Pragmatics is a branch of linguistics that includes several scopes: deixis, cooperation principles, implicature, presumption, and speech acts (Sumarlam, et.al., 2023).

One of the scopes of pragmatics is the cooperative principle. The principle of cooperation is how a person interacts with others. It explains the basics of the principles of individual interaction. A speaker presumes listeners possess the same basic communication requirements and can collaborate toward achieving the conversation's objectives. However, mistakes sometimes occur in communication or daily interactions due to several factors. Factors may include cultural distinctions and different linguistic experiences between the speaker and the listener, which can lead to wrong assumptions. Therefore, the basics of interacting or communicating are required. These basics are divided into four conversational maxims: quantity, quality, relation, and manner (Grice, 1975).

Quantity maxim is where a conversation must know the maximum and minimum information limits to be spoken. A quality maxim is where an utterance must be valid, not made up or false, and have evidence. The relation maxim is where a conversation must be related and interconnected. A manner maxim is where an utterance must be clear, not ambiguous. In talking or chatting with others, every individual must have committed violations of the maxims described earlier. According to Grice, the violations are 1) flouting the maxim, 2) violating the maxim, 3) infringing the maxim, 4) opting out of the maxim, and 5) suspending the maxim (Grice, 1975) compare with (Birner, 2013) and (Thomas, 2014).

Flouting maxim

Flouting is a form of maxim violation that occurs very often. And this floating has several categories. Flouting is where the speaker blatantly fails to convey something to the interlocutor. This violation usually occurs because it is intentional by the speaker, or the speaker wants the listener to find another meaning of his words (Ali et al., 2022). The flouting maxim can be divided into four. The first is ‘flouts exploiting the maxim of quality.’ This maxim violation is when the speaker does not tell the truth (lying). Besides, there are cases where the speaker shows that he is not interested in the ongoing conversation by saying something obvious. The second is ‘flouts exploiting the maxim of quantity.’ This maxim violation is where the speaker gives too much or less information than needed.

The third is ‘flouts exploiting maxim of relevance.’ Violation of this maxim occurs when the speaker says something irrelevant or unrelated. An example of this violation is when the speaker does not give the answer or response requested by the interlocutor; in

other words, the speaker does not answer the interlocutor's question. Another example is the change of topic.

The last one is 'flouts exploiting the maxim of manner.' This maxim violation occurs when the speaker says something ambiguous. The ambiguous response or answer must make the listener try to understand more deeply what the speaker meant (Purwaningrum & Harmoko, 2022). Then, the listener assumes something completely different from what the speaker meant.

Violating and infringing maxim

Maxim violation occurs when the speaker says something to hide his lie or something he wants to hide. Violating maxims can happen for many reasons, such as wanting to hide something or even wanting to make a joke or joke (Nasution, 2014). Cultural factors also affect the violation of maxims (Mahmudi et al., 2021), because Indonesian people have diverse cultures and regional languages will affect their communication (Rahardi, 2005; Rahardi, 2020).

The first violation is the infringing maxim. This maxim violation occurs when the errors existing in a conversation violate the maxim. This results in the speaker's nonperfect speech; for instance, the speaker is supposed to be children or even immature for conversation (Kurniawan, 2015). Foreign speakers with limited language proficiency may struggle to follow conversation norms. Similarly, individuals experiencing emotional or physical states such as anxiety, intoxication, shock, or extreme happiness might fail to maintain proper communication standards. This maxim violation may occur because the speaker cannot speak clearly.

Opting out of maxim

The second maxim violation is opting out of the maxim. This maxim is most violated in front of a large crowd. This maxim breach occurs when the speaker is unwilling to disclose information to the interlocutor (Anhar & Rahman, 2022). This can be caused by information that is unethical or illegal to publish. However, usually, in the case of maxims violation, the speaker does not intend to make a violation. An example is a policeman who cannot provide information about a criminal case. The policeman does not intend to commit an offense, but telling the information is illegal.

Suspending maxim

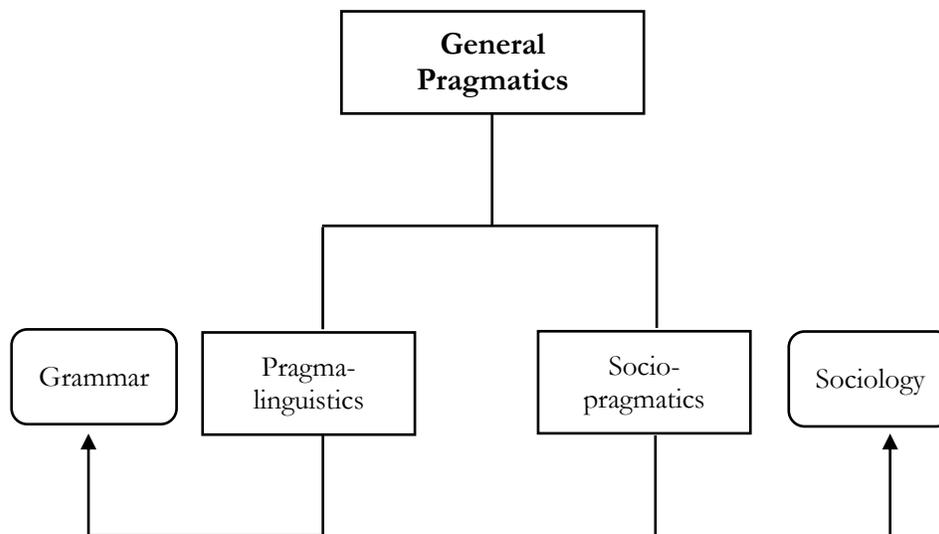
The last violation is the suspending maxim. This maxim is violated when several inappropriate words, sentences, or taboo words are spoken (Wayan et al., 2020). This usually happens when mentioning names, places, or things. Listeners typically do not expect the speaker to clarify his meaning because they already know it. The speaker will find pronouns for the taboo words to make the interlocutor understand. Changing a taboo word into a subtle one is also called euphemism (Nasution et al., 2023), and is part of the suspending maxim.

Sociopragmatics

This research was viewed from a sociopragmatic perspective. The study of sociopragmatics is a combination of sociolinguistics and pragmatics. Sociolinguistics functions as an interdisciplinary field that merges sociology and linguistics. Sociopragmatics, meanwhile, examines the specific local conditions governing language use. According to Leech's definition, sociopragmatics serves as “the sociological interface of pragmatics,” essentially studying pragmatic concepts through a sociological lens (Burton, 1985).

The study of sociopragmatics prioritizes aspects of language and the social environment that support language use. Therefore, sociopragmatics is the meeting point between sociology and pragmatics. Sociopragmatic research is closely related to sociology because it connects a group of people's way of speaking with their social factors (age, gender, occupation, etc.). Language in sociopragmatic studies also discusses the label of ‘impoliteness,’ which brings the discussion into the realm of linguistic pragmatics in society and society. Leech (1983) displays the relationship between these areas in a diagram below.

Figure 1. *Pragmatics: General pragmatics, pragmalinguistics and sociopragmatics*



The focal point of sociopragmatics is how speakers exploit generalized norms to produce specific meanings, discuss certain social positions, etc. This research tries to explain the social relationship of the community to the way they do this *Markobar* tradition. The answers to these questions are obtained through the answers of informants who understand the socio-cultural tradition of *Markobar*. In the Angkola-Mandailing language, the word *Markobar* can be paired with the phrase speaking in the Indonesian language (Balai Bahasa Provinsi Sumatera Utara, 2021). *Markobar*, in this case, is like speaking skills, which are skills to convey specific ideas, ideas, or information using words and sentences. There are several

definitions of speaking: 1) say, speak, utter; 2) give opinions; 3) confer, negotiate (Indonesia, 2018).

Markobar

In Angkola and Mandailing cultures, *Markobar* activities can be interpreted as an official conversation held in traditional ceremonies, either in a happy atmosphere party called *siriaon* or *silulutun*, an atmosphere of grief (Putra, 2020). This *Markobar* tradition has a procedure that has become a convention with the Angkola and Mandailing tribal communities as a norm passed down from generation to generation. There are several variations in the process of speech and the content spoken, and this cultural heritage is still considered sacred and continues to be implemented in Angkola and Mandailing traditional ceremonies. In that regard, *Markobar* or *marata-ata* provides an exemplary language. The application of politeness in speech follows the *dalian natolu* social system, which establishes the framework for traditional ceremonial procedures. This social structure creates a conventional order for speech patterns and influences the linguistic variations associated with Angkola and Mandailing cultural practices.

For individuals unfamiliar with Angkola and Mandailing customs or the linguistic traditions of these regions, the *Markobar* ceremony may appear tedious and inefficient, particularly when certain topics are repeatedly addressed without apparent purpose. All family members who are considered essential relatives must give the words (speaking). For people who need help understanding the *Markobar*, they will feel it is optional. However, people who understand their position and position will be very offended if they are not included in this *Markobar* tradition or if they are not allowed to speak. It can even cause internal conflict within a family.

Markobar constitutes an essential element of Mandailing and Angkola oral heritage that should be preserved as valuable local wisdom (Nasution, 2023). In the past, this oral tradition was very rapidly developed in the Angkola and Mandailing communities (Khairani, 2014). This is undoubtedly closely related to the community's language attitudes and language skills and current efforts to revitalize them. The Angkola-Mandailing *Markobar* tradition, in its execution, inherently encompasses elements of character. aspects of character. Family members participating in these activities are subtly revealing traits that have evolved into habitual behaviors. Exhibiting traits that have evolved into a consistent practice (Hasibuan & Sari, 2023). The formation of character education will also occur indirectly through this oral tradition. Therefore, *Markobar* can be regarded as an element of education through culture.

This study explores the cooperative principles in the *Markobar* oral tradition among Angkola-Mandailing people from a sociopragmatic perspective. People commonly communicate by using language differently. In researchers' view, people communicate differently in *Markobar*. Their tendency to violate cooperative principles needs to be delved and scrutinized. The result of this research functions to dismantle the meaning and reason of the violation from a sociopragmatic point of view. Understanding this oral tradition can be a model for culture revitalization, a source of social values, and a reference for further research toward pragmatics, sociolinguistics, and their combination (sociopragmatic).

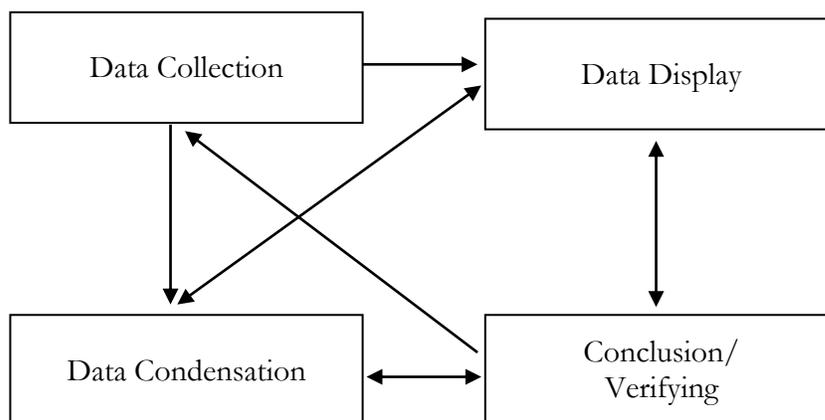
Methodology

The research design used in this study is a descriptive method with a qualitative approach. This descriptive research method aims to describe a society, a particular group of people, and a description of the relationship between one or more symptoms (Pahleviannur et al., 2022). In qualitative research, data collection is not guided by theory but by facts gathered during field research (Abdussamad, 2022). The qualitative research relies heavily on information from participants regarding broad, general questions. Data collection primarily involves words and texts from participants, explaining and analyzing these verbal responses, conducted subjectively by the researcher (Cresswell, 2012).

The theory used as a parameter in this study is Grice's (1975) theory of conversational implicature, which focuses on the maxims contained in *Markobar* activities as an oral tradition in Angkola and Mandailing. The research data was obtained from sentences on *Markobar* activities in the book *Markobar Guide in Mandailing Culture* by Mhd. Bakhsan Parinduri (2013) as the data source. The book contains 25 pieces of *Markobar* texts from the Mandailing language, and three texts will be taken as data to be analyzed according to the three functions of kinship in Angkola-Mandailing customs.

The research utilizes purposive proportional random sampling as its sampling methodology. Purposive sampling involves selecting participants based on specific criteria relevant to the research objectives ((Sugiyono, 2013). This approach enables researchers to collect representative quotations by identifying participants with characteristics aligned to the study's aims (Lenaini, 2021). Data reduction, data presentation, and conclusion drawing/verification comprise the analysis's activities (Miles et.al., 2014). Having been collected the data, they were analyzed through the parameters of violating maxim, infringing maxim, flouting maxim, opting out of maxim, and suspending maxim. Analysis was done to find the form of maxim violation in the *Markobar* activity and provided an interpretation of the maxim violation in the *Markobar* activity.

Figure 2. Interactive model of data analysis



Data were also obtained from interviews with participants to get answers to the primary factors and reasons for maxim violations in the *Markobar* activity. Data collection in qualitative research can be done in various ways. Interviews, surveys, documentation, and observation comprise data collection methodologies. One of the methods for gathering information is through interviews, which are conducted through oral communication activities in various formats, including structured, semi-structured, and unstructured forms. (Harahap, 2020). The interviewee was Mr. Tongku Humala Muda Siagian (44 years old). He is a well-known traditional figure in South Tapanuli Regency, North Sumatra Province, Indonesia. He is also active in the South Tapanuli Traditional Institution Communication Forum (Forkala). The interview guide was compiled based on the data that had been obtained with 10 question items including 1) Benefits of *Markobar*; 2) Meaning of *Markobar*; 3) Reasons for *Markobar*; 4) Flouting Maxim; 5) Violating Maxim; 6) Infringing Maxim; 7) Opting out of Maxim; 8) Suspending Maxim; 9) *Markobar* perpetrators in the Angkola-Mandailing community; and 10) The existence of *Markobar* today.

Findings and Discussion

Below is an example of a form of *Markobar* from the data source in the book entitled *Markobar Guide in Mandailing Culture*. (Parinduri, 2013);

Data 1

Assalamu alaikum wr. wb. Inda lupa iba mandokan ata maulite di Tuhanta na markuaso i, na manggaana bintang na rumiris na sumirat tano. Boti muse solawat asa salam tu Nabinta Muhammad saw, nian ita sasudena sumurung di simatobangta na dung parjojo sundut i, mandapot safaatna, amin.

Inda lupa iba marsantabi sapulu, sapulu noli marsantabi taradopkon mora asa kabanggi rongkon anak boruna. Sumurung lobi dibarisan ni atobangon boti namora natoras, anak ni raja na adong di pantar bolak on. Olo da on mora nami, ia on na randang rinding manopotkan ita di bagas na martua on, na nipabuat ni namura natoras do ami tu banna on.

- *Dia do on Ujung*
- *Dia do on pangkal*
- *Dia do on lidung*
- *Nian ulang janggal*

I ma nangkan manjamitaon jana mangkolos, ia on boti tarigot di sinuan tunas nami (.....) na dung on ginjang godang simanarena, boti madung totop pandaramanna. Sibaen i tubu na niet di sitamunangna nangkan manjalai dongan sapangambe sapanaili, mamolus adat matua bulung. Boti anso adong na mangarupi asa siangkup ni dainang na mun matobang.

I ma da tutu, muda so sili di simanyolong di bagas ni mora on adong do rupani jagar-jagar nang sampe rudang na margoar si (.....). On ma da mora nami na giot manyungkeun marsapa ma ami, anta be luaning madua adonggo parompa sanga tando na dung nijagit ni mora nami satontang di

jagar-jagar nangkinondi. Ipe leng mangido do iba tu kabanggi topotan parsiraian laos tolap tu bagus na martua on, ibana do ma da patangkas patorang lidung niba on. Wassalamu alaikum wr. wb.

(Assalamu alaikum Wr. Wb. We remember to thank the Almighty Allah, who adorned the sky with beautiful stars and created the land on which we stand. Solawat and salam to the Prophet Muhammad SAW, may we, especially our parents who have gone before, get his intercession, amen. I do not forget to apologize to the mora, *kabanggi*, and their children, especially to the *abandoned and more natural*, as well as to the children of the king who are pleased to be present in this room. We deliberately came in procession and, with the knowledge of the *namora natoras* in our area, to meet us in this auspicious house.

- Where is the end
- Where is the base
- What is mentioned
- I hope it is comfortable.

That is, to inform and beg for mercy in connection with our son (.....), who is old enough and has established his business. Therefore, the intention arose in his heart to find a companion for life both in sorrow and joy, living the household ark. Furthermore, to help and assist his aging mother. If I'm not mistaken, the gaze of our eyes, isn't it in our *mora's* house there is a young virgin named (.....). This is the primary purpose of our arrival: to ask whether the roses that grow in this *mora's* house have someone tied or fenced them. Furthermore, we also ask the *kabanggi topotan* to please be willing to guide us or clarify what we want to mean earlier. So, we invite you to do so! Wassalamualaikum wr. wb.)

Based on the example of data 1 above, it can be noted that in the preparation of *Markobar*, three essential things must be mastered by someone to be proficient in *Markobar* (Hasibuan et al., 2022). These are 1) Understanding the *Dalian natal social system*, 2) *Mastering the Angkola-Mandailing language and its varieties*, and 3) *Mastering simple speech techniques*. *Dalihan natolu* is depicted with an equilateral triangle, which suggests three basic furnaces (*dalihan*): *mora*, *kabanggi*, and *anakeboru* (Parinduri, 2019). Furnace here is a metaphor for the three basic pedestals in cooking. The *dalihan natolu* kinship refers to the intertwining of three (*tolu*) kinship elements: *kabanggi* (surname friends), *anak boru* (wife-taking group), and *mora* (wife-giving party). As a kinship system, *Dalihan Natolu* is a guideline for communicating (language and speech), acting, and solving social problems (Pulungan, 2018).

Data analysis shows that the dominant sentences spoken in *Markobar* activities violate the cooperative principle. The following will describe the maxims that are violated in the *Markobar* activity.

Flouting maxim

The flouting maxim can be divided into four, namely; 1) maxim of quality; 2) maxim of quantity; 3) maxim of relevance; and 4) maxim of manner. The flouting maxim is found in sentences such as the data below;

2. *Assalamu alaikum ww. wb. Mardongan apantunon! Marpupu ita mandok ata mauliate di Tubanta na dengan basa i, na dung mangaleben atotorkis adidingin di ita sasudena. Songon i musenganan solawat maradu salam tu arwah ni Nabinta Muhammad saw. Na ita aropkon safaatna di ari na parpudi.*
(Assalamu alaikum wr wb. Greetings with courtesy and respect. We never tire of expressing gratitude to Allah, the Good, for granting us all health. Likewise, praise and peace be upon His Majesty Muhammad (peace be upon him), whose safaat we hope for on the next day).
3. *Santabi sapulu, sapulu noli iba marsantabi tu barisan ni mora, ni mora niba, boti mora niba maradu kabanggi na adong di aratak on. I mada tutu, di son surdu burangir ni mora niba na marudutkon ata jamita, i ma taringot di tulang na poso na gogo situtu roana nangkan mamolus adat matua bulung.* (First of all, let me apologize to my mora and mora ni mora and kabanggi in this house. Thus, our mora has offered traditional betel nut as a concluding word, which is related to our young uncle (*tulang naposo*) that have a strong desire to carry out one of the prophet's recommendations, namely marriage).
4. *Jaloan marsantabi sapulu, sapulu noli iba marsantabi tu adopanta marangka maranggi maradu anak boru nara di borggin ni ari on mandopoti ami di araktaka on.* (Many apologies to all of us from the big Anak Boru family who came to our house this evening).

Data 2, 3, and 4 above show that there has been a Flouting Maxim violation of the quantity maxim. In data 1, the speaker gives excessive sentences at the opening, and the sentence is not directly to the point. This is done by the speaker because there is a habit in the form of Indonesian speeches, especially among Muslims, who open the speech (Markobar) by thanking God and greetings to the Prophet Muhammad. Data 3 shows that after giving an opening greeting, it will be followed by explaining the purpose of the conversation. This sentence is like an 'introduction' and the speaker's habit is to exaggerate/lengthen the sentence with the intention of providing a detailed explanation. Data 4 also shows the same thing that the way of saying the phrase 'I'm so sorry' is exaggerated in order to appear polite to express the word 'sorry'.

Violating maxim

Violation of this maxim can occur for many reasons, such as wanting to hide something or even wanting to make a joke or joke. Cultural factors can also influence it, as can be seen in the data below.

5. *Olo da anak boru nami, diparbombang ni napuran myyu madung suang songon na niparsinta ni ompunta na parjolo sundut i, na marbarita tu daganak na dua simanjujung mangkilala di*

sitamunangna naingkan mamolus adat matua bulung. Angke dohot domu ni tabi ni alai on ma anso munggal mebat amu mandapoti aratakta on. (As implied in the betel nut arrangement you are offering, please refer to what our ancestors have entrusted to us, which symbolizes the connection of the words of our two children who desire and aspire to walk down the aisle. Because of their faithfulness, you are present in our house).

6. *Tai so binoto amu anso ulang on jadi singotngot di bagasan ipon, tungkol di bagasan ngadol, dia anggo ami on um maos markasaya pagodang-godangna do, anak boru nami na sabat muse do pararotna, jana mora manggolom serena. Hatobangon asa natoras na mangatak mangetong adatna.* (Furthermore, in order not to be a thorn in the flesh, we need to say that we are not the only ones who have authority over our daughter, our boru and mora also raised her, *hatobangon*, *namora natoras*, and *harajaon* who know her customs.)

In data 5, the speaker has violated the maxim by hiding something due to cultural factors. The speaker wanted to say the word 'married' but gave another explanation because of cultural factors in mentioning 'married' with other phrases/words such as 'stepping into the aisle seat.' Data 6 also shows that the speaker mentioned the names of the kinship who played a role in raising his daughter, showing that in the Angkola-Mandailing culture, all family elements contribute to the growth and development of children.

Infringing maxim

Violation of this maxim occurs when the speaker does not speak the language perfectly, for instance, when a speaker is a foreigner and does not master the language being used or if the speaker is a young child and cannot speak fluently. In this case, no data was found that showed the infringing maxim. This is because the people who talk at the *Markobar* event are proficient and understand language/communication. *Markobar* actors are people from *mora*, *kabanggi*, and *Anak Boru* who are chosen to speak in front of many people.

Opting out of maxim

This maxim violation usually occurs in front of many people and the speaker does not want to provide information to the other person. Sentences in the *Markobar* event indicate a breach of the opting out of maxim, as shown in data 7.

7. *Sibaen i, angkon n aro do amu randang rinding maradu kabanggi, anak boru, anso tarpatama patupa ita ata-umata mi daganak na dua simanjujung i. Tarsongon i ma lindung sidokonniba, tai baen i son dontong anak boru niba, sitamba na urang siorus na lobi, ibana muse doma mandokon ata, botima. Assalamu alaikum wr wb.* (Therefore, you and your *kabanggi*, as well as your *anak boru*, should come to us again so that we can complete the steps of our children's customs. That is all I can say. However, because our *anak boru* is still here, I hope he can add to my explanation. Assalamualaikum wr. wb.)

The speaker wanted to avoid giving a direct answer, even asking the child to add to his explanation. There was something he was hiding from the explanation.

8. *Anggo tangga-tangga ni paradatan madung do nian didalani amu, i ma mandokon ata anso ulang agoan. Di ari na saborging onn marsinayang langka do amu nian manyuruk pamispisannami, boti surdu napuran muyu sareto mangolos andungkon pada pangajaran boti manyungkuni boban umbean usaya nangkan abanon matobang.* (Hopefully, you have also followed the custom steps, starting from the ritual. This evening you will come back to our house. After offering the customary betel, ask for wisdom and about the various equipment that must be prepared according to the plans for marriage.)
9. *Ia on boti, ami pe da inda na puraga ami pajujungkon boban no borat di amu, boban na nayang do nangkan paobankonon nami.* (Actually, we are also very reluctant to burden you with a heavy burden of customs, but we will give you a light burden.)

Data 8 and 9 show that the conversation occurred in front of many people, and the speaker wanted to avoid providing information to his interlocutor directly, so this maxim was violated.

Suspending maxim

This maxim violation occurs when there are some words or sentences that are inappropriate to say. Listeners rarely request clarification from speakers when shared context already provides sufficient understanding of the intended message. Data 10 shows that there are words that the listener should not expect, namely the sentence “everything about our daughter is under your supervision and responsibility”, and this is a strong statement from the speaker, like data 10 below.

10. *Dia do barita ni jamita muyu binegeon, madung rupani mitangko silu pomparan muyu gadis nami, boti madung sabat di talapak tangan muyu, artina amu do ma na namboto amamale ni siubeonna, situbuk ni simanarena, muse anso ulang be agoan ami di na marsilamoton, tailian di tapian, ja na inte-inte di gasgas paisobanan.* (As previously stated, your son has taken our daughter and is now in your house, meaning that everything about our daughter is under your supervision and responsibility so that we no longer feel anxious and worried.)
11. *Pulu pokat nami angkon na ipatuadong muyu ma i sere na godang asa sere na lamot: Abit salin, Amak pistuk, simata kamata, sitabusonkonon Rp Songon na i ma da hatana songon na manyambut manyaluangi lidung muyu nangkanondi. Ampot adong na urang lobi parjolo iba mangido moof. Assalamu alaikum wr wb.* (So, we agree that you provide: Cloth delivery, mat sheets, gold grams, affection money IDR. That is my greeting to answer some of the questions you asked earlier, in case there is something that is not pleasing, please forgive me. Assalamu alaikum wr wb.)

In data 11, the speaker clarifies what he means to make his interlocutor understand by explaining the names of objects requested according to custom and even clearly explaining the need.

Markobar in sosio-pragmatic of Angkola-Mandailing people

Based on an interview with Mr. Tongku Humala Muda Siagian (44 years old), the reasons, meanings, and ways of Markobar as a part of Angkola-Mandailing society can be summarized. The explanations from the participant as an interviewee are listed below.

12. What are the benefits of Markobar? *Markobar on mangaleben tauladan na santun hatiha mandongkon bata-bata dan memberikan contoh kesantunan saat menyampaikan kata-kata. Markobar on mandongkon na butul mangelakkon na jat-jat, menjunjung kebaikan dan menghindari keburukan. Markobar mangaleben sipasingot. Markobar jadi patunjuk na dengen, menjadi petunjuk berperilaku baik.* In this case, the Markobar activity is a customary convention that regulates and exemplifies politeness in language. Markobar is considered a sacred activity because most of its central ideas uphold goodness and avoid evil deeds, also tends to give advice. Markobar is used as a guide to good behavior in an individual.
13. What does Markobar mean? *Markobar on kan mandok bata-bata na resmi do on di acara adatta Angkola-Mandailing ima makna marramah tamah, hajujuron, tanggung jawab, dohot ketegasan. Ima makana Markobar on di acara pesta sanga pe di duka cita do on.* Markobar is the official talk in Angkola-Mandailing traditional ceremonies. It implies hospitality, honesty, responsibility, and firmness, so it is performed at feasts and mourning.
14. Why do people use Markobar? *Markobar di Angkola-Mandailing on manjadi kebiasaan tradisi do on na mangatur sanga pe mangaleben contoh kesantunan marbahasa. Manjadi tradisi lisan ma on na torus dilaksanaon paling sering ima di siriaon songon mangalap boru.* Markobar on ima sakral, mandok na butul. Manjadi tradisi di hita dohot acara na menarik ma antong. Markobar is held in Angkola-Mandailing traditional ceremonies because it is a traditional convention that regulates and models politeness in language. It is an oral tradition that is often practiced at weddings. Markobar has a function of sacredness because it conveys the truth. It has become a tradition in the custom and something attractive.
15. *Flouting Maxim*
- 1) maxim of quality
Anggo on ni robangku inda adong i, na mungkin margabus na Markobar i.
If this is not possible, it is impossible for the person who made the Markobar to lie.
 - 2) maxim of quantity
Sering do terjadi i na Markobar i mandok bata-bata na ginjang, kebiasaan do tong i. Misalna ma bata-bata parjolo pasti adong ma mandok syukur tu Tuhanta, salawat nu Nabita. I sude kebiasaan na lazim de i mangaleben penjelasan na detail.
Long words are often used in Markobar activities; it is a habit. For example, the introductory words must show gratitude to God and prayer to our Prophet. Those are all common habits for providing a detailed explanation.
 - 3) maxim of relevance
Adong do bata na so bisa dialusi harana inda ia saro adat mangalusna. Inda naso manyambung i, tai mungkin mora nia misalna na pas mangalusina. On ni faktor peran dohot tanggung jawab ma on. Baen na so ia tong na pas mangalusina, jadi na nyambung dibege.
Some sentences cannot be answered because it is not customary for him to answer. It's not because it doesn't connect; maybe morale should answer. This is a factor of roles and responsibilities. Because he is not the one who must answer, it looks disconnected.
 - 4) maxim of manner

Marhata na so jelas maksud ni i inda giot mangonjapkon sada hal i, tai ima pilihan bata na halus di adatta. Songon data mi ma, "menikah" tai idongkon ia "melangkah ke pelaminan". Inda langsung marhata, kesopanan ma i.

To say something vague is not to hide something; it is a subtle word choice in our custom. Like your data, "getting married," but he said, "stepping down the aisle." By not directly saying a word, that is what politeness means.

16. Violating Maxim, *Sering do na Markobar i inda lugas mancecet, aso sopan tarida babasa i. Anggo margiri, inda mungkin harana acara resmi do na Markobar i.* People who *Markobar* often speak indirectly to show politeness in language. It is impossible if it is a joke because it is an official event.
17. Infringing Maxim, *Gok do sannari on na so mampu be marhata bahasata. Lolot ia tinggal di kota, na lancar be babasa Angkola-Mandailing nia. Ima ni rohanguke alasanna i, anggo daganak tong, inda podu dohot Markobar i.* Many people today are no longer able to speak our language. They have lived in the city for a long time, so they no longer talk Angkola-Mandailing fluently. That is why small children have not joined the *Markobar*.
18. Opting out of Maxim, *Hata-hata kobar on gok do mangandung parumpamaan, hata-hata na jarang dibege, biama aso halus hata-hata na i. Harana ni ima angkon na butul-butul do manguasai bahasata dohot saro di hita on anso layak ia Markobar. Informasi di narkobar i pe jadi buram ma i, inda idongkon langsung, ima Markobar.* The words in this *Markobar* contain parables, words that are rarely heard, so the words become subtle. Therefore, *Markobar* people must master our language and ways to be worthy of *Markobar*. The information in the *Markobar* activity becomes blurred; it will not be delivered directly. That's *Markobar*.
19. Suspending Maxim, *Anggo on inda mungkin terjadi i. Hata-hata Markobar on ima bata na dipili tingkat kehalusanna.* Something like this is not possible. Acceptable words will be chosen in this *Markobar*.
20. Who often *Markobar* this in the Angkola-Mandailing community? Men/women/older/younger/traditional leaders/anyone/etc. *Umumna balak labi na dewasa, subut dohot pihak mora. Sude bisa do tarlibat Markobar asalkon ma ia bagian ni dalihan na tolu i.* These are generally adult men, traditional leaders, and the bride's family. According to their role in the "Dalian Anatolia," everyone can be involved in the *Markobar*.
21. How is *Markobar*'s presence in the community today? Is it still frequent, or has it decreased? *Tradisi Markobar di adat Angkola-Mandailing on totop dope adong, tai mamanurun eksistensina. Balakangan on Markobar ma songon abrasi bob. Penyebab ni on ima harana gok halak Angkola-Mandailing, ima na tinggal di kota, inda be sanggup di paradaton on. Akibatna, mur jarang do dapot parkobar on jadi gok na manyewa halak na lain Markobar.* The tradition of *Markobar* in the Angkola-Mandailing custom still exists, but its existence has decreased. In recent times, the *Markobar* has experienced an abrasion. This is because most Angkola-Mandailing people, especially those living in the city, are unwilling and unable to carry out their traditional duties. As a result, *parkobar* (doer of *Markobar*) are increasingly rare and many people hire others for doing *Markobar*.

The analysis above shows the result about “Markobar” from Socio-pragmatic Perspective as shown in the table below.

Tabel 1. *Markobar in sosio-pragmatic of angkola-mandailing people*

Socio-pragmatic Perspective				
Benefit	Meaning	Reason	Participants	Existence
<ul style="list-style-type: none"> • Customary • Convention • Politeness in language • Sacred activity • Give advice • Guide to good behavior in an individual 	<ul style="list-style-type: none"> • Hospitality • Honesty • Responsibility • Firmness 	<ul style="list-style-type: none"> • Traditional convention • Sacredness • Attraction 	<ul style="list-style-type: none"> • Adult-men • Traditional leaders • Bride’s family 	<ul style="list-style-type: none"> • Abrasion • Declining • Alarming

Conclusion

Violations of the cooperative principle in the *Markobar* oral tradition occur for several reasons. In the flouting maxim section, the speaker always gives excessive sentences at the opening, and the sentence is not directly to the point. This is done by the speaker because of the habit of Indonesian speech, especially for Muslims, opening the conversation by expressing gratitude to Allah SWT (God) and giving greetings to the Prophet Muhammad SAW. The initial sentence of the *Markobar* is similar to the 'introduction' in written language, and the speaker's habit is also to exaggerate/lengthen his sentence to provide detailed explanations. Another reason for violating the maxim of quantity is to show the politeness of language to express a word/phrase.

In the *Markobar* activity, the speaker violates the maxim by hiding something due to cultural factors. Meanwhile, an infringing maxim is not found because people who speak at Markobar events are those who are proficient and understand language/communication. *Markobar* actors are people from *mora*, *kahanggi*, and *Anak Boru* who are chosen to speak in front of many people. In terms of opting out of maxim, because the conversation happened in front of many people, the speaker was not willing to give information to the interlocutor straightforwardly so there was a violation of this maxim. For suspending maxim, the data shows that there are words that the listener should not expect to be said but the speaker clarifies what he means to make the interlocutor understand. *Markobar* is the official talk in Angkola-Mandailing traditional ceremonies which implies hospitality, honesty, responsibility, and firmness. Therefore, subsequent research in pragmatics needs to be done in oral tradition to explain its purpose and intent. In this case, markobar becomes cultural education, which is a process to develop cultural values and national character, and apply them in everyday life through local languages such as Angkola. Cultural education is an important aspect in the development of national culture and character. This is also an effort

to revitalize culture so that it remains preserved because the Markobar tradition has begun to fade in society.

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