

CHAPTER I

INTRODUCTION

1.1 Background of the Research

Comedy has long been part of social culture, evolving globally in diverse styles. It is widely represented in various media, including audio and visual formats. Comedy provides a platform for discussing sensitive topics in a light-hearted manner, which can foster understanding and empathy among people. Comedy can influence daily activities by providing relief from stress, enhancing mood, and encouraging social interaction through shared laughter. It can also challenge individuals to reconsider their perspectives on various social issues. Comedy can critique social expectation through satire, irony, and parody, prompting audiences to reflect on serious issues in a more approachable and engaging way (supported by Phiddian, 2019). It encourages critical thinking and can promote empathy by highlighting common human experiences. Being a comedian involves crafting jokes, developing comedic timing, and performing live or through various media. It requires a good understanding of how the audience thinks and the cultural background to connect well with listeners and make them laugh.

Stand-up comedy is a popular type of comedy where a solo performer, standing in front of an audience without costumes or fancy settings, tells jokes and makes funny remarks directly to the crowd (Mintz, 1985, cited in Afidah & Wahyudi 2014). Stand-up comedy is a well-known and very popular type of comedy today. It features a comedian performing live in front of an audience, telling jokes, sharing stories, and offering their observations. The appeal of stand-up

comedy comes from its direct connection with the audience and its ability to cover a wide range of topics, from everyday life to social and political issues. Comedians often use personal stories, cleverness, and good timing to connect with and entertain audiences, making stand-up comedy an important and lively part of modern entertainment. It not only makes people laugh but also serves as a way to comment on society, reflect on culture, and explore human experiences in a way that feels both relatable and funny.

Stand-up comedy serves as a multipurpose platform where comedians can critique various aspects of society, including politicians, celebrities, government policies, and even to the audiences. Comedians often use implicit jokes as a tool to highlight contradictions, absurdities, and injustices in a light-hearted yet thought-provoking manner. This approach allows comedians to challenge authority, question social expectation, and offer alternative perspectives while entertaining and connecting with their audiences on a deeper level. It is supported by Hay (2000, cited in Puri & Baskara, 2019), through their jokes, comedians can implicitly critique powerful figures and institutions, encouraging audiences to reconsider their views and fostering discussions about important social issues.

In stand-up comedy, comedians often flout the maxim to infer hidden meanings, enhancing the comedic effect and engaging the audience through surprise and cleverness. According to Zhang and You (2009 p. 101), speakers may intentionally violate the Cooperative Principle to convey implied meanings beyond literal interpretations, often leading to humorous outcomes. These instances of flouting conversational maxims are frequently leads to create humorous effects.

Comedians exploit these maxims, which include principles like relevance, quality, quantity, and manner, to create humor. They might overstate, twist, or manipulate information in surprising ways to entertain and delight their audience. By using this technique, comedians indirectly share deeper messages and critiques about social issues, expectations, and personalities. By playing with language, context, and audience expectations, comedians provoke laughter while also encouraging reflection on serious topics, thereby leveraging the power of humor to convey implicit meanings effectively.

Some researchers have done the study of maxims and conversational implicatures, such as Ramadhanisya and Hartati (2021) who analyzed flouting of maxims from the Spongebob movie as well as Aisya dan Fitrawati (2019) who also analyzed flouting of maxims in Mata Najwa TV Show, Kurniasari (2018) who analyzed conversational implicature in "How to Train the Dragon" movie, Safitri and Ambalegin (2023) who analyzed conversational implicature the movie "Over The Moon", Immanuel and Ningsih (2023) who analyzed conversational implicature & flouting of maxims in Shangchi. They all focus on analyzing conversational implicature and/or flouting of maxims within popular media. However, they specifically examine scripted, non-live content, including both films and TV shows. These researches include media that is recorded and edited before being shown, with dialogue carefully written by creators. The studies cover a range of sources, such as movies (SpongeBob, How to Train Your Dragon, Over the Moon, and Shang-Chi) and a TV show (Mata Najwa), highlighting their common

interest in how conversational are employed in structured, entertainment-focused contexts.

This research titled Flouting of Maxims and Conversational Implicature in “Matt Rife: Walking Red Flag (Full Special)” shares a common goal with the previous studies which is to analyze the flouting of conversational maxims and conversational implicature. This study is different from the others in a few ways. While the previous studies focus on scripted, pre-recorded films and TV shows, but this research analyzes a stand-up comedy show by Matt Rife, which involves more spontaneous, less scripted dialogue, emphasizes humor and real-time interaction with the audience. The source of data in this study is a kind of special stand-up comedy show from Matt Rife, "Matt Rife: Walking Red Flag (Full Special)" because in this show Matt Rife does not rely on his own joke or his pre-written material but instead he interacts directly with the audience, asking questions and making spontaneous comments based on their responses using techniques such as jokes, sarcasm, and satire to entertain and make the audience think. His improvisational prowess creates an entertaining and relatable experience, highlighting the humor in common social judgments and critics create a natural and unscripted performance that shows off his quick thinking and ability to make humor in the moment. This study will analyze the flouting of maxims and the conversational implicatures that arise throughout these audience-comedian interactions. This study will provide valuable insights for readers and can serve as a reference for further studies on this topic.

1.2 Limitation

Maintaining the research remains focused, the data exclusively covers utterances by Matt Rife and responses from the audience. The data collection was sourced from Matt Rife's YouTube channel, specifically the stand-up special "Matt Rife: Walking Red Flag (Full Special)". The primary emphasis was placed on identifying instances of flouting of maxim features by Matt Rife and the audience, while also examining the conversational implicature that contain in the comedy show "Matt Rife: Walking Red Flag (Full Special)".

1.3 Research Questions

These are two research questions that are designed to guide this study and help explore the key aspects of the analysis.

- a. What are the types of flouting of maxims in "Matt Rife: Walking Red Flag (Full Special)"?
- b. What are the types of Conversational Implicature in flouting of maxims in this comedy show?

1.4 Objectives of the Research

These are the objectives of the research that are designed to answer the question of the research of this study:

- a. To Identify and analyze the flouting of maxims in "Matt Rife: Walking Red Flag (Full Special)".

- b. To investigate the types of Conversational Implicature in flouting of maxims in this comedy show.

