P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

An Analysis of Maxim Violation and Conversational Implicature in *Mens Rea* by Pandji Pragiwaksono

[1]Chryssanti Immanuella Kiroyan, [2]Jonathan Tanihardjo, [3]Murniati
[1,2,3]The English Study Program, Bunda Mulia University, Tangerang

E-mail: [1]santiimmanuellaa28@gmail.com, [2]jtanihardjo@bundamulia.ac.id, [3]murniati@bundamulia.ac.id,

ABSTRAK

Penelitian ini membahas pelanggaran maksim percakapan dan implikatur sebagai strategi pragmatik dalam membangun humor politik pada *stand-up* komedi Mens Rea karya Pandji Pragiwaksono. Penelitian ini bertujuan untuk mengungkapkan bagaimana pelanggaran maksim dan implikatur digunakan secara bersamaan untuk menghasilkan efek humor serta menyampaikan komentar politik secara tidak langsung. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk memberikan pemahaman yang mendalam mengenai hubungan antara humor, pelanggaran maksim, dan implikatur dalam tuturan humor politik. Dalam penelitian ini, data penelitian berupa tuturan lisan Pandji Pragiwaksono yang mengandung unsur humor politik dalam Mens Rea. Penelitian ini menggunakan teori maksim percakapan Grice (1975) yang meliputi maksim kuantitas, kualitas, relevansi, dan cara, serta teori implikatur Grice (1975) yang membedakan implikatur percakapan menjadi *generalized conversational implicature* dan *particularized conversational implicature*. Hasil penelitian menunjukkan bahwa maksim cara merupakan maksim yang paling sering dilanggar, diikuti oleh maksim relevansi, sementara pelanggaran maksim kualitas hanya ditemukan satu kali dan tidak ditemukan pelanggaran maksim kuantitas. Tingginya pelanggaran maksim cara menunjukkan bahwa Pandji banyak memanfaatkan ketidaklangsungan, ambiguitas, dan ungkapan yang tidak eksplisit untuk membangun humor sekaligus mendorong audiens menafsirkan makna tersirat. Selain itu, seluruh data menunjukkan penggunaan *particularized conversational implicature* , yang menandakan bahwa interpretasi humor sangat bergantung pada konteks serta latar belakang politik yang dimiliki audiens. Temuan tersebut menunjukkan bahwa pelanggaran maksim dan implikatur saling berkaitan dalam membentuk humor politik, sekaligus menyampaikan komentar politik secara tersirat.

Kata Kunci: ***Pelanggaran Maksim, Implikatur, Stand-Up Komedi, Humor Politik, Mens Rea, Pandji Pragiwaksono***

ABSTRACT

This study examines maxim violations and implicature as pragmatic strategies in constructing political humor in Pandji Pragiwaksono's stand-up comedy performance, *Mens Rea.* It investigates how maxim violations and implicature work together to create humor while subtly conveying political commentary. This study employs a descriptive qualitative approach to provide an in-depth understanding of the relationship between humor, maxim violations, and implicature in political humorous utterances. The data consist of Pandji Pragiwaksono's spoken utterances containing political humor in *Mens Rea.* The analysis applies Grice's (1975) conversational maxims, which include the maxim of quantity, quality, relation, and manner, as well as Grice's (1975) theory of implicature, which is used to classify conversational implicature into generalized conversational implicature and particularized conversational implicature. The findings show that the maxim of manner is violated most frequently, followed by the maxim of relation, while violations of the maxim of quality occurred only once, and no violation of the maxim of quantity was found. The frequent violation of the maxim of manner indicates that Pandji often employs indirectness,

P-ISSN :2597-5064
DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3 E-ISSN :2654-8062

ambiguity, and implicit expressions to construct humor and encourage audiences to infer the intended meanings. Furthermore, all data contain particularized conversational implicature, indicating that the interpretation of the humor strongly depends on contextual and political background knowledge. These findings demonstrate that maxim violations and conversational implicature work together as pragmatic strategies for constructing political humor and conveying political commentary indirectly.

Keywords: ***Maxim Violation, Implicature, Stand-Up Comedy, Political Humor, Mens Rea, Pandji Pragiwaksono***

1. INTRODUCTION

A key component of everyday communication is language. People use both spoken and written language to express ideas, opinions, and information to others (Angelika et al., 2025). Grice (1975) argues that effective communication is guided by the Cooperative Principle, which consists of four conversational maxims: quantity, quality, relation, and manner. When speakers fail to follow the Cooperative Principle, maxim violations may occur and generate implicature (Kencana, 2021). Implicature refers to an implied meaning conveyed indirectly that may differ from what is explicitly stated (Grice, 1975).

This is particularly relevant to political communication, where implicature allows speakers to address sensitive issues, express ideological views, and convey criticism indirectly (Ahmed, 2023). Grice (1975) then classifies implicature into conventional implicature, which is associated with specific lexical items, and conversational implicature that is context-dependent and may arise from maxim violations.

Furthermore, he classifies conversational implicature into generalized and particularized. Generalized conversational implicature can be understood without specific background knowledge, whereas particularized conversational implicature depends on a specific context (Yule, 1996). Following this discussions, implicature can be found in various contexts of everyday communication, including stand-up comedy (Lesmana, 2022).

Stand-up comedy serves not only as entertainment but also as a platform for comedians to express their opinions and deliver social criticism (Nisa et al., 2023). It is a unique and dynamic form of humorous performance that illustrates how comedians and audiences engage with humor (Joser et al., 2023). In communication, humor can convey meaning implicitly, allowing speakers to express opinions without directly offending others. This can be achieved by violating Grice's conversational maxims and encouraging listeners to infer the implied meaning or implicature (Nisa et al., 2025).

Humor plays a significant role in reflecting social issues, with political humor as an umbrella term that encompasses various forms of humor related to political figures, issues, events, or institutions (McLeod et al., 2009). It allows speakers to convey criticism indirectly, enabling them to communicate strong messages while minimizing potential backlash (Putri et al., 2025). Political humor can be found across various forms, such as stand-up comedy, late-night talk shows, sketch comedy, news satire, internet memes, videos, and television series (Kinasih & Marsella, 2023). In addition, political jokes are also a part of political humor. It reflects public perceptions of political and social realities by commenting on political decisions, policies, and the behavior of political figures and institutions. Beyond

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

entertainment, they reveal how people interpret political events and perceive the roles of political leaders and institutions (Tsakona, 2017).

Pandji Pragiwaksono is one of Indonesia's well-known comedians, whose performances frequently address a variety of social issues, including politics, education, national unity, human rights, and religious diversity (Yudhi & Sadono, 2018). Through *Mens Rea*, his latest stand-up tour in 2025, Pandji explores various issues surrounding law, power, and public morality (Hidayat & Widuri, 2026). Through his performances, Pandji often discusses sensitive issues in a humorous manner, allowing him to present social and political topics in a way that is engaging and more acceptable to audiences.

The discussion above highlights the importance of examining how maxim violations and implicature interact in constructing humor and conveying political commentary indirectly. Several studies have examined the roles of Grice's conversational maxim, implicature, and *Mens Rea* in various contexts. First, Mulyani et al. (2025) analyze the use of conversational implicature and speech acts on YouTube content. This study employs a qualitative descriptive research design, specifically adopting a case study approach to examine the use of conversational implicature and speech acts within selected episodes of the *Tema Indonesia* YouTube channel. The study found particularized conversational implicature and expressive speech acts to be the most dominant, primarily functioning to convey social criticism and emotional evaluation. These findings show that humor and implicature were used to present social and political discourse engagingly and entertainingly.

Second, Natajziah et al. (2026) analyze conversational maxim violations in Elizabeth Olsen's interview using a qualitative descriptive method. The findings reveal that the maxim of quantity occurred most frequently, particularly in discussions of personal and sensitive topics. Violations of relation and manner appeared through irrelevant and vague expressions, while violations of quality occurred less frequently. Overall, the findings indicate that maxim violations function as pragmatic strategies for managing impressions, expressing emotions, engaging audiences, and generating implicature. Third, Zulhantiar et al. (2025) conducted a study investigating the interplay between Conversation Analysis (CA) and Grice's maxims in a podcast. This study used a qualitative research design, as it focuses on describing and interpreting linguistic phenomena in their natural context. The results show the maxim of quantity being the most frequently violated, followed by relation, quality, and manner. The violations functioned as strategic rhetorical tools to maintain humor, enhance persuasion, manage ideological differences, and convey indirect political commentary. Overall, the study concludes that maxim violations allow speakers to address sensitive political issues while maintaining conversational cooperation and rhetorical impact.

Fourth, Pratama et al. (2025) investigate Trevor Noah's stand-up comedy using Grice's maxim to create humor using a qualitative descriptive method. The findings show the violation of relation appeared to be the most dominant through sudden topic shifts, while violations of quality and quantity were used to create irony, hyperbole, and deliberate untruths. Meanwhile, violations of manner appeared through ambiguous and indirect expressions. Overall, the findings show that maxim violations can be used to create humor and convey cultural messages implicitly. Similarly, Nisa et al. (2025) examine the use of Grice's maxim violation in stand-up comedy. This study employs a qualitative approach with descriptive analysis. The findings reveal that the comedians

DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3
P-ISSN :2597-5064
E-ISSN :2654-8062

intentionally violated conversational maxims to create humor and convey social and political commentary. The violations involved excessive information, exaggeration, irrelevant topics, and ambiguous expressions. Overall, the study concludes that humor in stand-up comedy functions not only as entertainment but also as a strategy for delivering social and political commentary.

Next, Hidayat & Widuri (2026) examine the text and the use of humor in *Mens Rea.* This study employs a qualitative approach, applying Teun A. Van Dijk's Critical Discourse Analysis (CDA) method, which examines the text at the macrostructure, superstructure, and microstructure levels, and uses Henri Bergson's theory of humor. The findings indicate that Pandji primarily uses satire and irony to criticize government policies and portray the concerns of Generation S as expressions of social and political awareness. The study also shows that *Mens Rea* challenges negative perceptions of Generation Z and functions not only as entertainment but also as a medium for social and political commentary. Lastly, Sari et al. (2026) conducted a study to understand how the audience interprets the messages conveyed in *Mens Rea.* This research employs a descriptive qualitative approach with Stuart Hall's encoding-decoding analytical framework. The study found that audiences interpreted *Mens Rea* through dominant, negotiated, and oppositional reading positions, with negotiated positions being the most prevalent. This indicates that audiences generally accepted Pandji's social criticism while interpreting it according to their own experiences, values, and perspectives. Overall, the findings show that audience interpretations are dynamic and shaped by ongoing processes of meaning-making.

However, limited attention has been given to how maxim violations and conversational implicature work together in constructing political humor and conveying political commentary in *Mens Rea.* This study aims to investigate how maxim violations and implicature work together to create humor while simultaneously delivering political commentary in Pandji Pragiwaksono's political jokes in *Mens Rea.* Thus, the research problems formulated are:

1. What types of Grice's maxims are frequently violated in Pandji Pragiwaksono's political jokes in "*Mens Rea*"?
2. What is the implicature conveyed through Pandji's political jokes?
3. What types of conversational implicature are frequently found in Pandji's political jokes?

2. THEORETICAL FRAMEWORK

Grice (1975) proposed the Cooperative Principle, which explains how speakers and listeners contribute to effective communication by making contributions that are appropriate to the purpose and context of a conversation. The principle suggests that participants generally cooperate to ensure that messages are communicated and interpreted effectively. Grice further divided the Cooperative Principle into four conversational maxims, including the maxim of quantity that requires the speaker to provide the right information as needed, the maxim of quality that requires the speaker to speak based on the truth, the maxim of relation that requires the speaker to be relevant to the topic, and the maxim of manner that suggests the speaker avoid ambiguity and be direct. When speakers fail to follow the Cooperative Principle, maxim violations may occur and generate implicature (Kencana, 2021).

Implicature refers to an implied meaning that is intended by the speaker but not explicitly stated, which may differ from the literal meaning of the utterance

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

(Grice, 1975). These implicatures help listeners interpret the intended messages by considering the context, social norms, and shared knowledge (Levinson, 1983). Implicature plays an important role in communication by allowing speakers to convey messages indirectly and politely depending on the context and the relationship between participants. It reflects how language is influenced by social and cultural norms, as speakers often express requests, opinions, or criticism indirectly to avoid offending. Therefore, understanding implicature requires not only linguistic knowledge but also an awareness of the social context in which communication occurs (Yunita & Astuti, 2025). Following this discussion, Grice (1975) classifies implicature as conventional or conversational.

Conventional implicature refers to meanings associated with specific lexical items. In contrast, conversational implicature depends heavily on context and may arise from violations of conversational maxims. Grice further classifies conversational implicature into generalized and particularized. Generalized conversational implicature can be understood without requiring specific background knowledge, whereas particularized conversational implicature depends on a specific context to derive the intended meaning (Yule, 1996).

In the context of stand-up comedy, comedians often violate at least one of the conversational maxims as a strategy for creating humor (Attardo, 1990). To support this, Nisa et al. (2025) also argue that comedians deliberately violate Grice's maxims as an effective strategy for creating humor. According to Zulhantiar et al. (2025), maxim violations serve specific communicative purposes, such as creating humor, conveying criticism subtly, highlighting political perspectives, and emotionally engaging the audience. In addition, Anssari & Hadi (2021) stated that violations of Grice's maxims do not always result in communication failure. In certain contexts, speakers intentionally use these violations to convey meaning indirectly and generate implicature.

In Pandji Pragiwaksono's *Mens rea*, implicature allows political issues and criticism to be conveyed through humorous and indirect expressions, encouraging audiences to infer meanings beyond the literal utterances.

3. METHODOLOGY

This research uses a qualitative approach to provide a deeper analysis and focuses on understanding and interpreting descriptive data. This research also applies a descriptive qualitative design to examine the data, interpret meaning, and classify information into themes.

The primary source of data is Pandji's spoken utterances, particularly his political jokes in *Mens Rea*. The data were in the form of spoken utterances that were transcribed and analyzed linguistically. In addition to the spoken utterances, this study also considers contextual cues, including intonation, pauses, and audience reactions. These elements are relevant to the interpretation of implicature because meaning may be influenced not only by the words being uttered but also by how they are delivered and received by the audience. Thus, the data include both spoken utterances and contextual cues to support a more comprehensive pragmatic analysis.

4. FINDINGS AND DISCUSSIONS

This chapter presents the findings and discussions addressing the research questions on maxim violations and implicature in Pandji's political jokes in *Mens Rea*. Using Grice's (1975) theory of conversational maxims and implicature, the study examines how maxim violations

DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3
P-ISSN :2597-5064
E-ISSN :2654-8062

and implied meanings work together to create humor and convey political commentary. Each excerpt is analyzed in its context to show how these pragmatic strategies contribute to the meaning and humorous effect of the jokes.

Findings

Excerpt 1

Pandji Pragiwaksono: Kita ga ngerasa bahwa kita adalah atasannya Presiden… padahal kita yang gaji… tepuk tangan yang udah kerja, mana yang udah kerja… kita ini kan bayar pajak, di slip gaji lo ada tulisan PPh, betul ya? Itu kan dikumpulin ke negara, dipake untuk gaji presiden, wakil presiden, menteri, aparat. Kita tuh, cuman kita ga ngeh, abis di slip gaji tulisannya "PPh," ga ngeh… coba kita ganti, PPh-nya diganti… tulisannya "buat gaji Gibran" [tawa] nah kan kita ngamuk kan. Buat gaji Gibran? Masa gaji kita dipotong buat gaji Gibran… oh demo tiap hari kita [intonasi tinggi].

Audience: [Tawa] [28:44 – 28:50]

Maxim Violated	Implicature	Types of Conversational Implicature
Manner	Suggesting that Gibran is a publicly debated figure, which makes the jokes both sensitive and humorous.	Particularized Conversational Implicature

Table 1 Maxim Violated and Implicature in Excerpt 1

In this excerpt, Pandji discusses the relationship between citizens and the government, explaining that government officials are paid through citizens' taxes. He notes that income tax is automatically deducted from people's salaries and listed on their salary slips as "*PPh." The humor emerges when he says, "Coba kita Ganti, PPh-nya diganti… tulisannya 'buat gaji Gibran.*'" The punchline is unexpected because the formal concept of taxation is suddenly associated with Gibran, a publicly debated figure regarding political dynasty and the controversy surrounding the change in minimum age requirement for vice presidential candidates. The following statement, "*oh demo tiap hari kita*," strengthens the joke by imagining public protest if taxes were explicitly presented as funding Gibran's salary.

From the perspective of Grice's maxim, Pandji violated the maxim of manner by expressing his criticism indirectly and ambiguously. The phrase "buat gaji Gibran" does not explicitly explain why Gibran is mentioned, requiring the audience to infer the intended meaning beyond the literal utterance. The humor emerges when the audience recognizes the implied criticism and responds with laughter. Moreover, the utterance can be categorized as a particularized conversational implicature because understanding its intended meaning depends on specific political background knowledge, particularly Gibran's cases.

Excerpt 2

Pandji Pragiwaksono: Dharma Pongrekun tau… bahwa COVID-19 itu adalah konspirasi guys… dengan berani dia bilang di depan umum "COVID-19, 19 itu apa?" kode dia bilang. 19-nya itu kode. 19-nya adalah huruf dalam alfabet. Satu Sembilan, satu, huruf pertama dalam alfabet "a" [tawa] 9, huruf ke sembilan dalam alfabet "I." COVID-19 adalah AI kata dia guys [tawa] hah… lu kena covid ada chip di tangan lu [tawa] kok berani ya? Dan tau ga apa yang lebih mencemaskan? Dia dapet 10% suara [tawa] ada yang milih [intonasi tinggi].

Audience: [Tawa] [39:22 – 39:30]

Maxim Violated	Implicature	Types of Conversational Implicature
Relation and Manner	Despite his distinctive views, he still received 10% of the vote in the Jakarta gubernatorial election.	Particularized Conversational Implicature

Table 2 Maxim Violated and Implicature in Excerpt 2

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

In this excerpt, Pandji sets up the joke by discussing Dharma Pongrekun's view of Covid-19, particularly his interpretation of Covid-19 as a hidden reference to artificial intelligence (AI). The humor emerges when Pandji suddenly says, "*dan tau ga apa yang lebih mencemaskan? Dia dapet 10% suara… ada yang milih*" ("and do you know what is more worrying? He got 10% of the votes… someone voted for him"). The statement functions as the punchline because Pandji shifts the focus from Dharma's distinctive view to the fact that he still received public support. His high intonation further strengthens the punchline's dramatic effect, as changes in intonation can highlight punchlines and enhance humor (Husna & Rohimi, 2024).

The implied meaning is that even when a political candidate expresses seemingly distinctive views, some people may still choose to support and vote for them. Pandji indirectly criticizes the way some Indonesian voters choose leaders without carefully considering their views or qualifications. The humor arises from the contrast between Dharma's distinctive views and the fact that he still received 10% of the votes. From the perspective of Grice's maxims, the joke violated the maxim of relation and manner. The maxim of relation is violated through the unexpected shift from Dharma's Covid-19 view to his election results. Meanwhile, the maxim of manner is violated because Pandji does not explicitly explain why receiving 10% of the votes is "concerning," requiring the audience to infer the intended criticism. Moreover, the joke can be categorized as a particularized conversational implicature because its interpretation depends on contextual knowledge of Dharma Pongrekun and the Jakarta gubernatorial election. Without this background knowledge, the audience may not fully understand the implied criticism.

Excerpt 3

Pandji Pragiwaksono: Arsitek, ranah nya mikir, ranah nya gagasan. Di kasih tugas kayak gitu, dia membayangkan mau bikin rumah seperti apa. Harus punya ilmu nya, baru dia turunin ke kontraktor. Kontraktor ngitung berapa biaya nya, vendornya apa aja, turunin ke mandor, mandor mimpin tukang nah tukang kerja. Tukang jangan sok- sok ngerjain kerjaan arsitek, ikutin gambarnya jangan ngide. Tukang ngerjain kerjaan arsitek jadinya kayak gitu. Sama, arsitek juga jangan ngerjain kerjaan tukang. Karena arsitek ngerjain kerjaan tukang itu ibaratnya Lapor Mas Wapres.

Audience: [Tawa & Tepuk Tangan] [52:37 – 52:43]

Maxim Violated	Implicature	Types of Conversational Implicature
Relation and Manner	Suggesting that lower-level officials handle "Lapor Mas Wapres" while leaders focus on their own responsibilities.	Particularized Conversational Implicature

Table 3 Maxim Violated and Implicature in Excerpt 3

In this excerpt, Pandji discusses how people should work according to their roles and expertise. He explains the hierarchy in a construction project and emphasizes that each role has its own responsibilities. The humor appears when Pandji says, "*arsitek ngerjain kerjaan tukang itu ibaratnya Lapor Mas Wapres.*" The punchline unexpectedly connects the construction hierarchy to "Lapor Mas Wapres," a public complaint program by the Vice President. By comparing the vice president"s role to an architect doing a worker's job, Pandji implies that the program involves handling matters that should be managed by lower-level government officials.

From the perspective of Grice's maxim, the joke mainly violated the maxim of relation because the discussion suddenly shifts from construction roles to a political program. The maxim of manner may also be violated because the program is mentioned without directly explaining the background and controversy,

DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3
P-ISSN :2597-5064
E-ISSN :2654-8062

requiring the audience to infer the connection between the two contexts. Moreover, the joke can be categorized as a particularized conversational implicature because understanding the punchline depends on contextual knowledge of the political program and its context.

Excerpt 4

Pandji Pragiwaksono: Gua ambil contoh, misalnya ada jenderal polisi terlibat bisnis narkoba… kan emang bener ada jenderal polisi bisnis narkoba… siapa namanya? Irjen Teddy Minahasa… tapi teman-temen, kita musti adil. Ga semua polisi seperti Irjen Teddy Minahasa… ada juga yang kayak Ferdy Sambo.

Audience: [Tawa & Tepuk Tangan] [1:05:23 – 1:05:30]

Maxim Violated	Implicature	Types of Conversational Implicature
Relation and Manner	Police officers, who are expected to serve as role models for society, are instead involved in scandals and criminal cases.	Particularized Conversational Implicature

Table 4 Maxim Violated and Implicature in Excerpt 4

In this excerpt, Pandji discusses Irjen Teddy Minahasa's involvement in a narcotic case. The setup leads the audience to expect him to continue discussing Teddy's case and perhaps provide a contrasting example of a police officer who follows the law. The humor appears when Pandji says, "*ga semua polisi seperti Irjen Teddy Minahasa… ada juga yang kayak Ferdy Sambo*" ("not all police are like Irjen Teddy Minahasa… there are also some like Ferdy Sambo"). The audience expects a positive example but is instead given another political figure associated with criminal cases. This unexpected punchline creates the comedic effect. The implied meaning is that police officers, who are expected to uphold the law and serve as role models, are instead associated with criminal behavior. By comparing those two polices, Pandji indirectly criticizes the condition of law enforcement institutions.

From the perspective of Grice's maxim, the joke violated the maxim of relation and manner. The maxim of relation is violated because Pandji unexpectedly introduces Ferdy Sambo when discussing Teddy Minahasa. Meanwhile, the maxim of manner is violated because he does not explicitly explain the connection between the two figures, requiring the audience to infer the criticism. The pauses before saying "*ada juga yang kayak Ferdy Sambo*" help build audience expectation before the punchline breaks it. Moreover, this joke can be categorized as a particularized conversational implicature because understanding the humor depends on specific knowledge of Teddy Minahasa, Ferdy Sambo, and their criminal cases.

Excerpt 5

Pandji Pragiwaksono: Insane sambil makan nanya "pak saya penasaran kenapa saya ditangkep, emang ciri-ciri nya apa?" Insane bilang, polisi nya bilang "ya kami lagi cari bandar narkoba, ciri-ciri nya kayak kamu, baju kotak-kotak celingak celinguk" [tawa] apaan itu, ciri-ciri apaan itu guys baju kotak-kotak celingak celinguk, orang nyebrang juga celingak celinguk… Jokowi Ahok juga kotak-kotak.

Audience: [Tawa] [1:16:51 – 1:16:59]

Maxim Violated	Implicature	Types of Conversational Implicature
Relation and Manner	Criticizing the police's vague and unreasonable criteria for identifying suspects.	Particularized Conversational Implicature

Table 5 Maxim Violated and Implicature in Excerpt 5

In this excerpt, Pandji tells a story about his friend being arrested for allegedly being a drug dealer. The police describe the suspect as wearing "*baju kotak-kotak celingak celinguk*" ("a checkered shirt looking around

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

suspiciously"). The humor appears when Pandji says, "*Jokowi Ahok juga kotak-kotak*" ("Jokowi and Ahok also wear checkered shirts"). The punchline creates an unexpected connection between the police's description and the two political figures, who were associated with checkered shirts during the 2012 Jakarta gubernatorial election. The implied meaning is that the police relied on vague and unreasonable characteristics when identifying suspects. By pointing out that Jokowi and Ahok also wear checkered shirts, Pandji indirectly criticizes the use of overly general criteria.

From the perspective of Grice's maxim, the joke violated the maxim of relation and manner. The maxim of relation is violated because of the sudden shift from the story of the arrest to political figures. This unexpected association creates the humorous effect and encourages the audience to infer Pandji's criticism of the vague criteria used by the police. While the maxim of manner is violated because the phrase "*Jokowi Ahok juga kotak-kotak*" does not directly explain the connection between the two political figures and the police's description of a suspected drug dealer. Instead, Pandji uses an indirect comparison that requires the audience to recognize Jokowi and Ahok's association with checkered shirts.

Excerpt 6

Pandji Pragiwaksono: Ada satu masalah eksklusif milik kelas menengah, orang kaya gapunya masalah ini, orang miskin gapunya masalah ini, pejabat gapunya masalah ini, cuma kelas menengah yang punya. Ada yang tau ga masalahnya apa? Pajak? Hampir. Transportasi umum? Hampir. Kenapa? Rumah. Memiliki rumah adalah masalah eksklusif kelas menengah. Orang kaya gapunya masalah ini, orang mereka mah bisa bangun istana… DPR ga punya masalah ini. Audience: [Tawa, Tepuk Tangan, dan Woo-ing] [1:34:17 – 1:34:21]

Maxim Violated	Implicature	Types of Conversational Implicature
Manner	Criticizing the unequal access to home ownership between the middle class and elites.	Particularized Conversational Implicature

Table 6 Maxim Violated and Implicature in Excerpt 6

In this excerpt, Pandji discusses home ownership as a problem faced mainly by the middle class. He asks the audience to guess the problem before revealing that it is owning a house. This functions as the setup because the discussion initially focuses on the difficulties experienced by the middle class. The humor appears when Pandji suddenly says, "*DPR ga punya masalah ini*" ("DPR does not have this kind of problem"). The statement creates incongruity because the audience does not expect the discussion about home ownership to shift toward the parliament. The short pause before the punchline also helps build audience expectation when the unexpected punchline is finally delivered. Behind the jokes, Pandji indirectly criticizes that members of parliament are not affected by the same housing problem because they receive housing-related benefits. By simply stating "DPR ga punya masalah ini" without explaining why, Pandji indirectly criticizes the privileges received by parliament members in contrast to the difficulties faced by the middle class.

From the perspective of Grice's maxim, the joke mainly violated the maxim of manner by delivering an ambiguous and unclear statement. Pandji does not explicitly explain why the parliament does not face the housing problem, so the audience must infer the intended meaning from their political background knowledge. Moreover, the joke can be categorized as a particularized conversational implicature because understanding the humor depends on specific knowledge about the housing-related benefits received by parliament

DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3
P-ISSN :2597-5064
E-ISSN :2654-8062

members. Without this background knowledge, the audience may not fully understand the implied criticism or the jokes.

Excerpt 7

Pandji Pragiwaksono: Nah sekarang kita denger rakyat punya kebutuhan, rakyat punya permasalahan, kepada siapa sih permasalahan ini kita titipkan? Itulah kenapa ada perwakilan rakyat, DPR, DPRD, DPD. Makanya jangan dibubarin. Ini tuh cara kita melembagakan diri kita supaya bisa nego sama pemerintah. Ini dibangun sama Bung Hatta, idenya dari Bung Karno. Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan. Kita melembagakan diri kita dalam bentuk DPR nego sama pemerintah. Apa sih tugasnya DPR? Tiga, bikin undang undang…ada fungsi legislasi, bikin anggaran, sama mengawasi pemerintahan. Makanya ada tiga tuh di DPR, ada baleg, banggar, bangsat.

Audience: [Tawa] [1:41:14 – 1:41:22]

Maxim Violated	Implicature	Types of Conversational Implicature
Quality and Manner	Society may perceive DPR members as more focused on their political agenda than on the needs of society	Particularized Conversational Implicature

Table 7 Maxim Violated and Implicature in Excerpt 7

In this excerpt, Pandji explains the roles of the DPR, DPRD, and DPD as public representatives and describes the DPR's responsibilities in making laws, managing the budget, and supervising the government. The setup leads the audience to expect him to continue explaining the functions of the DPR. The humor appears when Pandji says, "*makanya ada tiga tuh di DPR, ada baleg, banggar, bangsat*." While *Baleg* and *Banggar* are actual DPR divisions, "bangsat" is not an official division. The unexpected addition of a harsh word to the list creates incongruity and surprises the audience. Through this joke, it suggests that some DPR members are perceived as corrupt, selfish, and more focused on their political agenda rather than representing society. By presenting "*bangsat*" as if it were an official DPR division, Pandji indirectly criticizes the negative image of the DPR.

From the perspective of Grice's maxim, the joke violated the maxim of quality because "*bangsat*" is not a real division at the DPR. By stating something that is not based on the truth, the maxim of quality, particularly through irony, can be used to create humorous effects in stand-up comedy (Chepkemoi et al., 2023). Moreover, it also violates the maxim of manner because "*bangsat*" is used ambiguously, which can refer to a bedbug or a harsh word, allowing the audience to interpret the intended criticism from the context. The joke can be categorized as a particularized conversational implicature because understanding the humor depends on specific knowledge about the DPR. Without this, the audience may not fully understand the implied criticism behind the punchline.

Excerpt 8

Pandji Pragiwaksono: Pertumbuhan ekonomi itu susah terjadi karena dua faktor. Investasi susah masuk Indonesia karena dua faktor. Ketidakpastian hukum dan ketidakpastian politik. Ketidakpastian hukum gua ga setuju, menurut gua hukum di Indonesia pasti…pasti tolol.

Audience: [Tawa] [2:10:01 – 2:10:05]

Maxim Violated	Implicature	Types of Conversational Implicature
Manner	Suggesting the law in Indonesia does not function properly and often operates unfairly	Particularized Conversational Implicature

Table 8 Maxim Violated and Implicature in Excerpt 8

In this excerpt, Pandji discusses the difficulties of economic growth and

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

investment in Indonesia, which he connects to legal and political uncertainty. The setup initially creates a serious discussion about economic and political issues. The humor appears when Pandji says, "*menurut gua hukum di Indonesia itu pasti, pasti tolol*" ("in my opinion, the law in Indonesia is certain… certainly stupid"). The audience initially expects a logical continuation after "*pasti*" ("certain"), but Pandji unexpectedly ends the statement with "tolol" ("stupid"). The short pause before the punchline further builds expectation and strengthens the humorous effect. Through this joke, Pandji shows that the Indonesian law is often viewed as ineffective, inconsistent, and unfair. By calling the law "certainly stupid," Pandji indirectly expresses public frustration with law enforcement and the unequal application of the law.

From the perspective of Grice's maxim, the joke violates the maxim of manner. Pandji creates an indirect expression by leading the audience to expect a positive or logical continuation before delivering the negative word "*tolol*." He does not clearly explain why the law in Indonesia is stupid. This encourages the audience to infer the criticism behind the punchline. Moreover, this joke can be categorized as a particularized conversational implicature because understanding the implied criticism depends on contextual knowledge of Indonesian legal and political issues. People who are familiar with criticism about unfair law enforcement in Indonesia are more likely to understand the meaning behind the punchline.

Excerpt 9

Pandji Pragiwaksono: Karena emang kita hanya bisa mengandalkan diri kita sendiri, makanya kan kita punya senjata, yang dianggap remeh tapi bener senjata, yaitu "no viral, no justice." Tapi lu pada nyinyir "yah masa harus di viralin dulu baru dapet keadilan?" loh bagus, untung kalo kita viralin kita dapet keadilan, gimana kalo ngga? Gimana kalo udah kita viralin gak terjadi apa-apa? Mau jadi apa? Kita mau berharap sama siapa guys? Berharap sama siapa? Kita Cuma bisa berharap sama diri kita sendiri. Berharap sama siapa? Polisi kita membunuh, tentara kita berpolitik, presiden kita mau maafin koruptor, wakil presiden kita… Gibran [intonasi tinggi].

Audience: [Tawa]

Maxim Violated	Implicature	Types of Conversational Implicature
Relation and Manner	Suggesting that Gibran is a politically discussed figure with some public controversies	Particularized Conversational Implicature

Table 1 Maxim Violated and Implicature in Excerpt 9

In this excerpt, Pandji discusses how Indonesian society often relies on social media to seek justice through the phrase "no viral, no justice." He suggests that people have to rely on themselves because government institutions are considered unreliable. He then criticizes several institutions by saying, "*polisi kita membunuh, tentara kita berpolitik, presiden kita mau maafin koruptor.*" The humor appears when Pandji continues, "*wakil presiden kita… Gibran*," with a high intonation. According to Husna & Rohimi (2024), changes in intonation can highlight a punchline and strengthen its dramatic effect. The pause before mentioning Gibran also builds audience expectation. Instead of giving direct criticism, Pandji only mentions Gibran's name, creating an unexpected and incomplete statement that requires the audience to infer the intended meaning. The implied meaning is a criticism of the political situation in Indonesia, particularly the controversies surrounding Gibran. By mentioning only his name after listing several criticisms of government institutions, Pandji indirectly connects Gibran with negative public perceptions and political controversies. The audience's laughter indicates that

DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3
P-ISSN :2597-5064
E-ISSN :2654-8062

they recognize the intended meaning from the political context.

From the perspective of Grice's maxim, the joke violated the maxim of relation and manner. The maxim of relation is violated because Pandji shifts from describing institutional actions to simply mentioning a person's name. Raskin (1979) stated that humor often arises from opposing scripts that deliberately break Grice's maxims. This unexpected change encourages the audience to search for the implied meaning behind the joke. Moreover, the joke also violates the maxim of manner because Pandji delivers the punchline indirectly and ambiguously. He does not explicitly state the criticism toward Gibran, requiring the audience to infer the intended meaning from their shared political knowledge. The high intonation further emphasizes the punchline and strengthens its humorous effect. This joke can be categorized as a particularized conversational implicature because understanding the implied criticism depends on specific knowledge of public perceptions and controversies toward Gibran. Without this background knowledge, the audience may not fully understand why simply mentioning Gibran creates a humorous effect.

Discussions

The findings reveal that the maxim of manner was violated in all nine excerpts, while the maxim of relation was violated in 5 excerpts. In addition, the maxim of quality occurred only once, but no violation of the maxim of quantity was found. The dominance of manner indicates that Pandji frequently uses ambiguous, indirect, and unclear expressions to construct humor and encourage the audience to infer the implied meaning. Meanwhile, violations of relation mainly appear through unexpected topic shifts or seemingly irrelevant punchlines, and the single violation of quality occurs through an untruthful statement. The findings also show that particularized conversational implicature appeared in all 9 excerpts, while no generalized conversational implicature was found. This indicates that the interpretation of Pandji's political jokes strongly depends on specific contextual and political knowledge. Many jokes refer to particular political figures, events, institutions, and public issues, requiring audiences to connect the utterances with their political background knowledge.

In comparing these findings with previous studies, the dominance of the maxim of manner is consistent with Nisa et al. (2025), who found that Indonesian stand-up comedians use ambiguous expressions as a strategy to create humor and convey social and political commentary. Similarly, Pratama et al. (2025) found that violations of manner contribute to humor through ambiguous and indirect utterances. However, their study found the maxim of relation to be the most dominant, whereas the present study found manner to be most frequent. This difference may be related to the nature of political humor, where, in *Mens Rea*, Pandji often relies on indirect and context-dependent expressions to deliver political messages.

The findings also show similarities with Zulhantiar et al. (2025), who found that maxim violations can function as rhetorical strategies for maintaining humor and conveying indirect political criticism. Overall, the findings demonstrate that maxim violations and implicature work together as pragmatic strategies to create humor and subtly convey political commentary. These strategies allow political criticism to be presented in a humorous and more acceptable to the audience. Therefore, stand-up comedy serves not only as a form of entertainment but also as a medium for conveying social and political commentary.

P-ISSN :2597-5064
E-ISSN :2654-8062 DOI: https://doi.org/10.37817/ikraith-humaniora.v10i3

5. CONCLUSION

The study concludes that maxim violations and implicature play an important role in constructing political humor in Pandji Pragiwaksono's *Mens Rea*. Among the four conversational maxims, the maxim of manner was violated most frequently, followed by the maxim of relation, while the maxim of quality occurred only once, and the maxim of quantity was not found. This indicates that Pandji mainly relies on ambiguity, indirectness, and unexpected expressions to create humor and convey meanings beyond the literal utterances. Furthermore, all 9 political jokes were identified as containing particularized conversational implicature, while no generalized conversational implicature was found, showing that understanding the jokes strongly depends on specific political and contextual knowledge.

The findings also demonstrate that maxim violations and implicature are inseparable in the construction of Pandji's political humor, as the implied meanings emerge from the ways in which the conversational maxims are violated. When Pandji violates the maxim, the audience is encouraged to look beyond the literal meaning and infer the intended message based on the context. Therefore, maxim violations function not only as strategies for creating humor but also as a means of generating implicature and conveying political commentary indirectly. Overall, *Mens Rea* demonstrates that stand-up comedy can function not only as entertainment but also as a medium for conveying social and political commentary.

REFERENCES

Ahmed, M. (2023). Pragmatic strategies in diplomatic discourse: Cooperation and implicature in UN speeches. *Journal of Language and Global Communication*, 45–58.

Anssari, R. S. A, & Hadi, H. A. N. (2021). A pragmatic study of sarcasm in selected TV shows. *International Journal of Linguistics, Literature and Translation, 4*(7), 148–153. https://doi.org/10.32996/ijllt.2021.4.7.16

Attardo, S. (1990). The violation of Grice's maxims in jokes. *Proceedings of the Sixteenth Annual Meeting of the Berkeley Linguistics Society, 16*, 355–362. https://doi.org/10.3765/bls.v16i0.1726

Chepkemoi, N., Nganga, S., & Kandagor, M. (2023). Analysis of conversational maxims flouted to achieve verbal humour in Churchill Show stand-up comedy performances. *Journal of Linguistics and Foreign Languages, 4*(1), 1–19. https://www.royalliteglobal.com/jlfl/article/view/1030

Angelika, C., Kinasih, P. R., & Tarigan, V. I. K. (2025). Language Barriers in Communication Faced By Indonesian Students in Australia. *Sintaksis : Publikasi Para Ahli Bahasa Dan Sastra Inggris*, *3*(2), 01–19. https://doi.org/10.61132/sintaksis.v3i2.1504

Grice, H. P. (1975). Logic and conversation. In P. Cole & J. L. Morgan (Eds.), *Syntax and semantics: Vol. 3. Speech acts* (pp. 41–58). Academic Press. https://doi.org/10.1163/9789004368811_003

Hidayat, M. N., & Widuri, R. T. (2026). The uses of humor in stand-up comedy Mens Rea by Pandji Pragiwaksono as a mechanism of social control. *Journal of Social Research, 5*(5), 1882–1889. https://doi.org/10.55324/josr.v5i5.3132

Husna, I., & Rohimi, P. (2024). Analisis teknik public speaking pada stand up comedy pada Komunitas Stand Up Indo Kudus. *Journal of Da'wah, 3*(2), 179–194. https://doi.org/10.32939/jd.v3i2.4629

Joser, J. R., Dedace, J. R., Daclizon, K., Salvaña, P. L., Nacionales, J., & Claridad, N. (2023). The rhetoric of comedy: Exploring the language and humor styles of Filipino stand-up comedians. *Journal of Language and Pragmatics Studies, 2*(2), 71–88. https://doi.org/10.58881/jlps.v2i2.17

Kencana, A. (2021). Violation of the conversational maxims in the humorous utterances in comedy program "The East." *K@ta Kita, 9*(1), 107–112. https://doi.org/10.9744/katakita.9.1.107-112

Kinasih, P. R., & Marsella, E. (2023). An Analysis of Television Satire on Kiky Saputri's Roasting in Lapor Pak! *Journal of Pragmatics and Discourse Research, 3*(1), 1–18. https://doi.org/10.51817/jpdr.v3i1.282

Lesmana, A. H. P. (2022). Implicature analysis of Abdur's stand-up comedy on Kompas TV. *ReALL: Research on Applied Linguistics and Literature, 1*(2). https://ejournal.unsap.ac.id/index.php/reall/article/view/666

Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press. https://doi.org/10.1017/CBO9780511813313

McLeod, D. M., Kosicki, G. M., & McLeod, J. M. (2009). Political communication effects. In *Media effects: Advances in theory and research* (3rd ed., pp. 228–251). Routledge.

Mulyani, A., Mubarok, Y., & Nurhuda, Z. (2025). The use of conversational implicature and speech acts in Tema Indonesia YouTube channels. *Journal of Languages and Language Teaching, 13*(4), 1728–1742. https://doi.org/10.33394/jollt.v13i4.15449

Natajziah, A., Annisa, S., & Jannah, R. A. S. (2026). Breaking the rules of talk: Maxim violations in Elizabeth Olsen's Wild Card interview. *Pubmedia Jurnal Pendidikan Bahasa Inggris, 3*(2), 1–13. https://doi.org/10.47134/jpbi.v3i2.2388

Nisa, E. K., Rustono, & Mardikantoro, H. B. (2023). Kritik sosial dalam video Instagram @sandissukron melalui kacamata wacana kritis Teun A. Van Dijk. *Jurnal Kajian Bahasa, Sastra dan Pengajaran (KIBASP), 7*(1), 283–294. https://doi.org/10.31539/kibasp.v7i1.7893

Nisa, E. K., Rustono, Yuniawan, T., & Pristiwati, R. (2025). Violation of Grice's maxim of cooperation in stand-up comedy humor. *Proceedings of Fine Arts, Literature, Language, and Education*, 1–10. https://proceeding.unnes.ac.id/icoella/article/view/4872

Pratama, J. C. I., Ayomi, P. N., & Lumabas, B. L. A. (2025). Maxim violations and humor in Trevor Noah's stand-up comedy: A pragmatic analysis. *Journal of Language and Literature Studies, 5*(4), 1171–1181. https://doi.org/10.36312/220ac891

Putri, N. A. C., Tanihardjo, J., & Stardy, R. (2025). The Implicature and Maxim Violation on Kiky Saputri's Roasting in Lapor Pak. *IKRA-ITH HUMANIORA: Jurnal Sosial dan Humaniora, 9*(3), 1039–1052. https://journals.upi-yai.ac.id/index.php/ikraith-humaniora/article/view/5917

Raskin, V. (1979). Semantic mechanisms of humor. In *Proceedings of the Fifth Annual Meeting of the Berkeley Linguistics Society*, 5, 325–335. Berkeley Linguistics Society. https://doi.org/10.3765/bls.v5i0.2164

Sari, M. N., Sari, G. G., Bagasati, L. A., & Savitri, S. (2026). Dinamika resepsi audiens dalam tayangan stand-up comedy Mens Rea oleh Pandji Pragiwaksono. *Jurnal Ilmu Komunikasi dan Bisnis*, 11(2), 184–196. https://doi.org/10.36914/fqceec72

Tsakona, V. (2017). "This is not a political party, this is Facebook!": Political jokes and political (mis)trust in crisis-ridden Greece. *The European Journal of Humour Research, 5*(4), 136–157. https://doi.org/10.7592/EJHR2017.5.4.tsakona

Yudhi, L., & Sadono, T. P. (2018). Komodifikasi nilai nasionalisme sebagai identitas sosial melalui tetralogi stand-up comedy Pandji Pragiwaksono. *Bricolage: Jurnal Magister Ilmu Komunikasi, 4*(2), 95. https://doi.org/10.30813/bricolage.v4i02.1655

Yule, G. (1996). *Pragmatics*. Oxford University Press.

Yunita, N. S., & Astuti, A. Y. (2025). The conventional and conversational implicature in the film *Enola Holmes*: A pragmatic analysis. *Jurnal Ilmiah Pendidikan Scholastic, 9*(3), 206–214. https://doi.org/10.36057/jips.v9i3.791

Zulhantiar, P. A., Lubis, A. I. P., & Nasution, J. (2025). An analysis of cooperative principle maxim violations in the "Why Opposition Is Important?" episode of the Based Indonesian Talks podcast. *Pendas: Jurnal Ilmiah Pendidikan Dasar, 10*(4). https://doi.org/10.23969/jp.v10i4.36716