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MUSLIM ENGLISH LITERATURE

VOL. 2, Number 1, 2023

TABLE OF CONTENTS

- 01** **Deconstructing Hijabs in Sabyñ Javeri's Hijabistan**
Shenaz Parween
-
- 11** **Gender and Power Relations in Aisha Saeed's Amal Unbound**
Albi Fahri, Ida Rosida
-
- 23** **Hybrid Narratives: Exploring Cultural Fusion in The Goats in the Cemetery by Kanogpong Songsompun**
Amelia Gustiari, Sulastri, Zurmailis
-
- 36** **Love Expressions in Children's Poems before and after 2000**
Syahrñ Junaid, Aan Mujizat, Sumarni
-
- 51** **Retaining the Readability of Cultural Words Translation: The Case of Indonesian Subtitles in Breadwinner Film**
M. Agus Suriadi, Alma Nadia Anwar
-
- 65** **The Dynamics of Communication in Ruqyah Sharia on Youtube: A Pragmatics Analysis of Interactions between Ustadz and the Patients**
Darsita Suparno, Akhmad Saehudin, Zam Zam Nurhuda, Mukhammad Lutfi, Sabrina Maharani, Vina Ulva Mahfudhoh
-

The Dynamics of Communication in Ruqyah Sharia on Youtube: A Pragmatics Analysis of Interactions between Ustadz and the Patients

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Abstract

This study aims to identify linguistic expressions on utterances used in communication during ruqyah sharia happening. It is conducted using a pragmatic perspective and the descriptive qualitative method in analyzing data. Data from this research got from Youtube during the treatment of ruqyah sharia. This study used maxim theory to test the use of the cooperative principles among them during ruqyah sharia so we can get a system of the cooperative principle which is violated or obeyed by them. Based on findings and discussion, it can be seen the following. There are some conversations which violated by Ustadz and the patient conversation. There are about 2% violated the maxim of manner, 8% violated the maxim of relation, 5% violated the maxim of quality, and 3% violated the maxim of quantity. Some conversations are obeyed, namely 40 % obeyed the maxim of manner, 16 % obeyed the maxim of relation, 34% obeyed the maxim of quality, and 10 % obeyed the maxim of quantity. Based on these findings, it can be concluded that in ruqyah sharia, the theory of Grice (1975) about the cooperative principle can be tested in the use of the cooperative principle between ustadz and patients in the Indonesian context. Although the patient did not aware of his conversation, he can make good cooperative principles with Ustadz so the conversation can go smoothly and both speakers understand their conversation.

Keywords: *Dynamics of Communication, Pragmatics, Ruqyah Sharia.*

Introduction

Everyone needs to be physically and mentally healthy to be able to carry out daily activities. It means that health is a crucial aspect of human life. Health is the relationship between meaning in life and engagement and healthy behavior, as stated by (Hooker et al. 14). Thus, according to Law no. 23 of 1992 Ministry of Health of the Republic of Indonesia, health refers to a person's physical well, good mental, and fine social condition. Therefore, a person can carry out activities without interruption because of good physical, mental, and social health continuity, including interaction with the social environment (Bahriah et al. 16; Eliana & Sri 2). In brief, health is described as being healthy physically, mentally, and socially, which allows people to live productively.



The phenomenon of mental disorders is still a concern of the Indonesian government today. According to the Ministry of Health's Basic Health Research data (Riskesmas Kemenkes) 2018, as many as 282,654 households, or 0.67 percent of people in Indonesia, experienced schizophrenia or psychosis (Maulana et al. 219). The research explained that psychosis has difficulty distinguishing between reality and imagination. While schizophrenia is a group of psychotic disorders with a distinctive distortion of thought processes. They feel that they are controlled by external forces, beliefs that are contrary to the real world, sometimes strange behavior, speech problems, and deviant behavior. as stated by (Zahnia & Sumekar 160), (Stanislawski, et al 2). Based on data, residents of East Jakarta city experienced mental disorders with details, 82,449 people experienced mental disorders or 3.51% (Dinas Kesehatan Provinsi DKI Jakarta 35). Every day, the Bengkel Hati Clinic in Jakarta handles a maximum of 20 patients with various complaints. Based on surveys and interviews conducted by the writers at the clinic, this year, patients who came with psychological disorders have increased. Psychological disorders are experienced by the patients, such as anger, anxiety, fear, depression, sadness, jealousy, anxiety, sensitivity, suspicion, confusion, and irritability. Thus, these patients also feel physical pain such as eye pain, stomach, legs, hands, head, chest, waist, and headaches.

In reality, when humans experience health problems, two ways can be taken. First, the medical method and the second non-medical method (traditional method) are both needed (Ihsan 32). Public perception regarding medical procedures, namely, expensive, side effects, malpractice, and expired drugs, as stated by (Dewi et al. 75; Ismail 8). The increase in the use of traditional medicines is especially true in developing countries. WHO claims 80% of the population in developing countries uses traditional medicine, as stated by (Dewi et al. 77). Among traditional medicine users, 70% live in rural areas (Rahayu et al. 1), (Jennifer & Saptutyningasih 37). During treatment, a traditional counselor and client engage in interactive communication. One of them is using conversation during meditation in Muslim society, called ruqyah sharia. Traditional medicine using the ruqyah sharia method is still widely chosen by the people of Jakarta for physical and psychological healing. The ruqyah sharia is the treatment that is guided by Quran and Sunnah. The Bengkel Hati clinic implements reading *bismillah* and *Salawat*, thus, asking for healing prayers for the patient to Allah. In this activity, there are ustadz who act as a therapist or counselors in ruqyah sharia and a client or patient with a health problems. In ruqyah sharia a patient usually doesn't aware when he talks to the counselor, so it will be interesting to conduct research to see a deep understanding of the cooperative principle according to Grice's maxim (Grice, 1975).

A lot of research have been conducted to see the cooperative principle according to Grice's theory (1975). Still, they used data according to a real conversation refers to when two people have a very long conversation about everything that's going on on in a person's life or recording document from YouTube or TV and the people which are involved in conversation aware when they speak. Most of the study discussed cooperative principle (Pujiati et al. 23) talking about the principle used by Adel Al-Jubeir Political Interview on Yemen Campaign. Their research gives a conclusion that in using the maxim of Grice, Al-Jubeir is over informative, stating more than required; he made something that he believed to be false or unjustified or untruthful replies; he gave irrelevant meanings to respond. He gave unclear and indirect replies. Al-Jubeir is cooperative with the interviewer. (Norin Aisya & Fitrawati 43) also researched the cooperative principle. The study results show that four maxims of the



cooperative principle were violated by the interviewee in answering the question at *Rosi Talkshow*.

Until recently, there has been no reliable evidence that reasons explain the cooperative communication principle between counselors and clients suffering from physical and mental illness. Whereas in the Indonesian context, many people rely on ruqyah treatment. Lack of understanding about treatment through dialogue between the counselor and the patient in an unconscious condition. This situation is also done by the counselor to help save his client's life. Therefore, it is essential to know the communication when the client consults the counselor to seek healing using ruqyah treatment. This study tries to fill the gap in previous research by using data from the patient and the counselor or therapist during ruqyah sharia which previous researchers have never conducted. The objective of this study is to understand the communication that occurs between a patient who is not aware when he speaks to the ustadz in the context of the ruqyah sharia, including the strategies used by the ustadz to direct and elicit responses from patients that are different from the context of everyday communication.

This study is also very urgent to be conducted to test the theory of Grice's maxim in cooperative principle during the conversation with patient who is not aware when they speak during ruqyah sharia. This study also wants to see the Indonesian context of conversation during ruqyah sharia.

Method

This research was conducted by applying a descriptive qualitative method, which deals with the observations of cultural and religious contexts that influence communication in the ruqyah sharia, and the principles of cooperation may differ from the context of everyday communication, and the researcher's interpretations. In this research, we tried to find the phenomena that were discussed in the research field about "Grice's Maxim of *Ruqyah*' conversation that they use in cooperative principle in daily conversation." In this situation, the researcher seeks to establish the meaning of a phenomenon from participants' views. One of the key elements of collecting data in this way is to observe participants' behaviors during their engagement in activities (Creswell 48). The source of the data of this research was taken in the youtube "Siraman Qolbu", and then the conversation was transcribed by note-taking. It is the way or the activity to fulfill two major functions: to record information and/or to aid reflection (Boch & Piolat 101).

There are several procedures: 1. the researcher watched the You Tube several times. 2. Listen carefully to the dialog between the practitioner and his patient. 3. Writing the dialog in the form of a transcript carefully. 3. The researcher checked whether the script matches the dialog in the You Tube when watching it. 4. The researcher took note and wrote down the utterances that performed obedience or violation of maxims in the characters' conversations on the YouTube. 5. The researcher underlined the data of the cooperative characters who were the most dominant in violating the maxims. 6. The researcher wrote the data considered the ruqyah sharia language features in the way the practitioner and his patient do the obedience and violation of cooperative principle in their conversation. There are several steps in analyzing the data, such as: 1) the writers classified and elucidated the violation of the cooperative principle based on Grice's theory (Grice 2) observed cooperative was the most dominant in obedience maxims portrayed by the patient. Last, the writers analyzed the



ruqyah sharia features that appeared in the characters' conversation in doing the obedience and violations of maxims.

Results and Discussion

This study has found 206 data on the cooperative principle from characters' utterances in the ruqyah sharia healing process. This study used Grice's theory of cooperative principle to analyze the utterances being spoken by the ustadz as a counselor and the client as a patient. The result showed that the most frequent data were in maxim of quality and maxim of manner with each having 70 and 84 data. The least data were in maxim of quantity with 20 data and the maxim of relation is 32 data. The finding results were presented in the table below:

Table 1 Cooperative Principles Found in Ruqyah sharia Healing Process

No	Cooperative Principle	Frequency	Percentage
1	Maxim of Quantity	20 data	10 %
2	Maxim of Quality	70 data	34 %
3	Maxim of Relation	32 data	16 %
4	Maxim of Manner	84 data	40 %
	Total	206 data	100%

Table 1 above shows that the total of utterances which perform the cooperative principle of the maxim of Manner is 84 data. Moreover, the cooperative principle of maxim manner is the highest frequency of occurrence among the three other maxims, it reveals that in ruqyah sharia treatment process, the characters (the counselor and his client) tend to deliver his or her conversation contribution in brief, clear, and obvious. Meanwhile, the cooperative principle of the quantity maxim is becoming the least frequently to be obeyed in ruqyah sharia treatment. Then, it shows that the counselor and his patient tend to be always relevant in giving their contributions to the conversation. The data of findings in each type of maxim quantity are revealed in conversations of the film below:

Maxim of Quantity

Grice (1975) stated the maxim of quantity makes your contribution to the conversation as informative as is required. Referring to this study context, it means that when the counsellor asked about something, the client must answer as an informative answer, say enough, and don't say too much. It must be the answer or information that is needed by the counselor who asked the question. Even though giving more information sometimes will be useful, in cooperative principle rules only need the information that is needed.

Datum 1

- Mrs. Bakri : *Kalau dilihat dari fisiknya dia ini sakit, saya kira sakit biasa.* If you look at him physically, he is sick. I think it is normal.
- C : *Sakitnya di mana?* Where does it hurt?
- Mrs. Bakri : *Matanya merah, keluar bola matanya kaya mau copot* His eyes were red, and they looked like they were about to come off.

Note: C → counselor or ruqyah practitioners

Context : There is a woman who has a husband who is sick. She took him to a ruqyah sharia practitioner as a counselor. After arriving at the practitioner's clinic, the counselor asked the woman about her husband's illness. She explained her husband's illness to the counselor that it was about red eyes sticking out.

From the example above, the woman just gave the right amount of information about her husband's illness and the due time for him to get treatment in this clinic. The amount of this woman's talk influenced the counselor's understanding of her husband's problem and interaction in the treatment process. The counselor usually exerts his control over the patient by talking. If the counselor moderates his control by obeying Grice's maxim of quantity and thus cutting his talk time, the patient or the family patient will be encouraged to contribute more to their illness problem discourse. Therefore, the excessive counselor was avoided to give the patient more opportunities for explaining their illness problem. Getting patients to speak in treatment discussion is a vital part of a counselor's job. Patients are the people who need the treatment. Therefore, a good counselor maximizes the patient's talk and minimizes his talking.

Datum 2

C	: <i>Sekarang saya mau tanya, kamu siluman apa?</i>	Now I want to ask, what stealth are you?
P4	: <i>Siluman ular</i>	Snake stealth
C	: <i>Oo ular iya, punya nama ngga?</i>	Oo snake, do you have a name or not?
P4	: <i>Ngga punya</i>	I don't have a name.

Note: C → counselor

Context : The dialogues occur when Mr. Bakri is in a trance. The counselor examines what has been affecting or disturbing the patient. Communication between the counselor and the client in an unaware condition can reveal that the client is influenced by the snake's stealth. Thus, the counselor can take the necessary actions to drive out the stealth inside the patient's physic. It explained that snake stealth is from Cirebon.

In the conversation above, the client explained the comprehensive utterance by only saying "he didn't have a name" therefore he can explain where he came from by saying "He came from Cirebon". The counselor would get enlightened with the client's response because it was crucial to understanding. This study revealed that the counselor need direct more attention and adjust his treatment process strategies. The figure of a snake that can speak in the above conversation is considered a cultural symbol believed by the people of Indonesia. This fact shows there are spiritual beliefs and practices held by individuals or groups involved in the ruqyah of Shar'iyah. In short, this fact indicates an excavation related to understanding and respect for the cultural, religious, and spiritual context in Muslim communities in Indonesia.

Maxim of Quality

The counselor likes true answers from his client. Maxim of quality is about saying something that you have a reason to believe is true. (Grice 46). The rule is don't give any information that



might be false because it will be flouting the maxim. The interlocutor (client) must say something true or something that he is sure about the answer. For example in:

Datum 3

- Mrs. Bakri : *Saya sudah ajak dia berobat kemana-mana, seperti berobat dan konsultasi ke dokter di Rumah Sakit Cipto Mangunkusum. Menurut dokter yang memeriksa suami saya tidak ada penyakit* I took him for treatment everywhere, such as seeking treatment and consulting with the doctor at Cipto Mangunkusumo Hospital. According to them, my husband was not sick.
- C : *Oke ya, Apa dia pernah diajak berobat ke orang pintar?* Okay, yes, has he ever been asked to go to a shaman?

Context : Her wife often invites her husband to go to the doctor at Cipto Mangunkusumo Hospital. According to the doctor, her husband was not physically ill. Apart from seeing a doctor, this woman often invites her husband to a traditional healer.

In the conversation above, Mrs Bakri has answered the counselor's question with honesty (quality). She explained that she asked Mr Bakri to visit the doctor at Cipto Mangunkusumo Hospital. She also said that she asked her husband to have healed by a shaman several times. Mrs. Bakri has said precisely what she meant that she did not understand the disease and has generated no implicature. In this case, Mrs Bakri was observing the maxim quality by telling the truth. The principles of quantity and manner are involved and the counselor engages in communication. A cooperative counselor connects to the principles of maintaining social relations with the patient and their families and thereby building mutual trust which is one of the fundamental factors of efficient exchange of ideas, and experiences. Pleasing the patient's feelings, for example by directly saying "Okay, okay" can be done to show politeness is more important than conveying medication information itself. Therefore, here the counsellor is given the choice between telling the truth to generate trust from the client's or the patient's thoughts.

Maxim of Relation

Maxim of relation is one of the maxims that is often found in communication. Sometimes, people answer with the relevant answer and sometimes they are not. According to (P. W. Grice 47) the rule in the maxim of relation is saying something only that is relevant to the questions. In brief, the maxim of relation is staying on the topics that were being talked about and don't stray from the topics.

Datum 4

- Mr Bakri : *Terus, saya membangun kontrakan depan rumah tetangga saya itu lagi. Saya membangun juga di samping rumahnya itu. Langsung dia marah-marah ke saya* Then, I built the rented house in front of my neighbor's house again, and I also construct a new house beside them. Immediately he was angry at me.
- C : *Lha, Kenapa dia marah-marah?* Why is he angry?



Context : Mr Bakri owns two vacant lots. One land is in front of Mr Bobby's neighbor's house, and the other is next to Mr Bobby's. Mr Bakri built the two lands to become a rented house, but Bobby did not like it when Mr Bakri constructed it there. However, Mr Bakri didn't care about it. He thought that he built the houses on his land.

In the conversation above, Mr Bakri explained to the counselor about his rented houses. He built it in front of and next to Mr Bobby's house. Suddenly, Mr Bobby expressed his displeasure. However, He doesn't care. He still feels normal, look straight into his eyes, smile, be polite, think positively, and ask questions to him. Mr Bakri knew that Bobby was not happy when Bakri built the rented house. In other words, Mr Bobby was jealous. In this case, Mr Bakri was observing maxim quality by telling the truth. The principles of quantity and manner are involved and practitioners engage in communication. A cooperative counselor connects to the principles of maintaining social relations with patients and their families and thereby building mutual trust which is one of the fundamental factors of efficient exchange of ideas, and experiences. Pleasing the patient's feelings, for example by directly saying "*In fact, is it your land?*" can be done to show cooperative politeness is more important than conveying medication information itself. Therefore, here the practitioner gives his patient to explain more detail about their problem.

Maxim of Manner

Maxim of manner when the conversation is brief, clear, and unambiguous. According to (P. W. Grice 47) these are the rules in the maxim of manner; a. Avoid obscurity of expression b. Avoid ambiguity c. Be brief (avoid unnecessary prolixity) d. Be orderly. For example:

Datum 5

C	: Ular kamu mau keluar lewat mana?	Which way will you come out, snake?
P4	: Lewat sini aja	Just in this way
C	: Mata	Eyes
C	lya sudah.	Okay
	Saya akan doa, ikutin doa saya,.	I will pray, follow my prayer,
	"Allohumma solli 'alaa muhammad, wa 'alaa aali muhammad, kamaa sollaita 'alaa aali ibroohim, wa baarik 'alaa muhammad, wa 'alaa aali muhammad, kamaa baarokta 'alaa aali ibroohim, fil 'aalamiina innaka hamiidummajiid."	"Allohumma solli 'alaa muhammad, wa 'alaa aali muhammad, kamaa sollaita 'alaa aali ibroohim, wa baarik 'alaa muhammad, wa 'alaa aali muhammad, kamaa baarokta 'alaa aali ibroohim, fil 'aalamiina innaka hamiidummajiid."

Context : From the conversation above, the client didn't infringe on the maxims of quality. In this example, the client has good language communication skills and can observe maxims. Therefore, when the speaker experiences perfect knowledge or performance of language, the speaker will adhere to principles such as a client above who has the perfection to obey language commands.



Based on the conversation above, treatment and diagnosis carried out by counselors with prayers are sourced from the Al-Quran and Hadith. The communication that the counselor makes to the patient is informal and friendly. It can be concluded that clients often succeed to observe the maxims of quantity and manner. Clients often find themselves able to observe these principles, which signals their dilemma of rejecting to violate the counselor's instructions even if they tend to provide the right amount of information. One primary role of the counselor is to facilitate the communication process in the healing process where clients feel secure, unthreatened and non-defensive. Friendly counselors encourage their clients to develop their ideas. He determined the way of treatment and created an atmosphere of praying to bring about the healing of illness. It also strengthens the counselor's confidence in the client to be able to tell the situation honestly. By building client confidence, the counselor is not seen as an authoritative figure, thereby increasing solidarity between himself and the client. When clients are given the opportunity needed to speak by the counselor during the treatment process, negotiations of meaning and friendly communication occur.

Ruqyah sharia is a spiritual healing practice in Islam aimed at treating physical and mental illnesses through the recitation of Quranic verses and prayers taught in the religion. In the current digital era, many Ustadz or religious preachers provide Ruqyah sharia services through the YouTube platform.

When the four maxims in the principle of cooperation are obeyed, the client is the obeying maxim because basically, he tries to convey the message directly to the counselor. Although a client is in an aware and unaware condition, he is able to convey the correct information. The situation is identified by the writer as a standard implicature and it is also identified as obeying the maxim quantity. Obeying to the maxim quantity is obtained based on the client's contribution that provides information as expected in the exchange conversation in healing the disease. In brief, the client, when unconscious or in a trance, can make a more informative contribution than necessary. An example of this maxim is contained in a quote from datum 6, such as:

Datum 6

C	<i>Ular kenapa kamu ngga keluar dari tubuh pak Bakri?</i>	Hi, snake! Why didn't you come out of Mr. Bakri's physic?
P4	<i>Karena saya adalah hebat</i>	Because I am strong
C	<i>O gitu, iya ya ya okey ya udah ngga papa emang kamu hebat Tapi saking hebatnya kamu ngga bisa keluar dari tubuh pak Bakri ya</i>	O, I see, yeah okay yeah, it is okay, you're great. Therefore, it was so great that you couldn't get out of Mr. Bakri's body.

In the quotation from Datum 6, it appears that the conversational implicature is obtained because the speaker tries to obey the maxim of quantity. The speaker tries to make a contribution that can provide information as needed in the existing conversational exchange objectives. In the script of this ruqyah sharia, 154 dialogues are found when the client is not aware containing the obeying maxim. It indicates that the obeying maxim happens in communication even though the client is unaware. From the analysis carried out, the writers found that many certain utterances show obedience, and they can also violate more than one maxim at a time. For example, one speech can violate the maxim of quantity and relevance at the same time. In diagnosing the implied meaning of the maxim that is adhered to, context



plays a crucial role in revealing the intention that the speaker wants to convey. If the listener fails to identify the context, the meaning will be hard to understand. (John & Konrat Talmot 71) stated that "Whatever the context that is relevant to an utterance, it is necessary to identify it. The failure to identify the relevant context will lead to significant facts not being taken into account or, less dramatically; time being wasted upon insignificant facts." In defining the obeying maxim of speech context, the writer uses the features of the context suggested by (Dell Hymes 279) in (Wardhaugh & Janet M. Fuller 232). These features are combined in the acronym SPEAKING, S for Settings and Scene, P for Participants, E for Ends, A for Act sequence, K for Key, I for Instrumentalities, N for Norms of Interactions and interpretation, and G for Genre. It has been stated previously that violating the maxims of a speech will bring up implicatures, which means that the speaker has a certain purpose in his speech even though it is spoken indirectly. (Brown & S. Levinson 1), example in datum 7:

Datum 7

C	<i>Ular, dukun kamu liat tuh lagi ngapain sekarang?</i>	Snake, what are your shaman doing now?
P4	<i>Dia lagi mondar mandir di depan tokonya</i>	He's just pacing in front of his shop
C	<i>Oooo, bohong aja kamu, dia sedang duduk, tahu ngga.</i>	Oooo, you're lying, he's sitting, you know.

Datum 7 shows the violation of the maximal quality. The client is in an unaware condition the shaman who sent the snake into his body is sitting. Violation of the maxim quality states that one of the implicit meanings of the flouting maxim is an intention of a politeness strategy because the speaker does not want to express it clearly. Consequently, it can be said that the speaker wants to maintain a positive face of his shaman. From the analysis, 23 dialogues contain the flouting maxim. The writer finds several meanings contained in the speaker's implicit speech. From the analysis, 23 dialogues contain the flouting maxim. The writer finds several meanings contained in the speaker's implicit speech. Furthermore, from the obeying maxim of quality, the writers find that the purpose is why the speaker obeys. Example of datum 8:

Datum 8

P4	<i>Ular!</i>	Snake!
C	<i>Ular kamu mau keluar lewat mana?</i>	Where do you want to come out?
P4	<i>Lewat mata aja</i>	Just through the eye

Datum 8 is identified as assertive speech. There are two functions found in this speech, namely asking and stating. When the counselor asks the client in an unconscious state, the client remains obedient. Compliance is known through utterances in the form of assertive speech acts. Another form of obedience, namely asking questions, is spoken by the counselor in the form of directive speech acts. The purpose of assertive speech is to give a good impression, maintain good relations, persuade the other person, provide more information, use politeness strategies, and provide support to the interlocutor. For flouting the maxim of manner, counselor and client use rhetorical expressions (rhetorical ways), for example using metaphors and overstatement, the utterance such as: *Hi snake stealth do you want to come out through the eyes? Yes, I want to come out through the eyes.* Based on the dialogue that



contains the obeying maxim of quality, the purpose of the speech delivered is to convince the client as the interlocutor. When the counselor finishes praying for the client, as a result, he is asked about the client's illness or shows his recovery. For obeying, the maxim of relevance, the purpose of the speech given is for a politeness strategy, so it can be said that the counselor conveys his message explicitly, and the client intends to fulfil suggestions and maintain a positive image of the counselor to the client.

From the results of the analysis that has been done, the use of this politeness strategy indeed is the most dominant, while the other objectives of the violation of these maxims are to show agreement, provide evidence, joke, persuade clients as speech partners and show happiness while carrying out the healing process.

Conclusion

Based on the cooperative principal focus on the research question and the analysis, the writers found 154 utterances when the client is unaware, he is obeying and flouting the maxim, both quantity, quality, relevance, and manner of conversation. Thus, 32 utterances when the client is aware, in the treatment process, he is obeying and flouting maxim, namely quantity, quality, relevance, and manner of conversation (a reference to Grice's maxim theory). From 32 utterances, there were 14 utterances in the ruqyah sharia process in which the client committed violations of maxims to make the counselor understand the message conveyed. In this situation, it can be said that there is a close relationship between the cooperative principle, which applies the four maxims and the implicatures. It can be said that when there is a violation of maxims, it becomes a link between speech and implicit meaning. Meanwhile, when there is compliance, it shows that something is conveyed in the form of directive action, found in 4 types, namely asking, advising, suggesting, confirming, and inviting.

The writers would like to recommend the reader or another researcher who concentrated to analyze maxim to organize another healing process of ruqyah sharia as non-verbal or sign language as the focus of the study. Furthermore, the reader of another researcher also can use the SPEAKING theory from Dell Hymes, or the speech act from J.L Austin to analyze a lot of healing utterances in ruqyah sharia for enriching and giving variety in utterance and nonverbal or sign language study.

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