

The Transgression toward Cooperation Principles, Implicatures, and Social Criticisms of *Angkringan* TVRI Jogja Humor Discourse

Silvia Oti Nugraheni^{1✉} & B. Wahyudi Joko Santoso²

¹ Public Senior High School 3 Pati, Jawa Tengah, Indonesia

² Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:

October 2018

Accepted:

November 2018

Published:

December 2018

Keywords:

angkringan,
cooperation principles,
implicature,
social criticisms

DOI

<https://doi.org/10.15294/seloka.v7i3.27116>

Abstract

Communication is basically a liability of cooperative principles although there are some transgression toward the principles. The transgression occurs on *Angkringan* TVRI Jogja humor. The purpose of this research is to analyse the transgression of the principles and implicature as well as to explain the intention and the delivered social criticism realization. The data is collected using observing and interview method. Observation uses listening method and participant observation method and nothing technique. The interview used uses eliciting technique, face to face and transcribing techniques. The data is analysed using coding technique by having categorization of selected elements and advanced technique by correlating and comparing the differences. In the discourse of *Angkringan* TVRI Jogja humour discourse, there are some transgression toward four principles. The most transgressed principle is relevancy principle. From the transgression, then it is created implicature containing social criticism. The criticisms mostly found in the discourse are related to social criticism in the form of revealing. The delivery of the criticism done by using humour is seen to be more effective because it has low offensive level.

© 2018 Universitas Negeri Semarang

✉ Correspondence address:

Panglima Sudirman No. 1A, RT.01/RW.01, Puri,
Pati, Jawa Tengah 59113

E-mail: silviaotinugraheni@gmail.com

[p-ISSN 2301-6744](#)

[e-ISSN 2502-4493](#)

INTRODUCTION

Conversing people cooperate inside communication. The most general communication definition is both speaker and listeners trying to cooperate each other to accurately and efficiently communicate (Thakur, 2016). Gunarwan (in Rustono, 2017) states each utterance will have additional meaning. This additional meaning is unuttered by the speakers but it is caught by the listener. From the implementation of pragmatic principle, it causes additional meaning called cooperative principles. These principles are basically verbal principles, generally occurred in any context or background. These principles manage what the participants must be done so the conversation will be coherent. Speakers who do not contribute directly toward the coherence of the conversation is equally considered to transgress the principles.

The transgression is also found inside of humor discourse, one of them is *Angkringan* TVRI Jogja humor. Inside of this show, there are jokes causing some transgression toward the principles. The show does not only involve the comedians but also audiences and the guess stars. It has purpose to create variation as argued by Santoso (2013) stating language variety due to variations of the speakers can be seen from ages, educational levels, economy, genders, and positions.

Gunawan (1995) also asserts the transgression also proves inside of communication, speakers do not only want to deliver information but also more than that. Besides to convey mandate, needs (and task) of the speakers are to maintain social relationship between speakers and listeners (although the events do not demand any maintenance toward the relationship). The transgression forms implicatures, utterances implicitly stated something different from the actual utterance (Grice, 1975). Shobani (2014) states the use of implicature is important to understand uncooperative traits of speakers, indicating the existence of certain implicit implicature. Although the implicatures are not formally stated, the existence of implicature functions as communication binder between speakers.

Someone will need to understand speakers in order to conclude what is being uttered (Olutayo, 2015). It is supported by many researchers about cooperative principle transgression and implicature inside of humor discourse, such as by Budiyanoto (2009), Mukaromah (2013), Lestari, and Indiatmoko (2016), Astuti, Zulaeha, and Santoso (2017), and Rahayu (2017).

Humor discourse delivers its implicit intention as the realization from conversational implicature. In the discourse, the use of conversational implicature will create a joke for the illocutors whom understand the delivered intention in the discourse. Besides that, humor can give a knowledge wisdom while amusing audience (Gauter, 1988).

Besides that, the purpose of the show is also to explicitly share social criticism toward social problems in daily lives. It is due to humor can also function to criticize, as a meant to persuade, to ease the input of information or message as serious matter (Suhadi, 1992). Each changes tends to cause problems both big and little problems. An occurring social problem will happen when the reality faced is different to the one expected by society (Soekanto, 1992). Social criticisms can be done as judgment upon how something is considered right or something is considered already right. Both something is right or not still will be criticized to get judgment. To let social criticism does not seem to be negative and can be followed up in enjoyable ways, it can be delivered through humor. The analysis of the transgression in the discourse inside in this research is based on Grice principles (1975) covering (1) maxim of quantity, (2) maxim of quality, (3) maxim of relevance, and (4) maxim of manner. The purposes of the research are: (1) to determine and analyze the transgression of the principle and its implicature inside of the discourse, (2) to find out the purpose of the intention and the realization of social criticism delivered to society or certain parties in each episode of the show.

METHODS

Theoretical and methodological methods used in this research are pragmatic and quantitative analytic descriptive methods. The data of the researcher is conversational excerpts of 5 episodes of the show in period October – December 2017 in which transgress the principles. The data source is the discourse of *Angkringan* TVRI Jogja humor. The data is collected by using observation and interview methods. Sudaryanto (2015) states observation is a method to get data done by observing the language usage, meanwhile interview is done by interviewing the informants. The observation is done by listening, free full participant observation, and transcribing. The interview is done by eliciting while interviewing the informants, face to face interview, and noting or transcribing. The validity test of the data uses credibility test using source and technique triangulation. The data is analyzed using coding method by selecting determinant elements (PUP) which have pragmatic and translational capabilities, then the advanced correlating-comparing and differing technique.

RESULTS AND DISCUSSION

The findings of the research are about the transgression of the principles, the implicatures, and social criticisms inside of *Angkringan* TVRI Jogja humor.

The Excerpt of Cooperative Principle and Implicatures Inside of *Angkringan* TVRI Jogja Humor Discourse

Based on the findings of the analyzed data found in five humor discourses of the investigated show, the comedians transgress the maxim of cooperative principles through different usage intensities. It can be seen from this figure 1.

It shows the maxim of relevance is mostly transgressed by having 28 transgression, compared to maxim of quantity’s transgression about 10 transgression, maxim of quality about 26 transgression, and maxim of manner about 9 transgression. Here is the realization of the transgression occurred in the show.

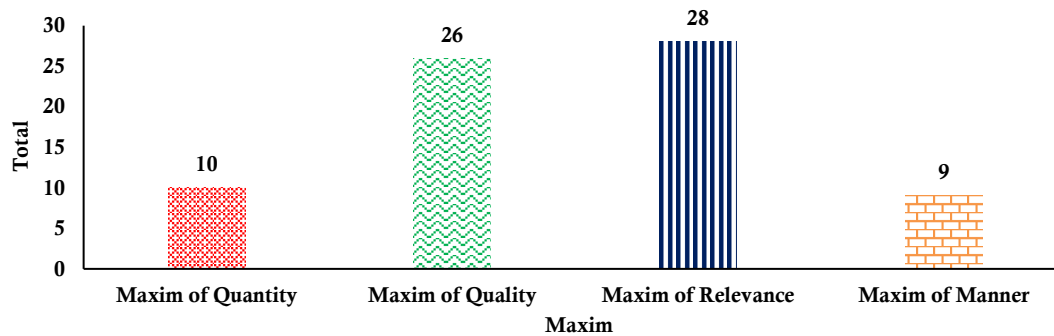


Figure 1. The Transgression Toward Cooperation Principles of *Angkringan* TVRI Jogja Humor Discourse

Context: Pawiro invites the villagers of Kucingan Kampong to strike about less maximum public service.

Trinil : “Lhoh mas mbok rak sah demo-demo kaya ngono! Nek *kamu* keplenyet mecedhel? Aku ki *cuma takut kamu* mecothot. Aku *tu* nggak tegel, *iya kan pak?*”

[lhoh mas mbo? yo ra? sah demo-demo koyo ngono!] [ne? kamu kepləñət məcedel]? [aku ki

cuma takut kamu məcəʔət]. [aku tu ŋga? təgəl iya kan pa?]?

‘You know, bro? It is better to have no strikes like that! Just in case if you get something, how would it be? I am worried about you. I cannot stand, can’t I, sir?’

Episode: Lapor Ora Nganggo Ribet (October 13, 2017)

The utterance “*Lhoh mas mbok rak sah demo-demo kaya ngono! Nek kamu keplenyet*

mecedhel? Aku ki cuma takut kamu mecothot. Aku tu nggak tegel, iya kan pak?” transgress maxim of quantity and manner. Trinil exaggerates and is not clear. The implicature caused by the utterance is “showing” his worry to Pawiro in which can be seen from the context of Trinil’s utterance uttered by worrying facial expression. Trinil’s utterance can be proved by using advance correlating-comparing and differing technique so the utterance becomes “*Lhoh mas mbok ya rak sah demo-demo kaya ngono! Aku ora tegel yen kowe kenapa-kenapa*”. The utterance does not transgress the maxim quantity and manners because the utterance is not exaggerative and not insisting.

The transgression of cooperative principles of the show also occurs in this context.

Context: Dalijo accuses Oldman Alex to create group to do strikes.

Oldman Alex : “Ora, kowe iki kok. Nek wong ngarani tanpa bukti kuwi fitnah.”

[ora kowe iki kəʔ]. [neʔ wəŋ ŋarani tanpə bukti kuwi fitnah].

‘No, why you. If you accuse someone without prove, it is a slander’

Dalijo : “Lho, bukti iki.”

[lho bukti iki].

‘This is the prove’

Oldman Alex : “Fitnah kuwi *lebih kejam daripada* fit jengki.”

[fitnah kuwi ləbɪh kəʒam ɖarɪpaɖa fit jɛŋki].

‘Slander is much cruler than *fit jengki*’

Srundeng : “Kuwi ana sing luwih *kejam* meneh jenenge vitamin.”

[kuwi ənə sɪŋ luwɪh kəʒam mənəh jənəŋɛ vitamin].

‘There is something much more cruler, the name is vitamin’

Dalijo : “Nek fitnah kuwi isa sehat. Aku mben esuk.”

[neʔ fitnah kuwi isə sehat]. [aku mbən esUʔ].

‘If it is fitnah (slander), it can make body health. Every morning I do it’

Srundeng : Kae fitnes.

[kae fitnəs].

‘That is fitnes’

Episode: Lapor Ora Ngango Ribet (October 13, 2017)

The utterances “*Fitnah kuwi lebih kejam daripada fit jengki*”; “*Kuwi ana sing luwih kejam meneh jenenge vitamin*”; and “*Nek fitnah kuwi isa sehat. Aku mben esuk*” transgress maxim of relevance, manners, and quality of cooperative principles because the utterances do not relevant to the previous utterances discussing about *fitnah*

or slander. Fit jengki (Old type bicycle), Vitamin, and Fitness do not have any correlation to slander. The utterance also has obscurity and does not have evidence. Then, the utterances transgress maxim of relevance, manners, and quality. The implicature caused is ‘asserting’ that slander is something cruel. It can be seen from the debate arguing about Dalijo’ accusation toward Old man Alex that he has created group to do strikes. The Old man Alex, Srundeng, and Dalijo’s utterances can be proved through advance correlating-comparing and differing technique so the Old man Alex’s utterance becomes “*Fitnah kuwi lebih kejam daripada pembunuhan*” so there will be no transgression on maxim of relevance, maxim of manner, and maxim of quality. The utterance does not transgress maxim of relevance, manner, and quality because it does not cause inappropriateness of someone else’s utterance.

The transgression on the principle also occurs in this context.

Context: Dalijo introduces the Boss Sahone to Trinil and Pawiro

Dalijo : Hee, apa ra gaul bosku. Lagune, nyilih, lagune apa? Kok sepi, bos? Sepi nyenyet e bos. (using *headphone* on his ears)

[hee əpə ra gaul bəsku]. [lagune nɪlɪh lagune əpəʔ] [kəʔ səpi bəsʔ] [səpi nɪnɛt e bəs].

‘Hey, he is cool, isn’t he? The song, please lend me, what is the song? Why is it quiet, Boss? It is too quiet’

Bos Sahone : “Lagek siskamling.”

[lageʔ sɪskamɪŋ].

‘Perhaps he is watching around’

Trinil : “Jackie Chan ki mosok siskamling?”

[jɛki cən ki mɔsəʔ sɪskamɪŋʔ]

‘Jackie Chan does not watch around, does not he?’

Episode: Serakah Gawe Derdah (December 8, 2017)

The utterance “*lagek siskamling*” transgress maxim of relevance and quality of cooperative principles because of the Boss’ irrelevance and inappropriate utterance to the reality. It is impossible a heroic actor, Jackie Chan, watches around the village in which the habit of Indonesian people. Because it is not relevant and the boss is not honest, then he transgress maxim of relevance and quality of the principle. The

implicature of the Boss' utterance is "ensuring" that he is seriously watching Jackie Chan drama and is not aware of surrounding people. It can be seen from the context of the uttered utterance with serious facial expression. The utterance of the Boss can be proved using advance correlating-comparing and differing technique, so it becomes "Ujug-ujug mati iki mau kok, mulane ra ana swarane". The utterance does not transgress maxim of relevance and quality because there is continuity stating that there is no sound heard from the *headphone*, then if the Boss states it is off, then it is relevant.

The transgression on the principles also occurs in this context.

Context: Oldman Alex and Srundeng are discussing about Boss Sahone's arrival who wants to build minimarket around Kucingan Kampong.

Oldman Alex : "Lha ya rak nek njur sithik-sithik mini market rak ya mesakke pedhagang-pedhagang cilik kuwi ta."

[lha yə ra? nə? njUr siʔi?-siʔi? minimarkət ra? yə məsa?ke pəɖagaŋ- pəɖagaŋ cill? kuwi tə].
'If there are many mini market, how poor we are as the small sellers'

Srundeng : "Nah, si market ki sing kurang ajar."
[nah si markət ki sɪŋ kuraŋ ajar].'

'Nah, damn cursed that minimarket man'

Oldman Alex : "Merga si market kuwi nganggo mini. Coba nek si market ora ngejak mini."

[mərgə si markət kuwi ŋaŋgo mini]. [cobə nə? si markət ora ŋəja? mini].

'That is due to the market using mini. Imagine if the market does not wear any mini skirt'

Episode: Serakah Gawe Derdah (December 8, 2017)

The utterance "*Merga si market kuwi nganggo mini. Coba nek si market ora ngejak mini*" transgress maxim of quality and relevance of the principles because the reality, *market* means market to buy something. It is impossible when it is equally correlated to human's habit of wearing mini skirt. Besides containing impossibility, the utterance is also not relevant. The implicature of the utterance is 'to express' disagreement to the notion of building minimarket in Kucingan Kampong. That disagreement is seen from the emotional expression of the people. The utterance can be proven by using advance

correlation-comparing technique, so it becomes "*Solusine kepriye ngene iki kanggo ngatasi tumindake Bos Sahone kae?*". The utterance does not transgress maxims of quality and relevance because it has been appropriate to the context and does not equalize the natures of non-living thing to living creatures.

The transgression on the principles also occurs in this context.

Context: Dalijo merayu Mbok Beruk agar menjual tanahnya untuk dibangun mini market

Mbok Beruk : "Lho, deke dodol tradisional sing kudune aku pendhak dina nukoni njur ora, mesakake ta."

[lho de?e dədəl tradisional sɪŋ kudune aku pəŋɖa? dinə nukəni njUr ora məsa?ake tə].

'I see, he sells traditionally in which it should be me every day buying his goods, then suddenly there is no buyers anymore. How pity he is'

Dalijo : "Lho mangke Sandiyem kon dodol ning mini market sisan. Mangke Sandiyem mpun kula golekke ruwangan ngrika."

[lho maŋke sandiyəm kən dədəl niŋ mini markət sisan]. [maŋke sandiyəm mpUn kulə golək?ke ruwaŋaŋ ŋrika].

'I see, then later Sandiyem is asked to sell in the minimarket. Later I will search the place for Sandiyem in that room'

Episode: Serakah Gawe Derdah (December 8, 2017)

The utterance "*Lho mangke Sandiyem kon dodol ning mini market sisan. Mangke Sandiyem mpun kula golekke ruwangan ngrika*" transgress the maxims of manners, relevance, and quality of cooperative principles. It is due to Dalijo's utterances containing fear and is not relevant to Mbok Beruk's utterance. Besides that, it is impossible in the minimarket, someone will be given special room for Sariyem. The implicature of the utterance is to 'show' Dalijo's carelessness toward the traditional sellers, such as Sandiyem. It can be seen from his reckless utterance without thinking first. The utterance can be proven by using advance correlating-comparing and differing techniques, so it turns into "*Lha piye maneh jenenge wae persaingan dhagang, Mbok*". The utterance does not transgress maxims of relevance, manner, and quality because it is clearly answered, based on the context, and no lies.

Social Criticism Inside of *Angkringan* TVRI Jogja Humor Discourse

The criticisms are delivered through humorous media to be seemed relax and not rigid. One of them in the show is delivering social criticism in each episode. Aligning with Eagleton (2003) stating the concept of criticism in which cannot be separated from public institution areas

or society because each consideration is designed to be led into the public. Social criticism is grouped into three: in the form of *juggling*, *comparing*, and *revealing*. It can be seen from this diagram.

Based on figure 2, it is shown that *revealing* is the most found, about 9 utterances, compared to *comparing*, about 2 criticisms, and *juggling* about 3 criticisms.

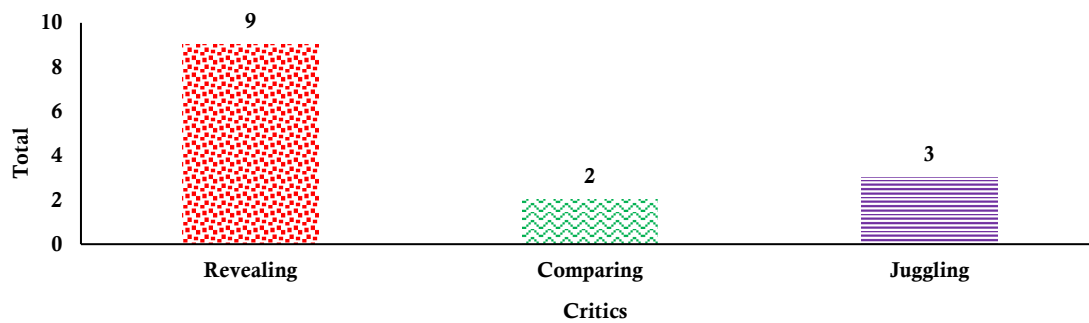


Figure 2. Social Criticisms of *Angkringan* TVRI Jogja Humor Discourse

Here is the realization of those three social criticisms in the show.

Context: Dalijo and Boss Sahone are being pursued by a crowd due to their intention to build minimarket in Kucingan Kampong.

Dalijo : “Niki wau diprotes warga. Dioyak-oyak warga. Niki bos kula dipenthungi.”
 [niki wau diprotes warga]. [dioya?-oya? warga].
 [niki bos kulo dipəntʰuŋi].
 ‘I was being pursued by the people, the villagers. Here is the prove I am being hit’
 Srundeng : “Wis dibacok urung? Ngenteni dibacok sithik!”
 [wis dibaco? uruŋ]? [ŋəntəni dibaco? siʰi?].
 ‘Have you been stabbed? Lets get stabbed!’
 Episode: Serakah Gawe Derdah (December 8, 2017)

The excerpt of the conversation includes in juggling in which judges referring to an individual or a group of people in doing his or its role in society lives. In the context, the criticisms are delivered by Srundeng to the Boss and Dalijo since they plan to buil many minimarkets in Kucingan Kampong environment. Srundeng things by building the minimarket will decrease small sellers’ incomes.

The social criticisms containing in the show also occur below.

Context: Srundeng and Cenil are fighting because Srundeng transgress the rules.

Cenil : “Kowe iki wis dikeki nggon, dinggo angkringan dodol angkringan wis penak, kok ya malah ndadak nggolek nggon-nggon sing ora oleh dinggo dodol. Kaya ning bahu jalan. Itu ya jelas mengganggu pemakai jalan yang lain ta, Pah.”
 [kowe iki wis dike?i ŋgəŋ dɪŋgo aŋkriŋan dɔdɔl aŋkriŋan wis pena? kɔ? yɔ malah ndada? ŋgole? ŋgəŋ-ŋgəŋ sɪŋ ora oleh dɪŋgo dɔdɔl]. [kəyɔ nɪŋ bahu jalan/. [itu ya jəlas məŋgəŋgu pəmakai jalan yan lain tə pah].
 ‘You have been given comfortable place to sell your goods, why do you look for other prohibited place to sell. Just like this, on the sidewalks. It absolutely disturbs people walking here’
 Episode: Lapor Ora Nganggo Ribet (October 13, 2017)

The excerpt includes into comparing to compare certain social condition to other condition. In the context, the criticism are delivered by Cenil to Srundeng because Sruendeng prefers to sell on pedestrian instead of the provided place by Government, just like any other seller. Cenil compares Srundeng’s transgressing action to the appropriate one.

The social criticism inside of the show also occurs in this context.

Context: Dalijo explains to Mbok Beruk about low price housing program.

- Mbok Beruk : “O, nggawe perumahan?”
[o ŋgawe pərumahan?]
‘I see, building houses, isn’t it’
- Dalijo : “He’em.”
[həʔəm].
‘yes.’
- Mbok Beruk : “Ning ndi kuwi?”
[nɪŋ ndi kuwi?]
‘Where is that?’
- Dalijo : “Lho, teng dhaerah Kucingan. Kula niku ingin mengentaskan ekonomi masyarakat kampung kucingan, termasuk njenengan.”
[lho, tɛŋ ɖaerəh kuʦiŋan]. [kulə niku iŋin məŋəntaskan ekonomi masyarakat kampUŋ kuʦiŋan tərmasU? nʃənəŋan].
‘It is in Kucingan area. I want to solve economy problem in this Kucingan Kampong, included you’
Episode: Rumah Murah (November 10, 2017)

The excerpt of the conversation includes *revealing* to reveal society condition occurring around speakers. Social criticisms are delivered by Dalijo toward the villagers of Kucingan Kampong who still have not reached prosperity so he suggest and offers low price houses.

Based on the findings about social criticisms, then it can be stated in each episode of *Angkringan* TVRI Jogja there will be always social criticism to be delivered through a humor.

CONCLUSION

Based on the analyzed data on five investigated episodes of *Angkringan* TVRI Jogja humor discourses, some transgression are found along with their implicatures, and the most transgressed maxim is maxim of relevance with various implicatures. The high number of maxim relevance transgression is due to the purpose of creating humor. Besides that, it is also found social criticism inside of the show. The most frequent social criticism is *revealing* containing revelation of certain social condition of a society related to the followed values or guidance. The delivery of the criticisms using humor is more effective because it has low offensive level. This study about transgression of cooperative principles in the discourse still needs to be developed. Therefore, further researchers or those

who like humor are expected to develop further research about humor with different objects to enrich pragmatic knowledge.

ACKNOWLEDGEMENT

Thanks to Prof. Dr. Rustono, M. Hum, who have suggested, criticized, and recommended some revisions. Thanks to all informants helping this research.

REFERENCES

- Astuti, N., Zulaeha, I., & Santoso, B. W. J. (2017). Pelanggaran Prinsip Percakapan pada Tuturan Humor dalam Acara *Ini Talkshow*: Kajian Sosiopragmatik. *Thesis*. Semarang: Universitas Negeri Semarang. Retrieved from <http://lib.unnes.ac.id/27030>
- Budiyanto, D. (2009). Penyimpangan Implikatur Percakapan dalam Humor-Humor Gus Dur. *Litera Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya*, 8(2). Retrieved from <https://journal.uny.ac.id/index.php/litera/article/view/1206>
- Eagleton, T. (2003). *Fungsi Kritik*. Yogyakarta: Kanisius.
- Gauter, D. (1988). *The Humor of Cartoon*. New York: A Pegrige Book.
- Grice, H. P. (1975). *Logic and Conversation. Syntax and Semantics, Speech Act*, 3. New York: Academic Press.
- Gunarwan, A. (1995). *Direktif dan Sopan Santun Bahasa dalam Bahasa Indonesia: Kajian Pendahuluan*. Paper. Universitas Indonesia.
- Lestari, T. P., & Indiatmoko, B. (2017). Pelanggaran Prinsip Percakapan dan Parameter Pragmatik dalam Wacana Stand Up Comedy Dodit Mulyanto. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5(2), 148-162. Retrieved from <https://journal.unnes.ac.id/sju/index.php/seloka/article/view/13076>
- Mukaromah, H. (2013). Analisis Pelanggaran Prinsip Kerja Sama dan Prinsip Kesopanan dalam Kolom Sing Lucu pada Majalah Panjekar Semangat Edisi Februari-Juni Tahun 2012. *ADITYA - Pendidikan Bahasa dan Sastra Jawa*, 3(6). Retrieved from <http://ejournal.umpwr.ac.id/index.php/aditya/article/view/766>

- Olutayo, G. O. (2015). Cooperation and Politeness in Television Discourse. *World Journal of English Language*, 5(4). Retrieved from <http://www.sciedupress.com/journal/index.php/wjel/article/view/8365>
- Rahayu, I. K., & Rustono. (2017). Fungsi Pragmatis Implikatur Percakapan Wacana Humor Berbahasa Jawa pada Rubrik Thengil di Majalah Ancas. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 6(2), 130-138. Retrieved from <https://journal.unnes.ac.id/sju/index.php/seloka/article/view/17277>
- Rustono. (2017). *Pragmatik*. Semarang: Kastara.
- Santoso, B. W. J. (2013). Kode dan Kesantunan dalam Rapat Dinas Berperspektif Gender dan Jabatan. *LINGUA*, 9(2). Retrieved from <https://journal.unnes.ac.id/nju/index.php/lingua/article/view/2768>
- Shobani, A., & Saghebi, A. (2014). The Violation of Cooperative Principles and Four Maxims in Iranian Psychological Consultation. *Open Journal of Modern Linguistics*, 4(1), 91-99. Retrieved from https://www.researchgate.net/publication/276495335_The_Violation_of_Cooperative_Principles_and_Four_Maxims_in_Iranian_Psychological_Consultation
- Soekanto, S. (1992). *Kamus Sosiologi*. Jakarta: Raja Grafindo Persada.
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa (Pengantar Penelitian Wahana Kebudayaan Secara Linguistik)*. Yogyakarta: Duta Wacana University Press.
- Suhadi, M. A. (1992). *Humor Itu Serius: Pengajaran Ilmu Humor*. Jakarta: Pustaka Karya Grafikatama Jaya.
- Thakur, V. S. (2016). Cooperative Principle of Conversations in Vikram Seth's a Suitable Boy: a Socio-Pragmatic Assessment of Inferential Chains of Interpretation. *International Journal of Education*, 9(1), 24-31. Retrieved from <http://ejournal.upi.edu/index.php/ije/article/view/3714>