

**An Analysis of Cooperative Principles in A Group of Middle-Aged Women
Conversation Found in Salayo Wedding Cooking Tradition:
A Sociopragmatic Study**

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Abstract

Communication is a way to interact with others and also a process of delivering information from the speaker to the hearer. As stated that pragmatics is compatible with communicative functions because pragmatics is the study of how language is used in communication. In formal conversations, Grice's cooperative principles are still relevant to apply. The principle of cooperative by Grice is divided into four maxims those are 1) maxim of quality, 2) maxim of quantity, 3) maxim of relevance, 4) maxim of manners. This research is about the principles of cooperative delivered by speakers and hearer related to the data obtained. Therefore, the writers aim to describe the principles of cooperative used in the group of middle-aged women's conversation during the wedding cooking tradition in Salayo. The research is conducted by using a qualitative research methodology. The purpose of this research is to describe the application of the cooperative principles in the conversation of among middle-aged women during the cooking tradition in Salayo. The data used in this study were taken or sourced from a group of middle-aged women's conversation during the cooking tradition in Salayo. In discussing the analysis' results the researchers obtained data in the form of records and field notes, both in the form of descriptions and reflections. The results found in this research are two forms of cooperative principle, those are the maxim of quantity and quality. A number of utterances found are categorized as violations of the maxims if it is based on Grice's theory, however, that does not apply to the utterances in a group of middle-aged women in Salayo during the cooking tradition. It is because there are social and cultural contexts that must be considered when understanding and analysing these utterances.

Keywords: Cooperative Principles, Conversation, Middle-aged Women, Cooking Tradition, Salayo

1. Introduction

People in their lives use language to communicate because communication is a way to interact with other and also a process of delivering information from the speaker to the hearer so that the hearer can understand what the speaker is talking about. The function of language in communication depends on who, what, to whom, and with what language is used. Language is one of the most important things in life. Each language has variations and styles of language that are different and unique. The difference is very closely related to the perspective and value adopted by the community. Nowadays we see many languages used can cause disputes due to misinterpretation. Aside from that, language also reflects the culture of a society. The greater the cultural differences, the more different the communication between people.

In communication, the cooperation between speaker and hearer are needed so that the communication can run smoothly. Moreover, cooperation is motivated by the same knowledge, references, context, and intentions. In pragmatics, there is a theory that suggests building communication which can work well. The theory is known as the principle of cooperative. In interacting, the information which is conveyed by the speaker must use utterances that are informative, true, relevant, concise, not cryptic, or unambiguous so that the information captured by the hearer can be informative, true, relevant, and clear.

Leech (1993) says that in interacting it is necessary to consider and apply the Polite Principles. The principle of courtesy is a set of maxims that govern the form of behaviour in language, both linguistic and sociolinguistic behaviour. Furthermore, based on the politeness scale pattern of Leech (1983), politeness cannot be seen from the symbols of spoken language. Politeness is the result of a cultural manifestation embraced by the community. Politeness in Salayo is related to the rules or norms adopted by the community. Politeness is not only about using the language to achieve the purpose of conversation and show someone's honour and dignity to others. But more than that, politeness also concerns aspects of culture and philosophy that are believed to be true by the community.

As known, communication is an activity with a social dimension. Like other social activities, communication can take place well if the participants are all actively involved in the process. If there are one or more who are not actively involved in communication, certainly, the speech cannot run smoothly (Alan in Rahardi, 2005). In reasonable communication, it is assumed that a speaker is articulating the utterance to communicate something to the person he is speaking to, and to the person, he is speaking with can understand what he is trying to communicate. For this reason, the speaker always tries to make his speech relevant to the context, clear, and easy to understand, compact, and concise, and always to the problem so that it does not spend the time of the interlocutor (Wijana, 1996)

Leech (1993) states that pragmatics is compatible with communicative functions because pragmatics is the study of how language is used in communication.

One of the pragmatic studies with the most obvious role in communication is the implicature of conversation. So the concept of the implicature is used to explain the differences that often occur between "what was said" and "what is implied" (Sumarsono and Partana, 2007). In formal conversations, Grice's cooperative principles are still relevant to apply. In this case, the principle requires the use of effective and efficient language as shown in the maxims or the principle of cooperative. In other words, the principle of cooperative is needed to more easily explain the relationship between intention and speech. The principle of cooperative by Grice is divided into four maxims; those are 1) maxim of quality, 2) maxim of quantity, 3) maxim of relevance, 4) maxim of manners. This research is about the principles of cooperative delivered by speakers and hearer related to the data obtained. So from the above explanation, the writer aims to describe the principles of cooperative used in the group of middle-aged women's conversation during the wedding cooking tradition in Salayo.

Related to this pragmatic study, the writers examined the conversations of Salayo middle-aged women who took place during the cooking tradition in Salayo. In having a conversation among them, Minang language becomes the dominant one as the local language mostly used in Salayo. Due to the scope of the study is in Salayo, the social context is the writers' concern when conducting this research. Utterance and social context are very important to understand whether the speaker and hearer have complied the principles of cooperative and politeness.

2. Literature Review

Talking about the meaning of an utterance between middle-aged women in Salayo during the cooking tradition, the content of the speech is inseparable from the pragmatic activities as aspects of the underlying theory. For this reason, several concepts of language packaging such as the principle of cooperation in pragmatic will serve as the theoretical foundation in this study. So that in this literature review, the writers then described the theories that underlie the problems in this study. This theory is used to support the research conducted and is expected to strengthen the accuracy of the data.

2.1 Concept of Pragmatic

Simply, communication can be interpreted as an act of exchanging information between speakers and hearers through a system of symbols, symbols or signs or behavior. Looking at the definition, it can be seen that the communication process is at least constructed of three components, those are: (1) participants, there are information providers and information recipients. (2) Things to be informed, of course, many ideas or thoughts about something. (3) Tools, meanwhile the third component is the means used to convey information. These tools can be in the form of symbols or codes that function as language substitutes. In the communication process, language as a tool, both linguistic aspects and paralinguistic aspects, the

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information conveyed, as well as the participant as the provider of information and the recipient of the information; together form what is called the speech situation and the speech event in a speech act.

Pragmatics view context as shared knowledge between speaker and hearer and that knowledge leads to the interpretation of a speech or utterance. Specific knowledge or context can cause humans to identify different types of speech acts. Language is always expressed in context. In the world of sound and meaning, there is a context that affects the harmony of a language system. According to Rustono (1999), context is something that becomes a mean of clarifying an intention. It includes two kinds, the first is in the form of expressions that can support the clarity of intention and the second is in the form of situations relating to an event. The context in the form of an expression that can support the clarity of that intention is called co-text. Meanwhile, the context in the form of a situation related to an event is commonly called context (context) only. According to Firth in Wijana (1996) that the study of language use cannot be done without considering the context. Meanwhile, Leech (1993) said that the science that is able to study the meaning of speech is pragmatic science. This is different from the semantics that examines the meaning of sentences. Thus, it can be said that semantics studies the meaning of linguistics, while pragmatics examines the purpose of the utterance.

Furthermore, Levinson (1983) explains a number of pragmatic understandings. First, to understand the meaning of language, a speaker is required not only to find out the meaning of words and the grammatical relations between the words but also draw conclusions previously said. Second, pragmatics is the study of the suitability of sentences spoken by language users with the context in which they are based. Meanwhile, Leech (1993) argues that pragmatic principles are basically non-conventional, which is motivated by the purpose of the conversation. In line with this opinion, Wijana (1996) said that pragmatics is the study of the relationship between language and the context that underlies the explanation of language understanding.

The inclusion of context in understanding and/or producing speech or utterance is intended to establish principles of cooperative and politeness in communication so that communication purpose can be achieved effectively. The context is related to behaviour, situation, interpretation, and culture that differ from one community to another. What is considered important and interesting by certain people, it is not impossible to be considered normal by other communities. This shows that the pragmatic theory basically considers the factors of the communication process. Hymes (in Lubis, 1993) suggested the factors that marked the occurrence of the event with the abbreviation SPEAKING. According to Hymes (in Lubis, 1993) in the speech event, there are a number of factors that indicate the existence of the event, they are (1) setting or scene, the place and the atmosphere of the speech event; (2) participant, i.e. speakers, hearers, or other parties; (3) end or destination; (4) act, which is the action taken by the speaker in the speech event; (5) key, which is the

tone of voice and the variety of languages used in expressing the utterances; (6) instruments, which are tools or writing; (7) norm, which is the rules of the game that must be obeyed by each participant and (8) genre, namely types of activities such as interviews, discussions, and so on.

2.2 Sociopragmatic Framework in Politeness Analysis

Sociopragmatic related to sociological problems so that the pragmatic inference generated is essentially a sociological inference. Sociopragmatic studies are thus directed at sociopragmatic descriptions that are found in certain cultures (Leech, 1993; Zamzani, 2007). With other statements, it can be said that communication events are always related to two contexts, namely the context of language and cultural context. The context of language, in this case, refers to the context of speech or the context of the situation, which can include aspects of the participant's identity, the time and place of the communication event, the topic of speech, and the purpose of speech (Levinson, 1983). The cultural context is a relatively general context that applies to language societies. This cultural context implies that every language user in carrying out social interactions or communicating is always patterned by their culture. If seen from the perspective of the speaker, the language works personally (Halliday 1973). That means the speakers express their attitude towards what they are speaking, and if seen in terms of the hearer, the language works directly, by adjusting the hearer's behaviour (Finnocchiaro 1974). Here the language not only makes the hearers do something, but performs activities in accordance with what the speaker wants.

Furthermore, the term of pragmatics departs from studies on the use of language in general. This means that pragmatics do not cover more specific things, for example, the forms of wisdom and culture of a particular society. Research on language in society is not seen solely as a reality of language, but also a social reality and involves cultural issues related to the fact that the representation of modesty is related to the systems and norms that are believed to be true by the public. Therefore, the framework of the right theory to understand the phenomenon is sociopragmatic. The sociopragmatic framework is a combination of social theory and pragmatic theory. The pragmatic theory explains that a speech is not merely a linguistic unit, but as a pragmatic unit, which is the smallest element in linguistic communication in the form of a combination of illocution and prepositions. Pragmatic units are examined in relation to communication purposes and social goals. However, pragmatic theories are seen as insufficient.

Therefore, this research also uses social theory. The social theory explains that the interaction processes such as status (position) and role (function) are placed in accordance with the cultural value system adopted by the community. Status concerns position, both as individuals and groups, which are determined by position, education level, age, gender, and so on. Whereas related to the role that is related to what must be done related to that status.

2.3 Cooperative Principles

In sensible communication, it can be assumed that the speaker articulates the utterance with the intention to communicate something to the speaker, and hopes that the speaker can understand what is communicated. For this reason, the speaker always tries to make the utterances always relevant to the context, clear, and easy to understand, compact and complete, and always related to the issues or topic of conversation, so that no one could misunderstand. When a conversation occurs deviation, there are certain implications tried to be reached by the speaker. If the implication is absent, then the speakers are considered uncooperative. So, shortly it can be assumed there is a kind of cooperative principles that must be fulfilled by the speakers and hearers in order the communication process goes well. The forms of the prevalent principle in language use and the term given to the principles are known as cooperative principles.

Principle of cooperation is a principle that must be fulfilled by speakers and hearers so that the communication process can go well. Grice (in Rahardi, 2005) states that in the principle of cooperative, each speaker must be in accordance with 4 (four) maxims, they are 1) maxim of quantity, 2) maxim of quality, 3) maxim of relevance and 4) the maxim of manner. Furthermore, the cooperative principle is announced further as follows:

1. Maxim of Quantity

Maxim of quantity requires every speech participant to give a contribution as adequate as or as many as needed by the hearer. Within the maxim of quantity, a speaker is expected to provide information as informative as possible, sufficient and relatively adequate. Such information must not exceed the information actually needed by the hearer or require the speaker to contribute sufficiently, not excessive, just say as much as the hearer needs. Utterances that do not contain information really needed by the hearer can be considered violating the maxim of quantity in the principle of cooperative. Vice versa, if the utterance contains excessive information it can be considered as violating the maxim of quantity

2. Maxim of Quality

Maxim of quality requires every speech participant to tell the truth. The participants' contributions should be based on sufficient evidence. If you abide by this principle, never say something that is believed to be not quite correct or incorrect. In the maxim of quality, the speech participant is expected to be able to convey something real and in accordance with the actual facts in the speech or want the speaker to tell the truth with adequate evidence arguments. That fact must be supported and based on clear evidence.

3. Maxim of Relevance

Maxim of relevance requires that each speech participant makes a contribution that is relevant to the issue of the conversation. The maxim of relevance requires the speaker to make a relevant contribution to the topic of the speech. In this maxim, it is stated that in order to establish good cooperation

between the speaker and the hearer, each should be able to make relevant contributions about the thing being spoken of.

4. Maxim of manner

The maxim of manner requires that every speech participant speaks directly, not blurred, not taxed, and not overdo it, and collapse. The implementation maxim requires that participants speak directly, clearly, not blurred, and not equivocal (ambiguity) so that it does not mislead and cause misunderstanding for the hearer. People who speak without considering these things can be regarded as violating the principle of cooperative.

3. Methodology

The research is conducted by using a qualitative research methodology. Bogdan and Biklen (in Moleong, 2000) state that qualitative research has the characteristics of (1) using natural settings, (2) being descriptive, (3) considering processes more than results, (4) analysing data inductively, and (5) meaning is the main part. The purpose of this research is to describe the application of the cooperative principles in the conversation of among middle-aged women during the cooking tradition in Salayo. The data used in this study were taken or sourced from natural settings, namely conversations conducted by a group of middle-aged women in Salayo. In discussing the analysis' results the researchers obtained data in the form of records and field notes, both in the form of descriptions and reflections.

Based on the formulation of the problem presented, thus the source of the data in this study comes from data that contains forms of the cooperative principles used by the group of middle-aged women in Salayo. The term of the research subject in this study has a reference that is almost the same as the term of informant used Samarin (1967) which states that the informant is a speaker of the target language used by researchers to obtain data. Based on the terminology of the research subject conveyed by Samarin, then the subjects in this study were a group of middle-aged women in Salayo.

a. Data Collection Techniques

There is no single best method that can be used to collect research data on language usage patterns in society. The exact use of the data collection method depends on the relationship between the researcher and the language user community, the type of data collected, and the specific situations encountered in the data collection activity. Moleong (2000) says that the method used to collect data can be through participatory observation, non-participatory observation and interviews. The observation method was carried out as follows. First, researchers engage directly and continuously and involve themselves actively in the interaction of the subject. Second, researchers only act as recipients and not as targets of speech acts.

Data acquired through observation is enriched with additional information obtained through interviews. The interview method is used to uncover or clarify the phenomena that arise. In addition, researchers also do the recording used as primary

data in data analysis. To maintain data reliability, triangulation activities are carried out. Data triangulation in this study was done by (1) adding data from research subjects, and (2) discussing data with experts and colleagues about the reliability of the data.

b. Data Analysis Techniques

This data analysis was performed with a flow model adapted from the qualitative data analysis model proposed by Miles and Huberman. Qualitative data analysis consists of three activities that occur simultaneously, namely data reduction, data presentation, and data triangulation, and drawing conclusions. Data with interactive-dialectical models as stated by Miles and Huberman (1992) which are based on the principle that data analysis is carried out during and after data collection. Therefore, together with data collection and data reductions as soon as data are obtained. This data reduction activity includes identification, classification, and codification. Data collected through recording are transcribed into written form, specifically the data needed in this study.

Next, the data that are described are identified by giving the serial number of the file. Furthermore, the data that has been identified is classified and codified according to the data to be determined. After the data is reduced, then a temporary conclusion is made. Before the final conclusion, triangulation is carried out.

4. Analysis and Discussion

4.1 Analysis of Principle of Cooperative

According to Grice (in Leech, 1993) conversation will lead to the equalization of elements in the cooperative transaction that was originally different from the way of (1) equating short-term goals, even though the final goal is different or even contradictory, (2) bringing together participant contributions so the speaker and the hearer need each other, and (3) make the speaker and the hearer understand that the transaction takes place in a certain pattern that is suitable unless it intends to end the cooperation. In this regard, data analysis yields a number of conclusions. The form of cooperative principles that are reflected in a group of middle-aged women's communication in Salayo is

a. Maxim of Quantity

The maxim of quantity principle requires a speaker to be able to provide sufficient and concise information. In addition, the speaker must also speak as is it, without adding and subtracting the conversation. The maxim of quantity examples can be seen in the following data,

Context: The utterances below occur when a group of middle-aged women in the cooking tradition is cleaning the fish.

(01/Int-1)

T: *barasian Ikan buk?*

(are you cleaning the fish, mam?)

Ibuk I: *Iyo ikan*

(yes, fish)

T: *ka dimasak a rencana buk?*

(what are you going to do with the fish, mam?)

Ibuk I: *mau digoreng*

(it will be fried)

In the conversation between T as speakers and Ibuk I as the hearer, they have complied with the principle of cooperative, the maxim of quantity, because Ibuk I as the hearer has given sufficient and clear information to the speaker T that Ibuk I was cleaning fish, and the fish would be fried. Ibuk I was listening to T while cleaning the fish. The maxim of quantity in the Ibuk I's utterances is found in "iyo, ikan" and "may digoreng". The utterances have complied with the rules set by Grice. If looking at the social context, the utterance of Ibuk I in the data could be a violation of the quantity maxim because it only gives sufficient answers, but looking at the age level between T as a speaker who is much younger than Ibuk I as a hearer, then it is still accepted and does not violate the maxim of quantity.

Context: The utterances below occur when a group of middle-aged women in the cooking tradition is cleaning the meat, each of them was talking about their hometown and Ibuk II told Ibuk IV where exactly her hometown was.

(20/Int-19)

Ibuk II: *diatahan parak gadang, lai tau parak gadang?*

(after Parak Gadang, do you know Parak Gadang?)

Ibuk IV: *Lai*

(I know)

Ibuk II: *teh itu loh Katapiang*

(so Katapiang is after Parak Gadang)

Ibuk IV: *Iyo bararti uni di Katapiang*

(I see, so you are from Katapiang)

Ibuk II: *Iyo*

(Yes)

In the conversation between Ibuk II as speakers and Ibuk IV as the hearer, they have complied with the maxim of quantity, because both of them hasVE given sufficient and clear information. As the situation occurred in Salayo, some of middle-aged women who became the object of the research are not from Salayo, some of them live in Salayo because getting married with Salayo men that have to make them live in Salayo.

Context: the conversation below occurred when a group of middle-aged women fried tofu in cooking tradition.

(28/Int-27)

Y : *Permisi buk, iko untuak acara kini acara bisuak buk?*

(Excuse me mam, What day of event is the cooking for?)

Ibuk I: *Acara bisuk*

(for tomorrow)

The utterances of dialog above has complied one of cooperative principles, it maxim of quantity. As maxim of quantity whether speaker or hearer should provide sufficient and clear information as many as needed. It has shown by how Ibuk I answered the question from Y who asked when the wedding will be holding. The utterances does not violate the maxim at all.

b. Maxim of Quality

Maxim of quality are used to convey something tangible in accordance with facts. In addition, this fact must be supported by clear evidence. In other words, the speakers will try to convey what they believe to be true. Examples of the use of quality maxim can be seen in the following data

Context: The utterances below occur when a group of middle-aged women in the cooking tradition is cleaning the fish.

(02/Int-1)

T: *Digoreng balado buk?*

(will it be fried with balado sauce, mam?)

Ibuk I: *Balado pacah-pacah, lado dendeng*

(Balado pacah-pacah, lado dendeng)

Ibuk II: *Digoreng jo lado pacah-pacah*

(it will be fried with lado pacah-pacah)

Context: The utterances below occurred between two middle-aged women in the cooking tradition which are cleaning the fish.

(25/Int-24)

Y : *bilu ko buk manikahnyo?*

(when was the wedding held, mam?)

Ibuk I: *patang manikahnyo, kini undang acar ka dapuanyo.*

(yesterday was the wedding, today is cooking tradition)

Context: the conversation below occurred when a group of middle-aged women fried tofu in cooking tradition

(34/Int-32)

- T : *acaro apo se pakai tingkuluik tu buk?*
(in what occasion is the tangkuluik used, mam?)
- Ibuk II : *Sagalo macam acara kami.*
(in every our occasion or event)
- Ibuk III: *baralek iyo..*
(like wedding)

The utterances above have complied with the principle of cooperative, namely the maxim of quality because both the speaker and the hearer have provided information in accordance with reality or the information is factual. The above data could be a violation of the quality maxim if the hearer questioned by the speaker does not provide correct or inappropriate information. However, this can be verified by knowing the traditions and social context in Salayo.

4.2 Discussion

From the results of research on the principle of cooperation in the conversation between middle-aged women in the tradition of cooking Salayo, found the form of speech that was obtained and the maxim of the principle of cooperation, namely the quantity and quality maxim. Only these two maxims were found because the data obtained were not many and were limited. This study discusses the theory put forward by Grice regarding the principle of cooperation. The principle of cooperative, according to Grice, must be obeyed in order to achieve the objectives of a speech. The data that fulfil the norms of each of these maxims are classified in compliance with the maxims, while the data that do not comply with these rules are classified in violation of the cooperative principles.

5. Conclusion

The phenomenon of language use in society cannot only be seen as a pragmatic reality but must be seen as a social reality. For this reason, the right design to use is sociopragmatic. Data on language use is interpreted based on the cultural perspective of the language user. Therefore, the interpretation of pragmatic facts such as the role of the maxim, the situation, and the level of disturbance is related to cultural aspects such as cultural background, customs, and social environment.

After conducting research and data analysis on the principle of cooperation in interacting with a group of middle-aged women during the cooking tradition in Salayo, it can be concluded as follows:

The form of applying the principle of cooperation in interacting in the Salayo cooking tradition consists of two maxims, namely the maxim of quantity and quality.

There are a number of utterances found and those are categorized as violations of the maxims if it is based on Grice's theory, however that does not apply to the utterances in a group of middle-aged women in Salayo during the cooking tradition. It is because there are social and cultural contexts that must be considered when

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understanding and analysing these utterances.

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