

## Conference Paper

# Cooperative Principle used by the Vendors of Borobudur Temple in Communication with Foreign Tourists

**Vidya Mandarani**

Universitas Muhammadiyah

### Abstract

Grice suggested that conversation is based on a shared principle of cooperation. This principle was fleshed out in a series of maxims. Here the writers analyzed the maxims used by the vendors in Borobudur Temple when communicating with foreign tourists. The vendors did not have a good ability in speaking English because English is not their first or even their second language. The problems of this study are: (1) How do the vendors in Borobudur Temple learn English? and (2) What are the maxims used by the vendors of Borobudur Temple in communication with the foreign tourists?

**Keywords:** cooperative principle, vendors, Borobudur temple, foreign tourists

Corresponding Author: Vidya Mandarani; email: vmandarani@yahoo.com

Received: 1 March 2017

Accepted: 27 March 2017

Published: 12 April 2017

**Publishing services provided by Knowledge E**

© Vidya Mandarani. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the LSCAC Conference Committee.

## 1. Introduction

Language can be used to express something in people's mind therefore it is very important for us because in our life we have to communicate with other people. Language is a form of communication that occurs in social interaction. It is used for a purpose, such as persuading, commanding, and establishing social relationships ([5], p. 62). Language that is used in a society is influenced by its culture. Consequently one society uses a different language from others because every society has its own social structure, habit, custom, and dialect.

There are many people interested in going overseas because they want to visit the tourism resorts in the world. According to PT Taman Wisata Candi, Borobudur Temple is one of the interesting tourism resorts in Indonesia most frequently visited by over a million domestic as well as foreign visitors. Many visitors come to Borobudur Temple because it is one of the houses of worship for Buddhists. Borobudur as one of the world's most famous temples is located in Magelang, East Java. Its fame makes Borobudur Temple visited by so many foreign tourists that is the reason why the writer chooses Borobudur Temple as her research place.

Studies conducted research that has been conducted in the Borobudur temple to be a reference is the research conducted by [5] with the title Communication

 **OPEN ACCESS**

Strategies Used In The Interaction Between Tourist Guides And Foreign Tourists In Borobudur Temple, in her research, she analyzed the communication between the tourist guide and the foreign tourist. The theory used *Celce-Murcia's model of communication strategies*. The result of her research was the most used strategy was stalling or time gaining which uses fillers as it has a 21.94% percentage compared to the total amount of the strategies used in the four recorded conversation. Fauziyah research and this research have similarity in studied the foreign tourist at Borobudur temple, but Fauziyah research's subject is the tourist guide, in this study the subject is the vendors in Borobudur temple that analyzed using the theory of cooperative principle.

Since many people go to Borobudur Temple, there are many vendors selling hand-craft. The Borobudur Temple officers permit the vendors to sell in Borobudur Temple area because the existence of the vendors can make the tourist trip more enjoyable and it is easier to find souvenirs of Borobudur Temple. It is an interesting phenomenon when the vendors sell their product to the foreign tourist, because both the foreign tourists and the vendors have different languages. The vendors just learn from their environment and not from a formal education. Grice presents this theory within the framework of the Cooperative Principle: "Make your conversational contributions such as is required at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" ([2], 26).

Here, the writer wants to know the vendors' cooperative principle to communicate with the foreign tourists especially in English, because the writer is interested in the vendors' ability to speak English without getting a formal education and in order to make the foreign tourists understand.

## 2. Method

This study applied qualitative research. Qualitative research deals with the data that are in the form of words, rather than numbers and statistics ([1], p. 425). By analyzing the data qualitatively, principles and procedures of vendors in the Borobudur temple to learn English in order for livelihoods sell souvenirs to tourists. Then the writer analyzes how the vendors used the cooperatives principle to delivers their meaning to the tourist.

The type of research of this study is ethnomethodology. In ([4]: 88) express kinds of qualitative research (qualitative inquiry) based on the theoretical tradition, one of them is ethnomethodology. Ethnomethodology is the study how do people understand their daily activities so as to behave in a way that is socially acceptable that defined as the science community to discuss specific cultural events.

### 3. Findings and Discussion

#### 3.1. The Process of the Vendors Studied English

Borobudur is the name of a Buddhist temple located at Borobudur, Magelang, Central Java, Indonesia. The following are the boundaries of Borobudur village, North boundaries is Bumiharjo village and Progo river flowing directly adjacent to the Mungkid district. East boundaries is Wanurejo village, South boundaries is Tuksongo village and West boundaries is Karangrejo village and Wringin Putih village.

Around the Borobudur Temple there are 20 village, namely : Ngaran I, Ngaran II, Ngaran III, Gopalan, Bumi Segoro, Sabrang Rowo, Tamanan, Tanjungan, Mahitan, Kujon, Gendhingan, Bogowanti Lor, Bogowanti Kidul, Kenayan, Janan, Jayan, Kaliabon, Jligudan, Kelon, Kurahan, Kujon, Sodongan. The vendors at the Borobudur temple mostly come from villages. They were born and raised in a village close to the Borobudur temple. Then they have job in the Borobudur temple. Their daily lives spent with making a living in the Borobudur temple.

Borobudur Temple is becoming one of the destinations of the foreign tourist. Everyday the vendors met the tourist since in the morning till evening when Borobudur temple closed. Most of the vendors only finished their school till elementary school, they can read and write fluently but their first language is Javanese because all the vendors are Javanese ethnic. Since they were born, they get Javanese language from their parent, which is the original Javanese ethnic. Indonesian language became the vendor's second language; they are studying Indonesian language formally at elementary school.

The conditions of the region and the livelihoods are forcing sellers to be able to speak English, even if the vendors did not receive education on English language communication formally. Based on observations and interviews conducted by the researchers of the vendors, the vendors are learning English by their experience when they were working. Sometimes the vendors learned from the guides who are waiting for tourists in Borobudur temple. It is also the vendors learned from the tourist when they had the transaction.

In fact, the vendors were not only learning English but they also learned the other languages like Japan, Germany, France, Russia etc. They vendors gave reason that when they are good at communicating with the tourists, very affected to the sale of the product. The vendors told me that in fact they just need to learn the name of the product, how the manufacture, materials needed to create the product, price products and bargain prices until the price agreement. Even the vendors could not communicate outside of the English language communication about such products. The ability of the vendor is limited to the sale of the product.

### 3.2. The Maxims used by the Vendors of Borobudur Temple in Communication with the Foreign Tourists

The data presented are Borobudur Temple vendor's utterances which contain cooperative principle. The data are presented in the form of conversation between the vendors and the tourists. The writer chose 5 vendors to be the subjects of this research, each of which sold different products. Symbol ( $V_1, V_2, V_3, V_4$ ) indicates 4 vendors in the conversation.

Conversation 1 occurred between a drink's vendor with tourist from China. The tourist tried to bargain "Aqua" and "Pocari Sweat", the conversation can be seen below:

- $V_1$ : Hello # for drink # water # cold (1)  
 : One three thousand (2)  
 T: No two thousand (3)  
 $V_1$ : Special for you # ok two thousand # pocari no # air putih (4)  
 : Ok four thousand (5)  
 T: Two three thousand (6)  
 $V_1$ : Two four thousand (7)  
 T: Not cold and cold (8)  
 $V_1$ : One # two (9)

From the first conversation we can see that the vendors tried to explain the information about the product and the price as clear as possible to the tourist. So the vendors used maxims of quantity in conversation with the tourist. It can be seen from the utterance "hello#for drink#water#cold". After that the vendor explained the product, the vendor explained the price by saying "one three thousand". Then the vendor explained the specification of the drink by saying with the utterance "not cold and cold".

According to [2], in maxims of quantity we have to make the contribution as informative as is required (for the current purposes of the exchange) and do not make your contribution more informative than is required. So that the vendors always used the maxims of quantity to communicate with the foreign tourist by using informative language to explain about the product, the price and also the agreement of bargaining process.

The vendors also used maxims of relations because the way the vendors tried to sell the product really relevant to the way of selling the product. According to [2], maxims of relation means we have to be relevant to the topic. It can be seen from the utterance. At first the vendors told about the product, the vendors told the price of the product to the tourist, then they had the price.

Conversation 2 occurred between tourists from Italy with the vendor selling puppets but there were no price agreement, so it was cancelled. The conversation can be seen below:

- T: How much is it? (10)
- V<sub>2</sub>: Fifty (11)
- T: Twenty (12)
- V<sub>2</sub>: I think impossible # this is twenty because it's difficult # (13)
- : This is handmade also. Batik stick (14)
- T: Twenty (15)
- V<sub>2</sub>: How much is good? (16)
- T: Twenty (17)
- V<sub>2</sub>: No possible really (18)
- T: Twenty (19)
- V<sub>2</sub>: Sir more than # more than (20)
- T: Twenty (21)
- V<sub>2</sub>: More than # more than (22)

From the conversation above, we can analyze that the vendor used maxims of quantity. At first the tourist asked the vendor how much is the price of the product, then the vendor answered "fifty". Then the tourist wanted to bargain the product, but the vendor did not accept the price, it can be seen from the utterance "I Think impossible#this is twenty because it's difficult# This is handmade also. Batik Stick". The vendor wanted to give information to the tourist that the product was very interesting, so the tourist could not bargain the price.

Sometimes, the way the vendors explained the product create some ambiguity utterance. The vendors did not use maxims of manners in conversation with the tourists in Borobudur Temple. Maxims of manner means we have to be perspicuous, avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity) and be orderly ([2], 26-27). Another example when the vendor wants to give tourists a higher price for products sold. The vendor only mention the word more than#more than. This is very cause ambiguous in conversation.

Conversation 3 occurred between a tourist from England with the vendor of Rama and Shinta mask. The tourist wanted to bargain because he knew that the price is too high. The conversation can be seen below:

- V<sub>3</sub>: For one set # for one set only five hundred thousand # (23)
- : Just more money sir. This is love story (24)
- : Symbolic eternity love in the world like Romeo and Juliet (25)
- : We give you cheap # this is Batik on the wood (26)

- : Because this handicraft # manual (27)
- T: This is very nice I have already # I live in Jakarta # I have a lot (28)
- V<sub>3</sub>: Not so high one hundred thousand # final price (29)
- T: One fifty I said # one fifty good price # I can buy on Jakarta (30)
- V<sub>3</sub>: One hundred for one couple (31)

From the conversation 3, the vendor used maxims of quality, the vendor sold the mask of Rama and Shinta. The vendor explained the mask of Rama and Shinta was handmade by using maxims of quantity, it can be seen from the utterance “we give you cheap#this is Batik on the wood. Because this handicraft#manual”. It showed the vendor informed to the tourist the way to make the mask of Rama and Shinta. The conversation continued by giving the price of the mask to the tourist. At last the tourist bargained the price, then the vendor agreed with the price “one hundred for one couple”.

The utterance really showed that the vendor did not use maxims of quality, the principles of maxim quality, do not say something that for which you lack adequate evidence. According to Grice, in maxims of quality, we have to try to make your contribution one that is true, do not say what you believe to be false and do not say that for which you lack adequate evidence.

The vendor informed the product to the tourist by connecting the product with the true story of Romeo and Juliet. It can be seen from the utterance “Just more money sir. This is love story. Symbolic eternity love in the world like Romeo and Juliet”. The vendor explained Rama and Shinta story as the same of Romeo and Juliet story, this means explained something without knowing the evidence of the story.

Conversation 4 occurred between a tourist from America with the vendor of bicycle or pedicab miniature. The tourist was interested with the goods but the vendor did not accept the tourist’s bargain. The conversation can be seen below:

- V<sub>4</sub>: I give you only \$35 for two # everything is bargain in here # (32)
- : One set # 35 for you # in here bargaining # (33)
- : Little profit is ok# discount special (34)
- T: This is my first tourism resort (35)
- V<sub>4</sub>: Madam like this # really # madam money your husband (36)
- : Ok special for you 30 for two # 30 for two (37)
- : You can look # no problem # from bronze # (38)
- : This is from bronze madam. sorry#you can bargain no problem (39)

The conversation above showed that the vendor sold the miniature of bicycle and pedicab to the tourist. The way of the vendor sold the product used maxims of quantity, because the vendor gave the specification of the product very informative. The vendor

gave the important information from the product. At first the vendor told the price, it can be seen from the utterance "I give you only \$35 for two # everything is bargain in here#". After that the vendors explained that the tourist could bargain. Then the vendor explained the product made from the bronze, it can be seen from the utterance "You can look # no problem # from bronze#".

## 4. Conclusions and Suggestions

This chapter contains the writer's conclusion of the way the vendors study English and overall analysis of the cooperative principle. This part also contains suggestion which consists of any recommendation or suggestion from this topic.

The analysis related to the research question that is the first the vendors of Borobudur Temple have limited English knowledge; they did not master the English vocabulary and sentence pattern. The vendors studied the English language without getting the formal education. They study English communication by their experience in Borobudur temple and also asked to the tourist guide if they had any problems in English communication. The second, this research presented the cooperative principle used by the vendors of Borobudur Temple to communicate with the foreign tourists. From the five conversations, the conclusion is the vendors always used maxims of quantity and maxim of relation. The vendors did not use the maxim of quality and maxims of manner.

## References

- [1] D. Ary, L. Ch. Jacobs, and A. Razavieh, (2002). *Introduction to Research in Education*. Wadsworth. Thomson Learning. Sixth Edition.
- [2] H. P. Grice, *Studies in the Way of Words*, Harvard University Press, 1989.
- [3] I. Fauziyah, "Communication Strategies Used In The Interaction Between Tourist Guides And Foreign Tourists In Borobudur Temple. Rainbow," *Journal of Literature, Linguistics and Cultural studies*, vol. 1, no. 1, 2012.
- [4] M. Q. Patton, *Qualitative Evaluation and Research Methods*, Sage Publications, Newbury Park, 1990.
- [5] L. Rico, D. T, and Z. K. Weed, *The Cross Cultural Language and Academic Development Handbook*. Third Edition. San Bernardino, Pearson, Education. California State University, San Bernardino, 2006.