QUESTION PATTERNS AND CONVERSATION IMPLICATURE ON TRADITIONAL MARKET IN LAMPUNG-INDONESIA

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Abstract

The purpose of this study was to describe the patterns and functions of questions expressed in conversational implicature found in market transactions. A descriptive qualitative method was used in this research. And conversation analysis was applied to determine question patterns, while conversational implicature was to examine question functions. The research data was collected in the form of recorded and transcripted conversations along with the corresponding situations or contexts. The data of this research was primarily obtained from both sellers and buyers in Way Halim Market, Lampung, Indonesia, and it was gathered by listening and taking notes. This study showed that there were six types of question patterns found in such transactions that contained conversational implicature, namely (1) yes/no question for asking, (2) tag question for rejecting and ordering (3) declarative question for ordering, (4) alternative question for asking, (5) wh-question for asking and sugesting, and (6) rhetorical question for rejecting. The results also indicated that the sellers used persuasive implied questions more often than the buyers. These questions functioned to persuade buyers politely to make purchase.

Keywords: question patterns, implicature, market transactions

POLA PERTANYAAN DAN IMPLIKATUR PERCAKAPAN DI PASAR TRADISIONAL LAMPUNG-INDONESIA

Abstrak

Tujuan penelitian ini untuk mendeskripsikan pola dan fungsi tuturan pertanyaan yang disampaikan dalam implikatur percakapan ketika melakukan transaksi jual beli. Pendekatan penelitian ini adalah kualitatif deskriptif. Adapun jenis penelitian dalam menganalisis data menggunakan analisis percakapan untuk menentukan pola pertanyaan dan implikatur percakapan untuk menentukan fungsi tuturan pertanyaan. Data penelitian berupa tuturan percakapan hasil rekaman yang telah ditranskrip serta situasi atau konteks percakapan yang melatarbelakangi peristiwa tersebut. Sumber data penelitian ini diperoleh dari para pedagang dan pembeli di Pasar Way Halim, Provinsi Lampung, Indonesia. Pengumpulan data menggunakan metode simak dan metode catat. Hasil penelitian ini ditemukan enam bentuk pola pertanyaan dalam transaksi jual beli yang mengandung implikatur percakapan, yaitu (1) *yes/no question* fungsi meminta, (2) *tag question* fungsi menolak dan menyuruh (3) *declarative question* fungsi menyuruh, (4) *alternative question* fungsi meminta, (5) *wh-question* fungsi meminta dan menyarankan, dan (6) *rhetorical question* fungsi menolak. Dari data yang

ditemukan, penjual lebih sering menggunakan tuturan pertanyaan bersifat persuasif dengan makna yang disampaikan secara tidak langsung kepada pembeli. Fungsi penggunaan tuturan persuasif tersebut yakni penjual terlihat memiliki kesantunan sehingga mempengaruhi pembeli dengan harapan akan terjadi transaksi jual beli.

Kata kunci: pola pertanyaan, implikatur, transaksi jual-beli

INTRODUCTION

It is important to comprehend a variety of question patterns since it helps interlocutors to grasp the meaning of a question given. Question patterns are typical characteristics of expressed questions. As stated by Levinson (2010), question patterns are typical characteristics of questions expressed in interaction by which speakers and interlocutors are building social relation. Sakhiyya (2017) said that questions serve as a potential means to build an identity in social interaction in order to help speakers communicate with others. Questions become an important aspect to get information, so they are often chosen by speakers for achieving that purpose. Prastio et al., (2019); Prastio et al., (2020) considered questions as a crusial aspect of communication to gain information from interlocutors. Besides, the questions are the most essential aspect of language events in daily life, it is due to most of the communication is used to ask and answer questions (Hafrianto & Mulyadi, 2018). In this regard, the research on questions, especially the pattern of questions is very necessary to be undertaken.

When a speaker asks a question, he assumes the interlocutor already knows the meaning of the question. According to, Gawne (2016) an interlocutor will do as a speaker expects. In fact, in everyday life, people normally still find it hard to understand implied utterances made by others. Vallejo (2017); George & Mamidi (2020) said that those utterances are most likely to be conversational implicature due to the implicit meaning. Therefore, it is necessary to understand conversational implicature to reveal the real meaning of implied utterances. Grice (1975); Bezhanishvili et al., (2011) said conversational implicature is very useful for interpreting the intention of an interlocutor. In the other words, implicature helps to avoid misinterpretation that may occur to an interlocutor's intention and purpose. This is in line with what was stated by Salmon (2011); Ratu et al., (2018); Shardimgaliev (2019) conversational implicature helps reveal the true meaning of an implied utterance without being exposed to misinterpretation.

Besides the literal meaning, the context of a conversation is also much needed in order to understand conversational implicature. The context links closely to the following aspects: situation, condition, and local culture. Bezuidenhout & Morris (2004); Lee (2019) stated that to understand a context of conversation, it is necessary to take a look at a text beyond it. This text actually relates to the general knowledge of the world, including the culture, society, situation, and condition of a conversation. Consequently, the real meaning of an implied utterance will reveal thanks to these aspects.

Traditional markets undoubtedly show human characteristics, enabling sellers and buyers to build a family relationship. The existence of traditional markets firmly adheres to social relation, norms, and trust as seen in the bargaining. A distinctive feature of traditional markets is that conversational implicature frequently happen in market transactions and bargains, which helps extend the network and loyalty among visitors. Market transactions are basically a kind of social interaction that involves language and culture. Aliyah et al., (2017); Paul et al., (2018) said that traditional markets are not only a place of trade but also a space for interaction and culture. And languange is one of the elements of a culture. In this regard, Koentjaraningrat (2016) mentioned language, knowledge systems, social organizations, living equipment, livelihoods, religion, and art as cultural elements. In the other words, when sellers and buyers make transactions, they use both language as a means of communication and culture a tool for bargains.

The relevant researches of the last decade are as follows. First, Sakhiyya (2013) came with the title *Question Formation of Indonesian as a Second Language*. The study looked at the differences in the patterns of English and Indonesian questions by Indonesian language learners for Foreign Speakers. The results indicated that there are four question patterns in Indonesian that are produced by second language learners. Second, Hamdani & Barnes (2018) wrote under the topic of question patterns in Indonesian in daily life. This study focused on examining question patterns containing additional particles and their functions. The research findings showed *yes/no* question patterns, *ya* particle, and *-kan* particle. Third, Prastio et al., (2019) opted to conduct a research on *Conversation Implicature in Interrogative Utterance of The Discourse of E-Commerce Business Advertisement*. Basically, this research aimed to examine questions that contained conversational implicature in e-commerce advertising. The results showed that interrogative utterance has five functions, namely ordering, banning, rejecting, suggesting, and asking. This study appeared to be different from the previous one because of combining two scopes (question patterns and implicature) and taking place in a different area for data collection.

As a semi-modern market, Way Halim Market is one of the biggest traditional markets located in Lampung. This market is situated in a strategic place, considering the fact that it lies in the heart of Bandar Lampung City, which is quite reachable by any people of around Lampung. A wide variety of languages from diversified tribes is spoken in this market as a means of interaction, allowing for complex utterances in term of question patterns and their functions. In addition, The speech act of question has not yet been found by the researcher, particularly the pattern of questions and the implications of conversations in the market.

This researcher focuses on the question patterns and functions of the questions during the process interaction of buying and selling occurs between the seller and the buyer in the Market of Way at Halim-Lampung. Based on this matter, this research has to be carried

out due to a number of reasons: (1) finding the question patterns will help determine the typical characteristics of implied questions, (2) understanding the conversational implicature will lead to the functions of implied utterances, (3) it remains difficult to find research that combines both conversational analysis and conversation implicature. Thus, combining these two is expected to pave the way for solutions, patterns, and functions of questions as to help people reveal the true meaning of an implied utterance.

METHODS

A descriptive qualitative method was used this research. A conversation analysis approach was applied to determine question patterns. According to Channon et al., (2018) conversational analysis centers around repetitive and systematic patterns of conversation that are used informally in a particular community. While pragmatics, especially conversational implicature, was used to examine question functions for data analysis. Pragmatic focuses on research based on speech function (Ratu et al., 2018). The data was collected from both sellers and buyers at Way Halim Market, Lampung Province, Indonesia. The data of this research was gathered in the form of recorded and transcribed conversations along with the corresponding situations or contexts. The data was collected by listening and taking notes.

The instrument of this research was a researcher who acted as a human instrument equipped with a theoretical and methodological understanding. Additionally, there were also complementary instruments used for collecting and analyzing data. Apart from it, the validity check of the data in this study followed three techniques: constant careful observation, triangulation (prior to the data analysis), and peer and supervisor discussions. In this regard, the triangulations of this research covered source triangulation, methodological triangulation, and theory triangulation; and the discussions were carried out with selected colleagues considered to have knowledge about conversational implicature and lecturers working in the field of functional linguistics.

RESULT AND DISCUSSION
Results

This study found that the forms of question patterns in buying and selling transactions that contained conversational implicature had their respective functions. There were question patterns and their functions, i.e. (1) yes/no question for asking, (2) tag question for refusing and ordering, (3) declarative question for ordering (4) alternative question for requesting, (5) WH-question for asking and sugesting, and (6) rhetorical question for refusing. The findings can be seen in Figure 1.
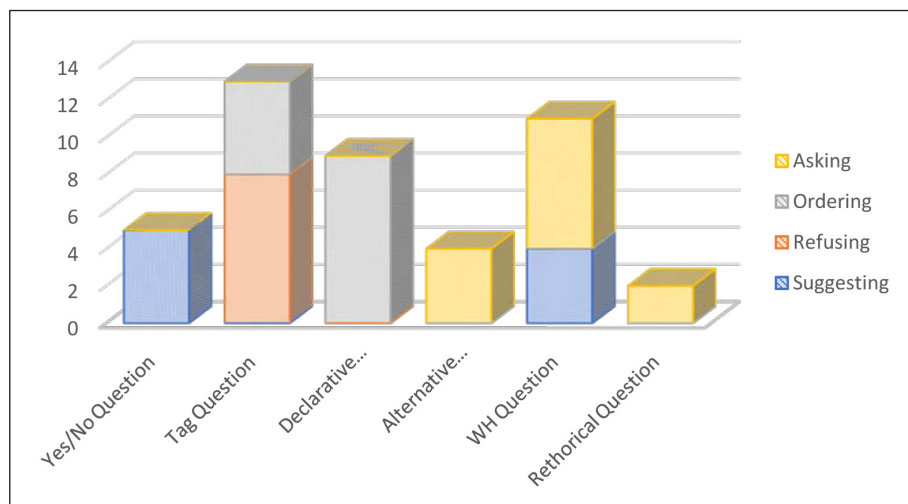
Table 1. Forms of Questions in Implications of Conversation

Discussion

The findings are grouped based on the question patterns and their functions. The explanation of each is given below.

YES/NO QUESTION
Suggesting

Extract 1: this conversation was between a female buyer (speaker) and a male fishmonger (interlocutor) in a fish stall. The speaker and the interlocutor were estimated to be at the same age; that was around thirty-five years. The utterance went as follows.

Data (Lampung Language)	English Translation
Seller: Ngunut punyew nyow pun? (1)	Seller: What kind of fish are you looking for?
Buyer: Patin. *Pigho* satu *kilew*? (2)	Buyer: Catfish. How much is one kilogram of them?
Seller: Tigo puluh pak (3)	Seller: Thirty four
Buyer: *Payew.*Satu kilo *yay* (4)	Buyer: Okay, one kilo-gram, please
Seller: **Mak lajeu wo kilo gawoh? (5)**	Seller: **You don't want to buy two kilos?**
Buyer: *Muwak ah.* Satu kilo gawoh *yay* (6)	Buyer: No. just one kilo, please
Seller: Tunggeu sebeghai yoh (7)	Seller: Wait a minute, please

The question pattern of yes/no question can be found in the conversation above. The question uttered by the seller contained suggestion to the buyer to answer it with yes or no. Kareem (2014); Bianchi & Cruschina (2015); Veloudis (2017); Sakhiyya (2017) explained that the assumption of bringing up yes/no answer by the interlocutor is the basis of the yes/no question pattern. That answer has a similar expression to the question made by the speaker as the power of a firm statement in the form of a question. The question pattern given

in number five used a yes/no question in the negative form. Darani & Afghari (2013); Kareem (2014) stated that a negative yes/no question is generally used to confirm in a more specific direction in the form of expectations or assumptions of the speaker.

Romero & Chung (2004) said that the question pattern of negative yes/no question is associated with assumption that the interlocutor can grant or accept in accordance with the purpose of the speaker's question. The function of the seller's hope of utterance was to suggest; the seller recommended the buyer to buy two kilograms of fish. Frank (1990) explained that sociologically, the use of question in communication may influence the interlocutor so that the speaker gets what he wants. The fifth utterance is also a kind of negotiation utterance which indirectly asks the interlocutor in form of question.

Félix-brasdefer (2005) mentioned that indirect speech in negotiations plays an important role in communication as to arouse politeness.

TAG QUESTION
Refusing

Extract 2: the following conversation happened between a female old seller (speaker) and a female interlocutor (the buyer) around the vegetable stand. The age of the speaker was assumed to be more than fifty years old, while the age of the interlocutor was assumed to be less than twenty five to thirty years old. *Tempoyak* is a food ingredient made of fermented durian. When uttering the forth utterance in the conversation, her facial expression changed to express sadness while opening the container and showing the quality of the *tempoyak*. The following was the utterance in question.

Data (Javanese)	English Translation
Buyer: Pinten tempoyak se ons, Mbah? (1)	Buyer: How much is one ounce of *tempoyak*, Ma'am?
Seller: Pitu Ngewu, Nduk (2)	Seller: Seven thousand, my dear
Buyer: Rong on sepoloh, enggeh Mbah (3)	Buyer: Can I get two ounces by ten thousands, Ma'am?
Seller: **Aduh gusti mengko Mbah ora balik modal, yo kan? (4)**	Seller: **Dear God, then I won't get turnover, will I?**
Buyer: *Yowes* satu ons aja kalau gitu bu (5)	Buyer: Okay then i will buy one ounce, Ma'am.

Ordering

Extract 3: This conversation takes place between a male seller (fish seller) with a Batak ethnicity and a female buyer. The buyer knows the tribal background of the fish seller. If it is seen from physically, the seller and buyer have different age, the seller is around fifties and the buyer is around twenties. The conversation both of them is as follows.

Data (Javanese)	English Translation
Buyer: Berapa ikan kembung satu sekilonya opung? (1)	Buyer: How much the price one kilogram of chub mackerel?
Seller: Empat puluh aja (2)	Seller: It is only forty thousand.
Buyer: Ai tiga lima aja. Sama langganan opung (3)	Buyer: Ai, how about the thirty five thousand?. I am your customer
Seller: Yasudah yasudah (4)	Seller: Opung. Alright, alright
Buyer: **Ikannya opung yang bersihin, kan? (5)**	Buyer: **Opung will clean the chub mackerel, will not you**?
Seller: Ya tenang saja aku bersihkan (6)	Seller: Take it easy, i will clean up

In the conversation above, the question pattern of tag question (TQ) can be found in the forth utterance (see extract 2) and fifth (see extract 3). It had the purpose of re-emphasizing the opinion of the speaker delivered in the form of question. According to Roostini (2011); Tomaselli & Gatt (2015). TQ is a subtype of question in form of understanding check, confirmation check, request for clarification by the speaker to the interlocutor. The forth utterance has the TQ pattern which is preceded by the negative form to the positive form. Kimps (2007); Tomaselli & Gatt (2015); Sakhiyya (2017) stated that a TQ pattern is usually described first in positive form and then in negative, or vice versa. The TQ utterance in number four was ended by the particle *kan*. The speaker who used the particle *kan* assumed that the interlocutor had the same knowledge and context as she did. Hamdani & Barnes (2018) explained that the question pattern marked by the index *kan* has more symmetrical knowledge between the speaker and the interlocutor.

The function of the forth utterance is to refuse (see extract 2). The meaning of this refusal is to refuse selling the speaker's product to the buyer at the price proposed by the buyer. According to Gungormezler (2016), the indirect refusal by the speaker may save the face of the speaker from any negative impressions caused by her rejection towards the positive face of the interlocutor. The seller turned down the request from the buyer by using this question.

Further, the fifth speech function, which is asking function (see extract 3). Asking is the form actions that want the interlocutor to be able to take certain actions that can benefit to the interlocutor (Bach & Harnish, 2000; Safar, 2016). In this data asks the interlocutor to clean up, it means the seller is asked to clean the fish that have been bought by the buyer. In addition, that utterance (extract 2 and 3) was actually one of the forms of indirect strategies to maintain politeness and to save the face of the interlocutor so that she still wanted to buy the seller's product. Pitts et al., (2014); Sukarno (2015) added that the implied utterance can be used to protect the face or self-image of the listener through various strategies, one of which is by indirect manner or implicature.

DECLARATIVE QUESTION
Ordering

Extract 4: this conversation was between a male buyer (speaker) and an owner of a grocery store (interlocutor). The speaker was a customer and a neighbor of the interlocutor. In this conversation, after the payment was made, the speaker was seen chatting and laughing together with the interlocutor for about ten minutes. This indicated that the speaker and the interlocutor often communicated and helped each other previously. The conversation was as follows.

Data	English Translation
Buyer: Bang, *gua* minta beras king tiga karung yang sepuluh kilogram sama minyak sayur kemasan satu kilogram lima (2)	Buyer: Bro, I want three sacks of king rice, ten kilograms each, and five packs of vegetable oil, one kilogram each
Seller: Sapri, akuk pesanan apak ejow di belakang (3)	Seller: Sapri, please take his orders from back there!
Buyer: **Tapi *gua* nggak bawa mobil pula bang, mobil dibawa anak kondangan, gimana ya? (4)**	Buyer: **But I don't bring my car here, bro. My child has taken it to a wedding reception. What to do?**
Seller: Ya sudah, entar pegawai *gua* yang antar ke rumah (5)	Seller: Okay, then, my staff will deliver them to your house later

The question pattern in form of *Declarative Question* (DQ) can be found in the forth utterance. It was preceded by the speaker's statement, followed by the question with moderate intonation and then ended by the particle *'ya'*. According to Quirk et al., (1985), DQ has a slightly relaxed tone that does not use high intonation. Sneddon (2006) explained that the particle *'ya'* can be followed by a statement and turn it into a question. In the forth utterance, the speaker provided some information and hoped that the interlocutor understood the context of the conversation so that the meaning could be revealed. Saz-rubio (2018) stated that to achieve the communication goal, the speaker must intentionally convey some information to the listener, and the listener must also recognize the purpose for which the information is conveyed.

The forth speech not only gave information, but also haf an ordering function. Stivers (2010) stated that DQ can also be used more generally in conversations and for various broader functions rather than just a grammatical structure. The purpose of ordering in the conversation above was that the buyer asked the seller to deliver the purchased groceries to his house. This intention was conveyed indirectly in form of a question. According to QChłopicki (2019), it is better to use indirect speech to ask someone to do something. Urbanik & Svennevig (2019); Prastio et al., (2019) argued that in order not to offend the interlocutor at his command, it is advisable to use the indirect speech. The forth speech also has the particle *ya* within its question speech. That particle can refine the function (ordering) in the buyer's speech. According to Sneddon

(2006), particle *ya* or *yes* can act as a 'softener' in commanding speech. That speech can also show a close relationship between a seller and a buyer. Wouk (2001) explained that the discourse marker *ya* has an expanded function of its literal meaning, which is used to increase solidarity among conversation participants.

ALTERNATIVE QUESTION
Requesting

Extract 5: The following conversation happened in a meat stall between a male seller (speaker) who is around sixty years old from Padang and a female buyer (interlocutor) who is less than twenty five years old. When engaging in this conversation, the speaker was holding his product to show the freshness of the meat which he said freshly cut. During the bargaining process, the speaker expressed his face in amazement while shaking his head. The following is the utterance between both.

Data	English Translation
Buyer: Uda, ado iga sapi? (1)	Buyer: Sir, do you have beef ribs?
Seller: *Ado* dik, satu kilo lapan puluh (2)	Seller: I do. One kilo of them is eighty thousand rupiahs.
Buyer: Dua kilo seratus empat puluh ya, da? (3)	Buyer: Can I have two kilos for one hundred and forty rupiahs?
Seller: (hening) (4)	Seller: (remain silent)
Buyer: Da, kalau dagingnya berapa? (5)	Buyer: How much is the beef, Sir?
Seller: Seratus dua lima (6)	Seller: One hundred and twenty five
Buyer: **Seratus dua lima atau seratus dua puluh, da? (7)**	Buyer: **One hundred and twenty five or one hundred and twenty?**
Seller: Yaudah yaudah seratus dua puluh (8)	Seller: Okay, take them for one hundred and twenty
Buyer: Dua kilo, da. Tolong langsung dipotong kecil-kecil ya! (9)	Buyer: Two kilos, Sir. please cut them into small pieces!

In the conversation above, the *Alternative Question* (AQ) pattern can be found in the seventh speech. This utterance contained two choices of answers given by the speaker to the interlocutor as an alternative. Kimps (2007); Enfield et al., (2010) explained that the question pattern of AQ has two complete questions together with the word marker *'atau'* (or). The purpose of this AQ in a conversation was to enable the interlocutor to determine the final price of the product with the intention of narrowing down price choices. According to Channon et al., (2018), AQ pattern has the goal to narrow down the focus of the question. Besides having its own goal, the AQ pattern also has a function behind the question.

The function of the seventh utterance was to request something. The meaning of requesting in the conversation was that the buyer asked the seller to reduce the price of his product. This request was expressed in the form of a question. Wijayanto (2019) argued that

requesting something can be expressed through a question. The above utterance was a negotiation between a buyer and a seller. Waring (2019) explained that the responses in negotiations can be expressed in the form of questions.

WH-QUESTION
Asking

Extract 6: This conversation was made by a female shallot seller (speaker) who came from Lampung and a buyer (interlocutor) along with a friend of the speaker who sold anchovy next to her. When processing the payment of the transaction, the speaker didn't have any change for the buyer since she just opened her stall. The interlocutor paid a hundred thousand bills. So the speaker asked her friend who had been selling or opening her stall from the early morning. The utterance is provided below.

Data (Lampung Language)	English Translation
Seller: Ngunut nyow, Yuk? (1)	Seller: What are you looking for, Dear?
Buyer: Bawang merah pigho sekilo? (2)	Buyer: Shallots. How much is one kilo of them?
Seller: *Wo waleu, Yuk*. (3)	Seller: Twenty eight thousand rupiahs, Dear
Buyer: Payew setengah kiloyo (4)	Buyer: Okay then I'll have half a kilo of them
Seller: Nyow lagei, Yuk? (5)	Seller: What else, Dear?
Buyer: *Eno gawoh. Joh* (memberi uang) (6)	Buyer: (That's all. Here's the money.)
Seller: Adew,mak ngemik kembalianno. **Sri, nyow wat duit lunik? (berbicara ke penjual sebelah) (7)**	Seller: (Oh no, I don't have the change. **Sri, do you have small change? (talking to the seller next to her)**
Sri: Sebeghai, wat. Ago pigho? (8)	Sri: (Wait. I do. How much do you need?)
Seller: Puluh ghibeu jamo seghibeuan (9)	Seller: (Ten thousand with a thousand bills)

Suggesting

Extract 7: This conversation takes place between the fish seller and the buyer. The buyer is the speaker with Lampung ethnicity. It can seen from the language used, namely Lampung language. The seller, as the buyer's speech partner, switches the code to use Lampung language after the buyer uses the language. The seller and buyer are women andthey look the same age. The conversation both of them is as follows.

Data (Lampung Language)	English Translation
Seller: Nila, Gurame, Bu. (1)	Seller: tilapia, giant gourami, ma'am
Buyer: Nila pigho sekilow? (2)	Buyer: How much the price one kilogram of tilapia, Ma'am?
Seller: Tega puluh pak gawoh (3)	Seller: It is onlythirty-four thousand
Buyer: Ai, mak tego puluh gawoh ah (4)	Buyer: Ai, how if the price is only thirty thousand
Seller: Mak dapok. Temen lah ijo sai murah. Nila ranau wawai (5)	Seller: It cannot. This is really the cheapest one. Tilapia of Ranau is good
Buyer: Yo kidah nyak agow lemo kilo (6)	Buyer: Okay, I buy for five kilogram
Seller: Belah punggung? (7)	Seller: Whether the back of the fish is split?
Buyer: Yew (8)	Buyer: Yes
Seller: (memotong dan membersihkan ikan). Ijow, Bu (membungkus ikan). **Ulanyow mak agow dititip ken gawoh?** katu biyak (9)	Seller: (cutting and cleaning the fish). This is Ma'am (wrapping the fish) **Why do not you just leave it here first?** Who knows if you mind?
Buyer: Payew titip pai. Nyak agok bilong dilom pai (10)	Buyer: Alright, i leave it here. I want to go inside first.

The question pattern in form of *WH-Question* can be found in the seventh utterance. This utterance was in form of a question with word marker *'apa'* (what), with the intention of getting information from the interlocutor. Stivers (2010); Sakhiyya (2017); Paath (2019) explained that the question pattern of *WH-Question* has a characteristic in the question uttered and there is a question word like *'siapa'* (who), *'apa'* (what), *'di mana'* (where), *'kapan'* (when), *'mengapa'* (why), and *'bagaimana'* (how).

The utterance number seven (see extract 6) had a function to ask for something. Lindawati (2012) stated that this kind of question has a function to express a request and hope that the interlocutor will give out something needed by the speaker. The meaning of the request in the conversation above was that the seller politely asked for help from her friend so that she could exchange her money to smaller change. The speaker also maintained her good conduct in form of polite utterance by expressing her wish indirectly. According to Prastio et al., (2019); Shardimgaliev (2019), it's better to express a wish by using conversational implicature, as it will allow us to have our dignity, to be considered polite, and to be able to keep our good name in the interlocutor's view.

Next, the ninth utterance (see extract 7) has function to give suggestion. Speech of suggestion is believed to benefit the interlocutor in the future (Nugroho et al., 2018). In line with this regard, in this data, the speaker (seller) assures that the advice givenwill be very useful for the interlocutor of the speaker (buyer) if the interlocutor agrees to leave her groceries in the place of the speaker. In addition, providing solution from the seller, it describes an illustration that the seller in the market of Way at Halim-Lampung is a friendly seller and has a good personality. One of the characteristics of individual who has a good personality is caring about the circumstances (Kecskes, 2014).

Rhetorical Question: Refusing

Extract 8: This conversation occurred between two women. The seller was a vegetable seller and aged around 35 years old, while the buyer was a Chinese young lady. It took place in a line of vegetable sellers at around 9 AM (Western Indonesian Time). The interlocutor was a customer of the speaker. From her appearance, it was likely to be that the interlocutor belonged to the upper class (considered rich). It could be seen from her clothes and the jewelry she wore while shopping. When the interlocutor bargained, the speaker slightly smiled. She was holding her six-month-old baby the whole time. The following was the utterance in question.

Data	English Translation
Seller: Mau belanja sayur apa cik hari ni? (1)	Seller: What vegetables do you want to shop today?
Buyer: Segar-segar ya kangkungnya kak (2)	Buyer: The water spinaches look fresh
Seller: Ya dong cik, baru aja subuh tadi di antar (3)	Seller: Of course, sis, they were just delivered this dawn
Buyer: Tiga (kangkung) lima ribu kak? (4)	Buyer: Three (bunches of them) are five thousands rupiahs?
Seller: Ampun, dua ikat lima ribu. Apalah harga lima ribu cik (tertawa). **Nggak kasian sama gua, cik?** Mana subuh gua udah di pasar bawa anak (5)	Seller: Gosh, five thousands is for two bunches, sis (laugh). **Don't you feel sorry for me, sis?** I've been here in the market since dawn, bringing my child along
Buyer: Ya udah, ambil (6)	Buyer: All right, I'll take them.

In the conversation above, the fifth utterance is a question pattern in form of *Rhetorical Question* (RQ). That utterance didn't need an answer for the question asked to the interlocutor. It was rather expressed to reprimand the interlocutor not to buy the product in the price proposed by her. Heinemann (2008); Heinemann (2010) explained that RQ is a question designed not to receive answers from the interlocutor, but rather to challenge or reprimand the interlocutor. This utterance is also a rhetorical utterance that is persuasive and is used to persuade the interlocutor to buy the product sold by the speaker. Rhetorical question is a persuasive technique used by the speaker through the speaker's character and emotion so that the interlocutor will act as expected by the speaker (Frank, 1990; Supardi, 2016). The rhetoric in form of a question in the utterance number five aimed to persuade or change the perception of the buyer so that she wanted to follow the seller's will, that is, to buy two bundles of water spinach for five thousands rupiahs. Platonova (2016) stated that the performance of rhetorical functions related to the creative use of language is formed by the speakers who focus on influencing the interlocutors in order to change their perceptions about certain things, such as making them act, think, behave, speak, and even feel in certain ways.

RQ is an important aspect in interaction and communication process that has communicative effect. According to (Niamh et al., 2014), the

rhetoric is now seen as an important part of social interaction and communication which is more than an ornamental utterance. Besides, that utterance in the conversation above has a function to refuse. The meaning of this refusal was that the seller refused to sell her products to the buyer in the bargained price. That refusal was expressed indirectly in form of a question. Refusing indirectly by using RQ will not damage the speaker's relationship with the customer, and the use of her conversational implicature is considered polite. It is risky if the speaker refuses directly. Gungormezler (2016) stated that the failure to use the method of rejecting appropriately to the interlocutor can have social consequences for the speaker, e.g., risking interpersonal relationships with the interlocutor.

CONCLUSION

Questions in the conversational implicature of transactions in traditional markets that occur between sellers and buyers (the speakers) have the expectation of continuation or action from the interlocutors in accordance with the wishes of the speaker. Compared to buyers, sellers more often use questions with a variety of patterns that contain other functions than to get information, i.e. to ask and to reject. This is because sellers need polite utterance in order to make the transaction happen. Thus, they use conversational implicatures in form of questions. The sellers and buyers in Way Halim Market are of multilingual societies (Lampung, Java, and Padang). All three communities often use conversational implicature in the form of questions. The addition of the particle *kan* and *ya* in the questions,

followed by certain intonation and emphasis, has double function that is to create communicative effect.

This research was expected to provide a reference in transactions and polite communication processes in everyday life. Using questions that contained conversational implicature in the process of transactions made the sellers or the buyers have the dignity so that they got good feedback from their interlocutors. This research was also expected to be good resource for subsequent researches regarding utterances that occur in transactions.

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