

THE ENGLISH FUNCTIONS AND ERRORS BY ART SHOPKEEPERS AT PENESTANAN UBUD



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**ENGLISH DEPARTMENT FACULTY OF LETTERS
WARMADEWA UNIVERSITY
DENPASAR
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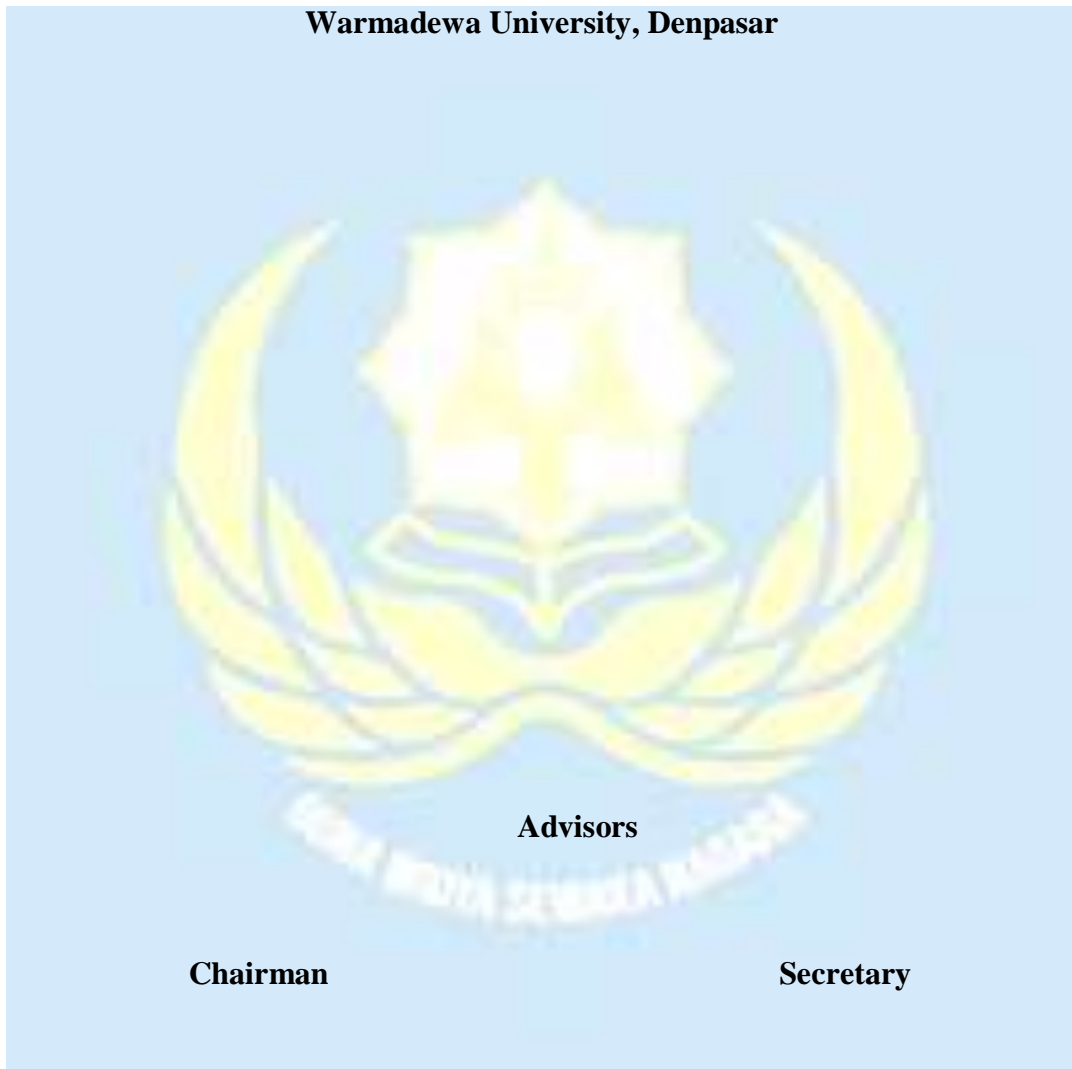


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ADVISOR AGREEMENT

**This Paper has been approved to be examined by the Examining Board of
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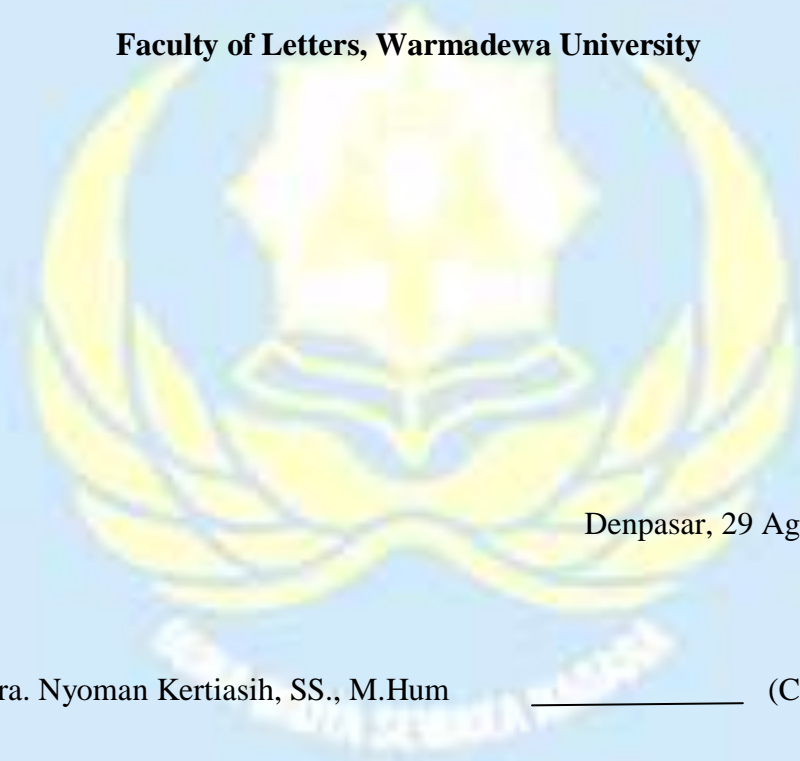
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Approved by

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Denpasar, 29 Agustus 2014

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PREFACE

First of all, I render thanks to the Ida Shang Hyang Widhi Wasa because the finishing of the writing of this paper can be achieved on time. If it were not to Him, this paper is ensured to be unable to be finished on time or even forever.

In this good chance, I further like very much to express my thankfulness to my first advisor as well, such as: Dra. Nyoman Kertasih, M.Hum, my first advisor, and Drs. Made Subur, M.Hum, my second advisor, for their invaluable advice during the process of writing this paper and their own kindness to assist to check up my paper for its accuracy. Even, I also thank to all the staff of Faculty of Letters, Warmadewa University, for their good cooperation during the writing of this paper. Further, a special gratitude is addressed to my family for their boundless love, understanding, and also their endless encouragement for raising my self-confidence to finish my study from the English Department, Faculty of Letters, Warmadewa University.

I realize that the result of the analysis of the subject described in this paper is not perfect yet, but I hope very much that it will be able to help give its readers an additional understanding on the problem which is examined in it. To revise it into a good paper, I further hope any readers of this paper to be able to give positive inputs.

Denpasar, 29 August 2014

Gede Arya Sathya Arindrayana

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ABSTRACT

It can be described that the title of this paper is '*The English Functions and Errors by Art Shopkeepers at Penestanan, Ubud.*' The problems analyzed in this paper are about the kinds and uses of the English functions that are communicated by the art shopkeepers of the five art shops to their guests. The number of the art shopkeepers that are used as the respondents or the data sources from which the data concerning with the problems which are examined in this paper are collected is five persons. Those respondents are two masculine and three feminine.

The theory which is used to analyze the data is the theory of the language function which is mainly taken from a book reference entitled '*Function in English*' (1982) written by Blundell. Beside this theory, the theory which is also used to analyze these problems is the theory about the uses of the language functions which is primarily taken from a book reference entitled '*Speaking Naturally*' (1985) written by Tillitt and Bruder. Beside from this reference, several supporting references that describe about the uses of the language functions are also referred to in analyzing these problems.

Based on the data analysis, it can be explained that in communicating with their guests, the art shopkeepers at Penestanan, Ubud chosen as respondents have used several functions of English Expressions. The English expressions which they have communicated to their guests are the expressions for the function of: (1) *greeting the guests*, (2) *inviting the guests*, (3) *getting information from the guests*, (4) *offering things to the guests*, (5) *telling the guests about the prices of things*, and (6) *thanking the guests*. Most of the English expressions used in their communication by the art shopkeepers to the guests are informal and impolite expressions. The neutral, more formal, and polite English expressions which they communicate to the guests are not in large numbers. In the grammatically error I only found to infinitive error in the inviting expression.

ABSTRAK

Dapat dijelaskan bahwa judul skripsi ini adalah ‘*The English Functions and Errors by Art Shopkeepers at Penestanan, Ubud.*’ Permasalahan-permasalahan yang dianalisa di dalam paper ini adalah tentang jenis dan penggunaan ungkapan-ungkapan bahasa Inggris yang dikomunikasikan oleh art shopkeeper kepada para tamunya. Para art shopkeeper yang dipergunakan sebagai responden atau sumber data dari mana data-data yang menyangkut dengan persoalan-persoalan yang dibahas dalam skripsi ini diambil berjumlah lima orang. Mereka merespon dua pria dan tiga wanita.

Teori yang dipergunakan untuk menganalisis data-data tersebut adalah teori tentang fungsi bahasa yang diambil terutama dari buku referensi yang berjudul ‘*Function in English*’ (1982) yang ditulis oleh Blundell. Disamping dari buku referensi utama ini, teori yang menyangkut fungsi bahasa juga diambil dari beberapa buku referensi pendukung. Selain teori ini, teori yang juga dipergunakan untuk menganalisis persoalan-persoalan ini adalah teori tentang penggunaan-penggunaan daripada fungsi bahasa yang terutama diambil dari buku referensi yang berjudul ‘*Speaking Naturally* (1985) yang ditulis oleh Tillitt and Bruder. Dalam menganalisis persoalan-persoalan ini, disamping dari referensi utama ini, beberapa buku referensi pendukung yang memberikan uraian tentang penggunaan-penggunaan dari pada fungsi bahasa juga diacu

Berdasarkan data yang telah ditelaah, dapat dijelaskan bahwa dalam berkomunikasi dengan para tamunya, para art shopkeepers at Penestanan, Ubud yang dipilih sebagai responden telah mempergunakan beberapa fungsi ungkapan bahasa Inggris. Ungkapan bahasa Inggris yang mereka telah komunikasikan kepada para tamunya adalah ungkapan-ungkapan untuk fungsi (1) *greeting the guests*, (2) *inviting the guests*, (3) *Getting information from the guests*, (4) *offering things to the guests*, (5) *telling the guests about the prices of things*, and (6) *thanking the guests*. Sebagian besar ungkapan bahasa Inggris yang dikomunikasikan oleh penjaga toko seni merupakan ungkapan yang bersifat informal dan tidak sopan. Ungkapan-ungkapan bahasa Inggris yang bersifat netral, lebih formal dan sopan yang mereka komunikasikan kepada tamu-tamunya tersebut tidak dalam jumlah yang banyak. Dalam kesalahan gramatikal saya hanya menemukan kesalahan to infinitif dalam ekspresi mengundang.

CHAPTER I

INTRODUCTION

1.1 Background and Problem

As an international language, English plays an important role a means of communication in all around the world. It is widely used on the field of economics, science, technology, tourism and also many books are written in English. It is a fact that English becomes more and more important language; for many people pay their attention in learning it, not just to learn the language itself, but to learn it for the sake of other purpose. In this paper I will explain about the place which used English by tourism, that is Bali or famous with “Paradise Island”.

Bali is one of the tourist destinations in Indonesian, and very famous in the world, and dominated by Hindu that makes the island a lot of temples. Then, the island is called the Island of Gods, Island of Thousand Temples, and so on. As tourist destinations, Bali have many interesting place such as: Ubud, Kuta Beach, Tanah lot, Uluwatu, Bedugul, Batur Lake, Penelokan, Padang Bai, Taman Ujung, Goa Gajah, Gunung Kawi, Jatiluwih, Taman Ayun, Trunyan, Museums, etc. There, however, are still many people who do not know in depth about the uniqueness of Balinese culture. Life in Bali is always related to Tri Hita Karana that includes the spiritual relationship between human and God, and their environment. As the main tourist destinations there are of course a lot of interesting tourist object. One of them is Ubud. Ubud famous for the legend painter and cultural traditions are still strong. This village there was a lot of hotel,

villa, restaurant, art shop, museum, gallery, and tourism object. A lot of tourist long time stay in the hotel or villa at Penestanan Ubud area to finding peace and comfort of their lives, there are some tourist said Ubud is their second home.

In the area of Penestanan Ubud, many tourists buy paintings, statue, and traditional souvenirs in the art shop or art gallery to take home. This the reason that the art shopkeepers about the communication with the tourist, usually many art shopkeepers is not know about function of English. It is important for art shopkeepers to learn about the functions of the English language which has good communication with tourists. I choose Penestanan Ubud as my object of research because a lot of art shopkeepers used English has their communication.

Based on the background, I am interested in doing a research on English functions and errors by art shopkeepers at Penestanan Ubud. I am also interested in analyzing their pronunciation in communication with the tourist. The research is related to the error analysis made by the art shopkeepers in using English functions the shop keepers use when they are doing their jobs to sell souvenirs, paintings, statues, carving and so on to the tourists.

1.2 Scope of Discussions

The title of this paper, as mentioned above, is English functions and Error by Art shopkeepers at Penestanan, Ubud. This title still seems to show a general problem. In other words, the problem shown by this title is still wide to discuss. Because the problem is still general, I further limit the problem relevant to this topic into more specific problems. The specific problems about the English language used by the art shop keepers which are discussed in this paper are about:

1. What kinds of English functions are used by the art shopkeepers at Penestanan, Ubud?
2. What kinds of errors are made by the art shopkeepers at Penestanan, Ubud?

The problems are formulated to answer many purposes in conducting the research that is to find out what English functions are used by the art shopkeepers at Penestanan, Ubud. All discussions that arise are around the functions of English, and it would be explained with additional examples.

1.3 Aims

Aims are very essential to have whenever doing a research. A research that I made is also to get some aims. The aims can be divided into three types; they are general, specific and academic aims.

Generally, the aim of this writing is to practice my knowledge and my ability in the research and also to train myself in conducting a research. I also would like to apply the theory that I have ever got during my study at English Department

The specific aim of this writing is to analyze the English functions and errors by art shopkeepers at Penestanan Ubud. I also like to know how is the English skill that is used by art shopkeepers in conversation with guests.

The academic aim of this writing is to fulfil one of the requirements to complete my study at English Department, Faculty of Letters, Warmadewa University. All of scholars must do this research to get S1 degree.

1.4 Theoretical Basis

In order that a paper which we produce can be scientific, its writing must be based on theory. If the theory is not applied or used, the paper which we produce must be not believable to its readers. Because theory is important to use in writing a paper, so in the writing of this paper, I also use it. The theory applied for the writing of this paper is the theory of the language function, especially English Function, which is primarily taken from the book entitled *Function in English*. Blundell in his book of *Function in English* stated that:

Language functions are the purposes for which people speak or write. You can say that everything we do, including using language, has a purpose. When we switch the radio or television on, for example, our purpose is to be amused or entertained, or to find something out. In the same way, we only speak or write with a purpose in mind; to help someone to see our point of view, perhaps, or to ask their advice, or to reach agreement with them. We call these purposes the function of language. Every language, including your own, has such function in different ways. In this book you will find some of the ways the English people use to express the various functions. So under the function *Greeting people*, for example, you will see expressions like Good morning, Good afternoon, Hello!, Hi!, and under *Saying goodbye* you will find Bye- bye, See you and so on. Altogether, over 3000 such expressions have been collected together, under 140 functional headings (Blundell, 1987 : 65).

Besides from this primary book reference, the second theory about the language functions, especially the concepts of the English functions, are also taken, for example from Leo Jones' *English Function*, he stated:

What are you trying to do with your English? Are you describing something, persuading someone, giving your opinion or what? These are called functions (Jones, 1981 : 1).

Beside this theory, the other theory which is also applied for analyzing the functions of English expressions used by the receptionists of this hotel is the

theory on the language form that is primarily taken from Bruce Tillit's and Mary Newton Bruder's *Speaking Naturally*. In this reference, Tillitt and Bruder say :

In English we tend to use formal speech with strangers and people of higher status, and informal speech with family, friend, and colleagues (Tillit, 1985 : 20)

In order that the analysis of this problem is more scientific and deeper, the theoretical concepts of the language functions and the language forms are also taken from some supporting book references. All the main and supporting book references from which the concepts about the functions and the forms of language are taken are mentioned in the bibliography.

1.5 Method of Research

Method is the procedure that should be followed by the writer in conducting a research. It is by applying the method of research that a scientific paper can be produced. In the writing this paper, the methods of the research applied are categorized into three methods; those are data source, data collection, data analysis

The data sources of this research were taken from the English used by 5 art shopkeepers at Penestanan Ubud. In this case, I took the data from 5 respondents of art shopkeepers. So, the data source of this research was the English functions used by art shopkeepers when they talked to the guests.

In collecting data, the data were collected by using observation and interview method and by recording and taking note technique. I listened carefully to the conversation between art shopkeepers and guests while I recorded the

conversation. I also interviewed the art shopkeepers and note taking the art shopkeepers if the data I need were not clear.

In data analysis, each expression was analyzed based on the theory of Language and Communication proposed by Richards and Function in English proposed by Blundell. Then, the use of expressions was given in the form of conversation descriptively by analyzing based on the theory applied. The examples of conversation were analyzed systematically by identifying and looking at expressions used to express by art shopkeepers.



CHAPTER II

RELATED STUDIES

Human being as social creature always needs someone else in their life. One of the human daily principal needs is a communication. Communication is defined as an act of or instance of transmitting and as a process by which information exchanges between individuals through a common system or symbol, or behavior (Webster's New Collegiate Dictionary, 1981:235).

Communication is a process or activity in giving information from someone to the other one for getting goal. Human life will be empty without communication. Without communication, interaction to someone, group, colony or some people can't be happened. Some people are called getting communication if they do action and reaction. Their action or reaction can be in personal, colony or group. As the human society, we not able to avoid communication, because of communication are happened in our life. By communicating, attitude and feeling of a person or a group can be understood by other people. However, it will be more effective, if the information able to be understood by responder.

Humans communicate to share knowledge and experience. A common form of human communication is such as signal of language, speech, writing, gestures, and broadcasting. In the communication, attitudes and feelings of a person or group of people can be understood by others. Communication will only be effective if the message can be interpreted as the same by the message recipient (<http://communicationtheory.org/definitions-of-communication/>).

Further, the brief understanding about the term language is explained in the sub below.

2.1 Definition of Language

A language generally takes an important part in our daily life. Language also clearly distinguishes human from other living things. People use language to convey messages, express feeling or idea and any information that exist in people's mind. Therefore, they can communicate by using language with other who knows language. In this case, language is said by Halliday, in his book entitled '*Language as social semiotic*', Halliday says:

Language is being regarded as the encoding of a behavior potential into a meaning potential, that is as a means of expressing what the human organism can do interaction with other human organisms, by turning it into what the can mean (Halliday, 1978 : 21).

Language is also an object which can be picked up and used for some purposes and put down again. In the communication, it can be expressed in various ways. The various ways of expressing the language will result in different acts, for example: the act of persuading, the act of warning, the act of influencing, and other acts. In linguistics, the variety of expressing the language is called speech act (Corder, 1980:13). In his book entitled '*Error Analysis and Interlanguage*'.

Language, as said above, is as a means of communication. as the encoding of a behavior potential into a meaning potential, that is as a means of expressing what the human organism can do interaction with other human organisms, by

turning it into what the can mean. Further, the functions of language are theoretically explained in the subs below.

2.2 Uses of the functions of Language

The functions of the expressions, for instance those of the English expressions, can be in several forms. Their forms are based on the contexts of their use. In English, the forms of the functional expressions can be categorized into three forms, among those: natural expressions, formal expressions, and informal expression. To decide whether someone has to use neutral, formal, or informal expressions in the communication, he/she has to know well the situation of the setting in which and when he/she is talking with the other people (Blundell, 1975:5).

In other words, according to Blundell, the situation of the setting in which and when someone is talking with the other people determines the use of the forms of the expressions. The other things which also determine whether the speaker has to use neutral, formal, or informal expressions are (a) the topic of his/her communication, (b) his/her social relationship with the people with whom he/she is making communication, and also (c) the psychological attitude of the people with whom he/she is talking (Blundell, 1975:5).

Further, the three forms of these functional expressions are described below.

2.2.1 Neutral Use

Neutral expression is also a common expression in English communication. Someone usually uses the neutral expression without paying attention to who, when, or where someone is talking. Neutral expression, according to Tillit (1985:41), is the expression of one function which can be expressed at any time, place, and to any people with whom we are talking. The examples of the neutral expressions are:

- (1) Thank you (Tillit, 1985:41).
- (2) I have a lot of friends (Jhon & Soars, 1987:55).

All these expressions belong to neutral expressions because they can be expressed to any people in a formal or informal situation. The expression *thank you* in the example (1), for example, can be expressed whenever someone wants to thank anyone. The expression *I have a lot of friends* in the example (2), can be expressed when the situation whenever and any people.

2.2.2 Formal Use

Formal expression is usually used by the speaker in a formal setting (situation), when he/she gives a respect to other people or to the addressees, or when the speaker greets someone in authority. The formal expressions used for the purpose of giving a respect to the addressees can be found in official reports, for example.

In the formal setting (situation), someone does not probably greet his/her employer in the same way as his/her best friend(s). For example, in greeting his/her employer, the speaker does not probably greet him/her with the word

hello, but with the words *Good morning, sir* or *madam*. The formal expression is usually used for some serious purposes. The formal expressions are usually more polite expressions (Tillit, 1985:29). People usually tend to speak more politely or respectfully to strangers than to their friends or to superiors than subordinates, Jones (1977:25). The examples of the formal expressions are:

- (1) I'd like to invite you to dinner this Saturday (Tillit, 1985:29).
- (2) Would you mind repeating what you just said (Tillit, 1985:99)?

All the expressions above belong to formal expressions; they are polite expression. These expressions are in formal or polite forms because their speakers like to give a respect to the people with whom they are talking. The expression (1) is a formal or polite expression because it uses the words *would like*. The expression (2) is a formal or polite expression because it begins with the words *would you mind*.

2.2.3 Informal Use

The informal expression is expressed by the speaker in an informal setting (situation), and to the people whom he/she knows very well. It is also usually expressed to greet someone whom the speaker knows well. In the informal setting, the speaker does not probably greet his/her best friends in the same way as his/her employer. In greeting them, the speaker can certainly greet them with *hello*, not with *Good morning (Sir)*. The settings in which the informal expression is usually expressed are, for example, in a private conversation and personal letters. The examples of the informal expressions are :

- (1) Can I bring the wine (Tillit,1985:29)?

(2) How about dinner (Tillit,1985:29).

(3) Sorry about that (Tillit,1985:51).

The expressions above are all categorized as informal and impolite expressions. The expression (1) is informal and impolite expression because it begins with the word *can* and does not end with the title of the person, for instance *Sir*, to whom the speaker brings the wine. Further, the expression (2) and (3) are informal and impolite expressions because they do not end with the title of the person to whom the speaker expresses the expression. The expression (3) is also informal because it starts with the word *sorry*, or because its grammatical structure is not complete, or not followed by a lexical item referring to person, for instance *I*.

2.3 Functions of Expressions

The language functions according to Halliday, in his book entitled '*Language as social semiotic*' there are three types. Its first function is for an ideational function. This language function is used for all specific purpose and types of context. It involves the communication of experiential and the logical function. In the experiential function, the language communicates ideas. In the logical function, the language relates the ideas to each other on an equal and subordinate basis. The second language function is for a textual function. In this textual function, the language is used to create text in which it gives coherence and cohesion to a passage. This function talks about the language itself as a means of communicating information. The third language function is for an interpersonal function. The interpersonal function embodies all use of language. In this

function, the language is used to express social and personal relations, including all forms of the speaker's instructions into speech situations. In this function, the language is divided into three functions.

The first is as a social function. In this function, the language is used for the establishment and maintenance of the social relations. This language function can be found, for instance, in greeting and various forms of phatic communication. Its second function is as an instrument function. In this function, the language is used to influence the people's behavior, and get things done. Its third function is as a personal function. In the personal function, the language is used by the speaker to express his feelings, attitudes, and opinions.

As said above, the language that we or other people express is called expression. The expressions of a language, for instance English expressions, to the other people must be effective. In order to be effective, the expressions must be appropriate to the situation in which we are (Halliday, 1978 : 45).

When we are trying to choose the best way to express ourselves in a particular situation, we must keep in our minds doing several things. The first important thing which we have to know is what we are trying to do with our English?', or whether we are describing something, persuading someone, giving our opinion or what with our English? Each of the English uses, according to Jones is called English function.

The second thing which we have also to know when we are involved in a particular communication is what sort of person we are in this particular situation, or whether our role in the communication itself is as a friend, a stranger, an

employee, or a customer. The following thing that we must know well as well is the where we are talking, whether the setting of our talking is in a plane, at a party, or at a meeting.

Finally, in order that our expressions are effective we must also keep in our mind about what we are talking, whether the topic of our communication is about a business, a travel, a sport, or other things (Jones, 1977 : 1).

The language or the expression which we express is used for several kinds of functions. Its functions are very useful in the people's communication, and are expressed in several uses (Jones, 1977 : 46). Its functions and also the uses of its functions are explained below.

2.3.1 Expression for Greeting

The expressions expressed by the people usually have interactional functions. When they are used for these functions, the expressions do not only inform the hearers about what things they are doing, but also to attract the hearer's attention so that an act of doing the things will expectedly follow from the verbal expression. In English, the expression having an interactional function is the 'greeting expression.' In this function, the speaker of this expression usually attempts to establish a good social relationship with the hearer. To serve this function well, the speaker usually makes excellent use of their creativity to invent a verbal expression.

The expression for the greeting functions are expressed by the people almost in their daily communication. The greeting expressions are normally used by them to open their communication or conversation with the other people. In the verbal

communication, the greeting expressions can help the occurrence of their communication with the others. Besides, the greeting expressions can also help them establish their good communication with the people who are involved in their communication.

If they open their communication without the greeting expression, they will not get good impression from the people with whom they will communicate, and their communication can not continue naturally. Greeting expression is actually an expression of friendly salutation. It is an act of welcoming someone at a meeting or at the other events. This expression is used when someone greets another person, or is uttered at the opening of someone's conversation with the other person.

The expressions used for the greeting functions can be in a word or in a group of words. As the greeting expressions can be used in a polite, an impolite, and also in a natural manner, so the expressions are characterized into three characteristics, among those: polite, impolite, and natural greeting expressions. The politeness, impoliteness, and the naturalness of the greeting expressions depend upon: (a) the word choices used in the expression, (b) the form of the expressions, and (c) the people to whom the expressions are expressed by their speaker. The expression which can be used for the greeting functions are, for example:

- (1) Good morning, Sir (Jones, 1981:14).
- (2) Hi (Jones, 1981:14).
- (3) How are you (Tillit, 1985:6).

(4) Hello, Robert (Tillit, 1985:6).

(5) How nice to see you (Tillit, 1985:5).

The expressions above are used by their speakers for the greeting functions because they are used to greet the other people and open their conversations with them. The expression (1) is used by the speaker to greet someone (Sir) in the morning. This expression is a formal greeting expression, and commonly used to greet a man who is not familiar to the speaker. Beside for greeting, this expression can also be used by the speaker when leaving someone. The expression for answering this greeting expression is usually the same. The greeting expression (2) is usually used by the speaker to greet someone whom he/she has known familiarly. This greeting expression is characterized as an informal greeting expression.

The greeting expression (3), which can be used to greet any gender of people, is used by the speaker to greet the second person *you*. In English, according to Swan (1988:274), this expression is a formal expression or inquiry, and the commonest way to ask about someone's health. The common responds to this expression are: (a) very well, thank you and (b) fine thank you. In the communication, the people also usually greet the people who have uttered this greeting expression to them. Their ways of greeting the people who have greeted them can be in a formal or an informal style. If they also greet the people formally, they can repeat their same greeting expression. It means that they also greet the people with the expression '(and) how are you?' However, if they greet them informally, they greet the people with the expression: (a) 'and you or (b)

what about you? The other expressions for asking about someone's health are, for example, how're/how's everything, how's going?

The greeting expression (4) is usually used by the speaker to greet someone whom he/she has known personally or familiarly. In this example, this expression is used by speaker to greet a man whose name is Robert. In English, according to swan (1988:274), hello is a less formal expression. Then, the expression (5), which is normally used to greet someone that the speaker has known well, is used to greet the second person, that is *you*. This greeting expression is a less formal expression.

2.3.2 Expression for Offering Things

The commonest expressions occurring in the daily communication, too, are the offering expressions. These expressions are usually used when we offer someone to do something which he/she needs to do. The lexical items which are commonly used in English for the offering expressions are the word like, help, get, and other lexical items. The form of the expression used for this function is the expression with the opening *Can I...or Could I...* The neutral or less formal expression used for the offering function is the expression with the opening *Can I* On the other hand, the expression with the opening *Could I ...* is a formal and a more polite offering expression (Jones, 1981:36). The offering expressions with the openings *can I* and *could I* are, for example:

- (1) Can I serve you lunch now (Jones, 1981:36)?
- (2) Can I pour the wine (Jones, 1981:36)?
- (3) Can I help you (Blundell, 1982:103)?

(4) Could I give you dinner one of these days (Swan, 1988:132)?

The expressions above are all used by their speakers for offering something to someone. The speaker's offer in the expression : (1) is to serve lunch for someone, that is the pronoun *you*, lunch, (2) is to pour the wine for someone, (3) is to give a help to someone, that is the pronoun *you*, and (4) is to give dinner to someone, that is the pronoun *you* one of these days.

Beside in the question form, the expression using the word *Can* or *Could* which is used for offering to do things for someone can also be expressed in statements. The examples of the statement expressions with the word *Can* and *Could* which are used for the offering function, according to Swan (1981:132), are:

- (1) I can lend you a pound till Wednesday, if that will help
- (2) I could do the shopping for you, if you are tired.

The following expressions which we can also use for offering something to someone, according to Jones (1981:36), are the expressions using the opening *may I...* In English, the expression with this opening is characterized as a polite and formal expression. The English offering expressions using this opening are, for example:

- (1) May I help you (Blundell,1982:103)?
- (2) May I read the letter for you (O'Neill and McLean, 1983:25)?

All the expressions above are used for offering something to someone. In the expression (1), the offer of the speaker is a help to someone, that is the

pronoun *you*. Then, the offer of the speaker of the expression (2) is to read the letter for someone, that is the pronoun *you*.

The other expression which can be used for offering someone something, according to Jones (1981:36), is the expression that uses the opening *shall I...* The offering expression using this opening is also considered as a polite expression in English. The examples of the offering expressions with this opening are

- (1) Shall I get it for you (Jones:1981:37)?
- (2) Shall I carry bag (Swan, 1988:546)?

The offering expressions above are all expressed with the opening *shall I*. These expressions are expressed by the speakers for offering something to someone. The speaker's offer in the expression (1) is to get something (it) for someone (the pronoun *you*). The speaker's offer in the expression (2) is to carry the bag owned by someone (the pronoun *you*).

The English word groups which can also open the expressions for the offering function are the words *would you like* The offering expression using this opening is categorized as a more polite expression (Jones, 1981:36). The offering expressions using the opening *would you like ...* are shown in the examples below:

- (1) Would you like me to make coffee now (Jones, 1981:37)?
- (2) Would you like me to get it for you (Blundell, 1982:103)?

The expressions above are all used for offering something to someone. The offer of the speaker in the expression: (1) is to make coffee for someone, that is

the pronoun *you*, and (2) is to get something, that is the pronoun (it) for someone, in this case the pronoun *you*.

It can be explained that if the speaker's offer is accepted, someone, can respond his offer with such expressions as: (1) That is very kind of you. Thanks, (2) Oh, would you? Thanks, and (3) Thanks a lot. However, if the offer of the speaker is refused, someone can respond it with such expressions as: (1) No, don't bother. I can do it myself, (2) No, it's all right. I can manage, and (3) Thanks ever so much, but it's all right, really

2.3.3 Expression for Getting Information

The people's communication occurs as a result of the question which they ask to each other, or which one of them asks to the others. In other words, their conversation depends very much upon the question they make. It is the question that can keep their communication going in the direction they want it to go. The length or the short of their conversation with the other people are actually very much determined by their intellectual insight. In the communication, questions are basic tools for the people to get information.

The information which they can get depends very much on the sort of question they ask. In asking questions for the aim of getting information from the other people, the people do not just know the correct words, but also the correct forms of the questions. The people who ask questions for getting information usually control their conversation. The questions that they ask for getting it are usually expressed with various techniques or features. The features of their question can be polite, impolite, or neutral. Each of these question techniques is

used based on the situation of who asks the question and to whom the questions will be asked. Two of the question techniques which are very commonly used by the people for getting or asking for information from the other people are the polite and neutral questions. The polite question used for getting information, for example, is normally asked by or to the stranger or strange people. It means that this question technique is basically asked by the people to the people whom they do not familiarly know yet.

On the other hand, the neutral question can be asked to the people whom the questioner already knows well. Some of the expressions used for asking for information, according to Jones (1981:10), are with their openings. The openings of the expression for the function of getting information are, such as: (1) I wonder if you could tell me..., (2) This may sound a stupid question, but I'd like to know..., (3) Excuse me, do you happen to know..., (4) would you mind telling me..., and (5) I hope you don't mind my asking, but I'd like to know... The other openings of the expression used for this function, according to O'Neill and McLean (1983), are such as: (1) May I have..., (2) Could I have ..., (3) Would you tell me ..., and (4) Could you tell me ... The examples of the expression used for this function are:

- (1) Excuse me. I wonder if you could tell me where Mr. Brown's office is (Blundell, 1982:1)?
- (2) Would you mind telling me where I can catch the bus (O'Neill and McLean, 1983:12)?
- (3) Could you tell me what they do (O'Neill and Mc Lean, 1983:25)?

(4) Excuse me. Do you happen to know how much it would cost by taxi (O'Neill and McLean, 1983:12)?

The forms of these expressions are all in question. They are used by their speaker for getting information from the person that the speaker asks. In getting information, the speaker of the expression (1), (2), and (3) asks someone in a polite manner because the speaker asks someone with the opening expression *Excuse me, I wonder if you could me, Would you mind telling me, and Could you tell me*. On the other hand, the speaker of the expression (4) asks someone in a neutral manner because the opening of his expression is with the auxiliary *do*. The information which the speaker needs in the expression: (1) is the information about where Mr. Brown's office is, (2) is the information where the speaker can catch the bus, (3) is the information about what they do, and (4) is the information about whether someone, that is the pronoun *you*, knows how much it would cost by taxi.

2.3.4 Expression for Giving Information

Like the expression for asking for information, the expressions for giving information also usually occur at two different situations. The expression for giving information first occurs when the speaker wants to give a descriptive respond to what has been asked by the other person. The descriptive respond that the speaker gives to him is called information. The speaker's informative responds depend very much on what questions are asked by the other person. The information which the speaker gives to the other person is usually as an answer to his questions.

The English lexical items which can open the questions that need information from the speaker are wh-words, among those: whom, whose, why, when, how, and what. The information which the speaker gives must be so accurate that the person who needs the information feels satisfied. The second situation of when the expression for giving information occurs is when the speaker wants to explain something which the speaker thinks not to be known yet by the other person Jones, (1981:9). The examples of the English expressions for giving information are:

- (1) That is a very interesting question (Jones, 1981:10).
- (2) A man is waiting for you (Jones, 1981:10).

The expressions above are used by the speaker for the function of giving information to the person who needs it. The expression (1) is used by the speaker to inform someone who has asked a question to the speaker his/her question is very interesting. In the expression (2), the speaker informs someone (you) that a man is waiting for him.

The information which someone needs after asking a question is sometimes delayed by the speaker. The delay of the information takes place because the speaker still thinks about the thing which he can use for the information itself. The delay of the speaker to give someone information is also a common thing to occur in the communication. There are some necessary techniques which can be applied by the speaker to delay the information which the person needs. Those techniques are by expressing such expressions as : (1) Well, let me see ..., (2) Well, now ...,

(3) Ok! Let me think for a moment ..., and (4) I'm not sure. I'll just have to find out ... (Jones, 1981:10).

2.3.5 Expression for Giving Price

The people's communication which occurs at certain places, for example in tourism industries, markets, or at other places, is often concerned with the prices of the things. The expression for the function of giving price is expressed by a speaker when he is asked by the other person(s) about the price of the thing(s) which he sells. The examples of the expression which are used for the function of giving price are:

- (1) They are twenty dollars (Tillit, 1985:31)
- (2) This ring is fifty dollars (Tillit, 1985):31)

The expressions above are all expression for giving price to someone. The price which the speaker of the expression (1) says to the person is the price of things (they). The price of the things is twenty dollars. Then the price which the speaker of the expression (2) means is the price of a ring. The price of the ring is fifty dollars. These expressions are all formal expressions because they are expressed by their speakers in sentences.

2.3.6 Expression for Giving Suggestion

Something that is suggested by the speaker to the people is called suggestion. Like in other languages, in English there are also many ways of trying to get the people to do things for their own good. Those ways depend on: (a) how difficult or unpleasant the speaker's course of action when giving them

suggestion, (b) who the speaker giving them the suggestion is, and to whom the speaker is giving the suggestion, (c) what role that the speaker plays when giving them the suggestion, and (d) how the speaker's relationship with the people to whom his suggestion is given is.

The expressions for giving suggestion are categorized into two characteristics. The first is the expression which is expressed tentatively. This kind of expression is called a 'tentative expression.' The openings of the tentative expressions used for giving suggestion to the people are, for example (1) I was wondering if you ever thought of ..., (2), (3) Might it be an idea to ..., (4) Have you ever thought of ... (5) Don't you think it might be an idea to ..., (6) You could always ..., (7) If were you, I'd ..., and (8) Why don't you ... The suggestions using the expressions beginning with these openings are also referred to as indirect suggestions (Jones, 1981:59).

The second characteristic of the suggestion is called direct suggestion. The openings of the expression used by the speaker for giving the people direct suggestion are: (1) You'd better ..., (2) Shall we ..., (3) What about ..., (4) Let's ... The examples of the expressions used by the speaker to give the people tentative and direct suggestions are :

- (1) Why don't you go to Crete (O'Neil and McLean, 1983:92)?
- (2) Shall we look at these brochures (O'Neil and McLean, 1983:75)?
- (3) What about taking the radio (O'Neil and McLean, 1983:92).
- (4) You'd better hurry up if you want to get home before dark (Swan, 1983:277).

These expressions are used by the speaker for giving someone suggestion. The suggestion that the speaker of: the expression (1) gives to the person *you* is the suggestion to go to Crete; the expression (2) gives to the other people is the suggestion to look at the brochures; the expression (3) gives to the other people is the suggestion to take the radio; and the expression (4) gives the person *you* is the suggestion to hurry up if he/she wants to get home before dark.

According to Swan (1980:274), the expression (4) above does not usually mean that the action recommended would be better than another one. This expression is said by the speaker simply to mean that the people to whom it is expressed ought to do the action. When the expression *had better* is used for suggesting the other people not to do something recommended, the negative word *not* must be placed after the word *better*, for example 'You'd better not wake me up when you come in.' One of the expressions in the examples above which shows, or is used for, tentative suggestion is the expression (1). Then, the other expressions are used for direct suggestion. These expressions are all in formal forms.

2.3.7 Expression for Requesting

Requesting expression is primarily used by the speaker when he/she wants someone to do something for him/her. The speaker's requesting expressions can be expressed in a polite way, an impolite way, and a neutral way. The use of the polite, impolite, and the neutral requesting expression, according to Jones (1981:15), depends on: (a) the urgency, difficulty, and the unpleasantness of the task which the speaker requests the other person to do, (b) who the speaker of this

expression or what the role of the speaker of the expression is, and (c) who the person or what the role of the person is to whom this requesting expression is addressed by the speaker.

When the speaker requests something politely, his expressions must be with such openings as: (1) Could you ..., please,? (2) Would you (mind) ..., please,? or (3) please, ... Then, the openings of the neutral requesting expressions which the speaker can use are, for example: (1) Can you ..., please? or Will you ..., please? The impolite expression used for requesting someone to do something is expressed using the infinitive at the beginning of the expression and also with the absence of the word please from that expression. In the communication, the impolite requesting expressions are not commonly expressed by the speaker. The expressions used for the function of requesting someone to do something are, for example:

- (1) Could you show me your picture, please (Jones, 1981:15)?
- (2) Excuse me, but would you kind not doing that, please (O'Neil and McLean, 1983:92)?
- (3) Would you open the window, please (Swan, 1988:637)?
- (4) Can you wait a moment, please (Murphy, 1985:62)?
- (5) Stop doing that (O'Neil and McLean, 1983:92)!

The expressions above are used for requesting someone to do something. The expression (1) is used by the speaker for requesting the pronoun you to show his or her picture to the speaker him/herself. The opening of this expression is *could you*. That's why this requesting expression is a formal expression. Besides,

this expression is also a more polite expression because it is followed by the word *please*. The requesting expression (2) is also a formal and more polite expression because it is expressed using the word *please* at the end of this expression and the words *excuse me, but would you ...* as its opening. The speaker uses this expression for requesting the pronoun *you* not to do that. The expression (3) is also a more polite expression because it is expressed using the word *please* and also the word *would you.....* as its opening.. This expression is used by its speaker for requesting the pronoun *you*, to open the window.

The expression (4) is a neutral expression because it is expressed using the word *can you ...* as its opening. This expression is, however, a polite expression because it uses the word *please*. This expression is used by the speaker for requesting the pronoun *you* to wait someone or the speaker for a moment. The expression (5) is an informal expression because it uses an infinitive as its opening. Besides, this expression is an impolite expression because it is expressed without the word *please*. This expression is used by the speaker for requesting someone to stop doing that.

2.3.8 Expression for Inviting

The inviting expression is usually expressed when the speaker requests the presence or participation of the other person(s) in the specific events, for example dinner, wedding ceremony, birthday party, or other specific events, which occur at specific times and places. Besides, the inviting expression is also expressed by the speaker for requesting the other person(s) to do something. The things which will be done by the person invited by the speaker depend on the meaning context of

the inviting expression. According to Tillit (1985:28), the openings of the expressions used for the inviting functions are, for example: (1) I'd like to invite ..., (2) I was wondering if you'd like to ..., (3) and we'd love you to..., and (4) ... Would you like to ...? The examples of the inviting expressions can be seen below:

- (1) I'd like to invite you to dinner this Saturday (Tillit, 1985:29).
- (2) We're going to have a few friends over on Wednesday, and we'd love you to come (Tillit, 1985:29).

These expressions are used by the speaker for inviting someone to do something. In the expression: (1) the speaker invites someone (*you*) to dinner and (2) the speaker invites someone (*you*) to come to him when his friends come. These expressions are all formal and polite expressions because the words *would like* and *would love* are used as their openings.

2.3.9 Expression for Apologizing

The expression used for apologizing is also very commonly expressed in the English communication. The speaker expresses this expression when asking an excuse from someone on account of his fault to have done something wrong. This expression is also usually used by the speaker when he does not have an agreement with the other person(s). Someone, according to Jones (1977:67), can save himself from a lot of trouble by apologizing first before the other people complain to him.

The expression used for apologizing is also often expressed by the speaker to end his communication with the other person(s). According to Tillit (1986:51),

Jones (1977:67), and also Blundel (2006), the openings of the expression for apologizing, are, for example: (a) Forgive me. I'm terribly sorry about ..., (b) I'm sorry. I didn't mean to ..., (c) I would like to apologize for ..., (d) Please accept my apologies for ..., (e) Um, this isn't easy to explain, but ..., (f) I'm sorry, but ..., (g) I (do) beg your pardon for ..., and (h) Pardon me for ... The expressions for apologizing are :

- (1) I'm sorry. It was my fault (Tillit, 1985:35).
- (2) I really must apologize for being so late (Blundel, 1982:200).
- (3) Please, accept my apologies for what I said just now (Blundel, 1982: 200)

These expressions are used by their speakers to apologize to the other person(s) for something. The speaker of the expression (1) apologizes to someone for his/her own fault. The speaker's apology to the person(s) is expressed by using the word *sorry*. In the expression (2), the speaker apologizes to the other person(s) for his own late to do something. His apology is expressed to the person(s) by using the word *apologize*. The speaker of the expression (3) apologizes to other person(s) for something which he said to the person(s). This speaker expresses his apology by using the words *accept my apology*. The speakers of these expressions apologize to the other person(s) formally. Beside formally, the speaker of the expression (3) even apologizes to the other person politely as he uses the word *please* as the opening of the expression..

2.3.10 Expression for Saying Good bye

According to Jones (1981:87), the speaker usually uses the expression of the *good bye* when closing or finishing his conversation with the other person(s) or

leaving someone or the people with whom he has made a conversation. The expression of the *goodbye* indicates two meanings. Its first meaning is that the speaker will soon meet again the person(s) with whom he has made a conversation. The expressions of the *good bye* which can indicate this meaning are, for example:

- (1) Bye for now!
- (2) See you!
- (3) Have a good weekend
- (4) Goodnight
- (5) Bye/bye

These expressions are all used by the speakers when they are parting from the people with whom they have made conversation. These expressions indicate that the speakers' parting from the people is not forever, or tell that the speaker will again meet the people. These expressions are said by the speakers in accordance to the context of the time when they are parting from them. When parting in the evening, the expression (1), (2), (3), and (5), except the expression (4), are not usually expressed by the speaker to the people whom he has communicated with. The expression (3) and (4) are formal expressions, and the expression (1), (2), and (5) are informal expressions.

The second meaning of the expression of the good bye is that the speaker's parting from the other people is for a long time or forever. According to Jones (1981, 87-8), the expressions of the *goodbye* which indicate this meaning are, as follow:

- (1) I've come to say goodbye.
- (2) If you're ever in ... do come and see me ... you've got my address.
- (3) Take care!
- (4) See you sometime soon, I hope!
- (5) Don't forget to give me a ring!

These expressions are expressed by the speaker for parting from the people with whom he has made communication for a long time or forever. In communication, these expressions are not usually expressed by the speaker to the people because they mean that the speaker's relationship with the people ends at the time of their parting, and that the speaker's close relationship won't occur anymore in the future.

2.3.11 Expression for Thanking

Thanking expression is an expression which the speaker commonly expresses for thanking someone. This expression may occur at the beginning, middle, or at the end of the speaker's conversation with the other person(s). The expression of the speaker's thanking expression to the other person(s) is, for example, due to the other person's question about the speaker's condition and of something which the person has given to the speaker.

In almost daily conversations, the thanking expression is a very dominant expression to occur. In English, the words or the groups of words used for the thanking expressions are, for example: (a) thank you, ..., (b) right, thanks, (c) thanks, (d) I'm very grateful for ..., and (e) thank you so much for ... The

expression used for the function of thanking someone can be seen in the examples below:

- (1) Thank you, Sir (Jones, 1981:14).
- (2) Right, thanks (Jones, 1981:3).
- (3) That was nice of you. Thank you (Tillit, 1985:41).
- (4) Thank you very much (Blundell, 1982:191).
- (5) Many thank for your help (Blundell, 1982:191).

The expressions above belong to thanking expressions which are used by their speaker for thanking someone. The speaker's thanks in the expression (1) is to the noun *sir*. The thanking expression (2) is expressed by its speaker to someone. The thanking expressions (3) and (4) and (5) are expressed by their speakers to the pronoun *you*. The speaker's thanks in the expression (5) is to someone because of his/her help to the speaker All these thanking expressions are neutral expression. It means that these expressions can be expressed by any people and to any people, and can also be expressed at any time, place and any condition.

2.4. Definition of Error

Error as breaches of the coda and he also stated that error is consistent deviance characteristic of the learner's linguistic system at a given stage of learning. The key point he asserts is that the learner is using a definite system of language at every point in his development (Corder in Richard, 1974:19).

There is a misunderstanding between error and mistake in having an analysis. So they should be cleared with different situations. Even Corder has

proposed different description between mistake and error. Furthermore, mistake which is made unsystematically, such a mistake in pronunciation that caused by factor of being tired, emotion, etc. so that, this mistake is on the factor of performance (Corder, 1981:10). The deviation that is caused by a lack of language by any language structure is called competence that is the systematic that caused by a learner's knowledge about the second language system. This kind of deviation is called.

According to Corder in his book entitled *Error Analysis and Interlanguage*, error analysis has two functions. The first is a theoretical one and the second a practical one. The theoretical aspect of error analysis is part of methodology of investigating the language learning process. The practical aspect of error analysis is its function in guiding the remedial action we must take to correct an unsatisfactory state of affairs for learner or teacher (Corder, 1981:45)

2.5 Types of Error

The occurrence of a learner's error is caused by two major factors; Interlingua and Intralingua factors. Classifies types and causes of Interlingua factor into four categories, they are over generalization, ignorance of rule restriction, incomplete application of rule, and false concept hypothesized (Richard, 1974:174). Each of them can be described as follows.

2.3.1.1 A. Over-Generalization

Over-generalization covers instances where the learner creates a deviant structure on the basis of his experience of other structure in the target language. For example: *He cans singing*. Over generalization generally involves the creation

of one deviant structure in place of two regular structures. It may be result of the learner reducing his linguistic burden.

2.3.1.2 B. Ignorance of Rule Restriction

It is the failure to observe the restriction of existing structures that is the application of rules to context where they do not apply. For example: *The man who I saw him*. This reflects the limitation on subjects in structures with 'who'. This error maybe encountered in term of analogy, other instance may result from the rote learning of rules. Failure to observe restriction in floral noun usage may be also derived from analogy; learner rationalizes a deviant usage from his former experience of English. This may happen even when the mother tongue is close to English.

2.3.1.3 C. Incomplete Application of Rules

This is the occurrence of structures whose deviancy represents the degree of the development of rules required to produce acceptable utterances. They are across background language, systematic difficulty in the use of question. For example: *Do you read much? Yes I read much*. A statement from may be used as a question as one of the transformation in a series may be omitted or question word may simply be added to the statement form.

2.3.1.4 D. False Concept Hypothesized

The learner's error is caused by the faulty on rule learning of the target language or it may also be caused by the faulty comprehension of distinction in the target language. For example: the form *was* may be interpreted as a marker of the past tense in *One day it was happened*.

2.6 Causes of Error

a. Linguistic Factors

Every language has its own system that is different to each other. In learning English as a second language, indirectly in system and in structure of the first language (Bahasa) will influence English.

On the other hand, English has enriched Indonesian's vocabularies, but English has been always influence by Indonesian that caused by one's tendency to apply his own language system when he practice another language. Moreover, the serious difficulty on the language is a factor of raise an error. This language factor can be divided into parts that are interlingual factors and intralingual factors.

1. Interlingual Factors

The interlingual factor is the error is caused by infiltration of the first language systems into the second language (interference). In this case, the error we can find in English caused by the infiltration of the Indonesian system. Like on the following sentence:

A: Did Billy have his egg cut up for him at breakfast?

B: Yes, I seed him. (Corder, 1981)

There is an error on the sentence about the form of the irregular past tense of *see*. This error is surely caused the infiltration of the Indonesian system and in fact, that English and Indonesian are not in one family where in Indonesian the irregular past tense can be found.

2. Intralingual Factors

The error caused by intralingual factor is the one influenced by the general features such as generalization and imperfect application of the system and the failure in learning the system. Overgeneralization is the application of the language system that tends to be able to raise error.

For example: the subject 'HE' is always applicated with to be 'IS' without nothing the sentence, for instance; He is clean my house every morning. From the example above, the application of English structure is not right where the subject 'HE' is applicated with 'IS', but in fact the sentence in the present tense.

b. Some Other Factors

There are some other factors that can raise errors. There are like, the teaching method, the situation of the conversation, and the environment of the participants. The teaching method, which is not, arranged very well, the limited facilities of learning, the unreceptive attitude of the teachers, and the uncontinued programs will unease the interference, even more in learning foreign language.

The situation of the conversation influences language errors as well. The situation of the conversation influences language errors as well. The situations those are meant are Intimacy, Humor, and The situation.

Intimacy is that the speakers consider that the addressee in his close friend, so the conversation is not controlled. In this situation, the language systems infiltration a quite easy. Humor, that is to insert the other language systems in the aim of refreshing the situation. The situation of the conversation that is free that in this situation there not is any control.

CHAPTER III

ANALYSIS

Analysis is a process of outlining a basic problem over its various parts. The Explanation is also on this section, the explanation is needed to get the understanding for all readers.

In the process of research, analysis is last part before making conclusion and suggestion at last chapter. At first step, we did searching process and finding some problems. In analyzing the data, I described and explained the analysis by giving explanation needed, and I supported the analysis of the paper by giving the examples of conversation used by art shopkeepers at Penestanan Ubud.

The problems examined in this paper are the function expressed by the art shopkeepers at Penestanan Ubud. Based on the findings, a number of the types of English functions are found. Based on the finding, too, a number of English functions are found to have been expressed in untrue ways. In other words, errors in the functions of the English expression conveyed by the art shopkeepers are still found.

Further, the data analysis about the functions of the English expressions which are used by the art shopkeepers and also the errors found in their expressions is shown in the subs below.

3.1 Functions of Expressions

It can be explained that based on the data which have been obtained from the art shopkeepers at Penestanan Ubud who have been chosen as the respondents,

the English expressions which are uttered by them also have their own functions. The functions of the English which the respondents of this art shopkeeper uttered to their guests consist of some kinds. The functions of their English are, among those, for: (1) greeting, (2) inviting someone, (3) getting information, (4) offering things, (5) giving price of things, (6) thanking. The data analysis and error of the functions of these respondents English functions is shown in the following subs.

3.1.1 English Expressions for Greetings

Greeting is the act or words used by a person to greet or welcome another person. In the communication, the greeting expression is very important because it can open or create a good following communication of the one person with the other person. This expression is also usually expressed by the speaker to open or start a conversation with the other persons. The greeting expressions are used by the speakers to establish contact with the other people, for example with their friends, strange people, or other people.

In the communication, the greeting expressions can be used in a formal, an informal, or a neutral context of situation. Besides, it can also be expressed in a polite, an impolite, or a natural manner. A speaker usually uses the informal greeting expressions to greet closed friends or someone whom he/she knows well personally. Further, the formal expression is usually used to greet a person whom someone never meets yet, or does not know yet. The neutral greeting expression is one the other hand, used when the speaker with whom he/she communicates are both in formal or informal situation.

Based on the data, the greeting expressions are also very commonly expressed by art shopkeepers at Penestanan Ubud. Almost all the conversations that the art shopkeepers made with their guests begin with their greeting expressions. This fact indicates that art shopkeepers have been used to expressing this functional expression. Their way of using the greeting English expressions is already in a fluent way.

The sound of their greeting expressions to their guests or visitors is even nice to hear. Their greeting expressions were used by them to start their conversations with their guests, or to greet or welcome their guests who came to their art shop. Their greeting expressions to the guests are in a formal and informal form. The formal and informal greeting expressions of the art shopkeepers to their guests can be shown in the following data:

- (1) Art Shopkeeper : Good afternoon
Guest : Good afternoon
- (2) Art Shopkeeper : Hello, Good morning.
Guest : Good morning
- (3) Art Shopkeeper : Good morning. How are you?
Guest : Good morning, I'm fine. Thank you
- (4) Art Shopkeeper : Hallo, Good afternoon, Sir.
Guest : Hallo, how are you?

In the data above, all the underlined expressions that the art shopkeepers express English function to greet their guests. That is why, these expressions belong to the greeting expressions. These greeting expressions were used by the

art shopkeepers to open their following conversations with their guests who came to visit the art shopkeeper.

The greeting expressions (1), (2) and (3) were expressed by the same art shopkeeper named Wayan Balik, art shopkeeper of 'Bonet' shop. The greeting expression (4) is expressed by a keeper of the 'De Munut' art shop called Wayan Darni. The expression of these greeting expressions occurred at different time settings, that is, in the morning and the afternoon. These greeting expressions are in different characteristics. The greeting expression (4) are formal expressions because they are expressed with the word 'good' as their openings, and polite expressions because they are expressed using the word Sir at their closings.

The greeting expressions (2) and (3) are formal expressions because they are expressed with the word 'hello' and 'good' as their openings. However, these expressions are impolite expressions. Further, as using the word 'good' as its opening, the greeting expression (1) is also a formal expression, but neutral expression because of not expressing the title of the person, for example Sir, that he greeted.

Based on the above data, it can be stated that all the functions of the expressions used to greet someone have been expressed by the art shopkeepers in accordance to the English role or theory. In each of these greeting expressions, no art shopkeeper makes an error in expressing his/her greeting expressions to his/her guest.

3.1.2 English Expressions for Inviting Someone

In English, to invite means to ask someone courteously to come somewhere or do something. Besides, it is also defined to request the presence and participation of someone. Inviting is one of the language functions that are used by people to invite other people. Based on the data, the expressions for inviting the guests to do something were expressed by the art shopkeepers at Penestanan Ubud. They are only expressed by two art shopkeepers. The expressions for the function of inviting the guests which have been expressed by the art shopkeepers are:

- (1) Guest : Where could I see the other models?
Art Shopkeeper : Oya. Follow me to see the other sarong.
- (2) Guest : Could I see the Buddha statue?
Art Shopkeeper : Of course, Sir. Let us to see it.

It can be explained that the underlined expressions above are inviting expressions. Those inviting expressions were expressed by the art shopkeepers at Penestanan Ubud. The expressions (1), expressed by an art shopkeeper of the 'Badra' art shop called I Made Anggara and the expression (2) is expressed by an art shopkeeper of 'Ketut Astini' shop whose name is Ni Ketut Astini. However, these expressions are both impolite expressions. The expression (1) is an impolite expression because it is not followed by the word *sir* as the title of the persons invited by this art shopkeeper. This word should be placed at the end of the expression. Further, the expression (2) is impolite because it is not followed by the word *please*. This word should be placed at the end of this expression.

Based on the data above, it can be stated that not all the expressions used for inviting someone shown above are true because an error occurs in the expression (2). The error which the speaker of this expression had made is the error of the *to infinitive*, that is the word 'to see', used after the verb *let* and the pronoun *us*. The form of this infinitive is error; this infinitive should be without *to*. This infinitive should be without *to* because it occurs after the infinitive *let* which in the expression functions as a verb. Theoretically, as said above, an infinitive occurring after the infinitive *let* as a verb should be followed by infinitive without the particle *to*. Because it should be without the particle *to*, the expression (2) should be then expressed into 'let us see it'. Unlike in the expression (2), in the expression (1), 'Follow me to see the other sarong' there is no error at all. This expression has been grammatically expressed truly. But in this expression to be a polite expression, could be added 'would'. So a more polite expression is 'Would you follow me to see the other sarong?'.

3.1.3 English Expressions for Getting Information

As mentioned previously, the information which someone needs is usually gotten from someone else through certain techniques. One of the techniques which someone can use to get information is by asking questions to someone else. Questions are basic tools for the people to get information. Information is something which is told by someone to another person.

The information which they can get depends very much on the sort of question they ask. In asking questions for the aim of getting information from the other people, the people do not just know the correct words, but also the correct

forms of the questions. The information which someone gives to the other person is usually a kind of description. The information may be in a short or a long description. The length or the short of the informative description which someone gives depends on the quality of the questions that the other person asks or on his/her horizon to the matters which the other person asks though his/her questions.

The people who ask questions for getting information usually control their conversation. The questions that they ask for getting it are usually expressed with various techniques. The technique of their question can be polite, impolite, or neutral. Each of these question techniques is used based on the situation of who asks the question and to whom the questions will be asked. The polite question used for getting information is normally asked by or to strange people. The neutral question can be asked to the people whom the questioner already knows well.

The information which someone asks from the other person is usually different information. The different information is, of course, asked by someone by using different techniques. The information which someone wants to get from the other person is usually asked by using information questions beginning with the word why, who, where, when, what, and other wh-words. The people's expressions using the information questions for getting information from their guests are also the art shopkeepers at Penestanan Ubud. Their English expressions used for the function of asking for information from their guests are shown in the data below:

(1) Art Shopkeeper : Do you like a green color or plain?

Guest : I love both of them.

(2) Art Shopkeeper : Which one you like?

Guest : Full color, please

(3) Art Shopkeeper : So you take two sarongs?

Guest : Yes, please

(4) Art Shopkeeper : What sarong you want?

Guest : I think something yellow and green

All the underlined expressions above are used by the art shopkeepers at Penestanan, Ubud for the expression of getting information from their guests. The information which the art shopkeeper need from their guests are all gotten using the same techniques, that is by asking questions to the guests. The questions they use for getting the information are not all in the form question sentences. Some of their questions are also in the form of word groups sounding as questions.

The information which the speaker of the expression (1), this expression is expressed by a shopkeeper of the 'De Munut' art shop called Ni Wayan Darni. The information which the art shopkeeper wants to get from the guest is about the preferred color from green and plain dress, and guests choose both. The expression (2) is expressed by the 'De Munut' art shop is also Ni Wayan Darni.

The information which the art shopkeeper gets from the guest is about desired dress, which is full of color.

Further, the speaker of the expression (3) is art shopkeeper of 'Bonet' shop called Ni Wayan Balik. The information which this speaker gets from the guest

after expressing this expression is about the guest want to take two sarongs in the shop. In the expression (4), the speaker who communicates with the guests is called Ni Ketut Astini, art shopkeeper of 'Ketut Astini'. The information which this art shopkeeper gets from the guest is about the color of sarong, yellow sarong and green sarong from the shop.

As said above, the information from the guests are all gotten by the art shopkeeper by expressing questions to the guests. In the data above, the expressions used by the art shopkeeper for getting the information from the guests are characterized as formal and informal expressions. Those characterized as formal expressions are the expression (1), (2), and (4). These expressions are formal and impolite expressions because they use wh-word. They are also impolite expressions because of mentioning expressing the title of the person, for example sir in the expressions.

Based on the data above, it can be stated that no errors infinitive and not all the expressions used for getting someone shown above are formal and polite. An error occurred at some expressions that will be more formal and polite. Especially in the expressions (2), (3), and (4). In expression (2) and (3) 'Which one you like?' and 'So you take two sarongs?' Of expression, so that it shall be more polite when added 'would', so it would be 'Which one would you like?' and 'So, Would you like to take two sarongs? Furthermore, in the expression (4), 'What sarong you want?' In this expression to be a polite expression, could be added to 'do'. So a more polite expression is 'What sarong do you want?'

3.1.4 English Expressions for Offering Things

As mentioned previously, offering is an act of making an offer to the other people. The offering expressions are usually used when we offer someone or people to do something. The offering expressions are usually expressed using the words Can I... or Could I... as their openings. The things which we can offer to them may be services or goods or services and goods. The English expressions for offering things are also the commonest expression expressed by the English speaker in the daily verbal communication.

The English speakers who also commonly express the offering expressions are the art shopkeepers at Penestanan Ubud. They express the expressions to the guests coming to visit the art shop. The art shopkeepers usually express the offering expression after greeting them. The English expressions used by the art shopkeeper at Penestanan Ubud for the expression of offering things to their guests are:

- (1) Art Shopkeeper : Can I help you?
Guest : Yes. Please, I want to big size.
- (2) Art Shopkeeper : Do you want see if I show another dress?
Guest : Ya. Of course, May I love it.
- (3) Art Shopkeeper : Do you like the black shirt?
Guest : No, I like green or white color.
- (4) Art Shopkeeper : Can I help you with that?
Guest : Yes, please. It's so hard.

All the underlined expressions are the expressions used for the expressions of offering things to the guests. These offering expressions are all expressed by the art shopkeepers at Penestanan Ubud after they talk to the guests. The speakers of these offering expressions are different persons. The speaker of the expression: (2), (3), and (4) this expression is expressed by a shopkeeper of the 'De Munut' art shop called Ni Wayan Darni. Then, the offering expression (1) is expressed by Ni Wayan Balik art shopkeeper of 'Bonet' shop. The offering which the speakers of these expressions offered to their guests was a help to do something. The offerings of the speakers of these expressions were all accepted by the guests. The help of the speaker of the expression (1) was offered to the guest when the art shopkeeper offered to help. The speaker of the expression (2) offered the guest to show another dress. The help of the speaker of the expression (3) was offered to the guest when the art shopkeeper offered the black shirt. The help of the speaker of the expression (4) was offered to the guest when, the guest do not wearing the dress.

These offering expressions are not in the same characteristics because they are expressed with different openings. These expressions are in two characteristics; they are formal and neutral offering expressions. The offering expressions which are considered as informal expressions are the expression (1) and (4). These expressions belong to the formal expressions because they should use the modal 'could' as their openings.

As using the word may as their openings, these expressions are also considered as polite expressions. They can be made into more polite expressions

if the title of the person (guest), for example Sir or else, is added at the end of the expressions. On the other hand, the offering expressions regarded as neutral expressions are the expression (2), (3). They belong to neutral expression because they use the word 'do' as their opening.

Based on the data above, it can be stated that not all the expressions used for inviting someone shown above are true because an error occurs in the expression (2). The error which the speaker of this expression had made is the error of making used infinitive that is the word 'want see'. This infinitive form is said error because do not used to infinitive expression functions as a verb. Theoretically, as said above, the sentence must used infinitive. This expression should be spoken into 'want to see'.

3.1.5 English Expressions for Telling Prices of Things

It has been explained previously that the words which are usually used in the English expressions used for the functions of telling the prices of things are the word price, cost, and the words which refer to the names of the currencies, for example Rupiah and dollar. The English expressions used for the function of telling the prices of things are also very commonly used by the people in their conversations with the other people. The people who also use the expressions for this function are the art shopkeepers at Penestanan, Ubud in their conversations with their customers. The English expressions that the art shopkeepers use for giving the prices of their items or goods to their own guests can be seen below:

(1) Guest : How much is it?

Art Shopkeeper : This is one hundred fifty and this is eighty thousands rupiah.

(2) Guest : Could be reduced a little, please?

Art Shopkeeper : This is a normal price, we only sale three hundred fifty.

(3) Guest : I love this painting.

Art Shopkeeper : This painting is one hundred thousands Rupiah.

(4) Guest : I need two plain sarongs. How much this one?

Art Shopkeeper : That is one hundred fifty thousands Rupiah.

(5) Guest : Could I order a painting like the one the rice fields?

Shopkeeper : O... yes. This one is more expensive.

It can be explained that the functions of the underlined expressions above are all for telling or giving the prices of things which the guests would like to have from art shopkeepers at Penestanan, Ubud. The words used in the expressions to indicate their functions for telling the prices of things to the guests are the word price, cost. Beside these words, the words which are used to indicate about the functions of the expression for telling the prices of the things are the words referring to the name of currencies, among those: Rupiah.

The price of the thing which is told to the guest by the shopkeeper in the expression (1), (3), and (5) is the price of paintings in the art shop with different prices. This expression is expressed by a shopkeeper of the 'I Ketut Soki' art shop called I Made Wardika with guest. The words which the art shopkeeper uses in this expression to tell the price of paintings with more expensive are the word cost, and the price. In the expression (2), this expression is expressed by a

shopkeeper of the 'De Munut art shop called Ni Wayan Darni. The price of thing that the speaker tells to his guest is about the normal price.

The words which the speaker of the expression (4), art shopkeeper of 'Ketut Astini' shop, called Ni Ketut Astini. The price of thing that the speaker tells to guest about the price. In the expression (3), the price of thing which the art shopkeeper tells to the guest is about the price of painting. The words which indicate that this expression functions for telling or giving the price are the word price and Rupiah. The speaker of this expression is called Wayan Balik- the art shopkeeper of 'Bonet' shop. The expression (5) functions for telling the price is more expensive. The speaker of this expression is I Made Wardika the art shopkeeper of 'Ketut Soki' art shop. The word which the speaker of this expression uses to tell about the price is more expensive is the word Rupiah.

Some of the expressions in the data above are formal and polite expression, formal and impolite, and informal and impolite. The expressions characterized as formal and polite expressions and the expression (2), (3) and (4). These expressions are formal expressions because they are expressed completely, or because the things, that is, the goods, which are meant by the art shopkeepers in such prices are mentioned to the guests.

The formal and impolite expressions in the data above are the expression (3) and (4). These expressions are formal expressions because they are expressed completely, or because the things that are meant by the art shopkeeper to be in such prices, are mentioned by the art shopkeeper to the guest. Then, they are impolite expressions because no word referring to the title of the persons, in this

case the guests, used for giving them a respect are not expressed by the shopkeeper. Further, the expression (5) is informal and impolite expression. It is an informal expression because it is not expressed completely, or because the thing that is meant to be in such price, that is sixty thousands Rupiah, is not told by the art shopkeeper to the guest. Then, this expression is an impolite expression because no word for the title of the person, in this case the guest, is mentioned by the art shopkeeper for giving a respect to the guest.

Based on the above data, it can be stated that all the expressions that are used to provide the price indicated by art shopkeepers above is true. Of the expression was also not found error infinitive and pronunciation expressions, but only less expression as already discussed above.

3.1.6 English Expressions for Thanking

The expression which the speaker commonly expresses for thanking someone is called thanking expression. The thanking expression is used to show an appreciation to the other people. The occurrence of the expression of the thanking expression can be at the beginning, middle, or at the end of the speaker's conversation with the other person(s). As mentioned previously, the speaker's thanking expressions usually occurs due to the cases which are caused by the other person(s), for example due to the person's question about the speaker's condition.

Like the greeting expressions, the thanking expression is the most dominant expression to occur in the communication. The commonest openings used in the thanking expressions is the word thank you,..., The expression for thanking is

almost apparent in any conversation, and is almost expressed by any people involving in the conversation. The people who also express the thanking expressions to the other people, especially to their guests, are the art shopkeepers at Penestanan, Ubud. Their thanking expressions to their guests are shown below:

(1) Guest : Thank you very much.

Art shopkeeper : Thank you, Sir.

(2) Guest : Okay, I only take this one.

Art shopkeeper : Okay, Thank you. Have a nice day.

(3) Guest : Okay, Thank you.

Art shopkeeper : You're welcome.

(4) Guest : Ya... I bought for my son, size small.

Art shopkeeper : Thank you very much.

The expressions underlined in the data above all belong to the thanking expressions. The expression of the art shopkeepers thanking expressions all occur at the end of their conversations with the guests. The art shopkeepers thanking expressions are expressed as a respond to the guest's thanking expressions.

The thanking expression (1) is as a respond of the art shopkeeper to a thanking expression expressed by the guest. The guest's thanking expression was expressed to the art shopkeeper of 'De Munut' art shop called Ni Wayan Darni, after hearing the art shopkeeper's to help guests try wearing a dress. The thanking expression (2) is as a respond of the art shop keeper, the same person of 'De Munut' art shop is Ni Wayan Darni - to the thanking expression expressed by the guest, for the art shopkeeper's when the goods are purchased by guests. The

thanking expression (3) is also the same person of 'De Munut' art shop called Ni Wayan Darni- to the thanking expression of the guest. The guest's thanking expression after art shop keeper smoothing and neatly wrapped sarong purchased by guests. (4), this expression is expressed by a keeper of the 'Bonet' shop called Ni Wayan Balik, to the guest's thanking expression. The art shopkeeper said his thanks to the guest after the guest buy clothes from the art store small sizes for child from the guest.

The art shopkeeper's thanking expression considered as a polite expression is the expression (1). This is a polite expression because the word Sir referring to the receiver of this expression, that is the guest, is said by the art shopkeeper. The other thanking expressions are impolite expressions because the word Sir referring to the receiver (the guests) of the expressions is not expressed in the expressions by the art shopkeepers.

Based on the data above, all of the above expressions are no infinitive or pronunciation errors, only ways of the art shopkeeper to say their thanking expression for responding the guests' thanking expression are in two ways. The art shopkeepers say them with the expression you are well welcome, and some others with the expression thank you (Sir). The shop keeper's thanking expressions are characterized as formal expressions. They are formal expression because they are followed by the word you as their openings or as the ending of the expressions. Besides, the art shopkeeper's expressions are in polite and impolite expressions.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

Based on the analysis which has been given above, it can be concluded that the English functions art shopkeepers used in their conversations with their guests have functions. There are only six functions of language that I can find the art shopkeepers at Penestanan Ubud, namely (1) greeting their guests, (2) inviting their guests, (3) getting information from their guests, (4) offering things to their guests, (5) telling their guest about the prices of things, and (6) thanking their guests.

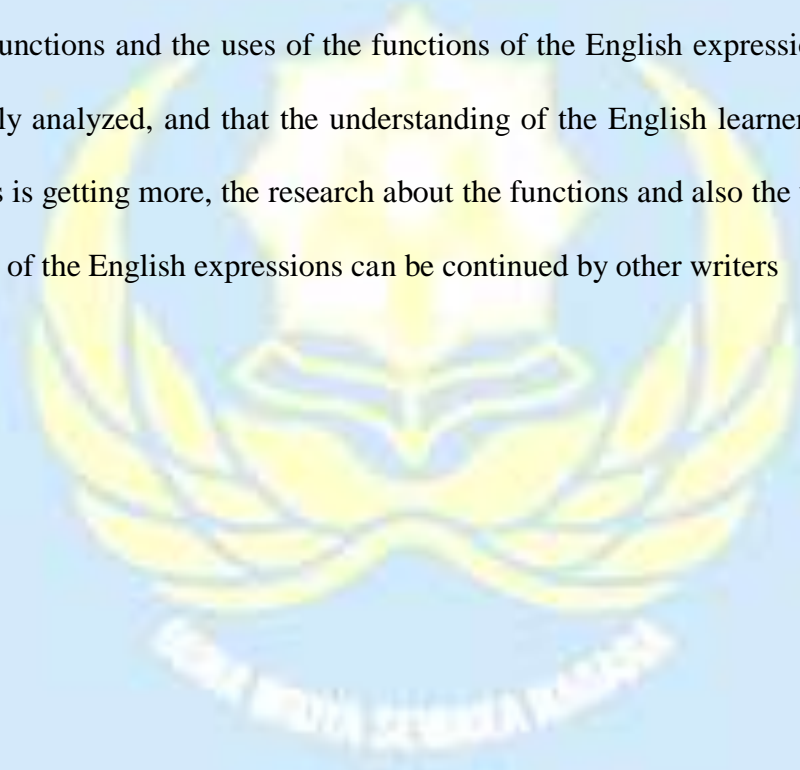
These functions are mostly use by art shopkeepers in Penestanan Ubud formally. In their conversations with the guests, the art shopkeeper is more formal expressions are not in a large number. Some of the art shopkeeper formal expressions appear in their greeting and thanking expressions. In the grammatically error I only found to infinitive error in the inviting expression.

4.2 Suggestion

It can be suggested that English expressions have many functions. Their functions always appear in the communication, and should be known by any English speakers. By knowing their functions, effective communication with the other people can be further established. The functions which the English expressions have can be used for several different uses. Based upon the result of the research, the English expressions found to be used by the art shopkeepers is

still in a limited number; therefore, there are still many other functional expressions which have not been communicated yet by the art shopkeepers.

The uses of the functions of the English polite and more formal expressions by the art shopkeepers are also still so limited. And even, the uses of the functions of the neutral English expressions have not been applied yet by the art shopkeepers. Consequently, the analysis of the functions and the uses of the functions of their English expressions can not be completely achieved in this paper. In order that the functions and the uses of the functions of the English expressions can be completely analyzed, and that the understanding of the English learners on these two cases is getting more, the research about the functions and also the uses of the functions of the English expressions can be continued by other writers



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APPENDIXES

Conversation 1

Art Shopkeeper : Good afternoon.

Guest : Good afternoon.

Art Shopkeeper : Have looks please. Can I help you?

Guest : Yes. Please, I want to big size.

Art Shopkeeper : Wait moment please. This is ninety thousand.

Gust : How much?

Art Shopkeeper : Ninety thousand rupiah.

Guest : Okay. I'll take it too

Art Shopkeeper : This one fifty thousand rupiah

Guest : How it all?

Art Shopkeeper : One hundred fifty thousand rupiah.

Guest : Okay.

Art Shopkeeper : This one is for your son?

Gust : Ya... I bought for my son, size small.

Art Shopkeeper : Thank you very much.

Conversation 2

Art Shopkeeper : Good morning. How are you?

Guest : Good morning, I'm fine. Thank you.

Art Shopkeeper : Have looks.

Guest : How much is it?

Art Shopkeeper : One hundred fifty thousand rupiah.

Guest : And how much this one?

Art Shopkeeper : Same like this one, one hundred fifty thousand rupiah.

Guest : Well I took.

Art Shopkeeper : So you take two sarongs?

Guest : Yes, please.

Art Shopkeeper : So, two sarongs, three hundred thousand rupiah.

Guest : Mmm... This is my money.

Art Shopkeeper : Okay, thank you very much.

Conversation 3

Art Shopkeeper : Hallo, Good afternoon, Sir.

Guest : Hallo, how are you?

Art Shopkeeper : Have looks

Guest : Nice sarong. There are other models?

Art Shopkeeper : Which one you like?

Guest : Full color, please

Art Shopkeeper : This is three hundred fifty

Guest : Could be reduced a little, please?

Art Shopkeeper : This is a normal price, we only sale three hundred fifty.

Guest : Mmm... I would look there first

Art Shopkeeper : Okay.

Conversation 4

Art Shopkeeper : Hallo. Good afternoon.

Guest : Hallo.

Art Shopkeeper : This is good quality.

Guest : How much?

Art Shopkeeper : I give you good price. One hundred seventy thousand rupiah.

Guest : Where could I see the other models?

Art Shopkeeper : Oya. Follow me to see the other sarong.

Guest : I like this one, but I want to see another shop.

Art Shopkeeper : Okay, thank you.

Conversation 5

Guest : Hallo. Good afternoon.

Art Shopkeeper : Hallo.

Guest : Could I see the Buddha statue?

Art Shopkeeper : Of course, Sir. Let us to see it.

Guest : How much this one?

Art Shopkeeper : Two hundred twenty thousand rupiah.

Guest : I'll be back

Art Shopkeeper : Okay, Sir.

Conversation 6

Art Shopkeeper : Can I help you?

Guest : I just sight see.

Art Shopkeeper : Do you like the black shirt?

Guest : No, I like green or white color.

Art Shopkeeper : This is eighty thousand rupiah.

Guest : This color is very pretty. That was my favorite color.

Art Shopkeeper : Do you like a green color or plain?

Guest : I love both of them.

Art Shopkeeper : It is locally made.

Guest : Ow... really? I want this one, how much?

Art Shopkeeper : Only one hundred thousand.

Guest : Okay. I'll take this.

Art Shopkeeper : It is good for you.

Guest : Okay, Thank you.

Art Shopkeeper : You're welcome.

Conversation 7

Art Shopkeeper : Hallo.

Guest : Excuse me. I want to see a sarong.

Art Shopkeeper : What sarong you want?

Guest : I think something yellow and green

Art Shopkeeper : This only.

Guest : I need two plain sarongs. How much this one?

Art Shopkeeper : That is one hundred fifty thousands Rupiah.

Guest : Okay. Maybe I'll see the others first.

Art Shopkeeper : Okay.

Conversation 8

Art Shopkeeper : Have looks please.

Guest : Hallo. What is the price of this dress?

Art Shopkeeper : One hundred thousand rupiah.

Guest : There are other colors?

Art Shopkeeper : Do you want see if I show another dress?

Guest : Ya. Of course, May I love it.

Art Shopkeeper : This is only one hundred thousand rupiah, and this is one hundred twenty thousand.

Guest : I want to try in my body.

Art Shopkeeper : Can I help you with that?

Guest : Yes, please. It's so hard.

Art Shopkeeper : It is good for you.

Guest : Okay, I only take this one.

Art Shopkeeper : Okay, Thank you. Have a nice day.

Guest : Thank you.

Conversation 9

Guest : Good afternoon.

Art Shopkeeper : Hallo. Good afternoon.

Guest : How much is it?

Art Shopkeeper : This is one hundred fifty and this is eighty thousands rupiah.

Guest : That it looks natural.

Art Shopkeeper : The painting is typical Penestanan.

Guest : I love this painting.

Art Shopkeeper : This painting is one hundred thousands Rupiah.

Guest : Could I order a painting like the one the rice fields?

Art Shopkeeper : O... yes. This one is more expensive.

Guest : It's okay.

Art Shopkeeper : Wait moment please.

Conversation 10

Guest : What is the price of these manic-manic?

Art Shopkeeper : This one is forty thousand.

Guest : I love this motif. Maybe I want to see the others.

Art Shopkeeper : It's okay.

Guest : Thank you very much.

Art shopkeeper : Thank you, Sir.

Conversation 11

Art Shopkeeper : Hello, Good morning.

Guest : Good morning.

Art Shopkeeper : Have looks please.

Guest : No thanks.



NAME OF RESPONDENTS

- 1 Name : Ni Wayan Darni
Date of Birth : Penestanan Kelod, 29 September 1959
Address : Jalan Raya Penestanan, Br. Penestanan Kelod, Ubud
Education : Senior High School



- 2 Name : Ni Wayan Balik
Date of Birth : Penestanan Kelod, 21 Mei 1970
Address : Jalan Raya Sanggingan, Br. Lungsiakan, Ubud
Education : STP, Nusa Dua (Diploma 2)



- 3 Name : I Made Anggara
Date of Birth : Penestanan Kaja, 18 Januari 1990
Address : Jalan Raya Penestanan Kelod, Br. Penestanan Kaja,
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Education : Dhyana Pura, Dalung (Diploma 1)



- 4 Name : Ni Ketut Astini
Date of Birth : Penestanan Kaja, 8 Maret 1969
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Ubud
Education : Senior High School



5 Name : I Made Wardika
Date of Birth : Penestanan Kelod,19 Desember 1969
Address : Jalan Raya Penestanan, Br. Penestanan Kelod, Ubud
Education : Senior High School

