

Conference Paper

Analysis of Politeness Speech Acts Thanking in Japanese By Indonesian Students: Study Case By Students Majoring in Japanese Literature at Bung Hatta University

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Abstract

In regard to various ways of expressing gratitude in Japanese, the writer chose the 3rd-year students of Japanese literature at Bung Hatta University as the respondents because they wanted to know which 'thank you' speech in Japanese they should use. In this research, the author determines the problem in the Japanese 'thank you' speech communicated by the 3rd-year students in the Department of Japanese Literature at Bung Hatta University by analyzing the politeness that the students apply. The data used in the research are the speech acts of the 3rd-year students and their social function. The data are then analyzed by combining pragmatic theory and the theory of politeness. This is a descriptive qualitative research with a pragmatic approach. In the research results, there are five kinds of expression of thanks found in the use of Japanese apologetic language by the 3rd-year students of the Japanese Literature department at Bung Hatta University: (1) *dōmo arigatōgozaimashita*; (2) *Arigato*; (3) *Otsukaresama*; (4) *Arigatōgozaimasu*; and (5) *Dōitashimashite*. Later, it was found that the choice of words and the level of courtesy of the words of thanks used in Japanese were also influenced by the speech situation.

Keywords: politeness, speech act, thanking in Japanese

1. Introduction

Interaction is conducted by humans to share feelings, experiences, and knowledge, develop potential, and get the necessary help in their life. As social beings, humans have a need to interact with each other. In everyday life, human beings as social beings cannot live alone. Humans will interact with each other. When asking for help, and getting something from someone else, humans will say a thank you to their partner for doing something good. The goodness that has been done by one person to another, whether it is based on a specific purpose or only with sincerity, will bring about an

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expression of gratitude for the goodness given. Wherever we live, the expression of gratitude cannot be separated from everyday life. The expression of gratitude is one of the most frequent expressions in everyday conversation and plays a very important role in Japanese society in building solidarity between individuals and maintaining social harmony [1].

In Japanese, an expression of gratitude for something we have received is called 'orei'. 'Orei' means 'decency', 'Thanksgiving', and 'compensation'. The expression of gratitude through speech is a basic ethic in Japanese society. It is clear in daily practice that they are very earnest in expressing their gratitude to someone. This can be seen at the moment of gratitude, when they often make a bow movement, not just once but many times. This bending culture is called 'ojigi' culture [2].

Speech acts of thanks in Japanese have many variations. The variant forms of speech acts of thanks is *Arigato*, which is the most common and often spoken expression of thanks [3]. This expression has various forms according to the informal situation until the required situation is polite: *Doumo arigatou*, *Arigatou gozaimasu*, and *Doumo arigatou gozaimasu*. (1) In summary, this expression is used to thank someone who has done or will do something for us. Similar expressions used to thank someone who has done something for us are *Go-me-ow kakemashita* and *O-tesuu o kakemashita*. (2) *Osewa ni narimashita* is a phrase that is very well used to express gratitude to someone who has taken the time to help us. (3) *Tasukarimashita* is an expression often used together with *okage-sama de* (thanks to you). (4) *Gokurou-sama* is said to someone who has finished working. (5) *Otsukare-sama* has a meaning that is similar to *gokurusama*, but its use is wider, and it can be said to anyone. (6) *Itadakimasu* is said before a person starts to eat or drink. Everyone says it, including the host. *Itadakimasu* is a humbling form of *morau* (accepting). (7) *Gochisou-sama deshita* is an expression spoken after the activity of 'eating', and can also be used as a farewell, for example when going home from a banquet.

As lecturers in Japanese language teaching, researchers are very interested in doing research on acts of thanksgiving in Japanese, because of the variety of thanksgiving that can be used in Japanese. In this article, the researcher studied the problem of variations of politeness of speech acts thanks to Japanese language with the aim of identifying and describing the variation of language politeness of speech acts of thanks and the factors that cause it.

In relation to acts of thanksgiving, as proposed, the expression of gratitude in everyday communication is an example of many of the politeness strategies that humans use in order to foster and nurture social relationships [4]. Expression of gratitude is an

act of illocution by the speaker to express gratitude for what the speaker has done [5]. The speaker believes that the action is beneficial to him and he feels grateful and then makes a statement of gratitude for what the speaker has done. Based on what has been suggested by previous experts, it can be concluded that the expression of gratitude is the daily communication that humans use to express their gratitude for what the speakers have done.

In this study, the authors use a pragmatic design in looking at the factors underlying the use of speech acts of thanks in Japanese. Pragmatics is the study of language and context relationships. The problems are discussed by combining pragmatic theory [6], the theory of politeness [7], and the concept of Japanese interaction situation that describes the social and cultural patterns of Japanese society [8], expressive speech theory [9].

Pragmatics can be useful in explaining how a phrase has to mean in a situation with its emphasis on analysis of politeness [6]. Pragmatics differs from grammar in determining the basis of purpose and judgment. In a politeness interaction has the meaning of showing awareness of the face of others. In this case, politeness can eliminate social distance or familiarity in a situation [7]. The faces of Yule can be explained by Brown and Levinson's theory (1978) [10]. According to them, the positive face and negative face concept of Lebra are used to see the interpersonal relationships in interacting with the culture of Japanese society [8]. There are three aspects of the situation that occur in the interaction: intimate situation, ritual situation, and anomic situation. These three situations are highly dependent on contexts that influence individual behavior [8].

Divides the forms of speech acts into two types [11, 12]. The first one is the direct speech act. This is when there is a direct relationship between the structures and the function. For example, a declarative form is used to make a statement. Second, indirect speech acts, when there is no direct relationship between the structures and the function. For example, a declarative form is used to make a request. Based on the meaning of speech acts divided into two type, as follows [9]: (1) a literal speech act is a speech act that has the same meaning as the words that compose it, and (2) a speech act that is not literal (nonliteral speech act) is a speech act that does not mean the same as, or is contrary to, the meaning of the words that compose it. Expressive speech is included in the emotive function, the function of language as the speaker of the emotional state of the speaker [13]. This can be fun, joy, sadness, and so on. Expressive speech acts are speech acts that express something that is perceived by the speaker and serves to show the psychological attitude of the speaker to the situation

being experienced by the said partner. Expressive speech acts also reflect expressions of joy, difficulty, hate, pleasure, and misery [9].

2. Methods

Researchers use qualitative research as a way of presenting the researcher as using a descriptive method in order to analyze the politeness of gratitude strategy. The steps that the author took to collect and analyze data were as follows: (1) the researcher observed speech acts of thanking by 3rd year students of Japanese literature at Bung Hatta University; (2) the researcher listened to and transcribed the data containing speech conversations by the students; (3) data were processed through classification of data. The collected data were reselected and only speeches containing thanking were included; (4) the form of speech was classified; (5) the presentation of the analysis results was presented descriptively.

3. Results

According to the results of data collection, there are six variations of speech acts of thanks:

1. *dōmo arigatōgozaimashita*
2. *Arigato*
3. *Otsukaresama*
4. *arigatōgozaimasu*
5. *Dōitashimashite*

3.1. Situation factor

From the results of the analysis, it is found that the situation greatly determines the variation of politeness of speech acts of thanks. The results of data analysis when associated with speech act situations are shown in the following table:

If viewed from the context behind the speech events, the formal variety is used when talking with lecturers, while the ordinary variety is used among friends. In the first speech act a student thanks the professor by saying '*O le ni nari dōmo arigatōgozaimashita*'. The student is grateful to the lecturer for guiding her thesis. This

TABLE 1: Relationship between courtesy thanking speech and speech situation.

No.	Tindak Tutur	Setting	Situation	Variety
1.	<i>dōmo arigatōgozaimashita</i>	Lecturer room	Formal	Modest, polite
2.	<i>Arigato</i>	Classroom	Informal	Ordinary
3.	<i>Otsukaresama Deshita</i>	Classroom	Informal	Modest
4.	<i>Watashi o tasukete kurete arigatō</i>	In the classroom of gratitude the students say to the other students for helping to solve the typing	Informal	Modest
5.	<i>Go shinsetsu ni arigatōgozaimasu</i>	In the classroom, thanking for saying a student to another friend for helping to explain the lesson	Formal	Modest, polite
	<i>Arigato, Dōitashimashite</i>	In seminar room	Informal	Ordinary

context occurs in the lecturers’ room in the formal situation by showing a positive and modest state of affairs and courtesy. That is a humble expression with the intention of elevating the status of the speaker and demonstrating a polite speech and attitude.

In a second speech act, a friend is thanked for picking up a dropped pen by saying ‘*arigato*’. The student thanks the friend for helping to recover the fallen pen. In this context, this speech act occurs in the classroom in an informal situation, because students are sitting in a classroom that presents a positive state of happiness. The variety that appears in this speech is common for just saying thank you for what has been done.

In the third observation, the situation again occurs in the classroom; one student thanks the other students for helping to bring some tables into the classroom by saying ‘*Otsukaresama Deshita*’. This speech act occurs in an informal situation that makes this variety of speech seem humble because an older student thanks the other students for taking the trouble to bring the tables into the classroom.

In the fourth speech, the situation occurs in the lecturers’ room in the form of a thank you speech given by some students to other students for helping to complete the typing by saying ‘*Watashi o tasukete kurete arigatō*’. This speech act occurs in informal conditions that make this variety of speech seem modest because a student who is older than the lecturer asks for thanks for helping in completing typing.

The fifth situation takes place in the classroom, where a student thanks a lecturer for helping to explain less well understood material by saying '*Go shinsetsu ni arigatōgozaimasu*'. This context occurs in the classroom in a formal situation by showing a positive state and a variety of modest. It is a humble expression with the intention of elevating the status of the speaker and showing polite speech and attitude, because the lecturer is older than the students.

In the sixth speech, there is a conversation among students. This takes place in the seminar room, where a student has found a flash drive.

Student A: *Kore anata nodesu ka?*

Student B: *Hai, soudesu. Arigatou.*

Student A: *Dōitashimashite.*

This speech occurs in the seminar room. It is an informal situation and shows a positive face and ordinary variety. In this speech, Student A thanks Student B for finding their flash drive. Then Student B replies with '*Dōitashimashite*'. This is the answer to what is said by Student A.

From the analysis of the relationship between acts of decency courtesy thank the 3rd year students of the Japanese Literature Department of Bung Hatta University, it can be seen that the speech acts brought by the students show the factor of the speech situation in its effect on the act of saying 'thank you'.

3.2. Expressive speech form of thank you in Japanese

The expression of thank you in Japanese is a literal direct speech act. A direct literal speech act is a speech act that is expressed in the same mode of speech and meaning as the meaning of the utterance, for example: The intent of governing is delivered with expressions of command, preaching it with the sentence of the news, asking something with question sentences, and so on. This can be seen in the following student tutorial example:

(1) Siska didn't understand the material taught by lecturers, so Rio explains it to Siska.

Rio : *Dono bubun anata ga rikai shite inai, watashi ga setsumei shimashou.*

Siska : *Zairyō wa, anata wa hijō ni yoku, kōshi ni kisai sa rete imasu. Go shinsetsu ni arigatōgozaimasu.*

Context:

Siska and Rio were in class performing a task, but Siska did not understand what the lecturer had explained. Then Rio asked which part Siska had not understood. Rio then explained the part that Siska did not understand.

Speech (1) conveyed by Siska, '*Go shinsetsu ni arigatōgozaimasu*', contains expressive meaning, meaning that is meant to express gratitude, that is, Siska thanks Rio because Rio has helped Siska. Such forms and meanings are referred to as 'literal direct speech'.

(2) Ita is discussing a thesis with lecturers in the lecturers' room.

Lecturer: *Watashi ga chekku mohaya kotei-bu.*

Ita : *Yoi sensei, watashi o tasukete dōmo arigatōgozaimashita.*

Context:

Ita is receiving guidance on the thesis, then the lecturer tells Ita to improve the thesis again.

Speech (2) conveyed by Ita, '*dōmo arigatōgozaimashita*', contains expressive meaning, meaning that is meant to express gratitude, that is, thanks to the lecturer for having guided Ita. Such forms and meanings are referred to as 'literal direct speech'.

(3) Soni asks another student to bring a table to the classroom because it will be used for a meeting.

Soni : *Kyōshitsu ni kono tēburu o pikkuappu shite kudasai.*

Student : *Yoi.*

Soni : *Otsukaresama Deshita.*

Student : *Dōitashimashite.*

Context:

Soni asks another student for help to lift a table into the classroom. Speech (3) conveyed by Soni, '*Otsukaresama Deshita*', contains expressive meaning, meaning that is used to express gratitude to the student because he/she has taken the trouble to lift the table into the classroom. Such forms and meanings are referred to as 'literal direct speech'.

(4) Novi is in the classroom and asks Ratuma for help in typing up their group assignments.

Novi : *Watashi o tasukete kurete arigatō.*

Context:

Novi asks Ratuma for help in continuing the task of their group because Novi wants to find answers from their group duties. Speech (4) delivered by Novi, '*Watashi o*

tasukete kurete arigatō, contains expressive meaning, meaning that it is meant to express gratitude, that is, Novi's thanks to Ratuma, because Novi has continued the task of their group. Such forms and meanings are referred to as 'literal direct speech'.

Thus, from the expressive expressions that have been found it can be concluded that expressive expressions of thanks in Japanese are literal direct speech, because speech acts are expressed by the same mode of speech and meaning as the meaning of the expression.

4. Conclusion

This research seeks to analyze the compassionate gratitude and expression of gratitude that is often used by 3rd year students of the Japanese Literature department at Bung Hatta University. The results found that there are five expressions of thanks that are often used by students when talking with others. The aforementioned expressions are (1) *dōmo arigatōgozaimashita*, (2) *Arigatō*, (3) *Otsukaresama*, (4) *Arigatōgozaimasu*, and (5) *Dōitashimashite*. The research found that *dōmo arigatōgozaimashita* and *arigatōgozaimasu* are used in formal situations, more positive settings, and present various levels of humility and politeness, while *arigatō*, *otsukaresama*, and *dōitashimashite* are used in nonformal situations. They are also used in positive and diverse scenes and tend to be modest and ordinary. The analysis of expressive speech found that, based on expressive speech data analysis, thanks in Japanese can be delivered as a direct literal speech act. Secondly, expressive expressions of thanks in Japanese can serve to express gratitude to someone for the services they have done. This implies that in the culture of Japanese society, people are more likely to thank their partners for what they have done. Acts of thanksgiving are speech acts addressed as a consequence of the benefit or goodness obtained and as a form of appreciation, empathy, or a sense of debt to the speaker, as well as an expression of gratitude and sense of happiness on the part of the speaker. Therefore, if this act is done in social interaction, it has meaning for two parties, namely speakers and speakers [14].

From the results of the study findings from the students' speech contained in the data analysis, it can be seen that the act of speech is addressed as a consequence of the benefits or goodness obtained and as a form of appreciation, to the speakers, as well as an expression of gratitude and a sense of pleasure on the part of the speaker. Therefore, if this act is done in social interaction, it has meaning for two parties, namely speakers and speakers. On the part of the speaker, it can mean the expression of

gratitude and happiness, and on the part of the speakers, this act can be interpreted as a form of appreciation. For the sake of modesty, the speaker feels the need to convince the speaker through the act of saying thank you for what the speaker does or gives is appreciated and can be useful to the speaker. In the expression of speech acts thank you factors such as setting, scene.

Based on expressive speech data analysis, thanks in Japanese can be delivered by direct literal speech acts. Expressive greeting thanks in Japanese can serve to express thanks to someone for the services they have performed. This implies that in the culture of Japanese society, people find it easier to thank their partners for what they have done.

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