

# A Study on Japanese and Sundanese Apology Expressions:

## Its' functions in non-apology context

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**Abstract**—This study analyzed the meaning and functions of apology expressions in Japanese and Sundanese in non-apology context, their use based on socio-situational factors, and their degree of politeness. The data were collected from various sources such as comics, magazines, internet and other printed literature in both languages. Collected data then accumulated and classified based on the form of expressions, pragmatic function in non-apology context, and their degree of politeness. The findings showed that there are similarities and differences in the form and function of apology expressions in Japanese and Sundanese in non-apology context. The findings indicated that ten variation of apology expressions found in Japanese while in Sundanese only found three forms of apology expressions. Pragmatic functions in non-apology context also have more variation in Japanese compared to Sundanese. However, apology expressions in both languages have the same degree of politeness which are ‘Respectful’, ‘Moderate’, and ‘Disrespectful’. Furthermore, the results also showed that based on the socio-situational factors, the use of apology expressions in both languages have similarity and differences depends on three socio-situational factors which are ‘Familiarity’, ‘Social status’, and ‘Age’.

**Keywords**—*apology expression; degree of politeness; japanese; non-apology context; socio-situational; sundanese*

### I. INTRODUCTION

Communication is a set of speech acts or word of actions used systematically to accomplish certain goals [1]. The actions displayed by speech are usually called speech acts and one of them is apology [2]. Through apology, people are able to improve and maintain human relation. Apologizing is a substantial element in communication, which allows people to clear a misunderstanding [3]. Apology speech act indicates that people who made the misconduct acknowledge their mistake and willing to be responsible for it. Additionally, Nadar claims that apology expression is speakers’ action that generally indicates regret because they are unable to fulfil what is expected by the interlocutor [4]. Therefore, uttering an apology expression can be defined as an attempt to fix a misconduct or show a form of regret of an action that caused discomfort to someone else, so that the relationship between the person who

made the misconduct and the people who is made uncomfortable can be mend.

Barlund & Yoshioka argued that culture may also impact the effectiveness of apologies, and that this effect of culture will affect the type of trust violation (competence versus integrity) that has occurred [5]. Maddux, Kim, Okumura & Brett concluded that it is critical to understand the function and meaning of apology in different cultures [6]. Apologies should be carefully considered and constructed based on adequate culture background in mind, to ensure that they act to reduce rather than exacerbate a conflict. Mills mentions that it is only participants in specific communities of practice who are competent to judge whether a language item or expression is polite or appropriate for the situation or not. This due to only this kind of participants are able to understand the appropriate degree of politeness in their community [7].

Socio-pragmatics is a study of pragmatic which incorporate sociology values as described by Leech, who states that the working principle and politeness principle operates differently in different culture, society, social class, etc. [8]. Lakoff propose that politeness is a system of human relations that created to facilitate relationships by minimizing the potential of conflict and resistance inherent in all human activist [9]. Therefore, in communication, it is essential to pay attention about politeness. Mizutani & Mizutani suggest that there are 7 (seven) socio-situational factors that affect the degree of politeness in speech act, namely 1) Closeness, 2) Age, 3) Social relations, 4) Social status, 5) Gender, 6) Membership, and 7) Situation [10].

Examining apology expressions in cross-cultural context cannot be separated from the study of the apology speech act in cross-cultural context, which often analyzed based on Brown & Levinson’s politeness theory [11]. Haristiani [12] and Takadono [13] studied Japanese and Indonesian apology speech act in cross-cultural context, and the results suggest that Japanese native speakers tend to use negative politeness strategies to maintain interlocutor’s negative face, while Indonesian native speakers tend to use positive politeness strategies to maintain interlocutor’s positive face in apologizing. On the other hand, studies related to Sundanese, particularly apology speech act, is still very limited. Haristiani

& Danuwijaya studied apology strategies in cross-cultural context which includes Indonesian, Sundanese, and Japanese based on the Cross-Cultural Speech Act Realization Pattern (CCSARP) coding scheme [14]. The study findings revealed that Indonesian, Sundanese, and Japanese native speakers tend to use main similar strategies overall, but use different strategies depends on the relation with the interlocutor. Moreover, Indonesian and Japanese speakers tend to use apology expressions in the highest frequency compared to Sundanese speakers. Moreover, Japanese that has honorific forms used apology expressions from the politest expressions to regular level expressions such as *Moushiwake gozaimasen/arimasen*, *Sumimasen*, *Gomen*, *Gomennasai*, *Warui*, etc., according to their relationship with the interlocutors. Meanwhile, in Indonesian that has no structural honorific form, the utterance distinction to different interlocutors mostly showed by using address terms (*Bapak/Ibu*), and also by using indirect speech (euphemism). On the other hand, in Sundanese that also has structural honorific form similar to Japanese, apology expressions also used in some forms with different level of politeness such as *Hapunten*, *Punten*, *Hampura*, and *Maap*. The results of these studies indicated that the choice of apology expressions used by the speakers were influenced by the socio-situational factors and the human relation between the interlocutors. Several researches concerning the function of apology expressions in Japanese (*sumimasen*) and Chinese (*buhayoyisi*) also had been conducted [15]. The results indicated that apology expressions in both languages are used not only for apologizing but also to express gratitude.

In communication, condition on how a phrase is uttered should be considered. Kitao & Kitao in their research conducted a data collection of spoken corpus, and the results showed that there are several functions of English apology expressions which also used in non-apology context [3]. Those functions are: 1) getting attention, 2) Irony, 3) Expressing sympathy, 4) Expressing disbelief/surprise, 5) Interrupting, 6) Expressing regret, 7) Indicating inability, 8) Introducing disagreement/correction, 9) Excusing one self, and 10) Joke. Japanese apology expression “*sumimasen*” also revealed to have seven functions in non-apology contexts. They are 1) Sincere apology, 2) Quasy thanks & apology, 3) Request Marker, 4) Attention-getting device, 5) Leave-taking device, 6) Affirmative and conformational response, 6) Reciprocal exchange of acknowledgment [16].

From above studies, it can be concluded that there are difference customs and rules in using apology expressions in different cultures. These differences can cause confusion for language learners in apologizing when they need to choose the correct apology expression based on the situation and other factors involved. Also, the lack of contrastive research on apology expression in Japanese and Sundanese shows the importance to study further about apology expressions in both languages in order to examined further about the meaning and functions of apology expressions to help foreign language learners communicate properly, without reversely causing misunderstanding. Based on these reasons, this study aims to discuss and analyse the use of apology expressions in Japanese and Sundanese based on their functions in non-apology

context, the social-situational factors, and their degree of politeness.

## II. RESEARCH METHOD

### A. Data Collection

The data were collected from printed media such as comics, magazines, internet, novels, short stories, and other printed sources which can be referred as corpus data. For Japanese data, the data were collected from comics such as *Doraemon*, *Saiunkoku Monogatari*, *Biggu Komikku*, *Weekly Jump*, and from the internet. The Sundanese data collected from *Mangle* magazine, Sundanese short stories, and from the internet. The data collected in this study was taken from printed data and not from spoken data due to the limited source in this study in obtaining spoken corpus data. However, data from various printed media considered effective to obtain various apology expressions in broader situations compared to spoken data such as role play. From the data source, there were found 73 apology expressions in Japanese and 49 apology expressions in Sundanese that will be analysed further in findings and discussion section.

### B. Data Analysis

From the data sources, 73 apology expressions in Japanese and 49 apology expressions in Sundanese were found. Collected data then analyzed and categorized based on their form and functions in non-apology context. Besides examining the form of apology expressions, the use of those apology expressions were also examined based on the following three socio-situational factors and the degree of politeness.

- Closeness/Familiarity (**Close Relationships** is indicated by ‘**CR**’, while the opposite is **Not Close** or ‘**NC**’);
- Social status relation (**Superior to subOrdinate** relationship is indicated by ‘**S-B**’, the other way around is referred to as ‘**B-S**’ from **SuBordinat to Superior**);
- Age (**Older-Younger** indicated by ‘**O-Y**’, and **Younger to Older** indicated by ‘**Y-O**’).

The analysis of apology expressions based on socio-situational factors will be conducted according to Kitao & Kitao and Ide classifications and analysis [3,16].

## III. FINDINGS AND DISCUSSION

### A. The Form of Apology Expression in Japanese and Sundanese

Apology expressions found in collected data were classified based on its forms. There are ten forms of apology expressions found in Japanese, which are: 1) *Moushiwake gozaimasen*, 2) *Moushiwake arimasen*, 3) *Yurushite kudasai*, 4) *Gomennasai*, 5), *Sumimasen*, 6) *Shitsureishimasu/shitsureishimashita*, 7) *Gomen*, 8) *Yurushite*, 9) *Warui*, and 10) *Yuruse*.

As for apology expressions in Sundanese (SNS), there were only three forms of expressions were found, namely 1) *hapunten*, 2) *punten*, and 3) *hampura*.

From these results, it can be seen that there are more forms of apology expressions found in Japanese than in Sundanese. These results are in line with Haristiani & Danuwijaya findings which stated that Japanese speakers tend to use more variation of apology expressions from the politest to regular level of expressions compared to Sundanese speakers [14]. This due to while both languages have structural honorific forms, Japanese possesses more variety of apology expressions than Sundanese. Furthermore, in Japanese, each apology expression has other different forms according to its' honorific levels/degree of politeness. For example, *moushiwake nai* (forgive me) is a less polite form of *moushiwake arimasen* which is less polite form of *moushiwake gozaimasen*, which is the politest form/has the highest degree of politeness compared to the other previous two. On the other hand, in Sundanese, there are apology expressions with different degree of politeness such as *Hapunten*, *Punten*, and *Hampura*, but there are not many variations of expressions that changes according to the honorific levels as in Japanese.

Nevertheless, the meaning of Japanese and Sundanese apology expressions found in this study generally indicate the similar meaning, which is to express a regret for misconduct or impoliteness that caused discomfort to their interlocutors.

**B. The Function of Apology Expressions in Japanese and Sundanese in Non-Apology Context**

Essentially, apology expressions are uttered when someone intends to apology, but those expressions can also be used in other context aside of apologizing. This theory refers to preceding analysis conducted by Kitao & Kitao and Ide which has been elaborated in the previous subsections [3,16].

The function of apology expressions in Japanese and Sundanese collected in this study then categorized into Kitao & Kitao and Ide's categorization as shown in table 1 [3,16].

As seen in Table 1, the function of Japanese and Sundanese apology expressions in non-apology context is applicable into categorization by Kitao & Kitao and Ide, except for 'expressing disbelief/surprise'. On the other hand, new functions of apology expressions in Japanese and Sundanese were found, which are 'rejecting' and 'asking permission', which are not included in Kitao & Kitao and Ide categorization [3,16].

TABLE I. THE FUNCTION OF APOLOGY EXPRESSIONS IN JAPANESE (JNS) AND SUNDANESE (SNS) IN NON-APOLOGY CONTEXT

No	Function	JNS	SNS
1	Getting attention	V	V
2	Irony	V	V
3	Expressing sympathy	V	V
4	Expressing disbelief/surprise	-	-
5	Interrupting	V	V
6	Expressing Regret	V	V
7	Indicating Inability	V	V
8	Disagreement/Correction	-	V
9	Excusing One Self	V	V
10	Joke	V	V
11	Quasi Thanks and Apology	V	-
12	Request Marker	V	V

Table 1. Cont.

13	Affirmative/Confirmative Response	V	-
14	Reciprocal Exchange Acknowledgement	V	-
15	Rejecting	V	V
16	Asking Permission	V	V
	<b>Total</b>	<b>14</b>	<b>12</b>

Table 1 also shows that the apology expressions in non-apology context in Japanese have more functions compared to Sundanese. In Japanese there were fourteen (14) functions found, while in Sundanese twelve (12) functions were found. Eleven of those functions in both languages were similar including 'Getting attention', 'Irony', and 'Expressing sympathy', etc. However, 'Quasi thanks and apology', 'Affirmative/Confirmative Response', and 'Reciprocal Exchange Knowledge' only exist in Japanese, while 'Disagreement/Correction' only found in Sundanese. The actual use of apology expression to express 'disagreement/correction' function in Sundanese is shown in Example (1).

Example (1)

[Disagreement/correction]

(SNS) 'Adén punten baé, sanes ari karat mah keur ukuran emas'

(Adén, excuse me, 'carat' is for the size of gold, isn't it?)

In *example (1)*, the speaker corrected his interlocutor's utterance about 'carat', which is used to measure gold's size. In *Example 1*, the function of 'Disagreement/correction' expressed by using apology expression '*punten*' (excuse me) in Sundanese.

Further, the functions of 'Quasi Thanks and Apology', 'Affirmative/Confirmative Response' and 'Reciprocal Exchange Acknowledgment' which only found in Japanese are shown in *example (2)-(4)*.

Example (2) [Quasi thanks and apology]

(JNS) 'Sumimasen'

(Sorry.)

In *Example (2)*, the function of 'Quasi thanks and apology' is expressed by Japanese apology expression '*sumimasen*' (sorry). In Japanese culture, there is a habit to say 'thank you and sorry' or thanking and apologizing at the same time, when someone received any help or kindness from other people. Moreover, other than *sumimasen*, apology expressions such as '*warui*' (my bad), '*gomen*' (sorry), '*moushiwake nai*' (I have nothing to say), etc. are also commonly used to express gratitude. However, in Sundanese, the expressions that are used to show apology and gratitude are different. In Sundanese, apologizing usually use expressions such as '*hapunten*', '*punten*', and '*hampura*' which means 'sorry', while in showing gratitude, expressions such as '*nuhun*' (thanks) or '*hatur nuhun*' (thank you very much) are commonly used.

*Example (3)*

[Affirmative and Confirmative Response]

*Situation: In the post office, there is a conversation between the customer (B) and the post office staff (A).*

(JNS) A: *Koko ni yuubin mono wo oite okimasuyo.*

(I'll put the goods here, ok.)

B: *Sumimasen.*

(Ok.)

From *example (3)*, it is shown that apology expressions in Japanese have a function to express 'Affirmative/confirmative response', or in other words, as an answering function. 'Sumimasen' as seen in *Example (3)* is equal with 'Ok', which indicates that the customer understood or approved what the staff has said. However, in the same situation, in Sundanese the same apology expression cannot be used, instead, 'muhun' (yes/ok) is more common. 'Muhun' simply means 'yes/ok' or 'I see/understand', and does not contains any meaning of apology.

*Example (4)*

→ Reciprocal Exchange Acknowledgment

(JNS) *Situation: When someone receives a card name/business name from someone else, usually they say 'sumimasen' to each other.*

Situation from *example (4)* is often found in Japan's culture but not commonly done in Sundanese's culture. Therefore, in Sundanese the function of reciprocal exchange acknowledgment was not found nor applicable.

As for the similarities, both Japanese and Sundanese apology expression in non-apology context have the same functions including 1) Getting attention, 2) Irony, 3) Expressing sympathy, 4) Interrupting, 5) Expressing regret, 6) Indicating inability, 7) Excusing one self, 8) Joke, 9) Request marker, 10) Rejecting, and 11) Asking permission (see *Table 1*). The functions of 'Getting attention' and 'Irony' will be described further in *Example (5)* and *(6)*.

*Example (5)*

*Situation: When someone wants to get attention from another person.*

(SNS) *Punten, dupi ieu téh daérah naon, nya Pa?*

(JNS) *Sumimasen, koko wa dono hendesuka?*

(Excuse me, what is the name of this area?)

*Example (6)*

*Situation: When someone use some phrase to express irony towards his/her interlocutor.*

(JNS) *Suman/sumimasen ga cha wo irete kureru no? Sasugani mizubakaride wa chi to hara ga chotto hietenou.*

(SNS) *Punten, Neng. Tiasa gentos ku cai teh? Nginum ci herang hungkul mah matak getih jeung beuteung teh teu tiis.'*

(Excuse me, can u get me some tea? If I just get water, I'm afraid that my stomach and blood cannot calm down)

*Example (5)* showed that to get attention from interlocutor or other person, both Japanese and Sundanese speakers used apology expression such as 'punten' or 'sumimasen'. Apology expressions in this situation were used to show regret for disturbing the interlocutor, and asking the interlocutor to give the speaker their attention.

While in *Example (6)*, the use of 'suman/sumimasen' in Japanese is similar to 'punten' in Sundanese. The apology expression used in this utterance did not actually functioned to express apology, but instead, expressing an irony or sarcasm by "apologizing" while asking for 'tea' instead of 'water' served by the interlocutor. Both in Japan and Sundanese culture, serving tea to a guest is considered as a common sense and appropriate than merely serving plain water to drink. So, the speaker as a guest who felt uncomfortable being served plain water, ironically asked for tea instead.

*C. The Function of Apology Expressions in Japanese and Sundanese Based on The Socio-situational Factor*

The form of apology expressions in Japanese and Sundanese and their function in non-apology context has been analyzed in the previous section. To understand further about the similarity and differences of Japanese and Sundanese apology expression and their functions, in this section the degree of politeness of each expression and the socio-situational factor affecting those use will be examined. Mizutani & Mizutani pointed out several factors that influencing the degree of politeness, including familiarity, social relations, and age [10]. The similarity and differences of apology expressions categorized based on these three socio-situational factors is shown in table 2.

TABLE II. SIMILARITY (O) AND DIFFERENCES (X) BETWEEN APOLOGY EXPRESSIONS IN JAPANESE AND SUNDANESE BASED ON SOCIO-SITUATIONAL FACTOR

JNS	SNS	Familiarity		Social Status		Age	
		CR	NC	S-B	B-S	O-Y	Y-O
Gomen	hampura	O	O	O	O	O	O
Warui		O	O	O	O	O	O
Yurushite		O	O	O	O	O	O
Yuruse		O	O	O	O	O	X
Sumimasen	Punten	O	O	O	O	O	O
Shitsur eishim asu/ Shitsur eishim ashita		O	O	O	O	O	O

Table 2. Cont.

Gomen nasai		O	O	X	O	O	O
Moushi wake gozaim asen		X	X	O	O	O	O
Moushi wake arimas en	<i>Hapunten</i>	X	X	O	O	O	O
Yurush ite kudasai		O	O	X	X	O	O

In table 2, apology expressions in Japanese and Sundanese is categorized based on the degree of politeness of their forms. As seen in table 2, the degree of politeness of Japanese *gomen*, *warui*, *yurushite*, and *yuruse* are categorized similar to Sundanese *hampura*. While Japanese *sumimasen*, *shitsureishimasu/shitsureishimashita* are equal to Sundanese *punten*, and Japanese *gomennasai*, *moushiwake gozaimasen*, *moushiwake arimasen*, *yurushite kudasai* are categorized similar to *hapunten* in Sundanese. However, even these expressions have similarity in their degree of politeness, there also differences in their use based on the socio-situational factors.

Based on its' socio-situational factors, including 'familiarity', 'social status' and 'age', the data which contains *gomen*, *warui*, *yurushite*, *yuruse* and *hampura* in this study showed similarity, except for *yuruse* and *hampura* in 'age (Old to Young/O-Y)' factor, which has different use between *yuruse* and *hampura*. Meanwhile, the use of *sumimasen*, *shitsureishimasu/shitsureishimashita* in Japanese and *punten* in Sundanese showed similarity overall, based on 'familiarity', 'social status', and 'age'.

However, the use of *gomennasai*, *moushiwake gozaimasen/arimasen*, *yurushite kudasai* in Japanese and *hapunten* in Sundanese are different based all three socio-situational factors.

Example (7)

Situation: When someone apologizes to her mother.

(SNS) Duh ema hapunten abdi, abdi tos ngabarobihkeun ema, abdi tos nyesahkeun ema.

(JNS) Watashi wa okaasan ni itsumo meiwaku kakete, osewaninatte, okaasan yurushite kudasai.

(I'm sorry, I always annoy you and caused you many troubles, Mom.)

In situation such as in Example (7), both *hapunten* in Sundanese and *gomennasai* or *yurushite kudasai* in Japanese can be used since the interlocutor is someone close to the speaker (CR). However, *moushiwake gozaimasen/arimasen* is not suitable for this situation, since these expressions rather formal and tend to be used to someone that not too familiar/distant to the speaker. Further, example (8) is a

situation when *gomennasai* and *hapunten* can be used, but not *yurushite kudasai*.

Example (8)

Situation: When someone apologizes to her new friend for not being able to tell her a secret.

(JNS) Gomennasai. Hokano jya damenanoyo.

(SNS) Hapunten, iwal abdi teu kenging aya nu terang.'

(I'm sorry, no one should know except me)

Example (7) and (8) showed that *hapunten* can be used when the interlocutor is someone familiar (CR) and unfamiliar (NC), as well as *gomennasai*. However, *yurushite kudasai* cannot be used in this situation, not because the interlocutor is someone unfamiliar to the speaker, but because *yurushite kudasai* means 'forgive me' and generally used when the speaker made a mistake/wrongdoing. Since in this situation speaker did not particularly do any mistake to the interlocutor, so *yurushite kudasai* is not suitable to be uttered in this context.

In socio-situational context such as subordinator-superior (B-S), apology expressions in both languages can be used as in Example (9).

Example (9)

Situation: When a subordinator is interrupting his superior.

(JNS) Jyugyouchuu moushiwake arimasen. Chotto yoroshiidesuka.

(SNS) Hapunten ngaganggu ngawulangna, tiasa ngawageul heula?'

(Sorry for interrupting your study, can I bother you for a second?)

In situation as in Example (9), *moushiwake arimasen* is more appropriate than *yurushite kudasai*, since its' degree of politeness is higher than *yurushite kudasai*. While in Sundanese, *hapunten* can be used in the same situation. Moreover, in superior-subordinator context, there is a difference in using *gomennasai* and *hapunten*. *Gomennasai* can be used by a superior to a subordinator, when *hapunten* not commonly used by a superior to a subordinator.

In terms of 'age', there is difference in using *yuruse* and *hampura*. *Yuruse* can only be used by an older person to a younger person (O-Y), but Sundanese *hampura* can be used both by a younger person to an older person (Y-O), and an older person to a younger person (O-Y) (see Example 10). Instead, in Japanese, when a younger person apologizes to an older person, he/she should use *moushiwake gozaimasen/arimasen* which is similar to Sundanese *hapunten*.

Example (10)

Situation: When older brother apologizes to his younger brother.

(JNS) Hampura, Enji. Akang teu bisa ngaduakalian besuk.

(SNS) Enji, gomen. Ni do to houmon suru koto ga dekinakatta'

(I'm sorry, Enji. I cannot visit you for the second time.)

Example (10) showed that *hampura* can be used in this situation, but not *yuruse*, since it is too harsh.

From Table 2 and examples above, the form of apology expression in Japanese and Sundanese based on their degree of politeness can be paired as in Table 3.

TABLE III. THE DEGREE OF POLITENESS OF APOLOGY EXPRESSIONS IN JAPANESE AND SUNDANESE

Group of meanings	JNS	SNS	R	M	D
1	<i>Moushiwake gozaimasen</i>	<i>Hapunten</i>	V		
	<i>Moushiwake arimasen</i>		V		
	<i>Yurushite Kudasai</i>		V		
	<i>Gomennasai</i>		V		
2	<i>Sumimasen</i>	<i>Punten</i>		V	
	<i>Shitsureishimasu</i>			V	
3	<i>Gomen</i>	<i>Hampura</i>		V	
	<i>Yurushite</i>			V	
	<i>Warui</i>			V	V
	<i>Yuruse</i>				V

From table 3, it can be seen that apology expressions in Japanese and Sundanese found in this study can be classified into three groups based on their meanings, with three different levels of degree of politeness, namely Respectful (R), Moderate (M), and Disrespectful (D). However, despite that *gomen*, *yurushite*, *warui*, and *yuruse* in Japanese are in the same group of meaning, their degree of politeness is different. *Gomen* and *yurushite* can be classified into 'Moderate', while *warui* and *yuruse* is classified into 'Disrespectful'. This finding is in line with a theory proposed by Sudaryat that there is a selection of variety of language as a part of degree of politeness which indicates feelings or depictions in every form of expression used in an utterance [17].

#### IV. CONCLUSION

The findings of this study showed that more various apology expressions found in Japanese (ten expressions) than in Sundanese (three expressions). This because Japanese possesses more variation of apology expressions than Sundanese, and that Japanese apology expressions have different forms according to its' honorific levels/degree of politeness. In non-apology context, Japanese also have more functions than Sundanese. As their use based on socio-situational context, apology expressions in both languages have similarities and differences. Based on the degree of politeness, apology expressions in both languages can be categorized into

'Respectful', 'Moderate', and 'Disrespectful'. These findings are expected to give a clearer description to understand deeper about the meaning and functions of apology expressions in Japanese and Sundanese. Not only in apology context, but also in non-apology context, as well as their use based on its' socio-situational factors and degree of politeness to help language learners in communication to avoid misunderstanding, as well as for language teachers as reference in teaching. Moreover, this study also expected to stimulate or give reference in conducting comparative study in cross-cultural context, particularly which includes Japanese and Sundanese.

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