

Contrastive Analysis of Politeness Strategies in Directive Speech Act in Japanese and Minangkabau Language

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ABSTRACT

This study aims to identify the similarities and differences of politeness strategies in directive speech acts in Japanese and Minangkabau languages. The data are gathered from dialogues in a Japanese movie entitled *Kuchibiru ni Uta o* (2015) and one Indonesian movie using Minangkabau language as language used by the actors, entitled *Surau dan Silek*. (2017). Leech's (1983) framework is used to analyze the data which consists of six main points; Maxim of Tact, Maxim of Generosity, Maxim of Approbation, Maxim of Modesty, Maxim of Agreement, and Maxim of Sympathy. The result of the study indicated that there are similarities and differences found in the politeness strategies in directive speech acts in both languages. The most frequently used politeness strategy in both Japanese and Minangkabaunese in the films was the Maxim of Agreement. Cultural differences affect the way Japanese and Minangkabaunese convey the speech act of directive, where Japanese delivers the speech acts directly without introductory sentences or closing statements. Meanwhile, Minangkabaunese use indirect speech acts by starting with an introduction in the form of advice and motivation or ending with a closing sentence in the form of a suggestion.

Keywords: *Contrastive analysis, directive, Japanese, Minangkabau language, politeness, speech act strategy*

1. INTRODUCTION

Chaer and Agustina (2010) explain that the terms of first language, second language, and third language are usually used as terms in the sequence of language acquisition or mastery. The language that a child first learns is usually from his/her family environment, which is called the first language or mother tongue. The mother tongue obtained in the family environment is also influenced by ethnic background, so that language also functions as a regional language. One of the regional languages in Indonesia is the Minangkabau language. Minangkabau language comes from the Austronesian family.

Japanese and Minangkabau languages are two different languages. However, as a means of communication, both languages have the same function. The difference is in the manners and the way of delivering the utterances used in the two languages. Maynard (1997) said Japanese is known for its system of respectful and humble forms as well as its variety of strategies for marking politeness. Like Japanese,

Minangkabau language also upholds the value of politeness. In Minangkabau speech acts must comply with the rules. Navis (1984) stated that Minangkabau language recognizes *langgam kato* (style of words). He stated that *Langgam kato* is a kind of politeness in language or daily manners between fellow Minang people according to their respective social status.

One of the speech acts that can never be separated in daily life and being closely connected with politeness is the speech act of directive. Leech (2014) said of all the utterance types sensitive to politeness, request in directive speech acts is arguably of the most abiding interest and has been most studied. The speech act of directive can occur when a speaker commands the interlocutor to do something he/ she wants. Searle (1979) said that the speech act of directive belongs to the type of illocutionary. The directive speech act of telling is a speech act that is used to tell the hearer to do what the speaker says such as commanding, demanding, suggesting, and challenging.

The research related to politeness strategies and speech acts of ordering have been previously conducted

by many researchers. For examples, Nurjamily (2015) discussed Indonesian language politeness in the family environment. The result found that there are several politeness strategies used in the family environment: (1) The strategies from the theory developed by Brown and Levinson using the solidarity measure of language politeness in the family environment, (2) the politeness principle developed by Leech (maxim of tact, generosity, approbation, modesty, agreement, sympathy, and maxim of consideration), and (3) equipped with the principle of cooperation developed by Grice (maxim of quantity, quality, relevance, and maxim of method/implementation). Erlan, Amir, and Noveria (2013) studied about Minangkabau language declaration speech act. They found four kinds of declaration of speech act used by the sellers on the transaction, such as decision speech act, canceled speech act, forbid speech act, permission speech act.

Sukma, Fiky, and Ngusman (2012) investigated Minangkabau language politeness in directive speech act used by the society at Kenagarian Tambang Kecamatan IV Jurai, Pesisir Selatan, West Sumatera. They among others found that the context that is often used in speech act is the lower hearer, familiar, and the speech done for two people. Manaf (2011) stated there are two primary ways that native speakers of Indonesian use to perform the speech act of commanding politely. First, commands are performed by means of phatic expressions showing intimacy and appreciation. Second, they are performed through phatic expressions showing a minimization of force and burden.

Haristiani and Sopiyaniti (2019) did a contrastive analysis of the speech act of apologizing in Japanese and Sundanese with decision the awareness of apology between JNS and SNS both different according to the interlocutors. While in apology strategies used, both JNS and SNS mainly used the expression of apology, acknowledgment of responsibility and offer of compensation. Fatma et al., (2019) researched about directive speech acts in academic discourse based on ethnography of communication from gender perspective in higher education. They found various directive speech acts forms and strategies both formal and informal in spoken academic discourse with language variation involves direct and indirect strategies as well as literal and non-literal with small portion of local language use.

Research that focuses on the contrastive analysis between foreign and regional languages, especially between the Japanese and Minangkabau languages, is still limited. Thus, the present study aims to analyze the similarities and differences between politeness strategies in directive speech acts in Japanese and Minangkabau language.

2. METHOD

The present study employs descriptive contrastive method with a qualitative approach. The qualitative approach was employed because the data obtained were not in the form of numbers and did not use statistical data. The data were taken from one Japanese movie entitled *Kuchibiru ni Uta o* (2015) and one Indonesian movie using Minangkabau language as the language used by the actors, entitled *Surau dan Silek* (2017). The two movies are about daily life in school and have a background in an educational environment such as at a school and a martial arts class (In Minangkabau it is known as *Silat* or *Silek* Class).

Kuchibiru ni Uta o movie directed by Takahiro Miki and produced by the studio Asmik Ace Entertainment. This movie was released in 2015 and has a duration of 132 minutes. Meanwhile, *Surau dan Silek* movie was directed by Alief Malinmudo. This movie was produced by Mahakarya Picture and was released in 2017. This 120-minute movie talks about the efforts and passion of three fifth grade elementary school students who are trying to find a *silat* teacher and study Islam in order to compete in a *silat* competition in the Bukittinggi area, Agam, West Sumatra.

The data are in the form of utterances. The data were classified using the principle of politeness theory proposed by Leech (1983). To analyze the data based on the context of the situation, Leech's (2014) framework was used as the analytical tool. Language politeness scale proposed by Leech (1993) is used to analyze the similarities and differences in politeness strategies in directive speech act in Japanese and Minangkabau language.

3. FINDINGS AND DISCUSSION

The following table summarizes the finding on the speech act of directive in Japanese and Minangkabau Language.

Table 1. Speech Acts in Japanese and Minangkabau Language.

	Japanese	Minangkabau
Tact	10	5
Generosity	7	2
Approbation	2	3
Modesty	0	2
Agreement	13	12
Sympathy	6	11
Maxim Data	38	35
Non-Maxim Data	21	9
Total Directive Speech Acts	59	44

Table 1 shows that from the total of 39 speech acts of commanding in *Kuchibiru ni Uta o* movie, 38 utterances contain maxims and 21 utterances without maxims. Meanwhile, in *Surau dan Silek* movie, the study found a total 44 utterance containing speech act of directive. From 44 utterances, 35 utterances contain maxim and 9 utterances without maxim.

3.1. Politeness Strategies in Directive Speech Act in Japanese and Minangkabau Language

3.1.1 Maxim of Tact

This maxim is the second most frequently found maxim in the directive speech act in the Japanese movie and the third most frequently used maxim in the speech act of the Indonesian movie using Minangkabau language. The following utterances illustrate the maxim.

Japanese:

Kyoku no rikai o fukameru tame ni aru no! Kashu noen ni rikai suzuni uta o natte jyuunen hayai!

You have to understand the song! You won't sing well if you don't know what the song means! (1)

Minangkabau Language:

Bialah inyo pai baraja ka rantau, supayo bisa jadi guru nan patuik untuak anak-anak di kampung bisuak. Dil.

You need to let him leave home to study, so that he can become a good teacher for the children in the village someday. (2)

In utterance (1) Kashiwagi-sensei (as the speaker) asks the students (as the interlocutor) in the choir club to write a letter with the title "For myself 15 years in the future" before they practice singing. Utterance (1) is categorized as a maxim of tact because the speaker wants interlocutor to understand the meaning of the song, so that they can perform well in that competition.

In utterance (2) grandmother (as the speaker) asks Adil (as her grandchild's and the interlocutor) to let 'him (a grandmother's son)' leave home to study and can't teach interlocutor *silat*. Utterance (2) is categorized as a maxim of tact because the speaker wants interlocutor to be able to get good model and good aspiration in the future. Utterances (1) and (2) are examples of maxim of tact. In utterance (1) the interlocutor gains the advantage by getting a good performance in the competition, and in utterance (2) the interlocutor gains advantage by getting the best teacher who can teach the children in his village. Therefore, both utterances contain suggestion for a future action and benefits hearer the interlocutor (Al-Aadeli, 2013).

3.1.2. Maxim of Generosity

This maxim occupies the third frequently used maxim in the speech act of directive in Japanese, meanwhile it is the rarely found in *Surau dan Silek* movie. The utterances that fall into the maxim of generosity category in both languages are explained in utterance (3) and (4).

Japanese:

Shitsureishimasu, soro soro suteeji no hou e onegaishimasu.

Excuse me, please prepare yourself for the next performance! (3)

Minangkabau Language:

Nak, tolong tarompa gaek ciek!

Son, could you pass me those sandals, please! (4)

In utterance (3) the committee (as the speaker) asks the students (as the interlocutor) to prepare their chorus performance. Utterance (3) is categorized as the maxim of generosity because speakers use polite expressions as a form of respect for their interlocutors even though they have a difference age. Speakers use the words *shitsureishimasu* and *onegaishimasu* in his speech to add the value of politeness.

In addition, utterance (4) has the context where Johar Grandfather (as the speaker) asks Adil (as his *silat* student and the interlocutor) to get his sandals. Utterance (4) is categorized as the maxim of generosity because the speaker uses the word *son* in his speech, even though between the speaker and the interlocutor have a quite far difference age.

Data (3) and (4) are in line with Leech's (2014) findings, that directive speech acts are indirectly marked by adding keywords at the beginning of sentences or at the end of sentences to add a polite impression. In English, marker words such as *Would/ Can/ Could you* at the beginning of sentences are the same as using the word *shitsureishimasu* in Japanese and the word *nak* in Minangkabau Language (in English is using word *son*). In addition, word like "please" with context (Johar grandfather as the speakers) asking Adil (as the interlocutor) for help, which is used as directive speech acts markers in English are the same as *onegaishimasu* in Japanese and *tolong* in Minangkabau Language.

3. 1.3. Maxim of Approbation

The utterances that contain maxim of approbation in both Japanese and Minangkabau languages are shown in data (5) and (6).

Japanese:

Oi, oi! Kochi kochi! Nan da omae, sugokanno!

Hey, hey! Come here! your voice is wonderful! (5)

Minangkabau Language:

Johar Grandfather:

“Dil, pakailah!” (Give a bicycle).

“Dil, you can ride it!”

Adil:

“Yobana, gaek?”

“Grandfather, are you sincere?” (6)

In data (5), Kuwahara (one of the students who is member of the choir club) is asked by his teacher to sing in front of his friends. Everyone admired him because he sang so well. When he had finished singing and went back to his seat, Keisuke (as the speaker) asked Kuwahara (as the interlocutor) to sit beside him. After using directive speech act words (*kochi, kochi!*), it is followed by a sentence of appreciation (*sugokanno!*) to the interlocutor.

In addition, data (6) Johar grandfather (as the speaker) gives a bicycle as a gift to his student, Adil (as the interlocutor) and asks him to try to ride the bicycle. The speaker gives a bicycle as an appreciation because he sees the development and attitude of the interlocutor who is getting better while studying *silat* and religion with the speaker. Of course, he was happy because it meant that he had been recognized as a student by the speaker.

Based on data (5) and (6), the article finds that the use of the maxim of appreciation in the speech act of ordering by a speaker can be used to appreciate the interlocutor and strengthen the relationship between them. The way of appreciating the interlocutor shown is also different between both languages. In Japanese it is shown with a sentence “*Sugokanno!*” (Based on data 5), while in Minangkabau it is shown by giving something as an award or appreciation (based on data 6, give a bicycle). This is in line Maynard (1997) saying, that language and speech reflect the relationship related to response of language with context, such as politeness, honor, and recognition.

3.1.4. Maxim of Modesty

This maxim is only found in *Surau dan Silek* movie as shown below.

Minangkabau Language:

Kito ndak punyo anak yang akan mendoakan kito nanti. Satidaknyo dengan maaja anak-anak tu silek, ado juo pahalo ilmu yang bermanfaat mengalir ka awak. Seandainyo Erna lai pandai basilek, bia Erna se

yang maaja anak-anak tu! Apo paralu Erna pulo nan turun ka galanggang?

We don't have children who will pray for us later. At least by teaching those kids martial arts, there is a reward for useful knowledge flowing to us. If I'm good at martial arts, let me teach those kids! Do I need to go down to the arena? (7)

Data (7) is categorized as the maxim of modesty because Johar grandfather's (as the interlocutor) who remains firm in his stance not to teach *silat* to his students. However, Erna (Johar grandfather's wife as the speaker) told him to accept their request. The sentence in data (7) at the beginning does not show a marker word in directive speech acts, but indirectly has the meaning of directive by explaining the cause and effect of the conditions they are facing. In addition, it is strengthened by the sentence (*Seandainyo Erna lai pandai basilek*) in the form of a presuppositional sentence as well as showing praise to the interlocutor's opponent that only he can teach *silat* because he is an expert.

3.1.5. Maxim of Agreement

This maxim is the most frequently found maxim in the directive speech acts in Japanese and Minangkabau language. The maxim of agreement in both Japanese and Minangkabau languages are described in data (8) and (9).

Japanese:

Student: *“Matsuyama-sensei to kashu-bun mirete yakusoku shitete jyanaindesuka? Otona naiyuu kara, yakusoku wo mamotte kudasai!”*

“Didn't you promise Matsuyama-sensei that you would be responsible for our club? You're all grown up, so keep that promise!”

Kashiwagi-Sensei: *Chouken ga aru. Watashi no iu koto ni shita ga o koto. Sore to ichiji shitsumon shinai koto kuchi gotae o kinshi!*

There are some rules. Don't argue! Just do whatever I ask you to do! (8)

Minangkabau Language:

Salat, Salawat, Silek, nan tigo tu sairiang sajalan. Ndak ado yang bisa ditinggaan tu do. Nah, kalau ka baraja silek, harus cukuik nan limo wakatu ko dulu! Lai ngarati?

Salah, Salawat, Silek (martial arts), these three things are equally important. You just cannot leave them. If you want to learn *silat*, you need to fulfill the five times a day prayer. Understood? (9)

Data (8) is categorized as the maxim of agreement because speakers put forward conditions if they want to be taught so that an agreement arises between the speaker and the interlocutor. In addition, the speech conveyed

tends to be straight forward by saying the requirements that begin with the sentence ‘*Choken ga aru*’ and is followed by a sentence that directly contains the requirement.

Data (9) is categorized as the maxim of agreement because the speaker puts forward conditions, so that an agreement arises between the speaker and the interlocutor. In his speech, the speaker proposes a requirement, starting with a sentence containing advice words and followed by a sentence that proposes a requirement word. This is in line with Leech (1983) who states that the purpose of the maxim of agreement is the speaker seeks to reach an agreement with the interlocutor as much as possible.

3.1.6. Maxim of Sympathy

This maxim is the second most frequently category found in the Minangkabau language, but in Japanese are rarely found. The utterance that contains the maxim of sympathy in both Japanese and Minangkabau languages are explain in data (10) and (11).

Japanese:

15sai no Yuri wa matteru to omou yo!

I believe that you at the age of 15 also wished to hear that. (10)

Minangkabau Language:

Soal guru silek, Rani alah menemukan untuak kalian. Beliau dulu pandeka. Rancaknyo kalian langsung batamu jo beliau!

Talking about the *silat* teacher, I've found it for you guys. He used to be a warrior. You better meet him directly! (11)

Data (10) is categorized as the maxim of sympathy because it shows the speaker's concern for the interlocutor. In addition, in the utterance it is clear that the relationship between the two is really close. Nakane (1974) says, that Japanese divide politeness into ingroup and outgroup politeness. Japanese people will use language that is only understood by those who have close relationships, so the speech acts that are spoken are conveyed directly.

Data (11) from *Surau dan Silek* movie is categorized as the maxim of sympathy because the sentences “*Rancaknyo kalian langsung batamu jo beliau!*” used by speakers function as suggestion. Al-Aadeli (2013) says, that in directive speech act (like commanding) is tactful ways of giving command or instruction, thus, they are regarded as face-threatening acts that need to be softened or mitigated.

Table 2. Politeness Measurement Scale for Speech Acts in Japanese and Minangkabau

Scale	Japanese	Minangkabau
cost-benefit	3	0
optionality	2	0
indirectness	2	11
authority	4	2
social distance	48	31
Total Directive Speech Acts	59	44

3.2. Contrastive Analysis of Politeness Strategies in Directive Speech Act in Japanese and Minangkabau Language.

After analyzing the data for directive speech acts in Japanese and Minangkabau language by matching the utterances with the categories of maxims according to Leech's theory (1983), then a contrastive analysis of the politeness strategy for directive speech acts in both languages was carried out using the politeness measurement scale proposed by Leech (1993).

Table 2 show that politeness strategies in directive speech act in Japanese are generally delivered directly. The setting in *Kuchibiru ni Uta o* movie is mostly the school environment, so the directive speech acts that is conveyed at a social distance such as between teachers and students and the relationship between fellow students. The way to convey directive speech act is not only generally indirectly without starting with an introduction sentence as an advice, but is also conveyed by expressing emotions directly through sentential adverbs (Data 10).

In Japanese, the sentence of directive speech act is rarely found spoken indirectly. On the contrary, in the Minangkabau language, the *indirectness scale* is quite large to find (11 out of 44 data were found). The way of delivering the politeness strategy of directive speech act in Minangkabau language is marked by sentences that begin with advice and motivational words. Furthermore, the final sentence is ended by suggestion words. The utterance sentences in the maxims of tact, modesty, agreement, and sympathy are generally conveyed indirectly. This aims for the speaker to be able to convey a strong reason to convince the interlocutor to do what the speaker wants. Searle's (1979) suggests that speakers say the same sentence or modify speech sentences to give strong reasons to the interlocutor to do what the speaker says. In *Surau dan Silek* movie, the utterances were delivered by the speakers (Johar grandfather, Erna, Adil's Grandmother, etc.) around 40-70 years old speakers and the interlocutors (Adil and his friends) around 10-15 years old. In addition, regarding the indirectness scale, the *social distance scale* (31 out of 44 data were found) also affects directive speech acts because it is dominated by the setting of the family, school, and community environment. Thus, the frequent relationship happens between the speaker and the interlocutor; a *silat*

teacher and his student; a mother and a child; an uncle and his nephew; and between friends.

5. CONCLUSION

Maxim of agreement is the most frequently used maxim in both Japanese and Minangkabau language. Although there are similarities in the category of most maxims, the differences can be seen from the introductory and closing sentences used and how speakers of each language convey the utterances. The directive speech acts in Japanese tend to be delivered directly by the speaker without using introduction and closing sentences. Meanwhile, in the Minangkabau language, several directive speech acts are conveyed indirectly. The politeness measurement scale that is frequently used in the directive speech acts in Japanese and Minangkabau language is the *social distance scale*.

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