Contrastive Analysis of Complimenting Speech Acts in Japanese and Javanese

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ABSTRACT

This research aims to identify the use of speech acts of complimenting in Japanese and Javanese based on six types of compliments, namely appearance compliment, ability/performance compliment, possession compliment, personality/friendliness compliment, residence compliment, and family member compliment. This study uses a descriptive contrastive method with a qualitative approach. The data sources used are a Japanese drama titled "Silent" consisting of six episodes and a Javanese drama entitled "Yo Wis Ben The Series" consisting of five episodes. This research utilizes Holmes's (2003) and Mizutani and Mizutani's (1987) theories on speech acts of complimenting based on their types. The results show that out of the six types of compliments, only four types were found in the Japanese language, which are compliments regarding the speaker's appearance, ability/performance, possession, and personality/friendliness. On the other hand, all six types of compliments were found in the Javanese language. In both Japanese and Javanese compliment speech acts, frequently used words were found, such as "*ii ne*" (good), "*kawaii*" (cute/adorable), "*suki*" (like/love), "*jouzu*" (great), and "*sugoi*" (amazing) in Japanese, and "*apik*" (nice), "*lucu*" (cute), "*bagus*" (great), "*pinter*" (clever/smart), and "*mantep*" (excellent) in Javanese. These findings indicate that the words used for complimenting in both Japanese and Javanese share similarities.

Keywords: *Compliment, contrastive analysis, Japanese language, Javanese language, speech acts.*

1. INTRODUCTION

Language is a means of communication used by humans to convey intentions in a given conversational context. According to Alwi (2002) language is an arbitrary system of sound symbols used in interaction, cooperation, and conveying meaning in a conversation or communication. Hosokawa (2002) explains that in the Japanese language, there are three cultural elements that influence communication, namely sensory and emotional characteristics (*kankakusei*), discontinuity (*kansetsusei*), and sympathy (*kyoukansei*).

One form of communication is language expression. Every society has differences in expressing these expressions (Husniadhy, 2022). The study of language expression can be examined through pragmatics. Through pragmatics, speech forms can be analyzed based on specific situations (Nadar, 2009). Speech acts are one part of pragmatics. In communication, there is often the use of various speech acts that not only focus on word choices but also the context within the utterance. Chaer and Agustina (in Yulia, 2015) explain that speech acts are individual phenomena that are psychological in nature, and their continuity is determined by the speaker's language ability in facing specific situations. Austin (in Agustina, Moelier, & Abeng, 2022; Kamarudin, 2020) further divides speech acts into three categories, namely locutionary act, illocutionary act, and perlocutionary act. Meanwhile, Searle (in Nadar, 2009) classifies illocutionary speech acts into five categories, namely assertive, declarative, commissive, expressive, and directive acts.

One form of expressive speech act commonly used is the act of complimenting. Holmes (2003) explains that compliments are speech acts that directly or indirectly give recognition to someone other than the speaker, typically the interlocutor, for some "merits" they possess, such as possessions, characteristics, skills, and other positively valued attributes. On the other hand, Ohno (in Husniadhy, 2022) states that complimenting speech acts express a pleasant

impression towards the interlocutor by providing explicit or implicit positive evaluations regarding admirable qualities that can be accepted by the interlocutor. In the Indonesian dictionary, *Kamus Besar Bahasa Indonesia (KBBI)*, "*memuji*" (complimenting) is defined as expressing admiration and appreciation towards something considered good, beautiful, courageous, impressive, and so on. In the *Kokugo jiten*, "*homeru*" (complimenting) is defined as evaluating and expressing praise for someone's actions or deeds. According to the *Kojien* dictionary, compliments are defined as evaluating something and expressing one's feelings as kindness.

The term "complimenting" in Japanese is referred to as "*home koudou*". Hayashi (2002) categorizes compliments from the perspective of linguistic strategies, dividing them into "honest compliments" which involve sincerely praising others, and "greeting compliments" which are formal or polite ways of complimenting others as a communication strategy. Honest compliments are given by praising others genuinely. These compliments often occur spontaneously in response to something impressive, and they can be expressed in a single word, such as "*sasuga!*" or "great!". Formal compliments, on the other hand, are intended to maintain good relationships with others. For example, before and after making a request, giving a command, or criticizing someone, it is customary to offer formal compliments or praise to the other person.

Based on their types, compliments can be categorized into several groups. Holmes (2003) classifies types of compliments into four categories, namely appearance compliments, ability/performance compliments, possession compliments, and personality/friendliness compliments. Meanwhile, Mizutani and Mizutani (1987) divide compliments into five types. Three of these types are similar to what Holmes mentioned, which are compliments regarding someone's possessions, appearance compliments, and ability/performance compliments. However, two additional types of compliments are not included in Holmes's theory, namely residence compliments and family member compliments.

Language research on speech acts has been conducted several times. Furukawa (in Husniadhy, 2022) states that in Japanese society, compliments are often given to people who are closer or more familiar. Research by Susanti and Siregar (2010) reveals that among Japanese women, compliments are used to provide positive evaluations of something owned by others. On the other hand, in Husniadhy's research (2022), it is states that among men, compliments serve broader purposes, such as maintaining solidarity, replacing expressions of gratitude, mitigating face-threatening acts (FTA), initiating and redirecting conversations, and reinforcing desired behavior. Additionally, Maulida's study (2019) adds that compliments can be conveyed directly or indirectly, depending on the context.

Based on research trends regarding expressions of praise, it is known that in recent years, existing studies have predominantly focused on the Japanese language. Contrastive analysis comparing expressions of praise in Japanese with other languages remains significantly limited, mainly to specific languages such as English and Mandarin. Contrastive research on expressions of praise needs to be further developed to explore differences and similarities across specific language variations. Therefore, a contrastive study of speech acts of praise in Japanese and Javanese is also necessary for this research to complement the findings of previous studies. Additionally, this study aims to identify similarities and differences in expressions and types of speech acts of praise used in Japanese and Javanese.

In this study, the researcher will discuss speech acts of praise in both Japanese and Javanese languages using a contrastive analysis approach. The analysis will be conducted using data that represent the presence of expressions of praise in both languages to identify the types of speech acts of praise and the frequently used vocabulary in praising. The data sources will include dialogues from Japanese and Javanese language dramas. The researcher aims for this study to contribute new insights into the contrastive analysis of speech acts of praise, comparing Japanese with regional languages, particularly Javanese. This is based on the similarity in the use of honorific language as a way to show respect to the interlocutor in both the Japanese and Javanese languages. In Japanese, the honorific language is referred to as "*sonkeigo*" whereas, in Javanese, it is known as "*Bahasa krama*".

1.1. Complimenting Speech Acts

Holmes (2003) explains that compliments are speech acts that directly or indirectly give recognition to someone other than the speaker, usually the interlocutor, for certain "qualities" they possess, such as possessions, characteristics, skills, and other positively evaluated aspects by the speaker and interlocutor.

In the Japanese language, the term for complimenting speech acts is called "*home koudou*". Hayashi (2002) categorizes compliments from the perspective of linguistic strategies and divides them into "honest compliments" which involve sincerely praising others, and "salutary compliments" which involve praising others in a formal or polite manner as a communication strategy.

Holmes (2003) categorizes the types of compliments into four categories, those are appearance compliments, which praise the appearance of the interlocutor; ability/performance compliments, which praise the abilities, achievements, or good deeds of the interlocutor; possession compliments, which praise the possessions owned by the interlocutor; and personality/friendliness compliments, which praise the personality or friendliness of the interlocutor. On the other hand, Mizutani and Mizutani (1987) divide complimenting speech acts into five types. Three of these types are similar to those described by Holmes, as compliments regarding the possessions of others, compliments regarding the clothing or appearance of someone, and compliments regarding someone's abilities. However, two additional types of compliments are not mentioned in Holmes's theory, namely compliments regarding the residence of the interlocutor and compliments regarding the interlocutor's family. This study will incorporate a combination of both theories. The types of complimenting speech acts can be explained as follows.

1) Praise for the Appearance of the Interlocutor (Appearance Compliment)

In this first type, compliments are expressed when the speaker admires the appearance of the interlocutor. This praise refers to something worn by the interlocutor. Japanese people are not accustomed to expressing compliments about someone's appearance unless the speaker and interlocutor have a close relationship.

2) Praise for the Ability, Achievement, or Good Deeds of the Interlocutor (Ability/Performance Compliment)

The second type of compliment is expressed when the speaker admires the abilities demonstrated by the interlocutor, achievements accomplished by the interlocutor, or good deeds performed by the interlocutor (e.g. helping others, etc.). This praise refers to actions performed by the interlocutor. It is uncommon for Japanese people to praise someone's abilities unless it is among close friends or expressed to someone younger.

3) Praise for the Possessions Owned by the Interlocutor (Possessions Compliment)

Compliments are expressed when the speaker admires something owned by the interlocutor due to its good appearance. This praise refers to the possessions owned by the interlocutor. Japanese people consider this type of praise as unusual because, in formal situations, one would refrain from complimenting someone else's belongings.

4) Praise for the Personality or Friendliness of the Interlocutor (Personality/Friendliness)

Compliments are expressed when the speaker admires the interlocutor's personality or friendly demeanor. This praise refers to the interlocutor's personality. It is uncommon for Japanese people to praise someone's personality unless it is among close individuals or towards someone younger.

5) Praise for the Residence of the Interlocutor (Residence Compliment)

The fifth type of compliment is praising someone's residence, which is generally considered a common compliment even in polite situations. In Japanese culture, if someone compliments another person's residence, the person being praised will typically deny it by pointing out the weaknesses of their residence.

6) Praise for the Family Members of the Interlocutor (Family Member Compliment)

Compliments directed towards another person's family members, such as their children, are more common than the previous types of compliments. The age level of the family member correlates with the difficulty level of praising, with younger children being easier to compliment.

1.2. The Function of Complimenting Speech Acts according to Holmes (2003)

1) Expressing solidarity, which involves sincerely expressing praise because the speaker admires something within the interlocutor.
2) Expressing positive judgment, feelings of admiration, appreciation, or elevating the status of the interlocutor, potentially lowering the speaker's own status to elevate the interlocutor.
3) Expressing feelings of envy, indicating that the speaker also desires something possessed by the interlocutor.
4) Verbal acts that disturb or offend the interlocutor, where the praise conveyed by the speaker has a dark side, potentially leading to negative interpretations from the interlocutor and causing them to feel offended or angry.

2. METHOD

This research uses a descriptive contrastive method with a qualitative approach, which does not involve numerical data and is not processed using statistical methods. The results of this study consist of data excerpts containing praise utterances in Japanese and Javanese obtained from drama transcripts.

The data source used includes the Japanese drama titled "Silent" consisting of six episodes and the Javanese drama titled "Yo Wis Ben The Series" consisting of five episodes. Both dramas were chosen because the stories depicted in them reflect the lives of young people with their respective cultures. Additionally, these dramas were selected for their interesting plots and abundant instances of praise utterances.

The data collection technique used is note-taking. The data is derived from a collection of dialogues containing praise utterances in both Japanese and Javanese languages found in the dramas. The researcher watches the dramas and selects data that demonstrate expressions of praise, employing a verbatim technique to transcribe the spoken words into written form. Subsequently, the data is categorized based on the theories of Holmes (2003) and Mizutani and Mizutani (1987). After categorization, the research findings are presented in the form of tables and analyzed based on the types of praise utterances and the frequent vocabulary used within them.

3. FINDINGS AND DISCUSSION

3.1. The Result of Classification of Praise Utterances in Japanese and Javanese

After classifying the utterances based on the types of praise using Holmes (2003) and Mizutani and Mizutani's (1987) theories, the results show that there are four types of praise utterances found in Japanese as shown in Table 1.

Table 1. Classification of praise utterance types in Japanese

Praise Utterance Types	Amount of Data	Percentage
Appearance Compliment	9	20%
Ability/ Performance Compliment	11	24%
Possessions Compliment	6	13%
Personality/ Friendliness	20	43%
Total	**46**	**100%**

As presented in Table 1, the praise utterances related to the appearance of the speaker were found in nine data or 20%. Meanwhile, praise utterances related to the abilities, achievements, or good deeds of the speaker were found in 11 data or 24%. Furthermore, praise utterances related to possessions owned by the speaker were found in six data or 13%. On the other hand, praise utterances related to the personality or friendliness of the speaker were found in 20 data or 43%, which is the most common type of praise found in this research. On the other hand, there are six types of praise utterances in Javanese found from the data as shown in Table 2.

Table 2. Data on types of praise utterances in Javanese

Praise Utterance Types	Amount of Data	Percentage
Appearance Compliment	12	27%
Ability/ Performance Compliment	9	20%
Possessions Compliment	11	25%
Personality/ Friendliness	7	16%
Residence Compliment	2	5%
Family Member Compliment	3	7%
Total	**44**	**100%**

From Table 2, it can be observed that the research findings reveal six types of praise utterances in Javanese. The most common type of praise utterance is praise for appearance, with 12 data or 27%. Praise for the ability, achievement, or good deeds of the speaker is found in nine data or 20%. Furthermore, praise for the possessions of the speaker is found in 11 data or 25%. Praise for the personality or friendliness of the speaker is found in seven data or 16%. Other types of compliments found in Javanese are compliments for the residence of the speaker, which accounted for two data or 5%, and compliments for the family of the speaker, which accounted for three data or 7%.

3.2. The Result of Vocabulary Classification of Frequently Used in Praising Utterances in Japanese and Javanese

From Table 3, it is observed that there are nine commonly used vocabulary in praising utterances in the Japanese language. The most frequently used word in praise is "*suki*" with 14 data or 39%. The words "*ii ne*", "*kawaii*", and "*sugoi*" have an equal number of occurrences, which is five data or 13%. The words "*suteki*", "*niau ne*", and "*yabai*" are also found with the same number of occurrences, which is only one data or 3%. Furthermore, the word "*jouzu*" is found in two data or 5% of the instances, while the word "*kira kira*" is found in three data or 8% of the instances.

Table 3. Data of frequently used vocabulary in Japanese praising utterances

No.	Registration Data	Frequency of Use	Percentage
1.	*Ii ne*	5	13%
2.	*Kawaii*	5	13%
3.	*Sugoi*	5	13%
4.	*Suki*	14	39%
5.	*Suteki*	1	3%
6.	*Niau ne*	1	3%
7.	*Yabai*	1	3%
8.	*Jouzu*	2	5%
9.	*Kira kira*	3	8%
	Total	**37**	**100%**

While the research results presented in Table 4, it is found that there are nine commonly used vocabulary in praising utterances in the Javanese language. The most frequently used word in praise is "*apik*" with nine data or 28%. Next, the word "*wuh/wih/wah*" is found in seven data or 21% of the instances. The word "*ayu*" is used in six data or 18% of the instances. The word "*ngganteng*" is used in four data or 12% of the instances. Furthermore, the words "*lucu*" and "*enak*" are found in two data or 6% of the instances. The words "*pinter*", "*bagus*", and "*mantep*" have an equal number of occurrences, which is one data or 3%.

Table 4. Data of frequently used vocabulary in Javanese praising utterances

No.	Registration Data	Frequency of Use	Percentage
1.	*Wuh/ Wih/ Wah*	7	21%
2.	*Apik*	9	28%
3.	*Enak*	2	6%
4.	*Pinter*	1	3%
5.	*Ayu*	6	18%
6.	*Lucu*	2	6%
7.	*Ngganteng*	4	12%
8.	*Bagus*	1	3%
9.	*Mantep*	1	3%
	Total	**33**	**100%**

3.3. Praise Utterances Types in Japanese and Javanese

3.3.1. Appearance Compliment

Data 1
TA : "*Koga Sensei, **zenzen toshi toranai ne**. Ikutsu.*"
Mr. Koga **doesn't look old at all**. How old is Mr. Koga?

MN : "*Korera ga kousei san toki, tabun san ju hassai.*"
When we were in 12th grade, he was around 38 years old.

(Silent, Eps. 05, 00.27-00.37)

In Data 1, a compliment was found that indicates the speaker is praising the conversation partner for still looking very young, just like when they met in high school. This type of compliment falls under the category of appearance compliment. Through this compliment, the speaker is showing attention to the interlocutor. Noticing small changes in others and using kind words is also a form of communication intended to maintain smooth relationships (Takiura,

2008). Shindo (2018) states that in Japan, compliments are often given only to close conversation partners. The intention behind such compliments is to show respect to the interlocutor. In line with this, data 1 reveals a form of compliment given to the conversation partner with the aim of showing respect and admiration. The conversation partner, known for being easy-going with students, also contributes to the closeness of their relationship. Thus, a compliment can occur in this context.

Data 2
JN : "*Iki Rini, Rini Susilowati, calonku.*"
This is Rini, Rini Susilowati, my future wife.

MJ : "**Ayu yo Jon**, *pinter lek milih*."
Look beautiful, you're smart in choosing.

JN : "*Alhamdulillah Mbak.*"
Praise be to God, Sis.

<div align="right">(Yo Wis Ben The Series, Eps. 04, 17.40-17.56)</div>

The compliment utterances in Data 2 also fall into the category of compliments on appearance. Compliments on physical appearance are often expressed in the Javanese language when giving praise. The use of the words "*ayu*" (beautiful) or "*ngganteng*" (handsome) is also quite common. The expression "*ayu*" (beautiful) found in the data is often used by the speaker when first meeting the interlocutor. The speaker feels comfortable giving a compliment about beauty to the newly encountered interlocutor. Such compliment utterances are a form of showing respect to the interlocutor. In relation to this, Chandra (2020) states that Javanese society generally very easy in giving compliments to their interlocutors. This is because Javanese people view compliments to build relationships among members of their community. Through compliments, one can easily initiate a conversation and reflect their good intentions in communication.

3.3.2. Ability/Performance Compliment

Data 3
MN : "*Shuwa made oboete futsuu ni kao o mite hanashite,* **sugoi ne**."
Even learning sign language and speaking normally while looking at her face, is **amazing, right**?

<div align="right">(Silent, Eps. 03, 44.30-44.41)</div>

The praise speech found in Data 3 is in the form of an ability compliment. The speaker compliments the speaking ability of the interlocutor in learning sign language (*shuwa*) by using the compliment word "*sugoi*" (amazing) at the end of the sentence. The word "*sugoi*" is often used to give compliments. In the past, the word "*sugoi*" had the meaning of "trembling" or "frightening", but its meaning changed to "extraordinarily beautiful" (Katou, 2020). In the *Meikyou Kokugo Jiten* (Meikyo Japanese Dictionary), the word "*sugoi*" is defined as "extraordinary" and is used as a form of praise. Furthermore, Fuji (in Katou, 2020) explains that the use of the word "*sugoi*" is used in praise and conveys the meaning of "amazing". Praise using the word "*sugoi*" can be applied to broader contexts and subjects. When related to the data already found, the word "*sugoi*" compliments the speaking ability expressed with the word "extraordinary".

Data 4
KD : "*Nah niki, penjahit* **kondang**, *Cak Lor*."
Well, here he is, the **famous** tailor, Mr. Lor.

TR : "*Oh iki.*"
Oh here is.

<div align="right">(Yo Wis Ben The Series, Eps. 04, 23.52-23.55)</div>

The praise speech found in data 4 also falls into the category of ability compliments. The speaker compliments the interlocutor by using the word "*kondang*" as a form of praise for their abilities. The word "*kondang*" in the *Kamus Besar Bahasa Indonesia (KBBI)* means famous or renowned. In this praise, the speaker also uses the term "*Cak*" which is a term used to address an older brother in Javanese society. The term "*Cak*" in Indonesian can be equivalent to "*Bang*" or "*Abang*" in addressing an older brother. In Javanese, the term "*Cak*" is also used to show respect to older individuals. This is because in Javanese society, the culture of respecting and honoring one another is highly valued.

This aligns with Suryadi's assertion (2012) that Javanese society always adheres to values and norms that uphold harmony and mutual respect in their daily lives.

3.3.3. Possessions Compliment

Data 5
TA : "***Kawaii ne****, sono hea pin*."
It's cute, that hair clip.

(Silent, Eps. 05, 38.58-38.60)

The praise speech found in data 5 is a compliment towards the possession of the speaker. The speaker compliments the hairpin owned by the interlocutor. The word "*kawaii*" which generally means "cute" or "adorable" is used in this expression of praise. According to Aizawa and Ohno (2010), the word "*kawaii*" in the modern era has undergone various writing variations, such as「かわいい／カワイイ／*kawaii*」, and its usage among young people has become more widespread, resulting in a change in the nuances of the word compared to its previous meaning. In the *Kokugo Jiten*, "*kawaii*" is defined as having feelings of attraction towards small and weak things. This aligns with Yomota's (2006) definition of "*kawaii*" as the feeling towards small things and the aesthetics associated with them.

Data 6
BY : "*Iki ae ya Cak,* **legend** *iki*."
This is it, Bro, this motorcycle is **legendary**.

JN : "*O iyo iki motor* **legend** *iki, aku yo gelem iki,* **apik** *iki Bay*."
Oh, this is the **legendary** motorcycle. I also want this. It's **great**, isn't it?

BY: "*He'em*."
(Agreed)

(Yo Wis Ben The Series, Eps. 04, 08.51-09.00)

The type of praise speech found in data 6 falls into the category of praise towards the possession of the speaker. The word "legend" is mentioned several times in it. The word "legend" is an English word but used in a mix with Javanese language. The use of the word "legend" in this context is a form of code-mixing. As stated by Kahcru (in Hapsari & Mulyono, 2018), code-mixing occurs when two or more language elements are used consistently by incorporating elements from one language into another. Another word that appears as a form of praise towards the possessed item is "*apik*". In Javanese, the word "*apik*" means "good". The word "*apik*" belongs to the ngoko language level, which is the Javanese language level used when speaking to someone younger than the speaker (Sasangka, 2004). As per this theory, in data (6), it can be observed that the use of the word "*apik*" is expressed by an older speaker towards a younger interlocutor. The relationship between them is that of an uncle and nephew.

3.3.4 Personality/ Friendliness

Data 7
HS : "*Aoba san,* **sugoi ganbattemasune***. Nandemo tomodachi to shuwa de hanashitai toka*."
Aoba is **very enthusiastic**, right? She wants to communicate anything in sign language with his friend.

(Silent, Eps. 01, 30.28-30.35)

The praise in data 7 is a compliment towards the interlocutor's personality or friendliness. The speaker uses the word "*ganbattemasu*" to praise the interlocutor. The word "*ganbattemasu*" describes the interlocutor's personality of always being enthusiastic. Kawagishi (2011) explains that the word "*ganbaru*" carries the meaning of "opening one's eyes, looking closely at something, and concentrating one's consciousness there" or can be translated as "Open your eyes! Look at something! and focus your attention there." In that context, the word "*ganbaru*" describes someone who continues to try and persist in a certain situation. Over time, the meaning of "*ganbaru*" has evolved to "overcoming difficulties and persevering in achieving something" which conveys the idea of facing challenges and being patient in accomplishing something. In data 7, the word "*ganbaru*" tends to carry the meaning of enthusiasm and putting in a great effort in carrying out something. This aligns with the content of the statement in data 7 where the speaker compliments the interlocutor for their diligent efforts in learning sign language.

Data 8

MJ : "*Jon, piye? Areke seneng ora karo motor anyare*?"
Jon, how is it? Does he like his new motorcycle?

JN : "*Seneng mbak, Bayu kan areke gampang **nrimo**.*"
He's happy, Bayu is the type of person who is **easy to please** and open-minded.

BY : "*Alhamdulillah yo Jon.*"
Praise be to God, Jon.

(Yo Wis Ben The Series, Eps. 04, 19.49-20.00)

In data 8, there is also a praise speech towards the interlocutor's personality or friendliness. The speaker compliments the interlocutor's child by mentioning the positive trait found in the word "*nrimo*" In the Javanese language, the word "*nrimo*" means "to accept". The concept of "*nrimo*" or "acceptance" in Javanese society has become a value that characterizes its people (Kuswaya & Ma'mun, 2020). The teaching of the trait of "*nrimo*" is also imparted through Javanese proverbs, such as "*nrimo ing padum*" which means "accepting God's gifts". In data 8, the trait of "*nrimo*" or "acceptance" is depicted in a situation where someone can accept a less-than-ideal gift from others with an open heart.

3.3.5. Residence Compliment

Data 9

RN : "*Ngapunten Mbak, kulon nurut mawon ajenge tinggal pundi, namun teng Suroboyo kulo sampun nggadah griyo lan penggawean sing lumayan sae mbak.*"
I'm sorry, but I prefer to stay where I am. However, I already have a house and a decent   job in Surabaya."

MJ: "***Wah**.. Alhamdulillah Jon, wes penak.*"
Wow, Praise be to God, Jon. It's already comfortable.

(Yo Wis Ben The Series, Eps. 04, 15.10-15.30)

The praise speech towards someone's residence found in data 9 is expressed by the speaker to their interlocutor who owns their own house. The expression of praise is conveyed using the word "*Wah*" as a form of admiration. In the Indonesian dictionary, *Kamus Besar Bahasa Indonesia (KBBI)*, the word "*Wah*" is defined as an expression of admiration, astonishment, or surprise. The word "*Wah*" is also often used in Javanese expressions with the same function, which is as a form of admiration or astonishment towards something. In data 9, the word "Wah" also conveys a sense of "amazement" from the speaker towards the interlocutor's condition of being financially stable and owning a house before getting married. Another word of praise found in data 9 is the word "*alhamdulillah*" which conveys a sense of gratitude for what one has.

3.3.6. Family Member Compliment

Data 10

RN : "*Kan iki Pak lek e sampeyan, duduk bapake sampeyan, rela nukokno sepeda sampeyan. Yo paling nggak sampean **hargai usahae pak lek** e sampeyan Mas*."
He is your uncle, not your father, who is willing to buy you a bicycle. At the very least, **you should appreciate your uncle's effort**, Bro.

(Yo Wis Ben The Series, Eps. 04, 12.00-12.10)

The praise found in Data 10 is a compliment towards the speaker's family member. The speaker compliments the kindness of the interlocutor's uncle, who is willing to buy them a bicycle. This expression of praise towards a family member carries a meaning of appreciation towards others. In accordance with the cultural values in Javanese society, respecting others is a preserved cultural norm. Being Javanese entails respecting others, or in Javanese language, "*ngajeni wong liyo*". The presence of others is important for Javanese people, and it must be respected to live harmoniously and be accepted by the surrounding community (Suseno, 1996).

4. CONCLUSION

Based on the presentation of the data above, it can be concluded that the act of praising speech used in Japanese and Javanese has some differences. Out of the six types of praising speech, only four types of compliments were found in Japanese. These four types of compliments include compliments on the speaker's appearance, compliments on the abilities, achievements, or good deeds of the speaker, compliments on the possessions of the speaker, and compliments on the personality or friendliness of the speaker. The most found type of compliment is praise for the personality or friendliness of the speaker, while the least common is praise for the possessions owned by the speaker. On the other hand, in Javanese, all six types of compliments were found. The four types of compliments are the same as those found in Japanese, while the other two are compliments for the residence of the speaker and compliments for the family of the speaker. The most found type of compliment is praise for the appearance of the speaker, while the least common is praise for the residence and family of the speaker. The words commonly used in praising speech in both Japanese and Javanese are almost the same, such as words like "*ii ne*" "*kawaii*", "*suki*", "*jouzu*", and "*sugoi*" in Japanese, and words like "*apik*", "*lucu*", "*bagus*", "*pinter*", and "*mantep*" in Javanese.

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