

Article

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Japanese and Javanese Directive Forms: A Study in Sociolinguistics

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Abstract

This paper is based on a study on directive forms in Japanese and Javanese Languages. The study combines a qualitative and sociolinguistically informed comparative method. The data were taken from different sources, namely *Shin Suikoden* and *Jin* (a Japanese novel and play respectively), *Ketoprak Wiswakarman* (a traditional Javanese play), and *Panjebar Semangat* (a Javanese magazine), and were then analyzed from a contrastive linguistic perspective. Theories on Japanese and Javanese descriptive sentences, namely those of Ishii,^[1] Masuoka,^[2] Poedjosoedarmo,^[3] Sasangka,^[4] and Wedhawati,^[5] were used. In addition, Sudaryanto's,^[6] descriptive method, Sanada's,^[7] concept of Sociolinguistics, as well as Tarigan's,^[8] Ishiwata and Takahashi's,^[9] theories of contrastive linguistics were also consulted. The study aimed to describe the similarities and differences between Japanese and Javanese directive sentences based on the data from the dialogs. The study concludes that the speech levels used by the addressers and addressees in the Japanese dialogs are those of *futsuugo* and *teineigo*, which are comparable to those of *ungguh-ungguh ngoko* and *ungguh-ungguh madya/krama* in the Javanese dialogs.

Keywords: directive; request; Japanese; Javanese; Sociolinguistics

1. Introduction

Among the many languages in the world, Japanese can be compared to Javanese, Sundanese, Madurese, Balinese, for example, and other languages which recognize different speech levels or *ungguh-ungguh* (Javanese) and *undak-usuk* (Sundanese). Speech levels refer to variations in language use that are based on the interlocutor's social class or status.^[10]

While the Japanese language recognizes 4 levels of *keigo*, namely *teineigo*, *sonkeigo*, *kenjougo*, and *futsuugo*, Javanese has 7^[3] up to 13^[4] levels of *ungguh-ungguh*. Learners of Javanese generally find this particular feature of the language too complicated and difficult to acquire. Because of such a complexity, the study focused on the comparison between Japanese and Javanese directive expressions. The study is also informed by previous studies on comparison between the Japanese *futsuugo* and *teineigo* and the Javanese *ungguh-ungguh madya* and *krama*.

2. Methods

The study is a qualitative one. That is, it bases itself not on a deductive, but an inductive methodological paradigm, which moves from the specific to the general, rather than from the general to the specific as in the deductive paradigm.^[11]

According to Wedhawati, et al.,^[5] Javanese *uluk salam langsung* (directive sentence) uses the forms *~a*, *~ana*, (*ngoko*), *~nen*, *~en*, *~pun*, (*madya*) *~aken*, *dipun~*, *kulaaturi ~aken*, *sumangga/mangga~aken* (*krama*). Masuoka,^[2] asserts that *irai hyougen* is a mode of speech that is more polite than an imperative, and is used when one utters a request to a person whom he/she respects. This form is generally used by an inferior addresser (*hanashite*) to a superior addressee (*aitei*).

The study compared Japanese and Javanese directives based on a contrastive linguistic approach. Contrastive linguistics, *taishou gengogaku* (対照言語学) in Japanese, focuses on salient differences in two or more languages. This branch of linguistics does not place a heavy emphasis on the similarities because similarities between two languages are considered as merely general phenomena.^[8] Furthermore, Ishiwata and Takahashi,^[9] define contrastive linguistics as “a branch of linguistics that compares the systems of two or more languages, including sound, vocabulary, and grammar, and which aspects of the languages are equivalent or otherwise.

A contrastive analysis aims to identify the concrete differences between the two or more languages that are compared and analyze them in order to find equivalents in the languages. Contrastive analysis, or *taishou bunseki* (対照分析), seeks to identify equivalents in a language pair.

According to Sanada,^[7] the following 9 aspects are what constitute Sociolinguistics or *shakaigengogaku no kenkyuubumon*: (1) Methodology; (2) Linguistic Variations (age, sex, dialect, etc.); (3) Linguistic activity (polite language, communication behavior, etc.); (4) Style (reality and language, etc.); (5) Linguistic communication (bilingualism, etc.); (6) Language change; (7) Linguistic knowledge (grammar, identity, etc.); (8) Language acquisition (intermediate language, etc.); (9) Language for specific purposes (Japanese for education, etc.).

3. Results and Discussion

The study examined Japanese and Javanese directive sentences by comparing the Japanese *futsuugo* and *teineigo* levels with the Javanese *ngoko* and *madya/krama* levels respectively. Relevant previous studies were taken into consideration.

A. Similarities and Differences between Japanese and Javanese Directive Sentences based on the Social Contexts of Utterances

While the Japanese directives *teineigo* is similar to the Javanese *unggah-ungguh krama* and *madya*, and *fustuugo* is similar to *unggah-ungguh ngoko*. The concept of *keigo* is important in expressing directive sentences in Japanese. *Keigo* is similar to the Javanese *unggah-ungguh basa*. Japanese also recognizes the *uchi* and *soto* (senior and junior) systems, which regulate how a superior speaks to a subordinate, a service provider and service consumer (e.g. a doctor and a patient), a guest and a waiter/waitress, a teacher and a student, etc.

Similarly, in Javanese, the concept of *unggah-ungguh basa* also refers to two types of relations between speakers: asymmetrical relation (e.g. child-parent; servant-master, subordinate-superior; ordinary person-royal personage; etc); and symmetrical

relation, that is, between *priyayi* (nobility or community leaders) and common people, parents and children, strangers, people not well acquainted, etc. The difference lies in the fact that the Javanese *unggah-ungguh basa* does not recognize the *uchi* and *soto* systems in Japanese. Examples for each type are given below.

1) Between a subordinate and superior

Data (1)

...ではそこへ案内してくれ...

...*Dewa soko e **annai shite kure**...*

‘Please accompany me, there, then.’^[12]

Data (2)

... *Klambiku niki **setlikanen** dhisik, Yun.*

... ‘Please iron my clothes first, Yun.’^[13]

The following table maps the contexts of the above conversations in Japanese and Javanese.

Addresser	Addressee	Directive Form	Keigo used	Note
A general	A little shepherd	~ <i>tekure</i>	<i>Futsuugo</i>	A general of a royal army has a higher position than a shepherd.
Addresser	Addressee	Directive Form	<i>Unggah-ungguh</i> used	Note
Employer (superior)	Maid (subordinate)	~ <i>nen</i>	<i>Madya, Krama</i>	An employer (superior) has a higher position than a maid (subordinate).

2) Seniority (Junior and Senior)

Data (3)

あのう、名前を教えてくださいませんか？

*Anou, **namae o oshiete moraemasen ka?***

‘Hmmn, would you mind introducing yourself?’^[14]

Data (4)

Cepakana blanggreng sing anget wae

‘Just fix me some warm blanggreng (sweet fried cassava).’^[15]

The contexts of both dialogs are shown in the following table.

Addresser	Addressee	Directive Form	Keigo used	Note
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Doctor	Samurai (servant)	<i>~temoraemasenka</i>	<i>Teineigo</i>	Interlocutors are not well acquainted.
Speaker	Addresses	Directive form	<i>Unggah- ungguh used</i>	Note
Elder brother	Younger sister	<i>~ana</i>	<i>Ngoko</i>	Interlocutors are well acquainted.

3) Hospitality/Service

Data (5)

どうぞお聞き届けくれませんか？

Douzo okiki todoke kuremasen ka.

‘Would you please take my order?’^[12]

Data (6)

...*Kula aturi ngentosi sekedhap, nggih Pak.*

...‘Please wait here for a moment, Sir.’^[16]

The contexts of both dialogs are shown in the following table.

Addresser	Addressee	Directive Form	Keigo used	Note
Host	Guest	<i>~tekuremasen</i>	<i>Teineigo</i>	Interlocutors are not well acquainted.
Speaker	Addresses	Directive form	<i>Unggah- ungguhused</i>	Note
Consumer/customer	Pharmacist	<i>Kula aturi~</i>	<i>Krama/KramaInggil</i>	Interlocutors are not well acquainted.

4) Familiar intercourse and whereabouts

Data (7)

...駕籠を呼んでください。

... *Kago o yonde kudasai.*

‘...You had better go somewhere else.’^[12]

Data (8)

...*Ayo tandingana aku...ayo majua.*

‘...Right on, fight me. Go ahead.’^[15]

The contexts of both dialogs are shown in the following table.

Addresser	Addressee	Directive Form	Keigoused	Note
Doctor	Assistant	~te <i>kudasaimasu</i> <i>ka</i>	<i>Teineigo</i>	Interlocutors are not well acquainted.
Speaker	Addressee	Directive form	Unggah-ungguhused	Note
Kingdom soldier	Eatery owner, two young villagers	~a	<i>Ngoko</i>	Interlocutors are not well acquainted.

B. Similarities between Japanese and Javanese Directive Sentences based on the Social Contexts of Utterances

The Japanese directive form of *teineigo* is similar to the Javanese *madya* and *krama*, while *futsuugo* is similar to *ngoko*.

1) Similarities between *Teineigo* and *Unggah-ungguh Madya/Krama* Based on the Social Contexts of Utterances

The Japanese form of *teineigo* can be compared to the Javanese *uluk salam langsung*, which belongs to the *madya* and *krama* forms, as shown below.

a. *Teineigo* directive

Example:

Data (9)

...お数えください...

...*Okazoe kudasai*...

‘...Please count...’^[12]

b. *Madya/krama* directive

Data (10)

...*Nyuwun pangapunten dipun sekecakaken*.

‘...Pardon me; please make yourself comfortable.’^[17]

The contexts of both dialogs are shown in the following table.

Addresser	Addressee	Directive form	Keigo used	Note
General	Temple keeper	~tekure	<i>Futsuugo</i>	Addresser has a higher position than addressee.
Addresser	Addressee	Directive form	Unggah-ungguh used	Note

Head of village's wife	Guest	~dipun...~en	Krama	Addresser has a higher position than addressee.
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2) Similarities between *Futsuugo* and *Ngoko* Directives Based on the Social Context of Utterances

The Japanese directive form of *futsuugo* can be compared to the Javanese *uluk salam langsung* which belongs to the *ngoko* form.

3) Differences between Japanese and Javanese Directive Structure and Meaning
The following are some of the similarities and differences between Japanese and Javanese directive forms.

- a. The concepts of *uchi* and *soto* are recognized in Japanese directives and these concepts do not have any equivalence in Javanese.
- b. Non-formal directives are gendered in Japanese but not in Javanese.
- c. In Japanese, directive sentences within the context of family (father-mother) generally take the *futsuugo* (normal) form, while in Javanese, the *krama* (polite) form is used. However, in utterances by parents (father/mother) to their children, the *ngoko* (normal) form is used.
- d. In terms of form, the Japanese forms of *juju hyougen* (give-and-take expressions) such as *~tekure/kurenai/kurenaika*, (*futsuugo*) *dan~kudasai*, *~tekuremasuka/kuremasenka*, *~temoraimasu ka/moraemasen ka* (*teineigo*) are most common. In the Javanese *uluk salam langsung*, the most common directive forms are *~a*, *~ana*, (*ngoko*), *~nen*, *~en*, *~pun*, (*madya*) *dan~aken*, *dipun~*, *kulaaturi ~ mangga~* (*krama*, *krama inggil* and *krama andhap*).

4. Conclusions

A. Japanese and Javanese Directive

- 1) Formal or polite directive forms in Japanese are categorized into *teineigo*, which is indicated by the verb form *~masu* and its conjugations *~tekudasai*, *~temoraimasu/moraemasen ka* and *~tekuremasu/kuremasenka*. In Javanese, formality is indicated by the *krama* and *madya* forms, of which verbs generally end with the prefix (*panambang*) *kula aturi~*, and *en/nen*.
- 2) The informal directive forms of *futsuugo* in Japanese and *unggah-ungguh ngoko* in Javanese are recognized. The *futsuugo* directive form uses the verb *~ru*, which conjugates into *~tekure* and *~tekurenaika*. The Javanese *uluk salam langsung* uses the prefix (*panambang*) *~a/~ana*, and the form *en/nen* (in certain dialects).

B. Similarities and Differences between Japanese and Javanese Directive forms

- 1) Similarities between Japanese and Javanese directive forms
 - a) Form

Other forms of *keigo*, such as *sonkeigo* and *kenjoogo* are used in Japanese (polite) directive expressions. Two forms of *unggah-ungguh krama* (*krama inggil* and *krama andhap*) are used in Javanese. The informal form of *futsuugo* is also known in Japanese. The Javanese counterpart is the *ngoko* form of *unggah-ungguh*.

b) Between subordinate and superior

In both Japanese and Javanese, when a subordinate speaks to a superior or a person who has a higher status, he/she generally uses a polite form of language. In the case of Japanese, the standard polite form is *teineigo*, although there are also *sonkeigo* and *kenjoogo*, two other polite forms that can also be used in such a situation. In Javanese, the standard *unggah-ungguh* and form of *krama/madya* is common, although the language also has other polite forms, *unggah-ungguh krama inggil* and *krama andhap*, both of which can be used in this situation. the relation between a superior and subordinate.

c) Seniority (junior-senior)

When a person is speaking to an older person the polite forms of *teneigo* (Japanese) and *krama/madya* (Javanese) are commonly used.

d) Hospitality/service

In the context of hospitality or service, the polite form is recommended in both Japanese and Javanese.

e) Familiar intercourse and whereabouts

In intimate conversations, *futsuugo* (Japanese) and *unggah-ungguh ngoko* (Javanese) are used. In less intimate conversations between people who are not well persons not well acquainted to each other, the polite *teineigo* form is standard in Japanese, while in Javanese, the *krama/madya* level of *unggah-ungguh* is used.

C. Differences between Japanese and Javanese Directive Sentences

a) Japanese directive sentences are formed mostly by *juju hyougen* (transactional), such as *~tekure/kurenai/kurenaika*, (*futsuugo*) and *~kudasai,~tekuremasuka/kuremasenka,~temoraimasuka/moraemasenka* (*teineigo*). In Javanese *uluk salam langsung*, prefixes *~a*, *~ana*, (*ngoko*), *~nen*, *~en*, *~pun*, (*madya*) and *~aken*, *dipun~*, *kulaaturi ~ mangga~* (*krama*) are used.

b) In Japanese directive sentences, *keigo* is recognized. As for Javanese, the system of *undak-usuk* or *unggah-ungguh* must be observed.

c) In family context (father-mother), the *futsuugo* form is used in Japanese. In Javanese, when children speak to their parents using the *krama* (polite) form. However, parents speak to their children in the *ngoko* (normal) form.

d) The concepts of *uchi* and *soto*, such as relation of seniority and superiority or doctor-patient, guest-waiter/waitress, teacher-student, etc., are known in Japanese. *Uluk salam langsung* in Javanese also

recognize two types of social relations in society. The first is an asymmetrical relation, e.g. between children and parents, servant and employer, subordinate and superior, common people and king, etc. The second is a symmetrical one, that is, between nobilities (or people who have a certain position in the society) and common people; between parents and children, and between people who hardly know one another, etc.

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