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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 unggah-ungguh ngoko and unggah-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 unggah-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 unggah-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 unggah-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.’
   **Data (2)**
   - 「Klambiku niki setikanen dhisik, Yun.」
   - ‘Please iron my clothes first, Yun.’

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

<table>
<thead>
<tr>
<th>Addresser</th>
<th>Addressee</th>
<th>Directive Form</th>
<th>Keigo used</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>A general</td>
<td>A little shepherd</td>
<td>~tekure</td>
<td>Futsuugo</td>
<td>A general of a royal army has a higher position that a shepherd.</td>
</tr>
<tr>
<td>Employer (superior)</td>
<td>Maid (subordinate)</td>
<td>~nen</td>
<td>Madya, Krama</td>
<td>An employer (superior) has a higher position that a maid (subordinate).</td>
</tr>
</tbody>
</table>

2) Seniority (Junior and Senior)

   **Data (3)**
   - 「あのう、名前を教えてもらえませんか？」
   - Anou, namae o oshiete moraemasen ka?
   - ‘Hmmn, would you mind introducing yourself?’

   **Data (4)**
   - 「Cepakana blanggreng sing anget wae」
   - ‘Just fix me some warm blanggreng (sweet fried cassava).’

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

<table>
<thead>
<tr>
<th>Addresser</th>
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<td>Employer (superior)</td>
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<td>Madya, Krama</td>
<td>An employer (superior) has a higher position that a maid (subordinate).</td>
</tr>
</tbody>
</table>
Doctor Samurai (servant) ~temoraemasenka Teineigo Interlocutors are not well acquainted.

Speaker Addresses Directive form Unggah- ungguh used Note

Elder brother Younger sister ~ana Ngoko 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.

<table>
<thead>
<tr>
<th>Addresser</th>
<th>Addressee</th>
<th>Directive Form</th>
<th>Keigo used</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Host</td>
<td>Guest</td>
<td>~tekuremasen</td>
<td>Teineigo</td>
<td>Interlocutors are not well acquainted.</td>
</tr>
<tr>
<td>Speaker</td>
<td>Addresses</td>
<td>Directive form</td>
<td>Unggah-unnguh used</td>
<td>Note</td>
</tr>
<tr>
<td>Consumer/customer</td>
<td>Pharmacist</td>
<td>Kula aturi~</td>
<td>Krama/KramaInggil</td>
<td>Interlocutors are not well acquainted.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Addresser</th>
<th>Addressee</th>
<th>Directive form</th>
<th>Keigo used</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctor</td>
<td>Assistant</td>
<td>~te kudasaimasu ka</td>
<td>Teineigo</td>
<td>Interlocutors are not well acquainted.</td>
</tr>
<tr>
<td><strong>Speaker</strong></td>
<td><strong>Addresses</strong></td>
<td><strong>Directive form</strong></td>
<td><strong>Unggah-ungguh used</strong></td>
<td><strong>Note</strong></td>
</tr>
<tr>
<td>Kingdom soldier</td>
<td>Eatery owner, two young villagers</td>
<td>~a</td>
<td>Ngoko</td>
<td>Interlocutors are not well acquainted.</td>
</tr>
</tbody>
</table>

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...[12]

‘...Please count...’

b. *Madya/krama directive*

Data (10)

...Nyuwun pangapunten dipun sekecaaken.

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

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

<table>
<thead>
<tr>
<th>Addresser</th>
<th>Addressee</th>
<th>Directive form</th>
<th>Keigo used</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>Temple keeper</td>
<td>~tekure</td>
<td>Futsuugo</td>
<td>Addresser has a higher position than addressee.</td>
</tr>
<tr>
<td>Addresser</td>
<td>Addressee</td>
<td>Directive form</td>
<td>Unggah-ungguh used</td>
<td>Note</td>
</tr>
</tbody>
</table>
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 *uluksalamlangsung* 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 *uluksalamlangsung*, 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/en*.

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 *uluksalamlangsung* uses the prefix (panambang) *~a/~ana*, and the form *en/en* (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-unggah 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.

References