

Contrastive Analysis of Rejection of Solicitation in Japanese and Banyumas Javanese

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ABSTRACT

The The speech act of refusing is an action that can give an unpleasant feeling to the interlocutor. The speech act of refusing is motivated by a vertical relationship (*jouge kankei*) as well as a close relationship (*shinso kankei*) between the speaker and the interlocutor. This study aims to describe the comparison of speech acts of refusal in Japanese and Banyumas Javanese. In the work environment based on the relationship between the speaker and the interlocutor (*jouge kankei and shinso kankei*). This study used a descriptive research method with the Discourse Completion Test (DCT) instrument. The research object consists of native speakers of Banyumas Javanese and native speakers of Japanese. Based on the data analysis, it can be seen some similarities and differences in the strategies used by native speakers of Banyumas Javanese and Japanese in the work environment. In general, native speakers of Banyumas Javanese and native Japanese speakers use the strategies of {*wabi*}, {*riyuu*}, and {*fuka*} as the main strategies in refusal. However, several strategies are not used by native Japanese speakers, including {*koshou*} and {*kantoushiteki hyoutsutsu*} in rejecting close superiors and close friends. In using {*riyuu*}, native Javanese Banyumas speakers tend to use concrete and varied reasons, while native Japanese speakers use vague reasons. Judging from the politeness strategy according to Brown & Levinson (1987) the rejection strategy used by native Javanese speakers tends to use positive politeness while native Japanese speakers tend to use negative politeness strategies.

Keywords: rejection, politeness strategies, work environment

INTRODUCTION

In communicating there are many expressions uttered by speakers to their speech partners such as expressions of refusal in

invitations (*sasai no kotowari*). Among the various communication activities, the act of refusal is often considered a difficult activity, because it can exacerbate the human relationship between the speaker and the hearer. Specifically, acts of refusal are actions that can threaten the other party's territory because they are not in accordance with the other party's intentions (Yoshida, 2011). In everyday life, rejection is a difficult verbal behavior that we don't want to touch. But there must be situations in our life that we have to refuse for some reason. At that time, it was necessary to consider various factors such as which expression to choose in order to maintain good relations with the other party. Rejection is also unpleasant for native speakers and is one of the most difficult behaviors. It is not difficult to imagine that foreign language learners with different cultural backgrounds will have feelings of fear and anxiety, especially when they have to express their rejection in a foreign language. The difficulty of cross-cultural communication is due to the fact that each culture has its own pragmatic characteristics.

Nakayama in Hayati (2017:2) reveals that in Japanese, the speech act of refusing is something that implies an action that does not accompany/grant the wishes of the speech partner contrary to the principle of *aite ni awaseru*, namely adjusting to the other person's speech. Therefore it can be said that there is a difference in the relationship with the speech partner which can be seen in the structure of the rejection and the rejection strategy. For example, in Japanese society when rejecting someone's invitation or request by using direct refusal expressions such as *yes desu*, *ikenai desu*, *ikitakunai desu* when viewed from the point of view of language politeness or being older than the speaker.

Based on several previous studies by Gusti (2016) in the context of Japanese rejection, speech patterns such as "*ii desune*, *zannen desuga*, *raishuu wa chotto*, *ikitaidesuga*" are indirect expressions of rejection used by Japanese speakers according to the situation of the speech partner. Expressions such as apology *wabi*, *kyoukan* sympathy are also often used to consider the level of familiarity and relationship with the speech partner.

The speech act of refusing an invitation in Javanese is also one of the speech acts that is quite difficult to do. Especially in Banyumasan Javanese (Dadan, 2019) Banyumasan Javanese has an interesting variety of cultures. One of them is the use of an everyday language known as Banyumasan Javanese, which is different from the standard Javanese or *bandhek* language commonly used by people in the Solo-Yogyakarta region. Banyumasan language is also

known as the *ngapak* dialect. It is called *ngapak* because the pronunciation of the vowels *a* and *o*, the consonants "b, d, k, g, h, y, k, l and w" are pronounced very steadily (*luged*), firm, straightforward, and not floating (*ampang*) or half. -half.

According to (Nurjayanti, 2020) the *ngapak* language is Javanese from an early stage called the Javanese *dwipa* stage or the language of people living on the island of Java, which is said to be pure Javanese. The standard Javanese used as a social language is marked by a very complicated level system, namely *ngoko* (lowest level), *madya* (middle level), and *krama* (highest level). This system involves the differences that must be used, given the differences in position, rank, age, and level of familiarity between the person greeting and the person being greeted (Koentjaraningrat, 1992). These various styles resulted in the existence of different levels of language, so that the gap between the *priyayi* and the common people became even more striking.

According to Javanese, the Banyumasan dialect does not recognize language strata. This is what makes the Banyumas people known as an egalitarian society, which considers everyone to be the same, equal or equal. Banyumas people do not know caste because they are mostly farmers who are common people. Therefore, it is rare for Banyumas people to call themselves a *priyayi*.

The researcher found that although the Banyumasan language with the *ngapak* dialect generally does not have language strata such as *karma inggil*, *karma alus*, *ngoko alus*, research by Nurjayanti (2020) explains that there is the use of subtle *karma* Javanese in the speech act of refusal against a background of market. The speech act uses the maxim of humility. This maxim is marked by the speaker using Javanese *krama* while the speech partner uses Javanese *ngoko*.

From the research example above, there are similarities in the use of rejecting solicitations in Japanese and Banyumasan Javanese. Where speakers will use more polite language if they refuse invitations from speech partners with different social status or age. With this in mind, as far as the researcher has observed, there has been no research on contrastive analysis of the strategy of rejecting solicitations in Japanese and Javanese in Banyumasan. Therefore, in comparing the speech act of refusal (*kotowaru/refusing*) it is felt that there is a need for a new object other than Japanese language learners which in the future the results of this research can be used as a reference regarding the characteristics of the speech act of refusal as seen based on the relationship between *jouge kankei* and *shinso kankei*.

The semantic formula (*omi koushik*) to be used in this study

is based on previous research by Beebe and Takahashi, Lee (2011), Itou (2010) and Hayati (2013).

	Kategori	Fungsi	Contoh
1	<i>wabi</i>	Apologize for not fulfilling the request of the speech partner	<i>Gomennasai, gomen, sumimasen</i>
	<i>riyuu</i>	Explanation of the reasons for not fulfilling the wishes of the speech partner's request	<i>Youji ga arunode, isogashii desukara</i>
	<i>fuka</i>	Explanation of the reasons for not fulfilling the wishes of the speech partner's request Unsolicited refusal	<i>Dekinai desu, ikenai desu</i>
	<i>isashi</i>	Soften expressions of rejection with words/expressions chotto	
	<i>hinan</i>	Criticism of the interlocutor regarding the request made	<i>Hayameni ittekuretara</i>
	<i>Jikan no yakusoku</i>	Shows feelings actively expecting the next opportunity	<i>Mata betsu no hi</i>
	<i>kyoukan</i>	Sympathy towards the other person for not being able to fulfill the request put forward	<i>Zannen desuga, ikitai desuga</i>
	<i>Kanyoushi hyoushutsu</i>	Surprised expression towards the interlocutor	<i>e. ima desuka.</i>
	<i>Sono ta</i>	Used as a semantic classification of formulas that are not included in the previous category	<i>Tanomareruto komaruyo</i>
	<i>Daian</i>	Suggestions or other alternatives as a substitute for requests from speech partners	<i>Hokano hito ni dou desuka</i>
	<i>Jouken teiji</i>	Shows a desire to fulfill the request of the speech partner if it meets the requirements and the	<i>Ashita demo, yoroshi deshouka</i>

		time is in accordance with the speaker's condition	
	<i>koshou</i>	Mention nicknames to show respect/respect for the speech partner	~ <i>san</i>
	<i>Jouhou yokyuu</i>	Confirmation with the speech partner regarding the request requested	<i>Ashita desuka, kyoudesuka?</i>

METHOD

This study seeks to explain the use of reasons for rejecting invitations used by native Japanese speakers and native Indonesian speakers. Therefore, this study uses a qualitative method because it is not related to numbers. Then this research is descriptive in nature, because according to (Sutedi, 2015), descriptive research is research conducted to describe, describe a phenomenon that is happening at this time by using scientific procedures to answer actual problems.

The object of this study is the rejection of invitations based on *jougei kankei* and *shinso kankei* for native Japanese speakers and Banyumas Javanese speakers.

The research instrument is a tool used to collect or provide various data needed in research activities. While research data is a number of important information needed to answer research problems (Sutedi, 2009:155). The instrument used in this study is divided into two parts, namely STEP 1 which contains the Discourse Completion Test/DCT which concerns the reasons used by the interlocutor to refuse invitations based on *jougei kankei* and *shinso kankei* and STEP 2 which contains interviews with participants to validate data findings from the results the DCTs. The instrument is made based on a situation (*bamen*) or a predetermined situation. The instruments used in this study have also been used in previous research by Yoshida (2009).

In research data sources are one of the important things. The source of the data obtained must be able to represent a sample that can help answer the formulation of the research problem. In this regard, the authors decided to collect data from a population of native Japanese speakers and Banyumas Javanese speakers (non-Japanese learners) from the general public who have worked in the age range of 20-40 years, women and men to determine the relationship between *jougei kankei* and *shinsou. kankei* each as many as 40 participants.

After the data is obtained, the next step is data processing. The data analysis techniques in this study are as follows (1) classifying all DCT answers according to each bamen based on jouge kankei and shinso kankei in Japanese and Banyumas Javanese (non-Japanese language learners), (2) clarifying sentences refusing invitations according to the semantic formula using the theory of Beebe and Takahashi, Lee (2011), Itou (2010) and Hayati (2013), (3) Comparing the differences and similarities of the speech acts used in the research data, (4) describing the data according to theory that has been described in theoretical studies, (5) concludes the results of data analysis.

FINDINGS AND DISCUSSION

Based on the data that has been classified according to the semantic formula, the authors try to describe the use of the general rejection strategy used by the two groups of respondents, namely Banyumas Speakers (BS) and Japanese speakers (JS) in the table below:

No	Semantic formula	Respondent	
		BS	JS
1	<i>Wabi</i>	161	163
2	<i>Riyuu</i>	180	186
3	<i>Fuka</i>	101	80
4	<i>Kosbou</i>	79	3
5	<i>Daian</i>	20	19
6	<i>Jouken teiji</i>	38	5
7	<i>Joubou yokyuu</i>	24	0
8	<i>Meirei</i>	18	9
9	<i>Isashi</i>	0	2
10	<i>Hinan</i>	2	15
11	<i>Kantoushi Hyoutsutsu</i>	12	0
12	<i>Kyoukan</i>	9	7
13	<i>Jikai no Yakusoku</i>	0	1
14	<i>Sono ta</i>	20	6
Total		664	496

Keterangan :

BS : Banyumas speaker
 JS : Jepang speaker

In the table above, it can be seen that the strategies for rejecting solicitations that are widely used by the two groups of respondents are sorry {wabi}, and reason {riyuu}, as the main semantic formulas. However, there are several rejection strategies used by BS respondents but very rarely used by JS respondents, such as calls and expressions of surprise. To be clearer below, there is an explanation of each invitation rejection strategy according to the situation seen based on jougei kankei shinso kankei.

a. Use of the Expression Sorry {wabi} by BS and JS respondents

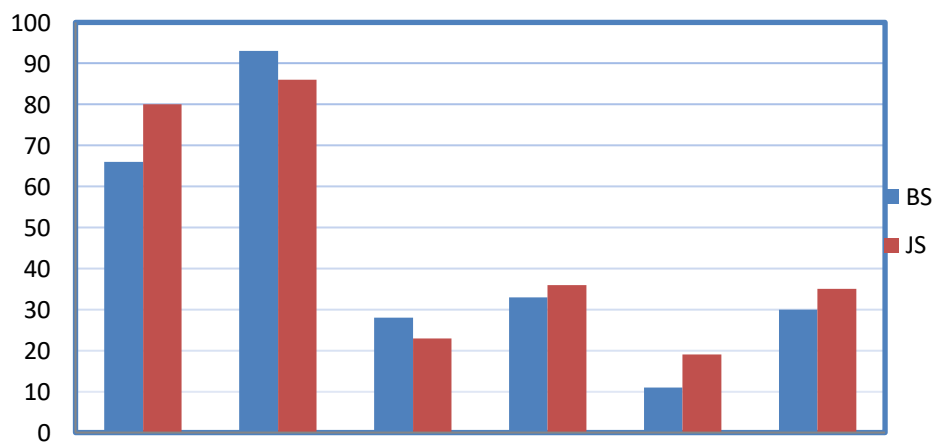


Diagram of the percentage use of sorry {wabi} by BS and JS

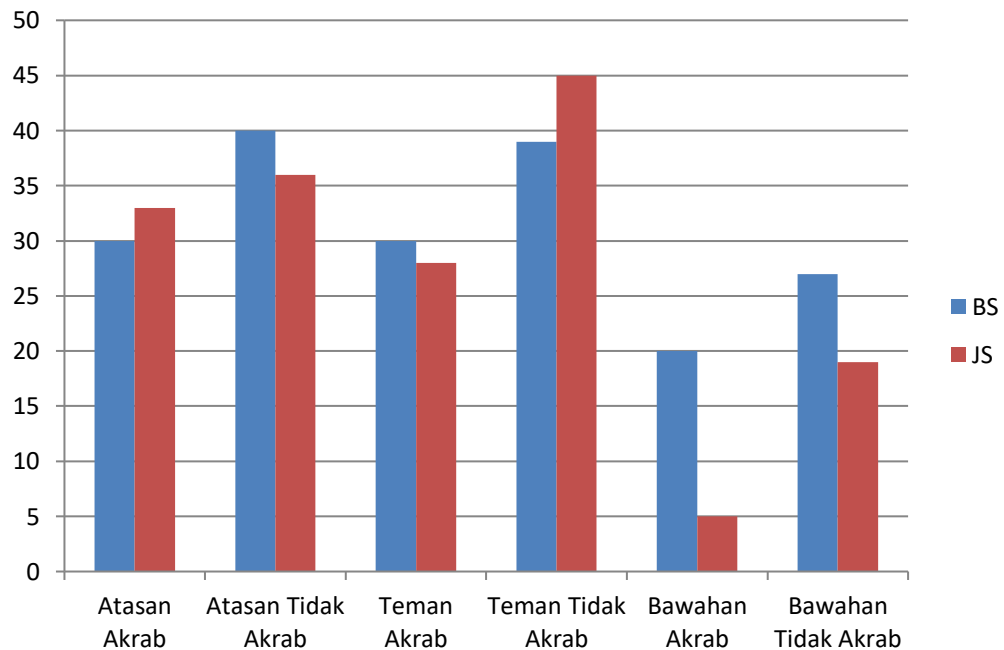
(in percent)

The expressions of apology {wabi} used by BS include ngapurane, ngapura, pangapunten, and nyuwun sewu in situations with superiors, the majority of BS respondents use the word sorry as respect for superiors. Meanwhile, for situations between friends who are close friends or not, the speaker rarely uses expressions of apology that are more informal, such as pretending, yes, njaluk, ngapura. However, when it comes to subordinates, apologies tend to decrease.

While JS tends to use expressions of sorry {wabi} such as moushiwake arimasen, gomen, gomennasai. The use of the expression sorry {wabi} by JS is based on consideration of the vertical relationship (jouge kankei) with the interlocutor. The two groups of respondents when refusing requests from friends whose

position is equivalent to the speaker or subordinates whose position is below the speaker's frequency of using the expression sorry {wabi} tend to decrease. However, in the BS group when rejecting invitations from friends who are not familiar and subordinates who are not familiar, the frequency of using {wabi} tends to increase.

a. The use of the expression Alawan {riyuu} by respondents BS and JS



From the diagram above, it can be seen that the frequency of using the reason {riyuu} by the two respondents tends to be evenly distributed for each rejection of an invitation. In refusing solicitations to superiors, both familiar and unfamiliar, the frequency of using {riyuu} used by the two groups of respondents almost did not find too significant a number of differences. However, in situations of rejection used by the BS against subordinates, there is a decrease in the frequency of familiar and non-familiar speech partners. Meanwhile, JS uses less {riyuu}. When seen from the diagram above, the use of {riyuu} by BS and JS tends to increase when rejecting solicitations of subordinates whose relationship is not familiar.

There are characteristics between the two groups of respondents when making a refusal, namely the types of reasons used. BS tends to use more obvious and multifaceted reasons whereas JS tends to use more vague reasons.

CONCLUSION

a. The similar strategies used by Banyumas and Japanese respondents in rejecting solicitations in the work environment are:

i. In general, the two groups of respondents used the strategies of {riyuu}, {wabi}, and {fuka} in a situation of rejecting solicitations. but in rejecting invitations to superiors, both familiar and unfamiliar, both groups of respondents used the {riyuu}, {wabi}, and {fuka} strategies.

ii. The use of the {daian} strategy in rejecting invitations to subordinates by superiors by both groups of respondents.

b. The different strategies used by BS and JS in rejecting solicitations in the work environment include the following:

i. Use of call {koshou}

1) BS tend to use {koshou} quite a lot, especially when making refusals. Meanwhile, JS rarely uses this strategy.

2) The use of {koshou} by IS, such as self-call or calling other people, in situations where superiors refuse invitations tends to increase compared to friends and subordinates. Meanwhile, JS respondents did not use it at all.

ii. Use of reason {riyuu}

The use of reasons {riyuu} in situations of rejecting invitations to superiors, friends, and subordinates by BS tends to use clear and varied reasons, while JS uses reasons that are vague and tend to be uniform or the same. However, in a situation of rejecting invitations to subordinates, JS tends to use quite a variety of reasons.

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