

THE STRATEGY OF POLITENESS IN EXPRESSIVE SPEECH ACT OF SHINZO ABE'S RESIGNATION SPEECH

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Abstract

Japan is a country led by a Prime Minister. Japanese history proves that Shinzo Abe was the longest-serving Prime Minister. However, right at the time of Covid-19 and still having one year in office, Shinzo Abe has resigned. This study used a qualitative method and analyzed it descriptively. The data were obtained by a library research system which was sourced from the transcript of Shinzo Abe's opening resign speech and grouped in expressive speech act according to Searle's theory (1979) and analyzed by the politeness strategies according to Nomura Asaki and Koike Seiji's theory and based on verb-syntactical. This research concluded that Shinzo Abe used a politeness strategy in the form of *kenjougo* and *teineigo* with four expressions of thanks/gratitude, one expression of condolence, and one expression of pardon/apology. The speech was raised by Shinzo Abe with a politeness strategy of lowering his speech and respecting the feelings of the Japanese people.

Keywords: Politeness strategies, expressive speech act, Shinzo Abe's resignation

Introduction

Japan has a variety of unique linguistic patterns. Japanese has different levels of politeness, such as the use of respectful language. That is called *keigo*. This politeness strategy can be expressed from the speaking way used by certain social status levels, such as state-people leaders, superiors-subordinates, etc. *keigo* in Japanese has its own differences compared to the usual language system learned by foreign students. This can be seen in the understanding of the special vocabulary used in *keigo* (Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010). Thus, most foreign speakers often have difficulty understanding the use of respectful language (*keigo*) with different strategies of politeness.

Meanwhile, the government system often uses polite/respectful language in conveying information to the public as a form of respect and even states a certain level of social status. This can also be seen from the delivery of a speech by a Japanese Prime Minister-Shinzo Abe. Shinzo Abe is a politician who comes from the Liberal Democratic Party (LDP) and served as the

longest-serving Prime Minister in the Japanese government from 2012-2020 and also served in 2006-2007. However, on August 28, 2020, Shinzo Abe announced his resignation as the 98th Prime Minister of Japan due to ulcerative colitis. During his reign, various policies and diplomatic relations have been carried out and some are still in the process of being realized to advance Japan (Naikakukanbou, 2020).

Therefore, the Japanese Prime Minister-Shinzo Abe is very interesting to research. One of them that can be analyzed based on the use of politeness in an expressive speech-language regarding events that occurred during his reign and people or parties have appointed him as Prime Minister. This can see the level of politeness in the language used by a government leader. In addition, Japanese language has different level of politeness includes a grammar system as well as its lexical form. So, the politeness strategies in Japanese have three concepts. There are elevating the excellence of speakers (*honorific polite expressions*), degrading the speech of speakers or indirectly increasing their superiority (*humble polite expressions*), and respecting between

speaker and interlocutor (*neutral polite expressions*) (Makino & Tsutsui, A Dictionary of Basic Japanese Grammar - Nihon'go Kihonhou Jiten, 1989). However, the Japanese patterns also have a distinction between the concept of courtesy (*politeness*) and formality, caused by situation and condition (Makino & Tsutsui, A Dictionary of Advanced Japanese Grammar - Nihon'go Bunpo Jiten (Joukyuuhun), 2008).

Politeness strategies have been carried out by many other researchers. Such as, at vlog events with Indonesian president-Joko Widodo, based on the theory of Leech (1983) the president does not use politeness strategies but use language *natural* and *simple* because in informal events and aims to entertain, but will use politeness strategies during the activities of cooperative relations and mutual respect in working visits (see Mufliharsi & Pratiwi, 2019) (Mufliharsi & Pratiwi, 2019). Mahmud's research (2019) states that politeness strategies with Brown and Levinson's (1987) theory can also be applied in a class context and can be influenced by aspects of religion and culture of the interlocutor (Mahmud, 2019). Furthermore, based on the theory of Brown and Levinson (1987) it was also found in Donald Trump in the Presidential Debate of the Republican Party who used *bald on record*, *positive politeness*, and *off-record* as a form of a good relationship, sympathy, concern, and friendliness (see Sibarani & Marlina, 2018) (Sibarani & Marlina, 2018).

Furthermore, in research on the Jimmy Kimmel Live Show, based on Brown and Levinson's (1987) theory, it was found *positive politeness strategies* was the most dominant used compared to *bald-on-record*, *negative politeness*, and *off-record*, which served as praise, understanding, and sympathy for the listener to show an optimistic attitude, minimize distance, avoid conflict, and show respect between speaker and listener (see Nastha, 2019) (Nastha, 2019). In the training activity on the debate team at the University of

Bengkulu, based on Brown and Levinson's (1987) theory was also found the most dominant thing used was the *positive politeness strategy* compared to the others, because of the closeness of friendship and knowing each other as a form of respect for the interlocutor (see Ayuningrum, Pulungan, & Syafrizal, 2018) (Ayuningrum, Pulungan, & Syafrizal, 2018). Furthermore, in research on Joko Widodo's conveyor in overcoming the nation's socio-political problems, based on Brown and Levinson's (1987) theory many use the type of politeness strategy to *avoid conflict with speech partners* and *make promises* compared to *the strategy of paying attention to interests, desires, behavior, or goods* (see Burhanuddin & Sumarlam, 2016) (Burhanuddin & Sumarlam, 2016).

Based on the strength of the relevant research, the writers interest to analyze the politeness strategies used by Shinzo Abe in his resign speech as Prime Minister of Japan based on verb-syntactical of *keigo* in the theory of Nomura Asaki and Koike Seiji and grouped with the theory of expressive speech acts by Searle (1979). This research will analyze the problem is how the form of politeness strategies appear in Shinzo Abe's expressive speech acts during his resigns speech as the 98th Prime Minister of Japan in the midst of the Covid-19 pandemic?. This research is expected to contribute to the development of pragmatics and to find out the form of politeness strategies from the expressive speech acts of a Japanese government leader.

The Strategy of Politeness Concept

Language politeness can be expressed as a form of respect between the speaker and the interlocutor. Politeness concept according to Leech (2014) has eight characteristics, there are 1) politeness is not something obligatory (*not obligatory*), 2) there are different gradations of polite and disrespectful behavior (*varying gradations*), 3) in the form of recognition of normal sense (*sense of what is normal*), 4) courtesy range depending on the situation

(*depends on the situation*), 5) there is a reciprocal asymmetry of politeness between the speaker and the listener (*reciprocal asymmetry*), 6) there is a battle of politeness (*battle of politeness taking place*), 7) there are various the value transaction of politeness between speaker and speech partner (*kind of transaction of value*), and 8) the tendency to maintain a balance of values between the speaker and the listener (*balance of value*) (Leech, 2014).

The concept of politeness in Japanese can be called as *keigo*. According to Nomura (in Sudjianto & Dahidi, 2018), *keigo* is a term expresses a language to elevates the listener or person who is the subject of conversation (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018). Meanwhile, according to Minoru's opinion (in Sudjianto, 2010), *keigo* is a language/words specifically used to show the speaker's humility and to express the speaker's respect for the interlocutor or the person being talked about (Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010). Thus, *keigo* is used to smooth the language used by the first person (speaker or writer) to respect the second person (listener or reader) and the third person (who is spoken of) (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018) or *keigo* can explain *respectful language* or *honorific and humble language* (Bunt, 2003).

The Type of Politeness

Politeness strategies have various theories. Brown and Levinson (1987) from the western region (English) discuss politeness strategies which have four super-strategies to carry out FTAs (Face-Threatening Act), there are 1) Bald on record, 2) Positive politeness, 3) Negative politeness, and 4) Off-record (Brown & Levinson, 1987). However, based on the eastern/ Asian (Japanese) politeness strategy according to Nomura Asaki and Koike Seiji (in Sudjianto & Dahidi, 2018),

keigo is divided into three groups, there are *sonkeigo*, *kenjougo*, and *teineigo* (尊敬語、謙讓語、丁寧語) (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018). The following will explain the three types of *keigo* (*sonkeigo*, *kenjougo*, and *teineigo*) (see Makino & Tsutsui, 1989, 2008; Ogawa, 1998, 2016; Shiang, 2016; Sudjianto, 2010; Sudjianto & Dahidi, 2018) (Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010), (Makino & Tsutsui, A Dictionary of Basic Japanese Grammar - Nihon'go Kihonhou Jiten, 1989), (Makino & Tsutsui, A Dictionary of Advanced Japanese Grammar - Nihon'go Bunpo Jiten (Joukyuuhun), 2008), (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018), (Ogawa, Minna no Nihongo shokyuu II Honsatsu, Terjemahan dan Keterangan Tata Bahasa, 2016), (Ogawa, Minna no Nihongo shokyuu 2 Honsatsu, 1998), (Shiang, 2016), there are:

1) *Sonkeigo* (尊敬語)

Sonkeigo (honorific style) is a politeness or respectful language used to express the speaker's honorific by raising the degree of the person who is the subject of conversation (See Bunkachou in Sudjianto, 2010) (Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010). In addition, *sonkeigo* is using for everything related to superiors as people who are older or higher in age, who are associated with guests, or who are associated with the interlocutor (including activities and everything related to it). In other words, *sonkeigo* is a way of speaking which directly expresses honorific or respect for the other person (See Hirai in Sudjianto & Dahidi, 2018) (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018).

Sonkeigo can be formed with a variety of grammars system, there are:

- a. Using special/respectful verbs (*sonkei no doushi*), such as:

辞書形 'Jishōkei'	尊敬語 'Sonkeigo'	Related meaning
いる 'iru'	お越しになる 'okoshininaru'	To be
言う 'iu'	おっしゃる 'ossyaru'	To say
話す 'hanasu'	お話くださる 'ohanakudasaru'	To talk
する 'suru'	なさう 'nasau'	To do

- b. Insert the auxiliary verb of the form *ren'youkei* in the pattern 'o ... ni naru', such as:

お／ご 'o/go' + Verb I (—ます '-masu') + になる 'ninaru'
 (お 'o' → Japanese words and ご 'go' → Chinese words)

辞書形 'jishōkei'	尊敬語 'sonkeigo'	Related meaning
もらう 'morau'	おもらいになる 'omoraininaru'	To receive
紹介する 'shōkaisuru'	ご紹介になる 'goshōkaininaru'	To introduce

- c. Using auxiliary verbs, such as :

Verb I (い 'i') → (あ 'a')

ます形 'maskei'	尊敬語 'sonkeigo'	Related meaning
呼びます 'obimasu'	呼ばれます 'yobaremasu'	To call
話します 'hanashimasu'	話されます 'hanasaremasu'	To talk

Verb II before ます 'masu' → (+られ 'rare')

ます形 'maskei'	尊敬語 'sonkeigo'	Related meaning
出ます 'demasu'	出られます 'deraremasu'	To exit
起きます 'okimasu'	起きられます 'okiraremasu'	To rise

Verb III Change totality

ます形 'maskei'	尊敬語 'sonkeigo'	Related meaning
来ます 'kimasu'	こられます 'koraremasu'	To come
します 'shimasu'	されます 'saremasu'	To do

- d. Using a special noun (*sonkei no meishi*) to call people, such as: Sensei 先生、Sachou 差長、ano kata あのかた、donata どなた、otousan お父さん.

sensei 竹田先生、Suzuki-san 鈴木さん、Otaku お宅.

- f. Using the verbs *asobasu*, *kudasaru*, *irassharu* after other verbs, such as :

- e. Using prefixes and/or suffixes, such as: Tanaka-sama 田中様、Takeda-

辞書形 'jishōkei'	尊敬語 'sonkeigo'	Related meaning
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帰る ‘ <i>kaeru</i> ’	お帰りあそばす ‘ <i>okaeriasobasu</i> ’	To return
許す ‘ <i>yurusu</i> ’	お許しくださる ‘ <i>oyurushikudasaru</i> ’	To permit
喜ぶ ‘ <i>yorokobu</i> ’	喜んでいらっしゃる ‘ <i>yorokondeirassyaru</i> ’	To be glad

2) *Kenjougo* (謙讓語)

Kenjougo (humble style) is a way of speaking expresses to respect for the interlocutor with humble oneself (See Hirai in Sudjianto & Dahidi, 2018) (Sudjianto & Dahidi, Pengantar Linguistik Bahasa Jepang, 2018). In addition, according to Bunkacho in Sudjianto (2010) (Sudjianto,

Gramatika Bahasa Jepang Modern Seri A, 2010), *kenjougo* is a respectful language used to respect the second persona or a friend of the person who is the subject of conversation with lowering the person who is the subject of conversation.

Kenjougo can be formed with a variety of grammars system, there are:

a. Using special verbs, such as :

辞書形 ‘ <i>jishōkei</i> ’	謙讓語 ‘ <i>kenjougo</i> ’	Related meaning
言う、話す ‘ <i>iu, hanasu</i> ’	もうす ‘ <i>mousu</i> ’	To say
いる ‘ <i>iru</i> ’	おる／おります ‘ <i>oru/orimasu</i> ’	To be
する ‘ <i>suru</i> ’	いたす ‘ <i>itasu</i> ’	To do

b. Using persona pronouns, such as:

わたくし／わたし
 ‘*watakushi/watasi*’、かない
 ‘*kanai*’.

c. Inserting verbs *renyoukei* in the pattern ‘*o suru*’, such as:

お／ご ‘*o/go*’ + Verb (—ます
 ‘*masu*’) + する ‘*suru*’

辞書形 ‘ <i>jishōkei</i> ’	謙讓語 ‘ <i>kenjougo</i> ’	Related meaning
知らせる ‘ <i>shiraseru</i> ’	お知らせする ‘ <i>oshirasesuru</i> ’	To know, To inform
読む ‘ <i>yomu</i> ’	お読みする ‘ <i>oyomisuru</i> ’	To read

d. Using verb *ageru, mousu, moushiageru, itasu* after other verb, such as :

辞書形 ‘ <i>jishōkei</i> ’	謙讓語 ‘ <i>kenjougo</i> ’	Related meaning
知らせる ‘ <i>shiraseru</i> ’	お知らせいたす ‘ <i>oshiraseitasu</i> ’ お知らせもうしあげる ‘ <i>oshirasemoushiagemasu</i> ’	To inform
寄る ‘ <i>yoru</i> ’	お寄りいたします ‘ <i>oyoriitashimasu</i> ’	To approach

3) *Teineigo* (丁寧語)

Teineigo (polite style) is a way of speaking with courtesy used by speakers with mutual respect for each other's feelings (See Hirai in Sudjianto & Dahidi, 2018) (Sudjianto & Dahidi, Pengantar Linguistik

Bahasa Jepang, 2018). Meanwhile, according to Danasasmitha in Sudjianto (2010) (Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010), *teineigo* is a respectful language used to smooth the words spoken to others. *Teineigo* is not the

same as *sonkeio* and *kenjougo* because *teineigo* has nothing to do with demeaning or elevating the person who is the subject of conversation, but the only consideration is a friend to talk to. *Teineigo* is using solely to respect the interlocutor (second persona)

(Sudjianto, Gramatika Bahasa Jepang Modern Seri A, 2010).

Teineigo can be formed with a variety of grammars system, there are:

- a. Using auxiliary verb (... *desu*, ... *masu*, ...*de gozaimasu*), such as :

辞書形 ' <i>jishōkei</i> '	丁寧語 ' <i>teineigo</i> '	Related meaning
行く ' <i>iku</i> '	行きます ' <i>ikimasu</i> '	To go
本 ' <i>hon</i> '	本です ' <i>hondesu</i> '	Book
きれい ' <i>kirei</i> '	きれいです ' <i>kireidesu</i> '	Beautiful, pretty
ある ' <i>aru</i> '	ございます / ござる ' <i>gozaimasu/gozaru</i> '	To be

- b. Using prefix お / ご '*o/go*' on a particular word, such as :

名詞 ' <i>meishi</i> '	丁寧語 ' <i>teineigo</i> '	Related meaning
金 ' <i>kane</i> '	お金 ' <i>okane</i> '	Money
両親 ' <i>ryōshin</i> '	ご両親 ' <i>goryōshin</i> '	Parents

- c. Using soft verb (*teinei no doushi*), such as :

辞書形 ' <i>jishōkei</i> '	丁寧語 ' <i>teineigo</i> '	Related meaning
する ' <i>suru</i> '	いたす ' <i>itasu</i> '	To do
ある ' <i>aru</i> '	ございます ' <i>gozaimasu</i> '	To be

The Function of Politeness

Based on the book *Minna no Nihongo Shokyuu II Honsatsu, Translation and Grammar Description* (2016), the use of *keigo* are three factors must be considered, there are 1) *keigo* is using to show respect for speakers whose age and social status are lower to people with social status high, 2) *keigo* is using to show respect to the interlocutor when the speaker is not familiar with other person, such as when he/she first met, and 3) *keigo* is using with attention to relationship between *uchi* and *soto* (ウチ、ソト), *uchi* 'uchi' is a group within one's own environment, such as one's own family or office, while *soto* 'soto' is an environment outside one's own environment (Ogawa, *Minna no Nihongo shokyuu II Honsatsu, Terjemahan dan Keterangan Tata Bahasa*, 2016).

The pragmatic concept states that modesty in an interaction can be interpreted as a means by which to demonstrate consciousness (*awareness*) of the presence of another person (*another person's face*) as a form of social relations in the form of distance or near (Yule, 1996). Meanwhile, according to Hinata Shigeo (in Sudjianto & Dahidi, 2018) states the effectiveness and concrete role of the use of *keigo* as follows (Sudjianto & Dahidi, *Pengantar Linguistik Bahasa Jepang*, 2018): a) expressing respect to superior or high social, b) expressing a formal feeling, c) stating the distance who is meeting for the first time, d) maintaining dignity, e) expressing affection, and f) sometimes expressing sarcasm, reproach, or ridicule.

Pragmatic and Speech Act

Pragmatics has various meanings. One of them is according to Yule (1996),

pragmatics is a study of the relationship between linguistic forms and the users of these forms to find out the intentions, the speaker's assumptions, and the purpose of the conversation (Yule, 1996). In addition, Griffiths (2006) claims that pragmatics is also a science about the use of utterance in context, about how success conversation is more than conveying it literally but can be encoded in sentence semantics (Griffiths, 2006).

In pragmatics, there are field of science in studies expressions known as speech acts. The speech act according to Austin (1962) is a speech generator as part of social interaction and grouping into a communication activity (*locutionary*), that has a specific purpose (*illocutionary*), so as to produce the desired effect by the speaker (*perlocutionary*) (Austin, 1962). Meanwhile, according to Yule (1996) that speech acts are in the form of actions carried out through utterances (Yule, 1996).

Meanwhile, according to Searle (1979), illocutionary is the function of speech acts to inform something and to do something (*the act of doing something*) (Searle, 1979). Based on Searle (1979) classify illocutionary speech act as much as five classes, there are assertives/representatives, directives, commissives, expressives, and declaratives (Searle, 1979). However, in this research was using only expressive concepts. The expressive speech act is a form of speech in psychological expressions which function as a statement of the speaker's attitude towards a situation (Searle, 1979), (Levinson, 1983). Expressive speech acts can be grouped into several groups, such as thank (*kansha-suru*), congratulations (*iwau*), apology (*ayamaru*), condolences (*kuyamu*), regret (*gai-suru*), and welcoming (*mukae*) (Searle, 1979), (Kubo, 2001).

Methodology

This research is qualitative research. According to Taylor, Bogdan, and DeVault

(2016) qualitative research is research does not focus on calculations but prioritizes results in the form of descriptions in written or oral sentences from humans and observations of behavior (Taylor, Bogdan, & DeVault, 2016). So, it can be used to understand the meaning of the individual or group correlation with social or human problems (Creswell, 2009). Furthermore, this research is included in the type of research with descriptive methods. The descriptive method is useful method for making descriptions of an understanding of phenomena about events experienced by research subjects, for example behavior, perceptions, motivation, actions, and others (Moleong, 2012).

Meanwhile, the data collected using data collection techniques are technical literature/documentation (*library research*). The library/documentation technique is a technique with use written sources to obtain data (Zaim, 2014). So that, the source of the data comes from the transcript of the opening of Shinzo Abe's speech on August 28, 2020 regarding his resignation as Prime Minister of Japan from the www.kantei.co.jp (Shinzou, 2020).

In this study, writers carried out stages with a flow Miles & Huberman (1994) system, there are 1) *data reduction* (collecting and translating the required data, then reducing the collected data, 2) *data display* (analyzing data using the theory of politeness (*keigo*) by Nomura Asaki and Koike Seiji and based on verb-syntactical (Hamano & Tsujioka, 2011), (Narahara, 2002), (Kumashiro, 2016), (Halpern, 1990), (Nelson, 1994), and the theory of expressive speech acts by Searle (1979)), then 3) *conclusion drawing and verification* (verify and draw conclusions) (Miles & Huberman, 1994).

Findings and Discussion

Findings

In the Japanese Prime Minister's resignation speech, it was found that Shinzo

Abe expressed expressive speech acts with various forms of politeness. This expressive type consists of four findings of thanks, one finding of condolences, and one finding of apology. There expressed in the politeness of the language in the form of *kenjougo* and *teineigo*. So, this can illustrate that Shinzo

Abe expresses much expressive thanks/gratitude, as a form of respect for the society, even the government, and professional medical. These findings are shown in table 1.

Table 1:
 Expressive speech acts and politeness types in Shinzo Abe's speech

No.	Shinzo Abe's Speech	Type of Expressive Speech Act	Type of Politeness
1	<p>国や地方自治体から様々な要請に対して、自治体の様々な要請に対して御協力を頂いておりますことに心から感謝申し上げます。</p> <p><i>Kuni ya chihōjichitai kara samazamana yōsei ni taishite, jichitai no samazamana yōsei ni taishite o kyōryoku o itadaite orimasu koto ni kokorokara kansha mōshiagemasu.</i></p> <p>We would like to express our sincere gratitude for cooperating with various requests from the national and local governments.</p>	Thanking (<i>kansha-suru</i>)	<i>Kenjougo</i> (humble)
2	<p>それでも、残念ながら多くの方々が新型コロナウイルスにより命を落とされました。お亡くなりになられた方々の御冥福を心よりお祈り申し上げます。</p> <p><i>Soredemo, zan'nen'nagara ōku no katagata ga shingata koronauirusu ni yori inochi o otosa remashita. O nakunari ni nara reta katagata no o meifuku o kokoroyori oinori mōshiagemasu.</i></p> <p>Despite those efforts, unfortunately, a large number of people have lost their lives to the novel coronavirus. I extend my heartfelt condolences to those who have passed away.</p>	Condolencing (<i>kuyamu</i>)	<i>Kenjougo</i> (humble)
3	<p>今この瞬間も患者の治療に全力を尽くしてくださっている医療従事者の皆様にも、重ねて御礼申し上げます。</p> <p><i>Ima kono shunkan mo kanja no chiryō ni zenryoku o tsukushite kudasatte iru iryō jūji-sha no minasama ni mo, kasanete orei mōshiagemasu.</i></p> <p>I also express my thanks once again to the healthcare professionals who are giving their all providing medical care for patients even at this very moment.</p>	Thanking (<i>kansha-suru</i>)	<i>Kenjougo</i> (humble)
4	<p>全ては国政選挙の度に力強い信任を与えてくださった、背中を押していただいた国民の皆様のおかげであります。</p> <p>。本当にありがとうございました。</p> <p><i>Subete wa kokusei senkyo no tabi ni chikaradzuyoi shin'nin o ataete kudasatta, senaka o oshite itadaita kokumin no minasama no okagedearimasu. Hontōni arigatōgozaimashita.</i></p>	Thanking (<i>kansha-suru</i>)	<i>Teineigo</i> (polite)

	All of this is thanks to the people, who placed strong confidence in us and encouraged us during each national election. I thank you sincerely.		
5	<p>そうした御支援を頂いたにもかかわらず、任期をあと1年、まだ1年を残し、他の様々な政策が実現途上にある中、コロナ禍の中、職を辞することとなったことについて、国民の皆様にご心よりお詫びを申し上げます。</p> <p><i>Sōshita o shien o itadaita nimokakawarazu, ninki o ato 1-nen, mada 1-nen o nokoshi, hoka no samazamana seisaku ga jitsugen tojō ni aru Chū, korona-ka no naka, -shoku o jisuru koto to natta koto ni tsuite, kokumin no minasama ni kokoroyori owabi o mōshiagemasu.</i></p> <p>Despite such support, I am to resign with another year in my term of office—a year still left to go—leaving various other policies still on the way to being realized and the coronavirus epidemic at hand. I express my heartfelt apologies to the people for this situation.</p>	Apologizing (<i>ayamaru</i>)	<i>Kenjougo</i> (humble)
6	<p>国民の皆様、8年近くにわたりまして、本当にありがとうございました。</p> <p><i>Kokumin no minasama, 8-nen chikaku ni watarimashite, hontōni arigatōgozaimashita</i></p> <p>I thank the Japanese people sincerely for these eight years.</p>	Thanking (<i>kansha-suru</i>)	<i>Teineigo</i> (polite)

In table 1, it can be seen that Shinzo Abe uses a lot of politeness strategies in the form of *kenjougo* compared to *teineigo* in the utterances of case in Japan. This was done because of Shinzo Abe's background as the Prime Minister of Japan, as well as a form of expression demeaning his speech towards society, the government, and professional medical. In addition, Shinzo Abe spoke with politeness strategies to maintain dignity, express formal feelings, express affection, and respect for his position so far.

Discussion

In Shinzo Abe's resigning speech, there were expressive speech acts in the form of expressions of thanks, condolences, and apologies. This is in accordance with the intention of this speech to convey Shinzo Abe's resignation as Prime Minister of Japan. As a leader, of course this will be

expressed with a politeness strategy. This expression is a form of respect for the Japanese people, the governments, and indirectly all countries have collaborated diplomatic with Japan.

1. Expression of Thank

Shinzo Abe appreciates the actions and cooperation of the Japanese people highly. During his leadership, there has been a lot of progress and various best actions were taken to save the Japanese government and society. Meanwhile, the time of Shinzo Abe's resign was during the Covid-19 pandemic, so he is very thanks/grateful to the medical personnel who have carried out various treatments to save lives and the government who have collaborated to strengthen the state order system.

Writers found the thanks politeness strategy was in the form of *kenjougo* and *teineigo*. The form of politeness is *kenjougo* in the form of an expression of respect for

the listener (Japanese society and healthcare professionals) with a strategy of lowering the speech of the speaker. Meanwhile, *teineigo* is an expression of politeness for respects each other between speaker and listener.

I also express my thanks once again to the healthcare professionals who are giving their all providing medical care for patients even at this very moment.

- (1) 国や地方自治体から様々な要請に対して、自治体の様々な要請に対して御協力を頂いておりますことに心から感謝申し上げます。

Kuni ya chihōjichitai kara samazamana yōsei ni taishite, jichitai no samazamana yōsei ni taishite o kyōryoku o itadaite orimasu koto ni kokorokara kansha mōshiagemasu.

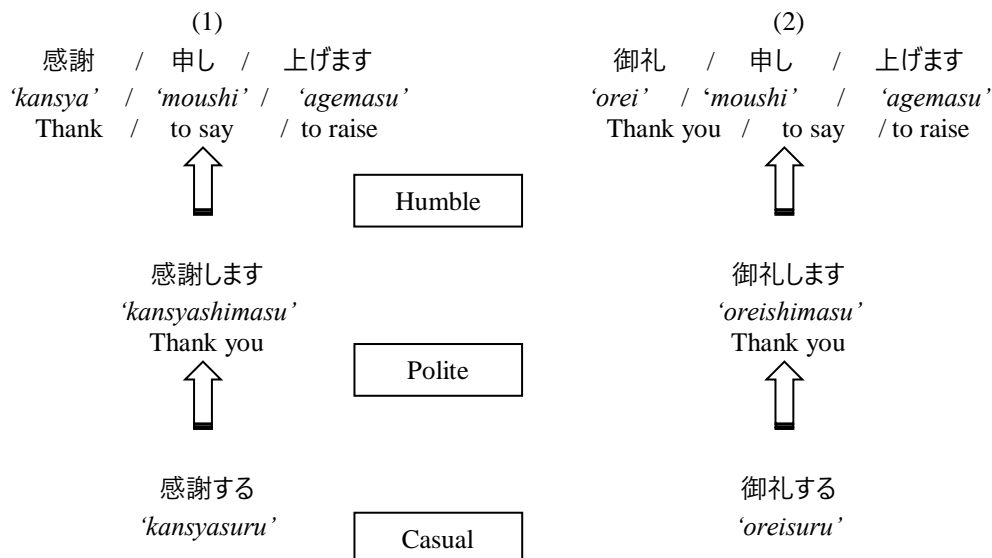
We would like to express our sincere gratitude for cooperating with various requests from the national and local governments.

- (2) 今この瞬間も患者の治療に全力を尽くして下さっている医療従事者の皆様にも、重ねて御礼申し上げます。

Ima kono shunkan mo kanja no chiryō ni zenryoku o tsukushite kudasatte iru iryō jūji-sha no minasama ni mo, kasanete orei mōshiagemasu.

In the utterance (1), Shinzo Abe thanked the central and local governments. The Japanese government has cooperated well, both between governments in Japan and with other countries, as well as providing maximum service to overcome existing problems. Thus, Shinzo Abe uses a politeness strategy in the form of *kenjougo* as a form of lowering his speech. This can be seen from the use of 感謝申し上げます '*kansyamoushiagemasu*' (thank you), using the mark -申し上げます '*moushiagemasu*' which comes from the casual form (*futsuugo*) with the copula -する '*suru*'.

Meanwhile, the utterance (2) shows that Shinzo Abe also expressed his thanks/gratitude for the professional medical personnel who have provided the best assistance to Covid-19 patients. However, this speech uses 御礼申し上げます '*Oreimoushiagemasu*' (thank you) with the mark -申し上げます '*moushiagemasu*', and also comes from the casual form with the copula -する '*suru*'.



Thank you

Both utterances (1) and (2) have different uses of verb-vocabulary but have the same meaning, there are 感謝 'kansya'

(1)



(2)



and 御礼 'orei'. Both of these words mean thank you.

Based on the decrease in vocabulary which means *thank you* from different word origins, there are differences meaning. It can be seen in this expression, there is a change in the use of expressions of *thank/gratitude* from the casual form to a politeness form in *kenjougo*. In this speech, Shinzo Abe really considers the use of vocabulary in language properly as a form of respect by lowering his utterances.

In utterance (1) the context of the purpose of expressing *thanks* towards the Japanese government. It can be seen that Shinzo Abe has a feeling of attachment to the government he leads with use the origin of the word *thanks you* from the vocabulary 感謝 'kansya'. This vocabulary implies that Shinzo Abe is very grateful with relate his feelings towards the government.

Meanwhile, utterance (2) uses speech of *thank* which comes from the vocabulary 御礼 'orei'. This vocabulary contains the meaning of honoring with thank to the noble. In this context, it is illustrated with the purpose of a speech to medical workers who have struggled to treat and save the lives of Covid-19 pandemic patients and struggle to find a vaccine for fight the spread of Covid-19 in the society later on.

Therefore, Shinzo Abe realized in government, it cannot be done alone and during a pandemic attacks human health, it really requires action from medical personnel. So, cooperation between

governments and professional medical action can have a tremendous impact on Japan's progress during the Covid-19 pandemic.

In addition, in other expressions of thanks, there is also a change in the form of language use with different politeness strategies. Shinzo Abe uses a politeness level in the form of *teineigo*. This can be intended as respect form of Shinzo Abe for society with polite and the use of language to respect the feelings of both parties.

(3) 全ては国政選挙の度に力強い
 信任を与えてくださった、背中を
 押していただいた国民の皆様の
 おかげであります。本当にありが
 とうございました。

*Subete wa kokusei senkyo no
 tabi ni chikaradzuyoi shin'nin
 o ataete kudasatta, senaka o
 oshite itadaita kokumin no
 minasama no
 okagedearimasu. Hontōni
 arigatōgozaimashita.*

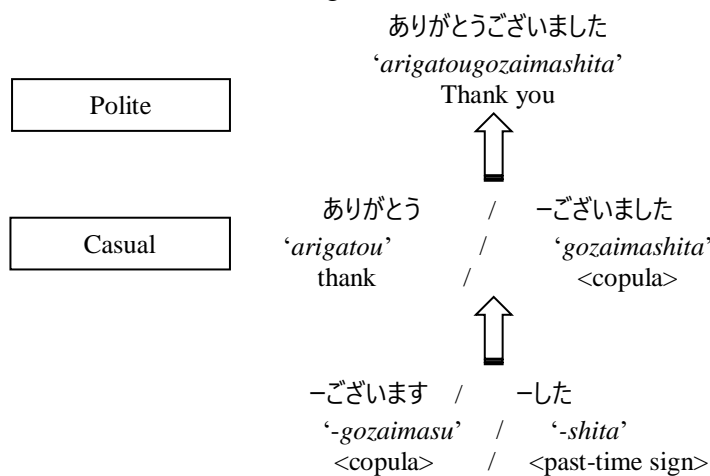
All of this is thanks to the people, who placed strong confidence in us and encouraged us during each national election. I thank you sincerely.

(4) 国民の皆様、8年近くにわたり
 まして、本当にありがとうございました
 ました。

*Kokumin no minasama, 8-nen
 chikaku ni watarimashite,
 hontōni arigatōgozaimashita.*

I thank the Japanese people
 sincerely for these eight years.

In utterances (3) and (4), it can be seen
 that these utterances aim at Japanese society
 and even all those who have given the



confidence to occupy and serve as Prime
 Minister of Japan for eight years last on.
 Utterances (3) and (4) use expressions of
 thank in the form of arigatougozaimashita
 'arigatougozaimashita'. The word comes
 from the combination of arigatou
 'arigatou' with the copula gozaimashita
 'gozaimashita'. Meanwhile, -ました
 'mashita' denotes past expressions or past
 events.

Based on the process of changing the
 word of *thanks*, it can be concluded Shinzo
 Abe has highly respected the public's trust
 so far by giving the meaning of expressing
 thanks/gratitude for actions and policies that
 have been implemented and can be accepted
 in society from past to present.

2. Expression of Condolence

Shinzo Abe expressed his condolences
 for people who have died due to the Covid-
 19 pandemic. The pain felt in society made
 Shinzo Abe sympathetic as a leader of the
 country. Shinzo Abe has implemented
 various actions and policies to tackle covid-
 19. However, every time it often kills
 people and makes Japanese people feel sad.
 So Shinzo Abe prays for the people who
 have felt the impact of the Covid-19
 pandemic.

(5) それでも、残念ながら多くの

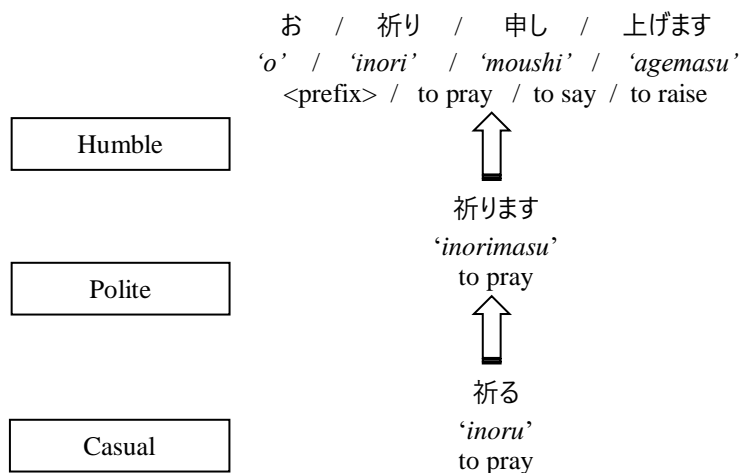
方々が新型コロナウイルスにより
 命を落とされました。お亡くなり
 になられた方々の御冥福を心
 よりお祈り申し上げます。

*Soredemo, zan'nen'nagara ōku
 no katagata ga shingata
 koronauirusu ni yori inochi o
 otosa remashita. O nakunari ni
 nara reta katagata no o
 meifuku o kokoroyori oinori
 mōshiagemasu.*

Despite those efforts,
 unfortunately, a large number
 of people have lost their lives
 to the novel coronavirus. I
 extend my heartfelt
 condolences to those who have
 passed away.

In the utterance (5), there is a situation in the form of Covid-19 condition, which is increasingly having a bad impact on many people, especially the Japanese society. Many people died and lost loved ones. This can cause a sense of suffering and sadness for those left behind. For that, Shinzo Abe used an expression of condolence in the form of お祈り申し上げます 'oinori moushiagemasu'. This derived from the

word expression お祈り 'oinori' with the addition of politeness form in the form of – 申し上げます 'moushiagemasu'. This change in the shape of the decency marker comes from the common form with the copula – する 'suru'. As well as on the expression also uses the prefix お- 'o-' as a form of politeness used by Shinzo Abe.



Various changes in the use of condolence expressions have made Shinzo Abe's speech take a polite form of language in the form of *kenjougo*. This speech is used as a form of lowering his speech to people who have died as a result of exposure to Covid-19.

3. Expression of Apologize

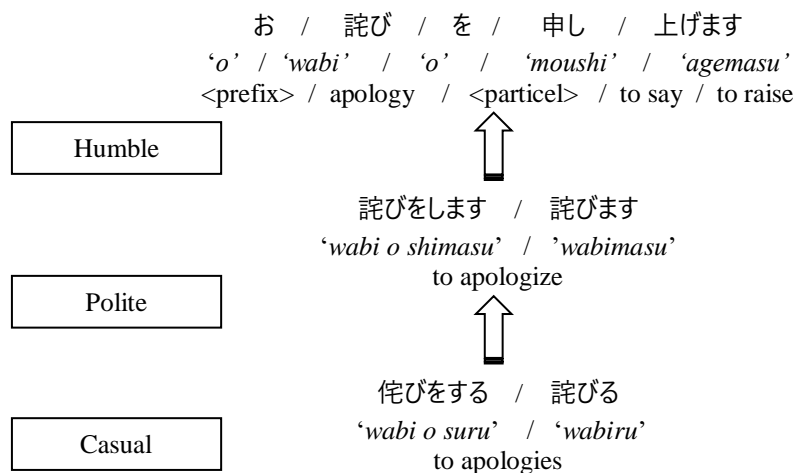
Apologize can appear as a form of reaction caused by something, that is not in accordance with previous expectations or targets. In general, Japanese people will express forgiveness as a form of politeness in carrying out a belief that cannot be done until the end. Shinzo Abe has the end of his term of government in 2021, but in 2020 he has resigned as Prime Minister of Japan with his health problems. At the time of the setback expressed by Shinzo Abe, it also coincided with the Covid-19 pandemic. So, this makes various policies to handle Covid-19 still being realized.

- (6) そうした御支援を頂いたにもかかわらず、任期をあと1年、まだ1年を残し、他の様々な政策が実現途上にある中、コロナ禍の中、職を辞することとなったことについて、国民の皆様によりお詫びを申し上げます。

Sōshita o shien o itadaita nimokakawarazu, ninki o ato 1-nen, mada 1-nen o nokoshi, hoka no samazamana seisaku ga jitsugen tojō ni aru Chū, korona-ka no naka,-shoku o jisuru koto to natta koto ni tsuite, kokumin no minasama ni kokoroyori owabi o mōshiagemasu.

Despite such support, I am to resign with another year in my term of office—a year still left to go— leaving various other policies still on the way to being realized and the coronavirus epidemic at hand. I express my heartfelt apologies to the people for this situation.

In utterance (6) there is an expression of apology which uses verb-word お詫びを申し上げます ‘owabi o moushiagemasu’. This derived from the word expression 詫び ‘wabi’ combined with the prefix お- ‘o-’ and the polite copula 申し上げます ‘moushiagemasu’. The copula derived from the common form of copula する ‘suru’.



In the form of language change of *apology*, Abe Shinzou has a pattern system in the form of *kenjougo*. Abe Shinzou gave a humble expression as an apology for his untimely resignation from the post of Prime Minister of Japan and coincided with the Covid-19 pandemic which caused various chaoses in society to state planning relations even causing huge losses. This decision-making was carried out as a step for the good of themselves and the Japanese state in the world of politics and international relations.

Conclusions

Shinzo Abe is a Japanese Prime Minister who served the longest in Japanese history. This is proof that the various alternative actions and government policies, they formulate can be trusted by the Japanese people. However, to coincide with the Covid-19 pandemic and still have one more year in office, Shinzo Abe has decided

to resign from his position considering his illness.

In this study, writers found Shinzo Abe's expressive speech from Searle's (1979) theory in the form of four utterances of thank/gratitude, one expression of condolence, and one apology speech act. Also, Shinzo Abe uses the politeness strategy from the theory of Nomura Asaki and Koike Seiji in his expressive speech in the form of *kenjougo* and *teineigo*. Shinzo Abe as Prime Minister greatly humbled his speech because he was in a formal situation and as an appreciation and respect for the public trust so far and had worked together in the government and the countries of Japan's diplomatic relations and then professional medical personals. For this reason, this setback expected to have a good influence on the progress of Japan and the next Prime Minister's officials can carry out policies still in process so far.

However, writers hope that this research can be analyzed from other types

of speech acts and can be further developed with various politeness strategy theories such as those based on Brown and Levinson's (1987) or Leech's (1983) theory. So that the remarks on Shinzo Abe's resignation as Prime Minister of Japan can produce even more concrete conclusions.

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