

Principles of Politeness in the Use of *Hairyō Hyōgen* in Japanese Drama: A Pragmatic Study

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ABSTRACT: This study examines Japanese politeness in Japanese drama. The purpose of this study is to describe the use of the structure, function and meaning of the balancing expression (*hairyō hyōgen*). The process of data collection was carried out by listening to 2 Japanese dramas to gather the utterances of characters which contain *hairyō hyōgen*, supported by secondary data obtained from literature studies and several related journals. The theory used in this research is pragmatic theory, supported by several additional Japanese theories. The result of this study showed that the use of *hairyō hyōgen* causes changes in the meaning of several expressions, including *chotto* which has the meaning 'little' when used as *hairyō hyōgen*, the meaning changes to 'please'. Based on the data and analysis above, it can be concluded that Japanese people used *hairyō hyōgen* as a refinement of the hidden intent that they really want to convey.

Keywords - politeness principle, *hairyō hyōgen*, maxim, utterances, pragmatic

I. INTRODUCTION

In the life of communicating, good speech, polite and according to hearer's needs was needed. For the sake of creating some of the above, there is a need for politeness in languages. Politeness associated with the use of good language, to create a harmonious relationship between speaker and hearer. Lakoff (1990: 34) states that politeness is a system of interpersonal relationships that are created to facilitate relationships and minimize the potential for conflict in all human affairs. Politeness is also referred to as a tool used to demonstrate an awareness of other people's faces.

Japanese society is also inseparable from the politeness of language in social communication. Japanese people are people who obey regulations and have mutual respect for one another. The belief in the concepts of *haragei* and *honne* and *tatemae* in Japanese social life makes them tend to use a long time to think before speaking. *Haragei*, according to the Japanese, is an emotion and feeling that does not originate from the heart as westerners think but originates from the stomach (Matsumoto, 1988: 20). While the concepts of *honne* and *tatemae* are two concepts that are side by side and describe the attitude of tolerance for other people's feelings. *Honne* is the voice of the consciences that we actually feel, whereas the *tatemae* is something that is expressed or the attitude shown to others. Ikeno (1993: 116) states that these two concepts must go side by side in order to create harmony in communication. Based on this concept all things that are done and told must be well received by others and endeavored not to offend or hurt the feelings of others.

The belief in the following three concepts makes Japanese society use the expression weighing or commonly called *hairyō hyōgen*. Japanese people who are reluctant to violate the concepts of *haragei*, *honne* and *tatemae* will express their speech wrapped in *hairyō hyōgen*. *Hairyō hyōgen* is used to express feelings without hurting the feelings of the speech partner and gives a good impression to the partner. *Hairyō hyōgen* not only used to convey feelings without hurting the feelings hearer only, but also used to wrap the meaning implicit or hidden intent of the speaker's no disrespect to partners.

Masaki (2010:143) states that *hairyō hyōgen* is the expression or linguistic expressions that used as a consideration to maintain interpersonal relationships with others as best as possible in communication.

Following up on this problem this study examines the use of *hairyō hyōgen* based on a pragmatic study of the principle of politeness.

II. THEORITICAL REVIEW

1. Pragmatic

Pragmatics has a relevant correlation for this research's issues regarding *hairyo hyougen* 'The Japanese balancing expression'. Pragmatics is the study of the relationship between language and speech situations. Leech (1993: 8) states that pragmatic meaning is defined in relation to language users or speakers, as well as more broadly with speech situations. The effectiveness of speech acts is a problem in pragmatics because it relates to the context or circumstances in which speech is spoken. *Hairyo hyougen* cannot be separated from pragmatic studies. This relates to the pragmatic level which also considers humans as language users who focus on how language can be accepted.

1.1 Politeness Principles

Leech (1993) states that an interaction of the speaker and hearer is in addition to principles of cooperation, necessary to the principles of politeness. The principle of politeness has six types of maxims, they are generosity maxim, tact maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim.

1.2 Politeness in Japanese

Politeness can not be separated from the life of the community communicate in Japanese. Ponfei (2004) states that politeness in Japanese is politeness that always pays attention to the image, feelings or situation of the speech partner. Japanese society tends to suppress as little as possible the psychological burden of the speech partners. This politeness is examined in the scope of *hairyo hyougen*. The phrase that is usually used in communication and is a consideration so as not to hurt the feelings of the speech partner is called *hairyo hyougen*. *Hairyo hyougen* according to Ponfei (2004) is divided into four types of expressions, each of which has a way and strategy of formation, namely: *kanwa hyougen*, *jueki hyougen*, *purasu kachi fuka hyougen* and *kokochi yoi kibun hyougen*. 1) *Kanwa hyougen* is an expression that smoothes or softens delivery; 2) *Jueki hyougen* is an expression that shows as if there are services or benefits obtained, both directly and indirectly; 3) *Purasu kachi fuka hyougen* is an expression used to show a good image to the speech partner; and 4) *Kokochi Yoi Kibun Hyougen* is an expression used to make a comfortable, happy feeling of the speech partner, not to disturb the comfort of the speech partner or an expression that can dilute the tense feeling of the speech partner.

III. METHODOLOGY

This research is a qualitative descriptive study because the data in the form of speech are collected directly by the researcher. The data was obtained from three Japanese dramas such as "*Yuube wa Otanoshimi Deshita Ne* (2019)" and "*Innocence ~ Enzai Bengoshi* (2019)". Data was collected by observation and note taking. This method is done by watching and listening to the speech made by the speech participants in the dramas that are used as data sources. After the data was collected, its analyzed based on the matching method with the pragmatic approach since the determinants in this method are speaking partner, discourse and speech. The technique used in analyzing is the determining element sorting technique. The determinant technique of determining the elements is the mental sorting power possessed by the researcher (Sudaryanto, 2015: 25).

IV. RESULTS AND DISCUSSIONS

The results of this study are based on four types of *hairyo hyougen* proposed by Ponfei (2004), namely *kanwa hyougen*, *jueki hyougen*, *purasu kachi fuka hyougen* and *kokochi yoi kibun hyougen*. *Hairyo hyougen* is an expression used in communication activities that refers to two things: not hurting the feelings of the speech partner and giving a good impression of the speech partner. Some expressions that are included in the type of *hairyo hyougen* are *kanwa hyougen* (softening expressions), *jueki hyougen* (expressions that show benefits), *purasu kachi fuka hyougen* (expressions that add a plus point), and *kokochi yoi kibun hyougen* (expressions that make someone feel comfortable).

	<i>Hairyo Hyougen</i>	<i>Maxim</i>	<i>Meaning</i>
<i>Kanwa Hyougen</i>	<i>Mou chotto tenshon ageyouka?</i> 'Can (please) you raise your spirits?'	Agreement Maxim	Stating request to hearer to do something
<i>Jueki Hyougen</i>	<i>Hontou ni arigatou gozaimasu. Sugoku tasukarimasu!</i> 'Really thank you very much. You saved me!'	Generosity Maxim	Expressing feelings of pleasure towards what the hearer provides to speaker
<i>Purasu Kachi Fuka Hyougen</i>	<i>Ikaga desu ka? Shousan wa</i> 'How about the chance of winning?'	Generosity Maxim	Ask something to the hearer
<i>Kokochi Yoi Kibun Hyougen</i>	<i>Suru kamo shiremasen</i> 'There's a possibility'	Agreement Maxim (Partial Agreement)	Expressing objections to the speech partners' utterances

1. *Kanwa Hyougen (chotto)*

- 大仁田 : 外山君。外山君。もうちょっとテンション上げようか。
 Oonita : *Sotoyama kun. Sotoyama kun mou chotto tenshon ageyouka. Ne sekkyaku nan dashi ne sekkyaku e?*
 Oonita : ‘Sotoyama Sotoyama, can you raise your spirits? You serve the customer, understand? Eh?’
 外山 : はい...。
 Sotoyama : *Hai...*
 Sotoyama : ‘Understood...’

(*Yuube wa Otanoshimi Deshita Ne* Ep 1, 00:06:19,771)

The analysis:

Chotto literally means ‘briefly; an instant; a moment; instantaneously’ (Matsura Kenji, 1994: 119). Usually the word *chotto* is used to express the quantity, amount, level or level of a thing. However, *chotto* can also be used as a form of softening an expression. When a *chotto* is placed in front of a speech, the meaning will change to ‘please’. *Chotto* can soften or express delivery of an adverb of rejection that is interpersonal or when the speaker will put a burden on the speech partner. *Chotto* is usually used when someone will ask someone to do something that puts a burden on others and the speaker is aware of it. *Chotto* is included as balancing expression in Japanese that is *kanwa hyougen*. *Kanwa hyougen* is an expressions that smooth or soften the delivery in utterances.

Chotto in Oonita's utterance towards Sotoyama means ‘little’ and when added with adverb *mou*, the meaning changes to ‘just a little’. *Chotto* which placed before *tenshon ageyou* sentence refines Oonita's utterances towards Sotoyama, who wants him to raise his enthusiasm for the customer. Sotoyama who understood and accepted the advice of his seniors immediately answered ‘Understood’ without any argument. The utterances above applies the agreement maxim in Leech's politeness principle. As the explanation of Leech, in theory, to implement the agreement maxim, cooperation must occur between both sides. So, the speaker and hearer needs to contribute well to each other. Oonita's utterance will violate the maxim when he does not use *chotto* because the function of it is used to refine directive sentences.

2. *Jueki Hyougen (arigatou gozaimasu)*

- パウダー : もしワンルームでよければどうですか。
 Poudaa : *Moshi wanruumu de yokereba dou desuka*
 Powder : ‘If you do not mind staying in one room, I will be happy to share the house with you’
 ゴロー : おおお、ルームシェアですか！
 Goroo : *Ooo, ruumu shea desu ka!*
 Goro : ‘Ooh, room share, is it?’
 パウダー : パウとゴローさん同姓同士ですし。
 Paudaa : *Pau to Goroo san dousei doushi desushi*
 Powder : ‘Because Pau and Goro are same-sex friends’
 ゴロー : いいんですか！？なら新しい家が見つかるまでの間だけでも！
 本当にありがとうございます。すごく助かります。
 Goroo : *In desuka nara atarashii ie ga mitsukaru made no kandake demo!*
hontou ni arigatou gozaimasu. Sugoku tasukarimasu!
 Goro : ‘May I? Then, until I find a new home, I will live with you. **Really thank you very much. You saved me**’

(*Yuube wa Otanoshimi Deshita Ne*, EP 1 - 00:09:51,082)

The analysis:

Arigatou gozaimasu is an expression used to express gratitude for someone's actions or complete a conversation. *Arigatou gozaimasu* is also included as a balancing expression that is *jueki hyougen*. *Jueki hyougen* is an expression indicating the services and benefits of speakers either directly or indirectly. The method of forming *arigatou gozaimasu*'s expression which is to receive kindness directly. This formation can be seen in Goro's speech which expresses his gratitude by saying *hontou ni arigatou gozaimasu. Sugoku tasukarimasu* which means he felt truly saved by Powder's actions who was willing to invite him to share a house until he found a new home. The maxim of politeness principle applied to the utterances above is the maxim of generosity, because Powder maximizes profits for Goro by giving him a temporary home. The politeness rating of Goro's utterance which applies to the *arigatou gozaimasu* is the social distance scale because Goro and Powder have social relations that are not too close, therefore their utterances are using

desu-form. The function of Goro's speech is an expressive function that is expressing Goro's happy feelings towards Powder's suggestion.

3. *Purasu Kachi Fuka Hyougen (ikaga desu ka?)*

湯布院	: ああ所長お疲れ様です。
Yufuin	: <i>Aaa shochou otsukaresama desu.</i>
Yufuin	: 'Ah, chief, thank you for your hardwork'
所長	: お疲れ様です。例の放火事件ですか。いかがですか？勝算は
Shochou	: <i>Otsukaresama desu. Rei no houka jiken desuka. Ikaga desuka ? Shousan wa</i>
Chief	: 'Thank you. Is it the arson? How about the chance of winning?'
黒川	: 分かりません。これからまだまだ検証して行かないと。
Kurokawa	: <i>Wakarimasen. Kore kara mada mada kenshoushite ikanai to</i>
Kurokawa	: 'I still don't know, I have to do more inspections'
所長	: お手柔らかにね。
Shochou	: <i>Oteyawareka ni ne.</i>
Chief	: 'Don't be too hard on us'

(*Innocence*~~*Enzai Bengoshi*, Ep 1 - 00:21:40,649)

The analysis:

Ikaga desuka is the formal form of *dou desuka* and has a similarity with *dousaremasuka*. *Ikaga desuka* has the meaning 'how about...' which used for asking about hearer's feels, mind and personal opinion about something. The chief's utterances '*Rei no houka jiken desuka. Ikaga desuka? Shousan wa*' shows the use of *hairyo hyougen* type named *purasu kachi fuka hyougen* namely the expression *ikaga desu ka*. *Ikaga desuka* in the Chief's utterances has the meaning 'how about the chance of winning?', This case the Chief asked the lawyer in charge, Kurokawa. *Ikaga desu ka* in the Chief's utterances towards Kurokawa showed his intimacy and comfort to Kurokawa who did not yet know whether they had a chance to win or not. The chief's utterance contained the maxim of the principle of politeness, namely generosity maxim because the chief maximized the loss from Kurokawa and the team by asking not to be too harsh in this case. The politeness rating contained in this utterances is the social distance scale which shows the rank of the Chief's relationship with Kurokawa which is arguably quite close. The function of the Chief's speech is an informative function. The informative function states the relationship between the speaker and the current communication situation.

4. *Kokochi Yoi Kibun Hyougen (kamo shiremasen)*

黒川	: 現場からの逃走は車でなく徒歩だったみたいですけど。
Kurokawa	: <i>Genba kara no tousou wa kuruma denaku toho data mitai desu kedo.</i>
Kurokawa	: 'But he ran away from the crime scene by running, not by car'
指宿	: 近くに止めていたんでしょう。
Ibusuki	: <i>Chikaku ni tometeitan deshoush.</i>
Ibusuki	: 'He parked nearby'
黒川	: 今から強盗しようって人間が10分前に給油なんてしたりするものでしょうか。
Kurokawa	: <i>Ima kara goutou shiyoutte ningen ga juupun mae ni kyuiyu nante shitari suru mono deshoush?</i>
Kurokawa	: 'But is someone who will steal, refuel his car 10 minutes before that?'

指宿	: するかもしれません。
Ibusuki	: <i>Suru kamo shiremasen.</i>
Ibusuki	: 'There's a possibility'

(*Innocence*~~*Enzai Bengoshi*, Ep 2 - 00:21:07,183)

The Analysis:

Kamo shiremasen means 'possible or maybe'. *Kamo shiremasen* is also used to express objections or give a criticism to the speech partner. The phrase *kamo shiremasen* used in Ibusuki's utterance is included in the expression of the *kokochi yoi kibun hyougen* type of Japanese's balancing expression. *Kokochi yoi kibun hyougen* is an expression used to make others comfortable, does not interfere with the comfort of the speech partner or can dilute the tense feeling of the speech partner. Ibusuki's speech, which was *suru kamo shiremasen*

'There is a possibility' was used to answer Kurokawa's speech, who was the opposite lawyer at the trial. Kurokawa questioned whether someone who would steal, 10 minutes earlier had thoughts of refueling his car. The *kamo shiremasen* expression which means 'maybe' is used to obscure speech that can damage the atmosphere with the speech partner. Ibusuki used it as a consideration of what Kurosawa considered and did not want to extend his argument about the CCTV they were seeing together. Based on consideration of Ibusuki's utterances, the politeness maxim that is applied to Ibusuki's utterances is the agreement maxim with the partial agreement. Ibusuki and Kurokawa contribute to each other's utterances. The partial agreement condition appears in Ibusuki's statement that does not express his disagreement with the frontal, so that it seems more polite and does not cause him to be arrogant. Ibusuki's politeness rating is the indirectness scale. Ibusuki implied his disapproval of Kurokawa's question by answering maybe yes. The function of the *kamo shiremasen* in Ibusuki's speech is the phatic function used to maintain and maintain his social relations with Kurokawa.

V. CONCLUSION

The result of this study showed that the use of *hairyo hyougen* causes changes in the meaning of several expressions, including *chotto* which has the meaning 'little' when used as *hairyo hyougen*, the meaning changes to 'please'. The use of *hairyo hyougen* based on the type and method of its formation there are those that apply some maxims from the Leech politeness principle, some do not. These expressions also have meaning and function that originate from the application of these maxims with politeness ratings measured by politeness scale. Generosity maxim is found most often applied in *hairyo hyougen*. Based on the data and analysis above, it can be concluded that Japanese people used *hairyo hyougen* as a refinement of the hidden intent that they really want to convey. Because for the Japanese, conveying something directly without further ado, will hurt the partner's feelings.

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