

## ERRORS ANALYSIS OF DIRECTIVE SPEECH ACT AND POLITENESS STRATEGY IN *KAIWA CHUKYU* LEARNING

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Received: 04<sup>th</sup> March 2020/Revised: 16<sup>th</sup> March 2020/Accepted: 24<sup>th</sup> March 2020

**How to Cite:** Diner, L. (2020). Errors analysis of directive speech act and politeness strategy in *kaiwa chukyu* learning. *Lingua Cultura*, 14(1), 43-50. <https://doi.org/10.21512/lc.v14i1.6278>

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### ABSTRACT

*The research aimed to explain types of directive speech act encompassed meirei (order), irai (plea), kinshi (prohibition), kyoka (permit), and teian (suggestion) in the Japanese language. Directive speech acts were common for students in the kaiwa chukyu zenhan level (basic intermediate speaking lesson). The present research employed a listening method with the basic technique, i.e., tapping method. Further, involved and uninvolved conversation observation techniques, note-taking, and recording were applied to collect the data. The data object was the documentation of student conversations in class. The data, consisting of the directive speech act of the politeness principles in the conversation during the Japanese course kaiwa chukyu zenhan, were analyzed using an identity method. In conclusion, the research identifies several directive speech acts that are used during the class. Those are zenhan (order, three data), requesting (two data), suggesting (one data), prohibiting (one data), and permitting (one data). Moreover, the honorifics used include the teineigo and kenjogo. Among the nine data, directive speech acts are identified in the class, and only one data indicates the indirect speech act.*

**Keywords:** directive speech act, politeness strategy, Japanese language

### INTRODUCTION

Japanese language in the industrial revolution 4.0 is sought after by many students in Indonesia. There is an increase in the interest to learn foreign languages, specifically Japanese, due to the opportunities to study abroad and work in Japan. For this reason, formal education, ranging from the secondary to higher education level in Indonesia, has incorporated the Japanese language learning

To meet the demands for Japanese language learning, Universitas Negeri Semarang is among the higher education institutions that offer a Japanese language program through the department of Japanese language education. The students of this department are expected to master four language skills, i.e., receptive skills (reading comprehension and listening), writing, and speaking.

Significant differences between Japanese and Indonesian language, in general, determine the difficulty of Japanese language learning. Other than

four alphabets that the Japanese language has, such as *kanji*, *hiragana*, *katakana*, and *romaji*, the sentence pattern of this language is vibrantly unique (subject, object, predicate). Vocabulary in the Japanese language may have many synonyms. Mastering four language skills, the alphabet, and the sentence patterns help the students overcome challenges in learning Japanese.

The classes of language skills in the Japanese language consist of receptive skills (listening and reading), productive (speaking and writing), and interactive skills. These skills are interrelated with each other. Listening skills and particular strategies are essential in speaking as this helps the listener to comprehend the message spoken by the speaking partner. Speaking is not only about delivering ideas. It requires responses by the conversation partner and allows the people involved in the communication to comprehend the conversation (Idrus, 2017). By understanding the intent speakers, it will avoid conflict, intertwine cooperation, establish mutual understanding, so communication between speakers

and the partners can continue (Sumiatun, 2016).

Utterances that serve a function in speaking is called a speech act. Speech acts can be seen when someone in the process of speaking. The process of speaking is the part of; (1) thinking about the content that wants to be revealed, (2) thinking about what someone wants to express, and (3) telling the truth (Kou, 2018) (Kou, 2018). Smooth communication shows two things, namely *kat 滑に意味が伝る enkatsu ni imi ga tsutawaru* (conveying meaning or content smoothly), *良好な人間関係を構築する yo ryoukouna ningenkankei wo kouchiku suru* (building relationship meaning or content smoothly), and *良好な人間関係を構築する yo ryoukouna ningenkankei wo kouchiku suru* (building relationship meaning or content smoothly) (Satyanto, 2018).

The language skills of a person to respond to a certain situation are central to speech acts. In the Japanese language, the term speech act is well-known as *gengokoui* (言語行為); studies on speech acts are one of the focuses of pragmatic research. Koizumi claims that *言語行為の研究は、語用論の領域の研究として取り扱っている。Gengokoui no kenkyuu ha, goyouron no ryouiki no kenkyuu to shite toriatsu katte iru*, a study on speech act that is a branch of pragmatic research (Andriyani & Meidariani, 2016). Austin, in Tarigan (2015), mentions three types of speech acts in its practices. Those are the locutionary act, illocutionary act, and perlocutionary act.

Locutionary act refers to words, phrases, and sentences whose meanings are not implicitly stated (the surface meaning) (Syah, 2017). This speech act can be regarded as the act of saying something. In the locutionary act, the intention and functions of the utterances are expressed by the speaker. As a result, the utterance “my hands are itchy” is expressed to inform the conversation’s partner that the speaker feels itchiness in his/her hand during the conversation. For example, in the research of speech act is the most notable difference between Japanese and English, a chain of such multiple speech acts. Moreover, there is a relationship between configuration and turn chain (Ikuta, 2011).

Politeness is essential and must be considered in the communication process because the speaker and the hearer will feel mutual respect in this process. To anticipate face threatening or Face Threatening Act (FTA), it can be done with several strategies implemented in daily social interactions depending on the degree of threat. The strategy is to speak continuously (bald on record), act speech with positive politeness, act speech by using negative politeness, do speech acts indirectly (off the record), and do not act speech or remain silent (Kartika, 2017).

There are three positive politeness (*keigo*) that are used in the Japanese language. First is *teineigo* (polite *keigo*) that expresses respect to the hearer with uses polite words. *Teineigo* level is arguably the first level studied by Japanese language learners. This level is the most basic polite form in Japanese. Second is *sonkeigo* (honorific *keigo*). It is a type of *keigo* that

is used to elevate the feelings of subjects who take action along with its attributes when speaking with the speech partner by taking into account the distance and the social status of the partner said as well. It is a style used when the hearers who are in the position of power, e.g., the boss, elders, or customers. Furthermore, the last is *kenjougo* (humble *keigo*). This is more used to humble oneself in front of the talk partner or to the subject (person) that is being discussed (Low, 2018; Astami, 2010).

The majority of languages in the world have the concept of politeness. It means that politeness is a universal characteristic of language. Nevertheless, what is considered as a form of politeness by the speaker language will vary that is influenced by the culture of the speakers of that language (Idraswari, 2019). Meanwhile, Anshori (2017) has stated that the cultural characteristics of society will form a language pattern and communication patterns of the community. Searle, in contrast to Austin, categorizes speech acts into three, has mentioned four types of speech acts (Tarigan, 2015). Furthermore, Searle has a differing opinion with Austin, who classified three types of locutionary acts. Searle divides the speech act into two; first is the utterance act. It is the act that is consisting of the verbal employment units of expression, such as word or sentence (morpheme, sentence). This type of speech act encompasses two locutionary acts proposed by Austin. Second is the prepositional act, i.e., referring and predicting. Based on Austin’s theory, this speech act is the third locutionary act. Such a speech act is further expressed through the illocutionary and perlocutionary act (Ariefandi, 2018; Kentary, Ngalm, & Prayitno, 2015).

Illocutionary act refers to the use of a sentence to express an attitude with a specific function or force. This speech act can be regarded as the act of doing something (Sarmis, Tressyalina, & Noveria, 2018). The utterance “my hands are itchy” does not signify that the person intends to inform his/her speaking partner that he/she feels itchy in his/her hands. In fact, the speaker expects that his/her conversation partner does something to relieve itchy feelings, such as bringing balm to the speaker (Ekawati, 2017). The perlocutionary act is the act of affecting someone, or in this case, the speaking partner. The example “my hands are itchy” can scare the hearer. Such a consequence is because the speaker is an executioner, and the example of utterance may imply that the speaker is itching to hit the hearer’s face (Astawa, Antartika, & Sadyana, 2017).

Rahardi in Febriasari and Wijayanti (2018) has classified the illocutionary act into five types; each has its communicative functions. The first is assertive. This speech acts refer to the type of illocutionary act that commits a speaker to the truth of the expressed proposition. The examples are stating, suggesting, boasting, complaining, and claiming. Second is directives. This is the speech acts that affect the hearer to perform something. Several examples include ordering, commanding, requesting, advising, and

recommending. The third is expressive. This type of speech act functions to state or express speakers' attitudes towards a certain situation. The examples are thanking, congratulating, pardoning, blaming, praising, and condoling. Fourth is commissives. This is the type of speech act that is used to show the commitment of a speaker to some future actions, such as promising, vowing, and offering. Furthermore, the last is declarations. This speech act correlates the content of the utterance with the real situation. Some of the examples are resigning, dismissing, baptism, naming, appointing, excommunicating, and sentencing (Desy, 2018).

Directive speech act consists of two types, i.e., direct and indirect speech acts. Several sentences can be categorized as direct speech acts; those are declaratives or informing something, interrogatives or asking for information, imperative or ordering, persuading, or requesting (Prayitno, 2017). For example:

来週、私はバリへ行きます。Raishuu, *watashi wa Bari e ikimasu* (I am going to Bali next week).

Ordering or commanding can be categorized as indirect speech act since both types of expressions are conveyable by using declarative or interrogative. So the hearer does not consider that he/she is being commanded. Indirect speech acts are formed once such a condition is met. In some cases, indirect speech acts are not followed by immediate responses unless the implied messages have been actualized (Pietasari, 2017). For example:

あついですね。Atsui desu ne. (It is hot, isn't it?)

In a classroom situation, the sentence embeds an implied meaning that the teacher asks the students to turn on the air conditioner or to open a window. According to Namatame, the types of directive speech act encompass *meirei* (order), *irai* (request), *kinshi* (prohibition), *kyoka* (permit), and *teian* (suggestion) (Saputri, 2019).

According to Zhang (2016), directives are classified into five types of speech acts. First is *Meirei* (order). It is used to state a situation where the speaker demands the interlocutor to do something he/she wants. Speech forms included in directive sentences in the form of *meirei* or commander are *~e/~ro/~yo*, *~ou/~you/~saseru/~seru*, *~nasai*, *~kudasai*, *~naika*, *~tamae*, *~goran*, *~youni*, *~mashou*, *~Vru youni*, *~Vnai youni*, *~Vru beshi*. The second is *Irai* (request). It is used to declare requests or requests to interlocutors to do as requested. Speech forms included in directive sentences of *irai* or requests are *~te kudasai*, *~sasete kudasai*, *~naide kudasai*, *~te kure*, *~naide kure*, *te kuretamae*, *~te kudasaru*, *~temoraeru* *~te morau*, *~te moraemasenka*, *~te itadakenaideshouka*, *~te itadakeru*, *~te itadakitai*, *~te hoshii*, *~onegau*, *dan~choudai*. The third is *Kinshi* (prohibition). It is used to declare that the interlocutor does not take action as spoken by

the speaker. Speech forms included in the directive sentences of *kinshi* or prohibition are *~V ru na*, *~nai*, *~te ha ikenai*, *~te ha naranai*, *~te ha dame*, *~Naikoto*, *~bekarazu*, *~naide houshii*, *~naide kudasai*, *~naide itadakitai*, and *~naiyouni shimashou*. The fourth is *Kyoka* (permit). It is used to express permission when going to do something or giving permission by the speaker to the interlocutor. Speech forms included in the directive sentence of the *kyoka* or permission form are *~te mo ii*, *~te mo yoroshii*, *~te mo kamawanai*, *~sasemashou*, and predicate sentences of *yurusu* and *kyokasuru*. The last is *Teian* (suggestion). It is used to express suggestions, advice, and suggestions by speakers to the interlocutor. Speech forms included in directive sentences of *teian* or suggestion are *~ta houga ii*, *~vru houga ii*, *~tara houga ii*, *~to ii*, *~te goran*, *~kotoda*, *~ba ii*, and *~tara ii*.

Some investigation methods used to assess the effect of conventionality on second language learners' comprehension have been implausible. The follow-up has to do with social relations called Sociolinguistic. Sociolinguistic view of language as social conduct in communication (Yulia, 2015). The research is a language study that can be used for two things, namely (1) to enrich science, and (2) to contribute to language teaching (Sutedi, 2018).

Some previous researches are conducted to discuss this topic. First is by Astami and Hendrawan (2018). They have found that the situation of speech greatly influences the choice of spoken strategies. The second is by Kusumaswarhi (2018). It is found that the use of a language of civility strategy that is to follow the speech frankly (on record), doing speech (off the record), positive civility, and negative civility. The third is by Biantara, Pramesti, and Adnyani (2016). The results of the research show that the type of follow-up command used in anime *Kuroko no Basuke* episodes 54 to 67 are six types. They are type *~てください* (*~te kudasai*), type *~てくれ* (*~te kure*), the verb conjugation form command, type *V ~んだ* (*V ~ NDA*), type *V ~ なさい* (*V ~ nasai*), and type *V ~ る/V ~ ないことだ* (*V ~ ru/V ~ nai koto da*). Besides, the follow-up function found in the anime *Kuroko no Basuke* episodes 54 to 67 consists of application function, request function, command function, insistence function, messenger function, and prohibition function.

Moreover, the last is by Monica, Giri, & Artana, (2017). In comics of *Shin Tenisu no Oujisama* by Takeshi Konomi, 33 pieces of data produce the form and function of directive speech acts. It forms of indirect directive speech acts, while the directive speech acts function found in the data, are the functions of asking, inviting, coercing, suggesting, push, order, collect, order, beg, oppose, and give the signal.

## METHODS

The research employs a descriptive qualitative method to investigate the strategies of directive speech

act used by the learners at the basic and intermediate level in speaking class. A descriptive approach to data collection is in the form of words, images, and not numbers. That is caused by the application of qualitative methods. The present research employs a listening method with the basic technique, i.e., tapping method. Data analysis uses language error analysis.

Further, involved and uninvolved conversation observation techniques, note-taking, and recording are applied to collect the data. The data consist of the directive speech act of the politeness principles in the conversation during the Japanese course *kaiwa chukyu zenhan*. It is analyzed using an identity method. The research is pure linguistics (phonology, morphology, syntax, and semantics), which is limiting the study of the linguistic structure created, pragmatics, which is in it including speech act theory, studying the language by taking into account the situation nonlinguistic communication or so-called context (Syaifudin, 2018).

Context is a background that given rise to a speech event. Therefore context is needed in a speech event (Arifiany, Ratna, & Trahutami, 2016). Context can be divided into two, namely linguistic and nonlinguistic contexts. Linguistic context is a reference obtained from the text or speech that has been said before (Halibanon & Safariyah, 2019).

## RESULTS AND DISCUSSIONS

Table 1 presents the politeness principles of directive speech act that is used by the students. Based on Table 1, there are several directive speech acts used during the class. Those are *zenhan* (order, three data), requesting (two data), suggesting (one data), prohibiting (one data), and permitting (one data). Among the data, eight data represent the use of directive speech acts in the class, and only one data indicates the indirect speech act. The research finds five data indicating the *teineigo* expressions and four data indicating *kejogo* expressions.

Japanese speaking lesson is in the *kaiwa chukyu zenhan* course. Politeness principles are used by the students in Japanese class. The researcher will discuss it through the data examples.

### Data 1

学生 先生、トイレへ<sup>1.1</sup>行ってもよろしいでしょうか。

*Gakusei: Sensei, toire e itte moiideshouka?*

Student: Ma'am, can I go to the toilet?

先生 どうぞ。

*Sensei: Douzo*

Teacher: Please.

The conversation in Data 1 illustrates how the student uses the politeness principle, specifically the directive speech act (asking for permission) when he/she wants to go to the toilet. This is represented by the excerpt 1.1 行ってもよろしいでしょうか。The excerpt 'itte moyoroshii deshouka' consists of two words, i.e., *itte* (lit. go) and *moyoroshii* (lit. can I) with the addition of *deshouka* or the expression of asking for permission. In the conversation, the speaker uses the word *yoroshii* (a formal version of *ii*) to lower the speaker's status below the hearer. The use of '*temo yoroshii desu*' or '*temo ii desu*' refers to the expression to ask for permission. The way of speaking in the conversation is *teineigo* or formal language.

### Data 2

先生 インドネシアで好きな季節はいつ？。

*Sensei: Indonesia de suki na kisetsu wa itsu?*

Teacher: What is the favorite season in Indonesia?

学生 七月の乾季です。

*Gakusei: Sichigatsu no kanki desu.*

Student: Summer in July

先生 そうか。どうして？。

*Sensei: Sooka. Doshite?*

Teacher: I see. Can you tell me why?

Table 1 Directive Politeness Speech Act

Data	Politeness Strategy	Type of Directive Speech Acts	Directive	Indirect
1.1 行ってもいいでしょうか。	<i>Teineigo</i>	Permission ( <i>kyoka</i> )	V	
2.1 行ってください	<i>Teineigo</i>	Order ( <i>meirei</i> )	V	
5.2 スプーンで食べたほうがいいです	<i>Teineigo</i>	Suggesting ( <i>teian</i> )	V	
8.1 着なければいいと聞きました。	<i>Teineigo</i>	Suggesting ( <i>teian</i> )		V
5.1 手で食べないでください。	<i>Teineigo</i>	Prohibiting ( <i>kinshi</i> )	V	
3.1 貸していませんか。	<i>Kenjogo</i>	Requesting ( <i>irai</i> )	V	
4.1 お待ちください。	<i>Kenjogo</i>	Requesting ( <i>irai</i> )	V	
6.1 ロマジで書いていただけませんか	<i>Kenjogo</i>	Order ( <i>meirei</i> )	V	
7.1 おかけください。	<i>Kenjogo</i>	Order ( <i>meirei</i> )	V	

学生 休みだし、海岸へ遊びに行くことができますから。

*Gakusei: Yasumida shi, kaigan e asobini iku koto ga dekimasu kara.*

Student: It is our holiday, and we can go to the beach.  
先生 いいね。中部ジャワで何か進めの海岸がある？

*Sensei: Ii ne. Chubu Jawa de nanika susume kaigan ga aru?*

Teacher: Sounds great! Is there any cool beach in Central Java?

学生 あります。カリムンジャワへ<sup>2.1</sup>行ってください。

*Gakusei: Arimasu. Karimun Jawa e itte kudasai.*

Student: Yes, there is. You can visit Karimun Jawa.

The conversation in Data 2 takes place in the classroom when the teacher and the students discuss the lesson *Tenki to Kisetsu* (Weather and Season). According to Data 2, the speech acts used are directives, which indicate the expressions of requesting for something. The use of directives by the students are represented by the form of *itte* and *kudasai*. *Kudasai* is a formal language (*teineigo*) to give a command to others politely. The student uses the formal expression (*teineigo*) to respond to the teacher, who uses the nonformal language (*futsukei*). In other words, the students low their status below the teacher.

#### Data 3

先生 ~さん、丸ごとの教科書を持ってきませんか。

*Sensei~san, marugoto no kyokasho o mottekimasenka.*

Teacher: So, you do not bring the Marugoto book?

学生 はいそうです。

*Gakusei: Hai soudesu.*

Student: Yes, I do not bring that book.

先生 どうしてですか。

*Sensei: Doushite desuka.*

Teacher: Can you tell me why?

学生 遅く起きましたから、忘れてしまいました。先生、ちょっと教科書を<sup>3.1</sup>貸していただけますか。

*Gakusei: Osoku okimashita kara, wasurete shimaimashita. Sensei, chotto kyokasho o kashite kudasaimasenka.*

Student: I was overslept, and I forgot to bring the book. Would you mind if I borrow your book, Ma'am?

先生 ええ、どうぞ。来週忘れないでください。

*Sensei: Ee, douzo. Raishuu wasurenaide kudasai.*

Teacher: Yes, please. Do not forget to bring the book next week.

学生 はい、わかりました。

*Gakusei: Hai, wakarimashita.*

Student: Will do.

In this conversation, the teacher notices that one of the students forgets to bring the *marugoto* textbook.

Data 3 illustrates the use of the politeness principle, specifically apologizing (*irai*) in directive speech acts by the student when asking the teacher to borrow the book. The *kenjogo* style is used in this context. This is represented by the use of *kashite* (borrowing) and *kudasaimasenka*, the polite version of *kudasai*. It indicates that the speaker (the student) positioned him or herself below the hearer or the teacher.

#### Data 4

先生 おはようございます。ビデオの宿題をどうぞ出してください。

*Sensei: Ohayou gozaimasu. Bideo no shukudai o douzo dashite kudasai.*

Teacher: Good morning, class. I am going to collect your video project.

学生 1 はい先生。

*Gakusei: Hai sensei.*

Student 1: Yes, Ma'am.

学生 2 今から出しますか、授業の後出しますか。

*Gakusei 2: Imakara dashimasuka, jugyou no ato dashimasuka.*

Student 2: Are we going to collect the video now or after the class?

先生 これから出してください。

*Sensei: Korekara dashite kudasai.*

Teacher: I am going to collect it now.

学生 2 先生、すみません、持っている学生はまだ来ないので、しばらく<sup>4.1</sup>お待ちください。

*Gakusei 2: Sensei, sumimasen, motteiru gakusei wa mada konai node, shibaraku omachikudasai.*

Student 2: I do apologize, Ma'am. Would you mind waiting for a moment, as our friend who is supposed to bring our project is yet to come.

先生 だれがまだ来ないですか。。。。

*Sensei: Dare ga mada konai desuka...*

Teacher: Who is that student?

Conversation in Data 4 illustrates a situation when the teacher asks the students to submit their group projects. One of the students, i.e., the one who brings the project for the group, is yet to come. The other student in the same group asks the teacher to wait for a while. Data 4 depicts the use of the politeness principle in the form of requesting (*irai*) in directive speech acts. The student employs the politeness strategy *o~kudasai* (a form of commanding in *kenjougo*) to lower the speaker's status below the conversation partner.

#### Data 5

先生 ~さん、どこから来ましたか。

*Sensei~san, dokokara kimashitaka.*

Teacher: Where are you from?

学生 ソロから来ました。

Gakusei: Solo kara kimashita.

Student: I am from Solo.

先生 ソロで有名な料理は何ですか。

Sensei: Soro de yuumeina ryouri wa nandesuka.

Teacher: What is the famous dish of Solo?

学生 セラットソロです。美味しくて、安い  
です。

Gakusei: Seratto soro desu. Oishikute, yasuidesu.

Student: It's Selat Solo; it's delicious and cheap.

先生 どうやって食べますか。手で食べ  
ますか、スプーンで食べますか。

Sensei: Douyatte tabemasuka. Te de tabemasuka, su-  
pu-n de tabemasuka.

Teacher: How to eat Selat Solo? Do we need to use our  
hands or spoons?

学生 スープ料理ですから、<sup>5.1</sup>手で食べないで  
ください。<sup>5.2</sup>スプーンで食べたほうがいいで  
す。

Gakusei: Su-puryouri desukara, te de tabenai de kuda-  
sai. Supu-n de tabeta houga iidesu.

Student: Selat Solo is a kind of soup, so we do not use  
our hands. It is better to use a spoon.

先生 ええ、分かりました。

Sensei: Ee, wakarimashita.

Teacher: I see.

In Data 5, the teacher asks the students about famous dishes in a particular city and how to eat food. This is when the class discusses the lesson Mise de Taberu. Data 5 depicts the use of the politeness principle in the form of prohibiting (*kinshi*) and suggesting (*teian*) in directive speech acts, respectively. The *teineigo* style in this conversation involves the pattern *~naide kudasai* (prohibiting in a polite manner) and *~ta houga ii desu* (suggesting). The student is lowering his or her position below the teacher and tells that the teacher should use a spoon to eat Selat Solo. Further, the student explains that the teacher should not use his or her hands to enjoy the dish.

#### Data 6

先生 ~さん、この近く、銀行はどこですか。

(while writing the name of a bank on the whiteboard;  
the word "bank" is written in *kanji*)

Sensei ~san, kono chikaku, ginkou wa doko desuka.

Teacher: Where is the nearest bank?

学生 先生、すみません。漢字が読めませ  
ん。<sup>6.1</sup>ロマジで書いていただけませんか。

Gakusei: Sensei, Sumimasen. Kanji ga yomemasen.  
Romaji de kaite itadakemasenka.

Student: I am sorry, Ma'am. I cannot read that *kanji*.  
Would you mind writing the letter in the Latin alphabet?

先生 はい。

Sensei: Ha-i

Teacher: Alright.

学生 ありがとうございます。

Gakusei: Arigatou gozaimasu.

Student: Thank you very much.

The conversation in Data 6 happens when the teacher writes the word 'bank' in *kanji*. One of the students is unable to read the character and asks the teacher to write it in the Latin alphabet. Data 6 depicts the use of the politeness principle in the form of requesting (*irai*) in directive speech acts that are represented by the use of *~te itadakemasenka*, a form of the *kenjogo* style. The speaker also lowers the status below the hearer. The pattern *~te itadakemasenka* (lit. may I) indicates that the speaker asks for the hearer's help.

#### Data 7

学生 先生、こちらに<sup>7.1</sup>おかけください。

Gakusei: Sensei, kochira ni okake kudasai.

Student: Please have a seat here, Ma'am.

先生 ありがとうございます。

Sensei: Arigatou gozaimasu.

Teacher: Thank you very much.

Data 7 is in a speaking practicum (role-playing). In this context, the teacher visits one of the student groups. One of the students notices that the teacher observes his or her group, and s/he invites the teacher to sit. Data 7 depicts the use of the politeness principle in the form of ordering (*meirei*) in directive speech acts, represented by the use of *o ~ kudasai* (*kenjogo* style) pattern by the student. This pattern shows the polite version of giving an order, indicating that the student shows respect by lowering their position when talking to the teacher.

#### Data 8

先生 休みにどこへ行った?

Sensei: Yasumi ni doko e itta?

Teacher: Where do you go on holiday?

学生 ジョグジャへ行きました。

Gakusei: Jogja e ikimashita.

Student: We go to Jogja.

先生 どんどころ?

Sensei: Donna tokoro?

Teacher: How is the city?

学生 海岸もきれいだったし、歴史の建物も立  
派だったし、それに、料理がおいしかったで  
す。

Gakusei: Kaigan mo kireida shi, rekishino tatemono  
mo rippa datta shi, sore ni, ryori ga oishikatta desu.

Student: There is a nice beach there. You can also find  
historical buildings and good food.

先生 海岸へ行った? 何の海岸へ行った?

Sensei: Kaigan e itta? Nan no kaigan e itta?

Teacher: So, you go to a beach? What is the name of  
the beach?

学生 Parang Tritis へ行きました。そこでみどり  
の服を<sup>8.1</sup>着なければいいと聞きました。

Gakusei: Parang Tritis e ikimashita. Soko de midori  
no fuku o kina kereba ii desu.

Student: We went to Parang Tritis. It is better not to  
wear green attire if you visit that place.

先生 そうか。面白いね。

*Sensei: Souka. Omoshiroi ne.*

Teacher: I see. Sound's interesting, isn't it?

The conversation in Data 8 happens during the beginning of a class after a national holiday. In addition to asking the students about their impressions, the teacher asks the student where they spend their holiday. It indicates the use of suggesting (*teian*) speech acts by the pattern ~ *ba ii* with the additional pattern ~ *kikimashita* (indicating that the utterance is based on what the speaker is heard). The politeness principle in this conversation is shown by the use of *teineigo* or formal expressions by the students. The teacher, on the other hand, responds to the students by using a regular pattern (*futsuu*).

## CONCLUSIONS

In conclusion, the research identifies several directive speech acts used during the class. Those are *zenhan* (order, three data), requesting (two data), suggesting (one data), prohibiting (one data), and permitting (one data). Moreover, the honorifics used are *teineigo* and *kenjogo*. Among the nine data, directive speech acts are identified in the class and only one data that are indicating the indirect speech act.

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