

THE IMPERATIVE OF REQUEST OF INDONESIAN AND JAPANESE LANGUAGE: A COMPARATIVE STUDIES ON POLITENESS

Zulfikar Rachman*

Department of Integrated Humanities, Graduate School of Letters/School of Letters, Hiroshima University
1 Chome-3-2 Kagamiyama, Higashihiroshima, Hiroshima 739-8511, Japan
bukukanji@gmail.com

Received: 24th March 2022/Revised: 30th May 2022/Accepted: 06th June 2022

How to Cite: Rachman, Z. (2022). The imperative of request of Indonesian and Japanese language: A comparative studies on politeness. *Lingua Cultura*, 16(2), 175-185. <https://doi.org/10.21512/lc.v16i2.8367>

ABSTRACT

The research aimed to find the imperative of requests and their politeness in the Indonesian and Japanese languages. It also aimed to analyze the similarities and dissimilarities between both languages. The method applied in the research was comparative studies. The data on both languages were collected from novels, movie dialogue, email, questionnaires, SNS (LINE, WhatsApp, Instagram, Facebook), and daily conversation corpus. As a result, the request markers "tolong" and "mohon" change an imperative into requesting expression. "Boleh" and "bisa" are necessary to construct an interrogative imperative of request. On the other hand, in the Japanese language, there are onkei hyōgen (~te kureru/~te kudasaru/~te morau/~te itadakeru) and ganbō hyōgen (~tai, ~te hoshii). It also has positive (masu), negative (nai/masen), assertive (masuka/desuka), and tentative (deshōka) forms. In the Indonesian and Japanese languages, commanding has the lowest politeness, followed by requesting expression. The permission request is the politest. Also, the imperative of request shows modesty and does not strongly force the audience. The imperative of request in the Indonesian language is a command that got request markers "tolong" and "mohon" to soften the command intention. On the contrary, the Japanese separate the imperative of command and request forms.

Keywords: imperative of request, Indonesian language, Japanese language, politeness, comparative studies

INTRODUCTION

The types of imperatives of requests in the Japanese language vary; for example, there are *sonkeigo*, *kenjōgo*, and *teineigo* in the Japanese honorific speech or *Keigo*. Furthermore, there are polite forms or *teineitai* and basic forms or *futsūtai*. Combining these components will result in many expressions with various degrees of politeness. In the Japanese language, the degree of politeness of the imperative of request can be observed objectively.

1. 教えろ (*oshiero.*)→Tell me!
2. 教えて (*oshiete.*)→Tell me!
3. 教えてもらえる? (*Oshiete moraeru?*)→Can you tell me?
4. 教えてもらえますか。 (*Oshiete moraemasuka?*)→Could you tell me?

5. 教えていただけますか。 (*Oshiete itadakemasuka?*)→Would you tell me?
6. 教えていただけませんか。 (*Oshiete itadakemasenka?*)→Would you tell me?

Number 1 uses the imperative of command form in the Japanese language. Meanwhile, number 2 uses the basic form of the imperative of request. Imperatives of command (*meirei hyōgen*) and request (*irai hyōgen*) are uttered to ask the audience to do or not to do a particular activity (Rachman, 2021). However, there are fewer imperative forms of command than request because imperative of request has rich components. For example, number 3 has the modality *moraeru* after the verb. In 4, the basic form *moraeru* is changed into the polite form *moraemasuka*, increasing its politeness—the difference between 5 and 6 is number 5 is ended with *masu*, which indicates the positive

form. Meanwhile, number 6 uses *masenka*, indicating a negative form in the imperative of request.

The functions and politeness of positive and negative forms are different. Furthermore, there are assertive forms (*danteikei*) “*Desu/masu*”, and tentative forms (*suiryōkei*) “*Deshōka*” that affects the politeness degree in the imperative of request. The selection between “*Itadaku/kudasaru*” (*jujuhyōgen*) and the particles “*ne/yo/ka*” in the imperative of request also affect the politeness of the imperative of request. There is an expression that shows gratitude from the speaker (*onkei hyōgen*) and one that shows one’s desire (*ganbō hyōgen*) in the Japanese imperative of request. “*Itadaku/kudasaru*” (*jujuhyōgen*) are examples of *onkei hyōgen*. *~te hoshii* or *-tai desuga...* are examples of *ganbō hyōgen* because it only shows the speaker’s desire. Also, the Japanese often use *~te moratte ii desuka* to utter a request. *~te moratte ii desuka* is a combination of asking permission form *~te ii* and request *~te morau*.

These expressions are not taught profoundly at Indonesian education institutions. For example, in the Japanese textbook *Minna no Nihongo*, there are examples of *itadakemasuka* and *kudasaimasenka*. However, there is no further explanation about the difference between the positive and negative forms and their politeness. Thus, many Japanese learners only understand that *itadakemasuka* and *kudasaimasenka* are honorific and more polite forms of *moraeru* and *kureru*.

There is no honorific speech in the Indonesian language. However, the politeness degree is different depending on which imperative of request is used. Imperative of requests in Indonesian language are called *kalimat permintaan* and *kalimat permohonan*. In the *kalimat permintaan*, the polite word *tolong* (help) or phrase which contains the meaning of *minta* (ask) is frequently used (Rahardi, 2005). Meanwhile, *kalimat permohonan* is marked by the polite word *mohon* (beg/pray) (Rahardi, 2005).

Also, particle *-lah* functions to soften the degree of imperativeness in the request (Rahardi, 2005). *Minta tolong* (asking for help) and *mohon* (beg/pray) are commonly used in daily conversation and social media. Rahardi (2005) has reported that *tolong* and *mohon* are used to lighten the imperative degree and make a more polite expression. *Mohon* and *tolong* are similar to the Japanese *~te kudasai*. *Mohon* and *tolong* are added in the front of a verb to construct a more polite imperative expression. Furthermore, the particle *-lah* can be added to the verb to form a softer expression. Thus, in the Indonesian language, an imperative request is constructed by adding *mohon*, *tolong*, and others in the front of a verb. Particle *-lah* may increase the degree of politeness of a verb. Similar to the Japanese language, the politeness degree in the Indonesian language may differ by combining its components.

The research about the imperative of request can be found in the research of *tindak tutur* (speech act) in the school (Ahmad, 2020; Waqori, 2018;

Asdar, Hamsiah, & Angraeni, 2019; Febriadina, 2017; Qomariyah, 2017; Rizal, 2017; Sulhan, 2019). As a politeness strategy, *tolong* is frequently used to utter a more polite imperative by the student to the teacher (Arifah, 2019; Djarot, 2019; Mufazah, Sumarti, & Nazaruddin, 2017; Nurzafira, Nurhadi, & Martutik, 2020; Sampoerno & Chaniago, 2021; Septiani, Sumarti, & Rusminto, 2018). Meanwhile, *mohon* is used in speech rather than daily conversation (Indri, Faizah, & Charlina, 2019; Safitri & Utomo, 2020; Yanyan, 2020). Nurpadillah (2019) has also reported *mohon* is used by university teachers to the students in the WhatsApp group platform. The speech act research, especially imperative of request, is developing in Indonesia.

Halibanon and Hasna (2021) have researched the Japanese imperative of request in an anime named *Natsume Yūjinchō*. They have mentioned an example of the imperative of request using *te kure* and an example of *dase* (take it out), which is an imperative of command from the verb *dasu*. Rahayu and Hartati (2020) have researched the imperative of request in-service communication. They have also mentioned the types of requests, namely, *Go~/O+kudasai*, *~te kudasai*, *onegaishimasu*, and *~te moratte ii*.

There are many kinds of research about imperative in the Indonesian and Japanese languages. However, only a few conducts comparative research about the imperative of request in both languages. Therefore, comparative research is necessary to show the similarities and dissimilarities. For example, interrogative speech, indicated with the particle *ka*, is very common in the Japanese imperative of request. On the contrary, the Indonesian language tends to use an imperative of request in declarative speech. The Indonesian language should have an imperative request uttered in an interrogative speech to construct a more polite expression. Thus, the research expects a more objective view of both languages through comparative studies.

The research about imperative and politeness is related to pragmatics. In pragmatics, meaning is defined by the relation with the speaker. In contrast, meaning is a characteristic of an expression in semantics, separated from a situation, the speaker, and the audience (Syahid, 2019). Pragmatics is necessary to analyze the meaning of components in the Japanese imperative of request, namely, positive and negative forms, assertive and tentative forms, and others. The research also combines morphology to analyze the construction of each imperative of request. Morphology is the study of morpheme and its combination. Morphology discusses the process of forming a word and its change to other forms (Ghozali & Khoiriyatunnisa, 2021). The types of Japanese imperative requests vary and are determined by their components. Meanwhile, the imperative of request in the Indonesian language is constructed by an active or passive verb. Therefore, morphology is essential in research to discuss the change and combination of morphemes in the imperative request of both

languages.

Concerning the previous statement, the research contains two objectives. The first is to find the imperatives of requests in the Japanese and Indonesian languages, and the second is to analyze the similarities and dissimilarities of imperative requests in both languages. The research's expected benefits are a profound understanding of the imperative of request in both languages. Imperative of request is used daily and essential in a formal situation such as a workspace to maintain human relationships, especially in a strict environment like a Japanese company. The research also expects to implement the results into Japanese language textbooks so the students may understand the politeness of each requesting expression in both languages and how to use a requesting expression based on a situation.

METHODS

The research applies a comparative method because the purpose is to compare the forms and components in the imperative request of both languages. The data for Indonesian and Japanese languages are collected from novels (*Laskar Pelangi* and *Muhammad, Meian, Tabi Neko Repōto, Bungō Sutorei Dokkusu Deddo Appuru, Chinmoku, Shinri Shiken, Ningen Isu*), movie dialogue (*Laskar Pelangi*), email, questionnaire, SNS (LINE, WhatsApp, Instagram, Facebook), and daily conversation corpus (Japanese language only). Novels and movie dialogues are chosen because many previous kinds of research used them as data sources (Fakhriyah, 2020; Marini & Purba, 2021; Nurhaliza, Ramli, & Idham, 2020; Umamy & Irma, 2020). However, the dialogues or scripts are through the editing process so that they may be different from natural daily conversation. Thus, the research chooses email and SNS to collect the natural imperative of requests in daily conversation. There are a few steps to analyze the data. First, the research focuses on *tolong* and *mohon* for the Indonesian imperative of request marker because it is often used in daily conversation. Second, compare two imperatives by changing the form, adding other components, and describing its politeness. Regarding the Japanese language, the give (*te kureru/ te kudasaru*) – receive (*te moraeru/ te itadakeru*) modality, positive-negative, declarative–interrogative speeches will be compared. There is also the comparison of assertive–tentative, with the addition of particle *ne/yo* – without addition, request form (*irai gata*) – request permission form (*irai kyoka gata*). Third, the data are processed into graphs to describe the forms and politeness of imperative of request in each language. Lastly, compare the similarities and dissimilarities between the Indonesian and Japanese languages.

From the research's objects selected, 300 sentences containing 150 sentences in the Indonesian language and 150 sentences in the Japanese language are collected. Active transitive, active intransitive,

and passive verbs make the basic imperative in the Indonesian language. The particle *-lah* can only be found in the novels and movie dialogue, while there is no data of *-lah* in the daily conversation resources. *Tolong* and *mohon* are mostly found in the SNS than novels or scripts. Also, *boleh* (may) and *bisa* (can) construct an interrogative form of the imperative of request. As for the Japanese language, various types of imperatives of request are found with the following detail. The receive and give types with assertive, tentative, interrogative forms, *ganbō hyōgen (~tai/~te hoshii)* forms, and requesting with particle *yo ne* forms. The receive and give types with their forms are described in the table. Lastly, the imperative of request and politeness will be shown in the figure to describe the less polite to the politest expressions.

RESULTS AND DISCUSSIONS

Numbers 1 to 2 show the politeness in the imperative of request forms of the Indonesian language.

1. *Tolong **tutup** pintu itu!*
2. *Pintu itu tolong **ditutup**!*

(Please close that door!)

Numbers 1 and 2 shows the politeness in the imperative of request forms of the Indonesian language in active and passive verbs. Active and passive verbs can construct the basic imperative of the Indonesian language. The numbers 1 and 2 have the same meaning of asking the audience to close a door. The verb *tutup* (close) in the 1 is an active verb because there is no suffixation. Meanwhile, the 2 uses the verb *ditutup* (is closed), indicating a passive verb. The passive verb in the Indonesian language is marked with the prefix *di*. Both 1 and 2 have the same actor who is the audience, but the subject is different. The subject in the 1 is the audience; meanwhile, in the 2 is that door. Thus, number 2 shows more indirect expressions and is more polite than 1. Rahardi (2005) has also stated that passive verb has a lower imperative degree. Also, the passive verb shows as if the third person is requested, not the second person.

3. *A Ling, lihat ke langit!*
4. *A Ling, lihat**lah** ke langit!*

(A Ling, look at the sky!)

The numbers 3 and 4 show the politeness in the imperative of request forms of the Indonesian language of verbs with the suffix *-lah*. The speaker asks the audience (A Ling) to look at the sky. However, the verb in the 4, *lihat*, has the suffix *-lah*. The *-lah* is a particle that functions to emphasize a predicate. In the imperative, the *-lah* is used to lighten the degree of imperativeness in the request (Rahardi, 2005; Setyadi, 2018). Thus, the verb with the suffix *-lah* is more

polite.

5. *Nanti kalau adik-adik ada hal-hal yang tidak tahu dan tanya-tanya minta tolong direspon, ya.*
6. *Nanti kalau adik-adik ada hal-hal yang tidak tahu dan tanya-tanya mohon direspon, ya.*

(Please respond if the juniors do not understand and have a question.)

In the Indonesian language, the imperative of request is called *kalimat permintaan* and *kalimat permohonan*. In the *kalimat permintaan*, the polite word *tolong* (help) or phrase which contains the meaning of *minta* (ask) is frequently used (Rahardi, 2005). Meanwhile, *kalimat permohonan* is marked by the polite word *mohon* (beg/pray) (Rahardi, 2005).

A university teacher utters these examples to a student. The 5 uses *minta tolong* (asking for help), while the 6 uses *mohon* (beg/pray) as a request that indicates a more polite expression. However, Rahardi (2005) does not compare the politeness of *tolong* and *mohon*. Rachman (2021) has stated that in *hikayat* or tales, *mohon* is used limited only to the kings who have the highest *status*, but *minta tolong* is used to request an audience with equal and low-high statuses. Also, *mohon* is often used in formal situations and letters in modern Indonesia, namely, meetings, wedding ceremonies, speeches, and others. *Mohon* also shows modesty but shows the earnestness of a speaker when imploring a particular act. On the other hand, *minta tolong* tends to be found in daily conversation, especially conversations between friends. Therefore, *mohon* is more polite to *minta tolong*.

7. *Tolong tanya ke hotel Hakuwa per malam berapa.*

(Please ask Hakuwa hotel how much per night!)

8. ***Bisa/boleh tolong*** tanya ke hotel Hakuwa per malam berapa?

(Can/ May you ask Hakuwa hotel how much per night?)

Numbers 7 and 8 show politeness in the imperative of request forms of the Indonesian language with the declarative and interrogative speeches. A teacher utters the 7 and 8 to a student. The 7 is a *kalimat permintaan* because the request marker *tolong* appears to make a more polite imperative of request. However, *tolong* in the 7 is conveyed in a declarative speech. It seems direct and does not allow the audience to reject the request. Thus, the audience is obliged to do what the speaker asks.

Nonetheless, the research has found some data on requesting imperative using an interrogative speech. For example, *Boleh* (may) and *bisa* (can) can convert a declarative imperative of request to an interrogative speech. *Boleh* is frequently uttered to ask permission

about action from the audience. The agent of the asking permission expression is the speaker itself, but in the imperative of request is the audience. *Bisa* is often frequently said to ask about someone's ability or the possibility of a certain condition. However, *boleh* and *bisa* create an interrogative speech in the requesting imperative.

An interrogative speech like number 8 allows the audience to say no or refuse the request. Kabaya (2015) has said that the possibility of saying "Yes/no" is related to who has the 'authority'. It is considered more polite if authority is given to the audience. Thus, an interrogative speech is more polite than a declarative speech.

Much previous research about *tindak tutur* (speech act) and imperative have found the request marker *tolong* as a politeness marker (Amral & Ulfah, 2020; Rahmawati, 2020; Septiani, Sumarti, & Rusminto, 2018; Wahyuni, Darwis, & Said, 2020). However, novels and movies are edited, so the structure, wording, and others may differ from the natural daily conversation. Therefore, the imperative of request in an interrogative speech is difficult to find. Rahardi (2005) has mentioned an example of interrogative requests using *dapatkah*. He has also mentioned an imperative request, especially *kalimat permohonan*, in an interrogative speech. However, the request marker *mohon* is omitted. Thus, it can be classified as indirect speech.

There is also politeness in the imperative of request in the Japanese language. Table 1 represents the founding of the imperative of request. There are 29 forms of Japanese imperative of request from the data sources. These forms are classified as receive, give, and permission requesting types. The receive type is indicated by the modality *~te moraeru* and *~te itadakeru* for the honorific speech. Meanwhile, *~te kureru* and *~te kudasaru* represent the give type. Combining components and changing their forms will result in rich forms of requesting imperative with more complex politeness. For example, *~te moraemasuka* is formed by receive type *~te morau* with a positive component, *masu*. However, it will become very polite if changed to *~te itadakemasendeshōka*. *~Te itadakemasendeshōka* is the honorific form of *~te moraeru*, gets the negative component *masen* and tentative *deshōka*. These components also have a role in increasing or decreasing politeness. Permission requesting is a combination of requesting modality *~te morau* and the permission form *~te ii*. The permission request is frequently used in daily conversation. However, the form is very limited.

Numbers 9 and 10 show *ganbō hyōgen* and *onkei hyōgen* forms of the imperative of request in the Japanese language.

9. *Ohayou. Myanmaa no ryuugakusei ga Hirodai ni kitara, oshiete hoshii!*
10. *Ohayou, Myanmaa no ryuugakusei ga Hirodai ni kitara oshiete kudasai!*

Table 1 The Imperative of Request Forms in the Japanese Language

Receive Types (~te moraeru/~te itadakeru)	Give Types (~te kureru/~te kudasaru)	Permission Requesting Types (irai kyoka gata)
~te moraeru	~te kure (yo)	~sasete moraeru darōka
~te moraeru darōka	~te kureru daro	~te moratte ii (desuka)
~te moraemasuka	~te kureru to ureshii (desu)	
~te moraemasenka	~te kureru to arigatai (desu)	
~te moraitai (ndesu)	~te kurenai?	
~te morattara ureshii (desu)	~te kurenaika (na)?	
~te moraeru to tasukarimasu	~te kudasai (yo/ne/yone)	
~te itadakenai no deshōka	~te kuremasenka	
~te itadakitai (desu)	~te kudasaimasuka,	
~te itadakeru to tasukarimasu	~te kudasaimasenka,	
~te itadakereba to omoimasu		
~te itadakereba saiwai desu		
~te itadakemasuka		
~te itadakemasenka		
~te itadakenai deshouka		
~te itadakeru to arigatai desu		
~te itadakemasen deshōka		

(Morning, please tell me if there is an international student from Myanmar at the Hiroshima University.).

The Japanese imperative of request is related to an expression to show gratitude (恩恵表現/*onkei hyōgen*) and an expression that shows the speaker's desire (願望表現/*ganbō hyōgen*). *Ganbō hyōgen* is an expression to show the speaker's desire using ~tai or ~te *hoshii*. There are also some expressions that seem indirect, like *kaite itadakitaindesuga* and *kaite hoshiin desuga*. However, ~te *hoshii* is more direct, decreasing politeness (Kabaya, Kimu, & Takagi, 2009). From table 1, ~te *moraitai* (ndesu), ~te *itadakitai* (desu), and others are categorized as *ganbō hyōgen*.

Onkei hyōgen is an expression to express gratitude to the audience using the modality ~te *ageru*, ~te *kureru*, and ~te *morau*. In addition, they have alternative words in honorific speech, ~te *kudasaru* and ~te *itadakeru*. *Onkei hyōgen* also has other forms like ~kaite *itadakeru to hontō ni arigataku zanjimasu*, *kaite itadakeru to tasukarimasu* to express benefit or favor. In Table 1, ~te *itadakeru to arigatai desu*, ~te *kureru to ureshii (desu)*, and others are classified as *onkei hyōgen* (Kabaya, Kimu, & Takagi, 2009).

A teacher utters numbers 9 and 10 to a student. Numbers 9 and 10 have the same meaning, which the teacher requests the student to tell him if there are students from Myanmar at Hiroshima University. The 9 uses *ganbō hyōgen*, ~te *hoshii*; the 10 uses *onkei hyōgen*, ~te *kudasai*. As for politeness, ~te *kudasai*, which is *onkei hyōgen* is more polite because it shows gratitude and is less direct.

Numbers 11 and 12 show give (~te *kureru*/~te *kudasaru*) and receive (~te *moraeru*/~te *itadakeru*)

forms of the imperative of request in the Japanese language.

11. *Zuru-san!Ima Chuutaa no minna de kenshuusei ni messeeji wo kaiterun desuga, Zuru-san mo kaite kuremasenka??*
12. *Zuru-san!Ima Chuutaa no minna de kenshuusei ni messeeji wo kaiterun desuga, Zuru-san mo kaite moraemasenka??*

(Zul, now the tutors write a message for the visiting students, will you write it too?)

A Japanese student utters 11 and 12 to the audience, Zul. The Japanese student requests Zul to write a message for the international students because they will leave Japan soon. Number 11 uses the give type *kaite kuremasenka* (Can you write?); number 12 uses the give type *kaite moraemasenka* (Could you write?). Kabaya (2015) has stated that ~te *kureru* and ~te *moraeru* are often related to the favor/benefit direction (who give to who/who receives from whom). The difference between ~te *kureru* and ~te *moraeru* is represented in Table 2. The agent of both numbers 11 and 12 is the audience, Zul. However, the subject of *kaite moraemasenka* is the speaker. Therefore, it can be rephrased to *watashi wa Zul ni kaite moraeru* (I ask Zul to write). Thus, receive type ~te *moraemasenka* is more polite because the speaker asks the audience whether he can benefit from the act or favor.

Numbers 13 and 14 show positive and negative forms of the imperative of request in the Japanese language.

13. *De, eigo no shukudai no sakubun wo, ore no kawari ni kaite kurerukana?*

14. *De, eigo no shukudai no sakubun wo, ore no kawari ni kaite kurenaikana?*

(So, can you write the composition homework for me?)

Numbers 13 and 14 are dialogues between friends in a novel. The speaker requests the audience to write his composition homework in numbers 13 and 14. Nonetheless, number 13 uses the positive form *~te kureruka*; meanwhile, number 14 uses the negative form because *-te kureru* gets the negative component *nai* and is changed to *~te kurenaika*. The ending particle *na* is an informal speech of the tentative, like *darō*.

Table 2 The Difference Between *~Te Kureru* and *~Te Moraeru*

	<i>~te kureru</i>	<i>~te moraeru</i>
Subject	The audience	The speaker
The direction of favor/benefit	To the speaker	To the speaker
Agent	The audience	The audience

Kabaya (2015) has stated that the difference between *masuka* (positive interrogative) and *masenka* (negative interrogative) is that the positive is perceiving the audience to accept the request. Meanwhile, the negative is perceiving the audience may not accept the request. Thus, *masuka*, perceiving the audience will surely accept the request, is less polite. However, on the other hand, *Masenka* is more polite than *masuka* because the speaker perceives the audience will not accept the request.

The negative interrogative is often used when requesting someone with higher status and when the speaker has a difficult request. This is because the negative form allows the audience to reject the request. Thus, the negative form gives the authority of the audience to say ‘no’ or reject the request, so it becomes more polite than the positive.

Numbers 15 and 16 show declarative and interrogative forms of the imperative of request in the Japanese language.

15. *Sore, totte kudasai!*
(Please take that!).
16. *Sore, totte kuremasuka?*
(Can you take that?)

Numbers 14 and 15 have the same meaning of requesting the audience to take something. Number 15 is uttered in a declarative speech; meanwhile, number 16 is an interrogative, shown by *~te kuremasenka*. Therefore, the number 15 is similar to the imperative of command (指示/*siji*); meanwhile, the 16 is a request. *~Te kudasai* commands the audience because the speaker does not expect ‘no’ as an answer. On

the contrary, *te kuremasuka* is classified as a request because it allows the audience to say ‘no’ as an answer. As for politeness, requesting is more polite because it allows the speaker to reject the request. Therefore, *~te kuremasuka* is more polite than *~te kudasai*. Regarding this, Kabaya (2015) has said that the possibility of saying ‘yes/no’ is related to who has the ‘authority’. Therefore, it is considered more polite if authority is given to the audience.

Numbers 17 and 18 show assertive and tentative forms of the imperative of request in the Japanese language.

17. *Tomokaku, ooisogi de irashite itadakemasuka?*
18. *Tomokaku, ooisogi de irashite itadakemasendeshōka?*
(Anyway, would you come as quick as possible?)

Numbers 17 and 18 both request the audience to come quickly because the situation is urgent. However, the requesting forms are different. The 17 is *itadakemasuka*, the honorific *itadakeru* with a positive form, which gets an assertive component, *masuka*. Meanwhile, the 18 is *itadakemasendeshōka*, constructed by the honorific *itadakeru* with the polite negative form *masen*, which gets a tentative component *deshōka*. Both 17 and 18 have the same meaning.

Nonetheless, the difference in their requesting components may affect politeness. For example, the number 17 is constructed by assertive, indicated by *masu*. On the other hand, number 18 is tentative because it has *deshōka* at the end of the requesting imperative.

A verb, adjective, and noun that ends with *だ* (*da*) and *だった* (*datta*) are called assertive. Assertive also has a negative form. For example, *ます/ました* (*masu/mashita*) become *ません/ませんでした* (*masen/masendeshita*). Assertive represents a direct recognition of what the speaker knows or has experienced. However, *masu/mashita/masen/masendeshita* are uttered in a declarative speech and only convey information to the audience. The ending particle *ka* is necessary to construct an interrogative speech. Therefore, it becomes an imperative of request. The audience is also given the authority to answer ‘yes/no’ (Nitta, 2003).

でししょう (*Deshōka*) is the polite and tentative form of *だしょう* (*Darō*). Tentative is a judgment about a particular condition by imagination or thought (Nitta, 2003). Adding the ending particle *ka* in *deshō* will make a doubt interrogative. *Deshōka*, in the imperative of request, will soften the question itself, not forcing a response and soliloquizing. Thus, an imperative request that uses *deshōka* is more polite than the assertive *masu* and *masenka*. Furthermore, *deshōka* is frequently used in a formal situation; meanwhile, in an informal situation, *kana* is preferable, like in the numbers 13 and 14.

Numbers 19, 20, and 21 are the requesting with suffixes (*yo* and *ne*) in the imperative of request of the

Japanese language.

19. *Neko wa hayaku dashite kudasai!*
20. *Neko wa hayaku dashite kudasaiyo!*
21. *Neko wa hayaku dashite kudasaine!*
(Please take out the cat quickly!)

The 19, 20, and 21 have the same meaning that requests the audience to take out the cat. The dialogue setting is in a hotel. The hotel owner asks the customer to take out the cat because the hotel forbids pets. However, 19, 20, and 21 have a slight difference. In the 19, there is no ending particle after *~te kudasai*. On the other hand, *~te kudasai* in the 20 and 21 have ending particles *yo* and *ne*. These particles can change the nuance of the utterance.

The ending particle (終助詞/*Shūjoshi*) has a role in maintaining a natural conversation. The Japanese language greatly relies on the ending particle because it gives information about how the audience should react to what the speaker has said. For example, if a teacher says, “*Wakarimashitaka?*” (Do you understand?), and the student answers “*Wakarimashitayo*” (Understood!), the teacher might evaluate the student as a ‘cheeky student’. Thus, an ending particle may anger an audience and is not always necessary. Therefore, the presence and absence of an ending article have an important role in controlling the communication flow (Takiura, 2015).

The ending particle *ne* has many functions. This particle is often used when the speaker and the audience have the same information or knowledge about the topic. Meanwhile, Kamio in Takiura (2015) has said that the *ne* expresses companionship and solidarity, increasing the politeness of utterance. However, *ne* is often seen when requesting a close friend or someone with lower status. Thus, ‘companionship and solidarity’ is not a formal but a casual speech. Thus, the particle *ne* is not increasing the politeness but rather decreasing.

The ending particle *yo* is used when the speaker and audience have different knowledge or information. However, in the imperative of request, *yo* is often a one-sided statement. Thus, *yo* emphasizes the request, decreasing politeness.

Takiura (2015) has stated that ‘intimacy’ and ‘manner’ are related to Brown and Levinson’s negative and positive politeness theory. The ending particle *yo* and *ne* can be categorized as positive politeness; meanwhile, *ka* is negative politeness. The presence and absence of *ne*, *yo*, and *ka* in the requesting is limited, and their semantic functions relate to the speaker and the audience. The ending particle *ne* in the 21 expresses companionship and solidarity, decreasing politeness. Furthermore, in the 20, the ending particle *yo*, which emphasizes the request, also decreases politeness. Thus, *~te kudasai* without any ending particle is the politest because it keeps the formality.

Numbers 22 and 23 show requesting (*Irai Gata*)

and permission requesting (*Irai Kyōka Gata*) forms.

22. *Hai, jya, kantan ni jikoshoukai wo shite moraemasenka?*
23. *Hai, jya, kantan ni jikoshoukai wo shite moratte ii desuka?*
(Yes, okay, could you briefly introduce yourself?)

Numbers 22 and 23 request the audience to introduce themselves. The 22 and 23 have different imperative structures. The 22 uses *onkei hyōgen*, *~te morau* got the negative component *masen*. However, the 23 uses the combination of requesting and asking permission. The research names it as the permission requesting form (依頼許可型/ *Irai kyōka gata*). It is constructed by the requesting form *~te morau* and asking permission *~te ii desuka*. The permission requesting form is commonly uttered in daily conversation, whether spoken or written. However, the permission requesting using the give type *~te kureru* has not been found.

Kabaya (2015) has explained the difference between requesting and asking permission. Requesting is an expression to urge the audience. Meanwhile, asking permission is seeking approval from the audience about one’s action.

Nonetheless, both 22 and 23 request the audience to introduce themselves. However, *jikoshōkai shite moratte ii desuka* (Would you introduce yourself?) is seeking permission about *jikoshōkai wo shite moraeru* (I request you introduce yourself). Thus, *~te moratte ii desuka* does not ask the audience whether the speaker may benefit from the act; rather, the speaker is asking permission to take the benefit. Moreover, the speaker shows a very humble attitude, increasing the politeness of the requesting imperative.

Figure 1 represents requests’ imperatives and politeness in the Indonesian language. The base verb constructs the commanding form. Changing an active verb to a passive one by adding the suffix *-lah* can increase politeness. Commanding has the lowest politeness because it directly utters the speaker’s desire, gives no authority to the audience to reject the request, is uttered strongly, and shows the immodest attitude of the speaker. The request markers *tolong* (help) and *mohon* (please/pray) convert the *commanding* imperative to *requesting*. Thus, the commanding imperative becomes the starting point for constructing a request in the Indonesian imperative of request. The research has collected data from various sources like Line, WhatsApp, Facebook, and others. *Tolong* and *mohon* are uttered when requesting someone younger, older, has higher status, or has lower status. It is also confirmed that these markers are used to request someone close, like a friend. It means that the Indonesian prefer a request to a command to maintain human relationships. Therefore, the imperative of request in the Indonesian language softens the commanding intention and shows ‘modesty’ to the

Intention: Command/Uttering the Speaker's Desire

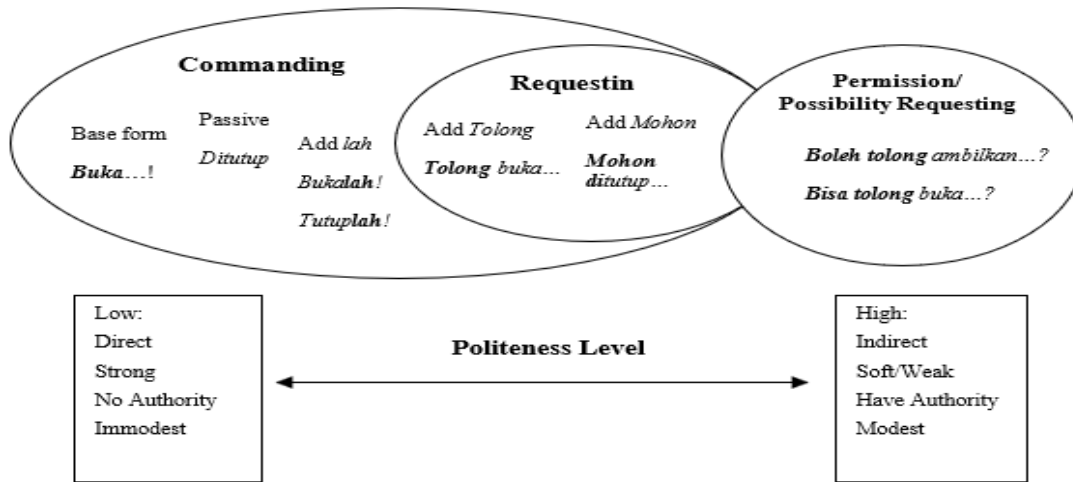


Figure 1 The Imperative of Request Model in the Indonesian Language

Intention: Command/Uttering the Speaker's Desire

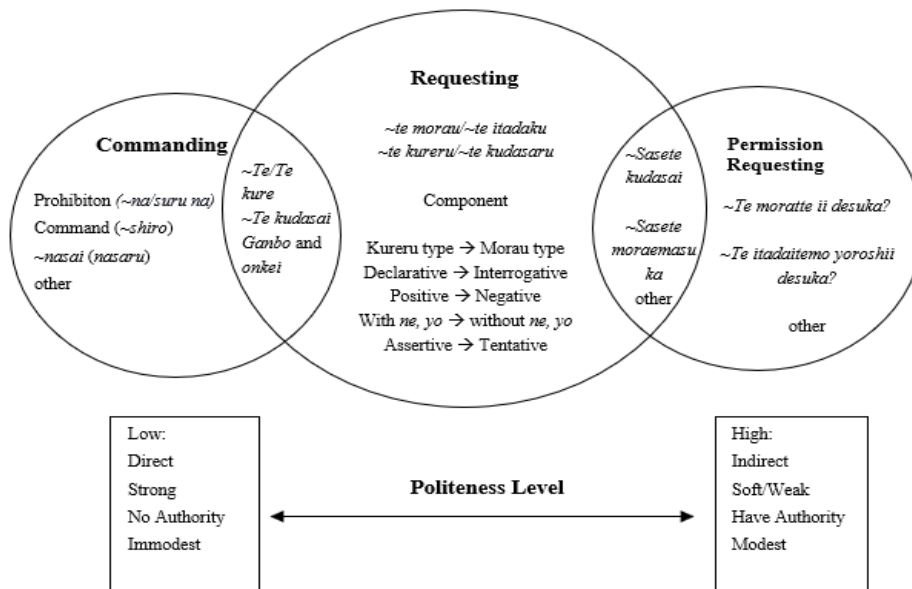


Figure 2 The Imperative of Request Model in the Japanese Language

audience by not forcing them.

Nonetheless, *tolong* and *mohon* are uttered in a declarative speech. Therefore, interrogative speech that allows the audience to reject the request is necessary to increase politeness. In the research, *boleh* and *bisa* can construct an imperative request in an interrogative speech. An imperative of request that uses *boleh* (may) is named permission requesting because *boleh* is commonly used to ask permission from the audience. Meanwhile, the imperative of request using *bisa* (can) is named possibility requesting because it asks the possibility of the audience to accept the request. The permission and possibility requesting constructed in an interrogative speech are the politest expressions because they allow the audience to reject the request. Also, the speaker shows a humble attitude and does not force the audience.

In the Indonesian imperative of request, a passive verb, adding the suffix *-lah*, using the request marker *mohon* (beg/pray), and requesting in an interrogative speech is considered more polite.

Figure 2 represents the imperatives of requests in the Japanese language and their politeness. The commanding form indicated by *shiro* and *suru na* has the lowest politeness, followed by requesting and permission requesting. Commanding has the lowest politeness because it is direct, immodest, and strongly asks the audience. However, it also has a polite command form using *nasai*, for example, *tabenasai* (please eat). Commanding and requesting in the Japanese language have different forms, and commanding is rarely used in daily conversation. Commanding is indeed frequently used in Japanese animation (*anime*). However, the language used in the

animation and the real world should be separated.

The big difference between the Indonesian and Japanese languages is that the Japanese language requesting imperative has rich forms. There are *onkei hyōgen* (~te *kureru*/~te *morau*/~te *kudasaru*/~te *itadakeru*) and *ganbō hyōgen* (~tai/~te *hoshii*). Changing their form and combining many components result in a rich form with a more complex requesting expression. The Japanese distinguish the requesting expression based on the audience and situation. For example, a likely commanding speech such as *setsumei shite kudasai* (please explain!) may be impolite when spoken to a teacher. Therefore, a more indirect and polite expression like *setsumei shite itadakemassenka* is preferable. However, too polite if it is spoken to a close friend or family. The audience will see that speaker is 'being distant' and feel discomfort. In this situation, *setsumei shite* (explain!) or *setsumei shite kureru*↑ (Can you explain?) are preferable. Thus, the Japanese wisely choose a speech based on the audience. The higher the audience's status, a direct expression like commanding is avoided, and requesting is used to 'Hide the command'.

Nonetheless, the Japanese still may feel 'being commanded' even though the speaker uses an imperative request. It suggests that the requesting still shows and is inseparable from a command. The commanding forms *shiro* and *suru na* are not used when asking a younger person or someone with lower status. The Japanese prefer softer expressions, namely ~te and ~te *kudasai*. Therefore, thoughtfulness (*omoiyari*), like 'not hurting and forcing the audience', impacts the choice of commanding and requesting expression.

~Te *kudasai* is still uttered in a declarative speech, giving no authority for the audience to refuse the request. Therefore, it can also be classified as a polite command. The *onkei hyōgen*, like ~te *itadakitai to omoimasu*, and the *ganbō hyōgen*, ~te *hoshii*, ~te *moraitaindesu* is also similar to an imperative of request. Nonetheless, these expressions still give no authority to the audience to reject the request, so they also belong to a polite command. The interrogative ending particle *ka* is necessary to change a direct expression into a more indirect and polite requesting expression.

There are give (~te *kureru*/~te *kudasaru*) and receive (~te *morau*/~te *itadakeru*) types in the Japanese imperative of request. The receive type is considered more polite. As for the components, negative, tentative, and not adding the ending particles *yo* and *ne* are increasing politeness. Lastly, the permission request (~te *moratte ii desuka*) is the politest.

CONCLUSIONS

Active and passive verbs at the beginning of the sentence can construct an imperative in Indonesian. Adding the suffix *-lah* will increase its politeness. The request markers *tolong* (help) and *mohon* (beg/pray)

have a role in changing an imperative into requesting expression. However, these request markers tend to appear in declarative speeches. Therefore, the permission and possibility requesting, *boleh* and *bisa*, are necessary to construct an interrogative imperative of request. After comparing each component, the passive is more polite than an active verb, the suffix *-lah* softens the imperative, increasing politeness, and *mohon* is more formal and polite to *tolong*. Also, the imperative of request uttered in an interrogative speech is more polite than in a declarative speech.

The Japanese imperative of request has rich forms. There are *onkei hyōgen* (~te *kureru*/~te *kudasaru*/~te *morau*/~te *itadakeru*) and *ganbō hyōgen* (~tai, ~te *hoshii*). For example, in *onkei hyōgen*, there are give types (~te *kureru*/~te *kudasaru*) and receive (~te *morau*/~te *itadakeru*). Changing their form and adding other components result in various requesting forms with more complex politeness. The components are positive (*masu*), negative (*nai/masen*), assertive (*masuka/desuka*), and tentative (*deshōka*). The ending particle *yo* and *ne* are frequently found in the imperative using ~te *kudasai*. As for politeness, *onkei hyōgen* is more polite than *ganbō hyōgen*. The negative and tentative components can increase the politeness of the request. However, the ending particle *ne* and *yo* can decrease politeness. Like the Indonesian language, interrogative speech is considered more polite than declarative speech.

As represented in Figures 1 and 2, commanding has the lowest politeness in the Indonesian and Japanese languages, followed by requesting expression. The permission request is the politest expression in both languages. Also, the imperative of request in both languages shows modesty and does not strongly force the audience to accept the request. Lastly, interrogative speech is preferable to declarative. Regarding the dissimilarities, the Japanese language has very rich requesting expressions compared to the Indonesian. The imperative of request in the Indonesian language is a command got request markers *tolong* and *mohon* to soften the command intention.

On the contrary, the Japanese separate the imperative of command and request forms. The command form is rarely used in daily conversation. The Japanese prefer requesting because it 'hides the command intention', is softer, and does not hurt or force the audience.

The research findings can contribute to making a profound and objective view about the imperative of request in the Indonesian and Japanese languages through morphology and politeness in pragmatics. However, the research has limitations. It is not completely describing the requesting because it only presents the imperative in a direct speech. Also, the research does not compare the same component. For example, there are negative and tentative forms in the Japanese language, but are there negative and tentative forms in Indonesian?

Furthermore, in informal daily conversation, the phatic particles *gak*, *dong*, and *ya*, often appear

at the back of the sentence. These particles are often found in the dialogues between friends. Therefore, the research implies three suggestions for the upcoming research. First, it considers research about requesting using some situation settings to analyze the requesting forms and components in the Indonesian language. The second is to reconsider the use of phatic particles *gak*, *dong*, and *ya* in the imperative of request from the perspective of pragmatics and politeness. Third, it considers the research of off-record strategy in the imperative of request.

ACKNOWLEDGEMENT

I would like to thank MEXT and my professor, Shigeru Takanaga from the School of Letters, Hiroshima University, for the valuable guidance throughout my studies. You provided me with advice that I needed to choose the right direction and successfully complete this research.

REFERENCES

- Ahmad, A. (2020). Tindak tutur imperatif guru dalam proses belajar mengajar SMA/SMK kecamatan Oebobo, kota Kupang. *Jurnal Muara Pendidikan*, 5(1), 576-585. <https://doi.org/10.52060/mp.v5i1.237>.
- Amral, S., & Ulfah, S. D. (2020). Analisis kalimat imperatif pada tuturan masyarakat desa Teluk Raya kecamatan Kumpang kabupaten Muaro Jambi (Kajian pragmatik). *Aksara: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, 3(2), 232-242. <https://doi.org/10.33087/aksara.v3i2.136>.
- Arifah, S. (2019). Kesantunan berbahasa Indonesia guru dan siswa Madrasah Diniyah Al-Akbar Bungbung Bluto Sumenep. *Al-Iman: Jurnal Keislaman dan Kemasyarakatan*, 3(2), 215-228.
- Asdar, A., Hamsiah, H., & Angraeni, A. V. (2019). Kesantunan bahasa guru dalam proses belajar-mengajar di SMP negeri 35 Makassar. *Klasikal: Journal of Education, Language Teaching and Science*, 1(1), 75-80.
- Djarot, M. (2019). Wujud kesantunan dan makna dasar pragmatik imperatif dalam tuturan antar mahasiswa Melayu Sambah di Fakultas Tarbiyah dan Ilmu Keguruan IAIN Pontianak. *Philosophica: Jurnal Bahasa, Sastra, dan Budaya*, 2(1), 8-23. <http://dx.doi.org/10.35473/po.v2i1.236>.
- Fakhriyah, F. N. (2020). Analisis tindak tutur dalam novel 'Perempuan Berkalung Sorban' karya Abidah El Khalieqy. *Arbitrer: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 2(2), 273-282. <https://doi.org/10.30598/arbitrervol2no2hlm273-282>.
- Febriadina, Z. F. (2017). Penggunaan bahasa Jawa dalam tindak tutur direktif dalam pembelajaran bahasa Indonesia siswa kelas XI Sekolah Menengah Kejuruan. *Metalingua: Jurnal Penelitian Bahasa*, 15(2), 245-251. <https://doi.org/10.26499/metalingua.v15i2.113>.
- Ghozali, D. D., & Khoiriyatunnisa, L. (2021). Analisis morfo-semantik penggunaan istilah berbahasa Arab dalam jejaring sosial Instagram. *Kalamina*, 2(1), 63-79. <https://doi.org/https://doi.org/10.52593/klm.02.1.05>.
- Halibanon, D. S., & Hasna, A. (2021). Tuturan imperatif dan implikatur permintaan dalam bahasa Jepang (Kajian pragmatik). *Journal Sastra Studi Ilmiah Sastra*, 11(1), 51-55.
- Indri, W., Faizah, H., & Charlina. (2019). Tuturan imperatif dalam ceramah Ustadz Abdul Somad. *Jurnal Tuah: Pendidikan dan Pengajaran Bahasa*, 1(2), 96-105. <http://dx.doi.org/10.31258/jtuah.1.2.p.96-105>.
- Kabaya, H. (2015). *Keigo Dake Jyanai Keigo Hyougen*. Japan: Taishuukan.
- Kabaya, H., Kimu, D., & Takagi, M. (2009). *Keigo Hyougen Handobukku*. Japan: Taishuukan.
- Marini, N., & Purba, R. R. (2021). Tindak tutur ilokusi pada novel "Guru Aini" karya Andrea Hirata. *Genta Mulia: Jurnal Ilmiah Pendidikan*, 12(1), 245-251.
- Mufazah, R. F., & Sumarti, S., & Nazaruddin, K. (2017). Penggunaan imperatif bahasa Indonesia oleh guru perempuan dalam pembelajaran di MAN. *Jurnal Kata*, 5(2), 1-12.
- Nitta, Y. (2003). *Gendai Nihongo Bunpou 4*. Kuroshio.
- Nurhaliza, N., Ramli, R., Idham, M. (2020). Tindak tutur direktif dalam novel "Lolong Anjing di Bulan" karya Arafat Nur. *Jurnal Bahasa dan Sastra*, 14(2), 64-73.
- Nurpadillah, V. (2019). Tindak tutur direktif mahasiswa milenial dan dosen dalam grup Whatsapp. *Disastra: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 1(2), 71-77. <https://doi.org/10.29300/disastra.v1i2.1899>.
- Nurzafira, I., Nurhadi, N., & Martutik, M. (2020). Kesantunan imperatif guru bahasa Indonesia dalam interaksi kelas. *Aksara: Jurnal Bahasa dan Sastra*, 21(1), 88-101. <https://doi.org/10.23960/aksara/v21i1.pp88-101>.
- Qomariyah, L. (2017). Tindak tutur direktif guru dalam pembelajaran bahasa Arab. *Arabi: Journal of Arabic Studies*, 2(1), 1-18. <https://doi.org/10.24865/ajas.v2i1.32>.
- Rachman, Z. (2021). The imperative of request in the Sulalatus Salatin and the archives of Banten Sultanate. *Lingua Cultura*, 15(2), 247-257. <https://doi.org/10.21512/lc.v15i2.7495>.
- Rahardi, R. K. (2005). *Pragmatik: Kesantunan imperatif bahasa Indonesia* (I. S. Y. Sumiharti (ed.)). Jakarta: Erlangga.
- Rahayu, E. T., & Hartati, A. S. (2020). Request expressions in Japanese language for educational purpose. *Universal Journal of Educational Research*, 8(1), 1-7. <https://doi.org/10.13189/ujer.2020.080101>.
- Rahmawati. (2020). Tindak tutur direktif dalam percakapan nonformal mahasiswa prodi Pendidikan Bahasa dan Sastra Indonesia FKIP Universitas Tadulako. *Jurnal Bahasa dan Sastra*, 5(3), 2-16.
- Rizal, K. (2017). Kesantunan berbahasa guru dalam proses pembelajaran bahasa Indonesia di SMAN 1 Krembung. *Bapala*, 4(1), 1-11.
- Safitri, A. N., & Utomo, A. P. Y. (2020). Analisis tindak tutur direktif pada ceramah Ustadz Abdul Somad

- edisi tanya jawab kajian musawarah bersama artis hijrah. *Estetik: Jurnal Bahasa Indonesia*, 3(2), 119-134. <https://doi.org/10.29240/estetik.v3i2.1613>.
- Sampoerno, M. N., & Chaniago, F. (2021). Kesantunan imperatif dan strategi bertutur guru-siswa serta implikasinya dalam pembelajaran bahasa Indonesia. *Bahasa Indonesia Prima*, 3(1), 92-100. <https://doi.org/10.34012/bip.v3i1.1576>.
- Septiani, D., Sumarti, & Rusminto, N. E. (2018). Kesantunan imperatif guru bahasa Indonesia dalam pembelajaran di kelas VII SMP. *Jurnal Kata (Bahasa, Sastra, dan Pembelajarannya)*, 6(3), 1-12.
- Setyadi, A. (2018). Sifat pragmatis partikel -lah dalam kalimat perintah. *Nusa: Jurnal Ilmu Bahasa dan Sastra*, 13(1), 110-118. <https://doi.org/10.14710/nusa.13.1.110-118>.
- Sulhan. (2019). Tindak tutur imperatif dalam percakapan sehari-hari mahasiswa program studi Pendidikan Bahasa Indonesia Universitas Tadulako (Kajian pragmatik). *Jurnal Bahasa dan Sastra*, 4(3), 1-12.
- Syahid, A. (2019). Makna imperatif dalam tindak tutur suatu tinjauan pragmatik. *Humanitatis: Journal on Language and Literature*, 5(2), 133-139. <https://doi.org/10.30812/humanitatis.v5i2.460>.
- Takiura, M. (2015). *Politeness Nyuumon*. Kenkyūsha.
- Umamy, F., & Irma, C. N. (2020). Analisis tindak tutur direktif dalam novel "Orang- Orang Biasa" karya Andrea Hirata. *Jurnal Pendidikan, Bahasa, Sastra, dan Budaya*, 7(1), 782-791.
- Wahyuni, I., Darwis, M., & Said, I. M. (2020). Tindak tutur direktif pegawai kelurahan dalam pelayanan masyarakat di kelurahan Tamalanrea Indah kota Makassar. *Intelektiva: Jurnal Ekonomi, Sosial & Humaniora Tindak*, 1(11), 90-98.
- Waqori, H. (2018). Analisis tuturan imperatif bahasa Jawa guru pada siswa kelas II MI Al-Fattah kota Malang. *Journal Al-Mudarris*, 1(1), 55-61. <http://dx.doi.org/10.32478/al-mudarris.v1i1.99>.
- Yanyan. (2020). Analisis kesantunan imperatif bahasa Indonesia dalam teks pidato siswa kelas IX SMP Negeri 1 Cidadap kabupaten Sukabumi. *Bahastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5(1), 89-97. <https://doi.org/10.30743/bahastra.v2i2.3021>.