

Analysis of Agreement and Disagreement Expressions in Japanese (On *Kaiwa* Text Books I- IV at Japanese Language Education Program Universitas Negeri Jakarta)

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Abstract

In Japanese there are various forms of disclosure agree (*Sansei*) and disagree (*Hantai*) against an opinion, ideas and concepts. It is intended in order to keep the feelings for each other, not occurred misunderstanding and communication can run smoothly. This research is a qualitative descriptive study. This study was conducted to describe the various expressions agree (*Sansei*) and disagree (*Hantai*) contained in textbooks *Kaiwa* I-IV for data collection used the study of literature. Analysis with a pragmatic approach, namely the theory of politeness: Theory of SPEAKING, Politeness Maxim and Politeness Scale of Leech. Later in expressing agreement (*Sansei*) in Japanese there is a tendency disclosed directly, and apply that politeness maxim of Leech (Agreement Maxim). While the disagreement is expressed indirectly and apply the politeness scale Leech namely indirectness Scale. It is evident from the use of the phrase prefix (*maeokihyougen*) at the beginning of substitutions. This is done to create a polite condition in substitutions and keep the feeling hearer and the speaker himself.

Keywords: Agreement Expression, Disagreement Expression, *Kaiwa* Text Books, *Maeoki Hyougen*

Introduction

According to *DaigakuRyuugakuseiKyouikuSentaain Nihongo no KoutouHappyou to Touron no Gijyutsu-KomunikeshionSupiichiDibeeto no tameni* (1995: 6) the things that must be considered in communication are 1) *Hanashiba* 話の場 (condition and place), 2) *Sankasha* 参加者 (respondent), 3) *Messeeji* メッセージ (message, fill in). Furthermore, it is said that the conditions and place of communication are important points that must be considered. This is because the place and condition of the communication going on will affect the homogeneity and heterogeneity of the respondents. Homogeneity and heterogeneity of respondents can be seen in terms of gender, age, social status, and cultural background. The existence of these differences will certainly affect the content, the flow of communication, the selection of diction and language, the feelings of the speaker and the partner, the time and purpose of the communication. Based on the elaboration, it can be seen that the three elements of communication are closely related to each other to support smooth communication.

In addition, in a communication of delivering ideas, concept, views, messages, and desires, there are conditions where speakers and speech partners agree with each other's ideas and concept. But not infrequently, there are differences of opinion, differences of thought, disagreement with ideas, concept, views expressed by each other between speakers and speech partners. Related to this research, in Japanese, it has its own characteristics for expressing approval or *sansei* (賛成) and disagreement or *hantai* (反対) for ideas, concept, views, messages, and desires. According to Haruo Aoki and Shigeko Okamoto in his book *Rules for Conversational Rituals in Japanese* (1988: 232) argue that:

" Sometimes it is said that Japanese are liars because they say yes when they mean no. There is more than one conceivable reason for this misunderstanding. One of them is a plain mistranslation of the japanese words hai, ee, un as "Yes". They don't mean "Yes (I agree with you)" but "Yes (I heard you). "

The above statement reveals that Japanese people look like liars because sometimes they say "yes" when they want to say no.

This needs to be studied more deeply given the urgency is known by Japanese language learners to avoid misunderstandings. Likewise as a teacher, it is very necessary to know about *sansei hyougen* and *hantaihyougen*, so that it can teach through the *kaiwa* course textbooks used in the Japanese Language Education Study Program at the State University of Jakarta by paying attention to the level of difficulty, which can then be used as a basis for developing teaching materials. Therefore, the objectives of this study are as follows: 1) *Knowing how to express agreement in Japanese in the textbook Kaiwa I to Kaiwa IV.* 2) *Knowing how to express disagreement in Japanese in the textbook Kaiwa I to Kaiwa IV.*

According to Leech in Kunjana (2005: 60-65) states that when speaking there are principles of politeness or the maxims of speech that must be obeyed in order to ensure smooth communication. The following are the six maxims of politeness in speech according to Leech: a) Tact Maxim (気配りの原則), b) Generosity Maxim (寛大性の原則), c) Approbation Maxim (是認性の原則), d) Modesty Maxim (謙遜の原則), e) Agreement Maxim (合意の原則), f) Sympathy Maxim (共感の原則). In Leech's politeness model (1983) in Kunjana (2005: 66), each maxim in speech can be used as a basic reference in determining politeness in speaking. The politeness scale of recruiting Leech is a) Cost-benefit scale, b) Optional Scale, c) Indirectness Scale, d) Authority Scale, e) Social Distance Scale.

According to Osamu Mizutani in the book *Communication Cues I* (1992:46) expression of agreement or *sansei* towards an opinion, perspective or suggestion from the partner in Japanese can be done with simple reinforcement to the opinion directly. Simple Reinforcement can be done with a simple expression of agreement like *ee, soudesune* 「ええ、そうですね」 which means "yes, right" and can replace *sansei desu* or *sansei shimasu*. Furthermore after *ee, soudesune* 「ええ、そうですね」 other sentences that convey agreement can be added, like *ee, soudesune. Hountounisouomoimasu.* 「ええ、そうですね。本当にそう思います」.

In expressing disagreement, according to Aiba in *Aite o Mikata's Tsukeru Ei Kaiwa no Rojikk* (119-121) said that speakers should not reveal their position of disagreement directly at the beginning or *chokusetsuteki* (Direct) and firmly like the expression *watashiwaanatanihantaidesu*, 「私はあなたに反対です」, but you should use the *tamerai* (hesitation prefix) to reduce the shock for the speech partner and the speech partner can prepare themselves to listen to the continuation of negative speech. To initiate the discussion, disagree that is *tamerai*, speaker can use expressions such as *e-* 「えー」, *untto* 「うんっと」, *soudesune* 「そうですね」, *jitsu wa* 「実は」, *jitsu no tokoro* 「実のところ」, *etto* 「ええっと」, *un* 「うーん」, *fuumu* 「ふーむ」, *u-n* 「うーん」, *e-to* 「えーと」. Then, the speaker can continue the discussion by expressing his disapproval indirectly or *kansetsuteki*. After expressing the position of disagreement, what the speaker needs to do next is to reveal his reasons or views on the points of disagreement conveyed. In expressing reasons, speakers are expected to provide logical and reasonable reasons so that the partners can understand them. After arguing for reasons, speakers can also continue the discussion by giving suggestions, alternative ideas or *daian* 「代案」 that are in accordance with the topic of discussion.

Method

The scope of this research as described above are forms of expressions of agreement and disagreement in Japanese, limited to the expressions contained in the textbook *Kaiwa I to Kaiwa IV* in Japanese language education study programs, Jakarta State University as the data source. The qualitative research method with descriptive analysis method, was carried out from February to June 2016. Analysis with a pragmatic approach, namely the theory of politeness: Theory of SPEAKING, Politeness Maxim and Politeness Scale of Leech.

Results and Findings

Data of *sansei hyougen* and *hantaihyougen* found in the *Kaiwa I – IV* textbooks are as follows.

Table 1. *Sansei Hyougen* and *Hantai Hyougen* found within the *Kaiwa I-IV* Textbooks

Data Resource	Agree (<i>sansei</i>)	Disagree (<i>hantai</i>)
Kaiwa I Textbook	3 sentences	
	①Ee, p.20. ②Soudesune, p.64. ③Ee,p.74.	
	-	
Kaiwa II Textbook	2 sentences	
	①Soudesu ne, p.1. ②mochiron desuyo,p.40.	1 sentence ii lie, soujanakute,..p.93.
Kaiwa III Textbook	3 sentences	
	①Soudesu ne, kankiniwaamefurimasenga, demo tamanifurukotomoarimasu. p.13.	
	②Eesouihitomoirukamoshiremasenga, jikan o mamoruhitomoozeiimasuyo., p.18. ③Ossharkotowawakarimasuga, demo nihondewakaisha no naka de kyousougahageshiin desu.p.18.	
Kaiwa IV Textbook	2 sentences	
	①Souyo, He sou, Sousou, p.4. ②Ja,soushimasu、 p. 46.	
	2 sentences ①Dakedomokuhyouganakattara, isshoukenmeiniikitewaikenai to omou, p.24. ②Tashikani soushitamen mo arimasu. Demo.....p.24.	

From the collected data, it will then be analysed based on the theory of SPEAKING, Leech's Politeness Maxim, and Leech's Politeness Scale. Only examples of expressions of agreement on the basic level and disagreement on the intermediate level of each conversation will be discussed.

Expressions of Agreement or *Sansei* 「賛成」

Kaiwa I Textbook

Conversation I

山田友子：どうぞ。

マリア. サントス：いただきます。このスプーン素敵ですね。

山田友子：ええ。会社の人にももらいました。ヨーロッパ旅行のお土産です。

(*Kaiwa I* Textbook, page 20)

Maria Santos : Let us eat. This spoon is nice.

Yamada Tomoko :Yes. I got it form my company colleague. It is a souvenir from a trip to Europe

The conversation above is a conversation that contains intentions of consent. In the one conversation in the textbook *Kaiwa I*, Yamada Tomoko and Maria Santos have social relations as office friends. At one time Mary visited Yamada's house. Then Yamada presented a cake to Maria and a spoon. Maria commented that the spoon was very good. Yamada also agreed with Maria that the spoon was indeed very good, and it was a gift from her office friends who were on vacation in

Europe. The expressions of agreement with the opinions of the partners said in this conversation can be seen from Yamada Tomoko's answer, namely 「ええ」.

Based on the element of SPEAKING, the expression of approval of an opinion in the one conversation in the *Kaiwa I* textbook above is in the word *ee* 「ええ」 which was spoken by Yamada Tomoko and occurred in an atmosphere of casual conversation between two people whose friendship was not too familiar because it used a variety of formal languages.

The word *ee* 「ええ」 showed that Yamada Tomoko was agreed with Maria Santos that the spoon was good. According to Osamu Mizutani and Nobuko Mizutani in the book *Communication Cues I* (1994: 46) the word *ee* 「ええ」 "Yes" is a word that can be used to express agreement with a speech partner simply. This is confirmed by the results of the questionnaire, 4 out of 5 respondents answered that this sentence is a sentence that states approval or *sansei* 「賛成」.

When viewed from the application of Leech politeness, in this conversation there is the application of *Gouji no gensoku* 「合意の原則」 (Agreement Maxim), namely by minimizing differences of opinion between the speaker and the opinion of the partner ((a)自己と他者の意見相違を最小限にせよ) and maximize the similarity or compatibility between the opinions of the speakers and the opinions of the partners ((b)自己と他者の合意を最大にせよ). Because Yamada Tomoko expressed his similarity opinion with Maria Santos opinion that the spoon was a good spoon.

Expressions of Disagreement or *Hantai* 「反対」

Kaiwa III Textbook

Conversation 3

A: 日本人は、働きすぎるのではないのでしょうか。会社のために働いて過労死する人がいるなんて信じられません。もっと自分の時間を大切にしたいほうがいいのではないのでしょうか。

B: おっしゃることはよくわかります。でも（しかし）、日本では会社の中で競争がとても激しいんです。

その上、仕事が忙しいんです。それで働きすぎる人が多いんです。しかし最近の若い人は、仕事よりも自分の性格を大切にすることが増えてきました。

A: I wonder if the Japanese are working too much. I can not believe that there is a person with overwork death who works for the company. Is not it better to cut my time more?

B: I understand what you say. But (but) in Japan competition is very intense in the company. Even more, their job is very busy. Because of that, there are many people who work too hard. But recently many young people cherish their character rather than work. (*Kaiwa III* Textbook, Page 18)

The conversation above is a conversation that contains the intention of disagreement. This conversation is a conversation between A and B. In this conversation A argues that Japanese work too much. Even until there is a death caused only because working for a company is truly a thing that cannot be trusted. Then A also added that people should pay more attention to time for themselves. Hearing this, B responded by saying that he understood what he was said, but the problem was that competition among companies in Japan was very tight. Moreover, their work is very busy, so many people work excessively. Even so, today's young people who are more concerned with their personal lives than jobs also increase. Disagreement that said by B for the first opinion A is seen in the sentence 「おっしゃることはよくわかります。でも（しかし）、日本では会社の中で競争がとても激しいんです」 who spoke to A agreement saying that Japanese work too much. The second disagreement is seen in the sentence 「その上、仕事が忙しいんです。それで働きすぎる人が多いんです。しかし最近の若い人は、仕事よりも時分の性格を大切にすることが増えてきました。」 referring to statement A which states that the occurrence of deaths caused by overworking only for a company is truly unreliable and the Japanese should pay more attention to time for themselves. This was also reinforced by the results of a questionnaire which showed that 4 out of 5 respondents answered that the conversation sentence above was a conversation that expressed disagreement.

Based on the element of SPEAKING, the expression of disagreement in the conversation above can be seen from the word *ossharukotowayokuwakarimasu, demo (shikashi), nihon de wakaisha no naka de*

kyousougatotemohageshiindesu 「おっしゃることはよくわかります。でも（しかし）、日本では会社の中で競争がとても激しいんです」. In terms of the variety of languages, the language used is a variety of formal languages, which means that social relations between the two are not too familiar or there are differences in social status between two of them.

When viewed from the application of Leech's politeness scale, then in this conversation there is the application of an Indirectness Scale. This can be seen from the form of disclosure of disagreement expressed by speaker B. Speaker B did not directly refute the statement expressed by speaker A, but previously he used the words *ossharukotowayokuwakarimasu* 「おっしゃることはよくわかります」 “Yes, I understand what you’re saying” as a prefix or *maeokihyougen* that impressed to agree to refine the speech of disapproval or rejection of an opinion so as not to hurt the feelings of partners said and seemed polite. But then B uses the words 「でも」 and continues with an explanation that contains the intentions of disagreement and opposite, namely *nihon de wakaisha no naka de kyousougatotemohageshiindesu. Sonoue, shigotogaisogashiindesu. Sore de hatarakisugiruhitogaoiindesu. Shikashisaikin no wakaihitowa, shigotoyorimojibun no seikaku o taisetsunisuruhitogafuetekimasu* 「日本では会社の中で競争がとても激しいんです。その上、仕事が忙しいんです。それで働きすぎる人が多いんです。しかし最近の若い人は、仕事よりも時分の性格を大切にすることが増えてきます」 to the opinions expressed by speaker A. According to Aoki and Shigeo Okamoto (1988: 232) to say disagreement we can add the word 「でも」. Forms of disclosure do not agree that indirectly this is one form of politeness in language. Because according to Leech (1983: 67) the more indirect the purpose of a discussion, the politer the speech is and vice versa, the more direct intention of a discussion, the less polite the speech.

Conclusions

Based on the results of the analysis carried out on agreed and disagreeable disclosures in Japanese contained in the textbook *Kaiwa I to Kaiwa IV* with SPEAKING analysis criteria, the theory of modesty maxims and Leech politeness scale can be concluded, that:

- a. The differences of situation (*bamen*) in a discussion will affect the way disclosures agree and disagree,
- b. In expressing consent to an opinion there is a tendency for the intention of disagreement to be expressed directly because of the risk of heartache and misunderstanding between the two parties, both speakers and small partners,
- c. In expressing disagreement of an opinion there is a tendency for the intention of disagreement to be expressed indirectly and to apply Indirectness scale to maintain the feelings of the speech partner and is a form of politeness in language. Applying the scale of unsustainability in expressing disapproval can be seen from *maeokihyougen*.
- d. Both in expressing agreement or disagreement the higher the level of language of the speaker, the disclosure is not only a short response, but also accompanied by reasons,
- e. The relationship between Social Distance and Authority Distance affects the expression of agreement and disagreement used by speakers in a discussion.

The foregoing needs to be considered when communicating in Japanese in developing relationships.

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