



Speech Act Realization on Handbook Mitigation Disaster in Japan

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ABSTRACT

This study investigates speech act strategies used in earthquake mitigation handbooks in Japan, and focuses on finding the type of communicative functions of the speech act strategies used. The government of Japan has provided online and printed handbooks for the people, to reduce risks to a minimum level regarding the disaster so people can prepare beforehand. The data in this study were collected from online leaflet and handbook regarding earthquake mitigation provided by 9 government city's websites, the Ministry of Foreign Affairs of Japan, and by collecting actual handbook and leaflets from Indonesian lives in Japan. The data were analysed using descriptive qualitative method. Collected data then categorized into assertive and directive speech acts, negative and positive politeness based on Brown and Levinson's politeness theory, and focusing on expression of consideration (*hairyo hyougen*). This study found that there are 659 statements related to earthquake disaster mitigation collected from the data. Also, the findings showed that there are 179 assertive and 480 directives speech acts, with more of imperative directive speech than prohibition directive speech. Moreover, Japanese government tend to use *hairyou hyougen* on their leaflet and handbook disaster mitigation to show respect to the reader.

KEYWORDS

Disaster mitigation; Earthquake; *Hairyou hyougen*; Japanese; Speech act

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INTRODUCTION

Japan lies between the four world plates and the Pacific Ring of Fire. The plates form 80 percent of the Japan's land, which are also volcanoes. The movement of the earth's plates in the Pacific Ring of Fire area makes Japan frequently having earthquakes and tsunamis. Therefore, disaster response education in Japan has been taught since

primary school. Disaster response training is also carried out periodically in schools, offices and even in rural areas. The city and regional governments make this manual and guidelines for disaster mitigation education and information that is sustainable. It makes Japanese people sensitive to the threat of disasters and ready to face disasters that may happen. Advance technology and systems support also established in Japan as

disaster response information. Every time a disaster happens in Japan, the notification of disaster can be directly accessed by the Japanese people through the device they use, such as smartphone, tablets, etc. The Japanese government provides information on disaster mitigation. This information is given free to the public in the form of leaflets, handbooks, and checklist directly or through the website.

Japan has good preparedness in disaster mitigation in Japan. It can be seen from the number of counselings about disaster preparedness, the use of technology and technological development in predicting and making disaster warnings, evacuation drills in order to deal with disasters, and leaflets about disaster preparedness with unique and interesting writing and design.

According to the Law Number 24 of 2007, Chapter I General Provisions, Article 1 number 9 and the Governemnt Regulation Number 21 of 2008, Chapter I General Provisions, Article 1 number 6, mitigation means an effort that aims to reduce the impact of disasters. It is a series of efforts to reduce disaster risk, both through physical development and awareness and increase ability to face the threat of disaster.

The Japanese government made a scheme for sustainable mitigation of natural disasters using leaflets or handbooks as a form of sustainable mitigation in dealing with natural disasters. They are needed as written information that are easily stored to remind people about disaster preparedness. As an initial hypothesis, efforts to increase awareness and increase the ability to deal with disaster threats can be done by distributing leaflets and handbooks. In addition, Japanese culture highly respects the feelings of the interlocutors and expressions of attention to the face of the speech partner (*hairyo hyougen*) to create good communication (Radhia, 2013). That way, the community will feel comfortable when reading and paying attention to the contents of the leaflet/handbook.

According to Pen (2005), *hairyo hyougen* in communication is used based on two important factors in the expression used, which are: 「相手の心が傷つかない」 (*aite no kokoro ga kizutsukanai*) means 'not hurting the feelings of the speech partner', and 「相手に好ましい印象を与える」 (*aite ni konomashii inshou o ataeru*) which means 'gives a good impression to the speech partner'.

This expression of *hairyo hyougen* by Pen (2005) is divided into four types, each of which has a method and strategy for its formation:

- (1) *Kanwa Hyougen* (gentle expression),
- (2) *Jueki Hyougen* (expression of receiving kindness),
- (3) *Purasu Kachi Fuka Hyougen* (Expression to add a positive value). What is meant by this expression is the use of expressions that try to show a good image to the speech partner.
- (4) *Kokochi Yoi Hyougen* (Pleasing expression). What is meant by this expression is, an expression that makes the feelings of the speech partner comfortable, does not interfere with the comfort of the speech partner or an expression that can melt the tense feelings of the speech partner.

The use of leaflets/handbooks as an effort of mitigation of natural disasters considers it as one of the written information and easily stored for disaster preparedness. With leaflets, efforts can be made to increase awareness and increase capacity to face the threat of disaster. Japanese culture highly respects the feelings of the interlocutors and expressions of consideration/attention to the face of the speech partner (*hairyou hyougen*), which aims to create good communication. That way the community will feel comfortable when reading and paying attention to the contents of the leaflet.

Leaflets are one form of speech is written and installed in public area. There are sentences such as declarative, suggestions, commands, prohibitions, etc. The written sentences can become speech acts that are made with certain strategies and politeness. This statement is supported by Leech (1993) who declared that speech acts consider five aspects of the speech situation, including (1) the speaker and the speech partner; (2) speech context; (3) the purpose of speech; (4) speech act as an action; and (5) speech as a verbal act.

The producers of the leaflets can be considered as speakers, and the reader is the hearer. Every sentence written in the appeal (written medium) is utterance. Speech has a specific purpose and takes place in a context that binds and underlies the speech. Based on this explanation, the speech strategy and politeness of an appeal can be seen from the written sentence by referring to the speech act theory. Speeches in leaflets distributed in public places have a certain function and purpose to produce influence on the reader and listener.

Speech acts research in writing has been widely researched. Pratiwi, Kristianto, and Carniasih (2018), Riyadi (2019), and Windiatmoko (2019) examine speech acts in writing that can be read by the public like tourism brochure, advertising banner and election banner. The speech act that they found on the data is that it uses commissure speech act such as promises, directive speech acts such as commanding, requesting, and prohibiting, and assertive speech acts strategies such as stating, notifying, etc. In addition, sometimes, acts of gratitude that are included in the expressive speech act category are found. The imperative meaning of the appeal in the research was analyzed with politeness such as Brown and Levinson (1987) theory as well as the principle of cooperation between Grice (1989) and Leech (1983). In previous studies the use of directive speech acts is more widely used in the realization of speech strategies contained in writing (appeal).

Researches on speech acts on the appeal or announcement above discusses the speech acts of written language in announcements or appeals posted in public places about environmental conservation activities or efforts. However, this study is different. The difference is in the data source that will be used as research material which are Japanese-language leaflets for disaster mitigation. The focus of this research is also different, which focuses on Japanese government's speech acts in the disaster mitigation leaflet delivered to the public. This study also analyze strategies in written form that strongly consider readers' taste in disaster mitigation leaflets. In this study the discussion focuses on speech strategies and politeness of language related to *hairyou hyougen* in the disaster mitigation leaflets. The results can be used as reference material in making perfect leaflets based on examples of speech act strategies that are found with language curiosity in disaster mitigation. So the novelty in this study is the speech act strategy, politeness and taste balance expression in the disaster mitigation leaflet.

Therefore, it helps us to learn how the Japanese convey disaster mitigation information in leaflets about disaster preparedness, as well as strategies in conveying information in the leaflet in linguistic and speech acts. This study aims to identify the realization of Japanese speech and politeness strategies in leaflets/handbooks as a form of disaster mitigation in Japan. This study discusses two things, namely the realization of the speech strategy in the leaflet and the politeness of the Japanese language contained in the leaflet.

RESEARCH METHOD

The method of the study is descriptive qualitative. A descriptive qualitative was used in this study because it suitable for this theme of the research and data of this research is textual data.

This study used an instrument in the form of a study sheet on the use of language in disaster mitigation leaflets in Japan. The data was collected from nine cities in nine areas in Japan. In nine handbooks or leaflets, the data were classified based on preparations for dealing with earthquake disasters, when there is an earthquake and post-earthquake disaster.

The handbooks were obtained online through the city's website of 9 regions of Japan. The 9 regions were Hokkaidou-Sapporo, Touhoku-Iwate, Kantou-Tokyo, Chuubu-Shizuoka, Kinnki-Osaka, Chuugoku-Hiroshima, Shikoku-Kagawa, Kyuushuu-Fukuoka, and Okinawa.

The steps in analyzing the data started by collecting handbook and leaflet about mitigation disaster from 9 areas to know the forms of speech and written language. The data then identified and classified, and then calculated based on the speech act strategies types based on theories used in this study. Lastly, conclusion were drawn based on the existing data and analysis.

FINDINGS AND DISCUSSION

The data consisted of examples of leaflets/handbooks containing information on natural disaster migrations that are made and distributed in Japan. This study grouped them into several categories of regions using leaflets and then analyzed the speech acts used based on the theory of Searle (2005)'s speech acts, Brown & Levinson (1987)'s politeness, and Pen (2005)'s *hairyou hyougen*.

From 9 handbooks/leaflets, there were 659 data found. The data were categorized based on earthquake preparedness, when an earthquake occurs and after an earthquake occurs. In the leaflet when there is an earthquake there are several places such as home, apartments, tall buildings, in crowded places, in shops and even the ground.

Speech Acts in Leaflets/Handbook of Natural Disaster Mitigation in Japan

From the data, there are types of speech acts namely assertive and directive speech acts, that appeared in earthquake disaster mitigation in 9 cities in 9 regions in Japan in preparation situations.

Assertive Speech Acts with Illocution Stating Information

The data contains 179 assertive speech acts with the illocutionary-meaning stating information. In situations of preparation for facing disasters, the data includes following examples.

- (1) 震度6弱 立っているのが困難になる。
Shindo 6 yowa tatteiru no ga konnan ni naru.
Seismic intensity less than 6 makes it difficult to stand.
- (2) 地下鉄は比較的安全と言われている。
Chikatetsu wa hinkakuteki anzen to iwareteiru.
The subway is relatively safe.
- (3) 高層階では、揺れが数分続くことがある。
Kousokai dewa, taore ga suufun tsudukukoto ga aru.
On higher floors, shaking may last for several minutes.
- (4) 家の周囲の安全対策。
Ie no shui no anzen taisaku.
Safety measures around the house.

In preparing for an earthquake, the handbook/leaflet of mitigation in Japan contains important information about disaster preparedness such as: (1) It states that when an earthquake is on 6 Richter scale, people will have difficulty standing up, (2) Information about being safer on the ground than to stand on the surface, (3) A high building will shake sometime after the earthquake, and (4) Statements about making mitigation plans in their own families.

When a disaster occurs, the assertive type of speech with illocution states the information as follows.

- (5) わが家でも、オフィスでも、基本的な心得は同じです。
Wa ga ie demo, ofisu demo, kihontekina kokoro wa onajidesu.
The basics are the same whether you are at home or in the office.

- (6) 地震でドアや窓が変形すると開かなくなる可能性があります。
Jishin de doa ya mado ga henkei suru to akanakunaru kanosei ga arimasu.
If the door or window is deformed due to an earthquake, it may not open.
- (7) 急ブレーキは事故の原因となります。
Kyuu bure-ki wa jikou no genin to narimasu.
Sudden braking may cause an accident.
- (8) 落ち着いて、冷静に行動することが脱出のポイントです。
Ochitsuite, reisei ni koudou suru kotoga dasshutsu no pointo desu.
Being calm and acting calmly is the key to escape.

When an earthquake happens, they state that no matter where you are, the risk of an earthquake disaster is the same. Statement (6) states there is a possibility that doors and windows will move and cannot be opened due to an earthquake. When there is an earthquake on the road, statement (7) provide information one of the causes of traffic accidents that occur is to brake suddenly. According to statement (8), the importance of knowing to acting calm is the best thing.

The local government conveys many information conveyed by using the illocution states (assertive).

- (9) 家の内外は、割れたガラスなどで危険です。
Ie no naigai wa, wareta garasu nado de kiken desu.
Broken glass inside and outside the house is dangerous.
- (10) あなただけでなく周りも全員被災者です。
Anata dake denaku mawarimo zen'in hisaisha desu.
Not only you but everyone around you is a victim.
- (11) 正しい情報 確かな行動。
Tadashii jouhou tashika na koudou.
Correct information Certain actions.
- (12) しばらくはごみの回収はできません。
Shibaraku wa gomi no kaishuu wa dekimasen.
Garbage cannot be collected for a while.

Statement (9) informs about the dangers of broken glass inside and outside the house. Statement (10) stated that during an earthquake, all people affected by the earthquake and everyone is victims. Statement (11) inform that to get the correct information and take a certain action.

Statement (12) stated that the collection of waste will not be conducted during earthquake disaster.

The illocutions are found in many preparations during and after disasters.

Directive Speech

From the data, 480 speech acts with the meaning of directive illocution found. Including the strategy of indirect imperative, direct rule, prohibition, and questions.

It can be seen from Table 1 that the directive speech were dominated by the meaning of commanding. To reduce the risk of disaster, it must be firmly conveyed or ordered.

Table 1: Number of illocutionary meanings in directives.

No	Illocutions	Speeches
1	Imperative	426
2	Interrogative	13
3	Prohibition	41
	Total	480

Direct Imperatives

From the data, the direct speech command strategies were also found. In Japanese sentences, the form of direct command is often using the form of *te kudasai* or uses an exclamation mark.

- (13) 徹底したごみの少量化と 分別を行ってください。

Tetteishita gomi no shouryouka to bunbetsu o itte kudasai.

Thoroughly reduce the amount of waste and separate it.

- (14) テーブルなど頑丈なものの中で、身体の安全を確保してください。

Te-buru nado kanjouana mono no shita de,shintai no anzen o kakuoshite.

Keep yourself safe under a sturdy object such as a table.

- (15) 地震火災を防ぐ!

Jishin kasai o fusegu!

Prevent earthquake fire!

Data (13) and (14) are direct imperatives with the form *te kudasai*. Statement (13) orders to separate waste, while statement (14) orders to save themselves by hiding under the table when an earthquake occurred, and (15) is an order to prevent earthquake fire.

Indirect Imperatives

In addition, there are also indirect imperatives found as directive utterances, including the following examples.

- (16) 地震が発生したときには、あわてず落ち着いて、身を守る行動をしましょう。

Jishin ga hasseishita toki niwa awatezu ochiuite, shin o mamoru koudou o shimashou.

When an earthquake occurs, stay calm and take actions to protect yourself.

- (17) 運転中は、ゆっくり減速し道路の左側に駐車しましょう。

Untenchuu wa, yukkuri heisoushi dourou no migi gawa ni shuusha shimashou.

Slow down slowly and park on the left side of the road while driving.

- (18) 可能であれば、窓やドアを開けて出口を確保する。

Kanoudeareba, mado ya doa wo akete deguchi o kakuho suru..

If possible, open windows and doors to secure exits.

- (19) 先生や校内放送の指示に従う。

Sensei ya kounai housou no shiji ni shitagau.

Follow instructions from teachers and school broadcasts.

Statement (16) and (17) are indirect imperatives because they use the *mashou* form. In ordinary situations, its function is to invite. In the leaflets or handbooks, it becomes indirect imperative to reduce disaster risk. Statement (18) and (19) used narrative form instead of ordering, but if we look at the illocutionary meaning of the two utterances, it instructs readers to secure a way out and follow teacher's direction.

Interrogatives

There are also direct interrogatives that use question marks and the particle *-ka* at the end of the sentence as follows.

- (20) 地震だ！そのときどうする？

Jishin da! Sono toki dousuru?

An earthquake! What would you do then?

- (21) 避難時の服装はどうするか？

Hinan toki no fukusou wa dousuruka?

What to do when evacuating?

(22) 家族は大丈夫か。
Kazoku wa daijoubuka?
Are your family okay?

(23) 地震って何？
Jishinte nani?
What is an earthquake?

Data (20) and (23) show that the question mark is used to ask questions and what to do. While data (21) and (22) used particle *-ka* to ask.

Direct and Indirect Prohibition

The leaflets and handbooks also contain the speech of prohibitions. Indirect prohibition is the most common type. The data include the following examples.

(24) ビルなどの頑丈な建物 中にいる場合は、あわてて外に出ない。
Biru nado no kanjona tatemono no nakani iru baaiwa, awatete soto ni denai.
If you are inside a sturdy building, do not rush out.

(25) 門や塀には近寄らない。
Mon ya hei niwa chikayoranai..
Stay away from gates and fences.

(26) 勝手に車外へ出るのは危険。
Katte ni shagai e deru no wa kiken
It is dangerous to get out of the car in rush.

(27) 火に近づくな。
Hi ni chikadzukuna.
Don't approach the fire.

Data (24) and (25) contain negative form of sentence, which forbid to carry out an activity that is considered life-threatening. Number (26) does not use the negative form but the word *kiken* means dangerous to get out when an earthquake occurs when you were on a vehicle. Number (27) uses the dictionary form *na* to prohibit directly.

Politeness in Leaflets/Handbook of Natural Disaster Mitigation in Japan

This study use Brown & Levinson (1987)'s politeness theory with the expression of consideration (*hairyo hyougen*).

There are 3 categories of politeness in the speech acts. They are bald on-record (395 data), negative politeness (100 data), and positive politeness (162 data).

The following are the examples of bald on-record.

(28) 固定していない家具のほとんどが移動したり倒れる。
Koteishite inai kagu no hotondo ga idoushitari taoreru.
Most unfixed furniture moves or falls.

(29) 公園などの広い場所、丈夫な建物の中などに避難する。
Kouen nado no hiroibasho, joubu na tatemono no naka nadoni hinan suru.
Evacuate in a large area such as a park or in a sturdy building.

(30) 津波から避難。
Tsunami nara hinan.
Evacuation from tsunami.

(31) エスカレーター、エレベーターは利用しない。
Esukare-ta, erebe-ta- wa riryoushinai.
Do not use escalator or elevator.

Data (28), (29), (30), and (31) show that the information content is important and there is no further ado when delivering it. Preparation and knowledge about earthquakes is important.

Positive Politeness Strategies

This strategy is used to show intimacy to the speech partner. To facilitate interaction, the government tries to give the impression of being in the same boat as the speech partner (community). This strategy is used to protect the partners' (or readers') positive face, and to reflect government's solidarity and effort to emphasis togetherness as they all in the same condition.

The following are the examples of positive politeness strategy found from the data.

(32) 家族や近所に知らせて、落ち着いて初期消火しましょう。
Kazoku ya kinjou ni shirasete, ochitsuite shokishouka shimashou.
Let your family and neighbors know and calm down the fire.

(33) まずはあわてず落ち着きましょう。
Mazu wa awatezu ochitsuite kimashou.
Let's calm down first.

- (34) ドアや窓を開けて非常口を確保しましょ
う。
*Doa ya mado wo akete hijouguchi wo
kakuhouhimashou.*
Open the doors and windows to secure the
emergency exit.

There is *mashou* behind the sentence to smooth the form of the command. So they use the form of inviting whereas it means governing to calm down and secure a way out when an earthquake occurs.

Negative Politeness Strategies

Negative politeness strategy is an action taken to redeem the negative face of the speech partner and the desire of the speaker to be free from the burden with the intention that the actions and intent are not disturbed and not constrained. This action is nothing but the basis of valuing behavior, which is also found in positive politeness strategies.

The difference is that this strategy is more specific and more focused because the speaker displays support functions to minimize certain burdens as something that cannot be avoided by the interlocutor. The main focus of using this strategy is to assume that the speaker is most likely to put the burden or disturbance on the speaker because he has entered the opposite speaker area. It is assumed that there are certain social distances or certain obstacles in the situation.

- (35) マンション特有の被害はマンション防災パンフレットをご覧ください。
Mashon tokuyu no higai wa mashon bosai panpuretto o goran kudasai.
For damages specific to condominiums, please see the condominium disaster prevention brochure.
- (36) みんなが被災者という状況で、地域で協力しながら不自由な生活を乗り越えなければなりません。
Minna ga bousaisha to iu joukyou de, chiiki de kyouryoku shinagara fujiyuu na seikatsu o norikoenakerebanarimasen..
We must overcome the inconvenient life by cooperating in the community in the situation that everyone is a victim.
- (37) 子どもやお年寄りの話し相手や手伝いなども立派な支援です。
Kodomo ya otoshiyori no hanashiaite ya tetsudai nadomo rippana shien desu.
Children and elderly people also have great support from talking to people and helping.

- (38) 車、オートバイ、自転車などの使用は大変危険で、緊急車両通行の妨げにもなります。
Kuruma, o-tobai, jitensha nado shiyou wa taihen kikende, kinkyuusharyoutsuukou no samatage nimo narimasu.

The use of cars, motorcycles, bicycles, etc. is very dangerous and may obstruct the passage of emergency vehicles.

- (39) 絶対に裸足では歩き回らないようにし、必ずスリッパなどを履いてください。
Zettai ni rasoku dewa arukimawaranai youmishi, kanarazu surippa nado o kutsuite kudasai.
Never walk around barefoot, and always wear slippers.

Data (35) used the form of delivering information to read and pay attention to disaster mitigation in the apartment building. This data implies that readers who are dated in the apartment prepare themselves and know the handling of the earthquake disaster. Politeness used is negative politeness shown by the absence of coercion from the speaker to read or follow the mitigation written on the handbook. Data (36) and (37) asked the readers to work together in order to get through the post disaster situation together with examples of activities is to invite to chat and pay attention to each other especially for children and parents. In this speech comes a negative politeness because it has asked people to do what is appealed to the appeal that was disseminated.

Data (38) is negative politeness because it asks people not to use cars, motorbikes or bicycles for personal gain because it will interfere with disaster emergency cars. The government indirectly prohibits using private vehicles. Requests to speech partners will certainly slightly tarnish the face of the speech partners.

Data (39) used a straightforward politeness strategy with negative politeness. The word *zettai* and *te kudasai* form characterize the use of negative politeness in this speech. Speakers in this case the government asks the people not to walk or walk around without sandals even though they are at home because there are many broken glasses that endangers the community.

Hairyo Hyougen

From the data, it was found that there are only three types of *hairyo hyougen* used. They are *kanwa hyougen*, *purasu kachi fuka hyougen*, and *kokochi yoi hyougen*.

Kanwa Hyougen

In this softening expression, most of the data that uses the form of noise and change certain vocabulary into this category.

- (40) 強い揺れが来る前に、テレビ、ラジオなどで地震をお伝えします。
Yowai yure ga kuru maeni, terebi, rajio nado de jishin wo otsutaemasu.
We will inform you of the earthquake on TV, radio, etc. before the strong shaking comes.
- (41) 家屋の耐震診断を受け、必要な補強をしておく。
Kaoku no taishin shindan o uke, hitsuyouna houkyo shite oku.
Receive the earthquake resistance diagnosis of the house and make necessary reinforcements.
- (42) 被災後の生活はどうか。
Hisai ato no seikatsu wa dounaruka.
What will happen to life after the disaster?

In data (40), *masu* form was used to give a soft impression on the statement, as well as data (41) which use *te oku* to soften the statement, while data (42) used question form to soften statement.

Purasu Kachi Fuka Hyougen

This expression adds a sense of calm and courtesy to the speech. The following are the examples.

- (43) 家にいる家族の安否を確認しましょう。
Ie ni iru Kazoku no anbi o kakunin shimashou.
Check the safety of your family at home.
- (44) 協力して消火活動を行いましょう。
Kyouryokushite shouka katsudou wo okonaimashou.
Let's cooperate in fire fighting.

Data (43) and (44) used *mashou* as indirect requests or orders. They can have subtle meanings as order and add familiarity.

Kokochi Yo Hyougen

The utterance is to calm readers. In this study, the data also contain some expressions that can calm readers. The examples are as follows.

- (45) みんなが被災者という状況で、地域で協力しながら不自由な生活を乗り越えなければなりません。

Minna ga hisaisha to iu joukyoude, chiiki de kyouryoku shinagara fujiyuu na seikatsu o norikaenakereba narimasen.

In the situation that everyone is a victim, we must overcome the inconvenient life while cooperating in the area.

- (46) 助け合いの心が大切。壊れた家には入らない。
Tsukeai no kokoro ga taisetsu. Kowareta ie niwa hairanai.
It is important to help each other. And don't enter a broken house.
- (47) 可能なら駐車場等へ移動・駐車する。
Kanou nara shuushajou tou e idou- chuusha suru.
Move/park to a parking lot if possible.

Data (45) and (46) emphasizes the importance to help each other during disaster to give sense of peace to the readers. Data (47) used the word *kanou* that is a possibility to calm the readers as well.

In term of politeness, the leaflets and handbooks will not be inversely proportional to the politeness of Brown and Levinson. The data analysis mainly conducted based on Searle (2005) theory by classifying the data into directive speech with an imperative strategy. This shows that speech acts on disaster mitigation materials such as handbook/leaflet considering the readers' feelings by using expression of consideration (*hairyou hyougen*) (Pen, 2005) with 395 politeness bald on-record, 162 positive politeness strategies, and 100 negative politeness strategies.

From the data and analysis it can be seen the difference between bald on-record and positive politeness strategies which used more frequently than negative politeness strategies. This means that statements in this disaster mitigation handbook takes the feelings of the reader into consideration by using *hairyou hyougen*.

CONCLUSION

This study concludes that Japanese culture, as a culture with indirect communication, disguises commands in every writing or utterance in the disaster mitigation leaflets and handbooks. The findings showed that speech acts found from the data were directives imperatives with 426 statements. Therefore, readers or interlocutors do not feel to be patronized or ordered to do something directly. The data also showed that the government give a high consideration on how the

readers feel when they read the handbook or leaflet disaster mitigation especially earthquake.

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