



**Japanese and Indonesian Prohibitive Expressions
on Prohibition Signs at Train Stations**
A Linguistic Landscape Study

Muthi Afifah

*Graduate School, Kanazawa University, Japan
Muthi_mail90@yahoo.co.jp*

ABSTRACT

This article focuses on the expressions of prohibition signs in Japan and Indonesia. Based on the Politeness Theory of Brown & Levinson (1987), consideration for the other conversation participants is expected if the speaker tells them not to do something in personal communication. In contrast, the expressions on prohibition signs in public spaces did not need such consideration and can be done “without redressive, baldly”. However, many prohibitions signs use polite expressions. Japanese has “*keigo*” system that adjusts the usage of vocabulary depending on whom the listener is, while Indonesian does not have that system although polite expression is commonly used. This article aims to resolve those differences and compares the expression of prohibitions signs, especially in train stations, which displayed many prohibited signs from cautions, and manners expressions. The data in this study were collected at Tokyo station-Tokyo and Osaka station-Osaka in Japan, and Gambir station-Jakarta and Gubeng station-Surabaya in Indonesia. The results found that the prohibition signs at railway stations in Indonesia used prohibitive expressions with and without honorific expressions almost equally. On the other hand, Japan’s railway stations used more prohibitive expressions with honorifics on their prohibition signs. In Japan railway stations, the use of honorific expressions on prohibition signs is part of their service and to appeal that they are a railway company with good service.

KEYWORDS

Linguistic landscape; Pragmatics; Prohibitive expressions; Prohibition signs; Attitudinal expression.

ARTICLE INFO

First received: 03 November 2022

Revised: 21 November 2022

Final proof accepted: 20 December 2022

Available online: 25 December 2022

INTRODUCTION

From the point of view of the politeness theory of Brown & Levinson (1987), “prohibited acts” that restrict the behaviour of the other party in face-to-face communication are likely to be acts that threaten the negative face of the other party (FTA),

and careful consideration is required and necessary. It is often said that prohibition signs are also made by signboards of language landscapes that are intended for an unspecified number of people (Schulze, 2019). Still, the location and content of prohibition signs indicate what kind of person the reader is predictable. This research examines what kind of expressions are used by

using prohibition signs at railway stations and also attempts to compare prohibition signs at stations in Japan and Indonesia, which have different cultural backgrounds. Japan is basically a “monolingual country”, while Indonesia is a multilingual country. In addition, the Japanese have an honorific system, but the Indonesians do not have a corresponding honorific system. Such differences may lead to differences in communication methods between Japanese and Indonesian. If so, the results of this research will open up the possibility of teaching Indonesian learners of Japanese a communication style in Japanese that is different from Indonesian.

Japan is a country with a total population in 2021 is 125.52 million, according to data from the Statistics Bureau of Japan’s Ministry of Internal Affairs and Communications. Japanese exists as the official language of Japan and is used as the national language (2021). The Tokyo dialect, especially the language of Yamanote, is used as a common language. Japanese has a form of honorific, and the Japanese Agency for Cultural Affairs (2007) stated that honorifics are “words that are used properly with consideration for the face”. In other words, it is a term used by the speaker to express respect and social relations to the person they are talking to or who is in the discussion.

Meanwhile, Indonesia’s total population in 2020 was 270.2 million, the fourth largest in the world, according to data from the Indonesian Bureau of Statistics (2020). Indonesia is called a multi-ethnic country because there are more than 1,340 ethnic groups in it. In addition, since each ethnic group has its own language (local language or ethnic language), it is said to be a multilingual nation. Historically, Indonesian was originally the Malay language of Sumatra and was used as the ancient lingua franca of merchants. Then, the day after Indonesia declared its independence (August 17, 1945), Indonesian was officially established as the official language of Indonesia in the

constitution. However, in everyday communication, the usage rate is considerably lower than the use of local languages (ethnic languages) (19.9% Indonesian, 79.5% local languages, and 0.35% foreign languages).

The Definition of Prohibition Sign

In this study, prohibitive signs are defined not only as “signs for commanding, requesting, or doing not

to do something”, but also as “signs that limit the behaviour of the other party” (Kim, 2011). See the following Figures 1, 2, and 3.



Figure 1: The use of a negative request expression.



Figure 2: The use of a positive imperative expression.



Figure 3: The use of statement expression.

The above three prohibition signs are treated as the subject of this study. The prohibition sign in Figure 1 states 「この前に荷物を置かないで下さい」 “*kono mae ni nimotsu wo okanaide kudasai*” (Please do not place your luggage in front of this) and uses a negative request expression such as 「しないで下さい」 “*shinaide kudasai*” (Please do not). On the other hand, Figures 2 and 3 respectively show 「線路に物を落とされた場合

は駅係員にお申し出ください」 “*senro ni mono wo otosareta baai wa eki kakariin ni omoushide kudasai*” (If you drop something on the line, please report it to the station staff) which both used affirmative command expression, and 「福祉・許可車両専用」 “*Fukushi kyoka sharyou senyou*” (For welfare/permit vehicles only) which shows statement expression, and it does not use negated prohibition as in Figure 1. However, the two signs restrict the reader’s behavior in the affirmative form of “If you drop something on the road, do not pick it up yourself” and “Please do not park vehicles other than welfare or permitted vehicles” seem to produce the same result as using the negative form. In other words, it encourages opposite behavior. For this reason, those that use the positive form are also subject to this research.

One prohibition sign may contain several pieces of information. In this research, each piece of information described in the prohibition sign is distinguished as shown in Figure 4.

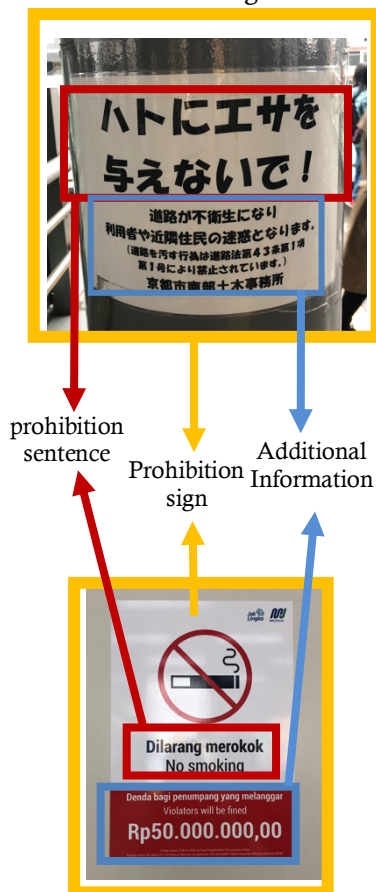


Figure 4: Japanese prohibition sign and Indonesian Prohibition sign.

Literature Review

Nakazaki (1999, p.183) suggests that since many of the prohibition signs are based on social rules, common sense, and popular support, it is not necessary to express them with consideration, and gives three reasons.

1. It is tacitly understood by the authors and readers of prohibition signs that the situation is urgent and efficiency takes precedence over face-saving.
2. Faith is less likely to be threatened because it benefits the reader of the forbidden sign.
3. The author of the prohibition sign has more power than the reader, and people around him support him to threaten the face.

However, Kishie (2011) and Kurabayashi (2020) have different opinions. Kishie (2011) argued that while there are signs that directly issue warnings, there are also various expressions, such as those that avoid direct expressions and use ingenious expressions. Kurabayashi (2020) selects an expression that can maintain the recipient’s face in a place where the recipient of the forbidden sign is considered a customer. Still, the university’s forbidden sign points out that the risk of infringing on the recipient’s face is low because it is conscious that the sender is the university and the recipient is the student. Kurabayashi (2020) also argued that the no-discretionary baring language is used to avoid life-threatening behavior. In other words, in the research of Kishie (2011) and Kurabayashi (2020), there are prohibition signs that use considerate expressions in the expression of prohibition signs in Japanese, which is inconsistent with Nakazaki’s (1999) assertion.

Meanwhile, Safriyah (2015) studied prohibition signs in Indonesia. As the results, prohibition signs in student dormitories around the university, she found that more prohibitive signs used request expressions than prohibitive expressions as follows.

- a. Prohibition sign that uses “*Terima kasih*” (thankyou)

Example:

Terimakasih anda membuang sampah pada tempatnya.

its place

(Thank you for dispose trash in its place)

- b. Prohibition sign that uses “*Tidak boleh*” (should not)
Example:
Tidak boleh merokok di ruangan ini.
Not should smoke in room this
(Should not smoke in this room)
- c. Prohibition sign that uses “*Jangan*” (don’t)
Example:
Jangan buang sampah sembarangan
Don’t dispose trash carelessly
(Don’t dispose trash carelessly)
- d. Prohibition sign that uses “*Dilarang*” (Prohibited)
Example:
Dilarang menginjak rumput.
Prohibited stepping grass
(Prohibited stepping on the grass)
- e. Prohibition sign that use “*Mohon tidak*” (Please do not)
Example:
Mohon tidak merokok di ruangan ini.
Please not smoking on room this
(Please do not smoke in this room)
- f. Prohibition sign that uses “*Sebaiknya tidak*” (better not)
Example:
Sebaiknya tidak diminum bersama-sama
It’s better not taken together
dengan obat lain.
with drugs other
(It’s better not to be taken together with another drugs)
- g. Prohibition sign that uses threatening language
Example:
Kena panas bisa meledak.
Contact hit can explode
(May explode on contact with heat)
- h. Prohibition sign that uses statements
Example :
Ruangan khusus petugas.
Room staff
(Staff room)
- i. Prohibition sign that uses interrogative sentences
Example:
Apakah anda bisa diam sejenak.
Does you can silent a moment
(Can you be quiet for a moment)

From the previous studies mentioned above, this research tried to focus on linguistic expression that plays an important role in communication and explores sign communication between the Japanese and Indonesian, which have different

linguistic and cultural backgrounds. This research also explores what kind of expression the Japanese and Indonesian use to convey the prohibition information to the reader.

Hypothesis

Based on the above problems, this study set the following three hypotheses.

1. (Hypothesis 1) About the two types of prohibition signs: There are two types of prohibition signs: a without honorifics type that prioritizes information transmission and with honorifics type that prioritizes showing or giving honour.
2. (Hypothesis 2) Presence or absence of an honorific system: The way of consideration differs depending on the presence or absence of the honorific system.
3. (Hypothesis 3) Presence or absence of commercial competition: The preference for prohibition signs that prioritize attitudinal is related to commercial competition and the dignity of the artist.

METHOD

This study focuses on prohibition signs in Japanese and Indonesian at railway stations in both countries. At railway stations, while prohibition signs are installed for acts that endanger life, many prohibition signs are also installed for other non-threatening acts, such as nuisances. In addition, the presence or absence of an attitudinal expression may be related to which side has more power, the passenger side as the receiver of the signboard, or the railway company side as the sender. The railway stations in Japan and Indonesia each have their own unique characteristics. Japanese and Indonesian railway companies have in common that they have been privatized, but while Japanese railway companies are competing with multiple companies, there is only one Indonesian railway company. Also, in Japan, railways are used as the main means of transportation on a daily basis, but in Indonesia, there are only local railways in the Jakarta area and large cities, and long-distance railways are only available in Java and Sumatra. Therefore, the railway cannot be said to be the main mode of transportation. Based on this background, the data collection locations and periods were set as follows. Pictures of the prohibition signs were taken at the location.

Data collection sites are the station parking lot, in front of the ticket gate, on the campus area in Japan, conducted from March until April 2020 in Tokyo Station and Osaka Station. While the data collection in Indonesia was conducted in February 2020 and March 2021, in Capital Jakarta's Gambir Station and Surabaya's Gubeng Station.

The prohibition sign was collected as the data in the form of the photograph as many as 2774 photos were taken in Japan, and 514 photos were taken in Indonesia. These photographs were copied into Excel and converted into data.

FINDINGS AND DISCUSSION

Classification of Prohibitive Expressions in Prohibition Signs

Using the collected data, we categorized the expressions used in the prohibited sentences of Japanese and Indonesian prohibition signs into the following four categories.

1. Prohibitive expressions without honorifics
2. Non-prohibitive expressions without honorifics
3. Prohibitive expressions with honorifics
4. Non-prohibitive expressions with honorifics

Representation of Prohibition Signs in Japanese

Takiura and Ohashi (2015) found that some of the prohibitive expressions used in Japanese prohibition signs encourage prohibition with negative expressions, while others use positive expressions to encourage prohibition. Therefore, in the classification of prohibitive expressions in Japanese in this research, we called those that use negative expressions as "prohibitive expressions" and positive expressions as "non-prohibitive expressions". In addition, Kurabayashi (2020) states that the prohibitive expressions of prohibition signs include those that use "attitudinal expressions" and those that use "non-attitudinal expressions". A detailed description of each category is provided as follows.

Prohibitive expressions without honorifics

These expressions show barely prohibitive expressions and are expressed openly.

Example:

- 1) [～しない] → 「歩かない 走らない」
"～shinai" "Arukanai Hashiranai"
(Don't walk Don't run)
- 2) [～しないで] → 「ドアに触れないで！」
"～shinaide" "Doa ni hanarenaide!"
(Don't touch the door!)
- 3) [～しないこと] → 「手すりから体を乗り出さないこと」
"～shinai koto" "Tesuri kara karada o nori dasanai koto"
(Do not lean over the railing)
- 4) [～禁止] → 「ゴミ捨て禁止」
"～kinshi" "Gomi sute kinshi"
(Do not litter)
- 5) [～厳禁] → 「解放厳禁」
"～genkin" "Kaihou genkin"
(Strictly forbidden to open)
- 6) [～な] → 「わたるな！」
"～na" "Wataru na!"
(Don't cross!)



Figure 5: 「たてかけない のりださない かけこみ禁止」 (Do not lean Do not climb Do not run) of [～しない].

Non-prohibitive expressions without honorifics

These expressions clearly limit the reader's actions without using prohibitive expressions.

Example:

- 1) 「手すりにつかまる 歩かず立ち止まる」
<Support>
"Tesuri ni tsukamaru arukazu tachidomaru"
(Hold on to the railing Stop without walking)
- 2) 「幼児を乗せるときは保護者が手をつなぐこと」
<Support>
"Yōji o noseru toki wa hogo-sha ga te o tsunagu koto"
(Parents should hold hands when carrying an infant)



Figure 6: 「手すりにつかまる」(Hold on to the railing) 「あかす立ち止まる」(Stop without a hitch) 「黄色い線の内側に立つ」(Stand inside the yellow line) 「荷物をしっかりと持つ」(Hold your luggage firmly).

Prohibitive Expressions with honorifics

These expressions are using honorifics and polite prohibitive expressions.

Example:

- 1) [~おやめください] “~oyamekudasai”
→ 「駆け込み乗車はおやめください」
“Kakekomi jōsha wa o yame kudasai”
(Please stop rushing to board)
- 2) [~お断り致します] “~okotowari itashimasu”
→ 「長大荷物持ち込みはお断りさせて頂きます。」
“Chōdai nimotsu mochikomi wa okotowari sa sete itadakimasu”
(We do not allow oversized luggage)
- 3) [~ご遠慮ください] “~Goenryo kudasai”
→ 「ペットの同伴はご遠慮ください」
“Petto no dōhan wa goenryo kudasai”
(Please refrain from bringing pets)
- 4) [~しないでください] “~shinaide kudasai”
→ 「ペットボトル 缶・ビンは捨てないで下さい」
“Petto botoru kan/bin wa sutenaide kudasai”
(Please do not throw away cans and bottles)



Figure 7: 「ペットボトル 缶・ビンは捨てないで下さい」(Please do not throw away cans and bottles) of 「~しないでください」.

Since the expression of “prohibition” is one of the “nominalizations” in Brown & Levinson’s negative politeness strategy, in this study, “prohibition” was included in the classification of attitudinal-type forbidden expressions.

Non-prohibitive expressions with honorifics

These expressions restrict the reader’s actions with honorifics and polite expressions without using prohibitive expressions. These expressions also use anything other than polite positive imperatives and other negative imperatives that require pragmatic interpretation. Not using negative prohibitive expressions will achieve the same result.

Example:

- 1) 「出入口につきドアが開くことがございます。もたれかかると危険です」 <Reason>
“Deiriguchi ni tsuki doa ga hiraku koto ga gozaimasu. Motarekakaruru to kiken desu”
(The door may open at the entrance/exit. Leaning is dangerous.)
- 2) 「従業員専用」 <permissible limits>
“Jūgyōin sen’yō”
(Employees only)
- 3) 「ありがとう 自転車降りてね! 7時~22時まで」
“Arigatō jitensha orite ne! 7-Ji ~ 22-ji made”
(Thank you, get off your bike! From 7:00 to 22:00)
- 4) 「下記の時間帯は自転車を押してご通行いただくこととなります。」
“Kaki no jikantai wa jitensha o oshite go tsūkō itadaku koto ni narimasu.”
(During the following hours, you will be asked to push your bicycle through.)
- 5) 「ヒトと間隔を開けよう、マスクをつけよう、手洗いうがいをしましょう」
“Hito to kankaku o akeyou, masuku o tsukeyou, tearai u gai o shimashou”
(Keep your distance from other people, wear a mask, wash your hands, and gargle)

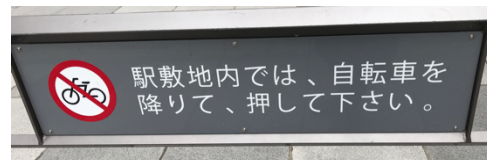


Figure 8: 「自転車は降りて、押して下さい」(Please get off the bicycle and push it).

Representation of Prohibition Signs in Indonesian

Prohibitive expressions used in Indonesian prohibition signs are the same as in Japanese. Some use negative expressions (prohibitive expressions) to urge prohibition, but also use positive expressions (non-prohibitive expressions) to urge prohibition (Afifah, 2020). However, concerning attitudinal expressions, the Indonesian language does not have an honorific system for expressing attitudinal expressions as in Japanese, but have expressions for showing respect such as hedges (called “*penanda kesantunan*” in Indonesian). Prohibitive expressions when requesting other people not to do something include adding “*Tolong*” (a word that corresponds to the English meaning of ‘please’), which becomes a polite expression by adding the suffix “*-lah*”, and the prefix “*di-*”. Details are explained in sub-sections below.

Prohibitive expressions without honorifics

These expressions barely used prohibitive expressions, expressed openly.

Indonesian prohibition signs that fall into this type are basic Indonesian prohibition expressions using “*Jangan*” (do not) and “*Tidak*” (not). Sasanti (2013) taxonomy stated that the use of “*Jangan*” and “*Tidak*” expressly express prohibition.

Example:

- 1) [*Jangan*~] (~しないで “*Shinaide*”)
 - *Jangan meninggalkan kartu tanda parkir / barang berharga di kendaraan anda*
Don't leave card sign parking/ goods valuables on vehicle your
(Do not leave parking tickets/valuables in your car)
- 2) [*Tidak*~] (~ない “*nai*”)
 - *Tidak Mengibaskan tangan yang masih basah ke Lantai*
Not flick hand wich still wet to floor
(No Flicking wet hands on the floor)



Figure 9: *Jangan meninggalkan kartu tanda parkir/ barang berharga di kendaraan anda* (Do not leave your parking pass/valuables in your vehicle).

Non-prohibitive expressions without honorifics

These expressions are prohibited explicitly without using prohibitive expressions. Indonesian prohibition signs that fall into this type use directives to restrict the reader’s actions. The use of referential expressions has the purpose of forbidding doing the opposite of what is being indicated.

Example:

- 1) *Jaga jarak 1 meter* <Instruction>
Keep distance 1 meter
(Keep a distance of 1 meter)



Figure 10: *Jaga jarak 1 meter* (Keep a distance of 1 meter).

Prohibitive expressions with honorifics

These expressions used to express prohibition politely. Indonesian prohibition signs use “*dilarang*” (~forbidden) included in this type. A study by Sasanti (2013) states that the use of “*dilarang*” is an explicitly prohibitive expression, so it is an overt expression and not a polite prohibitive expression. However, the meaning of “*dilarang*” in Indonesian grammar, which the verb “*larang*” is prefixed with “*di-*” (hereafter referred to as *di-verb*), is a passive verb that has the function of expressing politeness. Therefore, in this

research, Indonesian prohibition signs that use “*dilarang*” are included in the “attitudinal-type prohibitive expressions” that use polite prohibitive expressions.

Example:

- 1) 「*Dilarang*」 (Forbidden)
→ *Dilarang merokok*
Forbidden smoking
(Forbidden to smoking)



Figure 11: *Dilarang merokok* (Forbidden to smoking).

Non-prohibitive expressions with honorifics

These expressions show prohibition by polite expressions without using prohibitive expressions. Forbidden signs in Indonesian that can be included in this type are those with the “*lah*” suffix and the “*mohon*” (please) verbs in the basic imperative sentences. Indonesian forbidden signs that use verbs in basic imperative sentences are included in (2) untreated non-prohibitive expressions.

Example:

- 1) *Buanglah sampah pada tempatnya*
<Request>
Trow-lah trash on its place
(Throw garbage in its place)
- 2) *Mohon tidak menggunakan alas kaki karet/ bahan elastis di escalator*
Please do not use footwear rubber/ material elastic on the escalator
<Demand>
(Please fold your bicycle before entering the train station)

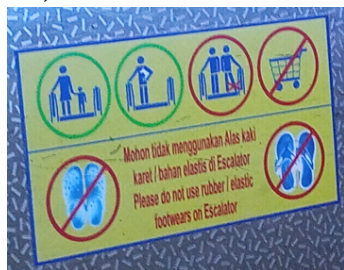


Figure 12: *Mohon tidak menggunakan alas kaki karet/ bahan elastis di escalator* (Please do not use rubber/elastic footwear on the escalator).

Figures 13 and 14 are the results of analysis of how much each of the above categories is used in the data collected. There are two types of prohibited signs: singular use of prohibitive expressions and combined use of prohibitive expressions.

Figure 13 (number by difference) and Figure 14 (total number) show the percentage of expressions used in prohibition signs at stations in the target area. Since Figure 13 counts the number of differences, it shows which expressions are used more often except for the same ones, while Figure 14 is the total number. Even if it is exactly the same, it does not count duplicates and shows how many prohibitive expressions are used, but how often they are visible in the linguistic landscape.

First, look at the analysis of the number of differences in Figure 13. Forbidden signs using non-attitudinal and attitudinal expressions can be seen in both languages. In addition, it was found that both languages used prohibitive expressions with honorifics the most. And although the percentages differ greatly, non-prohibitive expressions with honorifics are the second most common, accounting for 27.27% at Osaka Station and only 7.27% at Tokyo Station. However, from this result, it can be seen that many expressions of the attitudinal type are used for prohibition signs at Japanese railway stations.

However, there is a slight difference in Indonesian prohibition signs in Gambir station and Surabaya station. At Gambir Station in Jakarta, 60% of the trains used the prohibitive expressions with honorifics, but at Gubeng Station in Surabaya, only 43.48% used prohibitive expressions with honorifics. Prohibitive expressions with honorifics was not the most frequently used expression at Gubeng Station in Surabaya, but it is the second most frequently used expression. There is no significant difference in the use of non-prohibitive expressions without honorifics. However, looking at the ratio of with and without honorifics prohibition signs at Gubeng Station in Surabaya, the use of honorifics accounts for 65.64%, while the use of non-honorifics was only 39.13%.

From these results, it is known that prohibitive expressions with honorifics is the most used in prohibition signs at any station in Japan and Indonesia, and all of them show a ratio of higher than half of overall use. On the other hand, the prohibition signs without honorifics type are used only at Gubeng Station in Surabaya at a mere 10%.

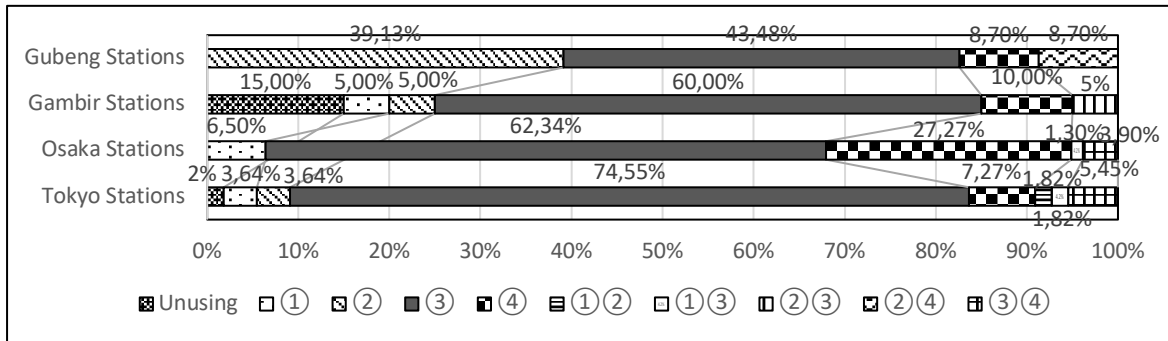


Figure 13: Expressions used in prohibition signs at stations (different numbers).

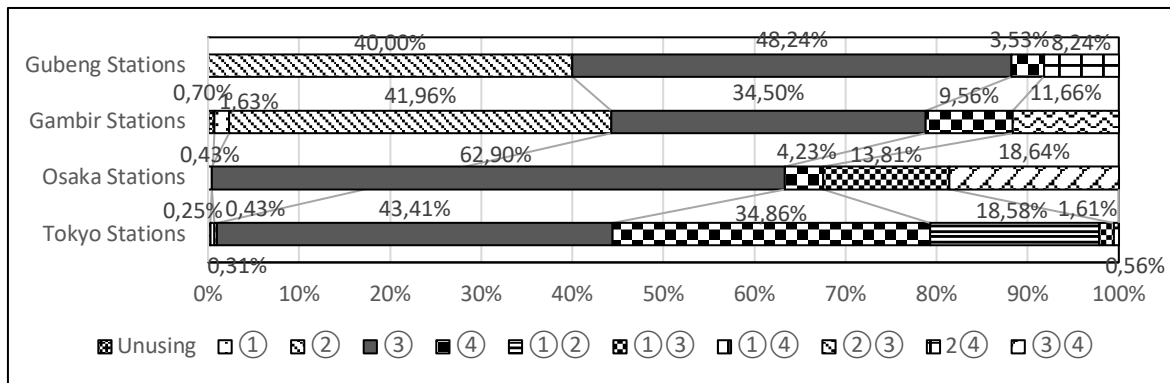


Figure 14: Expressions used in prohibited signs at stations (total number).

Kurabayashi (2020) points out that in the case of Japan, prohibition signs posted at railway stations tend to use honorifics because they are conscious of readers as the customers. However, judging from the result of this study, not only in Japan but also in Indonesia tends to use honorifics for prohibition signs. On the other hand, since need to convey information to the reader outweighs the need to use prohibition without honorifics (Takiura & Ohashi, 2015), clear and direct expressions also used to avoid misunderstandings. For example, Kurabayashi (2020) stated that prohibition signs that prevent danger are used without honorifics and bare prohibition expressions because there is a high need to convey prohibition information to the reader.

Let's take a look at what kind of prohibited contents the prohibition signs used without honorific expression as seen in the data of this research. In the case of the Japanese, all of Tokyo Station has dangerous behavior prevention, and Osaka Station has only one of five that does not prevent dangerous behavior. On the other hand,

the prohibition signs that use honorific expressions seen at Gambir Station and Gubeng Station in Indonesia do not contain any content to prevent dangerous behavior. In other words, it is in line with Kurabayashi's (2020) opinion above regarding Japanese prohibition signs at railway stations but disagrees with Indonesian prohibition signs.

Next, we examine what kinds of expressions are used for prohibition signs to prevent dangerous acts and examine what kinds of prohibition expressions are used for prohibition signs to prevent dangerous acts seen at railway stations. Figure 15 shows what expressions are used in prohibition signs related to "prevention of dangerous behavior".

As seen in Figure 15, in the case of Japanese, more than 70% use honorific expressions, while in the case of Indonesian, it seems that all of them use honorific prohibitive expressions. In other words, it was found that many of the prohibition signs to prevent dangerous behavior at railway stations use honorific expressions.

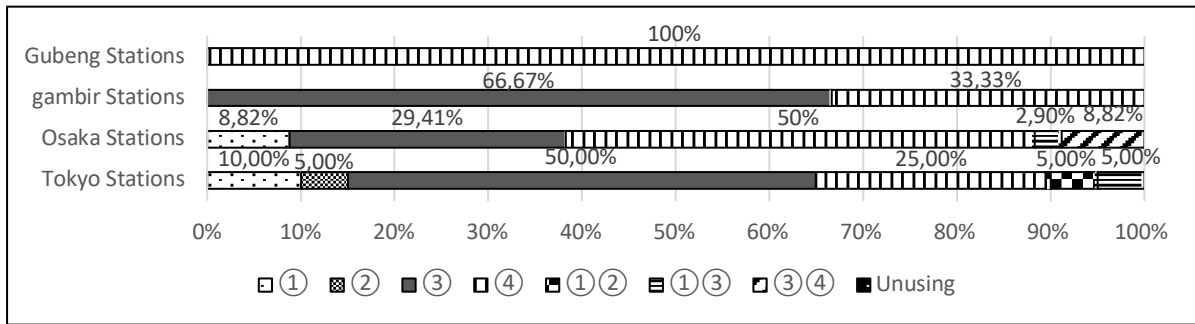


Figure 15: Percentage of expressions used for prohibition signs for “prevention of dangerous behavior” at railway stations (number of differences).

In summary, both languages appear to have the most prohibition signs used with honorific expressions, regardless of content. This result is inconsistent with Nakazaki’s (1999) assertion that “prohibition signs do not require consideration expressions.”

The above results so far have clarified what expressions are most frequently used in the study area of each railway station. However, it is not yet clear what prohibited content those expressions are used for. In order to see the above results in more detail, it is necessary to analyze the expressions used in prohibition signs and their contents concerning each other.

In the case of the Japanese, there are three possible reasons for this. One is related to the “honorific (*keigo*)” system that exists in Japan. However, Nakazaki’s (1999) claim is based on a general politeness theory and does not apply to the use of honorifics in Japanese. The Japanese honorific has the function of “indicating a hierarchical relationship” rather than “protecting the other person’s face” in the theory of politeness, so we use honorifics to represent the station side, who is the sender, and who is the receiver. It is thought that it shows that they place value on the hierarchical relationship with customers.

The second reason is also related to the Japanese honorific system. Honorifics have the function of expressing “oneself who has common sense as a member of society”. In addition, Ide (2006) stated that honorifics have the function of expressing the speaker’s social status (dignity). In other words, by using polite language, railway companies are thought to use honorifics to “create a good corporate image with common sense”. In other words, it is related to maintaining a positive face of the railway company (the sender).

A third reason concerns commercial competition among railroad companies. If it is run by a single company (government, administration), because it is a single management company, the railway company has power over passengers, and the expressions used in the prohibition signs are efficiency-oriented rather than consideration-oriented, even there is no problem if there are more consideration-oriented signs are used. However, railways in Japan are run by multiple railway companies, and these railway companies aim to provide the best possible service to their customers through a competitive relationship. Therefore, the customer has power from the viewpoint that customer can select the railway company. As a result, it is thought that the consideration-prioritized type will be used more often than the efficiency-prioritized type in the form of customer service.

On the other hand, the same three reasons are conceivable in the case of Indonesian. First, Indonesia does not have a system of honorifics like Japanese, but linguistic considerations and linguistic manners are important in speech acts in Indonesian communication. These linguistic considerations and linguistic manners are determined by three factors: the age of the interlocutor, intimacy of the relationship, and social position (Matsumoto, 1988). Prohibition signs in the linguistic landscape are said to target an unspecified number of people, but in actual situations, the intended audience is predictable. Therefore, in order to maintain the relationship with the reader of the prohibition sign, it can be said that consideration is also important in the expression of the prohibition sign.

For the second reason, it is said that it is important to express written words such as signs in Indonesian as short and clear as possible. Using

Sasanti's (2013) "*Mohon tidak*" (please do not) and the one using "*Sebaiknya tidak*" (better not), the adverbs "*Mohon*" and "*Sebaiknya*" would have to be added, making the prohibition sentence longer. In addition, there is a risk of causing misunderstandings by readers due to roundabout expressions. However, the use of the passive verb "*Dilarang~*" makes it both polite and explicit to avoid misunderstandings.

The third reason is that, unlike Japan, railways in Indonesia are privatized, but are operated by only one railway company. Buses are the main means of transportation rather than trains. In other words, Indonesian railway companies are not in competition with the same railway company, but in competition with other means of transportation such as buses. So, the railway company needs to get more people to use it to increase sales. For that reason, it is thought that the consideration-prioritized type will be used more often than the efficiency-prioritized type in the form of customer service, aiming to provide the best possible service to the customer.

Since Japanese has a system of honorifics to create polite expressions (Lu, 2014), one chooses vocabulary from the honorific set and incorporates it into the utterance. On the other hand, in languages like Indonesian that do not have honorifics to create polite expressions, we use hedges and choose ways of speaking that are not rude to the other party. According to Ito (2004), Japanese honorifics tend to have strong negative politeness due to the background of *わかきまえ文化* "*wakimae bunka*" (*wakimae* culture), whereas Indonesian, which does not have an honorific system, uses implicit imperative expression such as "*Terimakasih anda membuang sampah pada tempatnya.*" (Thank you for throwing the trash in the trash bin), and has a strong tendency to be positive and polite.

CONCLUSIONS

This article examined the use of prohibitive expressions in the prohibition signs, analyse the reason behind the application of polite expressions on prohibitions signs, and compares their use in Japan and Indonesia which have different language cultures. Further, this study also successfully verified the following hypothesis. Verification of Hypothesis 1: There are two types of prohibition signs, type that prioritize

information transmission and type that prioritizes showing or giving honor in prohibition signs. As hypothesized, we found that there are two types of prohibition signs in Japanese and Indonesian, namely "Signs that prioritize efficiency" and "Signs that prioritize consideration."

Verification of Hypothesis 2: Since Japanese has a system of honorifics to create polite expressions, vocabulary is selected from the honorific set and incorporated into the utterance. On the other hand, in languages like Indonesian that do not have honorifics system, to create polite expressions, we use hedges and choose ways of speaking that are not rude to the other party.

Verification of Hypothesis 3: Preference for prohibition signs that give priority to consideration is related to commercial competition and the dignity of the creator. Unlike Japan, railways in Indonesia are privatized but are operated by only one railway company, and there is no competition between railway companies, but railways are not the main means of transportation in Indonesia. Buses are the main means of transportation rather than trains. In other words, Indonesian railway companies are not in competition with the same railway company, but in competition with other means of transportation such as buses. On the other hand, in the case of Japan, railways are operated by multiple railway companies, so there is a competitive relationship among railway companies. Therefore, railway companies in Japan and Indonesia have different social backgrounds, but as part of their service, they use expressions that give priority to prohibition signs so that they can be selected by customers who have the right to choose.

In this study, only the prohibitive sentence part of the prohibition sign was targeted, but to conduct a deeper analysis, it is necessary to analyze the additional information part as well. In addition, due to the difference in railway usage between Japan and Indonesia, there is a large difference in the amount of data collected. To make a more valid analysis, it is necessary to study prohibition signs not only for railways but also for "transportation-related" as a whole, and not limited to railway stations. Prohibition signs may also differ depending on where they are placed. Therefore, it will be necessary to analyze prohibition signs in different places (tourist areas, commercial areas, etc.), explore the characteristics and differences of each place, and try to compare them. Finally, although the non-verbal aspects of

prohibition signs (style, color, image, etc.) carry messages as well as the linguistic aspects, many studies of the linguistic landscape have so far focused only on the linguistic aspects. There are only a few works that focused on and analyze the style, color, image, etc. Therefore, as a future task, it is necessary to analyze not only the linguistic aspects such as the expressions analyzed this time but also the non-linguistic aspects.

REFERENCES

- Afifah, M. (2020). Nihongo to Indonesia-go no kinshi hyōgen no hikaku: Kinshi sain ni okeru 'hairyo' o megutte [Comparison of prohibitive expressions in Japanese and Indonesian: Concerning "Consideration" in prohibited signs]. *Nihon goyōron gakkai dai 22 kaitaikai happyō ronbun-shū*, 207-210.
- Brown, P. & Levinson, S. C. (1987). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press
- Ide, S. (2006). *Wakimae Goyōron [Understand Pragmatics]*. Tokyo: Taishūkanshoten.
- Ito, E. (2004). Taikēi to shite no keigo o motanai gengo wa teinei-sa o dō hyōgen suru no ka? - Kotowari bamen ni okeru Jawa-go to Indonesia-go [How does a language that does not have a system of honorifics express politeness? Javanese and Indonesian in Refusal Scenes]. *Kotoba to Ningen*, 5, 11-20.
- Japanese Agency for Cultural Affairs. (2007). *Keigo no shishin [Honorific Guidelines]*. Tokyo: Bunkachō bunka shingikai kokugo bunka-kai. Retrieved from https://www.bunka.go.jp/seisaku/bunkashingikai/sokai/sokai_6/pdf/keigo_tousin.pdf
- Kishie, S. (2012) Kanban hyōji-mono ni mi rareru kinshi hyōgen no gengo keikan [Language Landscape of Prohibitive expressions Seen on Signboards and Displays]. In J. Uchiyama, S. Nakai, & D. Long (Eds.), *Sekai no gengo keikan Nihon no gengo keikan — keshiki no naka no kotoba [Linguistic landscapes of the world Japanese linguistic landscapes - words in landscapes]*. Tokyo: Katsura shobō.
- Kim, S. (2011) Nihongo to kankokugo no gengokeikan ni okeru kinshihyōgen kotoba [Forbidden Expressions in Japanese and Korean Linguistic Landscapes]. *Meikai Nihongo*, 66, 71-78
- Kurabayashi, H. (2020) Nihon no kōkyō sain no sutairu [Japanese public sign style]. *Buntai-ron Kenkyū*, 66, 71-78.
- Lu, X. (2014). Nihongo no keigo shiyō to poraitonesu [Japanese honorific use and politeness]. *Bunmei* 21, 33, 93-102.
- Matsumoto, Y. (1988) Reexamination of the Universality of face: Politeness phenomena in Japanese. *Journals of Pragmatics*, 12, 403-426.
- Nakazaki, A. (1999) "Kinshi/ fukyoka" teiji hyōshiki hyōgen no eigo taishō bunseki [Contrastive English-language analysis of "prohibited/not permitted" indications and sign expressions]. *Hokurikudaigaku kiyō*, 23, 179-189.
- Safriyah, A. (2015) *Tindak Tutar Imbauan dan Larangan pada Wacana Persuasi di Tempat-Tempat Kos Daerah Kampus [Speech acts of appeals and prohibitions on persuasive discourse in boarding houses on campus]* (Thesis). Universitas Muhammadiyah Surakarta.
- Sasanti, Y. N. (2013) *Tindak Tutar "Melarang" dalam Bahasa Indonesia [Speech act "forbidding in Indonesian Language]*. *Jurnal Penelitian*, 16, 2, 196-206.
- Schulze, I. (2019). *Bilder – Schilder - Sprache: Empirische Studien zur Text-Bild-Semiotik im öffentlichen Raum [Images - Signs - Language: Empirical Studies On Text-Image Semiotics In Public Space]*. Germany: Narr Dr. Gunter.
- Takiura, M. & Ohashi, R. (2015). *Nihongo to komyunikēshon [Japanese Language and Communication]*. Tokyo: Hōsōdaigaku kyōiku shinkō-kai.
- BPS- Statistic Indonesia (2021, January 21) Hasil Sensus Penduduk 2020 [Result of Census 2020] (accessed 2022, October 29) <https://www.bps.go.id/pressrelease/2021/01/21/1854/hasil-sensus-penduduk-2020.html>
- Statistics Bureau of Japan (2022, April 15) Jinkou Suikei 2021-nen (reiwa 3-nen)10-gatsu tsuitachi [Summary of Population Estimates (October 1, 2021) Results] (accessed 2022, October 29) <https://www.stat.go.jp/data/jinsui/2021np/index.html>