e-ISSN:2528-5548
p-ISSN: 2776-4478

Jurnal Pendidikan dan Pengajaran Bahasa Jepang

JAPANEDU

Diterbitkan oleh:
DEPARTEMEN PENDIDIKAN BAHASA JEPANG
FAKULTAS PENDIDIKAN BAHASA DAN SASTRA
UNIVERSITAS PENDIDIKAN INDONESIA

JAPANEDU

Jurnal Pendidikan dan Pengajaran Bahasa Jepang
e-ISSN 2528-5548
p-ISSN 2776-4478
Volume 7, Issue 1, June 2022

JAPANEDU: Jurnal Pendidikan dan Pengajaran Bahasa Jepang is an online, open access peer reviewed journal, which is published twice year every June and December. This journal is for all contributors who are concerned with a research related to Japanese language education studies.

JAPANEDU: Jurnal Pendidikan dan Pengajaran Bahasa Jepang provides a forum for publishing the original reserach articles, paper-based articles and review articles from contributors, related to Japanese culture, Japanese literature and Japanese language teaching/learning, which have never been published before.

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Jurnal Pendidikan dan Pengajaran Bahasa Jepang

e-ISSN 2528-5548
p-ISSN 2776-4478
Volume 7, Issue 1, June 2022

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Jurnal Pendidikan dan Pengajaran Bahasa Jepang

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A Comparative Study of Topic Selection Schema in The First-time Conversation Between Japanese and Sundanese Native Speakers

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ABSTRACT

First-time conversations play an important role as a starting point in building relationships. However, the lack of information about interlocutors makes it difficult to decide what topic to take up. In this study, we targeted 10 pairs of native Japanese speakers and Sundanese native speakers, clarified what topics would be selected in the first-time conversation by university students, and examined similarities and differences between both native speakers. As a result, in the conversation data of the Japanese pairs, 20 topics out of 83 topics were recognized as "topic items", and depending on the relationship between the topic items, they were then can be classified into eight categories, namely "affiliation", "origin", "university life", "hobbies/enjoyment", "living", "commonalities", "specialty", and "society". On the other hand, in the conversation data of the Sundanese pairs, 16 topics out of 95 topics were recognized as "topic items", and they can be classified into seven categories, namely "university life", "affiliation", "residential", "origin", "commonalities", "specialty", and "society". The overall picture of the classified categories and the topic items corresponding to the subclasses is the "topic selection list", and the set of culturally shared knowledge about this "list" is the "first-time conversation topic selection schema". The results of this study can be applied as a reference for topic selection in the first conversations with Japanese native speakers or Sundanese native speakers, especially between university students. The results also can be used as a repository of scientific knowledge in related fields such as sociolinguistic studies on conversational analysis, and as a reference on Japanese language education studies in general.

KEYWORDS

Contrastive study; First-time conversation; Japanese; Sundanese; Topic selection schema.

ARTICLE INFO

First received: 24 March 2022 *Revised: 24 May 2022* *Final proof accepted: 13 June 2022*
Available online: 15 June 2022

INTRODUCTION

Recently, there has been a lot of discourse analysis research that raises the themes of speech acts such as to request, invitation, refusal, compliment, apology, etc. Kusumawati (2020) contrasts Indonesian and Japanese compliments, while Haristiani and Sari (2019) contrast Japanese and Indonesian apologies, while Chandrawisesa, Kiyama, Haristiani, and Sudjianto (2019) contrast Japanese and Indonesian invitation speech act. There is also research by Citra, Hamidah, and Firmansyah (2020) that discusses the speech act of

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complaining in Japanese *anime*. As seen from these studies, contrastive analysis regarding discourse analysis in Japanese and Indonesian are mainly focused on speech act, while studies on topic selection in the first-time conversation are still limited.

Topic selection has a great influence on the smoothness of a conversation. If the selected topic is appropriate and favorable to each other, the conversation develops further and makes a good impression. On the contrary, if the selected topic is inappropriate and the content is not liked, it is expected that the conversation will be difficult to proceed with, and will give a bad impression to each other. Therefore, selecting mutually appropriate and preferred topics in conversation is very important.

On the other hand, the first-time conversation plays an important role in building relationships. Berg and Clark (1986) described that decisions about what type of relationship people wish to pursue are often made very early in a relationship, often right at the very beginning. In other words, a person's decision about what kind of relationship he/she wants is often determined at the beginning of the relationship, which is often seen in the first conversation. However, in the first conversation, there is the difficulty that the information and background about the interlocutor are minimal. Therefore, it is difficult to select an appropriate topic in a first-time conversation, which is a major obstacle to the smooth execution of the conversation.

Mimaki (1999) reveals that when the first-time conversation scene is viewed from the communication side, it is clear that there are conflicting demands to bring the mental distance closer to facilitate communication and at the same time to maintain a certain distance from consideration for sparse partners.

Currently, with the progress of globalization, the number of foreign tourists is increasing in each country. As well as in Japan, the acceptance of foreign workers is being expanded as a national policy. In such an international situation, it is expected that the opportunities for different native speakers to have "first-time conversations" will increase more and more in the future. Also, with the development of the Internet, online exchanges will be actively carried out, and opportunities to converse with foreigners from completely different cultures will increase. At that time, there are concerns that communication gaps will arise due to differences in language and culture, which will lead to misunderstandings.

Moreover, language and cultural differences will have an impact on the various types of topics chosen. Certain topics may be considered commonplace in one culture but the same topic may be considered taboo in another. Therefore, it is very important to know common information about topics that people usually bring up in a first-time conversation as a reference.

Under the above circumstances, research on topic selection in a first-time conversation is considered to be very important.

PREVIOUS RESEARCH

Topic Selection Schema

The term schema has various names such as script, schema, prototype, etc. depending on the fields such as linguistics, anthropology, and psychology. According to Tannen and Wallat (1987), schema frames and related terms fall into two categories. One is the interactive framework of interpretation, which is called 'the frame', and the other is the knowledge structure, which is called 'the schema'.

On the other hand, regarding the topic selection schema, Mimaki (2013, p.170) stated that "A collection of culturally shared organized knowledge is called a schema. Therefore, regarding the topic selection in the first-time conversation is shared within the same culture". For example, when a Japanese university student has a first-time conversation, a specific topic tends to be selected because of the shared knowledge about what kind of topic to select.

Previous Research on Topic Selection

Research on topic selection in first-time conversations, based on research methods can be classified into two types. One is the research based on questionnaires and the other one is the research based on conversation experiments.

Nishida (1996), and Kumagai and Ishii (2005) conducted research using a questionnaire survey method. Nishida (1996) used a questionnaire survey to investigate the actual situation of self-disclosure in first-time conversations with Japanese and Americans. As a result, it was found that Americans have more topics than the Japanese, and the Japanese have far more items

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that they do not talk about than Americans. And Nishida says, the Japanese can point out that there are more "non" personal topics than Americans.

Kumagai and Ishii (2005) conducted questionnaire surveys and interview surveys with Japanese and Koreans to clarify the consciousness of Japanese and Korean speakers on various types of topics. As a result, topics such as "hobbies," "leisure," "sports," and "television programs" were commonly preferred, while "body size," "religion," and "income" were undesired topics. Kumagai and Ishii (2005) also stated that the points related to positive politeness and negative politeness, such as "raising the story" and "not stepping into private matters", were commonly recognized as points for selecting a topic for the person who met for the first time.

Mimaki (1999) and Zhang (2006) conducted research using the conversational experimental method. Mimaki (1999) conducted the first-time conversation experiment with 38 sets of Japanese university students and examined the existence of topic selection schemas in Japanese society and various strategies involved in topic selection. As a result, 95% of the total number of topics 265 was aggregated into 23 topic items, and when considering the 23 topic items from the relevance of the contents, it was able to categorize them into eight types, namely "university life", "affiliation", "residential", "commonalities", "origin", "specialty", "career," and "examination." Next, it is concluded that the topic selection strategies are recognized into 3 types based on the topic selection source and 3 types based on the topic content, for a total of 6 types. While Zhang (2006) conducted the first-time conversation experiment with 20 female university students from Taiwan and Japan (10 pairs in total), divided the 20-minutes conversation time every 5 minutes, and measured the feeling of closeness to each other by adopting the "topic type" by Svennevig (1999) and Tryggvason (2004). As a result of the analysis, there was not much difference between Japan and Taiwan regarding the first-time conversation for 20 minutes, but the percentage of topics in the Japanese pairs changed with time. On the other hand, the percentage of Taiwanese pairs has not changed. Fifteen minutes after the conversation began, the Japanese pairs tended to talk about themselves, and the Taiwanese pairs talked more about third parties and less about themselves.

Tang (2014) conducted the first-time conversation experiment with 18 pairs of Japanese university students and 20 pairs of Chinese university students and considered the tendency of topic selection and how to develop conversations between Chinese and Japanese native speakers. As a result, both pairs tended to disclose personal information such as their affiliation and bring them closer to each other. On the other hand, the Chinese pairs are seen to disclose private topics and often mention non-speakers. The Japanese pairs proceeded with the conversation while considering each other's areas. In addition, it is reported that there was a difference that the Chinese pairs start the conversation by directly asking for the other person's personal information, but the Japanese pairs often start the conversation with standard expressions.

The above is an overview of previous studies related to this study. As mentioned above, research on topic selection for first-time conversations has accumulated comparative studies in Japanese-American, Japanese-Korean, Japanese-Taiwanese, and Japanese-Chinese, but there are few studies targeting languages in non-Kanji cultural spheres. Among them, there is no research on Sundanese, which is the Indonesian folk language. Therefore, in this study, we contrast the topic selections of Japanese native speakers and Indonesian Sundanese native speakers in the first-time conversation and clarify the topic selections of both language speakers in the first-time conversation.

Based on the problems of the previous research mentioned above, the research theme of this research will be set. (1) What is the number of topics in the first-time conversation between Japanese and Sundanese for 15 minutes? (2) What is the topic selection schema in the first-time conversation between Japanese and Sundanese?

RESEARCH METHOD

The Objects of This Research and Data Collection Method

Regarding the data collection method, this study uses conversation experiments. However, conversation experiments are conducted online. The details of the research subject and data collection procedure are explained as follows.

The Objects of Research

The subjects of this study are "Japanese university (graduate) students" and "Sundanese university students", and the details are shown in Table 1.

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Table 1: The Objects of This Research.

Object	Gender/Pair (Number)
Japanese Student	Male/5 pairs (10 people)
	Female/5 pairs (10 people)
Sundanese Student	Male/5 pairs (10 people)
	Female/5 pairs (10 people)

Research objects in this study were as seen in Table 1. The pair's partner of the subject was someone they met for the first time, of the same sex, and the same or close in age. The average age was 18,1 years old for Japanese, and 18,5 years old for Sundanese.

The objects from the Japanese side were university students of the Prefectural University of Hiroshima, and the object of Sundanese were university students of the Indonesia University of Education. In addition, some of the Japanese objects were taken from corpus data "Basic Transcription System for Japanese: BTSJ" by Usami (2021). From the data of the conversation experiment of the students of Prefectural Hiroshima, there are 1 male pair (2 people) and 4 female pairs (8 people), and from the BTSJ data, there are 4 male pairs (8 people) and 1 female pair (2 people).

The reason for using the BTSJ corpus data for Japanese objects is that the number of participants in the conversation experiment at the Prefectural University of Hiroshima was not sufficient. Hence, the corpus data of BTSJ was used to match the number of the Sundanese objects. The difference between Japanese conversational data and the BTSJ corpus was that the conversation experiment at the Prefectural University of Hiroshima was an online conversation conducted using Microsoft Teams, and the BTSJ corpus was a corpus data of face-to-face conversation.

Data Collection Procedure

First, a conversation experiment was conducted and recorded. Before participating in the conversation, the object signs a consent form and agrees to be recorded during the entire conversation and interview. After confirming that the interlocutor is the person they meet for the first time, 15 minutes of conversation is started. After the conversation, a follow-up interview was conducted and the objects were asked about their impressions. The 15 minutes conversation data was transcribed by coding work and along with the BTSJ corpus data were used as analysis material.

Coding Work and Analysis

In the coding work, conversation experiments were transcribed and topic classification was conducted.

Regarding transliteration, Japanese conversation data was transcribed in accordance with Basic Transcription System for Japanese (BTSJ) 2019 Revised Edition by Usami (2019). The Sundanese conversation data was also transcribed based on the principle of BTSJ and only a few symbols changed as necessary for writing Sundanese.

Furthermore, referring to the description by Maynard (1993) that the cooperation of conversation participants sets the framework of the topic, and the topic is selected and developed even if the participant introduces a certain topic unilaterally, the other party is just nodding. If the talks do not develop, they will not be recognized as a "topic". In this way, one topic is separated from another.

The analysis procedure in this study was conducted as follows.

(1) Calculate the number of topics as total, the average number of topics per pair, the type of topics, and the average of the types of topics per pair.
(2) If a "topic type" calculated in (1) is selected by two or more pairs, it is defined as a "topic item".
(3) Examine and categorized the extracted "topic items" from relevant contents.
(4) The classified categories and the topic items corresponding to the subclasses is the "topic option list", and the set of culturally shared knowledge about this "list" is the "first-time conversation topic selection schema".

RESULTS AND DISCUSSION

The Number of Topics Selected by Japanese and Indonesian-Sundanese Speakers

In the conversation, many topics were commonly selected by the pairs. In this section, we classified the topics into "number of topics (total)" and "types of topics" and calculated them. The results, including the average per pair, are shown in Table 4 (the format of the table was created based on Tang (2014)).

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Table 4: The number of topics and types of topics between Japanese and Sundanese pairs.

Pairs	Total number of topics	Average number of topics per pair	Topic types	Average number of topic types per pair
Japanese	83	8.3	32	3.2
Sundanese	95	9.5	31	3.1

As shown in Table 4, the Japanese pairs have fewer topics than the Sundanese pairs. However, it was found that the Japanese pairs had more topic types, meaning that topics types selected by Japanese multiple pairs in common and topics selected by only one pair had more variations. As shown in Table 4, 32 topic types were extracted for the Japanese pairs and 31 topic types were extracted for the Sundanese pairs. Looking at the average number of topics used per pair, the average number of topics per pair used by Japanese pairs is 8.3, and the average number of topics used per pair by the Sundanese pair is 9.5. Regarding the topic type, the average topic type per Japanese pair is 3.2, and the average topic type per Sundanese pair is 3.1.

As mentioned above, the number of topics in total and the different types of topics in the first-time conversation between Japanese and Sundanese have been clarified. However, since topic type is a topic that combines the topic selected by multiple pairs in common and topic selected by only one pair, in order to clarify the topic selection schema, it is necessary to pay attention to the "topic item" which is the "topic" selected in common by multiple pairs and calculate it. This topic item will be examined in detail in the next section.

Topic Selection Schema

In the previous section, the number of topics and the number of types of topics in the first-time conversation between Japanese and Sundanese were clarified. This section mainly describes topic items and topic selection schema. As mentioned in the previous section, topics selected by multiple pairs in common are named "topic items". Of the 33 topic types of the Japanese pairs, 20 topics were "topic items", and of the 31 topic types of the Sundanese pairs, 16 topics were extracted as "topic items". Then, the above topic items were examined according to the relevance of the contents, and these were classified into several categories. The overall picture of the classified categories and the topic items corresponding to the subclasses is the "topic selection list", and the set of culturally shared knowledge about this list is the "first-time conversation topic selection schema", which is based on the definition of Mimaki (1999).

Through the above procedure, the topic selection schema for the first-time conversation of Japanese university students is shown in Table 5 based on the format of Mimaki (1999).

Table 5: Topic selection list and categories for first-time conversations of the Japanese university student.

	Japanese Student	
	Topic Category	Topic item ( ) is selection rate per pair:%
①	Affiliation (19.71)	Self-introduction (100) Department (40)
②	Origin (18.30)	Birthplace (40) Club activities (40) Alma mater (30) Dialect (20)
③	University life (18.30)	Class (50) Circle (50) Part-time job (30)
④	Hobbies/ Enjoyment (18.30)	Hobby (40) Music (30) Manga/Anime (20) Sport (20) Game (20)
⑤	Residential (9.86)	Current place of residence (40) School commute (30)
⑥	Commonalities (9.86)	Common experience (40) Common acquaintance (30)
⑦	Specialty (2.82)	Major (20)
⑧	Society (2.82)	Infectious disease (20)

As shown in Table 5, the topic items of the Japanese pairs were classified into eight categories, namely "affiliation", "origin", "university life", "hobbies/enjoyment", "residential", "commonalities", "and specialty" and "society." This result is similar to that of a Japanese university student in Mimaki (1999), although the details are different. What is different from Mimaki (1999) is the topic items of "hobbies", "music", "manga/animation" in the category of "hobbies/enjoyment", and the topic items of "infectious diseases" in the category of "society". On the contrary, the categories of "course" and "exam" and their topic items in Mimaki (1999) do

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not appear in the survey results of this study. Of particular note about the results of the Japanese pairs in this study is the topic item "self-introduction," which is not found in the results of Japanese university students in Mimaki (1999).

On the other hand, the topic selection schema for the first-time conversation of Sundanese university students is shown in Table 6.

Table 6: Topic selection list and categories for first-time conversations of the Sundanese university student.

	Sundanese Student	
	Topic Category	Topic item ( ) is selection rate per pair:%
①	University life (27.50)	Class (80) Term-end exam (70) Circle (40) Campus (30)
②	Affiliation (21.25)	Department (80) Self-introduction (60) Admission (30)
③	Residential (17.50)	Boarding house (60) Current place of residence (40) School commute (40)
④	Origin (15.00)	Birthplace (80) Alma mater (40)
⑤	Commonalities (12.50)	Common experience (50) Common acquaintance (50)
⑥	Specialty (3.75)	Major (30)
⑦	Society (2.50)	Infectious disease (20)

As shown in Table 6, the topic items of the Sundanese pairs were classified into 7 categories, namely "university life", "affiliation", "residential", "origin", "commonality", "specialty", and "society". Compared to the results of the Japanese pairs, it can be said that they are similar except for the categories of "society" of the Sundanese pairs and "hobbies/enjoyment" of the Japanese pairs. Next, among the topic items found in the Sundanese pairs, there are four topics that the Japanese pairs do not have, which are "term-end exam", "campus", "admission" and "boarding house." On the contrary, in addition to the "hobbies/fun" category and its topic items, the Sundanese pairs do not have two topic items, which are "club activities" and "part-time job".

Mimaki (1999) calls a culturally shared set of organized knowledge a schema. It is considered that the "Japanese and Sundanese university student's first-time conversation topic selection schema" clarified in this study is generally shared as knowledge in the first-time conversation of Japanese and Sundanese university students.

Next, the topic items for which 5 or more pairs were selected in each pair as shown in Figure 1 (Japanese pairs) and Figure 2 (Sundanese pairs).

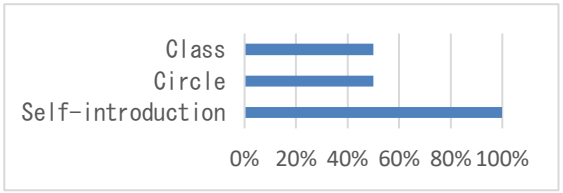

Figure 1: Topics with a high selection rate of Japanese pairs.

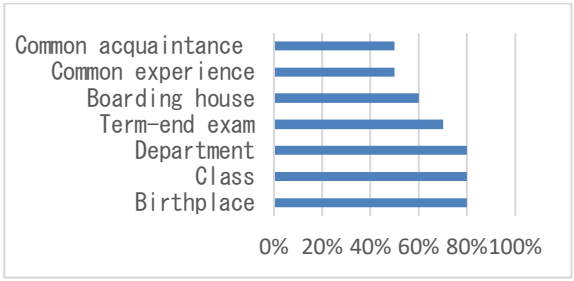

Figure 2: Topics with a high selection rate of Sundanese pairs.

As shown in Figure 1, out of the 10 Japanese pairs, 5 or more pairs have selected only 3 topic items in common, which are "self-introduction," "class," and "circle." On the other hand, as shown in Figure 2, out of the 10 Sundanese pairs, the topic items commonly selected by 5 or more pairs are eight topic items namely "hometown", "class", "department", "term-end exam", "boarding house", "self-introduction", "common experience" and "common acquaintance." It can be summarized that while the Japanese pairs talked about relatively diverse topic items, the topics covered by the Sundanese pairs were common to many pairs. On the other hand, the most frequently selected topic item for the Japanese pairs was "self-introduction," which was selected by all 10 pairs. On the other hand, the most selected topic in the Sundanese pairs is "hometown", which is selected by 9 out of 10 pairs.

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Topic Selection in First-time Conversation by Japanese and Indonesian-Sundanese Speakers

Topic visualization system for unfamiliar couples in face-to-face conversations are often difficult, since some of people are weak at making face-to-face conversations with people for the first time (Nishihara, Yoshimatsu, Yamanishi, & Miyake, 2018). Hence, the study of topic selection in first-time conversation in cross-cultural context is important and interesting.

Regarding the topic selections between Japanese and Sundanese, as seen from the data in the section above, the Japanese pairs used 83 different topics, and the Sundanese pairs used 95 different topics, which means that the Sundanese pairs used more topics. However, the number of 'topic items' by Japanese pairs was 20 items while the Sundanese pairs used 16 items. This means that the Sundanese pairs had a large number of commonly selected topics, while the Japanese pairs had a slightly wider variety of topics. As shown in Figure 2 in the previous section, the Sundanese pairs have seven high-selection topics. Therefore, it can be said that these seven are "topic selection schemas" that are generally shared as knowledge "suitable for picking up" in a first-time conversation by Sundanese university students.

A similar tendency was seen in Tang (2014) on such topics of daily life. According to Tang (2014), topics closely related to dormitory life were found in the Chinese group, but not in the Japanese group. In addition, Tang (2014) states that items such as "seminars (*zemi*)," "graduation thesis (*ronbun*)," "study abroad (*ryuugaku*)," and "volunteer (*borantia*)" were not found in the Chinese group. Since the Japanese students who participated in this study are mostly new students, such items did not appear. Although it is not seen in the Sundanese group of this research, it is unlikely that it will appear even if the grade goes up because "seminars (*zemi*)", "study abroad (*ryuugaku*)", and "volunteers (*boranthia*)" are not common in Indonesian universities.

Below, let us consider the reasons why each topic was taken up so much in each pair. First of all, it is thought that the reason why many Sundanese talks about "boarding house" is that life in boarding house is common among Sundanese college students. On the other hand, Japanese students did not talk about living in a "boarding house" and "apartment". This result was probably obtained because the main target of this study was the students of the Prefectural University of Hiroshima. Of the ten Japanese students who participated in the conversation experiment in this study, only one was from outside the prefecture. Since many students still live in their parent's homes and their lifestyle before entering university continues, so they didn't particularly talk about it. However, this result cannot be generalized as a topic selection schema that is commonly used by all Japanese university students, and more case studies are needed to generalize this result.

On the other hand, the "part-time job" topic that was often taken up by the Japanese pairs never appeared in the Sundanese pairs. The reason is that "part-time jobs" are not common in Indonesia where the Sundanese live. In Indonesia, few college students work part-time while attending college, due to not many opportunities to do part-time jobs. The topics of "admission" and "campus" were also taken up by the Sundanese pairs. This tendency was most likely seen because the conversation experiment was conducted immediately after the admission of the Sundanese students. Therefore, many topics related to "admission" methods and "campus" was selected. Also, the reason why many "final exams" topics were taken up is that the conversation experiment was conducted during the final exam period of the university. Here it can be understood that the general conditions that occur in the same environment can be used as topics of conversation that are easy to bring up. Other than topic selections, in first-time conversation, this study also found that Japanese used interjectional expressions such as *anoo, sonoo* or *etoo* to maintain conversation as found by Morita and Takagi (2018, 2020).

As mentioned above, there are many differences between the Sundanese pairs and the Japanese pairs, but in common with both pairs, the topics of "hometown" and "class" were often taken up. This tendency is similar to results by Zhao (2014) who found that the topic selection schemes of Japanese and Chinese are similar, particularly according to topics about individuals including "place of residence" and "place of origin". In other words, it can be said that the Japanese, Chinese, and Sundanese topic selection schema is similar, but the Sundanese choice of topics was more similar to the Chinese than the Japanese regarding many topics such as "hometown" and "boarding house". Hence, it can be considered that such topics should be taken up

e-ISSN 2528-5548 | p-ISSN 27764478

in the first-time conversation among college students regardless of their nationality. However, as mentioned above, how much the results of this study can be generalized must be an issue for the future and further investigation is required.

CONCLUSIONS

In this study, the topic selection schema for the first-time conversation of fifteen minutes conversations by ten pairs of the Japanese university student pairs and the Sundanese university student pairs was analyzed. The results showed that the Japanese pairs had more topic items that were commonly taken up by two or more pairs than the Sundanese pairs. The Japanese pairs used eight categories of topic items, while Sundanese pairs used seven categories. Moreover, there are many differences between the topic selection schemas of the Japanese pairs and the Sundanese pairs, but there are also some commonalities. As for the topics of "part-time job" and "boarding house", there were differences in the topics of "admission" and "final test" due to different cultures and the timing of the conversation experiment. While the topics of "hometown" and "class" are common topics that are often selected by university students in both countries.

However, there is some weakness in this study, including the procedure for putting topic items into several categories. In this study, the categories were classified concerning previous studies. To increase the validity, a method that can be scientifically explained is needed in future studies.

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e-ISSN 2528-5548 | p-ISSN 27764478

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e-ISSN 2528-5548 | p-ISSN 27764478

JURNAL UPI

JAPANEDU:
Jurnal Pendidikan dan Pengajaran Bahasa Jepang
http://ejournal.upi.edu/index.php/japanedu/index

The Use of *Firaa* in "Marugoto: Japanese Language and Culture" Textbooks for Beginner (A1) and Elementary (A2) Levels

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ABSTRACT

Filler, also known as *Firaa* in Japanese, is a discourse marker which frequently used by Japanese people in daily communication. However, Japanese learners are less likely to employ this discourse marker. This study aims to identify the types of *Firaa* and their functions in the textbook "Marugoto: Japanese Language and Culture" for Beginner (A1) and Elementary (A2) levels. The data observed were collected from 217 audios of *chokai* (listening) and videos of *kaiwa* (conversation) as supplements in the Marugoto for Beginner (A1) and Elementary (A2) levels textbooks. The type of *Firaa* and their functions were then categorized using Yamane's (2002) theory, and a total of 271 *Firaa* appear in conversations has been collected. The findings of this study showed that only six types of vowel sound *Firaa* type from the eight types of Yamane's theory, namely the *'Eeto' Firaa* type, the *'Ko-So-A' Firaa* type, the *'Hai' Firaa* type, the *'N' Firaa* type, the *'Maa' Firaa* type, and the *'Saa'* type were found and introduced in the Marugoto textbooks at the beginner and elementary levels (A1 & A2). Moreover, it is found that the *Firaa* introduced to Japanese learners were based on their level of proficiency, so as the level increases, the *Firaa* types introduced in the textbooks also increase. Further, in the beginner level (A1), we found 74 times *Firaa* and five *Firaa* types, while at the elementary level (A2), the *Firaa* are used in much higher frequency. Hence, we can conclude that Marugoto: Japanese Language and Culture for Beginner (A1) and Elementary (A2) levels has its' own the criteria as textbooks which use communicative approach by introducing *Firaa* as one of the Japanese characteristic discourse markers from the beginner level.

KEYWORDS

Communicative approach; Discourse marker; Japanese filler; Marugoto Textbooks.

ARTICLE INFO

First received: 22 November 2021 *Revised: 04 April 2022* *Final proof accepted: 07 April 2022*
Available online: 15 June 2022

INTRODUCTION

Sending messages from the sender to the recipient is a communication activity involving two or more persons. This communication process is sometimes disrupted, resulting in silence or a delay in speaking. In this case, the process of delay or silence is a pause or information barrier. If during the process of composing sentences in Japanese, there are obstacles, then *Firaa* usually appears in the form of words such as anoo, *Eeto*o, and others (Yamane, 2002). According to Schiffrin (1987), *Firaa* is a discourse marker that plays an

e- ISSN 2528-5548 | p-ISSN 27764478

essential role in spoken language. *Firaa* is derived from an English word, filler or filled, which means 'pause.'

According to Fujita (2001), *Firaa* is a form of discourse marker representing the speaker's attempt to establish an interpersonal relationship with the interlocutor. In conclusion, discourse markers in Japanese are used as cataphoric markers or anaphoric markers to help the speaker focus on certain utterances that may be important to the interlocutor.

Firaa and *aizuchi* are two characteristics of Japanese culture, specifically spoken discourse, in which they are frequently used to improve communication fluency. *Firaa* is a signal marker used by the speaker in a conversation, while aizuchi is used by the listener. Yamada stated that the speaker pronounces *Firaa* such as *dee*「で（ー）」, *sonoo*「その（ー）」, *anoo*「あの（ー）」, *ee*「えー」 when the speaker cannot find the right word. *Firaa* is also used as a signal to the interlocutor so that the interlocutor can predict what the speaker will say according to the context of the conversation (Watanabe, 2005; Watanabe, Hirose, Den, & Minematsu, 2005). It can be concluded that *Firaa* has a vital role in Japanese, especially in spoken discourse.

Linguists such as Daikuhara were involved in some of the *Firaa* studies. Daikuhara (2010) suggests that his research indicates that *Firaa* contributes to Japanese spoken grammar. As a result, *Firaa* should be introduced in Japanese language courses. Kim (2007) analyzed Japanese fillers as well. Let us look up words like *anoo* "Ano" or *eeto* "Eh" in a dictionary. We will find the term *kuuhaku-hojuugo* 「空白補充語」 with the explanation that the word is used to avoid silence in a conversation. Therefore, *Firaa* has an important communicative function, which Japanese people use to maintain harmony in communication in addition to its primary function as a filler for pauses or silences.

According to Kim (2007), the key to harmonious Japanese cultural values dominates the Japanese lifestyle. It is based on the principle of not getting into trouble with other people, a traditional Japanese behavior pattern. As a result, instead of making the conversation clear or accurate, Japanese people tend to say it in a hazy and indirect manner (avoiding the clarity of verbal intervention).

Park (2019) conducted another study comparing the *Firaa* function of Japanese and Korean people. Park claims the two languages have similar functions, but Japanese people use them more daily than Koreans in intercultural situations. Meanwhile, Lukamto (2012) describes that discourse signs such as *anoo*, *kono*, *sono*, *eeto*, *nanka*, and *maa* are essential for smooth communication, and that discourse signs need to be actively taught to Japanese language learners (Higgins & Ikeda, 2021). However, after examining the actual conditions of how *Anoo, Kono, Sono,* Eeto*, Nanka,* and *Maa* are contained in Japanese textbooks, it turns out their use in textbooks is insufficient. According to Ohta, Kitaoka, and Nakagawa (2014), pauses between sentences filled with filled pauses (*Firaa*) can improve user understanding and increase the naturalness of the spoken dialogue system.

According to Nakajima (2009), *Firaa* has three functions based on location: the first is at the beginning of a speech, the middle position, and the end position of speech, all of which have different functions. The highest usage rate of the 1680 *Firaa*s found in natural discourse recordings was 32.7 percent for KO-SO-A *Firaa*s, followed by vowel sounds at 18.3 percent and Nanka filler *Firaa'*s at 7.1 percent. Nakajima collects data from native Japanese speakers in the form of natural conversations.

Januarika (2018) conducted another study on the use of *Firaa* by non-native speakers. The use of *Firaa* by foreign Japanese speakers does not vary as much as it does by native speakers, according to Januarika's research. Another research by *Firaa* related to Japanese language learners was conducted by Nagai (2017). The conclusion is that Japanese learners from Korea and China often use some *Firaa* unfairly compared to native Japanese speakers, so it is necessary to teach the use of natural *Firaa*.

However, the studies on Japanese *Firaa* used by Japanese language learners are still insufficient. In the fourth semester of the Japanese Language Education study program at the state university in Semarang, we conducted a preliminary study on the students. The result is that students admitted they did not understand the different types of *Firaa* and how they were used in conversation. As for the lack of understanding and use by learners like them, they are only used to using *Firaa*, anou, and *Eeto*. The lack of understanding of Japanese language learners for this type and function of *Firaa* is a research gap that researchers want to see from the point of view of whether the textbooks that students have used are

e- ISSN 2528-5548 | p-ISSN 27764478

sufficient to illustrate that filler has been introduced or not.

Daikuhara (2010) observes *Firaa* concerning learning Japanese in Japanese language textbooks. Daikuhara data were drawn from sixteen Japanese textbooks and references ranging from elementary to advanced. It can be concluded that these references still lack an introduction to Japanese fillers.

Therefore, we try to analyze textbooks that use a different approach published by the Japan Foundation in 2013. Marugoto's textbooks have been used by Japanese Language Education Study Program in a state university in Semarang, Central Java, Indonesia since 2018. These textbooks focus on communication skills where the filler is found in live conversations. This study aims to identify the different types and functions of the Japanese language *Firaa* in Marugoto: Japanese Language and Culture textbooks for Beginner Level (A1) and Basic Level (B1) students (A2).

RESEARCH METHOD

A qualitative descriptive approach is used in this study. Data sources used in this study are conversation dialogue on audio choukai and video kaiwa on marugoto plus in the Marugoto: Japanese Language and Culture textbooks for Beginner Level (A1) and Elementary Level 1 and 2 (A2). The data objects that are the focus of this research are conversational dialogues using *Firaa* on choukai audio and kaiwa video, which are complementary materials for learning the Marugoto Japanese Language and Culture textbook for Beginner Level (A1) and Elementary Level (A2).

The listening method with an advanced note-taking technique was used in this research to collect data. The researchers then used data analysis techniques, such as reducing data, presenting data, and drawing conclusions, as described by Miles and Huberman in Sugiyono (2013). In addition, the following are steps in this research's data analysis: a) Listening to the conversational dialogue in choukai audio and kaiwa video are complementary materials for learning the Marugoto Japanese Language and Culture textbook for Beginner Level (A1) and Elementary Level (A2); b) Recording the appearance of *Firaa* contained in the conversational dialogues in choukai audio and kaiwa video, which are complementary materials for learning the Marugoto Japanese Language and Culture textbook for Beginner Level (A1) and Elementary Level (A2); c) Classify data and analyze it based on the types of *Firaa* according to Yamane's theory (2002); and d) Summarize the findings of the data analysis and make suggestions.

RESULTS AND DISCUSSION

Firaa Types in Marugoto Textbooks

Based on the results of data analysis, 271 Firaa appear in 217 conversations in the video and audio of the Marugoto Japanese Language and Culture textbook. Yamane's *Firaa* theory is used to investigate the classification of *Firaa* types in Nagai (2017). Table 1 shows the data on research findings of the different types of *Firaa*.

Table 1: *Firaa* types and variations in Marugoto Beginner (A1) and Basic Level (B1) (A2).

Firaa' type	Variation of Firaa	Video Kaiwa Marugoto Plus	Marugoto Starter (A1)	Marugoto Beginner level 1 (A2)	Marugoto Beginner level 2 (A2)	Total	Frequency (%)
vocal	ア	2	4	3	6	15	5,5
	アー	0	1	0	4	5	1,8
	エ	1	0	0	0	1	0,4
	エー	1	5	2	5	13	4,7
Subtotal		**4**	**10**	**5**	**15**	**34**	**12,5**
Eeto	エート	2	7	7	4	20	7,3
	エーット	1	8	11	9	29	11
Subtotal		**3**	**15**	**18**	**13**	**49**	**18,1**
Ko-So-A	ソーデスネ	3	12	14	9	38	14
	アノ	0	0	2	0	2	0,7
	アノー	9	34	26	35	104	38,3
Subtotal		**12**	**46**	**42**	**44**	**144**	**53,1**
Nanka	ナンカ	0	0	0	0	0	0
Hai	ハイ	2	0	0	4	6	2,2
Maa	マー	0	0	1	0	1	0,4
Moo	モー	0	0	0	0	0	0
N	ウーン	4	2	15	14	35	13
Saa	サー	0	1	0	1	2	0,7
Total		**25**	**74**	**81**	**91**	**271**	**100**

As presented in Table 1, the number of *Firaa* that appear in the Marugoto: Japanese Language and Culture textbooks for Beginner Level (A1) was only 74, with variations in the types of *Firaa,* namely Vowel Sound, *Eeto*, *Ko-So-A, N*, and *Saa.* Meanwhile, in the Marugoto: Japanese Language and Culture Elementary Level (A2) textbooks, the

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number of *Firaa* that appeared was 81 times (Marugoto Japanese Language and Culture Basic 1), and 91 times (Marugoto Japanese Language and Culture Basic 2).

In addition, five different *Firaa* types were discovered in the Marugoto: Japanese Language and Culture for Beginner Level (A1) textbooks, namely *Eeto, Ko-So-A, N,* and *Saa* vocal sounds. Meanwhile, *Firaa Hai* and *Maa* are two types of *Firaa* found in the basic level Japanese language and culture Marugoto textbook (A2) but not previously introduced in the beginner level Japanese language and culture Marugoto textbook (A1). The types of *Firaa* in the beginner-level Japanese language and culture Marugoto textbook (A1) and the Elementary level in Marugoto Language and Culture textbook (A2) are divided into the following classifications based on the findings in Table 1.

Vowel sound type (Boon-gata)

We found the examples of sentences using *Firaa boon-gata* as follows.

(1) K01: **あ**、金曜日、生花コンテストが
ありますよ。
***A**, kinyōbi, seika kontesuto ga arimasuyo.*
Ah, Friday, there's a flower arrangement contest.
K02: ああ、いいですね。先生はみに
行きますか。
Aa, īdesune. sensei hami ni ikimasu ka.
Oh that's good. Will you come to see it?
K01: はい、いつも行きます。今年も多分
みに行きます。
hai, itsumo ikimasu. kotoshi mo tabun mi ni ikimasu.
Yes, always come. This year too may come to see it.
(Marugoto plus A1, can do 31, 0050-00:22)

(2) K01: いらっしゃいませ。
Irasshaimase.
Welcome
K02: **えー**、すみません。ハンバーガー
１つとコーヒー２つください。
***Ee**, sumimasen. hanbāgā hitotsu to kōhī futatsu kudasai.*
Mmm, excuse me. I ordered 1 hamburger and 2 coffee.
(Marugoto A1 Katsudou, Lesson 6, Audio 084,00:01-00:12)

From the examples of conversations (1) and (2) above, it can be seen that the variations in the type of *Firaa* used are the short vowel form '*a*'「あ」 and the long vowel form such as '*ee*'「えー」. According to the dictionary, the form of *Firaa* is '*a*' what is in the example conversation (1) has the meaning of a form of surprise expression when you find something. Next is the form of '*ee*'; if you look at its meaning in the example conversation (2), it expresses affirmation or agreement.

We find a lot of data about this *boon-gata* type of *Firaa* or vowel sound at the beginning of the speech, though examples also appear in the middle.

Eeto *type* (Eeto gata)

We found that examples of *Eeto-gata* variations differ from the variations found at the start of the speech and in the middle of the speech. Here is an example of the *Eeto*-gata form in the middle of a speech.

(3) K01: すみません、たいしかんに行きたい
んですが.
Sumimasen, tai shikan ni ikitaindesuga..
Excuse me, I want to go to the embassy.
K02: たいしかんですか？**ええっと**、
あそこに白くて大きいたてものが見えま
すね。
*Taishikan desuka? **ē tto**, asoko ni shirokute ōkīta te mono ga miemasune.*
Embassy huh? Hmmm, from here, the big white building can be seen right.
K01: 白くて大きいたてもの。はい。
Shirokute ōkī tate mo no. hai.
Big white building. Yes.
(Marugoto Elementary 1 A2 katsudou, Lesson 6, Audio 057, 00:01-0:20)

The *Eeto-gata* variation is found in the middle of the speech, as shown in the example of conversation (3) above. Regarding the *Eeto gata* writing style, we distinguish between the '*Eeto*' and '*Eetto*' forms. '*Eeto*' is a word or phrase that comes to mind as you consider the next word or thing to say. It became "Hmm" in the translation we discovered in Marugoto's textbook. This type of *Firaa* usually appears at the start of a speech, but it can also appear in the middle, as shown in the conversation example (3).

Ko-So-A *type* (Ko-so-a gata)

The *Ko-So-A gata* is the most common type of *Firaa* found in Marugoto: Japanese Language and Culture textbooks, accounting for 53.1 percent of all *Firaa* found in both beginner (A1) and

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elementary (A2) levels. The most varied forms of the *Ko-So-A* gata are '*soudesune*', *'ano',* and *'anoo'.* The following is an example of its use in conversation.

(4) K01: あのう、ここからくうこうまでどう
やって行きますか。
Anoo*, koko kara kūkō made dō yatteikimasuka.*
Hmm, how do I get from here to the airport?
K02: ここは電車がいいですよ。便利です
から。
Koko wa densha ga īdesuyo. benridesukara.
From here it is better to take the train. Because it's more convenient.
K01: じゃあ、電車で行きます。どうも
ありがとう。
Jā, Densha de ikimasu. dōmo arigatō.
Then I'll go by train. Thank you.
(Marugoto A1 Rikai, Lesson 13, Audio 217, 001:01-00:21)

(5) K01: キムさんは、どんなエコ活動を
していますか。
Kimu-san wa, donna eko katsudō o shiteimasu ka.
Mr. Kim, what kind of eco-friendly activities are you doing?
K02: エコですか？そうですね、わたしは
料理をするときだいどころから
あぶらをながさないようにしてますよ。
Eko desu ka? ***Sō desune****, watashi wa ryōri o suru toki dai dokoro kara abura o nagasanai yō ni shitemasuyo.*
Environmentally friendly, right? Well, I try not to throw oil out of the kitchen while cooking.
(Marugoto Elementary 2 A2 Katsudou, Lesson 15, Audio 157, 00:01-00:15)

The forms of *Ko-So-A gata* found in the Marugoto: Japanese Language, and Culture textbook are examples of conversation (4) and conversation (5). When the type of *Firaa* 'Anoo', a word used when calling someone, is translated into English, many of the equivalents are "excuse me/sorry/hmm," as shown in the example conversation (4). According to the data in Table 1, the *Firaa 'Anoo'* type has the highest frequency of occurrence compared to the other types, at 38.3 percent.

In the example conversation (5), the type of *Firaa* '*Soudesune*' denotes the speaker's approval or affirmation of the other party. This *Firaa* also used when someone thinking and doubting something.

Hai *type* (Hai gata)

This type of *Hai gata* is also found in the conversational data. Here is an example of its use.

(6) K01: おー
Oo.
Wow.
K02: はい。私はどくしょが好きです。
やまさきさんの趣味はなんですか。
Hai*. watashi wa dokusho ga sukidesu. ya masaki san no shumi wa nandesu ka.*
Yes. I like reading. What's Mr. Yamazaki's hobby?
K01: 音楽です。
Ongaku desu.
Musik.
K02: どんな音楽が好きですか。
Donna ongaku ga suki desuka?
What kind of music do you like?
K01: ジャズが好きです。
Jyazu ga suki desu.
I like Jazz.
K02: そうですか。
Sou desu ka.
Oh, I see.
(Marugoto Plus A1, Can do 28, 00:05-00:23)

The *'hai' firaa* that appears in conversation (6) does not appear as a form of *aizuchi* but rather as a *Firaa* that is used to attract the interlocutor's attention. *'Hai'* type of *Firaa* can be paired with 'yes' in English in the Marugoto Japanese Language and Culture textbooks for beginners (A1) and elementary (A2). This type of *Firaa 'hai'* does not appear in the middle or at the end of a speech; instead, it predominately appears at the start of a speech, as in the example of conversation (6).

Maa *type* (Maa Gata)

This type of *Firaa Maa-gata* or type of *Maa* is the type of *Firaa* with the fewest occurrences among others, only 0.4 percent. The following is an example of the occurrence of the *Firaa Maa* type in the conversation data (7).

(7) K01: まあ、かわいいセーターですね。
Maa*, kawaii seetaa desune.*
Wow! What a cute sweater huh.
K02: あっ、ありがとうございます。
A, arigatou gozaimasu.
Ah, thank you.
(Marugoto Elementary 1 A2 Katsudou, Lesson 17, Audio 170, 00:01-00:03)

e- ISSN 2528-5548 | p-ISSN 27764478

The *Firaa 'Maa'* utterance is a speech used when someone is impressed by something, such as a conversation example (7). Both beginner level (A1) and elementary level (A2) of the Marugoto: Japanese Language and Culture textbook are combined into English to form 'Wow.' This type of *Firaa Maa-gata* only appears at the beginning of the speech and not in the middle nor at the end of speech.

N *type* (N gata)

This type of *Firaa N-gata* appears more than the type of *Firaa Boon-gata,* which is as much as 13 percent. The following is an example of using *N-gata* in conversation (8).

(8) K01: あのう、ちょっといいですか。
この言葉の使い方がよくわかりません。
説明してくださいませんか。
Anou, chotto īdesu ka. kono kotoba no tsukaikata ga yoku wakarimasen. setsumei shitekudasaimasen ka.
Excuse me, can I speak for a moment? I do not understand the use of this vocabulary. Would you please explain?
K02: この言葉ですか？うーん、難しい
ですね。私もよくわかりません。
すみません。
*Kono kotobadesuka? **Ūn**, muzukashī desune. watashi mo yoku wakarimasen. sumimasen.*
This vocabulary huh? Hmm, that's hard. I also don't understand. I'm sorry.
K01: あ、そうですか。じゃあ、先生に
聞きます。
A, sō desuka. Jā, sensei ni kikimasu.
Oh, I see. Then I ask the teacher.
(Marugoto Elementary 1 A2 Rikai, Lesson 9, Audio 148, 00:01-00:27)

There is only one variation of the *N-gata* type in the Marugoto Japanese Language and Culture textbook for both beginner level (A1) and elementary level (A2), which is *Firaa 'Uun'*. In conversation (8), the meaning of *Firaa 'Uun'* is when the speaker tries to say something but gets stuck on a word or thought, usually followed by negative speech as described above. The English equivalent word of this type of *Firaa, 'Uun,'* is usually translated as "hmm...no." This type of *N-gata Firaa* is found not only at the start of a speech but also in the middle of a speech, such as in a conversation example (8).

Saa *type* (Saa gata)

The last type of form is *Firaa Saa-gata*. This type of *Firaa* occurred much more than *Maa-gata Firaa* which is 0,7%. Below is an example of *Saa-gata Firaa* in conversation (9).

(9) K01: さあ、ルパさん何がいいですか。
Saa, Rupa san nani ga ii desuka?
Hmm, Rupa san, which do you want?
K02: ええっと。
Eetto.
Hmmm…
K01: 私がいつも食べるのはよせなべです。
とり肉とやさいがたくさんはいてますよ。
Watashi ga itsumo taberu no wa yose nabedesu. tori niku to yasaiga takusan wa itemasuyo.
What I always eat is Yosenabe. There is some chicken and vegetable on it.
(Marugoto Elementary 1 A2 Rikai, Lesson 9, Audio 148, 00:01-00:27)

The only variation of this *Firaa Saa gata* is the *'Saa'* form. *Firaa 'Saa'* is a word used by the speaker when surprised, happy, or confused, according to the dictionary. Conversation (9), for example, demonstrates that the meaning is a muddled form of speech. This type of *'Saa' Firaa* is frequently combined with other English words to form "Hmm...", "Come on," "lets go," and "okay." This type of *Firaa* does not appear near the end or in the middle of the speech. It is only found at the start of a speech, such as in the example of a conversation (9).

Functional Analysis on The Types of *Firaa*

Table 2 summarizes the research findings on the functions of *Firaa* types. In Januarika (2018), Yamane's theory is used to analyze the classification of functions of *Firaa* types. According to Yamane (2002) and Xinyan (2015) in Januarika (2018), the functions of *Firaa* including 1) Discourse adjustment function, which is divided into four variations: (FG1) Starting a topic or speech; (FG2) Defend the right to speak; (FG3) Time generator; and (FG4) Change of speaker. 2) The interlocutor's adjustment function is divided into three variations: (FG5) refining, (FG6) doubts, and (FG7) common understanding.

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Table 2: Types of *Firaa* and the Functions of Types of *Firaa* in Marugoto Beginner Level (A1) and Elementary Level (A2).

Firaa Type	*Firaa'* Variation	Firaa's type function							Total
		FG 1	FG 2	FG 3	FG 4	FG 5	FG 6	FG 7	
vocal	ア	5	0	5	0	4	0	1	15
	アー	1	0	2	0	2	0	0	5
	エ	0	0	1	0	0	0	0	1
	エー	4	1	3	0	4	0	1	13
Eeto	エート	1	0	19	0	0	0	0	20
	エーット	2	0	23	0	3	0	1	29
Ko-So-A	ソーデスネ	0	0	38	0	0	0	0	38
	アノ	2	0	0	0	0	0	0	2
	アノー	55	0	1	0	47	0	1	104
Nanka		0	0	0	0	0	0	0	0
Hai	ハイ	4	2	0	0	0	0	0	6
Maa	マー	0	0	0	0	1	0	0	1
Moo		0	0	0	0	0	0	0	0
N	ウーン	0	0	11	0	12	12	0	35
Saa	サー	1	0	0	0	0	1	0	2
Total		75	3	103	0	73	13	4	271

Table 2 shows that there are only six types of *Firaa* introduced in Marugoto textbooks on Elementary Japanese Language and Culture (A1) and Beginner Level (A2), namely 1) Discourse adjustment function, with three variations of functions, including (FG1) Starting a topic or speech, with 75 occurrences (28 percent); (FG2) Defending the right to speak, with 3 occurrences (1.1 percent); and (FG3) Time generator, with 103 occurrences (38 percent). 2) Interlocutor adjustment function, with three variations: (FG5) Smoothing, with 73 occurrences (27 percent); (FG6) Doubt, with 13 occurrences (4.8 percent); (FG7) Mutual understanding, with 4 occurrences (1.5 percent).

According to data analysis, the Discourse Adjustment function (the function of starting a topic or speech, the function of defending the right to speak, and the function of producing time) was used more than 181 times (66.8 percent) compared to the adjustment function with the other person (smoothing function, function of indecision, and the function of mutual understanding), which was used 90 times (33.2 percent). We discovered *Firaa "Saa"* in the Marugoto: Elementary Japanese Language and Culture textbook (A2), which has a function to begin a topic or speech (FG 1) and a function to express doubt (FG6).

Moreover, the types of *Firaa* and their functions that most often appear in the Marugoto: Beginner Level (A1) and Elementary Level (A2) textbooks are the *Ko-So-A type*, especially the '*anoo*' *Firaa,* which carries the function of starting a topic or speech (FG1), used as many as 55 times (20.3 percent) occurrences and the type of '*Eeto*' carrying the time generating function (FG3) was used 42 times (15.5 percent).

CONCLUSION

The benefits of communication skills-oriented textbooks such as the Marugoto: Japanese Language and Culture are that the types of *Firaa* and the functions of the types of *Firaa* were sufficiently varied to be introduced from the beginning, namely at the Beginner Level (A1) and Elementary Level (A2). The sound of *Firaa* types, the other types of *Firaa* such as '*Eeto*' type, *'Ko-So-A'* type, *'hai'* type, *'n'* type, *'maa'* type, and *'saa'* types are all included in the Marugoto: Japanese Language and Culture textbook for Beginner (A1) and Elementary (A2) levels.

The functions of the types of *Firaa* in the Marugoto Japanese Language and Culture textbook for Beginner (A1) and Elementary (A2) levels include 1) to start topics and speeches, 2) to defend the right to speak, 3) function as time generator, 4) to refine, and 5) to show hesitation (Yamane, 2002; Momose, 2022). There is no *Firaa* with a speaker switching function in the Marugoto: Japanese Language and Culture textbooks for Beginner (A1) and Elementary (A2) levels. This is because the *Firaa* with this function is usually found at the end of the sentence (Nakajima, 2009), while of all the *Firaa* introduced in the Marugoto: Japanese Language, and Culture textbook for Beginner (A1) and Elementary (A2) levels, there is no *Firaa* that is located at the end of the sentence was introduced.

The level of Japanese language education has an impact on the *Firaa* presented to Japanese language learners. This is demonstrated by differences in the number and variety of *Firaa* types found in the Marugoto: Japanese Language and Culture textbooks for Beginner (A1) and Elementary (A2) levels. As can be seen from the results and analysis in this study, the Marugoto: Japanese Language and Culture textbooks for

e- ISSN 2528-5548 | p-ISSN 27764478

Beginner (A1) and Elementary (A2) levels have included *Firaa* in the teaching materials. As a result, additional research is required to determine whether the communicative approach used in this reference book represents one of the communicative textbooks.

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e- ISSN 2528-5548 | p-ISSN 27764478

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Structure, Usage, and Meaning of Japanese Conditional Sentences "*to*", "*tara*", "*ba*", and "*nara*" in Japanese Spoken Language

A Study Case of Dr. Stone Animation

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ABSTRACT

This study aims to analyze the structure, usage, and meaning of Japanese conditional sentences (*jouken hyougen*) with the patterns of "*to*", "*tara*", "*ba*", "*nara*" in the Japanese spoken language. By using qualitative methods, this study is collecting conversational data taken from Japanese Animation *Dr. Stone*. The data in the form of sentences were analyzed based on their structure, usage, and meaning. The results of this study found that Japanese conditional sentences with the patterns of "*to*", "*tara*", "*ba*", and "*nara*" in *Dr. Stone* animation have a structure that tends to be attached to verb and noun predicates. In the spoken languages in Japanese Animation *Dr. Stone,* there were also found that some conditional sentences have different structures and change of predicate structure other than the usual structure mentioned in Japanese textbooks. Further, the conditional sentence "*to*" in *Dr. Stone's* animation tends to be used to express general conditions or knowledge known by speakers, speech partners, and the general public. On the other hand, the conditional sentences "*tara*", "*ba*", and "*nara*" in *Dr. Stone* animation tends to be used to express conditions that may occur or the conditions that are assumed will occur by the speaker. Regarding the meaning of the conditional sentence "*to*" in *Dr. Stone's* animation, "*to*" has the meaning of naturally occurring phenomena such as chemical reactions and physics, while the conditional sentences "*tara*", "*ba*", and "*nara*" in *Dr. Stone* animation have the meaning of conjecture or assumption, awareness or perception, and suggestion.

KEYWORDS

Keywords: Conditional sentences; Japanese language; *Jouken Hyougen*; Spoken language.

ARTICLE INFO

First received: 30 March 2022 *Revised: 05 June 2022* *Final proof accepted: 13 June 2022*
Available online: 15 June 2022

INTRODUCTION

In every language, there is a pattern of expressions to express a condition or presupposition which is called a conditional sentence. In Indonesian, conditional sentences are often indicated by the use of the conjunction "*kalau*, *jika*, *apabila*, and *seandainya*" (Nurhayati, 2014). While in Japanese it is called as *jouken hyougen* which is generally indicated by the use of the pattern "*to*", "*tara*", "*ba*", and "*nara*" (Kikuta, 2018). However, the use of conditional sentences in Japanese (*jouken hyougen*) has its own rules and usage so its use is different from conditional sentences in Indonesian.

e- ISSN 2528-5548 | p-ISSN 27764478

In a contrastive study conducted by Indraswari (2017) which discusses the comparison of Japanese conditional sentences (*jouken hyougen*) with the conjunction "if" in Indonesian, it is stated that the number of variations in the meaning of Japanese conditional sentences (*jouken hyougen*) is more than the variation of meaning of the conjunction "*if*" in Indonesian. This happens because the use of each conditional sentence in Japanese (*jouken hyougen*) has its own rules (Kim, 2018), and is different from Indonesian, so it has a more varied meaning. The examples below are conditional sentences in Japanese (*jouken hyougen*) in various spoken languages.

(1) 触れると指が黄色くなる。
*Fureru **to** yubi ga kiiroku naru.*
"My finger turns yellow **when** I touch it."
(*Dr. Stone* episode 3, 04:54)

(2) 塩酸ゲットちーっとやべえ薬だ。目に**跳ねたら**、失明すんぞ。
*Ensan getto chotto yabee kusuri da. Me ni hane**tara**, shitsumei sunzo.*
"We got Hydrochloric Acid. Slightly hazardous chemical liquid. **If** it gets in the eye, it can make you blind, you know."
(*Dr. Stone* episode 13, 02:54)

(3) 川に沿**えば**着けるはずだ、あのクスノキの場所に。
*Kawa ni so**eba** tsukeru hazu da ano kusuno ki no basho ni.*
"**If** I go down the river I should be able to get to that camphor tree."
(*Dr. Stone* episode 1, 06:18)

(4) 杠**なら**大丈夫、きっと無事でいるはずだ。
*Yuzuriha **nara** daijoubu, kitto buji de iru hazu da.*
"**If** Yuzuriha is okay, I'm sure she will survive."
(*Dr. Stone* episode 1, 04:00)

The examples above are Japanese conditional sentences (*jouken hyougen*) in various spoken languages. We can see that the sentences above are at first glance similar in usage as in Indonesian because all sentences are matched using the conjunction "If" which seems to be able to replace each other without any rules of use. However, Japanese conditional sentences (*jouken hyougen*) have their own usage rules and have different nuances (Siswoyo, 2018).

Sentence (1) uses the conditional sentence pattern "*to*" which shows the meaning of a phenomena in a chemical process that occurs repeatedly. Then, there was an obliteration of the object discussed at the beginning of the sentence, namely "*shousan wo*" which means "nitric acid". Then, sentence (2) uses the conditional sentence pattern "*tara*" which shows the meaning of conjecture or assumption. Furthermore, sentence (3) uses the conditional sentence pattern "*ba*" which shows the meaning of conjecture or assumption. However, grammatically in Japanese, this sentence is irregular in its structure because the predicate is pronounced first compared to the object of the place that is the destination. Sentence (4) uses the conditional sentence pattern "*nara*" attached to the noun person, namely "*Yuzuriha*" indicating the function to focus on the person being discussed.

In research conducted by Adriani and Yani (2020) regarding the structure and meaning of Japanese conditional sentences (*jouken hyougen*), conditional sentences (*jouken hyougen*) are attached to verbs, nouns, adjectives *i* and *na*. And found the meaning of cause and effect, habits, requirements, and commands. While the research conducted by Artadi and Setiawan (2020) regarding the Japanese conditional sentences "*to*", "*tara*", "*reba*", and "*nara*", found that based on the difference in modality at the end of the sentence and the information conveyed, the conditional sentence "*to*" as much as 46.2% is a repeated factual conditional sentence, while the conditional sentence "*tara*" as much as 80.7% is an assumption or conjecture conditional sentence. On the other hand, the conditional sentence "*reba*" as much as 80% is an assumption or conjecture conditional sentence, and finally the conditional sentence "*nara*" as much as 95.3% is an assumption or conjecture conditional sentence.

In a study conducted by Sari (2015) regarding the errors of Japanese students at the university level in using conditional sentences (*jouken hyougen*). From the results of the study, students experienced errors in the use of Japanese conditional sentences (*jouken hyougen*) with a fairly high percentage, which was about 54% of the 83 students. One of the causes of this is the students' lack of understanding of the meaning, function, and differences in the use of Japanese conditional sentences. Based on the results of a survey conducted by the author to 100 students through an online questionnaire, as can be seen in Figure 1.

e- ISSN 2528-5548 | p-ISSN 27764478

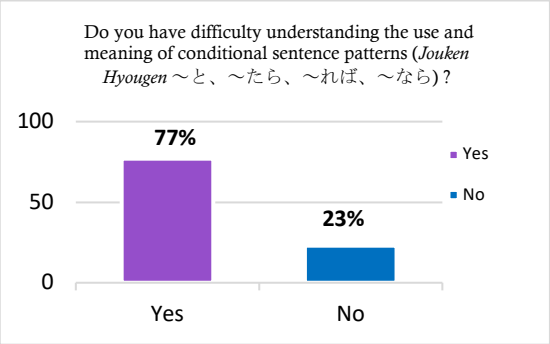


Figure 1: Students' Difficulty Survey in Using Japanese Conditional Sentence *(jouken hyougen).*

From Figure 1, we can see that 77% of 100 students stated that they had difficulty understanding the use and meaning of Japanese conditional sentence patterns (*jouken hyougen*) "*to*", "*tara*", "*ba*", "*nara*". This shows that the material on Japanese conditional sentences (*jouken hyougen*) is quite difficult.

Based on the results of research conducted by Sari (2015) and a survey conducted by the author (2021), it is sufficient to prove that there is a need for a more in-depth review of the conditional sentence patterns (*jouken hyougen*) "*to*", "*tara*", "*ba*", "*nara*" in the form of research. Moreover, the data used in the four previous studies are conditional sentences (*jouken hyogen*) in the form of various written languages found in textbooks, novels, and newspapers. As far as the author's observations, research that discusses the form of structure, usage, and meaning of Japanese conditional sentences (*jouken hyougen)* "*to*", "*tara*", "*ba*", and "*nara*" in various spoken languages are still limited.

Based on these backgrounds, this research aims to determine the structure, use, and meaning of Japanese conditional sentences (*jouken hyougen*) with the patterns of "*to*", "*tara*", "*ba*", "*nara*" in various spoken languages contained in the Japanese animation entitled *Dr. Stone*.

LITERATURE REVIEW

The Variety of Spoken Language

Language has a variety or variations that are reviewed based on speakers and their use. Language variety occurs as a result of social diversity and the diversity of language functions in social society. The variety of languages can be seen from various aspects, one of which is the variety of languages seen in terms of use as a means or path used. In this case, it can be called the oral variety and the written variety (Malabar, 2015, p. 32-43).

Kurasawa and Noji (2004) described that spoken language is a variation of language composed of temporal linearity of utterances, expressions that show one-time expressions, and interpersonal directness. Nagara and Chino (1988) in Yamamoto and Onishi (2003, p. 76-77) propose that the characteristics of spoken language are (1) the sentences are relatively short and the vocabulary used is easy to understand; (2) uses a lot of respectful languages, interjections, final particles, and interrogatives; (3) it is easy for word order deviation, sentence suspension, and sentence structure to be reversed, as well as subject omission; (4) there are differences between male and female dialects; and (5) in expressions of rejection and affirmation, it is often not spoken directly, but by giving a touch of tenderness when expressing it.

The Structure of Japanese Conditional Sentence (*Jouken Hyougen*)

Ichikawa (2005) explains the structure/pattern of Japanese conditional sentences (*jouken hyougen*). In general, the structure/pattern of conditional sentences in Japanese (*jouken hyougen*) is the same where the clause information is in front of the connecting particles "*to*", "*tara*", "*ba*", "*nara*" then the end of the sentence is the main sentence. However, there are differences in each of these patterns, namely changes in the predicate attached to each particle "*to*", "*tara*", "*ba*", "*nara*" (Sang, 2021).

Based on the explanation from Ichikawa (2005), the authors reduce the variable regarding the conditional sentence structure of Japanese (*jouken hyougen*) which is used as a reference in this study, as shown in Table 1.

e- ISSN 2528-5548 | p-ISSN 27764478

Table 1: Japanese Conditional Sentence Structure.

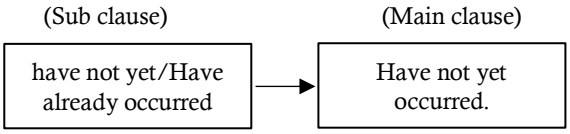
Word Class	Structure/Pattern	
	～と	～たら
動詞 1	行く ＋ と 行かない ＋ と	行ったら 行かなかったら
	食べる ＋ と 食べない ＋ と	食べたら 食べなかったら
動詞 3	する ＋ と しない ＋ と 来る ＋ と 来ない ＋ と	したら しなかったら 来たら 来なかったら
イ形容詞	良く ＋ と 良くない ＋ と	良かったら 良くなかったら
ナ形容詞	元気だ ＋と 元気じゃない＋と	元気だったら 元気じゃなかったら
名詞＋だ	島だ ＋と 島じゃない ＋と	島だったら 島じゃなかったら
Word Class	**Structure/Pattern**	
	～ば	～（の）なら
動詞 1	行ければ 行かなければ	行く＋なら 行かない＋なら
動詞 2	食べれば 食べなければ	食べる＋なら 食べない＋なら
動詞 3	すれば しなければ 来れば 来なければ	する＋なら しない＋なら 来る＋なら 来ない＋なら
イ形容詞	良ければ 良くなければ	良い＋なら 良くない＋なら
ナ形容詞	元気＋なら 元気じゃなければ	元気＋なら 元気じゃない＋なら
名詞＋だ	島＋なら 島じゃなければ	島＋なら 島じゃない＋なら

The Types of Japanese Conditional Sentences (*Jouken Hyougen*)

Artadi and Setiawan (2020) explain language conditional sentences in Japanese (*jouken hyougen*) and classify them into three types of sentences based on the information conveyed in the sentence.

Assumption Conditional Sentences (Katei Jouken)

In this conditional sentence, the contents of the clause are events that have not yet occurred or events that have already occurred, but the content of the information in the main clause is events that have not yet occurred (Artadi & Setiawan, 2020, p. 43). The following is a description of the assumption conditional sentence which can be seen in Figure 2.



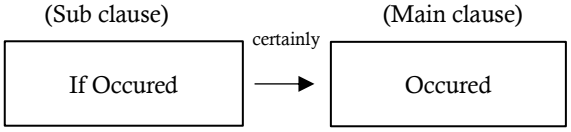
(Artadi & Setiawan, 2020, p. 43)
Figure 2: Assumption Conditional Sentence (*Katei Jouken*).

(5) この薬を飲んだら、治りますよ。
*Kono kusuri wo non**dara**, naorimasu yo.*
"**If** you take this medicine, you will recover."
(Iori, 2001, p. 212)

Sentence (5) shows an assumption that is likely to occur. The information "if taking this drug" is an event that has not happened, then the main sentence information is "will be healed." is an assumption/assumption that has not happened.

Repeated Factual Conditional Sentences (Koujouteki Jouken)

In this conditional sentence, the information contained in the clause and the main clause is a recurring event and is usually considered general knowledge (Artadi & Setiawan, 2020, p. 44). The following is a description of repeated factual conditional sentences as seen in Figure 3.



(Artadi & Setiawan, 2020, p. 44)
Figure 3: Repeated Factual Conditional Sentences (*Koujouteki Jouken*).

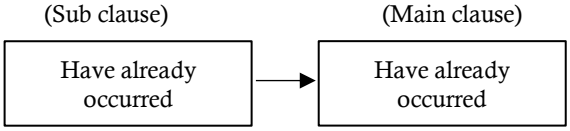
(6) 水は 0℃ になると、凍る。
*Mizu wa zero do shi ni naru **to**, kooru.*
"**If** water were at 0°C, it would freeze."
(Iori, 2001, p. 215)

e- ISSN 2528-5548 | p-ISSN 27764478

Sentence (6) states that "when the water is at a temperature of zero degrees Celsius" it is certain that the water freezes. This event is something that happens repeatedly and constantly which shows a natural phenomenon.

Sequential Past Conditional Sentences (Jijitsuteki Jouken)

In this conditional sentence, the information content of the clause and the main clause is a sequence of events that have occurred in the past and only happened once (Artadi & Setiawan, 2020, p. 44). The following is an overview of sequential past conditional sentences which can be seen in Figure 4 below.



(Artadi & Setiawan, 2020, p. 44)
Figure 4: Sequential Past Conditional Sentences (*Jijitsuteki Jouken*).

(7) 雨が（降る**と** / 降っ**たら**）涼しくなった。
*Ame ga (furu **to** / fut**tara**) suzushiku natta.*
"**When** it rains, the air becomes cool."
(Iori, Takanashi, Nakanishi, & Yamada, 2001, p. 408)

Sentence (7) states that the condition of the clause and the main clause is a condition that has occurred sequentially. The information "After it rains" and "the air cools down" are events that have already occurred.

The Meaning of Japanese Conditional Sentence (*Jouken Hyougen*)

Ichikawa (2005) categorizes the meaning of conditional sentences based on past (*kako*) and non-past (*hikako*) time scales. According to him, this categorization is very important, because it shows a significantly different meaning. Based on the explanation of Ichikawa (2005), the writer categorizes the meaning as follows.

The Meaning of Japanese Conditional Sentence "to" 「と」

"*to*" in the non-past tense as example (8) shows the meaning of natural phenomena, results of machine movement, results of calculations, current habits, and difficult circumstances or a warning (Cho, 2020).

(8) 1 と 2 を足す**と**、3 になる。
*Ichi to ni wo tasu **to**, san ni naru.* (**calculation result**)
"**If** 1 plus 2, then it becomes 3."
(Ichikawa, 2005, p. 409)

As for the conditional sentence "*to*" in the past tense, it shows the meaning of findings (*hakken)*, continuous actions carried out by the same person (*doutsujinbutsu de renzoku dousa*), and past habits (*kako no shuukan*) as example (9) below.

(9) ドアを開ける**と**、小さな子供がドアの前に立っていた。
*Doa wo akeru **to**, chiisana kodomo ga doa no mae ni tatte ita. **(hakken)***
"**When** you open the door, there is a small child standing in front of the door." (**findings**)
(Ichikawa, 2005, p. 409)

The Meaning of Japanese Conditional Sentence "tara" 「たら」

Sentence "assumptions" in the non-past form, then shows the meaning of allegations, causes, desires, invitations, orders, requests, and hope as example (10).

(10) 100 万円があっ**たら**、豪華船で世界一周したい。
*Hyaku man en ga att**ara**, goukasen de sekai isshuu shitai.*
"**If** I had 1 million yen, I would like to travel the world on a luxury ship." (**desire**)
(Ichikawa, 2005, p. 403)

As for the conditional sentence "*tara*" in the past tense, it shows the meaning of finding (*hakken*), things that happen by chance (*guuzen*), causes (*kikkake*), and things that happen only once (*ikkai kiri*) as example (11).

(11) 宝くじを買っ**たら**、一等に当たった。
*Takarakuji wo katt**ara**, ittou ni atatta. **(ikkai kiri, guuzen)***
"After I bought the lottery, I got the grand prize."
(happens only once and by chance)
(Ichikawa, 2005, p. 403)

e- ISSN 2528-5548 | p-ISSN 27764478

***The Meaning of Japanese Conditional Sentence* "ba" 「ば」**

"*ba*" in the non-past form of the sentence, shows the meaning of assumptions, causes, habits, and statements interrogative.

(12) 話**せば**、分かる。
*Hana**seba**, wakaru.* (**alleged**)
"**If** you talk, you will understand."
(Ichikawa, 2005, p. 415)

As for the conditional sentence "*ba*" in the past tense, it shows the meaning of past habits (*kako no shuukan*) and awareness/perception (*ninshiki*) as example (12) and (13).

(13) よく見**れば**、彼女が美人ではなかった。
*Yoku mi**reba**, kanojo ga bijin de wa nakatta.* ***(ninshiki)***
"**If** you look closely, she's not a pretty woman." (**consciousness/perception**)
(Ichikawa, 2005, p. 416)

***The Meaning of Japanese Conditional Sentence "nara"* 「なら」**

In the explanation of Ichikawa (2005) the conditional sentence "*can*not express past events that occurred consecutively. The conditional sentence "*nara*" can only state a sentence in the non-past form as example (14). Therefore, it shows the meaning of assumptions/suggestions and suggestions (Kim, 2017).

(14) A: これ、もう要らない。
B: 要らない**なら**、私にちょうだい。
A: *kore, mou iranai*.
B: *iranai **nara**, watashi ni choudai.* (**responses and suggestions**)
A: "This, it's no longer needed."
B: "**If you** don't need it, give it to me."
(Ichikawa, 2005, p. 424)

RESEARCH METHODS

This research is qualitative research that uses literature study research methods and case studies with primary data in the form of Japanese conditional sentences taken from *Dr. Stone* animation, as well as taking questionnaires through online questionnaires for students majoring in Japanese Language and Culture at a private university in Jakarta. Then the data collection technique used the listening technique and the note-taking technique. Data analysis techniques using descriptive analysis techniques.

Furthermore, regarding the data analysis procedure, the writer first collects data on Japanese conditional sentences in *Dr. Stone's* animation, then the writer groups the sentence data on each pattern. Next, researchers analyzed the data by categorizing based on its' structure, use, and meaning. In analyzing the structure and meaning of conditional sentences in Japanese (*jouken hyougen*), the author used the theory of Ichikawa (2005), while regarding the types of Japanese conditional sentences (*jouken hyougen*), the author used the theory of Artadi and Setiawan (2020) as the basis of the analysis in this study.

The author uses Japanese conditional sentence data (*jouken hyougen)* in *Dr.Stone* animation which consists of 24 episodes. *Dr. Stone* is a Japanese animated series produced by TMS Entertainment. The phenomena of using Japanese in this animation uses a variety of formal and casual language, but more casual language than formal language. The reason for taking data from this animation is because in this animation there are many uses of Japanese conditional sentences (*jouken hyougen*) "*to*", "*tara*", "*ba*", and "*nara*". The conditional sentences used in this animation show the uniqueness of their structure, usage, and meaning. Then this animation tells about science, so that you not only gain knowledge about Japanese conditional sentences (*jouken hyougen*) "*to*", "*tara*", "*ba*", "*nara*" only, but also gain other knowledge such as knowledge of physics, chemistry, and rock types in Japanese. Therefore, the animation *Dr. Stone* is interesting enough to be the object of research.

RESULTS AND DISCUSSION

The data found from the *Dr. Stone's* animation consists of 190 conditional sentences in Japanese (*jouken hyougen*), including 22 sentences using the "*to*" pattern, 53 sentences using the "*tara*" pattern, 55 sentences using the "*ba"*, and 60 sentences using the "*nara"*. In this section, the authors report the results and analyse the data based on the theories mentioned on the previous section.

e- ISSN 2528-5548 | p-ISSN 27764478

The Structure of Japanese Conditional Sentence in *Dr. Stone* Animation

In the previous explanation, it has been explained that the structure/pattern of conditional sentences in Japanese (*jouken hyougen*) "*to*", "*tara*", "*ba*", and "*nara*" can be attached to the predicate clause of the *doushi* (verb), *i keiyoushi* (*i* adjective), *na keiyoushi* (*na* adjective), dan *meishi* (noun) (Ichikawa, 2005).

Based on the data results, in the conditional sentence "*to*" out of the 22 sentences analysed, 16 (72.8%) sentences are attached to the verb predicate in the form of a dictionary. A total of 3 (13.6%) sentences are attached to the regular form noun predicate, while another 3 (13.6%) sentences are attached to other and varied predicates.

Then, in the conditional sentence "*tara*" from 53 sentences analysed, 37 (69.8%) sentences were attached to the past verb predicate. It was also found that there were 4 (7.6%) sentences that did not change the predicate in general, and a total of 12 (22.6%) sentences are attached to other and varied predicates. The percentage of overall analysis results can be seen in Table 2.

Table 2: Japanese Conditional Sentence Structure in *Dr. Stone* animation.

Japanese Conditional Sentence Structure in *Dr. Stone's* animation	
～と	**Data**
Predicate	16 (72,8%)
Noun Predicate	3 (13,6%)
Others	3 (13,6%)
TOTAL	**22 (100%)**
～たら	**Data**
Predicate	37 (69,8%)
Verb Predicate ている	4 (7,6%)
Others	12 (22,6%)
TOTAL	**53 (100%)**
～ば	**Data**
Predicate	38 (69,1%)
Dissolving Main Sentence	3 (5,5%)
Inverted Structure	2 (3,5%)
Others	12 (21,9%)
TOTAL	**55 (100%)**
～なら	**Data**
Predicate	17 (28,3%)
Noun Predicate	16 (26,7%)
Child Melting Sentences	7 (11,7%)
Inverted Structure	2 (3,3%)
Others	18 (30%)
TOTAL	**60 (100%)**

Next, the conditional sentences "*ba*" out of 55 sentences, 38 (69.1%) sentences analysed were attached to the verb predicate. There are also unusual sentence structures found, where the main sentence statement was omitted in 3 (5.5%) sentences, and an inverted structure where the main sentence was stated first before the subordinate clause in 2 (3.5%) sentences were found. Then as many as 12 (21.9%) sentences are attached to other and varied predicates.

As for the conditional sentence "*nara*" from 60 sentences, as many as 17 (28.3%) sentences are attached to the noun predicate. Then as many as 16 (26.7%) sentences are attached to the verb predicate in the form of a dictionary (*no/n*). It was also found that the sentence structure was not common, that is 7 (11.7%) sentences were missing clauses and an inverted structure where the main clause was pronounced first than 2 (3.3%) clauses. Also, as many as 18 (30%) sentences are attached to miscellaneous and various predicates.

(15) 灰重石っつってな。紫外線が<u>当たると</u>、蒼く光る。
*Kaijuuseki ttsutte na. Shigaisen ga **<u>ataru to</u>**, aoku hikaru.*
"Scheelite tone. A stone that emits blue light **<u>when</u>** exposed to ultraviolet light."
(*Dr. Stone* episode 21, minute 20:12)

Sentence (15) is an example of conditional sentence "*to*" usage which is attached to the verb predicate in the form of a dictionary in the subordinate clause, namely "*aru*" which is connected with particle "*to*", then the sentence after "*aoku hikaru*" is the main statement of the sentence.

(16) 科学の武器が<u>登場したら</u>、最強の僕が最強じゃなくなっちゃう。
*Kagaku no buki ga **<u>toujou shitara</u>**, saikyou no boku ga saikyou janaku nacchau.*
"**<u>If</u>** the weapons of science are successfully created, I won't be the strongest human anymore."
(*Dr. Stone* episode 4, minute 11:07)

Sentence (16) is an example of conditional sentence "*tara*" which is attached to the predicate of the past tense of the verb in the clause "*toujou shita*" from the word "*toujou suru*". Furthermore, the past tense verb "*toujou shita*" is connected with the particle "*ra*", the next sentence "*saikyou no boku*

e- ISSN 2528-5548 | p-ISSN 27764478

ga saikyou janaku nacchau" is the main statement of the sentence.

(17)川に**沿えば**着けるはずだ。あの楠木の場所に。
*Kawa ni **soeba** tsukeru hazu da. ano kusuno ki no basho ni.*
"**If** I go down the river I should be able to get to that camphor tree."
(Dr. *Stone* episode 1, minute 06:18)

Sentence (17) is an example of conditional sentence "*ba*" attached to the clause is a verb predicate. Derived from the word "*sou*" then changed to the form of the presupposition "*ba*" to "*soeba*". Then the sentence "*tsukeru hazu da*" is the main sentence. The sentence "*ano kusuno ki no basho ni*" is the object of the main clause at the end.

(18) 飯はダメでも金の**槍なら**、もらうのか。
*Meshi wa dame demo kin no **yari nara**, morau no ka.*
"You don't receive food but **if** it's a golden spear, you accept it?"
(*Dr. Stone* episode 9, minute 01:25)

Sentence (18) is an example of conditional sentence "*nara*" which is attached to the noun predicate in the clause is the noun "*yari*" which is directly connected to the connecting particle "*nara*". Then the sentence after "*morau no ka*" is the main sentence.

The Use of Japanese Conditional Sentences in *Dr. Stone* Animation

In the previous explanation, it has been explained based on the explanation of Artadi and Setiawan (2020) that the types of conditional sentences in Japanese are assumption conditional sentences (*katei jouken*), repeated factual conditional sentences (*koujouteki jouken*), and consecutive past conditional sentences (*jijitsuteki jouken*). This study analyzes the use of Japanese conditional sentences as seen from the type of conditional sentences.

Based on the data results, in the conditional sentence "*to*" of 22 sentences, as many as 16 (72.7%) sentences indicated "*koujouteki jouken*" which is a repeated factual conditional sentence. It was also found as many as 6 (27.3%) sentences showing "*katei jouken*" namely assumption conditional sentences.

Then, in the conditional sentence "*tara*", out of 53 sentences analyzed, 43 (81.1%) sentences are "*katei jouken*" namely assumption conditional sentences. And a total of 6 (11.3%) sentences are "*jijitsuteki jouken*" namely consecutive past conditional sentences. Then, as many as 4 (7.6%) sentences are "*koujouteki jouken*" namely repeated factual conditional sentences. The percentage of all analysis results can be seen in Table 3.

Table 3: Use of Japanese Conditional Sentences in *Dr.Stone* animation.

Use of Japanese Conditional Sentences in *Dr. Stone* animation	
～と	**Amount of Data**
Koujouteki Jouken (Recurring Factual Conditional Sentences)	16 (72,7%)
Katei Jouken (Assumption Conditional Sentences)	6 (27,3%)
TOTAL	**22 (100%)**
～たら	**Amount of Data**
Katei Jouken (Assumption Conditional Sentences)	43 (81,1%)
Jijitsuteki Jouken (Sequential Past Conditional Sentences)	6 (11,3%)
Koujouteki Jouken (Recurring Factual Conditional Sentences)	4 (7,6%)
TOTAL	**53 (100%)**
～ば	**Amount of Data**
Katei Jouken (Assumption Conditional Sentences)	48 (87,3%)
Koujouteki Jouken (Recurring Factual Conditional Sentences)	4 (7,2%)
Jijitsuteki Jouken (Sequential Past Conditional Sentences)	3 (5,5%)
TOTAL	**55 (100%)**
～なら	**Amount of Data**
Katei Jouken (Assumption Conditional Sentence)	60 (100%)
TOTAL	**60 (100%)**

Next, in the usage of conditional sentence "*ba*", out of 55 sentences, as many as 48 (87.3%) sentences are "*katei jouken*" namely assumption conditional sentences. A total of 4 (7.2%) sentences are "*koujouteki jouken*" or repeated factual conditional sentences, followed by 3 (5.5%)

e- ISSN 2528-5548 | p-ISSN 27764478

sentences which is "*jijitsuteki jouken*" or past conditional sentences.

As for the conditional sentence "*Nara*", out of 60 sentences, 60 sentences (100%) were the type of "*katei jouken*" which is an assumption conditional sentence.

(19) 触れる**と**指が黄色くなる。
*Fureru **to**, yubi ga kiiroku naru.*
"**If** I touch it (nitric acid), my fingers turn yellow."
(*Dr. Stone* episode 3, minute 04:54)

In sentence (19) the object of the clause is lost, namely nitric acid or "*shousan*" (硝酸). This sentence is an example of a conditional sentence "*to*" which is used to indicate *koujouteki jouken* or knowledge/general condition that occurs repeatedly from a chemical reaction that "**if we** touch nitric acid" then "our fingers will turn yellow".

(20) 物腰穏やかな強いイケメンにある種の正論並べられ**たら**、口八丁で周りから切り崩すってのは厳しいね。
*Monogoshi odayakana tsuyoi ikemen ni aru shuno seiron narabe rare**tara**, kuchihatchou de mawari kara kirikuzusu tte no wa kibishii ne.*
"**If** a strong and handsome young man becomes an enforcer of justice, it will be difficult to persuade anyone to oppose him."
(*Dr. Stone* episode 19, minute 03:59)

Sentence (20) is an example of a conditional sentence of "*tara*" which is used to indicate things that might happen or *katei jouken*. The information in the clause "to be an enforcer of justice" and in the main clause, "it is difficult to persuade anyone to oppose it" is an event that has not happened.

(21) 司が気付かないうちに、科学の武器を完成**しちまえば**、俺らの勝ち。
*Tsukasa ga kidzukanai uchi ni, kagaku no buki wo kansei **shichimaeba**, ore ra no kachi da.*
"**If** we succeed in making science weapons while Tsukasa is unaware of it, victory is ours."
(Dr. *Stone* episode 3, minute 13:57)

This sentence (21) is an example of a conditional sentence "*ba*" whose usage expresses things that might happen or *katei jouken*. The information in the clause "successfully made a scientific weapon" and in the main clause "our victory" is an event that hasn't happened yet.

(22) 君**なら**本当にゼロから近代文明を作れてしまうかもしれない。
*Kimi **nara** hontou ni zero kara kindai bunmei o tsukurete shimau kamo shirenai.*
"**If** it's you, you could build a modern civilization from scratch."
(Dr. *Stone* episode 2, minute 18:03)

This sentence (22) is an example of a conditional sentence of "*nara*" which is used to express things that might happen or *katei jouken*. Information on the occurrence of "can build a modern civilization from scratch" is something that is assumed by the modality of possibility "*kamoshirenai*" and this event has not yet occurred.

The Meaning of Japanese Conditional Sentences in *Dr. Stone* Animation

Ichikawa (2005) categorizes the meaning of conditional sentences based on past (*kako)* and non-past (*hikako*) time scales. The conditional sentence "*to*" in the non-past tense, then shows the meaning of natural phenomena, the results of machine movement, the results of calculations, current habits, and difficult circumstances or a warning (Widodo & Sutedi, 2020). As for the past tense, it shows the meaning of 'findings' (*hakken)*, 'continuous actions carried out by the same person' (*doutsujinbutsu de renzoku dousa*), and 'past habits' (*kako no shuukan*).

Based on the results and analysis, the conditional sentence "*to*", out of 22 sentences found, a total of 11 (50%) sentences mean science. Moreover, 4 (18.2%) sentences mean conjecture, while 7 (31.8%) sentences have other meanings and are varied.

On the other hand, the conditional sentence "*tara*" in the non-past form shows the meaning of assumptions, causes, desires, invitations, orders, requests, and hopes (Kartika & Irma, 2021). If "*tara*" used in the past tense sentence, it shows the meaning of 'finding' (*hakken)*, 'things that happened by chance' (*guuzen*), 'causes' (*kikkake*), and 'things that happened only once' (*ikkai kiri*). Based on the results and analysis, out of 53 conditional sentence which contain "*tara*", 37 (69.8%) sentences mean 'conjecture', 6 (11.3%) sentences mean 'the findings', 4 (7.6%) sentences meaning 'the flow of making objects', and 6 (11.3%) sentences have other meanings and are varied.

e- ISSN 2528-5548 | p-ISSN 27764478

Furthermore, the conditional sentence "*ba*" in the non-past form of the sentence have the meaning of assumptions/allegations, causes, habits, and interrogative statements, while the conditional sentence "*ba*" used in the past tense sentence shows the meaning of 'past habits' (*kako no shuukan*) and 'awareness/perception' (*ninshiki*). Based on the analysis of conditional sentences "*ba*", out of 55 sentences there as as many as 37 (67.3%) sentences mean 'conjecture', 11 (20%) sentences mean "*ninshiki*" or 'awareness/perception', and 7 (12.7%) sentences have other meanings and are varied.

On the other hand, the conditional sentence "*nara*" cannot state past events that occurred successively. Conditional sentence "*nara*" in the non-past form of the sentence indicates the meaning of assumptions/conjectures and suggestions. Based on the analysis on conditional sentences "*nara*", out of 60 sentences, 28 (46.7%) sentences mean 'conjecture', 11 (18.3%) sentences means 'suggestions', 10 (16.7%) mean 'intention/desire', and lastly as many as 11 (18.3%) sentences have other meanings and are varied. The percentage of all analysis results can be seen in Table 4 below.

Table 4: The Meaning of Japanese Conditional Sentences in *Dr.Stone's* animation.

Meaning of Japanese Conditional Sentences in *Dr. Stone's* animation	
～と	**Amount**
Knowledge	11 (50%)
Allegations	4 (18,2%)
Others	7 (31,8%)
TOTAL	**22 (100%)**
～たら	**Amount**
Allegations	37 (69,8%)
Finding	6 (11,3%)
Item Creation Flow	4 (7,6%)
Others	6 (11,3%)
TOTAL	**53 (100%)**
～ば	**Amount**
Allegations	37 (67,3%)
Awareness/Perception	11 (20%)
Others	7 (12,7%)
TOTAL	**55 (100%)**
～なら	**Amount**
Allegations	28 (46,7%)
Suggestion	11 (18,3%)
Intentions/Wishes	10 (16,7%)
Others	11 (18,3%)
TOTAL	**60 (100%)**

(23) サイフォンの原理。まず管の中を水でいっぱいにして、そのまま水面より低い位置持っていく**と**、水が上がってきて流れ続ける。
*Saifon no genri. Mazu kan no naka o mizu de ippai ni shite, sonomama suimen yori hikui ichi motte iku **to**, mizu ga agatte kite nagare tsudzukeru.*
"The Siphon. First, fill a hose with as much water as possible. Then **if** we lower it to a point lower than the water level, the water can rise and continue to flow."
(*Dr. Stone* episode 22, minute 10:51)

Sentence (23) is an example of a conditional sentence "*to*" which means 'inevitable' scientifically in the field of physics. Sentence (23) explains how the siphon or the principle of sucking water from a higher surface to a lower surface. The statement "Then **if** we lower it to a point lower than the surface of the water" is the way law of physics works, so that the water naturally can flow through the hose.

(24) 司が気付かないうちに、科学の武器を完成しちまえば、俺らの勝ち。その前にバレ**たら**、俺らの負け。
*Tsukasa ga kidzukanai uchi ni, kagaku no buki wo kansei shichimaeba, orera no kachi. Sono mae ni bare**tara**, orera no make.*
"**If** we succeed in making science weapons while Tsukasa is unaware of it, victory is ours. But if he notices first, we lose."
(*Dr. Stone* episode 3, minute 13:57)

The sentence (24) above is an example of a conditional sentence "*tara*" which means 'conjecture' or 'assumption'. Based on the situation in the animation, Senku and his friends want to make a science weapon, but Tsukasa gets in the way of them making it. The statement "if he realized it first" means that Tsukasa's character realizes that Senku will make a science weapon, then "we lose" is something that might happen and is a guess that Tsukasa's plan to make a science weapon will be stopped.

(25) 私たちの計画どおり**いけば**、ルリ姉の夫は金狼か銀狼になってしまう。
*Watashitachi no keikaku douri **ikeba**, Ruri-ne no otto wa Kinrou ka Ginrou ni natte shimau.*
"**If** everything goes according to our plan, the husband of Sis Ruri will be Kinrou or Ginrou."
(*Dr. Stone* episode 12, minute 14:44)

e- ISSN 2528-5548 | p-ISSN 27764478

The sentence (25) above is an example of conditional sentence "*ba*" usage which means conjecture or assumption. The statements "everything went according to our plan" and "Ruri's brother's husband is Kinrou or Ginrou" are things that have not happened and are still conjectured.

(26) これで交代制**なら**いけそうだぞ。
*Kore de koutaisei **nara** ikesou da zo.*
"Looks like it will work **if** we take turns."
(*Dr. Stone* episode 9, minute 06:13)

The sentence (26) above is an example of a conditional sentence "*nara*" which means 'conjecture' or 'assumption'. The statements "It looks like this will work" and "if we take turns" are things that have not happened and are still conjectures confirmed by the possible modality "*souda*".

CONCLUSION

Research on the structure, use, and meaning of conditional sentences in Japanese patterns "*to*", "*tara*", "*ba*", and "*nara*" in this variety of spoken language provide a new perspective on how Japanese conditional sentences are used in spoken language to communicate in everyday life.

Based on the analysis above, the Japanese conditional sentences with the patterns of "*to*", "*tara*", "*ba*", and "*nara*" in *Dr. Stone* animation has a structure that tends to be attached to verb and noun predicates. The variety of spoken languages in *Dr. Stone* also has a different structure and predicate change than usual. Moreover, the use of the conditional sentence "*to*" in *Dr. Stone* animation tends to be used to express general conditions/knowledge known by speakers, speech partners, and the certain general public. While the conditional sentences "*tara*", "*ba*", "*nara*" tend to be used to express conditions that may occur or are assumed by the speaker. Regarding the meaning, the conditional sentence "*to*" in *Dr. Stone* animation has the meaning of naturally occurring phenomena such as chemical reactions and physics. The conditional sentences "*tara*", "*ba*", and "*nara*" in *Dr. Stone* animation have the meaning of conjecture/assumption, awareness/perception, and suggestion.

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e- ISSN 2528-5548 | p-ISSN 27764478

JAPANEDU: Jurnal Pendidikan dan Pengajaran Bahasa Jepang
Vol. 07, No. 01, June 2022, pp. 30-36

JURNAL UPI

JAPANEDU:
Jurnal Pendidikan dan Pengajaran Bahasa Jepang
http://ejournal.upi.edu/index.php/japanedu/index

Japanese Native Speakers' Perception on Learners' Pronunciation of Double Consonant Sounds in Japanese Adverbs (*Fukushi*)

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ABSTRACT

The purpose of this study is to determine the perception of Japanese native speakers on the pronunciation of the double consonant「*促音*」 (*sokuon*) in Japanese adverbs or 「*副詞*」 (*fukushi*) namely「ゆっくり」 (*yukkuri*),「ずっと」(*zutto*), and「やっと」(*yatto*) by ten Japanese language students in a state university in East Java, Indonesia. This study uses both quantitative and qualitative approach with conducting assessments of students' pronunciation of Japanese adverbs (*fukushi*) by three Japanese Native Speakers (JNS). The results showed that eleven data were pronounced perfectly and naturally, sixteen data were pronounced naturally, four data were pronounced a little naturally, and one data was pronounced a little unnaturally and unnaturally. However, there were seven data misunderstood by the JNS. The results also show that differences in JNS perception of the respondent's pronunciation have an impact on the assessment, and the double consonants also affect the duration of pronunciations which affects the assessment from JNS. In addition, the Japanese language students participated in this study were all considered able to pronounce the three「*副詞*」(*fukushi*) or Japanese adverbs correctly according to JNS.

KEYWORDS

Double Consonant; *Fukushi*; Perception; Pronunciation.

ARTICLE INFO

First received: 09 March 2022 *Revised: 24 April 2022* *Final proof accepted: 13 June 2022*
Available online: 15 June 2022

INTRODUCTION

Language learning includes four aspects of language skills, namely listening, speaking, reading, and writing. Matsuzaki and Kawano in Pratiwi, Dahidi, and Haristiani (2016) argue that Japanese language learners are generally weak in pronunciation and many students have not realized the importance of understanding the pronunciation of foreign languages correctly which is included in speaking skills. However, the ability to speak correctly is considered the most sought-after skill for an individual to be accepted in the field of a foreign language (Kurum, 2016), and the "speaking-listening" language activity is very important part (Soepardjo, 2012).

The ability to speak in learning Japanese is related to the pronunciation of the sounds of the letters. Judiasri (2017) argues that to be able to speak one language well, the speaker must master the pronunciation, structure, and vocabulary. The elements of Japanese sounds that are a problem for the learner are accents, intonations, long sounds, double consonant sounds, and others (Najoan, 2019) caused by difficulties in mastering special beats such as long vowels, "n" sounds, and double consonant sounds (Hirata, n.d.). Therefore, this is also a cause of many

e- ISSN 2528-5548 | p-ISSN 27764478

mispronunciations of Japanese *sokuon* sounds by Japanese language learners.

The sound of a double consonant or called a double consonant sound or called 「*促音*」 (*sokuon*) in learning Japanese letters is one of the characteristics of a distinctive sound. The double consonant sound (*sokuon*) is a closed sound or a clogged sound, which in Indonesian can be called a double, which is the use of the same consonant sound as the consonant in a syllable in the next section (Mael, 2021) and written using the letter 「つ」 (*tsu*) small (Kawahara & Braver, 2014). In the katakana letters use small 「ッ」 (*tsu*) while in the Roman letters it is written using the double "t". Table 1 below is a series of hiragana letters and romaji that are sounded in duplicate (Kawarazaki, 1980).

Table 1: Duplicate Consonant Sounds (*Sokuon*) Hiragana.

□つか -kka	□つき -kki	□つく -kku	□つけ -kke	□つこ -kko
□つさ -sso	□つし -sshi	□つす -ssu	□つせ -sse	□つそ -sso
□つた -tta	□つち -cchi	□つつ -ttsu	□つて -tte	□つと -tto
□つぱ -ppa	□つぴ -ppi	□つぷ -ppu	□つぺ -ppe	□つぽ -ppo

In Japanese letters, not all series of hiragana and katakana letters can be sounded in pairs. Even so, the double consonant sound (*sokuon*) is one of the typical Japanese phonemes that is difficult to hear by foreign speakers (Fujimoto, 2014). Furthermore, Hirata conveyed that the double sound (*sokuon*) remains difficult for second language learners, even for advanced level learners because these double consonants tend to be pronounced as two separate words (Kubozono, 2017). As a foreign language learner, awareness of the sound of double consonants (*sokuon*) is felt to be lacking even though there is a basic difference between single and double consonants, namely the duration of the consonant (Arai, Iwagami, & Yanagisawa, 2017) that double consonant sounds (*sokuon*) in Japanese undergo a longer sound narrowing process than non -double words (Kawahara, 2015). Therefore, the pronunciation of Japanese sounds, especially double consonant sounds (*sokuon*) is difficult to pronounce because not all languages have the same pronunciation system as Japanese.

In addition, double consonant differences can also affect the duration of the articulation. For the comparison of differences in Japanese double consonants, for example, double consonants [t] has a ratio of 2.24 while double consonant [k] has a ratio of 1.91 (Kawahara, 2015).

On the other hand, Indonesian adult Japanese learners generally have more difficulty following pronunciation like native Japanese speakers. The imitation ability, voiceless pronunciation practice, and foreign language acceptance are depending on their language ability (Ohta, 2001). Hence, most adult learners are consciously aware that awareness factors (cognition of adult second language learners), interfere with language acquisition. And adult language learners are more aware of the social values and attitudes related to language, etc. which is exaggerated to hinder the acquisition of a second language (Bainbridge, 2002). Therefore, it is important to equalize perceptions between Japanese language learners in Indonesia and the Japanese native speakers.

Adverbs are a class of words that often appear before verbs. Japanese adverb or 「*副詞*」(*fukushi*) is a non-conjugated word that modifies other words (Kamiya, 2012). The function of Japanese *fukushi* is to modify verbs, adjectives, other adverbials, and certain nouns such as 「*ゆっくり*」(*yukkuri*), 「*とても*」(*totemo*), and 「*もっと*」(*motto*); the second function is used to indicate special expressions such as 「*けっして*」(*kesshite*) and 「*たぶん*」(*tabun*). Japanese adverbs that contain double consonant sounds *(sokuon*) are often unaware of their existence by Japanese language learners. The double consonant sound (*sokuon*) is rarely pronounced correctly compared to the double consonant sound (*sokuon*) in verbs. This can also give the impression that the low awareness of students of the sound of double consonants (*sokuon*) in a word.

Research on double consonants (*sokuon*) in Japanese was also conducted by Wahyuni and Sutedi (2020) to determine the language errors and causal factors of Japanese language learners on the ability to read and write hiragana containing *sokuon* and *choon*. This study found that most of the errors in reading and writing words that contain double consonant sounds (*sokuon*) are because learners do not know the meaning of the word in question and do not know the actual rules of Japanese. In addition, the results were obtained due to the influence of the level of understanding of hiragana letters and the neglect of the rules of writing hiragana letters. This study only focuses on the variety of written language so there are no research results on pronunciation errors *sokuon* and *choon*. Next is a study by Mael (2021) that focuses on *sokuon* in conversational language in comics, who found that oral language writing in comics if transcribed into written language will affect *sokuon* which inconsistent with Japanese grammar. In addition, the *sokuon* varies because it is spoken in a conversational language. However, this study does not discuss the pronunciation of *sokuon* in spoken language so there is a need for the development of research on the pronunciation of *sokuon*.

e- ISSN 2528-5548 | p-ISSN 27764478

In contrast to above studies, this study aims to determine how the perceptions of Japanese Native Speakers (hence JNS) on the pronunciation of three adverb「*副詞*」(*fukushi*) namely「*ゆっくり*」(*yukkuri*),「*ずっと*」(*zutto*), and「*やっと*」(*yatto*) by Japanese language learners in a state university in East Java, Indonesia. The results about JNSs' perceptions of learners' pronunciation of the three「*副詞*」(*fukushi*) is expected to be useful as a guide on how to pronounce「*副詞*」(*fukushi)* a word that contains double consonants in Japanese speaking activities.

METHOD

Research Approach

This research approach used qualitative research. Then for the presentation of data in this study in the form of a description. Furthermore, the validation technique used to determine how the perception of native Japanese speakers of the pronunciation that is often pronounced by learners is to use triangulation. There are various ways to use triangulation validation done in this study are:

1. Triangulation of data collection, which is collecting data from various sources of informants;
2. Triangulation of methods, i.e. data collection is done with various methods.

(Budiastuti & Bandur, 2018)

Data and Research Subjects

The data used is an audio recording containing the pronunciation of 10 students practicing *Program Pengenalan dan Pengelolaan Manajemen* or Learning Introduction and Management Program (hence LIM Program), which are members of class of 2018 in Japanese Language Education Study Program in a state university in East Java who have passed JLPT N4. The total data collected about the pronunciation of the three *fukushi* or Japanese adverbs that contain the double consonant sound (*sokuon*) 1 word「*ゆっくり*」(*yukkuri*), 2 words「*ずっと*」(*zutto*), and 1 word「*やっと*」(*yatto*) was 40 data.

Data Collection

Students as respondents were given a speech script and then invited to read and ask if there are things that are not understood. Furthermore, students are given the opportunity to read in the heart first, when ready to start reading and record it in *.wav* format and upload it to the specified Google drive.

Data Analysis

The first step in the analysis is the assessment of audio recording data by Japanese Native Speakers (JNS). The assessment is done by listening to the audio recordings of the students that contain the pronunciation of three 「*副詞*」(*fukushi*) and then choosing whether the pronunciation done by the students is determined as「*自然*」(*shizen*) 'natural',「*やや自然*」(*yaya shizen*) 'slightly natural',「*やや不自然*」(*yaya fushizen*) 'slightly unnatural', or「*不自然*」(*fushizen*) 'unnatural'. Three JNS have participated in this study as the assessors. Furthermore, of the 3 JNS, 2 native speakers (JNS1 and JNS2) are already understand Indonesian and Javanese while 1 native speaker (JNS3) only understands Japanese. This may give different perceptions of the pronunciation uttered by students due to language experience, and differences in knowledge about the linguistics of the language being listened to (Williams & Escudero, 2014).

RESULTS AND DISCUSSION

JNS Assessments on Each Learner's Pronunciation of Adverbs「*ゆっくり*」*Yukkuri*,「*ずっと*」*Zutto*, and「*やっと*」*Yatto*

The data taken in this study were「*副詞*」(*fukushi*) or Japanese adverbs pronunciations consisting of the words「*ゆっくり*」(*yukkuri*),「*ずっと*」(*zutto*), and「*やっと*」(*yatto*) with 40 total amounts of data. The assessments from JNS were divided into four categories namely「*不自然*」(*fushizen*) which is 'unnatural',「*やや不自然*」(*yaya fushizen*) or 'slightly unnatural',「*やや自然*」(*yaya shizen*) means 'slightly natural', and「*自然*」(*shizen*) that is 'natural'. The following are the data findings based on the type of assessment data from JNS for each respondent (below abbreviated as 'R', hence Respondent 1 is 'R1' and so on).

JNS Assessment of R1's pronunciation

Table 2 contains the pronunciation assessment of R1.

Table 2: JNS assessment for R1.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	2	3	2	2,3
2	ずっと１	2	4	4	3,3
3	ずっと２	3	4	4	3,7
4	やっと	1	4	3	2,7

e- ISSN 2528-5548 | p-ISSN 27764478

R1 pronounces the word「*ゆっくり*」(*yukkuri*) with a high accent of「*ゆ*」(*yu*) and the double consonant was not clearly heard. Although it sounds a little unnatural but can still be understood by all JNS. When pronouncing the word「やっと」(*yatto*), R1 gets an assessment from JNS as 'slightly natural' because there is an inequality of perception from the JNS-3. However, the opinions of JNS-1 and JNS-2 were very different because JNS-1 assessed as 'unnatural' while JNS-2 assessed it as 'natural'. In addition, the opinion of JNS-1 says that R1's intonation of「や」(*ya*) was high, and JNS-3 thinks that if the intonation of「と」(*to*) is lower it will sound more natural. While R1's pronunciation of the first word「ずっと」(*zutto)* assessed to be 'slightly natural' and the second「ずっと」(*zutto*) assessed as 'natural', both「ずっと」(*zutto*) pronunciation by R1 was commented to have an accent in the pronunciation of the「ず」(*zu*) sound by JNS-1.

JNS Assessment of R2's pronunciation

R2 pronouncing the word「*ゆっくり*」(*yukkuri*) get an assessment that tends to be the same from all JNS which is 'unnatural'. The accent of the word「*り*」(*ri*) was high and the double consonant was not heard which is why all of JNS gives the result as in Table 3.

Table 3: JNS assessment for R2.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	1	2	1	1,3
2	ずっと１	3	4	4	3,7
3	ずっと２	3	4	4	3,7
4	やっと	4	4	3	3,7

When pronouncing the word「やっと」(*yatto*), R2 gets an assessment from JNS as 'natural'. But JNS-3 says a little more might sound natural. When R2 pronounces the first and the second「ずっと」(*zutto*), R2 also gets an assessment from JNS as 'natural'. But the first and the second「ずっと」(*zutto*) by R2 commented by JNS-1 that there is an accent in the pronunciation of the「ず」(*zu*) sound.

JNS Assessment of R3's pronunciation

When R3 pronouncing「*ゆっくり*」(*yukkuri*) and「やっと」(*yatto*) one-time and「ずっと」 (*zutto*) two times, R3 obtained an assessment as 'natural' from all JNS. In addition, JNS-3 commented「*上手です*」 (*jouzu desu*) which means 'very good' and 'natural'. Assessment for R3 can be seen in Table 4.

Table 4: JNS assessment for R3.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	4	4,0
2	ずっと１	4	4	4	4,0
3	ずっと２	4	4	4	4,0
4	やっと	4	4	4	4,0

JNS Assessment of R4's pronunciation

R4 pronunciation of「*ゆっくり*」(*yukkuri*) gets an assessment from all JNS as 'natural'. Meanwhile, when pronouncing the word「やっと」(*yatto*), R4 got a comment from JNS-1 that the duration of pronunciation「と」(*to*) was too long. However, the pronunciation of「やっと」(*yatto*) by R4 gets a 'slightly natural' assessment from JNS-3, as presented in Table 5.

Table 5: JNS assessment for R4.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	3	3,7
2	ずっと１	1	4	4	3,0
3	ずっと２	1	4	4	3,0
4	やっと	2	4	4	3,3

R4 when pronouncing「*ゆっくり*」(*yukkuri*) gets the same assessments from all JNS which is 'natural'. Meanwhile, when pronunciation of the word「やっと」(*yatto*) got a comment from JNS-1 that the duration of the pronunciation「と」(*to*) was too long, although the pronunciation of「やっと」(*yatto*) by R4 got a 'little natural' assessment from all JNS.

R4 when pronouncing the first and the second「ずっと」(*zutto*) gets the same assessment as 'natural' from JNS-2 and JNS-3. However, in both words「ずっと」(*zutto*) by R4 there was an accent in the pronunciation of the sound of「ず」(*zu*) which assessed as 'unnatural' by JNS-1.

JNS Assessment of R5's pronunciation

Table 6 contains JNS assessments for R5. R5 when pronouncing「*ゆっくり*」(*yukkuri*) gets the same assessments all JNS which is 'natural'. Meanwhile, when pronouncing the word「やっと」(*yatto*), R5 get an assessment that tends to be different from all JNS.

e- ISSN 2528-5548 | p-ISSN 27764478

Table 6: JNS assessment for R5.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	3	3,7
2	ずっと１	3	4	3	3,3
3	ずっと２	3	4	3	3,3
4	やっと	2	4	3	3,0

R5 pronunciation of word「ずっと」(*yatto*) assessed as 'slightly natural' from all JNS. But similar to most respondents, R5 gets a comment from JNS-1 that there is an accent in the pronunciation of the sound of 「ず」(*zu*) in both「ずっと」(*zutto*) pronounced by R5.

JNS Assessment of R6's pronunciation

R6 when pronouncing「やっと」(*yatto*) obtained very different assessments by JNS-1, JNS-2, and JNS-3 as seen in Table 7.

Table 7: JNS assessment for R6.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	2	3,3
2	ずっと１	2	4	4	3,3
3	ずっと２	2	4	4	3,3
4	やっと	1	4	4	3,0

JNS-1 assessed the pronunciation as 'unnatural' while JNS-2 and JNS-3 assessed it as 'natural'. However, the pronunciation of「やっと」(*yatto*) by R6 cannot be understood by JNS well and correctly. Meanwhile, when pronouncing「ゆっくり」(*yukkuri*) once and「ずっと」(*zutto*) twice, R6 gets an assessment that is 'slightly natural' from the three JNS. Further, R6 get a comment from JNS-1 that there is an accent in the pronunciation of the letter「ず」(*zu*) when pronuncing「ずっと」(*zutto*).

JNS Assessment of R7's pronunciation

Table 8 presents the assessment results for R7.

Table 8. JNS assessment for R7.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	4	4,0
2	ずっと１	3	4	4	3,7
3	ずっと２	2	4	4	3,3
4	やっと	4	4	4	4,0

R7 when pronouncing「ゆっくり」(*yukkuri*) and「やっと」(*yatto*) gets an assessment as 'natural' from all JNS. But when pronouncing the first and the second 「ずっと」(*zutto*), there is a different assessment from all of JNS. Assessment for the first「ずっと」(*zutto*) was 'slightly natural', while for the second「ずっと」(*zutto*), R7 received an evaluation that was 'slightly unnatural'. Nevertheless, the second pronunciation of both「ずっと」(*zutto*) by R7 has an accent in the pronunciation of the letter「ず」(*zu*) according to JNS-1.

JNS Assessment of R8's pronunciation

R8 when pronouncing「ゆっくり」(*yukkuri*),「やっと」(*yatto*), and「ずっと」(*zutto*) received a rating as natural by all JNS. Assessment can be seen in Table 9.

Table 9: JNS assessment for R8.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	3	3,7
2	ずっと１	3	4	3	3,3
3	ずっと２	4	4	3	3,7
4	やっと	4	4	4	4,0

R8 pronunciation of「ゆっくり」(*yukkuri*),「やっと」(*yatto*), and the second「ずっと」(*zutto*) assessed as 'natural' by all JNS. Especially on the pronunciation of the word「やっと」(*yatto)*, R8 get the same assessment from all JNS which is 'natural'. However, the first「ずっと」(*zutto*) assessed as 'slightly natural' due to the accent on「ず」(*zu*) in the first「ずっと」(*zutto*), according to JNS-1 and JNS-3.

JNS Assessment of R9's pronunciation

Assessment for R9 can be seen in Table 10.

Table 10: JNS assessment for R9.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	3	4	3	3,3
2	ずっと１	3	4	4	3,7
3	ずっと２	4	4	4	4,0
4	やっと	4	4	4	4,0

R9 when pronouncing「やっと」(*yatto*) and the second「ずっと」(*zutto*) get an assessment that is 'natural' by all JNS. And when pronouncing the first「ずっと」(*zutto*), R9 gets the same assessment as 'natural', although according to JNS-1 there is an accent on 「ず」(*zu*) sound. However, when pronouncing the word「ゆっくり」(*yukkuri*), R9 gets a tendency of judgment as 'slightly natural'. This may be due to the high accent of「ゆ」(*yu*) according to JNS-1.

e- ISSN 2528-5548 | p-ISSN 27764478

JNS Assessment of R10's pronunciation

R10 when pronouncing 「*ゆっくり*」(*yukkuri*) and the second「*ずっと*」(*zutto*) obtained an assessment that is 'natural' from all three JNS. However, R10 gets different judgments when pronouncing the word 「やっと」(*yatto*), as the JNS did not hear the double consonant in the word 「やっと」(*yatto*) pronounced properly and correctly by R10. In addition, according to JNS-1, there was a high accent in「や」(*ya*) pronounced by F10 in the word of「やっと」(*yatto*). Meanwhile, when pronouncing the first「ずっと」(*zutto*), there is a visible difference in assessment made by JNS-1 and the other JNS. JNS-1 assesses 'unnatural' while JNS-2 and JNS-3 assessed as 'natural'. This is likely because JNS-1 heard an accent in「ず」(*zu*) in the word「ずっと」(*zutto*). Assessment data of R10 pronunciation can be seen in Table 11 below.

Table 11: JNS assessment for R10.

No.	Data	Assessment			
		JNS-1	JNS-2	JNS-3	Average
1	ゆっくり	4	4	4	4,0
2	ずっと１	1	4	4	3,0
3	ずっと２	4	4	4	4,0
4	やっと	2	4	3	3,0

Overall Perceptions by JNS on Learner's Pronunciation

From the data results obtained in this study, the assessment results of the JNS were different even though the data uttered by the respondents are the same. This tendency shows that the influence of the subjective assessment of JNS gives different assessment points. However, the findings is this study is in accordance with Williams and Escudero (2014) who stated that different JNS perceptions of pronunciation uttered by students may be different based on their language experience, and differences in knowledge about the linguistics of the language being listened to.

Furthermore, the difference in articulation also gives the effect on the pronunciation difference. As the result above, the average high point rating from JNS is on the word 「ゆっくり」(*yukkuri*) pronounced by R2, R3, R4, R5, R6, R7, and R10 while the lowest average rating on the word「やっと」(*yatto*) which are pronounced by R4, R5, R6, and R10. Kawahara (2015) mentioned that there is a difference in the ratio between the articulation style of the duration of the double consonants [k] and [t], namely 1.91 and 2.24, respectively. Therefore, differences in double consonants in words can also affect the duration of pronunciation which ultimately assesses the different JNS. Evidently 7 words out of a total of 40 words assessed to contain JNS disagreement and 5 words out of a total of 40 words contained 2 distance points of inequality.

CONCLUSION

The double sound consonant or *sokuon* is one of the sound elements in Japanese pronunciation that is considered difficult. The consonant of the double sound or *sokuon* is often pronounced as two separate words even though the duration of the pronunciation is longer than the single consonant.

In this study, the pronunciation of the consonants of the double sound「*副詞*」(*fukushi*) or adverbs namely *ゆっくり*」(*yukkuri*),「*ずっと*」(*zutto*), and 「*やっと*」(*yatto*) pronounced by respondents who are students with the same level of Japanese competency, yet each students obtain different results. The results obtained in the form of assessment based on JNSs' perception of the students' pronunciation. The results also showed that word difference give the effect to the duration of words' articulation. And generally, the pronunciation ability of「*副詞*」(*fukushi*) or adverbs of Japanese learners participated in this study is can be concluded as good.

The awareness in pronouncing Japanese language by learners, especially for prospective Japanese language teachers is important. Hence, researches on Japanese learners' pronunciation need to be studied further.

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e- ISSN 2528-5548 | p-ISSN 27764478

JURNAL UPI

JAPANEDU:
Jurnal Pendidikan dan Pengajaran Bahasa Jepang

http://ejournal.upi.edu/index.php/japanedu/index

The Use of *Wo Tooshite/Tsuujite* and *Ni Watatte* as Time Markers in Japanese Sentence
An Overview of Grammatical Meaning

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ABSTRACT

This study aims to determine the similarities and differences in the use of ~ *wo tooshite/tsuujite* and ~ *ni watatte* based on its' grammatical meaning as time markers. However, eventhough both functioned as time markers, in terms of grammatical meaning, both have subtle differences. This study is a qualitative descriptive study with data taken taken from Twitter.com as the data source. After 25 data of each time markers collected, the data then analyzed based on the grammatical meaning and structures, including the word classes which come before (noun) and after (the predicate) ~ *wo tooshite/tsuujite* and ~ *ni watatte*. The results showed that the similarities of ~*wo tooshite/tsuujite* and ~*ni watatte* in terms of grammatical meaning were decided by the context of the sentence, which represent the period of the activity and the phenomena of the situation occured. On the other hand, the difference between ~*wo tooshite/tsuujite* and ~*ni watatte* is that ~*wo tooshite/tsuujite* is used when mentioning natural phenomena that occur repeatedly and continuously, while ~*ni watatte* emphasizes the duration of the activity. Moreover, ~*ni watatte* is used to express a negative state because of the nuance that the time is very long, while to express a continuing state of hope such as 'can enjoy all year round', both time markers can be used.

KEYWORDS

Grammatical meaning*; Ni watatte;* Time marker; *Wo tooshite; Wo tsuujite.*

ARTICLE INFO

First received: 24 February 2022 *Revised: 18 April 2022* *Final proof accepted: 13 June 2022*
Available online: 15 June 2022

INTRODUCTION

Grammar is a science that studies the rules that govern the use of language, which is part of the field of science that studies language, namely linguistics (Agustin, 2015). Grammar in it includes the study of syntax. Syntax is a branch of linguistics that deals with the arrangement of words in a sentence. In syntax, the wording is already like that, meaning that it cannot be changed (Verhaar, 2016). For example, the sentence "He can't eat rice" cannot be translated into "Rice can't eat him". The grammatical differences between Indonesian and Japanese make it difficult for students to learn. In Indonesian, the sentence pattern is S (subject) – P (predicate) –

e- ISSN 2528-5548 | p-ISSN 27764478

O (object) in general (Wigiati, 2012). Meanwhile, in Japanese, the pattern structure is S (subject) – O (object) – P (predicate) (Sudjianto & Dahidi, 2007).

In Japanese, there is an expression as a marker of time. The expressions *~kara ~made, ~aida,* and also *~kara ~ni kakete* are examples of expressions that indicate the starting and ending time of activities at the basic level. At the intermediate level, there are the expressions *~wo tooshite/tsuujite* and *~ni watatte*, both of which when translated into Indonesian mean 'along' or 'as long as'.

The following are examples of sentences that contain *~wo tooshite/tsuujite,* and *~ni watatte*.

エリツィン・ロシア大統領は二十八日夜、クリントン米大統領と四十五分にわたって電話で会談しボスニア問題で意見を交換した。
Eritsin・roshia daitouryou wa nijuu hachi nichi yoru, kurinton bei daitouryou to yonjuugo fun ni watatte denwa de kaidan shi bosunia mondai de iken o koukan shita .
"Russian President Yeltsin had a forty-five-minute telephone conversation with US President Clinton on the 28th evening to exchange views on the Bosnian issue."
(Hanazono, 2003, p. 136)

あの地方は 1 年を通じて雨が多い。
Ano chihou wa ichinen wo tsuujite ame ga ooi.
"In that area it rains heavily all year round."
(Ajia Gakusei Bunka Kyoukai, 1997, p. 44)

この駅前広場では年間を通じて／通して様々なイベントが催される。
Kono ekimae hiroba de wa nenkan wo tsuujite/tooshite samazamana ibento ga moyou sareru.
"In this station square, various kinds of events are held throughout the year."
(Oyanagi, 2002, p. 141)

In the example above, the use of *~wo tooshite/tsuujite,* and *~ni watatte*, namely both can be translated into "as long as". The use of those above showed the same meaning, which both explain the duration, period, or the length of time the activity occurs. Words that come before *~wo tooshite/tsuujite,* and *~ni watatte* are nouns associated with numbers such as 45 minutes, 2 months, 1 year, and so on. Because they have the same meaning, many Japanese learners have difficulty with these time markers.

However, although *~wo tooshite/tsuujite,* and *~ni watatte* both have meanings 'as long as', during a certain period an event or occurrence occurs, there are differences between the two. Because of the subtle differences, it is very difficult to distinguish when one expression is used and another. The most obvious difference is that the word that comes before *~ni watatte* can be filled with a noun related to space, place, or area. Meanwhile, in *~wo tooshite/tsuujite,* cannot be entered before *~wo tooshite/tsuujite* as in the following sentence.

今度の台風は日本全域にわたって被害を及ぼした。
kondo no taifuu wa nippon zeniki ni watatte higai o oyoboshita.
"This typhoon has caused havoc across Japan."
(Etsuko, Miyamoto, & Masako, 2007, p. 323)

However, are there any differences outside the grammatical aspects such as differences in semantics. In contrast to syntax, which deals with the grammatical structure between words in sentences, semantics is a branch of linguistics that deals with meaning. There are researches on Japanese markers in pragmatic fields (Morita & Kim, 2022; Obe & Haberland 2018), identity markers in Japanese music (Stanlaw, 2021), epistemic and evidential markers (Larm, 2018), and markers to express necessity such as 'may' and 'must', but those which analyse time markers is still limited. Hanazono (2003) in his research analyzed the use of *[N Wo Tooshite]* and *[N Wo Tsuujite* but it does not discuss the differences in the meaning in detail. Hence, to fill these gaps, this study focuses on the use of *~wo tooshite/tsuujite* and *~ni watatte* based on the grammatical meaning, and aims to determine the similarities and differences in the use of *~wo tooshite/tsuujite* and *~ni watatte* based on its grammatical meaning.

LITERATURE REVIEW

Semantics and Grammatical Meaning

Language is an arbitrary sound symbol. This arbitrary word means that there is no mandatory connection between the language symbol with the concept or meaning intended by the symbol. An arbitrator has the meaning of arbitrary, which means that the language and its symbols are only based on agreement. Because language is arbitrary, language is related to meaning. The branch of linguistics that deals with meaning is semantics. In contrast to syntax which deals with grammatical

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structures between words in sentences, semantics is a branch of linguistics that deals with meaning or meaning (Verhaar, 2016).

Semantics in Japanese is called *imiron*, which means the field of linguistics that studies the meaning of language, as opposed to phonology and grammar (Shigeru, 2009). The object of semantics studies is meaning. Meaning is divided into several parts. Chaer (2013) distinguishes meaning based on several criteria, from the type of semantic meaning divided into lexical and grammatical meaning. Then based on the presence or absence of referents of a word or lexeme, it is divided into referential and non-referential meanings. Based on the presence or absence of a sense of value in a word or lexeme, meaning is divided into denotative meaning and connotative meaning. Based on the accuracy of the meaning is divided into the meaning of the word and the meaning of the term. Finally, based on other criteria, it can be mentioned that there are associative, locative, reflective, idiomatic meanings, and so on.

The grammatical meaning according to Chaer (2013) is the meaning of language by emphasizing relationships at various grammatical levels. This meaning only emerged as a result of grammatical processes such as affixation, reduplication, and others. *~wo tooshite/tsuujite*, and *~ni watatte* are included in the grammatical meaning because these expressions do not have the real meaning of the word, both of which can have meaning if they are at the grammatical level.

Word Class in the Japanese Language

Talking about grammatical meaning certainly cannot be separated from sentence-forming elements, namely words, therefore the following will explain word classes in Japanese. class or what is called *hinshi bunrui* (品詞分類) is broadly classified into two, namely「自立語」*jiritsugo* and「付属語」*fuzokugo*. *Jiritsugo* is a group of word classes that can stand alone and can also form sentences without the help of other word classes. *Fuzokugo* is a word class that cannot stand alone, in the sense that this word class must be accompanied by another word class to form a sentence.

Sudjianto and Dahidi (2007) stated that the classification is further divided into ten types, namely (1) *doushi* or verbs, (2) *keiyoushi* or i-adjectives, (3) *keiyoudoushi* or na-adjectives, (4) *meishi* or noun, (5) *rentaishi* or prenoun (6) *fukushi* or adverbial, (7) *kandoushi* or interjection (8) *setsuzokushi* or conjunction, (9) *jodoushi* or auxiliary verb, (10) *joshi* or particle. In this study, only a few classes of words will be discussed, according to the research focus.

In this study, the focus of the research is *~wo tooshite/tsuujite,* and *~ni watatte* when those two entered into sentences related to nouns, verbs, and adjectives. This research also discusses compound words (*fukugougo*) which are a combination of two classes of words, especially the type of *fukugou joshi*.

Fukugoujoshi

Fukugoujoshi is a compound auxiliary in which the auxiliary or particle joins another class of words, such as *doushi* or *joshi* itself. *Fukugoujoshi* consists of two words, namely *fukugou* which means a combination, and *joshi* which means auxiliary or particle.

Iori, Takanashi, Nakanishi, and Yamada (2001) suggest that *fukugoujoshi* is *kakujoshi* which shows the relationship between a noun phrase and a predicate is *ga, o, ni, e, to, kara, yori, made, and de, but forms like ni tsuite, ni yotte*, and so on show the relationship between the noun phrase and the predicate that replaces *kakujoshi*. This form of relationship is called *fukugoujoshi*. Meanwhile, according to Kridalaksana (2008), a predicate is part of a clause that marks what the speaker said about the subject. In the previous theory regarding word classes, the predicate in Japanese can be in the form of word classes *doushi* (verb)*, keiyoushi* (adjective)*, keiyoudoushi* (adjectival verb)*,* and also *meishi* (noun). Meanwhile, *~wo tooshite/tsuujite* and *~ni watatte are* included in *fukugoujoshi* which is a combination of *joshi* (particle) and *doushi* (verb). *~Wo tooshite/tsuujite* and *~ni watatte* are generally used to express the relationship between a noun phrase and a predicate.

Fukugoujoshi ~Wo Tooshite/Tsuujite

In the discussion, the expression *~wo tooshite/ tsuujite* has two functions. The first is used as a medium to express something that about to happen and the second is used as a time span. This study focuses on the second use, namely as a time marker.

Grammatically, *~wo tooshite/tsuujite* belongs to *fukugoujoshi.* As explained earlier, this serves to connect the noun with the predicate. According to Hanazono's Theory (2004, p. 22-23) the following nouns are nouns whose quantity is related to time

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such as 一年 /*ichinen*/1 year, 一生 /*isshou*/ throughout life, 全体/*zentai*/ overall, 学期/*Gakki*/ semester, 季節 /*kisetsu*/season, ～時代 /*~jidai*/~age, 歴史 /*rekishi*/history, シーズン /*shiizun*/season, シリーズ/*shiriizu*/series. Then after it is followed by a predicate where this predicate is a class of *keiyoushi* and also words related to circumstances such as the word 暖かい /*atatakai*/warm, 寒い/*samui*/cold, 変わらない /*kawaranai*/unchanged, （に）終わる /*(ni) owaru*/finish, 栄える/*sakaeru*/prosperous, 生き残ってくる /*ikinoko-ttekuru*/survive, 批判的だ /*hihantekida/* critical, 惹かれている /*hikareteiru*/interested.

~wo tooshite and *~wo tsuujite* have the same meaning and function for the second meaning and usage. The only difference is the writing, that is, one is *~N wo tooshite* and the other is *~N wo tsuujite.* According to Kouo An in Hanazono (2004) *~wo tooshite/tsuujite* is an expression that represents a period or interval that means "always". Etsuko, Miyamoto, and Masako (2007) also mentioned that *~wo tooshite/tsuujite* is used when you want to say "the same state over and over again~". Functionally there is no difference between the two, it's just that *~wo tooshite* (Guruupu Jamashii, 1998).

From the explanation of the functions of *~wo tooshite* and *~wo tsuujite* above, it can be concluded that this expression is used to express that within a certain period of time span, something happens or certain conditions occur. In that time span, said condition occurs continuously. Hence, basically *~wo tooshite* has the same meaning as *~wo tsuujite*, but *~wo tooshite* is generally used for writing.

Fukugoujoshi ~Ni Watatte

Ni watatte as a *fukugoujoshi*, connects the noun with a predicate. Similar to *~wo tooshite/tsuujite*, nouns before *~ni watatte* are nouns whose quantity relates to time such as 10 分/*juppun*/10 minutes, 四時間 /*yojikan*/4 hours, 十日 /*touka*/10 days, 五夜 /*goya*/5 nights, 昼夜/*icchuuya/* day and night, 三週/*sanshuu*/3 weeks, 生涯/*shougai/* a lifetime, 長年/*naganen/* a long time, 長期間/choukikan/ long term. and others. Then followed by the predicate, namely the word class *doushi* types *ishidoushi and* muishidoushi such as 行う/*okonau/* hold, 続ける /*tsudzukeru/* continue, 会談する /*kaidansuru*/meeting, 開く /*hiraku*/open, 換金する /*kankinsuru/* convert, 務める /*tsutomeru*/to muster, 協議する /*kyougisuru*/discussion, 連載する /*rensaisuru/* serialization, 開催する /*kaisaisuru*/to hold (competition, and others).

~Ni watatte comes from the verb *wataru* which means to expand; reach; pass; cross. When added *kakujoshi ~ni* the meaning would be "along; over a period of time…" in the sense of a continuous period of time or period. Morita and Matsuki in Hanazono (2003) stated that the function of *~ni watatte i*s an expression that shows that a place or period covers the entire range. Etsuko, Miyamoto, and Masako (2007) mention that *~ni watatte* is used when you want to say that a condition spreads or continues over a certain period. The use of *~ni watatte* can also be used to say a condition or condition that spreads throughout the world, a range, or an area. In its use, *~ni watatte* also has the nuance of 'a fairly long period of time', there is a feeling that the time span or duration of the incident is very long (Uchiyama, n.d.). From this explanation, it can be concluded that *~ni watatte* serves to express how much how big, how broad, how long a condition occurs. *~Ni watatte* focuses on the time, area, and frequency that extends.

This research is relevant to research by Hanazono (2003) entitled *[N Ni Watatte] Ni Tsuite* and also Hanazono (2004) with the title *[N Wo Tooshite] [N Wo Tsuujite]*. This research examines *~ni watatte*, *~wo tooshite* and *~wo tsuujite* in terms ofology, function, and syntax. The results of this study are used as a theory in the current study. What distinguishes the relevant research from the current research is that previous research did not analyze the differences between *~wo tooshite, ~wo tsuujite,* and *~ni watatte* so that the researcher intends to examine how these expressions differ in terms of grammatical meaning.

RESEARCH METHOD

In this study, the researcher used a qualitative descriptive method. This study uses a descriptive method that is used to analyze and describe the similarities and differences in the use of *~wo tooshite/tsuujite,* and *~ni watatte* based on the grammatical meaning described in the form of a description.

The data was obtained from the Twitter.com social media source in the form of tweets in 2020 which used the note-taking method. The use of note-taking technique is to record some data obtained from written sources (*jitsurei*) in Twitter

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online media that are relevant to the research being conducted, namely the use of *~wo tooshite/tsuujite,* and *~ni watatte*.

The data analysis technique in this study uses the *agih* technique, which is a technique where the determining tool is the language element itself (Muhammad, 2019). researcher analyzes based on the meaning of the use of *~wo tooshite/tsuujite* and *~ni watatte* based on the theory. In addition, this study also uses an advanced technique, namely the dressing technique. The data that has been obtained are classified and analyzed using the substitution technique, namely by replacing *~wo tooshite/tsuujite* with *~ni watatte,* and vice versa to find out whether the two have similarities.

To strengthen the results of the analysis that has been substituted, this study also uses data triangulation, namely exploring the truth of certain information through various methods and sources of data acquisition. Therefore, researchers also conducted a survey of native Japanese speakers by distributing questionnaires regarding the use of both *fukugojoshi* with substituted data with a total of 50 questions. The questionnaire data were collected for 5 days, from August 27, 2021, to August 31, 2021, through Google Form which was distributed to 15 respondents.

RESULTS DAN DISCUSSION

This study found 50 data with each expression, namely 25 *~wo tooshite/tsuujite* data and 25 *~ni watatte* from Twitter.com sources taken from 2020 January to December. Data were collected and analyzed based on their grammatical meaning. The analysis is also supported by the results of the questionnaire, which described by ○ symbol if 'both could replace each other', △ symbol to showed an answer of 'yes or no depends on the context', and symbol ✕ for answers that 'they could not replace each other'. The following is the data analysis based on the context that has been concluded.

The State of Continuous Expectation

Data 1a
ぜひ 1 年<u>を通して</u>楽しんでいただけたら嬉しいです！
zehi ichi nen <u>wo tooshite</u> tanoshinde itadaketara ureshiidesu!
"I'm happy if you can enjoy <u>it all year round</u>!"

Before the *~wo tooshite*, in Data 1a there is the word 「1 年」 "*ichi nen"* (one year or a year) which belongs to the *meishi*. 'One year' is included in *futsuu meishi* is an abstract noun because one year is included in the time. After the pattern, there is the word which comes from the word which means 'to enjoy'. This kata belongs to the *doushi* which, when viewed from the presence or absence of the will, is included in the *ishidoushi* because it is desired. The word followed by「いただけたら」 "*itadaketara*" which when combined will become 'if you can enjoy' because the form is conditional. The word is also a predicate in the clause.

~Wo tooshite in this data means 'along' because it is followed by *meishi* which relates to time. In Hanazono's theory (2004), *~wo tooshite* means that over a period of time the same thing happens continuously. In this data in the one-year time period, the situation is the same, namely that people can enjoy the work of user @shirahamakamome throughout the year. This situation continued for one year. Data 1b follows *~wo tooshite* which is substituted with *~ni watatte*.

Data 1b（△）
ぜひ 1 年<u>にわたって</u>楽しんでいただけたら嬉しいです！
Zehi ichi nen <u>ni watatte</u> tanoshinde itadaketara ureshii desu!
"I'm happy if you can enjoy it <u>for a year</u>!"

In Data 1b, the *~ni watatte* can be interpreted as 'during'. Grammatically, this pattern is acceptable to use because before and after the pattern of word classes that follow is in accordance with Hanazono's (2003) theory, namely before the pattern of nouns that represent time and after the pattern, namely *ishidoushi.* The meaning is also acceptable, where this pattern emphasizes the time limit of the incident. If you use this pattern, then events will be limited to 1 year, user @shirahamakamome will be happy if people can enjoy his work for one year, which is not acceptable because what is expected is that the event continues without a 1-year limit. （△）

Results of the questionnaire with native speaker respondents obtained balanced results between yes and no, namely 7 people said they could replace each other (showed by ○ symbol), 1 person answered yes or no according to the context (showed by △ symbol), and 7 people answered that they could not replace (showed by symbol ✕).

e- ISSN 2528-5548 | p-ISSN 27764478

Natural Weather Phenomena

Data 2a

．．．．来週は 1 週間を通して全国的な寒さと日本海側の大雪に警戒が必要です。

…Raishu wa isshuukan wo tooshite zenkoku tekina samusa to nihonkaigawa no ooyuki ni keikai ga hitsuyou desu.

"…next week we need to be on the lookout for cold and heavy snowfall nationwide on the sea side of Japan for one week."

In Data 2a, before *fukugoujoshi ~wo tooshite* there is the word 1 週間"*isshuukan*" which means 'a week'. This word belongs to the class of words *meishi* type *futsuu meishii* abstract nouns. Next, after *~wo tooshite* there is the word which means 'necessary' or 'important'. Then the meaning of 'necessary' here lies in the previous phrase which means it is necessary to beware of the cold and heavy snowfall. This word belongs to the *keiyoudoushi* which expresses the nature, which is the predicate of the sentence.

In this data, *~wo tooshite* means that during one week, the same conditions, namely cold weather and heavy snowfall occur. Due to the forecasted bad weather for a week, the account @wni_jp urges Japanese citizens to be vigilant. So, what is a continuous condition is the weather. Here *~wo tooshite* which is substituted with *~ni watatte* in Data 2b.

Data 2b（○）

．．．来週は 1 週間にわたって全国的な寒さと日本海側の大雪に警戒が必要です。

…Raishuu wa 1 shuukan ni watatte zenkokutekina samusa to nihonkaigawa no ooyuki ni keikai ga hitsuyou desu.

"…next week we need to be on the lookout for cold and heavy snowfall nationwide on the sea side of Japan for one week."

The use of *~ni watatte* in the sentence of Data 2b above means 'during' which means the cold weather and heavy snowfall lasted for one week. Grammatically, before *~ni watatte* there are words that represent time but after that the word classes that appear do not match as in Hanazono's (2003) theory. Meaning, the use of the *~ni watatte* pattern can replace the *~wo tooshite*, the use of this pattern emphasizes the duration of 'need to watch out for cold weather and heavy snowfall' is limited to 1 week ahead. Also, with the use of *~ni watatte*, there is a feeling that the span of 1 week is very long, just like Uchiyama's theory. Therefore, in meaning both can replace each other（○）.

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 10 people said they could replace each other （○）, 3 people answered yes or no according to the context （△）and 2 people said they could not replace each other （✕）.

Visible State Phenomena

Data 3a

化学肥料による食糧増産は、70 年にわたって戦争なしに国民を養い、．．．

Kagaku hiryou niyoru shokuryou zousan wa, nanajuunen ni watatte sensou nashi ni kokumin o yashinai.

"...support the people for 70 years without war"

In Data 3a, before *~ni watatte* there is the word 70 年 "*nanajuunen*" which means 70 years. This word belongs to the class of *meishi*, a type of *futsuu meishi* is an abstract noun because it represents time. After that there is the word 「養い」 "*yashinai*" which means 'to support'. Because it comes from the word 「養う」*yashinau* it belongs to the *doushi* type *ishidoushi*, word class *keiyoushi*. This word is a predicate in the main sentence.

The use of *~ni watatte* in this data means that during a certain period of time an event or activity occurred. Over the past 70 years, increased food production has supported the people without war. So, during that period, there were supporting activities, namely the people. Following data 3b is the use of *~ni watatte* which is substituted with *~wo tooshite/tsuujite.*

Data 3b（✕）

化学肥料による食糧増産は、70 年を通して／通じて戦争なしに国民を養い、．．．

Kagaku hiryou niyoru shokuryou zousan wa , 70 nen wo tooshite/tsuujite sensou nashi ni kokumin o yashinai , …

"Supporting the people for 70 years without war"

Grammatically, the use of *~wo tooshite/tsuujit*e is acceptable. Before *~ni watatte* there is a word that represents time, namely 70 年 "*nanajuunaen*" and after that there is a word 養い "*yashinai*" that represents a situation, namely which means to support. The meaning is also acceptable, because the same situation occurs continuously. Circumstances of support have always occurred

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throughout the 70 years. Hence, the use of both can replace each other in such a context（○）.

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 8 people said they could replace each other （○）, 3 people answered yes or no according to the context（△）, and 4 people answered that they could not replace each other （×）.

Recurrent and Continuous Natural Phenomena

Data 4a
卵、幼虫、蛹、成虫と一生を通して毒針毛(どくしんもう)を身にまとう「チャドクガ」。
Tamago, youchuu, sanagi, seichuu to isshou wo tooshite doku hari ke (dokushin mou) o mi ni matou "chadokuga"
"'Tea Tussock Moth wears itchy hairs on eggs, larvae, pupae, and adults throughout its life."

In Data 4a, before *~wo tooshite* there is the word 「一生」 "*isshou*" which means 'all life'. This word belongs to the class of *meishi* words of the *futsuu meishi*, type an abstract noun because it belongs to time. Then after *~wo tooshite* the predicate is word 「身にまとう」which means 'to wear'. In that context, 'to wear' here means to be covered or covered. This word belongs to the doushi which, if seen or not there is a human will, this word belongs to the muishidoushi which denotes natural phenomena. This word can also represent a situation.

The use of *~wo tooshite* in the data means that over a certain period of time the same situation continues to occur. In the period of time i.e. throughout life from egg to adult, the Tea Tussock moth wears or is covered with itchy hairs. This condition it has been happening for a long time and continuously with the context of repeated and continuous natural phenomena. The following data 4b contains*~wo tooshite* which is subst insert it with *~ni watatte*.

Data 4b（×）
卵、幼虫、蛹、成虫と一生にわたって毒針毛(どくしんもう)を身にまとう「チャドクガ」。
Tamago, youchuu, sanagi, seichuu to isshou ni watatte doku hari ke (dokushin mou) o mi ni matou "chadokuga"
"'Tea Tussock Moth wears itchy hairs on eggs, larvae, pupae, and adults throughout its life".

In Data 4b, the use of *~ni watatte* is grammatically acceptable because previously there were words「一生」"*isshou*" which had a clear duration of time, from egg to adult. After that there were also words「身にまとう」"*mi ni matou*" which belonged to the *muishidoushi* (non-volitional verb). However, the meaning is not precise because the context in this data is a natural phenomenon that has been going on for a long period of time and has happened repeatedly（×）.

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 5 people said they could replace each other （○）, 4 people answered yes or no according to the context（△）, and 6 people answered that they could not replace each other（×）.

Time Range of Events

Data 5a
配信 10 日を通して、皆が、演劇が、愛しいと実感しました。
Haishin 10 nichi wo tooshite, mina ga, engeki ga, itoshii to jikkan shimashita.
"Throughout the 10 days of broadcast, everyone realized that theater was fun."

In Data 5a, before *~wo tooshite* there is the word 「10 日」"*juunichi*" which means '10 days'. This word is followed by 「配信」"*haishin*" which means 'broadcast' to clarify the word 10 days and this belongs to the class of words *meishi* (noun) is a type of *futsuu meishi* (regular noun), an abstract noun because it belongs to time. After that there is the word 「実感しました」 "*jikkan shimashita*" which means 'to realize'. This word belongs to the *muishidoshi* because it is a verb that shows phenomena that exist in the human body.

Next use *~wo tooshite* in data 5b means that throughout a certain period of time, 10 broadcast days, the same situation occurs continuously. The same situation in this data is a pleasant theater. Throughout 10 broadcast days, they realize that theater is always fun. Here *~wo tooshite* substituted with *~ni watatte.*

Data 5b（○）
配信 10 日にわたって、皆が、演劇が、愛しいと実感しました。
Haishin 10 nichi ni watatte, mina ga, engeki ga, itoshii to jikkan shimashita.
"Throughout the 10 days of broadcast, everyone realized that theater was fun."

From a grammatical point of view, the use of *~ni watatte* in this data is appropriate because both

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before and after are in accordance with Hanazono's theory. The meaning of its use is acceptable, but what is emphasized is the duration of time which is 'for 10 days' and also the limitation of events that only occur for 10 days. So, from this context the two can replace each other. （○）

This is also reinforced by the results of a questionnaire with native speaker respondents, 7 people say they can replace each other（○）, 2 people answer yes or no according to context（△）, and 6 people answered that they cannot replace（×）.

Duration of Activity

Data 6a
平成２０年９月、台北のご自宅でお目にかかって 3 時間にわたって懇談し．．．
heisei nijuu nen kugatsu, taipei no gojitaku de ome ni kakatte sanjikan ni watatte kondan shi．．
"In September 2008, I met him at his house in Taipei and talked for three hours, ..."

In Data 6a there is the word 「3 時間」 "*sanjikan*" before *~ni watatte*. This word which means '3 hours', belongs to the class of words *meishi*, type of *futsuu meishi* is an abstract noun because it represents time after t there is a word which means 'to talk'. This word belongs to the doushi type *ishidoushi* because its occurrence is desired, it is also a predicate in the sentence.

The use of *~ni watatte* in the data means that the event occurred during a certain period of time, where it emphasizes the duration of the event. For 3 hours the author of the tweet chatted with Dr. Lee Teng-hui, which means the length or duration of the conversation is 3 hours. In the following data 6b, *~ni watatte* is substituted with *~wo tooshite/tsuujite.*

Data 6b（×）
平成２０年９月、台北のご自宅でお目にかかって 3 時間を通して／通じて懇談し．．．
Haishin 10 nichi ni tooshite/tsujitte, mina ga, engeki ga, itoshii to jikkan shimashita.
"Throughout the 10 days of broadcast, everyone realized that theater was fun."

In this data, the use of *~wo tooshite/tsuujite* is considered less acceptable even though previously there were words that represented time. 3 hours in this data emphasizes the length or duration of the incident, namely talking, which is *~wo tooshite/tsuujite* it cannot be used under these conditions.（×）

This is also reinforced by the results of a questionnaire with native speaker respondents, 5 people say they can replace each other（○）, 1 people answer yes or no according to context（△）, and 9 people answered that they cannot replace（×）.

Negative State (Existence of Very Long Feelings)

Data 7a
負傷ののち 20 年以上にわたってピアノを演奏することができなかった彼が、．．．
Fushou no nochi 20 nen ijou ni watatte piano o ensou suru koto ga dekinakatta kare ga,…
"A peformance when he couldn't play the piano for more than 20 years after his injury..."

In Data 7a, before *~ni watatte* there is the phrase 「20 年以上」 "*nijuunen ijou*" which is included in the word representing time. The word consists of 「20 年」 "*nijuunen*" dan 「以上」 "*ijou*" which means when combined to be 'more than 20 years'. Then there is the word 「できなかった」 "*dekinakatta*" which means 'can't'. This word is included in the *doushi* type of *muishidoushi* because its occurrence is not desired which is a predicate in the sentence. The word is also followed by 「ピアノを演奏すること」 "*piano wo ensou suru koto*" which means 'play the piano'. So, what is an 'can't' activity is 'playing the piano'.

The use of *~ ni watatte* in this data means that during a certain period of time, events occur in the context of a very long negative state. The incident was that Brazilian pianist Joao Carlos Martin suffered an injury that left him unable to play the piano for more than 20 years. This use also has the nuance that 20 years feels very long, of course for a pianist who can no longer play the piano, 20 years feels very long. The existence of this very old nuance is in line with Uchiyama's theory. The following is data 7b containing *~ni watatte* substituted with *~wo tooshite/tsuujite*.

Data 7b（×）
負傷ののち 20 年以上を通して／通じてピアノを演奏することができなかった彼が、．．．
Fushou no nochi 20 nen ijou wo tooshite/toojite piano o ensou suru koto ga dekinakatta kare ga,…
"A peformance when he couldn't play the piano for more than 20 years after his injury...."

e- ISSN 2528-5548 | p-ISSN 27764478

In Data 7b, the use of *~wo tooshite/tsuujite* is grammatically acceptable because before and after is followed by a word in accordance with Hanazono's theory (2004). In a sense, it is less acceptable because this data emphasizes on the duration of time, that is, for 20 years, also because of the nuances of a long time, then its use can not replace each other. （×）

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 3 people said they can replace（○）, 1 person answered yes or no according to the context （△）, and 11 people answered can not replace （×）.

Phrases for a Long Time (Used in Conjunction with the Word Nagaki*)*

Data 8a

．．．長きにわたって、外交、防衛、経済等、日本を引っ張って頂き、．．．

…Nagaki ni watatte, gaikou, bouei, keizaitou, nippon o hippatte itadaki,…

"...has led Japan in diplomacy, defense, economics, etc. for a long time ..."

Before ~ *ni watatte*, in this data 8a there is the word「長き」"*nagaki*" which means 'long distance or long time'. Because this word is used in conjunction with *~ni watatte* it means 'for a long time' where the word belongs to the *meishi* type *futsuu meishi* abstract noun because it represents a period of time. Then after *~ni watatte*, the predicate has the word「引っ張って」"*hippatte*" which means 'to attract or lead'. However, in this data the word means 'lead' and this word is included in ishidoushi because the event is desired. The word 引っ張って」"*hippatte*" is followed by「頂き」"*itadaki*" which means 'receive' in the context that the giver is a person who is in a higher position than the recipient. This is a form of respect because Mr. Abe's position is higher than that of the author.

~Ni watatte in this data means that during a certain period of time, an event or activity occurs. In data 8a, *~ni watatte* used in conjunction with「長き」"*nagaki*" means 'for a long time'. The word 長き "*nagaki*" combined with *ni watatte* is an expression that means something that lasts for a long time. This expression is used in formal situations and is also commonly used to be grateful, according to the situation on this data. Here *~ni watatte* substituted with *~wo tooshite/tsuujite.*

Data 8b（×）

．．．長きを通して／通じて、外交、防衛、経済等、日本を引っ張って頂き、．．．

…Nagaki wo tooshite/tsuujite, gaikou, bouei, keizaitou, nippon o hippatte itadaki,…

"...has led Japan in diplomacy, defense, economics, etc. for a long time ..."

Use of ~ *wo tooshite/tsuujite* on this data it can be literally accepted that there is only a nuance of 'always leading Japan' in that period of time and indeed the fact that Prime Minister Abe continued to lead Japan for a long period of time. Grammatically it can also be accepted because「長き」"*nagaki*" can represent time and also「引っ張って」"*hippatte*" can also represent the state of leading Japan even though this word is more representative of action. However, to say 'for a long time' *nagaki* is used in conjunction with *~ni watatte* because this word represents the length of time（×）.

Author conducted a search on Twitter but found no use of *nagaki* in conjunction with *~wo tooshite/tsuujite*. Although based on the test of native speaker respondents as many as 7 people said they could replace each other, but 3 people answered hesitantly and 5 people answered they could not replace each other. Therefore, the author re -confirmed through the Hinative.com website and received a response that the expression *nagaki ni watatte* is a standard phrase, therefore it cannot be replaced with *nagaki wo tooshite* or *nagaki wo tsuujite.*

Based on the results of the analysis that has been done, the authors concluded the similarities and differences between *~wo tooshite/tsuujite* and *~ni watatte* in tabular form for easy viewing, as in Table 1, Table 2, and Table 3 below.

Table 1: Grammatical structure of*~wo tooshite/tsuujite.*

Before	After
Futsuu meishi	*Ishidoushi*
Futsuu meishi	*Muishidoushi*
Futsuu meishi	*Meishi*
Futsuu meishi	*Keiyoushi*
Futsuu meishi	*Keiyoudoushi*

e- ISSN 2528-5548 | p-ISSN 27764478

Table 2: Grammatical structure*~ni watatte.*

Before	After
Futsuu meishi	*Ishidoushi*
Futsuu meishi	*Muishidoushi*

On Table 1 and Table 2, it can be seen that grammatically, before *~wo tooshite/tsuujite* and *~ni watatte* are followed by the word class *futsuu meishi* and afterwards for *~wo tooshite/tsuujite* are followed by many word classes such as *ishidouhi, muishidoushi, meishi,* and others because they represent the state, while *~ni watatte* is only followed by *ishidoushi* and *muishidoushi* only.

The following Table 3 shows the meaning and context of the use of *~wo tooshite/tsuujite* and *~ni watatte.*

Table 3: The meaning and context of the use of *~wo tooshite/ tsuujite* dan *~ni watatte.*

Meaning	Contexts	***~Wo Tooshite/ tsuujite***	***~Ni Watatte***
Throughout	state of hope	○	△
Throughout, during	Natural weather phenomena	○	○
Throughout, during	Visible state phenomena	○	○
Throughout	Repetitive and continuous natural phenomena	○	×
During, throughout	Range of time of event or activity	○	○
During	Duration of activity	×	○
During	Expression for a long time (along with *nagaki)*	×	○
During	Negative state (very long feeling)	×	○

In meaning and context as in Table 3, it can be seen that *~wo tooshite/tsuujite* and *~ni watatte* both have the meaning "along" or "during" where the context is the state of continuing hope and visible phenomena, natural phenomena, and time spans of activity. While the difference is *~wo tooshite/tsuujite* in the context of recurring natural phenomena, which means "along". On the other hand, *~ni watatte* is used in the context of activity duration, a longtime expression used in conjunction with *nagai*, and in negative situations where there is a nuance of a very long time.

CONCLUSION

Based on the results of the discussion, the following are the conclusions that have been obtained. The use of *~wo tooshite/tsuujite* and *~ni watatte* based on grammatical meaning can be concluded that they can both be used to express the time range of events and phenomena of the situation seen. Both can also be used in the context of natural phenomena.

The differences in the use of *~wo tooshite/tsuujite* and *~ni watatte* are based on grammatical meaning, namely (1) *~Wo tooshite/tsuujite* is used when referring to natural phenomena that occur repeatedly and continuously, (2) *~Ni watatte* emphasizes on the duration of the event or activity, therefore for contexts such as 'talking for 3 hours' cannot use *~wo tooshite/tsuujite*, (3) *~Ni watatte* is also used to express a negative state due to the nuance that the time is very long, (4) To express a state of hope that continued like 'can enjoy all year round', both can be used. The difference is that if using *~ni watatte* emphasizes on the duration of the time of the event and the event its use becomes less natural.

In this study, the authors also found that as written in the results of the analysis, the data contained the phrase *nagaki ni watatte* although it is literally can be replaced with *nagaki wo tooshite/ tsuujite* as in the results from the questionnaire, but in fact this phrase can not be replaced grammatically because *nagaki ni watatte* is a standard phrase.

Basically, both time markers can represent a time range equally. In terms of meaning, the two have a difference of emphasis, namely *~wo tooshite/tsuujite* emphasizes the situation that is always the same, always happens, and continues to occur in that period of time. While *~ni watatte* emphasizes on the duration that extends in the sense of emphasizing on the duration of time the activity occurs. The incident occurred only in that time frame. Also, the use of *~ni watatte* there is a nuance that the event took a very long time.

e- ISSN 2528-5548 | p-ISSN 27764478

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e- ISSN 2528-5548 | p-ISSN 27764478

JURNAL UPI

JAPANEDU:
Jurnal Pendidikan dan Pengajaran Bahasa Jepang

http://ejournal.upi.edu/index.php/japanedu/index

Wakamono Kotoba in "Tokyo Revengers" by Ken Wakui
Study of Morphology and Semantics

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ABSTRACT

Japanese slang or *wakamono kotoba* grows rapidly in Japanese and frequently found in Japanese media, such as in *manga* and *anime*. The difference between *wakamono kotoba* and standardized Japanese language forms and meanings becomes a problem in understanding the meanings of *wakamono kotoba*, especially for Japanese language learners. As an attempt to solve this problem, this study aims to analyze the forms and meaning of Japanese slang words or *wakamono kotoba*. The data were collected from Japanese comic titled *Tokyo Revengers* by Ken Wakui, and analyzed using the identity method and distribution techniques. The data of *wakamono kotoba* found then analyzed based on word formation theory by Tsujimura (1996), and to analyze the meaning of *wakamono kotoba*, contextual meaning theory by Pateda (2001) was used. The results showed that *wakamono kotoba* can be divided into five morphological forms including affixation, compound, reduplication, clipping, and borrowing. In terms of meaning, there are *wakamono kotoba* which still express the original meaning, while a certain number of *wakamono kotoba* have changed its' meanings from their original meanings.

KEYWORDS

Japanese language; Morphology; Semantics; Slang.

ARTICLE INFO

First received: 20 September 2021 *Revised: 17 December 2021* *Final proof accepted: 13 June 2022*
Available online: 15 June 2022

INTRODUCTION

Language is the most important thing in human life as a tool to communicate with others. Through language as a system, society can work together, interact, and identify themselves (Gee, Allen, & Clinton, 2001; Kridalaksana, 2009). Chaer (2003) reveals that language is productive, varied, and dynamic. In addition, language is also used to show the identity of the speakers. The diversity of languages created by social interaction activities carried out by diverse societies or groups is known as linguistic variation (Chaer, 2010).

Along with the times, language has developed quite rapidly, giving rise to a variety of language variations. Language variations are used not only individually, but also in groups. One variation of language is slang. Slang is a type of informal language that is adopted by young people or certain social groups for internal communication which people outside the groups do not quite understand; in the form of an all-new and changing vocabulary (Liu & Seki 2021; Kridalaksana, 2009).

e- ISSN 2528-5548 | p-ISSN 27764478

In Japanese, slang has similarities to *wakamono kotoba*. According to Masakazu (2003), *wakamono kotoba* is the language of young people, which is always developing and unique in each group. The use of *wakamono kotoba* is often found in media like comics, movies, or social media (Matsumoto, Ren, Matsuoka, Yoshida, & Kita, 2019). Teenagers often use vocabulary such as *boke, kora, koitsu, bibiru*, and so on. When viewed from the origin, these words come from dialects or variations of pre-existing words. Then there are *wakamono kotoba* such as *dase, kakke, yabee* and so on which are phonological changes from the base form.

This study analyzes the formation of *wakamono kotoba* morphologically and its meanings semantically. From the morphological aspect, a language has its uniqueness in the word-formation process. The word-formation process in morphology can create new words by systematically expanding the words in a language (Booij, 2007). In this case, *wakamono kotoba* is not included in the official Japanese language so it can cause Japanese learners to have difficulty understanding its use in sentences (Robertson, 2020). In addition, the variations formed from changes in morphologically *wakamono kotoba* are interesting to study.

In analyzing the form of *wakamono kotoba*, this study uses the word-formation theory according to Tsujimura (1996). According to Tsujimura (1996), a word can be formed through five processes, namely affixation, compounding, clipping, reduplication, and borrowing. In addition to morphological changes, this study also analyzes the meanings of *wakamono kotoba* in Japanese. The theory used is the contextual meaning theory according to Pateda (2001). Pateda (2001) reveals that contextual meaning is the meaning that arises as a result of the relationship between utterances and context.

There are several studies on slang language. Julianita (2016) analyzes the formation, function, and meaning of *wakamono kotoba* in a Japanese comic or manga with the title "Air Gear". The theory used to analyze the function of *wakamono kotoba* is the theory according to Jakobson (1960), then the theory used to analyze its meaning is the theory based by Leech (1974). Based on the results of the analysis, it was found that there were three formations of *wakamono kotoba*, namely abbreviation, mixing of phrases/words, and vowel lengthening. From its function, *wakamono kotoba* has emotive functions (feeling happy, upset, sad), referential, and phatic. Its meaning consists of conceptual, connotative, and social meanings.

Meanwhile, Andayani (2019) analyzed the structure of the formation of *wakamono kotoba* in the Japanese animated film "Gekkan Shoujo Nozaki-kun". The theory used is the formation of *wakamono kotoba* according to Masakazu (2003). Based on the results of data analysis, Andayani found 76 data usage of *wakamono kotoba*. The data is categorized into six types of formation consisting of 1) Word shortening; 2) Mixing phrases/words; 3) Vowel elongation at the end; 4) The use of foreign languages; 5) The use of onomatopoeia, and 6) Other formation.

This study and both of Julianita (2016) and Andayani's (2019) research focused on analyzing *wakamono kotoba*. However, Julianita and Andayani's analysis used the theory of *wakamono kotoba* according to Masakazu (2003), while this study analyzed using morphological word formation theory according to Tsujimura (1999). In addition, this study also uses the theory of contextual meaning according to Pateda (2001) in analyzing the meanings of *wakamono kotoba*.

METHODS

The method in this study consisted of methods of data collection, data analysis, and presentation of the results of data analysis. In collecting data, the method used is the observation method accompanied by note-taking techniques (Sudaryanto, 2015). This method was used to record the data of *wakamono kotoba* contained in the data source. This study uses a data source in the form of a Japanese comic titled Tokyo Revengers by Ken Wakui. This comic tells the life of a junior high school teenager who lives a school life and becomes a member of a delinquent gang. This story is very suitable for showing the lives of Japanese teenagers, so there are many uses of *wakamono kotoba*. In addition, this comic has been adapted into an animated film and has won numerous awards in the shonen or teenage boy category (Pineda, 2020).

After the data is collected, the data is analyzed using the identity method and distribution techniques (Sudaryanto, 2015). In this case, the use of *wakamono kotoba* does not belong to the official Japanese language but is only used specifically in certain groups. Then the distribution technique is used to classify *wakamono kotoba* according to the

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word-formation theory according to Tsujimura (1996). After being classified, the next step is to analyze the meaning using contextual meaning theory according to Pateda (2001).

The analyzed data is then presented using informal methods. This method describes the results of the analysis in words (Sudaryanto, 2015). Informal methods are used to describe the forms and meanings of *wakamono kotoba* according to the problem.

RESULT AND DISCUSSION

Based on the results of the analysis, there are 38 data on the use of *wakamono kotoba* in sentences. The formation process consists of affixation, compounding, reduplication, clipping, and borrowing. The following is the analysis of the forms and meanings of *wakamono kotoba* according to the process of their formation.

Affixation

Affixation is the process of adding prefixes or suffixes to the base form (Tsujimura, 1996). In this case, the formation of *wakamono kotoba* was found by adding the prefix *bu-* (ぶっ) to the verb and the suffix *-ra* (ら) to the noun. The following describes the analysis of *wakamono kotoba* formed by the affixation process.

(1) ドラケン：神泉でUSGが幅利かせてるらしーよ
マイキー：いいじゃん**ぶっ飛ばし**にいこうよ
Doraken: Shinsen de USG ga haba kikaseteru rashii yo
*Maiki: ii jan **buttobashi** ni ikou yo*
Draken: 'Looks like USG is in trouble in Shinsen.'
Mikey: 'That's good, let's go **beat** them.'
(Wakui, 2017a, page 159)

In data (1) there is the use of the word *buttobashi*. This vocabulary comes from the verb *tobasu* 'to beat' which has been added prefix *bu-*. The prefix *bu-* comes from the prefix *uchi-* (うち) which changes its sound to *buchi-* (ぶち). The context of the data is Mikey told Draken that he want to beat up a gang of delinquents called USG (Udagawa Street Gang). In terms of its meaning, the prefix *bu-* adds meaning to emphasize something to the other person.

(2) オイ！お前渋谷川中か！？**テメーら**何年だコラ
*Oi! Omae Shibuyagawa chuu!? **Temera** nannen da kora*
'Hey! You're from Shibuyagawa Middle School!? What grade are **you guys** in'
(Wakui, 2017a, page 21)

(3) **オマエら**さー緊張感なさすぎっ
***Omaera** sa kinchoukan nasa sugi*
'**You guys** are too tense.'
(Wakui, 2017a, page 21)

In addition to prefixes, there are *wakamono kotoba* which are added with a suffix. In data (2), there is the use of *temera*. This word came from *temae,* which is a *wakamono kotoba* that means 'you' and added the suffix *-ra* (ら). In data (3), *omae* which is also a *wakamono kotoba* and means 'you' has the suffix *-ra* added. The suffix *-ra* is used to transform singular into plural. Therefore, the meaning of the words *temera* and *omaera* is 'to say two or more people.

In the previous studies, *wakamono kotoba* formed from the affixation process was not thoroughly analyzed. Julianita's research (2016) did not find data on *wakamono kotoba* formed from the affixation process. Then Andayani's (2019) research found only *wakamono kotoba* with additional prefixes. Therefore, in this study, there is a new finding that *wakamono kotoba* can be formed from the suffix.

Compounding

Compounding is the process of combining two or more words (Tsujimura, 1996). The *wakamono kotoba* found are the result of combining nouns, adjectives, and verbs. These findings are in line with the previous two studies, where *wakamono kotoba* can be formed from the combination of two words. However, it is not discussed in terms of meanings. The following is the result of the analysis.

(4) 眠てーぞ**バカヤロー**！
*Nemutezo **bakayaro!***
'Don't sleep, **stupid**!'
(Wakui, 2017a, page 79)

In data (4), there is the use of the word *bakayaro*. this is a *wakamono kotoba* formed from the merging of the noun *baka* 'stupid' and *yaro* 'person'. In

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terms of meaning, *bakayaro* means 'calling other people stupid'.

(5) 気合もなんもね—**ダサ坊**がよ—不良語ってんじゃね—ぞコラ
*Kiai mo nanmone **dasabou** ga yo furyoukatatte nja ne zo kora*
'**Tacky brats** without guts like you guys don't pretend to challenge delinquents.'
(Wakui, 2017a, page 30)

In data (5), there is the use of the word *dasabou*. This word comes from the combination of the adjective *dasai* and the noun *bou*. *Dasai* itself is *wakamono kotoba* which means 'tacky'. While the word *bou* has the meaning of 'brat'. Therefore, the meaning of *dasabou* is 'tacky brats'. In the context of the sentence, this terminology is used to mock Takemichi and his friends after they lose a fight.

(6) タケミチのイトコが渋谷川のアタマでマジよかったよ。
*Takemichi no itoko ga Shibuya-gawa no atama de **majiyokatta** yo.*
'I'm **very grateful** that Takemichi's cousin is the leader of Shibuya-gawa.'
(Wakui, 2017a, page 18)

In data (6), *majiyokatta* comes from combining the words *maji* and *yokatta*. The word *yokatta* is a past tense of the adjective *yoi*, which means 'thankful'. Then *maji* is *wakamono kotoba* which comes from the adjective *majime* 'serious'. In this sentence, *majiyokatta* expresses Akkun's gratitude for Takemichi for having a connection with the school gang leader Shibuya-gawa. Therefore, the meaning of the word *maji* is 'very', and combined with *yokatta* becomes 'very grateful'.

(7) 無理矢理喧嘩させられて**ヤキ入れられて**、毎日…毎日…生き地獄だった
*Muriyari kenka saserarete **yakiirerarete** mainichi mainichi ikijigoku datta*
'I'm always told to fight, tortured, every day... everyday life is like hell.'
(Wakui, 2017, page 85)

In data (7), there is the use of the word *yakiirarete* which is a continuous form of *yakiireru*. This word is a combination of the verb *yaku* 'burn' and the verb *ireru* 'to enter'. This word is derived from the phrase *yaki o ireru* which refers to the activity of forging a sharp object, such as a knife, by placing it in a fire. This phrase became popular and its meaning changed to 'torturing someone is like putting them in a fire'. In terms of context, Takemichi said that to describe his situation because a gang of delinquents was bullying him constantly.

Reduplication

Reduplication is the process of repeating parts or whole words (Tsujimura, 1996). In this case, the use of *wakamono kotoba* was found in the form of onomatopoeia or sound imitation. These findings are similar to the findings of previous studies. The following is the result of the analysis of the reduplication.

(8) みたよグラビアもう**シコシコ**したし
*Mitayo gurabia mou **shikoshiko** shita shi*
'I've seen! Even to the point of **masturbating** to see the exciting photos!'
(Wakui, 2017a, page 15)

In data (8), there is the use of *shikoshiko*. This word was said by Yamagishi when asked if he had read any adult magazines. *Shikoshiko* is an onomatopoeia or imitation of the sound like the sound of sticky feet when stepping on mud. In this case, *shikoshiko* is *wakamono kotoba* used to express the act of masturbation.

(9) **無茶苦茶**な人っスね
***Muchakucha** na hitossu ne*
'He really is a **reckless** person'
(Wakui, 2017b, page 110)

In data (9), the word *muchakucha* is the result of the reduplication of parts of the words. In this case, the word *mucha* 'reckless' is reduplicated to *kucha* to adjust the tone and become *muchakucha*. Based on its context, this word is aimed at the character named Pa'chin who suddenly attacks Takemichi without any warning.

Clipping

Clipping is the process of shortening a word (Tsujimura, 1996). There are two types of clipping types of *wakamono kotoba* found. First, shorten some parts of a word. Second, shorten two different words and combine them. Here are the results of the analysis:

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(10) タケミッチ今日から俺の***ダチ***な
*Takemicchi kyou kara ore no **dachi** na*
'Takemicchi from today is my **friend**.'
(Wakui, 2017a, page 142)

In data (10), there is the use of the word *dachi*. This word is *wakamono kotoba* which is shortened from the word *tomodachi* 'friend'. Based on its word-formation, it dropped the first part of the word tomo so that only the last part is used. In terms of meaning, Mikey said the word *dachi* to Takemicchi who is considered his friend. Mikey said this as he is a delinquent and uses the word as more colloquial and informal.

(11) ***中坊***相手にこの人数で奇襲、イメージ通りのクソヤローだね
***Chuubou** aite ni ninsuu de kishuu, imeeji doori no kusoyaro da ne*
'Surrounding **middle schoolers** with this number of people, it turns out that you're a bastard just like I imagined.'
(Wakui, 2017, page 9)

In data (11), there is the use of the word *chuubou*. This is based on the word *chuugaku bouzu* This word consists of *chuugaku* means 'middle school' and *bouzu* means 'monk'. Both of these words are shortened at the end and then combined. In terms of meaning, *chuubou* is referring to middle school students, as Mikey and his friends are still at middle school.

(12) ポケットの中には 500 円玉とケータイ、しかも***ガラケー***！
*Poketto no naka ni wa 500-en dama to ketai, shikamo **garake**!*
'In my pocket, I have a 500 yen coin and a cell phone, **a folding phone**!'
(Wakui, 2017a, page 17)

In data (12), Takemichi called the cellphone he was carrying *garake*. According to the Nihongo Zokugo Jiten website (2021), the vocabulary of *garake* is *wakamono kotoba* which comes from a combination of the words *garapagosu* and *keitai*. *Garapagosu* adapted from the name of an island, namely the Island Galapagos. According to the Japanese, this island is a place for various animals to continuously evolve. Therefore, the term *garapagosu* has the meaning of 'something that is constantly evolving' like technology. *Keitai* comes from the clipping of the word *keitai denwa* which means 'mobile phone'. Both *garapagosu* and *keitai* are shortened at the last part and then combined into *garake*. In this case, *garake* refers to the type of folding phone that was considered sophisticated at the time.

(13) ***ショボい***試合見せんじゃねーよ
***Shoboi** shiai misenjane yo*
'Don't put up a **boring** match.'
(Wakui, 2017a, page 81)

In data (13), the word *shoboi* is based on the phrase *me ga shoboshobo* which means 'tired eyes'. In this case, *shoboshobo* was shortened into *shoboi*. Adding the *-i* suffix changes the word class to an adjective. In terms of context, the speaker was annoyed with Takemichi playing around in a one-on-one match. So the meaning of *shoboi* is 'boring to the point of making you sleepy'.

Borrowing

The last type of word formation *wakamono kotoba* is borrowing from a foreign language. Words from other languages are borrowed in one language and used as complements in the language in order to keep up with the times. These words are the result of interactions between countries with different languages, which lead to the creation of loan words (Sudipa, 2021). Borrowing *wakamono kotoba* results were also found in the two previous studies. The following describes the results of the analysis of the borrowing types.

(14) カイキンにボンタン…なんだこのダセ***ヤンキー***は！
*Kaikin ni bontan nanda kono dase **yankii** wa!*
'Uniform with an open collar and baggy pants, who is this tacky **Yankee**!'
(Wakui, 2017a, page 16)

In data (14) there is the use of the word *yankii*. This word is the result of borrowing from the English word *yankee*. According to the website Nihongo Zokugo Jiten (2021), *yankee* is a Japanese-made vocabulary used to refer to Americans and comes from an American baseball club called "All League New York Yankees". In Japan, this term is used to describe juvenile delinquents who have unique hairstyles, such as curly or blonde hair. In this data, the word *yankii* is referring to Takemicchi who is stylized as a delinquent.

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(15) テメー**ワンパン**でのされてんじゃねーよボケ
*Teme **wanpan** de nosarete njane yo boke*
'You! Don't faint because of **one hit** idiot!'
(Wakui, 2017a, page 81)

In data (15), there is the use of the word *wanpan*. This word is a borrowing from the English word one punch. The word one punch was adapted in Japanese pronunciation to become *wan panchi* and shortened to *wanpan.* This is slang for someone who can beat his opponent with just one hit (Weblio, 2021). In this context, *wanpan* is used to describe the cause of Takemichi who collapsed after taking a single hit.

Based on the analysis above, *wakamono kotoba*, or Japanese slang contained in Ken Wakui's Tokyo Revengers comic can be divided into five morphological development steps. The process of forming *wakamono kotoba* consists of 1) affixation (adding prefixes and suffixes); 2) compounding; 3) reduplication (part and whole words); 4) clipping; and 5) borrowing from a foreign language. The findings that *wakamono kotoba* can be formed from suffixes did not found in Julianita's (2016) and Andayani's (2019) researches, which implied as new findings of this study.

Moreover, when *wakamono kotoba* viewed in terms of meanings, there are a certain number of *wakamono kotoba* which meanings have changed from their original meanings. For example, adding the prefix *bu-* into *tobasu* 'beat' has the meaning of emphasizing doing something. The combination of *yaku* 'to burn' and *ireru* 'to put' into the word *yakiireru* has meaning 'torment'. The word *garake* which is a combination of the name of the Galapagos island and *keitai* 'mobile phone' refers to a folding phone. Then there is also the *wakamono kotoba* which changes its form without losing the original meaning. Like the combination of the words *dasai* 'tacky' and *bou* 'brat' into *dasabou* 'tacky brat'. Another example is shortening the part of the word likes *tomodachi* 'friend' into *dachi*.

CONCLUSION

This study analysed *wakamono kotoba* or Japanese slang contained in Ken Wakui's Tokyo Revengers comic. The findings showed that *wakamono kotoba* can be divided into five morphological development steps consists of affixation, compounding, reduplication, clipping, and borrowing from a foreign language. Research on *wakamono kotoba* or Japanese slang is essential to grasp the latest change of Japanese language used by society. Given the evolution of language, it is possible to identify a new word within groups, especially among young people. The author advises that the next study looks at something other than morphology and semantics. This is due to the fact that research in this subject is frequent, whereas research in other fields such as phonology and syntax is scarce. Future research is expected to enrich knowledge about slang, both those that are still used today and those that are no longer used.

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e- ISSN 2528-5548 | p-ISSN 27764478

JURNAL UPI

JAPANEDU:
Jurnal Pendidikan dan Pengajaran Bahasa Jepang

http://ejournal.upi.edu/index.php/japanedu/index

The Implication of Educandy Learning Media on Students' Learning Outcomes in Japanese Learning

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ABSTRACT

This research objective was to determine the effect of using Educandy learning media on Japanese students' learning outcomes in a state vocational high school in Jakarta for academic year 2020/2021. This study applied experimental quantitative research method, with a purposive sample technique of 16 students. This research used one group Pre Test–Post Test design, and the data collected then analysed using descriptive and inferential statistics. In the preparation of the instrument, several tests consist of validity tests and reliability tests were conducted. The results showed that based on the *Shapiro-Wilk Normality Test*, the data was normally distributed due to the Sig value, and the data from Pre-test and Post-test showed that the students' learning outcomes were increased after using Educandy. Moreover, the *Levene Homogeneity Test* results showed that the data is more than the significance level or the data was homogeneous, while based on the normality test and homogeneity test, the results showed that the value in the *Pre-test* and *Post-test* learning outcomes were lower than the level of significance. Based on the analysis, it can be concluded that H_0 is rejected and H_1 is accepted, which means that there is a significant difference in Pre-test and Post-test student learning outcomes so the Educandy learning media influences student learning outcomes in Japanese subjects.

KEYWORDS

Educandy; Japanese Language; Learning Media; Leaning Outcomes.

ARTICLE INFO

First received: 22 September 2021 *Revised: 31 March 2022* *Final proof accepted: 01 June 2022*
Available online: 15 June 2022

INTRODUCTION

The success of a teaching and learning activity can be said to be successful if students' learning outcomes have increased from before and after teaching and learning activities. Prior to the research, the research had conducted observations for two months in State Vocational High School Jakarta academic year 2020/2021.

The results of observations made by researchers are that students experience a decrease in learning outcomes, lack of active student roles, a quiet classroom atmosphere, and do not use learning media in teaching and learning activities. So it is

e-ISSN 2528-5548 | p-ISSN 27764478

necessary to make changes to teaching and learning activities to improve student learning outcomes.

The selection of learning media needs to be done by the teacher to help students easily receive materials properly. Therefore, teachers need to choose interactive, creative, and appropriate learning media so that the results and quality of student learning can develop properly.

Media is a tool or means of communication that is used to convey messages or information from one person to another. Another word for media is a mediator, a mediator is learning that requires mediation, starting from the teacher to the equipment that is currently developing (Arsyad, 2017). Thus, it can be concluded that the media is an inseparable part of teaching activities to achieve educational goals in general and learning objectives in school in particular.

Learning is an activity to meet the needs of the self to improve the quality and intensity of learning in students. Based on the statement above, it can be concluded that learning media is a means or tools used to convey information, facilities to improve the quality and quantity of student learning with the help of a mediator which currently has developed consisting of tape recorders, CDs, graphics, television, and computer.

Educandy is a web-based application. The usefulness of this application is to be able to create an interactive learning game so that learning becomes more fun. This application is also equipped with a variety of cute and colorful characters to provide color in teaching and learning activities. In addition, the features that can be used in each category can be used according to the needs of teaching and learning activities.

The end of a teaching and learning activity is learning outcomes with the use of measuring students' abilities. Learning outcomes are a result of the processes of teaching and learning activities that are related to cognitive (knowledge), affective (attitude), and psychomotor (movement). Japanese learning outcomes have four language skills which include listening, speaking, reading, and writing skills. The factors that can affect learning outcomes are (1) internal or within who is learning, including physical and psychological. (2) external or outside the self, including family, school, and environment (Rachmawati, Rede, & Jamhari, 2017).

Research on the using PowerPoint media with a Problem-Based Metacognitive approach on physics learning outcomes of class in a high school in 2 Palu, Indonesia, stated that there were differences in student learning outcomes who were given treatment using Powerpoint so that students became more active than students who were taught using conventional (Bonitalia, Lamba, & Saehana, 2015). Research on the effect of using Kahoot on learning outcomes in the scope of Biology conducted at a high school in Muncar, Indonesia and states that there are significant differences in student learning outcomes in the experimental class and the control class (Darmawan, 2020). The use of Android application-based learning media on student learning outcomes has a significant effect on student learning outcomes and gets positive responses (Haristiani & Firmansyah, 2016; Putra, Wijayati, & Widhi, 2017). While the effect of learning medium based on Macromedia Flash 8 on motivation and cognitive learning outcomes of grade VII students of SMPN 18 Makassar. The study on the matter of acids, bases, and salts resulted that the learning media has a significant positive effect (Gustina, Abu, & Hamsyah, 2016).

Based on the research above, the researcher formulation of the problems raised includes (1) student learning outcomes before using Educandy learning media in Japanese subjects, (2) students learning outcomes after using the learning media Educandy in Japanese subjects, (3) the effect of Educandy learning media on student learning outcomes in Japanese subjects.

THEORETICAL FRAMEWORK

Learning Media

Learning Media according to Gerlach and Ely (1971) states that the media if understood in a line is human, material, or events that build conditions that enable students to acquire knowledge, skills, or attitudes. According to Sudjana and Rivai (2013), the use of a learning medium in the teaching and learning process can enhance the learning outcomes process (Florayu, Isnaini, & Testiana, 2018). One of the positive things about using learning media is the active participation of students in learning (Ramadhani & Kimia, 2019). According to Ashyar (2012), there are several benefits of using learning media, namely:

1. Students can experience various teaching and learning activities;
2. Able to provide a sense of interest through the teaching materials delivered so that students can focus and follow the material presented;
3. Using learning media can stimulate students to think critically, imaginatively, creatively, and innovatively (Wahyuliani, Supriadi, & Anwar, 2016).

e-ISSN 2528-5548 | p-ISSN 27764478

Educandy

Educandy is a web-based application which main page showed in Figure 1. This application can create an interactive learning game that makes learning activities more fun. This is based on Educandy's slogan "Making Learning Sweeter". Educandy can be accessed by entering a code or pressing a link and the game can be used anywhere and anytime. The application can be accessed from the following link: https://www.educandy.com

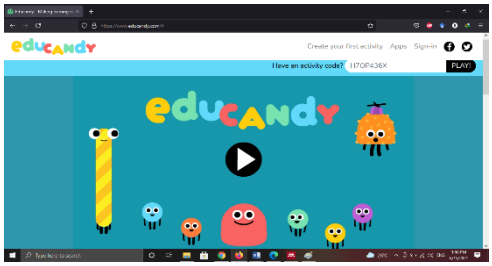

Figure 1: Website Main Page.

Problem Based Learning

According to Hudojo (1988) in Yandhari, Alamsyah, and Halimatusadiah (2019), the Problem Based Learning method is a process taken by the person to solve the problems they face until the problem is no longer a problem for them. The Problem-Solving method is not just a teaching method but a method of thinking, because in its application it is necessary to use other methods starting with looking for data to conclude (Sudirman, Salam, & Said, 2017).

Learning Outcomes

According to Sutedi (2019), learning outcomes are student behavior after participating in the teaching and learning process. Learning outcomes are changes in students regarding cognitive, affective, and psychomotor aspects (Noor, 2020).

RESEARCH METHOD

The purpose of this research is to determine the effect of the use of Educandy learning media on student learning outcomes in State Vocational High School in Jakarta for the academic year 2020/2021.

Research Design and Instruments

This research uses experimental quantitative methods using 1 variable x, namely learning media that can influence 1 variable y, namely the learning outcomes of students in Japanese subjects. The research design used by the researcher is Pre Experimental Design in the form of One Group Pre-test – Post Test Design with Pre-test and Post-test instruments. Researchers used Purposive Sampling in taking samples of as many as 16 Japanese students for the academic year 2020/2021. The research design pattern used is:

$$O_1 \; X \; O_2 \qquad (1)$$

O_1 : Pre-test scores (before giving the media learning)
X : Teaching and learning activities
O_1 : Post-test scores (after given the media learning)

In this research, the researcher used two tests, in line with (Karnawati, 2020) that test data with quantitative inferential and descriptive which aims to determine the effect and relation between two or more variables.

Data Analysis

To analyze the results in this research, the researchers used two statistics, which are 1) Descriptive statistics, which is a statistics used to analyze data by describing or describing the data that has been collected as it is without intending to make generalizations (Sugiyono, 2017). Descriptive statistics are used to determine the mean value, median value, minimum value, maximum value, range, and standard deviation, and 2) in the analysis of inferential statistical data, the researcher uses the *SPSS* Statistics Version 26 application. The analysis of inferential statistical data, including a) Validity Test to test the accuracy of an instrument that is valid or invalid. The use of the validity test applies to the Pre-test and Post-test; b) Reliability Test, researchers used the Cronbach's Alpha reliability test to measure the determination of whether the instrument is reliable or unreliable; c) Normality Test, which is a conditional test used to determine whether the distribution of data is normal or abnormal so that researchers can find out the next step by using Parametric Statistics or Non-Parametric Statistics. The normality test used by the researcher is the Shapiro-Wilk; d) Homogeneity Test, which is a test used to measure data with homogeneously or non-homogeneously distributed. In the Homogeneity test, the researcher used Levene's test; and e) T-Test, which was used in the study as a hypothesis test to know the effect of learning media on learning outcomes in Japanese subjects.

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RESULTS AND DISCUSSION

Educandy Learning Media

Educandy is a web-based application. This application can create a game. The material used was from *Kira Kira Nihongo*'s book class X material for chapter 12 with the theme of uniforms from various countries.

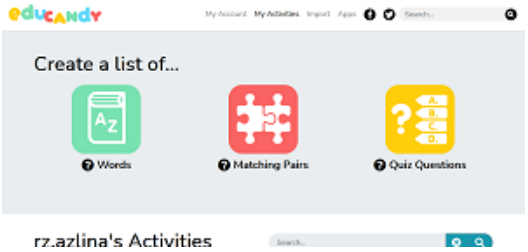

Figure 2: Games Category.

Educandy application there are three categories of games (see Figure 2). In the first category, Words or games that are focused on words (see Figure 3). The second category, Matching Pairs, is focused on pairing according to the pair. Third, Quiz Questions or generally called Multiple Choice.

Figure 3: Words Category.

The Words category as Figure 3 is further divided into three types of games, namely Words Search (Figure 4), Spell It! (see Figure 5), and Anagrams (see Figure 6). Each type of game has its function.

Figure 4: Word Search.

In the Word Search type, students can search for vocabulary based on the clues in the lower right box. The use of Word Search helps students to find out the vocabulary used in chapter 12 material.

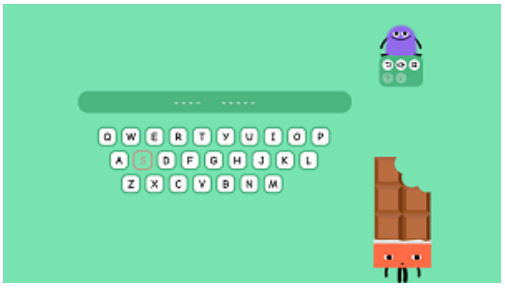

Figure 5: Spell It!.

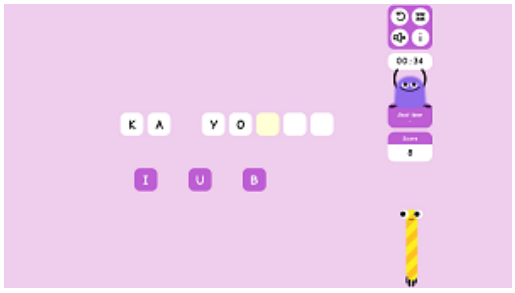

Figure 6: Anagrams.

In the Spell It! type, as shown in figure 5, students can guess the vocabulary according to the clue in the form of lines that have been given. Students can enter letters to become a vocabulary. Meanwhile, in the Anagrams type, students arrange letters that have been scrambled to become a vocabulary by looking at the Japanese writing rules.

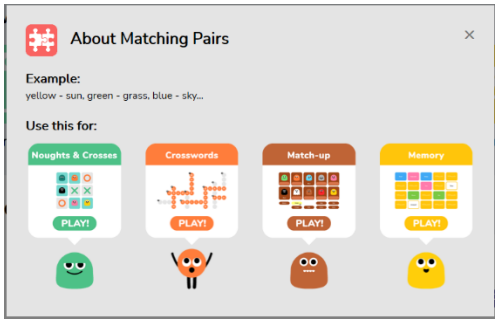

Figure 7: Matching Pairs Category.

As seen in Figure 7, in the Matching Pairs category, there are four types of games, namely Noughts & Crosses, Crosswords, Match-up, and Memory. In this category, researchers only use two types, namely Crosswords and Match Up.

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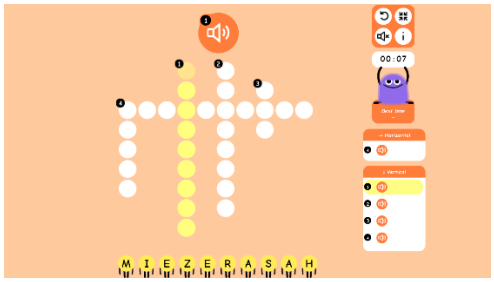

Figure 8: Crosswords.

In this type of Crosswords as in Figure 8, students can select the desired white box, then a small icon will appear. When students pressed can listen to audio in the form of vocabulary. Then students can enter vocabulary according to Japanese writing rules.

Figure 9: Match-up.

In the Match-up type as in Figure 9, there are two kinds of clues, namely images and audio. First, students can select the audio they hear by pressing the audio icon. Next, a voice will be heard containing the conversation of two people then students can move the box below and adjust to the audio that has been heard. Second, students can adjust the picture with the sentences that have been provided.

Figure 10: Quiz Question Category.

In the Quiz Question category as in Figure 10, there is only one type, namely Multiple Choice. This type is the same as multiple choice in general, however, the advantages provided are audio and image features that can be used by users.

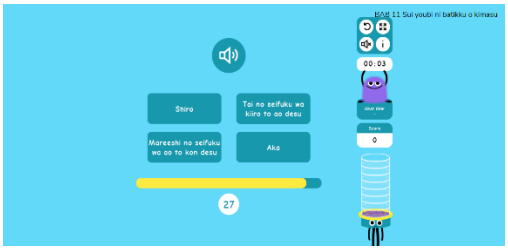

Figure 11: Multiple Choice.

In the Multiple Choice type as in Figure 11, students can choose from four answers that match the questions obtained, which can be in the form of audio, pictures, choosing the correct vocabulary, or choosing grammar that fits the sentence.

In the application of Educandy learning media in teaching and learning activities, researchers use Problem Based Learning methods, as follows:

1. The researcher prepare games based on the focus of learning, namely vocabulary and grammar. Each student opens the Educandy learning media and completes the game in each Educandy category
2. Each student plays using Educandy learning media, students get vocabulary and grammar that will be used in teaching and learning activities.
3. After playing using Educandy learning media, the researcher explained the material studied and answered the questions from students regarding vocabulary and grammar.
4. The researcher asks students to make sentences based on the material they have learned. The results of the sentences that have been made by students are then presented.

Descriptive Statistic

To calculate descriptive statistics, researchers used *SPSS* Statistic Version 26, the results are as follows in Table 1.

Table 1: Pre-test and Post-test Results.

Pre-test	Mean	64.06
	Median	65.00
	Minimum	50
	Maximum	80
	Range	30
	Std. Deviation	7.793
Post-test	Mean	84.69
	Median	85.00
	Minimum	70
	Maximum	100
	Range	30
	Std. Deviation	8.056

e-ISSN 2528-5548 | p-ISSN 27764478

Based on Table 1, the resulting table of descriptive statistics showed that the Pre-test learning outcomes show the mean value is 64.06, the median value is 65.00, the minimum value is 50, the maximum value is 80, and the range between maximum and minimum values is 30 with standard deviation value is 7.793. Meanwhile, the results of the Post-test learning outcomes showed that the mean value is 84.69, the median value is 85.00, the minimum value is 70, the maximum value is 100, and the range between maximum and minimum values is 30 with a standard deviation value is 8.056.

Based on the results of statistical descriptive data of both Pre-test and Post-test learning outcomes, it can be concluded that the mean value of Pre-test is 64.06 and the mean value of Post-test is 84.69, indicating that there is an increase in the mean value of Pre-test and Post-test after treatment using the Educandy learning media in Japanese subjects.

Inferential Statistic

Validity Test of Pre-test and Post-test

In the validity test, the researcher used a different class, namely class X PB 2 with the participants in the validity test as many as 20 students with a total of question is 20 questions.

In the validity of the Pre-test, the questions are made in the form of multiple choices including 6 story questions, 2 questions to complete the conversation, 6 questions to choose sentences that match the picture, and 6 listening questions. After being given to the participants, the validity test resulted in data, namely from 20 questions 16 questions were valid because the value of $R_{count} > R_{table}$ or R_{count} was greater than 0.444.

In the validity of the Post-test, the questions are made in the form of multiple choices including 5 questions to choose vocabulary that matched the picture, 3 questions to fill in particles in a sentence, 2 questions were to arrange words into a sentence, 5 questions to complete the conversation with a picture as a clue, and 5 listening questions. After being given to the participants, the validity test resulted in data, namely from 20 questions 6 questions were valid because the value of $R_{count} > R_{table}$ or R_{count} was greater than 0.444.

Reliability Test of Pre-test and Post-test

Reliability test using Cronbach's Alpha with a significance level of 0.05, as shown in Table 2.

Table 2: Reliability Test Pre-Test.

Reliability Statistics	
Cronbach's Alpha	N of Items
0.932	16

As shown in Table 2, in the validity of the Pre-test there are 16 valid questions, then the questions are continued with the reliability test. Based on the results of the Cronbach's Alpha Pre-test, the Cronbach's Alpha value is 0.932 > 0.05. It was concluded Cronbach's Alpha reliability test value on the Pre-test was greater than the significance level so that the Pre-test questions could be called reliable.

In the validity of the Post-test, there are 6 valid questions, then the questions are continued with the reliability test. Based on the results of the Cronbach's Alpha Post-test, the Cronbach's Alpha value is 0.625 > 0.05. It was concluded Cronbach's Alpha reliability test value on the Post-test was greater than the significance level so that the Post-test questions could be called reliable, as shown in Table 3.

Table 3: Reliability Test Post-test.

Reliability Statistics	
Cronbach's Alpha	N of Items
0.625	6

Normality Test of Pre-test and Post-test

The normality test is one of the prerequisite tests needed to determine whether to use a Parametric Statistic or a Non-Parametric Statistic for further hypothesis testing.

The normality test used by the researcher is the Shapiro-Wilk normality test with a significance level of 0.05. The normality test hypothesis, namely:
H_0: Data is normally distributed
H_1: Data is not normally distributed
When Sig. > 0.05 then H_0 is accepted
When Sig. < 0.05 then H_1 is accepted.

In the results of the Shapiro-Wilk normality test, the results of the Pre-test in Table 4, the significance is 0.828 or in terms of the Sig. value Pre-test learning outcomes are greater than the significance level of 0.05. So, it can be concluded that the Pre-test learning outcomes are normally distributed or H_0 is accepted.

Table 4: Normality Test Pre-test and Post-test.

Tests of Normality			
	Shapiro-Wilk		
	Statistic	df	Sig.
Pre Test	0.969	16	0.828
Post Test	0.967	16	0.783
*. This is a lower bound of the true significance.			
a. Lilliefors Significance Correction			

e-ISSN 2528-5548 | p-ISSN 27764478

Meanwhile, as in Table 4, the results of the Shapiro-Wilk normality test showed that the significance is 0.783 or in terms of the Sig. value Post-test learning outcomes are greater than the significance level of 0.05. So it can be concluded that the Post-test learning outcomes are normally distributed or H_0 is accepted. If it is concluded that the significance value of the Pre-test learning outcomes and the Post-test learning outcomes significance value is greater than the significance level, both learning outcomes are said to be normally distributed.

Homogeneity Test

The homogeneity test used by the researcher is the Levene homogeneity test with a significance level of 0.05. Levene homogeneity test hypothesis, namely:
Sig. > 0.05 then the data is homogeneous
Sig. < 0.05 then the data is not homogeneous

Based on Levene's test in Table 5, shows that the significance value of the Pre-test learning outcomes and Post-test learning outcomes is 0.982. If it is concluded that the significance value of the Pre-test and Post-test learning outcomes is greater than the significance level of 0.05, then the Pre-test and Post-test learning outcomes are called homogeneous.

Table 5: Levene's Homogeneity Test.

Test of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
Learning Outcomes	Based on mean	0.001	1	30	0.982
	Based on Median	0.000	1	30	1.000
	Based on Median and with adjusted df	0.000	1	29.875	1.000
	Based on trimmed mean	0.001	1	30	0.980

Paired Sample T-Test

Based on the results of the Shapiro-Wilk normality test that both data, namely Pre-test learning outcomes and Post-test learning outcomes are normally distributed so the hypothesis test used is the Parametric Statistic Paired Sample T-Test. Hypothesis Paired Sample T-Test, namely:

H_0 : Sig. (2-tailed) > 0.05 then there is no difference between Pre-test and Post-test
H_1 : Sig. (2-tailed) < 0.05 then there is difference between Pre-test and Post-test

After the researchers tested the hypothesis using the Paired Sample T-Test, as shown in Table 6, the results on Sig. (2-tailed) Pre-test learning outcomes and Post-test learning outcomes were 0.000 smaller than the significance level of 0.05, then the Pre-test learning outcomes and Post-test learning outcomes have significant differences. If it is associated with the research hypothesis, then H_1 is accepted or there is an effect after using the Educandy learning media on student learning outcomes.

Table 6: Paired Sample T-Test.

Paired Sample Test			
			Learning Outcomes
Paired Difference	Mean		-20.625
	Std. Deviation		2.500
	Std. Error Mean		0.625
	95% Confidence Interval of the Difference	Lower	-21.957
		Upper	-19.293
t			-33.000
df			15
Sig.(2-tailed)			0.000

In line with previous studies which found that the use of learning media in the teaching and learning process can enhance the learning outcomes process (Sudjana & Rivai, 2013; Florayu, Isnaini, & Testiana, 2018), the use of Educandy as learning media in this study also showed a positive impact in teaching and learning, and on students' learning outcome. This can be seen from student learning outcomes of students who experienced changes in learning outcomes based on the results of descriptive statistics and inferential statistics to produce a mean of Pre-test value which is 64.06 which increased to the mean of Post-test which is 84.69, so it can be called improvement of learning outcomes in Japanese learning.

In addition, after being analyzed using the t-test, namely the Paired Sample T-Test, it showed a significant difference which meant an increase in learning outcomes from Pre-test to Post-test. If it is concluded based on previous research, learning use of learning media has a significant impact on student learning outcomes and gets a positive response from students.

Based on this, after the researchers used Educandy learning media in teaching and learning activities it had a positive influence on student learning outcomes and the use of Educandy learning media in teaching and learning activities was very effective because all students felt happy and active during teaching and learning activities.

e-ISSN 2528-5548 | p-ISSN 27764478

CONCLUSION

Based on the above analysis on the effect of using the Educandy learning medium on learning outcomes for Japanese learners, the result showed that before using the Educandy learning media, students' learning outcomes were low while after using the Educandy learning media the students' learning outcomes have increased. The tendency for the increased learning outcomes was also proven by the mean value of the Pre-test learning outcomes which was lower than the Post-test learning outcomes. In addition, the tendency also can be proven by the results of the hypothesis test that there is a significant difference between the Pre-test learning outcomes and the Post-test learning outcomes. Hence, it can be concluded that Educandy learning media has a significant influence on student learning outcomes in Japanese subjects.

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e-ISSN 2528-5548 | p-ISSN 27764478

e-ISSN:2528-5548
p-ISSN: 2776-4478