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## Analysis of the Use of Japanese *Jujudoushi no Tsukaikata* by Students at Japan Language Department of Language and Art Faculty of Manado State University

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### ABSTRACT

The study measures trends in errors and mistakes made by students in using the phrase *Jujudoushi* in Japanese. This study aims to determine students' error level in using grammar specifically on the lexical level of the verb in the phrase *Jujudoushi* Japanese. This research was conducted by using descriptive explorative method and research data was collected from the result of written test, giving the list of stuffing. Through the assurance of quality data quality and interpretation process that is done carefully and actual. This research found some things that will be the material of thought and study in an effort to improve Japanese language education. The findings of the test results indicate that the student's mistake in using the Japanese word *Jujudoushi* is a mistake and not absolute one, this is due to the interference of first language that is contrary to the target language, due to students don't know the rules of the language and aspects of the language usage so they produce stray language structure.

**Keywords:** Phrase; *jujudoushi* in Japanese; verb give-accept

### 1. INTRODUCTION

#### 1.1 Background of the study

In studying a foreign language or any language in the world, it will never be separated from the rules and aspects of the language. Therefore, the basis for good communication is the extent to which the language user understands knowledge of linguistic rules. Such knowledge is called language competence. There are also elements outside the rules of language that regulate its use, namely non-linguistic elements. This is expected to accompany language competence in communication. So it is expected there will be created an effective and contextual of communication performance. Seeing this, Nababan [9] said that studying a language is complex, because various levels of linguistic elements and structures and several aspects of language use.

As it is felt when studying Japanese, in facet structure and aspect of language are main phenomena in pursuing it. If one of the aspects is not mastered, then persons' language still cannot develop and then in practice it cannot be applied properly and it can result the obstruction of communication.

Likewise, the learning process of Japanese as a foreign or second language allows for errors in language due to differences in language elements, between the first language and the learner's language. One of the language elements that make it difficult for learners is the *Jujudoushi* or the expression give-accept which is also often called *yarimorai* which includes the group of verbs *ageru*, *kureru* and *morau* and its pair in polite form is a group of reciprocal verbs. Where this verb expresses a reciprocal relationship or demands the presence of two valences that act as actor and receiver. In the give-accept expression '*Jujudoushi*', the grammatical element, syntax is a part that must be considered because apart from depending on the use of the verb, it is also a pronoun and the existence of the auxiliary words. Beside it, in the expression of give-accept the relationship between the perpetrators needs attention because it really takes into account the social status, age and position of the giver and the recipient. This really implies that the expression give-accept not only considers the linguistic aspect but also the contextual aspect in its realization.

The bad chance that might be done by Japanese language learners who less understand about aspect and rules of using '*Jujudoushi*' are the occurrence of errors

and mistakes. Therefore, as preliminary study of errors, the mistakes that occur in realizing this expression are as follows:

1. Tomodachi ga watashi no tanjoubi ni omoide wo *ageta* (X) yo
2. Watashi ga Santi san no sotsugyou iwai ni purezento wo *kureta* (X)

Due to the occurrence of errors, mistakes in the use of *Jujudoushi*, it is necessary to discuss and rethink the realization of this expression for the learners. Japanese learners may know how they should express language in certain situations contextually so that the expression is pleasant to hear. But actually that is what they often neglect in communicating.

Errors and mistakes made by language learners during the learning process cannot be seen as just mistakes, but must be seen as part of the teaching methodology [12].

The mistakes of using *Jujudoushi* by learners need to be reviewed because it is an important part of learning Japanese grammar. Iori [4] says that, this expression is a special part of other Japanese expressions. This is also convinced by Kanemoto (2003: 43) that the expression of give-accept *Jujudoushi* is a peculiarity in Japanese, so it is natural to have a deep interest in discussing it.

Considering the importance of the use of *Jujudoushi* in Japanese language learning in grammatical and lexical aspects, the researcher was interested in conducting a study entitled "Analysis of the Use of *Jujudoushi* Expressions in FBS Students, State University of Manado"

In relation to this background, this study aims to describe (1) the mistake of grammatical misuse at the lexical level of the verb; (2) errors in narrative contextually; (3) information regarding the reasons of the errors occurrence in points (1) and (2).

## 1.2. Theory Review

### 1.2.1. General description of the use of give-accept expression "Jujuyogen"

In the book *Atarashii Nihongogaku Nyuumon* written by Iori [7] says that what is called the expression give-accept is an expression which contains the verb give-accept or *Jujudooshi*. Iori also classified the types of verb *Jujudooshi* that is used in the expression give-accept *Jujudoushi* into two parts, namely *hikeigokei* or the form of disrespect and *hikeigokei* or form of respect. The verbs give-accept which includes

*hikeigokei* such as, *Yaru / Ageru, Kureru, Morau* while those that belong to *keigokei* such as, *Sashiageru, Kudasaru, Itadaku*. Yoshida [14] states that the three verbs, namely the *keigokei* group, are a pair of *hormata* forms of the three verbs, the *hikeigokei* group which is actually used in expressing respect due to differences in status, position or age.

In stating the expression of give-accept *Jujudoushi* the verb diction is very substantial. Sasaki and Kadokura [13] express their views on the use of the verb give-accept *Jujudoushi no Tsukaikata* as follows, "These verbs of giving and receiving will change according to the 'treatment-that is, whether one is dealing with a social inferior, equal or superior'".

From the above opinion, the essence of this expression of give-accept is that the use of the verb will change according to the treatment, namely whether we give / receive something to / from a subordinate, equal or our superior. To determine the use of the verb in relation to status, the following is a table grouping its use from the sociolinguistic aspect:

Table 1. Usage Classification of Sociolinguistics Aspect

MESHIT A	DOUTOU	MEUE	IMI
YARU	AGERU	SASHI AGERU	GIVE
MORAU	MORAU	ITADAKU	RECEIVE
KURERU	KURERU	KUDASARU	GIVE

What if it is seen from a linguistic aspect? Actually we will be faced with rules that are a little confusing in understanding them. From the linguistic aspect, Yoshida [12] states that in stating the expression give-accept the main factor in choosing the verb is the grammatical person or personal pronoun, namely the first person, the second person and the third person of the recipient. Horikawa (1993: 53) provides a limitation of thought about what is meant by personal pronouns, namely:

"Ninsshoudaimeishi wa, aru hanashi no baai de, hanashite ga jibun to no kankei ni oite hito (hanashite wo fukumete) wo sashiarawasu kotoba deatte... ninshoudaimeishi niwa, hanashite ga hanashite ni naka de, hanashite jishin wo sashihimesu no ni mochiiru daiichi ninshou (jishou to mo iu) to, daisansha wo sashihimesu no ni mochiiru daisanninshou (tashou to mo iu) yo ga aru."

In line with the above opinion, Alfonso and Niimi [1], more emphasize on the sensitivity of the Japanese language towards the choice of pronouns, that, "In

Japanese social conversion one normally distinguishes the following three categories of person."

**Table 2.** Selection Pronouns

FIRST PERSON	SECOND PERSON	OTHER PERSON
<i>My self</i>	<i>Your self</i>	<i>Person that are well know</i>
<i>My family</i>	<i>Your family</i>	
<i>My close friend</i>	<i>Your close friend</i>	<i>Average third person</i>
<i>My group</i>	<i>Your group</i>	

(Alfonso dan Niimi, 1977:321)

The above opinion illustrates that the understanding of the expression give-accept *yarimorai* will also be greatly influenced apart from the use of the verb give-accept *Jujudoushi no Tsukaikata* as well as the personal pronoun of the *Ninshoudaimeshi* which involves the use of both linguistic and sociolinguistic aspects. The same thing was expressed by Yoshikawa [11], that to express the activity of giving and receiving something, in Japanese it is based on who to whom something is given. There are differences in the use of the verb, not only that but there is also an expression of give-accept activity / service, namely from whom for whom an activity is carried out, the same thing in the activity of giving and receiving is stated in a verb. This is what is called in grammar called *yarimorai, Jujudoushi, jukyuhyoogen*.

Furthermore, Yoshida [14] states that in expressing acceptance, the main factor in choosing a verb is the grammatical person or personal pronoun, namely the first person, the second person, the third person of the giver and the recipient.

From the explanation above, it can be concluded that, in *Jujudoushi* is divided into two parts, namely the giving-receiving of goods and giving-receiving of services. In the activity of giving and receiving goods, *jujudooshi* is used as the main verb *hondooshi*, while in the sentence which states the activity of giving and receiving services, *jujudooshi* is used as an auxiliary verb

**1.2. Realization of the Expression of Give-Take Goods**

By paying attention to the rules and aspects of use as explained above, the realization of the expression of give-accept will be as follows:

1. (Watashi wa) kono hon, kimi ni kinen ni ageru yo

(I give this book to you as a memento)

2. (Watashi ga) Kanemotosan no taishokukinen ni gashuu wo sashiagemashita.

(I gave a book of collection of pictures as a memento to Mr. Kanemoto)

**2. METHOD**

*2.1. Method and Technique of Research*

This study used a qualitative descriptive research sign. The subjects in this study were the fifth semester students of the Japanese language education study program, Unima. This is in accordance with the view that the research subject is an object, thing, or person where they are attached and what is at issue in the research (Suandi, 2008: 31).

To get the source of the data in this study, the authors used two types of research instruments:

*2.1.1. Giving a written test*

First, learners are given the opportunity to make (translate) sentences based on the understanding of Indonesian sentences in Japanese. Second, learners are given the opportunity to make sentences based on the illustrations (pictures) in the research instrument with some instructions.

*2.1.2. Providing a list of contents*

First, the learner's understanding of the general description of *Jujudoushi* expressions. Second, the learner's awareness on the realization and understanding of the *Jujudoushi* expression. Third, learners' perceptions of learning *Jujudoushi* expressions in the *Bunpou* course.

*2.1.3. Data management and analysis*

The data that has been collected is followed up by simplifying the entire data then presenting it in a neat arrangement and then to the analysis stage. In the data analysis phase, there are three processes that are taken, namely, editing, coding and tabulation,

After processing the data, the data analysis process is carried out based on the limitations of the error analysis methodology according to Tarigan [6] which includes collecting error data, identifying and clarifying errors, assigning error ratings, explaining errors, estimating fault areas, correcting errors.

### 3. RESULTS AND DISCUSSION

#### 3.1 Description of Analysis of Jujudoushi Expressions

To see the ranking of existing errors, the author tries to describe them based on the error category. The categories referred to are: first, grammatical errors at the lexical level of the verb. Second is the misuse of grammar at the lexical level of persona pronouns. Third is error in contextual disclosure.

#### 3.2 The Misuse of Grammatical at the Lexical Level of Verb

Examples of errors:

- 1) Jhon san wa anata ni hon wo agemashita ne!

The fault lies in the lexical use of the verb ageru. Because the conveying of the meaning here is, Jhon san as a giver, a figure that is outside of the speaker and the listener, gives something to the other party or the listener as the speaker, so that it does not have to violate the rules of correct use will be as follows:

- 1) Jhon san wa (anata ni) hon wo kuremashita ne!
- 2) Kono ningyou wa haha ni kuremasu ka

The lexical use of the verb in this sentence is a mistake, because the listener acts as the recipient who is not stated, while the giver is a figure in the environment of both the receiver and the speaker or it is also called kinshou. Therefore a good disclosure will be as follows:

- Kono ningyou (anata wa) haha ni morau no?

#### 3.3 Grammatical Placement Mistakes in the Lexical Personal Pronouns

Basically the error in this section is an error that occurs as a result of the wrong placement of the persona, and it is not surprising if this creates a misunderstanding between the speaker and the listener or the recipient and the giver. The analysis of this section begins with describing examples of errors made by learners as respondents. And this regardless of the lexical usage of the verb or so to speak, the lexical usage of the verb is counted as the correct part.

Examples of errors:

- 1) Watashi wa Jhon san ni hon wo kuremashita
- 2) Jhon san wa watashi ni hon wo moraimashita
- 3) Kono ningyou wa haha wa anata ni moraimashita ka?
- 4) Watashi wa sensei ni sono ningyou wo kuremasu

The sentences above are a grammatical error due to the placement of an irrelevant persona which causes a

shift in meaning. In the sentence *Jhon san wa watashi ni hon wo moraimashita*, exact meaning is actually *watashi* acting as the recipient and *Jhon* acting as the recipient, so there is opposite meaning implied in this sentence.

#### 3.4 Contextual error of speech

The error that occurs in this section is not a grammatical error as in the previous section, but rather a contextual error of expression which also affects a good language performance. As a limitation for finding an error in the expression *Jujudoushi*, contextually, is the context of who gives and receives to whom and in what situations. In general, the errors in contextual disclosure made by respondents are as follows:

- 1) Anata (kyaku) ni otsuri wo agemashitaka ?
- 2) Watashi wa anata ni (ten'in) kara moraimashita yo!
- 3) Watashi wa anata (senpai) ni kono hon wo agemasu
- 4) Sensei wa watashi ni kono hon wo kuremashita

In sentences 1) and 2) the background of the figure who appears and acts as the giver and receiver is without knowing each other's social background and having a close relationship. Sentence 3) is the recipient is the subordinate of the recipient. So in Japanese it is proper for a subordinate to use soft language towards his superior. In sentence 4) the presence of a persona that shows a profession as the giver to the figure below him as the recipient (as well as the speaker) just as the speaker to whom he speaks must use the subtle form.

#### 3.5 The disclosure error tendency of Jujudoushi learners

Based on the analysis of errors and information related to understanding, errors and perceptions of the realization of the *Jujudoushi* expression, that is, learners often do:

- 1) Overgeneralization, that is, learners assume that a rule applies to other parts that may be estimated to be the same
- 2) Errors in hypothesizing concepts, resulting in errors / mistakes in interpreting the meaning / message in the sentence
- 3) Carelessness, the learner's carelessness in considering the rules and language elements that govern them in the realization process in one sentence.

### 4. CONCLUSION

The mistakes made by the learners are possible as a result of the language rules themselves which they feel are complicated in addition to the existence of the first language as opposed to the target language. So that most

learners assume that one language rule applies to other parts. And besides that, their ignorance of the boundaries of the rules of language in the expression *Jujudoushi* made them create a distorted language structure. It is also lack of understanding in learning the form of contextual language (polite). This allows the influence of the learner's first language environment which does not have the form of polite language like that of the Japanese s/he is learning.

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