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APPLYING THE CORRECT TOURISM VOCABULARIES AS A FORM OF GUIDE'S POLITENESS STRATEGY TOWARD JAPANESE VISITOR

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Abstrak: Tujuan dari penelitian ini adalah (1) untuk mengetahui aktivitas siswa selama pelaksanaan strategi SQ3R pada pembelajaran reading comprehension, dan (2) untuk mengetahui tanggapan siswa selama pelaksanaan strategi SQ3R pada pembelajaran reading comprehension. Keseluruhan data diperoleh dari lembar observasi dari dua pengamat dan kuesioner dari 31 siswa. Seluruh data dianalisis dengan menggunakan penelitian kuantitatif deskriptif. Hasil penelitian menunjukkan bahwa aktivitas siswa selama pelaksanaannya tinggi, yaitu 3,97, dan juga pada respon siswa adalah 0,93.

Kata kunci: *Pembelajaran, strategi SQ3R, implementasi*

Abstract: The use of the correct Japanese tourism vocabularies by guide when giving service to visitors is as one of form of politeness. This study describes many parts of speech in Japanese tourism vocabularies and politeness strategy used by guide when touring around tourism object in Bali. Theory which is used is Brown and Levinson politeness theory supported by Goei classifying theory and politeness theory and context which gives effect to content and form of guide's communication when interacting with Japanese visitors. This qualitative research uses non-participant observation method by listening technique and makes a note by analyzing technique which is pragmatic equivalence. Result of the study shows that vocabularies of Japanese tourism use parts of speech which consist of verb, noun, adjective, which are spoken based on speaking situation context which follows it so that the correct vocabulary usage is as a form of politeness strategy of guide in giving service toward Japanese visitors. Moreover, guide has applied both negative and positive politeness strategy as service to JV based on situation context.

Keywords: *vocabulary, Japanese tourism, Japanese visitors, politeness.*

INTRODUCTION

Bali as object tourism for both local and international has an obligation to give the best service to visitors who come over to this island. One of the important actor in giving the best service is done by tourism agents. They take a role in raising a visit because tourism service will give impression to visitors to come back again or not to this exotic island. In giving service to visitors, tourism agents should be able to communicate well and comprehend H's culture. Communication can be meant as changing process and sharing information by human through adaptation

from and to the living system of human and its environment symbolized in verbal language by spoken and non-verbal language by gestures, expressions, etc (Aloliliweri, 2011:5).

One of Asia visitors who still comes to Bali island to enjoy Bali's view or travel can be seen on total JV visit until April 2016 which increased. In 2015, total visit of Japanese visitors took the third with total JV was 73,250 people and it was still stable. Data of visiting can be seen in this table.

1st Table : Total JV visit to Bali on Jan-April 2016

MARKET	R	2015	SHARE (%)	R	2016	+/- (%)	SHARE (%)
AUSTRALIAN	I	313,921	24.92	I	334,520	6.56	22.74
CHINESE	I I	243,471	19.33	I I	315,512	29.59	21.45
JAPANESE	I I I	73,250	5.81	I I I	75,956	3.69	5.16

Communication which is used by guide as a tool of communication is Japanese. Making harmonious relationship between guide and JV during tour encourages guide to have speaking strategy in order to give comfort. Unless, it will give fatal effect to satisfaction assessment of JV toward guide which effects to service assessment of tour agent used during holiday in Bali and decrease tourist visit to Bali.

There is a Japanese proverb that Guest is God. This proverb is known as *omotenashi* (service) tourism agent to the served guest. There is '*okyakusamawakamisamadesu*' means guest is God. It means that as tourism agent must give maximum service because it is a task which must be done. When serving guest does not involve personal feeling, therefore, he can not show the real personal situation to the guest. Interaction between guide and JV as a form of interaction among different cultures. Every culture interaction always portrays relationship between personal action from one culture to another which the meaning is never same (Aloliliweri, 2011:8). For example:

Situation context :

A Japanese speaking guide will bring two JVs to go touring to Ubud. At the first meeting, he introduces himself by Japanese.

Dialogue :

Guide : Okyakusamaohayougozaimasu
'Good morning everybody.'
Hajimemashite, watashi no namaewa Made desu

'Let me introduce myself, my name is Made'

Ubudomadegoannaisaseteitadakimasu nodeyoroshikuonegaiitashimasu.

'I will bring you to Ubud. Nice to meet you.'

Based on script above between guide and JV, a concept used in introducing himself is the concept in Japan culture marked by ending of sentence that *yoroshikuonegaiitashimasu* 'nice to meet you'. As a guide who has basic culture, Bali culture, should use H's culture when speaking to JV as a form of H's respect to JV. One of proof from guide is when introducing himself uses H's culture, Japan, as a form of respect to JV as a guest brought to travel.

According to Brown and Levinson's face concept (1978, 1987), in speaking, guide should be able to maintain his face and H's face by choosing Japanese vocabularies so that he can maintain relationship with JV well and give safe and comfortable impression for JV to travel with guide. Commonly, a guide uses negative face of speaking strategy. This strategy is used in a purpose to still maintain distance because there is not close yet between both of them.

Firstly, respectful language *keigo* is used by guide to introduce himself at the first meeting with JV but as time goes by and quantity meeting is more than once, indirectly to break the ice between both of them, the respectful language used in the form of *teineigo* 'polite language' is marked by ~ *masu* and ~ *desu* in the end of verb. Choosing polite language is one of strategy which belong to form of respect because it is part of Japanese keigo but its percentage of respect will not make H higher or lower speaker. This phenomenon is one of strategy from Brown and Levinson, 'give deference', which means that when speaking to speaker, he should respect to H.

The use of tourism vocabularies in *okyakusama* is used by guide to call JV without mentioning name one by one. The word which is noun is used to call unrecognized guest because this word belongs to the form of respect, 'sonkeigo', and represents name of JV which means 'guest' derived from noun ~ *kyaku* which gets "o" in

the beginning and ~ *sama* in the end of the word.

Mizutani and friends (1987:85-86) stated that the words *san*, *sama* attached in the last word as pronoun are mostly used to show name of professions which involve professions such as "*pan-ya-san*". Besides that, it is used to mention name of person based on profession. For example a teacher or doctor will call him ~ *sensei* and ~ *shachou*, ~ *buchou*, ~ *kochou* for calling upper in a company. In social dimension relationship of Japanese speaking society, addressing such as *shachou* and *buchou* is called as *superiority suffix* which identically has same meaning that is respect suffix with addressing ~ *sama* (Loveday, 1986:7).

The research studies politeness strategy for visitors done by Purnomo (2011) and service language (Kristianto 2016). Nonetheless, there is not research yet which studies about classifying Japanese vocabularies by guide and politeness strategy of Japanese guide in serving visitors. According to phenomenon happened in tourism like above, it needs to be studied deeply about parts of speech used by guide when serving the visitors.

THEORETICAL REVIEW

Brown and Levinson's Politeness

Politeness is a guide of an action. Basically, there are many politeness theories but it is different with politeness of Brown and Levinson which is politeness by face concept as one's personal form in society which refers to social and emotional meaning owned by everyone to be known (Yule, 1996:104). Brown and Levinson (1987:61) explained that face concept as follow:

"(Face the public self-image that every member wants to claim for himself, consisting in two related aspects : (a) negative face : the basic claim to territories, personal preserves, rights to nondistraction-i.e. to freedom of action and freedom from imposition. (b) positive face: the positive consistent self-image or personality (crucially including the

desire that this self-image be appreciated and approved of) claimed by interactants)".

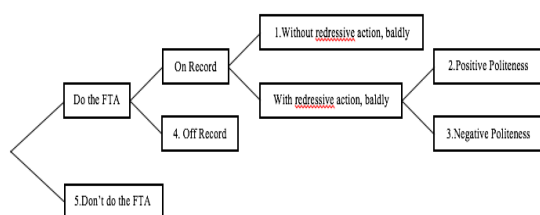
According to theory above, it can be concluded that everyone has two face. speaker and H should keep each other to be able to make harmonious relationship, if not, every words tends to have a threat face, therefore, speaking also has some strategies. When words will threaten one's negative face so politeness strategy of positive face should be used and otherwise, when words will threaten one's positive face so the used strategy is negative politeness strategy. Generally, an action of threatening face has some strategies to make communication run well. Those strategies are actions of saving face with *redressive action*.

Redressive action we mean action that 'gives face' to the addressee, that is, that attempts to counteract the potential face damage of the FTA by doing it in such a way, or with such modifications or additions, that indicate clearly that no such face threat is intended or desired, and that Speaker in general recognizes H's (addressee) face wants and himself wants them to be achieved. Such redressive action takes one of two forms, depending on which aspect of face (negative or positive) is being stressed.

Definition above can be concluded that redressive action is when speaker in speaking or acting tends to avoid dislike, respect, emphasize on the importance of interest and one's time, and apologize on some interruption and imposition. Meanwhile, positive face of redressive action is when speaker tends to show friendly, it emphasizes that both of them want something same and for common goals (Yule, 1996:107).

Of all politeness strategies, Brown and Levinson's politeness strategy (1987) can be divided into five strategies: (1) Bald on record is natural and buffy speaking strategy, (2) Positive politeness is speaking strategy by using positive politeness, (3) Negative

politeness is speaking strategy by using negative politeness, (4) Off record is speaking strategy by saying indirectly, (5) Don't do the FTA is speaking strategy by keeping silent. The diagram is shown below:



2nd Table : Brown dan Levinson's Politeness Strategy

Negative Politeness Strategy

1st Strategy : *Be conventionally indirect.*

2nd Strategy : *Question, hedge.*

3rd Strategy : *Be pessimistic.*

4th Strategy : *Minimize the size of imposition on H.*

5th Strategy : *Give deference.*

6th Strategy : *Apologize.*

7th Strategy : *Impersonalize S and U: avoid pronouns T and 'you'.*

8th Strategy : *State the to his/her interests, wants, needs goods as a general rule.*

9th Strategy : *Nominalize.*

10th Strategy : *Go on record as incurring: a debt, or as not indebted H.*

Positive Politeness Strategy

1st Strategy : *Notice, attend to his/her interest wants, needs, goods.*

2nd Strategy : *Exaggerate (interest, approval, sympathy with H.*

3rd Strategy : *Intensify interest to H. Intensify speaker's interest by dramatizing events or facts.*

4th Strategy : *Use in-group identity markers.*

5th Strategy : *Seek agreement.*

Find out agreement by general topic or repeat a part or the whole of speaker's words.

6th Strategy : *Avoid disagreement*

Avoid disagreement by pretending to agree a fake agreement.

7th Strategy : *Presuppose/raise/assert common ground*

Show things considered having similarity by chit chat and response.

8th Strategy : *Joke*

Use a joke.

9th Strategy : *Assert or presuppose S's knowledge of and concern for H's wants*

State comprehension or understand of H's wants

10th Strategy : *Offer promise*

Give an offer or promise

11th Strategy : *Be optimistic*

12th Strategy : *Include both S and H in the activity*

13th Strategy : *Give (or ask for) reasons*

14th Strategy : *Assume or assert reciprocity*

15th Strategy : *Give gifts to F I (goods sympathy, understanding, cooperation to H)*

This research uses Brown and Levinson's theory as grand theory by applying it into Japan's politeness based on Ide's view (2005) as follow.

語用論で使われる「ポライトネス」という

のは円滑なコミュニケーションを営むための言語使用にかかわる、対人間関係構

築 (他社への配慮) の原理や方略を指す。

Goyouron de tsukawareru [poraitonesu] to iu no wa enkatsunakomyunikeeshon o itonamu tame no gengoushiyounikakawaru, tai ningenkankeikouchiku (tasha e no hairyo) no genre yahouryaku o sasu.

'Politeness in pragmatic is a concept of communication (focus on other people) to be able to make relationship among others toward the language usage in order to create a good communication'.

Japan uses honorifics concept as a guide in communicating. Applying honorific system (respectful) in lexical, syntactic, and morphological contexts and follow the social rule absolutely (Ide, 1989: 223-248). There are absolute rules, among others:

a) Being polite to one who has higher social strata than S.

b) Being polite to one who has more power than S.

c) Being polite to one who older than S.

d) Being polite in formal during speaking.

1.1 Contexts

The use of language by S has a meaning which can only be understood if knowing social contexts as follows:

The surroundings, in the widest sense, that enable the participants in the communication process to interact, and that make the linguistic expressions of their interaction intelligible.

1.2 Japan's Omotenashi

Service to visitors is also owned by Japan. Country, which is called sakura country, knows *omotenashi* term derived from *motsu* and *nashi* which mean hospitality, warmth, and kinship in serving a guest. *Omotenashi* concept can be interpreted as a form of politeness realization with the purpose to have harmonious relationship. In Japanese, there is a brief description about visitors as follows:

Okyakusamawakamisama to iukotobagahayattakotomoatte, taitou to iukotobaniiwakan o dakuhitomoirukamoshiremasen. Okyakusamawashinshi ,shukujo de ari, okyakusama n tsukaeruhitobitomoshinshi, shukujodenakerebanaranaitoiukotod esu. Nihon no omotenashiniwashujuukankeigaarim asen (Shinya, 2015: 16).

‘Expression which says that Guest is God has been popular. Although they have same basic, probably there are some who will be uncomfortable. Those guests are man and woman.’

Based on this expression can be concluded that *omotenashi* is a concept in Japan business when serving guest is not only

as a king but also as God who must be given good service by having hospitality and being able to hide feeling even if he is angry or disappointed and he never shows it to the guests.

1.3 Japanese Visitors

When Japanese calls H as a guest who his identity such as name or origin called *Okyakusama*. Koichi (2003) defined that *Okyakusama* as follow:

お客様を呼ぶ時に使います。お客様の名前が分かる時はお客様の名前で呼びます。

Okyakusama o yobutokinitasukaimasu. Okyakusama no namaegawakarutokiwaokyakusama no namae deyobimasu.

‘Used for calling visitors. After knowing visitor’s name, you should call his name.’

METHODOLOGY

Sources of this research are from various conversations happened between guide and JV during touring with primary data which is dialogue script of guide and JV’s conversation. This qualitative research takes object of the study in two regencies, Badung and Gianyar, and tourism objects are Ubud, Tegalalang, Taman Ayun, Kuta and Uluwatu. Techniques of collecting data are listening and writing techniques equipped with tape recorder and camera to catch dialogue and tourism vocabularies in guide’s conversation with JV during tour by using analyzing technique of speaking contexts.

RESULT AND DISCUSSION

DialogueData(1) :

1. Speaker’s Identity :

- Sex : Male
- Age : 40-45 years
- Job : Japanese Tour Guide
- Address : Denpasar
- Origin : Denpasar

- Mother Tongue : Bahasa Indonesia, Balinese
2. Addressee's Status
 - Sex : Female
 - Age : 35-40 years
 - Job : Employee
 - Address : Nagoya
 - Origin : Nagoya
 - Mother Tongue : Japanese
 3. Date of Conversation : July 15th, 2016
 4. Time of Conversation : Afternoon
 5. Relation of Speaker and Addressee : Guide and JV (not close)

Situation Context of Conversation:

Situation is when Japanese speaking guide is explaining Ubud to JV who comes there for the first time to enjoy the view of Ubud Castle and also domestic and overseas visitors

Dialogue (1) :

Guide :

Okyakusama, kochirawa Ubud oichibadesu.

Kochira de iroironanayasui

mono o utteimasu. Konoichiba no eigyoujikanwaasa 5 jikarayoru no 19:00 made desu.

'Sir/mam, over here is Ubud Market. There are many things sold in cheaper. It opens from 5 AM until 7 PM'

JV : Sugoidesune...

'really amazing'.

Analysis :

Part of speech, used to mention impersonal form of JV by using okyakusama, is noun which is used to call JV without mentioning name. This chosen word is as guide's respect to JV. Mentioning okyakusama is as negative politeness strategy with two goals, ~sama as form of respect to H which is visitor. The word okyakusama is as the chosen word to call someone in general by mentioning one's identity when he becomes a guest. If it is said without mentioning name in a situation when he becomes a guest, it will be more polite. Besides, adjective yasui 'cheap', which is used to explain that in Ubud market, there are many things sold in cheaper,

is to emphasize information that JV does not need to be worried if he buys things in that market.

Dialogue Data (2) :

1. Speaker's Identity :

- Sex : Female
- Age : 45-50 years
- Job : Japanese Tour Guide
- Address : Tabanan
- Origin : Denpasar
- Mother Tongue : Bahasa Indonesia, Balinese

2. Addressee's Status:

- Sex : Male
- Age : 25-30 years
- Job : Employee
- Address : Osaka
- Origin : Osaka
- Mother Tongue : Japanese

3. Date of Conversation : July 27th, 2016

4. Time of Conversation : Evening

5. Relation of Speaker and Addressee : Guide and JV (not close)

Situation Context of Conversation:

It is happened when a Japanese speaking guide is explaining his national language, bahasa Indonesia, to JV and it becomes so close when JV asks to that guide.

Dialogue (1) :

Guide

: Barito

dewaminnahanasutokini Indone shia go ka Bari go de hanashimasu

'In Bali, some people speaks bahasa and some Balinese.'

JV

: Gaido san, arigatou ha indonesiagode nan to iudesuka?

'guide, what is 'arigatou' in bahasa?'

Guide

: Soudesune, Arigatouwa, Indoneshia go de terimakasih to iimasu

Tomorokoshidehanaidesune!
'Alright.Arigatou in bahasa
isterimakasih. nottomorokoshi
(corn), isn't it?

JV : (Waratteimasu) niteimasune
(Laughing) same, isn't it?

Analysis :

As a form of service to JV, guide not only explains detail information but also makes JV comfortable. To make close relation and harmonious communication, he has strategy by using jokes based on the following context and situation. Therefore, the chosen word is noun by saying tomorokoshi which means corn. It is almost same with terimakasih in pronunciation so he uses it as a joke to make JV laugh. Moreover, he directly responds with guest's question and answers ~sou desuneas positive politeness strategy which means comprehend or understand with H's want.

CONCLUSION

Knowing this phenomenon in interaction happened between guide and JV can be concluded that vocabularies of Japanese tourism in interaction with Japanese visitors use part of speech not only noun but also verb, adjective which are spoken based on the following speaking situation context so the correct vocabulary usage is as a form of guide's politeness strategy in serving Japanese visitors. Besides,, guide has emphasized both positive and negative politeness strategy as service form to JV based on the following situation context in every words.

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