

Analysis of the Use of Aizuchi by the Students of Bung Hatta University in Japanese Language Communication

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Abstract This qualitative study investigates Aizuchi used by the third semester students of the department of Japanese Literature, Bung Hatta University. There were 20 students who participated in this research. Aizuchi is a verbal and non-verbal feedback signal in Japanese that is often spoken and done by the other persons in Japanese language communication. The sources of data used in this study are quotes of conversations of the Japanese Literature students. This research used recording technique to collect the data. The results of data analysis show that from all conversation quotations, there are six types of aizuchi forms: Ee, Aa, Un, Soudesuka, Hē, Sa, and Iie. Six functions that Aizuchi found in the quote of the conversation are: (1) kiteiru toiu shingo (sign hearing the opponent's speech). (2) shoryiru shingo rikai (the opposite sign says understand the contents of the conversation.) (4) fujyouno shingo (opponent's rejection). (5) kanjyouno hyougen (expression of feeling), and (6) Fujo u, futei no shingō (Signs of opponents' rejection of speech content).

Keywords Speech Act, Aizuchi

1. Introduction

Language is an arbitrary sound symbol system used by members of social groups to work together, communicate, and identify (Chaer, 2003: 32). In the role language has many functions including social function that is placing language as a communication tool. Language has a close relationship with the social culture of a society. Language not only serves as a means of direct communication but can also be a reflection of the people who use it. Language is a communication tool for conveying feelings, ideas, thoughts, ideas, in oral and written form.

It is undeniable that the way of communication is one aspect that must be mastered by all people, especially learners of disciplines related to communication and culture of a society, especially language learners, especially foreign languages. The role of foreign languages is very important in order to establish communication with outside countries, especially in the era of globalization as it is today, for that, many people of a nation to learn a foreign language. No exception in Indonesia, many people who learn a foreign language other than English is Japanese.

The development of Japanese in Indonesia is quite rapid. When studying a foreign language, especially Japanese, we

must also pay attention to its culture in communicating. Culture in communication is the habits that occur when communicating that this habit if not done will feel awkward for the language user community. This is very necessary, because to learn a foreign language and can use it optimally we also need to understand what kind of culture and communication characteristics are living in that society.

According to the observations of researchers on daily life, at the time of being a listener, generally Japanese language learners have a habit of silence and listening. Meanwhile, unlike the case with Japanese society. When communicating, an indication that the other person understands and hears well is when the person responds verbally through his or her say hi, Ee, Un, Uun, Iie and others to what the speaker is talking about. Hi, Ee, Un, Uun, Iie and these others, called Aizuchi. Differences in the way of response in the communication can be seen when the Japanese language learners are doing Japanese language communication, especially when the conversation is done with native speakers of Japanese. This is less problematic in the learner's understanding, but it is not uncommon for different ways of responding in such communication to cause inconvenience to speakers and even misunderstandings in communication, especially native Japanese speakers who are accustomed to responding or getting verbal responses to communication.

The absence of such verbal or aizuchi responses, often causing native speakers of Japanese to indicate that the other person is not listening well or does not understand the important points he or she has discussed. With the onset of the problem, researchers feel interested to know whether in

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general Japanese language learners are in the same condition. Especially in this case the researchers conducted an analysis of the use of aizuchi by Japanese literature students Bung Hatta University. By some backgrounds that have been previously submitted, researchers are interested in taking the title "Aizuchi Use of Japanese Literature University's Analysis of Bung Hatta University in Japanese Speaking Communication.

2. Research Methode

A. Data Source

The Sources of data to be used in connection with the understanding and understanding of the term aizuchi is a student of the Japanese Literature Program, University of Bung Hatta. The students who will be involved is the third semester or second year students who study in Japanese Literature. The use of this third semester student considering that the relevant has been getting a number of materials related to communication skills in Japanese. With this initial understanding then the Japanese Literature students will be expected to also understand about the ability of response or aizuchi.

B. Methods and Techniques of Data Collection

The method to be used in this research is the methods refer. Listening method will be used to collect data on the term aizuchi on the student of Japanese Literature, Bung Hatta University. Technically, the data collection undertaken describes conversations that have aizuchi.

C. Methods and Techniques of Data Analysis

The method that will be applied in data analysis process is qualitative descriptive method. Later, this qualitatif descriptive method will describe the understanding and understanding of the students of Japanese Literature, University of Bung Hatta University related to the term aizuchi.

3. Research Result and Discussion

Aizuchi in Japanese consists of various types, some of which have the meaning of giving approval of a thing, and there is just a function as a response to the conversation of the other person. Here is one example of aizuchi in Japanese.

Conversation 1:

- A: Oi, Yabee, Watashi wa chikokuda
Aa, my God I'm late.
B: *Ee?* Asagohan wa?
Eh, No breakfast?
A: Watashi wa ippaida
I am full.

Analysis 1:

Speech occurs in the morning in campus canteens. When A looked at his watch, A was in a hurry because it was too

late that A left for the classroom without breakfast. The 1st, underlined conversation is an expression aizuchi in the form of a short expression aizuchi ee which is pronounced with rising intonation and has a pragmatic function as an expression of shock.

Conversation 2:

- A: Susan san wa?
Ms. Mira???
B: Dekakemashitayou.
Go outside.
A: Dokoe ittaka. Wakarimasuka.
Do you know, She is understand??
B: *Sa*. Nisasan ni kikeba, wakarou tou omoimasu.
Well sorry ... if you ask Nisa, I think she understands.

Analysis 2:

- Form: In the context of the conversation aizuchi used B is the word "Sa" included in the group of vocabulary form aizuchi which has the meaning of "Wow!".
- Function: The word is used when we can not estimate it at all. Serves as a feeling phrase.

Conversation 3:

- A: Kore kara taberu ikimasenka.
After this do you want, we eat together?
B: Sumimasen, youji ga arunode, Saisho ni tabete kudasai.
Sorry. I am still having business, please you go eat first.
A: Soudesuka.
"oh yes?" . Mondainai.

Analysis 3:

- form: A on using the word "Soudesuka?" to reply to the opinion of B, in the conversation is the aizuchishi vocabulary aizuchi which can mean "Really?" or "Oya?".
- Function: Aizuchi used A serves as kiteiru toiu shingopertanda opponent said to be listening. Aizuchi is used so that the conversation can continue.

Conversation 4:

- A: Raishyuno meeting gu madeni nanio shite oittara iidesuka?
What should I do for next week's meeting?
B: Soudesune kono shiryoo o kopi shite oite kudasai.
Oh, I see ? please first copy these data.
A: Hai, wakarimashita.
Yes, I understand.

Analysis 4:

- Form: B ordered A to copy the data first. Immediately B responds by saying "hi wakarimashita" response is included in the form of aizuchishi.
- Function: Usage that is spoken A on It is aizuchi that can serve as a member of toiu shingoo (sign of the opponent said understand the content of the conversation). A very well understood the commanding words that B says.

Conversation 5:

A: Nihongo no supichikontesuto ni detai to omotte iru ndesuga.....

B: *Hē*, īdesu ne. Nani demo charenji suru no wa ī ndesu ne.

Speech occurs in the morning in the classroom. When A tells B that he wants to follow a speech contest in Japanese. The phrase "He", underlined is an expression aizuchi expressing consent. In addition to listening and understanding what the speaker said, the opponent also sends a sign of approval by using "Hē" "yes", or meaning "That right....".

Conversation 6:

A: Hottoiesu de tsuitachi (It's hot today!)

B: Sou desu ne (That is true)

A: Sakuban, jishin ga arimashita (last night there was an earthquake)

B: *Sou desuka?* (Really?)

In this speech the speakers use the aizuchi form that expresses the feeling. The opponent can listen to the speaker's speech and express his / her feelings with various emotional language such as shock, pleasure, sadness, anger, doubt, sympathy, affection, low self-esteem and others. In this speech the speaker expressed surprise because he felt no earthquake last night.

Conversation 7:

A: Aa...tsukaremashita.

Ah ... tiring too.

B: Jya...dokokade sukoshi yasumou.

Yes ... let's take a break, where?

A: Naze watashitachiha kōen ni suwatte inai nodesu ka?

B: *Un*, sou shiyo.

Ya, Lets go...

Analysis 7:

- Form: "Un" including aizuchishi form (aizuchi vocabulary) because it consists of one word. And in the context of the conversation the word "Un" means "yes". Use of the aizuchi form can also be replaced with the use of other forms of aizuchi for example only with "unazuki" which means (nod head). Karna usually when the opponent said agree with the speaker then the response used in addition to speech. Unknowingly also use non-verbal movements such as nodding head.
- Function: The aizuchi form of the word "Un" in the context of the above conversation is aizuchi which can serve as toinoshingo (sign of approval). This can also be replaced with aizuchi "Ee" or "hi!" This has the same meaning, depending on the context of the conversation.

Conversation 8:

A: Kono Bakwan, yunisan ga tsukuttandesuka.

Ms. Yuni do you make this bakwan by yourself?

B: *Ee*... watashi wa sore o jibun de tsukutta.

Yes, I make it by my self.

A: Totemo oishidesu.

Its delicious.

B: *Aa*, yokatta.

Really, thank goodness.

Analysis 8:

- Form: There are two responses that B uses in this conversation that is the word "Ee" which can also be replaced with another word "hai!" Which in that context has the same meaning that is "yes!" "Included in the group aizuchishi vocabulary aizuchi, and on "Aa" which shows a feeling of relief, which also belongs to the aizuchish group of vocabulary aizuchi.
- Function: The "Ee" function is the toinoshingo sign of approval, commensurate with the function "un". and the function "Aa" is as kanjyounohyogen expressions of feeling.

Conversation 9:

A: Totemo omoshiroi purezentēshon o arigatōgozaimasu. Nihongo de dōshi no shoshiki o oshietekudasai.

Thank you for a very interesting presentation. Please give us more verb forms in Japanese.

B: Hi, īdesk.

Yes, good

- Form: The response used B is "Hi" included in the form of aizuchishi (vocabulary aizuchi) which in the context of the conversation has the meaning of "yes". In addition to being used to justify the other person's sentence, it is also used to convince the speaker that the listener is really concerned about the content of the conversation and agrees with what the other person is saying.
- Function: The function of the word "Hi" used by B in the conversation as kiteirutoiushingo (The opposite sign is being listened), it is explained that B responds to A's request to re-explain the verb form in Japanese using aizuchi in the form of the word "Hi" as a sign that B listens to what A.

Conversation 10:

Rico: Tesuto wa itsu desu ka?

The school exam when?

Suci: Itsu ka na. Eem, Ichi-gatsu yokka kara Jūku-nichi made desu yo

When is it? emmm ... Tsuki kara kaishi.

Rico: Soudesuka. Ah, Raigetsu desu ne.

Is it true? Ah, next month yes means?

Suci: Ee.

Yes

Rico: Ja, ganbarimashō

Well then, now let's try.

Analysis 10:

- form: Rico on using the word "Soudesuka?" to reply to the opinion of B, in the conversation is aizuchishi vocabulary form aizuchi which can mean "Really?" or

"Oya ?. Rico surprised by the statement delivered by Suci. While the second Aizuchi is statement by Suci is "as a sign that Suci listen to what is spoken by Rico.

- b. Function: Aizuchi used Rico serves as kiteiru toiu shingo oment opponent said to be listening. Aizuchi is used so that the conversation can continue.

Conversation 11:

A: Yes, ima kara dokka i

Where do you want to go?

B: Ie ni kaeru shop nanda. Bokunchi e kuru kai?

Go home. Do you want to come with us?

A: *Iie*, kyou wa yametoku yo. Eyes of condo

Not for the moment. See you tomorrow.

Analysis 11:

- a. form: A uses the word "Iie?", in the conversation it is aizuchhi aizuchi vocabulary form which can mean "no. A refused to join with B.
- b. Function: this aizuchi to show that he hears and understands the speaker's speech, but also sends a sign such as can not approve the contents of speaker talk.

4. Conclusions

As mentioned in the introductory chapter that the purpose of this research is to know the use of aizuchi in the 3rd semester students of Japanese Literature Department of Bung Hatta University. How to explain and describe the forms of response used by students is then associated with aizuchi.

After analyzing the data, obtained 6 types of aizuchi form: Ee, Aa, Un, Soudesuka, Hē, Sa, and Iie. Six functions that Aizuchi found in the quote of the conversation are: (1) kiteiru toiu shingo (sign hearing the opponent's speech). (2) shoryiru shingo rikai (the opposite sign says understand the contents of the conversation.) (4) fujyouno shingo (opponent's rejection). (5) Kanjyouno hyougen (expression of feeling), and (6) Fujo u, futei no shingō (Signs of opponents' rejection of speech content).

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