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Politeness of the Minang Community in the Tourism Object Area in Dealing with Japanese Tourists with Aizuchi Culture

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Abstract

The study focuses on politeness of merchants and managers in the Minang tourism area in the use of *aizuchi* towards Japanese tourists in Padang city. Politeness in terms of the language used by Minang merchants in tourism areas can be seen in the daily lives of those who use the *Kato Nan Ampek* culture. The *ampek kato* are *kato malereng*, *kato mandaki*, *kato manurun*, and *kato mandata*. Based on the five characteristics proposed by Mynard, there are only three characteristics, namely expressing confirmation, showing concern, and surprise. These characteristics indicate a cultural attitude that uses *Kato Nan Ampek*, namely *kato mandaki* and *kato mandata*. Politeness that is done to Japanese people who have *aizuchi* culture, namely the response to the interlocutor varies depending on the place. In general, merchants and tourism object managers are very polite in order to attract tourists to their business. Because of the limitations in mastering the Japanese language, the characteristic forms shown by the merchants are only in the form of confirmation by using the words はい (hai), はい、そうです (hai sou desu), and the form of one's attention in the form of そうですね (sou desune), expressing doubts by using the phrase わかりません (wakarimasen). Meanwhile, the politeness given by merchants and tourism managers is based on the functions put forward by Horiguchi, namely stating that the interlocutor is listening, understanding the conversation, agreeing, and expressing feelings.

INTRODUCTION

Life in society has various rules, for the sake of creating harmony in life and depending on the culture of the community. The culture of a society in a certain place is not the same as the culture of a society in other places. Even though the purpose of the culture is the same, perhaps the way of implementation is not the same. These cultures will be different from each other, especially in different countries. The culture will be different even though the purpose of the culture is the same. We also need to study these cultural differences between countries in order to get to know the country. For example, Japanese culture's firm use of *aizuchi* when talking to the interlocutor. If we know other people's culture, we will easily socialize with that person, especially if we know that person's language.

Language is a communication tool in conveying ideas and thoughts. The language used by humans in the world also varies. For example, English, Indonesian, Japanese, Korean, etc. Every language has specific rules in terms of writing procedures, structure, letters, etc. The spoken language used to communicate between humans also has specific rules. For example,

we must pay attention to ethics and etiquette when speaking. The etiquette of speaking, for example, the manners of speaking.

Politeness in speaking will show the speaker's personality and culture. For example, speaking in Japanese will show Japanese culture. Speaking in Minang language will show the Minang culture. Japanese and Minang cultures in communicating are very concerned about politeness. Politeness in communicating in Japanese is known as *aizuchi*. *Aizuchi* is an expression conveyed by the interlocutor to respond to the information given by the speaker when the speaker is using their right to speak (Misri) (Kubota, 2001). If *Aizuchi* is used by the people in which Japanese is not their mother tongue, it will show the difference in use (Siswinayu, 2012; Sutedi, 2009). However, the differences can still be understood by Japanese people. We can see this in the use of the Japanese language and the style/expression of the people in the tourism area in the city of Padang towards Japanese tourists. People around the tourism area like merchants and owners of tourist facilities. The language used by people in the tourism area will describe how polite the users are. Politeness used by merchants and owners of tourist facilities will determine the progress of the tourist attraction. The politeness can be seen from the way of speaking and acting or the movements of the speaker.

Politeness can be said as a sincere desire to do good to others (Thomas, 1995; Sumarsono and Partana, 2007; Oktavianus 2008: 98). The politeness that a person does is not only from words but can also be seen from the actions taken by someone. These two things are obvious in communication in all languages of the world. This politeness is closely related to the culture of the community. For example, politeness in Minang language, where the community has a high culture of politeness both in language and action. Politeness in terms of language will be seen from the speaker's utterances spoken and actions or movements.

In the third edition of the KBBI (1990), politeness is gentleness and kindness (demeanor, behavior). Another opinion is described in (<http://muslich.m.blogspot.com>) that politeness or ethics are procedures, customs, or habits that apply in the society. Politeness in a society is not the same as depending on the community, but it is dependent on the user's community because this politeness is a rule of behavior that is determined and mutually agreed upon by a community.

Politeness is the value that a person shows to others. The politeness of each community is not the same, depending on the community and where the politeness is applied (Chaer and Agustina. 2010). The culture of the community also influences politeness. For example, the politeness of merchants in tourism areas will be different from those of merchants in traditional markets. This is because in the tourism area, many merchants know a little about various kinds of foreign languages and foreign cultures. It is all done by merchants in tourism areas in order to maintain their culture and attract tourists so that many come to the tourist attraction area. We can see this politeness in the tourism area in Padang city.

The politeness that a person does is not only from words, but can also be seen from the actions taken by someone. These two things are very visible in communication in all languages of the world. This politeness is related to ethics, so it is very closely associated with the culture of the community (Mulyana, 2008). For example, politeness in Minang language, where the community has a high culture of politeness, both in terms of language and action. Politeness in terms of language will be seen from the speaker's utterance and actions or movements.

The politeness of merchants in tourist areas, especially in dealing with Japanese tourists, is the content of this short paper which is part of the author's research. This paper aims to determine the politeness of Minang merchants in tourist attractions in the city of Padang in dealing with Japanese tourists. The politeness given by the merchants to Japanese tourists in

the tourist attraction area is very considerate of the interlocutor. The politeness given by merchants in Minang continues to adjust to the *Kato Nan Ampek*, namely *kato manurun*, *kato mandaki*, *kato malereng*, and *kato mandata*.

The Japanese tourists who come to Indonesia and those who come to Padang use the *aizuchi* culture. The *aizuchi* culture is a culture where the response to the interlocutor. Japanese people feel happy when the interlocutor is responsive when they speak. If the interlocutor doesn't answer or react, they think we don't want to talk or don't care. Japanese culture like this is very understandable by merchants in tourist areas in the city of Padang. The merchants do this because the merchants have a culture that cares about other people and has a speech based on the style of words in the Minang language.

Politeness for Japanese people is a characteristic of Japanese culture (Mizutani and Mizutani, 1992). We can see that politeness from the way they use Japanese in communicating and the actions of the reactions of speakers and addressees. The reaction or response of this speaker is known as *aizuchi*. *Aizuchi* is used to determine the response given by the interlocutor. After hearing the speech. The purpose of expressing this *aizuchi* is to show politeness cultural behavior in interacting between speakers and addressees.

Politeness in terms of the language used by Minang merchants in tourist areas can be seen in their daily lives using *Kato Nan Ampek*. The *ampek kato* are *kato malereng*, *kato mandaki*, *kato manurun*, and *kato mandata*. *Kato malereng* is used for a respected person. For example, to people who are related by marriage, such as in-laws and daughters-in-law, in-laws. *Kato malereng* can also be used for respected people such as scholars, teachers, or leaders. *Kato mandaki* is used by young people to older people. For example, children to parents, students to teachers, and others. *Kato manurun* is used by adults to younger people. While *kato mandata* is used with friends or someone who has the same position as the speaker (Oktavianus and Revita, 2013).

Japanese people in speaking are very concerned about the response of the interlocutor (Sudjianto, 2007). The response of the interlocutor shows signs of communication running smoothly and connecting (Sudjianto and Dahidi, 2009). The speaker's response or *aizuchi* reflects Japanese culture which is very active in communication as suggested by Mynard (1995: 221).

According to Horiguchi (1997), *aizuchi* has the following meanings:

あいづちは、話し手が発話権を行使している間に聞き手から送られた
じょうほうを

共有したことを伝える表現」

Aizuchi wa hanashite ga hawwaken o koushi shiteirukan ni kikite kara soureta. Jouhou o kyouyuushita koto o tsutaeru hyougen. Aizuchi is an expression conveyed by the interlocutor to respond to the information given by the speaker when the speaker is using their right to speak. Then Mynard divides five characteristics of speaker responses.

1. Expressing Confirmations that can be performed with expressions. For example, using the word *sou desuka* (I understand) *sou desu ne* (that's right) *yappari* (that's what I think) *naruhodo* (is that so)
2. Show someone's attention. Usually use the words *un* (uh), *Hmm* (I get it) *sou* (right) *hai/ee* (yes, right)
3. Shows doubt. The words used are *saa* (okay...) *maa tabun* (really), *soukana* (I hope...)

4. Surprise. The word that is often used is ee? (what?) *hontou* (really) *uso* (lie) *masaka* (that's impossible, lie).
5. Express sympathy. The words that often appear *komarimashita* (that's a problem, isn't it), *yowattanaa* (oh no, really a problem), *zannen* (concerned to hear that, it's too bad) *kinodokuni* (I'm concerned).

Based on the characteristics of *aizuchi* that Mynard has suggested, Horiguchi (1997) also classifies the functions of *aizuchi* expressions into five parts, as follows:

1. 聞ているという信号 *kiteiru to iu shingo* ", a sign that the interlocutor is listening. The role of the interlocutor is listening to the speaker's conversation. This listening activity or 聞ている '*kiteiru*' can be expressed using words such as はい *hai*, ええ *ee*, and others.
2. 理解しているという信号 *rikaishiteiru to iu shingou*, a sign that the interlocutor is listening to the contents of the conversation

When the speaker is talking, the interlocutor will listen while understanding the conversation's contents. The interlocutor will give an あいづち "*aizuchi*" which shows that he has understood or わかった "*wakatta*" understood.

3. どういの信号 *doui no shingou*, sign of approval. In addition to listening and understanding what the speaker is saying, the interlocutor also sends a sign of approval by using あいづち *aizuchi* in the middle of a conversation, such as the word はい *hai* which means yes, or そうそう *sousou* which means really.
4. 不定の信号 *fuou no shingo*, a sign of the opponent's disagreement of the contents of the speaker's speech.

The interlocutor uses *aizuchi* to show that he hears and understands the speaker's speech and sends signs such as not being able to agree with the contents of the speaker's speech by using the word *iie* which means no.

5. 感情の表現 *kanjou no hyougen*, expression of feeling. The interlocutor can listen to the speaker's conversation and express his feelings in various emotional languages such as surprise, joy, sadness, anger, doubt, sympathy, affection, low self-esteem, etc.

Politeness in Minang community is flexible depending on the place and the person who uses the language. For example, the community commonly uses politeness in dealing with tourists in tourism areas. This tourism area in the Padang city, where merchants and tourist attraction owners generally maintain values of politeness both in terms of language and in terms of actions.

Politeness is the custom of good manners, good behavior (speech). This custom of politeness will be seen in our speech, as well as in expressing it in action. For example, how do merchants and owners of tourist facilities reprimand their visitors, especially to the Japanese people who are very concerned about the culture of politeness. Politeness in reprimanding visitors will show the Japanese visitor's reaction. For example, the use of Japanese in tourist attraction visitors to Japanese people. For example, the use of *aizuchi* words.

A. おはようございます

Ohayougozaimasu.

B. はい。

Hai.

A. これは何ですか。

Kore wa nan desuka.

B. それはのみものです。

Sore wa nomimono desu.

A. おいしいですか。

Oishii desuka.

B. はい、そうです。

Hai, Sou desu.

A. ミナンののみ物ですか。

Minang no nomimono desuka.

B. うん。

Un

A. 甘いですか。

amai desuka.

B. ええ。

Ee.

A. 好きですか。

Suki desu

B. はい、ほんとうですか。

Hai, Hontou desuka.

The words はい、そうです、うん、ええ、ほんとう "Hai, Sou desu, Un, Ee, hontou" are often used by Indonesian people in tourism areas, especially for merchants and owners of tourist facilities. The merchants' response usually shows respect and courtesy towards the guests, especially towards the tourists. Politeness and respect show the culture of the Minang people in talking to others, namely the culture in using the *Kato Nan Ampek* (The Four Words). Merchants and tourist attraction owners respond to Japanese tourists by not forgetting the culture of using the *Kato Nan Ampek* style.

Merchants at tourist attractions usually respond to tourists according to the tourist's culture. The merchants and tourist attraction owners show the culture of the tourists from wherever they come from without forgetting the Minang culture, namely the *Kato Nan Ampek*. The merchants are good at mastering various cultures from various countries and regions. The responses given by the merchants and the owners of tourist attraction facilities are in the form of words and movements that make the tourists understand or understand what they are saying. Meanwhile, the tourists think that the merchants and owners of tourist facilities are responsive to them and would feel happy coming to the area.

Based on the story in the introduction above, paying attention to the culture of these guests, politeness towards them, both domestic and foreign (tourists), especially Japanese

tourists. We as guests also do not forget our own culture which is famous for its word style, namely Kato Nan Ampek (The Four Words). Based on this, the problems discussed in this study are politeness of merchants and managers in the Minang tourism area in the use of *aizuchi* towards Japanese tourists in Padang city.

METHOD

The method used in this research is a descriptive qualitative method (Moleong, 2012). The subject of the research are merchants and tourist manager in Padang area. Data are collected using recording techniques (Narbuko, 2010). The data then analyzed using pragmatic identity method using the theory proposed by Mynard and the *aizuchi* functions presented by Horiguchi (1997).

RESULT AND DISCUSSION

The politeness of merchants and managers at tourist objects greatly determines the culture of language users and also the number of visitors. For example, the use of *aizuchi* which is a Japanese culture, but merchants and managers in tourist attraction areas can use it. However, it is not perfect but can be understood by the owner of the language. For example like the data below.

The data can be obtained at the hotel, where the first hotel waiter greets in English. This was done because the waiter did not know where the tourist came from. This Japanese tourist answered questions from the waiter in Japanese, and the waiter tried to use Japanese as he could. The waiter did this because he only spoke a little Japanese. In the conversation, the hotel waiter attempted to use the *aizuchi* culture which is Japanese culture without forgetting the Minang culture, namely still using the *kato nan ampek* culture. Example:

てんいん	:good afternoon
日本人	:こんにちは。
てんいん	:こんにちは、いらっしやいませ、なにをてつだいますか。
日本人	:部屋をよやくしたいです。
てんいん	:はい、そうです。おまってください。
日本人	:ええ。
てんいん	:なんにんですか。
日本人	:一人です。
てんいん	:はい、superior to dilat gaあります。
日本人	:いくらですか。
てんいん	:スペリオル 677 ルピアです、ヂイラト 775 ルピアです。
日本人	:はい。これ、
てんいん	:はい、どうぞ。

This conversation took place between the waiter (receptionist) at the hotel with Japanese tourists. The hotel receptionist reprimanded the first tourist in English. Then because the tourist answered in Japanese, the receptionist also used Japanese even though his Japanese wasn't very fluent. This receptionist still uses Japanese to the Japanese tourists. The tourists have *aizuchi* cultural traits in speaking, namely a high response to the interlocutor. The receptionist also brought the cultural characteristics of the Japanese without forgetting Minang culture when speaking, which always uses the *kato nan ampek* culture. In this conversation,

Kato nan ampek uses the word はい、そうです (hai sou desu). The word はい、そうです is polite. In this term, the receptionist using politeness towards respected people in *kato nan ampek* is the *kato mandaki*. *Kato mandaki* here is a word for people who are respected. Guests are respected people.

The word はい、そうです (hai sou desu). The receptionist uses what is used in responding to Japanese people who have *aizuchi* culture based on the *aizuchi* function proposed by Horiguchi to show the receptionist hears and understands the content of the other person's conversation.

The receptionist used the word はい, in response to Japanese statements. The word はい (hai) means 'yes'. The receptionist's attitude shows that Minang culture knows how to use *kato nan ampek*. The *kato nan ampek* expresses the word to respect others or people who are respected.

The word はい (hai) used by the receptionist in responding to Japanese people who have *aizuchi* culture based on the *aizuchi* function proposed by Horiguchi is to show that the receptionist hears and understands the content of the other person's conversation and is a sign of approval and expression of feelings, namely feelings of pleasure.

At a restaurant

The dialogue happened between a waiter and a Japanese tourist.

日本人	:これは 何ですか。
てんいん	:ayam, sayur, ikan
日本人	:ハヤム、サユル、イカン
てんいん	:はい、そうです。
日本人	:からい ですか。
てんいん	:Not understand (わかりません。)
日本人	:おいしい、おいしい てんいん:はい、ほんとう ですか。

This conversation took place between the waiter at the restaurant on the beach with a Japanese tourist. Restaurant waiters are not very fluent in Japanese and can only speak simple Japanese, but they are still using Japanese. While these Japanese people only understand a little bit of Indonesian. This waiter still uses Japanese, assisted by gestures or body language. In providing services to foreigners, they also know a lot of foreign cultures. However, they still bring Minang culture in terms of communication, namely using the *kato nan ampek* culture by using polite words. The polite word used in conversation with Japanese people is the word はい、そうです (hai, sou desu). The word はい、そうです (hai, sou desu) is polite in Japanese. In this conversation, the restaurant waiter uses polite words. The word polite towards people who are respected in the *kato nan ampek* culture is the *kato mandaki* or *kato mandata*. *Kato mandaki* here is a word for respected people, like guests. So the waiter uses the word はい、そうです (hai sou desu). The word はい、そうです (hai sou desu) is also a *kato mandata*, where the tourists still look younger, so the waiters at this restaurant think they are the same size but they still use the polite form.

The word はい、そうです (hai sou desu). Which is used by the restaurant waiters in responding to Japanese people who have *aizuchi* culture based on the *aizuchi* function proposed by Horiguchi is to show the restaurant waiter hears and understands the content of the other person's conversation.

Furthermore, the waiter in the restaurant uses the word not understand (わかりませ), in response to Japanese statements. The word not understand (わかりません), which expresses 'ignorance or not understanding.' The attitude of this restaurant waiter still shows politeness by using body language while using the word. The word わかりません is a polite word (*teineikei*). The word is used for a respected person or a big fellow who is unfamiliar. The words used for respected people in Minang culture are usually polite. These polite words at the *kato nan ampek* level are generally used to respect others or people who are respected.

The word (ほんとう). Which is used by the restaurant waiters in responding to statements issued by Japanese people based on the *aizuchi* function proposed by Horiguchi is to show the restaurant waiters hear and understand the content of the other person's conversation and are signs of approval and expressions of feelings, namely feelings of pleasure.

CONCLUSION

Based on the results of the research that the researchers did, the conclusion from the politeness of the Minang community in tourist attraction areas in dealing with Japanese tourists who have *aizuchi* culture based on the opinion expressed by Mynard and the function by Horiguchi is where the politeness of the Minang people in dealing with Japanese tourists uses many forms characteristics that indicate express confirmation, はい、はい、そうです. Showing someone's concern はい hai、ええ ee. Expressing feelingsほんとう hontou, showing doubt わかりません wakarimassen. This is due to the limitations of merchants and tourist attraction managers in mastering the Japanese language. Minang people in dealing with Japanese tourists who have *aizuchi* culture still uphold politeness based on Minang culture, which understands *kato nan ampek*. The *ampek Kato* culture that is often seen in traders and managers in tourist attractions is the words *mandaki* and *kato mandata*. *Kato mandaki* because the merchants and managers at the tourist attraction consider the tourists as guests. Guests in everyday life are people we respect. Meanwhile, the politeness of the traders and tourism object managers using politeness based on the function proposed by Horiguchi is that the interlocutor states he is listening and understands the content of the conversation, agrees, and expresses feelings, namely happiness.

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