

# CULTURAL DIFFERENCES IN THE SITUATIONS OF EXPRESSING GRATITUDE BETWEEN JAPANESE AND INDONESIAN COLLEGE STUDENTS

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STUDENTS**

**ABSTRACT**

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**1. INTRODUCTION**

The present study is an exploratory cross-cultural study of pragmatic development of expressions of gratitude in different situations. Expressing gratitude is a speech act that may have different functions and meanings in different societies. It is applied in variety of ways in every society with different norms and values, the kinds of contexts it should be used, and when, how, why and to whom it should be said. The expressions of gratitude in a certain culture can vary and those may be said differently according to what kind of situations one faces. The present study investigates how Japanese and Indonesians express their feeling of gratitude according to the situations of thanks specified by Coulmas's taxonomy of thanks (1981). According to his taxonomy, gratitude expressions may be expressed depending on how the person perceives those situations as gratitude situations. By focusing on these two cultures, Japanese

and Indonesian, which have different cultural backgrounds, these two nations have different cultural way of expressing gratitude in their societies. The objectives of this study are: (1) to examine the perception of native speakers of Japanese and Indonesians on different gratitude situations; (2) to find out the expressions used by both cultures in different kinds of gratitude situations; and (3) to examine whether there is gender differentiation in using gratitude expressions among both cultures.

## **2. LITERATURE REVIEWS**

Initially proposed by Austin in 1962, the concept of speech acts have become one of the most important concept in pragmatics. Searle (1969) developed his ideas on speech acts in more detail where thanking is categorized as expressive, which is one of the types of speech act. Speech acts are the actions we do through speaking, and they may cause a change in the existing state of affairs or cause an effect on the interlocutor (Cheng, 2005). By saying *thank you*, one is not only stating something, but is also performing an act of thanking. Eisenstein and Bodman (1986) have described thanking as an illocutionary act under Searle's classification of speech act. Their study indicated that an expression of gratitude is an illocutionary act performed by a speaker based on a past act performed by the hearer. The speaker feels grateful or appreciative, and makes a statement that counts as an expression of gratitude. Coulmas (1981) stated that every sincere verbalization of gratitude was related to some action (or actions) of a benefactor or to a result of the action. He proposed the taxonomy of thanks containing eight situations classifying

criteria of situations where a person may verbalize his or her gratitude to others.

### 3. METHODOLOGY

286 people including 103 Japanese students and 183 Indonesian students volunteered to take part in the study. The data collection was conducted during the period of December 2013-April 2014 at Tohoku University, Japan and at Padjadjaran University, Indonesia. The data were collected through a discourse completion task (DCT) questionnaire that was designed based upon Coulmas's taxonomy of thanks (1981). Descriptive and *t*-test analysis were conducted to identify the gratitude expression differences that distinguished the behavior of the Japanese and Indonesians native speakers toward various gratitude situations.

### 4. RESULTS

The results show that Japanese and Indonesians have various preferences for gratitude expressions. The Japanese have given eleven expressions of gratitude, namely (1) *arigatou*, (2) *arigatougozaimasu*, (3) *arigatougozaimashita*, (4) *sumimasen*, (5) *sumanai*, (6) *doumo*, (7) *gomen*, (8) *sankyuu*, (9) *azzasu*, (10) which are a combination of gratitude and apology expressions, and (11) other expressions that are not frequently used as gratitude expressions. On the other hand, there are eight gratitude expressions used by Indonesians, namely (1) *terima kasih*, (2) *makasih*, (3) *thanks*, (4) *thank you*, (5) *maaf*, (6) *nuhun*, (7) which are a combination of gratitude and apology expressions, and (8) other expressions, the expressions that are not frequently used as gratitude

expressions. Overall, the native speakers of Japanese tend to respond significantly more than Indonesians toward gratitude situations. Both Japanese and Indonesians frequently express gratitude in the Coulmas's situations of thanks for immaterial goods. Moreover, there are no particular gender differences between Japan and Indonesia in terms of their gratitude responses in several situations of gratitude. Males and females respond gratitude situations more frequently with the use of informal gratitude expressions, such as Japanese *arigatou* and *makasih* for Indonesian.

## 5. DISCUSSIONS

The Japanese tend to respond significantly more than Indonesians toward gratitude situations. However, the study has found similarity in showing preferences in their selection of gratitude expressions. The similarity includes the use of informal forms in gratitude expressions, the usage of English words as gratitude expressions, and the appearance of a category of combined of gratitude and apology expressions and other expressions that are not frequently used as gratitude expressions. Regarding gender, the results show that with both Japanese and Indonesian students, males and females tend to use informal or casual expressions of gratitude in delivering their grateful feelings among their peers. Moreover, it is also found that there are several informal and slang expressions used only by male students in both cultures.

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A Thesis  
submitted to the Faculty of the  
Graduate School of International Cultural Studies  
of Tohoku University  
in partial fulfillment of the requirements for the  
degree of  
Master of International Cultural Studies  
in International Graduate Program of Language Sciences

By

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Sendai, Japan

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I certify that I have read this dissertation and that, in my opinion, it is fully adequate in scope and quality as a thesis for the degree of Master of International Cultural Studies.

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Takeshi Nakamoto

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Date



The research and writing of this thesis  
is dedicated to everyone who helped along the way.

Many thanks,  
Yuliana Hanami

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# CHAPTER I

## INTRODUCTION

### 1.1 Background

*Thank you* is a linguistic form to express gratitude when people receive help or kindness from others. It refers to the gratitude of a person toward something that has been accepted. This expression is a kind of routinized speech act (Coulmas, 1981). Even though it is defined in an identical manner across cultures, its expression is applied in a variety of ways in every society with different norms and values, the kind of contexts it should be used, and when, how, why and to whom it should be said. The expression of thanks may have different functions and meanings in different societies. For instance, gratitude expressions in British English and in American English are slightly different in function as well as in meaning. According to Hymes (1971, in Coulmas, 1981), the British *thank you* generally indicates a formality marker in certain interactions. Whereas, the American *thank you* is mainly regarded as a formula for the expression of gratitude whose functions strengthen social relationship (Cheng, 2005). Every culture has its norms and values with regard to what kind of acts or situations require thanks and the people of each society understand the use of that expression in an appropriate way.

Children are always taught by parents or care-givers that the expression of thanks is a matter of politeness (Cheng, 2005). Coulmas (1981) stated that thanks is a strategic device which has an function to balance politeness relation between interlocutors. The usage of



thanks is closely related to cultural norms which are a part of polite behavior in society. In a certain culture, for example, one may judge others as impolite or rude if they do not say thanks appropriately when it should be said in a certain occasion. In other words, there are some possibilities that without saying thanks after receiving some acts, it may cause negative social consequences and threaten a relationships.

According to Hee et al. (2012), although the use of a gratitude could be universal in many different languages, cultures vary with regard to the types of behaviors and situational characteristics that elicit gratitude and also the functions that the gratitude expression provides (p.138). In other words, the role of culture, especially in terms of expressing gratitude, cannot be separated from the use of language. Previous studies have shown that expressions of gratitude present interesting cultural differences across languages. Hinkel (1994) and Cheng (2005), for example, investigated cultural differences in different target cultures in the attitudes toward the speech act of giving thanks. The results indicated that differences existed for the expression of thanks in every culture. Social and cultural influences that hold each of them have an important role in this expression. It is plausible that the use of gratitude expressions are tightly dependent on the cultural context.

Jautz (2013) claimed that there have been only a limited number of studies that (1) examined the use of expressions of gratitude in one language, compared it in different languages, or (2) investigated non-native speakers' use against native speakers'. Only a few researches have carried this out to explore the usage of thanks in different varieties of one language. The present study investigates gratitude culture in Japan and in Indonesia. As a society professing eastern culture, the people of Indonesia and Japan equally view moral values in social interaction as valuable. However, there are fundamental differences in

gratitude culture in these societies. In Japan, research on the gratitude expression has been investigated extensively, with and without a contrastive focus (Jautz, 2013). On the contrary, until now, comprehensive research regarding gratitude in Indonesia has hardly been looked at. By focusing on Japanese and Indonesian culture, which have numerous differences, the two nations' different cultural ways of expressing gratitude in their societies can be seen.

## **1.2 Brief Overview of Gratitude Culture in Japan**

Japan as a modern and developed country is known as a nation that upholds its ancestral cultures, including cultures in gratitude. Japanese people respectfully say *thank you* to others. It is also a fact that in this globalized and modern era, Japanese people, from children to elderly people, are accustomed to expressing gratitude without hesitation, even for something small. Young children in Japan are taught, particularly by their parents and teachers, to have awareness toward gratitude. Furthermore, the curriculum guidance for defining basic standards of education in Japan, issued in 1998 by the Ministry of Education, Culture, Sports, Science and Technology (Naito et al., 2005), includes the following statements concerning gratitude in a section on moral education for fifth and sixth grades of elementary school: “Be thankful that daily life depends on the support and help of other people, and respond to their help” (p.247).

For Japanese, manners and customs are important parts in their daily life. For example, bowing is one of the unique customs in Japan. Everyone usually bows when they say hello, goodbye, thanks, or sorry. This typical gesture is a term of respect, remorse, and greeting. Bows are also commonly used as gestures to show gratitude or apology. Regardless of bowing, in expressing their gratitude, Japanese say *arigatou*. In addition, *sumimasen* is also

used for the same purpose, although in literal term the meaning of the word is sorry. Naito et al. (2005) also emphasized that Japanese people usually express their gratitude by saying *sumimasen*, or “I am sorry”, as well as *arigatou*, or “thank you” (p.249). In saying *sumimasen*, it reflects the strong feeling of indebtedness associated with receiving favor in Japanese society (Naito, 2005). Furthermore, he argued that in Japanese society, the concept of gratitude involved both positive feelings and feelings of indebtedness. The research regarding the expression of *sumimasen* has been a study of interest in Japanese pragmatic fields, mainly in the 80s and 90s. Ide (1998) argued that there are even several functions of the expression of *sumimasen*, one of which is to exhibit one’s mixed feelings of regret and thankfulness. This is in accordance with some previous studies stating that when a gratitude statement such as “thank you” is expected in one culture, apologies can be used in place of or in addition to the gratitude statement in another culture (Coulmas, 1981; Ide, 1998; Kumatoridani, 1999). Additionally, in a casual conversation, Japanese say just *doumo*, an intensifier just like “much” in English (Sugimoto, 1998). The expression of *doumo* commonly functions as a greeting and means “very much”. It is also often used as an expression of gratitude, even though Long (2010) stated that expression did not clearly express gratitude or apology.

### **1.3 Brief Overview of Gratitude Culture in Indonesia**

As is stated above, every culture has its own way in conveying gratitude. The custom of Indonesians expressing their gratitude may not be as obvious as that of Japanese. In Indonesia, regardless of age, sometimes an expression of thanks is not delivered well when they receives something from others. Even among persons who have close relations, such as family members, Indonesians often have difficulty in expressing gratitude adequately.

Therefore, there is no wonder that even Indonesian children have difficulty in expressing their gratitude. Sometimes, it is the parents who usually say thanks on behalf of their children if the children get help or receive something from someone else. This means the children are not accustomed to expressing their gratitude to other people.

The Indonesian population consists of several different religious groups, each having several subgroups, and hundreds of ethnic groups with their respective languages (Mulyana, 2012). Indonesia is known as a multi-language nation with 726 languages spread around the country (Riza, 2008). However, the Indonesian language is the official language used as a means to unite various tribes with different cultural backgrounds and languages across Indonesia. As the national language, Indonesian serves as an emblem of national pride, the symbol of national identity, and the unifying tool as well as the tool of interregional and intercultural communication (Setyawati, 2013).

In Indonesia, common gratitude expressions include *terima kasih* or informally, *makasih*. According to *Kamus Besar Bahasa Indonesia* or *The Great Dictionary of Indonesian* (Pusat Bahasa, 2008), it is a noun meaning *rasa syukur* (thankfulness). *Terima kasih* is the expression of gratefulness or thankfulness, or returning the favor after receiving kindness. It is used in every situation of thanks. It is very unusual that Indonesians say apologetic expression toward certain gratitude situation (Wouk, 2006). Though sometimes, when apology is expressed in certain gratitude situations that result in an uneasy feeling or indebtedness, the expression used is *terima kasih* or *makasih* followed by *maaf* (sorry), or vice versa, *maaf*, followed by the gratitude, *terima kasih* or *makasih*. In other words, there is no expression of thanks that has a double function, as in *sumimasen* in Japanese.

## 1.4 General Comparison between Japanese and Indonesian in terms of Gratitude

### Expressions

The role of culture in each society contributes to the differences in the custom of expressing gratitude. In Japanese, people use various expressions of thanks for different situations that demand thanks expressions, such as *arigatou*, *sumimasen*, and *doumo*. *Arigatou* is used as the general and the least marked expression of gratitude (Ide, 1998). Meanwhile, several gratitude expressions can be replaced by apology expression. *Sumimasen* can be used when thanks are expected in certain situations (Kumatoridani, 1999). *Doumo* can be used as a formality marker in situations of thanks that do not demand expression such as *arigatou*. On the other hand, Indonesians commonly have a limited number of expressions in conveying thanks in every thanks situation, namely *terima kasih* or *makasih*. There is no use of thanks for an apologetic situation as in *sumimasen* in Japanese. Indonesians use expression such as *maaf* or *sorry* for that kind of situation. In every situation of thanks, the only expression of gratitude commonly used is *terima kasih*. The different picture of cultures between Japanese and Indonesia is quite noticeable. It is in accordance with the fact that different languages affect its users in their physical and social environment and make them think of it in a different way, therefore leading them to behave differently (Mulyana, 2012).

The present study investigates how Japanese and Indonesians express their feeling of gratitude according to the situations of thanks specified by Coulmas's taxonomy of thanks (1981). His taxonomy consists of several thanks situations where a person may feel grateful, so he or she expresses gratitude. Gratitude expressions may be expressed depending on how the person perceives those situations as gratitude situations. The perception can be viewed

differently by each person. The use of thanking in every culture may be different according to how its culture perceives a certain situation as one that stimulates the thanks expression.

### **1.5 Purpose of Study and its Contents**

There may be a few aspects of expressing gratitude in many situations of thanks that trigger people to convey their gratitude in the way they do in Japan and Indonesia. It is of interest to investigate the cultural differences of expressing thanks of Japanese and Indonesian people. This study focuses on perception and interpretation made by both natives, particularly the younger generations, in how they express gratitude in various thanks situations. Young adults have mature ability in conversational and literacy aspects of language, so college students are suitable participants in this study. In young adults, those aspects of language become more elaborate with age (Owens Jr., 2008). Since this study is mainly aimed at observing expressions used by younger generations of two different cultures in conveying thanks, this thesis specifically focused on what kind of thanking expressions are used by college students. This will then be representative of the younger generations in of both cultures in different types of gratitude situations and why they use the word they do.

To achieve the purpose of this study, the following questions must be answered to guide the research:

1. How do Japanese and Indonesians perceive different gratitude situations?
2. What expressions are used by both cultures when different kinds of thanks situations are faced?
3. Does gender differentiate gratitude expression used among both cultures?

This thesis consists of five chapters. Chapter 1, the introduction chapter, shows the background of this study, which describes the usage and the function of gratitude expression across cultures, including the gratitude culture of Japan and Indonesia. Chapter 2 introduces the relevant theoretical frameworks for this study. It reviews literature on pragmatics, particularly speech acts. Chapter 3 presents the methodology used in this study that includes the characterization of the participants, the construction of the questionnaire, and data analysis methods. Chapter 4 shows the results of the present study, and Chapter 5 discusses the interpretations of the findings. It consists of the limitations and suggestions for further research and the implications of this study.

## **CHAPTER II**

### **SPEECH ACTS OF THANKING**

Dealing with cross-cultural researches, the present study aims to investigate engaging issues in pragmatic fields of speech acts. According to Moalla (2013), people in different countries speak differently, and their different ways of speaking can be accounted for in terms of independently different cultural norms, which can be called the ideas of the field of cross-cultural pragmatics. The way people from different cultures produce and perceive speech acts are determined by the underlying cultural norms and values.

#### **2.1 Speech Acts of Thanking**

Speech acts are a concept that was initially proposed by Austin in 1962. With words, people can express anything they want to say or communicate to others. For example, people can make statements, questions, exclamations, promises, and so on. Austin underlined that a statement, which is formed by words, not only describes a situation or states information about the facts, but it also performs a certain action. The notion of speech acts, according to Searle (1969), is the basic unit of language used to express meaning or an utterance that expresses intention. Speech acts are the actions we do through speaking, and they may cause a change in the existing state of affairs or cause an effect on the interlocutor (Cheng, 2005). For instance, in saying *thank you*, one is not only stating something, but is also performing an act of thanking.



Searle developed the idea of speech acts in more details. There are five types of speech acts in Searle's classification (pp.12-20):

- (i) Representatives (or assertives), which commit the speaker to the truth of something (i.e., asserting, claiming, reporting);
- (ii) Directives, which are attempts of the speaker to get the hearer to do something (i.e., ordering, commanding, requesting, begging);
- (iii) Commissive, which commit the speaker to do some future action (i.e., promising, offering, threatening);
- (iv) Expressives, which express a psychological state (i.e., thanking, apologizing, complimenting); and
- (v) Declarations, which bring out the correspondence between the propositional content and reality (i.e., appointing a chairman, nominating a candidate, marrying a person, christening).

Based on Searle's classifications of speech acts, the present study explores native speakers' behavior toward one of the expressive speech acts, namely thanking. It is classified by Searle as an expressive illocutionary act, which expresses a psychological state.

Psychologically, there are components that may be conveyed when expressing gratitude.

Fitzgerald (1998) identified three important components of gratitude conveyed that include not only a warm sense of appreciation for something or somebody but also a sense of goodwill toward that thing or that person and a resultant disposition to act positively because of appreciation and goodwill. When saying thanks, the speaker expresses gratitude for the hearer's involvement in a prior action that was beneficial to the speaker.

Thanking as a routinized speech act is chosen because it seems that thanks is one of the most important expressions involving multiple aspects that are easily found in daily routine conversation in society. Since the expression of thanks is socially valuable, Leech (1983) discusses thanking from a social perspective that defines thanking as a friendly function, and its goal of stating appreciation is to establish and maintain a polite and friendly social atmosphere. Further, Leech describes thanking as an expressive act because it makes known the speaker's psychological attitude.

Eisenstein and Bodman (1986) have described thanking as an illocutionary act under Searle's classification of speech acts. Their study indicated that an expression of gratitude is an illocutionary act performed by a speaker based on a past act performed by the hearer. This past act benefits the speaker, and the speaker believes it to have benefited him or her. The speaker feels grateful or appreciative, and makes a statement that counts as an expression of gratitude (p. 167). However, not all expressions using the word *thank you* refer to gratitude (Eisenstein and Bodman, 1993). Rubin's (1983) ethnographic study on the use of the words *thank you* found that *thank you* can also refer to other language functions such as compliments and closings in a conversations (i.e., *That's all, thank you*), or rejecting an offer (i.e., *No, thank you* or [*Thanks,*] *I'm fine*). Further, Rubin also identified a quick and almost automatic expression *thanks*, and the bald *thank you*, which is typical in service encounters.

The use of thanking might differ from culture to culture (Cheng, 2005). For example, in most English-speaking cultures, thanks can be given regardless of whether the offer or promise is accepted or rejected and can be utilized as an acknowledgement (Hymes, 1971, cited in Cheng, 2005). Furthermore, Hymes noted that in British English, giving thanks was different from that in American English, with *thank you* frequently serving as a discourse

marker or conversation sequencer, rather than an expression of gratitude. According to Coulmas (1981), “the social relation of the participants and the inherent properties of the object of gratitude work together to determine the degree of gratefulness that should be expressed in a given situation. Differences in this respect are obviously subject to cultural variation” (p.75). In other words, the quality of social relationships among certain people plays an important role in defining certain situations.

## **2.2 Coulmas’s Frameworks of Thanking and Previous Studies**

Coulmas’s idea of thanking is used as the main foundation for this study. According to Coulmas (1981), the pioneer of the research on gratitude expressions, thanking is a kind of routinized speech act whose occurrence is tied to more or less standardized communication situations and social norms that belong to certain community. Coulmas stated that every sincere verbalization of gratitude was related to some action (or actions) of a benefactor or to a result of this action. Coulmas called this “the object of gratitude” (p. 74), which was described in terms of different properties: real vs. potential, material vs. immaterial, requested vs. not requested, and indebting vs. not indebting. Coulmas’s taxonomy of thanks is presented as follows:

(i) real vs. potential

- thanks ex ante (for a promise, offer, invitation)

- thanks ex post (for a favor, invitation afterwards)

(ii) material vs. immaterial

- thanks for material goods (gifts, services)

- thanks for immaterial goods (wishes, compliments, congratulations, information)

(iii) requested vs. not requested

- thanks for some action initiated by the benefactor

- thanks for some action resulting from a request/wish/order by the beneficiary

(iv) indebteding vs. not indebteding

- thanks that imply indebtedness

- thanks that do not imply indebtedness (p. 74)

Coulmas carefully cautioned that this taxonomy was not definitive, that other criteria were conceivable (e.g., the scale of weightiness), and that the criteria in the taxonomy were not mutually exclusive. In addition, Coulmas argued that “the nature of the object of gratitude is not the only factor that determines the choice of a gratitude expression that the quality of the interpersonal relation between the participants is equally important” (p. 75). Furthermore, Coulmas also focused on the similarity condition of thanking and apologizing in certain situations, which described as apologetic thanks. The connection between thanks and apologies is the concept of indebtedness. Expressions of thanks convey a speaker’s indebtedness as a recipient of a benefit whereas apologies express the speaker’s indebtedness to his or her interlocutor for having performed an action to the hearer. This close relationship between apologies and thanks has especially been observed in Japanese where the expression *sumimasen* is used in both thanking and apology contexts (e.g., Coulmas, 1981; Ide, 1998; Kimura, 1994; Kumatoridani, 1999). According to Ide (1998), the primary “metapragmatic” function of the use of apology expressions is to mark “public discourse” in Japanese. In other words, apology–gratitude can be viewed as “a kind of ritualized formula that allows interlocutors to signal that they are engaging in proper public discourse” (p. 527). In this context, *sumimasen* may function both as an apology and as an expression of gratitude. This is not only applied to Japanese culture, but also in Chinese, where gratitude can also be

indicated by expressing one's embarrassment for causing the interlocutor extra effort or for taking up his or her time with an apology (Cheng, 2005).

Jautz (2013) claimed that there have been only a limited number of studies that have investigated the use of expressions of gratitude in one language, compared it with different languages, and investigated non-native speakers' use against native speakers'. Few researches have been carried out to explore the usage of thanks in different varieties of one language. Besides, most of the researches on the speech act of thanking have focused on linguistic issues more than on perceptions and interpretations made by both native and non native speakers of a language (Pablos-Ortega, 2010). Therefore, the study is focused on the use of conventional expression of thanking by native speakers of a language (L1) in various given thanks situations. In order to enrich the description of L1 perception and interpretation of the usage of thanks expressions across cultures, a comparison between two different cultures is conducted in this study.

Until now, many studies have mainly been concerned with understanding the use of gratitude expressions of non-native speakers or second language learners (L2) rather than native speakers (L1) of a certain language. For examples, Hinkel (1994) examined cultural differences in attitudes toward the speech act of giving thanks to several non-native speakers of English learners: Chinese, Indonesians, Koreans, Japanese, Spanish, and Arabs. There are differences between speakers of those native languages and native speakers of English in perception of the appropriateness of certain expressions of thanks. Cheng (2005) studied that the longer non-native speakers (L1 Chinese) stayed in the United States, the more appropriate strategies were used to express gratitude. In other words, the length of residence in the target community has positive effects on the L2 pragmatic development. Furthermore in the same study, Cheng also examined native speakers (L1) of Chinese and English with different

preferences for thanking strategies in certain situations. Johansen (2008) investigated how native speakers of Norwegian and learners of English as a foreign language expressed gratitude in certain situations where the Norwegian participants relied heavily on their L1 pragmatic competence when expressing gratitude in English. Farnia (2009) argued that when Iranian English learners expressed gratitude, the strategies used reflected the influence of Farsi, their first language. Moreover, Iranian native speakers of Farsi are significantly different from native speakers of English with regard to their use of thanking strategies.

Those studies lead to the understanding of what Bodman and Eisenstein (1988) and Eisenstein and Bodman (1986, 1993) stated that saying thank you is a problem not only for native speakers, but also for second language learners who need to know when and how to thank in the target culture. Therefore, the problem of expressing thanks for native speaker cannot be neglected. Giving more attention to comprehensive research focusing on the use of thanking expressions among native speakers is equally important for research development in the field of the speech act of thanking. This condition has triggered this cross-cultural study investigating L1 speakers of Japanese and Indonesian in the area of gratitude acts.

Although there have been many studies on Japanese gratitude expressions, literature on Indonesian gratitude expression is still difficult to find. In Japan, research on gratitude expression has been investigated extensively, with or without a contrastive focus (Jautz, 2013). Otherwise, studies regarding gratitude focusing on Indonesians have rarely been conducted, especially the gratitude of native speakers (L1). It should be mentioned that previous research on gratitude culture in Indonesia has a number of limitations. Of the studies that are rarely found in terms of gratitude studies in Indonesia, Tedjaatmaja and Putri (2011) investigated the strategy used by Americans and Chinese-Indonesians in expressing gratitude. Chinese-Indonesians mostly used the explicit strategy in expressing gratitude. Interestingly, the

Americans used explicit strategies less frequently than the Chinese-Indonesians. This research signifies that ethnicity is not the only factor affecting gratitude expression, as other potential factors, namely language exposure and attitudes toward both cultures, also play important roles.

Most studies on Japanese gratitude expressions are heavily concerned with the usage of gratitude expression in regard to the thanking-apology context. Findings suggest that Japanese allow apology expressions (e.g., *sumimasen*) to be used in place of or alongside gratitude expressions (e.g., *arigatougozaimasu*) in gratitude situations (Coulmas, 1981; Ide, 1998; Kumatoridani, 1999; Long, 2010). Coulmas (1981) also focused on the similarity condition of thanking and apologizing in certain situations, which he described as ‘apologetic thanks’. Thanking, as well as apologizing, he described, entails indebtedness to the addressee in Japanese culture whereas it did not in European culture. In accordance with Coulmas, Ohashi (2008) examined that expressing *o-rei* (expression of manner or respect) in thanking in Japanese cannot be separated from the symbolization of indication of debt.

Thanks and apologies are not as distinctly different as widely believed according to Kumatoridani (1999). Describing further, Kumatoridani stated that in Japanese, the co-occurrence between the gratitude expression and the apology expression occurred due to the different discourse functions the two expressions assumed: *sumimasen* for local management and *arigatou* for closing the gratitude exchange. The use of gratitude-apology expressions is also the main point of interest for Long (2010) in his study. Long argued that awareness of the use of apology–gratitude began as early as first grade and approximates to that of adults between seventh and ninth grade. It is acquired gradually as a part of the process of language socialization. Investigating gratitude feeling toward Japanese and Thai students, Naito et al. (2005) illustrated that positive feelings correlated with facial and verbal expressions of

gratitude and increased prosocial motivation. Feelings of indebtedness were reported more strongly by Japanese students compared with Thai students, and these feelings were somewhat related to the enhancement of prosocial motivation.

Considering several ideas and previous studies related to the present study, Coulmas's ideas on the speech act of thanking becomes the main base of this study. In his work, Coulmas outlined eight dimensions in which thanks could differ from one to another. The dimensions distinct classes of various thanks situations and those were adapted in the present study. The taxonomy of thanks is used as the primary basis in figuring out perception and assessment people in two different cultures toward certain situations that create a grateful feeling to a result of particular action that others have done. Then, this study is directed to how people, Japanese and Indonesians, respond to the situations, particularly in their response in terms of gratitude statements that may emerge. It focuses on the perception of L1 of Japanese and Indonesians toward gratitude situations in expressing gratitude statements. Those expressions of gratitude are then listed and classified as various expressions that exist in Japanese and Indonesian according to the given situations of Coulmas's taxonomy.

### **2.3 Usage of Discourse Completion Task**

The choice of the instrument will determine the reliability and accuracy of the data that represents the authentic performance of the language related behavior (Rasekh, 2012). It is known that the Discourse Completion Task (DCT) has been widely used as a popular speech act instrument in cross-cultural pragmatics study (Beebe & Cummings, 1996; Kasper & Dahl, 1991). DCT has been widely used in speech act studies because it enables the researcher to collect a large amount of data quickly (Yamashita, 1996, cited in Rasekh, 2012)



and it is also possible to control situational variables such as social status, age, gender, and language proficiency (Kasper, 2000). Beebe and Cummings (1996) explained that DCTs are a “highly effective means of instrumentation” (p. 80). They found that DCTs enable researchers to (a) gather large amounts of data quickly; (b) create an initial classification of semantic formulas and strategies that will likely occur in a natural speech; (c) study the stereotypical, perceived requirements for socially appropriate responses; (d) gain insight into social and psychological factors that are likely to affect speech act performance; (e) ascertain the canonical shape of speech acts in the minds of speakers of the language; and (f) vary the situational control variables that may affect speech behavior. By using DCT, the participants have the opportunity to respond freely, that is they are not asked to produce a certain speech act, but to state what they would say in a certain situation (Johansen, 2008).

Although it is commonly used and advantageous, the use of DCTs in the collection of speech act data has also been criticized. Beebe and Cummings (1996) stated that the data obtained from DCTs may (a) differ from actual wording used in real interaction; (b) differ in the range of strategies used (e.g., avoidance strategy tends to be left out); (c) differ in length of responses or the number of turns it takes to fulfill the function; and (d) lack depth of emotion that in turn qualitatively affects the tone, content, and form of linguistic performance (p.80). In the use of DCTs, participants do not face real life situations, thus, the data represents what people think they would say, not what they actually say (Aston, 2004 cited in Rasekh, 2012).

In spite of its advantages and disadvantages, the present study uses DCT as the instrument of research. DCT is one of the most common questionnaire types used to elicit speech acts. Questionnaires are a frequently used method to obtain a written version of speech data. A questionnaire generally consists of a list of questions that the participants read,

interpret, and give answers to (Johansen, 2008). In questionnaires, the respondents record the answers themselves, as opposed to in an interview where the interviewer records the answers (Kumar, 2005, cited in Johansen, 2008). According to Kumar, DCT is easy to distribute in gathering data from different geographical areas and have limited resources. In order to elicit written data by asking the participants to respond in writing, the participants will have more time to complete the questionnaire which would not have been the case in oral communication (Cohen, 1996). Expressing utterances in a written form, as in the questionnaire, one may produce responses as reflected in natural language use.

# **CHAPTER III**

## **RESEARCH METHODOLOGY**

### **3.1 Participants**

Participants in this study are divided into two groups of native speakers of Japanese and native speakers of Indonesian. The groups are Japanese and Indonesian undergraduate students who are enrolled at Tohoku University and Padjadjaran University. These college students were selected based on the consideration of the following specific criteria:

1. The participants are young adults who are in the age range between 18 and 22 years old. According to Owens Jr. (2008), in that age range, young adults are versatile speakers who are expected that their conversational and literacy abilities continue to diversify and become more elaborate with age.
2. The participants, undergraduate students, are almost always available and willing to participate in the research conducted in the campus area.

Sampling was conducted by using quota sampling technique. This technique determines the sample of the population that has certain characteristics to fulfill the desired amount or quota (Black, 1999). The participants were selected as they come to fill a quota of the characteristics mentioned above. In this study, the undergraduate college students were taken as a sample study in accordance with the characteristics of the study. In conducting research involving the participation of human beings, it implicates a variety of ethical concerns such values as dignity, bodily integrity, autonomy, and privacy (Kapp, 2006). Therefore, the participants cannot be forced into taking part in the research. The participants

must be in a condition where they consciously agree to participate. The students participated in this study voluntarily. A number of the voluntary participants used as a sample amount to a total of 286 people: 103 Japanese students and 183 Indonesian students.

The data collection was conducted during the period of December 2013-April 2014 at Tohoku University, Japan and at Padjadjaran University, Indonesia. The data retrieved by distributing questionnaires to each student in the classroom with the instruction of administration procedures for filling in the questionnaires beforehand. Completion of the questionnaire was not done in the classroom at the time but it was taken back home and the the questionnaire was returned in the classroom a week later.

### **3.2 Instrument**

The measuring instrument used in this research is a Discourse Completion Test (DCT). DCT is one of the most common questionnaire types used to collect data in language research. DCT usually consists of a short description of a particular situation, specifying the setting, the social distance, and the social status between the participants (Blum-Kulka, House & Kasper, 1989; Kasper & Dahl, 1991). Beebe and Cummings (1996) stated that DCT allowed researchers to collect a large amount of data in a relatively short time. Furthermore, they stated that DCT created model responses that were likely to occur in spontaneous speeches. DCT also provides stereotypical responses for a socially appropriate response. By using a DCT, it allows to investigate speech act production in a variety of settings and thus perhaps illustrates some general strategies used when expressing gratitude (Johansen, 2008).

The DCT questionnaire in the present study is designed based upon Coulmas's taxonomy of thanks (1981). Coulmas (1981) stated that every sincere verbalization of

gratitude was related to some action (or actions) of a benefactor or to a result of this action.

Regarding Coulmas’s taxonomy of thanks, see the detail in Chapter 2.

Based upon Coulmas’s taxonomy of thanks, the questionnaire was developed for measuring gratitude expressions in various given situations. The situations presented to the participants dealing with everyday events that are familiar and natural in both Japanese and Indonesian cultures. Therefore, the participants were expected to be able to know how to respond in these situations. There were two versions of the questionnaire: one in Japanese and the other in Indonesian. Initially, the questionnaire was constructed in English. Then, both versions of the questionnaire were translated by a bilingual student of Japanese and Indonesian, and then relevancy of the translations was checked by native speakers of both languages. Each question in the two versions of the questionnaire was adjusted to the original English construction to obtain the same situation context for both translations. It was designated to make sure that every situation was cross-culturally comparable and authentic for both native students. Derivation of theoretical concepts of Coulmas’s taxonomy of thanks into question items in the questionnaire is described in Table 3.1.

Table 3.1 Description of derivation concepts of Coulmas’s taxonomy of thanks

Dimensions	Sub-dimensions	Items
Thanks ex ante	Promise	<ol style="list-style-type: none"> <li data-bbox="715 1585 1506 1765">1. X loans you some money. You promise to meet X to pay your debt. Then, you fulfill your promise to X paying your debt.</li> <li data-bbox="715 1805 1506 1984">2. X promises to you that if you pass your final exam, X will treat you to eat at a fancy restaurant. You pass the exam. X fulfill the promise to treat you to eat at a fancy</li> </ol>

		restaurant.
	Offer	3. Usually, you walk home. Today the rain is pouring down and you do not bring your umbrella. X offers to drive you home. 4. X offers to go with you to the department office to help you with some of the procedures for registration.
	Invitation	5. X will hold a birthday party. X invites you. You accept it.
Thanks ex post	Favor	6. You need to book a hotel room immediately for tomorrow via internet but you are away from internet connection at this time. X helps you to book it for you. 7. You ask X to give you a ride when you in a hurry to meet your advisor in a one place after having a group meeting with another friends in another place. X helps you to give you a ride.
	Invitation (afterwards)	8. You came to a birthday party held by X last night. You meet X in cafeteria today. 9. You went to a musical concert together with X. You got the ticket from X. The next days, you have the same class with X and meet X in the class.
Thanks for	Services	10. You are typing a paper in the computer lab, and you are having a hard time getting your printer to work. X gets it to work. 11. Knowing that you get sick, X comes to your place

material goods		making a bowl of porridge for you to eat.
	Gifts	12. You are having a birthday. X remembers your birthday and gives you a present. 13. X just came back from a trip. X gives you souvenir.
Thanks for immaterial goods	Wishes	14. You are going home for the break between quarters. X wishes you a safe trip and a nice break. 15. Today is your birthday. X sends you a text, wishing you a happy birthday.
	Congratulations	16. You have just got a job offering from a company. X knows about it and X congratulates you. 17. You have just received a letter of acceptance to a prestigious university. X congratulates you.
	Compliments	18. You wear new shoes you bought last week. X compliments you saying that you have nice shoes. 19. X appreciates your opinions in a group work in making a project for a class.
	Information	20. X shows you how to get to the city by city bus, giving you a number of bus and the bus stop you should get off. 21. You are planning on taking a course which X has already taken. You want to know more about that course. X tells you about it.
Thanks for		22. You are bringing many books that you cannot push the lift button. Seeing that, X pushes it for you.

<p>some action initiated by the benefactor</p>		<p>23. You dropped your notes in the middle of a busy sidewalk. X is walking by. X stops and helps you pick up your notes.</p>
<p>Thanks for some action resulting from a request/wish/order by the beneficiary</p>		<p>24. X is picking up your bag which fell to the wet floor after you asking him to do it, since you are far a way to reach it.</p> <p>25. You are requesting to X to play the music that you want to hear in X's laptop. X plays it for you.</p>
<p>Thanks that imply indebtedness</p>		<p>26. You are sick. Your family is away and you do not have anybody to rely on. X knows you are in a very bad condition that you are in difficulty taking care of yourself.</p> <p>27. You have to pay your rent and the due date is tomorrow. The allowance from your parents will not come until next week, but you really need the money. Then, X helps giving you a loan.</p>
<p>Thanks that do not imply indebtedness</p>		<p>28. X lends you a pencil when you forget to bring your pencil case.</p> <p>29. You and X are walking to the class. You drop your glove. X picks it up and gives it to you.</p>

A pilot study was conducted in order to develop the final version of the questionnaire.

In the pilot study, the questionnaire had 36 questions that were distributed to 8 Japanese



students at Tohoku University and 10 Indonesian students at Padjadjaran University. Results and suggestions from the pilot study were analyzed and taken into consideration for developing the final questionnaire. The instruction of the questionnaire and some contextual variables were adjusted for easier understanding. Some situations considered unfamiliar and unsuitable according to the pilot study were also omitted. As a result, 29 out of 36 questions were selected for the final questionnaire.

Each question in the questionnaire followed the same format where a thanks situation was briefly described and then succeeded with two choices of answer and fill-the-blank space. These two choices of answer were grouped into two parts regarding gender matters. Therefore, generally each question consisted of four choices of answer. This questionnaire used in the present study contained *yes* and *no* simple-open questions. In this format, participants were free to respond depending on every given situation described in the questions. When participants chose *no* as their response, they marked their answer and left as it is. On the other side, when participants answered *yes* as their response, they were required to provide a verbal response in the given space. According to Grove et al. (2013), using a sequential approach, the method used in the present study is categorized as a mixed method approach. Quantitative data was collected first, and then followed by qualitative data. The quantitative data was obtained in the *yes-no* data from the questionnaire. After that, the data from the simple open questions in the questionnaire were elicited in order to support the quantitative data that was obtained first. The quantitative data was also main data source for this study.

### **3.3 Data Analysis**

Statistical analysis was conducted to determine the significance of the data sets. The analyses were used for following purposes: (a) to investigate how native speakers of Japanese

and native speakers of Indonesian express gratitude as defined by classified situations of thanks and (b) to examine whether there is any influence with regard to gender in gratitude culture among Japanese and Indonesians.

After collecting the data, several thanking responses were coded for expression of gratitude in response to certain given thanks situations described in the Coulmas's taxonomy of thanks. The data was coded for entry into a database. The coded responses were then entered into the SPSS software program and statistical analyses were performed. The number of responses was converted in the form of a percentage and those were presented in the graphs. To calculate the significance of the usage of gratitude expressions between Japanese and Indonesians data, a *t*-test was performed to determine how the levels of Japanese and Indonesians differed in response to the given gratitude situations. Aspects of the data analysis examined in this study are as follows:

#### 1. Thanking expressions

The thanking expressions that were examined are divided into two groups, expressions of thanks used by Japanese and those used by Indonesians. Each group consists of different categories of gratitude expressions which come out as the data in the questionnaire. According to those expressions written on it, the responses between two data sets of Japanese and Indonesian were classified to obtain classification of various thanks expressions toward different situations of thanks in both cultures.

#### 2. Gender

In each question, there are two groups of answer choices where participants were asked to fill in the both of them. Those answer choices were made regarding to the gender matters. Example of the answer choices is given below:

*X offers to go with you to the department office to help you with some of the procedures for registration.*

If you are facing on that situation, will you say thank you?

(1) X is a female.

A. no

B. yes. If yes, what kind of expression will you convey?

.....

(2) X is a male.

A. no

B. yes. If yes, what kind of expression will you convey?

.....

In the present study, it is important to discuss in order to find out the expressions used in different thanks situations among male and female students. It may also demonstrate evidence as to whether there is a relationship between gender and the choice of thanks expression toward every described situation of thanks.

## CHAPTER IV

### RESULTS

This chapter presents the results of the study in accordance with the research questions described in Chapter 1:

- (a) how native speakers of Japanese and native speakers of Indonesian express gratitude as defined by classified situations of thanks,
- (b) the expressions used by both people when facing different kinds of thanks situations, and
- (c) whether there is any evidence of gender toward gratitude culture among Japanese and Indonesians.

The result descriptions from the Japanese native speakers are analyzed and presented first, followed by the data from those of the Indonesians native speakers. Then, the Japanese data is compared with native speaker data of Indonesian to find out the similarity and the differences of expressing gratitude in various situations of thanks. All expressions given according to the data are examined based on the eight situations of thanks by Coulmas's taxonomy. The situations are as follows:

- thanks ex ante (for a promise, offer, invitation)
- thanks ex post (for a favor, invitation afterwards)
- thanks for material goods (gifts, services)
- thanks for immaterial goods (wishes, compliments, congratulations, information)
- thanks for some action initiated by the benefactor
- thanks for some action resulting from a request/wish/order by the beneficiary

- thanks that imply indebtedness
- thanks that do not imply indebtedness.

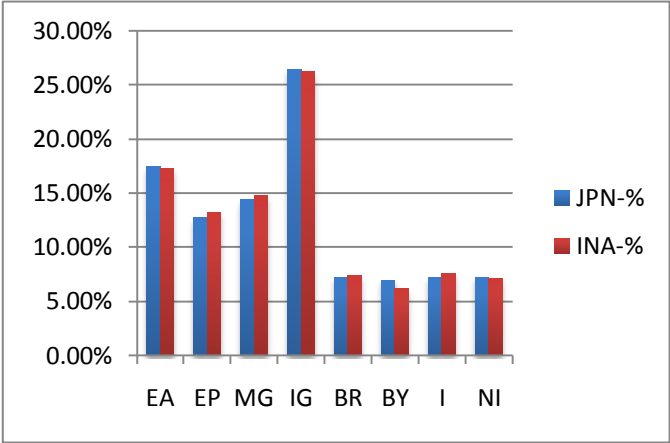
In the analysis of the data result, the term referent and addressee are used as a reference to the one who gives gratitude responses and to the one who receive gratitude expressions, respectively. It should be noted that the ‘Japanese’ and ‘Indonesians’ terms used in this chapter refer to the Japanese and Indonesian students, respectively, who participated in the present study.

#### **4.1 General Overview of Gratitude Expressions in Japanese and in Indonesian**

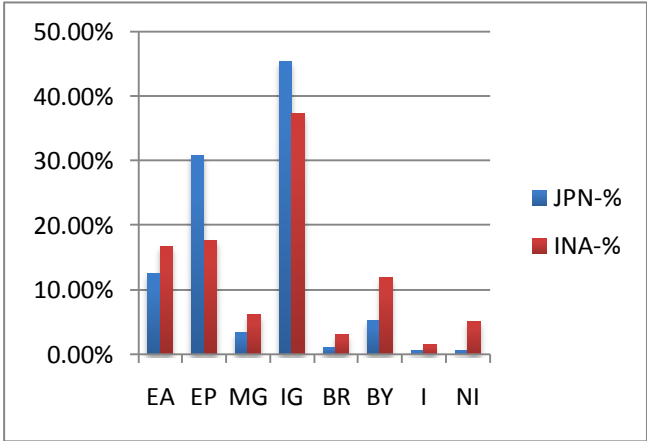
It is plausible that various expressions of gratitude appear toward different kinds of thanks situations. According to the Japanese and Indonesian data, both display various gratitude expressions as responses to the different situations of thanks. From the data, Japanese and Indonesians use several expressions that they thought were appropriate in response to various thanks situations they met in the questionnaire. Above all the other expressions, *arigatou* for Japanese and *makasih* for Indonesians were the most used gratitude expressions. Figure 4.1 and Figure 4.2 present the overall description of responses in gratitude situations. In Figure 4.1, it is shown that in all dimensions of gratitude situations, Japanese and Indonesians mostly express their gratitude using various expressions. The highest dimension in which gratitude expressions were particularly used was situations of thanks for immaterial goods. In this dimension, situations where the addressee gave the referent wishes, congratulations, compliments, and information, most students from Japan and Indonesia responded more frequently to those situations with gratitude expressions.

Results of a *t*-test analysis show that the native speaker of Japanese tend to respond significantly more than Indonesians toward gratitude situations. The mean percentage of

Japanese responses (95.71%) is higher than Indonesian (89,24%), and the difference between the two groups is significant (see Appendix 1). However, generally there is not much difference between Japanese and Indonesians when choosing not to respond with gratitude expressions to the situation in all dimensions (see Figure 4.2). Interestingly, the data show that they mainly do not express thanks to the dimensions thanks for immaterial goods. This is the same dimension that appears when the most gratitude expressions are used. In this case, for some other Japanese and Indonesians, it is unnecessary to express any expressions of gratitude, since those situations do not produce gratitude feelings.



**Figure 4.1 Frequency of all gratitude expressions in each dimension**



**Figure 4.2 Frequency of responses of *no* in each situation dimension of gratitude**

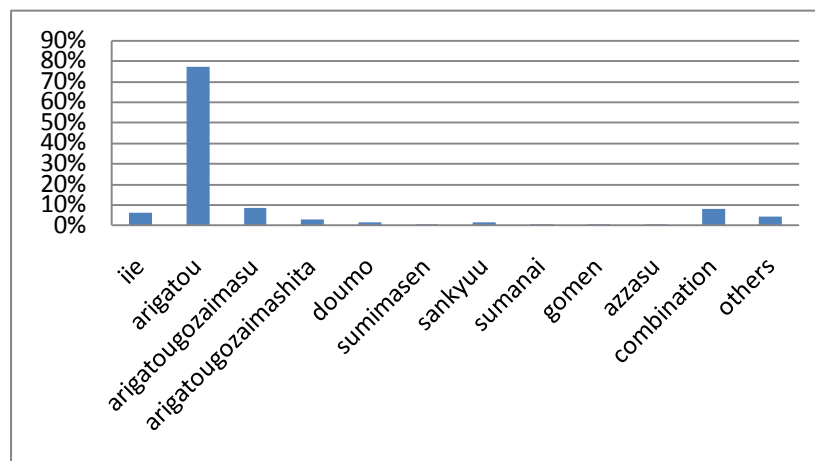
**Note:** EA = thanks ex ante; EP = thanks ex post; MG = thanks for material goods; IG = thanks for immaterial goods; BR = thanks initiated by benefactor; BY = thanks initiated by beneficiary; I = thanks implying indebtedness; NI = thanks do not implying indebtedness; JPN = Japan; INA = Indonesia

#### 4.2 Gratitude expressions in Japanese

A number of expressions used in conveying gratitude in Japanese were used, as seen in Figure 4.3. According to the Japanese data, native speakers of Japanese gave a few expressions as their responses in conveying gratitude that categorized into twelve types of expressions, namely: (1) *ie*, responses given when participants think that certain situations do not need expressions of gratitude, (2) *arigatou*, (3) *arigatougozaimasu*, (4) *arigatougozaimashita*, (5) *sumimasen*, (6) *sumanai*, (7) *doumo*, (8) *gomen*, (9) *sankyuu*, (10) *azzasu*, (11) combination of gratitude and apology expressions, and (12) other expressions that are not frequently used as gratitude expressions.

Figure 4.3 shows the frequency of gratitude expressions used in the various situations of thanks by Japanese. Overall, the most used gratitude expression by Japanese is *arigatou* (69%), especially for the material and immaterial of thanks situations where *arigatou* appears as the most frequent expression. Other expressions frequently used are *arigatougozaimasu* (8%), the combined expression of gratitude and apology, such as *gomen-arigatou* or *sumimasen-arigatou* (7%), and expressions that belong to other categories, such as *tasukarimashita* (4%). The use of *arigatou* and *arigatougozaimasu* as well as *arigatougozaimashita* is examined individually because of honorific and politeness matters. This also applies to the use of *sumimasen* and its impolite form, *sumanai*. However, expressions of gratitude are not always used in every situation of thanks. Japanese do not give

any expressions of gratitude as they think that in some certain situations, it is unnecessary to express gratitude. Further explanation of each expression category is presented in detail in the following sub-sections.



**Figure 4.3 Frequency of overall gratitude expressions for native speaker of Japanese**

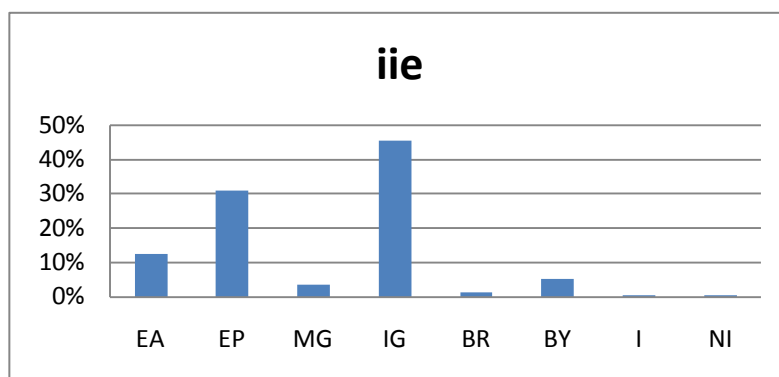
#### 4.2.1 *Iie*

There were 343 responses of *iie* (6%) as Japanese's response to some certain gratitude situations. Japanese do not give any expressions of gratitude mostly when they meet the situations of thanks for immaterial goods and thanks *ex post*. In the situations of thanks for immaterial goods that consist of four sub-dimensions, *iie* mostly appears in the sub-dimension of compliment. In the questionnaire, the situation is as follows: when participant is complimented in using new shoes and is appreciated when conveying a good opinion in a group discussion. Most of the Japanese responded in these situations with *iie*, which means they have no urgency to express gratitude in the compliment-situations. In another situation, *iie* is expressed when Japanese face thanks *ex post* situations. *Iie* was highly used in the sub-dimension of invitation (afterward). These situations mean that thanks was given to the addressee when an invitation has been fulfilled by the one who is invited (the referent). In the



example of case where a certain participant was invited to a birthday party, Japanese participants mostly did not say thanks after the party. In other words, Japanese tend to not say thanks or any other expressions of gratitude to the past invitation situation.

On the other hand, Japanese contrastively avoided expressing *iie* in the situation involving feeling of indebtedness. It is shown as in the situations thanks of imply indebtedness and thanks that do not imply indebtedness. The case situations contain some kind of efforts from the benefactor (referent) of doing something for the beneficiary (addressee). As long as the referent does something with any effort, even if it involves fewer effort (do not imply indebtedness) or more effort (implying indebtedness), Japanese did not say *iie* in those contexts of situations of thanks.



**Figure 4.4** Frequency of *iie*

#### 4.2.2 *Arigatou, arigatougozaimasu, and arigatougozaimashita*

Expressions of *arigatou* and its variant, *arigatougozaimasu* and *arigatougozaimashita* are combined and presented into one section. Those three expressions have the same meaning and are derived from one basic word, *arigatou*. Its linguistic and pragmatic forms distinguish the function of those expressions. *Arigatou* is examined as the most used expression of gratitude among Japanese in this study. Overall, there were 4121 responses (69%) choosing

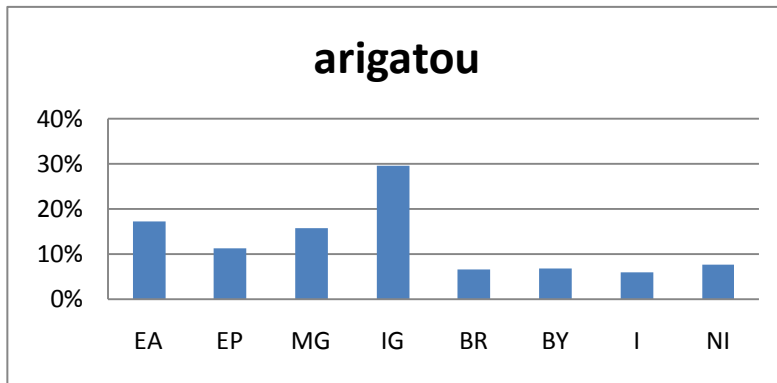
*arigatou* as the common expression for thanking in most of gratitude situations. Since the participants of this study were college students who in the same average age range, the use of *arigatou* was predictable. *Arigatou* is a casual gratitude expression used mostly among persons who have intimate relationships and are in the same age. Linguistically, *arigatou* is categorized as a plain form expression. According to Larsson (2011), the plain-form is usually referred to as informal not marked for politeness, but used between peers. As one kind of plain form, *arigatou* can be expressed between peers to convey a casual mood and informality among them. Specifically, according to the data, the expression was used in the situations of thanks that do not imply indebtedness. The case in the questionnaire is the situation involving fewer efforts in fulfilling the favor asked by a benefactor. For example, a referent lent a pencil to an addressee since she or he forgets to bring her or his pencil. The situation perceived by most participants may arise a feeling of indebtedness. The addressee is also regarded as a person who has a close relationship with the referent, so that the casual form of the gratitude expression is enough to be conveyed.

Honorifics in Japanese are regarded as an essential function in their society that is one of the most important means of expressing politeness in Japanese (Okamoto, 1999). It is definable that there is different function of using *arigatou*, *arigatougozaimasu*, and *arigatogozaimashita*. The suffix *-masu* includes the present (*-masu*) and past (*-mashita*) tense forms (Okamoto, 1999). Both forms are representatives of the honorific form in Japanese. Larson (2011) stated that the *-masu* form conveys respect towards the addressee and ‘linguistically marked for politeness,’ and when it is expressed, it has a more formal tone (p.22). He further stated that to maintain speech level harmony, an honorific expression directed towards the addressee should also be followed by the *-masu* form. When *-masu* form is attached, it is marked politeness and conveys respect to the addressee. In other words,

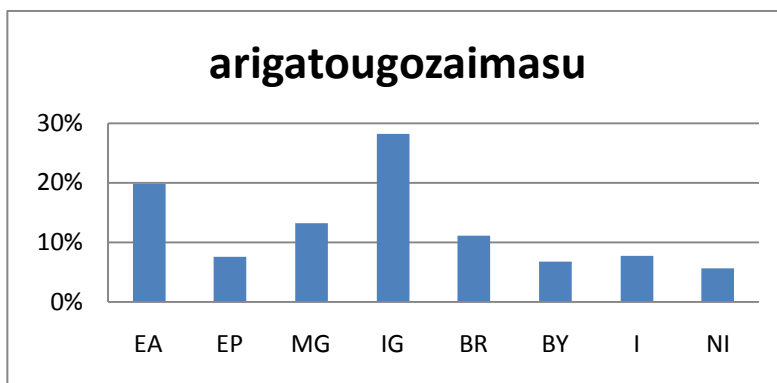
*arigatougozaimasu* is a gratitude expression that is marked politeness and conveys respect to the addressee. According to Figure 4.4, *arigatougozaimasu* is used dominantly in the immaterial good situation (about 127 responses (24%)). In this situation, sub-dimensions of compliments and information have the highest *arigatougozaimasu* responses. Japanese participants who use this expression may regard the addressee who gives compliments and information as someone who is not a close friend. Okamoto (1999) said that non-honorific forms can implicate distance, whereas they can implicate intimacy in a friendly relationship, and the speaker's higher status in a hierarchical relationship. Considering that *arigatou* is a non-honorific form, where the referent expresses it to the addressee who he or she has a close relationship with, the *-masu* form contrastingly creates, social distance between the referent and the addressee suggesting a distant relationship.

One of the forms of *-masu*, namely *-mashita*, is also used in another honorific expression of gratitude, *arigatougozaimashita*. Coulmas (1981) explained that the past tense form does not always mean past, but if a favor was performed in the past, the Japanese speaker is more inclined to choose the past tense form (*-mashita*) to stress the persistence of his gratitude and instead of using a present form. Figure 4.5 displays that this expression is mainly used in the situation of thanks *ex ante*, 60 responses (40%). In general, compared to *arigatou* and *arigatougozaimasu*, *arigatougozaimashita* was more frequently used in the situations of thanks *ex ante*. This thanks situations may expect anticipatory thanks where the benefactor assumes to be desired by the beneficiary before the event. Sub-dimension of this situation involves a promise, offer, and invitation. For instance, in the situation where the participant was offered a ride home in someone else's car and he or she accepted, the offer was performed before driving home. In this kind of situation, Japanese are more likely to say

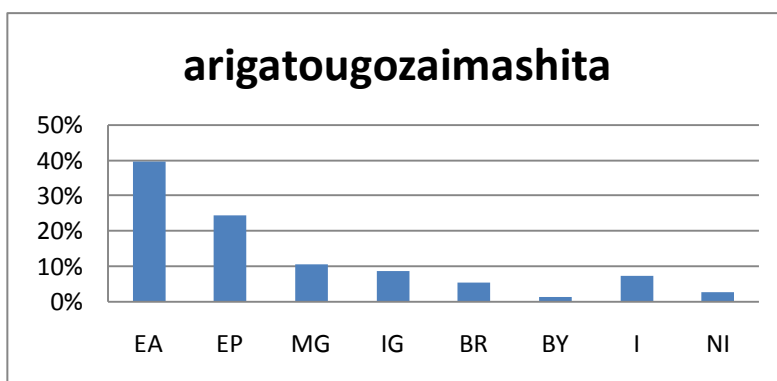
*arigatogozaimashita* for the offer to drive her or him home. The offer was performed in the past before the event of driving home.



**Figure 4.5** Frequency of *arigatou* as gratitude expression



**Figure 4.6** Frequency of *arigatougozaimasu* as gratitude expression



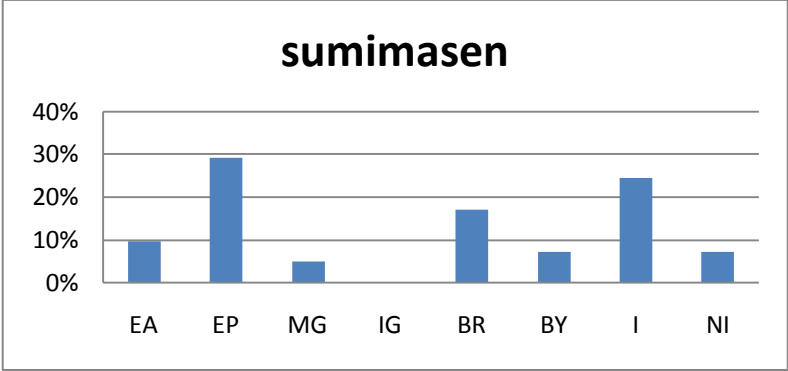
**Figure 4.7** Frequency of *arigatougozaimashita* as gratitude expression

### 4.2.3 *Sumimasen* and *sumanai*

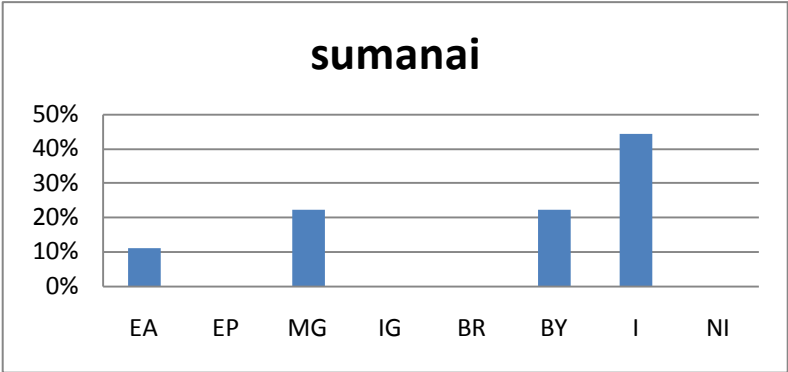
*Sumimasen* and *sumanai*, as with the expressions of *arigatou*, *arigatougozaimasu*, and *arigatougomashita*, have the same meaning but differ in their function linguistically. The description of *sumimasen* and *sumanai* as gratitude expressions can be explained in the same section. *Sumimasen* is a polite and formal form of expression, while *sumanai* is the variant and the informal/plain form of *sumimasen*. For Japanese, *sumimasen* is a conventional expression of apology and is also used to express the feeling of thanks (Ide, 1998). This expression can encompass the feeling of thanks and apology.

In general, the data show that there are 41 responses of *sumimasen* (1%) and 9 responses of *sumanai* (0.2%) as expressions toward some gratitude situations (see Figure 4.8 and Figure 4.9). The use of *sumimasen* increased on the situation of thanks *ex post* (favor). *Sumimasen* as well as *sumanai* was also used in the thanks situations that imply indebtedness. The use of those expressions mainly appears when the referent perceives those situations to contain great help and he or she may feel indebted to the addressee. As Coulmas (1981) argued, it depends on one's perception of indebtedness toward 'the object of gratitude' and 'the object of regret' that one performs an apology or thanks in certain situations (pp.74-75). He agreed that the notion of indebtedness connected the acts of apology and gratitude in Japanese, since the act of thanking implied the indebtedness of the recipient of the benefit, resembled apologies, where speakers similarly recognized their indebtedness to the interlocutor. Thus, in saying *sumimasen* or *sumanai*, Japanese are able to recognize their feeling of indebtedness towards others. As another fact, according to Kumatoridani (1999), the apology expression is perceived as more polite than the common gratitude expression. Containing emphatic feeling in the expression, apology is used as a conventionalized strategic device to repair the

politeness imbalance between the referent and the addressee, which is the most important social function of thanks or apologies.



**Figure 4.8** Frequency of *sumimasen* as gratitude expression

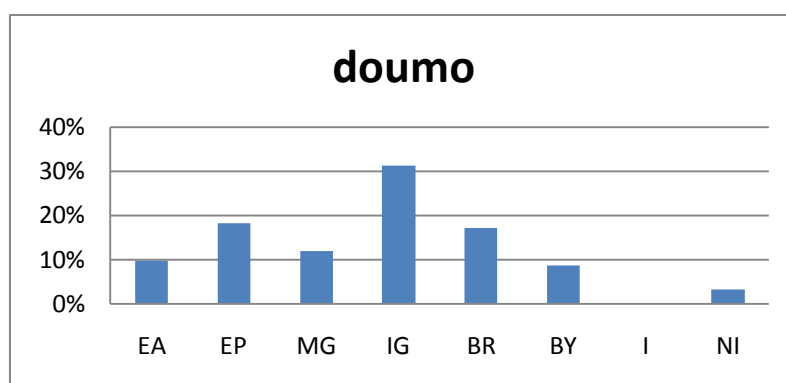


**Figure 4.9** Frequency of *sumanai* as gratitude expression

**4.2.4 Doumo**

*Doumo* can be categorized as an expression that did not clearly express gratitude or apology when used alone or it used to mean “very much” if it is combined with both apology and thanks (Tanaka, 2000 cited in Long, 2010). Since both *sumimasen* and *arigatou* are usually intensified with *doumo*, saying *doumo* alone enables the speaker to strategically leave it ambiguous and let the listener interpret it anyway he or she considers appropriate for the context (Sugimoto, 1998). According to the data, Japanese use *doumo* (used alone) as an expression of gratitude. In this case, the data show that *doumo* is overall used 93 times as

responses toward gratitude situations (1.56%). It mainly appears in the thanks situations for immaterial goods (as seen in Figure 4.10), especially in the situations of thanks for wishes and compliments. Coulmas (1981) stated that *doumo* was also used as a common salutation, a polite expression of greeting or goodwill to indicate a general feeling of gratefulness and obligation without there being any specific object of gratitude or regret. He added that greeting behavior was expected to convey the social relationship that the referent assumed or tried to establish. Expressing through *doumo* as an expression of greeting, it is not so much gratitude referring to any specific object, as recognition of a certain type of social relationship, where one conveys a general feeling of politeness or goodwill toward others. In accordance with Coulmas's (1981) descriptions, the referent-addressee relationship is clearly reflected in Japanese discourse most of the time and this certainly holds true for such ritualized discourse units as greetings.



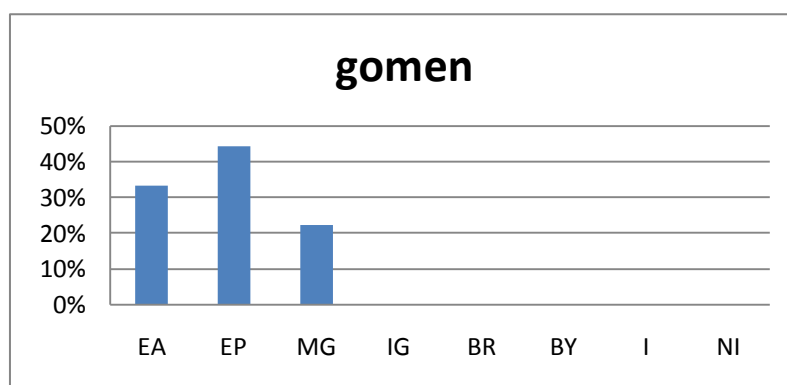
**Figure 4.10 Frequency of *doumo* as gratitude expression**

#### 4.2.5 *Gomen*

The data shows that the use of *gomen* overall appears insignificantly, only 9 times (0.15%) as responses toward some situations of gratitude. It only occurs in three situations, thanks *ex ante*, thanks *ex post*, and thanks for immaterial goods. *Gomen* is an example of

informal apology expressions that is used among intimates in gratitude situations (Long, 2010). However, *gomen* has multiple functions. According to Sandu (2013), *gomen* functions as an acknowledgement of wrongdoing (i.e., mistakes, misbehavior, etc.), mark an upcoming refusal, a request (i.e., favors, permission to pass through, etc.), an interruption (i.e., activity or talk disruption), as well as an expression of gratitude, and apologizing for somebody else's misbehavior. It can be placed it on a par with *sumimasen*, considering the similar functions they serve and its revealed multifaceted nature.

Looking at the situations in this study, it is possible that *gomen* used in this context refers to the *gomen* function as an expression of gratitude. As having a similar function as *sumimasen* in the context of gratitude, the expression of *gomen* can deliver both feelings of thanks and apology. Ide (1998) argued that in both situations, where a speaker 'receives a benefit' and 'causes an offense', a person may potentially owe something to the other (p.515). In other words, Japanese who use *gomen* perhaps feel grateful but also indebted toward the addressee in those situations.



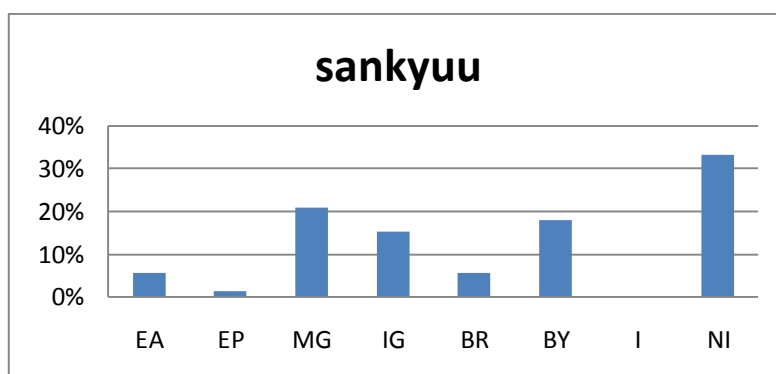
**Figure 4.11** Frequency of *gomen* as gratitude expression



#### 4.2.6 *Sankyuu*

It is a very common phenomenon that a language may borrow few or many words from other languages. It is inevitable that the Japanese language also borrows many words from foreign languages, especially from English. A report by The Japanese National Language Research Institute in 1964 found that of all the borrowed words in Japanese, 80.8% came from English (Olah, 2007). For example, the Japanese word of *purezento* is derived from an English word, ‘present’. There is a phonological process when adapting words from the borrowed languages.

The gratitude expression of *sankyuu* is another example. *Sankyuu* is used by Japanese as an adapted version of the English *thank you*. It is used informally by the younger generations of Japanese society, as seen in daily conversation and television programs. In total, this expression was used by Japanese in the study as many as 72 times (1.2%) mostly in the thanks situations that do not imply indebtedness and caused by material goods (services and gifts). Examples of the situations are the addressee picked up a fallen glove/handkerchief and he or she gave a birthday gift to the referent. Japanese who express gratitude with *sankyuu* may regard those situations as lightweight help and those do not burden the addressee.

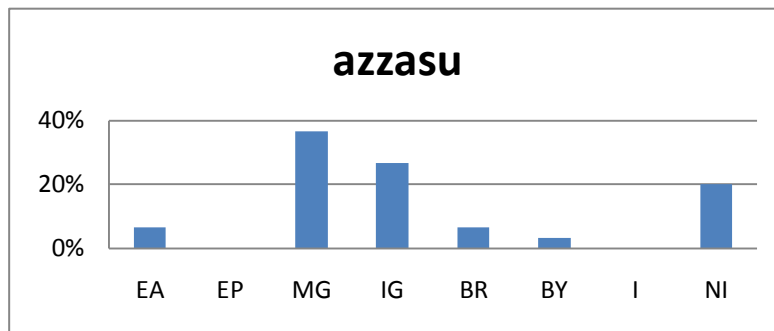


**Figure 4.12** Frequency of *sankyuu* as gratitude expression

#### 4.2.7 *Azzasu*

*Azzasu* is an abbreviation of *arigatougozaimasu*. It may be regarded as an informal or casual expression. This expression is performed usually among young people. Overall, the total of the use of *azzasu* was only 28 responses (0.47%). It appears in the situations of thanks for material goods, immaterial goods, and that do not imply indebtedness. Since Japanese students as respondents in this study are from the age of 18-23 who are categorized as young adults, their use of *azzasu* is understandable. *Azzasu* may be categorized as a slang word. Slang is usually used in non formal situation. It can make a conversation becomes more intimate. But (2011) described that nowadays, slang is generally associated with teenagers who use it deliberately among their peers to identify themselves, and to exclude those who are not part of the group (usually older people).

It is not a problem if the young Japanese use *azzasu* if they know how to use it appropriately and to whom it should be used. This is corresponded with But's (2011) explanation that each individual has the ability to make conscious decisions on when to use slang, what slang words to use, and how to use it most effectively to achieve a certain communicative aim. By viewing the addressee as their peer, it becomes acceptable for them to use a casual expression such as a slang word to deliver their feeling of gratitude. Besides, referring to the situations of thanks where *azzasu* was used, Japanese may perceive those situations as unburdensome that do not raise indebtedness to the addressee.



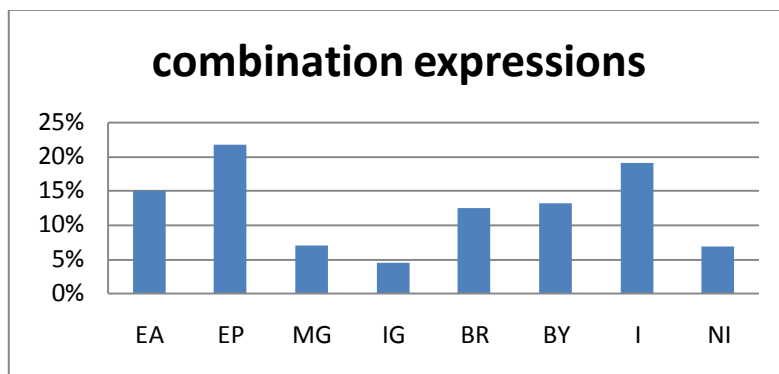
**Figure 4.13** Frequency of *azzasu* as gratitude expression

#### 4.2.8 Combination of Apology and Gratitude Expressions

Expressions classified into this category are a combination of two expressions of gratitude, namely *sumimasen arigatougozaimasu* and *gomen ne arigatou*. These type of expressions can be found frequently in daily conversation. It is in accordance with Kumatoridani (1999) that *sumimasen* and *arigatou* often occur consecutively within a single turn. Since *gomen* is considered to have the same function as *sumimasen*, it also applies to the combination of *gomen-arigatou*.

In general, (see Figure 4.3) the use of combination expressions in Japanese amounted to 474 responses (7%). Figure 4.13 displays the frequency of the usage of combination expressions in all situations of gratitude, in which it mostly appears in the situation of thanks *ex post* (22%) and thanks that imply indebtedness (19%). The cases in these situations can be perceived by Japanese to contain treatments from the addressee that may burden him or her. It may cause the referent to feel indebted toward what the addressee has done for him or her. The emergence of the double expression within a single turn can occur because the referent has an uncomfortable feeling of making the addressee help him or her, and because at the same time the referent also feels grateful that he or she has been helped by the addressee. If this is the case, since *arigatou* is expressed after other expressions (*sumimasen*, *gomen*),

Kumatoridani (1999) had an argument that *arigatou* could be used and functions as an explicit closing marker of the gratitude exchange. He added that the use of *arigatou* as an explicit closing marker was conditioned by the presence of a preceding *sumimasen*, and in this case, also *gomen*.



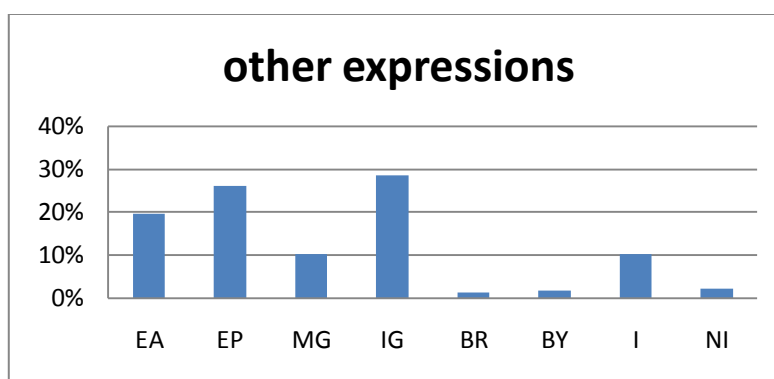
**Figure 4.14 Frequency of combination expressions as gratitude expression**

#### 4.2.9 Other expressions

There are some expressions used by Japanese in this study toward gratitude situations that do not commonly appear as expressions of gratitude. According to the data, there are some responses that may be regarded as gratitude, specifically *tasukarimashita*, *tsukaresamadeshita*, *tanoshikatta*, and short responses such as *oo*, *un*, and *aa*.

According to Figure 4.15, overall, expressions in this category appear as much as 4% and are mostly used in the thanks dimensions of immaterial goods, thanks *ex post*, and thanks *ex ante*. However, the expressions were generally used in all of the situations. For instance, *tasukarimashita* (you've been a great help) appears in the case of when the addressee helped the referent to book a room in a hotel, gave information about important things, and helped taking care of the referent when he or she was sick. The referent may feel being helped that this expression is more suitable in response to those kinds of situations. In other example,

when an addressee gave a compliment/wish/congratulation to the referent, the referent answered with expressions, “oo”, “un”, or “aa” to confirm that he or she acknowledged what the addressee conveyed. Besides that, in the case when the addressee invited the referent to his or her party, when the referent met the addressee the next day, he or she said, “*otsukaresama* or *otsukaresamadeshita*“ (thanks for the hardwork, in this case, of holding the party) or “*tanoshikatta*” (I enjoyed the party, in this case). Japanese who use these expressions in those situations may feel that the expressions are also good choices as gratitude responses. They can convey their feelings in other expressions that can still be regarded as an acceptable way by the addressee.

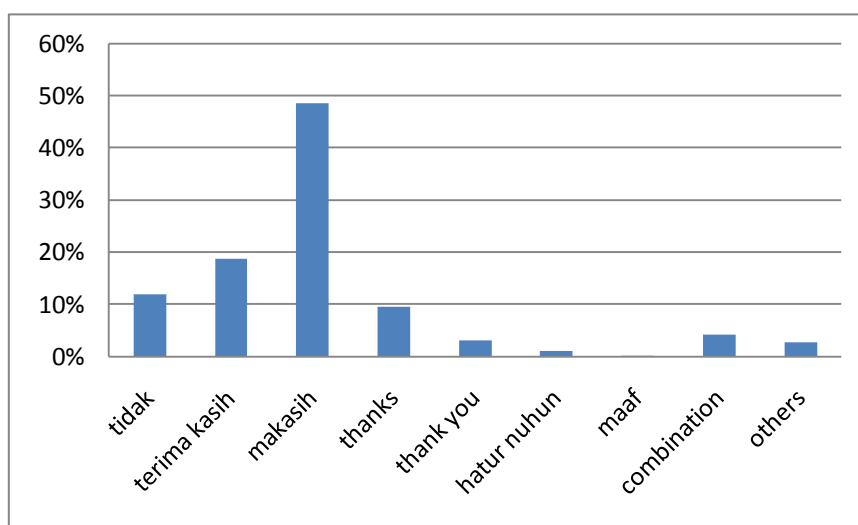


**Figure 4.15 Frequency of other expressions as gratitude expression**

### 4.3 Gratitude Expressions in Indonesian

It is shown in Figure 4.16 the frequency of gratitude expressions used in the various situations of thanks by Indonesians. In general, there are nine expressions given by native speakers of Indonesian as their responses in expressing gratitude, namely: (1) *tidak*, responses given when participants think that certain situations do not need expressions of gratitude, (2) *terima kasih*, (3) *makasih*, (4) *thanks*, (5) *thank you*, (6) *maaf*, (7) *nuhun*, (8) combined gratitude and apology expressions, and (9) other expressions, the expressions that are not

frequently used as gratitude expressions. Figure 4.16 displays that *makasih* is the most frequent expression used by Indonesians in conveying gratitude (49%), followed by *terima kasih* (19%), *tidak* (12%), which does not show any gratitude expressions, and *thanks* (9,6%) as expressions that frequently appear. *Terima kasih* is the formal form of *makasih* expression, while *thank you* is a well-known English gratitude expression commonly used by the younger generation in Indonesia now. *Makasih* appears dominantly for the situation of material and immaterial of thanks. Nevertheless, Indonesians do not always express their gratitude in every situation of thanks. There are 1263 responses (12%) that did not include any gratitude expressions toward several situations of thanks. Indonesians mostly do not express gratitude in the thanks situations of immaterial goods. Detailed descriptions of each expression used by Indonesians are explained in the following sections.

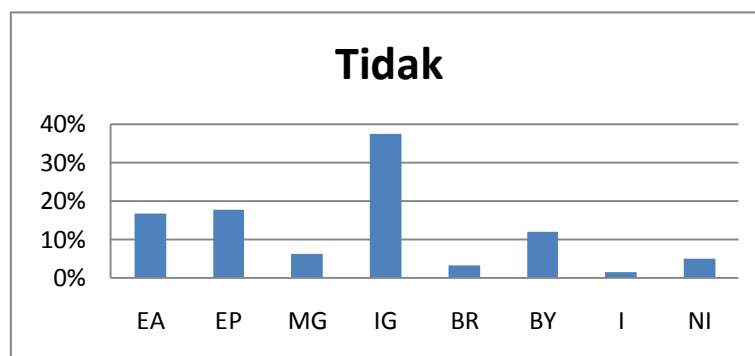


**Figure 4.16 Frequency of overall gratitude expressions for native speaker of Indonesian**

### 4.3.1 *Tidak*

In Figure 4.16, 12% of responses of *tidak* are given by Indonesians toward several gratitude situations. *Tidak* was chosen when Indonesians chose not to give any expressions of gratitude in the situations. It mainly appears to be the reaction to the situations of thanks for

immaterial goods. In these situations, *tidak* was given in the sub-dimension of wish and compliment. In the questionnaire, the situations are the times when the addressee gave wishes to the referent and when the referent was complimented by the addressee. In response to wishes and compliments, the Indonesians who responded with *tidak* perhaps perceive those situations as the situations that do not cause grateful feelings. Thus, he or she may not experience grateful feelings and does not need to express gratitude. This is in accordance with Watkins et al. (2003) that “a grateful person may not experience grateful feelings at any given moment, but he or she will be more likely to experience gratitude in particular situations” (p.432). Moreover, as is the case with Japanese, Indonesians also chose *tidak* in the situations involving feeling of indebtedness. In other words, Indonesians are more likely to use any gratitude expressions in those situations to express their indebted feeling toward others.



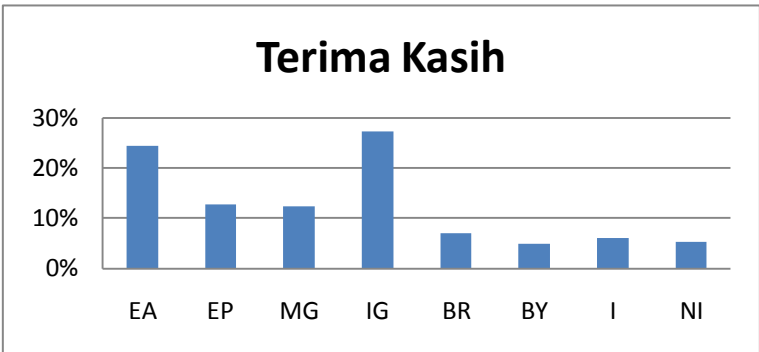
**Figure 4.17** Frequency of *tidak*

#### 4.3.2 *Terima kasih* and *makasih*

The most common and widely known expression of gratitude in the Indonesian language is *terima kasih*. It is the formal way of thanking, while *makasih* is the short version of *terima kasih* and its informal form as well. In Indonesia, *terima kasih* and *makasih* are used

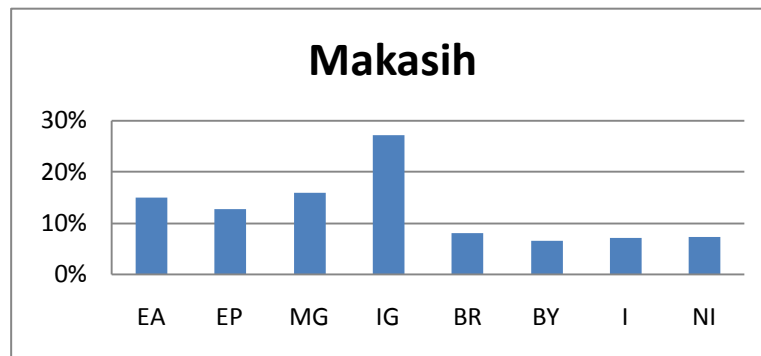
in almost all situations of thanks. The description of those expressions is explained in this section.

Figure 4.16 displays that *makasih* is the most used expression in conveying gratitude, (5160 responses (49%)), followed by *terima kasih* (1991 responses (19%)). The informal form of the expression was frequently used by Indonesians toward gratitude situations that occur in daily life, almost half of the overall responses. On average, *makasih* and *terima kasih* appear mostly in the situations of thanks for immaterial goods, thanks *ex post*, thanks for material goods and thanks *ex ante*. In fact, the data shows that there are no salient differences in Indonesians’ usage of the two expressions, particularly in those gratitude situations. The difference perhaps depends on the perception of the referent toward the addressee in regards to the relationship between them. If the referent feels comfortable in using the informal expression, *makasih*, to convey his or her gratitude feeling, he or she assumes there is no formal barrier in the relationship with the addressee even though they are not so-called intimate friends. In contrast, when the referent decides to use *terima kasih* to the addressee, it is possible that there is a social distance in their friendship that demand the referent to use the formal expression in delivering gratitude to avoid uneasiness between them.



**Figure 4.18 Frequency of *terima kasih* as gratitude expression**





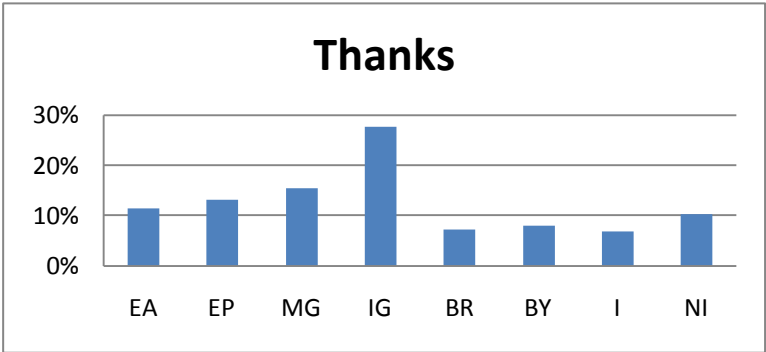
**Figure 4.19** Frequency of *makasih* as gratitude expression

### 4.3.3 Thank you and thanks

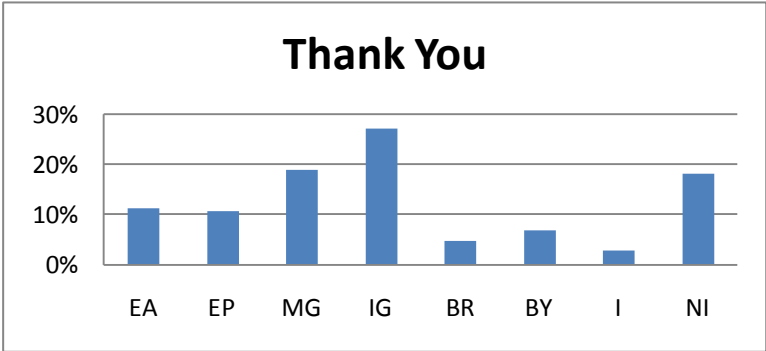
In her study, Indriyani (2011) indicated that the high degree of bilingualism and even the incipient language shift taking place in Indonesia. According to her study, in most big cities in West Java, particularly Bandung, Indonesian and English are now used as common languages to break communication barriers. In this globalization era, learning and using foreign languages are regarded as important for Indonesian people, especially English. Nowadays, Indonesian people are more accustomed to use English in their daily life (Setyawati, 2013). Accordingly, the use of English gratitude expressions, ‘thanks’ and ‘thank you’, can be found easily particularly among Indonesian young adults.

Explanation of English expressions ‘thanks’ and ‘thank you’ is presented in this section. ‘Thanks’ and ‘thank you’ are the informal and formal forms of thanks in English, respectively. Wong (2010) stated that the single lexical items ‘thanks’ and ‘thank you’ were often used in everyday conversation. The intensified thanking expressions occur in nearly half of her examples (intensified thanks: 53.5%; intensified thank you: 40.7%). According to the data (see Figure 4.14, 4.20, and 4.21), those expressions are frequently used in the situations of thanks for immaterial goods (wishes, compliments, congratulations, information) and

material goods (gifts, services). These expressions, even though separated in terms of its formality, the use of the expressions are more likely to show casualness among friends toward gratitude situation that do not involve too much indebted feeling. For example, in the situations where the addressee gave gifts and also wished the referent a happy birthday. Receiving a gift or wish on a birthday may be perceived by Indonesians as situations where it is common and normal to have such kind of treatment from others. It is reasonable that in those situations, he or she may receive those treatments from the addressee. For Indonesians, looking at the situations, these expressions may tend to function as casual formality markers in a conversation. Besides, the use of foreign terms of gratitude, depth of gratitude feeling of the referent may not be built when delivering gratitude feeling since it is not his or her mother tongue.



**Figure 4.20** Frequency of *thanks* as gratitude expression



**Figure 4.21** Frequency of *thank you* as gratitude expression

#### 4.3.4 *Maaf*

According to Wouk (2006), Indonesian shows less variety in apology terms than most other societies, which one of the expressions is *maaf* (sorry). *Maaf* was only used 19 times (0.2%) as response in gratitude situations, as well as the least used expression by Indonesians (see Figure 4.16). All apology terms in Indonesia, including *maaf*, function as requests for forgiveness (Wouk, 2006). In other words, it is unusual to have *maaf* as an expression used as a gratitude expression. It is understandable that *maaf* was only used a few times toward situations of gratitude in this study in the following four situations (as seen in Figure 4.22): thanks *ex ante* (i.e., when addressee offered some helps), thanks *ex post* (i.e., addressee did some favors), thanks for immaterial goods (i.e., when addressee fixed a printer for referent), and thanks that imply indebtedness. As in *sumimasen* in Japanese, Indonesians who respond to these situations with the expression of *maaf* may more or less have a feeling of indebtedness with regard to what the addressee does for him or her become burdensome to the addressee.

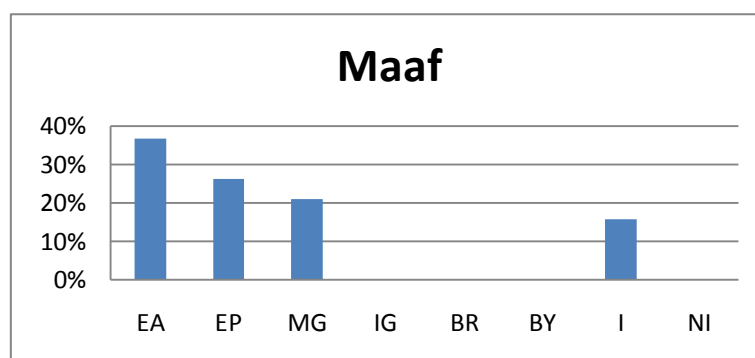
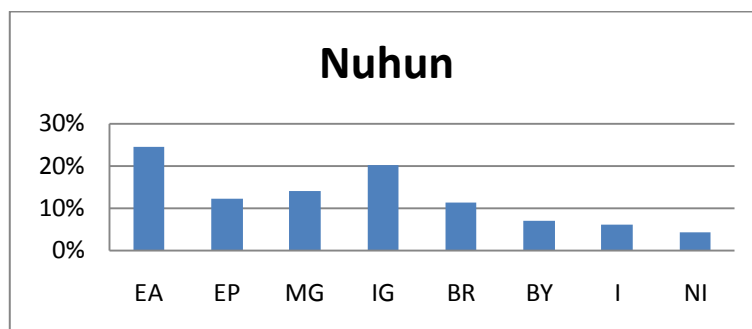


Figure 4.22 Frequency of *maaf* as gratitude expression

#### 4.3.5 *Nuhun*

Indonesia as a multilingual country has more than 726 local languages (Riza, 2008). One of the ethnic languages in Indonesia, Sundanese, is spoken by the Sundanese people in the Western parts of Java. Indonesian participants in this study were from the university located in Bandung, the capital city of West Java. Many students of this university were from many parts of West Java, where they could speak and understand Sundanese. Most Sundanese are bilingual and they speak Sundanese as their native tongue and Indonesian as their national language (Indriyani, 2011). Therefore, it is not surprising that one expression of gratitude from Sundanese appeared in the study, namely *nuhun*, which means thanks in English. *Nuhun* is actually the informal form of the polite Sundanese, *hatur nuhun* form. In Figure 4.16, *nuhun* is used about 114 times responses (1%) by Indonesians who understand and speak Sundanese. It was mostly used in the situations of thanks *ex ante*, especially in cases where the addressee offered an umbrella when it was raining and thanks for immaterial goods in all cases when the addressee gave some information to the referent (see Figure 4.23). They may express *nuhun* as a casualness marker among friends in response to their kindness lending an umbrella and giving information. Indriyanti (2011) also confirmed that generally Sundanese was the language of choice among family members and friends, while in the public sphere, they used Indonesian. Expression of gratitude in Sundanese was chosen if they talked with familiar persons.

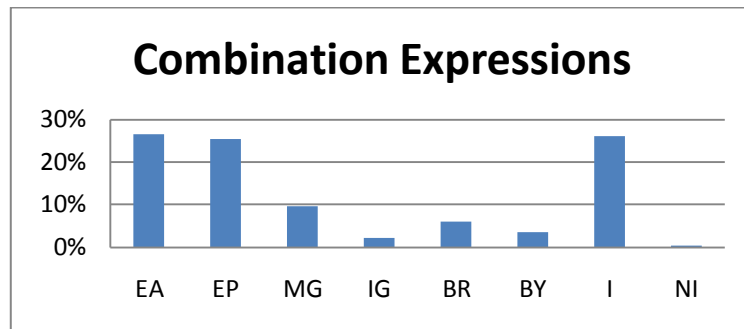


**Figure 4.23** Frequency of *nuhun* as gratitude expression

#### 4.3.6 Combination of Apology and Gratitude Expressions

Expressions which are classified into this category are the combination of two expressions of gratitude, ‘thank you’ and ‘sorry’, namely *makasih ya, maaf ngerepotin* (thank you, sorry to trouble you) or vice versa, *maaf ya ngerepotin, makasih ya* (sorry to trouble you, thank you). These expressions can often be found in daily conversation. Although it is very rare that Indonesians say only apologetic expression in thanks situations, that apologetic expressions is said usually together with a gratitude expression.

Referring to the use of the expressions, these have similarity with combination expressions in Japanese, namely the combination of *sumimasen arigatou* or *gomen arigatou*. In general, Figure 4.16 displays the frequency of the use of combination expressions in as many as 292 responses (3%) in all situations of gratitude. Figure 4.24 shows that the expressions mainly appear in the situation of thanks *ex ante* (27%), thanks *ex post* (26%), and thanks that imply indebtedness (26%). Those situations can be perceived by Indonesians as the situations which may burden the addressee and cause the referent to feel indebted toward what the addressee does, but the referent feels grateful since the addressee want to help him or her at the same time.



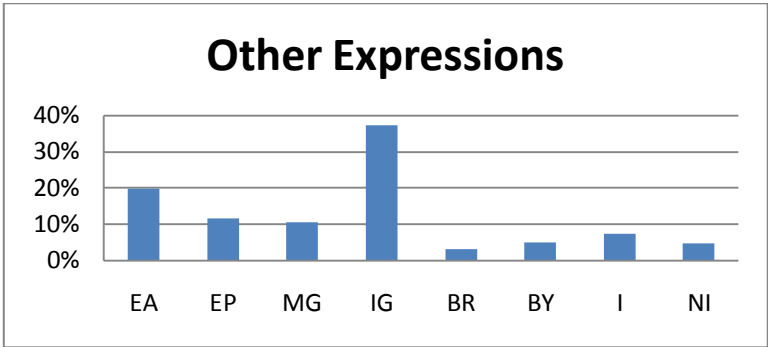
**Figure 4.24** Frequency of combination expressions as gratitude expression

#### 4.3.7 Other expressions

Included in this category, there are 292 responses (3%) as other expressions in general, the expressions that are not frequently used as gratitude expressions but emerge as responses to the situations of gratitude. In this category, there were several forms that frequently appear, namely appreciations, wishes, humor responses, and short expressions: *sip* or *oke* (mean 'okay', as expressions of understanding). Appreciation is a gratitude strategy, according to Cheng (2005). In other words, the appearance of appreciation form in some situations is understandable. The use of those responses spread in almost all of the situations, especially in thanks for immaterial goods (37%), as seen in Figure 4.25.

The expressions that appear in many situations, for instance in the case of when the referent was invited to the party by the addressee, then he or she met the addressee the other day, the referent said, "*kamu cantik/keren tadi malem*" (you looked great last night) or "*pestaanya seru*" (the party was awesome). In other examples, when the addressee gave a wish/congratulation to the referent, the referent returned a good wish to the addressee, "*kamu juga sukses ya*" (you too, good luck). Also, when the addressee gave information, the referent said, "*oke*" or "*sip*" to confirm that he or she understood what the addressee conveyed. Another example of a humorous expression is when the referent was given a candy by the addressee, he or she responded, "*kok cuma permen sih?*" (seriously, a candy?). Indonesians

who use these expressions in those situations may feel that the expressions are also good choices as gratitude responses. They can convey their feelings in other expressions that can still be regarded as acceptable by the addressee.

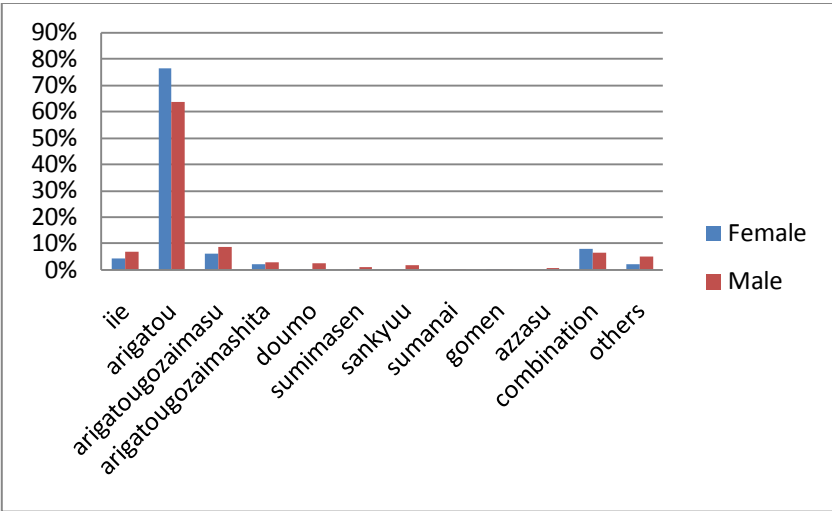


**Figure 4.25 Frequency of other expressions as gratitude expression**

**4.4 Gender Differentiation between Japanese and Indonesians**

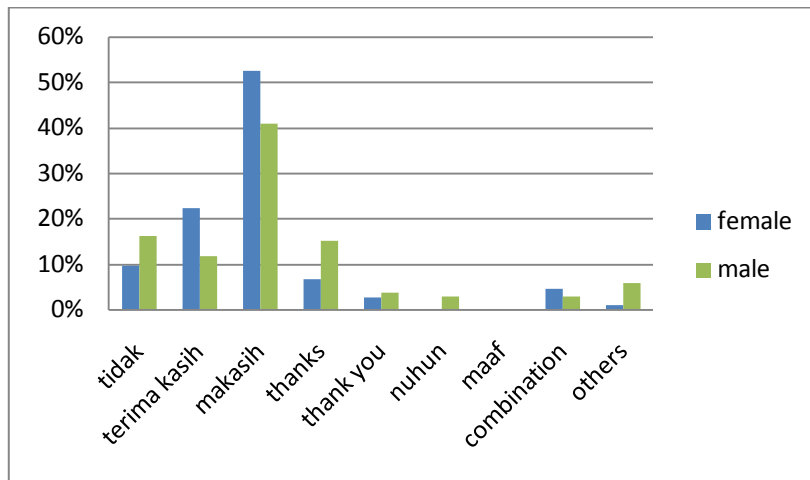
According to Figure 4.26 and 4.27, generally, both Japanese and Indonesians prefer to choose informal or casual expressions of gratitude in delivering their grateful feelings among their peers. The most common situations in which gratitude expressions are used are in the dimension situations of thanks for immaterial goods. Also, there are few gender differences between Japan and Indonesia when choosing their gratitude responses in several situations of gratitude. When males and females gave the referent wishes, congratulations, compliments, and information, most of them responded to those situations more frequently with informal gratitude expressions, namely *arigatou* and *makasih*. In general, it can be said that both cultures have similar perception of any situations of gratitude in terms of expressing gratitude. In addition, it is found that both Japanese and Indonesians use English expressions in gratitude that are *sankyuu* in Japanese and thank you or thanks in Indonesian.

Furthermore, the data also interestingly show that there are some expressions of gratitude which are not usually used among females, but those appear as popular expressions for males. In Japanese, the expressions of *sumanai* and *azzasu* are only used by male students, while in Indonesia, the Sundanese expression of thanks, *nuhun*, only appears as a male response. Males and females use the language differently. For Japanese males, *sumanai* and *azzasu* as informal and slang expressions of thanks may be regarded as more direct and casual in expressing gratitude among their peers. *Nuhun* as the informal form of *hatur nuhun* is also used among Indonesian males because of a function of the expression that allows them to communicate more directly with their peers.



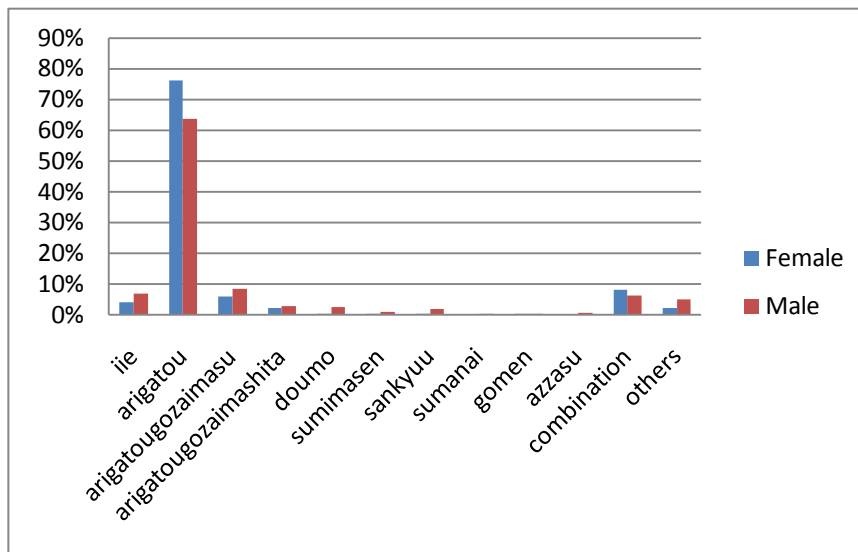
**Figure 4.26 Frequency of gratitude expressions for males and females Japanese**





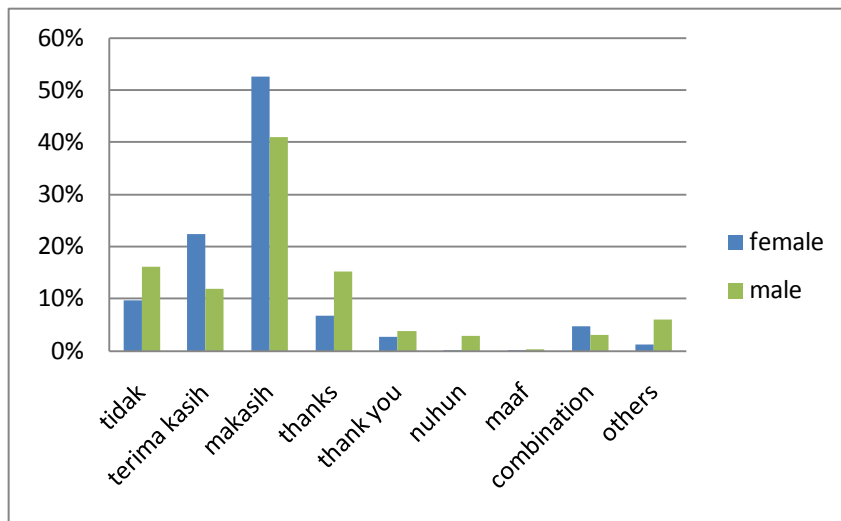
**Figure 4.27 Frequency of gratitude expressions for males and females Indonesian**

Figure 4.28 shows that both Japanese female and male college students mainly use the expression of *arigatou* among their peers. Compared to other expressions, *arigatou* is still the most common gratitude expression in Japanese. Okamoto (1999) said that non-honorific forms can implicate distance, whereas they can implicate intimacy in a friendly relationship, and the speaker's higher status in a hierarchical relationship. Considering that *arigatou* as non-honorific or informal gratitude expression, it is used casually mostly to persons of the same age or to those who have a close relationship. As an informal expression of gratitude, *arigatou* does not refer to politeness and the usage between peers. Therefore, *arigatou* can be expressed between peers to convey casualness among them or to persons who have an intimate relationship, regardless of age or status. Besides that, there is difference in the use of some expressions of gratitude between Japanese male and female students. Expressions of *sumanai* and *azzasu* are only used by Japanese male students. Perhaps, those kind of casual expressions are more appropriate when used by males, since differences in using language between males and females are exist (Newman, 2008).



**Figure 4.28 Frequency of gratitude expressions for male and female Japanese**

On the other hand, in all of the gratitude situations, Indonesians frequently prefer to express their gratitude using the expression of *makasih*. About 41% of 62 male students and 52% of 121 female students chose *makasih* as the most common gratitude expression. For both Indonesian male and female students, the use of each expression of gratitude does not show any significant difference according to Figure 4.29. *Makasih* as an informal expression in delivering gratitude feeling appears frequently among Indonesian students because it may be considered as one of the most appropriate and comfortable expression which can be used, particularly among their peers. Besides that, interestingly, there is a difference in the use of some expressions of gratitude between Indonesian male and female students. The expression of *nuhun* is found to be used only by male students. That expression may be considered as more popular among male students.



**Figure 4.29 Frequency of gratitude expressions for male and female Indonesian**

This study also examined responses of gratitude expressions toward of the same gender and different gender (for detail see Appendix 4). By using a *t*-test, it was found that in the Japanese data, for Japanese males and females, there are no significant differences when expressing gratitude based on gender. The data shows that Japanese males and females are inclined to treat both male and female friends equally. They expressed gratitude and used almost the same gratitude expressions regardless of gender. Contrastively, different conditions were found in the Indonesian data. Male students showed different treatment to the opposite sex. They were significantly more likely to say thanks to female students rather than male students. It was also found in the data that Indonesian female students had a tendency to express gratitude to the same sex rather than to males.

# **CHAPTER V**

## **DISCUSSIONS AND CONCLUSIONS**

This chapter interprets the findings and discusses the following research questions: various types of expressions that appear in gratitude situations, the use of those expressions, and gender matter in using the expressions of gratitude. At the end of this chapter, a conclusion with implications and limitations of the present study is provided.

### **5.1 Discussions**

This study has examined gratitude expressions across cultures in certain gratitude situations with regard to Japanese and Indonesian students. The results of the present study show that L1 Japanese and L1 Indonesian have various gratitude expressions in different gratitude situations. In general, Japanese tend to respond significantly more than Indonesians toward gratitude situations. However, there is a slight difference between Japanese and Indonesians when choosing not to respond with gratitude expressions to the situation in all dimensions. In perceiving many different gratitude situations, Japanese and Indonesians mainly show similar preferences in their selection of gratitude expressions. Regardless of culture, expressing gratitude appears to be the preferred reaction in response to many situations containing gratitude sense. The present study provides the following findings that suggest similarities between both cultures.

In most gratitude situations, Japanese and Indonesian people have similar preference in choosing their gratitude expressions. First, the findings indicate the similarity between informal or casual forms of gratitude expressions in Japanese and in Indonesian. The gratitude

expressions that appear in this study are *arigatou*, *sumanai*, *sankyuu*, and *azzasu* for Japanese, and *makasih*, *thanks*, and *nuhun*, as the expressions for Indonesians. *Arigatou* for Japanese and *makasih* for Indonesians are the most common expression for thanking in most of the gratitude situations. Both *arigatou* and *makasih* are classified as informal and casual expressions of thanks in their cultures. In fact, the findings suggest that these types of expression are preferable among young people. Besides, the most thanking expressions are given by Japanese and Indonesians to the gratitude situations for immaterial goods that involve the situations of thanks for wishes, compliments, congratulations, and information. The gratitude expressions appear more frequently in those situations. Therefore, it is natural for Japanese and Indonesians to respond to such kinds of situations with gratitude. It also shows that both cultures have similar perceptions of those situations in terms of expressing gratitude. Those situations may be considered by Japanese and Indonesians as the situations that provoke or do not provoke a feeling of gratitude toward others.

According to Sugimoto (2008), Japanese most typically use *sumimasen* rather than *arigatou* to minimize the risk of sounding arrogant or less appreciative. Additionally, she said that saying *arigatou* sounds as if the speaker considers himself or herself as deserving of the favor because it lacks the “lowering” function of apology. Therefore, *arigatou* is reserved for situations involving those very close to the speaker. To Japanese, *sumimasen* is a convenient linguistic tool to avoid a risky use of *arigatou*. However, the present study shows that *arigatou* is most likely to be used by Japanese. Even though Sugimoto (2008) argued that Japanese mostly used *sumimasen* rather than *arigatou*, it does not apply to the results shown in this study. The use of *arigatou*, which is more comfortable with close friends, is considered as an appropriate expression since the participants in this study utilize college students who are in the same age or grade. Larson’s (2011) arguments about the informal form that is

usually used among peers may also apply to the Japanese and Indonesian condition as well.

As the most frequently used informal expressions of thanks by Indonesians, *makasih* appears almost in all gratitude situations. It is chosen predominantly to show comfort and no formal barriers in peer relations of young adults, even though they are not so-called intimate friends.

On the other hand, this study identifies that the most infrequent gratitude expressions used by Japanese are the informal form of apologetic expressions, *sumanai* and *gomen*. Even though, according to Kumatoridani (1999), the apology expression is perceived as more polite than the common gratitude expression when delivering gratitude feelings, this argument does not apply to these two expressions in the present study. Moreover, the least popular expression among Indonesians is the use of the apologetic form in the gratitude situations, *maaf*. According to Wouk (2006), it is unusual to have *maaf* as a gratitude expression since all apology terms in Indonesia function as requests for forgiveness (Wouk, 2006). However, even though there were only a few responses, it still appears to be used by some Indonesians as their response toward certain situations that bring about uneasy feelings of indebtedness.

Second, the similar phenomenon of borrowing English words in the usage of gratitude expressions in both cultures is also one of the interesting findings of this study. Either for Japanese or Indonesians, the impact of globalization and the influence of English as the primary language in the international community make them use and adapt English terms in daily conversation. The impact of most common sources of modern information such as advertisements, news media, and movies play an important role in spreading the English language. The expression of *sankyuu* in Japanese is a the borrowed word from English *thank you*, while Indonesian uses the English expressions of *thanks* and *thank you* as their ordinary gratitude forms in daily expressions. This occurs as a result of the influence of American

culture on Japan and Indonesia, which effects their own language usage and attitudes in their cultures and societies.

Next, the results of this study also show the similarity in certain gratitude expressions categories that belong to (1) other expressions, the expressions that are not frequently used as gratitude expressions and (2) combination of apology and gratitude expressions. Both categories appear in Japanese and Indonesians data. In the other expressions category, the expressions appear variously and those usually do not contain gratitude expressions at all, but the expressions exist and those are used in both cultures. In addition, those expressions may be regarded as positive responses in gratitude contexts and as acceptable expressions used by the people in those societies. Further on, in the category of combination expressions, Japanese and Indonesians interestingly have a similar concept of gratitude expressions. They both use combination expressions between apology and gratitude in a single turn expressions. The use of *sumimasen arigatougozaimasu* in Japanese, for example, usually happens in daily conversation. This condition also applies to the combination expressions in Indonesian, such as *maaf ya ngerepotin, makasih ya* (sorry to trouble you, thank you). Therefore, in this category, Japanese and Indonesians have a similar concept of gratitude expressions toward combining two different types of expressions, apology and gratitude at the same time.

Regarding gender, it does not have a significant influence on the use of gratitude expressions for the students of Japanese and Indonesian. The results show that with both Japanese and Indonesian students, males and females tend to use informal or casual expressions of gratitude in delivering their grateful feelings among their peers. However, findings show that Japanese and Indonesian males use more informal and slang expressions than females, particularly in certain expressions, namely *sumanai, sankyuu, and azzasu*, for Japanese, and *nuhun*, for Indonesians. Interestingly, those expressions are only used by male

students. It seems that male students put more emphasis on casualness and informality to demonstrate their relationship among peers. These findings are in line with Haas (1979) that males tend to be more communicative and directive, and they also use more nonstandard forms while females are often more supportive, polite, and expressive. The result of this study further confirms that males and females differ in their speech style as well as their preference in choosing word expressions.

## **5.2 Conclusions**

The present study is concerned with the speech act behavior of gratitude expressions by native speakers of Japanese and those of Indonesian. Findings in this study imply cross-cultural differences in speech acts of thanking. This study attempts to illustrate how Japanese and Indonesians express gratitude in certain situations in their own languages. The intention is to discover gratitude expressions used by both cultures in response to various gratitude situations. These various situations are designated based on Coulmas's taxonomy of thanks in his paper in 1981.

This study also attempts to find out whether males and females have different expressions in expressing gratitude. By investigating Japanese and Indonesian native speakers in expressing gratitude, broader picture of Japanese and Indonesian pragmatic practice can be seen. Furthermore, this study contributes to the description of the pragmatic knowledge among Japanese and Indonesian students, who represent the younger generation of both cultures at the college level. In addition, perceptions or judgments of Japanese and Indonesians may vary toward their own as well as variety of gratitude expressions among cultures. The results of this study may provide more information and understanding in terms



of gratitude cultures in these societies and demonstrate what kind of gratitude expressions are used, in what kind of situations, and why they are chosen.

The results also indicate that the L1 of Japanese and the L1 of Indonesians are considered to have similar perceptions in using certain gratitude expressions toward a number of gratitude situations. It also provides information as to what gratitude expressions Japanese and Indonesians choose to perform gratitude acts in their cultures. This study is a preliminary study in determining and categorizing gratitude expressions that appear in two different cultures. Therefore, it still requires further exploration, particularly in the analysis and assessment of each expression that appear in certain gratitude situations. Since this study is focused more on the quantitative approach and the use of a questionnaire, in-depth exploration of the data cannot be provided. Hence, the role of a more qualitative approach can significantly help dig further into gratitude cultures among these nations. To obtain in-depth information and to further investigate responses given by the participants, interview may be one of the more appropriate options in a qualitative study. Besides that, the study of other media, such as movies and books, may also be relevant sources for further study. Moreover, each type of gratitude expression can be used as material for more follow-up studies to determine the role and function of the expressions in the speech act fields of both cultures.

In future researches, the number of items in the questionnaire presented in this study may be reduced in number without eliminating important criteria. This is to avoid boredom and fatigue among the participants in answering the questionnaire. Additionally, as participants in this study were college students, the results of the study describe the general condition in gratitude pragmatic speech acts merely among younger generation of Japan and Indonesia. Furthermore, the study is limited to gratitude for the eight specific situations defined by Coulmas's idea (1981). Therefore, elaborating on other-related speech act theories,

such as politeness, may be employed to enrich explanations of the various aspects that emerge in this kind of study.

# APPENDIX 1: QUESTIONNAIRE

## A. English Version

### Introduction

I am Yuliana Hanami, master student of International Graduate Program of Language Sciences of Tohoku University. I am now working on cross culture studies regarding cultural differences between Japanese and Indonesians in gratitude statements. I am conducting this study as a fulfillment for my master thesis.

The purpose of distributing questionnaire is to get data of gratitude expressions among two cultures toward various thanks situations.

Data from this questionnaire will only be used for the purpose of this study and will be presented in a scientific forum.

Besides, all of your information written in this paper will not be leaked to unauthorized parties.

Thank you for your cooperation.

International Graduate Program of Language Sciences  
Tohoku University  
2<sup>nd</sup> year of Master Program  
Yuliana Hanami  
E-mail: hanamiyuliana@ymail.com

### INSTRUCTIONS

1. Write down your age and sex.
2. Answer the following questions by choosing the most appropriate response to the situation that you face in each case.

If you answered 'no', then the circle [○] letter A.

If you answered 'yes', then the circle [○] letter B and fill in the blank space with the appropriate expression to the situation that you face in each case.

### NOTES

- X is a student at the same campus and the same age with you.
- You know X well, but X is not your close friend. Imagine if X is female and if X is the male in each case.
- X does not always the same person in each case.

1. *X loans you some money. You promise to pay your debt to X. Then, you meet X to pay your debt.*  
 If you are facing on that situation, will you say thank you?  
 (1) X is female.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....  
 (2) X is male.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....
  
2. *X promises to you that if you pass your final exam, X will treat you to eat at a fancy restaurant. You pass the exam. X fulfill the promise to treat you to eat at a fancy restaurant.*  
 If you are facing on that situation, will you say thank you?  
 (1) X is female.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....  
 (2) X is male.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....
  
3. *Usually, you walk home. Today the rain is pouring down and you do not bring your umbrella. X offers to drive you home.*  
 If you are facing on that situation, will you say thank you?  
 (1) X is female.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....  
 (2) X is male.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....
  
4. *X offers to go with you to the department office to help you with some of the procedures for registration.*  
 If you are facing on that situation, will you say thank you?  
 (1) X is female.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....  
 (2) X is male.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?  
 .....
  
5. *X will hold a birthday party. X invites you. You accept it.*  
 If you are facing on that situation, will you say thank you?  
 (1) X is female.  
 A. no  
 B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

6. *You need to book a hotel room immediately for tomorrow via internet but you are away from internet connection at this time. X helps you to book it for you.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

7. *You ask X to give you a ride when you in a hurry to meet your advisor in a one place after having a group meeting with another friends in another place. X helps you to give you a ride.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

8. *You came to a birthday party held by X last night. You meet X in cafeteria today.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

9. *You went to a musical concert together with X. You got the free ticket from X. The next days, you have the meet X in the class.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

10. *You are about to print a paper in the computer lab, and you are having a hard time getting your printer to work. X gets it to work. Finally the printer works and you can print your paper.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

11. *Knowing that you get sick, X comes to your place bring some food and fruits for you to eat.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

12. *You are having a birthday. X remembers your birthday and gives you a present.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

13. *X just came back from a trip. X gives you souvenir.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

14. *You are going home for the break between quarters. X wishes you a safe trip and a nice break.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

15. *Today is your birthday. X sends you a text, wishing you a happy birthday.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

16. *You have just got a job offering from a company. X knows about it and X congratulates you.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

17. *You have just received a letter of acceptance to a prestigious university. X congratulates you.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

18. *You wear new shoes you bought last week. X compliments you saying that you have nice shoes.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

19. *X appreciates your opinions in a group work in making a project for a class.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

20. *X shows you how to get to the city by city bus, giving you a number of bus and the bus stop you should get off.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

21. *You are planning on taking a course which X has already taken. You want to know more about that course. X tells you about it.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

22. *You are bringing many books that you cannot push the lift button. Seeing that, X pushes it for you.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

23. *You dropped your notes in the middle of a busy sidewalk. X is walking by. X stops and helps you pick up your notes.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....

(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?

.....



24. *X is picking up your bag which fell to the wet floor after you asking him to do it, since you are far a way to reach it. X pick it up for you*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

25. *You are requesting to X to play the music that you want to hear in X's laptop. X plays it for you.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

26. *You are sick. Your family is away and you do not have anybody to rely on. X knows you are in a very bad condition that you are in difficulty taking care of yourself.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

27. *You have to pay your rent and the due date is tomorrow. The allowance from your parents will not come until next week, but you really need the money. Then, X helps giving you a loan.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.

A. no

B. yes. if yes, what kind of expression will you convey?  
.....

28. *X lends you a pencil when you forget to bring your pencil case.*

If you are facing on that situation, will you say thank you?

(1) X is female.

A. no

B. yes. if yes, what kind of expression will you convey?

.....  
(2) X is male.  
A. no  
B. yes. if yes, what kind of expression will you convey?  
.....

29. *You and X are walking to the class. You drop your glove. X picks it up and gives it to you.*  
If you are facing on that situation, will you say thank you?

(1) X is female.  
A. no  
B. yes. if yes, what kind of expression will you convey?  
.....

(2) X is male.  
A. no  
B. yes. if yes, what kind of expression will you convey?  
.....

## B. Japanese Version

平成 25 年 12 月 1 日

東北大学の学生の皆さま

私は東北大学大学院国際文化研究科に所属する大学院生です。現在、私はインドネシア人と日本人の感謝表現に現れる、インドネシアと日本の文化の相違をテーマに研究を行っています。

本調査は、異なる場面におけるインドネシア人と日本人（特に若者において）の感謝表現に関するデータを収集し、その文化的背景を明らかにすることを目的としています。この調査で得られたデータは修士論文に使用し、また、研究集会などで発表することもあります。研究倫理に基づき皆さまのプライバシーを保護します。皆さまのご協力を是非お願いいたします。

この質問紙に関する質問がありましたら、下記のメールアドレスにご連絡ください。

東北大学大学院国際文化研究科 博士前期課程 2 年

ユリアナ ハナミ

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### 記入方法

- ・年齢と性別をお答えください。
- ・以下の項目について、それぞれの状況で最も適切な回答を選んでください。  
「いいえ」の場合、「A」に○をつけてください。  
「はい」の場合、「B」に○をつけて、空欄に適切な表現を記入してください。

### 注意

- ・ X さんはあなたと同じ大学の学生で、X さんはあなたと同じぐらいの年齢です。
- ・あなたは X さんのことをよく知っていますが、とても仲の良い友達というわけではありません。同性の場合と異性の場合を想定してください。
- ・また、すべての項目の X さんが同じ人だとは限りません。

年齢： \_\_\_\_\_ 歳

性別： 女・男

1. あなたは X さんからお金を借りました。そのお金を返す約束をしたあなたは約束を守って、お金を返しました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) X さんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) X さんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

2. X さんはあなたがとても読みたい本を貸してくれると約束しました。X さんはその本を読み終わったので、約束通り貸してくれました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) X さんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) X さんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

3. あなたはいつも徒歩で帰宅しますが、今日は雨が降っていて傘を持っていません。X さんは車であなたを家まで送ろうと言ってくれました。あなたは X さんの申し出を受けました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) X さんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) X さんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

4. X さんはあなたと一緒に事務室へ行き、ある登録の手伝いをしてくれると言ってくれました。あなたはその申し出を受けました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) X さんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

5. Xさんは自分の誕生日パーティーにあなたを招待し、あなたはそれをうけました。

この時、あなたは御礼を言いますか。言うとすれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

6. 明日 1泊するために、あるホテルの部屋を至急予約しなければならなくなりました。今あなたはインターネットを使えないので、Xさんにホテルの予約を頼みました。Xさんはあなたの代わりにホテルの予約をしてくれました。

この時、あなたは御礼を言いますか。言うとすれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

7. あなたはミーティングの後、先生に会うために、Xさんに車で急いで送ってもらえないか頼みました。Xさんはあなたを車に乗せてくれました。

この時、あなたは御礼を言いますか。言うとすれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

8. 昨夜、あなたはXさんの誕生日パーティーにいきました。今日、食堂でXさんに会いました。

この時、あなたは御礼を言いますか。言うとすれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

9. あなたはXさんからチケットをもらい、一緒にコンサートに行きました。数日後、教室でXさんと会いました。

この時、あなたは御礼を言いますか。言うとすれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

10. コンピュータ室でレポートを印刷したいときプリンターに問題があると気づきました。Xさんはその問題を解決して、印刷できるようになりました。

この時、あなたは御礼を言いますか。言うとなれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

11. Xさんはあなたが病気だと知って、食べ物と果物を持ってお見舞いに来てくれました。

この時、あなたは御礼を言いますか。言うとなれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

12. あなたはXさんと食堂でご飯を食べています。食後、Xさんはあなたにのど飴をくれました。

この時、あなたは御礼を言いますか。言うとなれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

13. Xさんは旅行から帰ってきて、あなたにおみやげをくれました。

この時、あなたは御礼を言いますか。言うとなれば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

14. あなたが帰省するとき、Xさんが「気を付けて」と「楽しんでね」と言いました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

15. 今日あなたの誕生日で、Xさんはあなたに「お誕生日おめでとう」というメールを送ってくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

16. あなたはある会社から仕事をもらいました。Xさんはそれを知って、「おめでとう」と言ってくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

17. あなたは外国の有名な大学への交換留学生として選ばれました。Xさんは「おめでとう」と言ってくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

18. あなたは先週買った靴をはいています。Xさんはその靴のことを褒めてくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

**19. Xさんはクラスのグループディスカッションの時、あなたの意見を褒めました。**

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

**20. Xさんはあなたに市内まで行くバスについて（どちらのバスかどこに降りるなど）を詳しく説明してくれました。**

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

**21. あなたはある授業をとりたいとき、前期にその授業を取った Xさんから大切な情報を教えてもらいました。**

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

**22. あなたはたくさんの本を持っていてエレベータのボタンを押せません。そこで、Xさんがエレベータのボタンを押してくれました。**

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

**23. あなたのノートが、歩行者の多い歩道に落ちました。歩いている Xさんはそのノートを見て、拾ってくれました。**

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ



B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

24. あなたは鞆を落としてしまったのですが、離れたところにおいて、その鞆を取ることが難しいと感じ、Xさんを取ってくれるように頼みました。Xさんはその鞆を取ってくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

25. あなたはXさんのノートパソコンにある音楽が聞きたいので、Xさんに再生するように頼みました。Xさんはその音楽を再生してくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

26. あなたは病気になりました。家族も遠いところにいるし、手伝ってくれる人もいないことを知って、Xさんはあなたを介抱してくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

27. あなたは明日までに家賃を払わなければなりません、両親からの仕送りは来週の予定です。今、お金を持っていないあなたのことを知っているXさんはお金を貸してくれました。

この時、あなたは御礼を言いますか。言うとしたら、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

(2) Xさんは男性です。

A いいえ

B はい、 \_\_\_\_\_ と言います。

28. あなたはボールペンを持ってくるのを忘れ、Xさんが貸してくれました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

29. あなたとXさんが一緒に教室に向かって歩いているとき、あなたがハンカチを落としてしまいました。Xさんはそのハンカチを拾ってくれました。

この時、あなたは御礼を言いますか。言うとするば、どのような御礼の表現になりますか。

(1) Xさんは女性です。

A いいえ

B はい、\_\_\_\_\_と言います。

(2) Xさんは男性です。

A いいえ

B はい、\_\_\_\_\_と言います。

### C. Indonesian Version

Salam sejahtera,

Saya Yuliana Hanami, mahasiswa jenjang S2 *International Graduate Program of Language Sciences* di Universitas Tohoku, Jepang. Saat ini saya sedang menyelesaikan studi S2 dengan tema penelitian mengenai **perbedaan budaya dalam ungkapan terima kasih pada masyarakat Jepang dan Indonesia**. Studi ini saya lakukan sebagai pemenuhan syarat dalam menyelesaikan tesis pada jenjang S2 yang sedang saya jalani.

Tujuan penyebaran kuesioner ini adalah untuk memperoleh data mengenai ungkapan terima kasih pada dua budaya berbeda, yakni Jepang dan Indonesia terhadap beragam situasi yang memunculkan rasa terima kasih, khususnya pada generasi muda di kedua budaya tersebut.

Data yang diperoleh melalui kuesioner ini hanya akan digunakan sebagai data penelitian. Selain itu, terdapat kemungkinan bahwa hasil dari penelitian ini akan disampaikan dalam forum ilmiah. Namun demikian, Saudara tidak perlu khawatir karena data pribadi Saudara akan saya jaga dengan sebaik-baiknya. Apabila terdapat pertanyaan terkait dengan kuesioner ini, silakan menghubungi saya melalui alamat e-mail di bawah ini. Terima kasih atas kerja sama Saudara.

*Tohoku University*

*Graduate School of International Cultural Studies*

*International Graduate Program of Language Sciences*

Yuliana Hanami

e-mail: hanamiyuliana@gmail.com

#### **PETUNJUK PENGISIAN**

1. Tulislah usia dan jenis kelamin Saudara.
2. Jawablah pertanyaan di bawah ini dengan memilih jawaban yang paling sesuai dengan situasi yang Saudara hadapi pada setiap kasus.

Jika Saudara menjawab 'tidak' maka lingkari [○] huruf A.

Jika Saudara menjawab 'ya' maka lingkari [○] huruf B dan isilah titik-titik dengan ungkapan yang sesuai dengan situasi yang Saudara hadapi pada setiap kasus.

#### **CATATAN**

- *X adalah seorang mahasiswa di kampus yang sama dengan Saudara, X seusia dengan Saudara.*
- *Saudara mengenal X dengan baik tetapi X bukan teman dekat Saudara. Bayangkan Jika X adalah perempuan dan Jika X adalah laki-laki pada setiap kasus .*
- *X tidak harus orang yang sama di setiap kasus.*

**USIA:       TAHUN**  
**JENIS KELAMIN:   P / L**

1. *Saudara meminjam uang dari X dan berjanji untuk membayar utang tersebut. Kemudian Saudara bertemu dengan X untuk membayar utang.*  
Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
(1) X adalah perempuan.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....  
(2) X adalah laki-laki.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....
  
2. *X berjanji akan meminjamkan sebuah buku koleksinya yang sangat ingin Saudara baca. Kemudian X meminjamkan buku itu setelah selesai membacanya.*  
Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
(1) X adalah perempuan.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....  
(2) X adalah laki-laki.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....
  
3. *Biasanya, Saudara pulang ke rumah jalan kaki. Hari ini hujan dan Saudara tidak membawa payung. X menawarkan untuk mengantarkan Saudara ke rumah dengan menumpang mobilnya. Saudara mengiyakan ajakannya.*  
Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
(1) X adalah perempuan.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....  
(2) X adalah laki-laki.  
A. tidak  
B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

4. *X menawarkan diri untuk menemani Saudara ke bagian tata usaha untuk membantu Saudara melengkapi beberapa prosedur registrasi.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?
- (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
5. *X akan mengadakan pesta ulang tahun. X mengundang Saudara. Saudara bersedia datang untuk memenuhi undangan tersebut.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?
- (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
6. *Saudara sangat perlu memesan kamar hotel di kota A secepat mungkin melalui internet untuk menginap esok hari. Namun saat itu tidak ada koneksi internet di sekitar Saudara. Saudara meminta X untuk membantu memesankan kamar hotel untuk Saudara. X memesankan kamar hotel tersebut.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?
- (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
7. *Saudara yang sedang terburu-buru meminta kepada X untuk diantarkan menemui dosen di kampus dengan mengendarai motornya. Saudara baru saja selesai kerja kelompok dengan*

teman-teman Saudara di tempat lain. X memberikan tumpangan di motornya untuk mengantar Saudara ke tempat tujuan.

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

8. Atas undangan X, Saudara menghadiri pesta ulang tahun X tadi malam. Hari ini Saudara bertemu X di kantin.

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

9. Saudara pergi ke konser musik bersama dengan X setelah sebelumnya Saudara menerima tiket konser tersebut secara gratis dari X. Beberapa hari kemudian, Saudara bertemu dengan X di kelas.

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

10. Saudara akan menge-print makalah di lab komputer di kampus. Namun printer tersebut tidak bekerja semestinya sehingga Saudara merasa kesulitan ketika menggunakannya. Kemudian X berusaha membantu Saudara mengatasi masalah printer tersebut. Akhirnya printer dapat bekerja dan Saudara dapat menge-print makalah Saudara.

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

11. *Mengetahui Saudara sedang sakit, X datang menjenguk Saudara. X membawakan makanan dan buah-buahan untuk Saudara.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

12. *Saudara sedang makan bersama X di kantin. X memberi Saudara permen.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

13. *X baru saja pulang dari liburan. X memberikan Saudara oleh-oleh.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

14. *Saudara akan pulang ke kampung halaman ketika liburan. X mengucapkan "Hati-hati, ya!" dan "Selamat liburan, ya!" kepada Saudara. Dengan harapan agar Saudara pulang dengan selamat dan dapat menikmati waktu liburan Saudara di sana.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

15. *Hari ini adalah hari ulang tahun Saudara. X mengirimkan SMS yang berisi ucapan selamat ulang tahun.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

16. *Saudara mendapatkan tawaran pekerjaan dari sebuah perusahaan. X mengetahui hal tersebut dan mengucapkan selamat kepada Saudara atas tawaran kerja tersebut.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....



17. *Saudara baru saja mendapatkan surat penerimaan dari sebuah universitas unggulan di luar negeri untuk program pertukaran pelajar. X mengucapkan selamat atas hal tersebut.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
 (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
18. *Saudara memakai sepatu baru yang dibeli minggu lalu. X memuji sepatu baru tersebut.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
 (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
19. *X memuji pendapat Saudara di dalam sebuah kerja kelompok untuk membuat suatu proyek di kelas.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
 (1) X adalah perempuan.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
- (2) X adalah laki-laki.  
 A. tidak  
 B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
 .....
20. *X menunjukkan kepada Saudara bagaimana cara pergi ke kota naik bis kota, dengan memberi tahu secara rinci bis yang mana yang harus dinaiki dan di mana Saudara seharusnya turun.*  
 Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?  
 (1) X adalah perempuan.  
 A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

21. *Saudara berencana mengambil suatu mata kuliah. X telah mengambil mata kuliah tersebut di semester lalu. Saudara ingin mengetahui informasi lebih banyak tentang mata kuliah itu. X memberi tahu informasi penting tentang mata kuliah tersebut kepada Saudara.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

22. *Saudara sedang membawa banyak buku. Oleh karena itu, Saudara tidak bisa menekan tombol lift. Melihat hal tersebut, X menekankan tombol lift untuk Saudara.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

23. *Buku catatan Saudara terjatuh di trotoar yang sedang banyak orang berlalu-lalang. X sedang berjalan di trotoar itu pula. X menghentikan langkah dan membantu mengambilkan buku catatan kecil milik Saudara.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

24. *Tas Saudara terjatuh. Saudara merasa kesulitan untuk mengambilnya karena berada di posisi yang jauh untuk menjangkau tas tersebut. Saudara meminta kepada X untuk mengambil tas yang terjatuh itu. X mengambil tas Saudara.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

25. *Saudara meminta kepada X untuk menyalakan musik yang sedang ingin Saudara dengarkan di laptop milik X. Kemudian, X menyalakan musik yang Saudara inginkan.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

26. *Saudara sedang sakit. Keluarga Saudara berada jauh dan Saudara tidak mempunyai siapapun yang bisa Saudara mintai bantuan. X tahu Saudara sedang sakit dalam kondisi yang sangat memprihatinkan. X datang membantu merawat Saudara yang sedang sakit.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?  
.....

27. *Saudara harus membayar sewa kos. Tenggat waktu pembayaran adalah besok. Uang kiriman dari orang tua baru akan sampai minggu depan. Saat ini Saudara sedang tidak memiliki uang sama sekali. X mengetahui kondisi Saudara dan meminjamkan uang kepada Saudara untuk membayar sewa kos tersebut.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

28. *Saudara lupa membawa pulpen ke kelas. X kemudian meminjamkan Saudara pulpen.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

29. *Saudara dan X sedang berjalan ke arah kelas. Sapu tangan Saudara tidak sengaja terjatuh. X mengambilkan sapu tangan tersebut.*

Jika Saudara menghadapi situasi tersebut, apakah Saudara akan menyampaikan ungkapan terima kasih?

(1) X adalah perempuan.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

(2) X adalah laki-laki.

A. tidak

B. ya. Jika ya, ungkapan apa yang akan Saudara sampaikan?

.....

## APPENDIX 2: *t*-TEST ANALYSIS

### A. *t*-test analysis for Native Speakers of Japanese and Indonesian

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	JAPAN	,9571	8	,04602	,01627
	INDO	,8924	8	,06292	,02225

**Paired Samples Test**

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	JAPAN - INDO	,06478	,04611	,01630	,02623	,10333	3,973	7	,005

### B. *t*-test Gender Analysis between Japanese and Indonesians

#### B.1 Japanese sample *t*-test

**Paired Samples Test**

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	ToFemale - ToMale	-,75000	2,76457	,97742	-3,06124	1,56124	-,767	7	,468

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ToFemale	202,2500	8	112,19594	39,66725
	ToMale	203,0000	8	111,45018	39,40359

B.2 Indonesian sample *t*-test

**Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	ToFemale - ToMale	,37500	,74402	,26305	-,24702	,99702	1,426	7	,197

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ToFemale	149,5000	8	83,79226	29,62504
	ToMale	149,1250	8	83,48727	29,51721

**Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	ToFemale - ToMale	10,87500	7,79079	2,75446	4,36174	17,38826	3,948	7	,006

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ToFemale	193,7500	8	108,13583	38,23179
	ToMale	182,8750	8	102,68459	36,30448

**Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	ToFemale - ToMale	11,00000	10,66369	3,77018	2,08493	19,91507	2,918	7	,022

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ToFemale	401,6250	8	222,94390	78,82257
	ToMale	390,6250	8	215,31567	76,12559

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