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## THE USE OF JAPANESE LANGUAGE DIRECTIVE SPEECH ACTS BY MALAYSIAN TOUR GUIDES

\*<sup>1</sup>Roswati Abdul Rashid, <sup>2</sup>Nurul Hidayah Mat, <sup>3</sup>Ahmad Shamil Kamaruzaman, <sup>4</sup>Mohd Yusri Ibrahim, <sup>5</sup>Che Hasniza Che Noh, <sup>6</sup>Nurul Ain Chua & <sup>7</sup>Masutani Satoshi

<sup>1,2,3,4,5,6</sup> Centre of Foundation and Continuing Education, University Malaysia Terengganu,  
21030 Kuala Nerus, Terengganu, Malaysia.

<sup>7</sup> College of Tourism Department of Culture and Tourism, Rikkyo University, Japan.

\*Corresponding author: [roswati@umt.edu.my](mailto:roswati@umt.edu.my)

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### ABSTRACT

**Background and Purpose:** Cultural collisions in tourism communication can elicit obstacles or failure to achieve communication goals in social interactions with people of different backgrounds. A communication between cultures can present misunderstandings, vagueness in meanings and frustration due to the diverse social and cultural norms arising from various discourse systems. Among the several types of tourism communication, this study attempted to foreground delivering instructions, which is a frequently utilised speech act (SA) during tour sessions. More specifically, the study examined the use of SA in giving instructions, as expressed by tour guides throughout tour sessions. Delivering instructions is a straightforward mode of communication, even in intercultural context.

**Methodology:** This study adopted a qualitative research method through the collection of data from audio and visual recordings, along with observational notes from interactions between tour guides and tourists particularly during the five Free Independent Travel (FIT) packages. Five Japanese speaking Malaysian tour guides and 17 Japanese tourists (JTs) were recruited for this study. Categorisation of directive speech act (DSA) by Searle (1979) and structure formation of SDA by Blum-Kulka (1989) were employed to analyse the subcategories of directive.

**Findings:** Findings indicate that only three subcategories were used, namely the command, insist, and request. The findings also reveal that there were alignments and adjustments to the expressions or

utterances when giving instructions. With the aim of effective intercultural communication, the tour guides were identified to have adapted to the tourist culture. The expression of instructions even in an intercultural context did not confer any contradiction of cultural norms, and were unlikely to cause conflict between the tour guides and the JTs.

**Contributions:** This research is expected to serve as a foundation and reference for parties involved in the teaching and learning of the Japanese language, especially in the expression of SA for tourism communication.

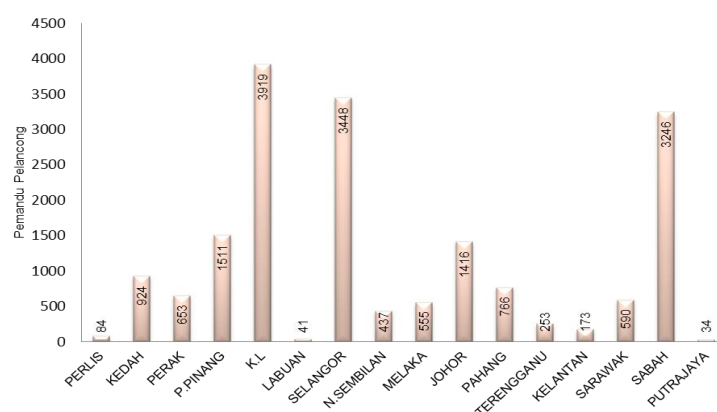
**Keywords:** Speech act, giving directive, Malaysian tourism, tourism communication, Malaysia tour guide.

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## 1.0 INTRODUCTION

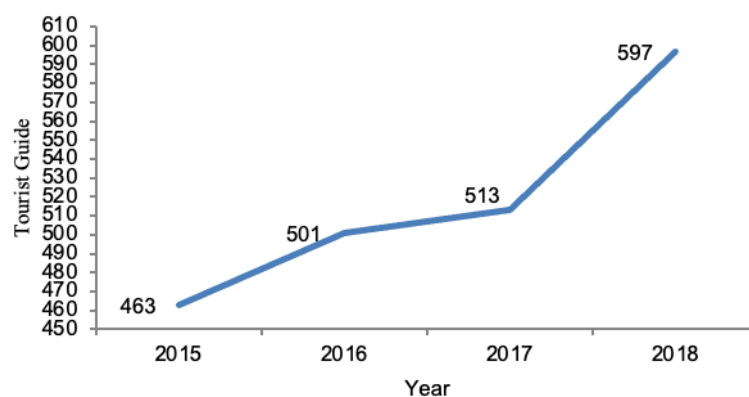
In the epoch of the Industrial Revolution (IR4.0), a wave of novel technologies is driving the world to undergo a far-reaching transformation of digital communication and automation. This transformation can virtually impact all operations of various industries around the world, including tourism communications. The innovations of numerous types of software applications are facilitating tourists. For instance, Wave or Google Maps applications that provide directions to mostly all destinations, iTranslate Voice or iTranslate that translate conversations to the intended language, as well as Google Search that provides an immense network of information search. Besides that, several other software applications like Smart Travel, IATA Vision and SITA Smart allow tourists to pursue and complete their affairs at the airports.

The emergence of these software applications eloquently interrupts the conventional tourism orientation including the employment of travel agency services, purchase of flight tickets, accommodation bookings, recreation tickets, service counters and others that are fully utilised by human resources in conducting such travel transactions. Nevertheless, the use of tourism services remains sound and continues to be promising. As shown in Figure 1 and Figure 2, there is a constant increase of tour guide (TG) population and renewal of TG licenses in Malaysia yearly.



Source: Kementerian Pelancongan, Seni dan Budaya Malaysia (2019)

Figure 1: Malaysian TG Population by State until 31<sup>st</sup> August 2018



Source: Kementerian Pelancongan, Seni dan Budaya Malaysia (2019)

Figure 2: Application for New TG License 2015-2018

To ensure that the services provided by TG are more productive and exceptional especially in the use of languages, the speech act (SA) was primarily implemented in giving instructions/directives (referred to as Directive Speech Acts (DSA)) while conducting tour sessions. A TG is directly linked in the delivery of intercultural collision and contributes to the development of direct intercultural communication when operating a tour session. TG interacts with tourists from different cultures and languages who are brought together during tour sessions.

Ting-Toomey (1999) reported this situation as a collision between cultures when individuals from both sides of the different culture strive to achieve the same meaning in an interaction event. Therefore, as a potential contribution to the literature, this study investigated

the most compelling SA (delivering instructions) in tour session interactions. The outcomes of this study serve as a basis to enhance TG's language skills in giving directions which would immediately impact tourist satisfaction in using TG services. The objectives of this study are:

- i. to identify the subcategories of DSA addressed by TG to JT throughout the tour session.
- ii. to formulate the DSA structure formation in the context of intercultural.
- iii. to provide insights into the feedback provided by JT in response to the instructions from TG.

## **2.0 DIRECTIVE SPEECH ACT**

Since SA is pragmatic (Kristani, 2013), Yule (1996) suggested that someone who expresses themselves will not only produce words containing structure and vocabulary, but will also act according to their expression of words. Yule (1996) claimed that there are four SA categories namely representing, directive, commissive and expressive. However, there are various assertions of research alleging that SA retains more than just four categories.

This paper solely concentrates on DSA, which is also known as the giving instruction SA. Even though there are various studies on DSA, most of the studies focused on DSA in classroom teaching and learning (T&L). The function of DSA in T&L is to ensure that the planned learning activities operate smoothly and control students' behaviour in the classroom during T&L (Oliveira, 2009; Ibrahim, Yusof, & Harun, 2018).

Lyons's (1977) definition of DSA or giving instruction in Saito (2009) refers to the words or phrases that govern and suggest action or attitude that demands someone to follow instruction. According to preceding scholars, giving instructions includes orders, requests, warnings, prohibitions, suggestions, desires, hopes, truths and obligations (Saito, 2009). Moreover, Bach and Harnish (1979) and Jucker and Taavitsainen (2008) stated that DSA is the speaker's expression to the recipient/hearer to act or to do something.

DSA is categorised as an illocutionary SA, which contains a specific purpose of the speaker's intention through his or her words/phrases in an effort to reach the hearer. Other than stating something, an illocutionary SA is also related to doing something and is very context dependent. In addition, Yule (1996) believed that illocutionary SA is carried out via communicative force of an utterance. The illocutionary act is synonymous to the performance of act by saying something. The example of illocutionary SA can be seen in the following sentences:

- Do come in now, don't keep standing outside. (Insist SA)  
(This sentence refers to an act of insisting performed by the speaker, which directs the hearer to do something as instructed (come in), immediately by saying 'now' and 'don't keep standing outside'.)

- Let's go now, we are already late. (Command SA)  
(This sentence refers to an act of commanding performed by the speaker, which directs the hearer to make a move immediately because they are going to be late.)

Perlocutionary SA refers to the hearer's reaction to the speaker's phrases/words including stating something such as giving feedback or performing something. It relatively depends on what was said by the speaker, which includes action, thinking or feeling. In other words, perlocutionary act is the result of illocutionary act (Austin, 1962). Perlocutionary SA does not involve what the speaker does or what the speaker intends to do, but it is about the audience's reaction after listening to what the speaker conveys. The examples of perlocutionary SA are demonstrated in the following sentences:

- You won a drawing contest! (Statement SA)  
(Hearers will either; be surprised, be excited, cry out of excitement, keep quiet, say or think of something in response to the speaker's phrase.)

- Can I ask you to please refrain from smoking? (Request SA)  
(Hearers will either stop smoking or ignore the request.)

Therefore, it is significant to study perlocutionary SA in the context of JTs' response to DSA utterances by TGs. Does the directive statement by the JTs really comply with Japanese language and community? As indicated by Anshori (2017), the cultural characteristics of society will form a language pattern and communication patterns of the community.

## **2.1 Directive Speech Act Subcategories**

Searle (1979) classified illocutionary SA into five categories, consisting of (a) representatives, (b) directives, (c) commissives, (d) expressives and (e) declaratives. In contrast, Austin (1962) categorised illocutionary SA as (a) verdictives, (b) expositive, (c) exercitives, (d) behabitive, and (e) commissives. Accordingly, the differences arise due to Austin's assessment of

illocutionary SA, which focuses on the speaker's intention while Searle focuses on the interest of interpretation (Prayitno, 2017). The illocutionary macro description of SA by Searle (1979) is as follows:

- a) Representatives SA, where the speaker asserts a proposition to be true, using verbs such as: affirm, believe, conclude, deny and report.
- b) Directives SA, where the speaker tries to make the hearer do something, using words such as: ask, beg, challenge, command, dare, invite, insist, and request.
- c) Commissives SA, where the speaker commits himself (or herself) to a (future) course of action, using verbs such as: guarantee, pledge, promise, swear, vow and undertake.
- d) Expressives SA, where the speaker expresses an attitude to or about a state of affairs, using verbs such as: apologise, appreciate, congratulate, hate, regret, thank, and welcome.
- e) Declarative SA, where the speaker alters the external status or condition of an object or situation, solely by making the utterance.

Apart from the classification above, there are many other illocutionary classifications of SA researchers, among who are Leech (1983), Yule (1996), Kreidler (1998) and others. It is found that the number of classifications varies between them, but DSA is the only SA listed in the illocutionary classification of their studies.

Meanwhile, there are many researchers classifying DSA into several subcategories. Jucker and Taavitsainen (2008) divided DSA into 20 subcategories namely: 1) advising, 2) criticising, 3) asking, 4) appealing, 5) challenging, 6) courageous, 7) demanding, 8) resisting, 9) giving excuses, 10) prohibiting, 11) directing, 12) inviting, 13) directing, 14) authorising, 15) recommending, 16) asking, 17) needing, 18) suggesting, 19) asking and 20) warning. Bach and Harnish (1979) divided DSA into five categories, namely demand, necessities, prohibition, permissiveness and advice. Searle (1979) classified it into eight subcategories as shown in Table 1, which will be employed for data analysis of this study.

Table 1: Categorization of DSA Subcategories by Searle (1979)

No.	Sub categories	Using Verbs	Example
i	Request	A request is an illocutionary act under which a speaker conveys to the hearer that the speaker wishes the hearer to do a certain act that is helpful to the speaker.	Would you mind to make a cup of tea for me?
ii	Asking	A query function that moves the hearer to perform what the speaker intends.	Why KLCC is the tallest building in Malaysia?
iii	Insist	The speaker insists on something; implies that he wishes something to happen; that he plans to make it happen; that he is informed of the opposition to his position; that he has no intention of giving in to this opposition; and that he hopes to resolve it.	I want X to happen.
vi	Challenge	Utterances are a challenge to the hearer to execute a certain speech act, where a challenge is a step in a conversational game, means that the speaker finds the act challenging or unjustified.	John will get the job?!
v	Dare	To have enough courage or confidence to do something or to not be too afraid to do something.	Try it if you dare.
vi	Command	The statements that convey the wish of the speaker that the hearer can respond as the speaker wishes him to act.	Now, we continue our trip to next destination. Follow me!
vii	Inviting	The speaker is committed to taking a course of action that will benefit the hearer.	Do you want to have lunch tomorrow?
viii	Begging	To obtain something from hearer by begging. The begging speech act refers to an utterance which intended meaning encompasses the speaker's strong desire to influence the hearer's actions to do something beneficial or helpful for the former.	Let's go, please...!

## 2.2 Structure Formation of SDA

Contrary to other DSA theories, the DSA theory by Blum-Kulka (1989) not only classified it into several subcategories but also divided it into several themes of structures which can explain the interactions within intercultural context. Hence, this theory will be applied in the DSA analysis procedure in four sessions by Japanese speaking Malaysian TG in this study.

The following is a description of the DSA Structure Formation of Blum-Kulka (1989):

### **Direct Act I – DAI**

1. Mood derivable – Please do X
2. Performatives – I demand you to do X
3. Hedged performatives – I request you to do X
4. Wants statement – I want you to do X

### **Direct Act II – DAII**

5. Locution derivable – You must do X

### **Conventionally Indirect Act - CIA**

6. Suggestive Formulae – How if you do X
7. Query preparatory – Can you do X

### **Non-conventionally Indirect Act - NCIA**

8. Hints - includes phrases that can be interpreted with the help of contextual information rather than linguistic signals such as the morphology of instructions, performative verbs, speaker's desires/wishes, suggestions and others.

On the other hand, Takano (2005) listed types or forms of Japanese grammar in giving directions which can be categorised into four themes, similar to the DSA Structure Formation by Blum-Kulka (1989), as displayed below:

- |   |        |
|---|--------|
| 1. Root Verb + <i>te kudasai</i>  | - DAI  |
| 2. Root Verb + <i>te (ne/yo)</i>  | - DAI  |
| 3. <i>Onegai shimasu/itashimasu</i>   | - DAI  |
| 4. Nouns <i>wa</i> / Root Verb - <i>te ii / yoroshii / kamawanai / kekkoo desu</i>    | - DAII |
| 5. Root Verb + <i>te moraeru?/moraemasu?/moraemasen?/itadakemasu ka?</i>              | - CIA  |
| 6. Subject Verb + <i>(y) oo (yp) / mashoo (ka)</i>                                    | - CIA  |
| 7. Root Verb + <i>te kureru?/kureru kana?/kuremasu ka?/kudasaru? /kudasaimasu ka?</i> | - CIA  |
| 8. Nouns <i>no</i> / Common Verb + <i>hoo ga ii (kamoshirenai/to omou)</i>            | - DAII |
| 9. Subject Verb + <i>ba ii/kekkoo da</i>  | - DAII |
| 10. Common Verb + <i>koto/yoo ni</i>  | - DAI  |



This study examined DSA in tour sessions based on the structure formation of DSA by Blum-Kulka (1989), in reference to the listing of DSA forms of Japanese grammar by Takano (2005). It explained the DSA phenomenon by TG throughout the tour session.

### **2.3 DSA in Tourism**

There are limited studies about DSA in tourism communications. Ong (2005) examined SA in the context of tourism communication between Malaysian TG and tourists. Despite being conducted over a decade ago, it is notably the first study that focuses on the SA towards TG and tourism communication in Malaysia. Ong (2005) identified 14 SAs in the study which are greeting/introducing self, explaining, asking, reminding about time, storytelling, joking/presenting funny materials, asking questions to get attention, making announcements, giving instructions/directions, comparing/using parables, giving directions point/showing road directions, apologising and making conclusions. Ong's (2005) findings highlighted the actual situation of TGs in using SA to convey information and explanation about the cultural treasures and tourism destinations in Malaysia. Ong (2005) also suggested that TG must improve their vocabulary and knowledge of destination as to enhance their communication with the tourists, thus, promoting a polite element in the language.

Herlina (2016) identified the types of and described the illocutionary meaning of each utterance of SA used by TG at Borobudur Temple. Based on Searle's SA Classification Theory, Herlina (2016) discovered that all five types of the illocutionary acts were applied by TG during the guiding trips to Borobudur. The type of representative – informing of illocutionary act was primarily used by TG.

Mahardhika Bella Citra, Yuwono, and Rini Estiyowati (2018) analysed the types of illocutionary acts and identified the most dominant type used by TGs' utterances in delivering information at Candirejo Ecotourism Village Borobudur. Mahardhika Bella Citra et al. (2018) concluded that there are five types of illocutionary acts in the local TG's utterances: directives, commissive, representative, expressive and declarative.

Rashid et al. (2019) analysed the form of DSA uttered by TG to JT of tour sessions. They identified the form of DSA used by the TGs when conducting the tour session, which was only to provide instructions. The DSA used was to ensure the tour running smoothly and harmonise the relationship between TG and JT within the cultural norms of the Japanese tourist community.

In addition, Andriyani, Putri, and Sulatra (2020) examined SA in the interaction of tour session between TG and JT in Bali Island, Indonesia. The recording techniques and follow-up

interviews with 20 TGs revealed four functions of SA application - a) the assertive function – to answer questions, narrate, comment and explain, b) the directive function - to state the form of ordering, asking, giving advice, ordering, prohibiting and confirming, c) the commission function - to offer and promise and d) the function expressive - to express joy, sadness, liking as well as related to taste. Andriyani et al. (2020) concluded that the proper understanding of the function of the SA allows TGs to utilise the function by adjusting communication patterns according to Japanese culture. Moreover, adequate comprehension pertaining to the function of SA makes it easier for language learners to learn speech formation patterns according to Japanese grammar, particularly in the domain of tourism as a service language.

In reference to the aforementioned literature review, it can be concluded that most of the researchers viewed SA in general from the stance of SA illocutionary but not on DSA that explains the smoothness of an interaction (explanation), which is also applicable in intercultural context interactions. Thus, this study aimed to examine DSA domain for the overview of interactions, in which intercultural contexts can be explained further. This study also addresses exhaustive description of intercultural communication which works concurrently, or faces either difficulties or failures in achieving communication goals.

## 2.4 Japanese DSA

Another literature search retrieved two DSA studies in the Japanese society. Although it took over a decade to bring forth DSA in the context of the Japanese working domain, this study remains relevant. The first study by Takano (2005) involved nine Japanese women who worked as company managers and were in the position to give directions to their subordinates. The study concluded that Japanese women who held the same post were more straightforward and compelling in giving directions using Subject Verb + *hnai to dame* (DAII: It will not work unless you do X) or Root Verb + *te kure* (DAI: Do X for me).

Next, Saito (2009) investigated the use of DSA among seven Japanese men in the same context, high-profile working background in the Japanese culture. Saito's (2009) findings contradicted that of Takano's (2005) in which the uniformity of DSA among men was difficult to determine. This study revealed that Japanese superiors practised the same directives to their male and female subordinates in many instances. Furthermore, Japanese superiors issued instructions using various expressions to their subordinates, and to their lesser-known forms to the women of whom they were subjected. So, Saito (2009) concluded that Japanese upperclassmen give instructions based on the current situation.

### 3.0 METHODOLOGY

This study used a qualitative systematic observation approach with five recordings involving the interactions between Japanese speaking Malaysian TG and JT during the tour sessions. The recordings comprised of videos, audios, visuals, observations and notes-taking. A total of five Japanese speaking TGs were recruited and referred to as TG1, TG2, TG3, TG4 and TG5, while the 17 JTs were referred to as JT1 to JT17. The targeted primary data consisted of DSA from TG interacting with JT.

Verbatim transcription of recordings was collected to observe the SA of the DSA phenomenon. The transcriptions of these tour session interactions were analysed by coding and categorising the DSA subcategories based on three components, (i) Categories of DSA based on Searle (1979), (ii) formulation of DSA structure in the intercultural context based on Blum-Kulka (1989), and (iii) summarisation of DSA feedback by JT. Moreover, DSA was encoded and categorised as full sentences, whereby if the sentence was extended or plural, it was then detached based on the stop of a sentence. This step was performed because plural sentences may have two or more central ideas.

### 4.0 ANALYSIS AND DISCUSSION

Data collected from the tour session interactions between the Japanese speaking Malaysian TGs and JTs indicated various forms of DSA. In total, 194 of DSA were detected in all five TGs when operating the tour sessions, as depicted in Figure 3. The figure illustrated that TG1 used the most DSA compared to other TGs with a total of 52.6%, while TG4 scored the lowest for the use of DSA (7.3%). In short, TG1 was most likely stimulated DSA or in other words, TG1 was more responsive than the other TGs throughout the tour sessions.

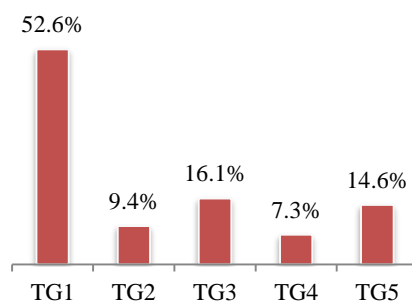


Figure 3: Breakdown of DSA Utterance by TG

Based on the categorisation of the DSA subcategories shown in Figure 4; only three subcategories were used, namely command (94%), insist (4%) and request (2%), while the other five subcategories were unknown. The followings are examples of each subcategory that have been extracted from the data.

#### 1. Command Subcategory (94%)

- 1) *Ii ne, yokatta ne. Ja, basu no tokoro e modorimasu. Asoko ne, takusan sugoi deshou kemuri ga* (T 2: A, *hontooda*)/ Oh thanks god. **Let's go back to the bus.** There is a lot of smoke there (T 2: Yes that's right)
- 2) *Toriaezu, itsumo ne, kichoohin dake omochi kudasai. Mina: Hai*/ For the time being, **always bring only valuables.** Everyone: Okay

Both examples are subcategories of commands in which the TG conveyed his wishes to the JT who would give feedback or reaction to the TG's statement. The two examples of this subcategory were (1) everyone is required to return to the bus because of the thick smoke, and (2) please always bring valuables when leaving the bus. This subcategory was the most widely applied probably because of the nature of the tour session itself, which was led by a leader, the TG who had the authority to give instructions for the smooth running of the tour session. Therefore, the utterance in this subcategory was that the speaker had the authority or power over the hearer in a communication event, in terms of physical or psychological to cause the utterance to be obeyed by the hearer.

#### 2. Subcategory of Insist (4%)

- 3) *Ja, ikimasu? Ikimasu? Yuri-chan ikimasu yo. {Warau}*/Then are you going? to go? Let's go, let's go? Yuri-chan,. Let's go {Laugh}.
- 4) *Koko desu! Yuri-chan, koko desu!* /Here it is! Yuri-chan, here!

Both examples of the insist subcategory illustrate that TG wanted the JTs to make something really happens by repeating the same things, as an emphasis on his instructions. Example (4) shows that TG really wanted Yuri to come with him by repeating the phrases *ikimasu/ go*. Example (5) indicates that TG calls Yuri and really wanted Yuri to be in the group during the photo session by repeating the phrases *koko/ here*.

### 3. Subcategory of Request (2%) –

- 5) *Eeto, Mai san mo, Mai-san mo, mae, Ok. Ready, Little bit ao, mu, mukoo gawa desu. Ok. Ok. I don 't see your face. You must come forward. Ok that's nice. Ok ready, adik kecil depan sikit. Yang itu, ha yes, ready satu, haya, haya, ok. {Warau} satu, dua, tiga, Ok moo ikkai, yosh, hai, yosshou, tq./ Well, Mai too, Mai too, (came) in front, OK. Ready, Little bit ao, mu, the other side. Ok. Ok. I don't see your face. You must come forward. Ok that's nice. Ok ready, a little a girl came forward. This one, ha yes, Ready one, haya, haya, OK. {Laughs} One, two, three, Ok, once again, Yosh, yes, let's go, Tq*
- 6) *I 'm sorry, I 'm talking about politic now but I hope we can share this. Please explain to Mama onegaishimasu./ I'm sorry, I'm talking about politics now but I hope we can share this. Please explain to Mama.*

Both examples of the request subcategory elucidate that TGs wanted JTs to do a certain act that was helpful to the TGs. Example (5) shows that the TG really wanted Mai to sit at the front when they were taking photos and Example (6) shows that the TG requested JTs to clarify to her mother about what he had explained. This subcategory was not widely used because the TG did not have a personal interest in directing the JTs to follow his instructions.

The present study highlights that the command was the most frequent subcategory used during the tour session. The use of this subcategory intended to launch a tour session trip that required the TG as the group leader who had the authority to give instructions throughout the tour session.

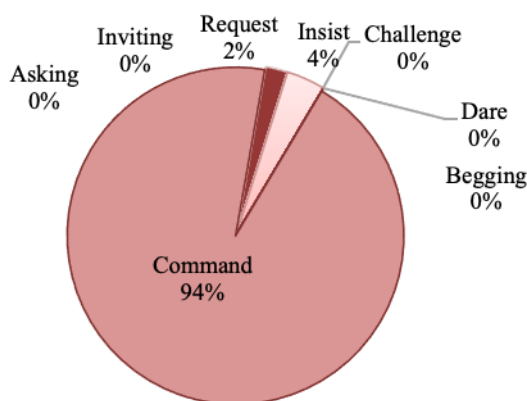


Figure 4: Breakdown of Subcategories of DSA Utterance by TG

Based on the categorisation of the DSA structure formation shown Figure 5, the NCAI theme was most utilised (56%), followed by DAI (28%), CIA (15%) and DAII (1%) being the lowest. Meanwhile, the breakdown analysis on the subcategories of themes depicted in Figure 6 indicates that TG1 most frequently utilised the DSA theme of the NCAI subcategory. The DSA theme of the NCAI subcategory was a directive utterance which could only be interpreted with the help of contextual information without being equipped with linguistic features such as instruction morphology, performative verbs, speaker’s desire, suggestions and so forth.

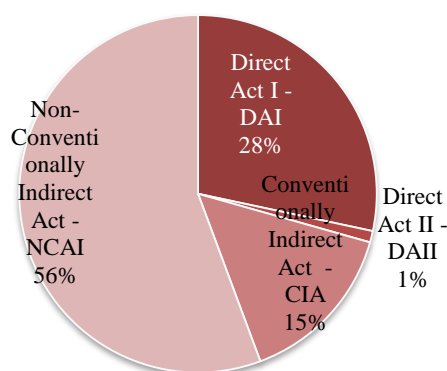


Figure 5: Breakdown of DSA Theme Utterance by TG

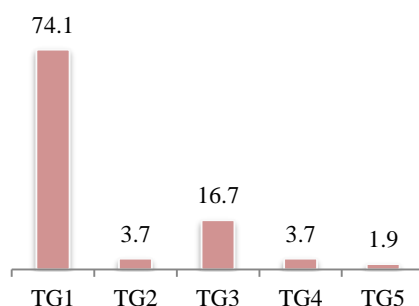


Figure 6: Breakdown of NCAI Theme by TG

Examples of the structure formation of DSA NCAI themes by TG are shown below.

- 7) Ja koko de chotto yukk, toire kyuukee shimasu./ Let us stop here for a moment. Rest to go to the toilet.
- 8) Ja, shashin totte kara ikune. / All right, we will leave after snapping pictures.
- 9) Ja, tsugi wa koko. / Next is here.
- 10) Hai, kochira e doozo. / Yes, go this way.

Sentences (7) to (10) represent NCAI that did not have any linguistic features such as instruction morphology, performative verbs, speaker's desire or suggestions to indicate them as a directive/giving instruction. It was based on the current context as an indication that made the statement or utterance a form of directive or instruction as exemplified below.

Sentence (7) - TG told JT to rest for a while and to take a toilet break.

Sentence (8) - TG stated that after they are finished with snapping pictures, they will continue their journey.

Sentence (9) - Subsequently, TG announced that their next itinerary visit is "here".

Sentence (10) - TG informed JT that the next visit starts from "here".

These four sentences became DSA upon adapting to the context of the tour session at the outset of the utterance, and emphasised the validity of the form of directive/instruction when uttered by the TG, the leader of the tour session. Data analysis also identified the elements of these NCAI sentences as SA illocution, in which the TG's words contained specific purposes and wanted to accomplish something through it. Having said that, apart from JT doing as told, TG was also involved in performing what he directed/instructed JT to do. Hence:

Sentences (7) - besides JT, TG needs to rest too.

Sentences (8) - after snapping photos, TG will have to leave along with JT.

Sentences (9) - as for the next destination "here", both TG and JT will need to stop "here".

Sentences (10) - TG pointed out that the next destination of the tour started from "here" which involved TG and JT.

The elements of SA illocution in these sentences reduced the level of directing, commanding and ordering, in order to avoid further tension, dissatisfaction and degrading resulted from being instructed/directed. Showing politeness/courtesy towards the JT with NCAI utterance in

this study established a harmonious relationship between TG and JT throughout the tour sessions. Although TG1 frequently used DSA NCAI, TG1 did not violate JT's cultural norms or threaten the reputation of JT which could have prompted conflicts during the tour session if felt otherwise. TG1's effort should be commended for trying to be courteous with the JT without relying on DSA to ensure a harmonious relationship with the JT for a smooth tour session and to achieve the objectives.

Therefore, the practice of DSA NCAI must be further enhanced and explored because the business orientation of the Japanese community in tourism is essential in attaining customer's satisfaction, especially for JTs in this study.

Next, the DSA theme of the DAI structure formation was identified to be used at 28% by the TGs. As shown in Figure 7, TG5 most frequently applied the DSA theme of DAI structure formation, consisting of four sub themes as described previously in the Structure Formation of DSA by Blum-Kulka (1989). This structure formation refers to giving directives/instructions (Mood Derivable - Please do X), whereby the data obtained is in line with the Japanese grammar features as described by Takano (2005) for this category. Approximately 79.6% of DAI utterance were marked with Root Verbs + *te kudasai*, 13.0% were marked with Root Verb + *te (ne / yo)*, 7.4% were marked with *Onegai shimasu/itashimasu* and 0% were marked with Common Verbs + *koto / yoo ni*.

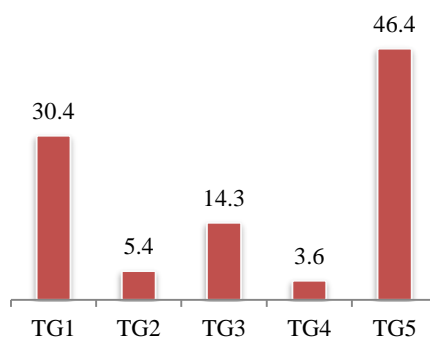


Figure 7: Breakdown of DAI Theme by TG



Examples of DAI theme by TG are shown below.

- 11) de, koko wa kottohin machi desu ne. de, kore mite kudasai. / Here is the old town, please look at this.
- 12) de, mada nazo ni naru no wa koko nan desu. Mite kudasai. Kore de akai iro dekaite arimasu/ The one that is still being mysterious is here. Please look. It is written in red colour.
- 13) hai, eeto koko kara ne, ee saigo made dewa, shakai shimasu node, booshi ka hitsuyoo mono omachi kudasai. / From here, to the end, we will walk. Please bring hat or other necessities along.
- 14) shiawase ni naru kara ne, sawatte kudasai. / Please touch (here) because you will attain happiness in life.

In regards to the structure of DSA theme of the DAI structure formation, whether before or after the three forms of grammar these directives were uttered, it is found that TG had a reason for making JT do something. For example:

Sentence (11) - TG informed that the tourist destination they are visiting is an old city (Malacca) and directed JT to look at this (an old building) as proof that the destination is an old city.

Sentence (12) - TG requested JT to look at the mysterious red-inked writing (some of it has to do with Japanese history) as a piece of evidence that the writing has something to do with the mystery.

Sentence (13) - TG told JT to bring a hat along or other necessary items as they will be without a vehicle (walking) from here (the place of disembarkation from the vehicle) to the end (after the destination visit is completed).

Sentence (14) - TG requested JT to touch the head of a lion statue to attain happiness of life.

Each DSA DAI uttered by TG carried a reason as to why JT should do something according to the direction. Hence, the uttered directive/instruction rated low and did not sound like JT was giving instructions and informing why TG wanted them to do something.

As for the third element, feedback from JT in response to the directive/instruction received from the TG was analysed, which is known as SA perlocution.

Below are some examples of SA perlocution by JT.

- 15) TG2: *Ja koko de chotto yukk, toire kyuukeeshimasu/* Let us stop here for a moment.  
JT5 & 6: Rest to go to the toilet.  
**Hai/ Yes**
- 16) TG2: *Okkee migi no kawa soi no tatemono mite kudasai/* All right, please look at the building along the river to the right.  
JT5: **Hai/ Yes**
- 17) TG1: {Warau} *Hai, naka hairimashoo/*{Laugh} Alright, let us go in.  
JT1: **N↑/N**
- 18) TG4: *Soo deshoo, are to (PJ14: Nageru ne) ne mite mite, kore mite/* Yes, right, that and (JT14: turned back) let us see, please see this.  
JT14: **Hai, hai/ Yes, yes**

The data analysis represented JTs' reaction or perlocution SA, agreeing to the DSA of TG by responding *Hai/Yes* and following all directives requested by TG - sentences (15) - (18). Moreover, it was also observed that none of the feedback/response from the JTs challenged the DSA of TG, in addition to the absence of argument, which could have caused a conflict between them.

All the three findings based on the study objectives clarified that the DSA by Japanese speaking Malaysian TG to the JTs still maintained within the norms of Japanese society. The overall data also revealed that the TGs was aware of the Japanese language structure that should be used when giving directives/instructions to tourists from different cultures as they strive to maintain the good rapport by using features that mellow the level of directive/instruction during DSA. Hence, it can be concluded that throughout the communication during the tour sessions, the TGs sought to apply coordination and adaptation to the utterance of DSA when instructing/directing the JTs to meet the cultural goals of the targeted tourist group. In this

study, the courteous acts of TGs towards the JTs were sufficient, in ensuring a smooth operation of the tour sessions.

The professionalism of the TGs in providing a smooth service was not only measured by their level of language proficiency, but was also based on their intelligence in fitting in with the JT's culture, which was equally important to serve the purpose of the tour session.

## **7.0 CONCLUSION**

In conclusion, the Malaysian Japanese speaking TGs implemented the DSA form of tour session communication to assure that the tour sessions were smooth, with a view to maintain the harmonious relationship among themselves and between the JTs within the cultural norms of the JT community. This study however, only examined the limitation of DSA in the FIT packages attended by a small number of tourists, also called small-scaled tour sessions which are easy to operate. Additional studies are required to identify other SAs, for further improving the quality of SAs throughout tour sessions.

Taken together, it is important to note that the pattern of DSA behaviour of a communication context is insufficient knowledge of values, and the culture and social status in the target language can result in value conflicts. In the context of DSA utterance, a conflict of values will arise if a person gives instructions that clash with the target culture. This is because something indicating politeness in the first language may not carry the same meaning in the second or foreign language.

Ergo, this research is expected to benefit both TGs and Japanese language teachers, especially in the T&L of Japanese language courses for tourism, besides improving DSA in tour session communication. TG services in the Malaysian tourism sector are essential, whereby a TG's role in facilitating the entry of foreign tourists can contribute to the country's economic growth.

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