

Illocutionary Speech Acts of Japanese Gratitude as Depicted in the Black Cinderella Drama and Directed by Kawamura Taisuke

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ABSTRACT

Speech acts are related to the intent and meaning of utterances according to the purpose of the speaker. Illocutionary speech act is the ability to convey something by the speaker to the hearer who is expected to perform the action. This is library research with note-taking method; the utterance is taken from a Japanese Black Cinderella drama. The conclusion is that the speech act of gratitude in Japanese appears in several variations, such as, *arigatou gozaimasu*, *arigatou*, *hontou ni arigatou gozaimashita*, *kanshashiteru*, *sankyu*, *yokatta*, *go kyouryoku yoroshiku onegaishimasu*, *otsukaresama deshita*, *gochisousama deshita* and *shoujiki arigatai* where their functions differ. The higher the social status of the speech partner is, the more polite the language would be.

Keywords: Speech acts, Illocutionary acts, Gratitude, Black Cinderella, Kamiya

INTRODUCTION

Language functions as an expression which is usually also followed by speech acts and in speech acts, there are utterance, such as joy, sadness, anger, disappointment, and gratitude which are expressed by the word "gratitude". According to Leoni, speech act is part of the speech event and the speech event itself is part of the speech situation^[1]. The Black Cinderella drama has an expression of gratitude, as written in example 1.

かみやの母 :

ありがとうございます。じゃあ、行ってきます。

Kamiya no haha:

Arigatou. Jaa, ittekimasu.

Thank you, if that's the case, mom will go first.

The author only focuses on illocutionary speech acts, namely expressive utterances that express gratitude or thanks. The data in this study were taken from the text of the Black Cinderella drama. This drama teaches how to get back up from adversity, and of course to be able to get up, support from family and those closest to us is most important.

The problem under the study is: what are the illocutionary speech acts of the gratitude in Japanese and what are their functions? The author limits the scope of the discussion to expressions of gratitude in expressive illocutionary speech acts which is one of Searle's five illocutionary speech acts (assertive, directive, commissive, expressive and declarative). The data source in this study is the Black Cinderella drama directed by Kawamura Taisuke and this drama consists of 10 episodes with a duration of 60 minutes. Each episode has the same title. Research objectives and benefits of this study is to describe the utterances and functions of the illocutionary speech act of gratitude. The benefits of this research are to provide new insights and knowledge about pragmatic studies, provide information to readers about various expressions of

gratitude, and serve as a reference for pragmatic studies.

The Black Cinderella drama was released in 2021 and was of a romantic, school and youth genre with a mixed storyline set during the *Miss Seiran* contest. The story begins when Kamiya Manaha got lost and lost his parents in a crowd of people, then a beautiful woman saved him. Kamiya was a high school student who dreamt of becoming *Miss Seiran*. Kamiya was the first child and had one younger brother named Kazuto.

Kamiya had a school friend named Himari. One morning Kamiya missed the bus and met her classmate named Tachibana Keigo who was a commercial star and a famous actor. As it was almost time for school to start, they ran from the bus stop to school. Kamiya also had a female classmate named Yuri who was a commercial star and a famous actress. Every year, Kamiya's school held a *Seiran Contest* to select the prettiest female student and the most handsome male student as *Miss Seiran* and *Mr. Seiran*. The *Seiran Contest* was always won by Tachibana and Yuri. Kamiya wanted to take part the contest secretly because his parents did not agree. Kamiya was called to walk on her dream stage but, suddenly, the chandelier at the event fell and about to hit Yuri. Kamiya by reflex pushed Yuri and the light hit Kamiya.

Kamiya was rushed to the hospital with a pretty bad wound on her left cheek and after recovering, Kamiya had a deformity on her cheek and felt embarrassed for school. She realized that however she had to go to school and could not continue to fall. Himari, Tachibana and Takigawa gave her encouragement and motivation so she did not feel inferior or different. Thanks to the support and motivation that was always given by her parents and friends, Kamiya rose again to become a person who was confident and accepted her current situation. Kamiya also spent her days at school with full of smiles and joy.

LITERATURE REVIEW

There are several previous scientific works that have similar topics to this research study^{[2],[3],[4],[5]}. This study uses pragmatic theory. Leech defines pragmatics as the study of meaning in relation to speech situations which include speaker, hearer, context, purpose, speech act, speech, time and place^[6]. This means that to analyze a meaning through a pragmatic approach, it is necessary to have a speech situation to become the context of the speech^[7].

Pragmatics is the study of meaning in relation to speech situations^[6] and examines special utterances in special situations and focuses attention on the various ways that constitute various social contexts^[8], or the study of the use of language in communication, the relationship between sentences, context, situation and time uttered in the sentence^[9]. Context is the situation or background of a communication and can be regarded as the cause and reason for a conversation or dialogue^[10]. Social context arises as a result of the emergence of interactions between community members in a particular social and cultural society, while cultural context is a system of values and norms that represent beliefs in a particular culture. This value system includes everything that is believed to be right or wrong, good or bad, including ideology that concerns social order that applies in general in culture^[11].

The context of the situation relates to social conditions, culture and so on and this refers to the circumstances of the environment, time and place, the relationship between the participants where the communication occurs and can be grouped into seven groups: 1) topic (what the speaker and hearer are talking about), 2) background (where and what events occur in the conversation), 3) path (face to face, telephone, correspondence, monologue), 4) code (what language is used), 5) form of message (information, pleasantries, memos, etc.), 6) tone (happy, angry, patronizing, seducing, suggesting something by joking, serious, and so on),

and 7) the purpose of communication (Setiawan, 2010:56)^[12]. Each speech event is limited to activities or aspects of activities that are directly governed by rules or norms for speakers^[1]. To convey meaning or intent, people must express it in the form of speech acts^[13].

Speech acts have seven functions, namely, instrumental functions, regulatory functions, representational functions, interactional functions, personal functions, heuristic functions, and imaginative functions^[14]. Speech acts introduced by Austin^[13] include locutionary, illocutionary and perlocutionary acts^[15]. Locutionary speech acts are the ones that state something in the form of sentences that are meaningful and understandable, contain a fact or actual situation, and do not contain a hidden meaning behind the speech and do not require any action or certain effect from the speech partner^[16]. On the other hand, illocutionary speech acts contain hidden meanings or other meanings desired by speakers for speech partners^[16]. Searle classifies illocutionary speech acts into assertives, directives, expressives, commissives, and declarations^[17]. Locutionary acts regard to other people's utterances in connection with non-linguistic attitudes and behavior of other people^[16].

Speech acts are individual phenomena, psychological in nature and their sustainability is determined by the language ability of the speaker in dealing with certain situations and speech acts look more at the meaning or meaning of the action in the utterance, then the action in the utterance will be seen from the meaning of the utterance^[16]. The theory of speech acts was introduced by Austin^[13]. Speech is accompanied by action, and by Austin, this is called performative speech which includes locutionary, illocutionary and perlocutionary acts and this research only focuses on illocutionary speech acts. Illocutionary speech acts are usually identified with explicit performative sentences, for example, giving permission, saying gratitude, ordering, offering and

promising^[16]. In Japanese, expressions of gratitude are spoken in many variations and some examples are *doumo*, *arigatou gozaimasu*, *kanshashiteiru*, *sankyuu*, *arigatou*, *sumimasen* and others and these utterances are intended as gratitude, it is just that in Japanese there are many expressions of gratitude in different situations^[18]. Speech acts are individual symptoms, psychological in nature and their continuity is determined by the speaker's language ability in dealing with certain situations and is usually identified with explicit performative sentences ^[16] (see also^[15]). Illocutionary speech acts function to convey the intent of the action that the speaker wants to achieve when saying something to the speech partner^[19]. Searle classifies five illocutionary speech acts: assertive, expressive, directive, declaration, and commissive^[11].

METHOD

This research uses the library research method; library research seeks to obtain data through facilities in the library, such as books, magazines, documents, records of historical stories or pure literature research related to the object of research^[20]. This research takes references from books, articles and websites on the internet. This study uses note-taking method for data collection techniques^{[21],[22]}. The object of this research is the video of the Black Cinderella drama as a source of data for gratitude, which is assisted by the Indonesian subtitles of the drama.

The steps for data collection include i) listening to Japanese expressions of gratitude contained in the Black Cinderella drama by watching the drama and assisted with the dialogue subtitles contained in the drama, ii) recording each expression of gratitude in Japanese and paying attention to the situation. in the drama, iii) collect references related to research such as books, theses, articles and websites, iv) analyze every Japanese expression of gratitude contained in the drama to find out the many varieties of Japanese expressions of

gratitude, v) understand the situation of illocutionary speech acts of Japanese gratitude in the play, and vi) make conclusions from the results of the research.

RESULTS AND DISCUSSION

Illocutionary speech acts of Japanese Gratitude

In the Black Cinderella drama there are several Japanese utterances of gratitude and their functions.

Utterance of *arigatou gozaimasu*

This utterance appears in some of the following data.

Data 1

Kamiya: *Arigatou gozaimasu. Demo daijoubu desu.*
Thank you. But no problem

Data 2

Tachibana no Chichi: *Arigatou gozaimasu. Tachibana Keigo wo erandeita daite machigainaku wadai ni narimasu yokore.*
Thank you very much for choosing Tachibana Keigo. It is efinutely a hot topic.
Tachibana: *Arigatou gozaimasu*
Thank you very much

Tachibana is promoted as a model for a well-known cosmetic advertisement belonging to the Yuri family. Tachibana's father was very happy to hear because Tachibana's father's company was able to cooperate with Yuri's family company. The above conversation records the appearance of the same gratitude twice, namely *arigatou gozaimasu*. The first gratitude was said by Tachibana's father to Yuri's mother who had chosen Tachibana as a cosmetic advertisement model. The second one was said by Tachibana to Yuri's mother out of gratitude because Yuri's mother had chosen Tachibana as a cosmetic advertisement model. The function of the utterance *arigatou gozaimasu* is as a form of gratitude from Tachibana and from Kamiya to Tachibana.

Data 3

Kamiya: *Hai, arigatou gozaimasu*
Well, thank you

The setting of the gratitude takes place during the Christmas celebrations where Kamiya and Sora are working part time as Christmas cake sellers in the road side. They

The time setting in data 1 is at night where Kamiya and Tachibana are playing fireworks by the lake in the city. They look cheerful and occasionally talk to each other. Not long after that Yuri and her mother came and they wanted to take Tachibana and Kamiya home with them. In the conversation above, Kamiya's gratitude is *arigatou gozaimasu* to Yuri's mother as a form of refusing the invitation that Yuri's mother offered. Due to his repugnance towards Yuri's mother, Kamiya did not want to trouble her. The *arigatou gozaimasu* speech acts serves as a form of rejection of other people's invitations because of a sense of reluctance and fear of causing trouble to other people.

wore Santa Claus costumes to attract shoppers and one of them was a mother and daughter. Kamiya uses the utterance *arigatou gozaimasu* to the mother of the daughter who has bought her merchandise.

Utterance of *arigatou*

Data 4

Kamiya: *Arigatou, Sora*
Thank you, Sora

The setting for the gratitude speech takes place in the classroom after class. Sora met Kamiya to give Kamiya the earrings that Sora's sister had entrusted to her. The utterance of *arigatou* was spoken by Kamiya to Sora because Sora had given her earrings from Sora's sister. Kamiya sees this gift as a symbol of confidence and support from those closest to her. The function of *arigatou* speech is a form of gratitude for gifts in the form of objects (visible).

Data 5

Kamiya: *Hai, atarashii ke-ki ga dekita da yo*
Okay, the new cake is ready
Tomodachi: *Arigatou*
Thank you

The conversation takes place at Sora's celebration party and Kamiya and her classmates enjoy the party's activities such as eating, chatting and dancing. As a good friend, Kamiya brought cakes for her friends so they could eat together. The utterance used is *arigatou* which was spoken by Kamiya's friends since Kamiya had brought cakes for them. This utterance is an expression of their pleasure for Kamiya's cake and the function of this utterance is a form of pleasure for the kindness of others.

Utterance of *hontou ni arigatou gozaimashita*

Utterance of *kanshashiteru*

Data 7

Tachibana: *Koukou nyuugaku shite sugu misuta-kon de nai katte teian sarete, yuushou shite minna kara shukufuku sarete umarete hajimete jibun nai seotte iu ka tanjun ni ureshikutesa, ore ga ore de ite iin datte kokoro kara ano suteji no ue de omoeta. Dakara, kyou Kamiya ga sottokurete kanshashiteru*
After I entered high school, I was offered whether to join the contest or not. I also won, and they were blessed. For the first time since I was born, I felt I had a shelter. I'm happy not to play. While standing on that stage, I felt allowed to be myself. That's why, I feel grateful that you invited me to skip class today.

During the dress rehearsal for *Miss Seiran's* performance, Kamiya and Tachibana skip school and they go to Kamiya's house; they did that so they would not take part in the dress rehearsal because there were rumors that Tachibana had plastic surgery. In the conversation above, the utterance of gratitude uses *kanshashiteru* that Tachibana said to Kamiya. She is grateful because Kamiya invited her to skip *Miss Seiran's* dress rehearsal. Kamiya did that so Tachibana could calm her mind from the plastic surgery rumors. The function of the utterance is as gratitude for something good.

Utterance of *sankyu*

Data 8

Tachibana: *Aa, sankyu*
Ah, thank you

The setting where this utterance takes place is the school canteen during recess, and Kamiya accidentally meets Tachibana who is standing near the canteen. At that time Kamiya saw the shoelaces used by Tachibana come off. The utterance of *sankyu* was spoken by Tachibana to Kamiya

Data 6

Kamiya: *Watashi, kono basho de, ima no watashi ga kekko sukidatte. Sou itta katta dake nan desu. Hontou ni arigatou gozaimashita.*
I am on this stage; I really like myself right now; I just want to say; that's all. Thank you very much.

Kamiya is conveying messages and impressions on the *Miss Seiran* stage and thanking herself for struggling to overcome her fear, despair and distrust due to the scars that cannot be removed from her face. The scar made her grateful and she found herself. The speech act uses *hontou ni arigatou gozaimashita* which is spoken by Kamiya to the audience. The use of that utterance serves as Kamiya's respect for the audience.

who had reminded her about her untied shoelace. The function of the utterances is as a word of thanks to peers as a form of reciprocation for Kamiya's services (not shown) to Tachibana.

Utterance of *yokatta*

Data 9

Kamiya no chichi: *Aa sou ka. Yokatta.*
Oh, Is that so? I am grateful.

Himari calls Kamiya that she and Takigawa are dating and Kamiya and Tachibana are happy to hear the news and even Kamiya's parents are happy to hear it because Himari is Kamiya's best friend. Kamiya's father said *yokatta* after he heard from Tachibana that Himari was dating a good man. The function of the speech is a form of gratitude for the good news.

Utterance of *go kyouryoku yoroshiku onegaishimasu*

Data 10

Yuri: *Minasan go kyouryoku yoroshiku onegaishimasu*
Everyone, thank you for your cooperation.

The setting for this utterance is in the classroom when the teacher tells his students that Yuri wants to make an important announcement. Yuri tells her classmates that she and Tachibana will be the advertising models for Kasumi Cosmetics products so the TV Crew will cover the event at their school. Yuri said the utterance *go kyouryoku yoroshiku onegaishimasu* in class so that her friends would help her and Tachibana shoot a commercial at their school. The function of the utterance is as a form of hoping for help from her classmates to succeed in the commercial shooting.

Utterance of *otsukaresama deshita*

Data 11

- Tachibana: *Otsukaresama deshita.*
 Thank you for the cooperation.
 Terebi kyoku: *Otsukaresama deshita*
 Thank you for the cooperation

Tachibana had just finished shooting his commercial and immediately called Kamiya to meet up. Tachibana was brought home by

Utterance of *shoujiki arigatai*

Data 13

- Kamiya: *Choushou sugi dakara (Waratte kureru no wa shoujiki arigatai) Yosh! Futari de utte meza soune!*
 You're mocking me. (She laughs it off. Honestly, I'm thankful) Yup! Let's sell everything, shall we!

The setting of the utterance above is at a street side where Kamiya and Sora are working part-time jobs selling cakes on Christmas Day. Sora was dressed as a reindeer while Kamiya was dressed as Santa Claus which invited laughter from Sora.

the TV Crew and, thanks to his acting skills, only spent three hours' shooting. The utterance *otsukaresama deshita* was first spoken by Tachibana to the TV Crew who had finished filming the drama. The function of this utterance is as a form of appreciation for the efforts and hard work of the TV crew who have helped him in completing the shooting. The second gratitude was spoken by the TV Crew to Tachibana who had tried and worked hard.

Utterance of *gochisousama deshita*

Data 12

- Himari: *Gochisousama deshita.*
 Thank you for the food
 Kamiya: *Gochisousama deshita. Aa, onaka ippai.*
 Thank you for the food. Ah, I am full.

During lunch break, Kamiya and Himari ate together with their own food and Kamiya also ate the bread Tachibana gave her. The utterance *gochisousama deshita* was a polite form and was said by Kamiya and Himari simultaneously. The function of the speech is as a form of gratitude for their lunch.

Kamiya said the utterance *shoujiki arigatai* even though actually Sora was laughing at her. The function of the utterance is as a form of gratitude for receiving something good from others.

Table 1. Function and causes of gratitude

Data	Function of utterance	Causes of utterance
Data 1	Refusal	There is a sense of reluctance for fear of causing trouble to others
	Fortune	There is a sense of reciprocity
Data 2	Fortune	The presence of other people in the form of services (not shown)
Data 3	Fortune	There is a form of service provided (Not visible)
Data 4	Fortune	There is a gift in the form of objects (Visible)
Data 5	Happiness	There is a celebration
Data 6	Respect	There is a show
Data 7	Fortune	There is a service (Not shown)
Data 8	Fortune	There is a reciprocation (not shown)
Data 9	Fortune	Got some good news
Data 10	Appreciation	Hoping for help from others
Data 11	Respecting efforts and work hard	There are services provided (Not shown)
Data 12	Fortune	Over the food served (Looks)
Data 13	Fortune	Receiving something good (Invisible)

CONCLUSION

There are thirteen data on speech acts of gratitude in Japanese where expressions of these speech acts are found in the form *arigatou gozaimasu*, *arigatou*, *hontou ni arigatou gozaimashita*, *kanshashiteru*, *sankyu*, *yokatta*, *go kyouryoku yoroshiku onegaishimasu*, *otsukaresama deshita*, *gochisousama deshita* and *shoujiki arigata* where their function is different. In data 1, the utterance of gratitude functions as a form of rejection of other people's invitations, while data in 2, 3, 4, 7, 8, 9, 12 and 13 contain utterances that function as gratitude. The occurrence of the utterance in data 2 and 8 is caused by a sense of gratitude, while data 3 and 7 is caused by the services provided (not shown). Data 4 is caused by giving in the form of objects (visible) and data 9 and 13 are caused by receiving something good (not visible). Data 12 is caused by the food served (visible) and data 5 functions as pleasure and data 6 functions as respect. Data 10 and 11 function as a form of hope because they wish for the help of others and as an appreciation for the efforts and hard work of others because of the services provided (not shown).

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