

Expressions of Joy in Japanese and Indonesian Language

A Focus on Its Semantics

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Abstract: Humans as a cultured society certainly have their own words to express emotions. To understand these emotional expressions requires not only knowing the meaning of vocabularies, but also understanding contextual background that is related to when and how the emotional expressions are used by native speakers. This study aimed to describe the form of expressions of joy in Japanese and Indonesian in terms of semantics and to identify its similarities and differences. This is a descriptive research study with a qualitative approach. The data in this study were collected from dictionaries, newspapers, magazines and online sites. The results showed that the forms of expression of joy in Japanese are *ureshii*, *tanoshii* and *yorokobashii*. Meanwhile, in Indonesian language are *senang*, *gembira* and *bahagia*. Based on the results of data analysis, *Ureshii* in Japanese and *Senang* in Indonesian are used mainly to express feelings when something happens related with expectation, and the subject is the first person. *Tanoshii* in Japanese and *Gembira* in Indonesian are used to express a feeling that contains a very happy condition, and also used while enjoying the condition. The subject is a first or second person. *Yorokobashii* in Japanese and *Bahagia* in Indonesian are used to express not only feeling, but also other's happiness. The subject is the first person and it can be used for second and third person.

1 INTRODUCTION

Kovecses (2003) said that emotions evolved not as conscious feeling, linguistically differentiated or otherwise, but as brain states and bodily responses. The brain states and bodily responses are the fundamental facts of an emotion, and the conscious feelings are the frills that have added icing to the emotional cake. Conscious feelings are often expressed in or, are shaped by language, and thus the study of language can reveal a great deal about them. The contrastive model of emotional expression research is encouraged by experts to capture different cultural phenomena as a means of understanding the emotional expressions of each language speaker (Lutz and White, 1986). Lutz and White (1986) also states that research on verbal communication of emotional expression can be done using these two methods: 1) semantic analysis, especially about the lexicon of emotional expression, and 2) analyzing the communication practice of emotional expression in its social context.

Semantics is a systematic branch of language that investigates sense or meaning (Verhaar, 1987). As

Verhaar said, in linguistics, semantics is associated with the delivery of meanings by the grammatical and lexical meaning of a language.

A research of the emotional expression had been researched by Kiyomi (2009) about *ureshii* and *tanoshii* from their antonymic relationship. This study concludes that both words have the same meaning with *happy*, but the research result did not explain about its usage. Kato (2001) studied about *ureshii* and *tanoshii* using substitution method, and the result showed that *ureshii* and *tanoshii* cannot replace each other grammatically. Nishio (1993) states that *ureshii* refers to a mental state of feeling happy with excitement when something happens to someone or when that someone get to know something that is desirable and of high value. He also defines that *tanoshii* is a lasting feeling of satisfaction that someone feeling enjoy and pleased.

Terashima (2002) analyzed the difference of synonyms to clarify their semantic difference. The synonyms investigated in this research are three Japanese adjectives, which are *tanoshii*, *ureshii*, and *omoshiroi*. Analysis of their declension and collocation with corpora including newspapers and

books showed the following results: (1) all three adjectives most frequently appears in the *i*-form; (2) *tanoshii* tends to appear in the attributive form and *ureshii* tends to appear in the dictionary form, while *omoshiroi* takes the attributive and dictionary forms with similar frequency; and (3) each word has its own collocation such as “*tanoshii omoide*” (pleasant memory), “*ureshii himei*” (happy busy days), “*ureshii kagiri*” (extremely happy), and “*omoshiroi hanashi*” (interesting story).

Fujita (1991) compares *tanoshii* and *ureshii* in terms of time and causes that trigger each of the feelings. She proposes that *tanoshii* has to do with duration of time and refers to an on-going process. She points out that one must be conscious of what provokes him/her to feel *ureshii*, while it is sometimes difficult to grasp what makes one feel *tanoshii*. To put it differently, the feeling of *tanoshii* may arise naturally without specific causes or reasons. This means that *ureshii* is bound to the relation of cause and effect. By contrast, *tanoshii* is not necessarily so.

Word *happy* can be translated into *senang*, *gembira* and *bahagia* in Indonesian. Moreover, these meaning in Indonesian are similar to *ureshii*, *tanoshii* and *yorokobashii* in Japanese. The similarity of these words sometimes give difficulty to Japanese learner to translate the words, because their lack understanding of the meaning. Sakoda (2002) said that the differences between mother tongue (*bogo*) and target language (*mokuhyougengo*) is one factor that cause error and give difficulty for learners to comprehend the meaning of those words. This error may cause negative transfer that affected learners' target language acquisition. As one attempt to solve this problem, this research is conducting a semantical analysis in contrastive context in Indonesian as the first language, and Japanese as the target language focusing on the expressing of joy. In this study, the expressions of joy in Japanese and Indonesian will be compared from their function and semantic meaning to find their similarities and differentiation, which results can be utilized to help Japanese's learners in understanding the expression of joy in Indonesian and Japanese.

2 RESEARCH METHOD

This research is a descriptive research with qualitative approach. This study uses two types of data source. The first data source was lexical meaning of joy in Japanese and Indonesian language. These data were collected from several bilingual dictionaries which

are the main sources of research, i.e., *Kamus Besar Bahasa Indonesia* and *Indonesian Thesaurus* for the exploration the meaning of expression of joy in Indonesian, while in *Japanese Kenji Matsuura dictionary*, *Goro Taniguchi dictionary* and *Tsukaikata no Wakeru Ruigo Reikai Jiten* were used for the exploration the meaning of expression of joy in Japanese. The second data source is sentences obtained from several papers in newspapers, magazines, and some online sites that contain lexical units of meaningful pleasure in both Japanese and Indonesian languages such as *Lifenesia*, *Radar Cirebon*, *Tribun Jogja* and *Corpus data*.

Data analysis in this study are conducted using five steps as follows: (1) Describe forms of expressions of joy in Japanese and Indonesian language.; (2) Gathering sentences containing expression of joy lexicons, then analyzing sentence context which aims to find in what context an expression of joy lexicon can be used by native speakers of each language; (3) Recording and re-arranging the expressions of joy that have been determined; (4) Contrasting the vocabulary meaning of expressions of joy in Indonesian language and Japanese; (5) Seeking generalization of similarity and differentiation forms of expressions of joy in Japanese and Indonesian.

3 FINDINGS AND DISCUSSION

3.1 Expressions of Joy in Japanese and Its Semantic Meanings

3.1.1 Ureshii

From the data, some examples of lexicon *ureshii* is as *Example 1 to 4*.

Example (1)

2016年完成した新築物件でソファやベッド、食器類などが新品なものも嬉しいポイント。

2016 nen kansei shita shinchiku bukken de sofa ya beddo, shokki-rui nado ga shinpin na no mo ureshii pointo.

It is also nice point to have sofas, beds, crockery etc as new in the newly property completed in 2016.

From *example (1)*, it is shown that the individual pleasure expressed by the author if the latest property in 2016 is a nice point for him. *Shogakukan Jiten Henshuubu* (1994, p.245) define that *ureshii* is used

to express a feeling about a situation and conditions as expected, referring to a bright and pleasant feeling.

Example (2)

試験に合格してウレシイ。

Shiken ni goukaku shite ureshii.

Glad to pass the exam.

Example (3)

給料が上がってウレシカッタ。

Kyuuryou ga agate ureshikatta.

Happy that my salary was raised.

Meanwhile, *Example (2)* and *(3)* shows meaning according to Kunihiro and Shibata's theory (2003), which states that *ureshii* is a satisfied feeling with the condition or situation desired, there is a feeling of facial muscles feels flabby.

Example (4)

自分が役に立てるのが嬉しかった。不動産関係や登記関係の一つずつ覚え、役所を回って手続きをするのが新鮮だった。

Jibun ga yakunitateru no ga ureshikatta. Fudōsan kankei ya tōki kankei o hitotsuzutsu oboe, yakusho o mawatte tetsudzuki o suru no ga shinsendatta.

I was pleased to find myself useful. It was fresh to memorize real estate relations and registration relations one by one, to go around the government office and process.

Meanwhile, *ureshii* in *Example (4)* used to express that the situation and conditions are as expected by speaker, and that condition is also useful for others. From *Example (1)* to *(4)*, it can be concluded that *ureshii* is used to express individual pleasure, either spoken or felt by speakers themselves. Furthermore, *ureshii* also used to express some situation and conditions as expected, that those are also useful for others.

3.1.2 *Tanoshii*

Example (5)

工場でさまざまな機器や製作工程を見学し、チョコレートをふんだんに使ったシュークリーム作りを体験し、参加者はツアーを思い思いに楽しんだ。

Kōjō de samazamana kiki ya seisaku kōtei o kengaku shi, chokorēto o fundan'ni tsukatta shūkurīmu-tsukuri o taiken shi, sankasha wa tsūā o omoiomi ni tanoshinda.

Visitors watched various equipment and manufacturing processes at factory, experienced making puffs using plenty of chocolate, they really enjoyed the tour.

From the data, the use of *tanoshii* is as shown on *Example 5*. On *Example (5)*, *tanoshii* expressed the joy of the tour participants during the observation activities in the chocolate factory. The feeling expressed by the speaker is represented the feeling of all tour participants. From *Example (5)*, it is understood that *tanoshii* used to share pleasure and to express the other's feelings. It also can be used while enjoying a situation and doing an activity. The subject of *tanoshii* can be a first person or a second person. *Shogakukan Jiten Henshuubu* (1994, p.245) defines that *tanoshii* also referring to a joyful heart, which is also can be seen in *Example 5*.

Example (6)

試験に合格した帰りにおじさんにおごってもらい、帰宅して新聞をみたら宝くじが当たっていた、たのしかった。

Shiken ni goukakushita kaeri ni ojisan ni ogottemorai, kitakushite shinbun wo mitara takarakuji ga atatteita, tanoshikatta.

After having passed the exam, in my way home my uncle gave me a treat, and when I came home and see the newspaper, it said that I won the lottery, it was fun.

Example (7)

昔の友達がやって来て話がはずみ、夜二人で飲みに行ったら、偶然恩師に会って通院した。今日はとてもたのしかった。

Mukashi no tomodachi ga yattekite hanashi ga hazumi, yoru futari de nomi ni ittara, guuzen onshi ni atte tsuūin shita. Kyou wa totemo tanoshikatta.

An old friend came over and talked with me, and when we went have a drink at night, we accidentally met our honored teacher and visited the hospital. I enjoyed today very much.

From *Example (6)* and *(7)*, it is understood that *tanoshii* has a meaning that refers to a joyful heart. *Tanoshii* does not occur due to a particular situation, but refers to the mood of the activity that occurs.

3.1.3 *Yorokobashii*

Example (8)

こうして築後百年以上を経過したが、手入れが良いのか、健在であるのが喜ばしい。恐らくJ R西日本では一番古い駅舎ではあるまいか。

Kōshite chiku ato hyaku-nen ijō o keika shitaga, teire ga yoi no ka, kenzaidearu no ga yorokobashii.
Osoraku JR Nishinohon dewa ichiban furui ekishade waarumai ka.

Therefore, after more than a hundred years have passed, it seems that the maintenance is good, I'm so glad that it is in a good condition. JR West station building is probably the oldest in station building.

The data that used *yorokobashii* is as shown in *Example 8*. In *Example (8)*, *yorokobashii* expressed the joy and satisfied feeling because the station is in good condition. From *Example (8)*, speaker used *yorokobashii* to show an understanding feeling, a wish to share feeling of joy to others, and also expressed the feelings of others. *Shogakukan Jiten Henshuubu* (1994, p.245), define that *yorokobashii* used to express a condition from a third person's point of view is that the others are happy. The subject of *yorokobashii* is the first person and it can be used for second and third person.

Example (9)

〈そうだ、そうにちがいない〉 しかし、なに
はともあれ、彼女が社から離れてくれるのは喜
ばしいことだ。

<Souda, sou ni chigainai> shikashi, nani wa
tomoare, kanojo ga sha kara hanarete kureru no wa
yorokobashii kotoda.

<Yes, that must be the case> But, anyway, it is
pleasing that she is leaving the company.

As seen on *Example (9)*, *yorokobashii* is used to express the first and also second person's feeling that someone they dislike left the company.

3.2 Expressions of Joy in Indonesian Language and Its Semantic Meanings

3.2.1 *Senang*

Example (10)

"Saya senang dan bangga meraih emas pertama dalam tiga kali penampilan di SEA Games," kata Wewey.

"I'm glad and proud to win my first gold in three appearances at the SEA Games," Wewey said.

Example (11)

Reza mengakui bakat akting Delia....."Saya senang ada aktris pendatang baru yang mau belajar seperti dia," kata Reza.

Reza admit Delia's acting talent..... "I'm glad that newcomer actress who wants to learn as she does," Reza said.

From collected data, adverb *senang* is used as shown in *Example 10* and *11*. In *Example (10)*, *senang* shows the expression of individual's happy feeling for getting a gold medal in the SEA Games. Meanwhile, in *Example (11)*, *senang* shows the expression of individual happy feeling because he saw a newcomer's talent. From *Example (10)* and *(11)*, it is understood that *senang* used to express individual pleasure, either spoken or felt by speakers themselves. The subject of *senang* is the first person. *KBBI* (2004) define that *senang* has meaning of satisfied and free feelings; pleasant; happy; like; glad; in a good condition; easy.

3.2.2 *Gembira*

From the data, some examples that used *gembira* is as shown in *Example 12* and *13*.

Example (12)

Ribuan warga Desa Krangkeng dan Purwajaya Kecamatan Krangkeng mengaku gembira karena ada air bersih dari hujan.

A thousand villagers from Krangkeng and Purwajaya District of Krangkeng are happy because there is clean water from the rain.

Example (13)

"Bersama anak-anak yang belajar sepak bola dengan riang gembira adalah salah satu harapan kami," tambah Zanetti.

"Play with children who learn soccer joyfully is one of our expectations," added Zanetti.

The data that used *gembira* is as shown in *Example 12* and *13*. On *Example (12)*, *gembira* show a very pleasant situation so people can enjoy the situation. While in *Example (13)*, *gembira* show an excited feeling from the children in doing an activity. From *Example (12)* and *(13)*, it is understood that *gembira* used to express other's feelings, spoken and felt by speakers themselves and the others. The subject of *gembira* is the first or second person. *KBBI* (2004) define that *gembira* has meanings is including like; happy; and glad.

3.2.3 Bahagia

From the data, some examples that used *bahagia* is as shown in *Example 14*.

Example (14)

Dia sendiri tidak sempat menyiapkan kado untuk Raisa. Menurut Tulus yang utama adalah doa. "Karena teman, ya harapannya semoga dia selalu bahagia," katanya.

He did not have time to prepare a present for Raisa. Tulus said the main one is prayer. "Because she is a friend, so I hope she will always happy."

Example (15)

"Saya lihat dia hidup tenang dan bahagia, dan itu sangat penting untuk performanya di lapangan," kata Wilson kepada Marca.

"I see he lives calm and happy, and that is very important for his performance on the field," Wilson told Marca.

The data that used *bahagia* is as *Example 14* and *15*. In *Example (14)*, Tulus as the first person expressed Raisa's feeling as a third person. As *Example (15)*, *bahagia* shows expression of Wilson's son happiness to Marca. From *Example (14)* and *(15)*, it is understood that *bahagia* used to express other's feelings, spoken and felt by speakers themselves and the others, and also represent the others feelings. The subject of *bahagia* is the first person, and it can be used for second and third person. *KBBI* (2004) define that *bahagia* has meaning as conditions or feelings of joy and peace (free from all the troubles); lucky; and happy.

All the expressions of joy in Japanese and Indonesian language analyzed above can be concluded as seen in *Table 1*.

Table 1: The similarities and differences of expressions of joy's meaning in Japanese and Indonesian.

No	<i>Ureshii/Senang</i>	<i>Tanoshii/Gembira</i>	<i>Yorokobashii/Bahagia</i>
1.	Show individual satisfaction / pleasure.	Show shared satisfaction / pleasure.	Show shared satisfaction / pleasure.
2.	The happiness is temporary.	The happiness has a span of time.	The happiness has a span of time.
3.	Show subjectivity.	Show objectivity.	Show objectivity.

4.	Not expressing the others feelings.	Expressing the others feelings.	Expressing the others feelings.
5.	Spoken and felt by own self.	Spoken and felt by own self and the others.	Spoken and felt by own self and the others. As a speech or phrase that represents the others feelings.
6.	Feelings of happiness because things happen in accordance with expectations / achieved.	Feel that a very pleasant condition.	Feelings of joy and satisfaction because something is in line with expectations
7.	When got a desire.	While enjoying a situation and doing an activity.	Feelings of joy accompanied by deeds.
8.	Medium and large degree of pleasure.	Medium and small degree of pleasure.	Large degree of pleasure.

4 CONCLUSIONS

This study observed similarities and differences of the expressions of joy in Japanese and Indonesian language. The semantic similarities between the three Japanese adjectives *ureshii*, *tanoshii*, and *yorokobashii* is that they roughly translated as '*bahagia*' in Indonesian language, although have not yet been fully delineated. The result also showed that *ureshii* in Japanese and *senang* in Indonesian, *tanoshii* in Japanese and *gembira* in Indonesian, and *yorokobashii* in Japanese and *bahagia* in Indonesian have rather similar meanings, thus their use is different depending on the context of the sentence. *Ureshii* and *senang* show individual satisfaction or pleasure, and spoken or felt by speaker him/herself. *Ureshii* and *senang* cannot be used to express the others feelings. Furthermore, the happiness feeling of *ureshii* and *senang* is temporary. This results support Nishio's (1993) research result that *ureshii* refers to a mental state of feeling happy with excitement when something happens that is desirable with high value. Thus, *tanoshii* and *gembira* show shared satisfaction or pleasure, and can express the others feelings. The happiness feeling of *tanoshii* and *gembira* has a span

of time. The feeling is felt when enjoying a situation and doing an activity. This results similar to Fujita's (1991) opinion that *tanoshii* has to do with duration of time and refers to an on-going process. Lastly, *yorokobashii* and *bahagia* show shared satisfaction or pleasure, and can express the others feelings similar to *tanoshii* and *gembira*. But, they are spoken and felt by speakers themselves and the others as a speech or phrase that represents the others feelings. They are also have a large degree of pleasure.

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