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 urenshii, tanoshii, and yorokobashii. Meanwhile, in Indonesian language are senang, gembira and bahagia. Based on the results of data analysis, Urenshii 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

Koveces (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 urenshii 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 urenshii and tanoshii using substitution method, and the result showed that urenshii and tanoshii cannot replace each other grammatically. Nishio (1993) states that urenshii 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, urenshii, 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* 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 "*omoshirō 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 meanings 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 (*mokuhyōngengo*) 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 expression 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 Wakaru 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 1to 4.

*Example (1)*

2016年完成した新築物件でソーファやベッド、食器類などが新品な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)
試験に合格してうれしぃ。
Shiken ni goukaku shite ureshii.
Glad to pass the exam.

Example (3)
給料が上がってうれしくた。
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。
Jibun ga yakunitateru no ga ureshikatta.
I was pleased to find myself useful.

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、参加者はツアーやに思い思いに楽しかった。
Kôjô de samazamana kiki ya seisaku kōtei o kengaku shi, chokorēto o fundan ni tsukatta shûkuri mu tsukuri o taiken shi, sankasha wa tsuā 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 refering 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、夜二人で飲みにいったら、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, guzen onshi ni atte tsuuin shita. Kyou wa tottemo 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、健在であるのが楽しかった。
Kôshite chūkō hyonen jûnidan yoshou o kōshû kara itte hanashi ga hazumi, yoru futari de nomi ni ittara, guzen onshi ni atte tsuain 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.
Kōshite chiku ato hyaku-nen ijō o keika shitaga, teire ga yoi no ka, kenzaidearu no ga yorokobashii. Osoraku JR Nishinihon 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るのは喜ばしいことだ。
<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 aktng 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)

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.

<table>
<thead>
<tr>
<th>No</th>
<th>Ureshii/ Senang</th>
<th>Tanoshii/ Gembira</th>
<th>Yorokobashii/ Bahagia</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>The happiness is temporary.</td>
<td>The happiness has a span of time.</td>
<td>The happiness has a span of time.</td>
</tr>
</tbody>
</table>

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 themself and the others as a speech or phrase that represents the others feelings. They are also have a large degree of pleasure.

REFERENCES


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