



An analysis of the sense of the expression “yarimora/やりもらい,” which means “giving and receiving,” in Japanese conversation, as well as the use of the word “akang” in the Manado Malay dialect, which means “giving and receiving”

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Abstrak

Maksud dan tujuan penulisan karya ilmiah ini membahas perbedaan dan persamaan makna antara penggunaan tutur kata orang Manado yang dalam bahasa melayu Manado sehari-hari sering menggunakan kata —*akang*|| dengan penggunaan ungkapan —*yarimorai*|| yaitu *ageru/あげる*, *morau/もらう* dan *kureru/くれる* dalam bahasa Jepang yang sering pula dipakai orang Jepang dalam percakapan sehari-hari yang sama-sama dapat bermakna: memberi & menerima. Di sini dikontraskan pembentukan kalimat pada kedua bahasa tersebut yang menggunakan ungkapan —*yarimorai*|| dan ungkapan kata —*akang*|| dalam suatu kalimat yang dapat ditinjau dari segi makna dan bentuk, serta aspek-aspek lain yang terkait dan terdapat dalam model kalimat serta percakapan dari kedua bahasa tersebut. Orang Jepang pada umumnya sering sekali menggunakan ungkapan —*ageru/あげる*, *morau/もらう*, *kureru/くれる* || yang mengandung makna beri-terima baik barang maupun jasa adalah merupakan kata kerja dan biasa dipakai dalam kalimat percakapan oleh orang Jepang itu sendiri. Perbandingan dengan penggunaan tutur kata ungkapan kata —*akang*|| yang sering dipakai orang Manado dalam bahasa melayu Manado yang merupakan sebuah kata yang dirangkai atau melekat pada kalimat dan bermakna beri-terima, diharapkan akan didapati persamaan maupun perbedaan makna-nya.

Kata kunci: kontradiktif, ungkapan, makna

Abstract

The purpose of this academic paper is to discuss the differences and similarities in meaning between the use of the term “akang” in the everyday Manado Malay dialect and the use of the expression “yarimorai”—namely, “ageru/あげる,” “morau/もらう,” and “kureru/くれる” in Japanese—which are also frequently used by Japanese people in everyday conversation and can both convey the meanings of “giving” and “receiving.” Here, the sentence structures in both languages that use the “yarimorai” expression and the word “akang” are contrasted within a sentence, which can be examined in terms of meaning and form, as well as other related aspects found in the sentence patterns and conversations of both languages. Japanese people generally use the expressions “ageru/あげる, morau/もらう, kureru/くれる” very frequently; these verbs, which convey the meaning of giving and receiving—whether goods or services—are commonly used in conversational sentences by Japanese speakers themselves. A comparison with the usage of the phrase “akang”—which is frequently used by Manado people in the Manado Malay language, a word that is integrated into or attached to a sentence and conveys the meaning of giving and receiving—is expected to reveal both similarities and differences in meaning.

Keywords: contrastive, phrase, sense

A. Introduction

In thinking and speaking, people often use language as an expression of social identity. Language is also used for communication, particularly to facilitate cooperation among people in their daily activities. This analysis of the meaning behind the expression “yarimorai” in Japanese and the usage of the word “akang” in Manado Malay is categorized as an independent research study in the form of an academic paper. This paper is a multidisciplinary study comprising two languages: Japanese and Manado Malay. It is a study in applied linguistics (応用言語学) that employs translation theory directly related to the method of contrastive analysis of the two languages being compared: Japanese and Manado Malay.

According to the Comprehensive Dictionary of the Indonesian Language, an idiom is: a group of words or a combination of words with a specific meaning that can reflect a person’s feelings; the speaker’s or writer’s intent; or the meaning attributed to a linguistic form. Thus, an idiom can be defined as: a linguistic form consisting of a combination of words that conveys a specific meaning by describing a person’s feelings toward a community during communication; the meanings of its constituent elements are integrated and cannot be interpreted separately. In Japanese, an idiom is called “hyoogen”(表現), and in English, it is called a “phrase”

Indonesian society is generally considered a bilingual society. In this context, Indonesian society is a pluralistic society with cultural tendencies that vary from one region to another. Consequently, language—as a means of communication among people—is a product of regional culture, with variations that differ from one region to another.

Keraf (1998) identifies the functions of language as a means (a) of self-expression, (b) of communication, (c) of social integration and adaptation, and (d) of social control.

Keraf defines the function of language as a tool for self-expression, meaning that language openly expresses everything implied in our thoughts—at the very least, to make our existence known. One of these purposes is to attract others’ attention to us and to express our desire to free ourselves from all emotional pressures. As a tool of communication, language serves as a channel for articulating our

intentions and conveying the meaning of our feelings, thereby enabling us to collaborate with our fellow citizens in a wide variety of social activities.

Both Japanese and Manado Malay share the use of certain phrases in sentence construction, such as the phrase “yarimorai/やりもらい” in Japanese and the phrase “akang” in Manado Malay. In certain contexts, the form and meaning of sentences using these phrases can be identical in terms of both meaning and structure. It can be seen that the Japanese phrase “yarimorai/やりもらい” corresponds in form and meaning to the Manado Malay word “akang,” which can mean “to give and/or to receive.” However, there are also some contrasts or differences between them, as discussed below

Research problem
This study examines how Manado residents learning Japanese still make mistakes in using both languages and even find it difficult to construct “give-receive” sentences in Japanese; conversely, it also examines Japanese people visiting Manado who are eager to communicate in Manado Malay,

specifically in the context of constructing “give-receive” sentences in that language.
Research objectives and research gaps

The purpose of this study is to assist Japanese language learners from Manado in constructing and understanding Japanese sentences in the “giving-receiving” form by using contrastive analysis to compare the use of “giving-receiving” verbs (yarimotai/やりもらい)—namely, ageru/あげる, morau/もらう, and kureru/くれる—in Japanese sentence structures. Furthermore, it is also important to understand the cultural characteristics of Japanese conversation, which consistently employs these “giving-receiving” sentences. Conversely, Japanese people visiting Manado will also find it easier to speak Manado Malay once they understand the cultural system of Manado society, which frequently uses the term “akang” in conversation.

There have been many previous studies that have used contrastive analysis to compare two languages, cultures, and the social lives of two communities belonging to different language families; however, contrastive research on linguistic contexts that describe the exchange of goods and services—such as that involving the two languages discussed in this study—regarding the Manado community learning Japanese and, conversely, Japanese people in Manado who wish to speak Manado Malay—remain rare. Therefore, many issues related to this topic remain unresolved; it is considered important to conduct further research using

contrastive analysis theory that examines two languages from different language families to address the issues raised in this study.

Hypothesis

In addition to memorizing and practicing the use of the auxiliary verbs “beri” and “terima,” or “yarimorai”(やりもらい) in Japanese, Manado speakers who are learning Japanese will find it easier and be greatly assisted in constructing Japanese sentences in contexts where these “terima-

terima” forms are used if they compare the two languages using contrastive theory. Data Analysis Techniques

For the data analysis in this study, the author used empirical data collection techniques, namely actual sentences collected while listening to conversations among Manado speakers, which were combined with comparative sentences from the literature through systematic and objective testing, measurement, and evaluation. A comparison between the two languages—Japanese and Manado Malay—which both frequently use sentences related to the context of giving and receiving

B. Methodology

In this study, the author employed a literature review method. The qualitative data sources consisted of example sentences taken from textbooks, stories, articles, and Japanese language textbooks. The author also listened to and observed conversations among the people of Manado as they spoke Manado Malay, and then collected data samples that served as the basis for this research paper.

The written works used as references and guides by the author—including books in Japanese, Indonesian, and Manado Malay—include, among others;

1. *Japanese For Young People* (AJALT) (1998)
2. *Minna no Nihongo 1* (Surienettowaku) (2004)
3. A collection of scientific journal articles titled —Duta Budaya,|| No. 73 – 2011, Faculty of Letters, Sam Ratulangi University
4. www.google —penggunaan kata *‘akang’* dalam tutur kata orang manado||
5. Observing the conversations of people from Manado
6. Conversations within the Manado community

C. Discussion and Result

The use of the expression “yarimorai/やりもらい” in Japanese and the term “akang” in Manado Malay means “giving and receiving.”

Data :

1. 私は彼女に靴をあげた。 (*watashiwa kanojo ni kutsu wo ageta*) (**Japanese**)

qta ada kase akang capatu pa dia (**Manado Malay**)

Meaning: I gave her a pair of shoes

2. 私は彼に自転車をもらった。 (*watashi wa kare ni jitensha wo moratta*) (**Japanese**)

dia da kase akang spada pa qta (**Manado Malay**)

Meaning: I received a bicycle / He gave me a bicycle

3. 彼は私に車をくれた。 (*kare wa watashi ni kuruma wo kureta*) (**Japanese**)

dia da kase akang oto pa qta (**Manado Malay**)

Meaning: He gave me a car

4. 彼は私にノートパソコンを買ってくれた。 (*kare wa watashi ni nooto pasokon wokatte kureta*) (**Japanese**)

dia da beli akang laptop pa qta (**Manado Malay**)

Meaning: He bought me a laptop

5. 私は彼女に服を洗ってあげた。 (*Watashi wa kanojo ni fuku wo aratte agerta*) (**Japanese**)

Qta da cuci akang dia pe baju (**Manado Malay**)

Meaning: I washed her clothes for her

6. メグミさん、ナンチャンプルを買ってあげたよ。 (Megumi-san, nasi campur wo katte ageta yo) (**Japanese**)

Hee Megumi, ta da beli akang nasi campur pa ngana ne (**Manado Malay**) Meaning: Megumi, I bought you some nasi campur

7. わあ、ありがとうございます！いつもてつだってくれて嬉しいです。(wah, arigatou gozaimasu! Itsumo tetsudatte kurete ureshii desu) (**Japanese**)

Makase ne snang skali qta e, na slalu ja bantu akang pa qta (**Manado Malay**)

arti: wah, Thank you so much. I'm really happy that you're always there to help me

1. Sense :

Equation: In terms of meaning, the use of the expressions “ageru/あげる, morau/もらう, kureru/くれる” in Japanese and the expression “akang” in Manado Malay (for someone who receives shoes, a car, or other items) all convey the same emotional response—namely, “feeling happy, feeling grateful, feeling thankful, feeling helped, and other similar feelings”—because the recipient has received a gift, in this case ‘shoes or a car,’ from someone else. Therefore, speakers use these expressions regardless of whether they are Japanese or from Manado

Differences: In terms of structure, while Japanese uses three verb classes—“ageru/あげる, morau/もらう, and kureru/くれる”—with the following sentence structure: subject + object + predicate + yarimorai, the Manado Malay language uses only oneword class, which functions as an expression: —akang,|| with the sentence structure: subject + predicate + akang + object

2. Shapes :

From a structural perspective, in the Japanese expression —giving-receiving,|| the term can refer to the giving or receiving of either —services|| or —goods||; similarly, in Manado Malay, this expression can also mean the giving or receiving of either goods or services. The difference from Manado Malay lies in the fact that in Japanese, forming a “giving-receiving” sentence pattern requires three verb forms: (ageru/あげる, morau/もらう, and kureru/くれる), which together form a sentence expressing the concept of giving and receiving. The difference from Manado Malay is that in Manado Malay, only one verb (akang) is needed to form a sentence expressing the actions of giving and receiving, as in the example sentence above

Analysis:

In sentences 1, 2, and 3, the act of giving and receiving refers only to goods, whereas in sentences 4, 5, 6, and 7, it refers to services.

*From a phonological or morphological perspective, the expression “yarimorai/やりもらい” is formed by the combination of two verbs to create a new verb consisting of: the verb “yaru/やる” (to give) and “morau/もらう” (to receive).

Grammatically, the combination of these two verbs does not stand alone; rather, it is represented by three verbs inherent in the concept of yarimorai/やりもらい, which have come to form a category in Japanese grammar known as auxiliary verbs: ageru/あげる, morau/もらう, and kureru/くれる, which depict the “give-receive” expression. In Manado Malay, only the word ‘akang’ is used, or it is combined with a verb to form a “give-receive” expression.

*The —yarimorai|| or —giving-receiving|| form in both languages—Japanese and Manado Malay—carries cultural nuances in the context of politeness, the exchange of goods or services, and conveys a sense of psychological indebtedness that helps maintain social relationships

In the Manado Malay dialect, the concept of giving and receiving is reflected in the use of the word —akang,|| which can be combined with a verb or function as a suffix in a sentence expressing gratitude, relief, or politeness—as seen in the —give-receive|| sentence structure. For example: —kase akang,|| —cuci akang,|| —beking,|| —beli akang,|| and others.

*The use of the expression —akang|| in Manado Malay culture also reflects the spirit of mutual cooperation (mapalus), meaning that the people of Manado rely on the help of others in their social lives, within a community where members respect one another

Comparison Table of the Concept Behind the Japanese Verb Phrase “yarimorai/やりもらい” and the Malay Phrase “akang” in the Manado Dialect

Characteristic	Yarimorai/やりもらい; (ageru/あげる, morau/もらう, kureru/くれる) (Japanese)	‘akang’ (Manado Malay)
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Linguistic study	The use of auxiliary verbs that convey the meaning of giving or receiving goods or services	The use of non-verb phrases that convey the meaning of "give and take"
Cultural values	Often used by Japanese people to express their feelings, a sense of relief, gratitude, and appreciation, as well as social status and harmonious social relationships	Often used by the people of Manado to describe respect for others in the community when giving and receiving something
The Collective Sincerity System	Japanese people consistently use the verb form "yarimorai/やりもらい" because "giri/義理" is a moral obligation in society: when one receives a favor from another, the	The use of the term —akang by the people of Manado stems from the philosophy of

Analysis results

The similarity between these two language families is the concept that there is a social bond and a reciprocal relationship between the giver and the receiver, expressed through emotions Differences;

The differences found include, among others

1. While Japanese uses verb classes, the Manado Malay language does not.
2. Although Japanese uses three types of verbs, the Manado Malay language uses only one expression: —akang.||
3. Although Japanese distinguishes between subject forms, Manado Malay does not depend on the subject
4. While Japanese has specific forms for the past tense, Manado Malay does not

Similarities;

The similarities found include, among others

1. Japanese sentences that use the expression —yarimorai|| and Manado Malay sentences that use the word —pe|| were found to share the meaning of —GIVE-RECEIVE,|| in the sense that both types of sentences convey the idea that —there is a giver and there is a receiver,|| and both are bound by grammatical structure through the combination of vocabulary
2. In terms of grammatical structure, Japanese sentences using the expression —yarimorai|| and Manado Malay sentences using the word —akang|| can both be used to combine more than two words. (See example sentences)

Both Japanese and Manado Malay can convey the meaning of giving or receiving goods or services

D. Conclusion

1. It has been found that the use of analytical methods in empirical research involving data is highly effective and helpful to foreign language learners
2. It has been found that people from Manado who are learning a foreign language—particularly Japanese—need to compare their native language with the foreign language they are learning in order to more easily construct sentences in the context of giving and receiving
3. It has been found that the verb phrase —beri-terima|| or —yarimorai|| is used in Japanese, and that the word —akang|| is widely used by the communities of both language speakers

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