THE EQUIVALENT OF THE JAPANESE VERBS *SONAERU, SASHIAGERU, AND SAZUKERU* INTO INDONESIAN

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ARTICLE INFO	ABSTRACT
	This research focuses on the verb equivalent of 'giving' Japanese into Indonesian. Japanese and Indonesian have different expressions of the 'giving' verb, both syntactically and pragmatically. The method used in this study is a qualitative descriptive method. In this study, the theory used is semantic theory from Chaer which states lexical meaning and grammatical meaning. The pragmatic theory used in this study is the contextual theory from Pateda. The data source of this study uses data from the Japanese corpus, namely www.kotonoha.gr.jp/shonagon/.The results of this study indicate that syntactically the verbs of *sonaeru, sashiageru* and *sazukeru* each have a different structure in Japanese. This is related to the emergence of function markers in arguments in Japanese sentence structures. And semantically, the emergence of the function of the marker affects the meaning and use of the vocabulary.

1. INTRODUCTION

Japanese society is very concerned about politeness in speech. This also becomes one of the characteristics of Japanese, hereinafter abbreviated (BJ), namely the level of politeness in language. The expression of politeness in Japanese can be expressed grammatically and lexically. Indonesian, hereinafter abbreviated (BI), which is good and right, can be interpreted as the use of various languages that are in harmony with the target, in addition to following the correct language rules. In certain conditions, namely the formal situation of the correct use of Indonesian language is a priority. This usage is often called using standard language. Indonesian does not have a level of politeness in language, speech situation or conversation context that can affect the meaning of each vocabulary.

Lehmann (in Sudaryanto, 1986: 6) states that "every central part of a language is a verb". That is, it is verbal who first determines the existence of various structures of constructions in the language concerned and their changes. The main function of a verb is as a predicate or as a core predicate in a sentence. Furthermore, Givon (2001:64-73) observes that the characteristics of a verb can be observed through three characteristics, namely semantic, morphological, and syntactic.

276

Japanese is a language that is rich in structure. The diversity of these structures makes Japanese one of the languages that is difficult for foreign students to learn who have a typologically different mother tongue than Japanese, such as Indonesian. Moreover, the language learned is influenced by the culture of the speaker. The Japanese structure that is associated with the verb や る *yaru* 'give' / もらう *morau* 'take' or やりもらい *yarimorai* 'give-take 'and other variants or commonly called 授受動詞 *jujudoushi* and the use of this verb in everyday speech can be called 授受表現 表現 *jujuhyougen*.

The 'give' verb BI has eight meanings namely (1) giving (sharing, conveying) something; (2) providing (doing) something for; (3) allow, permit; (4) cause (make) suffer (hit); (5) making so that; (6) affix (lay down, wear); (7) say (deliver); and (8) flying, sending (punches, kicks). Whereas the phrase *yarimorai* has seven terms as the main verb 'give' in BJ, namely *ageru, sashiageru, yaru, kudasaru, kureru, sonaeru*, and *sazukeru*. This diversity and the similarity of some of the meanings contained in the expression *yarimorai* will certainly make mistakes in communication, especially for BJ learners.

Related to the above, then the theory that will be used in this research is uses the theory of The Lexical Meaning of Chaer (2009: 60) states that lexical food is an adjective form derived from noun lexicons. The unit of lexicon is lexeme, which is a unit of meaningful form of language. If the lexicon is equated with vocabulary or vocabulary, then a lexicon which means a lexicon, is a lexicon, and is a word. Thus, lexical meaning can be interpreted as meaning which is lexicon, lexemic, and word-like. It can also be said that lexical meaning is the meaning that is in accordance with the referent, the meaning that is in accordance with the results of our lives. The Grammatical Meaning of Chaer (2009: 62) states "Grammatical meaning is the meaning that is present as a result of grammatical processes such as the affixation process, the reduplication process, and the composition process." sister contains the meaning 'can' and in the sentence When the beam is pulled, the father is lifted up giving birth to the meaning of 'accidentally'.

The theory of contextual meaning according to Pateda (2001: 116) states that contextual meaning or situational meaning arises as a result of the relationship between speech and context.

The context of the similarity of languages influences the overall meaning. The context in question is, among others.

1. The context of the person is the context relating to the sex, position of the speaker, the age of the listener or speaker, the social or economic background of the speaker or listener. In the context of the person, a person is forced to use words whose meaning is understood by the interlocutor according to age, gender, socioeconomic background and educational background.

2. Context of the situation, for example a dispute situation, safe situation (conducive) or dangerous. Someone will look for words whose meaning is related to the situation for example using words whose meanings are sad, sorry, saying and so forth.

3. Context of purpose, for example asking or expecting something to ask for purpose, then someone will look for words that mean asking.

4. The formal context of whether or not a conversation, forcing someone to look for words that match the formal or not the conversation.

5. The context of the mood of the speaker or listener, forcing someone to look for words whose meaning expresses the mood of the speaker or listener, for example fear, joy or annoyance.

6. Time context, for example day or night. This can be seen from the meaning of the words someone uses.

7. Context of place, for example in the cinema or in the market, place context greatly influences the word used.

8. Context object is the thing that is the focus of the conversation. For example, the focus of the speaker is on economics, then people will look for words related to economics.

9. Context of speaker or listening equipment on speaker or listener. For example, a person who is not normal in his speech when pronouncing a word but the word cannot be pronounced well, so that the person who hears cannot understand what is in the sentence and causes misunderstanding.

10. The linguistic context is to meet or not the linguistic method between the speaker and the interlocutor. For example, in writing, writing the things that are considered are

punctuation and diction, while in spoken language, the sound pressure, the short length and the vibration of the voice that indicates certain emotions.

11. Language Contexts The language used. This indicates that a word or utterance symbol will not have meaning if apart from the context of the sentence.

Problems as above, it is important to study further so that the case can be described in the structure of BJ. In this regard, the use of the marker in the BJ sentence structure does only have a one meaning, but can also express other meanings. Regarding the mother tongue we use (Indonesian or regional language), it is necessary to have a deeper study regarding the use of these verbs of *sonaeru*, *sashiageru* and *sazukeru* or another vocabulary. Vocabulary understanding is very necessary. We as foreign language learners, we should be obliged to know the use of these vocabulary, so as to minimize language interference and communication misunderstandings.

2. LITERATURE REVIEW

This research is related to the research issues in Japanese Dative Case by Miyagawa & Tsujioka (2004), Shibatani (2012), Sugai (2000), Aryani (2016), and Aryani (2019). There are several things discussed, among others. (1) Dative verbs are semantically based. (2) Use of particles for data verbs. Aryani's research examines dative verbs in Japanese in terms of structure and meaning. This research shows that dative verbs are verbs whose presence has the potential to give rise to indirect objects (IO). The results of this study are (1) verbs that allow the emergence of indirect objects (IO) in Japanese are transitive verbs with particle *ni*, and (2) those verbs are *ageru* 'give', *oshieru* 'teaching', *kureru* 'give', and *kau* 'buy'. Semantically these verbs are the *keizoku doushi* 'continuous verbs'.

3. METHODOLOGY

This research uses descriptive qualitative analysis method. The method is used to retrieve data taken from Japanese data corpus. Data source for Japanese-language corpus is www.kotonoha.gr.jp/shonagon/. The use of the language used by the speakers does not consider right and wrong, in line with what Sudaryanto (2015: 62). In addition, in the research data collection process, it must be kept in mind that the data taken is grammatical and acceptable data,

279

both semantically and pragmatically. Method to scrutinize the use of words and adverbs dative aids in Japanese sentence in the source data. The equivalent method used in this study is the referential equivalent method (the determinant is the fact indicated by the language), and the translational equivalent method (using another language) whose determinant is another langue, in this case Indonesian.

The element sorting technique can be used to determine the nature and character of different languages. Japanese (BJ) has a different system with Indonesian (BI). For example, Japanese has a marking system, changing verbs but in Indonesian it doesn't. By using the element sorting method and assisted by the researcher's understanding of the rules that apply in Japanese, the language elements that exist in different languages can be identified. This informal method is realized by revealing the results of research through describing the results of the study in words or sentences to form a discourse in the form of research articles.

4. RESULTS AND DISCUSSION

In this section, an analysis of the verbs *sonaeru*, *sashiageru* and *sazukeru* will be presented.

A. The 供える *sonaeru* verb has the following lexical meaning: to serve, to complete, to give, to install, offer, to provide. Pay attention to the data below.

Data 1):

本堂前では、雪が舞う中で本堂などに **供える** 鏡餅の餅つきが行われた。

*Hondō maede wa, yuki doesn't want naka de hondō nado ni **sonaeru** kagamimochi no mochi-tsuki no okonawa reta.*

'In front of the main hall, Kamakura rice cakes and others are made for serving in the main hall, when it snows. '

(Yahoo !, 2008)

In the data sentence (1) use the verb 供える *sonaeru* 'presentation' of the positive verb in the active BJ sentence pattern. Sentence data (1) above, *sonaeru* verb 'presentation' is a transitive verb in the form of the dictionary *sonae*{*ru*} 'provides', from the verb *sonae*{*ru*} 'provides' + noun, so

it shows the verb that explains the noun. The meaning contained in the sentence data (1) states 'presentation'. Sentence structure data (1) contains Subject - Predicate. So, in the data sentence (1) it does not bring up three mandatory arguments, and negative particles which state the indirect object. Verb *sonaeru* 'penyajian' in Indonesian is paired like this to facilitate understanding in the meaning of Indonesian and adapted to grammatical meaning.

Data 2):

お供えとして神棚などに多く**供える**からこのように言われているのだそうです。
*Osonae to shite us nado ni ōku **sonaeru** kara kono yō ni iwa rete is also a smudge sōdesu.*

"It is said that this is because many offer on the god shelf (temple) as offerings. '

(Yahoo !, 2008)

In the data sentence (2) using the verb 供える *sonaeru* 'presents' of the positive verb in the active BJ sentence pattern. Sentence data (2) above, the verb *sonaeru* 'offering' is a transitive verb in the dictionary form *sonae*{*ru*} 'offering', from the verb in the form *sonae*{*ru*} 'offering' + から which shows cause and effect. 2) states 'offer' something for God. The sentence data structure (2) contains clause 1 から 、 clause 2 with the predicate です which shows noun. So, in the data sentence (2) does not bring up three mandatory arguments, and negative particles which state the indirect object. The verb *sonaeru* 'mempersembahkan' in Indonesian is paired like this to facilitate understanding in the meaning of the Indonesian language and adapted to grammatical meaning.

Data 3):

お仏壇にご飯（円筒系に型を取りますを**供える**んですが、家では「おぼくさま」って呼んでいるんです。
*Obuttan ni gohan (entō-kei ni word o torimasu) o **sonaeru**ndesuga, ie de wa "o boku-sama" tte yonde iru ndesu.*

'At the altar, prepare a bowl of rice (in cylindrical form, but at home, we call it" Osasama ").'

(Yahoo!, 2005)

In the data sentence (3) use the verb 供える *sonaeru* 'prepare / provide' of the positive verb in the active BJ sentence pattern. Sentence data (3) above, the verb *sonaeru* 'prepare / provide' is a transitive verb in the dictionary form *sonae{ru}* 'prepare / provide', from the verb form dictionary *sonae{ru}* 'prepare / provide' + んです, so that it shows the sentence structure which requires further information / information. The meaning contained in the data sentence (3) states 'prepare / provide'. The data sentence structure (3) contains clause 1 ~んですが、 clause 2. So, in the data sentence (3) it does not bring up three mandatory arguments, and negative particles that declare an indirect object. The verb *sonaeru* 'menyiapkan/menyediakan in the Indonesian language paired like this to facilitate understanding in the meaning of the Indonesian language and adapted to the grammatical meaning.

B. The さしあげる *sashiageru* verb has the following lexical meaning: to give. Pay attention to the data below.

Data 4):

一頭まるまるを、お客さんに**さしあげる**ためです。それが最高のもてなしとなっています。

*Ichi-tō marumaru o, okyakusan ni **sashiageru** tamedesu. It's late afternoon saiko no motenashi to natte imasu.*

'This is for the purpose of offering the entire circle to the customer. That is the best treat. '

(Rekishi, 1981)

In the data sentence (4) use the verb さしあげる *sashiageru* 'offer / give' of the positive verb in the active BJ sentence pattern. Sentence data (4) above, the *sashiageru* verb 'offer / give' is a transitive verb in the dictionary form *sashiage{ru}* 'offer / give', from the verb form of the dictionary *sashiage{ru}* 'offer / give' + ため, so that it shows the pattern of the form for ~. Meaning contained in the data sentence (4) states 'offer / give'. The sentence data structure (4) contains the お客さんに *okyakusan ni* 'to the customer / guest' as the recipient's argument functions

282

grammatically as an indirect object, 一頭 まるま を *Ichi-tō marumaru* o 'lingkaran /a circle' as an argument that the recipient's grammatical function is an indirect object. Because the data in sentence (4) is a direct sentence, so the speaker or giver grammatical function subject is obscured. That sentence is accepted in Japanese.

Thus, in sentence data (4) raises three arguments, and negative particles which state the indirect object as recipients. The *sashiageru* 'beri/ menawarkan' in Indonesian is paired like this to facilitate understanding in the meaning of the Indonesian language and adapted to the grammatical meaning.

Data 5):

「一回のレッスンで一〇ドル**さしあげる**わ」そう言うと、ミセス・ドリスコルはにっこり笑みを浮かべた。

`*Ikkai no ressun de ichi rei-doru **sashiageru** wa 'sō iu to, misesu dorisukoru wa nikkori emi o ukabeta.*

'" I'll pay $ 10 for one lesson, "said Mrs. Doriscor, smile. '

(Bungaku, 2004)

In the data sentence (5) use the verb さしあげる *sashiageru* 'pay / give' from the positive verb in the active sentence pattern BJ. Sentence data (5) above, the *sashiageru* verb 'pay / give' is a transitive verb in the dictionary form *sashiage{ru}* 'offer / give', from the verb form of the dictionary *sashiage{ru}* 'pay / give' + そう 言う と, which states direct sentence. The meaning contained in the data sentence (5) states 'pay / give'. The sentence data structure (5) contains ミセス ・ ドリスコは Mrs. Doriscor 'Ny. Doriscor 'is the grantor's argument that functions grammatically on the subject, the recipient's argument that functions grammatically does not occur indirectly in the data sentence (5). However, the data sentence (5) is still acceptable both in meaning and structure in Japanese. Because the sentence is a direct sentence in Japanese. In addition, the sentence data (5) containing 一〇 ドル *Ichi rei* '10 dollars' is an argument for something that functions as a direct object grammatical object, and there is a lapse of the auxiliary

283

word を o which is common in a direct conversation, as the recipient said to help does not appear because the context of the data sentence (5) is a dialog sentence or conversation sentence.

Thus, in the data sentence (5) there are three arguments, and negative particles that state the indirect object as recipients. The verb *sashiageru* 'membayar / beri' in Indonesian is paired like this to facilitate understanding in the meaning of Indonesian and adapted to grammatical meaning.

Data 6):

ブラモン氏 では、娘をこの方に**さしあげる**ということだ。これが謎の全容だ。

*Bura Mon-shi de wa, musume o konokata ni **sashiageru** to iu kotoda. Kore nazo no zen'yōda.*

Mr. Bramon-So, I mean that I gave my daughter to this person. This is the whole picture of the mystery. '

(Bungaku, 1998)

In the data sentence (6) using the verb さしあげる *sashiageru* 'gives' of the positive verb in the active BJ sentence pattern. Sentence data (6) above, the verb *sashiageru* 'gives' is a transitive verb in the dictionary form *sashiage*{*ru*} 'gives', from the verb *sashiage* dictionary form {*ru*} 'gives' + ということだ、 so that it shows the sentence sentence pattern. The meaning contained in the data sentence (6) states 'offer / give'. The sentence structure of data (6) raises three mandatory arguments, namely ブラモン氏 *Bura Mon-shi de wa* 'Mr. Brumon' as the grantor's argument functions the subject's grammatical function, この方に *kono the word ni* 'to this person' as the recipient's argument (raises negative particles) function as an indirect object, and 娘を *musume o* 'my daughter' as an argument something given functions as a direct object. The *sashiageru* verb 'memberi' in Indonesian is paired like this to facilitate understanding in the meaning of Indonesian and adapted to grammatical meaning.

In Indonesian, the words "give" and "receive" are only known, but in Japanese the word "give" is divided into two, namely yaitu あげる *ageru* and くれる *kureru* which have the same meaning "give" but have different functions.

Position	Elder	Same Grade	Younger
Give (To others)	さしあがえる	あげる	やる・あげる
Give (To the speaker)	くださる	くれる	くれる

a) さしあげる *sashiageru* 'give'

 → give / give something to people who are higher up.

 The sentence structure used is

 Giver は *Receiver* に *Objects* を さしあげる。

Example:

- 昨日 私 は 社長 に 日本 の お土産 を さしげました。
 Kinou watashi wa shachou ni nihon no omiyage o sashiagemashita.
 'Yesterday I gave a present from Japan to the President Director.'

- 私 は ウダヤ学大学 の 先生 に 記念品 を し あ げ ま し た。
 Watashi wa Udayana daigaku no sensei ni kinen hin o sashiagemashita.
 'I give a memento to Udayana University lecturer.'

This phrase is not used for people whose age is older, but their close relationship with speakers such as parents, grandparents, sisters, or seniors at school. Used for people who are truly higher than speakers such as head of offices, high-ranking officials, people who are truly respected such as figures, guests, clients in the business world, or people who are just known by the speaker.

b) あげる ageru 'give / give'

→ give / give something to people of equal status.

The sentence structure used is

<u>Giver</u> は <u>Receiver</u> に <u>Objects</u> を あ げ る。

あげる agerudused when the speaker / subject gives something / does good to others

Example :

- 私 は あなた に お菓子 を あげる。
   watashi wa anata ni okashi o ageru
  'I gave you candy. '

- 私 は 日本語 を 教えてあげます。
   watashi wa nihongo o oshiete agemasu
  'I will teach Japanese.'

c) くれる *kureru*' give / give '

 → give / give something to people of equal status.

The sentence structure used is

<u>Giver</u> は <u>Receiver (me / my client / P1)</u> に Objects を あ げ る。

This word has the same meaning as あげる *'ageru'* but is used in a different situation from あげ
る which is when the speaker is given by someone else, and just like あげる, くれる can also be
affixed in verb tenses. Example:

- 美子さん は 私 に プゼント を くれました。
  Miko-san wa watashi ni purezento o kuremashita
  'Miko-san gave me a present.'

- 先生 は 日本語 を 僕 に 教えてくれた。
  sensei wa nihongo o boku ni oshiete kureta
  'The teacher taught me Japanese.'

286

C. The 授ける *sazukeru* verb has the following lexical meaning: for appreciation, giving, for teaching. Pay attention to the analysis below.

Data 7):

つまり、師匠が 弟子に、その道の奥義や秘伝をすべて教えるのです。そし「目録」を **授ける**のです。

*Tsumari, shishō ga deshi ni, sonomichi no īgi ya hiden o subete oshieru nodesu. Soshite, `mokuroku' o **sazukeru** no desu.*

'In other words, the teacher teaches his students all the mysteries and secrets of the path. And, you will receive inventory.'

(Yahoo!, 2005)

In the data sentence (7) using the 授ける *sazukeru* 'teach' of the verb tansitive in BJ's direct active sentence pattern. Sentence data (7) above, *sazukeru* verb 'teaches' is a transitive verb in the dictionary form *sazuke{**ru**}* 'teaches', from the verb form *sazuke{**ru**}* 'teaches', + particle no which shows noun substitute その道の奥義秘伝を *sonomichi no ōgi ya hiden o* 'the secret of the road and all the mysteries'. The meaning contained in the sentence data (7) states 'teach'. The sentence data structure (7) containing 師匠 が *shishō ga* 'teacher' is an argument that grammatical functions as a subject, 弟子 に *deshi ni* 'to students' is a recipient's argument that functions grammatically as a non-continuous object, and 目録 を *mokuroku o* 'inventory' is an argument something which is given which functions grammatically as a direct object.

Thus, it does not bring up the three arguments in the structure of the data sentence (7), and the negative particle which states the indirect object. The *sazukeru* verb 'mengajar' in Indonesian is paired like this to facilitate understanding in the meaning of the Indonesian language and adapted to the grammatical meaning.

Data 8)
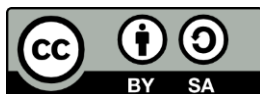
これらは すべて いわば 実験な のである. すべて の 徴収は 王の 戦争遂行 を **授ける** ため の, 社会の 一時的な 援助金 と みなされる.

Korera wa subete iwaba jikken'na nodearu. Subete no chōshū wa ō no sensō suikō o __sazukeru__ tame no, shakai no ichiji-tekina enjo-kin to minasa reru.

This is all, one might say, experiment. All levies were considered as temporary social assistance for the execution of the king's war.'

(Rekishi, 2004)

In the data sentence (8) using the 授ける *sazukeru* 'gives' of a positive verb in the active direct

sentence pattern BJ. Sentence data (8) above, *sazukeru* verb 'social assistance' is a transitive verb in the dictionary form *sazuke{ru}* 'giving', from the verb *sazuke{ru}* 'giving', although it is not explicitly written that *sazukeru* means to give, but based on the context of the sentence the execution of the war is a gift / assistance. The meaning contained in the sentence data (8) states 'give'. The sentence data structure (8) contains これら は *karaera wa* 'they' 戦争 遂行 を *sensō*

suikō o 'social assistance / war victims assistance'. So, it does not bring up the three arguments in the structure of the data sentence (8), and the negative particle which states the indirect object. The *sazukeru* verb 'memberi' in Indonesian is paired like this to facilitate understanding in the meaning of Indonesian and adapted to grammatical meaning.

Data 9)

ミカエルとその使いによって地に落とされる。その地で一匹の獣に出会い、自らの権威 を**授ける**と、その獣は神を汚す言葉を口にし始めたという。

Mikaeru to sono tsukai ni yotte ji ni otosa reru. Sono ji de itsupiki no kemono ni deai, mizukara no ken'i o __sazukeru__ to, sono kemono wa we o yogosu kotoba o kuchi ni shi hajimeta to iu.

'It was dropped to the ground by Michael and his angels. When he met a beast on the land and gave his authority, he said that the beast began to spit out words that defiled the name of God. '

(Rekishi, 2001)

In the data sentence (9) using the verb 授ける *sazukeru* 'gives' of the positive verb in the

direct active sentence pattern BJ. Sentence data (9) above, *sazukeru* verb 'gives' is a transitive verb

in the dictionary form *sazuke*{***ru***} 'gives', from the verb *sazuke*{***ru***} 'gives' + a presupposition form to indicate that the event will definitely occur. The meaning contained in the data sentence (9) states 'give'. The sentence data structure (9) contains ミカエル と その 使 *mikaeru to sono tsukai* 'Michael and his angels' shows the subject's argument, 一匹 の 獣 に *ippiki no kimono ni*' an animal 'as an indirect object argument, and 権威 を *ken'i* 'authority ' as a direct object argument. Thus, the data sentence (9) gives rise to three arguments, and negative particles representing an indirect object. The *sazukeru* verb 'memberi' in Indonesian is paired like this to facilitate understanding in the meaning of Indonesian and adapted to grammatical meaning.

3. CONCLUSION

Based on the analysis of the 9 sentence data above, that the equivalent of the Japanese verb *sonaeru, sashiageru,* and *sazukeru* in the Indonesian sentence structure shows that the three verbs are lexically, namely *sonaeru, sashiageru,* and *sazukeru* are meaningful giving. It shows a clear difference that:

A. The 供える *sonaeru* verb is a transitive verb that shows the meaning of giving from lower status to higher status. Commonly used from humans to gods or gods. In the Big Indonesian Dictionary (https://kbbi.kemendikbud.go.id/kosakata) presents: /mem.per.sem.bah.kan/ V presents; give as offerings. In addition, the *sonaeru* verb has a broader lexical meaning that can express offer, present, provide, prepare, present from someone who is positioned down to the boss. This is consistent with the data sentence (1-3). Structurally the verb 供える *sonaeru* does not raise three arguments, namely the giver は, the recipient of something and something given を o. But still acceptable in Japanese grammar. Semantically and pragmatic use of diction and politeness in Japanese that the verb meaning 供える *sonaeru* 'presents' to make it easier for

students to understand the use of the verb 供える *sonaeru* 'offer' according to the context of the sentence.

B. The さしあげる *sashiageru* verb is a transitive verb that shows the meaning of giving from lower status to higher status. Commonly used from humans to gods or gods. In the Big Indonesian Dictionary (https://kbbi.kemendikbud.go.id/kosakata) presents: /mem.be.ri.kan/ V presents; give to someone. In Indonesian it can be interpreted as offering. This is consistent with the data sentence (4-6). Structurally the verb さしあげる *sashiageru* must use three arguments which state dative に '*ni*' which indicates the existence of a giver は '*wa*', recipient に '*ni*', and something given を '*o*'. Semantically and pragmatic use of diction and politeness in Japanese that the *sashiageru* verb has a lexical meaning only to give both goods and services from subordinates to superiors.

C. The 授ける *sazukeru* verb is a transitive verb that shows the meaning of giving from higher status to lower status. It has a lexical meaning bestowed, teach, offered. The use of these three verbs in grammatical meaning will be adjusted to the context of the sentence. In Indonesian it can be interpreted as offering. In the Big Indonesian Dictionary (https://kbbi.kemendikbud.go.id/kosakata) presents: /meng.a.nu.ge.rah.kan/ V presents; give as offerings. This is consistent with the data sentence (7-9). Structurally the verb 授ける *sazukeru* must use three arguments which state dative に '*ni*' which indicates the existence of a giver は '*wa*', recipient に '*ni*', and something given を '*o*'. Semantically and pragmatic use of diction and politeness in Japanese that the verb meaning 授ける *sazukeru* 'presents' to make it easier for students to understand the use of the verb 授ける *sazukeru* 'offer' according to the context of the sentence.

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