PROCEEDING
THE 2ND INTERNATIONAL CONFERENCE ON
JAPANESE STUDIES, LANGUAGE AND
EDUCATION (ICJSLE)

未来への挑戦〜ソサエティ5.0における日本語教育〜

Surabaya, 24 October 2020
I'Mc Center, Lotus Regency F7, Jl. Ketintang Baru Selatan 1A/23,
Surabaya 60235, Indonesia

Editors:
Dedi Sutedi; Djodjok Soepardjo; Dian Bayu Firmansyah;
Cicilia Tantri Suryawati; Lussy Novarida Ridwan

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ASOSIASI STUDI PENDIDIKAN BAHASA JEPANG
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THE FUTURE CHALLENGE OF JAPANESE EDUCATION IN SOCIETY 5.0

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THE 2ND INTERNATIONAL CONFERENCE ON JAPANESE STUDIES, LANGUAGE AND EDUCATION (ICJSLE)

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            Nuria Haristiani (UPI)
FOREWORD

This international seminar on Japanese Studies, Language and Education, held on October 24, 2020 via Zoom Meetings application in Surabaya Indonesia, is a forum that enables Indonesian and international participants to share ideas and experiences in relation to the Japanese language and its teaching in different educational settings. When closely observed, the seminar has enabled the participants to highlight particular issues on Japanese language education that have been revealed through various scientific studies. In addition, participants also offered different solutions to those issues.

The articles published in this proceeding are only part or the articles presented in the seminar. This proceeding is primarily addressed to students and educators who play a very important role in the growth and development of Japanese language in Indonesia. Furthermore, it presents ideas presented by counterparts coming from Southeast Asian countries, who possess different ways of seeing and performing the Japanese language teaching. Hence, this academic encounter enriches individual participants with mutual and cultural understanding of how Japanese language is taught in individual institutions.

Finally, grateful acknowledgment is expressed to those who helped the committee to organize this seminar and wrote this proceeding. This work would not have reached its present form without their invaluable help. In particular, we express our gratitude to Prof. Furihata Masashi (Tokyo University of Foreign Studies, Japan), Mr. Dedi Sutedi (Universitas Pendidikan Indonesia), and Prof. ABM Razaul Karim Faquire, PhD. (Professor of Japanese Language & Culture Institute of Modern Languages University of Dhaka, Bangladesh) as the keynote speakers, Ms. Tahara Yuka (Japan Taiwan Exchange Association Taipei Office Advisor, Taiwan) for sharing fruitful ideas.

Editors
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Prohibition Expression in Japanese and Indonesian: 
A Cross-Cultural Study

Yuniarsih, Krisanjaya, Niken Nugraha 
Universitas Negeri Jakarta 
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ABSTRACT

In Japanese there are many expressions (hyougen), one of which is kinshi hyougen. Kinshi hyougen is an expression used to order the other person not to do something. In Indonesian, to state a sentence of prohibition, modalities can be used in lexical forms such as “jangan”, “dilarang” or in the form of negation such as “tidak boleh, tidak dibolehkan, tidak diperkenankan”. In the study of Japanese in an accumulative manner there are 20 kinds of prohibited sentence forms and each of them has a different usage. In both Japanese and Indonesian, the appearance of the prohibition expression is always accompanied by the context in which it is used. The emergence in this paper is examined based on usage in written text, utterances in film shows, and appearance in outdoor media. This paper discusses the expression of prohibitions in both languages using both lexical forms and morphological processes through cross-cultural linguistic studies. The kinshi hyougen contained in Ryusei no Kizuna drama are 8 form, which is ~na, ~naide, ~naide kudasai, ~te wa dame, ~te wa ikemasen, ~no, ~niyanai, and ~kinshi. The linguistic marker of Japanese prohibition have expression with a strong sense of language, politeness changes, and euphemistic expression. Meanwhile, the prohibition linguistic markers in Indonesian are terima kasih, tidak boleh, dilarang, jangan (lah), mohon, tolong, biarkan, tidak diperkenankan.

Keywords: prohibition expression, Japanese, Indonesian, cross-cultural

INTRODUCTION

In the context of interpersonal communication, what kinds of expressions are used when really trying to prohibit or stop the actions of other parties in communicating with others? There are needed that take into account the feelings and positions of other parties in order to build good human relationships. Expressions of prohibition that forcibly limit the actions of others, so in this case it is important to choose words that will be afraid of displeasing to that person.

In Japanese, prohibition expression is kinshi hyougen. Kinshi hyougen is an expression used to order the other person not to do something. In lectures, kinshi hyougen has previously been discussed in the book Minna no Nihongo I and Minna no Nihongo II and in the book Shoukyuu Nihongo Bunpou Sou Matome Pointo 20.
Of the three books, the *kinshi hyougen* learned there are three forms namely, ～ な, ～ないでください, and ～ てはいけない. The three forms can be seen in the sentence: (1) the prohibition is cruder, while sentence (2) is more subtle and polite, for sentence (3) it is more ordinary. However, a more detailed description of who the speaker is, how the situation is, and how the intonation in the pronunciation is not obtained if only using sentences. Therefore it is necessary to look for sources or media other than those used in lectures.

In this study, researchers intend to use drama and outdoor media. The drama that will be used in this research is *Ryusei no Kizuna*. Researchers chose the drama *Ryusei no Kizuna* because this drama is an adaptation of a mystery novel written by one of the famous writers, Keigo Higashino. Also, because this drama has a pretty good rating of 16.3%. As for the prohibition writings on outdoor media are selected based on the most productive and easily found possibilities.

**THEORETICAL FRAMEWORK**

**Prohibition in Japanese**

*Hyougen* is an expression that states what is thought and felt, in the form of words, letters, sounds, colors, shapes, body cues, and others (Yoshimasa, 1994). *Hyougen* is an expression used to instruct the interlocutor not to do something. Yoshikawa, et al (1991). Types of *Kinshi Hyougen* are as follows (Darjat, 2009):

1) な
   Put after the verb in the dictionary form. State "don't". Sentence commands in the form of prohibitions by using this pattern are usually used by parents to their children, between close friends, or abusive prohibitions when directed at others.

2) ～ ないで ください
   ～ ないで ください is assembled with negative verbs. State "please; do not". Used to express the prohibitions subtly. However, prohibitions with this pattern are rarely used for people who are more respected unless they are familiar.

3) ～ ては いけない ／て だめだ
   Stating "no; do not". Both of these expressions are both to express the prohibition. More often used by a teacher to his students, parents to their children, or supervisors. That is a ban on people who are inferior to the speaker.

4) ～ ては ならない
   Declaring "prohibited; should not". Used to ban because of a rule or something that must be considered in general and intended for anyone. The phrase ～ ては ならない is more often used in written language.

5) ～ ては イラ れない
   Stating "no need; should not; not only ". The phrase ～ ては イラ れない emphasizes the nuances of the prohibition on doing something that is not used continuously.

こんなに忙しい時に寝てはいられない。
‘I can’t sleep at such a busy time.’

According to Sunagawa (1999) hyougen is as: 1) ～ことはならない, 2) ～でくれ, 3) ～てはいけない, 4) ～てはだめだ, 5) ～てはならない, and 6) ～の.

Table 1. Prohibition Expression in Japanese

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Prohibition in Indonesian

The prohibition in linguistic studies refers to the imperative form. The term “imperative” is used as a noun and as an adjective in the grammatical classification of the sentence types, and usually seen in contrast with indicative, interrogative, etc. (Crystal. 1991). Imperative sentences with the meaning of prohibition in Indonesian are usually marked by the use of the word jangan. The phrase prohibition in Indonesian pragmatic studies is
one of seventeen kinds of imperative pragmatic forms (Rahardi. 2010). The imperative sentence for prohibition is marked with the word *jangan (lah)* or the phrase *tidak boleh*. (Alwi et al., 2003).

As a speech act, the prohibition expression in Indonesian can use the word *terima kasih, tidak boleh, jangan, dilarang, mohon* follow the word no, it should be followed by the word *tidak, sebaiknya*, with construction of news, and with construction of questions (Sasanti, 2013). A prohibitive is simply a negative directive. They can commonly be seen on public signs or notices. In Spanish, prohibition of actions require the infinitival form, and that form has negation preceding the infinitive (e.g., “¡No nadar!”). Prohibition of bare nouns has the noun preceding the negation, with a prosodic break (e.g., “¡Perros, no!”) (Donovan, 2018).

Huddleston and Pullum (2002) mentions *verbless directives*, which include examples like (1a-d) above, but offers no analysis of their structure and simply notes their existence. Seiss (2008) notes the existence of general prohibitives with gerunds as the head noun such as “No swimming!” (she calls these “No DET-ing” type gerunds) but ignores the existence of “No + simple noun” such as “No sharks!” Hudson (2003) also mentions the existence of what he calls “No + gerund clause” and argues for mixed nominal and verbal properties for gerunds.

In Spanish, infinitive or subjunctive forms are used to express prohibition. In Modern Greek, which has no infinitives, subjunctive forms are used to express prohibition. In Italian, infinitives are used to express 2nd person singular prohibition and indicative forms are used to express 2nd person plural prohibition (Han, 1999). Meanwhile, the imperative or command form of the verb in Arabic is based upon the imperfect/ present tense verb in the jussive mood. It occurs in the second person (all forms of “you”), for the most part, although it occasionally occurs in the first person plural (“let’s”) and the third person (“let him/her/them”) (Fathi, Juminganc, and Othmand, 2015).

**Indonesian socio-cultural context in terms of prohibitions**

Context is what lies behind the appearance of a speech act. Context is all background knowledge that is shared by speakers and speech partners and which accompanies and accommodates the narrative (Rahardi, 2009). Therefore, context includes aspects: speakers and interlocutors, context of speech, purpose of speech, speech as a form of action or activity, and speech as a product of verbal acts (Wijana and Rohmadi, 2009).

The context of using the prohibition in Indonesian shows information about: linguistic markers, prohibited behavior, location, objects that are
included or aimed at, tools used, impacts that will be caused, and exceptions. For example, information about the using of the prohibition expression can be seen in the following sentence.

(1) \textit{Ngebut benjut!} \\
\begin{tabular}{l}+prohibited behaviour \\
+/-location: home/housing\end{tabular}

(2) \textit{Selain karyawan, tidak boleh masuk!} \\
\begin{tabular}{l}+exception ling. marker \\
+prohibited behaviour \\
+/-location: office\end{tabular}

(3) \textit{Dilarang buang sampah sembarangan!} \\
\begin{tabular}{l}+ling.marker prohibited objects that are included \\
+prohibited behaviour \\
+/-location: park/garden/water ways\end{tabular}

The information about the culture of the community can be seen from the use of verbs in the prohibited expression. For example, the prohibition “\textit{Dilarang berhenti di sepanjang jalan tol!”} hence the culture of drivers who stop along toll roads. Likewise the prohibition “\textit{Terima kasih Anda tidak merokok di ruangan ini.”} hence the smoking culture in the room is reflected (Nugroho, 2017).

**METHODS**

Analysis method which used on this research is descriptive qualitative method. Data Source on this research is conversation sentences (dialogue) which contain \textit{kinshi hyougen} which is contained on \textit{Ryusei no Kizuna} drama. This research is implemented on March – May 2015. This research taken place on Japanese Language Department, Faculty of Language and Art, Campus A University State of Jakarta, Rawamangun, East Jakarta. Data analysis technique on this research is using study of literature that is reading and study books related to \textit{kinshi hyougen}. Other than that, using documentation as \textit{Ryusei no Kizuna} drama and outdoor media. As for steps that would be done on this research is as follows: 1) collect the theories which related with thesis theme, 2) collect the data in the form of conversations which contain \textit{kinshi hyougen}, 3) listening and take notes the data in the form of conversation dialogues which contain \textit{kinshi hyougen}, 4) analysis the \textit{kinshi hyougen} data according to its type based on its use, and 5) conclusion, that is draw conclusions from and about what has been researched.

**RESULTS AND DISCUSSION**
From what the researcher found, from 3 expert opinion, there are 20 kinds of prohibited sentences form that is, ～な，～ないでください，～ないで，～ないでくれ，～はいけない，～はならない，～はだめ，～はいられない，～ことはならない，～ないように，～ないこと，～べからず，～禁ず，～禁止，～無用，～んじゃない，～の，～ものではない，～みだりに，～むやみに。However, after listening on dramas only 8 kinshi hyougen was found, that is ～な，～ないで，～ないでください，～はだめ，～はいけない，～の，～んじゃないか，dan ～禁止

As for using of each sentence pattern is as follow:

1. **Kinshi hyougen な** 　
   This sentence is a prohibited sentence which usually used by parents to their child, older family member to youngest family member, between friends who had closed relationship. This pattern usually located after dictionary form of verbs. (dictionary form of verbs + な).

   有明 泰輔: 今さ ビックリしたよ 裏口から…
   Ariake Taisuke: I’m surprised, recently. From side door…

   有明 功一: 来るな！殺されてる…死んでる… 父ちゃんも母ちゃんも…殺されてる。
   Ariake Kouichi: Don’t come! They’re killed. Father…and Mother…They’re killed.

**Kinshi hyougen** in the conversation above occur between Kouichi and Taisuke. This conversation tell the incident on 14 years ago. After watching the shooting star, three of them back to the home. Kouichi which carrying Shizuna on his back, enter first go inside, while Taisuke put his bike on side door, then when he want to tell what he’s seeing on the side door, suddenly Kouichi prohibit Taisuke to go near. This is seen in the sentence 「来るな」"Don’t come". Kouichi prohibit Taisuke to go near him because he doesn’t want Taisuke seen his parents corpse that had been killed. **Kinshi hyougen** in conversation above declare prohibit order. And used by older brother to his younger brother.

2. **Kinshi hyougen ないでください** 　
   This pattern used for declare subtly prohibit. However, prohibit with this pattern rarely used by the person which more respected except already familiar. This pattern located after negative form verbs. (Negative Form Verbs + ないでください).

   林 ジョージ: 私 ちょっと集金を行っています。
   Hayashi George: I went to collect.

   萩村 信二: いや、いや、なんで。
Hagimura Shinji: No...No, why? Please don't go away!

*Kinshi hyougen* in the conversation above occur between Mr. Hagimura and Mr. Hayashi. This conversation when in the curry restaurant, the police come for giving information about Kouichi's parents case development. They tell Kouichi that his father is a debtor and like to go to *Pachinko*. After hear that, Mr Hayashi intend to escape because he used to hide that information from Kouichi. Mr. Hagimura which seen him then forbid Mr. Hayashi to do that. This *Kinshi hyougen* seen on the sentence 「逃げないでくださいよ」"Please don't go away!". Mr. Hagimura prohibit Mr. Hayashi for doing that because according to him doesn't need to feel guilty, because in fact Mr. Hayashi actually mean to tell that thing to Kouichi later when he grows up. *Kinshi hyougen* in the conversation above declare prohibit order. And used by between friends who had closed relationship.

3. *Kinshi hyougen* ないで

This sentence is a prohibited sentence and strung together with negative form verbs. (Negative Form Verbs + ないで). On the drama, this pattern tend to used by woman.

有明 泰輔: まさか近くにそのお店の方がいらっしゃるとは。。
Ariake Taisuke: We don't think there will be woman from that restaurant which is near here.

有明 静奈: 決してわざとじゃないんですのよ。どうかお気を悪くなさらないで。
Ariake Shizuna: It was unintentional. Please don't be offended.

戸神 行成: 気を悪くなどしておりません。
Togami Yukinari: I'm not offended.

*Kinshi hyougen* in the conversation above occur between Taisuke, Shizuna and Yukinari. This conversation tell when Taisuke and Shizuna doing fraud to Yukinari started. At that time, Shizuna in disguise as Takamine Saori, a freshman college student which just returned from abroad while Taisuke in disguise as Kenichi Katsurai, a jewel expert. They come to the wine tasting event in Aoyama in order to approach Togami Yukinari. In the conversation they offend the Togami restaurant problem. Yukinari which not far from them, immediately come over. The Shizuna tells him not to be offended by what he said earlier. This thing seen on 「どうかお気を悪くなさらないで」"Please don't be offended." *Kinshi hyougen* in this conversation declare prohibit order however in it's use there are addition sonkeigo that is “douka ~nasaru” this thing because the situation on this conversation is normal and they not get acquainted between each other.
4. **Kinshi hyougen んじゃない**

This pattern used for prohibit the action from interlocutors. This pattern are spoken language and expressed with decrease intonation. Often used as man language. In drama, this pattern used with higher intonation. This pattern located after dictionary form (Dictionary verb + んじゃない).

有明 幸博: 継ぐ気があるなら教えてやる。
コソコソ泥棒みたいなマネしてんじゃねーぞバカヤロー。

Ariake Yukihiro: If you want to carry on me, I will teach you. But don’t sneak up like a thief, idiot.

**Kinshi hyougen** in the conversation above occur between The father and Kouichi. This conversation recount the event 14 years ago, on the family room, Kouichi sit crying. He was scolded by his father because caught stealing his family recipe book Hayashi Rice. His father angry and hit it using that book. Then his father says 「コソコソ泥棒みたいなマネしてんじゃねーぞバカヤロー」 "Don't sneak up like a thief, idiot". His father forbid Kouichi to do that because if want to be teached by his father how to make Hayashi Rice, then he doesn't need to sneak up to steal that book. **Kinshi hyougen** in the conversation above declare prohibit order. And used by a father to his son. On the conversation above there's an addition 「バカヤロー」 to emphasize the prohibited sentence.

5. **Kinshi hyougen てはだめ**

This sentence used by people who has position as supervisor like teacher, parents, manager, etc to the people who were supervised. Next, this pattern could be written with pronunciation change from [ては] to [ちゃ] and [では] to [じゃ]. This pattern located after verb form ~ては。 (verb +てはだめ)

有明 静奈: 《退院おめでとうございます、高山さん、リハビリ怠けちゃだめよ》

Ariake Shizuna: (Congratulation after your discharged from hospital. Takayama-san, don't lazy to do rehabilitation!)

This sentence is the content of SMS which send by Shizuna to Takayama. After discharged from the hospital, Takayama got SMS from Shizuna about greetings in the form of congratulation as well as an prohibit order for Takayama to do not lazy on the rehabilitation. This thing seen as the sentence 「リハビリ怠けちゃだめよ” don’t lazy to do rehabilitation". **Kinshi hyougen** in the conversation above declare prohibit order. And used by between friends who had closed relationship.

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6. **Kinshi hyougen** てはいけない

Generally this pattern used for prohibit sentence and usually used by men to their underlings. This sentence used by people who has position as supervisor like teacher, parents, manager, etc to the people who were supervised. This pattern located after verb form ~te. (verb + てはいけません)

<table>
<thead>
<tr>
<th>Kinshi hyougen</th>
<th>文</th>
<th>例文</th>
</tr>
</thead>
</table>
| てはいけない   | メン | 母親や教師、上司などを対象に使用されます。このパターンは文末の動詞形式に続く。

有明 功一：流星なんか見たから…流星なんか…

Ariake Kouichi: Everything because I want to see shooting stars…

Everything because of me…

萩村 信二：そんなふうに考えちゃいけない。

Hagimura Shinji: You can't think like that!

**Kinshi hyougen** in the conversation above occur between Mr. Hagimura and Kouichi. This conversation tell the event on 14 years ago, after the homicide case of Ariake brothers parents, the police come and introgating. While sit and crying Kouichi always blaming himself after this incident. Mr. Hagimura who heard him then tell 「そんなふうに考えちゃいけない」 “You can't think like that!”. The reason Mr. Hagimura forbid Kouichi do that is because the homicide incident not solely caused by them go to see the shooting star. **Kinshi hyougen** in the conversation above declare prohibit order which are recommended. And used by between friends who had closed relationship.

7. **Kinshi hyougen** の

This pattern usually used by woman toward the people who had a lower degree. Followed by flat intonation or decrease tone when give order or prohibit. In drama, this pattern used by men. This pattern located after dictionary verb or negative form verbs. (Dictionary verb/ Negatif form verb + の).

<table>
<thead>
<tr>
<th>Kinshi hyougen</th>
<th>文</th>
<th>例文</th>
</tr>
</thead>
</table>
| の             | 女性 | 男性的差別存在。

有明 泰輔：こんなぎゃったら、地味コーナー作れますよ。

Ariake Taisuke: If there is this much, we could make “Ordinary Production House”

林 ジョージ：そういう派手なことはしないの。

Hayashi George: Don't do something that stand out like that

**Kinshi hyougen** in the conversation above occur between Mr. Hayashi and Taisuke. This conversation tell in Adult DVD Rental the place Taisuke working, Mr. Hayashi come to rent. He talked about the “usual” adult film with Taisuke. However, suddenly Tasiuke propose to make ordinary adult film. Then Hayashi said 「そういう派手なことはしないの」“Don't do something that stand out like that”. **Kinshi hyougen** in the conversation above declare prohibit order. And used by between friends who had closed relationship.
8. **Kinshi hyougen** 禁止

This pattern used to declare warning prohibited. In it use this pattern located after noun. (noun + 禁止)

高山 久伸: 「クソッ 見舞いにも来ない メールも 返さない。どういう つもりだ 有明静奈」

Takayama Hisanobu: (Damn! She’s not visited me and not answered my SMS. What are you gonna planning, Ariake Shizuna?)

有明 静奈: 高山さん 携帯電話は 使用禁止ですよ。

Ariake Shizuna: Takayama, do not use Handphone.

**Kinshi hyougen** in the conversation above occur between Shizuna and Takayama. At that time, Takayama was hospitalized after his leg struck down by barbell iron. Then he tried to tell Shizuna via SMS with the intention that Shizuna would come to visit him. However, suddenly Shizuna come as a nurse (In disguise as Minamida Shiho) on the room where Takayama was hospitalized. Shizuna who seen Takayama is holding handphone, then forbid him to use it, this thing seen at the sentence 「高山さん携帯電話は使用禁止ですよ」”Takayama, do not use Handphone”. **Kinshi hyougen** in the conversation above declare prohibit order.

**CONCLUSION**

The results of this study indicate that the total number of sentence in Ryusei no Kizuna drama which contain **kinshi hyougen** are 32 sentence. The **kinshi hyougen** contained in Ryusei no Kizuna drama are 8 form, which is ~na, ~naide, ~naide kudasai, ~te wa dame, ~te wa ikemasen, ~no, ~njyanai, and ~kinshi. And if was percentage as following table.

<table>
<thead>
<tr>
<th>No.</th>
<th>Kinshi Hyougen</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>~na</td>
<td>53.12%</td>
</tr>
<tr>
<td>2.</td>
<td>~naide</td>
<td>21.87%</td>
</tr>
<tr>
<td>3.</td>
<td>~njyanai</td>
<td>6.25%</td>
</tr>
<tr>
<td>4.</td>
<td>~te wa dame</td>
<td>6.25%</td>
</tr>
<tr>
<td>5.</td>
<td>~kinshi</td>
<td>6.25%</td>
</tr>
<tr>
<td>6.</td>
<td>~te wa ikemasen</td>
<td>3.12%</td>
</tr>
<tr>
<td>7.</td>
<td>~naide kudasai</td>
<td>3.12%</td>
</tr>
<tr>
<td>8.</td>
<td>~no</td>
<td>3.12%</td>
</tr>
</tbody>
</table>

**Kinshi hyougen** which most appears in Ryusei no Kizuna drama is ~na that is 53,12%. The application **kinshi hyougen** on Ryusei no Kizuna drama everything is
used for declare prohibit order. In application mostly used by parents to their children, older family member to youngest family member, between friends who had closed relationship and more widely used on informal situation. On formal situation and addressed to people who more respected could use kinshi hyougen naide with insert keigo before kinshi hyougen. Found the use of kinshi hyougen no which used by men. Beside that, application kinshi hyougen niyanai express with intonation tends to increase. Any addition words like “bakayarou” and “butayarou” when express kinshi hyougen which the function for more emphasizing kinshi hyougen.

The comparison between Japanese and Indonesian in terms of linguistic markers, morphological processes, and cross-cultural usage contexts is presented in the following table.

<table>
<thead>
<tr>
<th>Prohibition expression</th>
<th>Linguistic markers</th>
<th>Morphological process</th>
<th>Context information</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Japanese</strong></td>
<td>「～な」「～はいけません」「～んじゃない」など (expression with a strong sense of language) 「～でください」「～でくださいかな」など (politeness changes)「お/ご～お願いします」、「～と困ります」、「～ちょっと」「～ご遠慮ください」など (euphemism expression)</td>
<td>konyugasi:</td>
<td>It cannot be separated from factors such as the ups and downs of human relationships, familiarity and prohibited contents.</td>
</tr>
<tr>
<td><strong>Indonesia</strong></td>
<td>terima kasih, tidak boleh, dilarang, jangan (lah), mohon, tolong, biarkan, tidak diperkenankan</td>
<td>Affixation: di+(larang), biar+(kan), jangan+(lah), di+per+kena n+(kan); composition: terima+kasih</td>
<td>prohibited behavior, location, objects that are included or aimed at, tools used, impacts that will be caused, and exceptions.</td>
</tr>
</tbody>
</table>

**REFERENCES**


