

Japanese Views On Angle Differentiation When Doing *Ojigi*

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Abstract. *Ojigi* is one of a Japanese cultures that includes nonverbal communication activities, which means bowing to others as a sign of greeting when apologizing and thanking. In the application of *Ojigi*, it is not only done by bowing the body, but also the angle must be considered when bowing the body when doing *Ojigi*. This research aims to determine the views of Japanese on the application of different angles of bowing when doing *Ojigi*. Data sources were obtained from the opinions of Japanese by asking about the application of angle differentiation when doing *Ojigi* through the online site jp.quora.com. The method used in this research is a qualitative with a thematic analysis approach. The results of this research concluded that Japanese do *Ojigi* as an expression of gratitude and an apology to others. In addition to other people, it is also applied to people who are not too close, when greeting people, and when conducting job interviews. (1) Japanese people's views on distinguishing angles during *Ojigi* when getting older pay more attention to the difference in angles, as a job requirement, and to give respect to others. (2) Japanese people's views do not differentiate angles when doing *Ojigi* to avoid awkwardness in interaction and are more concerned with sincerity when doing *Ojigi* than differentiating angles when doing *Ojigi*.

Keywords: Japanese *Ojigi*; *Ojigi* Angle Differentiation; Japanese Views About *Ojigi*

RESEARCH BACKGROUND

Ojigi is a Japanese culture that includes non-verbal communication activities. *Ojigi* itself means bow (Matsuura, 1994: 755), which in full means bowing to other people. *Ojigi* is a cultural product of Japanese society that has been passed down from generation to generation in Japanese society. *Ojigi* is an important culture in Japan. According to Pipiet Furisari (100:2016), *Ojigi* reflects the Japanese culture of always apologizing and being grateful. Apart from that, it is also a form of appreciation for other people. *Ojigi* can be expressed as a form of Japanese expressive nature, respect for others, respect for community and a sense of tolerance towards others. Every corner of Japanese life cannot escape this *Ojigi* culture. This has taken root and has become something that must be taught to the next generation because it is related to part of culture so that it has become part of the daily life of Japanese people in their daily lives.

According to Roza (2012:61), the function of *Ojigi* in daily Japanese society is a means of respecting the person you are talking to, even though they are not directly related, and the type of respect is different. According to him, *Ojigi* is done to adjust the person he is talking to. For example, doing *Ojigi* on a friend will be different from doing it on a boss. Apart from being used as a means of respecting other people, according to Mulyadi (2017:6) *Ojigi* is also done as a greeting, expressing gratitude, and apologizing.

In practice, *Ojigi* is not done simply by bending the body. There are body structure angles that are categories in doing *Ojigi*. As stated by Fukuda (in Roza, 2012: 60), there are basically three categories of *Ojigi*, depending on the bending angle, namely: Eshaku, bowing slightly, nodding the head, and done by bending the body ± 15 degrees; Keirei, full bow, respectful bow, and is done by bending the

body ± 30 degrees; and Saikeirei, bowing very low, bowing to worship, and is done by bending the body ± 45 degrees.

As the importance of differentiating angles in applying *Ojigi*, the researcher wants to know how differentiating angles in doing *Ojigi* is carried out in the lives of Japanese people in their daily lives.

REVIEW OF RELATED LITERATURE

Elvie N. Piri's research (2018) entitled *The Meaning of Ojigi Culture in the Lives of Japanese People Today*. Elvie N. Piri researched the extent to which the current generation interprets *Ojigi* culture in their daily lives. The data collection stage was carried out directly in Japan with high school children and other young people. The results obtained in Elvie's research are that there have been changes over time in Japanese society which have influenced their meaning in practicing *Ojigi* culture. Almost half of the respondents or 42% answered that they rarely or even no longer do *Ojigi*. Instead, they just do a handshake. Elvie also found that *Ojigi* no longer had the meaning it had in the past, which was interpreted as an expression of mutual respect. It was an expression of obedience, not opposing, even removing walls of hostility, but began to shift towards the influence of the foreign culture they encountered. Respondents sometimes use *Ojigi*, but no longer follow the rules or violate existing rules, for example mixing *Ojigi* with a handshake.

RESEARCH METHOD

This research uses a qualitative research method with a Thematic Analysis approach. Thematic analysis is a way of analyzing data that aims to identify patterns to find themes through data that has been collected by researchers (Braun & Clarke, 2006). Data was obtained from Japanese people's opinions on questions asked on the online site jp.quora.com. The questions asked on the jp.quora.com site are:

日本人として、おじぎをする上でのさまざまな角度についてはどう思いますか？

Nihonjin to shite, Ojigi o suruuede no samazamana kakudo ni tsuite wa dōomoimasuka?

As a Japanese person, what do you think about differentiating bending angles?

The total responses obtained from this question amounted to 21 answers. These responses were collected and then translated into English and Indonesian for analysis, then the results of the analysis were found to be two views, namely (1) the view of Japanese people who apply angle differentiation in doing *Ojigi*, and (2) the view of Japanese people who do not make angle distinctions in doing *Ojigi*.

RESULTS AND DISCUSSION

Application of *Ojigi* in Japanese Life

1. *Ojigi* As A Form Of Expression of Gratitude

Ojigi is considered an expression of a person's gratitude and appreciation for something. When Japanese people feel indebted to another person or when they receive a gift from another person, they perform *Ojigi* on that person. So *Ojigi* has a function as a means of expressing feelings of gratitude for help or gifts from other people to him. (Mulyadi, 2017, p. 6).

とくに自分が感謝する人にはその感謝の度合いに応じ頭をさげます。

Tokuni jibun ga kansha suru hito ni wa sono kansha no doai ni ōji atama o sagemasu.

Specifically, we bow our heads to those we are grateful for, depending on the Japanese person's level of gratitude.

The informant views that Japanese people's perspective in performing *Ojigi* is influenced by the level of gratitude and gratitude towards the people around them. The greater a person's gratitude to another person, the deeper the angle. *Ojigi* as an expression of gratitude is reflected in other informants as follows:

それから若い時には感謝などしなかった利用者として感謝し、お辞儀したくなることがあります。それはスーパーで一生懸命働いている人、バスや電車など交通機関で働く人、朝早くから道路清掃している人、どんな天候でも働いている道路工事の人、建設作業の人達、めだたない道路補修や電線や鉄道線路の点検をする人、救急車で人助けしている人など。

この世の中には感謝することばかりです。ですから、自然と知らない人とも挨拶できるし、お辞儀もできます。

Sorekara wakai tokiniha kansha nado shinakatta riyōsha to shite kansha shi, Ojigi shitaku naru koto ga arimasu. Sore wa sūpā de isshōkenmei hataraitte iru hito, basu ya densha nado kōtsūkikan de hatarakuhito, asa hayakukara dōro seisō shite iru hito, don'na tenkō demo hatarai teru dōro kōji no hito, kensetsu sagyō no hitotachi, medatanai dōro hoshū ya densen ya tetsudō senro no tenken o suru hito, kyūkyūsha de hitodasuke shite iru hito nado. Kono yononakani wa kansha suru koto bakaridesu. Desukara, shizen to shiranaihito to demo aisatsu dekirushi, Ojigi mo dekimasu.

Sometimes I feel like thanking and bowing to Japanese people. This includes people who work hard in supermarkets, people who work in transportation such as buses and trains, people who clean the streets in the morning, road construction workers who work in all weather conditions, people who work on construction jobs, and people who carry out repairs. roads and power lines. People who inspect railroad tracks, people who rescue people in ambulances, etc. There is nothing but gratitude in this world. Therefore, you can naturally greet and bow to people you don't know.

The informant expressed his gratitude to the people who had worked hard in the surrounding area even though he did not know these people and was of the opinion that *Ojigi* was a natural thing done by Japanese people as a form of gratitude and appreciation for fellow humans.

1. Ojigi As A Form Of Expression Of Apology

Japanese people do *Ojigi* when they feel they have made a mistake or an act that is detrimental to others. *Ojigi* is done to express guilt and sincerity in apologizing to other people. *Ojigi* has a function as a means of expression to show guilt and sincerity in apologizing for mistakes made. (Mulyadi, 2017, p. 7).

The experience of an informant when he experienced a situation a long time ago where he hit a motorbike rider while he was using a car is shown in the following quote:

昔バイクに乗った人を自分のミスで車で跳ねて先方で謝る時にそれしました。

Mukashi baiku ni notta hito o jibun no misu de kuruma de hanete senpō de ayamaru toki ni sore shimashita.

A long time ago, I hit a motorbike rider with my car because of my mistake, and I pulled over and apologized to the person.

The experience of an informant doing *Ojigi* when he hit a motorbike rider was an expression of his apology and regret towards the motorbike rider he had hit.

Researchers found the opinion of an informant who applied different angles in performing *Ojigi* on strangers as shown in the following quote:

親しくない人への会釈 : 15度

面接など重要な場面 : 45度

Shitashikunai hito e no eshaku: 15-Do

Mensetsu nado jūyōna bamen: 45-Do

Bow to someone you are not close to: 15 degree

Important situations such as interviews: 45 degrees

The informant believes that there is a difference in angle when performing *Ojigi* on people who are not close to him, which is 15 degrees and at important times such as interviews, it is 45 degrees.

Views of Japanese People Applying Angle Differences When Doing *Ojigi*

The informant who stated that he made different angles when doing *Ojigi* gave rise to 2 views from 2 different informants, including:

1. Age Factors

One informant believes that the angle he cares about when performing *Ojigi* is influenced by his increasing age, as quoted in the following statement:

いっばんに年をとれば取るほど、人に手助けに依存することがおおくなるので、その分、お辞儀の回数、そのお辞儀の仕方も仰々しくなる気がします。

Ippan ni toshi o toreba toru hodo, hito ni tadasuke ni izon suru koto ga ōku narunode, sono bun, Ojigi no kaisū, sono Ojigi no shikata mo gyōgyōshiku naru ki ga shimasu.

The older I get, the more I rely on other people's help, so I feel like the number of times I bend and the way I bend becomes more and more excessive.

The informant above saw that as he got older and the more he needed help from other people, he felt that the way he bent became more excessive, so he thought that the angle he used when doing the *Ojigi* became deeper.

2. Job Factors

Differentiating angles in performing *Ojigi* was also important for an informant who stated that his superior at the place he worked told him that he needed to be careful when greeting customers as expressed in the following quote:

仕事の時、お客様に挨拶する時は気をつけてくださいと会社から言われた事があります。

Shigoto no toki, okyakusama ni aisatsu suru toki wa ki o tsuketekudasai to kaisha kara iwa reta koto ga arimasu.

My company once told me to be careful when greeting customers at work.

The informant said that he needed to be careful when distinguishing angles when doing *Ojigi* because this was crucial in the relationship between the company and customers. It can be concluded that the angle in doing *Ojigi* is also a benchmark in greeting customers in a workplace

The View of Japanese People Who Do Not Apply Angle Differences When Doing *Ojigi*

The application of differentiating angles in performing *Ojigi* was seen by several informants as something that did not need to be applied. Some Japanese views about not applying different angles when doing *Ojigi* include:

1. Avoiding Awkwardness

One informant believes that he does not apply different angles when doing *Ojigi* because he avoids feeling awkward when doing it, as reflected in the quote below:

してませんね。

20年前はビジネスマナーと儀式でしてましたが、今はされるほうなんで。同年代だと例え敬する人でも過剰だと嫌味だし、若い人に過剰にされると「アイスブレイクの失敗」とちょっと傷つく立ち位置。

Shitemasen ne.

20-Nen mae wa bijinesumanā to gishikideshitemashitaga, ima wa sa reru hōnande. Dōnendaida to tatoe kei suru hito demo kajōda to iyamidashi, wakai hito ni kajō ni sa reruto `aisubureiku no shippai' to chotto kizutsuku tachi ichi.

I didn't do it.

20 years ago, it was just a matter of business etiquette and ritual, but now it is more than just a ritual.

Even if you respect someone your own age, if it's too much, you'll find it offensive, and if it's too respectful to someone younger, you'll feel a little hurt because you failed to break the ice.

Differentiating angles when performing *Ojigi* is considered to be related to a person's self-esteem, so Japanese people choose not to differentiate these angles. Japanese people consider it only as etiquette and a ritual in doing business.

2. Put More Importance On Sincerity

An informant has the view that when he performs an *Ojigi* he is not concerned with differentiating angles in doing it but rather he is more concerned with sincerity when performing the *Ojigi* itself, as quoted in an informant's answer below:

私は角度などどうでも良い（常識の程度はありますが）と思っています。それは、お辞儀をする際にどのような思いを込めるかだと思います。思い（気）というのは相手に伝わります。なので、角度よりも、お辞儀の際にどのような心を込めるかだと思います。

Watashi wa kakudo nado dō demo yoi (jōshiki no teido wa arimasuga) to omotte imasu. Sore wa, Ojigi o suru sai ni dono yōna omoi o komeru kada to omoimasu. Omoi (re : ki) to iu no wa, aite ni tsutawarimasu. Nanode, kakudo yori mo, Ojigi no sai ni dono yōna kokorowokomeru kada to omoimasu.

I don't care about angles (although I have common sense). I think it depends on what kind of thought you put into your bow. Thoughts (re : ki) are conveyed to others. So, rather than the angle, I think it's more about how you put your heart into it when you bend.

The informant gave the opinion that he did not care about different angles when doing *Ojigi* because for him sincerity in doing *Ojigi* was more important than the different angles used when doing it.

CONCLUSION

The research results show that *Ojigi* is considered an expression of one's gratitude for something and an expression of apology towards other people. Informants who are Japanese view that Japanese people's perspective in performing *Ojigi* is influenced by the level of gratitude and thanks to the people around them.

Ojigi is also related to the expression of apology to others. Another informant had experience doing *Ojigi* when he hit a motorbike rider, therefore he saw *Ojigi* as an expression of one person's apology and regret towards another person.

The angle of doing *Ojigi* is carried out by several informants with certain backgrounds. One informant felt that making different angles in the *Ojigi* was related to increasing age, which had an effect on the deeper angles in doing the *Ojigi* and he became more concerned with the different angles.

In the practice of differentiating *Ojigi* angles, it turns out that there are also those who think that there is no need to differentiate angles when doing *Ojigi*, partly because it is thought to be related to a person's self-esteem, so they choose not to differentiate these angles. He considers the differentiation of angles in *Ojigi* only as ethics and a ritual in doing business. There are those who think that the angle in doing *Ojigi* is not that important but it is more important to be sincere when doing *Ojigi*.

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