ANALYSIS OF STUDENTS' UNDERSTANDING IN USING GUAI (具合), CHOUSHI (調子), AND TSUGOU (都合) IN THE JAPANESE SYNONYM

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The Japanese language consists of many words that have almost similar meanings but contain different nuances and uses. So many intermediate-level Japanese students do not understand the difference between words that have the same meaning (synonyms). One of the synonyms with the most errors is the difference in the use of the nouns guai, choushi, and tsugou. This study aims to describe students' understanding of the use of guai, choushi, and tsugou and the differences and relationships among the three nouns. This study used a descriptive-qualitative approach. The data used were test results and questionnaires which distributed to intermediate-level Japanese learners. The techniques of analysis data were based on Miles and Huberman to describe students' understanding, as well as permutation and replacement techniques to describe the differences between guai, choushi, and tsugou. The results show that students have a better understanding of the meaning of tsugou than choushi and guai in the context of sentences. Guai and choushi have interchangeable meaning relationships, while tsugou can be replaced with guai to express conditions related to compatibility. Guai and choushi can be used to indicate bodily conditions and moods, but choushi only can be used to indicate conditions visible to the senses.

INTRODUCTION

Language is a means of communicating with others. In other words, it is also true that language serves as a mechanism for communicating meaning in a way that other people can comprehend (Saragih, 2018). Every language has a few words and pieces of grammar that aid in message delivery.

In the Japanese language, there are some words in adjectives, adverbs, and verbs that have a meaning known as the term 「*ruigigo*」 or synonym in Indonesian (Amalia & Kuraesin, 2021; Putri, 2018; Widiastika et al., 2022). In this case 「*ruigigo*」 in adjectives is 「*kirei*」 as a "pretty" and 「*utsukushii*」 as a "beauty" (Putri, 2018), in adverbs are 「*totemo*」 and 「*meccha*」 that has a meaning "very", also in verbs are 「*iu*」 and 「*hanasu*」 that has a meaning "speaking" and "talking".

Those words must be considered in terms of the nuances that the speaker wants to convey. Because not all of these words can be replaced by synonyms even though their meanings are similar (Widiastika et al., 2022). Therefore, some errors can still be tolerated, and some of them cannot be mixed and matched at all (Asmarani & Amalijah, 2020). *Ruigigo* is one of the causes of confusion for Japanese language learners to match words and sentences with the nuances they create (Asmarani & Amalijah, 2020; Dhuha & Prasetyo, 2019). One of the 「*ruigigo*」 which causes the most mistakes is the difference in the use of verbs 「*guai*, 「*choushi*」 , and 「*tsugou*」 . These three words have been written in Namachukei I book, which has been published by The Japan Foundation. These words are

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used mostly by Japanese language learners in Indonesia, especially those who learn intermediate-level listening comprehension. The following sentences are examples of the use of synonymous verbs 「*guai*」, 「*choushi*」, and 「*tsugou*」:

1 機械の具合がおかしい。**(X)**
Kikai no guai ga okashii
The machine is not in good condition.

2 機械の調子がおかしい。**(O)**
Kikai no choushi ga okashii

The machine is not working properly.

3 機械の都合がおかしい。**(X)**

Kikai no tsugou ga okashii

The machine's convenience is not working properly.

Based on example number 2, it can be seen that the sentence contains a coherent nuance according to linguistic elements. Meanwhile numbers 1 and 3, "machine" cannot be defined with 「*guai*」 and 「*tsugou*」 even though the three words have almost the same meaning in Indonesian.

When combined with the nuances of certain sentences, the three words above that nearly have the same meaning have a few subtle variances that can only be understood by a speaker of Moleong. *Imitokuchou* or the distinctiveness of the meaning of each synonym must be different, according to Sutedi (2003). So that there are no misconceptions during communication, the speaker must pay great attention, comprehend the sentence, and use nuances.

Based on the background described, an in-depth research is required to ascertain the proficiency level of Japanese language learners in the use of nouns with slightly similar meanings, specifically "*guai*", "*choushi*", and "tsugou" to improve the way that students at the beginner level are taught about synonymous words.

From the background in the previous paragraph, this study has answered the following questions: 1) How are students' undersanding of the Japanese Language Education Study Program and students of the Japanese Literature Study Program in using the nouns *Guai* (具合), *Choushi* (調子), and *Tsugouu* (都合)?, and 2) How are the differences between the nouns *Guai* (具合), *Choushi* (調子), and *Tsugouu* (都合)?

Literature Review
Synonym
Two or more words that have the same meanings are synonymous. Synonyms are semantic relationships that have a similar meaning between words (Chaer, 2007).

In Japanese, the synonym is called *ruigigo* (類義語). The dictionary (*Nihongo Word Net*, 2006) explained:

類義語というのは同じ一の言語体系の中で語形は異なっていても意味の似るかあっ二つ以上の語。例えばホテルと旅館...など。

Ruigigo to iu no wa onaji ichi no gengo taikei no naka de gokei wa kotonatteite mo imi no niru ka atta futatsu ijyou *no go. Tatoeba hoteru to ryokan ....nado.*

「Ruigigo is two or more words that have different morphemes or forms but have similar meanings. For example, hoteru and ryokan, etc.」.

The meaning of *ruigigo*, (Shuzaburo, 2006a) *is* also described as follows:

類義語というのは意味が同じか、またはよく似ている二つ以上の単語。意味や使い方に微妙ならがいがあって、一般にはその違いを明確に説明しにくい。例えばゆらぐとゆれる、母とお母さん…など。

Ruigigo to iu no wa imi ga onajika, mata wa yoku nite iru futatsu ijyo no tango. Imi ya tsukaikata ni bimyou nara ga iga atte, ippan ni wa sono chigai wo meikaku ni setsumeishi nikui. Tatoeba yuragu to yureru, haha to okaasan, ... nado.

「Ruigigo is a term that consists of two or more synonyms that have the same, or quite similar, meanings. There are some minor concerns regarding usage, and it can be challenging to describe the differences generally. For example, yuragu and yureru, haha and okaasan, and so on」.

In Japanese, synonyms can be found for nouns (名詞/meishi), adjectives (形容詞/keiyoushi), and verbs (動詞/doushi), as well as for phrases (表現/hyougen) and particles (助詞/joshi) (Amalia & Kuraesin, 2021; Nursanti & Supriatnaningsih, 2019). The auxiliary verb is one of the differences between Japanese and Indonesian. Auxiliary verbs are widely employed in Japanese, depending on the speaker's intention and goal. Yet, when translated into Indonesian, many Japanese words have the same meaning (Dhuha & Prasetyo, 2019; Ratna, 2013; Widiastika et al., 2022). Japanese synonyms are interchangeable in meaning according to the context of the sentence (Susanti et al., 2009; Yeni & Hermawan, 2021). Each word has nuances, backgrounds, and conditions in its use. This causes confusion and improper usage among students. Vocabulary mistakes may or may not have an impact on meaning.

Guai (具合), Choushi (調子), and Tsugou (都合)
*Guai (*具合*)*

Guai (具合) is a noun that tends to be used to occupy the subject, object, and complement and is usually followed by an adjective. According to *Imi Kaiketsu Jiten* (意味解説辞典), *Guai* (具合) has five meanings according to the context of its use (意味解説辞典, 2021; 時雨, 2017). First, *Guai* (具合) expresses a condition (意味解説辞典, 2021; 時雨, 2017). For example, machine conditions. Second, *Guai* (具合) can be used to express health conditions (意味解説辞典, 2021). Third, *Guai* (具合) refers to the strength of a movement or the progress of an object (權奇洙, 2012). Fourth, *Guai* (具合) can be interpreted as *Tsugou* (都合) which means a person's internal or external condition (意味解説辞典, 2021; 權奇洙, 2012). However, it should be noted that Guai (具合) is used more widely than *Tsugou* (都合) (時雨, 2017; 權奇洙, 2012). Fifth, *Guai* (具合) express how people show their face or appearance (意味解説辞典, 2021). Based on these five meanings, *Guai* (具合) is often used to indicate how good or bad a condition is.

*Choushi (*調子*)*

Choushi (調子) is classified as a noun that also has more than one meaning, like *Guai* (具合). Firstly, *Choushi* (調子) can be interpreted as high or low and the speed of sound (意味解説辞典, 2021; 權奇洙, 2012). Second, voice tone or intonation (意味解説辞典, 2021;

時雨, 2017; 權奇洙, 2012). Third, *Choushi* (調子) is used for a condition of something moving or activating (意味解説辞典, 2021; 權奇洙, 2012). Fourth, *Choushi* (調子) can be used to show the strength of the movement or progress of an object, just like *Guai* (具合) (權奇洙, 2012). Based on this description, *Choushi* (調子) is used to refer to the condition of an object or person.

Tsugou (都合)

Tsugou (都合) is a noun that can be used in a sentence followed by an adjective. Slightly different from *Guai* (具合) and *Choushi* (調子), *Tsugou* (都合) has five meanings with different contexts. First, *Tsugou* (都合) is defined as a word that describes the suitability of something (時雨, 2017). Second, *Tsugou* (都合) is defined as a word that describes things that have been matched after going through incompatibilities (權奇洙, 2012). Third, *Tsugou* (都合) can be used to describe a person's financial condition (權奇洙, 2012). Fourth, *Tsugou* (都合) can be used to describe the condition of the surrounding environment. Fifth, *Tsugou* (都合) can be used to describe the condition of a place (權奇洙, 2012).

METHODS

3.1 Types of Research

This research is a qualitative descriptive study in order to make a real and factual description of the facts studied. This study generates descriptive data on written or spoken words from student learning outcomes (Moleong, 2017). According to Moleong (2017), qualitative research is based on the natural setting as a unity, relies on humans as research tools, relies on deductive data analysis, directs to its research objectives to find basic theories, and is more concerned on processes rather than results. This research is qualitative research using a descriptive method. Therefore, it generates a true description that causes the level of understanding and ability of students about the use of the noun *Guai* (具合)、*Choushi* (調子), and *Tsugouu* (都合).

3.2 Data Source

Data sources of the research are the subject from which the data can be obtained. The subjects of the study were students of the Japanese Language Education Study Program and students of the Japanese Literature Study Program who were at the intermediate level and had learned material on the use of the noun *Guai* (具合)、*Choushi* (調子), and *Tsugouu* (都合).

In this study, the data were from 10 test questions. The test consisted of 10 questions with sentences that were often used in oral and written speech. The 10 questions selected often appear in Japanese Language Proficiency Tests and other tests. In addition, the selected questions had meanings that were substitutable between *guai*, *choushi*, and *tsugouu*. The questionnaire had 10 questions to test students' comprehension of how to use *guai*, *choushi*, and *tsugou*. The level of student understanding of the synonyms of guai, choushi, and tsugouu was demonstrated by using a Likert scale of 1–5. So that the exam results and survey data can be applied to review the students' understanding. In this study, the number of students as the informants were 23 students of intermediate-level Japanese language learners.

3.3 Sampling Method

This study used purposive sampling, which only examined intermediate-level Japanese learners because they had learned the material about the use of the nouns *Guai* (具合), *Choushi* (調子), and *Tsugouu* (都合) and had passed an intermediate-level Japanese Language Proficiency Test.

3.4 Data Analysis

After the data was collected, the researcher took the following steps (Sugiyono, 2009), "data analysis is the process of systematically searching and compiling data obtained from results, field notes and other materials so that they can be easily understood. and the findings can be shared with others".

The steps taken in this research of question number 1 were as follows:
1. Create test questions.
2. Distribute the test questions to informants.
3. Entering data into the table in the order of number of questions, questions, correct answers, and incorrect answers so that readers can easily find out the comparison between wrong and correct answers
4. Make a yes-no table for the table that has been distributed, so that it is easier to classify the causes of informants choosing these answers.
5. Create a table for questions and questionnaires.
6. Conclude data analysis with Miles and Huberman: data collection, data reduction, compile data, verification and conclusions.

Then, permutation and replacement techniques were applied in this research data analysis in order to answer the second research question. By examining and contrasting whether a word can be replaced with its synonym in a phrase or not, this technique was used to determine the meaning of a word. Sentences in the test questions utilized in this study were examined as data of the research.

RESULTS AND DISCUSSION
Japanese Language Literature and Japanese Language Education study program students' understanding of using *guai*, *choushi*, and *tsugouu*
Question 1

1. 体の＿＿＿＿が悪いです。
   *Karada no ＿＿＿＿ga warui desu.*
   I am **not feeling well**.
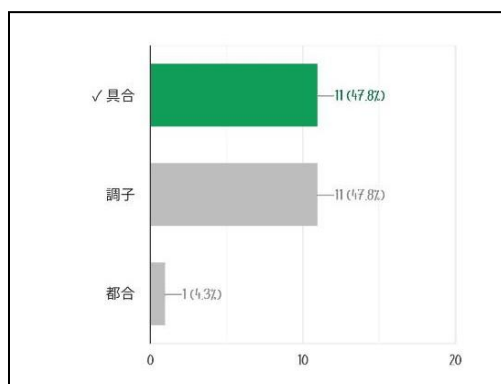
Figure 1. Percentage of the results of the question number 1

The result of the questionnaire question number 1 in 1st Figure shows the 23 students who answered, 11 people answer 具合 (*Guai*/condition), which is the correct answer. 12 students answer incorrectly, which are 11 students choose 調子 (*Choushi*) and 1 student chooses 都合 (*Tsugou*).

Question 2

2. ＿＿＿＿＿が悪いです。
   ＿＿＿＿＿*ga warui desu*
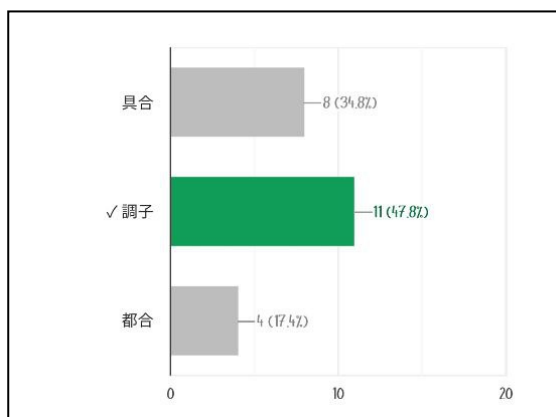   It is **not in good condition**.
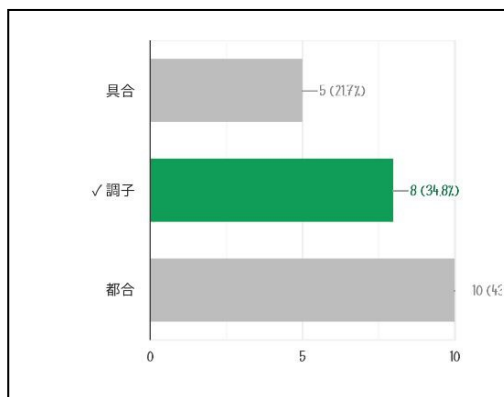
Figure 2. Percentage of the results of the question number 2

In Figure 2 about question number 2 who answer correctly by 8 students out of 23 students. The correct answer is 調子 (*Choushi*). 5 students choose 具合 (*Guai*/condition). Therefore, 10 students choose 都合 (*Tsugou*).

Question 3

3. 機械の＿＿＿＿が悪い。
   Kikai no ＿＿＿＿ ga warui.
   The machine is **in bad condition**.

Figure 3. Percentage of the results of the question number 3

Figure 3 shows that 11 respondents answer 調子 (*Choushi*) which is the correct answer, with 47.8% percentage. There are 8 respondents with a percentage of 34.8% choose 具合 (*Guai*/condition) and 4 respondents with a percentage of 17.4% choose 都合 (*Tsugou*).

Question 4

4. 明日はちょっと＿＿＿＿＿が悪いので、パーティーに行けません。
   Ashita wa chotto＿＿＿＿＿ga warui node, paatii ni ikemasen.
   Tomorrow is a little **inconvenient** for me, so I can't go to the party.
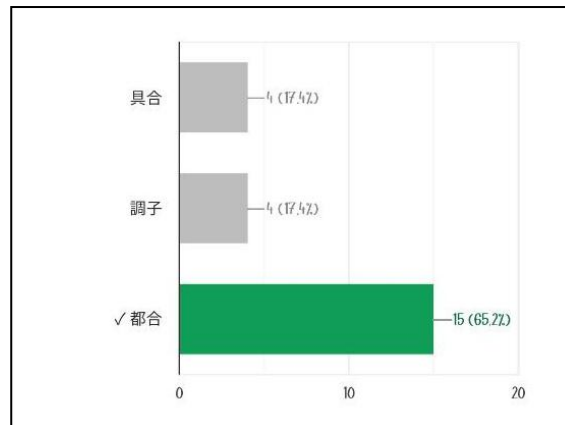
Figure 4. Percentage of the results of the question number 4

Figure 4, explains that 15 respondents choose the correct answer with percentage of 65.2%. Then, there are 4 respondents with percentage of 17.4% each, choose 具合 (*Guai*/condition) and 調子 (*Choushi*).

Question 5

5. 明日は少し＿＿＿＿が悪いので、別の日にしてほしいです。
    Ashita wa sukoshi＿＿＿ga warui node, betsu no hi ni hoshii desu.
    Tomorrow is a little **inconvenient** for me, so I would like it to be scheduled for another day.
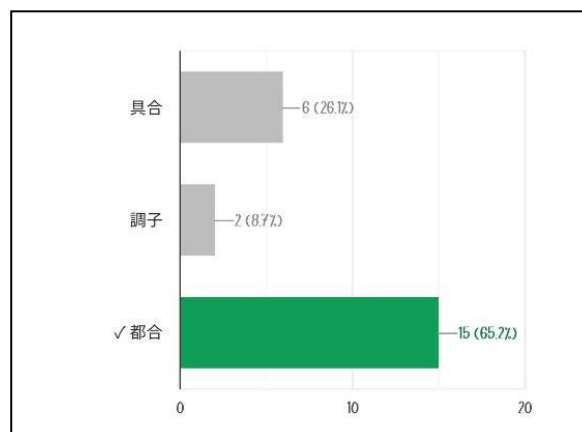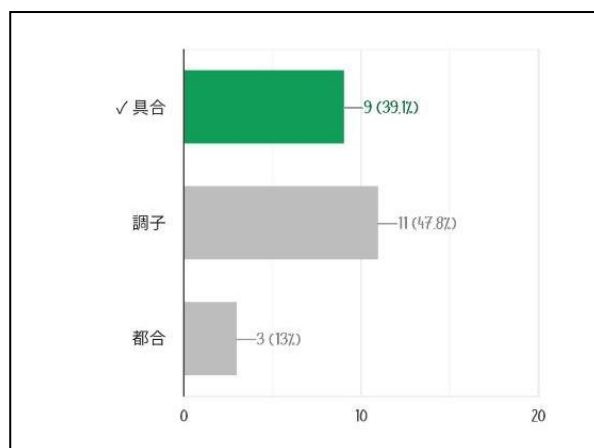

Figure 5. Percentage of the results of the question number 5

Figure 5 shows 15 respondents answer 都合 (*Tsugou*) which is the correct answer. 2 respondents answer 調子 (*Choushi*) with a percentage of 8.7%. Therefore, 6 respondents answer the answer 具合 (*Guai*/condition).

Question 6

6. ＿＿＿＿が悪く、大学を早退した。
    ＿＿＿ga waruku, daigaku o soutaishita.
   He or she **was sick** and left the university early.

Figure 6. Percentage of the results of the question number 6

Figure 6 shows there are 9 respondents with percentage of 39.1% who answer 具合 (*Guai*/condition) which is the correct answer. 11 respondents answered 調子 (*Choushi*) with a percentage of 47.8%. Therefore, 3 respondents answer 都合 (*Tsugou*) with a percentage of 13%.

Question 7

7. その車は_____がおかしいです。
Sono kuruma wa _____ga okashii desu.
The car is **in bad condition**.
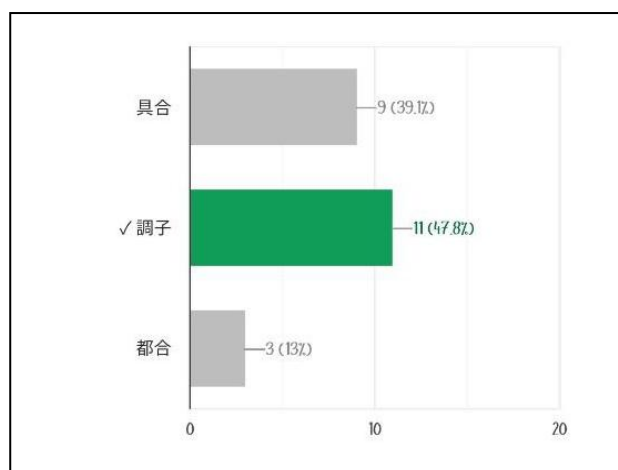
Figure 7. Percentage of the results of the question number 7

Figure 7 shows 11 respondents answer 調子 (*Choushi*) which is the correct answer with a percentage of 47.8%. There are 9 respondents with a percentage of 39.1% choose 具合 (*Guai*/condition) and 3 respondents with a percentage of 13% choose 都合 (*Tsugou*).

Question 8

8. お腹の_____が悪い。
Onaka no _____ga warui.
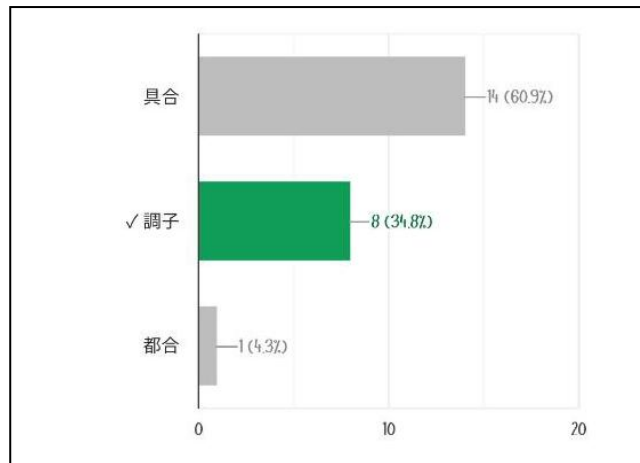(My) stomach **is not in good condition** or **upset stomach**.

Figure 8. Percentage of the results of the question number 8

Figure 8 shows 8 respondents answer 調子 (*Choushi*) which is the correct answer with a percentage of 34.8%. There are 14 respondents with a percentage of 60.9% choose 具合 (*Guai*/condition) and 1 respondent with a percentage of 4.3% choose 具合 (*Tsugou*).

Question 9

9. 彼女は会社の同僚から＿＿＿＿＿のいいやつだと言われています。
Kanojo wa kaisha no douryou kara＿＿＿＿＿no iiyatsu da to iiwarete imasu.
She is described by her co-workers as a man of **convenience.**
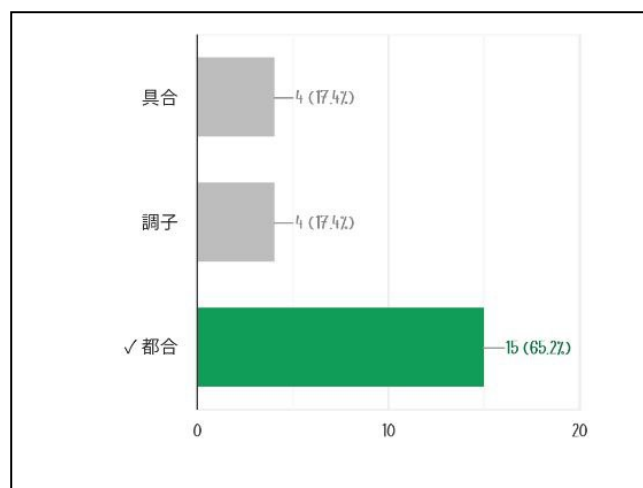
Figure 9. Percentage of the results of the question number 9

Figure 9 shows there are 15 respondents with a percentage of 65.2% who answer 都合 (*Tsugou*) which is the correct answer. 4 respondents answer 調子 (*Choushi*) with a percentage of 17.4%. Therefore, 4 respondents answer 具合 (*Guai*/condition) with a percentage of 17.4%.

Question 10

10. 風邪を引いて、＿＿＿＿＿が悪いです。
Kaze wo hiite, ＿＿＿＿＿ga warui desu.
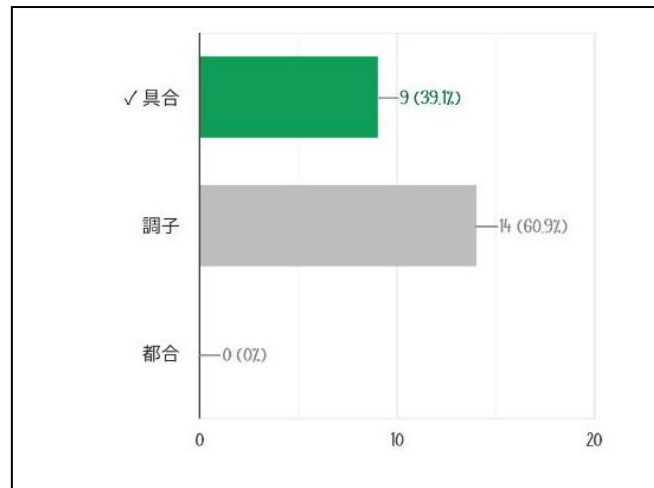*I have a cold and am **not feeling well***

Figure 10. Percentage of the results of the question number 10

Figure 10 shows there are 9 respondents with a percentage of 39.1% who answer 具合 (*Guai*/condition) which is the correct answer. 14 respondents answer 調子 (*Choushi*) with a percentage of 60.9%.

Table 1. Questionnaire Answer Results

No	Question	Answer				
		1	2	3	4	5
1	Do you understand the uses of *Guai, Choushi*, and *Tsugou* well?	1	0	1	3	0
2	Can *Guai, Choushi*, and *Tsugou* be used in all sentences?	0	2	1	2	0
3	Do these three words have the same meaning, namely "Condition"?	0	0	1	3	1
4	Is there a difference between *Guai, Choushi*, and *Tsugou*?	0	2	1	1	1
5	Are you having trouble understanding the sentences below?	0	1	1	3	0
6	Do you understand the nuances and appropriate meanings in the context of a sentence?	1	2	0	2	0
7	Do you understand if all these words are used to express a condition?	0	0	0	3	2
8	Do you understand that these three words can be substituted for each other?	1	3	0	1	0

Note :

   1   : do not understand
   2   : view don't understand
   3   : Indecisive
   4   : decent understand
   5   : very understand
(from the Likert scale)

According to the questionnaire's findings in answering number 1, three students understand, one student understands a bit, and one student does not. As many as 2 out of 5 students felt they are still unclear about whether *guai, choushi*, and *tsugou* can be used in all phrases when responding to question number 2. Five students are devided into three groups based on their comprehension of the word "condition" in question number 3, which is related to the similarity of the meanings of *Guai, Choushi*, and *Tsugou*. Following the explanation, 2 students comprehend a bit, 1 student understands sufficiently, 1 student comprehends, and 1 student knows the distinction between the three synonym of nouns.

In question number 4, it is apparent that informants do not grasp the distinctions between *guai, choushi*, and *tsugou* because 2 out of 5 informants choose not to understand, 1 selects hesitation, 1 selects understanding somewhat, and 1 selects understanding very well. In point number 5, the researcher provides an example sentence where each of the three sentences uses a different verb. One student comprehends the sentences just a bit, one understands them just enough, and three other students understand the sentences out of the five who respond. Two students, however, are able to comprehend the subtleties and meaning of the three phrases. One of them understands a little, but the other two do not.

Question number 6, regarding the understanding of the nuances and meanings of *guai, choushi,* and *tsugou*, some respondents do not understand, as indicated by 1 student answer they do not understand, 2 students do not understand, and 2 students quite understand. In question number 7, total of 3 informants state that they can understand if all these words are used to express a condition, while the other 2 students fill very understand. Meanwhile, in the last question, three informants state that they can understand that the three words can be substituted for each other. While one other student can understand and one other student does not understand. Finally, in question number 8, most students do not understand whether the three words can be substituted for each other or not. 1 student answer that they do not understand, 3 students answer that they do not understand, and 1 student answer that they quite understand.

Although in the questionnaire, there are students who state that they have understood or have not understood the use of the three nouns synonymous between *guai, choushi*, and *tsugou*, it can certainly be reviewed with the test questions that have been done. The answer options number 10 chosen by the students are *guai* and *choushi*, which shows that the students understand that there are only two possible choices between *choushi* and *guai* in the context of this sentence. No one choose *tsugou* because *tsugou* has the meaning of expressing conditions in terms of compatibility or incompatibility with time, place, budget, and other situations that are not related to physical conditions. In accordance with the meaning in (意味解説辞典, 2021; 時雨, 2017) and the research results of 權奇洙 (2012). In response to questions 4, 5, and 9, 15 students provide accurate *tsugou* responses. It is evident that pupils can discern between the meanings of *choushi* and *guai* by using *tsugou*. The fact that the match or mismatch of criteria in a sentence can be caused by factors or causes linked to comfort and convenience makes tsugou simple to utilize. For instance, clause number 4 expresses disagreement because the speaker does not agree with the scheduled day, which will lead to a party absence.

Students are still having trouble figuring out which option is best given the context because *guai* and *choushi* have a connection where they can both replace one another, but they are still having trouble comprehending how to apply them. Similar to question 1, 11 students selected the *guai* and *choushi* responses. Because both are used to depict harmful physical circumstances, their meanings are identical (權奇洙, 2012). It illustrates an undesirable physical condition in the first sentence's context, but it also expresses a mood by using the noun *guai*. It only depicts the outward manifestation of the physical or emotional situations since choushi is only employed to express physical and emotional states, but only

what is seen and heard by the senses (意味解説辞典, 2021; 權奇洙, 2012). In questions 3 and 7, students selected the right response, *choushi*, which indicates an object's mechanical condition. However, there are still 9 students, and 8 of them select the incorrect response, *guai*.

The differences between the synonym of nouns *Guai, Choushi*, and *Tsugou*

Guai Meaning

1. 体の**具合**が悪いです。
   Karada no guai ga warui desu.
   I am **not feeling well**.
6. **具合**が悪く、大学を早退した。
   Guai ga waruku, daigaku o soutaishita.
   He or she **was sick** and left the university early.
10. 風邪を引いて、**具合**が悪いです。
   Kaze wo hiite, guai ga warui desu.
   *I have a cold and am **not feeling well**.*

Guai consists of the kanji 具 "*sonaeru or gu*," which has several meanings, including tools, utensils, and suit, and the kanji 合 "*au, ai, gou*," which means fit, join, and suit. Judging from question numbers 1, 6, and 10, they have similar meanings in the context of expressing conditions. The use of *guai* to express conditions in numbers 1, 6, and 10 indicates the condition or health of the body physically. One of the meanings of *guai* is to functionally express the physical condition of a person or thing and can indicate the state of a person or thing in appearance (意味解説辞典, 2021; 權奇洙, 2012). However, in other sentences, such as questions 5 and 9, *guai* can be used to mean *tsugou*, which provides information about a person's state or condition in terms of comfort and convenience in terms of time, place, and situation, so in these sentence contexts, the functions of *guai* and *tsugou* are substitutable (意味解説辞典, 2021; 時雨, 2017; 權奇洙, 2012).

Although synonyms in Japanese have the same meaning in Indonesian, they are used differently according to the purpose and context of the sentence (Mudana, 2022; Putri, 2018; Ratna, 2013). *Guai* in questions 1, 6, and 10 can be replaced with *choushi* if the purpose is to express one's body condition. *Choushi* has the basic meaning of a tone, which is usually related to mechanical things, but it can also have the meaning of the functional state of an object or person (related to physical health and emotional conditions) (意味解説辞典, 2021; 權奇洙, 2012).

Choushi Meaning
2. 調子が悪いです。
   Choushi ga warui desu
   It is **not in good condition**.
3. 機械の**調子**が悪い。
   Kikai no choushi ga warui.
   The machine is **in bad condition**.
7. その車は**調子**がおかしいです。
   Sono kuruma wa choushi ga okashii desu.
   The car is **in bad condition**.
8. お腹の**調子**が悪い。

Onaka no choushi ga warui.
(My) stomach **is not in good condition** or **upset stomach**.

Without considering the sentence's aim and context, similar-sounding Japanese nouns cannot always be employed. There is no denying that many words in the Japanese language have equivalent meanings when translated into Indonesian (Amalia & Kuraesin, 2021; Dhuha & Prasetyo, 2019). When questions 1, 6, and 10 are compared to questions 2, 3, and 7, it is clear that there is no difference. Because *guai* carries the sense of describing the condition of an object, it can be used in place of *choushi* in phrases that discuss the condition of objects, such as numbers 3 and 7 in the context of mechanics or connected to machines (權奇洙, 2012). If you decide to use *choushi*, the discussion will center on the machine's state. Because *choushi* is related to its root word, which is about tone or sound, the machine, for instance, emits a sound that does not fit the condition of the machine when there is no issue. Guai, on the other hand, refers to the state of motion of a machine or an object. (權奇洙, 2012).

The responses to questions 2 and 8 reveal a person's state of health. Depending on the subject of the conversation or the previous sentence in a reading, "person's condition" in number 2 might refer to either a person's physical or emotional state. In number 8, it is clear that the meaning of *choushi* refers to a person's unhealthful stomach condition; in this instance, a problematic stomach occasionally creates noises or interferes other bodily functions, which results in a negative mood. According to research findings 權奇洙 (2012) which demonstrate that the choushi's function can reveal a person's mood based on appereance.

Tsugou Meaning

4. 明日はちょっと_____が悪いので、パーティーに行けません。
   Ashita wa chotto_____ga warui node, paatii ni ikemasen.
   Tomorrow is a little **inconvenient** for me, so I can't go to the party.
5. 明日は少し**都合が悪い**ので、別の日にしてほしいです。
   Ashita wa sukoshi tsugou ga warui node, betsu no hi ni hoshii desu.
   Tomorrow is a little **inconvenient** for me, so I would like it to be scheduled for another day.
9. 彼女は会社の同僚から**都合**のいいやつだと言われています。
   Kanojo wa kaisha no douryou kara tsugou no iiyatsu da to iiwarete imasu.
   She is described by her co-workers as a man of **convenience**.

Based on questions 4, 5, and 9, the meaning of condition in *tsugou* is not to express the health condition of the body or objects like the meaning of *choushi*. Tsugou has the meaning of describing a person's suitability and unsuitability in a condition. According to time, place, and budget, a condition refers to issues of comfort and convenience (權奇洙, 2012). Similar to situation number 5, the speaker does not agree with the time or day that has been proposed, so the listener requests that a different day be substituted. The conditions being experienced, notably comfort with co-workers in the office, are matched by number 9, in contrast. Because guai has the connotation of indicating whether or not the conditions connected to comfort or convenience are appropriate in terms of time, place, or other situations, it can be used in place of *tsugou* in these lines (意味解説辞典, 2021; 時雨, 2017; 權奇洙, 2012).

Based on the discussion that has been presented, the use of guai, choushi, and tsugou can be described as follows:

Figure 11. Meaning relationships of *guai*, *choushi*, and *tsugou*

Note:

←——→ : can substitute for each other

CONCLUSION

Based on the findings and analysis, it can be said that intermediate-level Japanese students comprehend the use of *tsugou* in sentences more than guai and choushi. The definition of *tsugou* can be understood by students as denoting circumstances that are comfortable, convenient, and appropriate for a situation, whether it is connected to place, time, money, people, or other circumstances. Then, guai, which has a wider meaning, can take the place of *choushi* and *tsugou* in a phrase but choushi, which has a connotation that denotes conditions connected to sound, tone, and status in a functional action like a machine, cannot. *Guai* refers to how other people see these conditions, whereas *choushi* can only describe sensory-perceptible states.

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