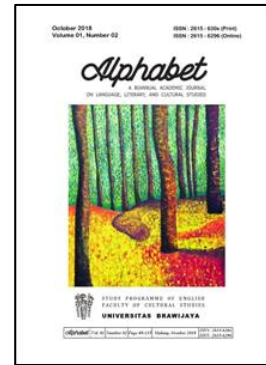


# ALPHABET

<http://alphabet.ub.ac.id/index.php/alphabet>



---

## The concept of Kami on Japanese Web 2011 Corpus

Subhi Akbar,  
Ismatul Khasanah  
Sri Endah Tabiati

Alphabet / Volume 01 / Number 02 / October 2018, pp. 112-122  
doi: 10.21776/ub.alphabet.2018.01.02.04, Published online: October 2018

### How to cite this article :

Akbar, S., Khasanah, I., and Tabiati, S. E. (2018). The concept of Kami on Japanese Web 2011 Corpus. *Alphabet*, 01(02), 112-122. doi: 10.21776/ub.alphabet.2018.01.02.04

# The concept of Kami on Japanese Web 2011 Corpus

*Alphabet* ©2018, by Study Programme of English, Faculty of Cultural Studies, Universitas Brawijaya

ISSN: 2615-630X (print)

2615-6296 (online)

Vol. 01, No. 02

Subhi Akbar<sup>1</sup>

Ismatul Khasanah<sup>2</sup>

Sri Endah Tabiati<sup>3</sup>

## Abstract

The concept about Kami has been discussed for a quite long time. However, it is still very relevant to investigate since the people's intelligence, and the influence of other teaching keep evolving. Many kinds of research with various perspectives have been conducted to shed light on this matter. Nevertheless, the study of Kami from a linguistic point of view is still far from adequate. In this study, we analyzed the concept of Kami as described on Japanese Web 2011 corpus as the representation of the way the Japanese consider Kami. The findings of this study are: first, the attributes of Kami consist of two categories of collocation, adjective collocation and noun collocation — each type comprises ten most frequent words collocated with Kami. Those collocations denoted the Japanese concept of Kami are evolving and influenced by Christianity. Second, the conducts of Kami are derived from 10 verb collocations where Kami stand as the subject of the clause or sentence. From that collocation, we found that Japanese regard Kami as a superpower entity who can cause fortune and misfortune to human and whom human depends on. It is similar to the way another religious adherent regarding their own God. Third, the deeds toward Kami are obtained from 10 verb collocations where Kami play a role as the object in clause or sentence. That collocations show that Kami is regarded as essential things in life, which should be treated well and at the same time be feared of.

**Keywords:** corpus linguistics, collocation, syntactic structure, the concept of Kami, Japanese God

Kami<sup>4</sup> concept in Japanese's view is quite questionable, notably in Japanese's religious life that is somewhat unique. In the light of religion, Japan is identical with a two-sided coin that has opposite faces. The first face is Japan which is very religious. Even though Japanese admit they are affiliated with a religion, there were shocking findings, which are somehow contradictory with the study. It was stated that 31% of Japan citizens are atheists, (Newberg, 2013) which means that well known religious Japan has quite high atheist people as another face. This strange finding

generated curiosity how the country of which the people claimed to be religious could have quite a high percentage of atheists. Several factors contribute to such conditions: ambiguity of Shinto, cultural borrowing, and modernization. However, the problem is not the causes, the more substantial thing to know is the effect of this condition. In such a complicated situation, how *the* Japanese regard kami is more critical to be answered which is the focal point of this study.

This study aims at answering the concept of Kami held by Japanese through collocation

---

<sup>1</sup> Faculty of Cultural Studies, Universitas Brawijaya. Jalan Veteran, Malang Indonesia. E-mail: akbrsbh@gmail.com

<sup>2</sup> Faculty of Cultural Studies, Universitas Brawijaya. Jalan Veteran, Malang Indonesia. E-mail: hasanah\_rahendyy@yahoo.co.jp

<sup>3</sup> Faculty of Cultural Studies, Universitas Brawijaya. Jalan Veteran, Malang Indonesia. E-mail: stabiati@gmail.com

<sup>4</sup> The most commonly used term of God in Japanese

analysis. The collocations of word Kami in Japanese Web 2011 corpus are collected based on their syntactical structure as the scope. Thus, the collocations obtained are filtered to be three main topics: attributes of Kami, conducts of Kami, and deeds toward Kami. We assume that by analyzing the attributes, the characteristics of Kami can be revealed. Meanwhile, the conducts of Kami will show how the behavior of Kami is. Likewise, the deeds toward Kami will denote the way Japanese treat Kami. Ultimately, by examining the combination of those aspects, the concept of Kami can be discovered as a whole.

Many studies have a similar objective by this study, such as (Nobutaka, 2000; Havens, 2000; Eyfells, 2008; Normala, 2014; Hamabe; 2015). Nevertheless, those studies were conducted in different ways, and of course, they issued various answers. Therefore, we attempt to provide, perhaps, any other different solutions, from different approach and point of view. As far as we know, there are studies about God in English and Allah in Arabic corpus. The first one is the research conducted by Duma in 2013, entitled *God is A DJ: A Corpus-based Approach to Contemporary English Song Lyrics*. In her study, she tried to find out the narrative of the word "God" in selected English song lyrics and compared it with the narrative in the wide spectrum by the aid of BNC corpus. The finding of her study revealed that there is no significant difference between God in song lyric narrative and general narrative from BNC corpus, except God is DJ who is found in the song lyric narrative. The second one is the research entitled *Collocations Involving the Word /?Allaah/ 'God' in Modern Standard Arabic: A Corpus-Based Study* conducted by Gadalla in 2009. His study aimed to investigate the collocations of the word "Allah" and how that collocation is classified syntactically and semantically. Gadalla found that collocation involving the word Allah can be classified into 25 syntactic categories, and 23 semantic categories. Nevertheless, up to this time, a less known research regarding Kami in the view of linguistics, notably in corpus linguistics.

## LITERATURE REVIEW

### Corpus Linguistic

Corpus linguistics is the study of language based on large collections of authentic language use stored in corpus or corpora. As for corpus itself is a collection of computerized databases of authentic texts commonly used for research. Corpus linguistics can be viewed both as a method or tool in language research and discipline or theory on its own such as semantics, pragmatics and so on. The function of corpus linguistic depends on how it is applied in the research (McEnery & Hardie, 2012).

Generally, corpus linguistics is divided into the corpus-based approach and corpus-driven approach. According to Baker (2010) as cited in Litosseliti (2010) corpus-based approach is a study using corpora to test, refine or refute existing hypotheses taken from another source. On the other hand, the corpus-driven study is a study using corpus inductively to generate hypotheses in language.

There are three main points in corpus linguistic analysis: word frequency (to know what word was emerging the most), collocation (to find the pattern of a particular word), and concordance (to investigate the keyword in context).

Corpus linguistics is used as a method to discover the way Japanese think about Kami with the language as the medium. A concept, since it is an abstract idea in mind is only analyzable through its concrete manifestations, one of which is language. Thus, the depiction of Kami through language, notably in a text can be assumed as the reflection of the concept itself.

### Collocation

Collocation is one of the most crucial aspects in a text. In line with it, Newmark (1988) argues that if the grammar is the bones of a text, collocations are the nerves, more subtle and multiple and specific in denoting meaning, and lexis is the flesh. However, the terminology of collocation has different interpretation among the experts.

In 1957, Firth introduced this term. According to Firth, collocations of a given word are statements of the habitual and customary places of the words (Xiao & McEnery, 2006). In line with Firth's notion, Leech (1969), cited by Michaud (2017), argued that collocative meaning is the meaning that a word acquires in the company of certain words. Manning & Schütze (1999) cited from Gadalla (2009), offered the following criteria as typical of collocations: (1) non-compositionality: the meaning of a collocation is not a straightforward composition of the meanings of its parts; (2) non-substitutability: unchangeable near-synonyms for the components of a collocation; (3) non-modifiability: many collocations cannot be freely modified with additional lexical material or through grammatical transformations.

On the other hand, about corpus linguistic study, the studies from Emery (1991) and Seretan (2008), offered a broader construct about collocation by giving it several features. They viewed collocation as a whole, along with idioms and free-word combinations. Differently, it is called neighborhood collocation (Xiao, 2018). In this concept, two main aspects must be considered, namely "node" and "collocates". Node refers to an item whose collocations under examination. Collocates are relevant lexical items in span around the node. Thus, in this way, collocation is emphasized on its grammaticality.

In contrast with this concept, there is coherence collocation which regards collocation paradigmatically (Halliday, 1976 as cited in Xiao, 2018). In this study, the writer uses Emery (1991) and Seretan (2008) collocation features to identify the collocation found in Japanese Web 2011 corpus. We take into account every word that collocates with the word Kami (神) as the node.

### Syntactic Structure

In this study, the theory of syntactic structure proposed by Francis (1958) was used to narrow down the scope, and also functioned as a guideline of what collocation that should be included as the data. According to Francis,

there are four syntactic structures, namely the structure of modification, the structure of predication, the structure of complementation and the structure of coordination. Structure of modification and complementation were used to gain the attributes of Kami, under the assumption that by analyzing the attributes, the characteristics of Kami can be revealed. Meanwhile, the structure of predication was used to obtain the conducts and deeds toward Kami. The conducts of Kami will show the behavior of Kami. Likewise, the deeds toward Kami will denote the way Japanese treat Kami. Ultimately, by examining the combination of those aspects, the concept of Kami can be discovered more comprehensively. However, we only used three of Francis' structures and excluded structure of coordination since it cannot reveal the concept of Kami comprehensively.

### Concept of Kami

Generally speaking, Kami is a principal object of faith in Shinto. Kami has a different concept with its general translation of God in English. Thus, to understand this concept one needs to nullify that Kami is God assumption. The idea of God in divine religions (Islam, Christian, and Judaism) is regarded as single and absolute, who are omniscience, omnipotence, and omnipresence. Meanwhile, Kami is seen polytheistic, even though Kami is usually translated to God (Nigosian, 2015).

The concept of Kami in Japanese perspective can be classified into three varieties (Hara, 2003). The first, Kami is nature, such as Kami of a mountain, Kami of a big rock, Kami of a tree and another natural object. It is including the elements of the earth, such as fire, water, and so on. The second is Kami in myths. This type of Kami is Kami that is featured in legendary stories, such as *Kojiki* and *Nihon Shoki*. The third is *Kami* as holy persons, for instance, Sugawara no Michizane, a politician and scholar in the past, who believed as God of Learning.

There are also three characteristics of *Kami* (Hara, 2003), which are: first, there is no almighty Kami. Each Kami has a specific aspect

to take care of. Hence, Kami is likely a group that works together to fulfil their function to support human life. It is the most distinct characteristic of Kami, particularly in comparison to God in the Western sense. Second, *Kami* of different backgrounds coexist in this universe. It is because Japanese practice in cultural borrowing; even they adopt another concept of God (Taoism, Buddhism and Christian) and personalize them into their own need. Third, the Japanese have created *Kami* for themselves and even added or changed its function depending on their needs. For instance, Seven Kami of Good Fortune, although Ebisu, Daikoku, and Benzaiten were initially violent Kami, Japanese people came to see them as guardian deities (Miyata, 1996 as cited from Hara 2003).

## METHOD

This research was undertaken using quantitative method since the data of this research are texts containing collocation of Kami that are quantified or transferred to numbers based on the statistical result, which afterwards are described descriptively. This present study attempted to find the depiction of Kami (神) from its collocation in Japanese Web 2011 corpus through statistical result aided by Wordsketch feature embedded on Sketchengine. The use of the quantitative method in this study was needed to find the top 10 collocation-based on the data frequency. By using descriptive statistics, we described the data.

The design used in this study is corpus linguistics. Corpus linguistics is the analysis of naturally occurring language by computerized corpora (Nesselhauf, 2005). Corpus linguistics, therefore, focuses on patterns and structures of semantic cohesion that exist in the area between word and sentence level, where a sentence is formed with grammar rules (Teubert 1999: p. 298–300 cited from Logar et al., 2014). We designed this research based on corpus linguistic study for an ultimate goal to find out the depiction of Kami. We tried to analyze the collocation-which in-

cluding in grammar rules-of Kami word in the Japanese Web 2011 corpus.

In this study, we used Japanese Web 2011 corpus embedded in sketchengine.co.uk as a data source. Thus, the data of this research are the text containing collocation of word Kami (神) taken from Japanese Web 2011 accessed on sketchengine.co.uk. The data gained were limited based on the occurrence frequency and the role that collocation plays toward Kami in the corpus.

## RESULTS AND DISCUSSIONS

In particular, the concept of Kami was described from the aspect of attributes, conducts and deeds toward Kami. The followings show the findings in details.

### Attributes of *Kami*

Attributes of Kami were obtained from two different word classes that stand as the modifier of Kami that are adjective collocation and noun collocation.

### Adjective Collocation

The results listed in table 1 were adjectives in general as the result of combining two types of adjectives known in Japanese grammar, which were *i* adjective (*i keiyōshi*) and *na* adjective (*na keiyōshi*). From these ten collocations, we found at least three general depictions of Kami. First, Kami is more than one. The corpus evidence supporting this depiction are the collocation number 1, 5 and 6 which were *atarashii/aratana, furui* and *samazamana*.

*Atarashii/aratana* is the Japanese word for new, and *furui* is the opposite, which means old. These collocations indirectly indicate that Japanese believe that Kami are replaceable. It does not mean that Kami is unimportant so that they can be replaced, it is more likely that Kami are mortal. In the Japanese mythology story which is also the source of Shintoism, Kami possess human characteristics, including mortality. In Shintoism view, Kami may be dead and afterwards will be replaced by another. That is why there are new and old Kami. The newness and oldness Kami in Shinto-

**Table 1.** Adjective Collocation

No	Kanji	Hiragana	Transliteration	Meaning
1	新しい／ 新たな	あたらしい／ あらたな	<i>Atarashii/ Aratana</i>	new
2	尊い	とうとい	<i>Totoi</i>	precious
3	残酷な	ざんこくな	<i>Zankokuna</i>	cruel
4	偉大な	いだいな	<i>Idaina</i>	great
5	古い	ふるい	<i>Furui</i>	old
6	様々な	さまざま	<i>Samazamana</i>	various
7	素晴らしい	すばらしい	<i>Subarashii</i>	wonderful
8	高い	たかい	<i>Takai</i>	high
9	凄い	すごい	<i>Sugoi</i>	amazing
10	優しい	やさしい	<i>Yasashii</i>	kind

ism are also related to the concept of Kami transference (Tetsuo, 2014). Kami transference is a rite to transfer Kami from old shrine to the new one. This rite is conducted to attract Kami for residing in new shrine.

In another view, new Kami can also be regarded as a God of another new religion besides Japan indigenous faith, Shintoism. Buddhism came to Japan in the 6<sup>th</sup> century and had been infused to Shintoism. The fusion of these two religions produces hybrid religion that unlikely to be separated, Buddha and its deities are considered as new Kami. Let alone Christianity which began to spread its tenet several centuries after that.

Meanwhile, *samazamana* is the Japanese word for various, playing a role as a modifier. *Samazamana* describes *Kami* as they are diverse, multiform and heterogeneous. *Samazamana* is the idea of *Kami*. *Kami* are known as *anything* that holds human beyond feature regardless of their forms. Ultimately, these three collocations are the evidence that legitimate polytheism notion that is believed by Japanese.

Second, the notion of *Kami* is described as an entity that is imperfect and possesses both good and evil sides. *Kami* are described positively by six different adjectives, which are: *totoi* (precious), *idaina* (great), *subarashii* (wonderful), *takai* (high), *sugoi* (amazing) and *yasashii*

(kind). On the other hand, *Kami* also have a negative attribute which is *zankokuna* that its English equivalent is cruel.

*Totoi* *Kami* is the highest collocation that describes *Kami* positively. While *Kami* as precious (*totoi*) thing, shows that *Kami* take a special place in Japanese life. It is safe to mention that this corpus evidence supports the claim refuting the contention that Japanese are atheist. Because it is such a contradiction when atheists consider God is vital to their life since atheism means refusing in acknowledging the existence of God. The difference between the God concept in the Western perspective and that of Japanese contributes to the view that most Japanese are atheists.

*Idaina* (great), *subarashii* (wonderful), and *sugoi* (amazing) are the attributes that represent admiration for *Kami*. *Kami*'s nature as it is exceeding human in all aspects generates sentiment for a human to adore them and seek for their aids. As for *takai* (high) is an attribute describing *Kami*'s position that is higher than human, both are in its literal and figurative meanings. *Yasashii* (kind) that collocates *Kami* confirms that *Kami* are depicted as kind, gentle, and friendly.

The high number occurrence of word *zankokuna* (cruel) in the data corpus was caused

by the popularity of Tezuka Award-winning manga entitled *Zankokuna Kami ga Shibai Suru* written by Hagio Moto. Apart from that, it is not surprising that there are negative attributes that belong to Kami because, in Japanese concept, Kami do not always have good character, but also have lust, a desire that encourages one to do things that are not commendable, even some Kami are evil. This kind of recognition will not be found in a monolithic religion. For example Islam, all things that are bad or unpleasant, although it is from God and its provision is not necessarily that God is cruel, but it happens as the fruit of human deeds themselves, the reward, the law of natural causes, so there is no view that God is cruel to human.

Third and last, based on the findings we discovered that evolution is an evitable concept of Kami. Japanese faith system opens up space for the people to seek their Kami which they consider fit to their need. The findings confirmed Nobutaka's argument (2000) regarding the evolution of Kami concept notably in the modern age.

Beside adjective collocation of Kami mentioned previously, this study also revealed a

noun collocation. However, in this context, noun functioned as an adjective.

### *Noun Collocation*

Noun collocation of Kami that are considered as the adjective in this study are the nouns that come before Kami, and it is bridged by particle no (の) as can be seen in table 2.

Having examined the noun collocations, we discovered several things that may be influential for understanding Kami concept.

First, Kami can be anything. Kami despite being revered religiously, or related mostly to religious life, also refers to something or someone considered extraordinary out of religious context. *Enta* word which emerges the most in the data demonstrates how Kami deals with something that is not religiously connected. *Enta no Kamisama* was a popular comedy show title of Japan television program. Japanese in spite of having deep respect to Kami, do a ridiculous thing in associating Kami to something else. For example, "the ancestor god of electricity—the prince of the excellent magnet" is what Thomas Alva Edison being called (Katanuma, 1978). That ex-

**Table 2.** Noun Collocation

No	Kanji	Hiragana/ Katakana	Transliteration	Meaning
1	—	エンタ	<i>enta</i>	Entertainment
2	—	トイレ	<i>toire</i>	toilet
3	火	ひ	<i>hi</i>	fire
4	全能	ぜんのう	<i>zennō</i>	omnipotent
5	海	うみ	<i>umi</i>	sea
6	学問	がくもん	<i>gakumon</i>	learning
7	日本	にほん	<i>nihon</i>	japan
8	世界	せかい	<i>sekai</i>	world
9	真	まこと	<i>makoto</i>	true
10	笑い	わらい	<i>warai</i>	laughter

ample above is in a similar case as for *Enta no Kamisama* showing Japanese "ridiculous" side. Japanese do not separate Kami as religious matter with culture. This "silliness"-naming or relating someone or something with Kami- is not disrespectful act toward Kami, it is rather the way of appreciation toward something that deserves to.

Second, the occurrence of an odd word like *toire* (toilet) with Kami is quite intriguing. The fact that *toire* is often collocated with Kami was caused by the number of discussions about Kana Uemura's song entitled *Toire no Kamisama* on the Internet. It is interesting that it is discussed not because the offending song title, on the contrary, this song was very popular and it gained many praises and also won some awards. *Toire no Kamisama* literally means "God in the toilet" in English. The title is intriguing, and for some people it is funny. However, for those who have a different point of view, it is rather offending. Even so, the warm welcome received by this song reflects that the majority of Japanese accept or at least they are not irritated by it, notably the title. If we look closer to the song lyrics, we can find that in Japanese idea, Kami are everywhere, even in the place that for some people or religions is regarded inappropriate for God to stay to (toilet).

Third, Japanese native God attributes are reflected by these following noun collocations.

Collocation number 3 and 5, *Hi* (fire) and *umi* (sea) are the representatives of elements that are closely related to nature. Shintoism regards nature as high as Kami itself since natural elements somehow hold Kami's power or *Kami's* manifestation. *Gakumon no Kami* (the God of learning) is the deification of Heian period of a famous scholar named Sugawara no Michizane. *Warai no Kami* (God of laugh) refers to *Hotei*. *Hotei* is depicted as God who often smiles and laughs. *Nihon no Kami* (God of Japan) is the attribute of Kami in general sense.

Fourth, the emergence of *zennō* (omnipotent), *makoto* (true/genuine) and *sekai* (world) which are not original characteristics of Kami show that there is influence from another teaching or religion, in this point is Christianity. In Japanese view, although Kami's power is beyond human capability, still does not mean that Kami is almighty. Kami, on the other hand, bears his/her responsibilities and works together to keep the balance of the world. The notion of One Omnipotent God is coming from divine religion such as Christianity, Judaism and Islam. As well as *zennō*, *makoto* is also the characteristic of divine religion God and also *sekai* indicating wide scale authority of God. The principal teaching of those religions is similar, to worship One True God. The emphasis of this trueness, makes those religions strict and firm, notably in re-

**Table 3.** Verb Collocation (Subject)

No	Kanji	Hiragana	Transliteration	Meaning
1	与える	あたえる	<i>ataeru</i>	to give
2	作る	つくる	<i>tsukuru</i>	to make
3	宿る	やどる	<i>yadoru</i>	to stay
4	下りる	おりる	<i>oriru</i>	to descend
5	現れる	あらわれる	<i>arawareru</i>	to appear
6	死ぬ	しぬ	<i>shinu</i>	to die/dead
7	存在する	そんざいする	<i>sonzai suru</i>	exist
8	来る	くる	<i>kuru</i>	to come
9	見捨てる	みすれる	<i>misuteru</i>	abandon
10	許す	ゆるす	<i>yurusu</i>	forgive



ceiving another thought. In contrast, Japanese indigenous teaching is very tolerant and open to another idea due to their belief of polytheistic Gods (Tetsuo, 2014).

### The Conducts of Kami

The conducts of Kami were seen through the verbs that collocate Kami, which in this case, *Kami* plays a role as a subject of the clause and/or sentence. Table 3 displays those verbs.

By analyzing the verb which Kami takes place as a subject, we found out that Japanese view Kami as giver or provider and conferrer. Kami as from the top of the result of word sketch, are associated with the act of giving, or Kami are a great giver as well as Kami are the creator. Kami, by the giving conduct, influence human's life. Since the ancient times, Kami are worshipped to grant people's wishes. For example, the majority of ancient Japanese are farmers. They pray to *Inari* (God of agriculture) or *Ta no Kami* (God of rice field) to get abundant harvest). Fisherman or people who are related to sea in some ways worshipped *Umi no Kami* (God of Sea) or *Ebisu* (One of Seven Lucky Gods as well as Sea Tutelary God) so that they could get more catch and safe from Kami's wrath.

Talking about Kami as a giver or creator, there is no literature showing Kami as a giver as well as creator, particularly in Shintoism. Kami with their vast number are responsible for their function in human's life. For example, *Izanagi* and *Izanami* are the creators of the world. In a logical sense, they are the greatest among others, however, due to their responsibilities and limited power-even Kami is powerful, they are unable to do all, in short, they are not almighty. They cannot commit as the giver. Therefore, the existence of other Kami is necessary to fulfil the missing power of specific Kami. That is why Kami concept is more likely equal since they are believed to work cooperatively amongst them.

Kami conduct of forgiving (*yurusu*) in our interpretation is more likely related to Westerner's God concept since in religious context;

forgiveness is highly associated with sin in which it is not known in the Japanese religious idea (Hachimangu, 2018). *Misutenai* (not abandon) word as the act of Kami depicts that in Japanese point of view, Kami do not forsake human. Japanese believe that Kami will help and protect them because in Japanese's idea human is the descendant of Kami themselves. Another conduct of Kami is *yadoru* (stay), *oriru* (descend), *aramareru* (appear), *kuru* (come). The relation between those conducts is able to be found in Japanese view. Japanese have a faith that Kami stay (*yadoru*) in everything in the world, notably in the object that is inspiring. In old beliefs, Kami stay in *Takamagahara*, a place high above the world, that is why there is a word *oriru* (descend) to show that they fall to the world. This word is a resemblance to the adjective collocation findings (*takai*) that implicitly states that Kami are above humans. About the position of Kami, we think that by any points, explicitly or implicitly Kami are higher than human beings. Furthermore, as an invisible substance, *Kami* sometimes come to human and appear (*aramareru*) themselves. The appearance of Kami may vary.

The fact that word *shinu* (die) was more frequent than *sonzaisuru* (exist) is quite intriguing. Nevertheless, unlike the Western concept of God, in which there is only one absolute God, Japanese adopt polytheism. Moreover, those Gods are human-like, perishable, will be ceased in one point. So that Kami *ga/wa shinu* (God is dead) notion is not a big deal for the Japanese. Comparing Japanese to Nietzsche, a German philosopher who stunned religious people by his blatant writing that said God is dead, gives a conception of how religious people or at least people that affiliate with divine religion considers those whose kind of atheistic statement. We come to think of this cultural difference, the way Japanese and the adherents of one absolute God regard their own God leads to misunderstanding.

### The Deeds toward Kami

Japanese deeds or behaviors toward Kami were derived from verb collocation in which Kami stands as the object of the verb. How

Table 4. Verb Collocation (Object)

No	Kanji	Hiragana	Transliteration	Meaning
1	祭る/祀る	まつる	<i>matsuru</i>	to worship
2	信じる	しんじる	<i>shinjiru</i>	to believe
3	崇める	あがめる	<i>agameru</i>	to revere
4	祈る	いのる	<i>inoru</i>	pray
5	捧げる	ささげる	<i>sasageru</i>	to devote
6	仕える	つかえる	<i>tsukaeru</i>	to serve
7	感謝する	かんしゃ	<i>kansha suru</i>	to acknowledge
8	恐れる	おそれる	<i>osoreru</i>	to fear
9	愛する	あいする	<i>aisuru</i>	to love
10	誓う	ちかう	<i>chikau</i>	to swear

Japanese treat or serve their Kami is visible from this collocation. Table 4 shows those words.

The analysis undertaken to those collocations revealed the understanding of how Japanese treat their Kami. Japanese view their Kami as something that must be worshiped (*matsuru*), to be believed in (*shinjiru*), to be respected/revered (*agameru*), to pray to (*inoru*), to be served (*tsukaeru*), to be devoted (*sasageru*), to be acknowledged (*kansha suru*), as well as to be feared of (*osoreru*) and anything that God is generally deserved.

Based on the frequency, *matsuru* (worship) is the most frequent word collocating Kami. Hence, it is safe to mention that the most crucial deed toward Kami in Japanese view is *matsuru* (worship). It is supported by the fact that Japanese tend to be more religious when it comes to religious event or ceremony than to their daily life. They seem excited and actively involved in seasonal or annual shrine festival (*matsuri*) but lack of personal enshrining activity. Worshipping Kami in Japanese sense is different from another religion. While for some faith, the worshipping rite seems solemn and preoccupied, on the contrary, many Japanese worshipping ceremonies are very energetic and noisy. The worshipping sacrament (*matsuri*) can be broken down into two parts: solemn ceremonial ritual and ex-

uberant celebration, however, only on the second part that allows many people to participate more.

*Shinjiru* (believe) collocation shows that Japanese believe in Kami. Similar to any other religion, faith is likely a fundamental aspect of Japanese belief. In this concern, *shinjiru* is the second most frequent object collocation of Kami.

The fact that *agameru* (respect or revere) is more frequent than *inoru* (pray) indicates that Japanese tend to commit collective action toward their Kami, rather than personal. Generally, praying is a private communication between man and God, involving a few rituals, where the focal point is the communication itself, which can be done anytime and anywhere.

Kami are devoted and served by Japanese. About their deed of worshipping, Japanese spend and serve their Kami. They serve Kami by giving offerings and entertain Kami with music and dancing. Another Japanese act toward their Kami found in this study is *kansha suru* (acknowledge). Japanese acknowledge Kami for blessing and anything they have received.

On the contrary of those positive deeds, Japanese also fear of Kami. In Japanese belief, Kami are not all good; despite the benefits that can be gained, Kami are also fearful. Jap-

anese fear of Kami since Kami, if not treated correctly they can cause terrible things in life. There is also *Kami* that resemble bad thing. Such as *Bimbōgami*-God of poverty. This kind of Kami is worshiped for preventing misery and poverty.

## CONCLUSION

The attributes of Kami are derived from ten adjective collocations and ten noun collocations which stand as the modifier of Kami. The conducts of Kami are obtained from the ten verb collocations where Kami plays a role as the subject of the clause or sentence. The deeds toward Kami are acquired from the ten verb collocations where Kami stands as the object of the clause or sentence. Based on that findings, the writer concludes that the way Japanese regard Kami and how the concept of Kami is realized through the collocation containing Kami in Japanese Web Corpus 2011 are as follows:

1. Kami are regarded in mainly Shinto concept combining with the Western sense of God. It indicates that while attempting to maintain its original concept, Japanese is also gradually influenced by a foreign concept. Kami concept is dynamic, or in other words, the evolution of Kami concept is still running.
2. Kami are considered as the superpower entity who can cause both fortune and misfortune to human beings and whom human beings depend on. It is similar to the way how other religious adherents perceive their own God.
3. Kami are regarded as important things in life that should be treated well and at the same time be feared of. This deals with an issue that the Japanese are atheists.

We realize that this study has limitations, so to complete this study, we would like to give some suggestions:

1. The concept of Kami found in this study is merely in one corpus so that it is suggested to the next researcher to investigate other

corpora to reveal remaining undiscovered concept.

2. This study relies on textual evidence which is excluding the context of the text, so it would be better for the further similar research to include the context of the text, and also combine the data with observation or interview.

## REFERENCES

- Britannica, E. O. (2018). *Matsuri Japanese festival*. Retrieved from Encyclopædia Britannica: [www.britannica.com](http://www.britannica.com)
- Creswell, J. W. (2009). *Research Design*. Los Angeles: Sage Publications, Inc.
- Emery, P. (1991, 23). Collocation in modern standard Arabic. *Journal of Arabic Linguistics*. Retrieved from [https://www.jstor.org/stable/pdf/43615775.pdf?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/pdf/43615775.pdf?seq=1#page_scan_tab_contents).
- Gadalla, H. (2009). *Collocations involving the word /?allaah/ 'God' in modern standard Arabic: a corpus-based study*. Assiut: Bulletin of the Faculty of Arts.
- Hachimangu, E. O. (2018). *Shinto concept of sin (tsumi) and impurity (kegare)*. Retrieved from Tsurugaoka Hachimangu: [http://www.tsurugaoka-hachimangu.jp/shinto\\_is/shinto\\_concept.html](http://www.tsurugaoka-hachimangu.jp/shinto_is/shinto_concept.html)
- Hara, K. (2003). *Aspects of Shinto in Japanese Communication*. Tokyo: Meikai University.
- Katanuma, S. (1978). Why are there so many Gods in Japan? ethos and pathos in Japanese religion. In S. J. Palmer, *Deity & Death*. Utah: Birmingham Young University.
- Litosseliti, L. (2010). *Research Methods in Linguistics*. New York: Continuum.
- Logar, N., Gantar, P., and Kostem, I. (2014). *Slovenscina2.0*. Retrieved from Trojina: [http://www.trojina.org/slovenscina2.0/arhiv/2014/1/Slo2.0\\_2014\\_1\\_03.pdf](http://www.trojina.org/slovenscina2.0/arhiv/2014/1/Slo2.0_2014_1_03.pdf).
- McEnery, T. & Hardie, A. (2012). *Corpus Linguistics: Method, Theory and Practice*. Cambridge: Cambridge University Press.

- McKeown, K. R. & Radev, D. R. (2017). Retrieved from [clair.si.umich.edu/~radev/papers/handbook00.pdf](http://clair.si.umich.edu/~radev/papers/handbook00.pdf)
- Michaud, M. (2017, June 11). *On Collocative Meaning: Semantic and EFL*. Kyoto, Japan.
- Nesselhauf, N. (2005). *Corpus linguistics: A practical introduction*. Retrieved from [www.as.uni-heidelberg.de](http://www.as.uni-heidelberg.de)
- Newberg, B. T. (2013). *Is Japan really the 2<sup>nd</sup>-most atheist nation?* Retrieved from Humanistic Paganism: <https://humanisticpaganism.com/2013/03/10/is-japan-really-the-2nd-most-atheist-nation/>
- Newmark, P. (1988). *A Textbook of Translation*. London: Prentice Hall.
- Nigosian, S. A. (2015). *World Faiths*. New York: Springer.
- Nobutaka, I. (2000). *Perspectives toward understanding the concept of Kami*. Retrieved from Kokugakuin <http://www2.kokugakuin.ac.jp/ijcc/wp/cjpr/kami/index.html>
- Seretan, V. (2008). *Collocation Extraction Based on Syntactic Parsing*. Geneva: ISSCO.
- Tetsuo, Y. (2014). *The Japanese worldview: Three keys to understanding*. Retrieved from Nippon.com <https://www.nippon.com/en/in-depth/a02903/>
- Xiao, R. (2018). *Corpora in Lexical Studies*. Lancaster: Lancaster
- Xiao, R. & McEnery, T. (2006). *Collocation, Semantic Prosody, and Near Synonymy: A Cross-Linguistic Perspective*. Oxford: Oxford University Press.