

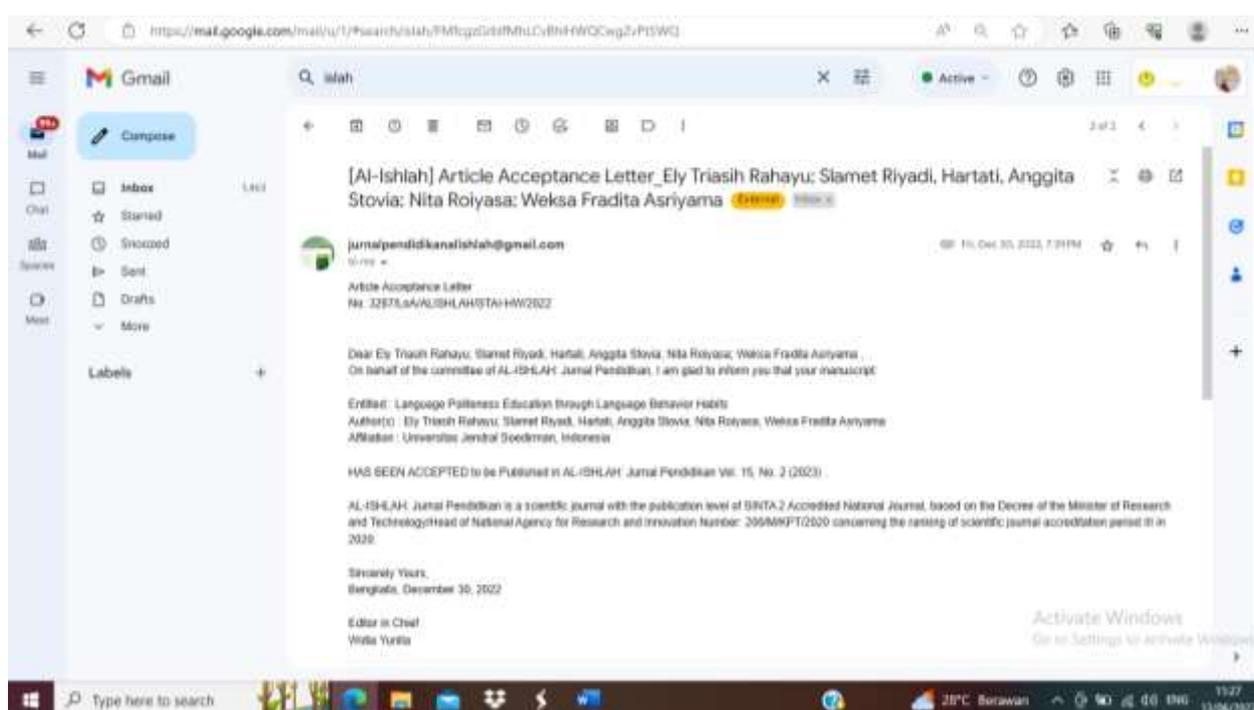
BUKTI KORESPONDEN DAN ARTIKEL

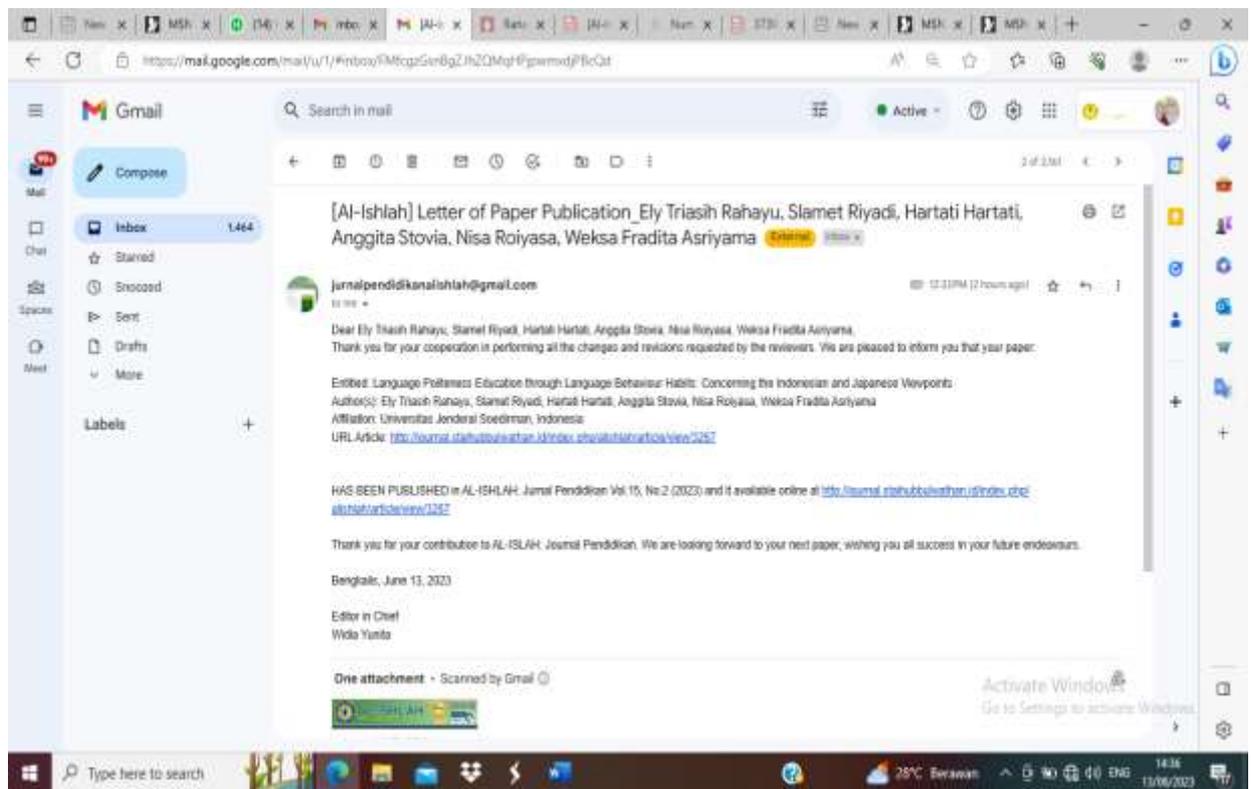
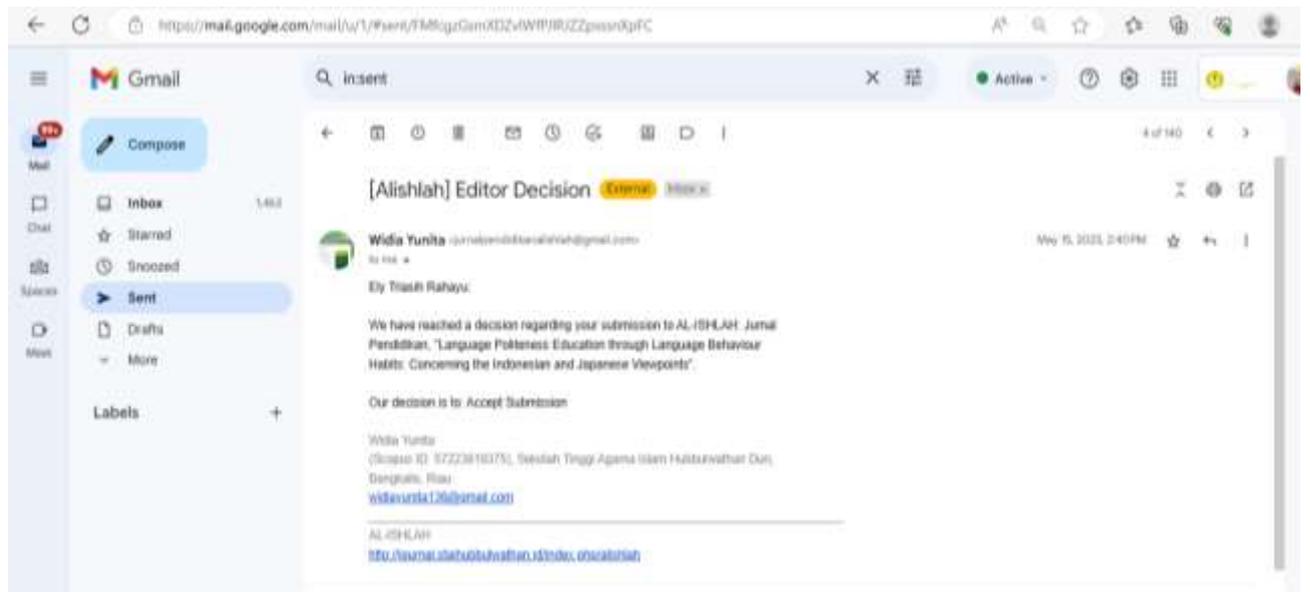
Entitled: Language Politeness Education through Language Behavior Habits

Author(s): Ely Triasih Rahayu; Slamet Riyadi, Hartati, Anggita Stovia; Nita Roiyasa; Weksa Fradita Asriyama

URL Article :

<http://journal.staihubbulwathan.id/index.php/alishlah/article/view/3267>







Letter of Paper Publication

No: 3267/LPP/ALISHLAH/STAI-HW/2022

Bengkalis, June 13, 2023

Dear **Ely Triasih Rahayu, Slamet Riyadi, Hartati Hartati, Anggita Stovia, Nisa Roiyasa, Weksa Fradita Asriyama,**

Thank you for your cooperation in performing all the changes and revisions requested by the reviewers. We are pleased to inform you that your paper:

Entitled : Language Politeness Education through Language Behaviour Habits: Concerning the Indonesian and Japanese Viewpoints

Author(s) : Ely Triasih Rahayu, Slamet Riyadi, Hartati Hartati, Anggita Stovia, Nisa Roiyasa, Weksa Fradita Asriyama

Affiliation : Universitas Jenderal Soedirman, Indonesia

URL Article : <http://journal.staihubbulwathan.id/index.php/alishlah/article/view/3267>

HAS BEEN PUBLISHED in *AL-ISHLAH: Jurnal Pendidikan* Vol.15, No.2 (2023) and it available online at <http://journal.staihubbulwathan.id/index.php/alishlah/article/view/3267>

Thank you for your contribution to *AL-ISHLAH: Jurnal Pendidikan*. We are looking forward to your next paper, wishing you all success in your future endeavours.

Sincerely Yours,
Editor in Chief

Widia Yunita

The screenshot shows the homepage of the AL-ISHLAH journal website. The header features the journal's logo, ISSN numbers (2087-9490 (p), 2597-940X (e)), and accreditation logos for SINTA 2, DOAJ, and MOJARI. The main navigation menu includes Home, About, Login, Register, Search, Current, Archives, and Announcements. The central content area displays the journal's title and a brief description of its focus on education. A sidebar on the right lists various services and policies such as Online Submissions, Editorial Board, Focus and Scope, Article Processing Charges, Peer Review Process, Screening Plagiarism, Open Access Policy, Journal License, Publication Ethics, Reviewer Acknowledgment, Visitor Statistics, Indexing, Editorial Address, Author Guidelines, and Supervised by. The footer shows the Windows taskbar with the date 14/06/2023 and temperature 25°C.

Language Potentials Education : x Amrik.pdf x URL Article: http://journal.atah... Editorial Team x +

https://journal.atahubufwathan.id/index.php/atah/about/editorialTeam

Editorial Team

EDITOR IN CHIEF
Wika Yunta, (Scopus ID: 57223618370), Sekolah Tinggi Agama Islam Hubebuwathan Duri, Bengkulu, Riau, Indonesia

MANAGING EDITOR
Zulfie Solikawati, Sekolah Tinggi Agama Islam Hubebuwathan Duri, Bengkulu, Riau, Indonesia
Ami Nurul Hidayati, Universitas Siawang, Indonesia

EDITORIAL ADVISORY BOARD
Helauddin Helaatuzhi, UIN Sultan Maulana Hasanudin Banten, Indonesia
Muhammad Nur Hafid, University of Pahlawan Tuanku Tambusai, Indonesia
Muhammad Anas Maarif, Institut Pancastra KH Achmad Chasbi Majaheera, Indonesia
Lya Alfarida Dede Warkhan, STPM AMM RMU, Indonesia
Fuad Abdurrah (Scopus ID: 57223618370), Siawang University, Indonesia
Dinar Prastawa, Institut Agama Islam Negeri Sjahril Abdurrahman Siddik Bengkulu Belitung, Indonesia
Saidi Mubandri, Universitas PGRI Mahadewa, Indonesia
Muhammad Fauzidin, Universitas Pahlawan Tuanku Tambusai, Indonesia
Iwan Fathurrohman, (Scopus ID: 57223618370) Institut Agama Islam Negeri Curup, Indonesia
M. Haidari Anwar, Institut Agama Islam Tegal-jember, Indonesia
Indira Indira, Universitas Muhammadiyah Prof. Dr. Hamka (UHAMKA), Indonesia
Nur Hafid, (Scopus ID: 57223618370) Universitas Islam Negeri Walidzongso Sekeloa, Indonesia
Anggi Rizki, Sekolah Tinggi Ilmu Tarbiyah AR-Raniry, Indonesia
Hafid Wahyudi, UIN Sultan Syarif Kasim Riau, Indonesia
Nasrullah Hatakatun, Universitas Islam Negeri Sultan Syarif Kasim, Pekanbaru, Riau, Indonesia
Tommy Tano Wijaya, Gaung Raras university, Cina
M. Rudi Mawardi, Universitas Bina Sarana Informatika Jakarta, Indonesia
Imroh Supriyanti, Sekolah Tinggi Agama Islam Nurul Hidayat Selatpanjang, Kepulauan Meranti, Riau, Indonesia
Raja Rachmawati, Kantor Sekolah Kependidikan Pendidikan dan Kebudayaan, Kepulauan Riau, Indonesia
Dewy Waryuni, Balai Bahasa Riau Kementerian Pendidikan dan Kebudayaan, Pekanbaru, Riau, Indonesia

LAYOUT EDITOR
Suzend auzend, UPI, Indonesia
Budy Satra, Akademi Manajemen Informatika dan Komputer Mitra Garis, Bengkulu, Riau, Indonesia
Sugeng Santoso, Universitas Pendidikan Ganesha
Tosa Manisa, Sekolah Tinggi Agama Islam Hubebuwathan Duri, Bengkulu, Riau, Indonesia

[Editorial Board](#)
[Focus and Scope](#)
[Article Processing Charge](#)
[Peer Review Process](#)
[Screening Placeholder](#)
[Open Access Policy](#)
[Journal Letter](#)
[Publication Ethics](#)
[Reviewer Acknowledgment](#)
[Viewer Statistics](#)
[Indexing](#)
[Editorial Address](#)
[Author Guidelines](#)
 SUPERVISOR BY

 IJRI INTERNATIONAL CENTER


Language Potentials Education : x Amrik.pdf x URL Article: http://journal.atah... Editorial Policies x +

https://journal.atahubufwathan.id/index.php/atah/about/editorialPolicies#FocusAndScope

Focus and Scope

The journal publishes original articles on the latest issues and trends occurring in education curriculum, instruction, learning, policy, and preparation of teachers with the aim to advance our knowledge of education theory and practice. Moreover, this journal also covers the issues concerned with environmental education. In addition to original articles, the journal features the following special sections:

- **Learning**: consisting of theoretical and empirical research studies on learning. We invite manuscripts that investigate learning and its change and growth from various lenses, including psychological, social, cognitive, socio-historical, and effective. Studies examining the relationship of learning to teaching, knowledge and practices, the learners themselves, and its contexts (social, political, physical, ideological, institutional, epistemological, and cultural) are equally welcome.
- **Recent and Future**: consisting primarily of analytical, interpretive, or prescriptive essays on current educational, social, or philosophical issues and trends relevant to the teaching. This special section particularly seeks to promote informed dialogues about current issues in education, and carefully selected papers representing disparate viewpoints are welcomed. Manuscripts submitted for the section may be in the form of a position paper, a polemical piece, or a creative commentary.
- **Learning in Everyday Life**: consisting of analytical, interpretive, or philosophical papers regarding learning outside of the formal classroom. Papers should investigate experiences in settings such as community, home, the internet, after school settings, museums, and other opportunities that develop learning interest, knowledge or practices across the life span. Attention to issues and factors relating to equity in learning are especially encouraged.
- **Teacher Education**: consisting of original empirical and/or theoretical research that addresses the preparation of teachers, the work of teachers, or how teachers' work is influenced by a broader context. "Teacher education" refers to development throughout the continuum of one's teaching career, from pre-service, through induction, into advanced professional stages of teaching.
- **Educator Policy**: including reports about the goals and/or underlying principles of policies adopted by government, interest groups, school districts, etc., and their effect on teaching and learning. Additionally, research on science policy relates to a critical examination of how theory, research, and practice of education are influenced by policy decisions.
- **Comments and Critique**: provides a forum for the expression of differing viewpoints and the correction of misunderstanding regarding topics in published papers. Readers of the journal are earnestly invited to contribute their ideas to this forum. Contributors for the Comments and Critique section should be relatively brief, normally two to four manuscript pages, and will be published as rapidly as possible.
- **Books**: covering reviews of recently published books in the field.

In addition, the journal regularly carries a Comments and Critique section which provides a forum for the expression of differing viewpoints and commentary and clarification of topics in published papers.

The Journal Editorial Board invites any manuscript addressing a relevant education topic that employs an established and rigorous scholarly approach and also impacts or is germane to national and international populations. Quantitative research reports that employ sophisticated research designs and qualitative research reports that rigorously follow naturalistic research methods are preferred. All manuscripts must provide a thorough review of the literature that establishes the research problem or the issue at hand as well as a thorough conclusion that addresses the implications and limitations of the research or argument.

[Publication Ethics](#)
[Reviewer Acknowledgment](#)
[Viewer Statistics](#)
[Indexing](#)
[Editorial Address](#)
[Author Guidelines](#)
 SUPERVISOR BY

 IJRI INTERNATIONAL CENTER


Language Politeness Education x Artikel.pdf x URL Article: Http://jurnalstahubulwathan.d/ x Indexing x +

← https://jurnalstahubulwathan.d/index.php/alishlah/pages/View/Indexing



ISSN 2587-9490 (p) | ISSN 2587-940X (e)

AL-ISHLAH

JURNAL PENDIDIKAN

Accredited SINTA 2



Publisher:
LPM - STAI Hubbulwathan Dwi
Bengkalis, Riau, Indonesia

HOME ABOUT LOGIN REGISTER SEARCH CURRENT ARCHIVES ANNOUNCEMENTS

Home > Indexing

Indexing

Google Scholar
Moraref
DOAJ
GARUDA
SINTA
IOS

Al islah Jurnal Pendidikan Abstracts/Indexed by:












Online Submissions

Editorial Board

Focus and Scope

Article Processing Charges

Peer Review Process

Screening Plagiarism

Open Access Policy

Journal License

Publication Ethics

Reviewer Acknowledgment

Visitor Statistics

Indexing

Editorial Address

Author Guidelines

Activate Windows
Go to Settings to activate Windows.

Language Politeness Education x Artikel.pdf x URL Article: Http://jurnalstahubulwathan.d/ x Archives x Language Politeness Education x +

← https://jurnalstahubulwathan.d/index.php/alishlah/article/view/2257



ISSN 2587-9490 (p) | ISSN 2587-940X (e)

AL-ISHLAH

JURNAL PENDIDIKAN

Accredited SINTA 2



Publisher:
LPM - STAI Hubbulwathan Dwi
Bengkalis, Riau, Indonesia

HOME ABOUT LOGIN REGISTER SEARCH CURRENT ARCHIVES ANNOUNCEMENTS

Home > Vol 15, No 2 (2023) > Bahasa

Language Politeness Education through Language Behaviour Habits: Concerning the Indonesian and Japanese Viewpoints

By Trish Ratnag, Damar Riyadi, Hamid Hekroti, Anggo Satria, Nisa Riyana, Wesse Frotis Airgama

Abstract

Language politeness has universal characteristics. It means that speech communities from any country have their own language politeness based on the applicable norms. Language politeness education starts from family. Meanwhile, outside family communities, such as schools or society, language politeness education is greatly needed to create positive interactions between language users and certain communities. This research discussed language politeness education in two languages (Indonesian and Japanese) using a comparative qualitative case study in library research. The results of the study inferred that Indonesian and Japanese are two languages that implement language politeness through both verbal and non-verbal languages. Verbal language is shown by the chosen polite words, while non-verbal language is shown by the speaking body gestures.

Keywords

education, politeness, historic language

Online Submissions

Editorial Board

Focus and Scope

Article Processing Charges

Peer Review Process

Screening Plagiarism

Open Access Policy

Journal License

Publication Ethics

Reviewer Acknowledgment

Visitor Statistics

Indexing

Editorial Address

Author Guidelines

Activate Windows
Go to Settings to activate Windows.

https://journal.uibuwatthan.id/index.php/alishlah/issue/view/50

Abstract views: 2

Building of the Pancasila Character with Religious Harmony in the Globalization Era
DOI: 10.35445/alishlah.v1i12.3208
Ahmad Hariyati, Jenui Jenui, Daff Darmawan, Dina Mijudana Swarna, Susetya Atri Prasno

Abstract views: 2

Modification of Character Building in Online Learning
DOI: 10.35445/alishlah.v1i12.3213
Murni Indri Daulay, NurAdipah Sari

Abstract views: 0

Language Politeness Education Through Language Behaviour Habits: Concerning the Indonesian and Japanese Viewpoints
DOI: 10.35445/alishlah.v1i12.3267
Ely Triasih Rahayu, Slamet Riyadi, Hartati Hartati, Anggra Dzoko, Nisa Royasa, Winda Pradita Arjuna

Abstract views: 0

Professional Commitment, Transformational Leadership, Perceived Organizational Support, and Achievement Motivation as the Mediator
DOI: 10.35445/alishlah.v1i12.3229
Dian Mulandari, Pipit Noviani, S. Hardiansari, Sri Setyaningsih

Abstract views: 3

Job Crafting: Work Engagement and Teacher Happiness
DOI: 10.35445/alishlah.v1i12.3242
Mita Desjanythy, Mistiana Riasugrahini, Cindy Maria

Abstract views: 0

Alphabet Flashcards: Instructional Media in the Process of Learning While Playing at the Community Learning Activity Center

Activate Windows
Go to Settings to activate Windows.

Type here to search

20°C Berawan

11:24
11/9/2023

Language Politeness Education through Language Behavior Habits

Ely Triasih Rahayu¹, Slamet Riyadi², Hartati³, Anggita Stovia⁴, Nisa Roiyasa⁵, Weksa Fradita Asriyama⁶

¹Universitas Jenderal Soedirman; ely.rahayu@unsoed.ac.id

²Universitas Jenderal Soedirman; slamet.riyadi@unsoed.ac.id

³ Universitas Jenderal Soedirman; hartati@unsoed.ac.id

³ Universitas Jenderal Soedirman; hartati@unsoed.ac.id

⁴ Universitas Jenderal Soedirman; anggita.stovia@unsoed.ac.id

⁵Universitas Jenderal Soedirman; nroiyasa@gmail.com

⁶Universitas Jenderal Soedirman; weksa.fradita@unsoed.ac.id

ARTICLE INFO

Keywords:

Education
Politeness
Honorific Language

Article history:

Received 2023-02-16

Revised 2023-03-21

Accepted 2023-05-14

ABSTRACT

Language politeness has universal characteristics. It means that speech communities from any country have their own language politeness based on the applicable norms. Language politeness education starts from family. Meanwhile, outside family communities, such as school or society, language politeness education is greatly needed to create positive interactions between language users and certain communities. This research discussed language politeness education of two languages (Indonesian and Japanese). Indonesian and Japanese are two languages implementing language politeness through both verbal and non-verbal languages. Verbal language is shown by the chosen polite words, while non-verbal language is shown by the speaking body gestures.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Ely Triasih Rahayu

Universitas Jenderal Soedirman; ely.rahayu@unsoed.ac.id

1. INTRODUCTION

Language education is closely related to human morality education. A nation's damage is frequently characterized by its people's collapsing character, nature, and mentality. Thus, language use should be well maintained to preserve the integrity of a nation by the speakers both individually and collectively as a society.

As social beings, humans commonly use language to communicate with others as media to meet their social needs. When someone is intended to fulfill his needs for food, he will go to the market and use language as a means of buying-and-selling interactions. When a child tries to fulfill his needs in education, he will also use language as a means of communication when receiving learning materials from his teachers. Parents use language when giving moral education to their children. A president will use language when delivering speeches conveying

the government policies to public. Language has an important position for humans to make social interactions to meet their needs. A mute will also communicate using non-verbal language to convey messages to others. Language has its roles not only in verbal but also in non-verbal forms shown using body signs.

Humans should learn to use language in accordance with the conditions, especially in a nation with a speech level based on the social norms applicable in society. Speech level is language variations different in one and the others determined by the politeness attitude differences belonging to the speaker (O1) and hearer (O2) (Soepomo, 1975). A nation with royal civilization history will influence the use of speech level focusing on social structure (Wenger 1982). Honorifics will be a vehicle of language used to reveal people's social differences. In this case, language is not only a means of communication but also shows the social levels as common people or royal members. Honorifics in the Korean language admit someone's social status in communication. Honorific markers can be manifested as nominal suffixes, special honorific forms from nouns, honorific forms in particles, honorific markers in verbs, or special honorific markers from verbs (Sells and Kim, 2007).

Hymes (1964: 407-413) compares the speech levels of Korean with those of Japanese. Korean and Japanese show their language politeness by changing verbs into honorific forms. However, before uttering the related verbs, both Korean and Japanese people first select the speech levels determined based on two axes of distinction: the axis of reference and the axis of address. In the axis of address in the Japanese language, the speech levels are divided into plain, polite, and deferential; while in the Korean language, the axis of address is first selected based on who is in-group or out-group. The options include humble, neutral, and exalted speech forms mainly depending on the attitude of the speaker and speaking subject (Kikuchi, 1996; Suzuki, 1998; Kabaya, 2002, 2009, 2010; Kaneko, 2010; Yamada, 2010).

The following two expressions have different politeness levels. "Would you like to open a window?" is more polite than "Open window" (Brown and Levinson, 1978). As a means of communication, language should be placed in appropriate positions. Language as a means of communication for selling and buying is certainly different from that placed as a means of communication at school, office, hotel, beach, or others with different formality levels. In Javanese language, as high speech level is known functioning to convey higher politeness; intermediate speech level to convey medium politeness, and normal speech level to convey lower politeness (Soepomo 1979). According to Harjawiyana (2001: 17-19) *undha-usuk basa* can be divided into two: *undha-usuk basa* during *kejawen* era and *undha-usuk basa* in modern era. *Undha-usuk* in *kejawen* era includes that in Keraton Surakarta and Ngayogyakarta Hadiningrat eras, approximately in 1900 M. Meanwhile, *undha-usuk* in modern era is characterized after the Indonesia Independence Proclamation on 17 August 1945. Javanese *Undha-usuk* in *kejawen* era has six speech levels, while that in modern era has two speech levels (Harjawiyana 2001:18).

On the other hand, Rahayu (2013), found that word changes in Javanese from *ngoko* (plain word) to *krama* (respectful word) were more complicated than those in Japanese. In the Javanese language, *ngoko* word forms are mostly changed into *krama* lexically and unable to be analyzed based on their regular structural changes (Soepomo, 1979) as follows:

Krama	Ngoko	
Kulo	Aku	' <u>saya</u> ' (I)

<i>Griya</i>	<i>umah</i>	‘ <i>rumah</i> ’(House)
<i>Tilem</i>	<i>turu</i>	‘ <i>tidur</i> ’(Sleep)

Meanwhile, word changes in Japanese language are only added with prefix *o/go* in front of noun (Rahayu,2014) as follows:

<i>Futsuutai</i> (Plain word)	<i>Sonkeigo</i> (Respectful Language)	
<i>Kazoku</i>	<i>gokazoku</i>	‘family’
<i>Karada</i>	<i>okarada</i>	‘body’
<i>Denwa</i>	<i>odenwa</i>	‘telephone’

From the above explanations, it is understood that languages from different nations basically place respectful language in speech levels as an effort to give understanding to communication actors (communicators and communicants) to create good communication. Good communication should be supported by polite language use. Theoretically, the Indonesian language does not reveal its speech levels, yet the Indonesian language has language markers lexically showing honorific language. This research will discuss the relevance between expressions in the Indonesian language and those in the Japanese language showing language politeness, so that it is expected to provide education for the language users to select polite language based on language politeness rules and norms, especially in Indonesian and Japanese. The language attitudes discussed in this research include those used by both Indonesian and Japanese people using linguistic perspectives based on the people’s social factors.

2. METHODS

According to Mastoyo (2007: 26), research object is defined as the specifically-observed language units, in which the data are certainly considered as bigger language units containing the research objects. The language unit discussed included expressions commonly used by Indonesian and Japanese people in language politeness education forms. These habits form culture and reflect someone’s character, especially when speaking politely.

This qualitative research discussed the commonly spoken expressions as language politeness education made by Japanese people. The researchers were non-participant observers observing the data sourced from texts so this study was considered library research.

3. Discussion on Language Politeness Education through Language Behavior Habits

3.1 Language Politeness in Sociolinguistic Perspective

Sociolinguistics discuss languages and communities by separately relating two investigated fields: language formal structures by linguistics and community structures by sociology (Wardhaugh, 1986; Holmes, 1993:1; Hudson,1996:2). If we discuss language from sociolinguistic perspective, the study will relate speech act with social status (Dittmar 1976: 27). 1952 was considered as the year when the term ‘sociolinguistics’ first appeared as mentioned in a book written by Kaya Haver C Currie (in Dittmar, 1976: 27). Haver wrote the urgency of a study on speech spoken by humans based on social status. This is greatly related

to language politeness as speaking behaviors or ways mutually agreed by the society as social behavioral forms.

Language politeness, attitudes, and ethics are considered relative, depending on the social distance between the speaker and the hearer. Besides, the meaning of politeness and courtesy is similarly understood in general. In fact, both have differences. Polite refers to grammatical sentence structures, lexically chosen words, and consciousness-based expressions that everyone has the right to be respectfully served. Meanwhile, courteousness is a consciousness of social distance (Thomas, 1995).

Politeness in a broader context, not only refers to language politeness but also to non-verbal aspects, such as behaviors, facial expressions, dan voice tones. Politeness as treatment reduces frictions within an interaction (Lakoff, 1975). In a sociolinguistic study, language politeness is related to community culture. In Japanese people, language politeness is shown by greeting culture with the bowing body position. Language politeness and body position is a unity influencing each other (Rahayu, 2020). Trisnani (2015) suggested that some Javanese language teachings or principles, such as '*wong Jowo nggone sewu*', '*dhupak bujang esem mantra, semu bupati and sasmita narendra*', '*nguwongke lan diuwongke*', '*cacah agawe bubrah-rukun agawe santoso*', and '*rasa pangrasa*'. One principle showing politeness values is '*dhupak bujang esem mantra, semu bupati and sasmita narendra*' which can be interpreted that when communicating, a Javanese man will pay attention to whom he is speaking. This principle teaches that when speaking to an older person, he should use a polite language in the form of *krama*.

In sociolinguistics, language politeness is discussed based on social factors, so that language politeness education made at schools should make the students understand how to use language when related to social factors belonging to the communication actors.

3.2 Language Politeness Education

It is not easy to express language in polite ways, yet language politeness is an initial capital from someone's morality education, so language politeness education is included in the curriculum applicable at primary, secondary, and tertiary school levels. From language politeness education, someone can learn to respect others. Polite language shows someone's education level. Thus, in society, one characteristic of someone with higher education is in his language use. Many problems have arisen in society caused by the improper use of language. Many criminal actions which have been recently made ending up at court are caused by harsh words published on social media. Fights frequently result in criminal actions due to the harsh words offending someone's feelings which are then reported and resulted in legal consequences. The existing freedom of speech, in fact, adds legal cases initially from language. Language education starting from saying sorry, thank you, and other polite expressions is used as an initial introduction to language politeness education to realize good morality. Politeness is a system of interpersonal relationships designed to ease interactions and minimize the potential of conflicts and confrontations commonly happening in human social interactions.

School is a vehicle to provide education for children after family. The school has a huge responsibility in educating children because most children's time is spent at school. Besides as a place for learning, school is also used as a means of communication between a student and the other student or a student and his teacher, so that language politeness learning should be properly placed.

Learning situation greatly influences students in their learning processes and interactions, such as teachers' and students' attitudes and politeness during the teaching-learning processes, including in their expressions, attitudes, moves, and gestures (Soekamto, 1997; 5). Communication at school is one language communication example

discussed in sociolinguistics. Children are taught to use polite language to their teachers. Children are taught to select their language when communicating with their friends and teachers (Rahayu, 2020). The principle of language politeness is our ethics when making social interactions by selecting the proper language and paying attention to where, when, to whom, what intention to politely communicate (Wijana, 1996:11).

3.3 Verbal Language Politeness

The expressions produced by humans' speech organs are in the form of verbal communication actions. The verbal language characteristics include verbally conveyed, spoken in front of the hearer, directly given feedback from the hearer, and missed expressions that can be directly revised. The word type related to language politeness in mentioning hearer is using a personal pronoun. In the Indonesian language, the personal pronoun is known as *kata ganti orang*, while that in the Japanese language is known as *ninshoudaimeshi*. Both languages have personal pronouns with different respect levels. The use of personal pronouns found in the following sentences has politeness meaning to respect the hearer.

1. *Apakah **Anda** berkenan hadir pada acara pembukaan besok?* [Are you willing to attend the tomorrow's opening ceremony?]
2. *Apakah **Bapak** berkenan membuka acara besok?* [Would you mind opening the tomorrow's event, sir?]

The use of the word '*Anda*' [you] is a second personal pronoun. The speaker tried to respect the hearer using the word '*Anda*'. In Indonesia, the second personal pronoun instead of the word '*Anda*' is '*kamu*' [you]. One example in using the word '*kamu*' is in informal conversation and used by a speaker to a hearer whose age and position are lower.

Verbal politeness leads to verbal conversation or communication, for example, speech, seminar, and broadcasting either on radio or television. In this case, the speaker is expected to use good, polite, and courteous language when using personal pronouns in speech to greet the participants in a plural context. Meanwhile, when delivering a speech referring to someone who is respected, the word '*Beliau*' or title/position, such as '*Bapak Pimpinan*' (director), '*Ibu Kepala Sekolah*' (principal) and '*Bapak Rektor*' (rector) should be used.

Similarly, Japanese language has respectful language through differences in personal pronoun. A company staff will show his respect to his leader using the word '*shachou*' (*Bapak/Ibu pimpinan* [Leader]), *Buchou* (*Bapak/Ibu manager* [Manager]), and in educational domain, a student usually calls his teacher using the word '*sensei*' (teacher), as well as a patient usually calls his doctor using the word "*sensei*". Meanwhile, in level 0 (without any respecting intention (neutral)), the personal pronoun of '*omae/kimi*' and '*anata*' can be equally used as the word '*Anda*' in Indonesian language.

In the Japanese language, the use of verbs to respect the hearer is more complicated than that in the Indonesian language, especially related to the verb changes from neutral to honorific forms. In Indonesian language, verb changes are based on lexical formation, while those in the Japanese language are based on both lexical and grammatical formation.

3. *Sensei wa pan o **meshiagarimau**.*

The bold written word is a verb in the Japanese language which means eating at honorific language level. The neutral verb (without any intention to honor hearer) from the word *meshiagarimasu* is *taberu*. This change is made based on lexical formation. Meanwhile, in Indonesian language, verb changes are similarly made, yet not in the word '*makan*' because the word '*makan*' in Indonesian language has no lexical changes in honorific language level. For example, the sentence '*Saya makan buah* [I eat fruit]' can also be used in the sentence '*Presiden makan buah* [The president eats fruit]'. However, the words '*memberikan*' and '*menghaturkan*' have different meanings in the sentence '*Saya memberikan kamus kepada*

teman [I give the dictionary to my friend]' with 'Saya menghaturkan kamus kepada Bapak Rektor [I give the dictionary to the Rector]'. The word 'memberikan' has a honorific language level with a lexical change. Meanwhile, the word 'menghaturkan' is surely inappropriate when used to the hearer whose age/position lower than the speaker.

Verbal language politeness refers to the speaker's expertise to select the most appropriate words to respect the hearer. An individual is considered polite if he can choose the words appropriate with the position of speaker to hearer. Conversely, someone is considered impolite if the spoken words make the hearer inconvenience.

3.4 Language Politeness Behaviors based on Language Attitudes

Language attitudes, in this case are body gestures. When having conversations in Japanese speech communities, the words 'irasshaimase' (*selamat datang* [welcome]), *mata irasshate kudasai* (*silakan datang lagi* [please, come again next time]), *taihen omataseshimashita* (*maaf telah membuat Anda menunggu* [sorry for waiting]), *doumo arigatou gozaimasu* (*terima kasih banyak* [Thank you very much], and others are respectful sentence/expression forms addressed to customers. The examples of greeting expressions (*selamat pagi* [good morning]) in Japanese has various expressions:

- *Ossu*;
- *Ohayou*;
- *Ohayougozaimasu*.

Ossu is not appropriately used by a student to his teacher/lecturer. *Ossu* can be used among classmates or close friends. The greeting expression of *ohayou gozaimasu* is more appropriately used by a student to a teacher/lecturer, while teacher/lecturer can answer with the expression of *ohayou*. In Indonesia language, *ossu* is equal with 'ya [yes]', *ohayou* (*pagi* [morning]), and *ohayou gozaimasu* (*selamat pagi* [good morning]). The followings are the apologizing expressions.

- *gomen*;
- *gomenasai*;
- *moushiwakegozaimasen/Moushiwakearimasen*.

The longer the expression, the more polite the meaning. Of 3 expressions above, *moushiwakegozaimasen/moushiwakearimasen* is more polite than the others. *Gomen* is apologizing expression among friends or close-friends; *gomenasai* is more polite apologizing expression than *gomen* and addressed to those older than the speaker; and *moushiwake gozaimasen/moushiwake arimasen* is expression addressed to someone feeling very guilty to someone whose position higher than the speaker, such as to leader, teacher/lecturer, or senior.

In Indonesian language, there are no language attitude rules following a speaking person. Meanwhile, in Japanese language, there is *Ojiki*, a language attitude regulating the body's bowing degree when greeting as an honorific from to the hearer. In Indonesia, when someone greets others, there are no body bowing degree rules. However, in Indonesian communities, there is a good habit in which someone will bow a little bit when passing other people. It is considered impolite when passing others without bowing.

Hand-shaking is also considered as a language attitude in Indonesian communities when meeting or greeting others. Meanwhile, in Japanese communities, body bowing is used to greet others without hand-shaking. There is attitude changes after the Covid-19 pandemic due to the social distancing so that hand-shaking/direct contact is avoided.

In some Indonesian communities, there is a greeting attitude by bowing the body a little bit, especially in places providing services, such as in hotels, cafes, restaurants, and offices placing customer services in their front offices. This body bowing attitude is an honorific form to guests or customers. This communication will surely provide convenience for customers.

The respect given to hearer when making communication can also be shown through

hand/palm attitudes. Inviting customers to sit down or heading to a specified places shown by the customer services, is made by opening palms to welcome the customers.

The body gestures shown in above examples indicate that language politeness through words/sentences, such as greeting, hand-shaking, making introduction with others are greatly related to body attitudes/gestures. Someone will receive different impressions when respectful language is politely spoken. Language politeness education is greatly required from early age. Polite speaking and attitudes greatly influence people's impressions on someone's character. This education starts from the communication made in the family. Meanwhile, the communication made outside the family/house is regulated by norms to use language in the related speech communities. The goal of language politeness is that good communication is created and comforts all communication participants.

4. Conclusion

Language politeness has universal characteristics, meaning that language communities in any country have their own language politeness based on the applicable norms. However, the purpose is the same, that is, to create good communication. Impolite language use is one causing criminal actions frequently shown through social media or reported news, so language politeness education is greatly needed. Language politeness education starts from family. Meanwhile, outside family communities, such as school or society, language politeness education is greatly needed to create positive interactions between language users and certain communities.

Indonesian and Japanese are two languages implement language politeness through both verbal and non-verbal languages. Verbal language is shown by the chosen polite words, while non-verbal language is shown by the speaking body gestures. The use of personal pronouns in both languages has different levels which influence respect given to the hearers. The use of verbs in Indonesian has lexical changes from neutral to respectful forms, while that in Japanese has both lexical and grammatical changes when someone makes changes from neutral to respectful forms. In body gestures, the Japanese body bowing degree shows the respect level to the hearers. meanwhile, the Indonesian body gesture also shows respect, yet still random and not regulated based on the body bowing degree. Language politeness education eventually has a similar objective, that is, as a form of character, moral, and politeness education. This is also considered as an effort to create good communication and safety to the communication participants.

REFERENCES

- Brown, P., & Levinson, S. (1978). *Universals in Language Usage: Politeness Phenomena*. In E. Goody (Ed.), *Questions and Politeness: Strategies in Social Interaction*. Cambridge: Cambridge University Press.
- Dittmar, Norbert. 1976. *Sociolinguistics*. London: Edwar Arnold, 27.
- Haryana Harjawiyana & Th. Supriya. (2001). *Unggah-Ungguh Basa Jawa*. Yogyakarta: Kanisius, 407-413.
- Holmes, Janet. 1992. *An Introduction to Sociolinguistics*. New York: Addison Wesley Logman Inc, 2.
- Hudson, R.A. 1980. *An Introduction to Sociolinguistics*. New York: Addison Wesley Logman Inc, 2.
- Hymes, D. (1964). *Language in Culture and Society: A Reader in Linguistics and Anthropology*. New York: Harper & Row, 407-413.
- Kabaya, Hiroshi. et al. 2002. *Keigo Hyougen*. Tokyo: Taishukan.

- _____ 2009. *Keigo Hyougen*. Tokyo: Taishukan.
- _____ 2010. *Keigo Komyunikeeshon*. Tokyo: Asakura.
- Kaneko, Hiroyuki. 2010. *Nihongo Keigo Toreeningu*. Tokyo: PT Ask.
- Kesuma, Tri Mastoyo Jati. 2007. *Pengantar (Metode) Penelitian Bahasa*. Yogyakarta.
- Kikuchi, Yasuto. 1996. *Keigo Nyuumon*. Tokyo: Maruzen.
- Kim, J., & Sells, P. (2007). *English Syntax: An Introduction*. Centre for the Study of Language and Information. Chicago: The University of Chicago Press.
- Lakoff, Robin, (1975). *Language and Women is Place*. New York: Harper and Row.
- Muhamad Rohmadi & Lili Hartono. (2011). *Paugeraning Ngoko Alus lan Krama Alus. Kajian Bahasa Sastra dan Budaya Jawa: Teori dan Pembelajarannya*. Surakarta: Pelangi Press.
- Poedjasoedarma, Soepomo. 1979. *Tingkat Tutur Bahasa Jawa*. Jakarta: Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan.
- Rahayu, Ely Triasih. .2013. *Sistem dan Bentuk Tingkat Tutur Bahasa Jepang dalam Domain Perkantoran*. Dissertation. Surakarta: UNS.
- Suzuki, Yukiko. 1998. *Utsukushii Keigo no Manaa*. Tokyo: Miryoku Bijutsu.
- Wardhaugh, Ronald. 1986. *An Introduction to Sociolinguistics*. Oxford: Basil Blackwell.
- Wijana, I Dewa Putu. 1996. *Dasar-dasar Pragmatik*. Yogyakarta: Andi Yogyakarta, 11.
- Yamada, Yoshio. 2010. *Keigohou no Kenkyuu*. Tokyo: Shoshi-Shinsui.