

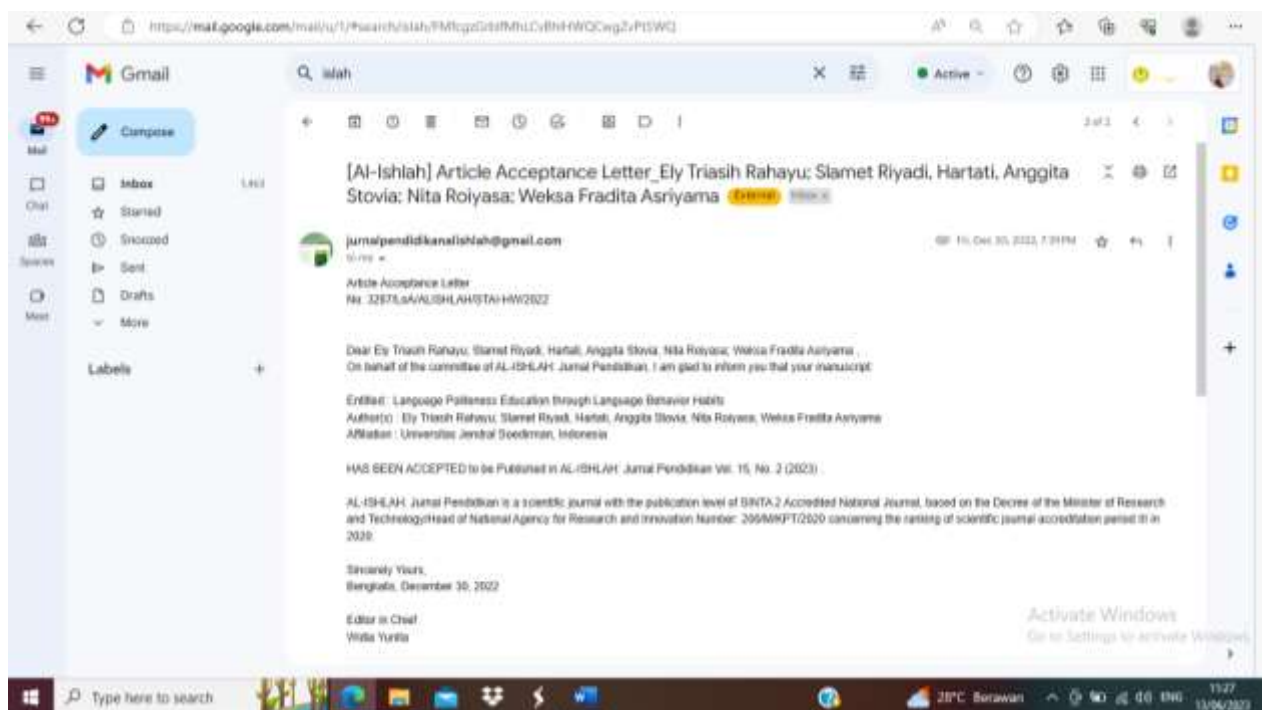
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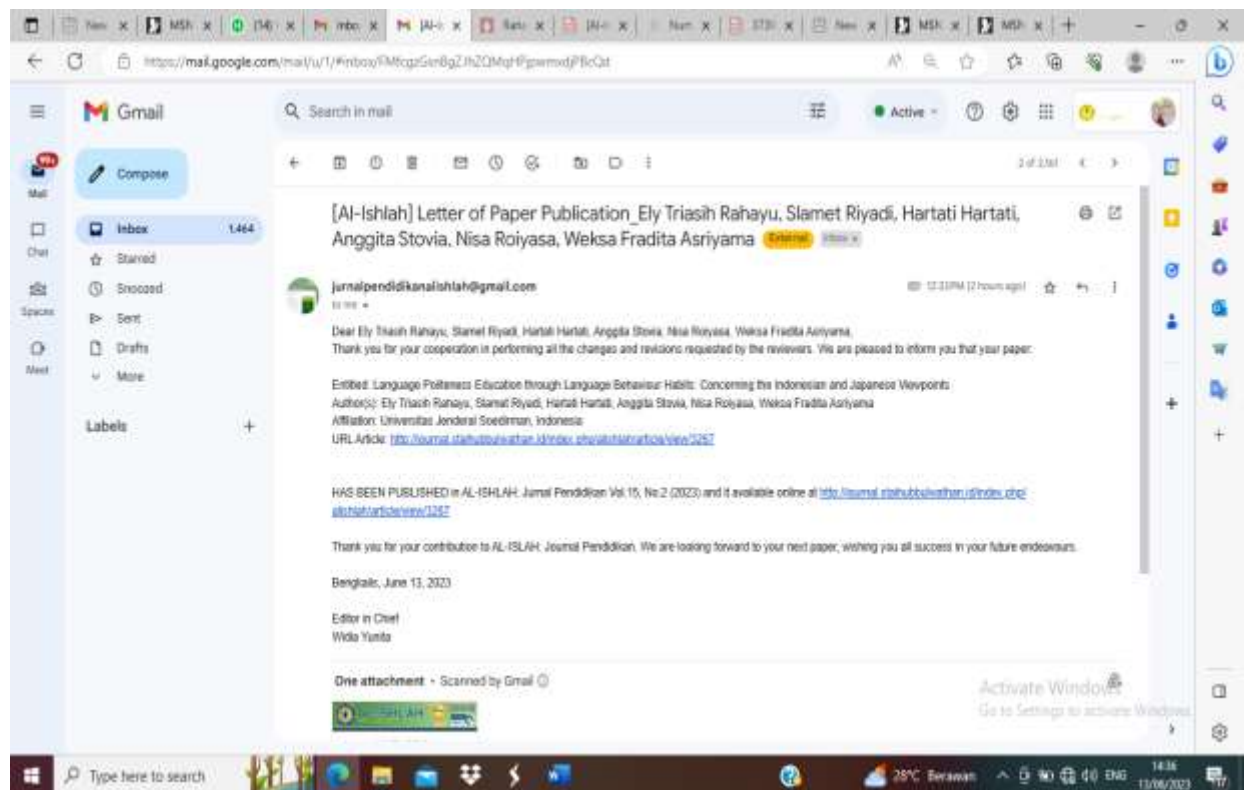
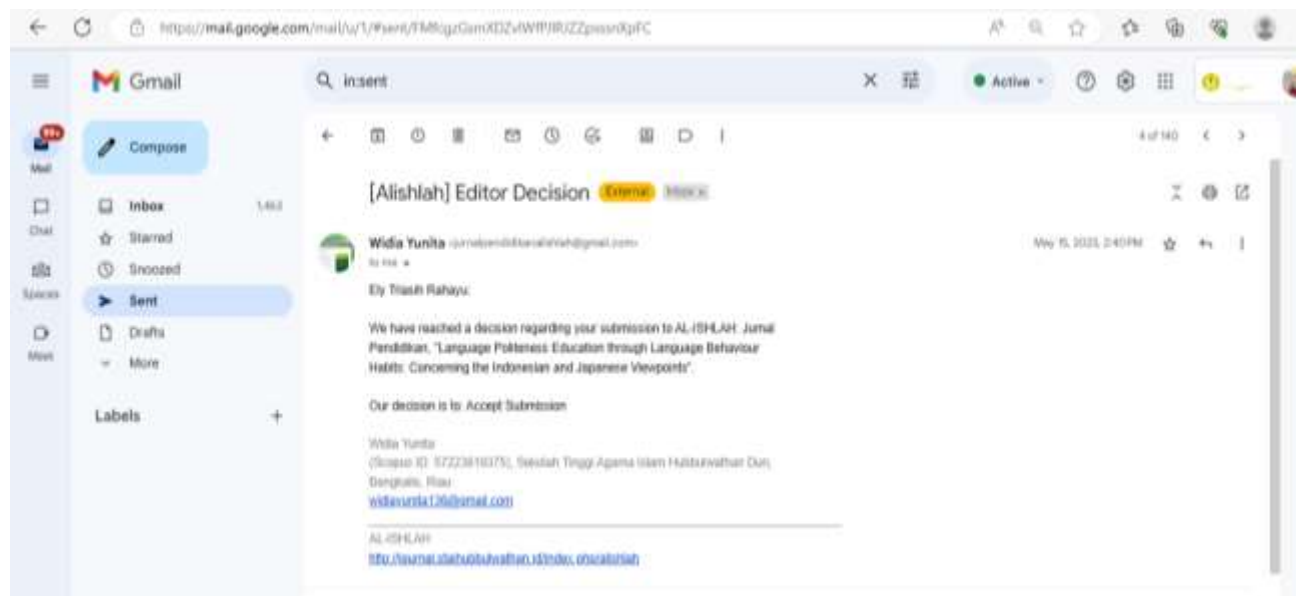
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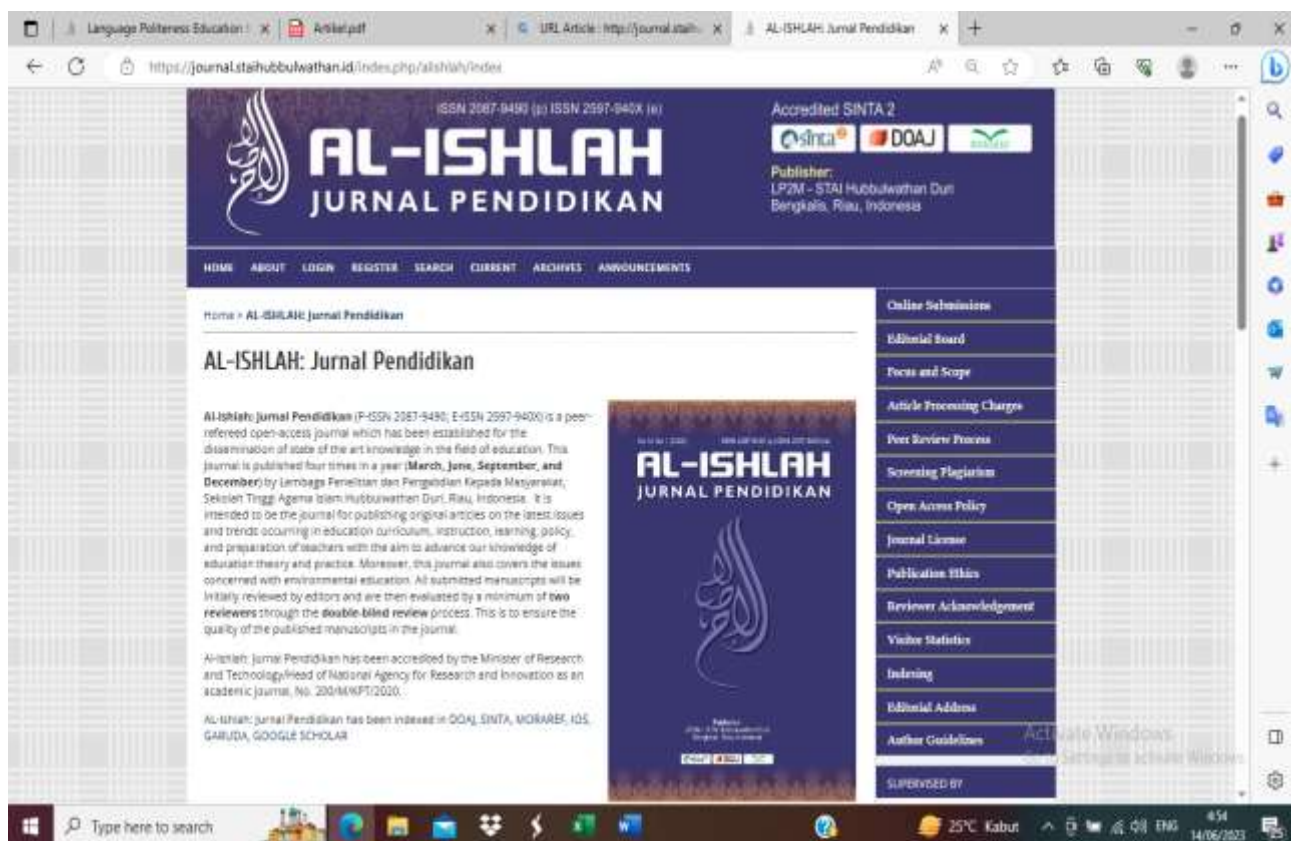
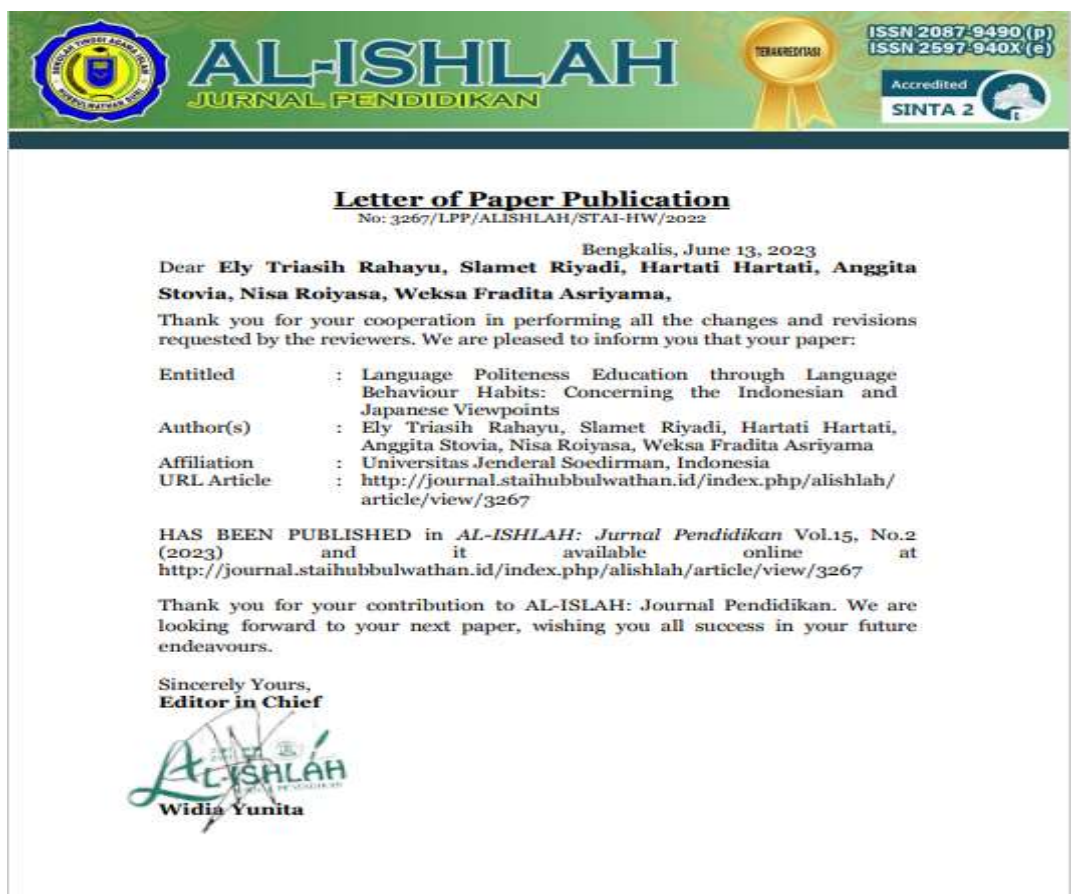
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This journal publishes original articles on the latest issues and trends occurring in education curriculum, instruction, learning, policy, and preparation of teachers with the aim to advance our knowledge of education theory and practice. Moreover, 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-cultural, and effective. Studies examining the relationship of learning to teaching, knowledge and practices, the learners themselves, and the contexts (social, political, physical, ideological, institutional, epistemological, and cultural) are particularly welcome.
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Language Politeness Education through Language Behaviour Habits: Concerning the Indonesian and Japanese Viewpoints

By Trish Ratihya, Damar Riyadi, Hamdi Hattori, Anggra Stovia, Nisa Rijyana, Winda Firdia Airyana

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 informed 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; nonverbal language

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Language Politeness Education through Language Behavior Habits

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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.

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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 Harjawiya (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 (Harjawiya 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>туру</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, and 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 irasshatte 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 costumer 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.

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