POLITENESS AND UCHI-SOTO IN CROSS-CULTURAL PERSPECTIVES

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Abstract: every language has a polite manner of expression to the speaker. Both the indonesian and japanese expressions of this polite form are influenced by their culture. Politeness in Japanese is influenced in part by the *uchi-soto* culture. The form of respect used by paying attention to the interlocutor is an insider (*Uchi*) or an outsider (*Soto*), also paying attention to whether it is higher or lower, and age or position with the interlocutor. That forms of politeness in Japanese have interesting linguistic forms and processes to be studied in comparison with the disclosure in Indonesian. This paper discusses cultural understanding of the politeness in both languages expressed through various language markers, both grammatically and/or lexically, and morphemic processes.

Keywords: *Politeness, Uchi-Soto, Culture, Language Markers*

INTRODUCTION

To be able to communicate in a language well does not only depend on how many vocabulary words are mastered, how good the grammar knowledge is, but also depends on how knowledge of the socio-cultural background supports how the language works. Japanese and Indonesian are two languages that have socio-cultural differences. In conveying messages to other people, the two languages have their own characteristics.

In Japanese society communication there is a close relationship between the language and the people who use it. The Japanese language society is really brought to life as a reality form of courtesy. Language politeness is maintained throughout life from generation to generation through the treatment of language that is taught from generation to generation in people's lives. The forms of linguistic Japanese that people use to express politeness vary from syntactic and lexical forms with various morphemic processes that express kinship and group relations and others.

The concept of *Uchi-Soto* is a social interaction concept that has become a part of Japanese society. The concept of *Uchi-Soto* is a concept that divides interaction patterns into *Uchi* (insiders) and *Soto* (outsiders) so that it differentiates Japanese people's attitudes when they socialize with other people, either with fellow Japanese or non-Japanese. As for the social interactions between Indonesian actors, the relationship will be well established if certain conditions are met, one of which is awareness of politeness. Forms of politeness can be expressed in various ways, for example by using certain pronouns in conversation such as your pronouns and his to respect the person being spoken to.

Apart from the standpoint of pronouns, conveying intentions to speech partners, form of politeness, and extralingual factors also determines politeness in Indonesian. The socio-cultural differences reflected in the use of Japanese and Indonesian will be discussed from the point of view of politeness and *Uchi-Soto*, the linguistic tools they use, as well as studies that have been carried out on politeness and *Uchi-Soto*.

POLITENESS
The Concept of Politeness

Language as a means of communication is of course related to society, culture, and the minds of its speakers. When interacting with speech partners, there are things outside the language that affect a person's understanding other than things in language. To understand what is going on in a conversation, for example, it is necessary to know who is involved in it, what is the relationship and social distance between them, or their relative status. In Indonesian, social distance is directly proportional to politeness. The mark of Indonesian politeness is also stated by the existence of a kind of prologue before it enters the delivery of the real intention. The internal factors marking politeness, for example: (1) the use of certain pronouns in conversation: *aku, saya, kamu, kau, engkau, Anda, dia, beliau* with different levels of politeness in each of these pronouns; (2) the use of a longer form (complete). For example: "Met pagi, Pak." is less polite than "Selamat pagi, Pak." (Kushartanti et al., 2005, Santoso, 2013)

Some experts who discuss language politeness are Lakoff (1972), Fraser (1983) with 18 strategies to state directives, Brown and Levinson (1987) with the concept of a positive face and a negative face, and Leech (1983) with the maxim concept.

Apart from the experts above, Holmes (1992) states that politeness is something that is very complex in language, because it does not only involve understanding the aspects of language. Politeness in language is not only related to understanding how to say please and thank you appropriately, but it is also necessary to understand the cultural values of an organized society. Meanwhile, Brown and Levinson took a more sociological approach to strategy by adopting Goffman's idea of 'face' interpersonal communication theory. This theory has become the subject of criticism because it is said to not accommodate culture and language in Asia (Yule, 2006). Yule (1996) describes politeness as 'polite social behavior' in a particular culture. Grundy (2008) states that in analyzing the phenomenon of politeness, one must always consider: Social Distance (D), Power Differentials (P), and Imposition Ratio (R). Leech (2014) himself believes that being polite to others means speaking in a way that benefits ourselves.

Sumarlam and Susanto. (2017) said that the higher or more age a person is, the level of politeness in language is higher than the age of young people who tend to have difficulty using polite grammar. Actually, everyone expects that attitudes, behavior, speech, writing and appearance in daily life reflect politeness in language (Pranowo, 2009).

Study of Indonesian Language Politeness

Jeanyfer & Tanto (2018) have conducted research to identify the strategies used by speakers to reveal how power and distance relate to the strategies used by a speaker. People in Indonesia are aware of the differences in social power and distance relations when communicating with other people. It is also drawn that this awareness causes Indonesians to employ different politeness strategies to accomplish their goals in their daily communication with people of higher, equal and lower social power from them. The conclution that in communicating with people of higher position or power, a speaker has the tendency to use negative politeness strategies in order to avoid threatening the face and imposing their will on the hearer. They also tend to use modification devices rather than stating their requests as a head act. On the contrary, a speaker of higher social power does not use redress when posing their requests ---they use a bald on-record strategy to achieve the purpose of the communication, sometimes adding modification devices such as '*tolong*' or 'please' in Bahasa Indonesia--- to lessen the effect of their commands.

Nurjamily (2015) has observed that politeness in Indonesian in the family environment still uses polite language. In the family environment that is used as research, it does not pay attention to the principles of politeness when telling stories between speakers and speech partners, because in the family environment using informal language and contexts.

Research by Zamzani, Musfiroh, Maslakhah, Listyorini, and Yayuk (2011) concluded that the indicator of politeness in the official meeting topic of the teaching and learning process in the very polite category is to use the words *mohon*, *maaf*, and *mohon maaf*. The indicators of politeness in the topic of transactions and negotiations in the very polite category are using the word *maaf*, conveyed in polite words, and explaining correctly.

In addition to the study of Indonesian, Politeness of Javanese had been conducted by some linguists, such as: how to use the Javanese vocabulary of courtesy (Gonda, 1949), how to use the respect forms in Javanese (Uhlenbeck, 1970), how to use the indirect speech acts in Javanese (Partana, 2006), how to use the communicative codes (Wolff and Poedjosoedarmo, 1982).

UCHI-SOTO
Uchi-Soto Concept

The concept of *Uchi-Soto* is a derivative of the *Ie* (家)concept, where this concept divides the interaction pattern into *Uchi no mono* as an insider, and *Soto no mono* as an outsider. People who feel that they belong to a certain group will usually refer to themselves as *Uchi* while people outside the group will be considered *Soto*. This *uchi-soto* based communication strategy is often used by Japanese as an expression of their social interaction (Maynard, 1997). The concept of an insider-outsider is reflected in a diagram compiled by Kuwayama (in Adams et al, 2009). Hiroyuki (2012) describes the concept of *Uchi* and *Soto* in Japanese companies as follows.

私の会社（ウチ）

Our Company (*Uchi*)
A

社外（ソト）Outside Company
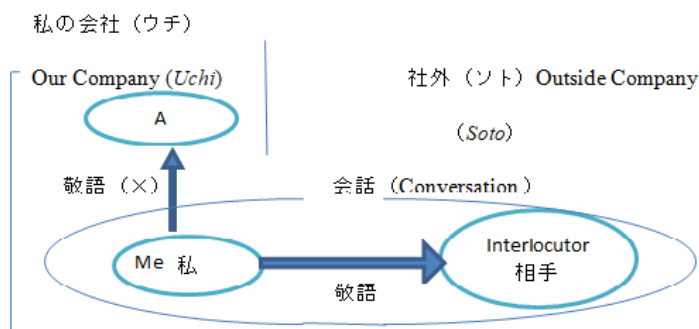（*Soto*）

敬語（×）
会話　（Conversation）

Me 私
敬語
Interlocutor
相手

Figure 1. Uchi-Soto (Company) Concept

Based on the above scheme, it can be seen that the concepts of *Uchi* and *Soto* have an effect on language use. Different words and expressions used when talking about people who are included in *Uchi* to the interlocutor are considered *Soto*. When talking about *Uchi* to *Soto*, don't use *keigo*. For example, I am from company A talking about my boss named *Omi* to other people in company B, so at that time I could not use a greeting such as *Omi san*. In English this is different because someone in the context could call him *Mr.*, or in Indonesian he could say *Pak*.

Makino (1996) argues that Japanese clearly distinguishes between two notions, *uchi* and *soto*, literally meaning 'inside' and 'outside' respectively, which linguistically manifest themselves when we speak to in-group people and to out-group people. Sukle (1994) shows that the japanese *uchi-soto* distinction appears linguistically in the different situation.

Study of Uchi-Soto

Studies on *uchi-soto* in Japan can be seen for example: "in other places" and "my house" from Nakane Chie (1972) "relatives", "companions", "social relations", "colleagues", from Yoneyama Toshinao (1976) , and "relationships where you can't care less" "Relationships of intimacy" "Unrelated relationships" from Ryuko Iwata (1980).

Uchi's qualifications are not only educational history, position, occupation, capitalist, labor, gender, age and others, but also group rules based on the "place" a person joins, such as an institution / area. (Chie, 1972). As for "horizontal society" is central, as seen in the locus, shareholders, village organizations, and urban groups (Yoneyama, 1976). The closest relationship to be "the inevitable relationship", it is developed from the "close relationship" described next. When this relationship is established, it can be said that efforts to mutually benefit both parties become unnecessary, each can expect that both parties will help each other. Expectations for the other person to speak to rise to more than just moral expectations, but even when those expectations are betrayed, if there is no hatred, it will be forgiven (Iwata, 1980).

In fact, a lot of misunderstandings occur within Indonesians studying Japanese regarding the manners in verbal forms, for example the use of *keigo* (honorifics). When learners write letters in Japanese, they use manners in written forms. The usage of verbal forms when writing is a mistake. Opinions like this aren't exactly correct because writing letters in Japanese is not the same as writing a scientific article that uses written forms (Yuniarsih and Yasunori's, 2019).

Unlike the case with Indonesian, writing letters in Japanese is heavily influenced by the culture of *Uchi* and *Soto* that will affect the diction in the letter. When writing letters to people and companies who are *Soto*, then *keigo* and some special phrases should be used. *Keigo* consists of *sonkeigo* (honorifics to raise the position of the interlocutor), *kenjougo* (honorifics that lower ourselves), and *teineigo* (regular honorifics by using *desu/masu*).

English speaker want to show a favor to the hearer or say a joke at the beginning of a speech, entertaining the hearer. To admire the hearer or the things the hearer has is also considered a polite attitude in English.He closer the psychological distance between the speaker and the hearer is, he mre direct expressins they use.This tendency looks similar to *Uchi-Soto* in japanese (Sawanori, 1990).

A polite action to pick up a subject in a conversation because it shows that the speaker wants to approach the hearer positively. Furthermore, when pepole invite friends to their house, they say 'help yourself at home' which expresses that the speaker treats frinds as a family member (Kawasaki, 1987).

In English, speakers do not have the option of distinguishing degrees of formality and informality, respect and intimacy so it may be difficult to identify differences between speakers in terms of the distribution of wealth, power, respect, intimacy and social distance in an English speaking society. However, in Indonesian culture, the choice of address terms is richer and is often determined by family relations, social relations, age, gender and status between speaker and recipient (Rinnert and Kobayashi (1999). Politeness in both English and Japanese involves showing one thinks well of others (other-oriented politeness) and showing one does not think too highly of oneself (self-oriented politeness), differences in the underlying conceptualisation of politeness give rise to different ways of expressing politeness (Haugh, 2004). While in Indonesian culture, the use of declarative sentences by superiors such as: '*I need it at three o'clock this afternoon*', or by buyers '*I want to buy a kilo of meat*' instead of '*Can I get a kilo of meat?*' is not considered impolite because the buyer has the power to doing so, the assumption in Indonesian culture that the buyer is "*king*" (Fitriah and Hidayat, 2018).

CONCLUSION

Politeness is a term related to politeness, respect, good attitude, or proper behavior. In Indonesian, the form of language politeness is divided into two based on social distance, namely negative politeness which functions to keep a negative face and positive politeness which functions to maintain a positive face.

The marker of Indonesian politeness is stated by the presence of an introductory form (prologue) before entering into conveying the true intentions. Internal factors marking Indonesian politeness can be the use of certain pronouns in conversation, lexical forms such as *minta*, *maaf*, and *minta maaf*, or the use of longer lexical and grammatical forms. The use of complete word choice (diction) is morphemic, such as *memberitahukan*, is considered more polite than *beritahukan*.

In Japanese all expressions have a different nuance of meaning. Japanese and Indonesian people try to be polite or nice to others. But the way to express these feelings is different. The Japanese have clear differences in *Uchi-Soto* and expressing politeness linguistically. Conversely, Indonesian speakers express these feelings with actions or verbal expressions, which clearly means that the speaker treats his listeners well.

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