



## Similarities and Differences of Honorific Systems Between Indonesian and Korean Languages

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### ABSTRAK

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This study aims to describe similarities and differences of honorific systems between Indonesian and Korean languages. The data analysis concludes that Indonesian people find it difficult to speak using Korean honorific systems. Moreover, the honorific systems in these two languages have a few similarities and differences in common, and the Korean has more complex honorific systems particularly the use of particles, verbs, vocabularies, and endings while the Indonesian has minimal honorific systems in the form of lexical markers. In addition, the Korean structure is more different from that of the Indonesian structure. Therefore, multiple ways are used to explore more honorific systems in the two languages.

Penelitian ini bertujuan untuk mendeskripsikan persamaan dan perbedaan *undak usuk* dalam bahasa Indonesia dan bahasa Korea. Analisis data menyimpulkan bahwa orang Indonesia mengalami kesulitan ketika berbicara dengan menggunakan *undak usuk* bahasa Korea. Lagi pula, *undak usuk* dalam dua bahasa ini memiliki beberapa kesamaan dan perbedaan, dan bahasa Korea memiliki *undak usuk* yang lebih kompleks terutama penggunaan partikel, kata kerja, kosakata dan akhiran sedangkan bahasa Indonesia memiliki *undak usuk* yang minim dalam bentuk penanda leksikal. Selain itu, struktur bahasa Korea lebih berbeda daripada struktur bahasa Indonesia. Oleh karena itu, berbagai cara digunakan untuk mengeksplorasi lebih banyak *undak usuk* dalam dua bahasa ini.

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## INTRODUCTION

Due to a strong influence of K-Pop in Indonesia, Indonesians are well aware of Korean cultures. The Indonesian government has already opened various ways for Indonesian students or Indonesian migrant workers (TKI) to learn Korean and acquire education in Korea. The main requirement for the students who are willing to study in Korea is that they must have the minimum level 3 in TOPIK (Test of Proficiency in Korean).

The students require 6-8 months of studying Korean to achieve the level 3. The students do not take too much time to get the level 2 as they are only required to learn simpler words, phrases and grammatical patterns which can also be auto-deducted (Kim, 2010). However, moving from the level 2 to the level 3 is more difficult than an understanding of daily conversations and the ability to speak the language.



One of the points in grammatical patterns that learners will focus on and learn is the honorific system and its role in Korean. Indonesian speakers of Korean mainly consist of students who are preparing to continue their studies in Korea and workers in Korean companies in Indonesia within the last decade. The Indonesian speakers who try to speak Korean often make mistakes while they are communicating. When translating Korean into Indonesian, sentences would normally make a perfect sense. However, in Korean it is considered impolite because the honorific system is not used properly.

Conversations often occur in schools or office settings where a Korean boss and Indonesian workers, or a native teacher and Indonesian students interact. Korean societies have a strong emphasis on the differences of social status of interlocutors within a social hierarchy shown by Korean honorific systems (Kim, 2015). The honorifics appear as listener honorifics, particles, lexical markers, honorific verbs, nouns and pronouns, as well as address or reference terms (Lee, 2012; Chaer dan Leonie, 2004). Honorifics play an essential role in social interactions systematically organized according to speakers' relationships. Speakers must choose among these verb endings and/or lexical markers in every interaction (Sa'd dan Mohammadi, 2014). Therefore, the proper use of honorifics is a key factor to expressing social identities and relationships between speakers and addressees. The use of honorifics can provide insight into speakers' interpersonal feelings and relationships (Christie, 2015).

As a study of language that has a relation to the society, sociolinguistics has investigated new phenomena such as language varieties, speech communities, colloquialism, vernaculars, dialects, the function of different language varieties within communities and diglossia (Chaer, 2010). Diglossia refers to 'the presence of a high and a low style or standard in a language, one for formal use in writing and some speech situations and one for colloquial use'. Diglossia exists in many communities due to various settings and conditions where one might speak. Points out that the study of regional dialects must be analyzed in terms of linguistic properties and how the language users respond and evaluate those certain dialects (Eshghinejad dan Moini, 2016).

Diglossia is mainly divided into two varieties. Low variety (L) and High variety (H) and each of them is used in different circumstances for different functions (Kariithi, 2016). L is usually used in informal conversations whereas H is used in formal conversations. In comparison, H is more valuable than L. H is used in literature, religious texts, public speaking and education whereas L is less worthy and used in jokes, street talks, markets



and homes. The honorifics in Indonesia is called *undak usuk* mainly found in Javanese or Sundanese, but not in the national language of Indonesia. There is no honorific system in the Indonesian language but politeness markers are added to the language to make it more formal and politer.

The main concept of honorific systems in Korean language is the theme ‘make yourself lower’. The concept is called *경어법 (Gyeongeo beob)*, the use of methods and systems to improve the treatment of other people whether they are superior or subordinate, in either case, the point of which is to show respect or appreciation (Chang, 2012). Depending on intimacy, this language system can show differences in social status, and is one of the tools to verify the social status relationship between the speaker and the listener. When a subordinate uses an appropriate part of the honorifics to address his or her boss, the boss will use the other complementary honorifics to show respect to his or her subordinates. In addition, the boss may also use a higher level of honorifics to show his or her increased respect in considering the social status of subordinates, depending on the situation.

Korean honorifics is mainly divided into three parts depending on the speaker and to whom he or she gives respect (Min, 2010). First, *주체 (juche)* is used to show the listener or the reader, how the speaker or the writer views the subject, and gives a sense or a level of respect. *주체 (juche)* occurs along with the particle change, from *은/는 (eun/neun)* and *이/가 (i/ga)* to *께서 (keso)*. There is a predicate change, with the addition of *시 (-si-)*, a lexical marker whereas a change of the stem emerges. Second, *객체 (gekche)* and *주체 (juche)* has a similar purpose, but the object is given the sense of respect, and these three uses are all exclusive from one another. *객체 (gekche)* utilizes a different particle change from *에게 (ege)*, *한테 (hante)* to *께 (ke)*, along with a change of predicate by adding *드립니다 (deuribnida)*. There are numerous special verbs which have the same meanings, but different levels of respect conveyed depending on the social status, however, each of them has various methods of use. The last, *청자 (cheongja)* is used to respect the listeners



who get involved in a conversation consisting of six different endings that have their own forms of respect for the listener.

Korean honorific systems are used to 'make yourself lower'. When the subject is involving 'I' or 'we', the speaker should not use the honorific system for the subject. This involves the adding of the subject particle *께서* (*keso*) and suffix *시* (*-si-*) to the stem of the verb. The addition of these components leads to the wrong usage of honorific systems for subjects.

## METHODE

The research objective was to find whether or not similarities and differences of honorific systems between Indonesian and Korean languages exist, and if so, the extent to which they occurred and could affect communication. The method employed was to use three types of honorific systems and its different conditionalities as a benchmark (Crocker, 2009). The benchmark conditions were then compared to select appropriate sentences in Indonesian, and most similar or most likely to correspond to the same social settings. Similarities and differences were noted as well as any further observations could be made on other things such as unique cases, degrees of differences, special conditions, etc.

This research incorporates a qualitative research and content analysis method. This review paper is expected to reveal the pattern of argumentation in online media articles. In this research, the reconstruction of arguments is the user as a tool to analyze the data. The data in this research include five articles derived from three websites namely *hipwee*, *malesbanget.com*, and *idntimes*. The author chose these three websites based on the ratings they earned in the top 10 ranking sites. The analysis was conducted from June 2017 to September 2017. The steps in analyzing the data encompass: (1) data collection, including research object, observing the data, grouping the data that have been collected based on the discourse in the form of argumentation, explanation, narrative, etc, (2) data reduction includes data classification, (3) data presentation includes determining the premise or conclusion that has been listed or not in the data and is unambiguous, (4) the conclusion involves the presentation ranging from the final conclusion of the answer to the formulation and a subfocus of research problems in the form of arguments in online media in the form of arguments, and the reconstruction of arguments.



Total observations were undertaken to explore 34 different comparisons between sentences of the same meanings, but notable similarities and differences of honorific systems between Korean and Indonesian languages emerged. More interestingly, 8 of 34 observations were selected based on uniqueness of sentences because many observations could be grouped together to find out some similarities.

## RESULTS AND DISCUSSION

The research result shows that a few similarities between honorific systems in both Indonesian and Korean languages in terms of lexical components, greetings and how to summon other people.

### Similarities

Two word-pairs have similarities in terms of concepts of honorific systems. The first pair, *umur* and *usia* in Indonesian, meaning ‘age’, but both have a different purpose for a different occasion. *Umur* is used to address ‘age’ for younger people and *usia* is used to emphasize ‘age’ for older people. In Korean, however, two words have exactly the same function. The term 나이 (*nai*) has the same function as *umur*, and 연세 (*yeonse*) has the same function as *usia*. One of the verbs that has similarities is the predicate ‘die’, in Indonesian it is called *mati* used to describe the death of non-humans and *meninggal* is used to describe the death of humans. Two vocabularies in Korean are used to describe the verb ‘die’, 죽다 (*jukda*) and 돌아가시다 (*doragasida*). Though 돌아가시다 (*doragasida*) is mainly used to describe the death of the elders and 죽다 (*jukda*) is used to describe the death of non-humans, but these two words have the same function.

### Differences

In contrast, the hypothesized syllogism requires antecedents to support the consequences. Similarly, the alternative syllogism requires an alternative proposition. In daily life, this alternative syllogism is often used (e.g. in terms of searching an address, if it is not found in the address A, it is likely to be found in the address B), but in the writing of this online article, syllogism is rarely used.

Indonesian does not have honorific systems, but it has politeness markers. The following example shows that honorific systems are applied for the subject of the sentence.



**Table 1. Subject Honorifics**

	Korean		Indonesian
11a	아버지는 운동합니다	<i>abeoji neun undonghabnida</i>	Ayah berolahraga
11b	아버지는 운동하 <b>ㅅ</b> 니다	<i>abeoji neun undonghasibnida</i>	Ayah berolahraga
11c	아버지 <b>께서</b> 운동합니다	<i>abeoji keso undonghabnida</i>	Ayah berolahraga
11d	아버지 <b>께서</b> 운동하 <b>ㅅ</b> 니다	<i>abeoji keso undonghasibnida</i>	Ayah berolahraga
88a	부모님이 있습니다	<i>bumonim i itseubnida</i>	Ada orang tua
88b	부모님 <b>께서</b> 있습니다	<i>bumonim keso itseubnida</i>	Ada orang tua
88c	부모님이 계 <b>ㅅ</b> 니다	<i>bumonim i gyesibnida</i>	Ada orang tua
88d	부모님 <b>께서</b> 계 <b>ㅅ</b> 니다	<i>bumonim keso gyesibnida)</i>	Ada orang tua

The sentence means ‘father exercises’. There is only one way to translate the sentence ‘father exercises’ into Indonesian honorifically. ‘Father’ is ‘ayah’ and ‘exercise’ as the verb is ‘berolahraga’. Regardless of the speaker and the listener, there are no changes in the sentence.

In Korean, there are four ways to describe this specific sentence. 아버지 (*abeoji*) means ‘father’ and 는 (*neun*) is the particle for the subject of the sentence and 운동합니다 (*undonghabnida*) means ‘exercise’. The sentence 1a represents the lowest version of ‘father exercises’ without any honorific features, meanwhile the sentences 1b and 1c have a partial honorific supported by the particle and predicate change, with the addition of 시 (-*si*-) as a lexical marker whereas there is a change of the stem. The sentence 1b articulates a way to make a politer statement using the predicate change, whereas the sentence 1c is another way to make the sentence politer than the particle change **께서** (*keso*) and the sentence 1d is the politest one with the addition of both particle and predicate changes. Meanwhile there are no honorifics in Indonesian.

The sentence means ‘the parents are there’. There is only one way to translate the sentence ‘the parents are there’ into Indonesian honorifically. The word ‘parents’ means ‘orang tua’ and ‘are there’ means ‘ada’. Regardless of the speaker and the listener, there are no changes in the sentence.





In Korean, there are four ways to describe this specific sentence. 부모님 (*bumonim*) means ‘parents’ and 이 (*i*) is the particle for the sentence subject and 있습니다 (*itseubnida*) means ‘being there’. The sentence 8a represents the lowest version of ‘the parents are there’ without any honorific features, meanwhile the sentences 8b and 8c have a partial honorific supported by the particle and predicate changes without the addition of 시 (*-si-*) as a lexical marker whereas a change of the stem is opposed to the previous example. The verb has another version that has the same meaning, but a different honorific purpose. The sentence 8b is a way to make a sentence politely using the predicate change with a special verb, whereas the sentence 8c is another way to make a politer statement using a particle change께서 (*keso*) and the sentence 8d is the politest one along with the particle and predicate changes. Again, Indonesian shows a lack of honorifics in this observation.

**Table 2. Object Honorifics**

	Korean		Indonesian
11a	친구에게 줍니다	<i>chingu ege jubnida</i>	Memberi kepada teman
11b	친구한테 줍니다	<i>chingu hante jubnida</i>	Memberi kepada teman
22a	부모님에게 드립니다	<i>bumonim ege deuribnida</i>	Memberi kepada orang tua
22b	부모님한테 드립니다	<i>bumonim hante deuribnida</i>	Memberi kepada orang tua
22c	부모님께 드립니다	<i>bumonim ke deuribnida</i>	Memberi kepada orang tua
77a	생일 축하합니다	<i>sengil chukha habnida</i>	Selamat ulang tahun
77b	생일 축하드립니다	<i>sengil chukha deuribnida</i>	Selamat ulang tahun
77c	생신 축하합니다	<i>sengsin chukha habnida</i>	Selamat ulang tahun
77d	생신 축하드립니다	<i>sengsin chukha deuribnida</i>	Selamat ulang tahun
8a	이것을 물어봅니다	<i>igeoseul mureobobnida</i>	Bertanya ini
8b	이것을 여쭙봅니다	<i>igeoseul yeocueobobnida</i>	Bertanya ini

The sentence means ‘giving (something) to a friend’. There are two ways to say or write this sentence in Korean depending on who the speaker is and how much the speaker respects the object of the sentence. Meanwhile, there is only one honorific way to translate the sentence ‘giving (something) to friend’ into Indonesian. ‘Giving’ is ‘*memberi*’ and ‘to’



is 'kepada' and 'friend' is 'teman'. Regardless of the speaker and the listener, there are no changes in the sentence.

In Korean, two ways are used to describe this specific sentence. 친구 (*chingu*) means 'friend' and 에게 (*ege*), 한테 (*hante*), and 께 (*ke*) mean 'to' and are the particles for the object of the sentence and 줍니다 (*jubnida*) means 'giving'. 에게 (*ege*) is the particle that is used when the object receives the lowest version of respect from the speaker; 한테 (*hante*) is the particle that is used when the object receives a certain respect from the speaker, and 께 (*ke*) is the particle that is used when the object receives the highest version of respect from the speaker. In this example, 께 (*ke*) is not normally used a 'friend', it is only reserved for the highest form of respect from a social perspective.

The speaker decides to choose the particle depending on how much respect the speaker has toward the object. Thus, the sentence 1a shows that the speaker has the lowest respect for the object, and it does not necessarily mean that the speaker underestimates the object, but it means that the speaker is quite intimate with the object. Meanwhile, the sentence 1b shows that the speaker is being polite and tries to maintain the respect shown by the particle usage. This is particularly used when the speaker is not intimate and tries to maintain the respect between themselves.

The sentence means 'giving (something) to parents'. The single translation is 'giving (something) to parents' in Indonesian. 'Giving' is 'memberi' and to is 'kepada' and parents is 'orang tua'. No changes are observed when the speaker or listener is different; all other conditions remain equal.

In Korean, there are three ways to describe this specific sentence. 부모님 (*bumonim*) means 'parents' and 에게 (*ege*), 한테 (*hante*), and 께 (*ke*) are the particles for object of the sentence and 드립니다 (*deuribnida*) means 'giving' but it is a more formal verb than just 줍니다 (*jubnida*). Thus, the speaker has a choice to pick the proper particle and the verb which share the same meaning but have a different purpose. The sentence 2a represents the lowest version of 'giving to parents' without any honorific features. Since the object is parents, this sentence is not quite particularly right unless the speaker is really close, but





since Korean society is a hierarchy of respect and politeness, this is not right. In the sentence 2b the speaker is quite close with the object, but still shows respect with the usage of *한테* (*hante*) and *드립니다* (*deuribnida*). The sentence 2c is the politest way to address because the speaker has used *께* (*ke*) and *드립니다* (*deuribnida*) to show respect for the object.

As can be seen in these two examples, the addition of different particles and predicates is observed to make the sentence politer in Korean while there are no honorifics in Indonesian. The speaker has a choice to pick the particle that he or she wants to use and the verb that has a similar function to accompany the particle.

The Korean sentence means ‘happy birthday.’ In Indonesian language ‘happy’ or congratulating is ‘*selamat*’ and ‘birthday’ is ‘*hari ulang tahun*’. The politeness marker ‘*selamat*’ is added but there are no differences in terms of whom the speaker is trying to congratulate, and the conditions stay the same.

In Korean, there are four ways to describe this specific sentence. *생일* (*sengil*) means ‘birthday’ and *축하합니다* (*chukha habnida*) means ‘congratulate’. The sentence 7a is used when the speaker and the object have the same age or similar social status with intimacy in their relationship, therefore, this sentence has no honorifics. The sentence 7b expresses politeness with the addition of *드립니다* (*deuribnida*) to make the predicate politer toward the object of the sentence. Another component needs to be changed to respect the object, which is to change the noun or the lexical. *생일* (*sengil*) and *생신* (*sengsin*) share the same meaning of ‘birthday’ but *생신* (*sengsin*) is used to say ‘birthday’ to an object who has a higher social status than the speaker.

The sentence means ‘asking this’. In Indonesian, ‘asking’ is ‘*bertanya*’ and ‘this’ is ‘*ini*’. The sentence does not change based on social conditions between the speaker or the listener.

In Korean, there are two ways to describe this specific sentence. *이것* (*igeot*) means ‘this’ and *물어봅니다* (*mureobobnida*) and *여쭙습니다* (*yeocueobobnida*) means ‘ask’ with different honorific usage. The sentence 8a is used when the speaker and the object



have the same age or the similar social status with intimacy in their relationship, therefore, this sentence has no honorifics. The sentence 8b expresses politeness with the change of its predicate. Unlike the previous examples, these sentences do not use the addition of **드립니다** (*deuribnida*) which is normally added to make the predicate politer toward the object of the sentence.

**Table 3. Listener Honorifics**

	Korean		Indonesian
1a	이거 <b>하십시오</b>	<i>igeo hasibsio</i>	Tolong lakukan kegiatan ini
1b	이거 <b>하세요</b>	<i>igeo haseyo</i>	Tolong lakukan kegiatan ini
1c	이거 <b>해요</b>	<i>igeo heyo</i>	Lakukan kegiatan ini
1d	이거 <b>하게</b>	<i>igeo hage</i>	Lakukan kegiatan ini
1e	이거 <b>해</b>	<i>igeo he</i>	Lakukan kegiatan ini
1f	이거 <b>해라</b>	<i>igeo hera</i>	Lakukan kegiatan ini
	한 번		
2a	해보십시오	<i>Han beon hebosibsio</i>	Silakan coba sekali
2b	한 번 보세요	<i>Han beon heboseyo</i>	Silakan coba sekali
2c	한 번 해봐요	<i>Han beon hebwayo</i>	Cobalah sekali
2d	한 번 해보게	<i>Han beon heboge</i>	Cobalah sekali
2e	한 번 해봐	<i>Han beon hebwa</i>	Coba sekali
2f	한 번 해라	<i>Han beon hera</i>	Coba sekali
	저는 영화를	<i>jeo neun yeonghwa reul</i>	
3a	봅니다	<i>bobnida</i>	Saya nonton film
	저는 영화를	<i>jeo neun yeonghwa reul</i>	
3b	보십시오	<i>bosibnida</i>	Saya nonton film
	저께서 영화를	<i>jeo keso yeonghwa reul</i>	
3c	봅니다	<i>bobnida)</i>	Saya nonton film
	저께서 영화를	<i>(jeo keso yeonghwa reul</i>	
3d	보십시오	<i>bosibnida)</i>	Saya nonton film

The Korean sentence means ‘please do this’. In this situation there are six ways to say or write this sentence in Korean depending on who the speaker is and how much the speaker respects the object of the sentence as opposed to two ways to translate the sentence ‘please do this’ into Indonesian. ‘Please’ is ‘*tolong*’ and ‘do’ is ‘*lakukan*’ and ‘this’ is ‘*ini*’.



The politeness marker ‘*tolong*’ is added to the sentence to respect the listener, but there are no other changes in the sentence.

In Korean, the verb ending is added to the stem of the verb to make the sentence more formal. The sentence 1a with the ending of *십시오* (*sibsio*) is the politest way to respect the listener in a formal situation; this ending is used when the speaker is talking to the listener who is older or has a higher social status. The sentence 1b has the ending *(으)세요* (*euseyo*) that is used in a formal situation whereas the speaker shares the similar social status or younger than the listener. The sentence 1c has the ending of *아/어/여요* (*a/eo/yeo yo*). It is used in an informal situation when the speaker has a similar age or an older age and a higher social status than the listener, however, it shows a degree of respect to the listeners because their relationship is not intimate yet. In the sentence 1d, the ending *게* (*ge*) is used in an informal situation whereas the speaker is older and has a higher social status than the listener, but still respects the listener and shares a quite intimate relationship. With this ending, the speaker is comfortable with the listener and the listener himself or herself knows it. The sentence 1e has the ending *아/어/여* (*a/eo/yeo*) that is used when the speaker is older and has a higher social status than the listener, but still respects the listener and shares a quite intimate but more comfortable relationship, therefore, it is less formal than the sentence 1d. This can be used between speaker and listener who share the same age or similar social status when they are comfortable with each other. With this ending, the speaker shows little respect to the listener. The final sentence 1f has the ending *아/어/여라* (*a/eo/yeo ra*) that is used in an informal situation whereas the speaker is older and has a higher social status than the listener and shows little respect to the listener. In this usage of ending, the speaker and the listener are both comfortable with their stances in the social hierarchy between them, while there are no other ways to express this in Indonesian.

The Korean sentence means ‘Try (it) once’. As observed, this sentence has the highest form of Indonesian translation (the third ranking). ‘Try’ is ‘*coba*’ and ‘once’ is ‘*sekali*’. The politeness marker ‘*silahkan*’ is added to the sentence to respect the listener and ‘*-lah*’ is added to the verb to make it less polite and informal, but it aims to respect the listener who is socially lower than the speaker.



In this context, there are six ways to say or write this sentence in Korean depending on who the speaker is and how much the speaker respects the object of the sentence as opposed to the three ways to translate the sentence.

In Korean the verb ending is added to the stem of the verb to make the sentence more formal. The sentence 2a with the ending **십시오** (*sibsio*) is the politest way to respect the listener in a formal situation; this ending is used when the speaker is talking to the listener who is older or has a higher social status. The sentence 2b has the ending **(으)세요** (*euseyo*) that is used in a formal situation whereas the speaker shares a similar social status or is younger than the listener. The sentence 2c has the ending **아/어/여요** (*a/eo/yeo yo*) that is used in an informal situation. When the speaker has a similar age or older age and/or a higher social status than the listener, it shows a degree of respect to the listener because their relationship is not intimate yet. In the sentence 2d, the combination of ending **게** (*ge*) is used in an informal situation whereas the speaker is older and is more likely placed in a higher social hierarchy than the listener, but it aims to respect the listener and share a quite intimate relationship. With this ending, the speaker is comfortable with the listener and the listener himself or herself knows it. The sentence 2e has the ending **아/어/여** (*a/eo/yeo*) that is used when the speaker is older and has a higher social status than the listener, but it aims to respect the listener and share a quite intimate and more comfortable relationship, therefore, it is less formal than the sentence 2d. This can be used between the speaker and the listener who share the same age or the similar social status when they are comfortable with each other. With this ending, the speaker shows little respect to the listener. The final sentence 2f has the ending **아/어/여라** (*a/eo/yeo ra*) that is used in an informal situation whereas the speaker is older and has a higher social status than the listener and shows little respect to the listener. In this usage of ending, the speaker and the listener are both comfortable with stances in the social hierarchy between them, while there are no other ways to express this in Indonesian.

Since there are a plenty of differences in the honorific systems or *undak usuk* in both languages, Indonesians who study Korean will face the following difficulties. The Korean sentence means 'I watch a movie'. The single translation is '*Saya nonton film*' in



Indonesian. 'I' is '*saya*', watch is '*nonton*' and 'movie is '*film*'. No changes are observed when the speaker or listener is different; all other conditions remain equal.

In Korean, there is only one way to describe this specific sentence. 저 (*Jeo*) means 'I', and 는 (*neun*) is the particle for the subject of the sentence. 영화 (*yeonghwa*) means 'film' combined with 를 (*reul*) that represents the object particle of the sentence. The verb of the sentence, 'watch' is 봅니다 (*bobnida*).

These sentences represent the possibility of Indonesians who are facing difficulties in communicating with Koreans. Their intention is to make the sentences politer, but what they do not realize is that they are giving respect to themselves. The sentences 3b, 3c and 3d represent the combination of respect added to the subject.

Korean honorific systems are used to 'make yourself lower'. When the subject involves 'I or we', the speaker should not use the honorific for the subject. This involves the adding of the subject particle 께서 (*keso*) and suffix 시 (-*si*-) to the stem of the verb. The sentences 3b-3d have the addition of either the subject particle 께서 (*keso*) or the suffix 시 (-*si*-) to highlight the wrong usage of honorifics for subjects.

In addition, to respect the object of the sentence, there are particles such as 에게 (*ege*), 한테 (*hante*), and 께 (*ke*) and it is difficult to use these particles because there is only a particle '*kepada*' in Indonesian. Korean speakers have to remember whom they are referring to in the sentence. The addition of predicate 드립니다 (*deuribnida*) or special verbs must follow. They also have to remember that lexical markers can be combined as well. There is a concept in Indonesian regarding the lexical element, so it is not necessarily going to be difficult to understand. However, there are a number of words that have the same meanings, but have different levels of respect in Korean compared to their contextual uses and meanings in Indonesian.

Since Indonesian does not possess honorific systems, an understanding of honorific concepts is going to be difficult for Indonesians who are studying Korean, a language that has a number of honorific systems.

## CONCLUSION

Indonesian does not have honorific systems (*undak usuk*), but its speakers pay attention to the use of politeness that is largely determined by the emergence or absence of



politeness markers. The use of politeness markers dictates the form in Indonesian and its stylistic markers include *tolong*, *mohon*, *silahkan*, *mari*, *ayo*, *biar*, *coba* and *minta*. Indonesia has a more formal vocabulary such as *umur* and *usia*, but there is no honorific for the subject, object or listener and the same language is used in any situation regardless of whom the speaker is talking to.

Korean has three types of *undak usuk* that are divided into three parts, namely the subject honorifics (주체 (*juche*)), the object honorifics (객체 (*gekche*)) and the listener honorifics (청자 (*cheongja*)). These three types of steps are enhanced through particles, lexical markers involving nouns and special predicates, grammar and suffixes. Finally, in the interaction or the conversation, two types of honorifics occur at the same time and should not be distinguished when people actually interact. The honorific is determined by the choice of the speaker governed by social factors such as the age and the social status.

Indonesians are not familiar with this undertaking because Indonesian does not have honorific systems. For this reason, Korean speakers from Indonesia will find it difficult to use honorific particles and endings because these elements cannot be found in Indonesian. Although they are familiar with the concept of *undak usuk* through lexical elements, Korean has a vocabulary that changes grammatically and forms its own vocabulary; it is also one of the difficulties for Korean speakers.

One basic rule of Korean usage is 'to make yourself lower' and the speaker cannot use the honorific for himself or herself. When the speaker uses the honorific for himself or herself, he or she intends to make the sentence politer, and the potential for miscommunication or wrong usage could be one of the difficulties.

The researcher suggests that when using Korean honorifics, it is unnecessary to learn all of these things because it is too complicated and difficult for Indonesians to understand them. The sentence structure is also very different and better memorized directly when communicating with Koreans. In terms of older people or those with higher social statuses, it might be recommended to use the particle and predicate instead of using only one particle or predicate element as it is not easy to understand the honorific that is widely used in Korean society.

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