

Analysis of Original Japanese ‘Uchisoto’ Concept Used by Indonesian Speaker as Tourism Actors in Bali

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Abstract:

This study aimed to analyze the implementation of uchi ‘ingroup’ soto ‘outgroup’ from dialogue between tourism actors and Japanese tourists in Bali. The research site was characterized by formal situation at one of the largest Japanese travel agencies in Bali and by non-formal situations carried out in the Kuta beach in Badung regency. This case study grappled with linguistic data in the form of dialogues between tourism actors and Japanese tourists that was laden with the Uchisoto concept. The data collection technique included recording techniques, reference and record techniques, and in-depth interview techniques with 25 tourism actors in an unstructured way to get data in their natural contexts. The data transcribed were classified according to the context of the speech situation and then analyzed using domain, taxonomy, compound and cultural analysis. The research results highlighted the errors in implementing the Uchisoto concept because of differences in mindset and culture, within both formal and non-formal situations. This

is evident from the level of speech markers used which still respect the leaders in front of customers. Despite these mistakes, tourism actors are able to carry out maximum hospitality so Japanese tourists understand this condition. They understand the different concepts of thinking and minimum understanding of these tourism actors. These findings help tourism actors in the Japanese business to use the *Uchisoto* concept when communicating with Japanese tourists and for tour guides, travel agencies and also language schools to provide trainings related to Japanese language and business culture.

Keywords: applied linguistic, Japanese tourists, tourism actors, *Uchisoto* concept

1. Introduction

The interaction pattern in the Japanese business domain applies the *Uchisoto* concept. This concept considers relationships with customers or business partners significantly different to one another because they are involved in different groups. In this concept, a speaker must pay attention to who speaks and whose partners speak (Mizutani and Mizutani, 1987; Izarina, 2012; Rahayu, 2013; Kaneko, 2014). The application of this concept emerges a barrier to speech participants in every speech event that occurs, especially among business partners. As a result, when someone will behave, they will limit each other, both verbally and nonverbally to outside parties. This concept has become a culture and character of Japanese society (Wiyatasari, 2017).

In contrast to common Indonesian society, and Bali especially, the aforementioned concept is different from the concept of *Trihita karana*. This concept is a Hinduism philosophy which provides a guideline for humans when interacting so that interaction is aligned not only with God and the surrounding environment, but also with other human beings to establish harmonious relationships. As such, very friendly attitude becomes the common character of Balinese people (Wastika, 2005; Hutasoit and Wau, 2017). This condition denotes the main attraction for tourists who come to Bali, especially Japanese tourists. For tourists who are not yet familiar with the pattern of interaction between the Balinese people, they will certainly feel shocked, scared, uncomfortable and even disturbed by the exceedingly friendly attitude and style. But, it is the concept of *Trihitakarana* in the form of a friendly attitude towards others that underlies Balinese hospitality to tourists even though they have never met at all or have just come to Bali for the first time.

Japanese acquisition by Indonesians as tourism actors is mostly achieved from education and autonomous learning. Tourism actors who obtain Japanese education work in agencies generally (official travel bureaus, hotels, spas), while those who do not work in agencies (beach boys, souvenir sellers, driver guides) only learn the language autonomously. Of course, these two are markedly different with respect to the use in Japanese in that those learn it through education gets the basic concept of communicating in Japanese, resulting in better choice of language use

than the autonomous learners who only learn it through dictionaries, guidebooks, and social media.

The use of the Japanese language by tourism actors in Bali is considered unsatisfactory because there are still some misuses of the concept. First, it deals with the use of inappropriate language structures. Mastery of foreign languages is strongly influenced by the mastery of the language structure (Syam, 2017). In addition, tourism actors struggle in speaking when meeting Japanese tourists as they are non-native. What is more, they find it hard composing a speech with the correct structure (Sutarsyah, 2017). The next factor is that from the two groups of Japanese language learners, it turns out that no one has succeeded in understanding the *Uchisoto* concept to tourism actors. It is evidenced by tourism actors still taking up the superior interlocutor before Japanese tourists as outsiders. Nevertheless, tourism actors still understand how to apply the concept of *Keigo* respect in language concepts.

This linguistic study focuses on the study of language in the realm of various businesses. Some of the studies that examine the same language phenomenon, namely the linguistic markers of '*keigo*' honorific language, can be classified by the lexical, morphological, and syntactical characters, while social factors that influence *keigo* are age and position. In addition, linguistic research discussing humor is not only used to attract the attention of Japanese tourists in Malaysia but also deployed to establish intimacy to interact more comfortably and casually. Linguistic research in other business studies reveals that there is a positive politeness strategy according to Brown and Levinson that can be used to communicate in writing via e-mail (Rahayu, 2013; Rashid et al, 2017; Febriyanti, 2018).

The language politeness strategy has explained that hospitality plays a major role in business marketing, and tourism actors use various strategies and levels of politeness (Purnomo, 2010; Peters, 2017). Future research finally explains the implementation of the *Uchi Soto* concept, especially the tourism domain that occurs in Indonesia (Mani, Vengadasamy, & Hamdan, 2017; Wiyatasari, 2017), but these only apply general spectacles. This is because the previous studies have not dealt with in-depth analysis on the application of the *Uchisoto* concept in the Japanese interaction system, especially in the business domain, namely tourism. In addition, studies examining the mistakes of Japanese language learners when sending e-mail requests only explore language politeness based on Brown and Levinson's politeness strategy without further delving into the concept of *Uchisoto* (Wahyuningtias, 2014), or taking into account the speech-level markers in Japanese *Keigo* which consists of *sonkeigo* concerning elevating speech partner, *Kenjougo* germane to taking up lower position with the aim of respecting the speech partner, and the form of neutral *theineigo* used in formal situations (Andriyani, Djatmika, Sumarlam, & Rahayu, 2016; Rahayu, 2014).

Some research results have found that the implementation of the *Uchisoto* concept that occurs in Japanese social interactions in Surabaya illustrates that there has been a change in concepts due to adaptation to Indonesian culture (Izarina, 2012). However, this has not yet clearly examined the implementation of the *Uchisoto* concept in tourism domains carried out by tourism actors in

2.2 The Concept of *Uchi* 'in-group' and *Soto* 'out-group'

Uchi and *soto* are original Japanese concepts which distinguish the social status of Japanese people based on whether one's position is in ~ *uchi* 'in-group' or ~ *soto* 'out-group'. In this concept, both the speaker and the interlocutor must pay attention to what the position of the interlocutor is, who the interlocutor is and who is being talked about in the conversation. *Uchi* is a group of people whose position is in their own neighborhood, e.g. individuals in a family, work environment or community group; whereas ~ *soto* is a group of people outside family environment, work environment, schools environment or community group (Hiroyuki, 2014). The position and context of a speech greatly determine the variety of language in use, thus the Speaker must be careful in understanding who the Speaker is or whether who is being talked about is included in ~ *uchi* or ~ *soto*. When the Speaker has a conversation with an Interlocutor who is in *soto* position, the Speaker may use the variety of *kenjougo* to humble the act or condition of the person in-group (*uchi*) even a superior (e.g. his/her leader). It aims to respect the Interlocutor that comes from out-group or *soto* (Kamei, 2006; Suzuki, 1998).

The rules in *uchi* and *soto* concepts in Japan do not only apply in the business context, but also in family context. In the concept of ~ *uchi* and *soto*, one of the markers is used to honor *soto* as the out-group by adding prefix ~ *go*, e.g. in the words *gokazoku* 'family', *otousan* 'father', *okaasan* 'mother'. Designation for own family members such as *kazoku* 'family', *chichi* 'father', *haha* 'mother' and so forth is different.

In the interaction behavior, each speaker will first consider the position of the partner in the category of *Uchi* or *Soto*. After understanding the group categories of the speech partners, the speaker decides to use the markers of proper respect and pose the right attitude subsequently (Saifudin, 2017). It must be adept to see group differences characterizing the partner or third party. The position and context of a speech strongly determines the variety of languages used so that speakers needs to understand who the speakers is or whether it is included in ~ *uchi* or ~ *soto*. When the speakers conducts a conversation with interlocutor from *Soto*, speakers may use a variety of *kenjougo* to dehumanize or act on the person who is on his own side (*uchi*) even if it is against the boss (for example to the leader). This aims to respect interlocutor who comes from outside parties or *soto* (Kamei, 2006; Rahayu, 2013; Suzuki, 1998). Rules in the *uchi* and *soto* concept in Japan are not only valid in the business world but also valid in the familial sphere. In the ~ *uchi* and ~ *soto* concept, one of the markers was used to honor *Soto* as an outsider by adding the ~ *go* prefix, for example in the words *gokazoku* 'family', *otousan* 'father', *okaasan* 'mother'. Unlike the mention of family members such as *kazoku* 'family', *chichi* 'father', *haha* 'mother' and so on. In addition, tourism actors must be smart in choosing the right language choice to ensure harmonious communication. This is even more so when dealing with Japanese, whose culture is characterized with reluctance in communications and always extremely selective on things they dislike to save their faces. In Japan, a person's position is very decisive in speaking, with the choice of a variety of *keigo* 'language of respect' or the use of 'regular forms' of *futsuukei*. The two levels of speech in this language have the choice of language as the marker.

Based on the rules of use of *keigo*, if the aim is to elevate the verb or the position of the partner, the language marker used is the *sonkeigo* form, while the *kenjougo* is used to lower the conditions or actions of third person (Rahayu, 2013).

3. Research Methodology

This research was qualitative research with a pragmatic approach devoted to gaining description on language phenomenon. The language phenomenon under investigation, that was the concept of '*uchi*' ingroup and '*soto*' outgroup, was the dialogues between tourism actors and Japanese tourists in Bali. The components of this research method included data sources, data collection techniques, analysis techniques, triangulation, and analysis (Moleong, 2009). The research data were in the form of dialogues between tourism actors and Japanese tourists containing the implementation of the *Uchisoto* concept in the tourism domain. The sources of oral data in the form of recordings are taken from the utterances of tourism actors with Japanese tourists when doing verbal interactions in the tourism sector. The source of language event-related data was linguistic interaction that occurred between or among people around the tourist actors with the Japanese tourists when the utterance occurs. The research site, from which the researcher obtained various information about the language events, was mainly tourism places, particularly Japanese travel agencies in Bali. Data Collection Techniques consisted of, 1) recording all utterances in the form of tourism actors' dialogues with WJ when speaking, 2) field notes, operative when listening to tourism actors' speeches with Japanese tourists and recording relevant data related to the objectives and research target, and 3) In-depth interview techniques without using structured questions to get information as naturally as possible, with 25 senior tourism actors with over 10 years of experience. This allowed in-depth analysis and gaining complete information from the target informants. The data validity was examined by 1) triangulation on data sources (data triangulation), and 2) methodological triangulation. The research procedures comprised of listening, understanding, organizing, and classifying, connecting between categories, and interpreting data based on the context (Santosa, 2014: 64).

4. Findings

4.1. The Analysis of *Uchisoto* Concept

The research results have revealed fine-cut understanding from observations and interviews with tourism actors in both formal and non-formal situations. The findings portray the dialogues between tourism actors and Japanese tourists when the topic of discussion is concerned with asking third parties, namely supervisors to staff. Based on the data analysis results, it is clear that the choice of words used by staffs when explaining the position or presence of a third party, namely the supervisor in a formal situation, still uses the mark of respect '*keigo*' according to the interaction pattern that takes up the position of a boss. In non-formal situations, there is little attention to the form of respect and the concept of *Uchisoto* to customers. This is due to cultural differences compared to Japanese who pay attention to the concept of *Uchisoto* as one of the rules of Japanese business and also due to the lack of Japanese

language skills resulting from autonomous learning. The following excerpt will present some brief dialogs between the staff members and Japanese tourists as shown in dialogue (1).

Dialogue (1):

Speech context:	
Speakers:	
Speaker	: GRO staff (25 years old/ female)
Interlocutor	: Japanese tourist (JT) (70 years old/ male)
Topic	: The tourist came to the counter to inquire where the manager was
Time	: 13:00 PM
Situation	: Formal

Speech (1):

- Staff : *Irasshaimase, konnichiwa. Nanika goannai itashimasuka.*
 'Welcome good afternoon Can I help you?'
- JT : *Anou, sumimasen. X san irasshaimasuka?.*
 'Excuse me, can I see Mr X?'
- Staff : *Okyakusama, sumimasenga, X wa jimusho ni irasshaimasen.*
 'I'm sorry, Mr. X is away'
- JT : *Sou desuka. Jaa, mata kimasu.*
 'I see. Okay I'll come back later.'
- Staff : *Wakarimashita, arigatou gozaimashita.*
 'Okay, thanks.'

At the beginning of the meeting, the staff was very friendly in welcoming Japanese tourist to say welcome greetings as the initial greeting of the meeting and giving attention by asking the purpose of visit to the branch office. The staff used correct speech level markers because she used the *sonkeigo* form which aims to respect Japanese tourists as customer. When the staff asked for their intended needs, just go on to Japanese tourists as customers asking for the existence of superiors using the *sonkeigo* marker indicated by the word ~ *irasshaimasuka*. This interrogative sentence refers to the existence of X san or Mr. X 'as the boss in the branch office. But, there was a mistake in the staff's response when informing where the manager was to the customer. The mistake was that the boss is the *uchi* 'insider'. Although as a boss but in front of the *soto*, 'outside' must lower his own boss as a form of respect for the speech partner. The staff still did not understand the concept of *Uchisoto*, so they still think that the boss is the party that must be respected. The staff continued to use respectful markers of the *sonkeigo* form when referring to the existence of superiors without noticing that even the boss was supposed to be an *uchi* party, resulting in seemingly less polite. In the *Uchisoto* concept, it is legitimate for a staff to demean his boss even if there is an outside party, namely the customer, as a form of respect to *soto* party.

Dialog (2):

Speech context:

Speakers	:	
Speaker	:	Staff (27 years old/ female)
Interlocutor	:	2 Japanese tourists (JT) (35 years old/ male and female)
Topic	:	The guests were dissatisfied with the hotel condition, which was different to the image advertised and booked from Japan, therefore inquiring to talk to Japanese staffs.
Time	:	10:30 AM
Situation	:	Formal

- Staff : *Irasshaimase. Konnichiwa. Hai, douzo.*
'Welcome. Good afternoon. Have a seat, please.'
- JT : *Nihon jin sutaffu to hanashitai.*
'I want to talk to Japanese staff.'
- Staff : *Nanika goannai itashimasuka.*
'Anything we can help?'
- JT : *Nihon jin to hanashitaiyo!*
'I want Japanese person!'
- Staff : *Koko wa shiten desukara, nihonjin sutaffu ga imasenga, honten ni irasshaimasu.*
'Because this is branch office, Japanese staff is only available at the head office.'
- JT : *Souka. Hontenka.*
'I see, head office.'

In dialogue (2), the speech context describes that the guests are upset with the hotel condition which is so much different to the hotel images booked in Japan, so they want to talk to Japanese staff. The staff has welcomed guests very cordially and respectfully, however the Japanese tourists immediately want to talk with staff from Japan. As shown in previous studies, Japanese people are very concerned about the group in determining attitudes towards the speech partner. In this context, Japanese tourists are customers, but for them, Japanese staff is *uchi* ingrup because they feel they belong to the same group. So, with a sense of belonging to the same group, Japanese tourists will feel comfortable and safe. However, the procedure in a tourist travel agency in Bali is that local staff will receive orders and also various complaints then discuss the issues with Japanese staff and executives.

From the beginning to the end of the conversation, the staff has been very friendly and polite to provide services to Japanese tourists, especially because the guests are the parties that must be respected. This was evidenced when the staff asked for the guests' needs using a honorific form of dehumanizing '*kenjougo*'. This form can be seen in *Nanika goannai itashimasuka's* speech

'Can I help you? Although it has positioned itself as a service provider but there are errors when informing Japanese staff positions as executives as in groups to the speaking partners, namely Japanese tourists. This declarative sentence response has explained that because the location of the speech event was a branch office, the Japanese staff was not there. '*Koko wa shiten desukara, nihonjin sutaffu no imasenga*', the content was *irasshaimasu* 'Because here is the branch office. The Japanese staff is at the head office. 'The choice of the word' *irasshaimasu* 'in this context is not appropriate because it explains to customers as the outgoing' *soto* 'party.

Generally tourism actors have made mistakes that is not implementing the *Uchisoto* concept properly in the business domain. The findings shed light on the attempt to increase the quality of language services for tourism actors. One effort is to provide training on culture, especially in Japanese business context. As a result, addition to being able to communicate using good Japanese, these actors will also understand various Japanese cultures to be able to establish harmonious interactions.

Dialogue (3):

Speech context:	
Speakers	:
Speaker	: Beach boy (24 years old/ male)
Interlocutor	: 2 Japanese Tourist (JT) (25 years old/ male and female)
Topic	: The guests were asking the price for renting surfing board to the beach boy working at the surf rental.
Time	: 07:30 AM
Situation	: Non-formal

- Beach Boy : *Irasshaimase. Konnichiwa. Hai, douzo.*
'Good afternoon. Welcome.'
- JT : *Anou, safinngu bodo rentaru ikura?*
'Excuse me, how much is the rent for the surfing board?'
- Beach Boy : *Ichinichi, Rp. 100.000 dake*
'It's Rp 100,000 for one-day rent.'
- JT : *Huwaaa, take...., shachou inaino?*
'Wow that's expensive. Can I see the boss?'
- Beach Boy : *Shachou ima inai, mada ie ni iru.*
'The boss is not here; he's home.'
- JT : *Jaaa, Rp. 50.000 ne...*
So Rp. 50.000 OK.....
- Beach boy : *Jaa, hai... ima kara yaru?*
Well, OK. Do you want to go surfing now?
- JT : *Hai, onegaishimasu*

‘Yes, please prepare the board’

Dialogue (3) represents non-formal situations, namely at the beach. The beach boy welcomed the tourists very kindly. The Japanese tourist immediately asked for the price of borrowing a surf board. Because they thought that it was expensive, the tourists immediately asked the boss before renting a surf board. The beach boy’s response was very simple, as there was no use of respect form or *Uchisoto* concept in this context. This clearly indicates that the Japanese language skills are very lacking, and so was the understanding of *Uchisoto* concept. Based on the interviews, the beach boys learned the language autonomously or learned it from only one course. Therefore, the polite language comprehension as indicated by the ‘*keigo*’ respect and *Uchisoto* concept in Japanese business was not well understood.

4.2. The Implementation of *Uchisoto* Concept by Tourism Actors in Bali

This study analyzed the phenomenon different from the *Uchisoto* concept in the Japanese business domain. In Japan, a speaker may use the choice of words using the degrading form ‘*kenjougo*’ to the boss in front of a speech partner of outside group with the aim of respecting the said partner. Meanwhile, in Indonesia, especially in Bali, a speaker when engaged in communication firstly considers who the speech partner is and the topic of discussion. However, what distinguishes the Japanese *Uchisoto* concept from that in Indonesia is that Indonesian do not choose words based on grouping or outside groups, but still respect the party in front of out group. Traditional rules in Bali have unique considerations. When deciding on a choice of words or a variety of speech levels, besides due to social distance, power, the level of loading in speaking, the situation, age also considers the bloodline born or referred to as caste based on traditional classification in Bali from the partner party. This is an addition to considering the topic of conversation. Therefore, Balinese will communicate by using honorific language without considering internal parties or outsiders as in the *Uchisoto* concept. Besides, the concept of cosmology in the teachings of Hinduism that makes *Tri Hita Karana* as a basic philosophy in interacting has made to establish a harmonious relationship with God, the environment, and all humanity without pondering the group elements.

5. Discussion

The interaction pattern among Japanese people is very concerned about harmonious relationships between fellow participants both in the *uchi* group and *soto* group. This concept not only applies generally in every interaction but also applies in the business domain. Business domains employ the *Uchisoto* concept relating to the use of honorific markers in Japanese (Hiroshi, Dongyu, & Miyoshi, 2009; Kabaya, 2015; Wiyatasari, 2017). This is even more so especially in the realm of tourism as a part of hospitality in the business domain.

Uchisoto concept is part of Japanese hospitality in the business domain. In addition, this concept generally applies in Japanese community interaction as a form of respect to the speech partners. This view is similar to the results of the study explaining that Japanese expressions use the standardized *uchi-soto* concept, or in other words the use of presenting the concept or culture of

Japanese public *uchi-soto* (Wiyatasari, 2017). One of the business domains is the tourism domain with speech participants consisting of tourism actors and tourists. The communication strategy of tourism actors lies at the forefront of tourism and to maintain the existence of Bali tourism as what (Putri & Ratmini, 2018).

Based on field observations coupled with listening to and recording various dialogues between tourism actors in formal and non-formal situations, it is indicated that particular dialogues take place between tourism actors and Japanese tourists, when talking about the third parties, namely supervisors to staff. Various interactions among tourism actors occur naturally both in formal and in non-formal situations. The dialogue between staff as speakers and Japanese tourists as partners (consumers) on the topic of conversation, namely asking for the existence of a third party (the speaker's boss) has unraveled a unique phenomenon from the original concept. This is concerned with the fact that speakers continue to use the local cultural concept that employers must be respected without considering the *Uchisoto* concept contained in the Japanese business domain.

Furthermore, after conducting interviews with tourism actors in both formal and informal situations, they generally did not understand well the implementation of the *Uchisoto* concept while in informal situation; it appeared that tourism actors did not pay attention to honorific markers, especially understanding the *Uchisoto* concept in the Japanese business domain. This is because the average tourism actor in formal situations, such as sellers of surf boards, hairstyles, *acung* traders, online drivers, only obtained education up to high school by autonomous learning or through a low level basic pathway so that their Japanese language skills are markedly lacking and this resulted in poor understand of *Uchisoto* concept. This condition can be seen in the response of a beach boy using Japanese, which is indicated by the absence of honorific forms or the *Uchisoto* concept. But even so, due to the location factor of speech in a formal situation, this condition is understood by Japanese tourists.

Japanese has various choices of honorific speech levels that require speakers to use honorific markers when speaking with speech partners holding higher social status than speakers (Iori, Takanashi, Nakanishi, & Yamada, 2000; Kabaya Hiroshi, Kimu dongyu, 2009). However, it is different from the *Uchisoto* concept which may lower the position of superiors to give respect to their partners (Izarina, 2012; Kamei, 2006; Mani et al., 2017). The realm of tourism in particular, when services to Japanese tourists are taken into account, prioritizes hospitality as a form of service to consumers. Because according to Japanese guests are considered gods. The findings in this study demonstrate that there are differences in the application of culture in both formal and non-formal situations. In a formal situation, for example, when in a Japanese travel agency the staffs kept using honorific markers *igo keigo*. This was done by staff as speakers by considering the position of a superior even though the topic of conversation must be respected by his subordinates without regard to the 'inside' *uchi* group or outside '*soto*'. This generally applies to Japanese business culture. Interactions between staff and Japanese tourists based on the case studies that occur, when explaining the existence of superiors using the rules in the concept of

honorific language "*Keigo*", do not apply the rules in *Uchisoto*'s concept. Errors in the response of staff were evident when superiors responded to consumers as the outside group. Although it resulted in an atmosphere that seemed less polite, but Japanese tourists did not mind the error. The tourists realize that the cultural differences seen from Japanese cultural spectacles, and the staffs were able to use Japanese well based on a variety of honorific forms. Furthermore, they showed decent hospitality supported by exceedingly friendly services without reducing the role of staff as service providers. By contrast, in theory according to Japanese culture, speakers are required to use honorific markers for speech partners (Hiroshi et al., 2009; Hiroyuki, 2014; Iori, Takahashi, Kumiko, & Toshihiro, 2000; Suzuki, 1998) and implement the *Uchisoto* concept in the business domain (Izarina, 2012). However, implementation in the tourism domain is very flexible depending on the social context that follows and the quality of hospitality provided.

Uchisoto concept cannot be separated from politeness in language. Courtesy according to Japanese society is closely related to the choice of various languages that must be employed by both *uchi* and *soto* parties. With respect to language choices, different types of languages are adapted to the level of speech used by speakers. Each form of language will change in line with the social dimension that is spoken in particular speech area. Changes in speech will eventually be recognized as a form of language that shows or reflects the politeness of Japanese people (Wamafma, 2010). Generally, politeness is universal. Simply put, every country imposes politeness according to the culture existing in a community so that the actualization of each culture will vary to large extent (Andriyani, Rahayu, 2016). Japanese speech society makes politeness as the basis for communication which is influenced by social distance found in speaker and MT as well as third parties including the social position (*chii*), age (*nenrei*), gender (*sei*), level of intimacy (*shinso*) and education (*kyoiku*). Japanese politeness has a concept that is said to be polite if each speech is characterized by the application of a honorific system (respect) at the lexical, syntactic and morphological level and follows social rules (Sachiko, 1989). This research acknowledges the above views in that it is in harmony with the concept of *Tri Hita Karana* as a guideline in interacting to respect fellow human beings.

The shared convention among Balinese people in particular adheres to the concept of harmony contained in the teachings of *Tri Hita Karana*, which maintains harmony to God and nature as well as other humans within both national and international level (TVRI Pusat Jakarta, 2019). When tourism actors apply the *Tri Hita Karana* concept, they certainly consider the social status of the partners and third parties that are different from the *Uchisoto* concept classified according to both the '*uchi*' and '*soto*' groups. The phenomenon in the tourism domain that occurred in Bali found a cultural difference from the actual Balinese cultures which relies on the teachings of *Tri Hita Karana*. By contrast, Japanese uphold the *Uchisoto* concept as a form of respect for the speech partners. This results in the *Uchisoto* concept not being applied in the business domain in Bali. However, even so Japanese tourists still appreciate this phenomenon because of the exemplary ability of tourism actors to provide excellent hospitality. This is evidenced by the use

of a honorific marker from the *sonkeigo* or *kenjougo* form at the beginning of the meeting and using the *tenieigo* form in each utterance honorific.

However, the findings of this study are still general in nature because these have not revealed a phenomenon occurring in the business domain that the concept of *Uchisoto* is also applied only due to cultural differences and the perspective of tourism actors as local people. Simply put, this concept cannot be applied in its original characteristics. *Uchisoto* concept is applicable only in Japan (Kamei, 2006), but in the business (tourism) domain this concept is still partially used since there is a mistake in placing speech level markers different to the actual *Uchisoto*'s concept where hospitality is supposed to be very friendly and polite. In fact, Japanese tourists do not mind this because for them the speech level in the form of polite '*teineigo*' has represented a mistake in the choice of words because it does not elevate or demean the participants. This concept is different from the use of Japanese language level markers of respect (Iori, Takanashi, Nakanishi, Yamada, 2000; Kaneko, 2014). According to the proper *Uchisoto* concept, the implementation the dialogue between tourism actors and Japanese tourists in Bali is supposed to apply *Kenjougo* as a form of degrading because customer is considered as an outsider. Although in a formal situation mistakes still occur in the use of speech level markers, due to ingrup '*uchi*', the Japanese tourists as customers do not mind because the hospitality provided is highly satisfactory.

Based on the abovementioned explanation, the study has concluded that cultural differences and the perspective of tourism actors as local people cannot be applied in accordance with the original concept. *Uchisoto* concept is applied uniquely only in Japan. This is in line with the view of (Kamei, 2006) but in the business realm of tourism this concept is still applied only though there is a mistake in placing speech level markers which diverts from *Uchisoto* concept. This is because their hospitality is very friendly and polite Japanese tourists do not mind this because for Japanese tourists the level of speech in the form of polite '*teineigo*' has represented a mistake in the choice of words because it does not elevate or demean the participants. This concept is different from the use of Japanese language level markers of respect (Iori, Takanashi, Nakanishi, Yamada, 2000; Kaneko, 2014). The implementation of *Uchisoto* concept in the dialogue between tourism actors and Japanese tourists in Bali according to the right *uchisoto* concept is *Kenjougo* as a form of subordinating particularly because of partner's position as consumer who is considered an outsider. Although in a formal situation error takes place in using speech level markers to refer Japanese superiors or staff because of its position belonging to '*uchi*' but tourists as consumers do not mind such flaws because the hospitality provided is very good.

6. Conclusion

In a formal situation, generally tourism actors understand the use of '*keigo*' speech level markers. Nevertheless, they still do not understand the *Uchisoto* concept in the business domain. The lack of understanding on the *Uchisoto* concept results from the differences in perspectives of local culture from Japanese cultures, which always ponder whether someone belongs to insiders or

outsiders. As a result, based on findings both in formal and non-formal situations, tourism actors have unwittingly used mindset in local culture resulting in a mark of respect in Japanese language 'keigo' used not in accordance with the pattern in the *Uchisoto* concept. This is evident when the speech context refers to the presence of a boss, which actually allows a staff as speaker to use the level markers in the form of *kenjougo*, through the choice of words that demean the boss as a third party in front of a customer as an 'outside' party with the aim of respecting outsiders, especially customers as a form of hospitality in the tourism domain.

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