



The use of the Korean honorific system In the family-themed K-pop (Korean pop) song lyrics

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ABSTRACT

Korean society, to this day, generally still applies Confucian principles in its discourse. Confucian principles in speech are expressed through the use of politeness in language. This research conducted to determine how the Korean honorific system is used in the family-themed K-POP (Korean Pop) song lyrics and the factors that influence such use. This research was designed as a qualitative study. The data were collected by using a document analysis technique. Meanwhile, the data analyzed by using a linguistic data analysis technique, with reference to Kang, et al.'s (2005) Korean honorific system theory and Lee's (2002) theory of social factors that influence the application of the Korean honorific system. This research resulted in 38 Korean honorific system expressions. The most commonly used Korean honorific system type is, namely, the honorific vocabulary. Because songwriters often used vocabulary in the form of honorifics, where the vocabulary was a pronoun to mention the characters in the lyrics of the song. The use of the Korean honorific system was influenced by various factors, including age, social status, intimacy, and context. While the gender factor was not found, this is likely due to the speaker and the addressee having different ages and social status.

ARTICLE INFO

Article History:

Received 15 Aug 2021

Revised 5 Sept 2022

Accepted 28 Feb 2023

Available online 30 Mar 2023

Keyword:

K-pop,

Korean grammar,

Korean honorific system,

Sociolinguistics,

Song lyrics

To cite this paper (in APA style):

Rahmah, D., Sukyadi, D. (2023). The use of the Korean honorific system in the family-themed k-pop (Korean pop) song lyrics. *Journal of Korean Applied Linguistics*, 3(1), 17-30. <https://doi.org/10.17509/jokal.v3i1.37624>

1. INTRODUCTION

Korean society, to this day, generally still applies the principles of Confucianism in speech. The principle of Confucianism in speaking is shown by the use of language politeness. According to Ifansyah and Aini (2018) and Widayati (2020) one form of language politeness is the use of the honorific system. This opinion is in line with the opinion of Kridalaksana in the book entitled *Kamus Linguistik Umum* in 2008 and Pam (2022) that honorifics are a form of polite expression used by speakers to respect the addressee when communicating. Therefore, the use of honorifics in communicating is very important because, with honorifics, speakers can show politeness to their addressee.

All languages have their own politeness culture, such as Korean, which has expressions of politeness contained in a system known as the honorific system. In the Korean language, the honorific system is referred to as *높임법* (*nophimbeob*). Literally, *Nophimbeob* is derived from two words, namely *높임* (*nophim*), which means elevation, and *법* (*beob*), which means the system. Thus, it can be concluded that the honorific system is an elevation system. Meanwhile, in terms, as explained by Lee in the book entitled *School Grammar* in 2007 honorifics are a grammatical system that shows the speaker's intention to elevate his addressee when speaking.

Because the Korean language applies an honorific system, according to Shin in the book entitled *Tugging the Threads of Language: Exploring the Hidden Ideologies within Language* in 2018, the speaker must use the level of respect (*높임의 등급*) correctly when speaking with the addressee. Because if the speaker cannot use the level of respect correctly, it will cause misunderstandings between the speaker and the addressee. This is supported by the opinion of Satyarthi in the research entitled *A Study on Teaching Korean Honorifics for Indian Learners* in 2014 that if a foreigner who is studying Korean, when speaking, can not use the honorific system properly, it may lead to misunderstandings, and the misunderstandings will have a negative impact on interpersonal relationships with native speakers. Thus, it can be concluded that the use of the honorific system is very important for being studied well by Korean language learners.

The honorific system is included in sociolinguistic studies. This is because honorifics are closely related to community social relations. Sociolinguistics is a branch of linguistics that studies the relationship between language and society. This is supported by the opinion of Malabar in the book entitled *Sosiolinguistik* in 2015, which suggests that sociolinguistics is a study that focuses on how a language is used in society. Sociolinguistics aims to explain people's ability to use language rules appropriately in various situations. While Abdurrahman (2011) argues that sociolinguistics is a study that examines the use of language in cultures. This opinion is in line with the opinion of Sumarsono and Partana in the book entitled *Sosiolinguistik* in 2004, namely, defining sociolinguistics as a branch of linguistics that examines the use of language in culture. Because sociolinguistics is viewed from the point of view of language and culture, it is included in the field of macrolinguistics. Because sociolinguistics belongs to the field of macrolinguistics, it is very useful in providing guidelines when communicating, namely by showing what variety of language the speaker should use when communicating with the addressee. By understanding sociolinguistics, it is hoped that every speaker and addressee can use the right language according to their cultural background. Because sociolinguistics is included in the field of macrolinguistics, it is very useful in providing guidelines when communicating, namely by showing what variety of language the speaker should use when communicating with the addressee. By understanding sociolinguistics, it is hoped that every speaker and addressee can use the right language according to their cultural background. Because sociolinguistics is

included in the field of macrolinguistics, it is very useful in providing guidelines when communicating, namely by showing what variety of language the speaker should use when communicating with the addressee. By understanding sociolinguistics, it is hoped that every speaker and addressee can use the right language according to their cultural background.

Therefore, it can be concluded that the use of language not only pay attention to the speaker's point of view but also to the point of view of the addressee. This is because the use of language is basically a process of interaction between the speaker and the addressee. When speaking with certain addressees, it is required to use respectful and polite language so as not to cause problems in social relations. Certain addressees here refer to addressees who are older and have a higher position or position than the speaker (Hwang, et al., 2021). Because the honorific system is used by the speaker to respect the addressee, the honorific system can not be used for the speaker himself but is used for the addressee.

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Subject Honorific

The subject honorific in the Korean language is called 주체 높임법 (*Juche Nophimbeob*). Literally, *Juche Nophimbeob* comes from the words *Juche*, which means subject, and *Nophimbeob*, which means honorific. As explained by Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 it is called an honorific subject because the speaker when speaking elevates the person who is the subject of the predicate in the sentence. The person who becomes the subject is usually someone who is older or has a higher social status than the speaker (Sukmawaty, et al., 2022). Grammatically, according to Kim in the book entitled *Easy Learning and Immediate Application of Friendly Korean Grammar* in 2011, the honor of the subject is indicated in two ways: 1) the subject marking particles through the use of honorifics in sentence form, i.e. -께서 (-*kkeseo*). 2) by means of adhesion markers honorifics - (으)시/- (-*eu*)*si*) on a predicate in a sentence that plays as a verb or an adjective.

Object Honorific

The object honorific in the Korean language is called 객체 높임법 (*Gaekche Nophimbeob*). Literally, *Gaekche Nophimbeob* comes from the words *Gaekche*, which means object, and *Nophimbeob*, which means honorific. Object honorifics are forms of exaltation of objects which are marked by the exaltation of objects or adverbs in a sentence Kang et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005. The person who becomes the object is usually someone who is older or has a higher social status than the speaker. According to Kang et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005, honorific objects are marked in two ways, namely: 1) the use of specific vocabulary. Specific vocabulary used in object honorifics, which 여쭙다 (*yeojjuda*), 드리다 (*deurida*), 선사하다 (*seonsahada*), 뽑다 (*bwepta*), 모시다 (*mosida*), 알현하다 (*alhyeonhada*); 2) a adverbial case respectful marker sticking form -께 (-*kke*-) on an object in the sentence.

Addressee Honorific

The addressee's honorific in the Korean language is called 상대 높임법 (*Sangdae Nophimbeob*). Literally, 상대 높임법 (*Sangdae Nophimbeob*) is derived from the words *Sangdae*, which means addressee, and *Nophimbeob*, which means honorific. According to Kang et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 and by Suh (2020), the honorific of the addressee is the type of honorific used by the speaker when elevating the addressee. The exalted addressee is usually the addressee who is older or has a higher social status than the speaker. As explained by Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005, explains that the addressee honorific is characterized by the use of suffixes in formal form (격식체) and informal forms (비격식체). The most formal form of honorifics, which form *hasipsioche* (하십시오체) and the most informal form of honorifics, namely *haeyoche* (해요체).

Honorific Vocabulary

There are a few verbs or adjectives that are not adhered to by marking particle honorifics -(으)시/-(eu)si), as the verb or adjective itself is in the form of the honorific. Verbs or adjectives that have their own honorific form are included in the honorific vocabulary. Not only are verbs and adjectives equivalent in the honorific form, there are some nouns that also have an equivalent in the honorific form. In addition to cases of exaltation in verbs, adjectives, and nouns, there are also cases of exaltation in address. In this respect, the honorific address is usually attached to -님 (-nim).

The use of the types of honorific systems above is certainly influenced by various social factors between the speaker and the addressee. Suhandra (2014) and Rahmah (2022), reveals this because every utterance contains a double meaning, namely social meaning and referential meaning. In addition, the honorific system is a language system that is used to express respect for psychological and cultural rules, because language cannot be separated from cultural elements, the use of an appropriate honorific system must be adjusted to the social factors that influence its use.

Suhandra (2014) and Rahmah (2022), reveals various factors that influence the use of the honorific system, including situation, age, social status, kinship and intimacy. Meanwhile, according to Saputry (2005) and Afifah (2017), his research revealed that there are nine factors

that influence the use of the honorific Lampung language. The nine factors include kinship, age, social status, gender, ethnic background, situation and forum, interlocutor relations, location of residence, and marital status. However, in Korean, according to Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002, there are only five factors that influence the use of the Korean honorific system. The five factors are age, social status, intimate relationships, gender, and context.

Age

The use of the honorific form for an addressee who is older than the speaker is certainly not the same as the honorific form used for an addressee who is the same age or younger than the speaker. If the age of the addressee is older than the speaker, the speaker must use the highest form of honorific possible. If in formal situations, it uses a form of honorific *하십시오체* (*hasipsioche*) and if in informal situations, it uses a form of honorific *해요체* (*haeyoche*). Meanwhile, if the addressee is the same age or younger than the speaker, the speaker must use the lowest form of honorific possible. As explained by Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002 if in formal situations, it uses the form of honorific *하체체* (*hageche*) and if in informal situations, it uses the form of honorific *해체* (*haeche*).

Social Status

The social status factor is divided into high position level and low position level. As explained by Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002 the position level can be classified into: 1) within the family, the position level is distinguished based on kinship relations; 2) within the military, the level of position is distinguished by rank; 3) in schools, the level of position is distinguished by seniority; and 4) in companies and government organizations, the level of position is distinguished by position.

Intimacy

The influence of using the Korean honorific system on the relationship factor can be classified into two parts, namely familiar and less familiar. The difference in this intimacy can be seen in people who have known each other for a long time and in strangers who have just met. This familiarity makes the relationship between the speaker and the addressee informal. So, when speaking, the speaker does not use honorific forms for the addressee. Meanwhile, as explained by Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002, if speaking with an addressee who is not familiar, the speaker must use the honorific form regardless of age and social status.

Gender

Gender affects the use of the Korean honorific system. As explained by Han in the book entitled *A Study on the Politeness System of Modern Korean Language* in 2002 reveals that gender equality and differences, in particular, affect the use of the honorific system. For example, if the speaker and the addressee are of the same age and social status, if the speaker and the addressee are equally male, they tend to use the honorific system respectful form, namely *하십시오체* (*hasipsioche*). Meanwhile, as explained by Jeong in the research entitled *Korean Honorifics: A Case Study Analysis of Korean Speech Levels in Naturally Occurring Conversations* in 2014 if the speaker

and the addressee are women, they tend to use polite forms of the honorific system, namely *해요체* (*haeyoche*).

Context

The influence of context factors refers to the place or situation in which the conversation takes place. The place where the conversation takes place can be classified as a public place and a private place. Meanwhile, the situation where the conversation takes place can be classified into formal and informal situations. When in public and formal situations, they usually use the honorific system-level form of respect, namely *하십시오체* (*hasipsioche*). Meanwhile, if in an informal situation, they usually use the honorific system-level form of respect, namely *해요체* (*haeyoche*). And if the speaker and addressee are friends or colleagues with the same age or occupation, and the conversation takes place in a private place, then use the honorific system at a low level, namely *해체* (*haeche*) or *해라체* (*haerache*). However, as explained by Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002 despite the age and occupation of the speaker and addressee being the same, where the conversation takes place in a public place and the situation is formal, they still have to use this form of system honorific level of respect, namely *하십시오체* (*hasipsioche*).

Several studies on the use of honorifics in a language have been conducted, including by Ahmadin, et al. (2020), Ahn (2020), Atmawati (2020), Baek and Dong (2018), Brown (2022), Chang, et al. (2018), Hanani (2022), Hanani and Nugroho (2020), Ifansyah and Aini (2018), Imran and Kusuma (2017), Kim, et al. (2019), Kwak, et al. (2019), Lee, et al. (2020), Lee and Kim (2022), Legi et al. (2023), Lilis, et al. (2021), Mardhiyah, et al. (2018), Nasi (2022), Pangestu and Sudjianto (2020), Priani et al. (2021), Serafica (2022), Seol and Kim (2020), Suherman (2022), Song, et al. (2019), Surya, et al. (2020), and Widayati (2020). Ahmadin, et al. (2020) and concluded that in the Cia-cia language there are five types of honorific forms. Ahn (2020), Nasi (2022), and Serafica (2022) concludes that preschool children in Seoul, South Korea, are more active in using honorifics when discussing conflict resolution with peers than when learning from teacher examples. Atmawati (2020) concludes that honorific expressions in the Javanese language are seen in the use of greeting forms. Baek and Dong (2018) and Seol and Kim (2020) conclude that the Korean and Chinese honorific systems in the translation of the Korean drama *My Love from the Star* show that they both have similarities and differences. Chang, et al. (2018) and Hanani (2022) concluded that there are similarities and differences between honorifics in Indonesian and honorifics in Korean. Hanani and Nugroho (2020) concluded that Javanese is similar to Korean because Javanese has the same level of speech for the subject function as Korean. Ifansyah and Aini (2018) and Widayati (2020) conclude that in the Samawa language there are two types of honorific forms. As explained by Imran and Kusuma in the research entitled *Analisis Penggunaan Honorifik dalam Komik Misaeng* in 2017 conclude that in the Misaeng comic there is the use of the Korean honorific system. Kim, et al. (2019) concluded that in mastering the honorific system, the group of students with mental retardation was below average compared to other groups. Kwak et al. (2019) concluded that social status and solidarity are the most important factors in influencing the use of the honorific system and these factors are used depending on the discourse situation. Lee, et al. (2020) concluded that children with Asperger's syndrome (HF-ASD) have difficulty mastering the honorific system through communication regulation. Lilis, et al. (2021) and Priani et al. (2021) concluded that in the speech of buying and selling in the traditional market of Barru Regency, two types of honorifics

were found. Mardhiyah, et al. (2018) concluded that Korean language students in Indonesia, especially students in the city of Bandung, have not been successful in obtaining Korean honorifics. Pangestu and Sudjianto (2020) and [Suherman \(2022\)](#) concluded that there are similarities and differences between honorifics in Japanese and honorifics in Sundanese. Song, et al. (2019), [Brown \(2022\)](#) and [Lee and Kim \(2022\)](#) concluded that native Korean speakers mostly allow the use of mismatches between referents in the honorific form combined with verbs in the non-honorific form. And Surya, et al. (2020) and [Legi et al. \(2023\)](#) concluded that in electronic mail in Japanese companies, there is the use of Japanese honorific expressions.

The difference between the research studied by the researcher and the research mentioned above is that this study focuses on the use of honorifics in Korean. In previous studies related to Korean honorifics, namely research by Ahn (2020), Baek and Dong (2018), Chang, et al. (2018), [Hanani \(2022\)](#), Hanani and Nugroho (2020), Imran and Kusuma (2017), Kim et al. (2019), Kwak et al. (2019), Lee et al. (2020), Mardhiyah et al. (2018), and Song et al. (2019), no research has been found regarding the use of Korean honorifics in Korean culture, especially the lyrics of K-POP (Korean Pop) songs. Mardhiyah et al. (2018) concluded that Korean culture can overcome the failure of students to obtain Korean honorifics. Therefore, this study focuses more on the use of Korean honorifics in Korean culture. In this study, the Korean culture studied was K-POP (Korean Pop) songs. Although research conducted by (Baek & Dong, 2018) and Imran and Kusuma in the research entitled *Analisis Penggunaan Honorifik dalam Komik Misaeng* in 2017 raised research on the use of the Korean language honorific system in Korean culture, the Korean culture that was used as the object of their research was not the lyrics of K-POP (Korean Pop) songs but the Korean drama entitled *My Love from the Star* and the *Misaeng* comic. Therefore, researchers are interested in carrying out research on the use of the Korean language honorific system in K-POP (Korean Pop) song lyrics. The lyrics of the songs studied, namely the lyrics of K-POP (Korean Pop) songs with the theme of family. This is because in the lyrics of a family-themed K-POP (Korean Pop) song, there are many expressions that contain the use of the Korean honorific system. As in the family-themed K-POP (Korean Pop) song entitled *Father*, the song lyrics found 45 expressions using the Korean honorific system, so the researcher wants to do research on the use of the Korean honorific system in family-themed K-POP (Korean Pop) song lyrics. to be researched. Based on the explanation above, the aims of this research are: (1) to examine how the Korean honorific system is used in the lyrics of K-POP (Korean Pop) songs with family themes; and (2) discover the factors that influence the use of the Korean language honorific system in the lyrics of family-themed K-POP (Korean Pop) songs.

2. METHOD

This study uses a descriptive qualitative research design. As stated by Moleong in the book entitled *Metode Penelitian Kualitatif* in 2013, descriptive qualitative research design is defined as a research design in which the data collected is not in the form of numbers but in the form of words. In this study, the research data, namely the lyrics of a family-themed K-POP (Korean Pop) song, contains expressions of the Korean honorific system. Song lyrics are a collection of words, so the descriptive qualitative research design is considered the most suitable to be applied in this study. Meanwhile, the source of research data in this study is the lyrics of a family-themed K-POP (Korean Pop) song. The family-themed song is based on the frequency with which the Korean honorific system expressions appear in the lyrics of family-themed K-POP (Korean Pop)

songs. The family-themed song is a song by Dynamic Duo and Ra.D entitled Father. The song is one of the charts in the album Last Days. The song was released on August 11, 2008 and was written by Choiza, Gaeko, and Ra.D. In the lyrics of the song there are 300 words. The lyrics of the song describe a boy's regret for not being able to appreciate and repay the services that his father has given.

The research steps carried out by the researcher, namely (1) determining and formulating the problem; (2) collecting supporting data in the form of theories related to research; (3) noting the expression of the Korean honorific system in the lyrics of a family-themed K-POP (Korean Pop) song; (4) reducing data containing expressions of the Korean honorific system; (5) analyzing the data based on the honorific types of Korean according to the theory of Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 and the factors that influence the use of the Korean honorific system according to Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002 theory; and (6) drawing conclusions.

3. FINDINGS AND DISCUSSION

The use of the Korean honorific system in the lyrics of a family-themed K-POP (Korean Pop) song is shown by the use of various types of honorific system. In this study, 38 expressions of the Korean honorific system were found. Of the 38 expressions of the Korean honorific system, the most widely used is the honorific vocabulary, with the discovery of 17 expressions. This is because songwriters often use vocabulary in the form of honorifics, where the vocabulary is a pronoun to mention the characters in the lyrics of the song. The least used, namely object honorific, with the discovery of 2 expressions. For other types of Korean honorifics, namely subject honorific, with the discovery of 4 expressions, and addressee honorifics, with the discovery of 15 expressions. Briefly, the research data in the song Dynamic Duo and Ra.D entitled Father can be seen in Fig. 1:

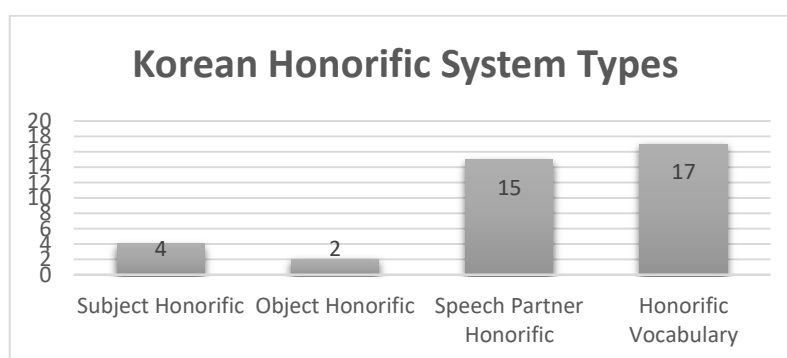


Fig. 1 - Korean honorific in dynamic duo and ra.d's songs

The use of the Korean honorific system in the lyrics of the song Dynamic Duo and Ra.D entitled Father can be seen in the use of various types of honorific systems, as follows:

Subject Honorific

The form of respect for the subject is shown in two ways, namely: 1) by using the honorific form of subject marker particles in the sentence, namely: $-(kkeseo)$. 2) through the attachment of honorific markers $-(eu)si-$ in the predicate of a sentence that is positioned as a verb or an adjective. However, in the lyrics of the song Dynamic Duo and Ra.D entitled Father, the

form of respect for the subject is only shown by the attachment of honorific markers $-(으)시-$ (*(eu)si-*) on the predicate in the sentence. The lyric fragment containing the honorific expression of the subject is shown in the following data:

Data 1

어린 시절 아버지는 제게 영웅이셨죠.

Eorin sijeol abeojineun jege yeongungisyeotjyo.

When I was a child, my father was a hero to me.

In the lyrics above, the child is the speaker and the father is the subject. Due to the position of the father as the subject, the lyrics above use the honorific system expression marked with the word "영웅이셨죠". The word belongs to the subject honorific type, because it is marked by the attachment of an honorific marker $-시-$ (*-si-*) in the predicate *영웅이시다* (*yeongungisida*).

Object Honorific

The form of respect for objects is shown in two ways, namely: 1) the use of certain vocabulary. Certain vocabulary is used in object honorifics, namely *여쭙다* (*yeojuda*), *드리다* (*deurida*), *선사하다* (*seonsahada*), *뵙다* (*bwepta*), *모시다* (*mosida*), *알현하다* (*alhyeonhada*); 2) adverb particle attachment $-께-$ (*-kke-*) to the object in the sentence. However, in the lyrics of the Dynamic Duo and Ra.D songs entitled Father, the form of respect for objects is only shown by the use of certain vocabulary, namely vocabulary *드리다* (*deurida*). The lyrics fragment containing the object honorific expression is shown in the following data:

Data 2

받은 만큼 드릴 수는 없겠지만.

Badeun mangkheum deuril suneun opketjiman.

Even though I can't give as much as I receive.

In the lyrics above, the child is the speaker and the father is the object. Due to the father's position as the object, the lyrics above use the honorific system expression marked with the word "드릴 수는 없겠지만". The word belongs to the object honorific type, because it is marked by the use of the word *드리다* (*deurida*). According to Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005, *드리다* (*deurida*) belongs to the object honorific type.

Addressee Honorific

The form of respect for the addressee is marked by the use of the formal form of sentence ending (*격식체*) and the informal form (*비격식체*). The most respectful formal form, namely *hasipsioche* (*하십시오체*) and the most respectful informal form, namely *haeyoche* (*해요체*). Both *hasipsioche* and *haeyoche* are used in the lyrics of Dynamic Duo and Ra.D's song, Father. The lyrics fragment containing the honorific expression of the addressee is shown in the following data:

Data 3

난 당신 때문에 하늘을 봐요.

Nan dangsin ttaemune haneureul bwayo.

Because of my father, I can see the world.

In the lyrics above, the child is the speaker and the father is the addressee. Because the father is the addressee, the lyrics above use the honorific system expression marked with the word "봐요". The word is included in the addressee's honorific type, because it is characterized by the use of the most respectful informal form of sentence endings, namely *해요체* (*haeyoche*).

Data 4

내 모든 맘 다해 사랑합니다.

Nae modeun mam dahe saranghamnida.

I love my father with all my heart.

In the lyrics above, the child is the speaker and the father is the addressee. Because the father is the addressee, the lyrics above use the honorific system expression marked with the word "사랑합니다". The word is included in the addressee's honorific type, because it is characterized by the use of the most respectful formal form of sentence endings, namely *하십시오체* (*hasipsioche*).

Honorific Vocabulary

Honorific vocabulary is indicated by the use of verbs, adjectives, and nouns that have their equivalents in the form of respect. In addition to cases of exaltation in verbs, adjectives, and nouns, there are also cases of exaltation in adverbs. In this case, in honor of the nickname usually attached by *-님* (*-nim*). However, in the lyrics of Dynamic Duo and Ra.D's song Father, honorific vocabulary is only shown by the use of nouns *당신* (*dangsin*) and *그대* (*geudae*) which is a form of respect for *너* (*neo*) and shown by the use of the verb *계시다* (*gyesida*) which is a form of respect for *있다* (*itta*). The lyrics fragments containing honorific vocabulary expressions are shown in the following data:

Data 5

당신의 그늘이 얼마나 녹한지 몰랐죠.

Dangsineui geuneuri eolmana neukhanji mollatjyo.

I don't know how comfortable my father's hug is.

In the lyrics above, the phrase honorific system is marked with the word "당신의". The word is included in the honorific vocabulary because it is characterized by the use of honorific vocabulary *당신* (*dangsin*) which is a form of respect for *너* (*neo*). According to Kang et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 and by Park (2019), *당신* (*dangsin*) belongs to the honorific vocabulary type.

Data 6

그대가 안방에 계시면 난 언제나 내 방.

Geudaega anbange gyesimyeon nan eonjena nae bang.

When my father was in his room, I was always in mine.

In the lyrics above, the phrase honorific system is marked with the word "계시면". The word is included in the honorific vocabulary because it is characterized by the use of honorific vocabulary *계시다* (*gyesida*) which is a form of respect for *있다* (*itta*). According to Kang et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 *계시다* (*gyesida*) is included in the honorific vocabulary.

Data 7

그대가 얼마나 고되고 외롭고 치열했겠는지.

Geudaega eolmana godwego weropgo chiyeolhaetgenneunji.

How difficult, lonely, and emotional my father was.

In the lyrics above, the phrase honorific system is marked with the word "그대^가". The word is included in the honorific vocabulary because it is characterized by the use of honorific vocabulary 그대 (*geudae*) which is a form of respect for 너 (*neo*). According to Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005 그대 (*geudae*) is included in the honorific vocabulary.

Of all the types of Korean honorific system found in the lyrics of Dynamic Duo and Ra.D's song Father, the most common is honorific vocabulary. This is because songwriters often use vocabulary in the form of honorifics, where the vocabulary is a pronoun to mention the characters in the lyrics of the song.

The use of the Korean honorific system in the song above is certainly influenced by various social factors. There are four social factors that influence it, namely age, social status, intimacy, and context. The age factor affects the use of the honorific system because there is an age difference between the speaker and the addressee, where the age of the addressee is older than the speaker's age. In the song above, the child is the speaker and the father is the addressee. Therefore, it can be concluded that the age difference between the speaker and the addressee is quite large, so that to respect the addressee, the speaker uses the honorific system. In addition to the age factor, the use of the Korean honorific system in the song above is also influenced by the social status factor. In Korean, social status factors are divided into high position level and low position level. In family relationships, the father who plays the role of addressee certainly has a high level of position and the child who is a speaker has a low level of position. So, to respect the addressee, the speaker must use the honorific system. In addition to age and social status, the use of the Korean honorific system in the song above is also influenced by intimacy and context factors. It can be seen in the lyrics of the song that the speaker is not close to the addressee, so that the relationship between the two is not close. Because it is not familiar, the speaker must use an honorific system. The situation in the informal song lyrics above causes the lyrics to use the informal form of polite sentence endings, namely 해요체 (*haeyoche*). However, the lyrics of the song also sometimes use the formal form of polite sentence ending, namely □ 하십시오체 □ (*hasipsioche*).

4. CONCLUSION

Based on the results of the discussions that have been described, there are conclusions from this research, namely the use of the Korean honorific system in the lyrics of K-POP (Korean Pop) songs with the theme of family indicated by the use of various types of honorifics. The types of Korean honorifics found in the lyrics of family-themed K-POP (Korean Pop) songs are in accordance with the theory of Korean honorific types according to Kang, et al. in the book entitled *Introduction to Korean Language Education as a Foreign Language* in 2005, namely subject honorific, object honorific, addressee honorific, and honorific vocabulary. In the lyrics of a family-themed K-POP (Korean Pop) song, 38 expressions of the Korean honorific system are found. Of the 38 expressions of the Korean honorific system, the most widely used is the honorific vocabulary type, with 17 expressions found. This is because songwriters often use

vocabulary in the form of honorifics, where the vocabulary is a pronoun to mention the characters in the lyrics of the song. The least used, namely the object honorific type, with the discovery of 2 expressions. For other types of Korean honorifics, namely the subject honorific type, with the discovery 4 expressions, and the addressee honorific type, 15 expressions were found.

The use of the Korean honorific system above is certainly influenced by various factors. The factors that influence the use of the Korean honorific system in family-themed K-POP (Korean Pop) song lyrics are in accordance with the theory of factors that influence the use of Korean honorifics according to Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002, namely age, social status, gender, intimacy, and context. Of the five factors that influence the use of Korean honorifics according to Lee in the book entitled *Korean Honorifics and Sociolinguistics* in 2002, there is only one factor that does not affect the use of the Korean honorific system in family-themed K-POP (Korean Pop) song lyrics that became the source of research, namely the gender factor. This is because the gender factor usually appears when there are speakers and addressees of the same age and social status.

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