

Greeting in Baduy Dalam Community: A Sociolinguistics Study of Politeness

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Keywords: Greeting, Baduy Dalam Community, Culture, Politeness, and Sociolinguistic.

Abstract: Communities who live in this world have their own norm and culture to show their identity which makes them different to others. One of the communities which still use original culture in Indonesia is Baduy Dalam Community who lives in Banten, Indonesia. This research is conducted in order to know the deep information about the greeting language which is used by them. Method which is applied in this study is descriptive qualitative by using sociolinguistics approach. The results showed that (1) the usual greeting used as 'salam' for BDC has the function to show familiarity and politeness among other. Salam that is used for greeting BDC who have close relationship like *Tabe' pun ka girang?* which means excuse in language use or by saying *'Maap bae' ka Bapa'?* for greeting the people outside BDC; (2) greetings based on kinship relationships using the term kinship, for example *ayah, ambu, amang*; and the non-kinship greetings used are *mang, pak, teteh*. The finding of this study gives the implication about the using of politeness language especially on greeting used by BDC which has different ways with other society because BDC has its own norms and cultures that should be obeyed by them.

1 INTRODUCTION

Language behavior does not escape the socio-cultural factors found in the speech community of language users, as well as the language phenomenon used by people who live in Baduy, Banten Province. Baduy Dalam Community is one of indigenous community that still sustainable in Indonesia. The language used in everyday communication is Sundanese. The use of Sundanese found in indigenous peoples is inseparable from the language politeness used by Baduy people. Language politeness in communicating is influenced by socio-cultural context and norms that apply to the society. Hymes (1972) explains that the interaction of language with social life is seen as the main reason of human action, based on knowledge, consciously or not that allows one to speak. One's language skills are rated as inclusion of a series of interaction systems at different coverage levels.

In daily communication, people in BDC try to greet someone as a form of respect and politeness strategy to other people. Leech (1983) views politeness as conflict avoidance and considers two, relative (situation oriented) and absolute politeness (speaker oriented). Watt (2003) defined politeness as the ability to please others through external actions.

Foley (1997) referred to politeness as "a battery of social skills whose goal is to ensure that everyone feels affirmed in a social interaction". Brown and Levinson (1987) placed politeness strategies in five categories that speakers choose in performing face threatening acts (FTAs): bald-on-record, positive politeness, negative politeness, off-record, and no FTA that the risk of face loss grows the further down.

Some sociopragmatics scholars have pointed out the importance of the use of politeness markers in language, especially in the use of the word greeting because based on etiquette can also serve to recite the utterance. In sociolinguistics studies, the greeting is one form of linguistic marker that is very influential on the use of language, especially in terms of the use of greeting used by women and men, Agus (2014). Chaer (2010) says that the word greeting is the word used to greet, admonishes the person who is invited to speak. According to Soegono et al. in Agus (2014), the greeting is an invitation to speak; reprimand; speech.

Related to the theories above, there are some previous studies about politeness, especially the use of greeting in daily communication or conversation. The study by Jibreen (2010) indicates that greeting is one type of expressive speech act that reflects the

psychological state of the speaker specified in the propositional content. Moreover, Agus (2014) shows that greeting is one form of linguistic marker serves as a marker of the power of an illusion or an interpreter of language politeness. In different ways, Dowlatabadi et al. (2014) focus on the socio-cultural aspects of conversation, the present study focuses on politeness strategies in conversation exchanges in the Council for dispute settlement in Esfahan, Iran. Meanwhile, Ryabova (2015) focused on the culture of contemporaneity presents itself through various concepts and discourses that constitute the category of everyday life, which they reveal and portray.

The study of politeness on media social has been conducted by the following researchers. Mu (2015) focused on politeness which is reflected in languages. He used movie review as object. Movie review is a typical form of writing that reflects people's application of politeness strategies consciously or unconsciously. Hameed (2010) focused on the impact of gender on the linguistic politeness, especially acts threatening the interlocutor's face (FTAs) such as requests, offers, orders. Eshghinejad and Moini (2016) discussed about one aspect of short message service (SMS) communication through a cell phone is use of politeness strategies.

Based on empiric fact on the previous study, this research tries to fill out the gap of the research. The previous study discusses about the politeness strategy use on social media as object and daily communication. This research tries to analyze the politeness strategy on communication used by Baduy Dalam Community (BDC). It is very urgent to know the greeting used by Baduy Society in everyday communication.

2 METHODS

This research uses qualitative approach because in this research produce descriptive data in the form of written words or oral from people or behavior that can be observed. This study focuses on the use of greetings in the family and social of Baduy Dalam Community.

The data used in this study is data in the form of greeting used by the public in Baduy Dalam community located in Leuwidamar, Ciboleger village, Lebak Banten. This research data is obtained directly from the field by observing the conversations used by Baduy community during the process of greeting in communication activities. Data source in this research is divided into two, primary data source and secondary data source. Source of primary data in

this research is Baduy society. The secondary data sources in this study are books, internet, or reference material that can provide information related to this research.

Work methods applied in the research, first of all recording the speech of Baduy community in the realm of the family and social. Further, classify and determine the form of greeting used in the speech. Then make an analysis of the language politeness used in the speech greeting. Finally, the researcher makes the interpretation of the purpose of the use of speech.

3 RESULTS AND DISCUSSION

The use of greetings in Baduy community can be seen based on the term kinship which followed the name of self and some are not followed by the name of self. The greeting used during meetings between people who live in Baduy also varies depending on the context.

3.1 Language Politenes in Greetings Salam for Baduy Dalam Community

Baduy people have different ways when meeting with partners on the street or in public places. The greeting is commonly used as a form of familiarity and language politeness used. Below is the expression use by BDC when meet the others who have the relation to the speaker:

Tabé 'pun ka girang?

The greeting is commonly used when a person meets a familiar people and has a close relationship with the speaker. The greeting, such as the expression of *Tabé 'pun ka girang?*, which means as excuse in English language. It is usually used by BDC in greeting his or her part. The expression of greeting such as above example, it has the same function as the expression of permission in Indonesian language. Based on the politeness study, it shows the politeness related to the norm which is used by BDC.

In greeting to other people from outside BDC and who don't have a close relationship, there is one expression that can be used to show the politeness of language in the form of greetings. Below is the expression that is usually used by BDC as the following:

Maap bae 'ka Bapa'?

From the greeting above, it can be seen that the expression like *Maap bae 'ka Bapa'?* is used to greet someone from outside BDC. This expression same as the use of excuse in language use. This is one of the strategies in language politeness to other people. The using of that expression is also used to greet and respect to the person who has certain positions in government.

3.2 Language Politeness in Greetings Based on Kinship and Non Kinship Relations for Baduy Dalam Community

Families are people who are in a good family environment with a direct relationship or indirect linkage. In the life of the Baduy community, there are several greetings based on kinship relationships.

3.2.1 Language Politeness in Greetings Based on Blood Relation for Baduy Dalam Community

There are some ways in greeting based on kinship relationship. The following table 1 shows the research findings and discussion related to the usual greeting form used to address or call on the basis of blood or heredity. The word greeting is used in everyday situations or at certain ceremonies.

Table 1: The Form of Greeting Based on Blood Relations at Baduy Society.

Numb.	Family	Greeting	Analysis
1	Great-grandfather or great-grandmother	<i>Uyut</i>	For BDC, there is usual norm should be used by them in greeting the people from their society who have blood relation. The usual greeting to greet father of our great-grandfather or great-grandmother in Baduy society is " <i>Uyut</i> ".
2	Grandfather	<i>Aki or Ki'</i>	To show the politeness language in greeting grandfather, BDC just use " <i>Aki or Ki'</i> ".
3	Grandmother	<i>Nini or Ni'</i>	The greeting word used by BDC as the language politeness to greet the parents of women from our parents is " <i>Nini or Ni'</i> ".
4	Father	<i>Ayah</i>	The greeting word used by BDC to greet male parents by using kinship terms, such as " <i>ayah</i> ".
5	Mother	<i>Ambu</i>	The greeting word used by BDC to greet female parents by using kinship terms " <i>ambu</i> " as a form of

			respect for a child to her mother.
6	Younger Brother	<i>Adi laki-laki</i>	The greeting word used by BDC to greet younger brothers by using kinship terms as " <i>adi laki-laki</i> ".
7	Younger Sister	<i>Adi perempuan</i>	The greeting word used by BDC to greet Baduy's sister is " <i>adi perempuan</i> ".
8	Older Brother	<i>Aa'</i>	The greeting word used by BDC to greet the older brother is (" <i>aa'</i> ").
9	Older Sister	<i>Teteh</i>	The greeting word used by BDC to greet the older sister is " <i>teteh</i> ".
10	Uncle (An old brother from our mother or father)	<i>Uwa or wa'</i>	In greeting elder brother of the father in the Baduy community, BDC use the word greeting " <i>Uwa or Wa'</i> " based on the term kinship.
11	Aunt (An old sister from our mother or father)	<i>Bibi or ibi'</i>	To greet the younger sister of the father or the mother of the speaker, can use " <i>bibi or ibi or ibi'</i> ".
12	Uncle (A little brother from our mother or father)	<i>Mang or mamang</i>	The greeting that can be given to the younger brother of our parents is " <i>mang or mamang</i> ".
13	Aunt (A little sister from our mother or father)	<i>Bibi or ibi'</i>	To greet the younger sister of the father or the mother of the speaker, can use the word greeting based on kinship term that is with " <i>bibi or ibi'</i> ".
14	Son	<i>Acéng</i>	To greet of parents to boys in the Baduy community is " <i>aceng</i> ".
15	Daughter	<i>Enok or nok</i>	To greet of parents to girls in Baduy society is " <i>enok or nok</i> ".
16	Grandson	<i>Incu</i>	The word greeting used by a grandfather to a grandson is " <i>incu</i> ".
17	Grand daughter	<i>Incu</i>	The word greeting used by a grandfather to granddaughter is to use the word greeting " <i>incu</i> ".

From the table above, it can be concluded that the Baduy Dalam Community has their own word in greeting someone who has the blood relationship. The purpose of the using of greeting is to show the respect to BDC who have the blood relationship by using kinship term without name for greeting someone.

3.2.2 Language Politeness in Greetings Based on Marriage Relations for Baduy Dalam Community

The greeting form based on the marital relationship in Baduy society shows how to greet other people who have a marriage relationship. The relationship of marriage is a kinship that a person acquires through marriage bonds. The call or greeting used by the

Baduy community in greeting that has a marriage bond based on the age of the speaker, the sex, and the purpose of the use of the greeting itself. The following table 2 shows the greetings based on the marriage relationship:

Table 2: The Form of Greeting Based on Marriage Relations at Baduy Society.

Numb.	The Use of Greeting	Form of Greeting	Analysis
1	Husband	<i>Salaki or ayah-ayah</i>	Greeting as a form of respect and familiarity given by a wife to the husband in BDC is “ <i>Salaki</i> ” or “ <i>ayah-ayah</i> ”. So, it is one of the politeness language when a wife calls her husband by saying “ <i>Salaki</i> ” or “ <i>ayah-ayah</i> ” without the name.
2	Wife	<i>Batur saimah or ambu-ambu</i>	Based on a marriage bond, a man will call his wife as the name “ <i>batur saimah</i> ” or “ <i>ambu-ambu</i> ”. The using of this greeting to give a respect to his wife. We just call it without name.
3	Mother-in-law	<i>Ambu mitoha</i>	To greet the women-in-law based on the marriage bond, BDC uses the kinship terms “ <i>ambu mitoha</i> ”. The using of this greeting to give a respect to mother-in-law. We just call it without name.
4	Father-in-law	<i>Ayah mitoha</i>	To greet the male-in-law based on the marriage bonds, BDC use “ <i>ayah mitoha</i> ”. The using of this greeting to give a respect to father-in-law. We just call it without name.
5	Son-in-law or daughter-in-law	<i>Anak Minantu</i>	Calls given to the daughters-in-law, both men and women with the words of greeting “ <i>anak minantu</i> ”. The using of this greeting to give a respect to son-in-law or brother-in-law. We just call it without name.
6	Cousin	<i>Misan</i>	The greeting given for greeting a cousin in BDC is “ <i>misan</i> ”. The using of this greeting to give a respect to cousin. We just call it without name.
7	Nephew	<i>Alo</i>	The greeting given to nephews in BDC is “ <i>alo</i> ”. The using of this greeting to give a respect to nephew. We just call it without name.

3.2.3 Language Politeness in Greetings Based on Non-Kinship Relationships for Baduy Dalam Community

Greetings are not only intended for people who have a kinship, but also to the partner who does not have a kinship relationship. The following table 3 will explain the form of greeting based on the term of non-kinship commonly used in speech acts greeted by the people of Baduy Dalam Community.

Table 3: The form of Greetings Based on Non-Kinship Relationships.

Numb.	The Use of Greeting	Form of Greeting	Analysis
1	Greetings to older men	<i>Mang</i>	A greeting given to a man older than a speaker with non-kinship relationship is “ <i>mang</i> ”. So, when BDC meet the older men people who don't have relation, they will use “ <i>mang</i> ” to respect them.
2	Greetings to older women	<i>Bibi'</i>	When BDC meet the older women who don't have relationship, they will use “ <i>bibi'</i> ” as the form of respect to them.
3	Greetings to men of the same age	<i>Aka' or Aa'</i>	As a manifestation of intimacy to men who have the same age as speakers and do not have a kinship relationship, BDC use “ <i>aka'</i> or <i>Aa'</i> ” for greeting them.
4	Greetings to women of the same age	<i>Aka' or Tétéh</i>	To show respect to women who have the same age to the speaker, BDC usually call them by “ <i>aka'</i> or <i>tete'</i> ”. It is one of the language politeness used by BDC in greeting the women from the same age.
5	Greetings to unknown men	<i>Mamang</i>	The greeting word used by the BDC to unknown men is “ <i>mamang</i> ”. It is one of the language politeness used by BDC in greeting unknown man.
6	Greetings to unknown women	<i>Bibi' or Tétéh</i>	The greeting word used by Baduy people to women who have not been known is “ <i>bibi'</i> or <i>tétéh</i> ”. It is one of the language politeness used by BDC in greeting unknown women.
7	Greetings to the profession, for example, A teacher	<i>Pak or Pak Guru</i>	Greetings to men who have a profession, for example greeting to a teacher, Baduy Society can call by using <i>pak guru</i> , without being followed by name.
8	Greetings to the profession, for example midwife	<i>Bu' or Ibu Bidan</i>	Greetings to women who have a profession, for example <i>midwife</i> , can use ‘ <i>bu bidan</i> ’, without being followed by name.
9	Greetings to office, such as Mr. Governor	<i>Bapa Gedé</i>	Greetings to men who have positions, such as the governor's pack, can call by <i>Bapa Gedé</i> , without being followed by name.
10	A greeting to the village head in Baduy	<i>Jaro</i>	Greetings to men who have a position as village head in Baduy can be greeted with ‘ <i>jaro</i> ’ without being followed by name.
11	A greeting to the customary chief in Baduy	<i>Puun</i>	Greetings to men who have a position as chief of customs in Baduy is ‘ <i>puun</i> ’ without being followed by name.

4 CONCLUSIONS

Based on the explanation above, it can be concluded that Baduy Dalam Community has its own culture in greeting the people from BDC and also outside from them. The greeting which is used by them is different with the usual of greeting in Indonesia. They have a manner of speech that is polite and unique characteristics and different from other language users. The greeting can be identity for BDC as the politeness strategy in using language. Language politeness and greeting of BDC has been derived from the descend order of the ancestors of the Baduy people. The implication of the research is we have to know that every society has its own culture in greeting other people. So, we have to understand the using of greeting based on language that is used by Baduy Dalam Community.

ACKNOWLEDGEMENTS

This study is the result of the research in culture of linguistics. Therefore, the researcher would like to express her sincere gratitude to all of the lecturers at Doctoral Program of Linguistics UPI Bandung. The writer would like to say special gratitude to her lecturer Mr. Eri Kurniawan and Ms. Retty Isnendes. Thank you so much for the guidance in completing this research and also the sharing for analyzing data.

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