

Honorific Sunda Language in Buru Island

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ABSTRACT

This study tries to describe the honorific usage in Sunda language on Buru Island as it relates to gender. This study is qualitative in nature. A modest level of participant observation, recording, and recording procedures were used to gather the data. The study's findings revealed that among other things, (1) honorifics on the male sex include honorifics for brothers in the form pamegut, honorifics for other brothers in the form aa', and honorifics for younger brothers in the form ujang; honorifics for husbands in the form caroge, bapak, and ayah; honorifics for fathers in law in the form mitoha and bapak; honorifics for young adults in the form jaja (2) Honorifics on the female sex include garwa, mama, and ibu for the wife, nyai for girls, teteh and neng for sisters and younger sisters, mitoha, mama, and ibu for the mother in law, bibi for the aunt, ema for the mother, nini for the grandmother, and unyut for the parents of the grandma.

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1. Introduction

At least two speakers are required for spoken language to work. According to (Kridalaksana, 2001), there are two variables that influence communication when linguistic activities occur: situational circumstances and social aspects. The situational element influences speech by determining the language used by considering social characteristics such as age, gender, and social standing, among others.

Regional languages are extremely beneficial for the people who speak to them, especially as a form of communication among themselves to facilitate mutual understanding, agreement, and need. Thus, all living humans are interdependent. Language is applicable in all circumstances. Individuals in any circumstance must utilize a tool such as language.

Buru Regency is one of Maluku Province's regencies. Buru Island is the colloquial name for Buru Regency. Communities on Buru Island are already multicultural, comprised of numerous ethnicities/tribes, such as Bugis, Butonese, Javanese, and Buru Island natives. It is inevitable that we hear Sundanese frequently on the island of Buru, particularly among the Sundanese population. Sundanese is one of the regional languages of the archipelago that has been used and maintained by its speaking population for generations but is now in risk of extinction due to intermarriage with migrants from other regions.

The Sundanese inhabitants of Buru Regency speak Sundanese. Sundanese is the mother tongue of the Sundanese people in Buru Regency, hence its position in their lives is crucial. Sundanese is always spoken within the contexts of family, community, and the workplace (schools and offices). In Buru District, the dominant population speaks Ambonese Malay, whereas Ambonese Malay is a second language for the Sundanese.

Sundanese, the language of daily communication for the Sundanese, contains a variety of honorifics (greetings of respect). Because conventions and customs are so essential to social life, Sundanese honorifics continue to adhere to these standards. The usage of different honorifics can show a person's level of respect and social standing.

According to (Yatim, 1983) for greetings in Sundanese the calls that can be used are as follows a) Aunt is called Bibi; b) Uncle is called Mamang; c) Husband is called Salaki; d) The younger brother is called Rai Pamegut; e) The younger sister is called Rai Wife.

Most of the Sundanese in Buru Regency continue to speak Sundanese as it is their native tongue. This is also the case with the use of greetings or honorifics among families and in the community; it appears that they continue to employ forms from their home tongue, even though greetings such as father, aunt, etc. have been absorbed from Indonesian. Brown and Levinson in (Oktavianus, 2006) emphasize that in every conversation, participants not only deliver messages, but also preserve reciprocal social relationships between themselves and their speech partners.

Inseparable from the execution of norms and culture is the use of greetings. Numerous civilizations have conventions governing how one should speak. These rules are social conventions that govern how, when, with whom, in what context, and in what circumstances a person is deemed capable of communicating effectively. Consequently, when conversing or greeting, one must employ respectful language, also known as honorifics and greetings (Sukmawaty, et al., 2022).

Each language has a system of greetings that is used to communicate with other speakers. With the greeting of a communication or speech, the intended audience can be determined. According to (Kartomihardjo, 1988), greeting is one of the most significant components of language since it may be used to predict whether or not a particular contact will continue. It is also believed that each community group has rules in the form of conventions, habits, norms, values, and regulations that are collectively defined by the community's members to govern its residents.

According to Bartens in (Alwasilah, 2008), language is described similarly to the world via a true prepositional image in which pieces of the image and reality are adjusted to form a complete preposition. There is interaction between individuals and other individuals, individuals and groups, and even communication exchanges in society, which is frequently referred to as a community of language users, in the process of communication. Speech as a mode of communication has a significant impact on an individual's life. Because every person is a member of society.

Politeness is a crucial component of language since it facilitates interpersonal communication. In sociolinguistics, politeness is a phrase associated with politeness, respect, good attitude, and appropriate behavior. The relationship between politeness and proper behavior in everyday life implies that politeness is tied not just to language, but also to nonverbal behavior. Politeness is an intriguing intersection between language and social reality. According to Duranti in (Sailan, 2014), the role of language as a method of communication has a relationship with society, culture, and the minds of its speakers, as well as the world in general; hence, there is a connection between language, society, and culture. Other factors, such as age, social distance between the speaker and the speech partner, context, time, place, and purpose of speaking, can influence the level of politeness employed in language. Consequently, it is vital to consider the context of language use when employing it. This study seeks to describe the gender-specific honorific form in Sundanese on Buru Island.

2. Literature Review

2.1 Honorific

According to (Yatim, 1983), honorifics are linguistic terms used to indicate respect in accordance with psychological and cultural norms. Honorific is defined by (Kridalaksana, 2008) as a linguistic form used to indicate respect, which in some languages is used to greet others. The linguistic form in question may take the shape of intricate grammatical rules denoted by affixes, as in Japanese. Honorific refers to the use of respectful language to address specific individuals.

An honorific is a respectful and understated type of speech intended to convey respect for the person being addressed or the topic being discussed. Honorifics can be stated as greetings, including father, mother, mas, and sister, among others. The linguistic expressions that are employed to honor the addressee or the person being honored are referred to as honorific forms.

It may be inferred that an honorific is a linguistic unit that expresses the relationship between the speaker and the person being discussed in a manner that is polite, respectful, and respectable.

2.2 Greeting

According to (Kridalaksana, 1982), greetings are words or expressions used to refer to and address the participants in a language event. The perpetrators are the speaker, the interlocutor, and the individual under discussion. Based on Kridalaksana's definition, it is known that the greeting system consists of two essential components: words or

expressions and language event participants. Words or phrases used in a language event refer to the speaker and interlocutor. The term greeting clarifies to whom a conversation is directed.

The greetings that speakers of Indonesian use to greet their interlocutors vary. However, the most common form of address is familial (Kridalaksana, 1982). Status and function influence the selection of a particular form of address. Status is the social position of the other person in relation to the speaker. This status is also equivalent to age. The function in question is the interlocutor's activity or position in the conversation.

2.3 Politeness and Language Solidarity

Politeness varies from society to society. Certain utterances are typically considered polite in certain groups of society, whereas in other groups they are considered impolite. According to (Zamzani, 2012), politeness is the expression of a good or ethical behavior. Since politeness is a cultural phenomenon, what one culture considers polite may not be the case in other cultures.

Speaking activities are constantly confronted with the subject he wishes to express, the manner in which he wishes to express it, and specific types of sentences, words, and sounds so that they are in harmony with what he says. The diversity of social layers in society, such as social status, race, ethnicity, gender, and occupation, gives rise to forms of language solidarity and linguistic variation (Susiati; et al., 2018).

As part of human social activity, language seeks to respect the speech partner so that it is easier and more acceptable for the speaker to express himself within the group or community of the interlocutor. Not only do linguistic similarities reflect social cohesion, but they are also useful for preserving it. If solidarity is associated with language courtesy, 'face' becomes the central concept (Nurjamily, 2015).

Manik in (Sailan, 2014) emphasized that language solidarity can be achieved in communication by taking into account (a) speakers of standard languages and regional languages (bilingual) or speakers who master more than two languages (multilingual), (b) speakers who are sensitive to the interlocutor, and (c) speakers who are aware of the register (who is speaking, to whom, what is being said, and in what way). A speaker can demonstrate language solidarity if he is aware of (a) the existence of different language styles among different generations (children, adolescents, adults, parents, and grandmothers), (b) different positions (social status), (c) different situations (relaxed, formal), and (d) different locations (at the station, in class, in the market, etc).

2.4 Social Identity

Social identity is a characteristic or state of a specific group of individuals. Identity reveals how individuals and groups are differentiated in relation to other individuals and groups (Jenkins, 2008).

The listener's social identity must be viewed from the speaker's perspective. Thus, the identity of the listener may be a relative, a friend, a teacher, etc. The identity of the recipient or recipients of the spoken code. The social setting in which speech events occur, such as the living room or the community. The location of speech events can influence the choice of code and style. Different social judgments can be made by speakers regarding various forms of speech behavior. In other words, every speaker has a particular social class in society.

Thus, based on their social class, these language actors have their own assessments of the speech behaviors that occur, which can be the same, can be different, or will not be too far from their social class.

3. Method

3.1 Type of research and approach

This research is a type of qualitative descriptive research using a sociolinguistic approach. This type of research is descriptive qualitative, namely one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people being observed (Moleong, 2010). Meanwhile, the sociolinguistic approach shows a relationship between speech behavior and social status (Dittmar, 1976).

3.2 Data Collection Methods and Techniques

The data collection method in this study is the observation method. Kartono (Susiati, 2018) observation is a deliberate and systematic study of social phenomena and psychological symptoms by way of observation and recording. Observation is directed at paying attention accurately, noting phenomena that arise, considering the relationship between aspects of phenomena and is carried out by observing the object of study in its context.

This method is used to obtain verbal data accompanied by behavior, namely in the form of utterances that contain the use of Sundanese honorifics. The techniques used to complement the observation method include.

1. Participatory Observation Techniques

Conducting tapping activities by participating in conversations, listening to conversations, and observing the behavior of the object under study. Observation of participation (*participant observation*), namely data collection techniques used to collect research data through observation and sensing, researchers are really involved in the daily life of the respondents. Sibarani in (Susiati et al., 2019) participatory observation method, namely participating in activities that are observed, described, and analyzed.

of participatory observation technique used in this study is moderate (*participation participation*). Spradley in (Sugiyono, 2017) says that in moderate participation observation there is a balance between the researcher being an insider and an outsider. Researchers in collecting data, participate in observing participation in several activities but not all.

2. Recording Techniques

This technique is used to record events that potentially use a lot of speech.

3. Note Techniques

From the recording results, the data in the form of utterances spoken by the respondents were recorded, then selected and identified based on the types and factors of the use of Sundanese honorifics.

3.3 Data Sources and Types

The data source for this research is the Sundanese people in Waetele Village with the age categories of adulthood (18-25 years) and old age (26-65 years). Determination of this age category was chosen because it is still relatively productive in activities. Samarin in (Susiati et al., 2020) stated that the respondent has complete speech organs, psychologically shows attitude, is intelligent, and can use Sundanese well.

The type of research data is oral data in the form of utterances from the Sundanese people in Waetele Village. Data is a special lingual phenomenon that contains and is directly related to the problem in question (Sudaryanto, 1993).

3.4 Data Analysis Techniques

In this study, data analysis was carried out simultaneously with the data collection process. The flow of analysis follows the Miles and Huberman model field data analysis.

The qualitative data analysis of the Miles and Huberman model in (Fatimah et al., 2021) has four stages, namely:

1. Data Collection

Speech data containing honorifics obtained from the recordings is recorded in descriptive field notes. Descriptive notes are natural notes, (notes about what the researcher saw, heard, witnessed, and experienced himself without any opinion and interpretation from the researcher on the phenomena experienced.

2. Data reduction

After the data is collected, data reduction is then made to select relevant and meaningful data, focus data that leads to solving problems, discoveries, or to answer research questions. A few analysis steps during data reduction in this study are.

a. Data Selection

Speeches that contain honorifics contained in the recording are selected according to the type of honorifics and the factors that influence them.

b. Data Classification

The classification of the selected data was identified based on the focus of the problem included in the classification of honorific types by Kridalaksana.

3. Data Presentation

Presentation of data can be in the form of writing or words. The purpose of data presentation is to combine information so that it can describe the situation that occurred.

4. Result and Discussion

Honorific Forms of Sundanese in Buru Regency

The discussion in this study will describe the honorific form seen from the gender of the Sundanese language in Buru Regency. In Sundanese, a set of honorific is used which is adjusted according to several considerations, on of which is honorific in terms of gender.

In Sundanese, there are greeting words that indicate gender, both male and female.

a. Honorific for Men

Honorifics for men in Sundanese in Buru Regency are found in the following data.

Table 1. Honorific Forms for Men in Sundanese

No	Honorific	Word shape	Meaning
1	Honorific for men	<i>Pameget/Aa/Ujang</i>	Brother/Big Brother/Young Brother
2	Honorific for husband	<i>Caroge/Bapak/Ayah</i>	Husband
3	Honorific for father-in-law	<i>Mitoha/Bapak</i>	Father-in-law
4	Honor for young people	<i>Jajaka/Akang/Ujang</i>	Younger/older youth/younger youth
5	Honorific to Uncle	<i>Mamang</i>	Uncle
6	Honorific for Parents (Father)	<i>Rama</i>	Father
7	Honorific for your parents	<i>Aki</i>	Grandpa

The use of the greeting words above is found in the following sentences:

a) Honorific for Male (Youth)

"Ujang, kunaon maneh ceriek?"

(Sister, why are you crying?)

The sentence above uses the word greeting, namely the greeting of a brother to his younger brother. The word *ujang* is honorific, if the one asking is a brother to his sister.

b) Honorific for Husband

"Bapak, punten anterkeun abi ka bumi mamang "

(Father, please take me to uncle's house)

The sentence above uses honorific greetings. Greeting by using the word *Mr.* is an honorific use when a wife asks her husband.

"Timana ade Susi?"

(Where is Sister Susi?)

The sentence above uses honorific greetings. Greeting by using the word *ade* (brother) is an honorific use when the father asks his son.

"Caroge abdi nuju kaluar kota ayeuna "

(My husband is out of town now)

The sentence above contains the use of an honorific address, namely to the husband as *Caroge* meaning *husband*. The sentence above was spoken by a wife. This greeting is used in a conversation situation where the wife is not dealing directly with her husband as a greeting. The context of the conversation above is when a wife is asked by her friend about her husband.

c) Honorific for Son-in-law

"Opik, mitoha maneh maneh where are you ?"

(Opik, mitoha lalaki maneh kamana?)

In the sentence above, use honorifics. The word *mitoha* (son-in-law) is used when a son-in-law greets his father-in-law.

d) Honorific for Youth (Youth)

"Abrisam maneh nuju mios ka mana?"

(Abrisam, where are you going?)

The sentence above is someone's greeting to his peers. In Sundanese, greetings to peers often use nicknames (calling his name).

"Akang, tekeunging gandeng!"

(Brother, don't make a fuss!)

The sentence above is an honorific greeting. The word *Akang* (Brother/Big brother) is used when a younger brother calls his brother, or a younger person calls an older youth.

e) Honorific for Uncle

"Mamang, pengadamelkeun korsil!"

(Uncle, make a chair!)

The sentence above is a greeting. The word *mamang* (uncle) in the sentence above is honorific, that is, a nephew greets his uncle.

f) Honorific for Father/Father

"Rama, abdi keunging ameung?"

(Dad, can I play?)

The sentence above is an honorific greeting. The word greeting *Rama* (Father) in the sentence above, is when a child asks or begs for something from his father.

g) Honorific for Male Parents from Mr

"Aki, enggal ibak!"

(Grandfather, quickly wash)

The sentence above contains the use of honorific greetings, namely to grandfather as *Aki* which means *grandfather*. The sentence above was spoken by a grandson to his grandfather.

b. Honorific for Women

Honorifics for women in Sundanese on Buru Island are found in the following data.

Table 2. Honorific Forms in Sundanese Women

No	Honorific	Word shape	Meaning
1	Honorific for Wife	<i>Garwa/mama/lbu</i>	Wife
2	Honorific for Girls	<i>Nyai</i>	Girl
3	Honorific for older sister/younger sister	<i>Teteh/Neng</i>	Older sister
4	Honorific for mother-in-law	<i>Mitoha/Mama/lbu</i>	Mother-in-law
5	Honorific for father's/mother's younger brother or sister	<i>Bibi</i>	Aunt
6	Honorific for Parents (Mother/Mama)	<i>Ema</i>	Mom/mama

7	Honorific for female parents from mama	<i>Nini</i>	Grandma
8	Honorific for female/male parents of grandparents	<i>Uyut</i>	Mother of grandmother/grandfather

The use of the greeting words above is found in the following sentences.

a) Honorific for Wife

"*Emam, pangadamelkeun teh!*"

(Mama, make some tea!)

The above sentence was said by the husband to his wife. The word *ema* (Mama) is an honorific greeting that is usually used by a husband to his wife.

"*Garwa abdi nuju kaluar kota ayeuna*"

(My wife is out of town now)

The sentence above contains the use of honorific greetings, namely to the wife as *Garwa* which means *wife*. The sentence above was spoken by a husband. This greeting is used in a conversation situation when the husband is not dealing directly with the wife as a greeting.

b) Honorific for Girls

"*Neng, enggal angkat sakolah!*"

(Daughter, quickly go to school!)

The sentence above contains the use of honorific greetings, namely to girls with the title *Neng* which means *daughter*. The above sentence was spoken by the father to his son.

c) Honorific for Brother and Sister

"*Teh, abdi kencot!*"

(Sis, I'm hungry!)

The sentence above contains the use of an honorific address, namely to an older sister as *Teh* (*Teteh*) which means *older sister*. The sentence above was spoken by a younger brother to his older brother.

"*Neng, tekeunging cerik!*"

(Little sister (sister) don't cry!)

The sentence above contains the use of honorific greetings, namely to a younger sister with the title *Neng* which means *younger sister*. The sentence above was spoken by a brother to his younger brother.

d) Honorific for Mother-in-law

"*Mitoha, abdi bade mios ka bumi Dian*"

(Mother-in-law, I want to go to Dian's house)

The sentence above contains the use of honorific greetings, namely to the mother-in-law as *Mitoha* which means *mother-in-law*. The sentence above was spoken by a son-in-law to his daughter-in-law.

There are also other examples of calling a son-in-law to his mother-in-law.

"*Ema, abdi bade mios ka bumi Dian*"

(Mom, I want to go to Dian's house)

In the above sentence, a daughter-in-law uses an honorific address for her mother-in-law as *Ema* (Mama). The use of this greeting depends about the greeter and greeter.

e) Honorific for father's/mother's younger sister/sister

"*Bibi, hayu urang angkat ka kebon!*"

(Auntie, let's go to the garden!)

The sentence above contains the use of honorific greetings, namely to aunt-in-law (sister/sister of father /mother) as *Aunt*, which means *Aunt*. The sentence above was spoken by a child to his aunt.

f) Honorific for Mother / Mama

"*Ema, mangga urang neda!*"

(Mama, let's eat!)

The sentence above contains the use of honorific greetings, namely to Mother/Mama with the title *Ema* which means *mother/mama*. The sentence above was spoken by a child to his mother.

g) Honorific for Female Parents from Mr/Mrs

"*Nini, mangga urang mios ka bumi mamang!*"

(Grandma, let's go to the house
uncle)

The sentence above contains the use of honorific greetings, namely to grandmothers as *Nini* which means *grandmother*. The sentence above was spoken by a child to his grandmother.

4. Conclusion

Based on the results of the research in the previous discussion, it can be concluded that some of the things that became the findings in this study related to the type of honorific seen from gender in Sundanese on Buru Island.

Pamegult's brother, *Aa's* older brother, and *Ujang's* younger brother; honorifics for husbands include *caroge*, *father*, *father*; honorifics for father-in-law include *mitoha* and *father*; honorifics for young people include the greeting of young people, namely *jajaka*, the greeting of older youths is *abang*, and the greeting of younger youths is *ujang*; honorific for uncle, namely *mamang*; honorific for parents (father/father), namely *rama*; honorific for your parents is *Aki*. (2) honorifics for the female sex include honorifics for wives, namely *garwa*, *mama*, and *mother*; the honorific for girls is *nyai*; honorifics for older sister/sister are *tete* and *neng*; honorific for mother-in-law is *mitoha*, *mama*, *mother*; honorific for father's/mother's sister or older sister is *aunt*; honorific for parents (mother/mama), namely *ema*; the honorific for a mother's female parent is *nini*; honorific for female/male parents of grandparents, namely *unyut*.

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