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## Sundanese Cultural Values in *Paribasa* as a Guide to Language Politeness: An Ethnopragnapedagogy Approach

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### Abstract

*This research aims to identify and analyze the values embedded in Sundanese paribasa, sourced from traditional manuscripts, and to explore their application in teaching language politeness in pragmatics courses through an ethnopragnapedagogy approach. The ethnopragnapedagogy approach integrates ethnopedagogy, which incorporates cultural values into education, with ethnopragnatics, which emphasizes the contextual and cultural interpretation of language use. The data were collected through content analysis of selected Sundanese manuscripts documenting paribasa reflecting politeness values. These data were systematically categorized and analyzed to uncover nine key indicators of language politeness: friendliness, clarity, accuracy, honesty, wisdom, respect, sensitivity, promise-keeping, and quality. The academic basis for each category is grounded in pragmatic and pedagogical theories, emphasizing the cultural significance of politeness in communication. The findings highlight the relevance of Sundanese paribasa as a teaching material in pragmatics courses, providing practical examples of ethical communication and cultural awareness. This research reveals that integrating local cultural artifacts into education strengthens the ethical foundation of learners, particularly in developing respect and empathy in communication. The implications suggest that the ethnopragnapedagogy approach can serve as a model for embedding cultural heritage into language teaching, ensuring that students strengthen not only linguistic competence but also intercultural awareness and social responsibility.*

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## 1. INTRODUCTION

Politeness in language is a crucial aspect of communication that reflects the cultural values of a society. Language politeness is not only about how to speak well, but also includes the social and cultural aspects that underpin language use (Ide & Lakoff, 2005; Kádár & Culpeper, 2010; Leech, 2007). From a pragmatic perspective, politeness represents an effort to maintain harmonious relationships between interlocutors by minimizing potential threats to face that may arise during interactions (Brown & Levinson, 1999).

In the context of Sundanese society, language politeness is manifested through various traditional expressions; one of the most prominent is *paribasa* (proverbs). As part of Sundanese cultural heritage, *paribasa* not only functions as a means of communication but also as a medium for transmitting politeness values (Fajrussalam & Hasanah, 2018). *Paribasa* are traditional expressions that are rich in moral values, ethics, and teachings on etiquette in both speech and behavior (Sudaryat & Nurhadi, 2023). Through *paribasa*, Sundanese people are taught to communicate politely, respectfully, and in ways that preserve harmonious social relations (Sugiarta & Lestari, 2023). For example, the *paribasa* “*hade ku basa, goreng ku basa*”, which means that “a person’s character is determined by his or her words”, emphasizes the importance of maintaining one’s speech in daily life. In this sense, *paribasa* serve as an effective means of teaching politeness values (Lyra et al., 2018). This aligns with the concept of politeness in pragmatics, which highlights the importance of adaptation of language style to the social and cultural contexts (Ratnasari et al., 2023).

Beyond communication, *paribasa* also functions as an effective pedagogical medium for teaching social and moral norms (Ilfiandra & Saripudin, 2023). They also serve as a form of character development influenced by local cultural values (Hendrawan, 2020). In formal education, *paribasa* are often integrated into Sundanese local content lessons, where they are employed not only to teach the Sundanese language but also to instill essential social and ethical values. Through this process, students are taught not only to use language appropriately but also in ways that are in accordance with prevailing social norms. Recent studies by Pradita et al. (2024), Sakti et al. (2024), and Susandi et al. (2024) show that politeness-based education can strengthen students’ character and enhance their adaptability to diverse social situations.

However, in the modern era, globalization and the rapid expansion of digital communication have posed significant challenges to traditional forms of politeness, including those embodied in Sundanese *paribasa*. Younger generations are becoming increasingly detached from these cultural expressions, raising concerns about the erosion of cultural heritage and ethical communication practices (Selasih & Sudarsana, 2018). Without sustained efforts to preserve and revitalize *paribasa*, these valuable cultural assets may become obsolete, creating a gap in the transmission of politeness values to future generations.

According to Prayitno et al. (2021), language politeness plays an important role in character formation, especially in educational contexts. In line with Prayitno et al. (2021), Archer (2017) stated that politeness in language is a reflection of broader societal values, where respect, refinement, and careful word choice are highly esteemed. In Sundanese society, this is clearly seen in the use of *paribasa*, which is closely tied to an attitude of thoughtfulness in speech. Thoughtfulness manifested through polite language functions to maintain interpersonal relationships and safeguard harmony in society in general (Teitelbaum & Ben-Ze’ev, 2023; Wang et al., 2024). This politeness is thus regarded as a vital pillar in sustaining social equilibrium and as a reflection of the character of a civilized nation (Jucker, 2024; Sifianou, 2024).

Apart from that, language politeness also contributes to the formation of cultural identity (Li et al., 2020; Spencer-Oatey, 2023). Each language carries certain values and norms that reflect the character of its speakers (Masruddin et al., 2023). In the Indonesian context, which is rich in cultural and linguistic diversity, including the Sundanese culture, politeness in language reflects

local wisdom and traditions that have been passed down from generation to generation. When people use polite language, they not only show respect for others but also safeguard and preserve the cultural heritage embedded within the language. Thus, language politeness is not merely about how to speak appropriately; it also reflects an appreciation of, and respect for, culture.

In today's increasingly connected world, language politeness also plays a vital role in reducing conflicts and fostering tolerance among individuals. Polite communication can ease tensions and create a space for constructive dialogue (Lakoff, 1977). In situations where differences of opinion often spark debate, communication grounded in politeness can help the interlocutors remain open and understand one another's perspective (Ackermann, 2023; Djalilova, 2023; Eslami et al., 2023; Priya et al., 2024).

However, the rise of digital media and social networking platforms presents significant challenges to the maintenance of linguistic politeness (Bowman et al., 2024; Ribino, 2023; Zojaji et al., 2024). Many users communicate in direct and unfiltered ways, disregarding the speaking ethics that have long been cultivated through culture (Nursanti et al., 2023). This shift has led to negative outcomes, such as increased hate speech, online conflicts, and verbal attacks. Social media, as the main platform for communication in the digital era, prioritizes speed and brevity in interactions. However, they often sideline values of language politeness that have long been upheld by tradition. As a result, contemporary patterns of communication are slowly eroding an awareness of the importance of polite language, in both private conversations and public discourse. Therefore, efforts to restore language politeness as part of the main communication norms are urgent (Mishra et al., 2024; Paternoster, 2024).

This phenomenon is concerning because language politeness, which has historically been the foundation of harmonious social relations, is increasingly being undermined (Culpeper & Tantucci, 2021; Kádár, 2017). Research shows that the use of aggressive and impolite language on digital platforms is rising, frequently leading to miscommunication, conflicts, and breakdown of social relations (Rhee, 2023; Taib et al., 2024). In light of these challenges, it is important to revitalize politeness values, particularly through Sundanese *paribasa* as a cultural medium to ensure these values remain relevant in the modern era.

One promising approach is ethnopragsmapedagogy, which integrates the principles of ethnopedagogy and ethnopragmatics. The ethnopedagogical approach focuses on how culture can be embedded in the learning process (Ingold, 2017; Sándor, 2019). Ethnopragmatics, on the other hand, focuses on how language meaning is shaped by cultural and social contexts (Goddard, 2006; Mullan et al., 2020). By combining these perspectives, ethnopragsmapedagogy promotes language learning that extends beyond the linguistic aspects to include the cultural and social values in the language.

In the context of Sundanese culture, the ethnopragsmapedagogical approach can be used as a framework for teaching language politeness through *paribasa*. For example, students can be invited to learn *paribasa* and discuss how these expressions are relevant in various everyday communication contexts. In this way, the politeness values embedded in *paribasa* can be internalized and practiced in interactions within the family, school, and society. Apart from that, this approach can also help deepen the younger generation's understanding and appreciation of cultural heritage while simultaneously strengthening their cultural identity amidst globalization.

Accordingly, this research answers the problem by exploring the role of Sundanese *paribasa* as a medium for teaching politeness values. By using an ethnopragsmapedagogical framework that combines ethnopedagogy and ethnopragmatics, this research emphasizes the importance of embedding cultural values into modern education. Ethnopedagogy focuses on integrating local wisdom into the learning process, while ethnopragmatics illuminates how language reflects social and cultural contexts. Together, they provide a comprehensive foundation for preserving cultural heritage while addressing contemporary challenges in communication and education. By foregrounding *paribasa* pedagogy, this research seeks to bridge cultural preservation and the demands of modern education by highlighting the potential of Sundanese *paribasa* pedagogy, which further fosters ethical communication and intercultural competence among students, and ensures that civility values remain impactful and relevant across generations.

Research on Sundanese cultural values and language politeness highlights the important role of local traditions in forming polite character. Sauky and Bukhori (2021), for example, studied the social meaning in *Wayang Golek* by Ki Dalang Wisnu Sunarya and showed that traditional art is effective in conveying the values of politeness, social harmony, and respect. Similarly, Fajrussalam et al. (2020) investigated the integration of Sundanese cultural values in Islamic education, particularly in the context of the Society 5.0 era, uncovering the relevance of local wisdom in teaching polite character among students amidst this rapid globalization.

Different from previous research, this research focuses specifically on analyzing and identifying the politeness values embedded in *paribasa*, and exploring their potential as a guide for maintaining and teaching language politeness. While earlier works on Sundanese *paribasa* have primarily addressed their cultural and literary significance, less attention has been paid to their pragmatic functions in communication or their pedagogical application in language politeness instruction. Additionally, much of the existing research on language politeness continues to rely heavily on general frameworks, such as those proposed by Brown and Levinson (1999) or Leech (2014), with limited consideration of culturally specific approaches that integrate local wisdom into pragmatic learning. This study, therefore, seeks to address that gap by bridging theoretical perspectives on politeness with culturally contextualized teaching practices, particularly within the Indonesian educational context. Based on these aims, this study addresses the following research questions:

1. What politeness values are embedded in the Sundanese *paribasa*?

It is expected that the findings will contribute to the development of a language learning model that places greater emphasis on ethical and cultural values and can be broadly applied in the educational context. Furthermore, this research aims to provide both theoretical and practical foundations for preserving linguistic politeness as an inseparable part of Indonesia's cultural identity.

## 2. LITERATURE REVIEW

### 2.1 Language Politeness

Language politeness is a concept that refers to the ethics in communication, both oral and written, emphasizing respect for the self-image of others (Blum-Kulka, 1987; Brown & Levinson, 1999; Fraser, 1990; Lakoff, 1977). The application of language politeness has an important role in building effective and harmonious interactions. Politeness can be cultivated through formal education at school or in informal socialization within the family. Politeness principles help prevent conflict and sustain positive social relations between speakers and their interlocutors (Ambarwati & Kuncorohadi, 2023; Pradita et al., 2024; Ramli et al., 2023).

One of the most influential frameworks is Leech's (2014) theory of politeness, which identifies six maxims: wisdom, generosity, approbation, modesty, agreement, and sympathy. These maxims guide speakers in interacting with courtesy and maintaining social harmony. For instance, the maxim of wisdom encourages individuals to express opinions in a considerate manner, while the maxim of approbation emphasizes the importance of offering appreciation to others. By applying these principles, communication becomes more respectful to the feelings of the interlocutors and potential conflicts can be avoided (Ide & Lakoff, 2005; Idemaru et al., 2019).

Complementing this, Brown and Levinson's (1999) politeness theory introduced the concept of 'face', which distinguishes between 'positive face' and 'negative face'. 'Positive face' refers to one's desire to be respected, while 'negative face' reflects an individual's desire for autonomy and freedom from imposition. Politeness strategies, such as direct strategies, positive politeness strategies, and negative politeness strategies, are employed to maintain 'face' and mitigate face-threatening acts (Brown, 2015).

## 2.2 *Paribasa*

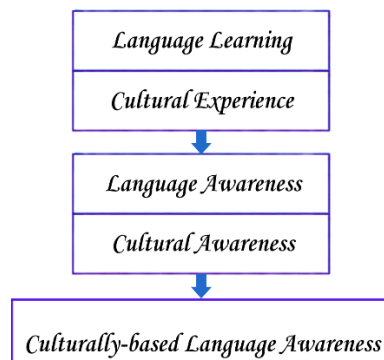
*Paribasa* represent a vital component of the rich Sundanese oral tradition. As a form of oral literature, *paribasa* (proverbs) function to convey moral messages, advice, or wisdom through concise and memorable expressions (Rosidi, 2022). They are not merely decorative sayings, but also expressions deeply embedded in social values which stress respect and politeness (Sudaryat & Nurhadi, 2023). As expressed by Sudaryat (2016), *paribasa* fulfills a pragmatic function by educating the public indirectly through habitual speaking practices. In this sense, *paribasa* are positioned primarily as oral literature that carries didactic purposes, encapsulating the collective wisdom of the community and reflecting the worldview of the Sundanese society. Through its literary nature, *paribasa* conveys politeness principles which emphasize respect, harmony, and humility.

Structurally, *paribasa* typically consists of two elements: the opening (*cangkang*) and the content (*eusi*). The opening often takes the form of figurative language or a metaphor, while the content delivers the intended meaning (Sudaryat & Nurhadi, 2024). For example, the Sundanese *paribasa* “*bagja teu boga, cilaka teu meunang*” describes someone with no fortune who suffers no disaster. This *paribasa* highlights a cultural value that prioritizes modesty and happiness over material possessions (Kurniasih et al., 2025).

Apart from functioning as a medium for conveying moral messages, *paribasa* plays an important role in strengthening Sundanese cultural identity (Huzaeema et al., 2024). They are carriers of values transmitted across generations, preserving continuity in social norms and ways of thinking. Alongside other forms of oral literature, *paribasa* have significantly shaped the characters, mindset, and ethical foundation of the Sundanese people (Hidayatullah, et al., 2025).

## 2.2 Ethnopragsmapedagogy

Ethnopragsmapedagogy is an approach that integrates the principles of ethnopedagogy and ethnopragsmatics, aiming to embed culture in the learning process while examining language use within its cultural context. Ethnopedagogy emphasizes the importance of using culture in education to create a meaningful and contextually relevant learning environment (Ibrahim & Suranti, 2024; Ilfiandra & Saripudin, 2023; Ingold, 2017; Lestari & Bahri, 2024; Sándor, 2019). Ethnopragsmatics, in contrast, combines ethnographic perspectives on culture with pragmatic analyses that examine language use in context (Aboh et al., 2024; Goddard, 2006; Mullan et al., 2020; Pranowo & Febriasari, 2020). Within the ethnopragsmapedagogy framework, language is viewed beyond grammar, focusing on its use across cultural contexts to foster communication aligned with cultural norms and values.



**Figure 1.** Concept of the Ethnopragsmapedagogy Approach (adapted from Byram, 2021).

The ultimate goal of the ethnopragsmapedagogy approach is to provide both language awareness and cultural awareness. Learners are expected to understand the language technically while also understanding how the language reflects cultural values and norms. It highlights the

importance of gaining direct experience with culture through interaction and authentic materials that mirror real-life contexts.

### 3. METHODS

This research employed a qualitative approach, using content analysis of the Sundanese *paribasa*, to identify and interpret the politeness values contained therein. A qualitative design was chosen because it aligns with the focus on exploring the meaning and interpretation of cultural contexts, which in this case is related to the Sundanese *paribasa*. According to Lichtman (2023), qualitative research seeks to understand a phenomenon from the perspective of the participants by emphasizing the meaning embedded within their social and cultural context.

The data were collected through a literature review and textual analysis of sources containing the Sundanese *paribasa*. The literature review was carried out by compiling relevant references, including books, journal articles, and other documents that preserve the Sundanese expressions. These materials were analyzed to identify *paribasa* that reflect politeness values. As Creswell (2015) emphasized, collecting data from diverse and valid sources enhances the credibility of research findings.

Data analysis was performed using content analysis, which is a common technique in qualitative research. In this research, the analysis process began with identifying relevant expressions, which were then categorized according to the politeness values they represent. Validity and reliability were ensured through theoretical triangulation and comparison with pragmatic politeness theory (Creswell & Creswell, 2023).

### 4. RESULTS AND DISCUSSION

#### 4.1 Language Politeness Values Contained in *Paribasa*

The findings show that Sundanese *paribasa* embody profound politeness values, which can serve as indicators of respectful communication. Nine key values were identified, including friendliness, clarity, truth, honesty, wisdom, respect, sensitivity, promise-keeping, and quality. Each value guides polite interaction and is discussed in the following subsections.

##### 4.1.1 Friendliness

Friendliness in politeness is reflected not only in word choice but also in attitudes, behavior, and communication style (Ratnasari et al., 2023). Each of the Sundanese *paribasa* offers a different perspective on how friendliness, as an indicator of language politeness, plays a pivotal role in interactions.

**Table 1.** Sundanese *Paribasa* containing the value of friendliness.

No.	<i>Paribasa</i>	Moral value
1.	"Tata titi duduga peryoga." (When speaking or doing something, one must maintain ethics and manners.)	When speaking, be friendly.
2.	"Sing soméah ulah goreng bagug da basa mah teu meuli." (You must be friendly; do not put on a sour face as speech costs nothing.)	
3.	"Kudu hade gogog hade tagog." (You must have good language and behavior.)	
4.	"Basa nu alus, ngeunah ka hate." (Kind or gentle words are pleasant to hear and touch the heart.)	
5.	"Jauh ka bedug, anggang ka dayeuh." (Lacking etiquette and manners.)	
6.	"Ulah geulis sisi, laur gunung, sonagar huma." (One may look attractive and confident in appearance, but impolite in speech.)	

Friendliness in language is considered the core of politeness in Sundanese culture. Kind words and friendly attitudes are regarded as the key to maintaining social harmony (Ratnasari et al., 2023). The *paribasa* “*sing soméah ulah goreng bagus da basa mah teu meuli*” teaches that a friendly attitude in communication requires no material resources, yet it holds a significant value in maintaining warm and close relationships. In the Sundanese society, friendliness in speech reflects respect and concern for the feelings of others, enabling communication to function as a bridge for building trust and emotional closeness.

Friendliness is not merely about speaking politely, but also about aligning words with actions (Llorica & Sosas, 2022). The *paribasa* “*kudu hade gogog hade tagog*” emphasizes that good language must be accompanied by polite behavior. In the Sundanese culture, a person’s integrity is measured by the consistency between his words and actions. Thus, politeness is not only reflected in carefully chosen expressions but also in behavior that demonstrates respect and care for other people’s feelings. This shows that friendliness is a form of social responsibility (Kusmanto & Widodo, 2022).

Eventually, friendliness in communication also includes social intelligence, which is the ability to understand and adhere to the norms and etiquette that prevail in a society (Sauky & Bukhori, 2021). The *paribasa* “*jauh ka bedug anggang ka dayeuh*” reminds us of the significance of understanding the social context, as misalignment can lead to perceptions of rudeness or insensitivity. In this sense, friendliness should combine thoughtful word choice, attitudes consistent with speech, and a deep understanding of social etiquette. These aspects contribute to sustaining harmonious and enduring sustainable social relations in Sundanese society.

#### 4.1.2 Clarity

Clarity in communication is closely related to a person’s ability to speak precisely, clearly, and thoughtfully, so that the intended message can be understood by interlocutors (Suri & Chandra, 2021). In the Sundanese culture, politeness is not only about etiquette but also about ensuring clarity and comprehensibility, which is fundamental to creating mutual understanding between individuals involved in interaction.

**Table 2.** Sundanese *Paribasa* containing the value of clarity.

No.	<i>Paribasa</i>	Moral value
7.	<i>Nyaur kudu diukur nyabda kudu di unggang.</i> (When speaking to other people, you must be accurate and clear. Do not be careless; you must think about it before speaking.)	When speaking, you must be clear and accurate.
8.	<i>Nya picung nya hulu maung.</i> (The answer does not correspond to the question.)	
9.	<i>Ngarujak Sentul.</i> (Does not understand other people’s conversation.)	

The *paribasa* “*nyaur kudu diukur nyabda kudu di unggang*” reminds us that communication must be carefully considered before speaking. Clarity in communication is not only a matter of ethics, but also how messages are conveyed appropriately so as not to cause confusion or misunderstandings (Nurvilla & Erni, 2023). Clear communication shows respect for the listeners, and those who speak with care show responsibility for ensuring that the messages are properly delivered.

Conversely, speaking without calculation is viewed as impolite, as illustrated in the *paribasa* “*nya picung nya hulu maung*”, which criticizes answers that are not relevant to the question. This inaccuracy reflects a lack of attention to the context of the conversation, which can damage social rapport. Likewise, the *paribasa* “*ngarujak sentul*” highlights the importance of understanding other people’s speech, which involves listening attentively and providing appropriate responses as central parts of clarity in language and polite engagement (Rahayuningsih et al., 2020; Sari, 2023). By ensuring clarity, individuals not only prevent misunderstanding but also build stronger and more harmonious relationships. Clarity in speaking is thus an important foundation in creating polite and respectful communication.

#### 4.1.3 Truthfulness

Truthfulness is a key element of politeness that indicates a person's integrity and responsibility in speech (Fajrussalam & Hasanah, 2018). Sundanese *paribasa*, which contains the value of truth, teaches that a person's words must be grounded in truth, honesty, and reliability, as misleading or careless speech is seen as both impolite and socially damaging.

**Table 3.** Sundanese *Paribasa* containing the value of truth.

No.	<i>Paribasa</i>	Moral value
10.	" <i>Hade ku basa goreng ku basa.</i> " (A person's good or bad character is revealed through their speech.)	When you speak, you must be truthful.
11.	" <i>Ulah sok nyieun catur taya dapur.</i> " (Do not tell stories without clear evidence.)	
12.	" <i>Ulah dedenge tara.</i> " (Do not spread unverified information.)	
13.	" <i>Ulah jabung tumalapung, sabda tumapalang.</i> " (Do not pretend to know or interrupt something without understanding.)	
14.	" <i>Selenting bawaning angin, kolepat bawaning kilat.</i> " (Confirm information that is uncertain or unreliable.)	
15.	" <i>Cangkir emas eusi depan.</i> " (One may speak politely to gain trust even though they may hide dangerous intentions.)	

The *paribasa* "*hade ku basa, goreng ku basa*" states that an individual's moral worth can be measured by the way they speak, emphasizing that honesty is highly valued in communication. Speaking truthfully does not only mean conveying accurate information but also carrying out moral responsibility. A person who is honest in their speech is often seen as a trustworthy individual, while a dishonest one tends to gain low social trust. This reinforces that politeness in communication must always be based on integrity (Yana et al., 2023).

Other *paribasa*, such as "*ulah sok nyieun catur taya dapur*" and "*ulah dedenge tara*" warn against speaking without evidence. One should confirm the reliability of facts and information before delivering them. The act of spreading rumors is considered inappropriate and undermines both trust and social ties (Bharti et al., 2023). In this context, delivering truth is seen as a social responsibility that must be taken seriously to avoid miscommunication and other potential negative impacts.

In addition, other *paribasa* such as "*ulah jabung tumalapung sabda tumapalang*" and "*selenting bawaning angin kolepat bawaning kilat*" caution us against speaking without sufficient knowledge or verified information. Politeness in language, thus, requires not only forethought but also accountability for the potential consequences of one's words (Saputra et al., 2021). Truth and good intention in communication are among the primary foundations for maintaining harmonious social relations and showing integrity and responsibility in every utterance. Finally, "*cangkir emas eusi depan*" reminds us that politeness must be grounded in sincerity, as deceptive politeness conceals harmful intentions. On the whole, truth unites linguistic integrity, responsibility, and harmony.

#### 4.1.4 Honesty

Honesty not only regulates how a person speaks accurately but also serves as a reflection of personal integrity (Ramlan et al., 2023). In this regard, honesty is not only valued as an ethic but also as a social necessity for maintaining trust and harmony within the community.

**Table 4.** Sundanese *Paribasa* containing the value of honesty.

No.	<i>Paribasa</i>	Moral value
16.	" <i>Ulah ngaliarkeun taleus ateul.</i> " (Do not deliberately spread false information (hoaxes) to other people.)	When speaking, you must be honest.
17.	" <i>Nu lain kudu dilainkeun nu enya kudu dienyakeun.</i> " (You must speak honestly based on the facts. Do not lie.)	

Table 4 continued...

18.	“ <i>Jadi jelema mah kudu jujur jeung hampang birit méh loba nu mikaresep.</i> ” (An honest and diligent person will be respected and liked by many.)	
19.	“ <i>Munding dicekel tambangna, jelema dicekel caritannana.</i> ” (A person’s credibility depends on the honesty of their words.)	
20.	“ <i>Harus omong batan goong.</i> ” (Rumors and slander usually spread more quickly than facts and are often exaggerated.)	
21.	“ <i>Ngadek sacekna, nilas saplasna.</i> ” (Speak exactly as it is, neither reducing nor exaggerating.)	

“*Ulah ngaliarkeun taleus ateul*” reminds us not to spread false information since lies can harm other people and have a destructive impact on social order. Maintaining honesty in speaking is a form of moral and social responsibility (Fajrussalam & Hasanah, 2018). Likewise, the *paribasa* “*nu lain kudu dilainkeun nu enya kudu dienyakeun*” reflects the courage to acknowledge truth and reject falsehood, affirming honesty as a fundamental principle of communication.

Honesty is also viewed as a valuable asset in establishing a healthy rapport, as reflected in the *paribasa* “*jadi jelema mah kudu jujur jeung hampang birit méh loba nu mikaresep*”. An honest person will gain respect and trust within the community because truth builds trust. The *paribasa* “*munding dicekel tambangna jelema dicekel caritannana*” stresses that credibility is inseparable from their honesty. Those who keep their words will be considered reliable, while dishonesty will damage reputation and trust (Prayitno et al., 2019). Other expressions, such as “*harus omong batan goong*” warn of the dangers of slander that can spread faster than facts. Spreading rumors can damage a person’s good name and social harmony. Therefore, maintaining honesty in every statement is central to sustaining trust. The *paribasa* “*ngadek sacekna nilas saplasna*” also stresses the importance of presenting accurate information without distortion, reflecting that honesty entails accuracy and responsibility in communication.

#### 4.1.5 Wisdom

Sundanese *paribasa* frequently emphasizes the importance of wisdom in speaking. Words must be chosen carefully and expressed at the appropriate time and in the appropriate way. This wisdom includes not only self-control over emotions but also full awareness of the potential impact that each utterance produces (Yana et al., 2023).

Table 5. Sundanese *Paribasa* containing the value of wisdom.

No.	<i>Paribasa</i>	Moral value
22.	“ <i>Ka hareup ngala sejeujeuh, ka tukang ngala selangkah.</i> ” (You must be careful in living your life to prevent unwanted problems.)	When speaking, you must be wise.
23.	“ <i>Ulah ngumbar nafsu sabab nafsu nu matak kaduhung awak nu bakal katempuhan.</i> ” (Do not express your anger because it will cause regret and loss in the future.)	
24.	“ <i>Langkung saur bahe carek.</i> ” (Excessive words that can be hurtful.)	
25.	“ <i>Béja mah béja.</i> ” (Do not believe in words or information that is not clear.)	
26.	“ <i>Ulah ngawur kasintu, nyieuhkeun hayam.</i> ” (Doing good to others for the sake of praise while neglecting and disregarding one’s own family.)	
27.	“ <i>Hirup ulah manggih tungtung, paeh ulah manggih beja.</i> ” (You have to be good (both in language and behavior) to be remembered as a good person.)	
28.	“ <i>Ulah kawas anjing kadempet lincar.</i> ” (Do not give orders to others impatiently, even while being angry.)	
29.	“ <i>Ulah biwir nyiru rombengeun.</i> ” (Do not like to talk badly about other people.)	
30.	“ <i>Seuneu hurung, cai caah.</i> ” (Are in an emotional or angry condition.)	

Table 5 continued...

31.	“Ulah nepak cai malar ceret.” (Do not speak ill about other people which will damage their reputation and put them to shame.)	
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The *paribasa* “*ka hareup ngala sejeujeuh ka tukang ngala salangkah*” teaches us that every action and word must be considered carefully. This reflects the importance of wisdom for maintaining harmonious social relations and avoiding unnecessary conflicts. According to, [Yana et al. \(2023\)](#), speaking wisely means considering the impact of every word, both in personal and social contexts.

Similarly, the *paribasa* “*ulah ngumbar nafsu sabab nafsu nu matak kaduhung awak nu bakal katempuhan*” warns us of the dangers of speaking in anger, as uncontrolled words often lead to regret. Wisdom in language, therefore, includes the ability to restrain oneself when emotions are high. This is in line with “*langkung saur bahe carek*”, which stresses the significance of not talking excessively as it can damage relationships and cause offence. Hence, it is wise to speak in moderation. Wisdom can also be seen in the *paribasa* “*béja mah béja*” which reminds speakers not to trust or spread unverified information. Spreading unconfirmed or speculative news can lead to misunderstanding and conflicts ([Prayitno et al., 2019](#)). All these *paribasa* highlight that wisdom in language is not merely about what we say, but also how we filter and convey information.

#### 4.1.6 Respect

Communication expressed with respect not only demonstrates politeness but also reflects noble values in establishing human relations. Speaking respectfully means upholding the dignity of other people and maintaining manners and ethics in every interaction ([Pradita et al., 2024](#)). The following are Sundanese *paribasa* that contain the value of respect.

**Table 6.** Sundanese *Paribasa* containing the value of respect.

No.	<i>Paribasa</i>	Moral value
32.	“ <i>Ulah lunca linci luncat mulang udar tina tali gadang, omat ulah lali tina purwadaksina.</i> ” (When speaking to other people, you must be honest and maintain existing ethics.)	When speaking to other people, you must show respect.
33.	“ <i>Luhur budi handap asor, someah hade kasemah.</i> ” (A person must be virtuous, humble, and respectful toward others.)	
34.	“ <i>Ulah sok handap lanyap.</i> ” (Speaking softly but actually insulting.)	
35.	“ <i>Handap asor.</i> ” (Always respect other people.)	

The *paribasa* “*ulah lunca linci luncat mulang udar tina tali gadang omat ulah lali tina purwadaksina*” emphasizes the significance of maintaining consistency in speaking and adherence to established social norms. Speaking honestly and ethically is an expression of respect for both moral values and other people in a conversation. This indicates that politeness in communication is inseparable from personal integrity ([Taib et al., 2024](#)).

Similarly, the *paribasa* “*luhur budi handap asor someah hade kasemah*” underscores the importance of humility and friendliness as essential elements in social interactions. In other words, politeness is not only manifested in gentle words but also in an attitude of humility and respect for other people ([Nursanti et al., 2023](#)). This attitude reflects a sincere appreciation for fostering harmonious social relations. Conversely, “*ulah sok handap lanyap*” warns us of the danger of insincerity. In other words, someone may appear gentle in speaking but actually has the intention of insulting others. True politeness must come from sincerity, not pretense ([Pradita et al., 2024](#)). The principle of *handap asor* reinforces the enduring expectation of humility and respectfulness in all interactions. Collectively, these *paribasa* highlight that respect in communication is essential for sustaining peaceful, dignified, and harmonious social relations.

#### 4.1.7 Sensitive

Being sensitive to other people's feelings is a key aspect of maintaining social harmony and avoiding conflicts (Bowman et al., 2024), and the Sundanese *paribasa* encourage this behavior by advising speakers to always consider the feelings of their interlocutors to reach smooth and respectful communication as well as good mutual understanding, as illustrated by the *paribasa* in Table 7.

**Table 7.** Sundanese *Paribasa* containing the value of sensitivity.

No.	<i>Paribasa</i>	Moral value
36.	" <i>Kudu ngaragap haté batur ari nyarita téh ulah ngeunah éhé teu ngeunah éon.</i> " (When speaking, you must understand the feelings of other people or the person you are talking to; do not speak casually without paying attention to this, so that you are not worried that the person you are talking to will be offended.)	When speaking to others, you must be sensitive to others' feelings.
37.	" <i>Nyolok mata bunceulik.</i> " (To hurt other people by words or behavior in front of them directly.)	
38.	" <i>Kudu bisa ngaragap hate batur.</i> " (When speaking, you must understand other people's feelings.)	
39.	" <i>Ulah heuras genggerong.</i> " (Do not hurt other people's feelings with your words.)	

From Table 7, it is evident that the Sundanese *paribasa* highlights the significance of sensitivity in communication. The *paribasa* "*kudu ngaragap haté batur ari nyarita téh ulah ngeunah éhé teu ngeunah éon*", for instance, tells us that speech should not neglect other people's feelings or prioritize personal comfort. Politeness here is understood as maintaining a balance between conveying a message and understanding its emotional impact on the interlocutors (Bowman et al., 2024). Ignoring other people's feelings can lead to discomfort and damaged relationships. This principle is also reinforced by the *paribasa* "*nyolok mata bunceulik*", describing that offensive remarks or actions can severely hurt other people's feelings, especially when done in public. Language politeness requires a person to be careful and not to embarrass others with harsh words, as they can threaten social cohesion (Bharti et al., 2023). Sensitivity is a key element, which is also reflected in the *paribasa* "*kudu bisa ngaragap hate batur*", meaning that considering other people's emotional state in communication is important. Finally, "*ulah heuras genggerong*" warns against harsh or abrasive speech that may wound the dignity of others. These *paribasa* illustrate that sensitivity in communication is an essential dimension of Sundanese politeness, where empathy and respect preserve social harmony.

#### 4.1.8 Promise-keeping

The accuracy and fulfillment of promises hold a very high value in the Sundanese culture, and failure to fulfill them can harm an individual's reputation and the trust placed in them. The Sundanese *paribasa* accentuates that politeness is not merely reflected in courteous speech but also in the consistency between words and actions, particularly in keeping promises (Yana et al., 2023).

**Table 8.** Sundanese *Paribasa* containing promise-keeping values.

No.	<i>Paribasa</i>	Moral value
40.	" <i>Kudu tjin kana jangji ulah lunca linci luncat mulang udar tina tali gadang.</i> " (If you make a promise, you must keep it and not break it.)	When you make a promise, you must keep it.
41.	" <i>Sacangreud pageuh sagolek pangkek.</i> " (You must honor your commitment, keep promises, and be consistent.)	
42.	" <i>Gurat batu.</i> " (Steadfast in keeping promises.)	
43.	" <i>Luncat mulang.</i> " (Unbearable talk.)	

Table 8 continued...

44.	“ <i>Papadon los ka kolong.</i> ” (Does not keep promise.)	
45.	“ <i>Gurat cai.</i> ” (Did not keep their promises.)	
46.	“ <i>Hawara biwir.</i> ” (Likes to tell stories about things that do not happen.)	

The *paribasa* “*kudu tijin kana jangji ulah lunca linci luncat mulang udar tina tali gadang*” conveys a message that an individual must be responsible for their promises because breaking them not only leads to personal shame but also weakens social bonds. Within the aspect of politeness, keeping promises is considered essential since it reflects consistency between words and actions, honesty, as well as responsibility (Daar et al., 2023). The *paribasa* “*sacangreud pageuh sagolek pangkek*” highlights the value of commitment, likening it to a tightly knotted rope. This shows that steadfastness is central to politeness and the maintenance of social responsibility. Firmly held promises can strengthen social relationships and create a great level of trust between people. The imagery of “*gurat batu*” further reinforces the value of unwavering commitment, which compares promises to carving a stone that cannot be easily erased.

In contrast, the *paribasa* “*luncat mulang*” and “*papadon los ka kolong*” criticize those who fail to keep their promises, portraying them as careless and untrustworthy. Broken promises are seen as wasted trust, leading to disappointment and distrust. Likewise, the *paribasa* “*gurat cai*” illustrates a broken promise like a streak in water, which vanishes without a trace and demonstrates unseriousness and lack of integrity. “*Hawara biwir*” also warns against people who often make empty promises without the intent to follow through, thus damaging social relationships. Mutually, these *paribasa* reveal that in the Sundanese culture, promise-keeping is not only a social expectation but also a marker of politeness and integrity. Upholding promises strengthens interpersonal trust and contributes to the broader ethical framework that sustains harmonious social life (Bowman et al., 2024).

#### 4.1.9 Quality

Speaking with quality involves not only the correct choice of words but also the substance of what is conveyed (Aini et al., 2023). Sundanese *paribasa* often emphasizes that words should reflect thoughtful consideration, meaningful content, and ethical responsibility. Quality speech is regarded as an indicator of personal integrity and social responsibility, as it ensures that communication contributes positively to interpersonal and communal life. The following are the Sundanese *paribasa* carrying the value of quality:

**Table 9.** Sundanese *Paribasa* containing the value of quality.

No.	<i>Paribasa</i>	Moral value
47.	“ <i>Lodong kosong ngelentrung.</i> ” (People who talk a lot but have no content/knowledge.)	When speaking, you must convey quality things.
48.	“ <i>Basa teu sareuk, hate teu kasampak.</i> ” (Spoken words cannot be taken back; a wounded heart cannot be healed.)	
49.	“ <i>Lilap kudu dibales, omong kudu ditangtayungan.</i> ” (Good deeds must be repaid, words must be accounted for.)	
50.	“ <i>Ulah ngomong nu teu dipikir, ulah mikir nu teu diomongkeun.</i> ” (When speaking, you must think first, and do not think about anything unnecessary.)	
51.	“ <i>Clik bodas, clak herang.</i> ” (Speech that comes from a clean heart.)	

The *paribasa* “*lodong kosong ngelentrung*” highlights that talking without content only produces noise like an empty barrel that makes a hollow sound. It teaches that the quality of speech is more valuable than verbosity. In the Sundanese culture, a wise person must convey something meaningful and useful. This indicates that linguistic politeness is measured by the weight of words carrying positive values, not by excessive but empty talk (Aini et al., 2023).

Equally important is the awareness of the emotional consequences of speech. The *paribasa* “*basa teu sareuk hate teu kasampak*” warns that once uttered, hurtful words are difficult to repair, leaving lasting wounds. Speaking carefully and considerately is, therefore, part of language quality (Saputra et al., 2021). This aligns with the principle of language politeness, in which every word spoken has an emotional and social impact on the interlocutors; thus, maintaining the quality of your words is critical to prevent hurt feelings and damaged relationships.

The *paribasa* “*lilap kudu dibales omong kudu ditangtayungan*” stresses the accountability of language use, teaching us that every utterance carries responsibility (Bharti et al., 2023). Likewise, the Sundanese *paribasa* also advises to think before speaking, as in “*ulah ngomong nu teu dipikir ulah mikir nu teu diomongkeun*”. This shows that the Sundanese culture places an emphasis on politeness, in which speakers must consider the impact of their words and maintain relevance, appropriateness, and clarity in communication.

## 5. CONCLUSION

Based on the analysis of the Sundanese *paribasa*, nine core values of politeness were identified, namely friendliness, clarity, truthfulness, honesty, wisdom, respect, sensitivity, promise-keeping, and quality. These values can serve as key indicators of politeness or as practical guidelines for polite communication. These show that the Sundanese *paribasa* not merely function as traditional expressions but also as a strong ethical guideline in maintaining communication norms. Each value embedded within *paribasa* reflects moral and social principles essential to understanding the contexts of daily interactions, especially in maintaining harmonious and mutually respectful relationships.

The implications of these findings are particularly relevant for teaching politeness in pragmatics courses through an ethnopragsmapedagogy approach. Integrating the Sundanese *paribasa* into learning is an effective pedagogical approach to help students understand that politeness involves both technical rules of communication and cultural values that influence the ways a person speaks, such as empathy, responsibility, and integrity. This approach can strengthen students’ intercultural competence and highlight the role of language as both a communicative and cultural practice.

Despite its contributions, this study has limitations. The data were limited to *paribasa* found in the manuscripts, which may not fully capture contemporary use in spoken interactions. Therefore, future research should explore the application of ethnopragsmapedagogy across different local cultural contexts in Indonesia to provide a more comprehensive understanding. Additionally, further studies need to explore the politeness values of language embedded in other local traditions. Future research may also focus on assessing the effectiveness of this approach in enhancing cultural awareness and cross-cultural communication skills.

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