

Sundanese Politeness Reposition in Industrial Revolution Era 4.0

Yayat Sudaryat

Departemen Pendidikan Bahasa Sunda
Universitas Pendidikan Indonesia
Bandung, Indonesia
yayat.sudaryat@upi.edu

Jatmika Nurhadi

Departemen Pendidikan Bahasa dan Sastra Indonesia
Universitas Pendidikan Indonesia
Bandung, Indonesia

Abstract—The fact shows that one of the forms of Nusantara culture possessed by the Sundanese people is politeness in language. Many speakers of Sundanese have deviated from the use of politeness in language even though in politeness in language stored values of local wisdom that can be used to face the Industrial Revolution Era 4.0. This study aims to describe the problems and the results of Sundanese language repositioning politeness in the Industrial Revolution Era 4.0. This research used a qualitative approach with descriptive methods. The research data in the form of cases of the use of Sundanese politeness were collected with intuition techniques, documentation techniques, and observation techniques. Data analysis used immediate constituent analysis techniques. The language elements presented in this study are elements of Sundanese politeness related to pronunciation, word formation, sentence structuring, interpretation of word meanings, and socio-pragmatic contexts. The results of this study are expected to obtain a comprehensive exposure to the current situation of Sundanese language politeness use and repositioning of Sundanese language politeness rules which include phonological level, grammatical level, lexico-semantic level, and socio-pragmatic level.

Keywords: *grammar, lexico-semantic, local wisdom, politeness of language, socio-pragmatics*

I. INTRODUCTION

Language communication will take place in harmony if the speakers use the language properly and correctly. One form of the use of good language is the proper use of language politeness. The polite language must be in accordance with the linguistic and socio-pragmatic rules. The language rules of politeness of language concern the phonological rules, the syntactic rules, and the lexico-semantic rules. The socio-pragmatic rule concerns the problem of sociological rules and pragmatic rules such as the relationship between the speaker and the speech partner, the language situation, language setting, and politeness principles.

Regarding the use of politeness in Sundanese language, several problems were raised, including (1) many speakers of the Sundanese language used the lexicon of politeness in language incorrectly; (2) new pairs of words appear that violate the standard Sundanese language rules; and (3) the use of animal words in oral language communication.

By seeing this reality, it is necessary to re-arrange the use of Sundanese words of politeness. If it is left unchecked, it will

have an impact on the character and moral attitude of children and adolescents as the nation's successors. In this case, politeness of language becomes wisdom which refers to all forms of knowledge, beliefs, understanding, and insight as well as ethical habits that guide human behavior in their lives. All local wisdom must be lived, practiced, taught, and passed down from one generation to the next which also forms the patterns of everyday human behavior (Keraf, 2002). This local wisdom can be reflected in language expressions, among others, in politeness in language.

The politeness of the Sundanese language is one of the riches of Sundanese culture which is also the cultural wealth of the archipelago. The cultures of the area are still owned, maintained, and developed by the supporting community. However, lately, the sense of ownership and efforts to maintain and develop the culture of the area has diminished. This is caused by the swift influx of globalization and modernization, including the situation in the Industrial Revolution Era 4.0. Indeed, we realize that modernization and globalization have positive and negative values. Positive values can be utilized in social life, while negative values can be used as a mirror of life.

In the Sundanese community life, it is still found the use of language curiosity as local wisdom in the Industrial Revolution Era 4.0. The high values of local wisdom will not be useful for the life of the nation if it is not reviewed, interpreted, and formulated and utilized for national development. One effort in that direction is to examine the politeness of Sundanese. The study of this matter is rarely done because old things are considered to be less good compared to new and modern things, even though there are many *luhung* values that can be explored and are very beneficial for national development. Besides containing the values of local wisdom, Sundanese language politeness can be used to deal with new situations in the Industrial Revolution Era 4.0.

This paper aims to explain the repositioning of Sundanese politeness in the Industrial Revolution Era 4.0. There are three things described in this paper, namely (1) the current situation of using Sundanese language politeness; (2) repositioning Sundanese politeness; and (3) politeness in Sundanese in the Industrial Revolution Era 4.0.

II. METHOD

This study uses a qualitative approach with descriptive methods because the data collected and analyzed are more qualitative in nature. Qualitative research is a naturalistic study because it is carried out in natural conditions. Natural objects are objects that develop as they are, are not manipulated by researchers and the presence of researchers does not affect the dynamics of these objects. The elements he described are the situations of the use of Sundanese language politeness in the Industrial Revolution Era 4.0.

The research data in the form of cases of the use of Sundanese politeness were collected with intuition techniques, documentation techniques, and observation techniques. Intuition techniques are used to gather Sundanese language politeness from the researchers themselves. The documentation technique is used to obtain Sundanese politeness data from written sources, while the observation technique is used to obtain Sundanese politeness data from language users. The determination of the variety of written languages is based on the consideration that (a) the written variety is better maintained than the oral variety so that it reflects a planned, steady, and standard language (Ochs, 1979), and (b) Sundanese language has a written system standard (Samsuri, 1995, p. 196). Sources of written data are Sundanese courtesy books compiled by Djajawiguna (1978), Adang S (1990), Tamsyah (1991), and Yudibrata (2004).

In addition to written data sources, oral data sources in the form of researcher intuition are also used. This is permissible because researchers are also native Sundanese speakers. Researchers can compile their own Sundanese politeness data. Intuitive data were tested for their acceptance in an elitist way to speakers of other Sundanese languages. Sundanese politeness data is processed using immediate constituent analysis techniques. The politeness of the language analyzed is related to linguistic factors (phonological, lexico-semantic, and socio-pragmatic) as well as non-linguistic factors (behavior or gestures and mimics).

III. FINDINGS AND DISCUSSION

The language politeness reposition is the reformulation and re-placement in the original position of politeness of the language whose use has deviated from the correct rules. Politeness or etiquette are procedures, customs, or customs that apply in society. Politeness is a rule of behavior that is determined and mutually agreed upon by a particular society so that politeness is at the same time a prerequisite agreed upon by social behavior (Leech, 1983). Therefore, this politeness is usually called "manners", namely customs or manners in behaving and acting appropriately in human relations so that it is not wrong and violates the standards that have become commendable patterns of behavior (Yudibrata, 1986).

One type of politeness is politeness in language or basic manners (Suryalaga, 1989), namely the use of Sundanese language system (*lemes*/soft, *sedeng*/medium, and *kasar*/abusive) which has to do with power (power), position (social status), and familiarity (solidarity), and the relationship between the roles of the speaker and the interlocutor (Sudaryat, 2015). The politeness of the language is reflected in the procedure of communicating through verbal signs or language

procedures. When communicating, we are subject to cultural norms, not just conveying the ideas we think about. The procedure of language must be in accordance with the cultural elements that exist in the community where life and use of a language in communication. If someone's language procedures are not in accordance with cultural norms, he will get negative values, for example being accused of being arrogant, arrogant, indifferent, selfish, unconscious, even uncultured.

The situation of politeness in the Sundanese language is quite alarming now because the users of Sundanese often use the Sundanese language politeness rules. Common mistakes are found in choosing fine words. Sundanese language users often use soft words for others (P2 and P3) that are used for themselves (P1). For example:

(01) *Punten Ibu uihan deui, henteu kadangu.*

Maaf Ibu bisa diulangi lagi, tidak terdengar.

‘[Sorry, Mother repeat please I don’t hear that.]’

(02) *Antosan heula Kang, abdi badé siram heula, tadi gugahna kasiangan.*

Tunggu dulu Mas. Saya mau mandi dulu, tadi banggunya kesiangan.

‘[Wait a minute my brother. I want to take a shower first, I woke up late.]’

The data above shows the use of Sundanese politeness when the speaker (P1) communicates with the speech partner (P2) using subtle words for others, which are sometimes and flushed and obedient words. The word sometimes is a fine word for the speech partner (P2), while for yourself (P1) the word *kakuping* must be used. The word flush and bad are both subtle words for the speech partner (P2) or for the person being told (P3), while for yourself (P1) the soft words bath and *hudang* must be used. Thus, sentences (01) and (02) should be expressed as in sentences (03) and (04).

(03) *Punten Ibu uihan deui, henteu kakuping.*

Maaf Ibu bisa diulangi lagi, tidak terdegar.

‘[Sorry, Mother can be repeated again, I don’t hear that.]’

(04) *Antosan heula Kang, abdi badé mandi heula, tadi hudangna kasiangan.*

Tunggu dulu Mas. Saya mau mandi dulu, tadi banggunya kesiangan.

‘[Wait a minute my brother. I want to take a shower first, I woke up late.]’

By seeing this reality, it is necessary to reposition Sundanese politeness. The modesty of the language reposition is the reformulation and the return to the original position of politeness of the language whose use has deviated from the correct rules. The modesty of language reposition refers to the reformulation of the rules of politeness of language. Adiwidjaja (1951) mentions four factors of politeness in Sundanese, commonly

called respect language used (*maké base lemes*), namely (a) oral and words (*lisan jeung kecap*), (b) mimic or facial expressions (*pasemon*), (c) gestures (*réngkak jeung peta*), and (d) intonation (*lentomg*). These four factors are related to linguistic factors and non-linguistic factors. Language politeness repositioning is related to linguistic factors, which include (1) phonological repositioning, (2) lexical repositioning, (3) sociolinguistic repositioning, and (4) pragmatic repositioning.

Phonological or phonematic repositioning refers to the formation of fine words based on the analogy of the word phonematic form. The amount is relatively limited because it cannot be applied to all words (Ekowardono, 1993). Phonematic refinement of words is actually very difficult to formulate carefully. The phonematic formulation in this study is only based on certain phoneme changes that stand out (Wirakusumah & Djajawiguna, 1957). Phonemic phenomena in the refinement of words can be called internal modification, the process of forming subtle words by replacing some phonemes or syllables within the word itself. There are two types of inner change, namely (1) phoneme change and (2) final term change (Sudaryat, 1991).

First, phoneme change refers to the process of forming subtle variances through the replacement of one vowel phoneme with another vowel phoneme in the root word. Changes in subtle variations through phoneme changes are found in as many as six patterns as follows.

- (a) Changes to the phoneme / u / → / i /: *bungah* → *bingah* 'happy'
- (b) Changes to the phoneme / u / → / a /: *sebut* → *sebat* 'to call'
- (c) Changes to the phoneme / u / → / e /: *surat* → *serat* 'letter'
- (d) Changes to the phoneme / a / → / i /: *kulawarga* → *kulawargi* 'family'
- (e) Changes to the phoneme / i-u / → / é-a /: *itung* → *étang* 'to count'
- (f) Changes to the phoneme / e-e / → / u-u /: *pengker* → *prunkur* 'back'

Second, the change in the final syllable refers to the process of forming subtle syllables through the change of the final syllable in harsh words. There are five types of final syllable changes, namely *-os*, *-jeng*, *-nten*, *-ntun*, and *-wis*.

- (a) final term with *-os*: *dangdan* → *dangdos* 'to dress up'
- (b) the final tribe with *-jeng*: *gumuyu (seuri)* → *gumujeng* 'laughing'
- (c) ending term with *-nten*: *dina (poé)* → *dinten* 'day'
- (d) final term with *-ntun*: *bawa* → *bantun* 'to carry'
- (e) term ending with *-wis*: *antara* → *antawis* 'between'

Lexical repositioning refers to the selection and use of vocabulary in communication. The variety of politeness in Sundanese is marked by special words, which include three kinds, namely (1) the word respect (R), (2) the harsh word (H), and (3) the neutral word (N). The word respect is distinguished

from the word of respect for the speaker (RP-1) and the word of respect for the speech partner (RP-2) and the person spoken (RP-3). The word neutral can be used in communication of both respect and rude. This vocabulary selection needs to be repositioned because in its use it is often exchanged and exchanged.

Words of diversity in politeness are paired with one another, both the same and different. Rude words (Ru) can be the same or different from soft words for speakers (RP-1) and speech partners (RP-2) as well as people spoken (RP-3). The paired words have the same reference or denotation, the only difference being the connotation. The connotation is in the form of language polite values. Because the denotation remains the same and only the connotation is different, such semantic phenomena can be classified as synonymy. It is admitted by Sudaryat (1991) that semantically the politeness of language is a symptom of synonymy which has different levels of meaning. Synonymy is a form of words in different pairs, the denotation is the same, and the connotation is different. This difference in connotation in politeness of language is sociolinguistic, so it is called sociolinguistic synonymy. While synonymy that is common in semantic talks is called contextual synonyms. However, both are synonymy or word equivalent.

The lexical repositioning of politeness in language can be associated with suppletion (Sudaryat, 2010), the process of changing words by completely changing the basic form to produce a new form that is different from its basic form. This change is done by replacing the words of one language with other words from the language in question or from another language. There are two types of word refinement supplies, namely association and substitution. First, word association is the process of changing coarse forms into subtle forms through word figures. Example:

- (05) *beuteung* → *patuangan* 'stomach'
- (06) *kiih* → *kahampangan* 'to piss'

Second, substitution or word replacement is the process of replacing abusive words into subtle words with foreign words or words from other languages. Substitution words with other languages can be Sanskrit, Javanese, Arabic, and Indonesian. Following are successive examples of replacing words with these three languages.

- (07) *paéh* → *palasatra* (Skr) 'is death'
- (08) *kénca* → *kiwa* (J) 'left'
- (09) *kuring* → *abdi* (Ar) 'I'
- (10) *leungeun* → *panangan* (Ind) 'hand'

The markers of politeness in Sundanese can be formulated into three patterns as follows.

- (a) P-I: Harsh (H) ≠ Respect (RP-1) = Respect (RP-2/RP-3)
(bé)béja *(wa)wartos* *(wa)wartos* 'to tell'
(eu)keur *nuju* *nuju* 'is being'
- (b) P-II: Harsh (H) = Respect (RP-1) ≠ Respect (RP-2/RP-3)
(ha)watir *water* *hawatos* 'pity'

(ka)duga kaduga kiat 'strong'

(c) P-III: Harsh (H) ≠ Respect (RP-1) ≠ Respect (RP-2/RP-3)

cokol ngabantun nyandak 'to take'

gering udur teu damang 'sick'

Pattern I show that harsh words (H) are different from respectful words for speakers (RP-1), but words of respect for speakers have similarities with words of respect for speech partners (RP-2) or people spoken (RP-3). Pattern II shows that harsh words (H) are the same as rich words of respect (R) for speakers (RP-1), but words of respect for speakers are different from words of respect for speech partners (RP-2) or people spoken (RP-3). Pattern III shows that harsh words (H) is different from words of respect (R) both for the speaker (RP-1) and for the speech partner (RP-2) and the person spoken (RP-3). From 593 words politeness language found pattern I as much as 236 words (39.80%), pattern II as many as 236 words (39.80%), and pattern III as many as 121 words (20.40%).

The problems that arise because there are rude words with the word respect for yourself and there are words of respect for yourself that are the same or different from words of respect for others (RP-2 and RP-3). The use of these three Sundanese language patterns often creates problems for Sundanese speakers. The problem arises because the words respect for the second person (P-2) and third person (P-3) are used by the first person (P-1). As a result, speakers of these languages are often called skyline civilizations (self-softening). Not a few Sundanese speakers who speak as follows.

(11) Lecture : *Ku naon minggu kamari teu datang?*

'[Why didn't come last week]'

Student : *Teu damang, Pa.*

'[I am Sick, Sir.]'

Lecture : *Lain teu damang keur sorangan mah, udur kituh!*

'[Not that *teu damang* 'sick' for yourself, but *udur* 'sick'!']'

Student : *Oh, muhun Pa, hilap.*

'[Oh, yes sir, I forgot.]'

(12) Student : *Bu, badé nyandak BAP.*

'[Mam, I want to take minutes of lectures.]'

Lect. A : *Pék tah di dinya, candak!*

'[Just go there, take it yourself!']'

Lect. B : *Lain nyandak atuh, ngabantun.*

'[Not *nyandak* 'take', but *ngabantun* 'take']'

In example (11) the phrase *teu damang* in example (12) the word *nyandak* is used by the speaker (P-1) which should be used for the person talking (P-2) or the person being spoken of (P-3). Whereas the difference in words = words for the speaker (P-1)

and the person talking (P-2) and the person being talked about (P-3) is different to (60.20%). However, the problem that often arises is that soft words for P-2 or P-3 are used for yourself (P-1).

A. Sociolinguistic Reposition.

Sociolinguistics examines language and society and the relationship between the two. In sociolinguistics the relationship between two things is considered, namely linguistics for the linguistic aspect and sociology for the social aspect. The sociolinguistic rules of politeness in language are the rules of the use of a variety of languages that deal with the style of the relationship between the speakers involved. The parties involved in the conversation are the speaker (person I (P-1)), speech partner (Person II (P-2)), and the person spoken (Person III (P-3)). As a social phenomenon, the use of politeness in language is not only determined by linguistic factors, but is also determined by non-linguistic factors, including social factors. Social factors that influence the use of language politeness are social status, education level, economic level, and age. This sociolinguistic principle is important in the politeness of language to position oneself and respect others. According to Hardiyanto (2007), these factors affect the level of respect, namely (1) People with low social status such as poor people respect high status people such as the rich; (2) People who have low levels of education such as elementary school graduates respect people with high levels of education such as people with degrees; (3) People with low economic level respect people with high economic level; and (4) Younger people respect older people.

In terms of sociolinguistics, Sundanese language politeness is characterized by three factors, namely:

- (a) language users: speakers (person I), speech partners (person II), and people spoken (person III);
- (b) status of language users: lower (l), higher (h), equivalent (e);
- (c) a description of the speaker's feelings when communicating: respectful (R), harsh (H), and reasonable or moderate (M).

The three sociolinguistic factors of Sundanese politeness can be tabulated as follows.

TABLE 1: DETERMINING THE RANKING ELEMENT OF LANGUAGE CIVILITY

Language User	Level	Feelings Imagery
Person I	Equivalent	Reasonable
Person II	High	Respectful/subtle
Person III	Low	Disrespectful/Harsh

Sundanese language discrepancies for speakers (P-1) and speaking Partners (P-2) or persons spoken (P-3) must remain distinguished. It is aimed at mutual respect, both self-respecting and others. In essence, the Sundanese-speaking differences include a harsh vocabulary (H), a subtle vocabulary for the

speakers (RP-1) and a subtle vocabulary for the said partner (RP-2) and the one spoken (RP-3).

In terms of sociological, speaking civility in two things, namely (1) facial expressions (*pasemon*) and (2) gestures (*réngkak jeung peta*) (compare Adiwidjaja, 1951, p. 65-66). The two bookmarks are included in non-linguistic civility. Non-linguistic civility refers to facial expressions and gestures. This non-linguistic civility is a kinesics or gesture, which is raised through the parts of a speaker's body. Kinesthetic cues, according to Kartomiohardjo (1988, p. 73-79), belong to paralinguistic fields, are (1) facial expressions, (2) posture, (3) finger gestures, (4) hand movements, (5) arm swings, (6) shoulder movements, (7) hip shake, and (8) head. Non-linguistic civility is closely related to the physical etiquette or manners and behaviors of everyday life. This relies heavily on the traditions and culture of its people. Non-linguistic civility concerning social ethics such as (a) family ethics, (b) group ethics, (c) ethnic ethics, (d) national ethics, and (e) international ethics.

B. Pragmatic repositioning.

The use of language civility is influenced by situational factors, i.e. who is the speaker, who the partner said, what language is used, when the language is used, where the language is used, and about what is spoken of (Chaer & Agustina, 1995, p. 50-51). This situational factor refers to the pragmatic rules. "Pragmatics is the study of those relations between language and context that are grammaticalized and encoded in the structure of a language" (Levinson, 1983, p. 9). Seen in a pragmatic sense, language civility is closely related to the principle of politeness principles Goody (1995). The principle of modesty has a melting point in the form of interpersonal rhetoric. According to Grice (1975, p. 45-47), the principle of modesty has six maxim, namely (a) tax maxim, (b) approbation maxim, (c) generosity maxim, (d) modesty maxim, (e) agreement maxim, and (f) sympathy maxim.

Tact Maxim indicates that the sentence expressed should maximize the benefit of others or minimize the loss of others. For example:

- (13) a. *Bisa henteu kuring nepungan Anjeun ka imah?*
(Unpolite)
'Can I meet you at home?'
- b. *Tiasa abdi nepangan Salira ka bumi?*
(Polite)
'Can I meet you at home?'

Approbation Maxim indicates that the expressed sentence should maximize self-harm or minimize self-profit. For example:

- (14) a. *Ulah ngaroko waé!*
(Unpolite)
'You shouldn't constantly smoke!'
- b. *Alusna mah teu ngaroko.*
(Polite)
'You should not smoke.'

Generosity Maxim suggests that the expressed sentence should maximize respect for the speech partner or minimize disrespect in others. For example:

- (15) a. *Raos téh asakanana.*
(Humble-Polite)
'Very tasty cuisine.'
- b. *Ah, asakan kieu waé raos.*
(Humble-Polite)
'Ah, this dish is delicious.'

In data (15a) It appears that the sentence pragmatically maximizes respect (courtesy) to others so that the sentence feels more respectful (polite). Meanwhile, the sentence (15b) shows a sense of humility and courtesy.

Modesty Maxim suggests that the expressed sentence should maximize self-esteem or minimize respect for oneself. For example:

- (16) a. *Kuring mah rék ti heula, nya?*
(Reasonable)
'I will be home first?'
- b. *Mangga Bapa ti payun, wios abdi mah engké.*
(Humble-Polite)
'Please you go home first, let me go home later.'

Agreement Maxim indicates that the sentence expressed should maximize the match or minimize the mismatch between speakers and speech partners. Example:a.

- (17) a. *Basa Sunda téh énténg bangga, nya?*
(Reasonable)
'Sundanese language is easy but difficult?'
- b. *Da muhun, atuh!*
(Suitable-Polite)
'Yes, it is true.'

In the example (17a) it appears that the sentence was expressed in a variety of Loma languages, but the answer to (17b) shows a variety of subtle languages. The relationship between the two sentences indicates a high match.

Sympathy Maxim suggests that a sentence expressed by a speaker should maximize sympathy or minimize antipathy to his or her friend. The use of this maxim as a marker of language civility can be seen in the following example.

- (18) a. *Kuliah téh reuntas, teu bisa laju.*
(Reasonable)
'His lecture failed, could not be forwarded.'
- b1. *Sabar wé. Sigana mah can diparengkeun.*
(Sympathy-Reasonable)
'Just be patient. It seems that fate.'
- b2. *Mugia sabar wé. Rupina mah teu acan diparengkeun.*
(Sympathy-Reasonable)
'Just be patient. It seems that fate.'

In the example data (18) It appears that the sentence (18) B1 is more polite than the (18) B2. The civility is characterized by the use of subtle words. In addition, the (18) B1--2 indicates an effort to maximize sympathy for speech (18) A.

C. Language scholarship in the Era of Industrial Revolution 4.0

There have been four era industrial revolution, namely industrial Era 1.0 characterized by Mechanization, Water Power, and Steam Power; Industrial Era 2.0 marked with Mass production, assembly line, and electricity; The Industrial Era 3.0 is characterized by Computer and Automation. Today the 4.0 Industrial Revolution Era is characterized by Cyber Physical Systems. The development of science and technology, including Era Industry 4.0, has a direct influence on life. The influence is different. At least that development affects four areas, namely (1) directly into the intellectual field, abandoning customs, or traditional beliefs and taking on new habits; (2) Influence on the field of industry and ability in the battlefield; (3) The changes he brings to social organizations are gradually propagating in the realm of political life; and (4) changes or conflicts against the environment. These things directly concern the joints of human life and have gradually become joint involvement. Ultimately determine the life of the death of mankind in this world. Therefore, it is necessary to prepare more innovative learning system in universities such as the adjustment of learning curriculum, and improve the ability in data Information Technology (IT), Operational Technology (OT), Internet of Things (IoT), and Big Data analytic, integrating physical, digital and human objects to produce a competitive and skilled college graduate especially in the literacy, technological literacy and human literacy aspects of data.

In any era, language use should be polite. The civility is very visible from the vocabulary used. Of course, vocabulary in the Industry Era 4.0 will combine with the polite vocabulary that is in the language used. The vocabulary of industrial era tends to be neutral, not acquainted with civility. However, in the use of the neutral vocabulary will be combined with a polite vocabulary that has been used by the language different. Thus, in the era of Industrial 4.0, the language of civility should still be used because as a reflection of the nation's character and the behavior of mutual respect among language users.

In the Era of Industrial Technology 4.0 many found the use of language in electronic and digital media, including in the use of TV, Internet, email, social media, Instagram, Whats App, Facebook, etc. Regardless of the media type, the use of language should pay attention to language civility. Because of the sophisticated communication technology tools, still the medium of language used should pay attention to the rules of language and the norms of language civility. One of the forms of civility in language in the Industrial Technology Era 4.0 appears in the group Whats App (WA). Consider the following example in Figure 1 and Figure 2.

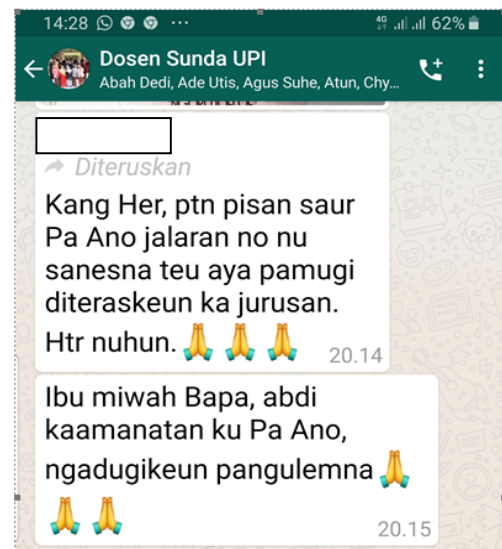


Fig. 1. Necessary example of sundanese language in industrial technology

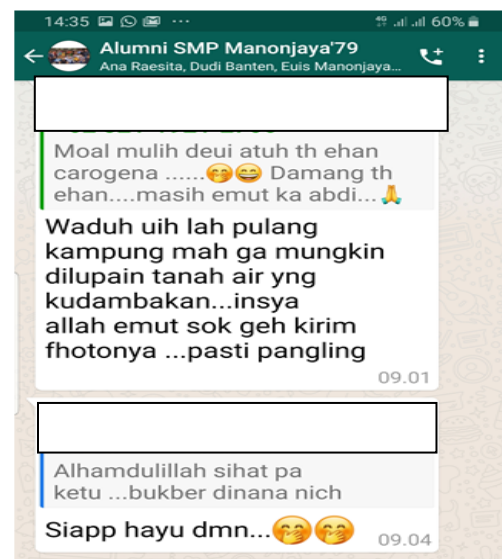


Fig. 2. Necessary example of sundanese language in industrial technology

The WA example shows that in the Era of the Industrial Revolution 4.0, the use of Sundanese does not necessarily violate the etiquette or the language. Sundanese language among users still heed the atmosphere of mutual respect as an ethical representation of people who have a value of local wisdom.

In one of the conversations in WA above, there is a mixed code between Sundanese and Bahasa Indonesia. It can be understood because the speakers in the WA are Sundanese people who have long lived outside Java, namely in Lampung. However, the Indonesian language is not raw because it mixed with Bahasa Indonesia in Malay-Betawi variety. The Indonesian words that appear are *pulang* 'come back', *ga* (*nggak*) 'no', *mungkin* 'may be', *dilupain* 'forgotten', *tanah air* 'country', *yang* 'that', and *kudambakan* 'coveted'.

This indicates that in the Era of the 4.0 Industrial Revolution, the use of language should be correct, should not violate the rules, but should be obedient, including in the use of language

civility. This can be understood because language civility is the norm of good language communication and is true for communication to be harmonious. The Era of the 4.0 Industrial Revolution focuses more on the use of information technology, technology literacy, internet, and big data. Meanwhile, civility is related to the medium of language communication used.

IV. CONCLUSION

Language-speaking is one of four types of etiquette, three other types of etiquette are appearances (dress up), associations, and etiquettes in community life. Speaking words, commonly called the language level, is the system of use of a variety of Sundanese language (respectful, harsh, and moderate) that is relevant to power, the position (social status), and the familiarity (solidarity), and relationship between the speaker role and the said partner.

In the use of language civility found that the subtle words for others (RP-2 and RP-3) were used for speakers (RP-1). For example, the word *nyandak* 'take' in the sentence "*Punten Ibu badé nyandak absénsi*" '[Sorry Ma'am I want to take attendance]', violates the rules of civility. It should, for they used the word *ngabantun* 'take' so that it becomes the sentence "*Punten Ibu badé ngabantun absénsi*" '[Sorry Mom I want to take attendance]'

Given that there are still many mistakes, the rules of language of civility need to be repositioned. Repositioning of civility speaks two factors, namely linguistic factors and non-linguistic factors. Linguistic factors refer to (1) the lexico-semantic (oral/word) and (2) intonation or phonological (*lentong*). Non-linguistic factors refer to (3) The act of horns, kinesics, or gestures and (4) facial expressions. In addition, there are also socio-pragmatic factors relating to the social interaction and context of the situation.

In the use of vocabulary, Sundanese language civility is familiar with the selection of coarse words (C) and fine Words (F), both subtle for the speakers (RP-1), subtle for the said partner (RP-2), and subtle to the told person (RP-3). The selection of polite words is determined by the position of the user's language, power, familiarity, and the relationship between the role of Speaker and the said partner.

Speaking civility is still needed in various situations, including in the Era of the 4.0 Industrial Revolution. This can be

understood because language civility is the use of good and correct language in communication activities that affect mutual respect among language users.

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