Sociolinguistic Demension of the Use of *Beu* Particles in Sunda Fiction Stories

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ABSTRACT

Sundanese is a language that is rich in particles, including phatic particles. One of these particles is *beu* 'express surprise'. Sundanese is one of the languages that knows the level of speech or steps of *undak usuk*. There are three levels of speech in Sundanese, namely familiar code, polite code for oneself, and subtle code for others. *Beu* particle can generally appear in all three codes. Considering the use of speech level is related to the social factors of the conversation participants so that it can be explained the social relationship between the conversation participants who use sentences by adding the *beu* particle. This study discusses the speech level code that gives rise to the *beu* particle and the social relations of the conversational participants who use it. This study used descriptive qualitative method. Presentation of data using the method of observing with note-taking techniques. Data analysis used a pragmatic equivalent method with a sociolinguistic approach. The data sources used are eight Sundanese fictition stories. From the eight data sources, fifteen sentences were containing the particle *beu*. The results showed that the speech level code using the *beu* particle contained 15 data, namely 13 data were familiar codes and 2 data were polite codes for other people. Of the 13 data, 5 data are social relations of neighboring speech participants, 4 data are social relations of friendship speech participants, 2 data are family social relations, and 2 data are work relations social relations. The nature of social relations found 12 symmetrical data and 3 asymmetrical data.

Keywords: particles, speech level, code, conversation participants, sociolinguistics

1. INTRODUCTION

The Problem Of *Beu* Particles In The Semantic-Pragmatic Approach Has Been Discussed By Wahya, Et Al. [1] And Has Been Published In Book Form. In Addition, Wahya Et Al [2] Has Discussed This Particle In The Title "A Syntactic Review Of The Use Of *Beu* Particles In Sundanese-Language Fiction Stories" Published In The Journal Supplemental Metahumaniora [10]. Based On The Approach, This *Beu* Particle Has Been Discussed Semantic-Pragmatically And Syntactically. In This Paper, The Particle *Beu* Is Discussed With A Sociolinguistic Approach.

Beu Particle Is Interesting To Study Because It Can Be Viewed From Various Approaches. Research On Sundanese Particles Is Still Very Rare Even Though The Number Of This Particle In Sundanese Is Quite A Lot. *Beu* Particle In Addition Can Express Certain Emotions Semantically-Pragmatically, Have Certain Syntactic Behavior. Similarly, This Particle Can Be Observed In Relation To The Use Of Speech Level Or *Undak Usuk* In Sundanese. This Study Tries To Discuss The Particle *Beu* In Relation To This Speech Level.

The Use Of Sundanese Is Very Concerned About The Social Factors Of The Conversational Actors. According To Kats And Soeriadiradja [3], These Factors Include Level, Position, And Age. Other Experts Argue That Social Factors Include Rank, Level, And Age Coolsma [4] Power, Position, And Intimacy Between The Speaker And The Interlocutor And The Person Being Discussed Sudaryat Et Al, [5] Age, Position, Situation Of The Speaker And Interlocutor, As Well As What They Are Talking About Tamsyah [6] The Use Of Language That Pays Attention To The Social Factors Above Is Called Speech Level, Which In Sundanese Is Called *Undak Usuk* So Tamsyah [6] Defines Speech Level As A Variation Of The Language Used According To The Age, Position, Situation Of The Speaker And The Interlocutor, As Well As What He Is Talking About. Meanwhile, Rahardi [7] Argues That Speech Level Is A Code System In A Speech Community With The Determining Factor Is The Relationship Between The

Speaker And The Speech Partner. According to Sudaryat et al. [5] Speech Level As A Variation Of Language Based On The Attitude Of The Speaker Is The Manners Or Manners Of Language. Furthermore, Sudaryat Et Al [5] argues That In Sundanese There Are Two Forms Of Speech Level Variation, Namely The Variety Of Fine Or Respectful Language And The Variety Of Coarse Or Familiar Language; The Variety Of Respectful Language Is Further Divided Into Two, Namely Respect For Others And Respect For Oneself Sudaryat Et Al. [5]. In This Paper, The Term Code Is Used For Types Of Speech Level, Namely Familiar Code And Polite Code. Familiar Codes Are Used In Conversational Situations That Do Not Indicate Social Distance, While Soft Codes Are Used In Conversational Situations That Indicate Social Distance. Both Of These Codes Can Appear In A Live Conversation Between The Speaker And The Interlocutor Or When Talking About A Third Party.

The Use Of Respectful And Familiar Speech Level Codes Has An Impact On The Social Distance Between The Speaker And The Interlocutor. The Use Of The Respectful Speech Level Has An Impact On The Existence Of Social Distance, On The Contrary The Use Of The Familiar Speech Level Has An Impact On The Absence Of Social Distance. In Speech-Level Speaking, The Speaker Must Consider This Social Distance From His Interlocutor. Social Distance Is A Person's Feeling Whether His Social Position Is Relatively The Same Or Relatively Unequal To The Social Position Of Others Richards Et Al., [8]. This Research Focuses On The Use Of *Beu* Particle Which Is Used In The Speech Level That Is Not Socially Distanced And Socially Distant. The Data Studied Were Only Sentences With *Beu* Particle Spoken By Fictional Story Characters In Their Conversations.

Social Relations Are Not Distant Can Appear In The Variety Of Casual And Intimate. Casual Variety Is A Variety Of Casual Language Between Friends In Talking, Recreation, Exercising, And So On. Familiar Variety Is A Variety Of Language Between Members Who Are Close In Family Or Friends Who Do Not Need To Speak In Full With Clear Articulation, But Enough With Short Utterances [9].

2. METHODOLOGY

This research is a qualitative descriptive study. Data were collected using the listening method, namely listening to the use of language in Sundanese fictional stories, with a note-taking technique, namely recording data directly from primary sources. The data analysis method used is the pragmatic equivalent method, which is a method whose determining tool is not part of the language element, namely the speaker and the interlocutor in certain situations, with a sociolinguistic approach, namely microsociolinguistics considering the observed data is only a conversation from one person to one person.

another or interpersonal and from one person to several persons or groups. Sources of data used in the form of several fictional stories in Sundanese, namely (1) Baruang ka nu Ngarora / BKN (2013) by DK Ardiwinata, (2) Si Kabayan Tapa / SKT (1991) by Min Resmana, (3) Babalik Pikir / BP (2018) by Samsoedi, (4) Oleh-Oleh Pertempuran/OOP (2006) by Rukmana Hs., (5) Ki Merebot/KM (2016) by Ahmad Bakri, (6) Rasiah Geulang Rantay /RGR (1979) by Nanie , (7) Numbuk di Sue/NDS (2012) by Moh. Ambri, and (8) Surat Wasiat/SW (2012) by Samsoedi. The use of these data sources considers the existence of the necessary research data in it and as a sample of data sources. The data taken from the source, then analyzed is only data in the form of sentences containing *beu* particle spoken by fictional story characters as a manifestation of the level of speech of familiar codes and subtle codes in their conversations.

3. ANALYSIS

Based on the data sources used, it was found 15 sentence data containing *beu* particle in conversations between characters. The particle *beu* in all the data is positioned at the beginning of the sentence. From these 15 data, the speech level used in the conversation between characters has two codes, namely familiar code and polite code. The familiar code is in thirteen data and the polite code are in two data. The thirteen familiar code data are data (1)–(3), (5)—(11), and (13)—(15), while the two polite code data are data (4) and (12).

3.1 Familiar Code

The familiar code of Sundanese speech level in conversation occurs because the conversation is carried out by the conversation participants, namely between the speaker and the interlocutor without any social distance. Conversations with familiar codes make use of certain dictions that indicate familiarity, not soft words or respect. Based on the data found, when viewed based on the social relationships among the conversation participants, there are four social relationships, namely neighbourhood, friendship, kinship, and work ties that use a speech-level familiar code. In the following, data related to the four social relationships of the participants in the conversation are presented.

(1) Neighborhood

Neighborhood social relations between characters are social relations that occur between characters as neighbors. The close code conversation that shows the neighborly social relationship between the speaker and the interlocutor is found in five data. The five data are data (1)—(3), (5), and (10). The five data in the form of sentences spoken by the speaker all begin with the particle *beu.* Obviously, the use of the particle at the beginning of a Sundanese sentence signifies familiarity in this neighborhood social relationship. The five data are presented below.

(1) ***"Beu**, atuh eta mah lain lumayan! ...."* (BKN, 2013: 6)

'"Wow, that's not good enough!...."

(2) *"**Beu**, naha mahal teuing?"'* (BKN, 2013: 9)

'"Oh, why is it so expensive? ...."'

(3) *"**Beu** kacida teuing nepi ka disaha-hasa! ...."* (BKN, 2013: 42—43)

"Wow, it's outrageous to be thought of as someone else! ...."'

(5) *"**Beu** nyaan ieu mah niatna kawasna. ...."* (SKT,1991:73)

'"Wow, that's really the intention. ...."'

'"Wah, benar-benar niatnya sepertinya. ...."'

(10) *"Rampes ..., **beu** ka dieu!"* (KM, 2016, 91)

'"Yeah…, let's get in here!"'

Data (1) is a statement expressed by the speaker (Haji Abdul Rauf) to the interlocutor (Ms. Haji Banisah) with a symmetrical relationship. The statement is a declarative sentence that expresses joy because the family of Mrs. Haji Banisah brings various necessities for the wedding. Data (2) is a statement expressed by the speaker (Nyi Rapiah) as a cloth buyer to the talking partner (Nyi Dampi) as a seller with an asymmetrical nature of the relationship. This asymmetrical relationship occurs due to differences in social position. In this case, Nyai Rapiah is the son of a skipper, while Nyi Dampi is an ordinary merchant. In the context of social relations like this, the speech level code used by the speaker towards the interlocutor is a familiar code. The statement said by the speaker is an interrogative sentence, which is asking for the price of the cloth. Data (3) is a statement submitted by the speaker (Aom Usman) as a man who will apply to his interlocutor (Nyi Rapiah) as a woman who will be proposed with a symmetrical nature of the relationship. The statement conveyed by the speaker to the interlocutor is a declarative sentence whose contents express surprise. Data (5) is a statement delivered by the speaker (Ki Armasan) to the interlocutor (Kabayan) with a symmetrical relationship. This statement is a declarative sentence which expresses surprise because Kabayan wants to become a coachman immediately. Data (10) is a statement from the speaker (Lebe) to the speech partner (Ki Sanhuri) with a symmetrical relationship. This statement is an imperative sentence which tells Ki Sanhuri to enter the house. From the six data above, the dominant neighborhood social relations are symmetrical.

(2) Friendship

The social relationship of friendship between the characters is a social relationship that occurs between the characters as friends. Close code conversations that show the social relationship of friendship between the speaker and the interlocutor are found in four data. The four data are data (6)—(9). The four data in the form of sentences spoken by the speaker all begin with the particle *beu*. Thus, the use of the particle at the beginning of the sentence marks the closeness in social relations of friendship. The four data are presented below.

(6) *"**Beu** Med, boa-boa dewek menang setrapan!"* (BP, 2018: 56)

'"Oops Med, lest I get punished!"'

(7) *"Beu, meureun peuting datangna ieu otobeus teh, nya Kang?"cek Si Joko.* (BP. 2018: 63)

'"Wow, maybe the night this bus came, huh Kang?" said Joko.'

(8) *"**Beu**, Si Akang ... ngerakeun make kasarad ka astana sagala kawas lain Muslim bae,"....* (OOP, 2006:

179)

'"Ouch, Brother... it's such a shame to stray into the cemetery like it isn't Muslims only,"....'

(9) *"**Beu** eda*s, *gogoda teh aya-aya we. ...!"* (KM, 2016: 19)

'"Oh, what a temptation. ...!"'

Data (6) is a statement from the speaker (Si Joko) to the interlocutor (Si Emed) with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is a declarative sentence whose contents express concern, namely concern that the speaker will be punished. Data (7) is a statement conveyed from the speaker (Si Joko) to the interlocutor (other character) with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is an interrogative sentence which contains questions about the possibility of the bus coming to Bandung at night. Data (8) is a statement conveyed by the speaker (other character) to the interlocutor (my character) with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is a declarative sentence which expresses shame. Data (9) is a statement conveyed by the speaker (a character) to the interlocutor (another character) with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is an exclamative sentence whose contents express a feeling of displeasure.

(3) Family

Family social relations between the characters are social relationships that occur between the characters as a family. Close code conversations that show familial social relations between the speaker and the interlocutor are found in two data. The two data are data (11) and (13).

(11) *"**Beu**, palangsiang tumamu dahar benang popolah koki anyar mah,"* .... (RGR, 1997:18)

'"Ah, don't think it's a guest eating the new chef's cooking," ....'

(13) *"**Beu,** nu ningali maen bal kudu dipunpundutan ka lapang?"* (NDS, 2012: 30)

'"Wow, those who watch football have to be brought food to the field?"'

Data (11) is a statement conveyed by the speaker (Sukardi) as a brother to his partner (Enden Komariah) as a younger brother with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is a declarative sentence whose contents express a sense of concern. Data (13) is a statement conveyed by the speaker (Embi) as a wife to the interlocutor (Emang) as a husband with a symmetrical relationship. The statement conveyed from the speaker to the interlocutor is a declarative sentence whose contents state satire.

(4) Work Relationship

Social relations work bond is a social relationship that occurs between employers and workers. Based on the data sources used, there are two data that show the existence of this social relationship among the conversation participants, namely data (14) and (15). In Sundanese, the familiar code of speech acts can also occur in conversations where the direction is from the respected party to the non-respected party, in this case the employer to the worker. The social relationship between them is asymmetric considering the social position between the speaker and the interlocutor is different. In data (14) the participants of the conversation are Weng as the employer and Marhim as the assistant. In data (15) the participants of the conversation are Mr. Director as the employer and Sunyoto as the worker. Data (14) is a statement from the speaker (Emang) as the employer to the interlocutor (Marhim) as the assistant. The statement is a declarative sentence whose contents express an unpleasant feeling. Data (15) is a statement conveyed by the speaker (Mr. Director) to the interlocutor (Sunyoto). The statement conveyed from the speaker to the interlocutor is a declarative sentence whose contents express grief. Both sentences (14) and (15) begin with the particle beu. In the following, data (14) and (15) are presented.

(14) *"**Beu** edas euy, hanteu ieu lempang teh,"* cek Emang. ....(NDS, 2012: 73)

'"Wow, how are we, we stumbled walking, "said Weve. ....'

(15) *"**Beu** geus teu aya tulunganeunana, "* saur Tuan Direktur. (SW, 2012: 25)

'"Well, there's no need to help anymore, said Mr. Director."'

3.2 Polite *Code*

The polite code of speech level in Sundanese has two targets for use, namely for others and for oneself. This polite code uses certain polite dictions to show respect. In contrast to the familiar code whose use is aimed at not keeping the distance between the conversation participants, in this polite code there is a distance between the conversation participants. Based on the data, it was found that the sentences used as polite codes were very limited in number, namely only two data, namely data (4) and (12).

(4) *"**Beu**, Kang, teu kinten bae, mani geus kaimpi-impikeun. ...."* (BKN, 2013: 66)

' "Oh, Kang, what a dream. ...."'

'"Aduh, Kang, sungguh sudah terbawa-bawa mimpi. ...."'

(12) *"**Beu**, tada teuing bae juragan benduna."* (RGR, 1997:90)

'"Oh, how angry sir."'

Data (4) is a statement delivered by the speaker (Nyi Rapiah) to the interlocutor (Abdullah) as a coffee seller with a symmetrical relationship. The statement is in the form of a declarative sentence which expresses the feeling of longing for the speaker's family who lives in the city where the interlocutor also lives there. In data (4), a polite code is used because it contains a polite choice of words, namely *teu kinten* 'really', which in the familiar code corresponds to *kacida*. This polite code is used as an expression of respect for oneself. This data (12) is revealed by the speaker (Aminah) as a helper to the partner (Abdul) as a helper in social friendship and is symmetrical. The statement conveyed from the speaker to the interlocutor is a declarative sentence which expresses concern, namely the concern of being scolded by the employer. In sentence (12) there is a choice of polite words, namely *benduna* 'angry' to mark the polite code, which in the familiar code the word choice for that is *ambekna*. The polite code used by the speaker is addressed to another person, namely a respected third person, in this case the employer. The polite code used is not spoken directly to the employer, but is spoken to other maids when telling her employer.

4. CONCLUSION

Based on the data sources used, there were fifteen sentence data containing *beu* particles. Of the fifteen data, thirteen data showed the use of *beu* particles at the level of familiar code speech and two data showed the use of *beu* particles at the polite code speech level, each of which was polite for oneself and polite for others. Furthermore, of the thirteen data showing the level of speech of the familiar code, five data show the social relationships of neighboring conversation participants, four data show the social relationships of the participants in friendship conversations, two data

shows the social relationships of the participants in family conversations, and two more data show the social relationships of the conversation participantsof of work relationship. There are only two data showing the level of polite code speech. The nature of the social relationships found between the speaking participants was symmetrical, namely twelve data and asymmetric, namely three data so that symmetrical relationships were dominated. This research can be continued by expanding the data sources to show the social relationships of the conversation participants and the nature of the conversation participants' social relationships more fully.

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