

Qur'anic Values in Sundanese Culture: A Study of Politeness Principles in *Paribasa*

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Abstract: This study investigates the principles of linguistic politeness in the Sundanese language as a reflection of Qur'anic values. The method employs a qualitative approach through content analysis. The research reveals that the politeness principles embedded in Sundanese *paribasa* align with Qur'anic teachings. These include the concepts of *qaulan ma'rufa* (good words), *qaulan sadida* (truthful words), *qaulan baligha* (effective words), *qaulan karima* (noble words), *qaulan layyina* (gentle words), and *qaulan maysura* (clear words). These principles highlight the significance of respectful communication, consideration for others' feelings, and promoting harmony within social relationships. Consequently, the politeness observed in Sundanese *paribasa* serves as a manifestation of Qur'anic teachings in daily social interactions. The findings of this research also enhance the understanding of how local religious and cultural values can synergistically contribute to the development of polite and harmonious communication practices. The novelty of this study lies in its integration of linguistic politeness, rooted in cultural values and Qur'anic principles. It serves as a model for fostering ethical and courteous communication in contemporary society.

Keywords: politeness principle, sundanese *paribasa*, sundanese culture, al-quran values

Citation (APA):

Hidayatullah, A., Anshori, D. S., & Sastromiharjo, A. (2025). Qur'anic Values in Sundanese Culture: A Study of Politeness Principles in *Paribasa*. *Ibda': Jurnal Kajian Islam dan Budaya*, 23(1), 1-18.
<https://doi.org/10.24090/ibda.v23i1.12736>

Submitted: December 17, 2024

Accepted: February 11, 2025

Published: April 1, 2025

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A. Introduction

Language serves as a fundamental instrument for communication within human society. It enables individuals to convey their thoughts, emotions, and concepts to one another. The role of language extends beyond mere practical interaction. It also reflects a society's culture, social identity, and worldview (Ehineni, 2019). The diverse forms of expression and grammatical conventions in every language reflect its speaking community's social and cultural values. In Indonesia, the Sundanese language is a pertinent example, rich in cultural, moral, and ethical values actively upheld in daily practices.

In Sundanese society, language transcends mere communication in practice. It acts as a vital instrument for cultivating harmonious social relationships, exhibiting respect, and emphasizing the principles of politeness in interpersonal interactions. A crucial aspect that encapsulates these politeness principles in Sundanese is *paribasa* (proverb), which consists of proverbs or expressions that convey profound meanings and function as communicative guidelines (Aziez, 2020; Mulyana & Darmawan, 2013).

In daily interactions, Sundanese people highly value linguistic politeness, with *paribasa* as a primary mechanism for respectfully conveying messages. For instance, expressions such as "*Salah dina omong, karasa dina jeroeun hate*" (Wrong in saying, felt in the heart) and "*Hate ka urang, kawas hate ka lemah*" (A good heart towards others, like a heart towards the land). This *paribasa* illustrates the necessity of careful speech to avoid offending others' feelings. In the Sundanese cultural context, communication transcends mere information exchange; it embodies maintaining harmonious relationships by steering clear language that may cause emotional harm.

Sundanese society's principles of linguistic politeness are deeply intertwined with social norms and religious teachings that conduct interpersonal interactions. Politeness is an essential aspect of etiquette, emphasized in social contexts and religious practices. The Quran, the holy text of Muslims, contains numerous verses advocating for virtuous, accurate, and respectful speech. In this regard, the principles of linguistic politeness reflected in Sundanese *paribasa* resonate with Quranic teachings, which underscore the significance of using kind, correct, gentle, and positively impactful words. Concepts such as *qaulan ma'rufa* (good words), *qaulan sadida* (right words), *qaulan baligha* (impressive words), *qaulan karima* (noble words), *qaulan layyina* (gentle words), and *qaulan maysura* (easy-to-understand words) are particularly relevant to the discourse on linguistic politeness (Dahlan,

2001; Sauri, 2006). Each concept emphasizes the importance of truthful and honest expression and the necessity of communicating in a manner that respects others' feelings, employs gentleness, and utilizes clear and comprehensible language.

In the context of Sundanese culture, the usage of polite language is part of the social norms that must be obeyed by every individual to maintain harmony in social interactions (Huzaeema et al., 2024; Ratnasari et al., 2023). Meanwhile, in Islamic teachings, speaking good and correct words is a social requirement and a form of worship that brings oneself closer to Allah (Al-Khatib, 2023; Wijaya et al., 2023). Accordingly, analyzing the principles of linguistic politeness embodied in Sundanese *paribasa* as a reflection of Quranic values is crucial for understanding how religious principles can be integrated into everyday practices, particularly in verbal communication.

This study examines the connection between the principles of linguistic politeness in the Sundanese language and the values expressed in the Quran. It also analyzes how these principles interact to form a general attitude of propriety and politeness in communication. This research is significant due to its distinct cultural characteristics concerning other religious doctrines and principles of politeness that resonate with the universal messages conveyed in the Quran. In light of the ongoing modernization trends and the pervasive influence of global culture, the younger Sundanese generation should enhance their understanding of the critical importance of sustaining linguistic politeness in both social and religious contexts. This awareness is vital for the preservation of cultural identity and for nurturing respectful interpersonal relationships within their communities.

This research contributes to ethnopragmatics and religious studies by exploring language's cultural and religious values as reflections of societal norms. By investigating the principles of linguistic politeness within the Sundanese language and correlating them with Quranic teachings, this study offers new insights into the interplay between regional culture and religious doctrine. It enriches the discourse on the significance of linguistic politeness in fostering enhanced social cohesion. This research illustrates how religious tenets, particularly those of Islam, can be effectively integrated into everyday interactions through polite and respectful communication, benefiting society.

In the current era characterized by rapid development, the acquisition and application of principles about linguistic politeness are of paramount importance. Within the framework of local cultural traditions, the religious values associated with linguistic politeness can play a crucial role in fostering harmonious

interpersonal relationships. Furthermore, these values contribute to the cultivation of a society that is more tolerant, respectful, and peaceful (Dortje Leonora Yokbeth et al., 2024; Linda Eka et al., 2024; Masruddin et al., 2023). Therefore, a deeper understanding of language politeness in the context of Sundanese culture and the Quran can be a critical foundation for building a better and more civilized society.

Investigations into linguistic politeness within local cultures, particularly Sundanese society, have employed diverse methodologies and perspectives. A notable example includes the study conducted by Akbar and Sariyati (2017), which examined the principles of linguistic politeness present in conversational interactions during homecoming among Sundanese individuals in the regions of Ciwidey, Cililin, and Cimahi, revealing that language politeness plays an important role in maintaining social harmony and strengthening family relationships. In this research, language politeness is reflected through *undak-usuk basa*, namely the level of Sundanese speech appropriate to the social status and age of the interlocutor, as well as the choice of polite words and soft intonation. This politeness reflects the local cultural values of Sundanese society and is also rooted in ethical and moral principles valued in Islam. The linguistic impoliteness identified in this study was frequently attributed to inadvertent factors, including a limited understanding of linguistic norms and specific emotional contexts. This finding underscores the necessity of upholding the values of politeness in social interactions, as these values are integral to the cultural identity of the Sundanese community.

Meanwhile, other studies have also discussed the relationship between language politeness in Islam and social communication practices. Broad research has been carried out on *qaulan* concepts in the Quran to analyze their application in daily life. Research entitled *Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners* by Ainissyifa et al. (2022) analyzed the concept of *qaulan* in the Al-Qur'an as a communication model between educators and students. This study identified seven *distinct qaulan* terms: *qaulan sadidan*, *qaulan balighan*, *qaulan maysuran*, *qaulan layyinan*, *qaulan kariman*, *qaulan ma'rufan*, and *qaulan aziman*, each delineating the attributes of effective communication within specific contexts. *Qaulan sadidan* highlights the necessity of honest and precise communication, whereas *qaulan layyinan* underscores the importance of gentleness in message delivery. By applying these concepts, this research provides a communication framework to enhance educational interactions, foster improved understanding, and cultivate harmonious relationships between educators and students.

This research aspires to offer novel insights into the relationship between the principles of politeness in the Sundanese language and the values articulated in the Al-Qur'an. The significance of this study lies in its exploration of how, despite the long-standing presence of linguistic politeness within Sundanese culture, establishing a connection with Qur'anic teachings introduces a new dimension to understanding these principles as social norms and manifestations of universal religious teachings. By delving deeper into this relationship, the study contributes to enriching the fields of ethnopragmatics and religious studies while preserving Sundanese culture, particularly in prioritizing linguistic politeness amid the challenges of modernization.

B. Methods

This research uses a qualitative approach with content analysis methods to examine the principles of language politeness contained in Sundanese *paribasa* as a reflection of the values of the Al-Qur'an. This approach was chosen to explore the deep meaning and understand Sundanese *paribasa*'s cultural context and background. As stated by Bogdan and Biklen (1997), qualitative research aims to understand phenomena from the perspective of the object of study, emphasizing the social and cultural values surrounding them.

Research data was collected through literature study and text analysis from relevant Sundanese *paribasa* references. Data collection mainly focuses on the politeness values of Sundanese's *paribasa*. The collected data was analyzed using content analysis techniques to group information based on meaningful themes. Yin (2011) explains that this analysis helps interpret texts systematically. This research begins the analysis by identifying appropriate *paribasa* and grouping the values of politeness. These values are then analyzed further by comparing them with the concepts of *qaulan* in the Qur'an. The concepts include *qaulan ma'rufa* (good words), *qaulan sadida* (correct words), *qaulan baligha* (impressive words), *qaulan karima* (noble words), *qaulan layyina* (gentle words), and *qaulan maysura* (words that are easy to understand).

To ensure the validity and reliability of the research results, a theoretical triangulation and cross-verification approach was used, as recommended by Creswell and Creswell (2023). This technique allows for comparing the results of the analysis of politeness values in Sundanese *paribasa* with the concepts of the Koran and verifying them with credible sources.

C. Results and Discussion

From an Islamic perspective, language serves not merely as a tool for communication but also as a manifestation of an individual's ethical values and character. The principles of speech etiquette advocated in Islam underscore the significance of accurate and truthful communication conducted with wisdom, kindness, and a profound respect for others (Zakaria et al., 2022).

As part of the Sundanese cultural heritage, *paribasa* is a social communication tool and a means of learning deep moral values (Aziez, 2020). Sundanese *Paribasa* instills principles of language politeness that align with the values taught in the Al-Qur'an, especially related to maintaining social harmony through polite and dignified language. Various Sundanese *paribasa* reflect values align with the concept of *qaulan* in the Qur'an, such as *qaulan ma'rufa* (good words), *qaulan sadida* (right words), *qaulan baligha* (impressive words), *qaulan karima* (words noble ones), *qaulan layyina* (soft words), and *qaulan maysura* (words that are easy to understand). This relationship highlights that Sundanese proverbs serve as integral components of local culture while embodying the universal values found in the Quran, which facilitate the development of polite and harmonious communication. The values of *qaulan* manifested in Sundanese proverbs can be classified into the following categories, as presented in Table 1.

Table 1.
Reflection on the Al-Quran Values in Sundanese Paribasa

No.	<i>Paribasa</i>	Principles Values Contained of Politeness in Language	Reflection on the Al-Qur'an Values
1.	<i>Ambekna sakulit bawang</i> (someone who gets angry quickly)	When speaking, you must be wise	<i>Qaulan ma'rufa</i> (good words)
2.	<i>Ngadu angklung</i> (arguing over something useless)		An-Nisa [4]: 5 & 8
3.	<i>Tunggul dicarut catang dirumpak</i> (venting anger, there is nothing to fear)		Al-Baqarah [2]: 235 Al-Baqarah [2]: 263
4.	<i>Sakecap kadua gobang</i> (someone who gets angry easily)		Al-Anfal [23]: 32

5. <i>Ulah getas harupaten</i> (irritable, rashly taking action)		
6. <i>Ceuli lentaheun</i> (rushing to tell other people whatever they hear, even though the news is not necessarily trustworthy)	When speaking, you must be truthful, honest, and accurate to your promises	Qaulan sadida (correct words)
7. <i>Suku sambung leumpang biwir sambung lemek</i> (does not take responsibility, only conveys the mandate as a messenger carrying out tasks from other people)		An-Nisa [4]: 9 Al-Ahzab [33]: 70
8. <i>Bohong dirawuan</i> (excessive lies)		
9. <i>Nyieun piandel</i> (someone who makes up false stories so that other people will believe them)		
10. <i>Ngarah ngarinah</i> (harming others by misleading)		
11. <i>Loba catur tanpa bukur</i> (people who talk a lot, but in reality, there is no action)		
12. <i>Ngaletak ciduh</i> (going back on one's word or not keeping a promise)		
13. <i>Manis lambe</i> (just talking, but not implementing it)		
14. <i>Atah warah</i> (lack of education, impoliteness, many wrong language and behavior)	When speaking, it must be of quality	Qaulan baligha (adequate words)
15. <i>Abong biwir teu diwengku, abong letah teu tulangan</i> (someone who speaks carelessly without thinking it through first)		An-Nisa [4]: 63
16. <i>Ulah kokolot begog</i> (someone (a child) who talks like an older adult, pretending to know everything)		

17. <i>Pondok catur panjang maksud</i> (someone who speaks briefly but is full of meaning)		
18. <i>Hade lalambe</i> (pleasant expressions lacking genuine sincerity)		
19. <i>Malapah gedang</i> (speak or act in an orderly manner full of ethics and manners, following the appropriate stages or rules)	When speaking, show respect.	Qaulan karima (noble or honorable words)
20. <i>Urang kampung bau lisung, cacah rucah atah warah</i> (people who had bad manners)		Al-Isra [17]: 23
21. <i>Ulah nyeungseurikeun upih ragrag</i> (Do not belittle your parents because we will experience it someday. Neglect at your parents is disrespectful)		
22. <i>Ulah heuras letah</i> (His speech is rude and makes other people feel uncomfortable)	When speaking, you must be friendly and	Qaulan lasyina (soft words)
23. <i>Hambur bacot, murah congco</i> (Impolite in communication and occasionally angry, yet inclined to give or assist)	not hurt other people's feelings	Thaha [20]: 44
24. <i>Atah adol</i> (have no manners)		
25. <i>Hejo cokor badag sambel</i> (very impolite. Bad manners)		
26. <i>Keding hangit</i> (lousy behavior or language)		
27. <i>Pondok nyogok panjang nyugak</i> (harsh words, unpleasant to hear)		
28. <i>Tutus langkung, kepang haling</i> (Wrong words make other people uncomfortable)		
29. <i>Letah leuwih seukeut manan pedang</i>		

(Heart wounds caused by words are more painful than ordinary wounds)		
30.	<i>Bisa mihapekeun maneh</i> (Exhibit good behavior and communication to be liked by others)	
31.	<i>Lamun nyarita ulah siga cacag nu laleumpang</i> (When speaking, do not be careless; be focused and considerate)	When speaking, you must be clear
32.	<i>Ulah nyarita nu kabingung</i> (do not speak confusingly)	<i>Qaulan maysura</i> (words that are easy to understand)
33.	<i>Basa alus kudu écés</i> (Good language must also be clear)	Al-Isra [17]: 28

1. *Qaulan Ma'rufa Values*

In communication, Sundanese *paribasa* embodies the principles of linguistic politeness, underscoring the significance of tactful discourse (Ramli et al., 2023). For instance, the proverb "*ambekna sakulit bawang*", which refers to an easily provoked individual, conveys that emotionally charged speech can undermine interpersonal relationships and hinder effective communication. This perspective aligns with the teachings of the Al-Quran, which advocate for the concept of *qaulan ma'rufa* (good words), as illustrated in An-Nisa Chapter [4]: 5 and Al-Baqarah Chapter [2]: 263. These verses serve as a reminder for individuals to communicate with wisdom, to refrain from uttering words that may offend others, and to foster harmonious interactions.

Furthermore, the proverb "*ngadu angklung*" illustrates conflicts or debates that yield no constructive outcomes, which should be avoided in the context of linguistic politeness. The Quran emphasizes that communication aimed at reconciliation is preferable to prolonging disputes, which only exacerbate tensions. Verses from Surah Al-Baqarah [2]: 263 and Surah Al-Anfal [8]: 32 encourage individuals to select words that foster peace and positive relationships while steering clear of unproductive dialogues. Similarly, the proverb "*tunggul dicarut catang dirumpak*" reminds us of expressing anger impulsively, as such behavior can undermine relationships and hinder effective communication.

Paribasa "sakecap kadua gobang" and "ulah getas harupaten" depict hasty actions and expressions of anger without due consideration. The principles of polite language advocate that wise speech and emotional regulation are essential for maintaining harmonious social interactions (Held, 2023; Sariah & Nurhadi, 2020). Consequently, these proverbs impart the lesson that linguistic wisdom, careful word choice, and emotional control are vital to achieving peaceful and productive communication while embodying the moral teachings of religion.

2. *Qaulan Sadida Values*

In exploring linguistic politeness, various Sundanese *paribasa* emphasize the significance of truthfulness, honesty, and accountability in communication. For instance, the proverb "*ceuli lentaheun*," which refers to an individual who babbles without verifying the accuracy of their statements, underscores the necessity for speech to be accurate, honest, and precise. This principle aligns closely with the teachings of the Quran, which prioritizes *qaulan sadida* (correct speech), as illustrated in An-Nisa Chapter [4]: 9 and Al-Ahzab Chapter [33]: 70. These verses highlight the crucial importance of truthfulness and integrity in discourse, as untruthful statements can harm social relationships and lead to slander.

Paribasa "suku sambung leumpang biwir sambung lemek" reflects the behavior of individuals who convey messages without a sense of responsibility, emphasizing accountability in communication. In Islam, speaking is about relaying information and ensuring the conveyed messages are meaningful and truthful (Fajrussalam & Hasanah, 2018). Furthermore, *paribasa "bohong dirawuan" and "nyeu piandel"* highlight the perils associated with excessive lying and disseminating false narratives. As noted in Al-Ahzab Chapter [33]: 70, the Quran prohibits dishonesty, encouraging individuals to communicate honestly and uphold their commitments. The spread of falsehoods, whether through personal interactions or fabricated stories, can harshly undermine social relationships (Daar et al., 2023; Teitelbaum & Ben-Ze'ev, 2023).

The proverbs "*loba catur tanpa bukur*," "*ngaletak ciduh*," and "*manis lambe*" characterize individuals who engage in extensive verbal communication without corresponding actions. It reflects the principle that genuine deeds must support linguistic politeness. Islamic teachings emphasize that words should not only be eloquently articulated but must also be substantiated by actions (Alwasilah, 2024). The Quran underscores the importance of fulfilling promises and cautions against retracting statements once made, as articulated in Al-Ahzab Chapter [33]: 70. The verse emphasizes that words should reflect integrity and sincerity, as they have

significant implications for personal character and social relationships. Ultimately, it highlights the moral responsibility to uphold honesty in expression, aligning verbal communication with ethical principles and intentions. Sequentially, these proverbs convey that speaking with sincerity and ensuring that appropriate actions follow others' words are fundamental principles of politeness that embody integrity and commitment in communication.

3. *Qaulan Baligha Values*

In the Sundanese *paribasa*, politeness teaches the importance of speaking a quality language, reflecting ethics, prudence, and good intentions (Sudaryat & Nurhadi, 2023). *Paribasa "atah warah"* reflects precisely this value. This proverb refers to individuals who communicate without regard for norms or ethical standards, often exhibiting impoliteness. This proverb illustrates the necessity for speech to employ high-quality language—characterized by politeness, clarity, and positive values. This principle resonates with the teachings found in An-Nisa Chapter [4]: 63, which underscores the significance of *qaulan baligha* (impressive words). Such discourse is intended to bring benefits and goodwill to others, grounded in moral and social values. The verse highlights the consequences of insincere speech, indicating that such individuals are often misleading and fail to embody the true principles of belief. Ultimately, it serves as a reminder of the necessity for authenticity and integrity in both belief and communication, reinforcing the idea that true faith must be reflected in one's actions and words.

The proverbs "*abong biwir teu diwengku*," "*abong letah teu tulangan*," and "*ulah kokolot begog*" convey interrelated meanings that highlight the importance of thoughtful communication and the avoidance of incompatibility between words and knowledge. In this context, using quality language necessitates a comprehensive awareness of one's circumstances and knowledge delivered with humility (Aini et al., 2023). This notion is further supported by the teachings of the Quran in Al-Ahzab Chapter [33]: 70, which encourages individuals to articulate their thoughts with correctness and deliberation. The verse highlights the ethical responsibility to communicate truthfully and avoid empty or insincere language, as the quality of one's speech reflects personal character and moral standing. Ultimately, it calls for a commitment to sincerity and accountability in communication, reinforcing that our words should align with one's actions and intentions.

In addition to emphasizing consideration and awareness in communication, *paribasa "pondok catur panjang maksud"* and "*hade lalambe*" underscore that quality language should be succinct, clear, and concise while still conveying

profound meaning and being expressed with *genuine sincerity*. *Paribasa "pondok catur panjang maksud"* serves as a reminder that effective communication necessitates clarity and precision in message delivery. Conversely, *"hade lalambe"* highlights speaking with sincere intentions and integrity. These two *proverbs* are consistent with the principles of communication outlined in the Quran, which stress the significance of sincerity and truthfulness in every utterance and the importance of avoiding empty words that lack a foundation in genuine actions. These proverbs assert that quality language should adhere to ethical considerations and knowledge, accompanied by good intentions and a consistent alignment between words and actions.

4. *Qaulan Karima Values*

The importance of speaking respectfully and ethically is encapsulated in *paribasa "malapah gedang,"* which denotes communication and actions conducted in an orderly and ethical manner, adhering to appropriate protocols. This proverb reflects the significance of maintaining politeness in discourse. This principle aligns with the *qaulan karima* (noble or honorable words) articulated in the Quran, particularly in Al-Isra Chapter [17]: 23. This verse emphasizes that every statement should convey respect and appreciation for others. In communication, individuals are urged to uphold proper manners. People should refrain from using language that could undermine the dignity of others and ensure that their interactions are conducted with decorum (Astri et al., 2022).

Paribasa "urang kampung bau lisung" and *"cacah rucah atah warah"* illustrate the behavior of individuals who either lack an understanding of or disregard the norms of politeness. It leads them to communicate without consideration for established etiquette. The meaning of this proverb underscores the necessity of being aware of social values in language to ensure that communication occurs with mutual respect. Similarly, *paribasa "ulah nyeungseurikeun upih ragrag"* reminds us against ridiculing or belittling parents, as every individual undergoes a similar life trajectory.

This teaching aligns with Quranic principles that emphasize the importance of maintaining respect in communication, particularly towards elders. The Quran advocates for speaking with respect and affection towards parents, as articulated in Al-Isra Chapter [17]: 23. The verse advocates for kind and respectful speech towards parents, highlighting the moral imperative to maintain dignity and appreciation in familial relationships. The verse underscores the broader principle of compassion

and respect in interpersonal interactions, reflecting the values of gratitude and humility central to a virtuous life.

5. *Qaulan Layyina Values*

Speaking kindly and respecting other people's feelings are important values that reflect politeness and support the creation of harmonious social relationships (Bardon et al., 2023). *Paribasa "ulah heuras letah"* conveys that harsh language can lead to discomfort for the listener, highlighting the necessity of soft and considerate communication. This principle aligns with the concept of *qaulan layyina* (gentle words) found in the Quran, particularly in Thaha Chapter [20]: 44. This verse advocates for calming speech that avoids provoking conflict or negative emotions in others. The Thaha Chapter instructs people to communicate with kindness and patience, reinforcing that such an approach can foster understanding and mitigate hostility. It highlights the ethical imperative of maintaining respectful discourse to develop harmonious interactions and effective social communication.

Paribasa "hambur bacot," "murah congcot," and *"atah adol"* illustrate the communication styles of individuals who often neglect ethical norms, resulting in the use of inappropriate language. While such individuals may sometimes possess good intentions, it is crucial to recognize the significance of speaking with caution and respect. Careless and uncontrolled speech can create tension and disrupt social relationships in both personal and professional settings (Haugh & Chang, 2019). It is essential to emphasize that verbal communication should be conducted carefully to ensure that positive intentions are effectively conveyed, thereby minimizing the risk of misunderstandings or negative repercussions for others. The choice of words and the tone of delivery play a crucial role in shaping the listener's perception and response. By prioritizing clarity and empathy in our communication, we can create an environment that encourages open dialogue and fosters mutual respect among individuals.

Paribasa "hejo cokor badag sambel" and *"keding hangit"* illustrate the significance of communicating with courtesy and an awareness of relevant social norms. These expressions highlight an individual's lack of understanding regarding the values of politeness in discourse, which can lead to perceptions of disrespect among others. Such disregard for etiquette can damage social relationships and cause discomfort in interpersonal interactions. Upholding the quality of language used is imperative to ensure that communication remains compelling and harmonious.

Further, *paribasa* "*pondok nyogok panjang nyugak*" and "*tutus langkung, kepeng haling*" convey the detrimental effects of harsh and unpleasant language that can disturb the listener and inflict emotional pain. The *paribasa* "*letah leuwih seukeut manan pedang*" emphasizes that the wounds inflicted by harsh words are often more profound and more challenging to heal than physical injuries. Consequently, individuals must carefully select their words and communicate with empathy, avoiding expressions that may lead to sadness or distress (Pedersen, 2010). Conversely, *paribasa* "*bisa mihapekeun maneh*" conveys that respectful language and polite behavior foster admiration and likability among others. This proverb underscores the importance of using gentle language filled with politeness, aligning with Quranic teachings on the necessity of kind and respectful communication.

6. *Qaulan Maysura Values*

The principle of language politeness emphasizes the importance of speaking clearly and measuredly (Gupta et al., 2023). *Paribasa* "*lamun nyarita ulah siga cacag nu laleumpang*" underscores the necessity of thoughtful and clear articulation in communication, ensuring that the intended message is comprehensible to the listener. This principle resonates with the concept of *qaulan maysura* (words that are easy to understand) found in the Quran, particularly in Al-Isra Chapter [17]: 28, which advocates for communication that is straightforward and avoids confusion. Such an approach highlights the importance of selecting appropriate language to facilitate effective communication and minimize the potential for misunderstandings. Al-Isra [17]: 28 emphasizes the significance of speaking with clarity and consideration, mainly when emotions run high. The verse advises individuals to communicate thoughtfully, avoiding confusion and ensuring others easily understand their words. This Chapter underscores the ethical responsibility to engage in respectful dialogue, fostering constructive interactions and minimizing potential misunderstandings.

"*Ulah nyarita nu kabingung*" and "*basa alus kudu écés*" further emphasize the critical role of clarity in discourse. The former warns against confusing or inappropriate speech, leading to discrepancies between inquiries and responses, ultimately resulting in conversation misunderstandings. It illustrates the need for coherence and relevance in communication to ensure the message is correctly understood. Conversely, "*basa alus kudu écés*" highlights that using polite and clear language enhances the listener's ability to grasp the intended message. These *paribasa* illustrate the importance of communicating in an easily understandable

and contextually appropriate manner, ensuring that the audience effectively receives the message.

The principles of *qaulan maysura* and the associated *paribasa* underscore clarity, politeness, and thoughtfulness in communication, particularly in fostering mutual understanding and respect. By prioritizing the selection of appropriate language and ensuring coherence in discourse, individuals can enhance the effectiveness of their interactions and significantly reduce the likelihood of misunderstandings. Ultimately, adhering to these values not only enriches personal communication but also contributes to the establishment of a more harmonious social environment.

D. Conclusion

This research reveals that the principles of language politeness in the Sundanese language have close parallels with the values composed in the Al-Qur'an, especially those related to etiquette in speaking. Concepts such as *qaulan ma'rufa* (good words), *qaulan sadida* (correct words), *qaulan layyina* (gentle words), and *qaulan maysura* (words that are easy to understand) contained in the Qur'an align with the teachings of politeness in Sundanese *paribasa* which prioritizes speaking respectfully, taking care of other people's feelings, and creating harmony in social relationships. It shows that language politeness is a socio-cultural norm and an implementation of religious teachings that aim to form positive social interactions. Therefore, Sundanese *paribasa* can be seen as a reflection of Islamic values, which teach its followers to speak politely and respectfully.

Future researchers are advised to conduct a more in-depth exploration of the implementation of Islamic values and language politeness in Sundanese *paribasa* in various life contexts, such as within the family, education, and broader society. Comparative studies between Sundanese *paribasa* and proverbs from other cultures in Indonesia can also be carried out to understand the universal relevance of language and Islamic politeness values in various cultural settings. In addition, using qualitative methods such as in-depth interviews or case studies will enrich the analysis, especially in understanding people's perceptions about the role of *paribasa* in daily life. Further research can also highlight the influence of these values on the younger generation, especially in the era of digitalization and social media interactions, which often ignore politeness in language.

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