



The Concept of Good Communication in Sundanese Way of Life a Paremiological Analysis

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Abstract

Sundanese people is the Indonesia's second largest ethnic with a population of nearly 50 million people. As a large ethnic, ethophilosophically, Sundanese people believed to have developed a unique perspective on the various aspects of life, especially the aspect of Communication. All this time our understanding of Sundanese communication values is very limited. In fact, we tend to ignore it. Proven until now research in this field has never been done. Though understanding of local values are strategic and can become the entrance to understand Sundanese Communicative behavior more accurately and correctly. This study aims to explore the Sundanese's view about 'the concept of good communication' with a focus on the following question; how do Sundanese people view the concept of good communication? By using paremiological analysis method that analyzes two books namely (1) *Kumpulan Babasan jeung Paribasa Sunda*, and (2) *1863 Babasan jeung Paribasa Sunda*, the research found that Sundanese people placing communication as determinants of good or poor quality of social life. Sundanese's Communication behavior tend to be oriented on circumspection and collectivity.

Keywords: Communication; Sundanese Way; Paremiological Analysis

Introduction

Sundanese people is the Indonesia's second largest ethnic with a population of nearly 50 million people. As a large ethnic, ethophilosophically, Sundanese people believed to have developed a unique perspective on the various aspects of life, especially the aspect of Communication. All this time our understanding of Sundanese communication values is very limited. In fact, we tend to ignore it. Proven until now research in this field has never been done. Though understanding of local values are strategic and can become the entrance to understand Sundanese Communicative behavior more accurately and correctly.

This study aims to explore the Sundanese's view about 'the concept of good communication' with a focus on the following question; how do Sundanese people view the concept of good communication? Talking about good communication requires philosophical arrangement as its foundation, so it is not easy to understand or is acceptable to everyone. This paper is an initial exploration of good communication in Sundanese society, and in particular also explores Sundanese local views derived from values, norms, and

how to behave using paremiological analysis method that analyzes two books namely *Kumpulan Babasan jeung Paribasa Sunda* (Djajawiguna & Kadarisman:1983) and *1863 Babasan jeung Paribasa Sunda* (Nugraha: 2012). Before we elaborate further on how the concept of communication in the viewpoint of the Sundanese people, we will start defining what exactly is good communication means.

Good Communication

Actually, the term of good communication is a generic term known to the public to show a good deeds, useful and necessary in interpersonal communication. In Indonesia we can find many terms related to good communication such as; good words, good relations, good conversations, speaking well, being kind in dealing with other people or harmonized terms to improve relations. The word good has become a common terminology in everyday communication practices, especially to show the quality of human relations. Starting from these reasons, it is very reasonable if the concept of good communication becomes important to discuss (Venus & Munggaran, 2016: 27-28). For that, let us explore further the concise definition that has been conveyed before. Defining the concept of good communication is not easy. In addition there is no reference that can be used as a handle, this concept will also be unique. The specificity of the concept of good communication lies in the comprehensive attention to the aspect of the essence of action and communication aspects of how an action is performed, in other words good communication not only pay attention to the ethical aspects but also etiquette and expediency.

Interestingly Bertens distinguish between ethics and etiquette in the author's view is very important when talking about the concept of good communication. According to Bertens (1999) ethics has the same meaning as moral. The experts make a more comprehensive definition, they interpret ethics as (1) a set of principles and values that are used as a guideline for the action of a group of people (habits), and (2) the values of right and wrong or good and bad that belong to a group of people . The word etiquette means manners. In the context of communication, ethics is associated with the essence of an act of communication whether morally correct or not, while etiquette is related to how an action of communication is carried out. Furthermore Bertens (1999) states that there are at least four differences between ethics and etiquette. First, etiquette talk about the way in which it was committed, while ethics emphasize the essence of the act itself. The second difference, etiquette only applies to intercommunication. Etiquette requires the presence of others, but ethics are not. Another difference, etiquette only pay attention to the external aspects of humans while ethics pay attention to aspects of depth. It could be from outside we see someone who is loyal and full of manners but apparently not, as in the proverb '*beungeut nyanghareup ati mungkir*' or some other Sundanese proverbs such as '*Galéhgéh gado*' and '*nginjing sila bengkok sembah*' (looks good only when facing). Finally the difference is in the relativity of the validity of etiquette. Ethics is also not absolute, but the implementation of ethics is far more common than etiquette.

It is interesting that the concepts of ethics and etiquette are both covered by the concept of good communication. In the author's view the coherence of the two concepts can be simplified in the order of the expression that good communication must involve "good thoughts, good words, and good deeds". This concise expression represents that good communication is not enough just to be associated with good ways of speaking but also involves 'depth' aspects of ourselves which become the beginning of messages that in the view of life of the Sundanese people are prudent. Based on the expression of good thoughts, good words, and good conduct, the authors identified three important aspects to explore the concept of good communication aspects of purpose of communication (intention), delivery and aspects of achievement/reception. In my opinion, these three aspects can be used as a starting point to see how the concepts of communication are well understood or explained by everyone. (Venus and Munggaran, 2016: 30)

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The aspect of intention in communicating in which the 'goal' is included is the first starting point to determine whether a communication action is considered good or not. Good communication must be initiated by good intentions, '*lain lantung tambuh laku, lain lentang tanpa béja lain leumpang maladra*' (while doing something must have clear aims and objectives). In good communication is not concerned factor 'who' but the essence of the intention of the communication itself. That communication actions should be based on good intentions or goals. Good intentions or goals must be the point of departure of an act of good communication. In Sundanese, there is an expression '*clik putih clak herang*', '*Balungbang timur, caang bulan opat belas, jalan gedé sasapuan*' (expression of sincerity and good intentions) if the intention that is present in a person is good, then good communication. Conversely, if the intention is bad in the sense that it can harm others, then by doing the communication itself will be bad.

The delivery aspect is the most crucial aspect. This aspect relates to how an act of communication is performed. In this aspect manners and politeness are clearly visible. In the concept of good communication, Sundanese people prioritize caution so that the intentions and goals to be achieved get good feedback. The Sundanese people recognize the phrase '*malapah gedang*', means to speak in a coherent manner starting from the opening up to the subject matter. In other words, this is a form of verbal persuasion power that makes the core message conveyed indirectly, prudent, and through the stages were good (Setiawan: 2015). Thus, in good communication the Sundanese have a view of having to '*asak jeujeuhan*' (well thought out). The author found 17 phrase and proverb entries that prioritize prudence in communicating, among others; *Bobot pangayun timbang taraju* (full of consideration), *Dibeuweung diutahkeun* (well thought out), *Ka hareup ngala sajeujeuh ka tukang ngala sajeungkal* (full of calculations), *Kudu boga pikir rangkepan* (do not easily trust others), *Nete tarajé, nincak hambalan* (must go through good phase), etc.

The last aspect of achievement in this case is also called the aspect of receiving messages. The purpose of 'achievement of communication' is what is achieved from an act of communication. The achievement of the intent or purpose of an act of communication will make it into a good communication. Goodness is not only seen from one of the actors, but from the communication actors. So a good communication should achieve the same intentions and meanings among communication actors. Often the communication we do is not aware of the potential for misunderstanding. Good communication is aware of the potential for misunderstanding which results in the failure to achieve the same meaning. In addition, aspects of attainment also spoke about the benefit of an act of communication. In this context which is a measure of the goodness of a communication is its usefulness for both parties involved. In this context, the Sundanese people prefer the collectivity, as expressed in the proverb '*ka cai jadi saleuwi, ka darat jadi salogak*' dan '*Sareundeuk saigel sabobot saphanean sabata sarimbanga*' means that all achievements which are the result of communication must run in the principle of togetherness. Sundanese people also adhered to the principle of 'Caina Herang laukna beunang' that to obtain a desired result should be done properly and carefully.

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