



Politeness in language in the *undak usuk basa* is a local wisdom of the Sundanese people

(Kesantunan berbahasa dalam *undak usuk basa* sebagai kearifan lokal masyarakat Sunda)

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**Abstract:** The accelerated progression of globalization and modernization has precipitated a decline in the significance accorded to local wisdom, a hallmark of their ancestral legacy. This phenomenon is particularly evident among high school students, who, as the younger generation, are increasingly drawn to foreign cultures, thereby exhibiting a diminution of interest in their regional traditions and values. The erosion of local wisdom values among high school students is of particular concern, as these values represent a crucial component of the nation's cultural heritage, the preservation of which is of paramount importance. This article analyzes language politeness in Undak Usuk Basa as Local Wisdom of the Sundanese Community, with the research object being high school students who belong to the Sundanese language community in the Majalengka and Kuningan districts. This research uses a qualitative descriptive research method, and the results show that language proficiency in the usuk basa acts among high school students has been degraded. This decline is evidenced by a noticeable shift in the characteristics of Sundanese individuals, traditionally known for their amiable, compassionate, amicable, and courteous dispositions. This transformation is particularly concerning, as it occurs among the next generation, representing the future of local wisdom and Indonesian culture. The findings of this study reveal that high school students exhibit a decline in politeness, as evidenced by their less-than-courteous language use. This suggests that basa steps in language politeness may reflect a person's refinement, characterized by the qualities and characteristics of Sundanese society.

**Keywords**      **Language politeness, Local wisdom of the Sundanese people, Undak usuk basa**

**Abstrak:** Percepatan perkembangan globalisasi dan modernisasi telah memicu penurunan signifikansi yang diberikan kepada kearifan lokal, ciri khas warisan leluhur mereka. Fenomena ini sangat jelas di kalangan siswa sekolah menengah, yang, sebagai generasi muda, semakin tertarik pada budaya asing, sehingga menunjukkan berkurangnya minat pada tradisi dan nilai-nilai daerah mereka sendiri. Erosi nilai-nilai kearifan lokal di kalangan siswa sekolah menengah menjadi perhatian khusus, karena nilai-nilai ini merupakan komponen penting dari warisan budaya bangsa, yang pelestariannya sangat penting. Artikel ini menganalisis kesopanan bahasa di Undak Usuk Basa sebagai Kearifan Lokal Masyarakat Sunda, dengan objek penelitian adalah siswa SMA yang tergabung dalam komunitas berbahasa Sunda di Kabupaten Majalengka dan Kuningan. Penelitian ini menggunakan metode penelitian deskriptif kualitatif, dan hasilnya menunjukkan bahwa kemampuan berbahasa dalam tindakan usuk basa di kalangan siswa SMA telah menurun. Penurunan ini dibuktikan dengan pergeseran nyata dalam karakteristik individu Sunda, yang secara tradisional dikenal karena wataknya yang ramah, penyayang, ramah, dan sopan. Transformasi ini sangat memprihatinkan, karena terjadi di kalangan generasi berikutnya, mewakili masa depan kearifan lokal dan budaya Indonesia. Temuan penelitian ini mengungkapkan bahwa siswa sekolah menengah menunjukkan penurunan kesopanan, sebagaimana dibuktikan dengan penggunaan bahasa mereka yang kurang sopan. Hal ini menunjukkan bahwa penggunaan langkah-langkah basa dalam kesopanan bahasa dapat berfungsi sebagai cerminan dari kehalusan seseorang, yang ditandai dengan kualitas dan karakteristik masyarakat Sunda.

**Kata Kunci**      **Kearifan lokal masyarakat sunda, Kesantunan berbahasa, Undak usuk basa**

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## INTRODUCTION

The accelerated progression of globalization and modernization has precipitated a decline in affection for local culture. The advent of novel social mores and discourses has coincided with the evolution of Western culture through globalization, thereby prompting a reassessment of traditional concepts and principles (Katumo et al., 2023). Globalization has facilitated the spread of homogeneous cultures, leading to the marginalization of local wisdom and the erosion of local traditions. Many communities are losing traditional practices (Suharyanto & Wiflihani, 2024). The way local communities perceive and engage with their traditions has transformed in the contemporary era, mainly attributable to the pervasive influence of technology and the extensive use of social media. These digital platforms have the potential to preserve and disseminate traditional practices, yet their role in tradition reduction is often unavoidable (Hakim et al., 2023). When global ideals and practices dominate, local culture is marginalized. The erosion of traditional customs, languages, and social rituals, including food (Ardina et al., 2024), is a growing concern (Mathew, 2024). So, foreign cults and uses are slowly degrading local wisdom, which is a legacy of our ancestors. Even among students today, local wisdom values are no longer recognized as the roots of their regional cultural values. Local wisdom values have a very significant meaning.

One of the essential components in social interaction, especially in a society that maintains traditions and culture, is language awareness. Critical cultural awareness is essential to managing stereotypes in educational settings (Tulasiewicz, 2015). Educators promote critical awareness by empowering students to challenge stereotypes, address social injustices, and foster an inclusive learning environment (Caingcoy, 2023). Building cultural competence involves recognizing and respecting cultural backgrounds (Eden et al., 2024). Teachers can apply sociopsychological principles to reduce intergroup bias and improve attitudes (Nasie, 2023). Integrating various materials and fostering teacher responsiveness to student feedback can help overcome these obstacles (Basnet, 2024; Nabung, 2024). In the context of Sundanese language learning, "*undak usuk basa*" is a term that signifies a specific language level that reflects respect, social hierarchy, and interpersonal relationships within Sundanese culture. This concept transcends mere linguistic rules, representing instead a form of local wisdom that is inextricably linked to the identity of the Sundanese people. Within this social context, the appropriate use of language manifests the Sundanese people's commitment to maintaining harmony and politeness in their daily interactions. However, preserving this cultural heritage is becoming increasingly challenging, particularly among the younger generation. Therefore, there is an urgent need to conduct further research on politeness in the language under "*usuk basa*" to ensure the survival of this unique form of local wisdom and to strengthen cultural identity in the face of modernization.

The Sundanese people residing in the Majalengka and Kuningan districts possess a rich tapestry of cultural and moral values intricately woven into the fabric of Sundanese culture. According to Ekadjati (1995), The cultural and moral values of the Sundanese ethnic group serve as the foundation of their identity, encompassing values, customs, beliefs, and cultural heritage. These values function as a reference point for societal conduct. Sundanese local wisdom is characterized by a strong emphasis on politeness, with the Sundanese people exhibiting characteristics such as friendliness, smiling, gentleness, love, obedience, and respect for parents (elders). The environment exerts a profound influence on the ideological structure of society, with language catalyzing shaping mindsets, attitudes, economic practices, and societal structures. Each society's mindset has shifted from one generation to the next—a phenomenon that can be attributed to the ongoing process of globalization (Putri et al., 2022).

Local communities are characterized by transmitting knowledge, values, norms, and practices from generation to generation. This process is often called "local wisdom," it plays a crucial role in maintaining social, cultural, and environmental balance. Local wisdom is frequently associated with unique perspectives on life and ethics, making it a vital element in preserving cultural identity and

environmental sustainability. In Sundanese society, local wisdom encompasses a wide range of aspects of life that have been handed down through generations. It serves as a cultural identifier, reflecting the values, norms, and wisdom that underpin the Sundanese way of life. This local wisdom reflects the Sundanese people's way of life, characterized by a harmonious relationship with the environment and promoting peaceful social relations. Preserving this local wisdom is paramount, as it is a vital repository of cultural identity and the noble values from previous generations.

Various philosophical traditions, classical anthropology, and cultural thought propose theories regarding local wisdom that reflect the perspectives of traditional societies on knowledge and local practices. The book *The Analects (Lunyu)*, which compiles Confucius' teachings and thoughts on wisdom, ethics, and moral values transmitted through a tradition, contains ancient theories pertinent to local wisdom. Confucius emphasized the role of moral and ethical values in everyday life, emphasizing their transmission through tradition and education. In the context of local wisdom, Confucius' teachings underscore the significance of respecting customs, traditions, and the wisdom handed down from generation to generation.

Politeness in the language in *Undak Usuk Basa*, as the local wisdom of the Sundanese people, is an effort to maintain the Sundanese language, whose use among the younger generation has begun to decline. Politeness in language in *Undak Usuk Basa* is one form of local wisdom of the Sundanese people, which emphasizes the use of language according to level to show respect and politeness when communicating. Politeness encompasses ethical principles, guidelines, and proper conduct to address speech partners verbally and nonverbally, employing indirect sentences or sentences with ambiguous elements (Ciubancan, 2015). The system under discussion is paramount for maintaining social harmony, respecting social hierarchy, and fostering positive interpersonal relationships. Human interaction occurs through conversation, which requires at least two or more people—one party as the speaker and the other as the speech partner. Humans conduct conversations or communicate and interact with each other using language (Faulu et al., 2024). According to the edition of the Big Indonesian Dictionary, the term "politeness" is derived from the primary word "polite," which signifies refined and amiable (language manners, behavior), polite, patient, and composed. Consequently, "politeness" in language pertains to the refinement, kindness, politeness, and demeanor of an individual's language.

Meanwhile, according to Santoso (2019), the term "*undue usuk basa*" is associated with several extra-linguistic factors, including background, age, gender, social status, and the formality of the situation, among others. In addition, an alternative theory concerning the principle of politeness has been proposed by Leech (1983). This study will focus on the Sundanese maxim of politeness, which is defined as applying the principle of politeness in language. The Sundanese maxim of politeness is categorized into six maxims: politeness, generosity, support, humility, agreement, and sympathy. The context in the surrounding environment significantly influences the interaction process between speech participants, as it facilitates a comprehensive understanding of the implied meaning or intent conveyed by the speech partner. Consequently, the context is considered dynamic, contingent on the diverse speech activities of the participants (Andriyani et al., 2021; Leech, 1996; Mey, 1993).

Among others, research on politeness in the Sundanese language was conducted by Akbar and Sariyati (2017). The research is entitled "Politeness and Impoliteness of Sundanese Language in Conversational Dialogues at Family Visits in Several Places in West Java." The following research was conducted by Wahyu and Suparman (2024). The publication title is "Politeness in Sundanese Language Through the Use of Engkang Vocatives: A Sociolinguistic Perspective," and the year of publication is 2024. Another research is the research conducted by Ainina et al. (2024) the research, entitled "Politeness of Sundanese Language in the Novel *Rasiah nu Goreng Patut* by Joehana," which explores the manifestation of politeness in Sundanese language, particularly in the context of the novel. The analysis reveals that Sundanese politeness, as evidenced in the novel, manifests through the use of two distinct forms of Sundanese language: *undak-usuk*, which is characterized as coarse, and a blend of *undak-usuk*, described as a mixture of both coarse and soft elements.

The present study explores the notion of local wisdom about linguistic expression. As it pertains to the Indonesian context, this concept reflects the Indonesian people's intelligence and cultural values, as evidenced by the use of language (Ahimsa-Putra, 2019). Regional languages, including Javanese and Kaili, exhibit expressions and linguistic styles that embody local wisdom. These languages function as instruments of social control, communication, and education (Ahimsa-Putra, 2019; Tamrin & Nursyamsi, 2020). Nonetheless, technological advancements and the influence of foreign cultures threaten the sustainability of local wisdom in language, particularly among the millennial generation (Syamsudin, 2023). Integrating aspects of daily life with traditional values in character education is a hallmark of local wisdom-based Indonesian language learning. This pedagogical approach is predicated on preserving local wisdom, a fundamental aspect of Indonesian culture (Hariadi, 2018). This effort is essential to maintain cultural identity and form responsible, peace-loving citizens (Hariadi, 2018).

Meanwhile, the research conducted by Setyawan and Suwandi (2022) sought to ascertain the extent to which local culture is represented in high school textbooks. In addition, the investigation by Fatimah et al. (2017) revealed the potential of local wisdom to serve as a pedagogical resource. The Indonesian language teaching materials incorporated values derived from the Sayu Wiwit folklore culture, exemplifying local wisdom values' integration into the educational curriculum. This finding is consistent with the conclusions of research on essential teaching materials in ongoing learning activities (Kormasela et al., 2020). The incorporation of local wisdom values into teaching materials is imperative within the context of the education curriculum. This objective is predicated on ensuring that students develop pedagogical and affective competence, with said competence grounded in noble values. The delivery of teaching materials must be meticulously tailored to align with the syllabus, thereby facilitating the attainment of student targets and competencies. Therefore, teaching materials in the education curriculum must incorporate local wisdom values (Saputra et al., 2022).

The novelty of this study lies in its discovery of a pattern of politeness in *Undak Usuk Basa Sunda* among high school students in Kuningan and Majalengka districts. The findings of this study can serve as a valuable reference for developing teaching materials in Indonesian language modules, particularly those focusing on local wisdom in politeness. This is congruent with the Merdeka curriculum guidelines regarding the contextualization of learning, which stipulate that teaching materials must be proximate to the student's residence (Badan Standar Kurikulum, 2024). The education curriculum must incorporate local wisdom values into its teaching materials (Ni'am et al., 2020). Violations of the principle of politeness frequently arise in communication between individuals, encompassing both formal and non-formal contexts. A notable instance of formal communication occurs within educational institutions. These institutions play a pivotal role in cultivating and shaping students' politeness. The use of impolite language by students can substantially impact subsequent generations, potentially contributing to the emergence of a generation characterized by a lack of ethical values and a dearth of character (Cahyaningrum et al., 2018).

Maintaining politeness in *Undak Usuk Basa* is crucial, as it serves as a form of local wisdom, enabling young Sundanese speakers to effectively interpret and use their regional language in their daily lives. The urgency of this study stems from the fact that young people in the Majalengka and Kuningan areas have started to disregard *Undak Usuk Basa* in their daily speech. The Sundanese language, employed in daily interactions, frequently utilizes impolite language and exhibits a paucity of grammatical sophistication, thereby rendering the pattern of politeness in the language imperceptible. In consideration of the aforementioned background, the problem under discussion in this study is how the paradigm of politeness manifested in Sundanese under *usuk basa* is exhibited by high school students in Majalengka and Kuningan districts, as elucidated by the theory of the principle of politeness proposed by Leech (1983).

The present study will primarily focus on the politeness maxim in Sundanese underused *basa*, namely the application of the principle of politeness in language and its use as a reference for teaching materials in Indonesian language teaching modules. The study involved 30 high school students in Majalengka and Kuningan regencies as research informants. The researcher listened to Sundanese

language utterances used by high school students in Majalengka and Kuningan regencies, looked for findings of undak usuk basa used in the speech of the high school students, then looked for patterns of politeness in the use of undak usuk basa. The latter has three levels: limes/polite/polite language, Loma/moderate, and coarse.

## METHOD

This research employs a descriptive-qualitative approach, collecting data through the listening method, which entailed attentive listening to the pattern of politeness in the Sundanese language. The recording technique was also employed, directly recording data from the data source. The study is meticulously structured into three sequential stages: 1) the data provision stage, 2) the data analysis stage, and 3) the result presentation stage. (Sudaryanto, 2015). The Listen, Engage, and Record (LERN) method was utilized to obtain the requisite data. The results of the listening and recording processes were then employed as data, which were subsequently classified and analyzed. The interactive analysis model proposed by Miles and Huberman (1992), the data analysis technique employed in this study, is particularly relevant. The interactive analysis model is particularly well-suited to the present study due to its relevance. The interactive model's relevance can be attributed to its characteristics, namely (1) the ability to be completed in four steps: (a) during data collection, (b) data reduction, (c) data presentation, and (d) data conclusion; and (2) the four steps co-occurring, being related, continuing, and repeating (Jahdiah, 2018).

## RESULTS AND DISCUSSION

### Research Data on Language Politeness Patterns in Sundanese Language in High School Students in Kuningan and Majalengka Districts

The results of this study are Sundanese language utterances used by high school students in Kuningan and Majalengka districts, findings of under usuk basa used in the speech of these high school students, and patterns of politeness in the use of undak used basa, which have three levels: limes/polite/polite language, Loma/moderate, and rough. The following are the research data and data analysis.

The Context of Students' Speech at SMAN 1 Luragung Kuningan		
No	The Context of Students' Speech at SMAN 1 Luragung Kuningan	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
1	The context of speech between students in class. Nuri: " <i>Antosan sakedap nuju mereskeun catetan biologi bela.</i> " (Wait a minute, I am tidying up my biology notes.) Witri: " <i>Duh, meni rajin enjing-enjing tos nyatet, paingan atuh meni nilaina sae wae.</i> " (Gosh, you are diligent in taking notes early in the morning, so it is no wonder your grades are always good.)	<b>Politeness Pattern:</b> Soft/ refined/ polite <b>Analysis result:</b> The speech is polite because Nuri praises or appreciates what her conversation partner is doing.
2	The context of speech between students in the school canteen. Dina: " <i>Mangga nya dilajeunkeun ngaleneutna. Wios tong diberesan gelas-gelas tilasna, ke we ku abdi.</i> " (Please continue drinking coffee. No need to clean up the used glasses. I'll do it later.) Aisyah: <i>Hatur nubunnya</i> (thanks)	<b>Politeness Pattern:</b> <i>Soft/gentle/polite</i> <b>Analysis result:</b> This speech is polite because the speaker allows his interlocutor to do what he is doing freely and does not require him to do something.
3	The context of speech between students in class. Andi: " <i>Aduh, hilap bade ujian teu nyandak pulpen</i> " (Oh, I forgot, I did not bring a pen for the exam.) Budi: " <i>Pake wae ieu pulpen abdi?</i> " (Just use my pen)	<b>Politeness Pattern:</b> Soft/smooth/polite <b>Analysis result:</b> The speech is included in politeness because it is a conversation between friends who help each other. Budi conveyed his speech to calm Andi because he forgot to bring a pen.
4	The context of the speech between students and their seniors in the school hallway.	<b>Politeness Pattern:</b> Soft/smooth/polite

No	The Context of Students' Speech at SMAN 1 Luragung Kuningan	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
	<p>Cucu: “<i>Teb Nurni, kin enjing sateacan abdi angkat ka sakola, bade ngajajah heula aki ka terminalnya</i>” (Tomorrow before going to school, I want to take the battery to the terminal first.)                      Nurul: “<i>Muhun, sok wae abi mah enjing angkat sareng ika</i>” (Yes, please go ahead, tomorrow I will leave with Ika)</p>	<p><b>Analysis results:</b>                      The speech is polite because Cucu uses the word "angkat," which means it is directed to someone older.</p>
5	<p>The context of speech between students in the home environment.                      Rina: “<i>Punten nya bumi abdi mah tebih</i>” (sorry my house is far away)                      Yusi: “<i>wios tebih oge, da pemandangan nage panginten sae</i>” (It doesn't matter if it's far, the view might be nice)</p>	<p><b>Politeness Pattern:</b>                      Soft/smooth/polite  <b>Analysis result:</b>                      The utterance is included in politeness because it is spoken to fellow friends when they are going to visit a house. The utterance is delivered with the intention that Rina feels happy and not embarrassed because the place she is visiting is far away, and she has to be tired to get there.</p>
6	<p>The context of speech between students in class.                      Isa: “<i>acuk ieu cocok teu nya kangge abi?</i>” (Does this shirt suit me?)                      Vika: “<i>Muhun, sae pisan</i>” (Fits, very good)</p>	<p><b>Politeness Pattern:</b>                      soft/smooth/polite  <b>Analysis result:</b>                      The speech is included in politeness because there is an agreement between the two speakers. The second speaker has been polite by agreeing with his friend's opinion besides intending to please him.</p>
7	<p>The context of speech between students in class.                      Sura: “<i>Mangga nyanggakeun! Lumayan baé</i>” (Please eat! Just a little bit)                      Kanardi: “<i>Mangga, sanés lumayan ieu mah.</i>” (Please, not this little bit.)</p>	<p><b>Politeness Pattern:</b>                      soft/ refined/ polite  <b>Analysis result:</b>                      The speech occurs between friends. They use politeness in language by using soft Sundanese. This is done to increase politeness when speaking, even with peers.</p>
8	<p>The context of speech between students on the basketball court.                      Nana: “<i>Gentos baé lancingan téh, éta bilih risek!</i>” (Change those pants; I am afraid they will wrinkle!)                      Ardi: “<i>Muhun wios we,</i>” (Just leave it)</p>	<p><b>Politeness Pattern:</b> soft/polite/polite  <b>Analysis results:</b> This speech occurs between peers. Speakers and Speakers use Sundanese politeness. The aim of using Sundanese politeness in speech is to increase politeness and respect for each other.</p>
9	<p>The context of speech between students in the school hallway.                      Ayu: “<i>Rin, abdi teu janten kenging liburan gratis ka Bali</i>” (Rin, I did not get a free holiday to Bali.)                      Rina: “<i>Enya kits? Wios teu nanaon yu da rezeki mah moal kamana.</i>” (Is that true? It is okay, if it is my destiny, I will not go anywhere)</p>	<p><b>Politeness Pattern:</b>                      Soft/smooth/polite  <b>Analysis result:</b>                      The speech occurs between peers who sympathize with their friends who are experiencing sadness by comforting them. The speech is included in the politeness of language.</p>
10	<p>The context of the speech between students and teachers is during break time, and the teacher has not yet left the class.                      Ani: “<i>Ibu, Kumaha tos tuang?</i>” (Mom, have you eaten?)                      Teacher: “<i>Atos.. sok mangga bade tuang mah lajengkeun</i>” (Already)</p>	<p><b>Politeness Pattern:</b>                      soft/ refined/ polite  <b>Analysis result:</b>                      The speech occurs between students and teachers, where the student uses soft Sundanese language because he maintains politeness when speaking to someone older and respected.</p>
11	<p>Context: The utterance occurs during the day when a buyer (student) thanks the trader in the school canteen after the student has paid for his shopping.                      Buyer: “<i>Hayang cilokna lima rebu, cimolna lima rebu.</i>” (If you want cilok, it is five thousand, cimol is five thousand).                      Seller: “<i>Iyeu neng, jadi sapuluh rebu.</i>” (This is it, sis, so it is ten thousand).</p>	<p><b>Politeness Pattern:</b>                      Loma/moderate  <b>Analysis result:</b>                      The speech uses Loma Sundanese because students, as buyers, do not use polite language, which is inappropriate because the traders are older.</p>

No	The Context of Students' Speech at SMAN 1 Luragung Kuningan	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
	Pembeli: <i>Nuhun nya</i> (Thanks)	
12	Context: Conversation between students as buyers and meatball sellers in the school canteen. This conversation occurs in the morning. Buyer: " <i>Mang, eta sayuran jang basona seger-seger pisan nya</i> ". (Mang, the vegetables for the meatballs are fresh, aren't they?) Seller: " <i>Muhun Neng, eta karak metik</i> ". (Yes, Neng, it has just been picked.) Buyer: " <i>Ohh, hoyong mang Basona tapi ke siang wae</i> ". (Oh, I want meatballs, Mang, but later this afternoon, okay?)	<b>Politeness Pattern:</b> Loma/moderate <b>Analysis result:</b> The speech uses Loma Sundanese because the student uses the word <i>jang</i> (for) when commenting and is replied by the trader as the interlocutor with the word <i>karak</i> (new), which is included in Loma Sundanese.
13	Context: Conversation between students as buyers and traders in the school canteen. This conversation occurs in the morning when buyers are bargaining for onions. Buyer: " <i>Teh, eta salad buah sabaraba?</i> ". (Teh, how much fruit salad is that?) Seller: " <i>lima belas rebu, neng</i> ". (fifteen thousand sis). Buyer: " <i>Kurangan atub, buahna ge lalantik. Jadi dua puluh rebu dua nya?</i> " (Reduce it; the fruit is small, so it is twenty thousand two.) Seller: " <i>Muhun sok kajeun jadi dua puluh rebu bae</i> ". (Yeah, that is okay, just twenty thousand.)	<b>Politeness Pattern:</b> Loma/moderate <b>Analysis results:</b> The speech uses Loma Sundanese because the student, as a younger person, is seen using relaxed speech because he is familiar with the trader; the speaker and the speech partner may have known each other for a long time.
14	Context: A conversation between students who are shopping in the school cafeteria. This conversation occurs during the day. Yuli: " <i>Dieu Nis, belanjaanna Yuli nu mawa</i> ". (Come here, Nis. Yuli is doing the shopping). Nisa: " <i>Beurat Yul ieu aqua aya 5 botol</i> ". (Yul, it is heavy; there are five bottles of Aqua). Yuli: " <i>Teu nanaon Nis, Yuli kuat. Nisa bisi cape engke kabeuratan</i> ". (It's okay Nis, Yuli is strong. Nisa is afraid that she will be tired and will have trouble).	<b>Politeness Pattern:</b> Loma/moderate <b>Analysis result:</b> The speech uses Loma Sundanese because the speaker uses the word <i>mawa</i> , which is included in the Loma Sundanese category. The conversation partner also replies to the conversation using moderate or Loma Sundanese.
15	Context: Conversation between friends who lost money while shopping at the school canteen. Rina: " <i>Ran, acis abdi kamananya? Atub teu aya</i> " (Ran, where did I go with my money? Why isn't there any?) Rani: " <i>Duka Rin, diinget-inget deui tadi nyimpenna dimana?</i> " (I do not know, Rin, try remembering where you saved it?) Rina: " <i>Di saku, tapi teu aya. Kumaha nya ieu abdi bayarna?</i> " (In my pocket but not there, how do I pay for this?) Rani: " <i>Ieu rin angge wae artos abdi teu nanaon</i> " (This is Rin, just use my money, it's fine')	<b>Politeness Pattern:</b> Soft/ refined/ polite <b>Analysis result:</b> The utterance uses soft Sundanese because the speaker is in a lost situation, and it does not affect the choice of language in his speech. The conversation partner also uses soft language as a reciprocal conversation. This is possible because both speakers are accustomed to using soft Sundanese in their family environment.

### Context of Student Speech at SMAN 1 Majalengka

No	Context of Student Speech at SMAN 1 Majalengka	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
11	The context of speech between students in class. Nefa: " <i>Age sib cuang ka ruang guru?</i> " (Come on, let us go to the teacher's room) Lika: " <i>Sok wae ah, kagok lien tugas pak ocha can beres.</i> " (please go ahead, this is Mr. Ocha's task not finished yet')	<b>Politeness Pattern:</b> Loma/moderate <b>Analysis results:</b> The speech uses Loma Sundanese, and there is typical Majalengka Sundanese, namely the word <i>age</i> (come on).
22	The context of speech between students in the school canteen. Sakha: " <i>cny, mau beli apa makan?</i> " (What do you want to eat?) Marvel: " <i>Nation wae lah bebas</i> " (anything is free)	<b>Politeness Pattern:</b> Loma/moderate <b>Analysis results:</b> The speech uses Loma Sundanese because the speaker and the interlocutor use casual language and are of equal age.

No	Context of Student Speech at SMAN 1 Majalengka	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
33	<p>The context of speech between students in class. Devan: "Melinda, geura eta bu Winda nanyakeun sorangan geus beres can rekap buku kasna?" (Melinda, hurry up, Mrs. Winda has asked you, is the cash book recap finished yet?) Melinda: "kela atub sabar, can anggeus dikit lagi da" (Wait a minute, be patient, it's not finished yet, a little more)</p>	<p><b>Politeness Pattern:</b> Loma/moderate <b>Analysis result:</b> The utterance uses Loma Sundanese because Devan, as the speaker, uses moderate Sundanese words that are acceptable to Melinda as a peer. In this utterance, mixed languages, namely Indonesian, are also used as a language code switch.</p>
44	<p>The context of speech between students in the school hallway. Mis Dede: "Yuni, nyandak naon eta?" (Yuni, what are you bringing?) Yuni: "Oh, this is the equipment for tomorrow's bazaar, ma'am. Excuse me, ma'am, I will go first." Mis Dede: "oh iya, mangga yuni" (oh yes, please go-ahead Yuni)</p>	<p><b>Politeness Pattern:</b> Lemes/ refined/ polite <b>Analysis result:</b> The speech uses Sundanese Lemes because, in this conversation, there are two speakers from different statuses and age backgrounds. Mrs. Dede, as a teacher, starts asking questions with polite language, and Yuni, as a student, responds using Indonesian.</p>
55	<p>The context of speech between students in the home environment. Nia: "Burukeun atub babagi kelompokna, meh tereh beres kelas urang naon tema bazarna?" (Quickly divide into groups so our class can finish soon. What is the theme of the bazaar?) Aldi: "Iya yuk again sib, lila Pisan ih meni least." (come on, hurry up, it is taking so long)</p>	<p><b>Politeness Pattern:</b> Loma/moderate <b>Analysis results:</b> The speech uses Loma Sundanese because conversational speech uses relaxed word choices, and Majalengka Sundanese is unique regarding word age.</p>
66	<p>The context of speech between students in class. Bellani: "nel, eta naon anu nempel dina tembok nu hideung?" (Nel, what is that thing stuck to the wall, but is it black?) Neli: "Oh eta mah cakeh bel, tapi signal to path." (oh, that is a gecko, but it is dead)</p>	<p><b>Politeness Pattern:</b> Loma/moderate <b>Analysis result:</b> The speech uses Loma Sundanese because the speech uses language choices for intimate situations, and there is the word "path," which means dead; this word is included in the medium/Loma Sundanese language level.</p>
77	<p>The context of speech between students in class. Sayu: "Lov, ek ka kantin moal? nitip lah aku marimas jeung mie lidi" (Lov, do you want to go to the canteen? I will ask you for some Marimas and Mie Lidi. Lovi: "enya say, sok we duitna ka urang keun" (yes dear, please just give me the money)</p>	<p><b>Politeness Pattern:</b> Loma/moderate <b>Analysis results:</b> The speech uses Loma Sundanese because the speech between students uses a typical Majalengka dialect with word choices at the Loma level.</p>
88	<p>The context of speech between students in the teacher's room Yantika: "Assalamualaikum Ibu, hapunten ngawagel..bade naros upami meja bu Liska palih mana?" (Assalamualaikum Ma'am, I am sorry to disturb you. Would you like to ask which side Mrs. Liska's table is on?) Guru: "Waalaikumsalam, oh, just to the right at the end near the dispenser, sis.." Yanti: "Baik bu, batur nubun" (Okay ma'am, thank you.)</p>	<p><b>Politeness Pattern:</b> Soft/ refined/ polite <b>Analysis result:</b> The utterance uses soft Sundanese because the situation where the utterance takes place is in the teacher's room. The interaction occurs between students and teachers in the room. The students speak using soft Sundanese, but the teacher answers in Indonesian. Code-switching and code are mixed in the conversation, but generally, the conversation shows politeness in language.</p>
9	<p>The context of speech between students in the school hallway. Hisyam: "Wud, ek ka endi maneh?" (Wud, where are you going?) Dawud: "ka perpustakaan Syam, ek milu?" (To the Syam library, do you want to come?)</p>	<p><b>Politeness Pattern:</b> Rough <b>Analysis result:</b> The speech used rough Sundanese because the speech between the two students showed rough Sundanese language.</p>

No	Context of Student Speech at SMAN 1 Majalengka	Data Analysis of Language Politeness Patterns in the Use of Undak Usuk Basa
19	<p>Context: Conversation between students who are shopping in the school canteen.</p> <p>Lovi: “<i>Bu, mau marimanya 1 sama mie gorengna 2, sabaraha?</i>” (Ma'am, how much do I want 1 Marimas and two fried noodles?)</p> <p>Ibu Kantin: “<i>mangga neng, aya tambihan deui?janten 12 rebu</i>” (please miss, is there anything else to add? so it's 12 thousand)</p> <p>Love: “<i>Sudah bu, cukup.. hater nubun.</i>” (That is enough, ma'am. Thank you.)</p>	<p><b>Politeness Pattern:</b> Soft/ refined/ polite</p> <p><b>Analysis result:</b> The utterance uses soft Sundanese language because the conversation occurs between people of different ages. Although the utterance shows a mixture of Indonesian and Sundanese language codes, the politeness from the students to the saleswoman in the canteen is still apparent by using soft Sundanese language.</p>
110	<p>Context: Conversation between students and other students preparing for bazaar activities.</p> <p>Nira: “<i>Barudak, kade besok ning kasiangan nya, kudu tepat waktu.. kan urang teh beberes heula stand</i>” (“Kids, be careful not to oversleep tomorrow, we have to clean up the stand.”)</p> <p>Gilar: “<i>siap Nir, bade dongkap subuh-subuh hehe</i>” (ready Nir, I'll come at dawn hehe)</p>	<p><b>Politeness Pattern:</b> Polite/soft</p> <p><b>Analysis results:</b> The speech uses soft Sundanese because the two students from South Majalengka used polite Sundanese words in their speech.</p>
111	<p>Context: Student interaction speech in the school hallway.</p> <p>Gian: “<i>age ke kantin yuk? ek jajan naon maneh?</i>” (Let us go to the canteen? What snacks do you want?)</p> <p>Faddya: “<i>hayu, urang ek jajan mie tektek</i>” (hey, I want to buy tektek noodles)</p>	<p><b>Politeness Pattern:</b> Rough</p> <p><b>Analysis result:</b> The speech uses rough Sundanese language because the words "maneh" and "urang" are chosen for rough Sundanese words.</p>
112	<p>Faris: “<i>Nun, hayu mabar Mobile Legend.. ajak si Dawud</i>” (Nun, let us play with legendary cars, invite Dawud)</p> <p>Nuno: “<i>hayu, ke ku urang chat di dawud na</i>” (Come on, I'll call Dawud later)</p>	<p><b>Politeness Pattern:</b> Loma/moderate</p> <p><b>Analysis result:</b> The speech uses loma/moderate Sundanese language The speech between the two students showed a choice of language that was not too rude. Although the word "urang" appeared in the speech, it could still be categorized as moderate Sundanese because the two people were already close and of the same age.</p>
113	<p>Aliv: “<i>Gus, ayo pulang bareng..naek angkot 1B.jeung saba deni nya?</i>” (Gus, let's go home together...take public transportation 1B... with who else?)</p> <p>Bagus: “<i>ke heula, cuang ajak Wisnu meh rame na angkotna</i>” (Wait a minute, let's invite Wisnu so it will be fun in the public transportation)</p>	<p><b>Politeness Pattern:</b> Loma/moderate</p> <p><b>Analysis result:</b> The utterance uses the Sundanese language Loma/moderate The two students' speech used Sundanese language that was not too rude, and there was also code mixing in the choice of the sentence, "Let's go home together."</p>
114	<p>Noval: “<i>Dam, maneh geus make sampul buku berwarna can?</i>” (Dam, have you used a colored cover book yet?)</p> <p>Adam: “<i>Acan, Solana can multi-sampling, ke wae sore paling meuli bella.</i>” (Not yet, because I have not bought it yet... I will probably buy it this afternoon first)</p>	<p><b>Politeness Pattern:</b> Rough</p> <p><b>Analysis result:</b> The speech used rough Sundanese language because the speech between the two students showed rough Sundanese language. The words "maneh" and "can meuli" were used in the speech.</p>

### Language Politeness Patterns in Sundanese Basa Usuk for High School Students in Kuningan Regency

This study examines language politeness in Sundanese Basa Usuk at SMAN 1 Luragung Kuningan. The results focus on the politeness maxim in Sundanese Basa Usuk, namely the application of the principle of politeness in language. Fifteen students from SMAN 1 Luragung Kuningan

participated as research informants. The research data were obtained through a list of questions in the questionnaire, and listening and recording were carried out on high school students who became research informants.

The research findings indicate that at SMAN 1 Luragung Kuningan, most students exhibit language politeness in Sundanese Basa Usuk; specifically, 11 out of 15 research informants employed the weak/refined/polite form of the language in their speech. The maintenance of linguistic politeness in Sundanese is evident in various contexts, including interactions with peers, teachers, and vendors in the school canteen. Four students who participated in the study employed moderate Sundanese, exhibiting politeness that did not offend their interlocutors. The subsequent discourse pertains to the data analysis findings concerning the employment of soft/polite Sundanese in student communication interactions at SMAN 1 Luragung Kuningan. The ensuing discourse employs soft Sundanese in light of its context, which is situated within the classroom environment and involves a dialogue between two students. The conversation manifests a high degree of politeness, as evidenced by the speaker, Nuri, who conveys appreciation for her conversational partner's actions.

- Nuri : *"Antosan sakedap.. nju mereskeun catetan biologi hela."*  
(Wait a minute, I am tidying up my biology notes first)
- Witri : *"Dub, meni rajin enjing-enjing tos nyatet, paingan atub meni nilaina sae wae."*  
(Gosh, you are diligent in taking notes early in the morning; no wonder your grades are always good)

The following utterance is included in politeness of language because the speaker allows his interlocutor to freely do what he is doing and does not require him to do something. The context of the utterance is between students in the school canteen.

- Dina : *"Mangga nya dilajeungkeun ngaleuentna. Wios tong diberesan gelas-gelas tilasna, ke we ku abdi."*  
(Please continue drinking coffee. No need to clean up the used glasses. I will do it later)
- Aisyah : *Hatur unfunny*  
(thanks)

The next utterance is included in politeness because the conversation is between friends who help each other. Budi conveys his speech with the intention that Andi feels calm because he forgot to bring a pen. The context of the speech is between students in class.

- Andi : *"Aduh, hilap bade ujian teu nyandak pulpen"*  
(Oh my, I forgot I did not bring a pen for the exam)
- Budi : *"Pake wae ieu pulpen abdi"*  
(Just use my pen)

The following speech is included in politeness because Cucu uses the word "angkat," which means to be shown to the older one. The context of the speech between the student and his senior in the school hallway.

- Cucu : *"Teh Nurul, kin enjing sateacan abdi angkat ka sakola, bade ngajajap heula aki ka terminalnya"*  
(Tomorrow, before going to school, I want to take the battery to the terminal first)
- Nurul : *"Mubun, sok wae abi mah enjing angkat sareng ika"*  
(Yes, please go ahead, tomorrow I'll go with Ikan)

The next utterance is included in politeness because it is spoken to fellow friends when they are going to visit a house. The utterance is delivered with the intention that Rina feels happy and not embarrassed because the place she is staying is far away, and she has to be tired to get there. The context of the utterance is between students in the home environment.

- Rina : *"Punten nya bumi abdi mah tebih"*  
(sorry my house is far away)
- Yusi : *"wios tebih oge, da pemandangan nage panginten sae"*  
(It does not matter if it is far, the view might be nice)

The next utterance is included in politeness because there is an agreement between the two speakers. The second speaker has been polite by agreeing with his friend's opinion besides intending to please him.

- Isa : *"acuk ieu cocok teu nya kangge abi?"*  
(Does this shirt suit me?)
- Vika : *"Mubun, sae pisan"*  
(Fits, very good)

The following speech occurs between two students. They use politeness in language by using soft Sundanese language. This is done to improve politeness when speaking, even with peers. The context of speech between students in class.

- Sura : *"Mangga nyanggakeun! Lumayan baé"*  
(Please eat! Just a little bit)
- Kanardi : *"Mangga, sanés lumayan ieu mah."*  
(Please, not this little bit)

The following speech occurs between peers who sympathize with their friend's sadness by comforting him. The speech is included in politeness of language. The context of the speech is between students in the school hallway.

- Ayu : *"Rin, abdi teu janten kenging liburan gratis ka Bali"*  
(Rin, I did not get a free holiday to Bali)  
(Please eat! Just a little bit)
- Rina : *"Enya kitu? Wios teu nanaon yu da rezeki mah moal kamana"*  
(Is that true? It is okay if it is my destiny; I will not go anywhere)

The following conversation is between a student and a teacher, where the student uses Sundanese language weakly because he maintains his politeness when speaking to someone older and respected. The context of the conversation between the student and the teacher in the classroom when it is break time, and the teacher has not yet left the classroom.

- Ani : *"Ibu, Kumaha tos tuang?"*  
(Mom, have you eaten?)
- Teacher : *"Atos...sok mangga bade tuang mah lajengkeun"*  
(That's it, please continue eating)

Based on the research data above, it can be concluded that at SMAN 1 Luragung Kuningan, the majority of students who are research informants use the Sundanese limes language, which is included in the politeness of language in the Sundanese language.

### ***Language Politeness Patterns in Sundanese Basa Usuk for High School Students in Majalengka Regency***

This study delineates the manifestations of linguistic politeness in Sundanese *Basa Usuk* at SMAN 1 Majalengka. The findings emphasize implementing politeness principles in Sundanese *Basa Usuk*, underscoring the application of linguistic politeness. Fifteen students from SMAN 1 Majalengka participated as research informants in this study. The research data were obtained through a list of

questions in the questionnaire, and listening and recording were carried out on high school students who became research informants.

A Sundanese Basa Usuk communication study at SMAN 1 Majalengka revealed that most students employed the Loma language and exhibited impolite communication behaviors. However, the study also found that many students exhibited the capacity to employ polite language when interacting with individuals of higher status. The analysis indicates that students can comprehend the Sundanese language and adhere to its etiquette, fostering mutual respect in social interactions. This is exemplified in various contexts, such as interactions with teachers in their rooms, school hallways, and canteen conversations. High school students' employment of the Sundanese language is contingent upon or adapted to the age, status, knowledge, and circumstances of the speaker, the addressee, and the interlocutor within the school environment. The subsequent findings emerge from data analysis on using a soft, polite, and refined Sundanese language in student communication interactions at SMAN 1 Majalengka. Specifically, using a soft Sundanese linguistic style in this context indicates a specific setting, namely the teacher's room, where an interaction occurs between students and teachers. The student employs a soft Sundanese linguistic style, while the teacher responds in Indonesian. This conversation exemplifies a blend of code-switching and politeness in language use.

- Yantika : “Assalamualaikum *Ibu*, *bapunten ngawagel.. bade naros upami meja bu Liska palih mana?*”  
(Assalamualaikum, Ma'am. I am sorry to disturb you. Would you like to know where Miss Liska's table is?)
- Teacher : “*Waalaiikumsalam, oh tepat di sebelah kanan di ujung dekat dispenser, Nona*”  
(Waalaiikumsalam, oh just to the right at the end near the dispenser, miss.)
- Yanti : “*Baik bu, hatur nubun*”  
(Okay ma'am, thank you)

The ensuing discourse employs Sundanese Lemes due to the presence of two interlocutors from disparate status and age backgrounds. Mrs. Dedeh, a teacher, initiates the dialogue by posing inquiries employing polite language, while Yuni, a student, responds in Indonesian. The discourse unfolds in a school hallway.

- Mrs. : “*Yuni, nyandak naon eta?*”  
(Yuni, what are you bringing?)
- Yuni : “*Oh, ini persediaan untuk bazaar besok, Bu. Permisi, Bu, saya akan pergi dulu.*”  
(Oh, these are the supplies for tomorrow's bazaar, ma'am. Excuse me, ma'am, I will go first.)
- Mrs. : “*oh iya, mangga yuni*”  
(oh yeah, please go-ahead Yuni)

Additionally, the following utterance employs soft Sundanese because the dialogue transpires between two individuals of disparate ages. Despite the utterance's manifestation of a blend of Indonesian and Sundanese codes, the politeness of the language exhibited by the students toward the saleswoman in the cafeteria remains discernible through the use of soft Sundanese. The utterance's context unfolds within a school cafeteria, wherein students are engaged in a shopping excursion.

- Lovi : “*Bu, mau marimasnya 1 sama mie gorengna 2, sabaraha?*”  
(Ma'am, how much do I want 1 Marimas and two fried noodles?)
- Mrs. : “*mangga neng, aya tambihan deui?janten 12 rebu*”  
(please miss, is there anything else to add? so it's 12 thousand)
- Lovi : “*Sudab bu, cukup..hatur nubun*”  
(That's enough, ma'am. Thank you.)

The subsequent utterance employs the soft Sundanese language because the two students from South Majalengka utilize a selection of sophisticated Sundanese terms. The context of the utterance transpires among students as they prepare for a bazaar activity.

- Nira : “*Barudak, kade besok nging kasiangan nya, kudu tepat waktu..kan urang teh beberes beula stand*”  
(Kids, be careful not to oversleep tomorrow; we have to clean up the stand)
- Gilar : “*siap Nir, bade dongkap subuh-subuh hehe*”  
(ready Nir, I'll come at dawn hehe)

The research data presented above indicates that SMAN 1 Majalengka students prefer soft/polite/polite Sundanese over Loma Sundanese and Rough Sundanese. However, an analysis of the student's language use based on the Sundanese language levels reveals their ability to discern the context of age, social status, knowledge, and situation of the speaker, the addressee, and the intended recipient in the school environment. Despite occasional code-switching and code-mixing in their speech, students at SMAN 1 Majalengka demonstrate a commendable degree of politeness in their language use.

### ***Patterns of Language Politeness in Sundanese Basa Usuk in High School Students in Kuningan and Majalengka Regencies***

The research findings indicate that high school students in Kuningan and Majalengka Regencies utilize Sundanese *Basa Usuk* in their everyday conversations, exhibiting variations in the application of Lemes (polite), Loma (neutral), and Rough Sundanese. Lemes Sundanese is generally more limited in its use, while Loma and Rough languages appear more frequently, particularly in informal conversations and among peers. However, both groups of students appear to adjust the Sundanese level according to the interlocutor's context and the situation, reflecting their understanding and awareness of the norms of language politeness. This suggests that the pattern of using Sundanese Basa Usuk still functions in social interactions. Nevertheless, the influence of the national language and a more heterogeneous environment have reduced the intensity of the use of Lemes Sundanese (Endardi et al., 2023).

Sundanese continues to play an essential role in social interactions, especially in Sundanese society and intercultural environments. Cultural practices and social norms, evident in various forms of communication and social interactions, closely influence the use of this language. The vitality of Sundanese and its role in social interactions are influenced by several factors, including cultural wisdom, politeness, and the challenges a multilingual environment poses. Sundanese is an integral facet of intercultural communication, particularly in interactions with other ethnic groups, such as the Javanese. The employment of Sundanese cultural wisdom, exemplified by terms such as "basan" and "Paribas," not only ensures effective communication but also fosters cooperation, tolerance, and adaptation in social interactions (Chalik et al., 2023). Sundanese politeness is integral to social interactions, reflecting local wisdom and cultural values. Linguistic features, including pronunciation, word formation, and sentence structure, express this politeness and are crucial for fostering mutually respectful and harmonious interactions (Sudaryat & Rahman, 2019).

### ***Patterns of Language Politeness in Sundanese Language in High School Students in Kuningan Regency***

In Kuningan Regency, the manifestation of Sundanese politeness reveals a more consistent implementation of *undak usuk basa*. Students frequently employ Lemes Sundanese when communicating with teachers or parents, demonstrating respect for social hierarchy. The family environment in Kuningan, which remains profoundly influenced by Sundanese culture, also fosters the preservation of this value of politeness in language. In Kuningan, students are more inclined to adhere to Sundanese language norms in formal conversations, underscoring the pivotal role of family and social environment in preserving the tradition of politeness in language. As emphasized in Kuningan's educational and socialization processes, the strong attachment to Sundanese in formal contexts further underscores the significance of mastering

Sundanese as part of cultural identity. Consequently, students in Kuningan exhibit a heightened propensity to employ Lemes Sundanese in interactions involving age and position hierarchies, underscoring their commitment to upholding the norms of respect and courtesy inherent in Sundanese culture.

### ***Patterns of Language Politeness in Sundanese Language in High School Students in Majalengka Regency***

In the Majalengka Regency, Sundanese politeness demonstrates a more diversified language usage propensity. Loma and Kasar Sundanese are frequently employed in conversations among friends and in informal settings. However, students retain comprehension and adaptability when confronted with the necessity of utilizing Lemes Sundanese. This observation indicates that, despite the reduced use of Lemes, the awareness of the significance of politeness in particular contexts persists. The existence of code-switching and code-mixing between Sundanese and Indonesian languages in everyday conversation further underscores the pervasive influence of bilingualism in the Majalengka environment. This suggests that while maintaining politeness remains viable, students require greater linguistic flexibility to navigate communication demands in increasingly diverse settings effectively. The preponderance of the national language, Indonesian, in Majalengka, suggests a more significant influence, reflecting students' adaptation to a more dynamic environment while maintaining their cultural identity.

## **CONCLUSION**

This research is motivated by concerns regarding the preservation of Sundanese as a form of local wisdom within the Sundanese community, particularly concerning its diminishing use among high school students in the Majalengka and Kuningan regions. The present study addresses how high school students in the Majalengka and Kuningan districts base their Sundanese language politeness patterns on Leech's (1983) theory of politeness principles. The present study is principally concerned with implementing the principle of politeness in the Sundanese language. The schools selected for the study were based on the results of the researcher's two-year observations of the implementation of the Merdeka Curriculum in two schools. These observations revealed numerous student utterances demonstrating a marked deviation from the politeness of language observed in the Sundanese community. The findings of this study, as evidenced by the research data, indicate that at SMAN 1 Luragung Kuningan, the use of Sundanese lemes is an integral component of the politeness of language exhibited by most students who served as research informants.

At SMAN 1 Majalengka, soft/polite Sundanese is less prevalent than students who use Loma Sundanese and Kasar Sundanese. The study's findings indicate that politeness in *Undak Usuk Basa* is rarely exhibited by students at SMAN 1 Majalengka and SMAN 1 Luragung Kuningan. However, some informants still use polite language adjusted to the context of age, position, knowledge, and the situation of the person speaking and the person being spoken to. The conversation takes place in the school environment. The conclusions of the research results presented above have several important implications for improving students' abilities to master local wisdom values in the form of politeness in the area where they live. The findings of this study can be integrated into the Independent Indonesian Language Curriculum teaching module at the high school level and the Strengthening the Profile of Students Based on the Five Principles of the Republic of Indonesia module, both of which center on the theme of Local Wisdom. This study addresses the challenges and requirements that teachers and students encounter in upholding Sundanese local wisdom and politeness in language by incorporating this material into the Indonesian language teaching modules.

## **DECLARATIONS**

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**Author contribution**

As the primary author, Pipik Asteka was responsible for the composition of articles, the collection of data, the analysis of data, the revision of articles according to the reviewer's suggestions, and the submission of manuscripts. Risma Khairun Nisya's contributions included data analysis and plagiarism checking. I am going to Siti Rahmawati's contributions, which included ensuring proper citations, collecting

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