

Searching of Sundanese Archaic Words in Inner and Outer Badui

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Abstract: Badui people came from the old Sundanese Kingdom which is the Pajajaran Kingdom who was hiding when the kingdom started to collapse at the early of the 17th century following the rise of Islamic teachings by the Banten Kingdom. The Badui was the people of the Pajajaran Kingdom who fled to Lebak district and settled there. After settling down, they still apply the traditional life customs that being inherited from generation to generation. Therefore, there is a possibility the Badui people inherited some Sundanese archaic words. This study attempts to answer whether there are any Sundanese archaic words in the Inner and Outer Badui areas. The goal of this research is to inventory Sundanese archaic words in the Inner and Outer Badui areas. The data were collected by interviewing informants in 14 villages with listening, observing, and writing informants' utterance. The methods used in this research are checking the words and compare it to the dictionary of Sundanese archaic words. The results show that there are 633 words used by the Badui people and as many as 47 words (7,42%) of it are Sundanese archaic words that are not used anymore in Bandung, but still used in Badui area. Moreover, the archaic vocabularies are not only found in Inner Badui area, which is considered more exclusive due to the strict application of customary rules but also found in Outer Badui area that is considered to be contaminated by the outermost areas because the application of customary rules is laxer.

1 INTRODUCTION

Each language certainly has a variety of dialects because dialect is part of a language (Wardhaugh 2006). One of the interesting phenomena to be traced can be found in Badui area because Badui people are speaking in the ancient Sundanese language. According to Lauder (2006), the closed society situation allows the Badui society to preserve the ancient Sundanese vocabulary. It encourages researchers to conduct research on vocabulary words archaic Sundanese in Inner and Outer Badui.

Fromkin et al. (2003) have proposed that a word can be described as archaic because there is no speaker who uses the vocabulary and its existence was already replaced. For example, *mokla* 'blood' in Sundanese is rarely used in Bandung and surrounding areas. The word is replaced with *getih* which also means 'blood'. Meanwhile, the word *mokla* still exist in the Badui area because Badui society still speaks in ancient Sundanese.

Badui society is a group of people who still maintain the original culture. They inherit the customary rules of *pikukuh* from generation to

generation. Geographically, Badui society is divided into two groups, namely Inner Badui and Outer Badui. Inner Badui area includes Cikertawana, Cibeo, and Cikeusik Village. Meanwhile, a recent report on the amount of Outer Badui area (Baduy Kembali 2016) said that the Outer Badui area covers 61 other villages.

At first, the Badui speak in Sundanese. Their language belongs to the Sundanese-Banten dialect category, the Badui subdialects. Unlike the Banten dialect, the language used in Badui is not influenced by the Javanese language. In addition, the language used in Badui has a special vocabulary for counting good days. Therefore, customs, religions, ancestor stories, and so forth are kept in their speech (Permana, 2006).

One of the earliest writings about the Bedouin community comes from reports C.L. Blume, during the botanical expedition to the area in 1822. According to Blume, the Badui community originated from the old Sundanese Kingdom, which is the Pajajaran Kingdom, who hid while the kingdom collapsed in the early 17th century

following the Islamic teachings of Banten Kingdom (Permana, 2006).

In connection with those statements, researchers concluded that the Badui people were the people of the Pajajaran Kingdom who fled to the Lebak district and settled there. Once settled, they still apply rigorous royal life procedures as the inheritance. It is also possible that the Badui society has inherited archaic vocabularies in ancient Sundanese. Therefore, the problems in this paper are what kind of Sundanese archaic vocabularies that still remain in the Badui area. The purpose of this research is to find Sundanese archaic vocabulary and vocabulary that replacing the Sundanese archaic vocabulary in the Badui area.

2 LITERATURE REVIEW

This research is the first study of Sundanese archaic vocabulary. Therefore, researchers did not find previous research that discusses the searching of archaic vocabulary in Sundanese. Even so, researchers found several studies that discuss the searching of archaic vocabulary in other regional languages, such as Minangkabau and Mandailing languages. In the Pariaman dialect of Minangkabau language, Yulis et al. (2013) stated that there are archaic vocabularies that are no longer used in the *Koto Tabang* region. The study also reveals that there are five factors that can cause these vocabularies to be archaic, among others the growing number of younger generations, the declining number of older generations, the unfavourable attitudes towards local languages, no language interaction, and the influx of Indonesian vocabulary entry into in the local language. In addition, in the Mandailing language, Lubis (2013) stated that there are eighty archaic vocabularies. Thirty vocabularies have never been used in daily life. Some of the causes of these vocabularies are archaic, among others modern cultures replacing traditional cultures, replacements by synonyms, and the influence of the introduction of Indonesian vocabulary into local languages.

There are also several other studies that can provide information to researchers in understanding the condition of observation points, such as research entitled *Forest Land Acquisition in Badui Areas by Badui Communities from 1953 to 1985* in 1999, *Environmental Wisdom in Baduy Society* in 2006, and *Baduy Ecotourism: The Linkage between Pikukuh, Environment, and Tourism* in 2010. Those three studies contain an overview of Badui area,

such as Banten history, the Badui origins, geographical location, territory, social organization, community structure, governance system, public trust, kinship and marriage, livelihood, also settlement distribution. Such information may assist the researcher in collecting data and writing research reports.

In the book entitled *Potret Kehidupan Masyarakat Baduy* (Portrait of Baduy Society's Life) also disclosed about the origin of Badui tribe society. There are several opinions on the origin of Badui name. According to some folklore in Banten, the Badui name came from the name of a river named *Cibaduy*. However, the name was born after the first self-isolated community opened the village. There are other opinions that say the Badui comes from the word *Budha* and turned into *Baduy*. There is also a saying that the name comes from the word *Baduyut* because in the village that is used as a place to live a lot of *Baduyut* trees, a kind of banyan. Meanwhile, surely the word *Badui* was born after the alienated community built the village (Djoewisno, 1987).

The alienated society was the Pajajaran people who fled for fear of enemy pursuits, especially by the Cirebon Kingdom. Eventually, they came to a place protected by hills and mountains (Sodikin, 2006). Therefore, it is possible that the Badui people who live today are the descendants of King Siliwangi and his guards.

Badui society is divided along strictly socio-political lines into two distinct subcultures. These subcultures are distinct geographically. There is no firm evidence that explains the separation of the Badui into Inner and Outer (Sodikin, 2006). However, in a dissertation entitled "*Badujs En Moslims in Lebak Parahiang Zuid Banten*", Geise (in Sodikin 2006) says that the Inner and Outer Badui are a single socio-cultural entity. Geise argues that they are the same community because the Outer Badui situates their houses overlooking one of the villages in the Inner Badui area. This happens because there is a sense of one's offspring or at least feel that their ancestors have ever worshiped together against one of Inner Badui villages. This unity can be clearly seen in the organization of sacred ceremonies, such as harvest ceremony, rice planting ceremony, and Kawalu ceremony.

According to Geise (in Sodikin, 2006), the emergence of the Inner and Outer distinction in Badui society is a symptom found in various forms in Indonesia of two-level hierarchies. Geise describes *Kajeroan*, the Inner Badui, as a group that upholds sacred values, acts in the manner of a

respected person, or the nobility and leads, while *panamping*, the Outer Badui, is a group that upholds every day, laxer values, has the desire to worship, and belongs to the masses.

According to Sodikin (2006), the *Kajeroan* or Inner Badui are the group who arrived first in the area they now occupy. This area is called *Taneuh Kajeroan* and its inhabitants are called *Urang Kajeroan* 'insiders'. The Inner Badui inhabit three villages or *Tangtu Tilu*: Cibeo, Cikeusik, and Cikertawana. The other group, the *Panamping*, or Outer Badui, are called *Urang Kaluaran* 'outsiders'. The Outer Badui community groups live in their villages outside the Inner Badui areas and their village continues to expand from year to year.

3 METHODS

Research techniques that researchers will do are the technique of interviewing with a direct listing (Ayatrohaédi, 2002). The interview will be done by asking a list of questions that researchers have prepared. The questionnaire will be asked by the informant by pointing to the object around the informant (if any), explaining the form, usefulness, and nature of the vocabulary in the questionnaire. After asking a list of questions, the researcher will directly write the spoken vocabulary using lexical writing. Lexical writing will be performed to determine how the pronunciation or the pronunciation of the vocabulary of native speakers. Lexical writing referring to The International Phonetic Alphabet (Chambers and Trudgill, 2004) because the researcher must use the lexical symbol in writing so that readers know the pronunciation or vocabulary proper pronunciation.

Interviews will be conducted in the Kanekes Village, Leuwidamar District, Banten Province, West Java. The village was selected as the main area, so the observation point would be at the hamlet level. The number of observation points should be enough to provide a representative sample. They should be as evenly distributed from each other as possible throughout the study area. The goal is that the set of all selected villages should appear as evenly spread and the sample size should be no less than 20% of a total number of villages. These criteria are thought adequate to produce a comprehensive picture of the language situation (Lauder, 2007). In this study, researchers sampled a total of 14 from 64 villages in the Badui tribe areas. Observation points located in Inner Badui, among others, Cibeo, Cikertawana, and Cikeusik village.

Meanwhile, observation points that are located in the Outer Badui, among others Cijengkol, Cisadane, Cieurih, Cipaler, Cikopeng, Cisaban, Balinbing, Ciwaringin, Karakal, Kaduketug, and Kompol villages.

The selection of informants for dialectology research needs to follow a strict set of criteria. It is advised that they are Non-mobile, Older, Rural, and Male (NORM). The thinking behind this is to make sure the informants can represent the language and not influenced by other external languages or cultures. *Non-mobile* means rarely traveling and free from experiences other than those in the local culture; *Older* means older people are more likely to use archaic vocabulary; *Rural* means less likely to be exposed to outsiders or foreigners; and *Male* because traditionally men were thought to be better represent the local language (Lauder, 2007).

The person who meets the NORM criteria needs to be found at each observation point. The person should be someone who speaks the language as a first language. In order to make such decisions, the researcher works with a research assistant who is a native speaker of the local language and a bilingual who can communicate well with the researcher and the local community.

All 14 informants were interviewed for this study, one for each observation point. All of the informants were considered to be suitable as they had used Sundanese as their first language. None of the informants had any history of formal education. This is due to one of the customary rules that prohibits Badui people from going to school. Ideally, the age of informants should be between 40 to 50 years old (Ayatrohaédi, 1979). However, a number of informants who were older than 50 are chosen due to the absence of informants that meet the criteria in some villages. These informants were in good physical, displayed no signs of senility, and used the language fluently.

To obtain a good overview of the linguistic phenomenon, a questionnaire that fit for the purpose need to be developed. The questionnaire used in this study is 200 Swadesh basic vocabularies (Lauder, 2007). Two hundred of Swadesh's basic vocabularies is used because the vocabulary is in all languages and unlikely to change.

Furthermore, research data obtained from informants will be transcribed and compared with data from research conducted in Bandung with the same question list. In that comparison, the authors sifted the data to find the Sundanese vocabulary that was not used in Bandung but still found in the Badui area. The research data used as comparative material

in this research is data from research entitled “*Pemetaan Bahasa di Kota Bandung Sebuah Kajian Dialektologi*” (Language Mapping in Bandung City: A Dialectology Study) Sulyana (2012).

As the capital of West Java province and central government, Bandung can be considered as a region with more modern Sundanese language. By comparing data on the use of Sundanese language vocabulary in Badui territory which is considered old-fashioned and data on the use of Sundanese language vocabulary in Bandung area that is considered more modern, researchers can discover how many vocabulary words Sundanese undergoing changes. Then, the filtered vocabulary is sorted again based on an ancient Sundanese dictionary entitled *A Dictionary of the Sunda Language of Java* (Rigg, 1862). The author chose the dictionary as reference material in this study because the dictionary is considered as the oldest Sundanese dictionary.

4 FINDINGS AND DISCUSSION

Based on data collection in the field using the 200 questions list of Swadesh's basic vocabulary, there are 633 vocabularies used by Badui community. From the entire vocabulary, as many as 47 vocabulary is not used in the area of Bandung and contained in an ancient Sundanese dictionary. Meanwhile, other vocabularies that is recorded is a common Sundanese vocabulary that is still used in other areas of West Java. The fifty vocabulary, among others is as seen in table 1.

Table 1: Sundanese Archaic Vocabularies.

Swadesh Basic Words	Vocabulary	New Vocabulary
ALIR (ME)	<i>palid</i>	<i>ngalir, ngocor</i>
APUNG (ME)	<i>ngambul</i>	<i>ngambang</i>
AWAN	<i>ré-ék, halimun</i>	<i>awan, angkeub, méga</i>
BAIK	<i>éndah, bageur</i>	<i>hadé, saé, alus</i>
BAKAR	<i>huru</i>	<i>beuleum, duruk, bakar</i>
BARING	<i>ngedeng</i>	<i>ngagolér, golér, gogolér, saré, tiduran</i>
BARU	<i>kakarak</i>	<i>anyar, baru, éngal</i>
BELAH (ME)	<i>bencar</i>	<i>beulah, ngabeulah, meulah</i>
BENGGAK	<i>kembung</i>	<i>bareuh</i>
BERI	<i>biken</i>	<i>méré, béré, masihan</i>
BERJALAN	<i>udag</i>	<i>leumpang, papah</i>
BINATANG	<i>satowa</i>	<i>sato, héwan, binatang</i>
BURU (BER)	<i>ngalanjak</i>	<i>moro</i>
BURUK	<i>bau</i>	<i>buruk, goréng, butut</i>
CUCI	<i>seseuh</i>	<i>kumbah, cuci</i>
DANAU	<i>dano</i>	<i>situ</i>
DARAH	<i>mokla</i>	<i>getih</i>

DINGIN	<i>tiris</i>	<i>ti'is, ngecep</i>
GEMUK, LEMAK	<i>lintuh</i>	<i>lintuh, gendut, montok</i>
GARUK	<i>korék</i>	<i>gero</i>
HANTAM	<i>gebuk</i>	<i>hantem, nubruk, nabrak, tubruk, neungar</i>
HATI	<i>angen</i>	<i>haté, ati</i>
IBU	<i>ambu</i>	<i>ibu, indung, ema, mamah</i>
IKAT	<i>talian</i>	<i>tali, beungkeut</i>
KARENA	<i>kerna</i>	<i>karena, sabab, kulantaran, lantaran, saupami, upami, kusabab</i>
KATA (BER)	<i>lémék</i>	<i>ngomong, nyarios, nyarita</i>
KERING	<i>tuhur</i>	<i>garing</i>
KOTOR	<i>ledok</i>	<i>kotor</i>
LEMPAR	<i>balangkeun, piceun, balang</i>	<i>balédong, malédog, alung, téngor, ngalung</i>
LIHAT	<i>deuleu, ngadeuleu</i>	<i>tingali, ningali, tingal, tempo, malong</i>
MAKAN	<i>madang, nyatu</i>	<i>dahar, tuang</i>
MATAHARI	<i>matapoé</i>	<i>panonpoé</i>
NYANYI	<i>ngawih</i>	<i>ngalagu, nyanyi, nembang, ngahaleuang</i>
PANJANG	<i>lojor</i>	<i>panjang</i>
PEGANG	<i>cokot</i>	<i>cekel, nyekel, ngepeng, cepeng, nyepeng</i>
PERAS	<i>pereut</i>	<i>peres, meres, mereut</i>
PEREMPUAN	<i>bikang</i>	<i>awéwé, istri</i>
POTONG	<i>tuwar</i>	<i>potong, motong, teukteuk</i>
SUNGAI	<i>wahangan</i>	<i>walungan, susukan</i>
TERTAWA	<i>seuseurian</i>	<i>seuri, gumijeng</i>
TIDUR	<i>hé-és</i>	<i>saré, bobo', kulem</i>

The archaic words in table 1 are still affected by the usage or level of Sundanese used by Badui community. One of the constraints in this research is a closed attitude of Badui people. That condition is very not possible to taking the data with a focus on one particular language level. Additionally, it has suggested that Sundanese used by the Badui people does not have any different speech levels indicating social status (Ekadjati, 1980). This study has, however, identified evidence to the contrary.

Meanwhile, the number of archaic vocabulary most commonly found in the Balinbing village of Outer Badui, followed by Cikeusik village of Inner Badui, and Ciwaringin village of Outer Badui. Table 2 shows percentage of archaic vocabulary based on the village.

Table 2: Percentages of archaic vocabularies by village.

Village	Amount of Archaic Words	Percentage (%)
<i>Cikertawana</i>	17	33.33
<i>Cibeo</i>	18	35.29
<i>Cikeusik</i>	22	43.14
<i>Cijengkol</i>	19	37.25

<i>Cisadang</i>	18	35.29
<i>Cieurih</i>	20	39.22
<i>Cipaler</i>	13	25.49
<i>Cikopeng</i>	12	23.53
<i>Cisaban</i>	18	35.29
<i>Balinbing</i>	24	47.06
<i>Ciwaringin</i>	21	41.18
<i>Karakal</i>	14	27.45
<i>Kaduketug</i>	16	31.37
<i>Kompol</i>	17	33.33

5 CONCLUSIONS

Based on this study, it was found 47 archaic vocabularies that are not used anymore in Bandung but still used in Badui area. The archaic vocabularies found in the Badui area consists of several word classes, there are 25 verb vocabularies, 11 noun vocabularies, 10 adjectives vocabularies, and a conjunction vocabulary. Moreover, the archaic vocabularies are not only found in Inner Badui area, which is considered more exclusive due to the strict application of customary rules but also found in Outer Badui area that is considered to have contaminated by the outermost areas because the application of customary rules is laxer.

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