

Lampungnese Politeness Strategy

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Abstract

The study of politeness strategy in various cultures needs to be explored more since contact among the communities cannot be avoided today while each culture has its standard of the point. Thus, analyses of the discussion are urgently important to be conducted to present theories of politeness so then people can understand, adapt or apply others' strategies when the context is changed to avoid conflict; misinterpretation, and culture shock between speakers. For this reason, this research analyzed the politeness strategy of Lampungnese, a local ethnicity in Lampung province, a transmigrated target area that has multiple ethnicities whom they contact. Next, the data of this research were a recording of natural communication collected by direct observation in the community and a list of Lampungnese values of politeness obtained by interviews with Lampungnese scholars and culturalists. Having abundant data, a comprehensive analysis was qualitatively done by the researcher in order to answer the research question, what are Lampungnese politeness strategies? Finally, it was reached seven strategies based on the result of the analysis. In accordance, five of them are common strategies as Leech (2014) proposed in his theory, while the rest are local strategies that are possibly not found in other ethnicities.

Keywords: Culture shock, Lampungnese, politeness strategy.

Introduction

Politeness strategy is the speech act approach used to keep a smile on the faces of interlocutors (Brown and Levinson, 1987; Hamzah, 2012; Lakoff, 1975; Leech, 2014; Siddiqui, 2018). In accordance, Brown and Levinson (1987) were the first to use the word face. The phrase has a dual meaning in metaphor, referring to both public reputation and self-image. Accordingly, to keep things straightforward and literal, the researcher prefers to employ the second term in this study. Accordingly, upholding the interlocutor's reputation will lead to social interaction that is fluid, serene, and united since the results will prevent interlocutors from feeling insecure and hostile. Prayitno (2015) adds that forsaking the approach will result in misunderstandings and possibly even confrontation. As a result, using the method is required when speaking with people.

Some experts have hypothesized an approach that is connected to the politeness strategy. Lakoff (1975) asserts that these three maxims—formality "using pleasant dictions," hesitation "using indirect words," and equality "using non-coercive words"—can be used to uphold politeness. Additionally, Brown and Levinson (1987) proposed some maxims to have the strategy, they are; (1) bald on-record 'using frank speech; (2) positive politeness 'using statements of friendship, solidarity, and compliments'; (3) negative politeness 'giving authority to the responder in deciding'; and (4) off-record 'using indirect words'. Leech (2014), in contrast, challenges the aforementioned theories. According to him, those notions are more from a Western perspective, but those from the East may have different perspectives on the subject.

In contrast, Leech suggests certain methods for maintaining civility that he argues are more flexible than the theories of Brown, Levinson (1987), and Lakoff (1975). The Leech theory is comprised of the following maxims: kindness, tact, approval, modesty, obligation subject to object and obligation object to subject, agreement, opinion-reticence, sympathy, and feeling-reticence.

Even though Leech came up with the notion, he acknowledged that it might not work in all cultures because politeness is context-dependent. He stated that the standards of civility are likely diverse depending on the culture. Holmes (2001) and Hamzah (2012) also claimed that politeness takes into account cultural background. In other words, because every culture has its own, the politeness technique cannot be standardized universally.

Based on the discussion above, it can be inferred that further study on cultural politeness strategy has to be done to uncover the theory behind the subject and help interlocutors understand various cultures, particularly as it relates to politeness. Interlocutors from various cultural backgrounds can prevent rudeness and misinterpretation during a conversation by understanding the method. As a result, in this age of open borders, diverse cultures interact. Researching the cultural politeness technique is crucial in the modern world.

The local ethnic group of Lampung province is called Lampungnese. The province is home to several different ethnic groups outside just Lampungnese, including Javanese, Sundanese, and Minangkabau transmigrates. Transmigrates occasionally claim that Lampungnese is a hostile ethnic group. According to Hidayat (2014) and Awlyaa (2020), Lampungnese is a pleasant, tolerant, and helpful ethnic group, thus the transmigrate can live among the natives in safety for a long time. As a result, the unfavorable judgment may have been misinterpreted. To avoid misinterpretation, this study seeks to address the issue raised above by explaining Lampungnese culture.

This essay will also finish the data on the pragmatic politeness method. Some scholars have conducted studies on the politeness prevalent in the local culture. Menno (2015), Nakhrowi and Pujiyanti (2018) researched local cultural politeness. Menno (2015) discovered that Malaysians in the city of Kupang uphold civility by allowing others to speak first. Nakhrowi and Pujiyanti (2018) discovered that one of the politeness techniques in Javanese is making a joke. It may be concluded from both research studies that different cultures may have different politeness strategies. This demonstrates that the Lampungnese have a politeness plan.

On the other hand, Lampungnese has also been investigated to determine its cultural and linguistic significance. Reranta in 2021 and Reranta in 2022 are a couple of the studies. Reranta studied the language in 2021 to determine its acoustic parameter that creates declarative and interrogative utterances, and Reranta studied it again in 2022 to determine its acoustic parameter that creates neutral and angry emotions in utterances. He discovered that the Indonesian acoustic parameter that creates declarative utterances and the Lampungnese acoustic parameter that constructs interrogative utterances share the same characteristic in both investigations. Additionally, the acoustic features of neutral Lampungnese utterances are comparable to those of Indonesian angry utterances. According to the research, it is understandable for non-Lampungnese to have misunderstandings because each ethnic group has its distinctive characteristics.

To determine the utility of linguistic field conversation, this study analyzes the Lampungnese politeness strategy. Accordingly, the goal of this study is to explain the Lampungnese Politeness Strategy so that non-Lampungnese can understand and even adopt the Lampungnese communication style. This also includes references to the study of Linguistics, Pragmatics, and Lampungnese.

Theory and Method

A qualitative analysis method focuses on the phenomena or actualities that are used to build a theory. Additionally, the goal of this research is to develop a theory of Lampungnese politeness. As a result, the qualitative technique was used in this study's data analysis. Accordingly, the data for this study are polite Lampungnese utterances gathered from direct random observation of Lampungnese natural conversation and interviews with select informants who were Lampungnese professors or culturalists. Because the data acquired was in the form of oral sentences, the researcher presented the data in this study using the phonetical alphabet sign. Following that, the researcher analyzed the data in three steps: 1. translating Lampungnese sentences into English; 2. categorizing each statement into groups based on politeness and context. 3. Write an essay about each discovery and present some sample data from each group if necessary. The conversation was then ended by developing the hypothesis of the Lampungnese politeness technique.

Findings and Discussion

According to the investigation, there are six tactics used to sustain the reputation of Lampungnese. Some of the methods discovered fall under Leech's (2014) idea, while the remainder are more local cultural products that may not exist in other cultures. In short, the data support the premise that politeness strategies change from one culture to the next and hence require further investigation. Based on the findings, five of the six politeness techniques correspond to Leech's theory (2014). Furthermore, the second politeness method is more regional. All of the discovered tactics will be discussed one by one in the following sub-chapters.

1. Generosity Maxim

The first discovery is the maxim of generosity. According to Leech, generosity maximizes the effort required to maintain one's reputation by decreasing belief expressions that express or imply advantage to oneself and maximizing expressions that reflect or imply expense to oneself. The explanation implied that individuals enjoy being helped. As a result, assisting others warms the bond between interlocutors because they are satisfied with their communication.

Similarly, Lampungnese believes in the point of view in their daily conversation. The generosity maxim is one of their life values, called /sakæI səmbajan/ (Saputro, 2011) and is more than just a politeness approach. As a result, the following data are related to the strategy: (The interlocutor will be referred to as IL from now on).

Datum 1

IL1: /pah ʋa, baʋoŋ ʒaka? mutuʋ sa hagu? pista na:/

Let us go to the party together by my motorcycle

IL2: /aI, mati nəʋima: hikam maka:sih ju:/

Wow, I am pleased about that.

Context

IL 1: 30 years old.

IL 2: 30 years old, the neighbor of IL2

Situation: They were going to a party, and the speaker offered a ride to a responder who walked on foot.

Datum 2

IL1: /tagan ko na? saI ŋatot bəlanja.anmu/

Let me take your shopping

IL2: /mati həlao hatimu. Paju kidah makasih/

What a sweetheart, thank you so much.

Context

IL 1: 21 years old.

IL 2: 21 years old, the neighbor of IL2

Situation: They were in a way to traditional market and IL1 offers help to take IL2's shopping in a store.

The facts shown above show how Lampungnese use the generosity maxim in their communication. In datum 1, IL1 demonstrated his compassion by offering IL2 a ride. Following that, IL2 was overjoyed.

Similarly, datum 2 demonstrates how Lampungnese practice giving. In the scenario, IL1 gives assistance in taking IL2 shopping in a typical market. This pleases IL2 and even compliments IL1. This highlights the importance of generosity, which is one of the politeness methods used in the Lampungnese setting.

2. Approbation Maxim

The second is the approval maxim. The maxim, according to Leech, is about minimizing the expression of views that express disapproval of others while enhancing the expression of beliefs that express approval of others. To summarize the maxim, it is vital to respect or applaud something connected or manufactured by others to sustain their reputation.

Appreciating or complimenting people is considered courteous in Lampungnese. An informant interviewed indicated that the method must be used to make people pleased for communication to be warm. The strategy's sample data is provided below;

Datum 3

IL1 : /baŋi? kudo sambəl hiji/

Is this sauce delicious?

IL2: /baŋi? təmon wah, ma?dok? bandiŋanni/

Sure, so delicious, nothing more delicious than this.

Context

IL1: 24 years old.

IL2: 25 years old, the new friend of IL1

Situation: They were in IL1's house having lunch with a sauce made by IL1.

Datum 4

IL1: /ma:pas. mati həlao bupimu

Wow, your voice is very good

IL2: /ju. aŋin pagun həlao bupimu/

Thanks, but your voice is better

Context

IL1: 35 years old.

IL2: 35 years old, the friend of IL1

Situation: They just sang at a party.

In datum 3, it was discovered that IL2 thanked IL1 for the sauce prepared by IL1. Furthermore, to have a more thorough understanding, the researcher attempted to validate IL2 by asking people about the taste of the sauce and whether or not it was tasty. IL2 confirmed that it was not tasty. However, since they were a new buddy in the context, it still needs to be acknowledged to make IL1 happy so that their relationship will be suitable.

Next, datum 4 demonstrated how interlocutors complement one another. IL1 thanked IL2 for his singing in the choir, and vice versa. Unfortunately, the researcher was unable to clarify with them because their relationship is not close. However, the data is sufficient to demonstrate that Lampungnese uses the approval maxim in their communication.

3. Sympathy Maxim

The sympathy maxim follows. According to Leech, the maxim is about limiting dislike between oneself and others while increasing sympathy between them. This maxim is utilized to express concern for others so that they feel included.

Showing sympathy has a strong emotional impact on interlocutors in Lampung. Furthermore, persons who express sympathy are perceived as polite. To maintain politeness, the sympathy maxim must be used. The following statistics are related to the strategy:

Datum 5

IL1: /mati ləmot hatiku di ja ju di ja:karta/

I am so sad about him in Jakarta

IL2: /ju lah kəkalaʊ ja maŋsa kəŋja dudi makasih ju/

Me too, hope he gets a job there, thanks a lot.

Context

IL1: 40 years old.

IL2: 45 years old, the sister of IL1

Situation: They had a talk about IL2's son who was looking for a job in Jakarta.

Datum 6

IL1: /sabaŋ ju. ɲa? pandaI niku kuat/

Keep patient, I know you are strong

IL2: /ju. kəkalaʊ ɲa? sabaŋ/

Thanks, I hope so

Context

IL1: 24 years old.

IL2: 24 years old, the sister of IL1

Situation: IL1 just lost IL1's father and IL2 showed IL2's sympathy.

In the preceding datum, IL1 expresses sorrow for IL2's son, who was looking for work in Jakarta while the couple was living in Lampung. Similarly, IL1 in datum 2 exhibits it for IL2's father's death. In the data, IL1 conveys his condolences to IL2, who recently lost his father.

Showing sympathy in Lampungese involves not just understanding and feeling what others are feeling, but also having a great soul and a positive attitude. Both definitions will automatically induce people to think of sympathizers as pleasant people. As a result, when communicating with Lampungnese, it is critical to demonstrate sympathy.

4. Feeling-resistance Maxim

The fourth is the maxim of feeling resistance. Leech remarked that responding to greetings with positive information is an effort to keep a reputation. This is used to establish

a friendly mood in conversation so that interlocutors do not have to think too hard about our situation. Furthermore, even if the speaker's condition is not excellent, responding with positive information is required.

When questioned in greeting, a Lampungese always tells a good condition. Informing a piece of bad information in a case is not considered polite in Lampung. The researcher would not give any conversation data relating to this method because the data obtained were so common, such as the English greeting 'How are you then answered by 'I am good, thank you.

In Lampung, however, there is one distinct greeting that is frequently said before a speech. /tabi?pun/ is the greeting. The greeting is derived from /tabi/' 'respect' and /pun/ 'a Lampungese phatic word for politely asking or announcing something' (Reranta, 2022). It can be characterized semantically as a speech-opening greeting that is respectful of the audience. Furthermore, the greeting is used to request permission from the audience to give a speech. If the audience does not respond to the greeting, for example, by remaining silent, the speaker must pause or cancel the speech. As a result, the greeting is met with /ja:pu:n/. It is derived from the words /ja/ 'yes' and the phatic /pu:n/. It is defined semantically as polite and respectful permission to a speaker. The salutation is now commonly used in official speeches in Lampung province.

5. Obligation Subject to Object Maxim

The following maxim discovered is about obligation subject to object maxim. Leech argued that this maxim is employed by requesting an apology from interlocutors even when speakers make no mistakes or bother them. If the principle is followed, speakers may not give orders to their interlocutors. Interlocutors will not feel inferior to speakers as a result.

In line with this method, Lampungese would request an apology from the interlocutor even though they have made no mistakes and are bothering them. Furthermore, it must be implemented by employees by employers. Here are two pieces of information about the strategy:

Datum 7

IL1: /hikam kilu məhap bijo ma? dapo? nuluŋ/

I am so sorry because yesterday I could not help you

IL2: /ju lah sepentiŋ du ani/

That was okay, your prayer is everything to me.

Context

IL1: 25 years old.

IL2: 30 years old, L1's neighbor

Situation: They talked about IL1's problem that happened a day before.

Datum 8

IL1: /məap ju ma? dapo? nuluŋ nayah/

I am so sorry that I could not help you more

IL2: /na? saI kilu mə:hap ulah niku ka? luah doIt najah/

I am the one who needs a sorry, because you have spent money to help me.

Context

IL1: 30 years old.

IL2: 30 years old, L1's friend

Situation: They were talking about L2's previous problem.

Based on facts 4 and 5, it can be stated that Lampungese should apologize when commenting on whatever contribution they make. In datum 4, IL1 apologizes to IL2 for not

being able to assist IL2 in resolving IL2's dilemma the day before. In contrast, in datum 5, IL1 apologizes to IL2 despite having assisted IL2 because IL2 said that IL1 had spent a lot of money to help IL2 address the problem described.

In contrast, the maxim does not apply in age-related social relationships. According to all informants, older individuals do not need to apologize to younger people since, from a Lampungnese perspective, elder people have the power to order younger ones. Similarly, younger people must carry out the command as a sign of respect.

Furthermore, it does not apply to the marriage relationship, particularly between a husband and his wife. When commanding his wife in Lampungnese, a husband does not need to apologize. Similar to the preceding explanation, Lampung wives believe that the husband's command is mandatory, therefore the husband commands and the wife obeys.

About the exceptions mentioned above, the researcher discovered evidence indicating that older persons do not need to apply the Obligation Subject to Object Maxim to younger people. The following information is provided:

Datum 9

IL1: /aku? paI kupi ku di dapor
Take my coffee in the dining room!

IL2: /ju. hiji kaku?
Okay, I am taking it.

Context

IL1: 31 years old.

IL2 : 25 years old, L1's cousin

Situation: They were sitting in the living room.

Datum 10

IL1: /gual kəpaI ja? kupi/
Make a cup of coffee for me!

IL2: /ju. lagi kəpaʒa? ko wal/
I am the one who needs a sorry because you have spent money to help me.

Context

IL1: 40 years old.

IL2: 40 years old, L1's wife

Situation: They were watching tv at night.

The data above demonstrate how older people simply congratulated the young person directly in datum 9. Similarly, in datum 10, the husband commanded straight without applying the principle of Obligation Subject to Object. Based on the findings, it can be stated that the maxim does not apply to age and marriage.

6. Royal Salutation Maxim

The final technique is a more local contextual politeness strategy. It is greeting other Lampungnese by stating the Juluk /uluk/ and Adok /adok/ Lampungnese royal salutations. Juluk is a royal family salute that is given based on one's position in the family tree. Adok, on the other hand, is a royal salute bestowed by society. Related to adok, it can be accomplished in a variety of ways, but it is most commonly accomplished through community acknowledgment based on contributions to society and culture. Adok, on the other hand, is close to the salutation'sir' in the British Kingdom Context.

Bejuluk Beadok /bulk baok/ is a value in the Lampungnese philosophy of life. Bejuluk Beadok denotes a life of royal rank and honor. Furthermore, those with juluk or

adok compel the possessor to conduct by society's royals. For example, a person in the position of king must act in society as a king, such as being a role model, having the ability to handle problems as a leader, and receiving honor from others. *Suntan Imam Marga* /*suntan imam maga*/, 'King of the tribe,' and *Tihang Raja Penutup*/ are other examples of adok. Furthermore, */tiha raa pnutup/* 'The pillar of the tribe' and *Hadopan* /*hadopan*/ 'direction' are examples of juluk.

Apart from being derived from some notion of employment or traits, juluk is also derived from some people's names who are regarded as historical contributors by Lampungnese, whether in the Lampungnese familial setting or the world context. In the hope of duplicating their contribution, the names are chosen as juluk. *Sunan Giri* /*sunan gii*/, for example, is a popular juluk in this conversation. It is derived from the name of former Islamic preacher, *Sunan Giri*. People are free to construct this form of juluk for their family as long as they can explain to society that the name chosen is a remarkable person's name. The researcher attaches some names of people who are commonly used as an adok and who, according to Lampungnese, were great in the past.

In Lampungnese society, however, mainstream salutations such as brother, sister, mister, and miss are also used. For example, *kiyai* /*kijaI*/ 'Brother' and *susi* /*susi*/ 'Sister'. When the adok is unknown, those standard salutations are frequently used.

It is customary in Lampung to greet others by stating their adok. Interlocutors will be regarded as uncivilized or disrespectful if they do not mention the adok when greeting them. They will, in other terms, be regarded as disrespectful. When conversing with a Lampungnese, it is best to consult the adok. Next, when calling them, it is preferable to employ the adok. As a result, the researcher coined the phrase 'royal salutation maxim' to describe this politeness tactic.

In the Lampungnese setting, persons who own juluk, adok, and civility must act in society as their adok means. For example, the person with adok /*hadopan*/ 'direction' must have a good reputation and attitude for people to draw positive value from them. In other words, having adok compels people to have a positive attitude in society, including courtesy. Adok is thus not only a maxim but also a symbol of courtesy.

The researcher has gathered some samples of adok with each meaning. It will be stated later, but because the researcher has not yet collected data on it, the researcher will not explain each level in the family and how to attain it here. The researcher then intends to study the adok to provide further information about it. They are attached in the attachment.

Conclusion

According to the results and discussion in the preceding chapter, Lampungnese has communication tactics that must be used to maintain the reputation of other interlocutors. The last maxim, the royal salutation maxim, may be unique in another cultural context. This demonstrates how the Lampungnese has a distinct view of etiquette. Furthermore, the finding confirms Leech's (2014) assertion that politeness is contextual, implying that it requires further investigation. This is to provide study resources for those who need to interact with persons from diverse cultural backgrounds to avoid misinterpretation and culture shock.

Based on the results and discussion in the preceding chapter, it can be concluded that Lampungnese has communication techniques that must be implemented to maintain the reputation of other interlocutors. The final maxim, the royal salutation maxim, may be unique in another cultural context. This demonstrates how the Lampungnese has a distinct take on etiquette. Furthermore, the findings confirm Leech's (2014) assertion that politeness is contextual, implying that it requires further investigation. This is to provide study

resources for those who require interaction with persons from other cultural backgrounds to avoid misinterpretation and cultural shock.

This study's result is based on observation, interviews, and analysis. Accordingly, it has not yet been socially tested. The social experiment will be a powerful alternative to pursue to reach a stronger conclusion because it will provide more diverse situations and perspectives. As a result, the researcher recommends that future researchers perform social experiments on the Lampungnese politeness technique to obtain a more realistic portrayal of the themes.

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Attachments

1. Some Lampungnese Adok:

A) Suntan

In Lampungnese, Suntan sometimes is pronounced /suntan/, /suttan/, or /sultan/ based on dialects of Lampungnese people use. The adok means king of tribe. It is the highest level of adok in Lampungnese society. In accordance, suntan does not stand alone. It is always added by some more names which is usually made based on something related to the people having the name. Those can be Physical characteristics, achievement, or family origin. For example, it is *Suntan Pemimpin Perdano* /suntan pəmimpin pərdano/ 'The king of the first leader'. From an interview with the owner of the adok. It was given because he is the first person who achieve an adok in his family. As another example, it is *Suntan Raja Lemawong* /suntan ɾaja ləmaoŋ/ 'The king of Tiger'. Accordingly, it was given by society because the owner usually hunted tigers in the past.

B) Radin

Radin /ɾadin/ is another example of Adok. It is not as popular as Suntan. The Adok is only spread in minor area of Lampung province and Banten province. In Lampung, it is spread in coastal area. A person who own the adok is Radin Intan II, a Lampungnese freedom fighter.

C) Tuan

Tuan /tuAn/ is one of adok of Lampungnese. Usually, the adok is given by Lampungnese society to nonLampungnese people but they have contribution for Lampungnese society. For example, nonLampungnese people who achieved the adok is Anies Baswedan.¹ (Zhacky, 2022) He achieved the salutation because of his contribution to Education

Development in Tulang Bawang, a district in Lampung, by his social project, *Indonesia Mengajar* 'Indonesian Teaching Movement'. According to the Lampungnese people there, his project affects positively to the education world there so then they gave him the adok.

2. Some Lampungnese Juluk taken from jobs type and characteristics:

No	Juluk	Meaning
1.	Akuan /akuan/	The symbol of family authority
2.	Hadopan /hadopan/	The guidance of family
3.	Indahan /indahan/	Person who makes family life cheerful
4.	Jati Raja /jati ɾaja/	The strong member of family
5.	Mangku Bumi /maŋku bumi/	The protector of the Earth
6.	Pengayom /pəŋajom/	The protector of family
7.	Permai /pəɾmaɪ/	The beautiful attitude person
8.	Raja Paksi /ɾaja paksi/ /ɾaja paksi/	The representatives of family
9.	Raja penutup /ɾaja pənutup/	The last king (Only given to the last grandson)
10.	Ratu bahagia /ɾatu bahagɪA/	Person who makes family life cheerful
11.	Sumbahan /sumbahan/	The honor of family
12.	Sunan /sunan/	The crown suntan (Only given to a grandson if his grandfather is suntan)
13.	Takunan /takunan/	The one who need to be listened
14.	Tihang /tihaŋ/	The pillar of family
15.	Tuan Laksana /tuan laksana/	The advisor in family

3. Some Lampungnese Juluk taken from great people's name in the past:

No	Juluk	Taken from the Name of
1.	Abdul Qodir /abdul kodir/	Islamic Preacher in the past
2.	Abdullah /Abdullah/	The father is Islamic Prophet Muhammad
3.	Abu Bakar /abu bakar/	One of Islamic prophet Muhammad best friends

4.	Abu Nawas /abu nawas/	Smart person in the past
5.	Abu Sufyan /abu sufjan/	One of Islamic prophet Muhammad best friends
6.	Aisyah /aisah/	One of Islamic prophet Muhammad wives
7.	Alamsyah /alamsah/	Lampungnese great person in the past
8.	Ali /ali/	One of Islamic prophet Muhammad best friends
9.	Aminah /Aminah/	The mother of Islamic prophet Muhammad.
10.	Hindun /hindun/	One of Islamic prophet Muhammad best friends
11.	Khadijah /hadijah/	One of Islamic prophet Muhammad wives
12.	Radin Jambat ꦫadin ꦗambat/	Lampungnese Oral Literaryman in the past
13.	Raja Seratus /ꦫaja sꦺꦫꦠꦸꦱ/	Person who had supranatural power in the past.
14.	Sipahit lidah /sipahit lidah/	Person who had supranatural power in the past.
15.	Zaini /zaini/	Islamic Preacher in the past