THE MINDSET OF SUNDANESE PEOPLE IN THEIR LANGUAGE EXPRESSIONS

Yayat Sudaryat
Universitas Pendidikan Indonesia
yayat.sudaryat@upi.edu

Abstract

This study is aimed at describing the mindset of Sundanese people in their language expressions examined from psycho-pragmatic aspects. The description is connected to Sundanese language as the reflection of mindset, the cognitive system, and Sundanese people's way of thinking in Sundanese language expressions. The study applied descriptive method. To collect data, textual technique (literary study), intuitive technique (introspection), and elicitation technique were used. The result of the study shows that Sundanese language phenomenon, which is the reflection of mindset is seen from its sound accord, contradiction, *kirata basa* (language prediction), abbreviation, and language paradigm. The cognitive system of Sundanese language is related to naming system (of people, of body parts, of places or toponymy), time, numbers, colors, and environment. Sundanese people's way of thinking refers to outspokenness, subjectivity, state of being substantial, state of being humorous, state of being emotional, indirectness, indistinctness, politeness, sensitivity, and loyalty.

Keywords: mindset, language expression, language cognitive system

Language is one of natural basic abilities granted to human beings. Since it is so natural, people tend not to realize that without language it is impossible for them to have a culture or civilization in which religion and linguistics are included. It cannot be denied that language is a gift (*property*) that is biologically inherited to human (Lauder & Lauder, in Kushartanti, 2007: p. 220).

Study of language has a very wide coverage since it covers almost all human activities. In addition to covering the investigation into the language itself, it also covers investigation of language as viewed from other aspects. Therefore, language can be examined either internally or externally, starting from sound structure (phonology), word structure (morphology), sentence structure (syntax), and discourse structure. External study is a study referring to any factor beyond language or extra-linguistics, such as psychological factor. Inter-disciplinary science between language behavior and psychological tool, like thinking process and language use, and also language acquisition, is called psycholinguistics (Langacker, 1973: p.6; Tarigan, 1985: p.3).

Language is used by human to communicate, that is, to convey messages (idea, thought, feeling, and will) to others. In this case, language is used as a medium for expressing and receiving messages. Through his/her language, one's attitude and thought can be comprehended. The study of one's thinking process and language use is included in psycholinguistics (Subyakto-Nababan, 1992: p. 38). Meanwhile, the study of language in its usage according to situational context is called pragmatics (Crystal, 1989: p. 83). This study examined Sundanese people's mindset in using language based on psycholinguistic and pragmatic or psycho-pragmatic point of view.

Related to society's mindset in using language, there is a statement called Sapir-Whorf hypothesis. It states that different ways of thinking are caused by different languages. Thus, Sundanese people will see reality differently from Javanese, since Sundanese language is not the same as Javanese. Whorf in Tarigan (1985) emphasized that the reality is not simply exposed in front of us, and then we name it one by one. What happens is, according to Whorf, contradictory; we make the map of reality based on the language we use, and not based on the reality. For example, kinds of color are seen as different things. The British, for instance, know the basic colors *white, red, green, yellow, blue, brown, purple, pink, orange,* and *grey*, but Humanco speakers in the Philippines know only four basic colors, namely, *mabiru* 'black and other dark colors', *melangit* 'white and bright colors', *meramar* 'red' and *malatuy* 'yellow, light green, and light brown' (Brown, 1972: pp. 254-255).

If this Sapir-Whorf hypothesis is accepted, its implication in science is far-reaching because human's knowledge has one way of thinking. In science, language is merely a tool for expressing or conveying ideas. One's thought, even if it is stated in different languages, will not be different; the thought will be the same. But, since language is unique, the formula is probably different. Just compare, the British ask one's name with the question "*What is your name*?", the Deutsch with "Wie haisen sie?", Indonesian people with "*Siapa namamu*?", and Sundanese with "*Saha kakasih/jenengan teh*?" Therefore, in other words, language does not affect, moreover, determine, the way of thinking as stated in Sapir-Whorf hypothesis.

If Cassirer's opinion is adopted, language and culture are a two-way phenomenon, similar to a twin, or a coin that on one side is the language system and on the other side is cultural system; then, what is seen in a culture will be reflected in the language. On the other

hand, what is seen in a language will be reflected in its culture (Brown, 1972: pp. 237-238). For example, the British and other European people, who are not familiar with eating rice, only have one word, *rice,* to express the concept of *gabah* (rice in the husk)*, beras* (uncooked rice with the husk removed), and *nasi* (cooked rice). Furthermore, they do not have any word for *lauk,* side dish usually served with rice. On the contrary, in Indonesian culture that has a culture of eating rice, the language has many words for expressing the four concepts. Moreover, in Sundanese language, there are the words *paré* 'rice in the husk', *béas* 'uncooked rice with the husk removed', *sérah* 'rice in the husk that is inserted in uncooked rice with the husk removed', *sangu* 'cooked rice', *gigih* 'parboiled rice', *bubur* 'porridge', *aron* 'leftover rice, *tim* 'very soft cooked rice', *réméh* 'rice that is fallen down on the floor', *ceuhil* 'rice that is left between teeth', and *tumpeng* 'yellow-spiced rice that is shaped like a cone'. British people will, of course, understand the difference of the concept *padi, gabah, beras,* and *nasi*; but, they feel that they do not need, for now, to create new terminology for the four concepts. To take another example, the British are familiar with horse-riding; therefore, they have the words *horse, colt, stallion, pony,* and *mare.* Meanwhile, for Indonesian people, who do not need or not need yet the terminology, there is no vocabulary in Indonesian language for the five concepts of horse.

Hence, the study was aimed at describing the mindset of Sundanese society in their language expression seen from the psycho-pragmatic view. The description is related to three parts, namely (1) Sundanese language as the reflection of mindset, (2) the cognitive system of Sundanese language, and (3) Sundanese people's way of thinking in Sundanese expressions. Sundanese language as the reflection of mindset is seen from five aspects, they are: sound accord, contradiction, *kirata basa* (language prediction), abbreviation, and language paradigm. Meanwhile, the cognitive system of Sundanese language refers to five things: naming system (of people, body parts, and toponymy), time, number, color, and environment. Sundanese ways of thinking in Sundanese are connected with the outspokenness; subjectivity; state of being substantial, of being humorous, of being emotional; indirectness, indistinctness, politeness, sensitivity, and loyalty.

METHOD
The study applied descriptive method. The elements described are Sundanese mindset in language expressions, such as ways of thinking, language symptom, naming system, and language politeness. To collect data, three techniques were implemented, those are (1) literary study, (2) intuition (introspection), and (3) elicitation. Text or literary study was used to get information on Sundanese people's way of thinking in their language expressions. Intuition technique was applied since the researcher was a native Sundanese speaker who could become the source of Sundanese

mindset in Sundanese expressions. Elicitation technique was implemented to check the rightness of intuition data source to other speakers of Sundanese language (Djajasudarma, 1988). Based on the techniques applied, the instruments of the study were data cards. They were used to collect data in the forms of Sundanese expressions. To analyze the data of traditional idiomatic expressions, hermeneutic method with immediate constituent analysis was applied.

RESULTS AND DISCUSSION
Thinking is a symbolic system to find a solution covering an *ideational* activity (Antón-Méndez, Gerfen, Ramos, 2015: p. 31). It functions to form meaning (concept), opinion, and conclusion. The process of thinking is empirically learned in psychology; it means that it is examined based on the facts found in the real life. The result of thinking process is affected by level of age, life experience, and emotional and learning outcome (Kazanas, Altarriba, 2015: p. 4). There are two types of thinking process, that is: *autistic* (day-dreaming) and *realistic* (reasoning). Autistic people see their life as a fantastic illustration that is far from reality. On the other hand, realistic ones adjust themselves with the real world (Mukhlis Ed., 2003: pp. 12-13).

Knowledge and thought of language owned by a language speaker is called competence. The knowledge and thought can be expressed in language expressions. The language used in the real life as an expression of knowledge and thought is called performance. It is based on Chomsky (1957: p. 4) who stated that "language competence is the speaker or hearer's knowledge of his language". Language competence is only observed and understood through the language performance. It is stated that "Language performance is the actual use of language in concrete situations". Language competence covers organizational (grammatical and textual) competence and pragmatic (illocutional and sociolinguistic) competence (Bachman, 1990: p. 87). The ideal language competence and strategic competence form a communicative competence, that is, an aspect of competence that enables us to deliver and interpret messages and negotiate meaning interpersonally in a specific context (Celce-Murcia, 2000: pp. 16-17; Brown, 2007: p. 241).

Language competence is closely related to language creativity or language productivity that is the characteristic of language universality. Language creativity has four aspects, namely: (a) unlimitedness of linguistic expressions, (b) relatively free from stimulus control, (c) harmony between remarks and situation, and (d) ability to create new lexicon (Cairns & Cairns, 1976: p. 8).

The result of this study exposes and analyzes three aspects connected with Sundanese people's way of thinking in their Sundanese language expressions. Those are (1) the phenomenon of Sundanese language as a reflection of mindset, (2) the cognitive system of Sundanese language, and (3) the Sundanese people's way

of thinking in their Sundanese language.

The phenomenon of Sundanese language as a reflection of mindset

Thought or psychology can be seen from language expressions. The relation between language and thought can be observed from four sides: (i) remarks as a premise, (ii) language as a premise, (iii) language system as a viewpoint specification marker, and (iv) language system as a cultural specification marker (Steinberg, 1982: p. 101).

This cognitive process uses language as its tool (Bialystok, Peets, & Moreno, 2014: p. 177). A language has two categories, that is, cognitive and social cognitions. The cognitive category covers (a) number, (b) negation, (c) causality, and (4) time (Clark & Clark, 1977: p. 536). Meanwhile, the social category refers to (1) kinship, (2) personal pronoun, (3) greeting system, and (4) social class (Subyakto-Nababan, 1992).

For the purpose of this present study, Sundanese language phenomenon as the reflection of mindset is seen from five aspects, that is: (1) sound accord, (2) contradiction, (3) *kirata basa* (language prediction), (4) abbreviation, and (5) language paradigm.

Sound accord is seen from the vowel sound combination (McBride-Chang, Bialystok, Chong, & Li, 2004: p. 93). In this regard, Sundanese language has seven vowels, that is /i/, /u/, /é/, /o/, /a/, /e/, and /eu. These vowels form a triangle of vowel. The triangle underlies the formation of the repetition word *trilingga*, a word formed by repeating the root word three times accompanied with a change of the vowel sound. The vowel sound of its root word will affect the vowel sound of its repetition form. There are four vowel sound accords in *trilingga* formation, that is (1) /o/ → /a-é-o/; (2) /u/ → /a-i-u/; (3) /e/ → /a-i-e/; and (4) /eu/ → /a-i-eu/ (Sudaryat, 2010: pp. 144-146). The examples of the four forms of the vowel sound accord are as follows:

> (01) *cas-cés-**cos**, dag-dig-**dug**, bak-bik-**bek**,* and *wah-wih-**weuh**.*
> "sensation of pounding (of heart)"

In Sundanese language usage, there is a contradictory phenomenon in the form of a set of words that have inappropriate meaning, even a contradictory one. This kind of language phenomenon needs indirect inference from the partner of speaking called *rakitan lantip*. Consider the data below as examples.

> (02) *Nyai, panggedéankeun kompor!*
> 'Girl, please enlarge the stove! (literally)

In the sentence (02), it is not the stove size that is enlarged but the fire; instead, it should be heated up. So, this set of words is contradictory with its meaning.

In Sundanese language expression, there is *kirata basa* or *basa kirata,* that is, the long version of certain words that sometimes is not true if it is based on the fact. *Kirata basa* is only found in Sundanese language. *Kirata basa* is a way of giving interpretation to names, places,

events, things, and characteristics. Sundanese people playfully interpret *kirata* as 'something predicted'. It is done by dividing each word into syllables that can be interpreted based on what the interpreter wishes. For example:

> (03) *Calana* → dipan*cal* sali*lana*
> 'pants' "always press down on with foot"

Based on the explanation above, it can be seen that the meaning of *kirata basa* is generally not in line with the inherent or lexical meaning of the word predicted. The meaning is made up and agreed with the reality in order to be logically accepted and used in society.

In Sundanese language, abbreviation or word shortening is a process of shortening a set of words into abbreviation that is called *kecap wancahan*. Kridalaksana (1989: p. 159) explained that abbreviation is a process of dropping one or several parts of lexem or lexem combination to create a new form of word. The other term of abbreviation is shortening, the process is called abridgement. There are some abbreviations or abridgements in Sundanese language (Sudaryat, 2007: pp. 85-86); they are: (1) *kecap singgetan* (**abbreviation**), (2) *kecap tingkesan* (**acronym**), (3) *kecap tangkesan* (**haplology**), (4) *kecap memet* (**reduction**), and (5) *kecap sirnaan* (**deletion or omitted word**). Those five forms of abbreviation can be exemplified as follows, in sequence:

> (04) *jsté* (*j*eung *s*ajabana *t*i *é*ta) "and so on"
> (05) *Diknas* (Pendi*dik*an *Nas*ional) "National Education"
> (06) *cekéng gé* (*ceuk* a*i*ng o*gé*) "what did I say"
> (07) *sukro* (kadaharan anu *suuk* ti je*ro*na) "A kind of snack with peanut inside"

Kecap sirnaan or omitted word is an abridgement formed by omitting several phonemes from word combination, but it does not change its meaning. *Kecap sirnaan* covers three groups: (1) *sirnapurwa* that omits the first sound or syllable of a word; (2) *sirnamadya* that omits the middle sound or syllable of a word; and (3) *sirnawekas* that omits the last sound or syllable of a word. The examples of the three *sirnaan* are as follows:

> (08) umilu   *milu*   'join'
> (09) sambara   *samara*   'spice'
> (10) regent   *régen*   'mayor'

The language paradigm in this study refers to the construction problem composed of paired element. In Sundanese language there are two patterns of paradigms, namely paradigm two, three, and four that belong to one pattern, and paradigm five in another pattern.

Paradigm two is a language construction composed of two-paired elements. It can be seen in these examples:

> (11) *Luhur kuta gedé dunya.*
> High wall, big world
> "Wealthy and very influential."
> (12) *Hadé tata hadé basa.*
> Good deed, good language

"Having good manner."

The third paradigm is a language construction composed of three-paired element. It is seen in these *tribuana* and *trisilas*.

(13)   *Buana nyungcung, buana pancatengah, buana larang.*
         Cone world, central-five world, forbidden world
         "High world, middle world, low world."
(14)   *Silih asih, silih asah, silih asuh.*
         "Love each other, teach each other, respect each other."

The fourth paradigm is a language construction composed of four-paired element. It is seen in the following life philosophy of Sundanese people.

(15)   *Pengkuh agamana, jembar budayana,   luhung élmuna,rancagé gawéna.*
         "Pious, highly-cultured, smart, creative."

The fifth paradigm is a language construction composed of five-paired element. It is seen in this five *rawayan*.

(16)   *Cageur, bageur, bener, pinter, singer.*
         Healthy, good, right, smart, skillful
         "Physically and psychologically healthy,well-mannered, obedient to laws, smart, and skillful."

The cognitive system of Sundanese language
Cognition is a process of knowing and interpreting an environment. It is an activity to get knowledge or an effort to find out something through experience (Moeliono et al., 1988: p. 449). This cognitive process uses language as a tool. Viewed from cognitive psychology, language theory will consider mentalistic phenomenon, such as children language acquisition (Cairns & Cairns, 1976: pp. 3-4).

As a cognitive system, language is connected with cognitive and social category. *First*, cognitive category in a language refers to: (a) number, (b) negation, (c) causality, and (4) time (Clark & Clark, 1977: p. 536). Most languages have certain ways to reveal their number and sum categories. The former covers ordinal, cardinal, collective, and level numbers. Meanwhile, sum category includes singular, dual, trial, and plural numbers.

Second, social category covers four aspects: (1) kinship, (2) personal pronoun, (3) greeting system, and (4) social class (Subyakto-Nababan, 1992: p. 148). Kinship refers to either vertical or horizontal family relationship centralizing on ego. Personal pronoun is related with the first, second, and third pronoun (Sudaryat, 2011: p. 154).

In this study, Sundanese language cognitive system is connected to five aspects, that is: naming (of people, body parts, and toponymy), time, number, color, and environment.

Nida (1975: p. 64) stated that naming process is related to its reference. It is both conventional and arbitrary. It is said to be conventional since it is based on the society's habit of its usage. In addition, it is said to be arbitrary, for it is created based on the society's willingness. For example, the word *Ciamis* refers to two things, namely: (1) "water that has sweet taste" and (2) 'a name of place located in the eastern part of West Java province'.

The specific names of Sundanese people are generally composed of the first and the last name. The first name is usually taken from one of the last name's syllables, and then its open syllable is repeated, such as:

(17)   Maman Abdurahman

In giving names to body parts, Sundanese people usually use two syllables, both polite and rude language. Nevertheless, the variety of polite language may have more than two syllables. Besides, there are names of body parts consisted of more than two syllables.

(18)   Gado   'chin'
(19)   Mumuncangan 'ankle'
Toponymy has several aspects, such as (1) existence, (2) society, and (3) cultural aspect. The existence aspect of toponymy is related to natural (physical) environment, both refers to water background (hydrological) and land surface (geomorphological contour), as well as natural life background (biological-ecological) (Sudaryat et al, 2009:12). Each can be exemplified as follows:

(20)   *Ciamis, Empang, Léngkong*
(21)   *Bojong, Legok, Punclut*
(22)   *Bungbulang, Bungur, Campaka*
(23)   *Betok, Blanakan, Caricangkas*

Another aspect of society in Sundanese regional toponymy is related to a job or work, such as:

(24)   *Kamasan, Kaléktoran, Maranggi, Warung peuteuy*

Time system is connected with time usage in life. Time flows and is passed by human beings every second, every minute, every hour, every day, every week, every month, every decade, etc. Sundanese people give names to time of a day based on situation, not on exact hour. For instance:

(25)   *Tengah peuting* (midnight, about 12 p.m.)
(26)   *Haneut moyan* (about 9 a.m.)

The system of color is owned by every language in the world. Almost every language has words stating colors. Therefore, there is semantic including color words into *semantic universals*. It does not mean that the sum of words stating colors is the same. There are languages that have only two, three or four words for stating colors, but there are also languages which have five, six, or even seven words for stating colors. In Sundanese language, there are main colors and colors that are connected with nature (fauna and flora), for example:

(27) *Héjo*   "green"
(28) *Héjo tai kuda*   "green like a horse's feces"
(29) *Héjo lukut*   "green like moss"

Colors can be described by adverbial condition, like the words *ngagedod* and *euceuy* in the following examples.

(30) *Héjo **ngagedod***   "very, very green"
(31) *Beureum **euceuy***   "very, very red"

Sundanese society has a numeric system that is relatively the same as that of other languages, that is: from zero to unlimited one. To show an uncertain number, Sundanese people usually use total marker words, such as *saanu*, *sakieu* 'low total number', *sakitu* 'a bit more'. If the total is not countable, the word *saehem* is usually used. For numbers between 20 and 30, the word *likur* is used as follows:

(32) *Twenty-one (21)*   *salikur*
(33) *Twenty-five (25)*   *lima likur* or *salawé*
(34) *Twenty-nine (29)*   *salapan likur*

In Sundanese traditional society ordinance, the relationship between human and nature is a relation based on kinship, respect, and love. *Leuweung* (forest) has a function as the true protector of human life sustainability. The traditional wisdom in Sundanese area spatial layout is based on topography as has been observed by Danaatmadja (2001), a senior forestry expert (cited in Sobirin, 2007: p. 107). It is as follows:

(35) Local Wisdoms of Nature
- *Gunung – kaian* (mounts should be planted)
- *Gawir – awian* (slopes should be planted with bamboos)
- *Cunyusu – rumateun* (wells should be taken good care of)
- *Sampalan – kebonan* (vacant lots should be made into fields)
- *Pasir – talunan* (hills should be transformed into agroforests)
- *Dataran – sawahan* (plateaus should be made into rice fields)
- *Lebak – caiaan* (low ground areas should used as water reservations)
- *Legok – balongan* (hollow areas should be utilized as ponds)
- *Situ – pulasaraeun* (lakes should be maintained)
- *Lembur – uruseun* (villages should be managed)
- *Walungan – rumateun* (rivers should be taken care of)
- *Basisir – jagaeun* (coasts should be kept well).

Sundanese people's ways of thinking in Sundanese language expressions

Supriadi (1994: pp. 15-17) mentioned six assumptions of creativity:, (1) each person has creative ability with different levels; (2) creativity is stated in the form of products, either things or ideas; (3) creativity actualization is the result of the interaction process between psychological (internal) and environmental (external) factors; (4) in one's self and his/her environment, there are factors supporting or, on the contrary, hindering creativity development; (5) creativity is one's ability in creating new combinations of the existing things to produce new things; and (6) creative works do not result from coincidence, they are created through a series of creative processes, demanding abilities, skills, and strong motivation.

Related to language use, it can be said that speaking and writing are creative process. It is understood that in speaking and writing one expresses his or her idea after being inspired by other people. Although creativity needs to show originality, one's idea will not exist without stimuli from previous ideas. As stated by Arieti (1976: p. 4) in Supriadi (1994: p. 18), creativity is one's ability in creating a new combination from existing forms, so that a new thing is created. "Human creativity uses what is already existing and available and changes it in unpredictable ways".

As an expression, speaking and writing are related to encouraging psychological activity and getting physically? involved during the activity (Hermanto, Moreno, & Bialystok, 2012: p. 131). In other words, writing is a psychological-physical activity connected to oral language. Therefore, language development cannot be separated from language medium development. It means that the development of writing is related to the development of reading; reading development is connected with listening development. Separating both aspects means ignoring the important relationship between language aspects (Irwin & Doyle, 1992: p. 18).

Viewed from psycholinguistics, language use, like what is done by speakers/writers has certain stages. Subyakto-Nababan (1992: pp.163-164) stated,"If there is a stimulus received by *speakers/writers* from out of themselves, it will create a *meaning* or a *proposition* inside themselves, that is the existence of reaction that is included in *pragmatic processor,* which may create 'nothing' or a language form. If there is a reaction in the form of language, there will be a form of language in their thought, called *morphological-syntactical synthesis*. If it is orally uttered through graphological rules in written form, phonological or graphical representation will be created. It is *phonic* or *graphic synthesis* that is conveyed to the listeners/readers, who catch it auditorily or visually.

Sundanese people's way of thinking can be seen from their language expressions. Based on the analysis of Sundanese language expressions, six ways are found: outspokenness; subjectivity; state of being substantial, state of being humorous, state of being emotional; indirectness, indistinctness, politeness, sensitivity, and loyalty.

Sundanese people are outspoken; it is proven by numerous Sundanese words in a sentence that only have one vowel, a. For example:

(36)   *Bapa aya maksad hajat badag.*
       "Father intends to hold a big party."

Sundanese people are subjective; it is seen in the use of confirmation words in their expressions, such as of *téh, téa, mah, ogé,* which are put after the subject of a sentence. For instance:

(37)   *Kuring* $\begin{Bmatrix} \textit{\textbf{téh}} \\ \textit{\textbf{ogé}} \\ \textit{\textbf{mah}} \\ \textit{\textbf{téa}} \end{Bmatrix}$ *ti Tasik.*

       "I am *also* from Tasik."

Sundanese people are substantial because they can make sentences whose words are composed of nouns, for example:

(38)   *Bapa   kuring   patani*
       'Father   I   farmer
       kentang   Sukamukti.
       potato   Sukamukti'
       "My father is a potato farmer from Sukamukti"

Sundanese people are humorous. It is seen from the words used in humorous remarks or speech acts, for example:

(39)   **Ciwidey**
       Di Ciwidey aya strawberry metik sendiri. Di Lembang naha bet euweuh susu murni nyedot sendiri. Padahal bisnis yang menjanjikan tah! (M 2349/57/W 20)
       The translation of that speech act is as follow:
       Ciwidey
       In Ciwidey, there is a strawberry which picks itself. In Lembang, why isn't there milk that sucks itself? It is indeed a promising business!

In the speech act (39) above, there is a humor in the comparison of sentences "strawberry which picks itself" and "milk that sucks itself".

Sundanese way of thinking in emotional or angry expressions is found when Sundanese people are angry or mad. Angry or mad is a person's feeling when she/he is treated inappropriately (Moeliono, 1988: p. 559). When a Sundanese is very angry, the language expressions spoken are usually (1) rude words referring to (2) names of animals, (3) physical condition, and (4) the most sensitive body part. For example:

(40)   Dasar *goblog*!
       "Damn it, moron!"
(41)   Cicing siah *monyet*!
       "Shut up you, monkey!"
(42)   Gancangkeun leumpangna *gendut*!
       "Walk fast, fatty!**"**
(43)   Ih, *kéhéd* téh teu nempo pisan.
       "*Ih*, this man genital is really blind."

In the examples (40)-(43), it is shown that when they are angry or mad, Sundanese people often mention

rude words (40), animals' names (41), physical appearance (42), and the most sensitive or vital part of the body (43).

Sundanese people say something indirectly. If they speak, their words are usually not to the point. The sentences tend to be rhymed (*murwakanti*). For example:

(44)   *Neda agung cukup lumur neda jembar pangampura, neda asih sihaksamina.* (The point: asking for forgiveness)

Sundanese people are indistinctive. It can be seen from the additional words showing indistinctiveness (45). It includes the use of time (46), for example:

(45)   *Saena mah* mending angkat ayeuna, bilih kabujeng hujan.
       "It is good to leave now, in case it rains just in time."
(46)   *Wanci haneut moyan* (kira-kira jam 9 isuk.)
       "Warm time to sunbath (about 9 a.m.)"

Sundanese people are polite. Their politeness is shown is four factors, namely, (a) *lisan/kecap* 'words', (b) *pasemon* 'mimic', (c) *réngkak jeung peta* 'behavior', dan (d) *lentong* 'intonation' (Adiwidjaja, 1951: pp.65-66). Seen from the language point of view, Sundanese people *maké basa lemes* 'use polite language'. The language use is in line with the situational context that creates pragmatic speech action. Sundanese language has speech level (*tingkat tutur*) or language code of conduct (*undak usuk basa*), for instance:

(47)   a. *Abdi mios ka Tasik.*
          "I go to Tasik."
       b. *Bapa angkat ka Sumedang.*
          "Father goes to Sumedang."
(48)   a. *Kuring indit ka Tasik.*
          "I go to Tasik."
       b. *Bapa indit ka Sumedang.*
          "Father goes to Sumedang."

Sentences (47a-b) belong to polite sentences, which are marked by the words *mios* and *angkat.* Meanwhile, sentences (48a-b) belong to rude sentences, marked by the word *indit*.

Sundanese people tend to be sensitive. They are called sensitive since they use a lot of rhymed language expressions (*murwakanti*) stating feeling or effusion. Therefore, it is said that Sundanese language is a language of feeling. The expressions below are the examples:

(49)   *Urang tiasa patepung lawung,*
       Paamprok jongok,
       Patepang raray,
       Pateuteup deukeut,
       Pagilinggisik calik,
       Hempak merbayaksa.
       '[We can meet,
       See in person,
       See each other,

Sit side by side,
Gather together]'

Sundanese people are obedient (loyal). The character of loyal shows faithfulness or obedience to someone or laws, either religious laws (*agama*) or traditional laws (*darigama*). It is shown in these Sundanese language expressions:

(50)   *Abdi mah ngiringan kumaha saéna waé.*
       'I follow whatever is good.'
(51)   *Ah, teu langkung nu dibendo.*
       '*Ah*, it's merely up to the powerful.'
(52)   *Kudu nyangulu ka hukum, nunjang ka nagara, mupakat ka balaréa.*
       'Should obey the laws, support the country, be in agreement with the country.'

CONCLUSION

Based on the results of the study, it can be concluded that: (a) Sundanese language phenomenon of being the reflection of mindset is seen from five aspects, namely, (1) sound accord, (2) contradiction, (3) *kirata basa* (language prediction), (4) abbreviation, and (5) language paradigm. (b) The cognitive system of Sundanese language is visible from the naming system (of people, of places/toponymy, of body parts), time, numbers, colors, and environment. (c) Sundanese people's way of thinking can be seen from Sundanese language expressions. It is found that there are ten ways of thinking possessed by Sundanese people they are, outspokenness, subjectivity, of being substantial, of being humorist, of being emotional, indirectness, indistinctness, politeness, sensitivity, and loyalty.

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