

Cultural Identity and Trust-Building in Baduy Market Transactions: Linguistic Strategies for Cultural Preservation

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ABSTRACT

In the face of globalization and modernization, indigenous communities like the Baduy have managed to preserve their cultural identity through a unique blend of tradition and economic activity, particularly in their market transactions. Despite the rich cultural and linguistic dynamics that characterize these spaces, scholarly attention to the communicative mechanisms underpinning indigenous market transactions remains limited, particularly in Southeast Asia. This study addresses this gap by examining the Baduy traditional marketplace in Indonesia to reveal how language operates simultaneously as a transactional tool and as a cultural resource. Adopting a qualitative linguistic ethnography framework, the research analyzed eleven authentic transaction texts collected through naturalistic observation and transcription. Guided by Speech Act Theory, the analysis explored the forms and functions of locutionary, illocutionary, and perlocutionary acts as well as non-verbal and paralinguistic features that mediate pricing signals, quality assessments, and relational rapport. The findings show that communicative patterns in the Baduy market are culturally embedded performances where verbal acts, gestures, tone, humor, and politeness markers such as *hop* not only facilitate negotiation but also sustain trust, reciprocity, and cultural continuity. This study advances Speech Act Theory by demonstrating how economic exchange in indigenous settings is deeply intertwined with ethical and symbolic traditions. Its insights hold implications for heritage preservation, culturally responsive economic policies, and future research on the role of language in sustaining inclusive local markets in rapidly modernizing societies.

1. Introduction

Language plays a vital role in shaping culture, identity, and social norms, particularly in indigenous communities such as the Baduy of Indonesia. In their markets, transactions extend beyond economics to express cultural identity and social cohesion. Through bargaining and greetings, language reinforces cultural values (Krisnadi et al., 2024), while also presenting challenges for outsiders that call for sensitive communication (Freedman et al., 2019). Understanding these dynamics is essential because they influence participation and behavior in the marketplace (Iskandar & Iskandar, 2017). The Baduy's use of language in market exchanges underscores their commitment to preserving cultural identity and prioritizing values over profit, standing in contrast to conventional economic theories (Krisnadi et al., 2024; Nurrochsyam, 2021)

Globalization and modernization intensify the need to preserve linguistic practices that sustain cultural identities, with the Baduy offering a clear example of how language operates in both traditional markets and

online commerce (Anggarani & Hidayat, 2024). Markets function as spaces where language builds trust and conveys cultural knowledge, as Baduy speech coexists with Indonesian in trade and e-commerce descriptions (Darmawan, 2024). Effective preservation must be community-driven to ensure relevance and ownership, not solely researcher-led (Hernawan et al., 2025), a view supported by discourse-analytic studies advocating culturally grounded learning and collaboration with community leaders (Adeoye et al., 2024). Revitalization movements show that resilience emerges when communities control language transmission and self-determination (Wang & Bai, 2024). Analyzing Baduy market discourse thus reveals how language sustains cultural resilience and social trust in economic spaces, underscoring the importance of participatory, community-centered preservation strategies (Hernawan et al., 2025; Adeoye et al., 2024).

Although research on language use in urban and cross-cultural settings is expanding, studies of indigenous language in economic exchanges remain limited (Adom et al., 2024; Alcántara et al., 2022). In

commerce, indigenous language practices are closely tied to social relations and cultural identity rather than purely instrumental functions, as shown in studies on language policy and education (Adom et al., 2024). These practices align with pragmatics that emphasize context, intention, and social relevance, explored in relevance theory and speech-act theory (Yessenbayeva et al., 2020; Slutskiy, 2024). Thus, incorporating Indigenous methodologies into speech-act analyses is crucial for understanding how economic exchanges are linguistically shaped within distinct cultural frameworks (Adom et al., 2024; Alcántara et al., 2022).

Studies continue to emphasize language as a driver of social cohesion (Utegenova et al., 2024), yet the role of indigenous languages in preserving cultural identity within economic transactions remains underexplored (Córdova-Hernández, 2020; Rahayu & Erni, 2023). Research on storytelling and revitalization shows how indigenous practices sustain heritage in education and community life (Córdova-Hernández, 2020). In market sociolinguistics, transaction discourse and code-switching both reflect identity and signal continuity amid modernization (Rahayu & Erni, 2023; Sudu et al., 2022), while language-landscape studies highlight local languages as symbols of tradition in the face of global pressures (Utegenova et al., 2024). Recent work on indigenous economic empowerment also suggests that linguistic inclusivity broadens access to financial resources and opportunities (Awuor, 2025). Addressing this gap, the present study links language use in market interactions to the preservation of cultural identity in indigenous communities (Córdova-Hernández, 2020; Awuor, 2025).

The uniqueness of this study lies in its examination of the Baduy community's market transactions through an ethnolinguistic lens. By combining Speech Act Theory with ethnolinguistics, this research investigates how speech acts in the context of indigenous market exchanges serve as more than just tools for economic negotiation. They also function as mechanisms for preserving cultural identity and building trust within the community. Unlike previous studies that have focused on language use in modern societies, this research provides a fresh perspective by exploring the linguistic strategies used by the Baduy community to navigate economic exchanges while simultaneously safeguarding their cultural identity.

This study contributes to Speech Act Theory by incorporating the cultural and social dimensions that shape language use in indigenous communities. It examines how the Baduy community employs linguistic strategies in market transactions to preserve cultural identity and strengthen trust. The analysis focuses on three key aspects: first, how speech acts in price negotiations embody cultural values such as cooperation, respect, and honesty; second, how these

speech acts foster social trust and cohesion; and third, how language use safeguards cultural identity in the face of modernization and globalization. The novelty of this research lies in its exploration of the intersection between language, culture, and economics within indigenous communities, an area that remains underexplored in mainstream linguistic scholarship.

In conclusion, this research emphasizes the critical role of language in the Baduy community's market transactions, showing how it functions not only as a tool for negotiation but also as a means of cultural preservation and trust-building. By highlighting the importance of local language practices, this study contributes to linguistic anthropology and provides insights into how traditional markets can serve as spaces for cultural preservation. The findings also have practical implications for policies that support the sustainability of indigenous languages and cultural practices in a globalized world.

2. Literature Review

2.1. Language and Economic Transactions in Indigenous Communities

Language is central to economic exchange, functioning as a tool for negotiation while reinforcing cultural identity and social cohesion. Although much research has focused on urban markets, indigenous contexts like the Baduy remain underexplored. Prior studies show how language and culture intersect in shaping market practices (Rahayu & Syam, 2021; Efendi, 2017). This study applies linguistic ethnography and speech act theory to show how utterances in Baduy markets communicate value judgments, build trust, and sustain obligations, illustrating how discourse shapes negotiation within indigenous economies (Izutsu & Izutsu, 2021; Lopes & Ferreira, 2021).

By emphasizing how the sequencing of indigenous speech acts structures bargaining and strengthens social cohesion (Izutsu & Izutsu, 2021; Oyinbo & Olaniyi, 2023), the study advances discussions on linguistic inclusivity in economic participation and community empowerment (Awuor, 2025) while also contributing to methodological innovation in indigenous ethnography by showing how language use supports cultural preservation (Lopes & Ferreira, 2021).

2.2. Speech Act Theory and Its Application to Indigenous Markets

Speech act theory, as developed by Austin (1962) and Searle (1969), helps us understand language as a tool for action rather than mere communication, where utterances such as price negotiations carry social consequences. Empirical studies across various markets illustrate how speech acts, including price

offers, inquiries, and promises, function as illocutionary acts that influence value renegotiation and shape social relationships (Oyinbo & Olaniyi, 2023; Nasution & Ayuningtias, 2020; Pangestu & Aditiawarman, 2023; Solihatun et al., 2022; Sari et al., 2020). This body of work suggests that negotiation dialogue carries cultural expectations surrounding reciprocity, authority, and trust, extending beyond merely economic transactions (Oyinbo & Olaniyi, 2023; Nasution & Ayuningtias, 2020; Pangestu & Aditiawarman, 2023; Solihatun et al., 2022; Sari et al., 2020).

This present study extends speech act theory by applying it to the Baduy community, where language functions as both a negotiation tool and a reflection of cultural values. The use of speech acts in the Baduy market reveals not only the negotiation of economic value but also reinforces social relationships, community solidarity, and cultural identity.

2.3. Social and Cultural Norms in Indigenous Communication

Sociolinguistic theories, such as those by Rahim et al. (2020), show how language varies with age, gender, and social status, reflecting social structures. In the Baduy market, older vendors use more respectful language than younger buyers, reinforcing the community's hierarchy. The study also explores how language accommodation (Haryani et al., 2024) occurs when Baduy traders engage with outsiders, preserving their cultural identity despite external influences.

Language, therefore, serves not only as a negotiation tool but also as a key factor in maintaining cultural identity and social norms amid globalization and modernization. Social and cultural norms shape indigenous communication, with language reflecting community hierarchies (Rus, 2023) and negotiating social identity in market interactions (Parwati et al., 2023).

Language accommodation further shows how communities preserve tradition while engaging with others, reflecting the dynamic interplay of identity and power (Muhid, 2024). These findings highlight the need for policies and education that support culturally specific practices rather than homogenizing them (Fazil et al., 2023).

2.4. Language and Trust in Market Transactions

Language serves as a key element in building trust during market transactions. Language shapes trust in market exchanges across cultures (Harkness et al., 2022), and impression management can condition trust in economic exchanges (Reimann et al., 2022). The reduction of transaction costs through shared language is supported by analyses demonstrating that common language facilitates foreign direct investment by lowering transaction costs (Leitão, 2023).

In online markets, language-enabled communication and natural language processing (NLP) tools can mitigate linguistic barriers and support safe transactions, enhancing both the flow of information and trust-building mechanisms (Michael, 2023). Trust-building through repeated exchanges fosters community ownership and sustainable socio-economic relationships, as observed in community-engaged exchanges that evolve over time (Ninan et al., 2023). costs in cross-border trade (Feng et al., 2020).

2. Method

This study adopts a linguistic ethnography approach to explore language use in trade transactions at the Baduy community's traditional market. This method is well-suited to understanding language within its cultural context, as the market is not only an economic space but also a site for cultural expression. The approach integrates social interaction analysis with a deep exploration of language, allowing insights into how it serves both as a negotiation tool and a means to reinforce cultural identity (Sari et al., 2023).

2.1 Data Collection

Primary data were collected through participatory observation and in-depth interviews. The researcher actively participated in market activities to observe verbal exchanges between buyers and sellers, documenting communication patterns. Interviews with community members provided additional insights into their views on language use in negotiations and its role in preserving cultural identity. The research was conducted in Kanekes Village, Lebak Regency, Banten, over a period of 3 to 6 months.

2.2 Data Analysis

The data analysis follows a qualitative approach, utilizing discourse analysis and speech act theory by Austin (1962) and Searle (1969), speech act theory will be used to analyze how price negotiations, greetings, and agreements serve as social actions that go beyond communication, playing a key role in building relationships and negotiating value. These frameworks provide a comprehensive view of how language operates in the Baduy market, supporting both economic and cultural practices. Data will be coded and categorized using NVivo or Atlas.ti, identifying key themes and patterns related to speech acts and cultural identity.

2.3 Ethical Considerations

The study adheres to ethical standards in social research. Informed consent will be obtained from all participants to ensure they understand the research objectives. Confidentiality will be maintained, and identities will be anonymized to protect privacy. The researcher will engage respectfully with the Baduy community, ensuring the study does not disrupt cultural norms.

2.4 Limitations

This study acknowledges limitations, including observer bias and the focus on a single indigenous community, which may limit generalizability. However, the ethnographic approach offers a deep understanding of the linguistic practices within the Baduy community, providing valuable insights into indigenous language use in market transactions (Hartono & Akbar, 2023).

3. Results

This section presents the empirical patterns observed in Baduy market interactions and explains how language functions as both a transactional tool and a cultural resource. Guided by Speech Act Theory, the analysis emphasizes the forms, functions, and effects of recurrent lexical items and expressions on pricing signals, quality assessment, trust building, and the reinforcement of shared norms.

3.1 Structure of Conversations and Negotiations

The conversations in the Baduy marketplace unfold through a predictable pattern with three interrelated stages: opening, negotiation, and closing. These stages are not merely transactional but reflect deep cultural and social practices. Each stage is characterized by distinctive linguistic strategies that balance the goals of economic exchange with the values of cooperation, honesty, and mutual respect. The presence of culturally embedded expressions, humor, and politeness particles such as *hop* creates a conversational rhythm that makes transactions appear less formal and more relational.

3.1.1 Opening Phase: Product Inquiry

The opening phase is typically initiated by interrogative acts that draw attention to the product and invite further dialogue.

Excerpt 1: Machete Inquiry (Text 1)

Seller: “*Bedog arek?*” [‘bedog a’rek] “Want a machete?”

Buyer: “*Sabaraha nu ieu?*” [sa’baraha nu i:u] “How much does this one cost?”

The seller’s opening question is both informative and inviting, guiding the buyer’s attention to the machete. This locutionary act sets the tone for subsequent bargaining while fostering a sense of engagement.

Excerpt 2: Fish Inquiry (Text 4)

Seller: “*Naon eta tangiri?*” [‘naon ‘eta taŋ’giri] “What is tenggiri?”

Buyer: “*Beak bentongmah.*” [be’ak ‘bentəŋmah] “Bentong fish has run out.”

This opening illustrates that initial inquiries often shift to practical concerns about product availability. Even when the reply does not fully align with the question, the exchange retains its functional purpose of orienting both parties toward the items on sale.

3.1.2 Negotiation Phase: Artisanship, Quality, and Value

The negotiation phase focuses on establishing fair prices and product value, often accompanied by stories of craftsmanship, labor, and scarcity. This phase is rich in commissive and representative speech acts, in which sellers commit to quality and justify their pricing through context.

Excerpt 3: Invoking Craftsmanship (Text 1)

Seller: “*Sulangkar, nyaho meurun kualitasna.*” [su’laŋkar ‘jaho mɔ’run kwali’tasna] “Sulangkar machete, surely you know the quality.”

Here the seller asserts the reputation of the *Sulangkar* machete, appealing to the buyer’s cultural knowledge to validate the product’s price and quality. This statement emphasizes the cultural value of the *Sulangkar* brand as a local symbol of craftsmanship. The seller’s use of a shared cultural reference appeals to the buyer’s prior knowledge, establishing credibility and reinforcing trust through collective cultural understanding.

Excerpt 4: Explaining Price Justification (Text 1)

Seller: “*Tanya ka nu nyiena, neangan beusina geh geus hese kiwarimah. Lain lalagaan sakitu bae etamah.*” [‘tanja ka nu ni’ena neaŋan bɔu’sina ge gɔʊs ‘hɔsɛ kiwa’rimah la’in lala’gaʔan sak’itu bae ‘etamah]

“Ask the maker, the iron raw materials are hard to find these days. Not kidding, the price is that much.”

This directive speech act emphasizes that the price is influenced by material scarcity and labor costs, linking the economic value directly to artisanal effort.

Excerpt 5: Value of Labor (Text 2 – Honey)

Seller: “*Hop dua ratus salawe, itung-itung upah mawa.*” [hɔp ‘dua ra’tus sa’laʊɛ ‘ituŋ ‘ituŋ ‘upah ‘mawa]

“Please two hundred and twenty-five, count it as the cost of carrying the goods.”

Here, the seller justifies the price by referencing the physical effort involved, reinforcing the cultural ethic of fair compensation for labor.

Excerpt 6: Honesty in Quality Assessment (Text 3 – Durian)

Seller: “*Soal amismah teu nyaho, tapi mun teu amismah ulah diduitan.*” [so’al a’ mɔsmɔ tɔʊ ‘jaho ta’pi mun tɔʊ a’ mɔsmɔ u’lah didui’tan]

“I do not know about sweetness, but if it is not sweet, do not pay.”

This statement reflects an expressive act that blends honesty with humor, showing that sincerity in negotiation fosters trust and strengthens relational ties.

Excerpt 7: Price Justification through Scarcity and Honesty (Text 1)

Seller: “*Tanya kanu nyieuna, neangan beusinah geh geus hese kiwarimah, lain lalagaan sakitu bae mah.*”

[‘tanja ka’nu’pi’ona neangan bʁʊ’sina ɣe ɣʁʊs ‘həse kiwa’rimah la’in lala’gaʔan sak’itu bae ‘etamah]

“Ask the maker, the iron raw materials are hard to find these days. Not kidding, the price is that much.”

This utterance represents a *directive and commissive* act that links product value to the challenges of resource scarcity and manual labor. It demonstrates how sellers in the Baduy marketplace justify prices through cultural honesty and contextual reasoning rather than profit-driven persuasion. Such explanations reinforce the ethical foundation of Baduy market communication.

3.1.3 Closing Phase: Flexibility and Social Relations

The closing stage frequently highlights compromise, flexibility in pricing, and maintaining positive social ties for future transactions.

Excerpt 8: Price Compromise (Text 1)

Seller: “*Ulah kieu ulah kitu, hop bawa saratus salawe.*” [u’lah ki’ru u’lah ki’tu hɔp ‘bawa sa’ratus sa’laʊə]

“Do not be like this, please take it at one hundred and twenty-five.”

By using a softened tone and the politeness marker *hop*, the seller signals goodwill while closing the deal at a middle price, blending economic pragmatism with cultural politeness.

Excerpt 9: Encouraging Future Interaction (Text 6 – Tobacco)

Seller: “*Saeutik ewang bae burung, hop dua opat.*” [sa’ɽutik ‘ewang bae ‘burɔŋ hɔp ‘dua ‘opat]

“Just add a little, please take twenty-four.”

The seller’s language shows readiness to adjust without undermining the value of the product. This reflects the importance of maintaining long-term relationships over a single sale.

Excerpt 10: Exclusivity as Persuasion (Text 11 – Household Goods)

Seller: “*Ulah bebeja kanu lain, panglaris.*”

[u’lah bʁ’bədʒa ka’nu ‘lain paŋ’laris]

“Do not tell the others, it sells well.”

This perlocutionary remark creates a sense of exclusivity to strengthen rapport and encourage

agreement, demonstrating the relational nuance in closing exchanges.

3.1.4 Small Talk: Lightening the Mood

Casual remarks often serve as affective speech acts that soften the transaction and foster comfort.

Excerpt 11: Friendly Humor (Text 1)

Seller: “*Lain lalagaan sakitu bae.*” [‘lain la’lagaan sa’kitu baːe]

“Not kidding, that is really the price.”

Although ostensibly a price defense, this remark functions as small talk that lightens the bargaining tension and strengthens interpersonal connection.

The conversational structure of Baduy market interactions reveals a consistent sequence that harmonizes economic and cultural objectives. In the opening phase, interrogative speech acts guide attention to products while subtly creating a cooperative tone. This stage is crucial for establishing shared understanding, often facilitated by the Baduy dialect that reinforces cultural solidarity between interlocutors.

During negotiation, sellers often integrate commissive and representative acts to emphasize product quality, labor, and fairness. By invoking artisanal heritage or explaining the challenges of sourcing materials, they move beyond transactional bargaining to relational storytelling that deepens trust and justifies price points. Buyers respond with strategic counteroffers framed respectfully, sustaining the cooperative dynamic rather than adversarial competition.

The closing phase reveals how economic decisions intertwine with the goal of sustaining community harmony. Politeness markers such as *hop* and relational remarks like “*Ulah bebeja kanu lain*” humanize the final stage of exchange, reducing tension and preserving goodwill for future transactions. Even small talk or humor during closings illustrates that mutual respect and cultural bonds take precedence over pure profit motives.

Overall, the structure of these conversations underscores that commerce in the Baduy market is not an isolated economic act but a culturally informed dialogue. Each stage carries both practical intent and symbolic meaning, reaffirming that language serves as a bridge between trade efficiency and cultural preservation. The patterned flow from inquiry to negotiation to closure reflects a community-oriented approach to bargaining that sustains trust, reciprocity, and the ethical foundation of local trade.

3.2 Non-Verbal and Paralinguistic Features in Market Communication

Non-verbal and paralinguistic elements play a crucial role in shaping how meaning is conveyed during market conversations in the Baduy community.

Beyond spoken words, facial expressions, tone of voice, gestures, and body posture complement speech acts to negotiate prices, express sincerity, and maintain social harmony. These subtle cues enrich the verbal exchanges and strengthen trust between buyers and sellers. The analysis shows that non-verbal features often serve affective, persuasive, and relational functions that elevate routine transactions into socially meaningful encounters.

3.2.1 Gestures that Reinforce Persuasion and Trust

Excerpt 1: Persuasive Gesture (Text 1 – Machete)

Seller: “*Kualitas luhur, ulah ragu, coba we, Sulangkar teh becus dipaké.*” [kwali'tas lu:'hur u'lah 'ragu 'tʃoba wə su'laŋkar tɛh 'bɛʃʊs di'pakɛ]
“Top quality, do not hesitate, try it, Sulangkar is great for use.”

Excerpt 2: Assurance Gesture (Text 1 – Machete)

Seller: “*Geus diuji, moal kuciwa.*” [gʊʊs di'udʒi mo'al ku'tʃiwa]
“It has been tested, you will not be disappointed.”

Persuasion and trust in the Baduy market extend beyond speech, expressed through synchronized gestures, tone, and facial expression. Sellers use open palms, gentle smiles, and forward movements to reinforce sincerity and warmth, transforming transactions into cultural performances of honesty and respect. The open-palm gesture symbolizes transparency, while the seller's smile eases tension and builds rapport, turning persuasion into reassurance rather than manipulation.

Similarly, the assurance gesture shows how bodily movement conveys sincerity, as the seller's forward motion embodies reliability and transforms the phrase “It has been tested” into a tangible guarantee. These gestures reveal that in the Baduy communicative system, words and body language are inseparable, evoking trust and emotional connection. Together, they reflect the Baduy belief that trade is both moral and social, where harmony between word and movement sustains sincerity, trust, and communal integrity.

3.2.2 Body Posture and Eye Contact as Signals of Sincerity

Excerpt 3: Buyer's Departure Gesture (Text 5 – Clothing)

Buyer: “*Euweh!*” [ʔʊwɛh] “No money left!”

Here, the buyer's abrupt gesture of walking away functions as a non-verbal response to a price deemed too high. This act provokes the seller's quick verbal reaction:

Seller: “*Cokot, cokot!*” [ʔʃokot ʔʃokot] “Take it, take it!”

The interaction reveals that non-verbal cues, such as leaving or pausing, can trigger perlocutionary effects that lead to changes in price or concessions, highlighting the dynamic relationship between speech and movement.

Excerpt 4: Buyer's Nodding Gesture (Text 9 – Clothing)

Seller: “*Nu hideung?*” [nu hi'dʊŋ] “The black one?”

Buyer: (Nods to signal agreement)

The nod here replaces a verbal response, functioning as a cooperative gesture that confirms selection without interrupting the conversational flow. This underscores how gestures can efficiently perform the function of an affirmative speech act.

3.2.3 Tone, Intonation, and Affect in Negotiation

Paralinguistic features such as tone, intonation, and voice modulation are critical for expressing emotions, softening refusals, or highlighting flexibility during bargaining.

Excerpt 5: Polite Compromise with Intonation (Text 1 – Machete)

Seller: “*Ulah kieu ulah kitu, hop bawa saratus salawe.*” [u'lah ki'ʊ u'lah ki'tu hɔp 'bawa sa'ratus sa'laʊɛ]
“Do not be like this, please take it at one hundred and twenty-five.”

The inclusion of the particle *hop* and the softened intonation mark a willingness to compromise. This tonal adjustment reduces tension and conveys respect, fostering a sense of fairness in the bargaining process.

Excerpt 6: Humorous Tone to Build Rapport (Text 3 – Durian)

Seller: “*Soal amismah teu nyaho, tapi mun teu amismah ulah diduitan.*” [so'al a'mismɔ tʊ 'jaho ta'pi mun tʊ a'mismɔ u'lah didui'tan]
“I do not know about sweetness, but if it is not sweet, do not pay.”

Delivered with a light and joking tone, the remark reassures the buyer of honesty and makes the negotiation more amiable. This affective use of tone demonstrates that paralinguistic features can create comfort and foster goodwill during transactions.

3.2.4 Gestures of Invitation and Exclusivity

Excerpt 7: Inviting Gesture (Text 7 – Clothing)

Seller: “*Ngan hiji deui, kumaha arek?*” [ŋan

'hidʒi dʁoi ku'maha a'rek]
“Only one left, do you want it?”

The seller extended the garment toward the buyer with an encouraging hand gesture. This visual cue, paired with the verbal prompt, conveys urgency and highlights the opportunity for a special purchase.

Excerpt 8: Gesture of Discretion (Text 11 – Household Goods)

Seller: “*Ulah bebeja kanu lain, panglaris.*”
[u'lah bɐ'bedʒa ka'nu 'lain paŋ'laris]
“Do not tell the others, it sells well.”

The seller leaned in slightly and lowered the voice to emphasize confidentiality. The gesture and vocal adjustment together signal exclusivity, adding relational depth to the commercial exchange.

The integration of non-verbal and paralinguistic elements into Baduy market communication highlights that successful negotiation is grounded not only in what is said but also in how it is delivered. Gestures such as open palms, pointing to products, or subtle hand movements serve as visual reinforcements of spoken claims, conveying honesty and inviting trust. Smiles and relaxed body posture further humanize the transactional environment, allowing economic interaction to coexist with cultural politeness and warmth.

Tone and intonation emerge as equally significant in moderating the atmosphere of bargaining. The strategic use of softer tones, humor, and respectful particles like *hop* diffuses potential conflict and strengthens rapport. These affective nuances demonstrate that paralinguistic communication is not merely ornamental but a central component in achieving cooperative agreements and sustaining long-term buyer–seller relationships.

Non-verbal responses from buyers, such as walking away, shaking the head, or nodding, often carry powerful perlocutionary effects. These unspoken signals can accelerate concessions or seal agreements without further verbal negotiation. Such practices show that in the Baduy marketplace, meaning is co-constructed dynamically through the interplay of speech, gesture, and tone.

Overall, the findings reveal that non-verbal and paralinguistic strategies contribute to the distinctive character of the Baduy market as a culturally grounded communicative space. These multimodal interactions uphold honesty, preserve harmony, and encourage inclusivity, ensuring that commerce remains embedded in the values of trust and respect that define the community's social fabric.

3.3 Pragmatic Strategies and the Principle of Cooperation

The conversations in the Baduy marketplace exhibit distinctive pragmatic strategies that align with

Grice's Cooperative Principle, which includes the maxims of quantity, quality, relation, and manner. These maxims help guide the flow of information, ensure relevance, and maintain mutual understanding. However, the findings reveal that while buyers generally comply with all maxims, sellers sometimes deliberately violate certain maxims to persuade, justify, or create rapport during bargaining. These strategies are not viewed as breaches of politeness but as culturally accepted tactics that integrate social trust with negotiation skills.

3.3.1 Maxim of Quantity: Providing More Information than Requested

Sellers often go beyond the expected amount of information when justifying prices or explaining product conditions.

Excerpt 1: Over-Explanation in Honey Transaction (Text 2)

Buyer: “*Sabotol teu dibikeun saratus?*” [sa'bətəl tʁo di'biken sa'ratus]
“One bottle not for one hundred?”

Seller: “*Ngajualna kitu, kapeung teu laku eta euweuh nu meuli. Ari kaharti dijual arti heunteu moal, dagang ieuh biasana geh kitu.*”
[ŋadzu'alna 'kitu ka'pɔŋ tʁo 'laku 'eta 'eoweh nu mɐ'oli a'ri ka'harti di'dʒual a'ri hɐn'tʁo mo'al 'dagang iɐv 'biasa'na geh 'kitu]
“Selling is like that, sometimes no one buys. If there is profit, it is sold, if not, then not. That is how trading usually is.”

Although the buyer's question requires only a yes or no response, the seller elaborates at length about trading practices. This over-explanation reflects a violation of the maxim of quantity but also portrays sincerity and transparency in sharing the challenges of being a seller.

3.3.2 Maxim of Quality – Upholding Honesty in Transactions

The Baduy sellers typically adhere to the maxim of quality by providing truthful responses even when it might not favor immediate sales.

Excerpt 2: Honesty in Durian Transaction (Text 3)

Buyer: “*Amis ieu?*” [ʼamis i:u]
“Is this sweet?”

Seller: “*Soal amismah teu nyaho, can nyorang asup kajerona, tapi mun teu amismah ulah diduitan.*” [so'al a'mismɐ tʁo 'jaho tʃan nɔ'raŋ 'asup ka'dʒerona ta'pi mun tʁo a'mismɐ u'lah didui'tan]
“I do not know about sweetness, I have not tasted it, but if it is not sweet, do not pay.”

Here, the seller prioritizes honesty over persuasion, reinforcing trustworthiness. This adherence to truth

upholds the maxim of quality and reflects the Baduy cultural ethic of integrity in trade.

3.3.3 Maxim of Relation: Occasional Deviations from Relevance

There are instances where sellers' responses deviate from the expected relevance, yet these deviations still serve cultural or relational purposes.

Excerpt 3: Shifted Response in Fish Transaction (Text 4)

Buyer: “*Naon eta tangiri?*” [ˈnaon ˈeta taŋ ˈgiri]
“What is tenggiri?”

Seller: “*Beak bentongmah.*” [bɛˈak ˈbɛntɔŋmah]
“Bentong fish has run out.”

Instead of answering directly about tenggiri (mackerel), the seller refers to the absence of another type of fish commonly sought by buyers. Although this violates the maxim of relation, it reflects a conversational style that prioritizes practical needs over strict linguistic relevance.

3.3.4 Maxim of Manner: Clarity and Ambiguity in Speech

The maxim of manner emphasizes clarity and order in communication. Some interactions show that sellers occasionally diverge from this maxim due to cultural conversational patterns or context-driven interpretations.

Excerpt 4: Ambiguity in Durian Sampling (Text 3)

Buyer: “*Coba beulah hiji.*” [ˈtʃoba ˈbeulah ˈhidʒi]
“Try to open one.”

Seller: “*Nalian moal?*” [naˈlian moʔal]
“Tied or not?”

Here, the buyer's request to sample the durian receives a response that asks about tying the fruit for carrying it home. This shift causes momentary ambiguity and shows a slight violation of the maxim of manner. However, it reflects the seller's practical mindset, assuming that the buyer is considering a purchase.

3.3.5 Persuasive and Relational Strategies

In addition to maxim adherence and violation, sellers employ pragmatic strategies such as emphasizing scarcity, offering flexibility, or using relational appeals to persuade buyers.

Excerpt 5: Scarcity and Persuasion (Text 7 – Clothing)

Seller: “*Ngan hiji deui, kumaha arek?*” [ŋan ˈhidʒi dʒɔi kuˈmaha aˈrek]
“Only one left, do you want it?”

The reference to scarcity encourages the buyer to act quickly, a persuasive strategy that aligns with cultural norms of fairness and opportunity.

Excerpt 6: Relational Appeal (Text 11 – Household Goods)

Seller: “*Ulah bebeja kanu lain, panglaris.*” [uˈlah bɛˈbɛdʒa kaˈnu ˈlain paŋˈlaris]
“Do not tell the others, it sells well.”

This relational remark appeals to discretion, portraying the buyer as receiving a special deal. The lowered tone and confidential framing deepen trust and strengthen interpersonal ties. Further, the examination of pragmatic strategies in the Baduy marketplace demonstrates that cooperative communication is not always synonymous with strict compliance to Grice's maxims. Sellers often adjust their communication style by strategically violating certain maxims to achieve relational goals, justify pricing, or add persuasive force without undermining politeness.

The maxim of quantity is most frequently relaxed when sellers provide elaborate justifications or anecdotes about product origins or trading challenges. These elaborations, although exceeding informational necessity, add cultural depth and credibility to the seller's stance. The consistent observance of the maxim of quality underscores the cultural priority given to honesty and trustworthiness in Baduy transactions. Even when such honesty might risk immediate profit, it builds long-term credibility and fosters loyalty among buyers.

Deviations from the maxims of relation and manner reveal that contextual and relational priorities sometimes outweigh formal relevance or clarity. These conversational patterns are shaped by the cultural norm of prioritizing human connection and situational context over rigid linguistic precision.

Overall, these pragmatic strategies portray market interactions as a blend of cooperation, persuasion, and relationship-building. The strategic use of maxim adherence and violation illustrates that effective communication in the Baduy marketplace goes beyond rule-based pragmatics to embody cultural ethics of transparency, mutual respect, and social cohesion.

3.5 Synthesis of Speech Acts Across Transactions

The synthesis of speech acts observed across the eleven transaction texts highlights that the communicative practices in the Baduy marketplace are a harmonious blend of locutionary, illocutionary, and perlocutionary acts. These acts are not randomly distributed but follow predictable patterns that reflect both economic pragmatism and cultural values. The findings reveal that transactional dialogues in the market operate as structured cultural performances

where every utterance contributes to negotiating price, asserting quality, building trust, and reinforcing social ties.

3.5.1 Locutionary Acts: Establishing Reference and Engagement

Locutionary acts are fundamental to initiating interaction. They include declarative statements, interrogatives for inquiries, and imperatives for offers or instructions.

Excerpt 1: Offering Product (Text 1 – Machete)

Seller: “*Bedog arek?*” [‘bədɔg a’rek]
“Want a machete?”

This interrogative opening signals product availability and serves as a verbal invitation to engage in negotiation.

Excerpt 2: Direct Pricing (Text 11 – Household Goods)

Seller: “*Lima puluh tilu, tinggal milih.*” [‘lima ‘puluɸ ‘tilu ‘tiŋgal ‘milih]
“Fifty thousand, three items, just choose.”

Here, the imperative form establishes a straightforward reference to price and product quantity, setting the frame for the exchange.

3.5.2 Illocutionary Acts: Persuading, Convincing, and Reassuring

Illocutionary acts dominate the negotiation phase as sellers persuade buyers, assert quality, or reject counteroffers. These speech acts shape buyer perceptions and often influence decisions.

Excerpt 3: Persuasive Assurance (Text 1 – Machete)

Seller: “*Sulangkar, nyaho meurun.*” [su’laŋkar ‘naɸo mɐ’run]
“Sulangkar machete, surely you know the quality.”

This assertive act draws on shared cultural knowledge to strengthen product credibility.

Excerpt 4: Labor Justification (Text 2 – Honey)

Seller: “*Hop dua ratus salawe, itung-itung upah mawa.*” [hɔp ‘dua ra’tus sa’laɔɐ ‘itun ‘itun ‘upah ‘mawa]
“Please two hundred and twenty-five, count it as the cost of carrying the goods.”

By highlighting labor, the seller performs a commissive act that reassures the buyer of fairness in pricing.

Excerpt 5: Quality Guarantee (Text 3 – Durian)

Seller: “*Soal amismah teu nyaho, tapi mun teu amismah ulah diduitan.*” [so’al a’mismɐ tɐɐ ‘naɸo ta’pi mun tɐɐ a’mismɐ u’lah didui’tan]

“I do not know about sweetness, but if it is not sweet, do not pay.”

The seller’s statement blends honesty with a reassuring promise, demonstrating how illocutionary acts reinforce trust and reduce buyer hesitation.

3.5.3 Perlocutionary Acts: Producing Effects through Language and Gesture

Perlocutionary acts are evident in how words and non-verbal behaviors elicit responses or influence decisions.

Excerpt 6: Triggering Concession (Text 5 – Clothing)

Buyer: “*Euweh!*” [‘ɐuweh] “No money left!”

The buyer’s verbal refusal, accompanied by walking away, produces a perlocutionary effect that leads the seller to adjust the offer:

Seller: “*Cokot, cokot!*” [‘tʃokot ‘tʃokot] “Take it, take it!”

The shift in seller’s stance illustrates how buyer behavior can alter the course of negotiation.

Excerpt 7: Creating Exclusivity (Text 11 – Household Goods)

Seller: “*Ulah bebeja kanu lain, panglaris.*” [u’lah bɐ’bɛdʒa ka’nu ‘lain paŋ’laris]
“Do not tell the others, it sells well.”

The confidential tone and verbal appeal induce the buyer to feel favored, deepening relational trust and influencing the purchase decision.

The synthesis shows that verbal acts are often reinforced by paralinguistic and non-verbal cues such as intonation, gestures, and facial expressions. Smiles, lowered voices for secrecy, nods for agreement, and softening particles like *hop* contribute to the success of speech acts by enhancing emotional tone and persuasive force. These multimodal features transform routine negotiations into culturally embedded exchanges that prioritize rapport as much as transaction.

The comparative synthesis across all eleven texts underscores that speech acts in the Baduy marketplace function as layered communicative events that merge economic reasoning with cultural ethics. Locutionary acts provide clarity and engagement, forming the linguistic foundation for interaction. Illocutionary acts shape the negotiation by combining persuasion, reassurance, and explanation, ensuring that buyers perceive fairness and value beyond the tangible product.

Perlocutionary acts reveal that the outcomes of communication often hinge on emotional and relational factors. Gestures such as pointing to products, smiling while speaking, or walking away in protest demonstrate that the impact of language is amplified by bodily expression and tone. This interplay highlights that in the Baduy market, speech acts cannot be isolated from their multimodal context.

The findings also show that trust-building and fairness are not incidental but integral to every phase of communication. Even when maxims of cooperation are bent, as when sellers elaborate beyond necessity or appeal to exclusivity, these strategies maintain social harmony rather than disrupt it. The negotiation becomes a culturally anchored process of balancing needs, respect, and relationships rather than a purely economic contest.

Ultimately, this synthesis affirms that the Baduy market is a site of culturally driven linguistic performance. Speech acts here function as instruments of both trade and cultural continuity, ensuring that commercial activity sustains the social fabric, upholds ethical principles, and preserves a sense of communal trust across generations.

3.6 Language and Culture in the Baduy Market: Overall Insights

The analysis of the eleven transaction texts shows that the Baduy marketplace functions not only as a venue for economic exchange but also as a vital space for sustaining cultural identity and ethical traditions. Language, in both its spoken and unspoken forms, serves as a dynamic bridge that links commerce with the core values of honesty, reciprocity, and mutual respect. Every phase of interaction, beginning with opening inquiries, progressing through price negotiations, and ending with closing remarks, is imbued with communicative strategies that uphold social cohesion while addressing practical business needs.

Across all speech events, the findings reveal that linguistic choices, including culturally significant product names, dialectal expressions, and politeness particles such as *hop*, serve as visible markers of identity and solidarity. Non-verbal cues such as gestures, smiles, nods, and shifts in tone further enrich the emotional depth of interactions. These elements transform bargaining that could otherwise be tense into a more collaborative dialogue, ensuring that both buyers and sellers engage as partners within a shared cultural space rather than as detached economic actors.

The results also highlight that speech acts in the Baduy marketplace often convey layered meanings. Locutionary acts provide clarity and reference to the product. Illocutionary acts persuade and reassure by drawing on cultural narratives of craftsmanship, effort, and fairness. Perlocutionary acts evoke trust or secure concessions through subtle gestures, humor, or tone. These multimodal strategies demonstrate that successful negotiation depends as much on sustaining relationships and preserving social harmony as on agreeing upon a price.

Overall, the communicative practices in the Baduy marketplace illustrate how indigenous communities

embed culture into commerce to maintain ethical trade systems. The patterns documented in this study affirm that market communication is far more than an exchange of words. Instead, it is a complex cultural performance that preserves heritage while adapting to changing economic demands. These insights contribute to a deeper understanding of how speech acts, paralinguistic elements, and pragmatic strategies collectively uphold the delicate balance between cultural continuity and economic negotiation in traditional marketplaces.

4. Discussion

This study demonstrates that the Baduy traditional market is not merely a venue for buying and selling goods but a culturally rooted communicative space where language sustains cultural identity, builds trust, and mediates reciprocal relationships. The findings highlight that the community's linguistic repertoire, including culturally significant terms such as *Sulangkar* and *Bedog arek*, the politeness particle *hop*, humor, and narratives of labor, plays a central role in strengthening interpersonal bonds and preserving ethical values during trade.

By employing a linguistic ethnography framework that integrates discourse analysis with Speech Act Theory (Austin, 1962; Searle, 1969), the study uncovers the multimodal interplay of locutionary, illocutionary, and perlocutionary acts that connect economic pragmatism with cultural solidarity.

A linguistic ethnography perspective reveals that communicative practices in the Baduy market are deeply embedded in the community's cultural logic and ethical values (Hernawan et al., 2025; Adeoye et al., 2024). Each utterance functions not merely as a linguistic expression but as a performative action carrying social, ethical, and cultural consequences (Slutskiy, 2024; Rahim et al., 2020). This interpretation aligns with an expanding body of ethnolinguistic scholarship that considers language as a form of social action shaped by local cultural scripts and moral economies (Izutsu & Izutsu, 2021; Lopes & Ferreira, 2021; Love & Hall, 2024).

Locutionary acts serve as the foundation of market discourse by initiating interaction and establishing culturally recognizable frames for negotiation. Utterances such as "*Bedog arek?*" ("Want a machete?") function as invitations to engage and are culturally interpreted as gestures of hospitality and cooperative intent (Krisnadi et al., 2024; Efendi, 2017). From a linguistic ethnographic perspective, these locutions act as indexical markers that situate both buyers and sellers within a shared cultural order, emphasizing the Baduy commitment to reciprocity and social cohesion in trade (Gerlach, 2018; Hernawan et al., 2025).

Illocutionary acts dominate the bargaining phase, with persuasion shaped by narratives of craftsmanship, labor, and scarcity that link price justification to cultural heritage (Padilla-Iglesias & Kramer, 2021; Izutsu & Izutsu, 2021). For example, the statement “*Sulangkar, nyaho meurun*” (“*Sulangkar machete, surely you know the quality*”) draws its authority from collective memory and artisanal reputation, demonstrating that credibility in this context is socially constructed rather than purely market-driven (Krisnadi et al., 2024; Love & Hall, 2024). Similarly, the use of the politeness particle *hop* in “*Hop bawa saratus salawe*” (“Please take it at one hundred and twenty-five”) illustrates a culturally specific politeness strategy that softens directives and encourages relational deference (Loc, 2023; Rahim et al., 2020). These patterns demonstrate that the illocutionary force in indigenous market exchanges embodies the community’s ethical values, highlighting fairness, mutual respect, and collective solidarity rather than aggressive or competitive persuasion aimed solely at profit or dominance. (Awuor, 2025; Ravindran, 2024).

Perlocutionary acts highlight that meaning in the Baduy market is created through the interaction of language, paralinguistic cues, and embodied gestures (Solihatun et al., 2022; Muhid, 2024). The humorous assurance “*Soal amismah teu nyaho, tapi mun teu amismah ulah diduitan*” (“I do not know about sweetness, but if it is not sweet, do not pay”) shows how humor and honesty reduce buyer hesitation and foster trust, reflecting the cultural value of sincerity in negotiation (George et al., 2020; Waitoki & McLachlan, 2022). Non-verbal behaviors, including a buyer stepping back from a stall to express dissatisfaction or a seller lowering their voice to signal exclusivity, further demonstrate that perlocutionary effects often depend on multimodal communication that strengthens the relational aspect of transactions (Harkness et al., 2022; Reimann et al., 2022).

From a discourse-analytic perspective, these communicative patterns reveal culturally embedded conversational scripts that prioritize ethical relationships alongside economic exchange (Weir et al., 2024; Cirkony et al., 2023). Although buyer and seller interactions typically adhere to Grice’s Cooperative Principle, the data reveal strategic and culturally sanctioned deviations. Sellers often provide lengthy explanations about material scarcity or labor conditions that surpass the basic informational needs of the exchange. While such elaborations might seem to violate the maxim of quantity, they act as expressions of transparency and moral accountability that are valued in the Baduy cultural framework (Izutsu & Izutsu, 2021; Rahim et al., 2020). Likewise, humor and small talk, which may be dismissed as irrelevant in urban markets, function as important relational strategies that build rapport and reinforce communal trust (Sari et al., 2020; Solihatun et al., 2022).

A distinct contrast emerges between indigenous and urban markets. Urban market interactions often emphasize transactional efficiency and competitive bargaining (Kjeldsen et al., 2021; Alshammri, 2020), while the Baduy marketplace prioritizes trust, respect, and relational language in negotiation (Gerlach, 2018; Weir et al., 2024). The repeated use of native expressions such as *Sulangkar* and *Bedog arek*, together with relational markers like *hop*, shows how language embeds cultural identity into economic practice, transforming bargaining into cooperative and ethically grounded dialogue (Hernawan et al., 2025; Krisnadi et al., 2024).

These findings extend Speech Act Theory by demonstrating that economic negotiations in indigenous markets also serve as acts of cultural reproduction. References to artisanal heritage, the use of humor to reduce tension, and the persistence of dialectal forms show that communicative acts in the Baduy market fulfill dual roles: securing material exchange and reinforcing the community’s cultural ethos and moral economy (Gerlach, 2018; Shipley & Williams, 2019; Cirkony et al., 2023; Weir et al., 2024).

Moreover, the key findings reveals that Baduy market discourse operates at the intersection of language, culture, and economy. Locutionary acts establish cooperative and culturally meaningful frames for negotiation. Illocutionary acts incorporate fairness, respect, and cultural pride into persuasive strategies. Perlocutionary acts depend on humor, tone, and gesture to build trust and reinforce relational cohesion. This study contributes to Speech Act Theory by revealing that language in indigenous marketplaces functions not only as an instrument of economic negotiation but also as a vehicle for maintaining trust, ethical trade, and cultural continuity in a rapidly modernizing context.

The scope of the study is limited to a single community and cannot be generalized to all indigenous marketplaces. It also gives limited attention to the influence of digitization, online commerce, and mobile technologies on indigenous linguistic practices (Anggarani & Hidayat, 2024; Hernawan et al., 2025). Furthermore, the study does not fully explore gendered patterns of speech or intergenerational shifts in language use, both of which could offer insights into dynamics of power, identity, and cultural adaptation in market communication. These limitations indicate that the linguistic dimensions of trade in indigenous communities remain an underexplored field in applied sociolinguistics and linguistic anthropology.

The novelty of this study lies in its integration of linguistic ethnography with Speech Act Theory to conceptualize market communication as a cultural performance rather than as a mere transactional exchange. Previous research has predominantly analyzed speech acts in urban settings (Nasution & Ayuningtias, 2020; Pangestu & Aditiawarman, 2023), with few studies examining their role in indigenous

market ecologies where language functions as both a tool of negotiation and a mechanism of cultural preservation.

The implications of this research extend to both theoretical and practical domains. Theoretically, it enhances Speech Act Theory by illustrating how illocutionary and perlocutionary acts intertwine with cultural norms of honesty, reciprocity, and symbolic heritage to influence economic decision-making. Practically, the findings offer valuable insights for policymakers, educators, and cultural preservation advocates to incorporate indigenous linguistic markers such as local product names and politeness strategies into marketing, tourism, and heritage conservation initiatives. These efforts can strengthen buyer trust, promote sustainable markets, and improve the transmission of cultural knowledge across generations (Love & Hall, 2024; Padilla-Iglesias & Kramer, 2021; Sharma & Phyak, 2017). The study also underscores the significance of humor, labor narratives, and paralinguistic elements that are often overlooked in mainstream economic discourse. These features are essential for cultivating long-term trust-based relationships in indigenous markets and demonstrate that culturally attuned communication can foster inclusive and resilient local economies (Awuor, 2025; Ravindran, 2024).

Future research should pursue comparative multi-site ethnographic studies involving other indigenous groups in Indonesia such as the Dayak, Toraja, or Mentawai to evaluate the broader relevance of these findings. It is equally important to examine the impact of globalization, digital marketplaces, and social media on indigenous linguistic practices, including code-switching and the adaptation of speech acts in new economic contexts (Rahayu & Erni, 2023; Hernawan et al., 2025). Additional studies focusing on gendered language patterns and generational shifts will enrich our understanding of how these factors influence cultural resilience.

Further interdisciplinary work that combines qualitative discourse analysis with computational tools can help map prosodic, paralinguistic, and multimodal features that shape negotiation and trust. Such approaches may offer deeper insights into the evolving role of language in traditional and hybrid markets where cultural values and commerce intersect.

In conclusion, the Baduy marketplace exemplifies a culturally situated communicative performance where speech acts, paralinguistic features, and cultural scripts work together to sustain trust, ethical trade, and cultural heritage. The study fills a significant gap in qualitative linguistics and discourse analysis and provides actionable insights for designing community-centered policies that uphold both the economic vitality and the cultural integrity of indigenous markets.

5. Conclusion

This study explores the linguistic strategies employed by the Baduy community during their market transactions, emphasizing how language serves not only as an economic instrument but also as a vital medium for maintaining cultural identity and continuity. The findings reveal that locutionary acts establish cooperative frames for negotiation, illocutionary acts weave narratives of craftsmanship, labor, and cultural pride into persuasive discourse, while perlocutionary acts utilize humor, gestures, and vocal tone to foster interpersonal harmony and achieve mutual agreement. Furthermore, the frequent use of politeness particles such as *hop* and culturally significant product names like *Sulangkar* and *Bedog arek* highlights that linguistic expressions within the marketplace function as enduring markers of collective identity, shared values, and social solidarity within the Baduy cultural framework.

The novelty of this study lies in its integration of linguistic ethnography with Speech Act Theory to reveal how indigenous market communication operates simultaneously as economic negotiation and as cultural reproduction, a perspective rarely explored in Southeast Asian contexts. The implications extend beyond linguistic scholarship by offering insights for policymakers, educators, and cultural preservation advocates on embedding indigenous communicative strategies into heritage protection, tourism, and community-based economic initiatives. Future research should build on this foundation by conducting comparative studies across other indigenous communities, examining the influence of globalization and digital marketplaces on speech practices, and investigating gendered and generational dimensions of market discourse to deepen understanding of how language adapts to shifting cultural and economic landscapes.

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