

## Haling ku Aing: A Multimodal Pragmatics Analysis of Sundanese Cultural Values on A Tiktok Video

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### Abstract

In a swiftly globalizing world, the traditional values of the Sundanese, profoundly ingrained in the populace of West Java, Indonesia, are in jeopardy of being disregarded by subsequent generations. This study seeks to investigate the pragmatic implications of Sundanese values expressed through TikTok videos, with particular emphasis on content tagged #wayanggolek that showcases traditional wayang golek (wooden puppet) performances. The study used a digital multimodal pragmatics approach to examine the interaction of verbal and visual aspects, elucidating how these components collectively convey Sundanese cultural values. The corpus comprises video data chosen for its cultural importance and aesthetic value. The results demonstrate a complex, multimodal interaction in which visual symbols, textual overlays, and background converge to form a nuanced depiction of Sundanese ideals, effectively engaging viewers in a culturally relevant and accessible manner. The examination reveals essential concepts such as proactivity, politeness, initiative, humility, and resilience. We argue that the engagement within TikTok's digital realm facilitates a dynamic, contemporary conveyance of cultural identity. The results underscore the capacity of social media platforms to preserve and advance cultural legacy via interactive, multimodal material, thereby strengthening identity and communal values within a dispersed audience. Other researchers could enhance this study's approach to create advanced frameworks for multimodal pragmatics that consider the swiftly evolving dynamics of digital media, including interactive audience features and platform-specific affordances.

**Keywords:** Sundanese Cultural Values; Multimodal Pragmatics; Wayang Golek

### 1 INTRODUCTION

The Sundanese people of western Java, Indonesia, have passed on their cultural values and beliefs through a variety of cultural and linguistic practices, ensuring that pragmatics meanings are conveyed across generations. Inscriptions, chronicles, historical documents, literature, folk stories, rhymes, sisindiran, and proverbs play a significant role in transmitting Sundanese cultural values (Hasanah, Gustini, & Rohaniawati, 2016; Susie et al., 2019; Safrina, 2022; Isnendes, 2023; Sugiarto & Manara, 2025). However, in the globalized era, most Sundanese barely acknowledge the values. The Sundanese proverb "Basa teh cicirén bangsa" suggests that abandoning the language and values of the community may lead to its extinction (Ropiah, 2015). Thus, passing on the Sundanese cultural values to younger generations is crucial.

The combined use of linguistics and visual components to express cultural principles is a potent instrument in communication, especially within traditional societies. Formerly, pragmatics and multimodality have been considered disparate fields of study. Pragmatics, which investigates the interpretation of meaning within a given context, has traditionally focused primarily on spoken text, while multimodality has not been a primary area of concern (Sugiarto, et.al., 2015; Dicerto,

2018; Sugiarto, 2024; Sudarto, Nurholis, and Brata, 2024). However, multimodality, which blends multiple forms of communication such as text, images, and sound, can be notably rich in pragmatics meanings (O'Halloran et al., 2017; Dicerto, 2018; Macagno & Botelho, 2021; Sugiarto & Siregar, 2023). The current scholarly attention to extending the scope of pragmatics to encompass non-verbal elements of communication need not be considered to be unexpected. Research has shown that people use pragmatics to understand and interpret multimodal texts. Ariastuti & Putri (2019) employed a comparative textual analysis to examine the humor tweets posted on Burger King's Twitter account. The evidence indicates that humor has a discernible impact on Burger King's brand image, albeit in an indirect manner. The humorous tweets emanating from Burger King serve as a noteworthy example of how businesses can effectively demonstrate their interest on social media platforms. Del Saz-Rubio (2018) revealed the female identities represented in a corpus of TV toiletry advertisements by a pragmatic and multimodal analysis of the themes that appear most frequently in the commercials. The results indicate that television advertisements shape feminine identities by promoting notions of sexual and aesthetic empowerment, as well as the capacity of women to surmount internal emotional challenges related to aging or self-assurance. However, it is still unclear how pragmatics can be used in multimodal texts to unveil Sundanese cultural values.

Although the Sundanese people have a significant cultural legacy, there is a lack of current research on how their cultural values are effectively communicated and preserved in the context of globalization and modernity. There is a significant lack of comprehension regarding the dynamic interaction between these traditional means of communication and contemporary methods of expression. There is a notable absence of thorough examination regarding the interpretation, adjustment, and potential alteration of these practical meanings in present-day situations, particularly among younger generations who are being increasingly exposed to global cultural influences. Furthermore, the multimodal aspects of these traditional values on how verbal and visual elements are combined to communicate intricate cultural messages are not sufficiently investigated. Previous research has primarily concentrated on either textual or visual analysis; however, a multimodal pragmatic approach that integrates both dimensions is still underexplored. Thus, it is essential to comprehend this interaction to fully appreciate the depth of cultural transmission and the resilience of Sundanese cultural values in a world that is swiftly changing.

### **The Sundanese Cultural Values in Digital Social Media**

Sundanese Local Wisdom refers to the cultural values and beliefs that have been passed down for generations among the Sundanese people who are indigenous to the western part of Java Island in Indonesia. It is essential to transmit the wealth of positive values inherent in Sundanese local wisdom to the younger cohorts. This process has the potential to stimulate the development of an individual's positive character traits, which can subsequently enhance how to navigate various life situations and acquire essential life skills.

It is of utmost importance to develop Sundanese younger generations' life skills by promoting Sundanese cultural values. A study by Hasanah, Gustini, & Rohaniawati (2016) issued a policy in the shape of a government regulation related to the utilization and maintenance of the Sundanese language, the study sought to ascertain the crucial role that the government plays in the development of Sundanese culture-based moral values. Susie et al. (2019) examined the importance of using local knowledge from the Indung Management when developing an area in a northern region of West Java, Purwakarta, Indonesia. The idea of Indung Management which refers to a mother shielding her infant, denotes that the local population must be protected by the government. It has been discovered that the importance of local wisdom in a region's growth can give it a distinctive, original, and creative character that embodies a hospitable city concerning its culture, nature, and well-being as an investment in the generations to come. In a study

conducted by Rindanah (2019), the career adaptability of students from diverse ethnic backgrounds, specifically Sundanese and Javanese students, was examined. The findings indicated that the degree of career adaptability among Java students was higher than those from Sundanese. Karmagatri (2021) conducted a study to investigate the values linked to entrepreneurial leadership behavior among small business owners, employing the Sundanese values framework. The results suggest that culture has a substantial role in shaping the behavior of entrepreneurial leaders. Hermastho (2023) conducted a study to examine several factors that influence job motivation, with a specific emphasis on the Sundanese culture. The results indicated that several motivational factors, including salary and social security, work type, career opportunities, task completion, managerial position, work environment, employee skills, and company policies, have a substantial and positive influence on the performance of employees in companies with a Sundanese cultural background. Fajrussalam and Hasanah (2018) conducted a study to further investigate the ethical principles that should serve as the foundation for the lives of the Sundanese people in West Java. The Sundanese culture encompasses several ethical values, including welfare, health, environmental care, moderation, diligence, discipline, politeness, honesty, truthfulness, cooperation, social solidarity, a positive mindset, prudent decision-making, education, gender equality, and the preservation of Sundanese cultural heritage.

### **Multimodal Text Construction for Pragmatics Studies**

Pragmatics is the study of language use in context and how people use language to convey meaning beyond the literal meaning of words. Meanwhile, multimodal text refers to the combination of different modes of communication, such as images, gestures, and sound, in conveying meaning. Thus, pragmatics in multimodal text involves interpreting meaning beyond what is explicitly conveyed through the use of different modalities.

Research in multimodal pragmatics has investigated how people use different modalities to convey meaning and how listeners interpret meaning from multimodal texts. In their study, O'Halloran et al. (2017) utilised a multimodal pragmatics methodology to demonstrate how students utilise verbal, visual, and action-based modalities to successfully engage in an online instruction task. The students employed Google's social networking site as a means of engaging in synchronous communication. The findings reveal that the employment of multitasking, planning, and skills can facilitate the management and exploitation of social connections. The study conducted by Del Saz-Rubio (2018) aimed to comprehend the implicit assumptions that are commonly associated with women as public actors who engage in the consumption of beauty items in three of the top firms in the beauty industry. Through empirical investigation of implicature, it has been determined that women who utilize beauty products encounter a sense of sexual and beauty confidence. Thus, pragmatics plays an important role in understanding and interpreting multimodal texts. They provide information that is not expressly stated and enable us to extrapolate meaning from words or images beyond the literal interpretation.

Pragmatics is also important in the interpretation of digital texts. Sindoni (2021) analyzed a CDCP Conditions monthly data sample using linguistic and visual analysis. A deictic study examined how information sources project identities and remoteness in digital environments. The viewer/reader can rapidly find important data, but the source may not always be clear. Occasionally it's a "we" that refers to the person's country. Macagno & Botelho (2021) propose and discuss a visual argument for the construction and assessment approach. using social semiotics, pragmatics, and reasoning theory. Results show that arguments combine logic and practice, making them unclear. So, visuals are often used to support or explain spoken arguments. García-Pastor (2020) conducted a study to investigate the development of identity among college students learning English as a foreign language. The study focused on assessing the pragmatic choices made by these students in the context of digital storytelling. The study found that learners made pragmatic choices that differed in terms of selecting the theme of their narratives based on

various social connections, as well as using specific semiotic resources to build identities during conflict scenarios in their stories. González-Lloret (2022) argued that using technology-mediated tasks is a highly successful pedagogical strategy for fostering the development of second language (L2) pragmatic skills. This demonstrates how tasks and technology-mediated environments can effectively involve learners in discursive practices that may not be achievable through other means, exposing them to the intricacies of communication in an ever-expanding digital world. Thus, in the digital age of today, pragmatics in multimedia texts is crucial. The multimodal pragmatics approach can convey complex meanings beyond what is explicitly stated by combining various modes of communication.

In summary, the multimodal pragmatics approach enhances and streamlines communication by employing several modalities, including text, graphics, audio, and video. This combination enhances the transmission of complex and nuanced meanings, making information more readily understandable and engaging. Hence, it is crucial to allocate resources and adopt advanced technology, while considering factors such as accessibility and diversity, to develop exceptionally effective multimodal content. To effectively use the benefits of the multimodal pragmatics approach, it is crucial to address these difficulties with careful consideration. This will lead to enhanced and engaging communication in many circumstances. The problem, however, needs to be continually reevaluated in light of technological developments and the resulting, interconnected social circumstances, especially in the modern age of widely used social media worldwide. Since youths actively utilize such platforms to interact socially in their surroundings, we must keep looking into the potential of multimodality in online social media.

## 2 METHODS

The utilized research methodology framework in this study is descriptive qualitative, while the research design employed is a multimodal pragmatics approach. The precise explication of the collection of multimodal issues is just as essential as constructing logical arguments and justification for determining what ought to be incorporated and excluded (Serafini, F., & Reid, S. F., 2019). The present study utilized a corpus of data extracted from a TikTok video that was identified through the use of the hashtag #wayang golek. The scope of analysis encompassed all visual and textual elements. Posts that lacked captions and contained only visual or textual elements were excluded. After collecting the data, a TikTok video of wayang golek (three-dimensional wooden puppet) played by a maestro Sundanese Dalang (Puppeteer) Asep Sunandar Sunarya was analyzed. The subject matter under consideration is comprised of three distinct dimensions of analysis, which include: 1) the semantic representation of individual modes, 2) the semantic representation of multimodal text, and 3) inferential meaning. The efficacy of the modeling approach has been evaluated and confirmed in its ability to accurately depict both visual and verbal mode resources within the multimodal text (O'Halloran, 2014; Dicerto, 2018; Jiang & Lee, 2020; Mulyadi, 2021). The modeling has yielded empirical evidence pertinent to this study, which aligns with the anticipated outcome of discerning the pragmatics meaning of Sundanese cultural values on a TikTok video of Wayang Golek.

## 3 RESULTS

A TikTok video of wayang golek that includes Sundanese life motivation, humor, and life wisdom was examined to demonstrate how their structure is consistent with the general description of the multimodal text type that they pertain to and what this implies for their interpretation.

**Table 1.** Multimodal Pragmatics analysis of 1 CL

Grouping of items	Semantic representation of individual modes	Sender's meaning	Inferential meanings
Cluster	Verbal content (VER)/Visual content (VIS)	Logico-semantic relations /Explicatures	Implicatures
1CL 	1VER: "Ulah sumuhun dawuh hirup mah" ("Not to live a passive life") 1VIS: Wayang Golek figures. 2VIS: Dark background with a focus on figures. 3VIS: Yellow text.	1VER-1VIS: Text complements the cultural imagery. 1VIS-2VIS: Visual emphasis through contrast	1VER: Promotes active living. 1VIS: Cultural representation. 2VIS: Contrast highlights key elements

The analysis of 1CL uncovers a unified message that advocates for an active way of life through the use of both verbal and visual components. The Sundanese saying "Ulah sumuhun dawuh hirup mah" which means "Not to live a passive life," expressly promotes proactive action. The visual impact of this message is enhanced by the juxtaposition of Wayang Golek characters against a black backdrop, resulting in a striking visual contrast. The vibrant yellow writing strongly stands out, guaranteeing the high exposure of the message. The imagery and words strongly emphasize the significance of leading an active lifestyle, indicating that proactive involvement is highly valued in the Sundanese cultural setting.

**Table 2.** Multimodal Pragmatics analysis of 2CL

Grouping of items	Semantic representation of individual modes	Sender's meaning	Inferential meanings
Cluster	Verbal content (VER)/Visual content (VIS)	Logico-semantic relations /Explicatures	Implicatures
2CL 	2VER: "Mangga we tipayun" (After you) 1VIS: Wayang Golek figures. 2VIS: Dark background with focus on figures. 3VIS: Yellow text	2VER-1VIS: Text complements the cultural imagery. 1VIS-2VIS: Visual emphasis through contrast	2VER: Expression of politeness or deference. 1VIS: Cultural representation. 2VIS: Contrast highlights key elements

The 2CL effectively conveys a unified message advocating for respect and courtesy through the use of both verbal and visual components. The Sundanese expression "Mangga we tipayun" which means "After you" plainly conveys the concepts of courtesy and deference. The visual impact of this message is enhanced by the juxtaposition of Wayang Golek character against a

black backdrop, resulting in a striking visual contrast. The vibrant yellow writing visibly stands out, assuring the message's high visibility. The combination of the cultural backdrop of the artwork and the explicit instruction of the text highlights the significance of behaving respectfully, indicating that politeness is a highly esteemed cultural concept. The incorporation of cultural images throughout the text emphasizes the importance of these societal principles, prompting viewers to contemplate their interactions.

**Table 3.** Multimodal Pragmatics analysis of 3CL

Grouping of items	Semantic representation of individual modes	Sender's meaning	Inferential meanings
Cluster	Verbal content (VER)/Visual content (VIS)	Logico-semantic relations /Explicatures	Implicatures
3CL 	3VER: "Haling ku aing" (Step aside, I'll do it). 1VIS: Wayang Golek figures. 2VIS: Dark background with focus on figures. 3VIS: Yellow text	3VER-1VIS: Text complements the cultural imagery. 1VIS-2VIS: Visual emphasis through contrast	3VER: Encourages taking initiative. 1VIS: Cultural representation. 2VIS: Contrast highlights key elements

The 3CL effectively conveys a powerful message that promotes proactive action through a combination of verbal and visual features. The Sundanese expression "Haling ku aing" which can be translated as "Step aside, I'll do it," conveys the idea of boldly taking the initiative. The visual impact of this message is enhanced by the juxtaposition of Wayang Golek characters against a black backdrop, resulting in a striking visual contrast. The vibrant yellow writing prominently stands out, assuring maximum awareness of the message. The combination of the cultural background of the visual and the directive of the language highlights the significance of being proactive, indicating that proactive conduct is highly valued in the culture. The incorporation of cultural images within the text emphasizes the importance of these social norms, motivating viewers to take initiative in their actions.

**Table 4.** Multimodal Pragmatics analysis of 4CL

Grouping of items	Semantic representation of individual modes	Sender's meaning	Inferential meanings
Cluster	Verbal content (VER)/Visual content (VIS)	Logico-semantic relations /Explicatures	Implicatures
4CL 	4VER: "Sia teh kamana karep" (You're talking at will). 1VIS: Wayang Golek figures. 2VIS: Dark background with focus on figures. 3VIS: White text	4VER-1VIS: Text complements the cultural imagery. 1VIS-2VIS: Visual emphasis through contrast	4VER: Warning against arrogance. 1VIS: Cultural representation. 2VIS: Contrast highlights key elements

The 4CL conveys a powerful message cautioning against arrogance using a combination of verbal and visual components. The Sundanese line "Sia teh kamana karep" uttered by Cepot, a wayang golek character, can be translated as "You are speaking carelessly" and serves as a warning against displaying arrogance. The visual impact of this message is enhanced by the juxtaposition of Wayang Golek characters against a black backdrop, resulting in a striking visual contrast. The vibrant white writing strongly stands out, guaranteeing the exposure of the message. The combination of the cultural context of the visual and the directive of the text highlights the significance of humility, indicating that the avoidance of arrogance is a highly esteemed cultural norm. The incorporation of cultural images within the text emphasizes the importance of these social norms, prompting viewers to contemplate their attitudes and actions.

**Table 5.** Multimodal Pragmatics analysis of 5CL

Grouping of items	Semantic representation of individual modes	Sender's meaning	Inferential meanings
Cluster	Verbal content (VER)/Visual content (VIS)	Logico-semantic relations /Explicatures	Implicatures
5CL 	5VER: "Jadi urang sunda mah ulah eleh de'et lurr.." (As Sundanese people, do not surrender due to sentimentality). 1VIS: Wayang Golek figures. 2VIS: Dark background with a focus on figures. 3VIS: Yellow text. 4VIS: Smile emoticon.	5VER-1VIS: Text complements the cultural imagery. 1VIS-2VIS: Visual emphasis through contrast	5VER: Encouragement to be resilient and not easily tricked. 1VIS: Cultural representation. 2VIS-4VIS: Contrast and emoji highlight key elements

The 5CL effectively conveys a powerful message advocating for resilience through a combination of verbal and visual components. The Sundanese expression "Jadi urang sunda mah ulah eleh de'et lurr.." when translated as "As Sundanese people, do not surrender due to sentimentality" promotes perseverance and cautions against being easily deceived out of sympathy. The visual impact of this message is enhanced by the juxtaposition of Wayang Golek characters against a black backdrop, resulting in a striking visual contrast. The vibrant yellow lettering and accompanying smile emoji conspicuously capture attention, assuring high visibility and imbuing the message with a pleasant and cheerful tone. The combination of the cultural setting of the images and the directive of the language highlights the significance of resilience, indicating that the cultural principles of perseverance and maintaining a positive mindset are highly valued. The incorporation of cultural images and the inclusion of emojis emphasize the importance of these social ideals, motivating viewers to exhibit resilience and have a positive mindset when faced with adversity.

#### 4 DISCUSSION

Utilizing traditional Sundanese Wayang Golek Video on TikTok, the analysis of the 1CL to 5CL data demonstrates a cogent use of verbal and visual aspects to convey a variety of cultural values.

The proverb "Not to live a passive life" in 1CL promotes proactivity. In the context of 2CL, the phrase "After you" conveys politeness, which is further emphasized by the accompanying visual cues. In the context of 3CL, the phrase "Step aside, I'll do it" encourages taking initiative, whereas in 4CL, the expression "You're talking at will" cautions against hubris. Both phrases employ cultural imagery to underscore their respective messages. Ultimately, 5CL's statement "As Sundanese people, do not surrender due to sentimentality" promotes perseverance, while the inclusion of a smiling emoji adds a positive undertone to the message. These assessments emphasize the significance of being proactive, polite, taking initiative, being humble, and having resilience within the Sundanese cultural setting.

**Table 7.** Cultural Values within the TikTok Video of Wayang Golek

Cultural Values	Significance	Context
Proactivity	Encourages individuals to take active roles and not live passively	Promoted through traditional sayings and visual elements in cultural imagery, through the expression "Ulah sumuhun dawuh hirup mah" (Not to live a passive life).
Politeness	Highlights the importance of respectful and courteous behavior.	Conveyed through phrases like "Mangga we tipayun" (After you) and reinforced by cultural norms.
Initiative	Stresses the value of taking charge and being decisive.	Illustrated by phrases like "Haling ku Aing" (Step aside, I'll do it) and supported by traditional wayang golek figures.
Humility	Warns against arrogance and promotes modesty.	Communicated through responses such as "Sia teh kamana karep" (You are speaking carelessly) from wayang golek character and cultural narratives.
Resilience	Emphasizes the need for perseverance and not giving up.	Reinforced by expressions like "Jadi urang sunda mah ulah eleh de'et lurr.." (As Sundanese people, do not surrender due to sentimentality) and positive visual elements like emojis.

The emphasis on proactivity in Sundanese culture fosters a vibrant and involved community, as demonstrated by the expression "Ulah sumuhun dawuh hirup mah" (Not to live a passive life) where individuals actively participate in both their personal and collective endeavors. The Sundanese culture promotes self-sufficiency and industriousness, creating a conducive atmosphere for the growth of projects and entrepreneurship (Rindanah, 2019; Karmagatri, et al, 2021; Hermastho, 2023). This proactive attitude contributes to the conservation and adjustment of cultural practices, guaranteeing that traditions stay significant and are consistently enhanced by novel ideas and methodologies. Nevertheless, the significant cultural emphasis on proactivity can occasionally result in excessive pressure on individuals to consistently achieve and surpass expectations. By maintaining equilibrium in these factors, one can ensure that the proactive attitude positively impacts both personal and communal welfare.

Politeness is a fundamental aspect of Sundanese culture, fostering harmony, reverence, and seamless social exchanges. Emphasizing courteous behavior and respectful language is crucial for preserving social harmony and reducing conflicts within the community (Chintawidy et al., 2022; Widianingsih, 2022; Ratnasari, et al., 2023; Nofendralova & Sartini, 2024). Traditional Sundanese phrases such as "Mangga we tipayun" (After you) serve as an illustration of this principle, promoting respect and thoughtfulness towards others. This cultural norm cultivates an atmosphere in which individuals have a sense of worth and esteem, hence strengthening social connections and reciprocal assistance. Nevertheless, the significant focus on politeness can occasionally result in indirect communication and a hesitancy to openly express genuine emotions or conflicts. The cultural norm of always displaying politeness may also stifle individual self-expression and assertiveness, potentially impeding personal development and the capacity to articulate one's interests. Therefore, by maintaining a careful balance between politeness, open communication, and assertiveness, Sundanese culture may promote social harmony and empower individuals, allowing respect and honesty to coexist harmoniously.

The focus on initiative in Sundanese culture cultivates an independent and enterprising mindset (Hasanah, et al., 2016; Aaron, 2023; Yanuar & Frendika, 2023). Promoting self-reliance and autonomy, as demonstrated by expressions such as "Haling ku aing" (Step aside, I'll do it), fosters the development of leadership abilities and a feeling of accountability. This cultural value promotes innovation and problem-solving by empowering individuals to recognize possibilities and take action without relying on external cues. Nevertheless, the prominent emphasis on taking the initiative can occasionally result in competitive conduct and individualism, which may undermine the communal principles that are equally essential to Sundanese society. By striking a balance between individual initiative and communal collaboration, while also respecting traditional conventions, Sundanese culture may foster both effective leadership and strong social cohesiveness. This approach ensures that active endeavors make a good impact on the overall welfare of the community.

Humility is a fundamental and deeply rooted principle in Sundanese culture, promoting individuals to preserve a humble attitude and refrain from displaying arrogance (Fajrussalam & Hasanah, 2018; Sjamsulbachri & Tarsidi, 2018; Sudaryat & Nurhadi, 2019). This cultural principle cultivates a feeling of egalitarianism and reverence among members of society, as it discourages arrogance and encourages the recognition of others' contributions and values. Phrases like "Sia teh kamana karep" (You are speaking carelessly) function as prompts to maintain humility and thoughtfulness. Although humility is highly regarded, it can occasionally impede self-assertion and the communication of personal accomplishments. Striking a balance between modesty and acknowledging accomplishments can enable Sundanese individuals to boldly make valuable contributions to their community, while yet upholding the reverence and unity that humility promotes.

Resilience is a prominent characteristic in Sundanese culture, exemplifying the community's capacity to withstand difficulties and recover from adversity (Hufad, 2016; Mantri, 2021; Suleeman, 2021). This attribute is highlighted by phrases such as "Jadi urang Sunda mah ulah eleh de'et lurr.." (As Sundanese people, do not surrender because of sentimentality), which promotes resilience and an optimistic mindset even in challenging circumstances. The focus on resilience cultivates a robust feeling of community and reciprocal assistance, as individuals unite to aid one another in surmounting obstacles. Nevertheless, the excessive emphasis on perseverance may occasionally result in downplaying personal challenges and establishing unattainable expectations for individuals. To retain their strength and adaptability, the Sundanese community can balance resilience with open communication about personal issues and a focus on systemic improvements. This approach will also help them address the root causes of their challenges.

## 5 CONCLUSION

The analysis of Sundanese cultural values using multimodal pragmatics approach uncovers an intricate interaction between verbal and visual components in communicating fundamental concepts such as proactivity, politeness, initiative, humility, and resilience. The ideals mentioned are intricately woven within Sundanese phrases and the traditional iconography of Wayang Golek, showcasing the immense cultural legacy of the Sundanese people. The incorporation of spoken and visual components in Sundanese cultural manifestations aids in safeguarding cultural principles while also adjusting them to modern circumstances, guaranteeing their ongoing significance and liveliness.

The scope of this study is limited to the examination of Sundanese cultural values as portrayed in a single video on a specific digital social media platform. In the interim, numerous videos and digital social media platforms about the subject matter. Notwithstanding the imposed limitation, the outcomes of the study demonstrate significant implications for the advancement of research methodology in the field of multimodal pragmatics, particularly concerning its application to diverse, interrelated subject matters. Researchers could enhance this study's approach to create advanced frameworks for multimodal pragmatics that consider the swiftly evolving dynamics of digital media, including interactive audience features and platform-specific affordances.

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