

THE FORMS OF GREETING AMONG MINANGKABAU PEOPLE IN JORONG JAMBAK, KANAGARIAN BATU BANYAK, KECAMATAN LEMBANG JAYA, KABUPATEN SOLOK AND ITS IMPLEMENTATION IN EDUCATION AND TEACHING

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Abstract

This study aims to describe the forms of greeting among the Minangkabau people in *Jorong Jamabak, Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok*. Based on the method of analyzing the data, this research is descriptive research with a qualitative approach. The method used in collecting the data is an observational method, while the identity method is used to analyze the data. The finding of the study indicates that the Minangkabau people in *Jorong Jambak, Kanagarian, Batu Banyak* have a good and solid relationship among the people. It is proved from the varying forms of greetings that they used, such as questions, the term of the addressee, comment, joke, suggestion, and asking for permission. The forms of greeting are influenced by age, sex, and levels of familiarity. The data has shown that the people in *Jorong Jambak* dominantly used the term of the addressee to greet. It shows that high respect among the people. This is in line with the nature of friendly Minangkabau people.

Keywords: Greetings, Minangkabau People, Sociopragmatics, *Jorong Jambak*

Abstrak

Penelitian ini mendeskripsikan bentuk-bentuk sapaan pada masyarakat Minangkabau di *Jorong Jamabak, Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok*. Berdasarkan metode analisis datanya, penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif. Metode yang digunakan dalam pengumpulan data adalah metode observasi, sedangkan metode identitas digunakan untuk menganalisis data. Hasil penelitian menunjukkan bahwa masyarakat Minangkabau di *Jorong Jambak, Kanagarian, Batu Banyak* memiliki hubungan yang baik dan solid diantara masyarakat. Terbukti dari berbagai bentuk sapaan yang mereka gunakan, seperti pertanyaan, istilah penerima, komentar, lelucon, saran, dan permintaan izin. Bentuk sapaan dipengaruhi oleh usia, jenis kelamin, dan tingkat keakraban. Data menunjukkan bahwa masyarakat *Jorong Jambak* lebih dominan menggunakan istilah sapaan. Itu menunjukkan rasa hormat yang tinggi di antara masyarakat. Hal ini sejalan dengan sifat masyarakat Minangkabau yang ramah.

Katakunci: Salam, Orang Minangkabau, Sociopragmatik, *Jorong Jambak*

INTRODUCTION

Greetings are the expression that is almost always used by the people when they meet someone, both known or unknown people. The greeting is usually

used at the beginning of a conversation. Before starting the main topic, people generally use greeting. In ordinary life, most people greet each other even they do not know their interlocutors. For example,

when a person meets new people, at least she or he will greet by their gestures such as smiling, waving hands, and others even they will use the terms of the addressee or say hello. The greeting is also one of the critical aspects of social life. It is also used to tight the relationship among the people and also to create a new link. Then, by greeting, some people can value other selves, for example, when she or he has known each other for a long time, and suddenly they did not greet each other, so the people can assume that there is a problem among them. Then, sometimes greeting has a function as a phatic communion.

Having knowledge about the culture that will be visited will give benefit to the people. They can adapt to local people easily. One of the strategies is from greeting. This action can be said a simple action but deep in meaning. The people have to know how the forms of greeting for each person in a different status. Therefore, this research is intended to discuss the forms of greeting.

As it is known that greeting in every culture is different, so it will affect the form of greeting or the way to greet. The forms of greetings can be varied, such as formal greetings and informal greetings. It was used depending on the context. The people can handle different forms of greetings based on their speech partners. It is not separated from the context: the goal, the situation, and the speech partner. There are many ways to express a greeting. It can be expressed by some words or only by gestures such as smiling, nodding, and waving hand.

Many reasons in using greeting in social interaction, it might be to show the attention, to respect, and to maintain the relationship. To show care, the people who have known each other must have awareness, such as to their family, kin, friends, teacher, and so on. The greeting is one of the ways to show that attention. Next, the people use greetings to show their respect; for example, the students greet the teacher, the children greet their parents, and so on. Then, people use it to maintain the relationship. The greetings can keep the relationship among the people. By expressing greetings, people will think that the relationship is still good even actually it is not good. The greeting can maintain it.

Furthermore, in daily life, people sometimes do greeting based on the condition of the speaker. In other words, they great based on their feeling at that time. For instance, if some people have a good mood, the way how they greet will look like a happy greeting followed by excellent intonation while if they are in a bad mood, they should greet a little bit of natural and unhappy tone. Then, the greeting is the reflection of social status. Achmad (2015) said that social relationships between both speakers and listeners in their social distance and state are also depicted from their usage of the greetings strategy. The conclusion is greeting can appear the attitude of someone, the mood of someone, the status social of someone, and how to greet in each culture.

Moreover, the greeting is also the representation of each culture. Different cultures must have various greetings. It is also stated by (Meirbekov et al.: 2015)

which said that the differences and similarities also portray the means through which social relationships are determined when describing linguistic and cultural differences among groups. One of the cultures that the researcher wants to investigate is Minangkabau culture.

Going from politeness, Awang (2007) said that politeness refers to the use of good, polite, civilized language and shows respect for the interlocutor. Therefore, it can be said that politeness can also be seen in the greeting. If we talk about politeness, every culture has its value system in society. One of the cultures is the Minangkabau culture. Minangkabau culture highly upholds values in society that are related to norms and also famous for their hospitality. It is supported by (Revita, 2018), Minangkabau is one of the cultures which famous for their friendliness. The application from the friendliness can be seen when they are in society; for example, when the neighbor is getting married, they will cook together, and when meeting unknown people, at least they will smile or nod.

Minangkabau society is a society that upholds custom. Tradition is created as a rule of life that regulates relations between humans and other humans. Rasyid (in Waluati: 2013) emphasized that patterns and forms in Minangkabau culture were formed from values in custom. Aswar (2006) customs are values, norms, laws, and rules that are interrelated into a system in culture. Minangkabau society always stands out from the positive side, such as the ability to adapt, communicate, and others (Mardi, 2019). It can be said that the

Minangkabau people apply the norm, law, the rules, and the value, which are the system in running life. The action in society is not separable from the rule of custom. The value system in society is known as *Kato nanAmpek*. It means that how the speech is regulated among the people in any social aspect. *Kato nan ampek* consists of *kata mandaki*, *kato mandata*, *kato manurun*, *kato malereng*:

- (i) *Kato mandaki* is used when speaking with the older and the people who have high social status.
- (ii) *Kato mandata* is used when speaking with peers
Kato mandata is used to greet the same age or the people that have known for long time with good familiarity
- (iii) *Kato manurun* is used when speaking with the younger. For example, when the speaker talks with her sister or her brother.
- (iv) *Kato malereng* is used when speaking with the people who are respected. For example with the in-law (Navis: 1986) This value system will also influence the greetings. One of the places that still keep the *Minangkabau* tradition is *Jorong Jambak*
The forms of greetings can be varied in every culture. It depends on the context situation, age, and sex. Revita (2015) proposed the forms of greeting in Minangkabau as follows:

1. Question

The greeting by the question means that the forms of greeting, such as asking by using an interrogative sentence. Formally, the interrogative sentence is marked by

what, who, when, how, and *-kah* particle as a confirmation. The interrogative sentence was ended by mark (?) in a verbal or non-verbal and rising tone. Furthermore, the interrogative sentence also used to obtain a “yes” or “no” answer (Alwi et al, 2003). An interrogative sentence is a sentence that includes a question inside (Putrayas: 2009). Revita (2015) stated that the greeting by asking where the people want to go is no need answer based on the question, which is stated as greeting. Revita gives an example as follows:

(A): *Pai kama tu?*

‘where are you going to go?’

(B): *Ko ha*

‘this one’

2. The use of the term of the addressee

Chaika (1982), the terms of the addressee is a part of greeting. It is started with the address term. Wardhaugh (2006) stated six types of address terms as follows:

a. First Name (FN)

first is the front name of someone, such as Sika derived from SiskaPutri. The use of address name with the first name in communication describes equality, familiarity, and intimacy.

b. Title Plus Last Name (TLN)

The example of TLN is like doctor Putri. The last name follows the title. This case indicates the social distance or unfamiliarity among the people. It is usually delivered to a person who has a higher status than other participants.

c. Title Only

The address term with only the title indicates unfamiliarity between the participants, such as “Professor” and “doctor.”

d. Last Name

The use of the last name indicates the speaker is more superior to the addressee.

e. Pet Name

The address term of the pet name shows the higher level of familiarity compared to the first name, for example, sweetheart, honey, and so on. Pet-name is an informal, affectionate name given to someone by family or friends (Cambridge Dictionary, 2020).

f. Kinship Term

The address term with the kinship term relates to generation and age-oriented.

The use of the term of the addressee is based on the context, for example, *Pak* ‘sir’ for men and *Buk* (ma’am) for women. The people use it for older people and formal expression. Besides, there is *Ni* and *Da* are traditionally used to call the women and men who are older than the speakers. Meanwhile, calling names is used for people of the same age.

3. Inviting

The people who have known each other usually invite her friend to any events. This is done to maintain the relationship. (Mohsin, 2015) asking is an action to show

the desire of the inviter to establish, maintain, or strengthen the relationship with the invitee(s) or to show respect. This action is also used by some Minangkabau people to greet. When someone walks in front of someone's house, the host will invite them to stop by, such as the example as follow:

(A): *Singgah lah (du)lu!*
'Let's come.'

4. Comment.

The last greeting is a comment. According to KKBBI, a comment is giving a response to something. It means that someone gives commentary to the activity of someone as the following example below:

(A): *Ndeh, yo sabana rajin Si Uti ko.*

Jorong Jambak Kanagarian Batu banyak, Kecamatan Lembang Jaya Kabupaten Solok is the focus of the research field. The reason for the researcher chose this place is the research field because the researcher has visited those places some times and observed the people interaction there. Therefore, the researcher chose JorongJambak as the field of research to study the greetings among *Minangkabau* people. So the site is familiar to the researcher. Therefore, it will simplify the researcher to do this research.

Duranti (1997) stated that greeting could not be generalized for every country and culture in this world. The forms, the purpose, the function can be different. The social factor of that culture influences it. Liu (2016) stated that the greeting in

English involves all-time greetings, real-time greetings, formal greetings, weather greetings, inquiry greeting while in China, while in China, they rarely use the time-bound greeting. However, they frequently use hi, hello, hey in greeting. Segun (2017) stated that Yoruba greeting culture also uses time-bound in their greeting. However, the greetings from that country and culture are different from the greeting in Minangkabau culture. As stated before, Minangkabau people are friendly. They like to greet others, either known or unknown. Going from Duranti's statement in 1997, and the research before about the greetings in other country and culture, this research is intended to find the forms of greeting among *Minangkabau* people in *Jorong Jambak, Kanagarian Batu Banyak, Kecamatan Lembang, Jaya Kabupaten Solok*

METHOD OF RESEARCH

The data is an essential element from the research itself in a study that contains objects that will be studied (Nadra and Reniwati, 2009). Data is lingual phenomena that include and relate to the problem of the study itself (Sudaryanto, 2015). Data can be obtained from both oral and written (Sudaryanto, 1998). The data of this research is the greeting expressed by Minangkabau people in *Jorong Jambak*, which is done in an informal situation, and the source of data is the speech by Minangkabau people in *Jorong Jambak*. The field study of this research was *Jorong Jambak, Kanagarian Batu banyak, Kecamatan Lembang Jaya Kabupaten Solok*. *Batu Banyak* is a *nagari* in Lembang

Jaya District, Solok Regency, West Sumatra. *Nagari* is located at the foot of Mount Talang, at an altitude of ± 1500 meters above sea level with a hilly terrain topography.

In this research, the researcher used the observational method. According to Sudaryanto (2015), the observational method is done by observing the use of language. To collect the data, the first thing that the researcher did is observing by walking around *Jorong Jambak*. Then, the writer recorded every interaction among the people, such as on the street, in the small shop (*warung*), in the rice field, and house area. The writer used a recording technique by using a mobile phone recorder and note-taking technique to write the. The writer also asked help from the local people whom the writer has known to obtain some information about the social background and area of *Jorong Jambak*.

In analyzing the data, the method used was the identity method. The identity method was used to see the reality of the language itself. According to Sudaryanto (2015), the method of identity is the method which is used to study and determine the identity of specific lingual units by using outside determinants language, regardless of the language itself, and does not become part of that language concerned. In this study, the method of identity that

researchers used was translational and pragmatics.

The method of presenting the result of the data is formal, which was formulated with ordinary words unless using terminology technically (Sudaryanto, 2015). As a result, the use of natural language is a technique of that method—the result of data analysis related to greeting in the field of sociopragmatics.

RESULT AND DISCUSSION

After conducting the research, it was found six forms of greeting, namely the question, the term of the addressee, comment, joke, suggestion, and asking for permission among Minangkabau people in *Jorong Jambak, Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok*: the conversation as follows:

a. Question

The question sentence is a sentence that is marked by the question mark (?). There are two kinds of questions, yes/no questions and information questions. Commonly people use it to get information or only for clarification something. However, the form of a question can be used to greet. The question form of greeting used by the people in *Jorong Jambak* was found as follows:

Data 1

- Speaker : *Kama jo lai, Ni?*
 'where do you want to go then, Sister?'
- Receiver : *Eh, Yeni!, bilo pulang?*
 'Hey, Yeni! when did you come back?'
- Receiver : *Kapatang sore*
 'Yesterday Afternoon'
- Speaker : *Kam, Ni?*
 'Where are you going, Sister?'
- Receiver : *Kalapau ciek lu yo, Yen beko ni singgah dih*
 'I want to go to the small shop'
- Speaker : *Yo, ni*
 'Okay, Sister.'

The conversation takes place in the morning between a woman around 30 years old and over 20 years old. The conversation is happening in front of the speaker's house. The prevailing norm is *kato mandaki*. At that time, while the speaker is sweeping, she sees her neighbor passed in front of her house. The tone when the speaker speaks is a neutral tone.

The utterance of greeting in the conversation is constructed with the simple question sentence *kama jo lai, Ni?* The question is marked with the *kama* 'where,' which refers to ask about direction. *Jo* and *lai* mean something that has been done more than one. *Ni* is the address term to a sister in Minangkabau. In this case, *nionly* a reference to call the older. If it is seen in the general meaning, it means that the speaker has walked more than one time. However, in reality, from the order of the

conversation, the speaker and the receiver just met. It can be seen from the speaker's utterance *Eh, Yeni!, bilo pulang?*. The expression of an expressiveness which indicates the amazing receiver.

The conversation above can be categorized as greeting in question form. From the context, the utterance is delivered by the speaker when the speaker sees the receiver inadvertently. The use of question form in greeting indicates the social distance between them is intimacy. In the conversation, the speaker uses two same forms of question. In the prelude, it is a greeting, and another question is a real question

b. The Term of Addressee

The term of address is a part of greeting. It is also one of the ways to greet. The address term is delivered based on social status in society. The use of address term as a greeting is exemplified as follows:

Data 2

- Speaker : ***Mak Lan***
 'Mrs. Lan'
 Receiver : ***Mak Mik, apo bali?***
 'Mrs. Mik, what do you want to buy?'
 Speaker : ***Bali apo***
 'I want to buys "*apo*".'
 Receiver : ***Apo ndk di jua do, yang dijua gulo-gulonyo***
 'I do not sale apo but candies (laughing) '

The conversation takes place in a receiver's shop. It is happening in the morning. The conversation happens between two women who are about 50 years old. At that time, while the speaker is walking, she sees the receiver in her shop. The tone is joking.

The greeting utterance is started by the address term *Mak Lan*. In Minangkabau, the address term *mak* is intended to a mother literally. However, in this conversation, this address term is only a reference. The response of the receiver uses the address term, too, followed by a simple question *Mak Mik, bali apo?*.

The greeting is delivered using the reference of address term followed by the nickname. Based on the context, the

greeting in the conversation above indicates that the relationship between the participants is familiar. However, the response also indicates a disinclined feeling. It also can be seen from the address term that they use. They use a similar form of the address term even they have a similar age. Then, the address term stands alone without any utterance. Therefore, the address term that is delivered by the speaker is categorized as greeting.

c. **Comment**

Another form of greeting is a comment. This form of greeting is used to greet people with commentary other people, the analysis of comment form can be seen as the dialogue below as follows:

Data 3

- Speaker : ***Hari ndak paneh do jamua lo!***
 'The weather is not hot; it is not a good time to dry.'
 Receiver : ***Kama, Mak Mik tu?***
 'Where are you going, Mak Mik?'
 Speaker : ***Jalan-jalan***
 'Walk around.'
 Receiver : ***Kama jalan-jalan***
 'Where is it?'
 Speaker : ***Siko-siko se***
 'Near here.'

The the conversation involves the women who are about 50 years old and 40 years old. The conversation takes place in front of the woman's house. At that time, she is drying some cloves when the speaker walks. At that time, the weather is not too fine to dry because it was not hot enough. The conversation is casual.

The greeting is started with the utterance *hari ndk paneh do jamua lo! Hari ndk paneh do jamua lo* is indicated as a comment. The speaker gives the commentary relating to the speaker's view. It means that the weather is not hot enough to dry the cloves, so why the receiver is still doing that. Then, the utterance does not use the address term. *Kama, Mak Mik, tu* The receiver responds with a simple sentence followed by the address term and *tu?*. After that, the conversation is continued with another talk.

Data 4

- Speaker : *Lah panuah ha!*
'It has been full!'
- Receiver : *Da, kama da?*
'Where are you going, brother.'
- Speaker : *Ka lapau ciek lu*
'I want to go to a shop.'

Two younger gathered in a seat near the ditch. One of them was squatting down on the bench. The squatting boy is about 15 years old. A man about over 25 came to him from another side, and he did not realize it.

When the speaker walked behind him, he tapped a boy's back, *lah panuah ma*. The speech means that situation is like a person who is in the toilet. The speaker saw

From the context and the explanation above, the relationship between the participants is familiar. It can be initiated from the response, the addition of *tu* indicating the familiarity even the age is different. The comment is directly delivered when the speaker comes, and she realizes the existence of the receiver

d. Joke

Danandjaja (2005) stated that speech is defined as a joke if it is naughty and has a double meaning. Based on the meaning of the joke, according to Danandjaja, it can be said that joke has a different meaning and something to tease. It means that the purpose and the "naughty" is something different from the real meaning of the word itself. According to KBBI (2020), the joke is a frolic. As the data that the writer found in the field of research as follows:

the receiver was squatting down in the seat near the ditch. It can be categorized as a joke because the meaning of that speech has a double meaning. From the dialogue, it can be said that they know each other well. The speaker is older than the boy. After that, the receiver laughed and replied *kama da* 'where are you going, brother.'

From the receiver's response, it is known that the receiver has known what the

speaker means. The relationship between them is familiar. It can be seen from the choice of greeting form. The aim and the response indicate the common ground between them. Therefore, as the explanation above, it can be said that the joke above is a greeting.

e. Suggestion

“Suggestion is one of the ways that some people exert influence on others, one that is produced intentionally or unintentionally by the suggesting person and that can occur either unnoticed by

the suggested person or with his consent and agreement” (Bekhterev: 2016).

Based on the statement of Bekhterev, it can be said that the suggestion is something that contains solving a problem. It can be accepted or unaccepted. It depends on the receiver. Sometimes, the people spontaneously suggest when they see something happens to the receiver, even the receiver does not ask for some suggestions. The suggestion is usually a topic to be discussed between two people or more. However, suggestions can be a greeting. It happens in *Jorong jambak, Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok*.

Data 5

- Speaker : *Geseran saketek agak kasinan a*
 ‘it is better for you to move it there.’
 Receiver : *Yo ari ndk paneh do a, kama tu?*
 ‘yes, the weather is not hot enough.’
 Speaker : *Ndk ado puta-putasae*
 ‘Nothing, I am just walking around.’

The conversation takes place in the afternoon between two women is about 50 years old. She dried the paddy on the tarp. At that time, the woman about up 50 years early walked in front of her house. The tone is neutral.

The utterance of greeting is started with *geseran saketek agak kasinan a* by the speaker when the first coming. The speaker saw that the paddy is not put in the right place, so it cannot be dry well. She stopped and suggested to move it. *Geseran saketek agak kasinan a*, this speech is initiated as a suggestion when it is seen from the situation. This suggestion is delivered to the receiver when the speaker sees that something inappropriate. The suggestion uttered is not followed by the address term.

Then the receiver responds *yo ari ndk paneh do a, kama tu?* The receiver responds to the suggestion with the statement of agreement followed by a question without the address term.

Both the speaker and the receiver do not use the address term in their utterance in the conversation. It is initiated that the relationship is intimacy. Then, the researcher stated it is a greeting because the suggestion is given in the prelude of the conversation. The speaker realizes the existence of the receiver, but she makes what she sees as an object to greet. It is also one of the strategies used to greet because of the relationship between the speaker, and the receiver is close enough. Then, the talk

about the suggestion is no longer when the receiver asks back.

Data 6

Speaker : *Numpang lalu*
 'Excuse me.'
 Receiver : *Yo mak*
 'Yes, Mam' (while smiling)
 Speaker : *Baa kok bagolek se?*
 'Why are you only lying?'
 Receiver : *Damam*
 'She is getting fever'
 Speaker : *Damam nak gadih*
 'you are getting fever girl'

The conversation above happened in the morning on a path. There is a house. In front of the house, there are a woman and his daughter. The woman was sitting while his daughter was lying on her mom. An older was walking in front of them. She greeted them.

If it is seen from the context, the speaker is older then the receiver. The speaker walks in front of them and greets them. The receiver has sat down there before the receiver comes. She said *numpang lalu*. *Numpang* means that permission and *lalu* are passing. As a result, *Numpang lalu* means that the speaker asks permission to walk in front of them. The word *numpang lalu*, is identified by the researcher as a greeting. It is because the speech is delivered for the first time when the speaker sees the receiver. It has a

f. Asking for Permission

Asking for permission is an action to permit. It is one of the forms of greeting that is used by the Minangkabau people in *Jorong Jambak* as follows:

function to respect them because the speaker wants to walk in front of them. Therefore, from the dialogue above, it is a greeting in asking for a permission form.

CONCLUSION

Based on the data analyzed, the forms of greeting which are used by the Minangkabau people in *Jorong Jambak Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok* are the question form, term of the addressee, comment, joke, and suggestion. The people greet based on what they see or what the receiver is doing. First, the form is in question and comment. The people use this form question and comment to greet others. In data analysis, they will greet use questions and comments from the others who have close familiarity and also to the

younger. The questions involve where, when, and what. Some of the speakers also greet in question form to confirm what the receiver is doing. The next is the greeting in the term of addressee form. The people use this greeting form to greet the new people, the older as well as the people based on the social class. The last one is a suggestion. Based on the data analysis, greeting form is used by the older to the younger and the people of the same age.

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