

System Greeting In Sasak Community In Toya Village, Aikmel District

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ARTICLE INFO

Article history:

Received May 05, 2025

Revised May 10, 2025

Accepted May 19, 2025

Available online May 25, 2025

Kata Kunci:

Sistem sapaan, bentuk, fungsi dan factor.

Keywords:

System of greeting, form, function and factor.



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ABSTRAK

Tujuan penelitian ini adalah untuk menjelaskan: (1) bagaimanakah bentuk sistem sapaan pada masyarakat Sasak Desa Toya, (2) bagaimanakah fungsi sistem sapaan pada masyarakat Sasak Desa Toya dan (3) faktor-faktor apa sajakah yang mempengaruhi pemilihan sapaan?. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik Pengumpulan data dilakukan dengan menggunakan tehnik simak dan catat, tehnik cakap dan observasi. Penyajian hasil analisis data dilakukan dengan metode formal dan informal. Berdasarkan hasil analisis ditemukan bahwa (1) bentuk sistem sapaan untuk orang yang lebih tua di dalam hubungan kekerabatan, bentuk sapaan untuk orang sebaya, dan bentuk sapaan untuk orang yang lebih muda di luar hubungan kekerabatan. (2) fungsi perhatian dengan lawan bicara..

ABSTRACT

This study aims to describe; (1) the greeting system in the Toya village, (2) the function of greetings in the Toya village, (3) the factors that influence greetings in the Toya village. This research used qualitative descriptive method with data collection techniques was listening and note-taking technique, conversation technique, and observation. Presentation of analysis result is carried out used formal and informal

method. Based on the results of the analysis, it was found that (1) forms of greeting to older people in family relationships, forms of greeting to the same age and forms of greeting to younger people. (2) The function of greeting was to pay attention to the person you are talking to and as a means of controlling interaction. (3) Facts that influence greetings are social status factors, educational factors, age factors and kinship factors.

INTRODUCTION

Every ethnic group in Indonesia has a diverse social life. This diverse social life is influenced by local customs and traditions that form a system of social stratification or social hierarchy. This social stratification system is in accordance with the values in determining the culture of the residents and their ethnicity. Thus, broadly speaking, there are three social stratification systems, namely traditional social stratification, the Indonesian social stratification system, and the religious social stratification system. Indonesia is known as a diverse society. This is reflected in the motto "Bhinneka Tunggal Ika," which means different but still one. The diversity that exists consists of a variety of ethnic groups, cultures, religions, races, and languages. This certainly has an impact on the differences in customs and traditions, arts, kinship, and physical forms possessed by the ethnic groups in Indonesia.

Sasak language is one of the many regional languages used in the area Nusantara is preserved and passed down by the Sasak people the inhabitants are the Sasak tribe living on the island of Lombok in the Nusa region West South. The Sasak language serves as a means of communication in building relationships with the community. One of the purposes of language is to communicate. In a communication activity, three elements must be present. The three elements are the speaker, the listener, and the topic of conversation. When communicating, a speaker needs to pay attention to many things, including body language, voice intonation, and facial expressions. In a language, meanings are interrelated and influence each other in language system harmony. It also closely relates to its usage conditions. The meaning of utterance is closely related to who the speaker is, where, with whom, when, and how. Furthermore, social, professional, regional, and historical factors will influence language and its interpretation. Factors other than language affect our understanding of meanings in terms of language. Choosing a language is a complex issue. Social interaction will go smoothly if certain conditions are met. One of them is awareness of etiquette. Politeness can be expressed in various ways. One indicator of etiquette is the use of specific pronouns in conversations.

From a sociolinguistic perspective, the concept of language is much broader, namely that language functions can be seen from the viewpoint of the speaker, listener, topic, code, and speaker's instructions.

Thus, the issue of language use is a comprehensive one the attitude towards a language cannot be separated from a person's attitude towards language variations or varieties. In the use of language, there is also the concept of a mother tongue and an additional language. The mother tongue is the initial language known to a speaker when they begin to speak, while the additional language is another language known after the mother tongue. Therefore, generally the mother tongue is the initial language known and always used by a speaker, so the mother tongues of speakers can differ from one another. In Indonesia, the mother tongue of a speaker is usually a regional language, and the additional language is the national language (Indonesian) or even a foreign language. This is due to the diverse ethnicities in Indonesia. Each ethnic group has its own language, which is preserved by being used as a means of daily communication.

Today, the system of addressing each other still occurs as a way of showing attitude towards a language, which cannot be separated from the individual's involvement towards various language variations. In communication, there are terms such as mother tongue and additional language. The mouth opens for the first time and starts speaking. The mother tongue is the first language known and always used by a speaker, so individuals speaking their mother tongue may differ from one another. The mother tongue most commonly used in Indonesia is the original language of the region, and the additional language is the national official language (Indonesian) or even a language from abroad. This is due to the wide range of ethnicities in Indonesia. Each ethnic group has their own language wealth, which is then preserved by being continuously used as a daily communication tool. Currently, the system of addressing each other is still used as a means of communication among individuals, whether they are friends, close friends, family members, or someone closest to them. The etiquette that exists in the Sasak community in the Toya Village, Aikmel District is still present. Greetings are also commonly communicated among both teenagers and adult individuals as a way to strengthen relationships. The system of addressing is a tool used by individuals to communicate and interact with others. In other words, greetings are a significant aspect that will continue to exist forever with the aim of strengthening relationships.

Greetings are terms used to speak or call someone else second or another" Invited to speak. The greeting system is used as an addition when asking for attention or identifying individuals. Studies on greeting systems based on age are one of the research determining factors in terms of using greetings. Speak to someone in a different language. Different greetings are used depending on whether someone is older, younger, or the same age. This research found that there are many differences in the system. One of the greetings used by the Sasak tribe is found in the Aikmel area. Reason Considering the large population of the village, the researchers chose to focus on one village, the village is Toya Village consists of nine hamlets, that are Toya Lauq, Toya Daya, Al-Muttaqim, Aiq Lomaq, Montor Sugia, Peneda, Montor Lekong, Akar, and Kekuq as the study population. The displays above are the reasons why the researcher chose the title. Thesis titled "Greeting System of the Sasak Community in Toya Village, Aikmel District, East Lombok Regency. Another contributing factor is some reasons why formulating a major consensus among the Sasak community, especially those living in Toya Village does not yet have a uniform language in it life as usual. Therefore, the research can identify problems in detail this is an important part, and things that affect how the greeting system works.

RESEARCH METHODS

A study titled "Greeting System in Sasak Community, Toya Village, Aikmel district" is a qualitative descriptive research that collects data in the form of verbal speech and does not involve mathematical calculations. Qualitative studies describe data in the form of spoken or written words observed by researchers and the observed objects in order to obtain hidden meanings in the documents or items (Meleong according to Arikunto, 1999:22). From this explanation, the study aims to identify how the Sasak community greets each other in Toya Village.

Data as research material comes in various forms, such as types of speech. Objects are included in the data used for research, along with other elements that form the known information in the environment where the research is conducted.

This research relies on primary data, which is data collected directly by researchers (their assistants) from the sources initially. In other words, the forms that meet the criteria for the greeting system are obtained directly from informants by applying predetermined methods. The main data for this research are in the form of words, phrases, and various abbreviations or abbreviations written in the Sasak language in Toya Village, Aikmel District which is used as a greeting system. The main focus of the study is on the population of the Toya Village, Aikmel District.

The population is the subject of research (Arikunto, 1999:130). The population that will be the focus of this research is all the residents in the Toya Village, Aikmel District. Given the large number of speakers that need to be observed in the area of Aikmel, researchers will only identify and limit the number of informants. The data is found in the Toya Village area which consists of nine areas. Toya has nine hamlets

in its area. This region is densely populated and interacted with by the Sasak people. This is in line with what Sumarin stated, emphasizing the importance of only needing one informant as mentioned by (Mahsun 2007:29). However, Mahsun also stated that it is risky to rely on only one person as the information obtained may not be comprehensive. Therefore, this study requires the participation of 5 informants, with sampling from each village done randomly.

There are conditions for selecting good informants to support the validity of the following research.

- a) Male or female gender.
- b) Social status is middle (not low-not high) with the hope that their mobility is not too high.
- c) Proud of their dialect.
- d) Can speak Indonesian.
- e) Good physically and mentally healthy (Mahsun, 2005:141)

The methods used in the data collection stage are listening and note-taking method, conversation method, and observation. The technique used in data analysis is the matching technique within the same language. Matching has the same meaning as comparison the basic principle is that something has an important relationship match here is used for comparison, while intralingual refers to the meanings of elements within the language (expressed through language), which distinguishes it from elements outside the language Rephrase the text using the same input language while maintaining the same word count (extralingual). Therefore, intralingual matching methods are analysis techniques performed in the same way linking-evaluating language aspects, including those in within one language or in several different languages. Technique Intralingual Matching uses advanced methods, namely techniques for comparing relationships comparing HBS and HBB techniques to show differences between them.

DISCUSSION

This research focused on the Sasak language that is still used by the community. Then, the used of greetings in each group was decided. There were three groups that divided the Sasak community socially. The three groups were class A (high), class B (middle), and class C (low).

Form of Greetings in Toya Village

Social status is the condition as described above. Someone related to descent, educational level, power, life era. In this camse, Sasak language also used a number of variations of greetings adjusted by three factors, (1) the gender of the speaker and the listener, (2) the situation orator or familiarity, and (3) bonds of kinship.

Table 1

The form of greeting to the older in family relationship

No	Type of greeting	Language variation	Meaning
1	Amaq /ama?/	-	Father
22	Inaq /ina?/	-	Mother
33	Kakaq /kaka?/	Kakaq /kaka?/ Semeton /səməton/ Ton /ton/	Old brother or sister
44	Tuaq /tuwa?/ Amaq kaka/ ama? kaka/	Amaq kaka //ama? kaka// Amaq saiq //ama? saI?// Amaq rari//amaq rari//	Uncle
5	Bibiq/bibI?/ Inaq kaka /ina? kaka/	Inaq kaka //ina? kaka// Inaq rari //Inaq rari// Inaq saiq //ina? saI?// Saiq /saI?//	Aunt
6	Papuq mama /papU? mama/	Papuq mama //papU? mamə// /nini?/	Grand father Niniq
7	Papuq nina / /papU? nina/	Papuq nine //papU? ninə// Puq tuan //pU? tuwan//	Grand mother

According to table (1), the way to greeting for the older in a family relationship is divided into 9 different forms such as; father, mother, older brother or sister, uncle, aunt, grandmother, grandfather, great grandfather, and great grandmother and. Greetings are used in formal situations to proceed smoothly and respectfully in the context of family relationships. However, there were two forms of greetings that did not have different types that were, amaq and inaq. Here were some explanations about the form greeting of Sasak people in Toya Village.

1) Amaq 'father'

The term amaq is used to the married adult men in the Sasak community. This term is used in informal situations and in close relationships.

2) Inaq 'mother'

The term inaq is used to the married adult woman in Sasak community. And form for mother.

3) Kakaq 'brother or sister'

The term kakaq is used as a form for older brother and sister, in the same daily environment without made a distinction.

4) Amaq kaka, Amaq saiqa atau tuaq 'uncle'

The term Amaq saiqa/tuaq is usually used to the younger brothers of the father or mother. And the term of "Amaq kaka" is used to the older brother of older brother of father and mother.

5) Inaq saiqa, inaq rari / inaq kaka 'aunt'

The term inaq saiqa/ inaq rari is used as a form of little sister of the father or mother. The term of inaq kaka "aunt" was a form of greeting for older sisters of the father or mother.

6) Papuq mama 'grandfather'

The term papuq mama is used for the father of father or mother, in other word the father of our parents

7) Papuq nina 'grandmother'

The term papuq nina is used for the mother of father or mother, in other word the mother of our parents

8) Baloq mama

The term baloq mama used to greeting for the father of grandfather or grandmother in other word the father of our parents

9) Baloq nina

The term baloq nina used to greetings for the mother of the grandfather or grandmother The chart provided displays various ways to address individuals who were of a similar age. The terms "semeton" and "ton" commonly used in everyday situations to greet younger individuals. In the meantime, younger individuals with a strong bond with the speaker are often addressed as "pisaq," "batur," or "onyah." These forms of addressing are utilized in casual circumstances.

Table 2. The form of greeting to the same age

No	Type of greetings	Variation of language	Meaning
1.	Batur /batur/ Semeton /semeton/	Baturan /baturan/	Friends

Based on table 2 above, there was one form of greeting in the Sasak language for the same age, that was greeting to friend (batur) or brother without family relationship. This form of greeting is still used by the people of Toya Village in Sasak.

Table 3. The form of greeting to the younger

No	Type of greetings	Meaning
1	Anak /anak/	Children (son or daughter)
2	Adiq /adiq/	Little brother and little sister
3	Naken /naken/	Young nephews (boy or girl)
4	Pisaq /pisaq/	Little cousin (boy or girl)
5	Cucu /papu/	Grandson and granddaughter
6	Adik ipar /ipar/	Brother or sister in-law

Based on table 3 above, there were six forms of greeting in the Sasak language for younger, they were for children, little brother or sister, cousin, nephew, grandson or granddaughter, and little brother or sister in-law. These forms of greetings are still used by the people of Toya Village in Sasak.

Greetings for the Higher Family Status

The higher class is composed of individuals with a higher social status. Used polite words when communicate with interlocutors.

Greeting to father
 Amaq da aning mbe ini
 # ama?, da aning mbe ini?#
 'Mau kemana itu ayah?'

In the data (1) above, the honorific da was a sign of respect for an older person (father). This term is used as a form of address for male parents. The term amaq is used in everyday life by children to address their father. This term is used in informal situations within close relationships

b.) Greeting to mother (inaq).
 (2) Inaq, uwah da meriap ke?
 # inaq? uwah də məriyap ke #
 'Have you cooked?'

In data (2) above, the honorific da was a marker of greetings for female parents. The greeting inaq is used as a greeting for children to their mothers when calling both older and younger people. This greeting is used in informal situations in close relationships.

Greeting to brother (kakaq)
 (3) Kakaq, da mangan ne.
 # kaka? da mangan ne #
 Sister, please eat'

In data (3) above, honorific da is a word of greeting for brothers and sisters that indicates respect for older people.

Greeting to uncle (amaq kaka dan amaq rari)
 (4) Amaq kaka,piran da aning bangket?
 # ama? kakə piran da aning baŋkət malik #
 'When will uncle go to the rice field (father's/mother's older brother)?'

In data (4) above, the honorific da was a greeting for a father's or mother's older brother as a sign of respect for older people.

Amaq rari, da ngupi juluq ne.
 # ama? rari da ngupi julU? ne #
 Please drink coffee first, uncle (father's or mother's younger brother)'

In data (5) above, the honorific da was a greeting to father's or mother's younger brother, namely amaq rari (uncle) as a sign of respect for older people.

Greeting to aunt (inaq kake, inaq rari)
 Inaq kaka, piran da mulai bedagang malik?
 # inaq? kaka, pirandə mulai bədagaŋ mallk #
 'aunt, when will you start selling again?'

In data (6) above, the honorific da was a sign of respect for older people. This greeting functions as a greeting for father's/mother's older sister. This greeting is used in informal situations in close relationships.

Rubin da lalo aning peken ke, inaq saiq?
 # rubIn da lalo aning pəkən ke inaq? saI? #
 Did you go to the market yesterday?'
 (little sister of father or mother)"

In data (7) above, the honorific da was a sign of respect for older people. This greeting functions as a word of greeting for your father's/mother's younger sister.

Greeting to grandfather (papuq mama)
 Papuq ida jari imam leq mesjid?
 # papu? ida jari imam le? məsjId ke#
 'So, grandfather, is the imam at the mosque?'

In data (8) above, the honorific ida was a sign of respect for older people. This greeting functions as a word of greeting for grandfathers (father's/mother's parents).

Greeting to grandmother (papuq nine)
 Papuq nina, de aning mbe ini?
 # papU? nina də anIng mbe ini#
 "Grandma, where are you going?"

In data (9) above, the honorific de was a sign of respect for older people. The function of this greeting was a word of greeting for grandparents (parents, father/mother).

Greeting to great grandfather (baloq mame)
 Piran da lalo berobat aning puskemas, baloq?
 # piran da lalo bərobat aning puskəsmas, balo? #
 'When did great-grandfather go to the health center for treatment?'

In data (10) above, honorific da was a sign of respect for older people. This greeting functions as a word of greeting for male great-grandparents (parents, grandparents).

i) Greeting to great grandmother (baloq nine)

(11) Baloq nina, piranda minaq jaja malik?
 # balo? nina piran da minaq jajə mallk #

When will great-grandmother (woman) make snacks again?

In data (11) above, the honorific da was a sign of respect for older people. This greeting functions as a greeting for great-granddaughters (parents, grandparents). Based on the data above, honorifics da or ida were sign of respect. Da has the same meaning as you, but in the greetings of the higher class Sasak community in particular, these words were alus. Apart from that, da is used as a sign of respect when talking to older people and is used as a characteristic when greeting people.

Based on the data above, the honorifics meq/anta and kamu/bi are used in greeting to younger people or people of family status. In Sasak society, meq/anta and kamu/bi mean 'you' which was a disrespectful address when speaking to older people. With Thus, meq/anta and kamu/bi are considered abusive language. However, class C people consider it normal language which means polite and not rude. This language is used in everyday life and serves to greet people who were younger and have lower levels in the family. Comparison of greetings found in the Sasak community of T0ya Village. There are several forms of greeting that are used in blood kinship ties to greet older people in family relationships. This greeting can be seen in different form from one to another according to the family environment that uses it. Apart from that, based on the data above, it can also be seen that there were several forms of greetings for older people in the family who used subtle language (A) which is not used at all by group (C). On the other hand, there are also forms of greeting that are rarely used by the upper class (A), but are always used by the middle class (B) and lower class (C), for example tuaq, bibiq, saiq, inaq saiq, papuq, and baloq. These forms of greeting are not considered inappropriate and impolite to be used to greet older people, but these forms of greeting were very rarely used by the upper class.

Factors that Influence the Form of Greetings of the Sasak Community in Toya Village

Every form of greeting used by the Sasak people did not just exist. The presence of these varied forms of greeting is influenced by certain factors. Every variation in the form of greeting was due to situations and conditions. Each form of greeting used is adapted to the context in which and to whom it is used. The factors causing variations in the language forms of the Sasak community, Toya Village were social status, educational factors, age factors and familiarity factors. As for the causal factors Variations in language forms in the Sasak community, Toya Village can be described as followed.

Social Status Factors

Social Status Factors Sasak people, especially Toya Village, when using this form of greeting, apart from being influenced by the situation in which it is used, variations in the pattern (form) of greeting are also influenced by social status. When talking about language variations, the social status of the speaker and the interlocutor determines the form of greeting used. Look at the followed example sentences.

Silaq da mangan, pak haji.
 #sila?da mangan, pa? haji#
 'Please eat, Mr. Haji.'

In sentence (25), the form Mr. Haji is used in greeting to someone with a higher social status, while the clitica da was a sign of respect for the interlocutor who has a higher social status, especially group A who has a higher social status. Educational factors Educational level was a sign of social status that determines people's choice of greeting, said Sasak, Toya Village. The level of education was not only elementary school education, but also equivalent level. This was due to level Education plays a very important role in determining the choice of greeting. In particular, has low education, with many dropping out of school and not even going to school at all. So the choice of greeting used is considered impolite. However, there were some people who have high education and jobs that are considered respected in society. These people used polite greetings and language when greeting people who were older than them. Consider the followed example.

Education Level Factor

Educational level was a sign of social status that determines people's choice of greeting, said Sasak, Toya Village. The level of education was not only elementary school education, but also equivalent level. This was due to level Education plays a very important role in determining the choice of greeting. In particular, has low education, with many dropped out of school and not even going to school at all. So the

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Wahmeq mangan ke amaq?
 #wahmɛʔ mangan ke amaʔ#
 'Has daddy eaten yet?'

In sentence (26) the form of meq in greeting for amaq the clitic meq shows impolite language when talking to older people. The presence of clitic meq gives an idea that education plays a very important role in choosing greetings, especially for who still use less polite language when talking to older people. This is caused by many people drop out of school, or even not going to school at all, so that when choose a greeting they did not pay attention to who the greeting is used for.

Age Factor

Apart from social status and education, the form of greeting in the Sasak community, Toya Village is also influenced by age factors. Age was a determining factor in the used of greetings in the Sasak language. When greeting people who were older or younger or the same age, everyone is different. Greetings from older people were different from greeting people of the same age or youth. Therefore, speakers must be able to used greetings that were appropriate to their speech partners. This happens because if we used it incorrectly we will be considered rude or did not know the rules in society. When greeting other people who were older, a greeting appropriate to their age will be used, for example: amaq, inaq, kakaq, etc. Usually the clitics da, bi (female) and ida are also used as a sign of respect for the older person you were talk to. Examples are followed

Mbe taoq motor da ,kaq?
 #əmbɛ taoʔ motor da kaʔ#
 'Where is your motorbike, brother?'
 Mbe taoq motorde, kaq?
 #əmbɛ taoʔ motordə kaʔ#
 'Where is your motorbike, brother?'
 Mbe taoq motorbi, kaq?
 #əmbɛ taoʔ motorbi kaʔ#
 „ Where is your motorbike, brother?'

In data (27) the clitic da is used as a sign of respect for elders by group B. Apart from that, data (28) and (29) is used by higher family status. With the presence of da and bi clitics (women) increase respect for older people.

Family and Familiarity Factor

Familiarity Factor Whether a speaker was familiar with his interlocutor also influences the greeting pattern used. When a speaker did not really know the person he talk with, the speaker (greeter) would be more careful in choosing the form of greeting. In general, they prefer commonly used forms of greeting, for example to greet older people (paq, buq or kaq). It's different when there was a close relationship between the greeter and the person being greeted. The choice of form of greeting used will be more relaxed with the aim of avoiding stiffness in the conversation. For example in the followed sentence.

Apa gaweq meq ini?
 #apa gaweʔmʔe ini#
 'What are you doing?'
 Inaq, jmaqda ajar aku meriap, ndeh.
 #inaʔ jmaʔdə ajar aku məriyap ndeh#
 'Mother, teach me to cook tomorrow, okay?'

In sentence (28) we can see the used of the clitic meq. The used of this clitic applies to people who were younger or whose status was lower in the family, especially for group B. The used of the ida clitic indicates respect for older people. In accordance with the development of society through this research, the greeting system of the Sasak community, especially Toya Village, has been heavily influenced by Indonesian. This can be seen from the frequent use of forms of greeting such as: Bapak, paq, buq, emaq, mama, and so on. There were even those who call them mamiq even though they were not of noble birth. However, there were some people who tell their children to called them mamiq. This was due to its high economic condition

CONCLUSION

After analyzing data on the greeting system in Sasak community in Toya Village, Aikmel District, there were several things found in the research objectives to be achieved as follows.

The forms of greeting in the Sasak community, Toya Village, Aikmel District, East Lombok district, have nine forms of kinship greeting, one forms of greeting for people of the same age and six forms of greeting for younger.

The function of greeting in Sasak community in Toya Village, has two functions; the first was function of paid attention to the person you are talking to and the function of controlling interaction.

The factors that influence the form of greeting of the Sasak community, Toya Village, Aikmel District were social status factors, educational factors, age factors and familiarity factors.

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