

## **SISTEM SAPAAN PADA MASYARAKAT DAYAK MURUNG DESA MAKUNJUNG KECAMATAN BARITO TUHUP RAYA KABUPATEN MURUNG RAYA**

### ***GREETING SYSTEM IN DAYAK MURUNG VILLAGE MAKUNJUNG VILLAGE, BARITO DISTRICT TUHUP RAYA, MURUNG RAYA DISTRICT***

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**Abstract:** *The problem with this research is the variations in greetings and what are the factors for choosing greetings in the Dayak Murung language of the Makunjung Village, Barito Tuhup Raya District, Murung Raya Regency, Central Kalimantan Province. The specific objective is to describe the variation of greetings and the choice of greetings in the social domain used by the Dayak Murung Community, Barito Tuhup Raya District, Murung Raya Regency, Central Kalimantan Province. The approach used for this research is the sociolinguistic approach. Descriptive qualitative research is the type of research used. The data collection procedures used in this study are (1) observation (2) conversation, (3) see, and (4) recording. Data analysis techniques are data obtained and collected from informants through the results of observations, skills, listening, and recording, which are then described in the form of words and phrases. The results showed variations and selection of greeting-word factors using greeting-words in the social domain used by the Dayak Murung community, namely: (1) greeting of self-names, (2) greetings of relatives, (3) greetings of pronouns, (4) kinship factors, (5) sex factors, (6) professional factors, and (7) age factors, and (8) intimacy factors.*

**Keywords:** *variation, a greeting, Dayak Murung*

**Abstrak:** Permasalahan dalam penelitian ini adalah bagaimana variasi kata sapaan dan apa saja faktor pemilihan kata sapaan dalam bahasa Dayak Murung Desa Makunjung Kecamatan Barito Tuhup Raya Kabupaten Murung Raya Provinsi Kalimantan Tengah. Tujuan khususnya adalah mendeskripsikan variasi kata sapaan dan faktor pemilihan kata sapaan dalam ranah kemasyarakatan yang digunakan oleh masyarakat Dayak Murung, Kecamatan Barito Tuhup Raya, Kabupaten Murung Raya, Provinsi Kalimantan Tengah. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan sosiolinguistik. Jenis penelitian yang digunakan adalah penelitian kualitatif deskriptif. Prosedur pengumpulan data yang digunakan dalam penelitian ini adalah (1) observasi (2) cakap, (3) simak dan (4) rekam. Teknik analisis data yaitu data yang diperoleh dan dikumpulkan dari informan melalui hasil observasi, cakap, simak dan rekam selanjutnya dideskripsikan dalam bentuk kata-kata dan kalimat. Hasil penelitian menunjukkan variasi dan pemilihan faktor kata sapaan penggunaan kata sapaan dalam ranah kemasyarakatan yang digunakan oleh masyarakat Dayak Murung yaitu; (1) sapaan nama diri, (2) sapaan kekerabatan, (3) sapaan kata ganti, (4) faktor kekerabatan, (5) faktor jenis kelamin, (6) faktor profesi, dan (7) faktor usia, (8) faktor keakraban.

**Kata kunci:** Variasi, Kata Sapaan, Bahasa Dayak Murung.

## 1. INTRODUCTION

As one component of the nation's culture, regional languages must remain alive, develop, and be preserved. This can be done, both by the language user community itself, by the Language Development and Development Center, and by other parties who feel an interest. Murung Dayak Language is one of the local languages that live and develop in Indonesia that needs to be preserved. Inventory also needs to be done so that the Dayak Murung language can survive and continue to grow in tune with the development of other regional languages in Indonesia.

Along with the times, the Murung Dayak language so far is still widely used by native speakers. This is because, in daily life, the Dayak Murung community interacts with other Dayak tribes, such as the Dayak Bakumpai, Dayak Siang, Dayak Dusun Malang, and so on. Besides, students also do not always use the Dayak Murung language because schooling uses Indonesian and foreign languages as well as local content lessons that study the Dayak Ngaju language.

Thus, the level of education, more and more association, using Indonesian, foreign languages, or other regional languages can make speakers of the Dayak Murung language not developing.

The greeting system of a language is a set of words or expressions that are used to call, greet and call (vocative) the actors of the conversation, in a language of communication, which can mark differences in age, status, gender, conversation situation, personal relationships, in reflecting values, socio-cultural norms of the user community (Trudgill.1990, in Kridalaksana, 1984: 180). Other experts say that the greeting system is a system that has subsystems or elements such as personal pronouns, personal names, titles, kinship greetings, etc. (Brown and Gilman (1960), in Nazir, 2004: 11).

Greetings are one important element in a language. Certain groups of people have different greeting systems from other communities. Greetings in a community do not only function to greet or mention interlocutors in language events, such as greetings in the Dayak Murung language. The types of greetings in the Dayak Murung greetings arise based on social status versus speech and kinship in the community. The choice of speaker greeting terms is an effort to create solidarity, for example, being in the same or different social status (Yule 2015: 413).

The object of this research is the variation of greetings in the Dayak Murung community of Makunjung Village, Barito Tuhup Raya District, Murung Raya Regency, Central Kalimantan. Each Dayak language has different greetings when communicating. Therefore, for the preservation, preservation, and development and fostering of local languages through variations of the greeting words of the Dayak Murung language, this needs to be examined.

There are several research that have addressed the previous greetings, but the greetings are from language and have different discussions. Researchers who have already addressed the greetings include Syafyahya et al. (2000), Ketrin (2017), and Nicki (2018).

Syafyahya, et al. (2000) with their research entitled Greetings of Minangkabau in Agam, Ketrin (2017) with his research entitled Greetings in Long Ilu Dayak Language in Krayan District, Nunukan Regency, North Kalimantan, Nicki (2018) with the title Sapaan Dalam Tomun Dayak Language In Sekoban Village, Lamandau District, Lamandau Regency, Central Kalimantan Province.

Based on the literature review, there have been no research results on greeting in the Dayak Murung language of Makunjung Village, Barito Tuhup Raya District, Murung Raya Regency, Central Kalimantan. This was chosen as the topic of research as far as known to other researchers, both individually and in groups. This study aims to describe the variations and factors of greeting word selection in the social realm of the Dayak Murung community. The

results of this study are expected to be useful theoretically in the semantic field to develop the theory of meaning formation, in the field of sociolinguistics to develop context theory and factors that influence language use and be useful in practice can add insight, for readers and the community of speakers of the Dayak Murung language itself and can use variations of the Dayak Murung language greetings correctly in the social relations between speakers and listeners.

## 2. RESEARCH METHOD

The approach used in this research is the sociolinguistic approach, namely research that relates to language speakers as members of the community, relating to social/social factors. The researchers in this study, planning the implementation of data collection, analysis, interpretation of data, and as a pioneer. There are three stages in this study, namely (i) data collection, (ii) data analysis, and (iii) presentation of data analysis results. The following steps describe the research related to the greeting system in the Dayak Murung language.

In data collection, the methods used include the method of listening (observation) and the proficient method (direct interview). The method of listening (observation) is a method of obtaining data by observing the use of the Dayak Murung language. In the method of observing (observation), an advanced technique is used, namely the skill of engaging in competent listening. The skill of engaging in listening is done by participating while listening, participating in the conversation, and listening to the informants. In this case, the researcher is directly involved in the dialogue (Mahsun in Muhammad 2016: 194). The naming of capable methods is caused by how the researchers have collected data is in the form of conversations between researchers and informants (Mahsun 2006: 93). In the conversational method (interview), the researcher establishes direct contact with the resource person (direct interview), by asking several questions to the resource person. The criteria for the interviewees are those over 45 years old, who are from the original Dayak Murung tribe, able to use the Murung Dayak Language. There were five speakers. The results of interviews in the form of spoken language were recorded using a recording device (cellphone), then transcribed and classified according to type based on the referent. Then the data were analyzed using the matching method. The matching method or the identity method is a data analysis method where the deciding tool is outside, detached, and not part of the language (langue) studied (Sudaryanto 1993: 13).

## 3. RESEARCH AND DISCUSSION

### 3.1 Research result

**Tabel 1.** Data From Research

No	Data	Jumlah
1	Variasi Kata Sapaan	
	a) Sapaan nama diri	3
	b) Sapaan kekerabatan	28
	c) Sapaan kata ganti orang	7
2	Faktor Pemilihan Kata Sapaan Dalam Ranah Kemasyarakatan Masyarakat Dayak Murung Desa Makunjung Kecamatan Barito Tuhup Raya Kabupaten Murung Raya Provinsi Kalimantan Tengah.	
	a) Faktor kekerabatan	27
	b) Faktor jenis kelamin	12
	c) Faktor profesi	5

No	Data	Jumlah
d)	Faktor usia	14
e)	Faktor keakraban	3

### 3.2 Discussion

#### 1. Variations of Greetings in the Dayak Murung Language

##### a. Greetings Name

The greeting name in Dayak Murung is used when the situation is informal. The greeting name is used according to the situation when communicating. The greeting of self names in the Dayak Murung language is formed because greeters and pesapa already know each other already has a close and close relationship. The form (variation) of self-address can be described as follows.

1. Greetings Your Name In the Whole Form
2. Greetings Your Name In Short Form
3. Greeting Your Name By Calling Your Firstborn

##### b. Kinship Greetings

Kinship greetings are not only used in family relationships but also to greet non-kinship pesapa. Greetings in the Dayak Murung community are adjusted to greetings that apply in family or kinship relations.

##### 1). Kinship Greetings from Blood Relation

The term kinship that is used in blood relations in the Dayak Murung language is as follows.

###### (1) Entah

*Entah* is a parent of *Datu*. The word is somehow used by *Alet* to greet parents from the data.

*Entah* is the first / oldest sequence in the kinship system of the Dayak Murung language.

There is no longer an older term than either. *Entah* giving birth *Datu*.

###### (2) Datu

*Datu* is a parent of a grandmother or grandfather, whether male or female. The word *Datu* is used by a great-great-grandfather to greet the parents of the grandmother or grandfather. *Datu* is second to the oldest in the kinship system of the Dayak Murung community. *Datu* is a child of someone. *Datu* gives birth *touhuh* or *Tatu*.

###### (3) Tatu

*Tatu* is a male parent of a father and mother. *Tatu* is a term used by a grandchild to greet his grandfather. *Tatu* is third in the pedigree system of the Dayak Murung community. *Tatu* is a child of *Datu*. *Tatu* gave birth to *Amai* or *inaie / ine*.

###### (4) Ajuh

*Ajuh* is the mother and father of the mother. *Ajuh* is a term used by a grandchild to greet his grandmother. *Ajuh* is the third in the genealogical system of the Dayak Murung community, similar to *Tatu*.

###### (5) Amai

*Amai* is a male parent. *Amai* is a word used by a child to greet his father. *Amai* is the fourth in the kinship system of the Dayak Murung community.

###### (6) Inai / Ine

*Inai / Ine* are female parents. *Inai / Ine* is a greeting used by a child to greet his biological mother. *Inai / Ine* is the fifth in the kinship system of the Dayak Murung community, the same as *Amai*. *Inai* gives birth to a child.

**(7) Ama**

Ama is the father or mother's, brother. *Ama* is a greeting used by a niece to greet an uncle. *Ama's* greetings are in a genealogy that is parallel to *Amai* or *henna*. Between *ama* with *Amai* or *henna* have a relationship of one parent or one father and mother.

**(8) Baangq**

*Baangq* is the sister of the father or mother. *Baangq* is a greeting used by a niece to greet an aunt. *Baangq* is in a genealogy that is parallel to *Amai* or *henna*. Between *Baangq* with *Amai* or *henna* has a relationship of one parent or one father and mother. *Baangq* is the sister of *Amai* or *Inai / Ine*.

**(9) Anak**

*Anak* are boys and girls. *Anak* are called parents (*Inai / Ine* or *Amai*) for their biological children. *Anak* are the fifth in the kinship system of the Dayak Murung community. *Anak* are children of *Amai* or *Inai / Ine*. *Anak* give birth to *osu*. A child's greeting can be short, *nak*.

**(10) Ongka**

*Ongka* is a greeting for an older brother or sister. *Ongka* has a relationship with your are / ading. Are / ading and *Ongka* have a relationship of one parent or one father and mother.

**(11) Are / ading**

Are / ading is the term for younger brothers or sisters. Are / ading has a relationship with *Ongka*. Are / ading and *Ongka* have a relationship of one parent or one father and mother.

**(12) Konuangq**

Konuangq is another designation between younger siblings and older siblings besides the designation *Ongka* or *are / ading*. *Konuangq* is a sibling of one parent or one father and mother.

**(13) Akont**

*Akont* is a term used by someone to greet the child of a sibling (*Ongka* or *are / ading*, *hoKonuangq kuhungq*), both male and female. *Akont* is a greeting word used by an uncle or aunt to greet his niece.

**(14) Sotatu**

*Sotatu* is a parallel relationship in the offspring who have good blood ties because one grandmother/grandfather, one *Datu*, one somehow. *Sotatu* is a person who has blood relations and is in a parallel family tree. *Sotatu* also called cousin. *Sotatu* can be divided into three, namely:

*Sotatu Sinokali* is a person who has a relationship with *Tatu* and *Ajuh*, or the name of a child of a father or a mother (an uncle or aunt's child).

*Sotatu doakali* is a person who has a one-on-one relationship with a grandmother's brother or grandfather. *Sotatu duokali* is a word used by someone to greet one brother. *Sotatu duokali* is also called cousin twice.

**(15) Osu**

*Osu* is a greeting used by grandparents to greet grandchildren and grandchildren. *Osu* is the sixth in the moody Dayak community. *Osu* is the child of a child. *Osu* gave birth to a great-grandfather.

**(16) Great-grandfather**

Great-grandfather is a greeting used by *Datu* to greet the children of his grandchildren, male or female. Great-grandfather is the seventh in the kinship system of the Dayak Murung community. Great-grandfather gave birth to *alet*. It can be seen in the following conversation, *Datu* asked his great-grandfather for help to take his clothes.

**(17) Alet**

*Alet* is a greeting used by *Entah* to greet his great-grandchildren, boys, and girls. *Alet* is the eighth in the kinship system of the Dayak Murung community.

**2). Kinship Greetings from Marriage Relations**

Marriage creates a new family. With the marriage, there is a relationship between two families in the Dayak Murung community referred to as follows.

**(1) Ngoruh**

This *ngoruh* word appears after two people have a marriage. *Ngoruh* is the name of a married man.

**(2) Bosai or Amai + child's name or self-name**

*Bosai* or *Amai* followed by the child's name (usually the first child) is a greeting used by a wife to greet her husband. If you already have an *Amai* greeting child followed by the child's first (first) name.

**(3) Oruh or insin / ine + the child's name or self name**

*Oruh* or *Inai / Ine* followed by the name of the child (usually the first child) is a greeting used by a wife to greet his wife.

**(4) Ingat**

*Ingat* is the greeting used by the wife to greet the sister of the husband and vice versa, the sister of the husband greets the wife and the sister of the wife greets the sister of the husband and vice versa, the sister of the husband greets the sister of the wife.

**(5) Howan**

*Howan* is the greeting used by the husband to greet the brother's wife and vice versa, the brother of the wife greets the husband and the brother of the husband greets the brother of the wife and vice versa, the brother of the wife greets the husband's brother.

**(6) Sindah**

*Sindah* is used by the wife to greet the brother of the husband and vice versa, the brother of the husband greets the wife of the husband, and the sister of the husband greets the brother of the wife and vice versa, the husband of the husband greets the sister from wife.

**(7) Umpu**

The word *umpu* is used to greet husband's parents or wife's parents. *Umpu* means in-law. *Umpu* is a greeting that appears one of his partners with his partner's parents. A wife greets her husband's parents as a mother, so does her husband greet her wife's parents as a baby. The word *umpu* is used to greet in-laws, both men and women.

To specialize the interlocutor, use the term *umpu bakah* or *umpu bawe*. In addition to greeting the *umpu* in a morose Dayak community can use *mama* or *Baangq* (female in-laws), *Amai*, or *ama* (male in-laws) to greet the in-laws of each partner.

**(8) Umpu Lambung**

The word *umpu lambung* is used to greet the siblings of the parents of the wife or parents of the husband of the husband, both male, and female. *umpu lambung* is the brother of the mother. The greeting of the *umpu lambung* is used by the son-in-law to greet both male and female in-laws.

**(9) Monantu**

The word *monantu* is used to greet the wife or husband of the child. Thus, *monantu* is a greeting used by parents of the husband for the wife and vice versa, used by parents of the wife for the husband. *Monantu* is son-in-law.

**(10) Sange**

The word *sange* is used to greet the in-laws of our child. *Sange* is a greeting between the husband's parents and wife's parents. *Sange* is an in-law. *Sange* has a short form, which is *nge*.

**C. Greetings pronouns in Murung Dayak Language****(1) First Person pronouns**

Greetings of the first-person pronoun there are singular first-person pronouns and plural first person pronouns. The first single pronoun is my greeting which means '*saya*' or '*aku*'. The first person plural pronoun consists of the greeting *ito* meaning 'us' and *ikai* meaning 'us'.

**(2) Second Person pronouns**

The second person singular pronoun is *iko* greeting, which means 'Engkau', 'kau', or 'Anda'. The second person plural pronouns, namely *ikapm*, which means 'kalian'.

**(3) Third-person pronouns**

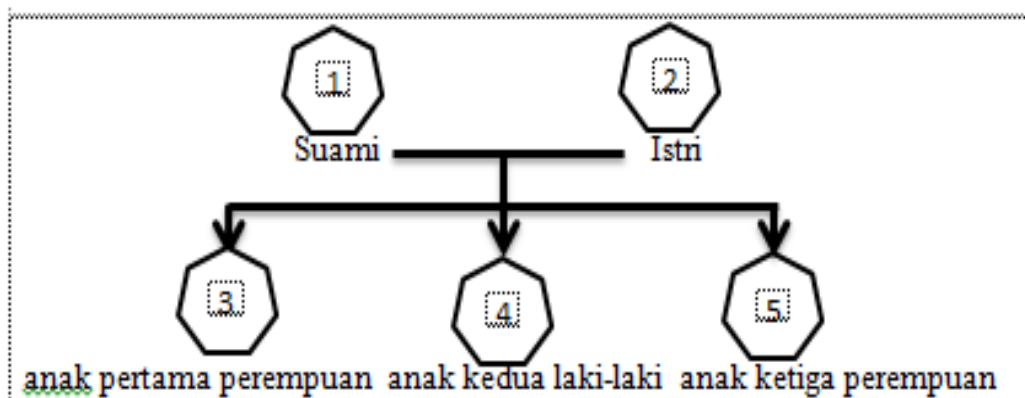
The third-person singular greeting is are which means 'dia' or 'ia'. The third person plural pronouns, *iro* which means 'mereka'.

**3.2.1 Factors for Choosing Greetings Dayak Murung**

The factors that influence the greeting words in the social sphere in the Dayak Murung community are as follows.

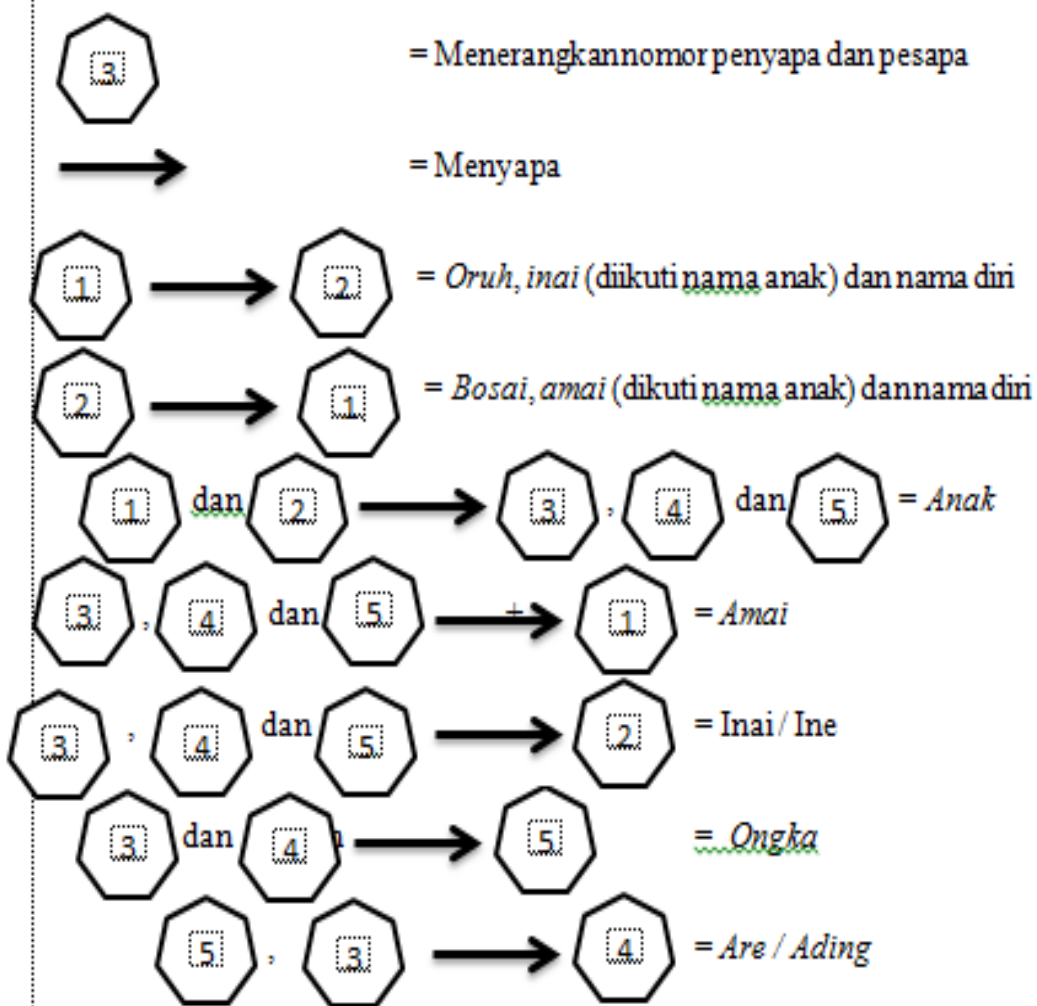
**1) Kinship Factor**

The existence of kinship greatly influences greetings in the Dayak Murung language. Every greeting is used by the Dayak Murung community to greet others based on kinship greetings, both greetings to greet older, younger and the same age. It can be seen in chart 1.2 of the following nuclear families.

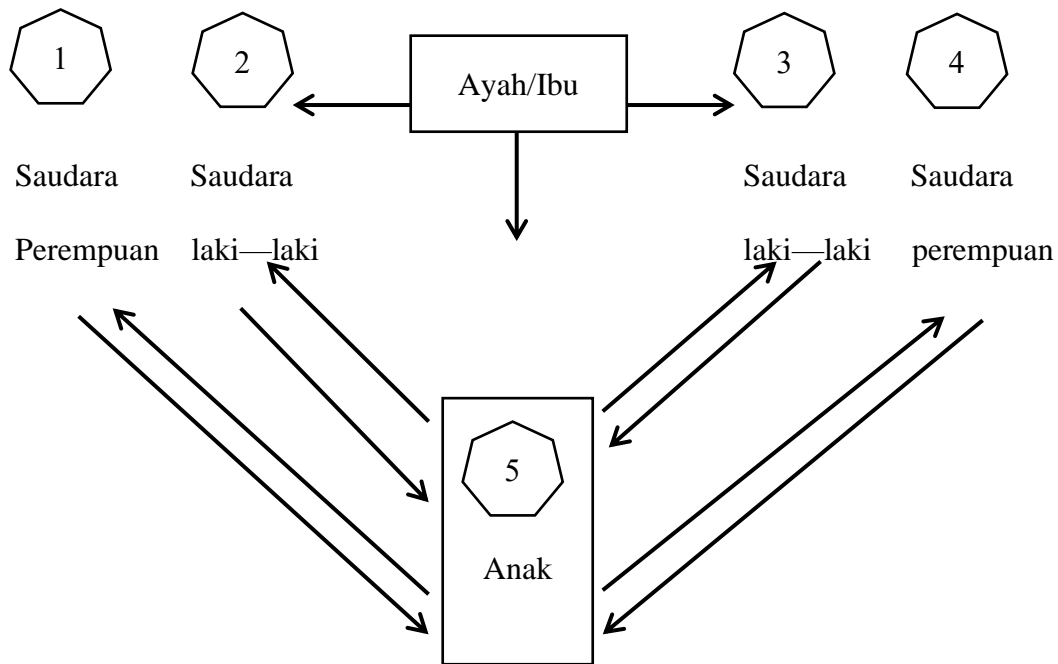


**Bagan 1.2 Keluarga Inti**

**Keterangan:**

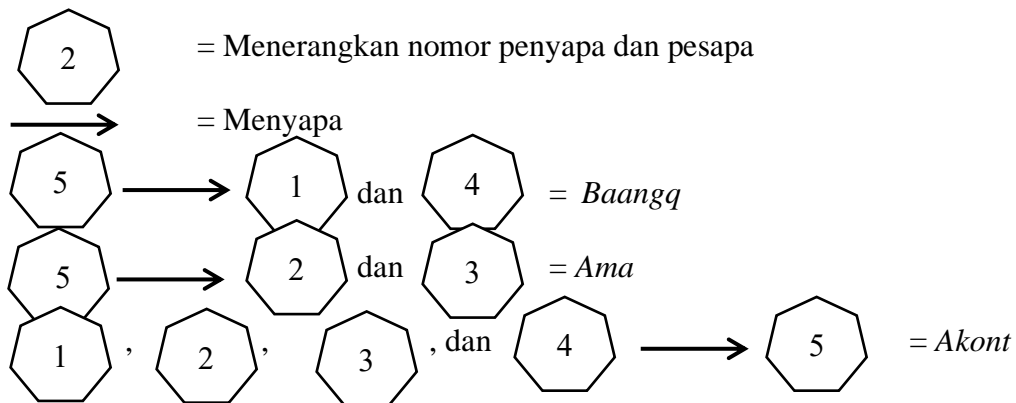


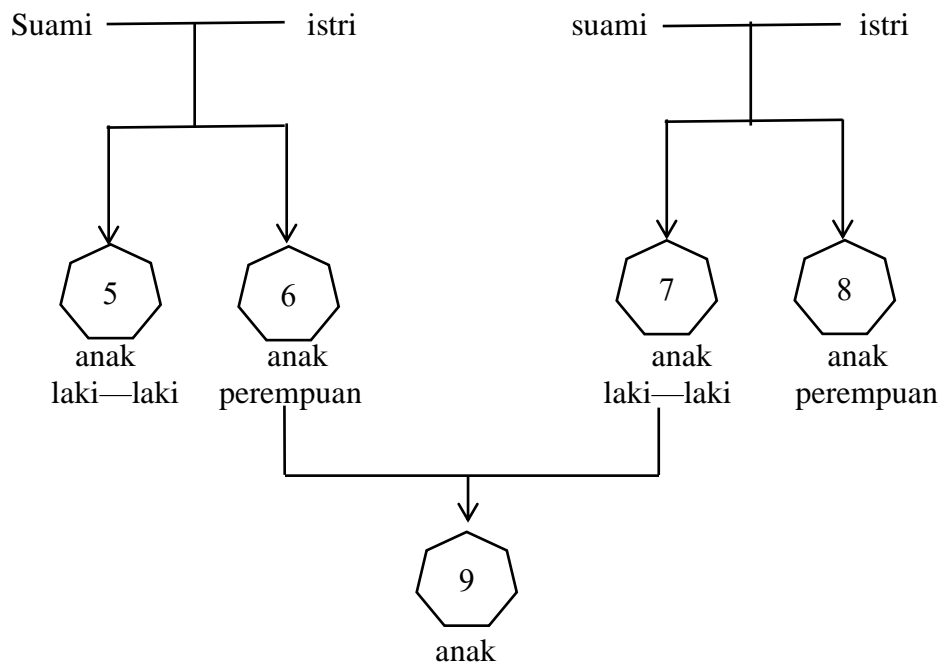




**Bagan 2. Keluarga Luas 1**

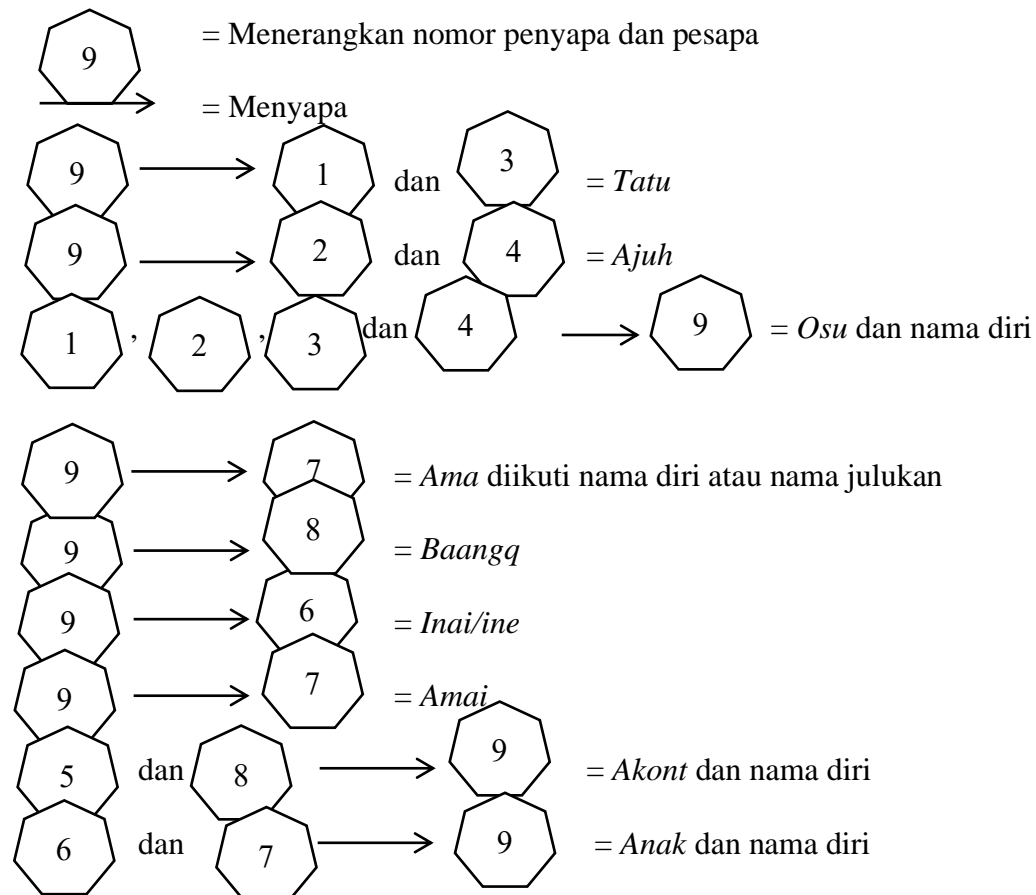
Keterangan:

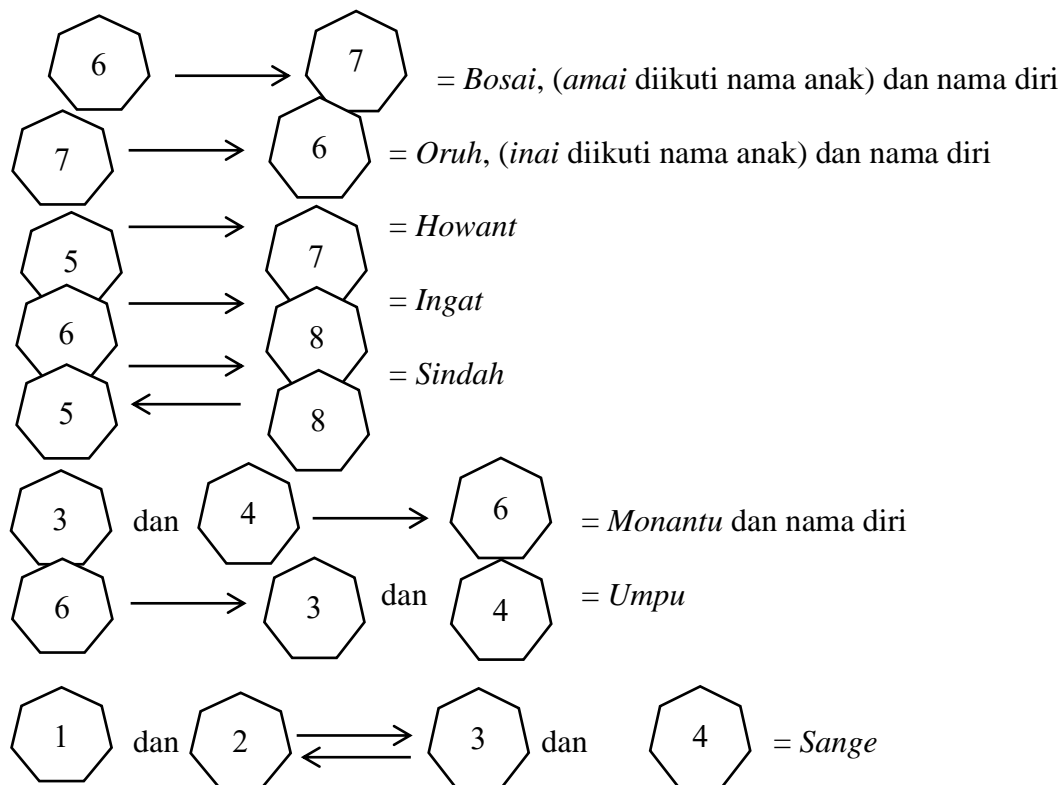




**Bagan 3. Keluarga Luas 2**

Keterangan:





**2) Gender Factor**

There are two differences in gender-based greetings in Dayak Murung, to say hello to *bakah* (male) and *bawe* (female). The forms of addressing the male gender include *Tatu*, *Amai*, *ama*, *howant*, *bosai*, dan *bakah*. The forms of addressing the types of women include *ajuh*, *iani/ine*, *Baangq*, *ingat*, *oruh*, dan *bawe*.

**Tabel 2. Greeting for men**

No	greeter	Recipient	greeting
1	Ego	Kakek kandung, baik ada hubungan darah atau nonkekerabat. Ayah kandung	<i>Tatu</i>
2	Ego	Saudara laki—laki ayah/ibu kandung baik ada hubungan darah	<i>Amai</i>
3	Ego	atau nonkekerabat. Ipar laki—laki	<i>Ama</i>
4	Ego	Suami	<i>Howant</i>
5	Ego	Laki—laki	<i>Bosai</i>
6	Ego		<i>Bakah</i>

**Tabel 3. Greeting for female**

No	Greeter	Recipient	Greeting
1	Ego	Nenek kandung, baik ada hubungan darah atau nonkekerabatan	<i>Nenek</i>
2	Ego	Ibu kandung	<i>Inai/ine</i>
3	Ego	Saudara perempuan ayah/ibu kandung, baik ada hubungan darah atau nonkekerabatan	<i>Baangq</i>
4	Ego	Ipar perempuan	<i>Ingat</i>
5	Ego	Istri	<i>Oruh</i>
6	Ego	Perempuan	<i>Bawe</i>

### 3) Professional Factors

Differences in one's occupation or profession can affect the greeting used by the greeter to greet the person. Greetings that are influenced by professional factors in the Dayak Murung language can be found as follows.

1. *Basi* : 'Basir (upacara balian, menyembuhkan orang menggunakan obat tradisional, dan upacara ritual tiwah)'.
2. *Pamakar* : 'Kepala Desa'
3. *Mantri* : 'Perawat'
4. *Damang, mantir adat* : 'Tokoh Adat'
5. *Guru* : 'Guru (sekolah, silat, dll)'.

### 4) Age Factor

The age difference is one of the factors that influence the use of greetings in the Dayak Murung language. Factors that are viewed from this age difference are closely related to gender greetings. That is, the greeting based on gender is also determined by the age of the person being addressed. Greetings that are influenced by age factors as follows.

1. *Tatu* : 'orang tua yang sebaya dengan kakek'
2. *Ajuh* : 'orang tua yang sebaya dengan nenek'
3. *Amai, dan ama* : 'Orang yang dewasa sebaya dengan ayah'.
4. *Inai/ine, dan Baangq* : 'Orang yang dewasa sebaya dengan ibu'.
5. *Are/ading dan Sotatu* : 'Orang sebaya dengan saudara yang lebih muda baik laki—laki atau perempuan'.
6. *Ongka, Sotatu* : 'Orang sebaya dengan saudara yang lebih tua baik laki-laki atau perempuan'.
7. *Kawal, wal* : 'Orang yang sebaya'.
8. *Anak kaja* : 'Anak kecil baik laki—laki atau perempuan'.
9. *Anak uwa* : 'Bayi'
10. *Dengkut* : 'Orang yang lebih tua sebaya kakek/nenek'.
11. *Ongko* : 'Orang yang dewasa'.
12. *Lehoi* : 'Orang remaja'.
13. *Anak kaja* : 'Usia balita'

### 5) Familiarity Factor

This factor shows the relationship between the greeter to greeting recipient, whether the greeter knows him well or not. The greeting recipient will choose a specific greeting according to the greeter and recipient relationship. Therefore, the familiarity greeting factor can be found in the type of self-address greeting used to indicate a close or unfamiliar relationship between greeter and recipient. The Selection of Familiarity Greeting Factors in Murung Dayak Society including *Kawal* mean 'teman sebaya' and *Anjuh* mean 'sayang, cinta, Yang'

## 4. CONCLUSIONS AND SUGGESTIONS

### 4.1 Conclusions

Based on the results of the research that has been carried out, it can be concluded that the greeting words in the Dayak Murung language based on their variations (form) can be distinguished from greetings that state self-names, kinship relationships, and greetings based on pronouns.

Greetings that state self-names can be divided into three, namely self-form greetings such as *Yulngi* and *Desi*. Then greeting short-form names like *Ngi* and *Des*. Also, the greeting of self names mentioned the names of the eldest children, such as *Riska* and *Diki*.

The type of kinship based on blood relations are entah, datu, tatu, ajuh, amai, inai/ine, ama, baangq, anak, onka, are/ading, sotatu (sotatu sekali, dan sotatu duokali) akont, osu, buyut, dan alet. Kinship based on marital relationships, bosai atau amai + nama anak, oruh atau amai + nama anak, ingat, howan, sindah, umpu, umpu lambung, monantu, dan sange. The form of greeting pronouns is first person pronouns like aku 'aku, and saya' and ito' kita' serta ikai' kami'. Then, the second person pronouns like iko 'kamu, engkau and anda' and ikamp 'kalian'. As well as third-person pronouns like are 'dia, ia' dan iro 'mereka'.

Factors that influence the choice of greetings in the social domain of the Dayak Murung community are kinship, gender, profession, age, and intimacy.

#### 4.2 Suggestions

Based on the results of this study, it is suggested to develop more in-depth research. So it can be used for speakers of the Dayak Murung language and can increase the inventory of Indonesian culture.

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