

GREETINGS AND LEAVE-TAKINGS IN SASAK

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Abstract

Greetings and leave-takings in conversational routines are commonly used to maintain people's relationship in society. However, each culture may have different ways of expressing greetings and leave-takings. In English, the common greetings and leave-takings used are time-free and time-bound. They are expressed by, for example, 'good afternoon', 'good evening', 'good night', 'nice to meet you', and so forth. These expressions are not found in Sasak, and therefore there may be problems for Sasak native speakers to learn or understand other forms of greetings and leave-takings that exist in other cultures. On the other hand, non-native speakers of Sasak may find it difficult to learn the greetings and leave-takings in Sasak. The aim of this study is to find out the forms of greetings and leave-takings in Sasak. By using Haliday's theory of time-free and time-bound greeting, the data is analyzed by comparing and contrasting the greeting and leave-taking patterns used in English and Sasak. The result of the study indicates that Sasak types of greetings and leave-takings are also time-free and time-bound. However, these forms are not exactly the same as the English greetings and leave-takings. Their functions are to show solidarity and empathy.

Keywords: *Sasak, greetings, leave-takings, time-free, time-bound*

Abstrak

Kata sapaan dan perpisahan dalam percakapan sehari-hari umumnya digunakan untuk menjaga hubungan mereka di dalam masyarakat. Namun, setiap budaya memiliki cara yang berbeda-beda untuk mengungkapkannya. Dalam bahasa Inggris, kata sapaan dan perpisahan yang umum digunakan bersifat bebas waktu dan terikat waktu, seperti 'good afternoon', 'good evening', 'good night', 'nice to meet you', dan seterusnya. Bentuk kata sapaan dan perpisahan tersebut tidak ditemukan dalam bahasa Sasak, sehingga ini dapat menyebabkan masalah bagi penutur Sasak untuk memahami kata sapaan dan perpisahan yang ada pada budaya lain. Sebaliknya, bagi penutur bukan Sasak yang ingin mempelajarinya juga akan mendapat kesulitan dalam memahaminya. Tujuan dari penelitian ini adalah untuk menemukan bentuk-bentuk kata sapaan dan perpisahan yang ada dalam bahasa Sasak. Dengan menggunakan teori Haliday tentang kata sapaan yang bersifat bebas waktu dan terikat waktu, data dianalisis dengan membandingkan dan membedakan bentuk-bentuk kata sapaan dan perpisahan yang ada dalam bahasa Inggris dan Sasak. Hasil penelitian ini menunjukkan bahwa kata-kata sapaan dan perpisahan dalam bahasa Sasak juga bersifat bebas waktu dan terikat waktu, akan tetapi tidak sama persis dengan kata-kata sapaan dan perpisahan yang ada dalam bahasa Inggris. Kata sapaan dan perpisahan dalam bahasa Sasak cenderung digunakan untuk menunjukkan solidaritas dan empati.

Kata kunci: *Sasak, kata sapaan, kata perpisahan, bebas waktu, terikat waktu*

INTRODUCTION

Human beings are social beings that instinctively cannot be separated from each other. Living together in a society requires someone to interact among members of society and every time the interaction takes places, language is definitely needed. In relation to society, language has two functions: firstly, to establish social relationship and secondly, to give information about speakers such as habits, personality, social background, and so forth (Trudgill, 2000, p. 1). One of the ways to engage with the language function above is by initiating expressions of greetings and leave takings because they are indicated as interactional routine (Liu, 2016), conversational routine (Aijmer cited from Alhabri & Al-Ajmi, 2008), and habitually spoken sequences (Davies in Alhabri & Al-Ajmi, 2008) that are commonly used by individuals in their everyday life.

According to Goffman (in Betholia, 2008), greetings and leave-takings fall under access rituals used in everyday conversational routine (Aijmer cited from Alhabri & Al-Ajmi, 2008) to express a certain feeling to the hearer (Li cited from Jeffrey, 2014), which is associated with positive politeness or person's positive face need or face saving act (Brown & Levinson in Jibreen, 2010). Thus, knowing how speakers and hearers express greetings and leave-takings in one culture is necessary. However, there is one thing that should be noted. The forms and styles to express greetings and leave-takings in every culture (speech community) differ from one culture to another. They are influenced by customs, traditions, habits, etc. Halliday (in Jibreen, 2010) mentions that in English, people express their greetings based on time utilization which is divided into two forms; time-free-greeting and time-bound greeting. He says that the expressions of greeting like *How are you?*, *How do you do?*, *Nice to see you*, *Hi*, *Hello*, etc. are included in time-free greetings because they are not bound to the time. In other words, they are initiated freely without paying attention to the time. Time-bound greetings, on the other hand, as they are called are those uttered at a certain time, for example, *Good morning* or *Good night*, which are expressed only in the morning or at night.

Similarly, in Persia, as described by Dezhara, et.al. (2012), the forms of greetings are divided into time-free and time-bound greetings as well. They consider *Salaam (aleikom)* [hello, hi] and *Az molaghate shoma khoshbakhtam!* [Nice to meet you!] as time-free greetings; and time-bound greetings containing expression like *Sobhe (shoma) bekheir* [Good morning], *Zohre (shoma) bekhei* [Good noon], and *Asr (shoma) bekheir* [Good evening]. When a person meets an acquaintance on the street, the most common greeting uttered is *Salaam (aleikom)*. It is used mostly at an informal occasion. The more formal greetings are usually time-bound. Meanwhile, *Az molaghate shoma khoshbakhtam!* is used at a formal occasion when someone meets a stranger. Each of the greeting forms above (except *Az molaghate shoma khoshbakhtam!*) is quite often followed by a question such as *Ahvale/ hale jenabe ali chetore?* [How is your excellency], *Ahvale/ hale sharif chetore?* [How is your excellency, less formal], etc. which meaning shows whether the person is talking to someone of equal status or someone who has a higher rank. Furthermore, gender differences influence Persians in expressing greetings. Both genders prefer to utilize time-free greeting forms rather than time-bound greeting, but females will be more polite in expressing them. They will likely add job titles or honorifics such as *doctor*, *mohandes* [engineer] (it is used together with addressee's surname), *khanom* [Miss. /Mrs.] and *agha* [Mr. /Sir] in order to show her politeness, even though the conversation is informal.

DuFon (in Shleykina, 2016) states that Indonesian greetings resemble English time-free and time-bound greeting such as *Apa kabar?* [how are you?], *Selamat pagi* [Good morning],

Selamat siang [Good afternoon], *Selamat malam* [Good evening], and *Selamat tidur* [Good night]. However, the greetings for children like *Sudah mandi?* [Have you bathed yet?] and *Sudah makan?* [Have you eaten?] are problematic for non-native speakers. In China, Wei (2010: 57) argues that the types of greetings for children above are considered as the inquiry greeting because these forms make speakers to create such investigation, but actually they do not intend to investigate whether you are full or hungry. Rather, the expressions tend to show your politeness or to make you feel that someone cares for you.

Apart from the above-mentioned reasons, factors like social status, age, gender, and group membership also add non-native speakers' problem in learning Indonesian and Sasak. Since Indonesian and Sasak share almost the same patterns in initiating greetings or leave takings, the problems like greetings to children and the influence of such factor above may occur in Sasak. Hence, this study is expected to give some contribution for the Indonesian education, especially non-native Sasak who want to learn the Sasak language. Thus, this article tries to find out the patterns of greetings and leave-takings used by the Sasak community in Lombok.

METHOD

This study uses an ethnographic design to observe the patterns of greeting and leave-taking among the native Sasak in Lombok. All native speakers who were born and grew up in Lombok are considered as the participants. Besides, the researcher also takes the role as an active participant in the interaction. Craswell (2012) refers to this method as participant observer. In order to obtain the data, observation sheet is used when hearing and seeing the participants greet and bid farewell to each other in many different situations and contexts. The data observations are analyzed using Haliday's greeting types which consist of time-free and time-bound greeting. These types of greeting are compared and contrasted with the greeting and leave-taking patterns from another culture; in this case the patterns in English.

RESULTS AND DISCUSSION

In regards to Haliday's theory about time-free and time-bound greeting, the results indicate that there are two types of greeting in Sasak, yet its forms tend to be more personal than common English greeting and leave taking. In detail, the results are presented in the tables below.

Time-bound greetings

Table 1: Time bound greetings and leave-takings in English and Sasak in the morning

Time-bound	English	Sasak
		Addresser: <i>nyampah aneh!</i> [Let's have breakfast] Addressee: <i>dende wah, makasi. Nteh menu</i> [No, thank you, let's go]
Morning	Good morning	Addresser: <i>jad sugul meken?</i> [Are you going to the market?] Addressee: <i>aok ni, nteh</i> [Yes, let's go] Addresser: <i>ja-m sugul begawean?</i> [Are you going to work?]

 Addressee: *aok ni, nteh* [Yes, let's go]

 Addresser: *ja-m sekolah?* [Are you going to school?]

 Addressee: *aok ni, nteh* [Yes, let's go]

Sasak society does not recognize the expression of greeting like 'good morning', 'good afternoon', etc. If these are translated into Sasak, it will become odd phrases like **selamet kelema* or **selamet kenjelo*. However, there are other greeting expressions which are commonly used by Sasak people. In the morning, a Sasak native speaker tends to use an expression such as *Nyampah aneh!* [Let's have breakfast, please]. That expression is not meant to offer food; it is just a lip-service. So accepting it can cause embarrassment because the food served may not be enough for the guest. Frequently, to respond to it, an addressee normally uses a flouting co-operative principle by uttering *dende wah, makasi* [No, thank you]. It is a principle in which individuals do not use a maxim behind what is said to draw their hidden intention in order to persuade the listeners (Zebua, et.al, 2017). Conversely, the offer can be accepted if the social relationship between people who are involved in the conversation is quite close.

In another occasion, to greet someone who happens to be a seller, an employee, or a student, greetings such as *ja-d sugul meken* [Are you going to the market?], *ja-m sugul begawean* [Are you going to work?], or *ja-m sekolah* [Are you going to school?] are usually used. These expressions above are generally applied while friends, neighbors, or acquaintances pass through or come to someone's house in the morning.

Table 2: Time-bound greetings and leave-takings in English and Sasak in the afternoon and evening

Time-bound	English	Sasak
Afternoon	Good afternoon	Addresser: <i>ngelor aneh!</i> [let's have lunch] Addressee: <i>dende aneh, baru kengkah ni. Nteh!</i> [No, thank you, I had mine. Let's go]
		Addresser: <i>ape kelam tie?</i> [What are you cooking?] Addressee: <i>aku kelaq kelor ni, ngelor aneh!</i> [I am cooking vegetable, lunch, please] Addresser: <i>dende aneh, nteh!</i> [No, thank you, let's go]
		Addresser: <i>aok wah..</i> [yes]
Evening	Good evening	Addresser: <i>ngelor aneh!</i> [let's have lunch, please] Addressee: <i>dende aneh, wah peteng ni, aku tesuru aruan uleq, nteh</i> [No, thank you, it has been late, I should go home as soon as possible, let's go] Or Addressee: <i>dende aneh, wah ngebang nu isin masjid, nteh</i> [No, thank you, the time for praying has arrived, let's go]

Further, when friends, neighbors, or acquaintances pass through or come to someone's house in the afternoon and evening, the expression such as *ngelor aneh!* [Let's have lunch/dinner] or *ape kelam tie?* [What are you cooking?] is often used. Similarly, the expressions above are kind of lip-service to express a speaker's feeling of solidarity and warm attitude. It is uncommon for the addressee to respond to the greeting *ngelor aneh!* [Let's have lunch/dinner] by accepting the offer. Frequently, it is rejected by uttering *dende wah, makasi* [No, thank you]. However, on condition that the interlocutors are quite close, then accepting the offer is reasonable. Since it is only a lip-service, the addresser does not hope that the addressee will accept his/her offer. Meanwhile, the greeting *ape kelam tie?* [What are you cooking?] is often uttered among female speakers or a male to a female. It is not common to express it among males because the core assignment of males in Sasak is not in the kitchen. To respond to this expression, an addressee may reply by telling what she is cooking or not. These are not meant to investigate what the addressee is cooking, but it is just an expression to show considerateness.

Table 3: Time bound greetings and leave-takings in English and Sasak at night

Time-bound	English	Sasak
Night	Good night	Addresser: <i>kejelap-m tindok</i> [why do you sleep so early] Addressee: <i>aoq ni, kengantok</i> [yes, I'm sleepy]

The expression *good night* is not only classified as time-bound greeting, but also, especially in British English, is categorized as leave-taking (Jibreen, 2010). It is uttered at night while someone is going to bed. In Indonesia, *good night* is translated into *selamat tidur*. However, in Sasak, this greeting does not have the equivalence because native Sasak seldom expresses leave-taking or greeting while going to the bed. Generally, he/she may directly sleep or sometimes initiates the expression like *kejelap-m tindok* [why do you sleep so early] or *kengantok* [I'm sleepy].

Table 4: Time-bound greetings and leave-takings in English and Sasak for seasonal (in)formal greeting

Time-bound	English	Sasak
Seasonal (in)formal greeting	<ul style="list-style-type: none"> Happy New Year! Happy Anniversary! Happy Easter! Happy birthday (to you)! Marry happy returns (of the day)! 	<p>Maulid and Isra Mi'raj Addresser: <i>taker ruen periapan</i> [how nice the meal] Addressee: <i>lamun care to cuma naekan dulang jok masjid doang. Nteh menu.</i> [in my place, we only take meal into mosque. Let's go]</p> <hr/> <p>Eid day Addresser: <i>telahir batin maeh</i> [asking for apologize] Addressee: <i>aneh, mentelah juluq, tekaken poteng.</i> [come on, sit down, eat poteng (Sasak traditional food)] Addresser: <i>dende aneh, maseh araq jaq laiq lahir batin ni. Silaq!</i> [No, thank you, I will go to somewhere to ask apologize] Addressee: <i>aneh wah, lamun menu.</i> [ok, if so]</p>

Moreover, for seasonal (in)formal greeting, an English native speaker would express greetings such as Happy New Year, Happy Anniversary, Happy Easter, Happy birthday (to you), Merry happy returns (of the day), and so forth. Conversely, these greeting forms above are not found in Sasak because the Sasak society does not celebrate them. However, they hold celebrations dealing with the Muslim traditions such as *Mulut* (Prophet Muhammad's birthday), *Isra Miraj* (memorial prophet Muhammad's pilgrimage to find *sholat* commander), and two big days (*Eid al-fitr* and *Adha*). When celebrating *Mulut* and *Isra Miraj*, an addresser tends to greet by using an expression that is linked with food served at the ceremony, for example '*taker ruen periapan*' [how nice the meal is]. In Indonesia, the common greetings initiated by an addresser at *Eid al-fitr* and *Adha* celebrations are *Selamat hari raya idul fitri* and *Selamat hari raya idul adha*. These forms are translated into English becomes *happy eid al-fitr* and *happy eid al-adha*. Unfortunately, there is no equivalence in Sasak. Instead, an addresser will use a greeting form such as *telahir batin maeh* [asking for an apology].

Goffman (in Ditton, 1980) introduces greetings and leave-takings as an access ritual which consists of two minimum exchanges (e.g. greeting, greeting) or more. These exchanges are classified into passing and engaging exchange or open and close relation. According to Williams (2001, p. 56), passing exchange is an expression in which one of the two interlocutors was involved without any other dialogues at that moment. Meanwhile, an engaging greeting concerns with some form of conversation after the initial greeting. Thus, in Sasak, greeting is categorized into open relation or passing exchange and leave-taking is used to close relation or engaging greeting.

Each table, after conveying passing greeting, is closed by leave-taking. According to Akindele (in Rababa'h & Malkawi, p. 16), this leave-taking refers to valedictory greetings. The word *silaq* (polite) or *nteh* [let's go] is indicated as general leave-taking used by native Sasak. It always appears every time and everywhere to close conversation in Sasak. So, it can be said that Sasak leave-taking is not dependent on time and place.

According to Schegloff and Sacks (cited from Betholia, 2008), leave taking forms consisted of two distinct subsections; topic-termination which functions to serve as a pre-closing statement and its response, and a leave-taking which functions to provide a statement after a pre-closing and its response. The leave-taking form is not tied by time; however, topic-termination or pre-closing may depend on the time. In the evening, a native Sasak commonly uses a pre-closing such as *wah peteng ni* [it has been late] or *wah ngebang nu isin masjid* [the time for praying has arrived] as demonstrated in Table 2. Pragmatically, these expressions indirectly give a signal to the hearer that it is time to end the conversation and stop talking.

Pre-closing usually appears in certain cases in Sasak. Its function is to make leave-taking more polite. As argued by Leech (in Wijana, 1996), the intention of using a pre-closing is to be polite. Yet, Williams (in Wolfson, 1989: 106) says that pre-closing may be absent in leave-taking. Therefore, doing a pre-closing is matter of choice. Moreover, leave-takings are not limited only in the word *nteh* or *silaq*, but also there are other forms which can be utilized such as *ku-leq julu aoq* [I'm going home]. This expression is frequently uttered when leaving someone's house. In another occasion, the leave-taking *aku bejulu aoq, kamu bareh mudian* [I am leaving a little earlier, you are then] is often applied among friends, neighbors, or acquaintances when leaving them in the market or street. And also, when two or more persons come to someone's house, and one of them should leave a little earlier, the expression above can be used. Although the other forms of leave-taking above are expressed in the interaction, the word *nteh* or *silaq* often appears to emphasize that someone will be leaving right now. So it can be assumed that these other forms of leave takings above are flexible, they can be used as a pre-closing or only leave-taking.

Time-free greetings

Time-free greetings are divided into two kinds of elaboration; firstly, time-free greetings which resemble common English free-greeting. Secondly, time-free greetings which tend to be more personal and quite different with common English.

Table 5: Time-free greetings and leave-takings in English and Sasak

English time-free greeting	Sasak time-free greeting
Hi/Hello	Addresser: <i>Assalamualaikum</i> [peace be upon you]
Hello. How are you?	Addressee: <i>Waalikumussalam</i>
Hi. How are you?	Addresser: <i>Ee/wee, tumben kegita-m, mbe wah-m laiq?</i> [hi/hello, long time no see, where are you going]
	Addresser: <i>aku leq bale doang, aku jarang sugul.</i> [I'm in my home, I seldom go out]
How are you?	Addresser: <i>brembe kabar-m?</i> [How are you?]
	Addressee: <i>Allhamdulillah, sehat</i> [I'm fine]

Table 5 above indicates several forms of Sasak time-free greeting which resemble the commonly used forms in English greetings. The expression of *Assalamualaikum* is usually addressed by Muslims in Sasak society. Literally, it means 'peace be upon you' and it is considered as a prayer among the Muslims. However, according to (Dezhara, et.al., 2012, p. 1227), in Persia, the greeting form such as *Salaam (aleikom)* is categorized as free-greeting and translated into English as *hi* or *hello*. Thus, the expression of *Assalamualaikum* in Sasak could be replaced by *hi* or *hello* as well. In English, however, the expression *good night* can only be used as a leave-taking. In Sasak, the expression of *Assalamualaikum* can be used as a leave-taking. Yet, it does not depend on time as the previous table, and it does not rely on place as the one in Table 7. Moreover, the expression of *hi/hello* is also represented by the greeting *ee/wee* in Sasak. It is frequently followed by other greetings, for instance, *ee/we, mbe-m laiq?* [Hi, where are you going?] or *ee, Yas* [hi, (person's name)]. Similarly, in English *hi/hello* is also followed by greeting such as *how are you?* In Sasak, the expression *how are you?* is translated into *Berembe kabar-m?* A native Sasak never utilizes it when he/she meets an addressee frequently.

Haliday mentions that someone who calls a person by using his/her first name or honorific title when seeing or looking for him/her is considered as greeting. This explanation is also supported by Goffman's (1971; in William, 2001, p. 52) who said that verbal greeting is likely provided along with a term of address.

Table 6: Address forms in Sasak

No	Address Forms	Meaning
1	<i>Nep/Yas/Nah</i>	Person's nickname
2	<i>Amaq</i>	Dad
3	<i>Inaq</i>	Mom
4	<i>Pak/bu</i>	Mr./Mrs.
5	<i>Kak tuan</i>	Older brother/sister
6	<i>Tuan</i>	Older brother/sister
7	<i>Naq tuan</i>	Mother
8	<i>Miq (mamiq)</i>	Father

In English, a person's first name and honorific title such as Mr/Mrs, dad/mom also exist in Sasak. They are, for example, *Nep/Yas/Nah* (a person's nickname), *amaq*, *inaq*, and *pak/bu*. However, the address forms such as *kak tuan*, *tuan*, *naq tuan*, and *miq (mamiq)* are not found in English. These forms refer to Muslim people who have completed the *hajj* — the pilgrimage to Mecca. The address form *kak tuan* is used to greet an older brother or sister, which is similar with *tuan*, which can also be used for an older brother or sister. Then, when addressing a Sasak person by using *Naq tuan*, it indicates that she is a mother and has been to Mecca. Meanwhile, *miq (mamiq)* can be used for calling someone who is a father, regardless whether he is already a *hajj* or not. However, in the capital city of Mataram, this address form is frequently expressed to call a father who has completed *hajj*. Mostly, when the address forms mentioned above are used, they are commonly followed by other forms of greetings, for example, *kak tuan, mbe jad lumbar?* [Older brother, where are you going?].

In this occasion, Sasak time-free greetings are divided based on place where they are uttered greeting and circumstances that influence someone to create greeting and leave-taking.

Table 7: Time-free greetings and leave-takings based on the setting

English	Setting	Sasak
Greetings		Addresser: <i>mbe jam lai, Ongki?</i> [Where are you going, Ongki (person's surname)?] Addressee: <i>ni, jok bawa. Nteh.</i> [This, I am just going down]
1. How do you do?		
2. Hello. How are you?		
3. Hi. How are you?		
4. Glad to meet you!		
5. (It's) good to see you (again)!	Street	Addresser: <i>teliwat julug, (person's surname)</i> [excuse me!] Addressee: <i>aneh mentelah ngupi julug</i> [let's drop by and have some coffee]
6. (How/very) nice to see you (again)		Addresser: <i>dende aneh, makasi. Nteh.</i> [No, thank you]
7. Long time no see you!		Addresser: <i>kesedohan-d kupi!</i> [Come on, have some coffee] Addressee: <i>dende aneh, baru-k gati ngkah ni</i> [No, I have done it]
8. (Ah) X [any first name or honorific], Just the person I wanted to see/was looking for/was after		Addresser: <i>tokol julug!</i> [sit down please] Addressee: <i>dende aneh, makasi jak lalo peta Adi ni. Silaq.</i> [No, thank you, I will look for Adi (Person's surname). Let's go]
Leave-taking		Addresser: <i>ape tegaweq tie?</i> [What are you doing?] Addressee: <i>ni aku pinaq baren manoq.</i> [This, I make chickenru]
1. Good bye		Addresser: <i>mentelah juluk!</i> [please, drop in] Addressee: <i>dende aneh, makasi. Lemak aneh piran-piran tengayo.</i> [No, thank you, see you later]
2. Bye-bye	Home	
3. See you later		Addresser: <i>ape ja-m beli tie</i> [what are you buying?] Addressee: <i>ja-q beli beras ni</i> [I'm buying rice]
4. Glad to see you	Market	

Addresser: *aoq wah. Nteh, aku bejulu aoq, kamu bareh mudian.* [ok, let's go, I'm leaving earlier, then you]

Based on the setting in which the greeting and leave-taking occur, these are distinguished into three places. The first one is when an addresser meets an addressee on the street. The commonly used expression is *mbe jam lai, Ongki?* [Where are you going, Ongki (person's surname)?] and *teliwat juluq, (person's surname)* [excuse me!]. Although the former expression may be uttered on the street, the addresser can also use it when the addressee passes through his/her house. It is not expressed to investigate where you are going, but it is just to show his/her empathy or lip-service as a friend, a neighbor, or an acquaintance. Hence, an addressee may only reply it with expression *ni* if he/she does not permit anyone knowing the direction, but it can be added with clear direction such as *ni, jok bawa Nteh* [This, I am just going down] if the addressee lets the addresser know where he/she goes. Meanwhile, the next greeting is uttered only when an addresser passes through an addressee's house. This is used to show politeness in Sasak. Generally, an addresser does not care if an addressee allows him/her to pass through his/her house area. Both greetings above are normally followed by the leave-taking *Nteh* to reinforce the relationship between an addresser and addressee in future meetings.

Secondly, when an addresser visits an addressee's house, the expression such as *kesedohan-d kupi!* [Come on, have some coffee], *tokol juluq!* [drop by], and *ape tegaweq tie?* [What are you doing?] are usually used. Nevertheless, these greetings can also be initiated when an addresser passes through an addressee's house. The expression *mentelah juluk!* [Please, drop in] is similar with the expression *teliwat juluq, (person's surname)* [excuse me!]. They are used only in front of the house. The former expression is categorized into greeting at home because it is uttered by the host when an addressee passes through an addresser's house, whereas the next greeting can be referred to as a street greeting. These expressions above show someone's warm attitude. Besides, to resume contact at some time in the future (Goffman cited in Betholia, 2008), the common leave-taking pattern frequently utilized is *Nteh* or *Silaq*. An addressee may reply the greeting with *mentelah juluk!* [Please, drop in] by initiating leave-taking form such as *lemak aneh piran-piran tengayo* [see you later]. This form resembles the common English leave-taking and pre-closing in Meitei *adu-di aykhoy ani amuk u-nə-si* [Well, we will meet again]. In another occasion, the expression *kuulek julu* [I am going home] is often applied after taking a short or long talk when visiting someone's house. In Meitei, the form of Sasak leave-taking above is similar with *cətle* [I will leave] (Betholia, 2008).

Thirdly, when an addresser meets an addressee in the market, the greeting utilized is *ape ja-m beli tie* [what are you buying?] and to reinforce relationship among them (Knapp et al., in Wolfson, 1989, p. 105), an addresser will bid farewell by uttering *Nteh, aku bejulu aoq, kamu bareh mudian* [ok, let's go, I'm leaving earlier, then you]. The leave-taking above resembles a pre-closing utterance used in Meitei, for example, *adu-di məyam ley-bi-həw-kho, khərə han-jə-rəm-məge* [Well, I am leaving a little earlier, please (you) carry on]. Sasak leave-taking such as *lemak aneh piran-piran tengayo, nteh* [See you later] and *Nteh, aku bejulu aoq, kamu bareh mudian* [ok, let's go, I'm leaving earlier, then you] may become pre-closing as Meitei's study because they enable to be followed by common leave-taking expression like, *Nteh* or *Silaq*. It always appears at every turn of leave-taking either at home, street or market. In English, addresser bids farewell by using 'good bye', however, it is not found in Sasak community; instead it is replaced by expressing *Nteh* or *Silaq*.

Table 8: Time-free greetings and leave-takings based on situation

Situation	Sasak time-free greeting
When earthquake hit Lombok	Addresser: <i>mbe taod side ngungsi, bi nep?</i> [Where is your evacuation, bi Nep (person's surname)] Addressee: <i>ni leq balen umi Saah.</i> [This is in umi Saah's (person's surname) house]
When someone cooks for a big ceremony	Addresser: <i>ape teperiap tie?</i> [What are you cooking?] Addressee: <i>aku jaq pinak sesaur ni.</i> [I am making sesaur]
When addressee is cooking, addresser is passing through	Addresser: <i>kemai ambun periapan tie.</i> [The smell of your cooking is good] Addresser: <i>ngelor bae aneh?</i> [Eat, please!]
When addresser does not see addressee for long time	Addresser: <i>pira-m uleq?</i> [When are you going home?] Addressee: <i>uiq, jaq jengok mami-q. Nteh</i> [yesterday, I am looking at my father. Let's go]
When addressee goes home from working abroad	Addresser: <i>tebel ruen dollar nu, zal?</i> [you have a lot of money (dollar)] Addressee: <i>aro, tao-m doang kamu.</i> [you know it]
When addressee goes home from a place	Addresser: <i>mbe oleh-oleh nu?</i> [Where is the gift?] Addressee: <i>to bale, jok bale bareh aok.</i> [in my home, come to my home later]
When addresser sees addressee going home from shopping	Addresser: <i>Ape beli-m?</i> [What are you buying?] Addressee: <i>Sayur kembang.</i> [Vegetable] Addresser: <i>ngeborong ruen tie?</i> [do you buy up the entire stock] Addressee: <i>ye wah ni.</i> [yes]

In Sasak, different forms of greetings are uttered depending on the circumstances. When the earthquake hit Lombok in August 2018, the common greeting uttered by an addresser is *mbe taod side ngungsi, bi Nep?* [Where is your evacuation, bi Nep (person's surname)]. Furthermore, in celebrating Mulut (Prophet Muhammad's birthday), *roah* (party), or another big ceremony, a greeting that relates with food is frequently initiated, for example, *ape teperiap tie?* [What are you cooking?]. The word *teperiap* has the same meaning with *tekelak* 'cooking'. An addresser utters the verb *tekelak* in daily routine, meanwhile, the verb *teperiap* tends to be addressed in a certain event, even so it can be initiated in daily routine conversations as well. The verb *teperiap* comes from the word *periap*. It is added by the suffix *-an* becoming *periapan* (noun) and has the meaning of 'meals'. The can be used either in daily routine or certain event, for instance, *kemai ambun periapan tie* [The smell of your meals is good]. This expression is commonly used when someone is cooking, and then a person is passing through the house.

In another situation, when an addresser sees an addressee going to a place for a long time and they recently meet each other, the greeting such as *pira-m uleq?* [When are you going home?] is very commonly used. Meanwhile, if the person knows that an addressee has been going home from abroad, he/she will usually express the greeting such as *tebel ruen dollar nu, zal?* [You have a lot of money (dollar)]. Further, an addresser can also greet the person by using the expression *mbe oleh-oleh nu?* [Where is the gift?].

The greeting expression used when an addresser sees an addressee going home from shop and taking a shopping bag is *ape beli-m?* [What are you buying?]. In another occasion, while an addresser sees an addressee carrying a lot of shopping bags, he/she will usually use an expression such as *ngeborong ruen tie?* [Do you buy up the entire stock].

Pragmatically, the greetings expressions above have the meaning of “I am your friend/neighbors, family/acquaintance and I care about you”. They are not intended to express someone’s inquiry about a certain activity, but they just show an empathy due to solidarity. Holmes (2013, p. 275) refers to it as a phatic utterance.

Mayerhoff (2006, p. 123) mentions that Sasak consists of three speech levels; high, mid and low. According to Wilian (2006, p. 35), they include *Sasak paling alus* (high) or *kaji-meran* (I-yes) frequently used for *datu-raden* (kings or nobles), *Sasak alus* (mid) or *tiang-enggih* (I-yes), and *Sasak biase/jamaq* (low) or *aok-ape* (yes-what). However, he says that most Sasak people will use two forms of speech levels in their daily communication such as *Sasak biase/jamaq* and *Sasak alus*. Therefore, in this case, greetings and leave-takings are divided into two speech levels as follows.

Table 9: Greetings and leave-takings based on speech levels

<i>Sasak biase/jamaq</i> (Colloquial Language)	<i>Sasak alus</i> (Refined Language)	Meaning
Greetings		
<i>Mentelah julu maeh!</i>	<i>Silaq, de mentelah julu!</i> <i>Silaq, simpang!</i>	Please, drop in!
<i>Tokol julu!</i>	<i>Silaq, de tokol julu!</i>	Please, sit down!
<i>Mbem jam lai tie?</i>	<i>Mbe jak de lumbar tie?</i>	Where are you going?
<i>Ape kelam tie?</i>	<i>Ape de kelak nike?</i>	What are you cooking?
<i>Ape tegawe tie?</i>	<i>Ape degawe nike?</i>	What are you doing?
<i>Liwat julu</i>	<i>Tabe walar, teliwat julu</i>	Excuse me, I pass through.
Leave-takings		
<i>Uwah menu, aku bejulu aok.</i>	<i>Silaq, tiang bejulu</i>	I am first
<i>Ite bejulu, kamu mudian aok</i>	<i>Tiang bejulu, side mudian nggih.</i>	
<i>Ku ulek julu aok.</i>	<i>Tiang uleq julu</i>	I go home.
<i>Nteh</i>	<i>Silaq</i>	Let’s go

According to Knapp et al. & Schmandt (cited from Wolfson, 1989, p. 106) greetings and leave-takings function to share knowledge of social distance (e.g. status, age, power, etc.). In Sasak society, whether someone uses *Sasak biase/jamaq* or *Sasak alus*, it depends on his/her status, power, or age, and whether the relationship between the speaker and hearer is intimate and non-intimate. When you have a higher status such as ‘*hajj*’ (it marks an honorable status for Muslims who have completed the *hajj* – the pilgrimage to Mecca), *Sasak alus* is used for greetings and leave-takings. Similarly, if someone has a higher social status such as a powerful position in the government, then the one who has a lower position must greet and bid farewell by using *Sasak alus*.

In the capital city of Mataram, speech act among people of age differences enables one to realize from the pronoun ‘*side*’ or *clitic-d* (you). A young man usually greets and bids farewell to an older man by using *Sasak biase/jamaq*, yet a young man is not allowed to use *kamu* (impolite ‘you’) to an older man. Further, native speakers of Sasak tend to use *Sasak alus* when they talk to someone who is not intimate. The sentence structure of *Sasak biase/jamaq* is not totally changed into *Sasak alus*; however, the vocabulary can be fully replaced as demonstrated in Table 9 above. To make the greeting and leave-taking forms more polite, someone needs to put *silaq* in an imperative sentence such as *Silaq, de mentelah julu!*; *Silaq, simpang*; and *Silaq, de tokol julu!* The word *silaq* has a similar meaning with ‘please’ in greeting, but in leave-taking, the meaning is ‘let’s go’.

Moreover, *Sasak alus* is marked by the polite forms of pronouns. In the example *Mbe-m ja-m lai tie? clitic –m (kamu)* [you] is changed into *–de (side)* [polite: you] and the word *lai* [go] is replaced by *lumbar* [polite: go]. Besides, the word *tie* [that] is changed into *nike* [polite: that] and the *clitic-m/te* [you] becomes *clitic –de* [side] to stress the polite one in the example *Ape kelam tie?* and *Ape tegawe tie?* In the example *Mentelah julu maeh!*, the word *mentelah* [sit] is changed into *simpang* [polite: sit]. If it stands to use *mentelah* [sit], it needs to put *silaq* to make it more polite. When someone passes through someone's house and asks for a permission, the polite word uttered is *Tabe walar, teliwat julu*. The expression *Liwat julu* is added by the word *tabe walar* [excuse] and *clitic-te (ite)* which means 'we'. In Sasak, to make an utterance more polite, someone does not say 'I' to replace only one person, yet he/she uses 'we'. Besides, to make the pronoun *aku* [I] more polite, it can be changed into [I] *tiang*. It is usually expressed to a *haji*.

CONCLUSION

Greetings and leave-takings used in Sasak society tend to be more personal than those commonly used in English. Like those in English, the greetings and leave-takings in Sasak are also time-free and time-bound. However, their forms are different. Mostly their forms belong to phatic utterances whose function is to show solidarity and empathy with others. These are closely linked with the cultural values in the Sasak community, which depend on the situation and context in which they occur.

Note

The authors would like to thank two anonymous reviewers for their valuable comments on the earlier version of the paper.

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