

PRAGMATIC STRATEGIES IN BUYER-SELLER COMMUNICATION AT PASAR LANGSA: SPEECH ACTS, POLITENESS, AND IMPLICATURE

Nora Fitria¹, Cut Faizah², & Nyak Mutia Ismail³
^{1,2,3}Universitas Serambi Mekkah, Indonesia

DOI: 10.23917/humaniora.v27i2.13180



Citation:

Fitria, N., Faizah, C., & Ismail, N. M. (2026). Pragmatic Strategies in Buyer-Seller Communication At Pasar Langsa: Speech Acts, Politeness, And Implicature. *Jurnal Penelitian Humaniora*, 27(2), 9–25. <https://doi.org/10.23917/humaniora.v27i2.13180>

Article History:

Received : 2-October-2025
Revised : 7-July-2026
Accepted : 7-July-2026
Published : 1-August-2026

Copyright: © 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

Keywords

Acehnese markets
Communication
Politeness
Speech act
Traditional markets

Abstract

This study examines pragmatic strategies in buyer–seller interactions at Pasar Langsa, Aceh. Adopting a qualitative descriptive design with a pragmatic lens, it integrates participant observation, five-to-ten-minute naturalistic recordings, and semi-structured interviews with 10 sellers and 50 buyers across five commodity categories. Analysis is informed by Austin and Searle’s speech act theory, Brown and Levinson’s politeness model, and Gricean implicature. Findings show ritualized openings and closings anchored in greetings, blessings, and kinship address that frame transactions as moral and relational events. Buyers routinely deploy indirect directives through comparative remarks or budget cues; sellers respond with commissives-especially quality guarantees-often couched in religious expressions. Nonverbal cues (smiles, head-tilts, handling products) and prosody (rising offers, slowed requests) co-manage stance and mitigate face threats. Code-switching between Acehnese and Indonesian indexes solidarity versus neutrality, while generational differences mark degrees of directness. Crucially, commodity type shapes interactional length and complexity: durable goods invite multi-round bargaining; perishables are negotiated briefly and decisively. These results refine existing marketplace pragmatics by foregrounding implicature as a structural engine of negotiation and by evidencing a religiously inflected politeness that sustains trust. The study suggests pedagogical uses for teaching pragmatics, practical guidance for vendor communication, and contributes to cultural documentation of traditional markets under pressure from retail modernization.

Keywords: Pragmatic strategies, Buyer-seller interactions, Pasar Langsa, Speech act theory, Cultural pragmatics

Corresponding Author

Nora Fitria
Universitas Serambi
Mekkah
Indonesia
Email:
norafitria@serambi.mekkah.ac.id

INTRODUCTION

Language is not merely a neutral tool for transferring information. In everyday interaction, language functions as social action: people use it to express intentions, build relationships, negotiate meanings, and maintain social order. Every utterance carries not only literal meaning, but also contextual meanings shaped by speakers' intentions, expectations, and communicative goals (Syarifuddin & Djaffar, 2022). This understanding is central to pragmatics, a branch of linguistics that examines how language is used and interpreted in context (Chinh, 2013). In multilingual and multicultural societies, pragmatics has become an important lens for analysing communication because it helps explain how cooperation is achieved, how misunderstandings occur, and how social relations are managed through interaction (Liu & Sun, 2020; Panjaitan & Patria, 2020).

One important setting for pragmatic analysis is economic interaction. Markets are not only places where goods and money are exchanged; they are also social spaces where people persuade, bargain, joke, refuse, negotiate trust, and maintain interpersonal relationships (Hossain, 2024; Bila et al., 2023). From a pragmatic perspective, market transactions involve speech acts, politeness strategies, and implied meanings that influence the success of buying and selling activities. Recent studies have also emphasized that economic activities are shaped by communicative behaviour and that language itself can function as an economic resource (Firdausy & Ahmadi, 2025).

In Indonesia, traditional markets play both economic and cultural roles (Astraguna, 2024). They continue to survive because they are not only centres of trade, but also spaces of community interaction (Dunmore et al., 2024). In these markets, people do not simply buy food or household goods; they also greet one another, exchange news, maintain social ties, and participate in face-to-face communication. Such direct interaction creates a rich environment for pragmatic practices to emerge (Ariani & Nurcahyo, 2014). Bargaining, small talk, humour, greetings, and indirect expressions make traditional markets valuable sites for observing pragmatics in real social life (Marnita, 2011).

Pasar Langsa in Aceh represents this kind of communicative space. Located in a region where Islamic values are strongly embedded and multilingual practices involving Acehese and Indonesian are common, Pasar Langsa brings together diverse cultural, linguistic, and social experiences. Market communication in this setting is shaped not only by economic interests, but also by norms of politeness, fairness, respect, and religious-cultural expectations. Sellers and buyers are expected to communicate politely and respectfully, while still engaging in bargaining practices that may involve indirectness, euphemistic expressions, and strategic language choices (Yuliatin, 2014). This combination of economic negotiation, religious values, local culture, and multilingual interaction makes Pasar Langsa a significant site for pragmatic investigation.

Although Indonesian market communication has received scholarly attention, studies focusing specifically on pragmatic practices in Acehese markets remain limited. Yuni et al. (2024), for instance, examined bargaining practices in traditional markets in Asahan Regency and found that humour, indirectness, and politeness helped maintain harmony during negotiation. However, their study was geographically limited and did not address the Acehese context. Irawan et al. (2024) investigated politeness in Banjarbaru market interactions and showed that Brown and Levinson's politeness framework remains useful, although it needs adjustment to local cultural values. Herman (2024) examined speech acts in market communication and found that directives and commissives were dominant, yet the study gave limited attention to implicature, which is essential in indirect communication. At a broader comparative level, Shleykina (2019) analysed economic discourse across cultures and showed that expectations regarding explicitness, implicitness, and turn-taking vary across cultural settings. However, this work did not focus on Indonesia. In Aceh, Subhani et al. (2021) studied politeness in Geudong traditional markets, Aceh Utara, and found that Islamic norms and local formality encouraged respectful and less direct communication. Nevertheless, studies on Acehese

market pragmatics remain scarce, especially those that integrate speech acts, politeness, and implicature in one analytical framework.

This gap is important because Acehese traditional markets, particularly Pasar Langsa, are communicative spaces where religion, culture, language, and economy intersect. Existing studies on Acehese pragmatics have tended to focus on family or domestic domains, while economic communication has received less attention. As a result, little is known about how sellers and buyers in Acehese markets use language to negotiate price, express politeness, imply meanings, manage social relations, and perform economic actions through speech.

Therefore, this study aims to investigate pragmatic strategies in market communication at Pasar Langsa. Specifically, it examines the forms and functions of speech acts used by sellers and buyers, explores how politeness principles and conversational implicatures operate in economic interaction, and identifies the social and cultural factors that influence linguistic variation in buyer–seller exchanges. By addressing these issues, this study offers an empirically grounded account of pragmatic performance in a sociocultural setting that has not been sufficiently explored.

The significance of this study is threefold. Theoretically, it applies and connects Austin and Searle’s (2006) speech act theory, Brown and Levinson’s (1987) politeness theory, and Searle’s (1976) classification of illocutionary acts within the cultural-economic context of Aceh. This application allows the study to examine the relevance of these frameworks in a local setting and to identify possible areas where they require contextual adjustment. Pedagogically, the findings may contribute to Indonesian language and English language learning, particularly in relation to pragmatic awareness (Sanusi et al., 2024). Understanding local pragmatic strategies can help language learners recognize how politeness, indirectness, and implicature function in communication, especially when learners face challenges related to first-language transfer (Lorenz et al., 2021). Socially, documenting communication practices in Pasar Langsa contributes to the preservation of intangible cultural heritage. As digital commerce continues to expand, traditional face-to-face market interaction may gradually lose visibility. Recording how people speak, bargain, joke, negotiate, and maintain relationships in these spaces is therefore important for preserving cultural identity (Gani et al., 2023; Cates, 2022; Qian et al., 2024).

The theoretical foundation of this study is grounded in three major pragmatic frameworks. First, speech act theory, developed by Austin (2006) and Searle (1976), emphasizes that utterances do not merely describe reality; they also perform actions. In market communication, offers, refusals, requests, promises, and agreements are not simply words, but actions that shape the relationship between sellers and buyers. Second, Brown and Levinson’s (1987) politeness theory explains how speakers manage “face” or public self-image during interaction. This is highly relevant in Acehese market communication, where sellers need to avoid offending buyers and buyers need to negotiate prices without embarrassing sellers. Positive politeness, such as expressing friendliness and solidarity, and negative politeness, such as avoiding imposition, may both be used to maintain social harmony.

Third, Grice’s (1975) theory of conversational implicature is important for understanding implied meaning in market interaction (Syafitri et al., 2019). In traditional markets, speakers often communicate indirectly. For example, a buyer who says, “I just came from another stall,” may be implying that the price elsewhere is lower without directly asking for a discount. Such meanings depend on shared cultural knowledge and conversational expectations. Analysing these implied meanings can reveal the pragmatic competence of market participants (Suryadi & Muslim, 2019). In Aceh, these pragmatic practices are shaped by Islamic ethics, local norms of respect, multilingual choices between Acehese and Indonesian, and the social nature of market life. Market communication may include jokes, greetings, religious expressions, and informal conversations, showing that economic exchange is also a form of social relationship (Bottyán, 2002).

Although speech act theory, politeness theory, and implicature theory offer strong analytical potential, previous studies have often treated them separately. Some studies focus on speech acts without examining politeness, while others discuss politeness without considering implicature. Very few studies integrate these three frameworks in one model, and none have done so specifically in the context of Acehese traditional markets. This study addresses that gap by examining speech acts, politeness strategies, and implicatures together within the cultural setting of Pasar Langsa. Its contribution is therefore both empirical and theoretical: empirically, it provides new data from an underexplored Acehese market context; theoretically, it demonstrates how major pragmatic frameworks can be integrated to produce locally grounded yet broadly relevant insights.

The following research questions guide this study:

- 1) What are the forms and functions of speech acts used in communication between sellers and buyers in Pasar Langsa?
- 2) How are politeness principles and conversational implicatures applied in these economic interactions?
- 3) What social and cultural factors influence linguistic variation in buyer–seller exchanges in Langsa’s traditional markets?

METHOD

Research Design

This research was a pragmatic qualitative descriptive enquiry. The design was intended to study the forms, functions and meanings of verbal communication in Langsa's traditional market. By turning away from the number of occurrences and quantifiable effects, it was possible for the author to focus on these nuances in interaction (see also Ferguson 1972), the ranges of politeness (Brown & Levinson 1987), and hidden meanings that became manifest in sellers-and-buyers' everyday natural interactions. Pragmatics was selected as the theoretical framework, as it considers both what is said by participants and how things are said, why specific forms are chosen, and how they are interpreted in particular cultural settings (Jucker, 2018). The pragmatic view allowed the study to concentrate on speech acts, politeness strategies, and implicatures as they occurred in situations without any artificial manipulation of the communicative scene.

Theoretical underpinnings of this design are rooted in work by Austin and Searle that stated language as being performative, revealing it to be an action with every utterance (Tillman et al., 2011). This is the principle by which we have analysed directives and commissives, expressives and other 'speech acts' on the market. The study also relied on the politeness work of Brown and Levinson, who see communication as a constant balance act between maintaining face, and Grice's theory of conversational implicature, which describes how meaning goes beyond the literal words. Collectively, these approaches offered a comprehensive theoretical footing to describe the multi-layered and situational character of market talk.

Participants

There were 10 sellers and 50 buyers at Pasar Langsa involved in this study. Participants were recruited to provide diversity and represent the range of market interactions, from five different products (food, clothing, household items, fresh vegetables and fish). Two sellers and ten buyers were purposefully chosen in each category. This distribution was a deliberate choice to balance perspective contributions between sellers, who typically have jobs that occur repeatedly and share structural similarities, and buyers, who contribute more diversity in social identity and message template. Participants were selected using purposive sampling, which is designed to provide depth and relevance rather than randomness. The targeting was based on three selection criteria, i.e., they had active involvement in market transactions; they could reflect social and cultural variations of

Langsa (in terms of age, gender, and background); and were able to provide verbal data related to the subject addressed. In so doing, the study recruited diversity of communicative activities as opposed to a focus group-type slice of market language.

Research Setting

This study was carried out in two main traditional markets in Langsa. The first was Pasar Kota Langsa in Gampong Jawa, Langsa Kota sub-district. It is the city's principal traditional market and a centre for trading staple goods, such as rice, spices, textiles, and household products. It is a bustling place, the heart of daily activity. The second cluster occurred at Pasar Sayur Langsa in Gampong Paya Bujok Seuleumak village, subdistrict of Langsa Baro. This marketplace is famous for its fresh fruits, vegetables and local agricultural products. By including the two markets, it was possible to control for differences in products sold, raffraff demographics and communication patterns. General and specialty vegetable markets differed in ways which enriched the data for a more nuanced understanding of how communication operates across settings.

Data Collection Instruments and Procedures

The information was recorded first-hand in the field to make it true and context-based. The Testimonio was drawn through three interrelated procedures: observation, recording of talk (dialogues) and semi-structured interviews. Using both methods together was a way of triangulating and reducing the limitations associated with any one approach. The initiatory layer of data was obtained through participant observation. The researcher dived into the market to observe interaction without disturbing the natural course of business. Observation was structured to focus on verbal, nonverbal, and contextual communication cues. The investigated dimensions ranged from social interaction between seller and buyer; words and expressions used (a single word, a phrase); gestures; facial expressions accompanying the utterance; pitch or intonation contour of speech; physical setting of the market (for instance, noise, congestion in the market area), stall's situation on the markets; strategies employed for bargaining process how conversations for dealing are initiated or terminated The general attitude toward talk such as honoring someone with a laugh, polite markers, avoiding idle talks. These observations were rigorously documented in the field journal to anchor the later stages of analysis.

The second was naturally occurring conversation recorded on audio. With consent of the subjects, the researcher documented transactional encounters between sellers and customers. The target was interactions that involve pragmatically rich material, including negotiation, requests, rejection, explanation, and showing agreement. Each recording lasted from five to ten minutes, depending upon the length of the transaction. The main recording equipment was a Sony ICD-UX570 digital voice recorder, which could record at a high sound level and could record clear sounds despite the extremely poor acoustical conditions in the market. A smartphone recording app was additionally used as a backup. This provided the possibility for revisiting this kind of data and transcribing it accurately, in turn permitting detailed examination of speech acts, politeness strategies, and implicatures.

Third, semi-structured interviews comprised the data generation strand. After monitoring and transcribing interactions, the researcher then interviewed sellers and buyers who had been involved in those recorded conversations. The interviews were semi-structured, following general guidelines but giving opportunity to go deeper into participants' answers. The questions were investigating, for example, how respondents generally led in market conversations; why they had certain structures, or used some words or tone to express something; what they thought would keep good relations with the other side while haggling; if they ever said things indirectly and why that was the case; whether people communicated differently according to familiarity among them or not: when someone dissented over a matter of conversation without provoking annoyance/displeasure and on

humor used in market talks. These interviews gave the researcher an inside view of the participants' own understanding of their communicative strategies – a reflection of the research from outside-in.

Data Analysis

These data (from observations, recorded notes, and interviews) were analyzed through a pragmatic analytic process. The examination proceeded in four stages. The first was transcription, where recorded conversations were transcribed into written detail. Transcriptions were based on the words spoken, as well as intonation, pause length and relevant nonverbal cues when applicable. The second stage involved coding, where thematic or functional codes were allocated to segments of the transcribed text. For instance, a buyer comparing one market to another is likely to be coded as an indirect request or implicature. A commitment by a seller to fresh bread could be encoded as a commissive act. In this analysis, codes were generated from the data through an inductive process informed by Austin's (1962), Searle's (1975), Brown and Levinson's (1987) and Grice's (1975/1989) theories of communication. The third step was using context for interpretation, which concerned analyzing the coded data in terms of the particular situation. This involved taking into account the social identity of the speakers, the type of relationship between them and their economic objectives in the transaction. By situating utterances in their social and cultural context, the analysis was able to apprehend why certain strategies were used, as well as how they 'worked'. Stage four was the construction of descriptive findings. Some regularities were found in the data, especially with respect to prevalent speech act forms, politeness strategies adopted and types of implicature involved. These descriptive results were then related to the more general research questions, humanized by the study of how speech acts worked, how politeness and implicature functioned and finally what kind of social factors and culture affected language use in Pasar Langsa.

Validity, Reliability, and Triangulation

The trustworthiness of the findings in studies using qualitative research should be considered. To enhance validity, the research used member checking (Shleykina, 2019). They were asked to review transcripts and translated versions of their talk to see whether the researcher's interpretation was accurate. This procedure reduced the potential for misinterpretation and rooted the analysis in participants' own views. Reliability was improved through the specific use of analytic techniques. No single researcher was responsible for coding in obscurity, as another researcher verified codes to avoid unconscious idiosyncratic interpretations. Differences were resolved through discussion, enhancing the robustness of the analytic framework. The findings were also validated through triangulation. By cross-referencing observational, recording and interview data, it was possible to validate interpretations against multiple sources. For example, if jocular behaviour was observed in a bargaining exchange and then, in the interview, deliberate strategies were employed to evoke such humour, this overlap served as confirmation. If indirect refusal was reported and then explained by the participant as being culturally acceptable, this confirmed the analysis. Triangulating in this way allowed us to build up a diverse and rich picture of markets.

Ethical Considerations

Sensitivity to ethics was built into the design of the study. Participants were told about the intention of the study and how the data would be used, as well as their possibility to withdraw from participation at any time. Permission was obtained before recording the discussion, and anonymity was maintained in presenting the information. Participants' names were changed to pseudonyms and other identifying information was deleted from the transcripts. The study was carried out with respect for the human dignity of all involved, consistent with academic ethical practice and local customs.

RESULT

The results should be presented in the same part, clearly and briefly. The research results could be supplemented with tables, figures, or graphs (separate writing terms) to clarify. Avoid presenting similar data in a separate table. The analysis should address the stated gap. The qualitative data, e.g., interview results, should be discussed in paragraphs. The references contained in the introduction should not be rewritten in the discussion. A comparison to the previous studies should be presented.

This work is structured in three complementary threads that are closely related to the methodologies used in its development. Cumulatively, they form a comprehensive perspective of how pragmatic factors influence communication in Pasar Langsa. The first of these draws on participant observations, recording behaviors and patterns that occur organically during interactions. A second was made up of scripted buyer–seller exchanges, which could be examined in greater detail as they took place. The third line is enriched by semi-structured interviews that add reflections on how the subjects themselves interpret, rationalize and evaluate their ways of communicating. In combination, these threads enable the investigation to do more than explain and recount what was seen and recorded: they also serve to situate such descriptive analysis in the lived experiences and cultural reflections of real people.

Sub-heading Observed Pragmatic Strategies in Buyer–Seller Interactions

Below are provided the findings from field observation.

Table 1. Title

No	Aspect Observed	Data Findings
1	Social Interaction	All observed exchanges began with a greeting; most included kinship terms (<i>Bu, Bang, Kak, Abua, Mi, Miwa</i>); repeat customers received longer interactions (avg. 2–3 mins) vs. new customers (avg. <1 min).
2	Verbal Expression	Many buyers used indirect comparison (“cheaper elsewhere”); most sellers added product quality assurances; some interactions contained religious expressions (<i>Alhamdulillah, InsyaAllah</i>).
3	Nonverbal Expression	Smiles were present in most exchanges; buyers used head tilt/walk-away gestures in some minor cases; touching/weighing the product occurred in almost all transactions.
4	Intonation and Tone	Rising intonation on price offers in most of seller utterances; slower tempo in some of buyer discount requests; raised voices observed in the majority of crowded stall interactions.
5	Physical Context	Busy stalls = short talk (avg. 30–40 sec per transaction); quiet stalls = extended talk (avg. 3–4 mins); high background noise caused repetition in several of observed conversations.
6	Bargaining Strategies	Price comparison used in most of the buyer bargains; small discounts given in a few of seller responses; humor noted in very few of bargaining sequences.
7	Opening and Closing Patterns	Greetings present in all of interactions; blessings/prayers at closing in the majority of interactions; unsuccessful bargains still ended politely in all cases.
8	Linguistic Attitudes	Politeness markers were observed in most, but not all, exchanges; code-switching Acehnese/Indonesian took place quite often; younger buyers were more direct (observed in several youth transactions).

The ethnographic accounts of the interactions in Pasar Langsa revealed a highly structured as well as dynamic regime of communicative practices, based less on grasping economic objectives than on costing categories while caring for dignity. Among the various stalls and commodities, buyer/seller communication involved a pragmatic approach that was both efficient, persuasive and relationship-based. Results can be categorized on eight dimensions that generally characterized transactions.

The first influence was social activity. Each of these conversations was initiated with a greeting, usually in Indonesian or Acehnese, imbued with religious connotation. Shockingly, the use of kinship was very prevalent, with terms such as Bu, Bang, Kak, Abua, or Miwa. These terms served to place the exchange in a recognizable context, minimizing social distance between strangers-businesses or homes which were completely open to one another. Repeat and first-time customers were clearly discriminated against. Consumers with relationships to sellers engaged in much longer conversations, lasting 2-3 minutes on average, whereas new customers interacted for very short periods, less than a minute. This reveals that market communication is not only transactional but also relational, as familiarity allows talk to go beyond haggling over price to include casual conversation and personal, friendly relations.

The second dimension related to speech. Buyers often leaned on more indirect comparisons to drive a hard bargain. "They were not asking for discounts; they said this, or that was 'cheaper elsewhere,'" instead of a straight discount demand. Facial negative politeness expressions only expressed dissatisfaction at a lower level, preventing the negotiation from escalating into conflict. In turn, sellers often strengthened the value of their goods with quality assurances in terms of freshness and longevity. Religious terms were also integrated within speech. Expressions like Alhamdulillah and InsyaAllah peppered proposals or concluding statements, situating the deal in a moral dimension. These linguistic markers illustrate the cultural and religious operation of economic talk.

The third aspect that they mention is nonverbal communication. Smiles also abounded in most exchanges, making bargaining moves more palatable and keeping goodwill well-tended. Occasionally the buyers drew back their heads as if they were going to turn away, but that was almost as rare as actual haggling. More often, the products were handled directly by buyers, who picked up vegetables with their hands or looked at fish before returning to conversation. These acted as a functional gesture, but were also a communicative one – indicating judgment and applying pressure to the seller. So nonverbal communication added a second dimension of meaning to spoken language."

The fourth element addressed intonation and pitch. Sellers offered prices with an upward inflection, which to Argents-Kennard was an indication of flexibility and a home's price being negotiable. Buyers, in contrast, moved slowly when lowering their prices, giving a more serious feel to the decrements. Raised voices needed to be heard over the ambient noise in a crowded stall, but that was not an indication of being mean. Instead, they were a utilitarian response to circumstances. Intonation and tempo became critical poses indicating willingness to bargain or resolve, or insistence on a point. Fifth, the role of physical context was emphasized. Interactions were far shorter in busy, crowded stalls, averaging less than a minute. Buyers and sellers were in-and-out, with speed taking precedence over lingering conversation. Conversely, less chatter-filled stalls enabled transactions to extend over three or four minutes, when banter beyond the purchase itself was common. Due to high levels of background noise, instead of repeating or conducting repeat asking, the author resorted to using gestures to ensure that meaning was clarified. Market location was also a factor, with stalls near the main entrances experiencing busier surroundings and more noise, leading to an interactional style that leaned toward brevity. Sixth was the question of negotiating tactics. Buyers referred to price comparison among stalls more commonly (where they had perceived that the same product may be obtained cheaper). Sellers rarely offered low prices, but might have sometimes given slight discounts on price or other reassurances that the product was superior to its competitors. There were rare examples of humour; some sellers with a sense of fun injected jokes to break the tension of haggling. While humour was not extremely frequent, its selective use served to mitigate tension in competitive interactions. The seventh dimension addressed opening and closing configurations of talk. Openings were full of ritual: greetings and invocations took place before the negotiation even began. Closings also were characterized by thanksgiving or religious prayers. Even when negotiations fell through,

and the buyer left without a purchase, both sellers and buyers parted from each other's company with polite goodbyes.

Such ritualized politeness underscored how important the maintenance of relationships and social solidarity was — even when at a great economic cost. The eighth and last dimension was linguistic attitudes. A few cases—especially for younger buyers—left the impression that they were more direct and familiar than polite. Code-switching between Acehnese and Indonesian was also common, indicating the bilingual nature of Langsa. When sellers identified buyers as locals, they usually changed over to Acehnese but chose Indonesian for *guerung* (foreigners) or younger people. This alternation could be interpreted as a useful strategy for adapting the code-switcher's language selection to the interpersonal and situational context. Generational differences were also apparent: younger buyers leaned toward more direct communication, cutting small talk to get to the price negotiation, while older participants engaged in finer social politeness and ritual formulations.

Speech Acts and Politeness Patterns from Recorded Transactions

The recordings of market conversations provided detailed evidence of how pragmatic strategies unfolded in real time. Across the data set, interactions lasted between five and ten minutes, depending on the commodity being purchased and the level of familiarity between buyer and seller. The recordings captured a variety of speech acts, including directives, commissives, expressives, and representatives, often layered within a single exchange. Politeness strategies and implicatures were also prominent, reflecting both universal pragmatic principles and locally specific cultural norms. The summary is as shown in the charts below.

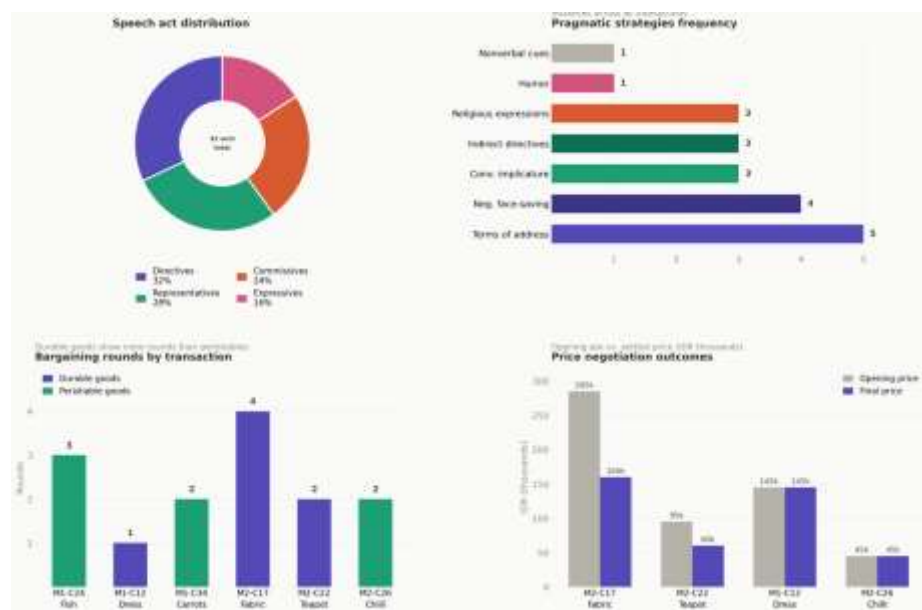


Figure 1. Speech Acts and Politeness Patterns in Pasar Langsa

One recurring pattern was the use of indirect directives by buyers. Rather than issuing direct commands such as “Lower the price,” buyers framed their requests in comparative or evaluative terms. In one recording, a buyer purchasing fish remarked, “The stall next door sells this cheaper,” which functioned as an implicit directive urging the seller to adjust the price without face-threatening bluntness. The seller responded not with outright refusal but with a commissive: “This fish is fresh from the port this morning; I guarantee the quality.” Here, the seller’s utterance simultaneously resisted the discount request while

committing to quality, balancing economic defense with politeness. The detail is as shown in Excerpt 1 below with data code M1-C24 (Market 1, conversation 24).

Excerpt 1: M1-C24

Buyer (B): *Abu, di lapak blah deh leubeh murah lagoe?* ‘Grandpa, in the seller over there, the (fish) is a lot cheaper’

Seller (S): *Nyo ban I peutren. Ban buno bengoh. Baro that mantong* ‘But my fish just came off the harbor this morning. I guarantee it's very fresh.’

B: *Hmm, baro. Ka beutoi. Man menyo neubi murah kucok beu lee.* ‘It looks fresh, but if it could be cheaper, I would take more.’

S: *Dit nan jeut kubi hai Nyak* ‘That's all I can give, dear’.

B: *Boh kakeuh, Abu. Neubi siteungoh kilo mantong* ‘Ok. Then give me half a kilogram’.

S: *Got ‘OK’.*

Politeness markers were pervasive across the recordings. Sellers repeatedly softened refusals with terms of address and religious blessings. For instance, instead of simply saying “No discount,” a vegetable seller said, “For you, Bu, this is already the lowest price, may Allah bless your shopping.” Such utterances not only denied the request but also maintained positive face for both parties. Positive politeness strategies, such as emphasizing solidarity through shared religious values, were often combined with negative politeness strategies that minimized imposition. The recordings also revealed expressive speech acts embedded in bargaining. Buyers frequently used expressions of admiration or complaint to support their negotiation stance. Compliments such as “These chilies look very fresh” were often followed by discount requests, whereas complaints like “This seems a bit wilted” prepared the ground for bargaining down the price. Sellers, in turn, responded with humor or reassurance, showing that expressive acts were part of the tactical toolkit of market talk.

Conversational implicature was another striking feature. In one interaction, a buyer stated, “I only brought fifty thousand today,” which was not simply a factual statement but a strategic implicature: the speaker implied that the price needed to be adjusted to fit their budget. Sellers were observed to pick up on these implicatures quickly, often replying with partial discounts or adjusted quantities. The ability to interpret and act upon implicatures was crucial to maintaining smooth interactions. The excerpt below reflects the data.

Excerpt 2: M1-C12

B: *Long na peng 145 sagai. Neubi aju keudeh hai* ‘Today I just brought 145 thousand, just give me that (dress) with this price’.

S: *boh kakeuh jeut. Raseuki droeneuh bengoh nyo.* ‘Ok then. You can have it. It is your best of luck this morning’.

B: *long neubi yang ijo nyan* ‘I want that green one’.

P: *Nyan ban. Peng keu long, barang keu droeneuh. Teurimonggeunaseh.* ‘Ok. I have the money, you have the dress now. Thank you’.

Humor was occasionally recorded, though not as frequently as other strategies. In one case, when a buyer insisted on a lower price for spinach, the seller joked, “If I sell for that price, I will have to wrap my carpet tomorrow.” Both parties laughed before settling on a middle price. Humor served as a pragmatic tool to reduce tension, turning what could be a confrontational negotiation into a cooperative exchange.

Meanwhile, the proportion of positive politeness and negative politeness is as shown below.

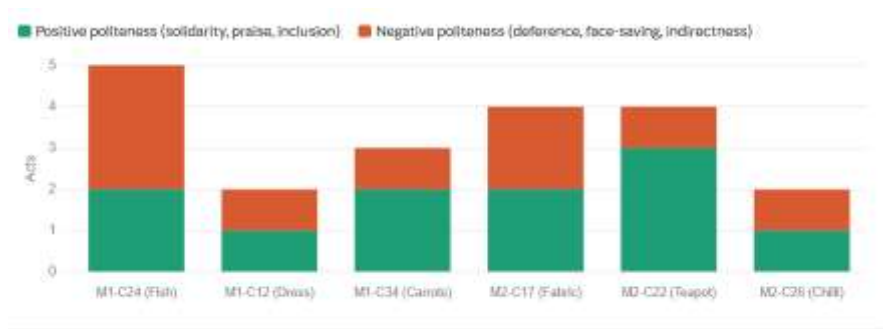


Figure 2. Positive Politeness and Negative Politeness Deployment

Excerpt 3 M1-C34:

B: *Bang, neupeukureung lah lom. Wortel biasa 3 ribee dit noe* 'please reduce the price. I usually buy the carrots this much for three thousand (rupiah)'.

S: *Menyo kupeukureung, bayah ku gulong lapak long singoh. Hana kumeukat le (tertawa).* 'If I reduce, I have to wrap my carpet tomorrow (laughed)'

The recordings also highlighted variation by commodity type. In transactions involving durable goods such as clothing or household items, bargaining sequences were longer and more complex, with multiple rounds of offers and counteroffers. In contrast, transactions for perishable goods like vegetables or fish tended to be shorter and more direct, often involving only one or two exchanges before agreement was reached. This suggests that the nature of the product influenced the degree of pragmatic elaboration in bargaining.

Excerpt 4 M2-C17:

B: *padum kak nyo?* 'How much is this?'

S: *285 nyan. Lagak that bahan.* 'It is 285. It is good fabric.'

B: *Allahu Akbar. Meuhai that Kak. 150 mantong jeut kak?* 'Allahu Akbar. That is so expensive. Is 150 okay?'

S: *neutamah bacut teuk. 190 ka jeut.* 'please add a bit. 190 is ok'

B: *160 long cok. Jeut?* 'I'll take it if you give 160. Ok?'

S: *boh jeut. Laen pue lom? Dalaman?* 'Then okay. Any other? Maybe inner cloth?'

B: *nyo mantong kak.* 'This is all I need'

Excerpt 4 (M2-C17) illustrates a typical bargaining sequence in Pasar Langsa. The buyer opens directly with a price inquiry, while the seller emphasizes product quality to justify the offer. The negotiation moves through several rounds of counteroffers: the buyer lowers drastically, the seller softens with a higher minimum, and the buyer insists again. The eventual agreement at 160 demonstrates cooperative adjustment. The seller closes by suggesting an additional purchase, showing a pragmatic upsell strategy. This exchange highlights speech acts, politeness, and negotiation balance in Acehnese market talk.

Excerpt 5 M2-C22:

S: *piyoh ummi. Kiban? Pue nak mita?* 'Please come in, Ummi. What are you looking for?'

B: *ciriek nyo ditna yum? Pue nyo kaca?* 'How much is this teapot? Is it made of glass?'

S: *95 nyan Ummi. Nyo, kaca. Model baro nyan.* 'It is 95 thousand. It is glass. It is a new model.'

B: (put the teapot back)

S: *60 kajeut neucok aju.* 'You can have it for 60 thousand'

B: *Kakeuh bungkoh saboh.* 'ok please wrap it'.

S: *Alhamdulillah. Beu bereukat Ummi beh.* 'May God bless you, Ummi'

Excerpt 5 (M2-C22) shows the interaction style of an older buyer. The seller opens warmly with respectful address (Ummi) and an inviting tone, signaling deference. The buyer asks politely about price and material, avoiding any blunt bargaining. Instead of

negotiating, the buyer simply puts the item back, a nonverbal cue interpreted by the seller as dissatisfaction. The seller quickly lowers the price significantly, demonstrating sensitivity to relational cues. The buyer accepts without further debate, closing politely. This exchange illustrates indirect negotiation, respect, and relational harmony in Acehnese market communication.

Excerpt 6 M2-C26:

B: *ditna sikilo capli?* 'How much is the chilli for one kilogram?'

P: *45 supot nyo* 'it is 45 thousand this afternoon'

B: *30 han meurumpok?* 'Can I get it for 30 thousand?'

P: *hanjeut ta bi kak.* 'No, I can't give it at that price'

B: *kakeuh neu boh 10 ribee mantong.* 'ok. Then please give me 10 thousand (of the chilli)'

Excerpt 5 (M2-C26) captures a short, pragmatic exchange over perishable goods. The buyer begins with a price inquiry, then immediately proposes a much lower offer, showing a direct bargaining attempt. The seller firmly refuses without elaboration, signaling limited flexibility in pricing. Rather than continuing negotiation, the buyer adjusts strategy by reducing the quantity purchased, aligning with their budget. This shift demonstrates practical adaptation and face-saving for both sides: the seller maintains price integrity, while the buyer still secures part of the product. The interaction highlights efficiency and cooperative closure.

DISCUSSION

Participant Perspectives on Pragmatic Practices in the Market

The semi-structured interviews with sellers and buyers aimed at providing data on how participants themselves perceived and made sense of their communicative practices in the market. Their accounts showed patterns that confirmed what we observed and recorded, adding nuance to the observational data by providing reasoning behind specific strategies. Responding to how they generally started conversations, participants highlighted greetings and blessings as fundamental initiatory acts. "Salespeople said that it was warming the situation, a question of showing respect," sellers reported. Buyers said kinship terms like Bu, Bang or Kak made the exchange more friendly and less transactional. These openings were perceived not just as etiquette, but as a means to establish rapport before getting down to business. When it came to word choice and tone, they said that they intentionally shift the way in which they talk depending on the person with whom they are communicating. Some buyers said they used softer, more respectful language when speaking to older sellers, while younger sellers affected a bright or joking tone that set buyers at ease. Sellers explained that intonation was a device used to indicate openness. For instance, a higher pitch at the end of a price offer communicated flexibility, while a lower, slower pitch communicated finality. This illustrates participants' situated attunement to the impact that nuanced differences in delivery have on negotiations.

With respect to factors considered important for good relationships during negotiations, politeness, honesty, and mutual respect were described by almost all participants. Selling there, one merchant said, "If we are too hard, the customer will not come back. Buyers also emphasized the importance of honesty, noting that they preferred sellers who described product states accurately even when this meant acknowledging their flaws. Both agreed that respectful negotiation not only promoted a clean transaction, but also helped to preserve long-term trust. Another theme was the indirectness of communicating. Respondents said they tended to express their discontent or needs indirectly to avoid conflict. Buyers said that rather than simply saying something was expensive, they would signal it through phrases like "I have seen this for a lot cheaper elsewhere." Sellers also reported that when they declined the discount, they refrained from outright rejection and instead focused on quality or freshness. These descriptions are consistent with the conversational implicature that intended meaning exceeds the words themselves.

Interviewees also emphasized clear differences in communication with known and unknown partners. Conversations with regular customers tended to be longer and more casual, with small talk about family or community. With new or unfamiliar buyers, the conversation was briefer and more formal, always about the transaction. Booth sought that the use of Acehnese was perceived as a value with regular customers, which made them have the same solidarity and the use of the Indonesian language to strangers or younger buyers as was seen in neutral.

When people talked about how to disagree without taking offense, they highlighted the principles of politeness. Sellers said that they tempered refusals by religious expressions or cast the refusal as one of incapacity. Buyers, for their part, said that when they were turning down an offer, they frequently smiled or cracked a joke rather than giving a simple thumbs-down. These approaches showed a strong emphasis on face-saving and preserving balance. Ultimately, respondents acknowledged that humor was involved in market communication, even if it was not used in all interactions. Sellers said they would crack jokes to “cool down” tense bargaining, especially when buyers put pressure in a quest for lower prices. Buyers say they appreciated sellers’ jokes about toilet paper-making the process fun and creating a sense of togetherness. Participants in several cases said humor could change a confrontational atmosphere to a cooperative one, with both sides being able to “meet in the middle” on price.

As further discussed, the results of this study indicate that the marketplace talk in Pasar Langsa is not only transaction-oriented but inherently social because it involves shared cultural and religious values. Ritualized salutations and farewells, oblique negotiating tactics, implicature, face concerns, joke-telling and code-switching all combined to ensure communication of functional (if constrained) effectiveness in maintaining social relations. Combining observation, recordings and interviews, it illuminates both participants' strategies themselves and the consciousness of why those mattered. The ritualization of entrances and exits came to be a defining characteristic. Each transaction started with or contained greetings, and farewells being followed by blessings. Even dud deals were sealed cordially, as if to say that in Acehnese markets, politeness has less to do with sealing a purchase than preserving the social atmosphere. This coincides with Alwi's (2015) research into Yogyakarta bargaining, which demonstrated how upfront politeness — buyer/seller trust — was maintained. However, in Pasar Langsa the religious dimension was stronger, with Allah invoked as a closing argument very frequently, which is indicative of a moral-spiritual orientation. Also, strategy dominated bargaining moves. Buyers eschewed blunt instructions (“reduce the price”) and instead issued comparative or budget-based hints (“cheaper elsewhere,” “I only brought fifty thousand”). Sellers picked up on these implicatures and mitigated them by quoting smaller amounts or giving quality guarantees. This trend is in line with discoveries made by Zulkarnain (2019) on Malay market talk, which also reveals the dominating presence of directives and commissives. However, our study takes implicature as central rather than peripheral. The findings also corroborate Bila et al. (2023)'s examination of conversational style as an indirectness, pacing, and prosody-related resource for negotiating stance and negotiation in interaction.

Politeness strategies played an important role in maintaining face. Refusals were softened by sellers with kinship terms, honorifics and religious blessings, whereas buyers smiled or made jokes so as not to make the refusal too explicit. These tactics mirror Fedorova & Salnikiva's (2019) proposal that localisation should be applied to Brown and Levinson's politeness model. In Aceh, such adaptation is demonstrated in religiously inflected refusals and select use of kinship address to minimize distancing. Interviews revealed that the respondents were keenly aware of these tactics, as friendliness and honesty gained repeat customers. Nonverbal communication reinforced spoken strategies. Quite often, sellers took smiling and nodding, tilting the head or returning merchandise as clear messages for price reduction.

Recording like Excerpt M2-C22 revealed how a buyer's silence after discreetly passing back an offered teapot led to the seller slashing the price. This is consistent with Subhani et al. (2021) exploration of Acehnese family talk where indirectness and non-confrontation are core components of respect. The findings here demonstrate a continuity from family to market, with both maintaining indirectness as a mark of respect. Variation by category was also found. Durable goods transactions, such as clothing, afforded an extended period of bargaining with some rounds and counteroffers (e.g., Excerpt M2-C17), whereas incurring perishable goods like chilies or fish gave rise to short direct exchanges with quick resolutions (e.g., Excerpt M2-C26). This dimension has not been highlighted to any great extent in previous studies. It is a new finding: the concrete form of the actual product impacts the level of pragmatic elaboration. Humour, more rarely used, worked well when it was in evidence. Sellers would sometimes crack jokes to diffuse bargaining tensions, perhaps saying, if they sold it for another 10 euros, "we will have to wrap our carpet tomorrow." Baltezarević and Baltezarević (2023) discovered That Using humor in market interactions is a strong method to reinforce company presence and arouse consumers' positive emotions, giving the unique emotional emphasis that motivated them into a happy, memorable mood.

The implications are that (1) pragmatic models need to be enhanced to include the portmanteau of politeness, implicature and religious-moral framing in contexts such as Aceh where blessings or kinship address play a central role in face management. More practically, they suggest that both communication (e.g., by training sellers to identify implicatures and use politeness markers correctly) and marketing (by adapting to generational differences in customer behavior) play key roles in the survival of traditional markets. More generally, interpretation of such phenomena informs preservation studies. It has implications for pedagogical materials in language teaching (where market codeswitching might be used as authentic instances for teaching speech acts).

CONCLUSION

The results showed a few similar patterns. Firstly, interactions in Pasar Langsa are structured around ritualized beginnings and endings. Every communication started with greetings and, more often than not, blessings, and ended with thanks or prayers. Even when bargaining was rejected rather than accepted, politeness and respect were maintained. Second, indirectness and implicature played a major role in bargaining tactics. Buyers rarely made outright demands, instead indicating they were unhappy by comparing prices or claiming budget constraints. The sellers inferred these signals and replied with commissives, quality assurances or changed amounts. Third, politeness was essential in dealing with face. Expressions of family, honorifics and blessing words tempered rejections; smiles and laughter eased the atmosphere. Fourth, nonverbal behaviors, including head tilts, product handling, and walking away, were used as semiotic resources in addition to spoken language, which usually elicited a subsequent on-record seller response. Fifth, the nature of the good affected interactional duration and complexity: for durable goods such as clothes or goats there was potentially multi-round bargaining, whereas for perishables such as fish or chillies deals were struck comparatively swiftly. Sixth, ASE-Indo code-switching functioned as a relational strategy; Acehnese indicated social closeness with well-known customers, while Indonesian was used when dealing with unfamiliar or younger buyers. Lastly, the style of communication was influenced by generational variation, whereby younger buyers preferred rational and efficient approaches to communication while older customers embraced indirectness and ritual politeness.

These findings have both theoretical and practical implications. In terms of theory, the study adds to pragmatics by illustrating how macro-level frameworks- speech act theory, politeness theory and implicature function at the local culture-specific level. Religious and kinship address in Aceh is not tangential, but central to evaluative face management

and implicature serves as a major site for negotiation. These findings indicate a potential to enrich pragmatic models with a moral-religious dimension and several multimodal aspects. Pragmatically, the findings emphasize the importance of communication for traditional markets. Training sellers to understand implicatures, strategically apply politeness and adapt to generation could help build trust amongst buyers. For the language learner, Acehnese market dialogues are a source of legitimate activity in which indirectness, facework and contextually appropriate code-switching can be learned. More generally, recording these practices can contribute to cultural heritage preservation as traditional markets scramble for business against new large-scale retail spaces. In response to the gap in research described above, this paper contributes to the knowledge of pragmatics in underrepresented Acehnese environments. Previous studies of the Indonesian marketplace have captured indirectness, politeness, and humor, but have not paid sufficient attention to implicature, religious framing, or commodity-related variation. By explaining how each of these elements operates systematically in Pasar Langsa, the research contributes to prior studies while addressing shortcomings in Acehnese market communication. It shows that pragmatic strategies like these are not arbitrary but culturally patterned ones, formed by both social values and material circumstances. Its pedagogical implication is that when teaching pragmatics, especially those dealing with various types of apology strategies, it needs to be culturally specific. In such a case, religious expression, kinship terms, and implicature become significant in Acehnese communication, and teaching materials must involve them. Integrating Indonesian Acehnese Market dialogue in classroom instruction can also help students become more aware of indirectness, politeness, and code-switching, and the maintenance of local cultural identity.

As with all studies, this one has its limitations. Data were collected from a small number of stalls and participants, so this may not reflect the extent of variety observed in market practices throughout Aceh or Indonesia. Recordings were brief snapshots of conversation, and some subtleties of gesture or intonation may have been missed in transcription. There were also limitations due to the study's focus on buyer–seller talk only, and not on other kinds of communication in markets, including seller–seller or seller–group-of-buyer talk. The scope and methodology should be broadened in future studies. A comparative study in other Acehnese areas, or between Acehnese and non-Acehnese markets, is needed to see how pragmatic strategies change according to culture or language. Longer-term ethnographic research could document how relationships change over time and gradually build or lose trust through continuous transactions. The integration of multimodal analysis software could allow further investigation into gesture, prosody and spatial configurations. Lastly, future research could investigate in more detail how pragmatic strategies are changing as a result of digital technologies and online marketplaces, particularly among young consumers who are mixing their offline and online purchasing habits.

Funding

This research was funded by the Directorate of Research, Technology, and Community Service (DRPTM) 2025, under Grant Number 134/C3/DT.05.00/PL/2025, June 12, 2025; 40/LL13/AL.04/AKA.PL/2025; and 030/LPPM-USM/VI/2025, June 12, 2025. The authors gratefully acknowledge this support, which enabled the successful completion of the study.

REFERENCES

- Ariani, N. I., & Nurcahyo, O. H. (2014). Digitalisasi pasar tradisional: Perspektif teori perubahan sosial. *Jurnal Analisa Sosiologi*, 3(April), 1–12.

- Astraguna, I. (2024). Inside the minds of traders: Strategi komunikasi pemasaran para pedagang di pasar tradisional Karang Jasi, kota Mataram. *Jurnal Ilmiah Ilmu Sosial Budaya*, 19(1), 67–78.
- Austin, J. (2006). Speech act theory and the speech situation. Etsuko Oishi.
- Baltezarević, I., & Baltezarević, R. (2023). Negative effects of humor in marketing communications. *Trendovi u Poslovanju*, 11(2), 101–106. <https://doi.org/10.5937/trendpos2302101b>
- Bila, S., Nia Paramitha Rosadi, & Purwanti. (2023). Analisis implikatur percakapan antara penjual dan pembeli di pasar Sungai Pinang Dalam Samarinda. *Segara Widya : Jurnal Penelitian Seni*, 11(1), 35–41. <https://doi.org/10.31091/sw.v11i1.2180>
- Bottýán, G. (2002). The operationality of Grice's tests for implicature. *Quality*, 2, 1–8.
- Brown, P., & Levinson, S. (1987). *Politeness, some universal in language usage*. Cambridge University Press.
- Cates, K. A. (2022). Global education as a cross-curricular approach to language teaching for democracy. *Iranian Journal of Language Teaching Research*, 10(3), 75–96. <https://doi.org/10.30466/ijltr.2022.121227>
- Chinh, N. D. (2013). Cultural diversity in English language teaching: Learners' voices. *English Language Teaching*, 6(4), 1–7. <https://doi.org/10.5539/elt.v6n4p1>
- Dunmore, S., Rosiak, K., & Taylor, C. (2024). *New approaches to language and identity in contexts of migration and diaspora*. Routledge.
- Fedorova, Y., & Salnikiva, N. (2019). Grice's theory of implicature in the philosophy of the cosmos. *Philosophy and Cosmology*, 23, 6–14. <https://doi.org/10.29202/phil-cosm/23/1>
- Firdausy, S., & Ahmadi, M. (2025). Strategi pemasaran omnichannel: Tinjauan literatur terhadap tren dan inovasi dalam pengalaman konsumen di era Digital. *Jurnal Serambi Ekonomi Dan Bisnis*, 8(1), 618–628.
- Gani, S., Razali, R., & Burhansyah, B. (2023). Promoting sustainability and conservation practices through environmental education in Aceh, Indonesia. *World Journal of Advanced Research and Reviews*, 18(3), 1174–1184. <https://doi.org/10.30574/wjarr.2023.18.3.1186>
- Herman. (2024). Pengaruh komunikasi digital terhadap pola komunikasi pada nilai-nilai budaya masyarakat modern. *Jurnal Komunikasi Dan Administrasi Publik*, 11(2), 505–510.
- Hossain, K. I. (2024). Reviewing the role of culture in English language learning: Challenges and opportunities for educators. *Social Sciences and Humanities Open*, 9(August 2023), 100781. <https://doi.org/10.1016/j.ssaho.2023.100781>
- Irawan, R., Zahroh, S., Mawaddah, W., & Sartanyan, K. (2024). Kualitas interaksi sosial antara penjual dan pembeli di pasar modern Bauntung Banjarbaru. *Nirwasita: Jurnal Pendidikan Sejarah Dan Ilmu Sosial*, 5(1), 58–68. <https://doi.org/10.59672/nirwasita.v5i1.3426>
- Jucker, A. (2018). *Data in pragmatic research*. Zurich Open Repository and Archive.
- Liu, S., & Sun, R. (2020). To express or to end? Personality traits are associated with the reasons and patterns for using emojis and stickers. *Frontiers in Psychology*, 11(June), 1–11. <https://doi.org/10.3389/fpsyg.2020.01076>
- Lorenz, E., Krulatz, A., & Torgersen, E. N. (2021). Embracing linguistic and cultural diversity in multilingual EAL classrooms: The impact of professional development on teacher beliefs and practice. *Teaching and Teacher Education*, 105, 103428. <https://doi.org/10.1016/j.tate.2021.103428>
- Marnita, R. (2011). Pergeseran bahasa dan identitas sosial dalam masyarakat minangkabau kota: Studi kasus di kota Padang. *Masyarakat Indonesia*, 37(1), 139–163.
- Panjaitan, L., & Patria, A. (2020). Social media and language evolution: The impact of digital communication on language change. *International Journal of Linguistics, Literature and Translation (IJLLT)*, 3(11), 55–67. <https://doi.org/10.32996/ijllt>
- Qian, T., Sha, S., & Wu, S. (2024). Pragmatic transfer in second language acquisition in intercultural communication. *Journal of Education, Humanities and Social Sciences*, 26, 117–123. <https://doi.org/10.54097/0jqnsns16>
- Sanusi, F. K. A. K., Larson, E. M., Kundra, S., Hakim, M., Fajri, I., & Suhandar, A. (2024). Exploring the digital crossroads: The influence of social media on cultural engagement in Aceh. *Global Art, Humanities and Culture Review*, 1(1), 40–56.
- Searle, J. (1976). *A classification of illocutionary acts*. Cambridge University Press.
- Shleykina, G. (2019). The interlanguage pragmatics of greetings. *Beyond Words*, 7(1), 43–60. <https://doi.org/10.33508/bw.v7i1.1848>

- Subhani, S., Harinawati, H., Ali, M., & Maulidayanti, M. (2021). Negosiasi pembeli dan pedagang di pasar tradisional geundong (Studi pada penjual pakaian dewasa di kecamatan samudera kabupaten Aceh Utara periode bulan Januari-Mei 2021). *Jurnal Jurnalisme*, 10(1), 91. <https://doi.org/10.29103/jj.v10i1.4884>
- Suryadi, H., & Muslim, M. (2019). An analysis of conversational implicature strategy in a drama “The Bear” by Anton Chekhov and its application in ELT. *Journal of Languages and Language Teaching*, 7(2), 82. <https://doi.org/10.33394/jollt.v7i2.1956>
- Syafitri, D., Budiarti, Y., Simamora, V., Afriyanti, A., & Rizka. (2019). Examining various interpretations of Grice’s cooperative principle. *Elsya: Journal of English Language Studies*, 1(2), 50–54. <https://doi.org/10.31849/elsya.v1i2.3527>
- Syarifuddin, & Djaffar, R. (2022). Pola komunikasi publik di era digital. *JASIMA: Jurnal Komunikasi Korporasi Media*, 3(2), 172–182.
- Tillman, J. G., Clemence, A. J., & Stevens, J. L. (2011). Mixed methods research design for pragmatic psychoanalytic studies. *Journal of the American Psychoanalytic Association*, 59(5), 2023–2040. <https://doi.org/10.1177/0003065111418650>
- Yuliatin, I. (2014). *Analisis strategi pemasaran pedagang pasar tradisional dalam menghadapi modernisasi pasar di kelurahan Tanjung Karang Kota Mataram*. [Thesis]. UIN Mataram.
- Yuni, I. D., Lubis, F. A., & Arif, M. (2024). Analisis potensi pasar tradisional dalam persaingan di era digital kabupaten Asahan. *Ganaya : Jurnal Ilmu Sosial Dan Humaniora*, 7(3), 190–197. <https://doi.org/10.37329/ganaya.v7i3.3339>