

**VEGETABLE SELLER REGISTER : ANALYSIS ON THE USE OF  
LANGUAGE IN KAHAYAN MODERN TRADITIONAL MARKET  
PALANGKARAYA MUNICIPALITY**

**THESIS**

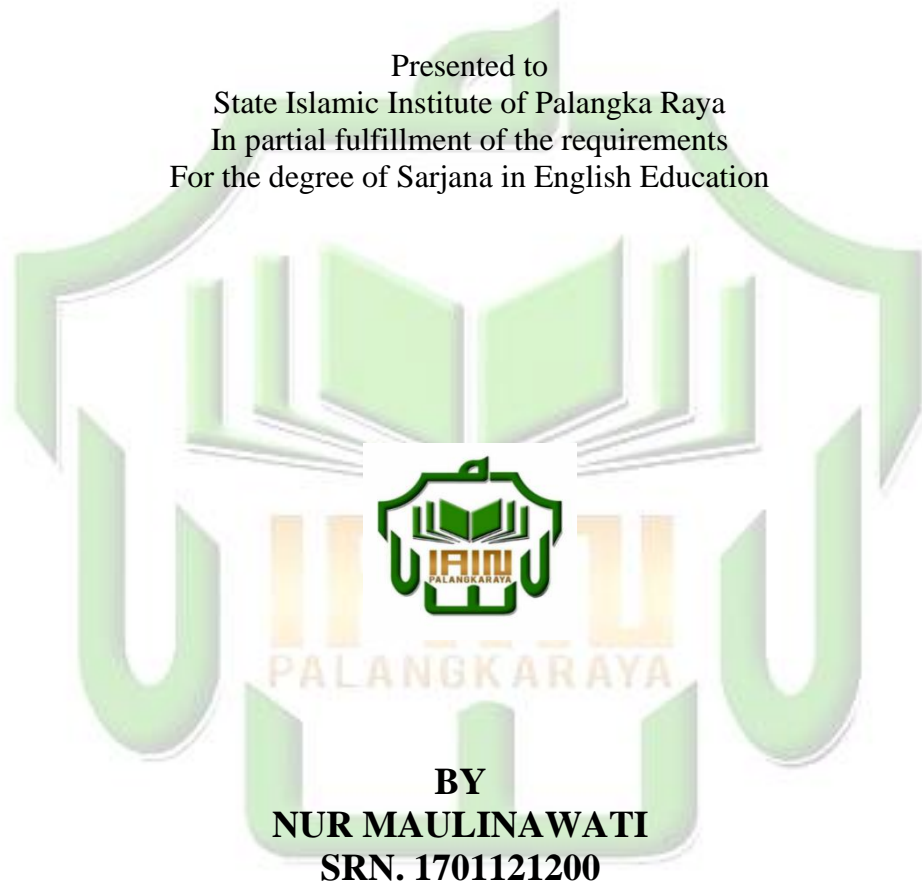


**STATE ISLAMIC INSTITUTE OF PALANGKA RAYA  
2021 CE/1443 H**

**VEGETABLE SELLER REGISTER: ANALYSIS ON THE USE OF  
LANGUAGE IN KAHAYAN MODERN TRADITIONAL MARKET  
PALANGKA RAYA MUNICIPALITY**

**THESIS**

Presented to  
State Islamic Institute of Palangka Raya  
In partial fulfillment of the requirements  
For the degree of Sarjana in English Education



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SRN. 1701121200**

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2021 CE/1443 H**

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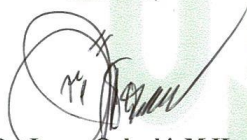
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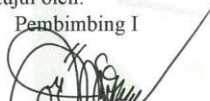
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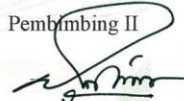
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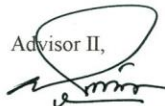
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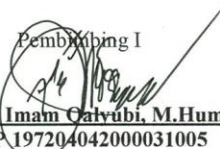
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Demikian atas perhatiannya di ucapkan terima kasih.

*Wassalammu 'alaikum Wr. Wb*

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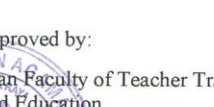
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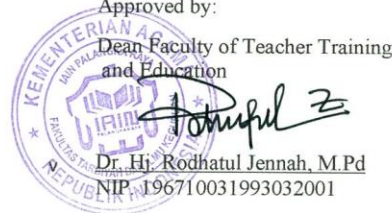
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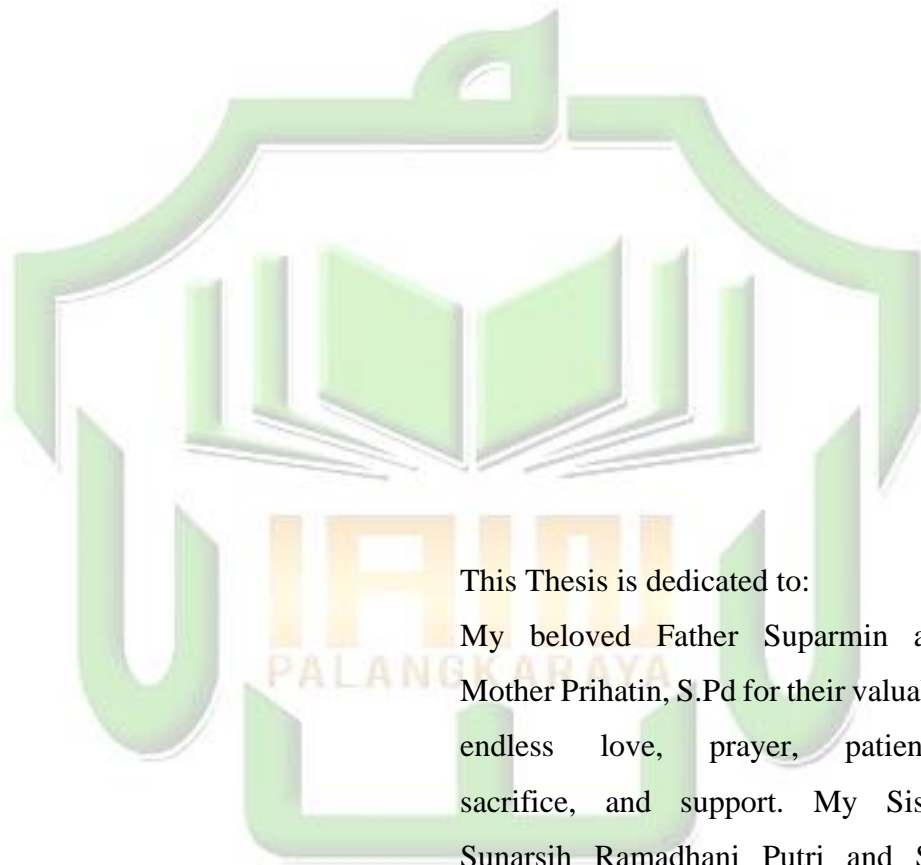
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## MOTTO AND DEDICATION

*“Eat Failure, And You Will Know The Taste Of Success”*



This Thesis is dedicated to:

My beloved Father Suparmin and Mother Prihatin, S.Pd for their valuable endless love, prayer, patience, sacrifice, and support. My Sister Sunarsih Ramadhani Putri and Siti Nuraida Susanti and all of my family.



## DECLARATION OF AUTHORSHIP

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah

Herewith, I:

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Declare that:

1. This thesis has never been submitted to any other tertiary education institution for any other academic degree.
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3. If at later time it found that this thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed to me.

Palangka Raya, 29<sup>th</sup> September 2021  
Youth Faithfully



**Nur Maulinawati**  
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## ABSTRACT

Maulinawati, Nur. 2021. Vegetable Seller Register : Analysis On The Use Of Language  
In Kahayan Modern Traditional Market Palangkaraya Municipality.

Dosen Pembimbing: (I) Dr. Imam Qalyubi, M.Hum. (II) Akhmad Ali  
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**Keywords:** Register, register form, and register meaning.

Language variations in terms of usage are known as registers. This study examines the form and meaning of registers of vegetable traders in the modern traditional Kahayan market of Palangkaraya, Municipality.

This study aimed (1) to describe the form of registers of vegetable traders in the modern traditional Kahayan market, Palangkaraya, municipality, (2) to described the meaning of the register of vegetable traders in the modern traditional Kahayan market, Palangkaraya, the city of Madya.

The method of this research was descriptive qualitative which involved five informants in Kahayan Modern Traditional Market Palangkaraya Municipality. The researcher used sampling technique the criteria needed. Collecting the data, the researcher utilized three instruments which were observation, interview and documentation. The data were analyzed using triangulation method by listening, taking note and tapping technique.

The results of this study were (1) there is a clitic form of the entlithic type and the phrase, (2) the meaning of registering vegetable traders in the traditional Kahayan market, Palangkaraya, Kota Madya, is instrumental, provides an opportunity, and interaction function shows feelings.



## ABSTRAK

Maulinawati, Nur. 2021. Register Pedagang Sayur : Analisis Penggunaan Bahasa Di Pasar Kahayan Tradisional Moderen Kota Madya Palangkaraya. Dosen Pembimbing: (I) Dr. Imam Qalyubi, M.Hum. (II) Akhmad Ali Mirza, M.Pd.

***Kata kunci*** : *Register, bentuk register, dan makna register.*

Variasi bahasa dari segi pemakaiannya dikenal dengan istilah register. Penelitian ini menguji bentuk dan makna dari register pedagang sayur di pasar Kahayan tradisional moderen kota madya Palangka Raya.

Penelitian ini bertujuan untuk (1) mendeskripsikan bentuk register pedagang sayur di pasar Kahayan tradisional moderen kota madya Palangka Raya (2) mendeskripsikan makna dari register pedagang sayur di pasar Kahayan tradisional moderen kota madya Palangka Raya.

Metode yang digunakan yaitu kualitatif deskriptif yang melibatkan lima informan pedagang sayur di Pasar Kahayan Tradisional Moderen Kota Madya Palangka Raya berdasarkan kriteria yang dibutuhkan. Peneliti menggunakan tiga instrument yaitu observasi, interview dan dokumentasi. Penelitian ini mengkaji tentang bentuk dan arti register pedagang sayur di pasar Kahayan tradisional modern kota madya Palangkaraya. Data di analisis menggunakan metode Triangulation dengan menyimak, mencatat dan tapping teknik.

Hasil penelitian ini adalah (1) terdapat bentuk clitik yang berjenis entlitik dan frasa, (2) makna register pedagang sayur di pasar Kahayan tradisional moderen kota

madya palangkaraya yaitu bermakna instrumental, menyediakan sebuah kesempatan fungsi komunikasi dan menunjukkan emosional.




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3. Secretary of Department of Language Education, Akhmad Ali Mirza, M.Pd., for his invaluable assistance both in academic and administrative matters.
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Palangka Raya, 29<sup>th</sup> September 2021  
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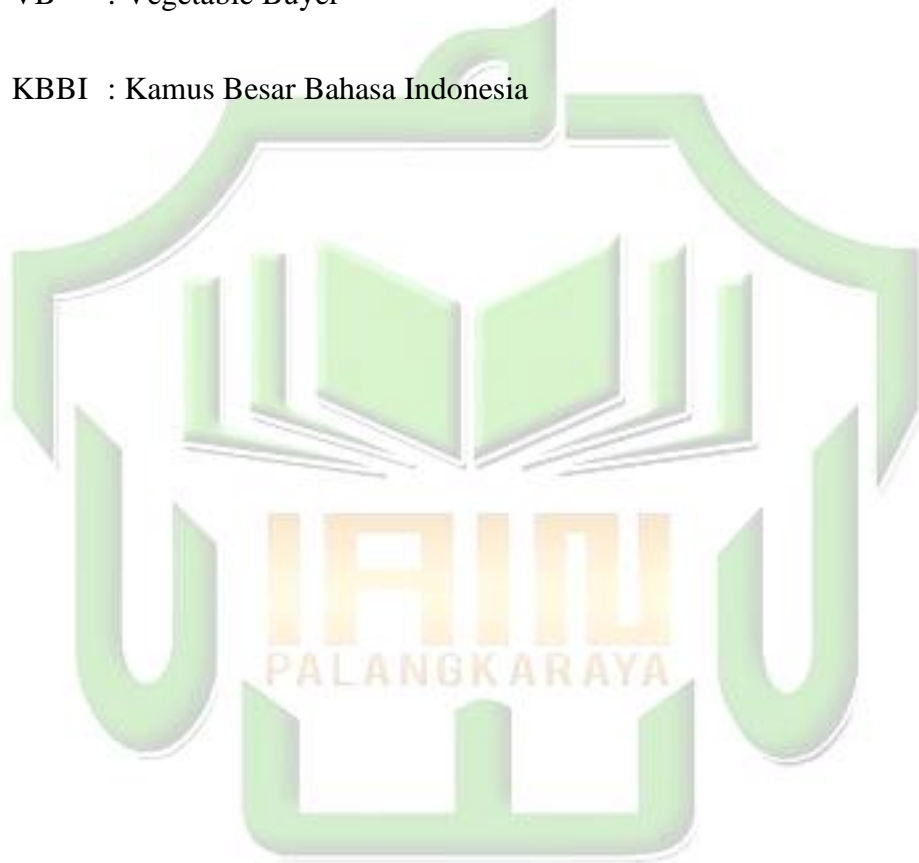


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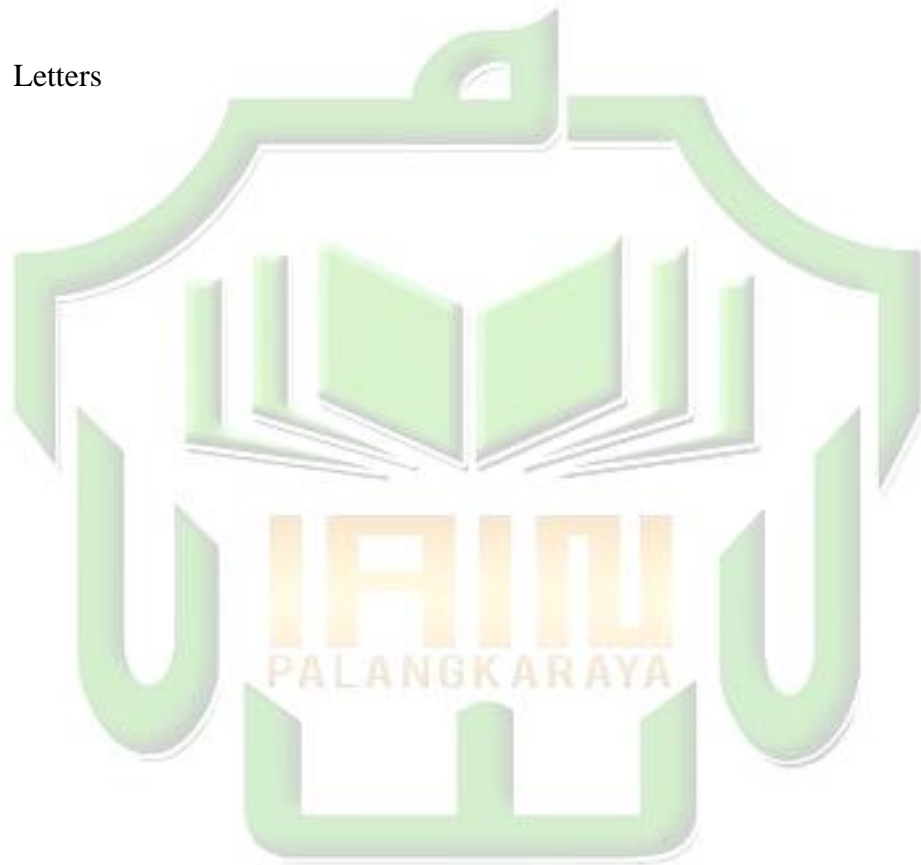
## **LIST OF ABBREVIATION**

1. IAIN : Institut Agama Islam Negeri
2. VS : Vegetable Seller
3. VB : Vegetable Buyer
4. KBBI : Kamus Besar Bahasa Indonesia



## **LIST OF APPENDICES**

1. Research Schedule
2. Interview Photos
3. Curriculum Vitae
4. Letters



## CHAPTER I

### INTRODUCTION

This chapter explains about the background of the study, research problem, objective of the study, scope and limitation, significance of the study and definition of the key terms.

#### A. Background of the study

Humans are social being who coexist, who cannot live alone and always interact with each other. Thus, for this purpose, humans use language as a tool to communicate as well as group identity. Two inseparable entities are human and language, cited Rohmawati (2018).

Cited Maryunis (2012) language has forms that fit the context and circumstances. Language is an arbitrary sound symbol system used by members of social groups to cooperate, communicate and identify themselves. Judging from the analysis of language, initially researchers focused only on spoken language. That is because spoken language spontaneity process, does not undergo a revision process such as written language.

According to Anggari (2016), vegetable seller register is one of the interesting linguistic situations to be studied. One form of trade register in the interaction of trade can be a promotional discourse and a bargaining dialogue

between traders and buyers. The phenomenon of the use of trade register language is a very interesting phenomenon of vegetable trade

register in Kahayan market to be a problem to be studied in this study. This research was chosen with various considerations. First, vegetable sellers in Kahayan market have a variety of languages. Second, vegetable traders in Kahayan market come from a variety of different social backgrounds. Third, Kahayan Market is one of the traditional markets in the municipality of Palangka Raya. Thus, differences in the social background of traders in the kahayan market led to the emergence of the use of language with typical terms in the language.

## **B. Research Problem**

The research problem are :

1. what are the form of register found at vegetable seller in Kahayan traditional market Palangkaraya Municipality.
2. what are the functions of register at vegetable seller in Kahayan traditional market Palangkaraya Municipality.

### **C. Objectives of the Study**

Based on the research problem, the objectives of the study are to describe:

1. The types of register found at vegetable seller in Kahayan traditional market Palangkaraya Municipality.
2. The functions of register at vegetable seller in Kahayan traditional market Palangkaraya Municipality.

### **D. Scope and Limitation**

This study focuses on the language registers used by the vegetable sellers in the traditional Kahayan market, Palangkaraya municipality. It is because the while range of discussion so, the discussion will be limitation only on the register use by the vegetable sellers. This study only investigates the types of registers found in vegetable sellers and the function of registers found in vegetable sellers in the traditional Kahayan market, Palangkaraya municipality.

### **E. Significance of the Study**

Language research that needs to be done is to find out how actually the form of the language is both spoken and written and how it functions.

According to Haliday in Firmansyah (2018), the professionalism of language teachers can see human experience in terms of social structure, language is a social product, studying language has the right to study text or

discourse, based on this it can determine the criteria for professional language teachers. By studying the register of vegetable traders, the author can be able to become professional language teacher, by researching or studying the author find experiences that can be taught to their students in the future.

This knowledge is very important both for the sake of teaching a first language, a second language, or a foreign language, the meaning of the first language is, the language taught by parents, then the second language is the language that exists in our country and is taught in schools, therefore in schools, there are Indonesian language subjects, and foreign languages are the languages used to communicate throughout the world this is English. The results of an investigation of this language are very much needed for the determination of lesson materials and how to teach them. This can be done through language studies by conducting research or language analysis, cited by Zaim (2014).

It is hoped that accepting registers as one of the language variations is recognized as the wealth of the Indonesian speaking community as a social symptom and the community can give positive responses to the use of registers. Can be a reference for similar research. Can increase knowledge for readers and language researcher.

This study has both theoretical and practical significance, theoretically, it is hoped that the results of this study can support the theories in register research and add insight in the understanding register. Practically, this research is expected to provide information to readers that communication can be carried



out in various languages, including this vegetable seller register. Furthermore, for other writers who would conduct language research in a vegetable seller, The author hope this study would be useful for them to gather information.

## **F. Definition of Key Terms**

1. Seller, according to Waty (2018), sellers are community of traders sells various kinds of daily necessities such as clothes, groceries, vegetables, beauty tools, gold, hijab, household items and others. Traders sell their merchandise so that they make a profit. What the author would examine are vegetable traders, to be precise the register of vegetable traders who trade in Kahayan market, Jekan Raya sub-district, Palangkaraya municipality, Central Kalimantan province, this Kahayan market is located on Jalan Tjilik Riwut, kilometer 1.

2. Register, according to Thufail (2016), register is a variation of the special language used by certain social groups related to the profession or vocational. The register that the author would examine is the register of the vegetable seller in Kahayan market, Jekan Raya sub-district, Palangkaraya municipality, Central Kalimantan province, which the author would examine is the Indonesian style used by vegetable sellers when they are speaking.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter describes previous studies, linguistic variety, register, theoretical review, sociolinguistic, traditional market and frame of thinking.

#### **A. Related Studies**

Actually vegetable seller register analysis is the first research in IAIN but in another university have done this research. To prove the validity of the research, the researcher showed relevant studies.

According to Tami (2015, p.10-11) carried out a study entitled "Register traders of Karangobar market, kecamatan Karangobar, district Banjarnegara with dialect Banyumasan : sociolinguistic review". This was a minithesis. In this study, the researcher chose to use a qualitative descriptive method. Qualitative methods are research procedures that produce descriptive written or spoken words of people and observable behavior. In this study, the author took the first step by making observations in the form of interviews, recording data, and recording data for analysis. The result of this research is that this research

solves several formulations of the answer problem, namely form of register and the factors that cause the appearance of registers in the language of traders in the Karangobar market, Karangobar sub-district, Banjarnegara district with the Banyumasan dialect.

The difference in the research is the time and place of research, Tami's research was conducted from March to April in 2015 at the Karangobar market, sub-district. karangkobar, banjarnegara district, while my research will be conducted at the Kahayan market Jekan Raya sub-district in the middle city of Palangkaraya, Central Kalimantan. The similarities between Tami's and mine's research are, both use descriptive qualitative methods, and use the media of mobile phones, books, and pens. The strength of my research is that I researched a characteristic vegetable trader, who has been selling in Kahayan market, Palangkaraya city for a long time, and has many customers.

While according to Prasetyo (2016, p.37-39) carried out a study entitled "Indolook style 17 zone Semarang association register". This was a minithesis. This study uses two approaches, namely sociolinguistics and descriptive qualitative. The data were collected using the listening technique with three techniques, namely the listening technique without proficient involvement, the recording technique, and the note-taking technique. Methods of data analysis results use formal and informal presentation methods. . The results of this study are the finding of the Indolook Style 17 Zone Semarang association register form, the social function of the Indolook Style 17 Zone Semarang association

register, and the factors that influence the occurrence of the Indolook Style 17 Zone Semarang association register. The difference between this research and the research that I will do is, the subject to be examined, I will examine the vegetable merchant registers while this research examines the Indolook 17 register in the Semarang zone. What it has in common are the research method and data collection.

According to Inderasari (2020, p.4-5) under the research “the characteristics of the use of register between waiters in *Ayam Penyet Surabaya* restaurant”. This was an article journal. The method used in this research is descriptive qualitative. The research data is in the form of utterances and sentences between restaurant waiters and customer menu list documentation. The data source is in the form of oral speech through recordings between waiters and written sources from several menu list documents. Data collection techniques used included (1) tapping, (2) free listening, free involvement, and (3) record and note. The data analysis used was Milles and Huberman's interactive model of analysis. The results of this study indicate the novelty that there is a peculiarity of the characteristics of the registers between the waiters in the *Ayam Penyet Surabaya* restaurant. The peculiarities of the appearance of registers can be classified into five types, namely (1) register abbreviations / acronyms used to shorten menu names, (2) register changes in meaning which are used to keep codes secret in *Ayam Penyet* restaurant Surabaya, (3) register of satire is used to provide smooth code between waiters, (4) a single register is

used as a form of words that can stand alone without the need for affixation, (5) as well as complex registers that the situation cannot stand alone. The difference between this research and the research I am going to do is that it lies in what subject to research, in this study he examines the characteristics of registers between waiters while what I will examine is registers from vegetable traders. What this research has in common with the research I am going to do is that the method is the same as what I will do, the data collection technique is the same.

According to Baehaqie (2010, p.3-4) under the research “baby care registers in banyumanik sub-district, semarang city and in rowosari district, kendal district : ethnolinguistic study”. This was an article journal. This research uses a qualitative descriptive method. The research approach this time consists of two, namely the theoretical and methodological approaches. Theoretically, the approach used in this research is the ethnolinguistic approach. In methodological terms, however, this is descriptive qualitative. From the obtained data, it is found that the baby parenting registers in Semarang Municipality and Kendal Regency have quite varied forms. Those forms can be classified on the basis of (1) lingual unit, (2) lexicon source, (3) need framing, and (4) actor. The cultural background of this baby parenting register use is the situational factor taking the form of the local social culture. This social culture can be seen in the form of the tradition developing in the baby parenting, since the age of 1 day, 7/9/11/13 days, selapan (35 days), until 1 year old developed in those two second level regions. The difference between this research and the

research i will do is, the subjects are researched, this research is researching registers of baby carers, and the research i will do is researching vegetable seller register. The equation of this research with the research which i will do on the method, both using a qualitative descriptive method.

According to Sudaryanto (2013, p.30-52) under the research “street children Surakarta city register”. This was a thesis. This method uses sociolinguistic studies, the result of this research is to know the meaning of a word or sentence according to its context. The analysis of the speech events of street children in the city of Surakarta is based on, setting and scene (circumstances), participants (parties involved in the narrative), ends (intent and purpose of the narrative), act (tone, manner and spirit in which a message is conveyed), key (form of speech and speech definition), instrumentalities (on the path used), norms (norms or rules in interaction), and genres (types of forms of delivery).

The difference between this research and the research I am going to do is that the objects under study are different and in this study I use sociolinguistic studies, while I will do research with linguistic studies, the similarities in this research with the research I will do are both examining registers.

## **B. Theoretical Review**

### **1. Register**

According to Halliday in Prasetyo (2016, p.23-24), register is a semantic concept, which can be defined as an arrangement of meanings that are specifically connected with a particular situational arrangement of fields, participants, and means. But because of the expression of the arrangement of meaning, the register also includes expressions, namely the features of grammatical and phonological lexicons that specifically accompany or express this meaning.

While according to Halliday and Hasan in Prasetyo (2016, p.22), register is a variety of languages based on usage. In other words, register is the language used today, depending on what is being done and the nature of the activity.

Based on usage, a register is a language used depending on what is being done and the nature of the activity. Register reflects another aspect of the social level, namely the process which is the kinds of social activities that usually involve people. A register is a form of meaning that is particularly associated with a particular social context, in which there is a lot of activity and a little conversation, which is sometimes referred to as the language of action.

According to Wadaugh in Utomo (2014), register is as a set of vocabulary items associated with discrete occupation or social group. Vocabulary of surgeons, airplane pilots, bank managers, and salespeople.

The register is understood as a semantic concept, namely as an arrangement of meanings that are specifically linked to the arrangement of certain situations. according to Halliday in Prasetyo (2016, p.23), the concept of a situation refers to 3 things :

1. Field, refers to things that are happening or when social action is taking place, what the involved parties are actually busy with (language is included as a certain main element).
2. Participant, refers to the people who take part, the nature of the participants, their position, and role.
3. Mean, refers to the role that language takes in certain situations, such as persuading, explaining, educating, and so on.

It is further explained that most sociolinguists explain the concept of the register more narrowly, namely that it refers to the use of specific vocabulary relating to different groups of workers. Based on the usage situation, according to Chaer in Prasetyo (2016), explains that language variation will be related to the function of the wearer, in the sense that each language used for certain purposes is called a dandy, variety or register function.

According to Ferguson in Purwanto and Prasetyo (2016), argues that the characteristics of the register in general are :

1. Only refers to the use of special vocabulary relating to different groups of workers,



2. According to communication situations that occur regularly in a society with regard to participants, places, functions, communicative function,
3. Used by a group of people or a certain society in accordance with the same profession and concern.

According to Chaer and Leonie Agustina in Alfianata (2014, p.2) communication in bargaining is the process of exchanging information between individuals through a system of symbols, signs, or general behavior. The definition of communication involves at least two or more people, and the process of transferring the message can be done by using communication methods carried out by someone.

Formally, Putu Wijana and Rohmadi in Alfianata (2014, p.2), explains that sentences can be divided into declarative, interrogative and imperative sentences. Seen from a conventional point of view, declarative sentences function to provide information, interrogative sentences to ask something in imperative sentences are useful for expressing orders, invitations, requests or requests. When all types of sentences or utterances carry out the function as they are conventionally used, then it is called a direct speech act.

The register can be defined as a variety of languages based on usage. In other words, the register is the language currently used, depending on what is being done and the nature of the activity. A register is a form of meaning that is specifically associated with certain social contexts, described by the terms field, involvement, and suggestions cited Halliday and Hasan in Alfianata (2014, p.2).

According to Harman and Stork in Novalinda (2020, p.42), carried out a study entitled "Register of train trip management officers for region 4B, operation area 4, Semarang". This was a thesis. A register is a variety of languages used for a specific purpose, as opposed to a social or regional dialect (which varies due to speakers). This register can be limited to a narrower reference to the subject of speech, on the media or at the level of formalism.

According to Tami (2015, p.8-9), carried out a study entitled "Register of Karangobar market traders, Karangobar sub-district, Banjarnegara district with the Banyumasan dialect sociolinguistic review". This was an article. An example of a dialogue that shows the existence of a community stratum, based on the level of speech in the Javanese language used by both parties.

The following is an example of a register finding :

(1) "*Ana si, ajagiri tak golete yan, sante ndingin ya bro?*". The register form in the form of conversation or *ajagiri* dialogue is interpreted as later first in Indonesian. In the Javanese language Solo *mengko ndisik / mengko sek*. If translated into Indonesian "*Ada sih, nanti dulu tak carinya yan, santai dulu ya bro?* (there is, I'll look for it first, take it easy bro?)" while in the Javanese Solo dialect, "*Ono kok, mengko ndisik tak goleke, santai sek yo bro?*". In the type of word *ajagiri* (*nanti dulu mengko ndisik*) adverb of time now because it states when a job or event is taking place. The word *ajagiri* is a form of grouping transactions / bargaining processes in an ongoing event.

(2) "*Iki jui anyar bu ne*". Based on the data obtained by *jui* from the Banyumasan dialect, it is a food ingredient. In Indonesian it is called salted fish (*ikan asin*) while in Solo it is called *gereh*. It can be translated into Indonesian, namely "*Ini ikan asin baru, bu* (this is new salted fish, ma'am)" while in Javanese Solo it is "*Iki gereh anyar bu e*". According to the data above, *jui* (*ikan asin, gereh*) is a type of noun because it states something that is distinguished. The word *jui* is part of the grouping by type thing / food in an ongoing event.

According to Wardhaugh in Baehaqie (2010, p.2), the register is a special vocabulary related to work and certain socio-cultural groups. With different editors, Holmes in Baehaqie (2010, p.2) argues that registers are language variations that reflect changes based on situation factors (such as second person, place, time, topic, or problem). Along with the three sociolinguistic experts, Chaer and Agustina in Baehaqie (2010, p.2) define registers as language variations that arise with regard to what activity the language is used for.

The following are some examples of differences in baby care registers in Jabung, Semarang City and in Tanjunganom, Kendal Regency.

(1) In Semarang city : *Medhaki/napeli*

In Kendal regency : *Medhaki*

Meaning : *Membedaki* (powdering)

(2) In Semarang city: *Ndadah/mijeti*

In Kendal regency : *Mijeti*

Meaning: *Memijat* (massage)

If you pay attention, the lexicon used in Semarang tends to be more varied than in Kendal. For example, for the powder lexicon in Semarang, *medhaki* and *napeli* are used. In Semarang, the term *medhaki* is used when the powder used is dry; otherwise, the powder is wet, the term used by Napeli. Meanwhile, in Kendal, the term used is only *medhaki* because there is no differentiation between wet powder and dry powder. The term *ndadah* is used for a massage that is cooked for other purposes; for example, massage because tired. In Kendal, only the general term is used, namely *mijeti*.

According to Inderasari (2020, p.5), the register itself is a code in a language that is usually used and understood by certain groups or professions, such as registers that occur in waiters at *Ayam Penyet Surabaya* restaurant. From the analysis conducted, the researcher found five register characteristics, namely (1) register characteristics of acronym form, (2) changes in meaning, (3) satire, (4) singular, and (5) complex.

The acronym register can be said to be the language used by certain groups by combining letters or syllables, so that in communicating usually using acronyms. The register of meaning changes is the language used by certain groups in communicating with a change from its original meaning. For example, a new word can be interpreted as something that has not been bought for a long time, but in a group of people it means a new word with another meaning.

In contrast to the meaning of satire register, this saying is intended to insinuate someone is communicating, while what is meant by a single register is a form of

language that is perfect or can stand on its own. This has the opposite meaning with complex registers because complex registers cannot stand alone, usually requiring affixation. The following is the result of register analysis at the waiters at *Ayam Penyet Surabaya* restaurant, *Ngangkruk* branch

An acronym register is a form of communication language used by a group of waiters at the restaurant by shortening it. This is to facilitate the service between the service providers to the buyer.

This is register of acronyms found in the waitresses of *Ayam Penyet Surabaya* restaurant :

(1) “*PAPN-nya satu ya, dibungkus!*” in English is “the PAPN just one, wrapped please!” meaning of PAPN is *Paket Ayam Penyet Negeri* in English is Package of State *Penyet* Chicken.

(2) “*Pesanan meja 4 PAGK-dua, Ej-dua. Minta tambahan lalapan, ya!*” in English is “Ordered table 4 PAGK-two, Ej-two. Ask for additional fresh vegetables, yes!” meaning of PAGK is *Paket Ayam Goreng Kampung* in English is Package of Village Fried Chicken, meaning of EJ is *Es Jeruk* in English is Orange Ice.

In the communication process, the conversation between fishermen uses a narrative that is conveyed quickly and with a firm intonation.

While according to Sudaryanto (2013, p.56) the research location for the register of street children in his study was the city of Surakarta, which has a

relatively high number of street children. Here is an example of “street children Surakarta City register” :

(1) Street Children 1 : *arep mlabayang nangdi kowe ki?* Where do you want to go ?

(2) Street Children 2 : *ki arep ngalor kono golek pangan!* I want to go to *ngalor* want to look for food!

The word *ngalor* 'to the north' means 'to go to eat'. *ngalor* is the root word *lor* which means north has a different meaning in the register of street children. in this context, *ngalor* means going to eat, it can be seen from the context below. while *ngalor* in the general conversation of the language community means going north from the starting position.

According to Tarigan et al (2020, p.302-303), register is the direct outcome of social stratification because language and society are related to each other. The social heterogeneity of Karonese speech community is prominently in the linguistics behavior of Karonese speakers and lead them to vary considerably in the use of their language at various levels of linguistics. The register among Karonese speech community in giving pedah pedah perjabunat the level of lexicon has been found in accordance with social stratifications, occupation and age.

Among Karonese speech community, the register used by one particular occupational or professional group is not only missing in the lexicon of other occupational or professional group, but has also found mutually unintelligible among different groups of speakers. It is a part of traditional wedding ceremony

of Karonese. Basically, *pedah pedah* means advices that contain some wise words and *Perjabun* means marriage. Other words *pedah pedah perjabunis* a giving valuable advice and congratulation to bride and groom from *Sangkep geluh*(family).

Here is example of “The Interactions of Social Stratification and Karonese Register in Giving *Pedah Pedah Perjabun*”:

1. Karonese Register Of Farming :
  - a. Mberih : Abundant cattle breeding
  - b. Mbuah : Abundant harvesting plant
2. Register of trading :
  - a. Cilulun : Feeling lonely in waiting the buyers
  - b. Ertigatiga : To sell something
  - c. Urak : Reduce
3. Karonese Register Of Driver
  - a. Meter Become : quick
  - b. Nolih : Trip
  - c. Pakja : Where
4. Karonese Register Of Christian Preacher
  - a. Pertibi : The world
  - b. Perbeben : Problem
  - c. Serayan : Service

d. Kesahsibadia : Holy spirit

Shows the register of Karonesein reference to occupation. Age doesn't have relationship with the use of lexical variety of Karoneseregister in giving *pedahpedahperjabun*.

## 2. Jargon

According to Kridalaksana in Rasyid (2014, p.1) explains that jargon is the special vocabulary used in certain areas of life, such as those used by mechanics, language teachers, and carpenters so that the vocabulary is not used in other fields. Just as vegetable traders have jargon, the jargon that was created emerged for several reasons that are needed by vegetable traders to captivate the hearts of cited Faizi (2016, p.36) buyers, here is examples :

'*yuu !, beek !, leek !, deek !,*' or directly call the name of the buyer, for example Iis, Fii, and or a combination of the two '*yu Haliim [yu HalIIm], bek Mii [be? Mii]*', and others. These symbols are pronounced in a distinctive tone, loud, slightly elongated at the end and in a somewhat subtle tone like a seller who begs the attention of the buyer, for example: *Yuu [yuu], yu Haliim [yuu HalIIm]*. The jargon means a call from merchants to their buyers. The call that is extended on the back of the tone seems to mean a request from the seller asking for the buyer's compassion to come immediately to shop.



According to Dell Hymes in Angela (2020), states the speech are in the sixteen components being grouped together under the letters of the word speaking here stand for setting, participants, ends, act sequence, key, instrumentalities, norms and genres.

### **3. Intercultural Communication**

According to Deddy Mulyana in Natsir (2019), it can be said that communication is the most important thing for humans. Without communication, humans can be said to be lost, in the wilderness of this life. People who have never communicated with humans will certainly get lost, because they cannot put themselves in a social environment.

Referring to the meaning of culture in the Big Indonesian Dictionary in Natsir (2019), cultural entries can be interpreted as 1) mind, reason; 2) customs; 3) something about a culture that has developed (civilized, advanced) and 4) something that has become a habit that is difficult to change.

The definition of culture in a semiotic perspective is defined as a matter of meaning. According to Thwaites et al in Natsir (2019), it explains that culture is a set of social practices through which meanings are produced, circulated, and exchanged. This meaning is at the level of communication, both communication between individuals and communication that occurs in groups. So that culture is not a meaning that comes from outside the group and also does not become standard values.

According to Fishman in Rachmawati (2020), Humans in interacting need a means to convey something they want as other humans. The means needed are language, language is a very important thing in communicating between humans or groups in social life. In sociolinguistic studies, first of all, language is seen as a social system and communication system and part of a particular society and culture.

#### **4. Lingual Unit Form**

A lingual unit is a unit that has a meaning, both lexical and grammatical meanings cited Ramlan in Prasetyo (2016). The forms of lingual units are words, affixations, reduplications, abbreviations and acronyms, and phrases.

#### **5. Word**

According to Chaer in Prasetyo (2016) grammatically, words have two statuses as the largest unit at the morphology level, and at the syntactic level as the smallest unit.

As the largest unit at the morphological level, words are formed from basic forms (which can be bound or free basic morphemes, or combined morphemes) through a morphological process of affixation, reduplication, or composition.

To better understand a sentence, here are some opinions on basic sentence patterns. Wishon Burks in Sujatna et.al (2005) divides the sentence as follows :

1. That man teaches (the students English/ here).  
N V (N/ N/ A)

2. Studying keeps him busy.  
N V N Adj.

3. That man is a merchant.  
N L V N

4. That man is intelligent.  
N LV Adj.

5. There is a teacher in the classroom.  
There LV N A

6. It has been rainy.  
It LV Adj.

In the example sentences (1-6) above all these patterns contain elements of noun (N) as subject and verb (V) as predicate, except pattern (5-6) uses the pronouns *there* and *it* as a substitute for the noun position.

The word form register can be a single word and a complex word. A single word is a form of a word that stands alone only one form of a basic word or does not undergo the process of multiplication and compounding cited Isneyati in Prasetyo (2016). A complex word is a grammatical unit consisting of even smaller units cited Ramlan in Prasetyo (2016).

## 6. Affixation

According to Chaer in Prasetyo (2016), affixation is the process of affixing a affix to a base or basic form. This process involved the elements of (1) the base or

basic form, (2) affixes, and (3) the resulting grammatical meaning. This process can be inflective and can also be derivative. However, this process does not apply to all languages. There are a number of languages that do not recognize this affixation process. The basic or basic form that becomes the basis for the affixation process can be in the form of roots, which are the smallest forms that cannot be segmented anymore, for example, *tables*, *buying*, *eating*, and *brushes*. It can also be complex forms, such as *backward* in the word *underdevelopment*, *applies* to the word to *enforce*, and on *rule* to the *regular* word. It can also be in the form of a phrase, such as *participating* in *participation*, *saving wife* to *mistress*, and *arriving* in Jakarta *upon arrival* in Jakarta.

## **7. Reduplication**

Reduplication is a morphemic process that repeats the basic form, either as a whole, partially (partially), or with a change in sound. Therefore, it is common to distinguish the existence of full reduplication, such as *tables* (from the bottom of the table), partial reduplication like *men* (from basic male), and reduplication with sound changes, such as *back and forth* (from base behind), cited Prasetyo (2016).

## **8. Sociolinguistic**

According to Nisa (2019), sociolinguistics is divided in to two interesting terms, namely social or related to society and linguistics or related to language. Ordinary people can guess that sociolinguistics has something to do with language

and society. Technically, sociolinguistics is a branch of linguistics that studies language in relation to society. Language and society are like hands. They are interrelated because language cannot exist without society. Sociolinguistics can highlight the nature of language and the nature of society.

## **9. Traditional Market**

The market is a meeting place for a number of buyers and sellers where the number of transactions of goods occurs there. Traditional markets are markets where sellers and buyers bargain directly so that there is a price agreement between the two parties, cited Arianty (2017).

According to Toya in Arianty (2017), he explains that traditional markets are places to sell basic needs products produced by middle and small economic actors, such as farmers, fishermen and craftsmen domestic industry so that traditional markets have an important role in employment in local communities. Traditional markets tend to have poor physical conditions. However, for loyal consumers, traditional markets still have their own charm. There is no attraction of traditional markets, namely cheaper prices, negotiable prices, a location that is usually close to where you live, lots of fresh food and produce and providing all the necessities especially needs in society.

In the Kahayan market, there is often a bargaining process, according to Kinanti in Devi (2019), the word bargaining in the KBBI means asking each other

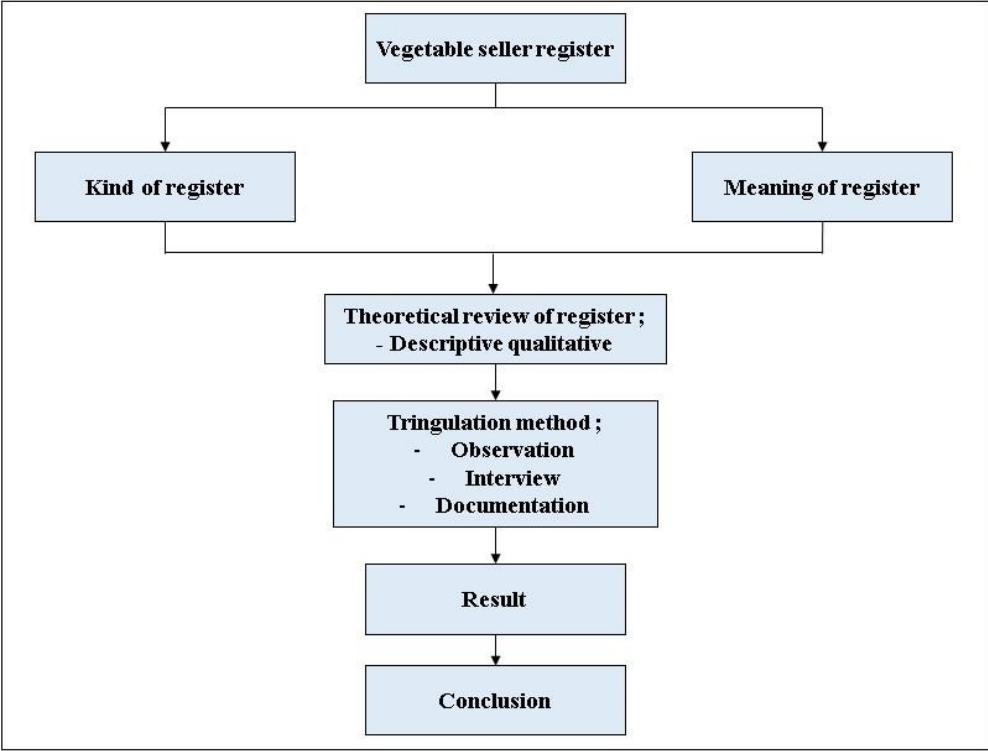
for price reductions, negotiations that occur in buying and selling transactions express requests to buy (rent and so on). According to Kinanti, bargaining is a non-formal interaction process that has a perception of both human and economic values. Bargaining culture is a process of interaction that strengthens the market tradition is sustainable

### **C. Theoretical Framework**

Language can be various, it can be a variety of formal and informal languages. Formal language is used in formal situations. Informal language is used in informal situations. Register of vegetable seller is a type of informal language.

This study applies five steps in analyzing data collection to generate findings and answer questions, the steps are :

1. Observe the conversation of vegetable sellers and listen to conversations.
2. Finding the register of vegetable sellers.
3. Giving the meaning register of vegetable sellers.
4. Determining the type register of vegetable sellers.
5. Drawing conclusion according.



**Figure 2.1 Theoretical Framework**

## **CHAPTER III**

### **RESEARCH METHOD**

This chapter consist of the research type, research design, the role of the author in the study, research site, source of the data, research instrument, data collection procedure, and data endorsement.

#### **A. Research Design**

This design of this study used a qualitative descriptive study. According to Sari (2018), qualitative descriptive, namely describing and explaining the data based on existing facts, then continued with data analysis in the form of words and explained in sentences. This research is descriptive because the data obtained is not in the form of numbers or statistical data.

#### **B. Subject of The Study**

In this study, the author was a qualitative descriptive. The subject was vegetable sellers, the author chose the Banjarnese and Indonesian languages used by vegetable sellers and buyers to study, from the many vegetable sellers, the author had the criteria for vegetable sellers that the author researched are, (1) have been selling for a long time about



three years, (2) have at least fifteen customers in a day, and (3) willing to be participants.

According to Soendari (2012), the author try to photograph the events and incidents that are the center of their attention, then describe their existence, so that the use of the findings of this study must be at that time which is not necessarily relevant if used for the future, because it does not always require a hypothesis. It does not required treatment or manipulation of variables, because the symptoms and events already exist and the researcher just needs to describe them. The variable under study can be single or more than one variable, but it can even describe the relationship between several variables.

### **C. Source of Data and Corpus**

The data in this study are in the form of words, expressions, sentences, which were contained in the registers of vegetable seller in the Traditional Kahayan Market area in the Municipality of Palangkaraya. The data source was taken from the utterances of vegetable sellers in buying and selling interactions and communicating between other vegetable sellers. The use of the language of the vegetable sellers is taken naturally and takes the form of everyday communication events (speech) naturally in the context of carrying out their profession.

According to Waskita (2012), the author defines corpus linguistics as a field that focuses on procedures, or methods of studying, or researching language. McEnery and Hardie in Waskita (2012) also mentioned the approach used in corpus linguistics which was also proposed by Tognini Bonelli in Waskita (2012). Tognini stated that there are two corpus linguistic approaches, namely corpus-based and corpus-driven. Both have differences in viewing the corpus as evidence that supports the theory. The first uses a deductive approach. Meanwhile, the corpus-driven approach considers the corpus as evidence that must be a reference for theory, so that it is inductive. They say corpus linguistics aims to look for the nature and use of language.

The corpus in this study is the style of speech between vegetable sellers and vegetable buyers.

#### **D. Research Instrument**

Research instrument in this study would be in the form of field like observation, note-taking technique with interview and documentation, research the object in this study was the vegetable seller register.

##### **1. Observation**

The provision of data in this study was carried out using the observation method because the method used to obtain data was by

listening to the use of their conversation language, the observation that the author would do is to visit the Kahayaan Market and see and listen to the conversations of the vegetable sellers. The observation method has a basic technique, namely the tapping technique.

According to Mahsun in Ardianto (2013), tapping technique was referred to as a basic technique as a listening method because in essence, tapping was manifested by tapping. Agreeing with Mahsun, according to Sudaryanto in Ardianto (2013) also describes the listening or the listening method is realized by tapping.

The basic technique that would be used in this research is the tapping technique. The tapping technique is called the basic technique in the listening method because in essence, tapping was realized by tapping. The author tapped the vegetable seller without the knowledge of the sale and purchase transaction.

The tapping technique was followed by advanced techniques in the form of proficient listening techniques, free listening techniques, recording techniques, and note-taking techniques with interview. According to Mahsun in Ardianto (2013), the technique of listening proficiently means that the author does the tapping by participating while listening, participating in the conversation, and listening to the conversation. In this case, the author is directly involved in the dialogue.

The next advanced technique used was the recording technique. Recording was done without known of the speaker the language. Speech events are recorded and transcribed on data cards according to the formulation and objectives to be achieved. The technique using by the next author was the note-taking technique.

## 2. Interview

According to Purnanto in Ardinato (2013), note-taking technique was used to interview things related to expressions or terms that mark registers, the author will do an interview, what the author will interview was a vegetable sellers who has been selling there for a long time and has many regular customers. Unstructured interview, the author will do this interview, according to Sugiyono (2010), this interview is conducted face to face and the author need to understand the situation and conditions so that, they can choose the right time, the steps for the interview the author will do, (1) interview traders vegetables with the criteria that the author have written in the research subject, (2) prepare questions, (3) start opening the interview flow, (4) going on the interview flow, (5) write and record, (5) identifying follow-up interviews that have been obtained.

## 3. Documentation

The documentation that the author would do is take some pictures of the vegetable sellers when they are interacting and while interview.

## **E. Data Collection Procedure**

### **1. Observation**

The observation that the author would do was to visit the traditional Kahayan market on Tijilik Riwut street, precisely on Mendawai street, then observe or review carefully and directly at the research location to find out the process of talking about vegetable sellers and vegetable buyers and finding registers.

Observation activities were carried out to process objects with the intention of feeling and then understanding a phenomenon based on previously known knowledge and ideas.

### **2. Interview**

The author would conduct interviews with vegetable sellers at the traditional Kahayan market, the interviews that the author do are in the form of unstructured interviews, according Sholehah (2015), which interviews were free and do not use interview guidelines that have been systematically and completely arranged for data collection, The guideline used in this interview is an outline of the problem.

The author chose this type of interview with the aim that it was easy for vegetable sellers to understand what the author were asking and so that

the vegetable traders were comfortable with the chats that the author proposed and did not seem formal which resulted in a tense atmosphere.

### 3. Documentation

The author do not document the data alone, of course, they were assisted by colleagues, where the research colleagues help to photograph the activities that the author would do there, the author would assist the vegetable sellers with the aim of knowing the registers used by the sellers and buyers of vegetables. Then the author observed and recording the register and then the research partner took a picture of the activity.

## **F. Data Analysis Procedure**

Data analysis is the process in which the data was obtained in several steps.

The author collected the data in a first way is observation, after that interviews and documentation. After the registers of vegetable traders were collected, the author analyzed them by :

#### a. Data reduction

Data reduction was to include and select key data, focus on the important things that have been collected and discard irrelevant data. Thus, the data would provide clear data, and the author would more easily continue to collect that data. In this study, data reduction refers to the

process of selecting vegetable sellers terms presented in each conversations in the traditional kahayan market. This first process was to search for vegetable seller register terms, showing the type and meaning of vegetable seller register terms.

b. Data display

The data view was the relevant data found by the author. The data obtained from the study are explained scientifically by the author clearly. In this study, the data display is an organized group of information that allows drawing and taking action. After analyzing the entire data based on the vegetable seller conversations, the researchers presented the results of the analysis by making a description of the type, functions and the meaning of register.

c. Conclusion

The conclusion was where the author seeks a conclusion to answer the solution of the problem. It answers research problems that mention the type of register form and the functions of register. Therefore, in this study uses seven steps to analyze the data collection to produce findings and answer the research questions in chapter I. The steps are mentioned below:

1. Read and compare some of journal register
2. Find the words register and phrase in the vegetable sellers conversation

3. Give the meaning of the word register found in the conversation using the register book, dictionary, and journal
4. Determine the type of register
5. Make inferences according to the results

## **G. Data Endorsement**

The data endorsement was needed to validate the data found in the process of collecting the data. In deciding the data validation of qualitative research, the data validation test in qualitative research has certain characteristics such as : credibility, transferability, dependability, and conformability cited Sugiyono (2005:121).

### **1. Credibility**

Credibility in qualitative research aims to concerns the truthfulness of the inquiry's findings. Credibility or truth value involves how well the author has established confidence in the findings based on the research design, participants, and context (Ary, 2010:498). The techniques of credibility used by the author can be described as follows :

#### **a. Triangulation**

Triangulation is qualitative cross-validation cited by Sugiyono (2005:125). It assesses the sufficiency of the data according to the 32 convergence of multiple data sources or multiple data collection



procedures. In this study, triangulation was used by the author to evaluate the data collection, in addition to checking or comparing. The kind of triangulation that is used as technique triangulation such as observation, interview, and documentation.

b. Member Check

Member check was the data checking process that was acquired from the author to data giver. In the study, the author uses Member check in order to get a similar interpretation and the subject involved based on the objective of the study related to the study result.

2. Transferability

Transferability was the degree to which the findings of a qualitative study can be applied or generalized to other contexts or other groups. It was used to make the finding of research can be applied. The author must report the result of the study in detail, precisely and reliably.

3. Dependability

Dependability or reliability in qualitative research has to do with the consistency of behavior. The author use audit trail documentation during the research began until the end of the research.

4. Conformability

Conformability is the same as the qualitative author's concept of objectivity. It uses to make the writer as the instrument of the study reliable. It is done to check the data result suitable to the real facts. Here the author is hoped to measure what he found objectivity.



## CHAPTER IV

### RESEARCH FINDINGS & DISSCUSION

To get answers to the research questions of this research, qualitative research is applied because researchers have the opportunity to explore students' or even teachers' understanding of the language of vegetable traders in English education at the English Education Program at IAIN Palangka Raya. This chapter focuses on data analysis including research findings and results

#### A. Presentation of Data

This research was begun on 3th july in Kahayan Traditional Market Palangkaraya Municipality located in Mendawai street kilometer 1 in Tjilik riwut street palangkaraya. The researcher collected the data using three instruments of collected data, those were observation, interview and documentation. The observation was using tapping method that is, the researcher does the technique of taking notes secretly without being noticed by the people around. The question was set using unstructured interview, This is done not in a formal situation, but according to the situation. The data obtained from documentation were researcher taken picture while in conversation and while in tapping method. The research ended on 17th august 2021.

The research data were obtained from interviews with vegetable sellers and tapping techniques to vegetable buyers. Interviews were conducted with five informants who were the samples in this study. The researcher asked the vegetable seller, as follows; how long they trade, how many customers come, is the language used easily to understand each other.

While the researcher made observations for the umpteenth time, the researcher interviewed traders who were ready to be interviewed. Interviews and tapping techniques, interviews were conducted with five informants who were considered to represent problems in this study, vegetable traders in the traditional Kahayan market using random sampling. There are 3 main questions that the researcher asks vegetable traders, the list of questions is as follows

- 1) How long have you been selling?
- 2) How many customers have your vegetables been?
- 3) Is the language used by the buyer can always be understood by you?

And the transcript of the interview answer with the vegetable trader informant is as follows :

**Table 4.1 Interview**

| <b>Informant</b>                                     | <b>Answer</b>  |
|--|--|
| <p>Vegetable seller interview<br/>: Mrs. Susanti</p> | <ul style="list-style-type: none"> <li>• <i>“aku disini sudah lama, sejak kecil sudah ikut jualan sama orang tua, sekitar 45 tahunan lebih awal dibangun pasar Kahayan ini sudah disini kami”.</i></li> </ul> <p>“I have been here for a long time, since I was a child, I have been selling with my parents, about 45 years earlier this Kahayan market was built, we are already here”.</p> <ul style="list-style-type: none"> <li>• <i>“Pelanggan sayuran lumayan banyak, dulu sebelum ada covid sehari bisa ada 50 pelanggan, sekarang ini 40 pelanggan aja maksimal”.</i></li> </ul> <p>“There are quite a lot of vegetable customers. Before there was a Covid-19, there could be 50</p> |

|   |  |
|---|--|
| <p>Vegetable<br/>seller<br/>interview: bu<br/>Martini</p> | <p>customers, now it's a maximum of 40 customers”.</p> <ul style="list-style-type: none"> <li>• <i>“Syukurnya selalu paham sama bahasa pelanggan, karena aku kan campuran suku banjar dan dayak jadi paham banget apa yang pelanggan ucapkan”.</i></li> </ul> <p>“Thankfully, I always understand the customer's language, because I'm a mixture of Banjar and Dayak tribes, so I really understand what the customer is saying”.</p> <ul style="list-style-type: none"> <li>• <i>“Acil sudah lawas bejualan disini nak ai, sudah sekitar 30 tahunan, anak ku jua bejualan sayur disini”.</i></li> </ul> |
| <p>Vegetable<br/>seller</p>                               | <p>“Auntie has been selling here for a long time, brother, it's been around 30 years, my son also sells vegetables here”.</p>  |

|                                    |  |
|------------------------------------|--|
| <p>interview: bu<br/><br/>Tata</p> | <ul style="list-style-type: none"> <li>• <i>“Alhamdulillah pelanggan ada aja, asal ramah aja kawa ja beisi pelanggan, sehari tu kawa 40an orang yang nukari sayuran acil”</i></li> </ul> <p>“Thank God there are only customers, as long as they are friendly, they can have customers, that day there were 40 people who bought my aunt's vegetables”.</p> <ul style="list-style-type: none"> <li>• <i>“Amun bahasa ni, biasa banjar pang, kebanyakan bahasa banjar yang acil pakai, amun pelanggan ni ada nang banjar, jawa lawan dayak, acil ngerti ai”.</i></li> </ul> <p>“In terms of language, most of the Banjarese are the ones that my aunt uses. If there are Banjar, Javanese and Dayak customers, I understand”.</p> |
|------------------------------------|--|

|  |  |
|--|--|
| <p>Vegetable<br/>seller<br/>interview: bu<br/>Asih</p> | <ul style="list-style-type: none"> <li>• <i>“Jualan disini sudah lumayan banar, sekitaran 32 tahunan dari lakiku ada sampai sudah meninggal. Disini pag mencari duit bejualan sayur haja nak ai”.</i></li> </ul> <p>“Selling here has been around for a long time, around 32 years since my husband was there until he died. This is where looking for money selling vegetables, son.”</p> <ul style="list-style-type: none"> <li>• <i>“Pelanggan ni alhamdulillah ada nak ai, amun dihitung hitung kada nentu ada yang 30an lah ya paling sedikitnya 30an, amun minggu banyak lagi sampai 40an orang. Kan orang ni ada yang jualan warung nah itu meulah rami yang nukar sayur”.</i></li> </ul> |
|--|--|



|   |   |
|---|---|
| <p>Vegetable<br/>seller<br/>interview: bu<br/>Islamiyah</p> | <p>“Customers, thank God there are children, if the count is uncertain, there are 35, yes, at least 30, if the week is up to 40 people. This person sells stalls, so many people buy vegetables here”</p> <ul style="list-style-type: none"><li>• <i>“Bahasanya ya kaya itu ai, bahasa banjar paling banyak dipakai, lawan bahasa Indonesia biasanya buhan-buhan seragam tuh”.</i></li></ul> <p>"The language is just like that, the Banjar language is the most widely used, the same as Indonesian, usually those in uniform”.</p> <ul style="list-style-type: none"><li>• <i>“Alhamdulillah masih dikasih sehat lawan Allah SWT, jualan sudah hampir 34 tahun disini”.</i></li></ul> |
|---|---|

|  |   |
|--|---|
|  | <p>“Thank God Allah SWT is still giving him good health, it's been almost 34 years selling here”</p> <ul style="list-style-type: none"><li>• <i>“Kadang sunyi kadang ramai, paling banyak sampai 40 lebih orang nya, karena kan melihat tanggal, kalau tanggal muda pasti ramai banar orang menukari jadi stok sayur dibanyaki bahkan ada yang beli banyak dikasih harga partai”.</i></li></ul> <p>“Sometimes lonely, sometimes crowded, at most up to 40 more people, because you see the date, if the date is young, there must be a lot of people buying so the vegetable stock is increased and some even buy a lot given the wholesale price”.</p> <ul style="list-style-type: none"><li>• <i>“Kalau bahasa yang ku pakai ya bahasa banjar dan</i></li></ul> |
|--|---|

|  |   |
|--|---|
|  | <p><i>bahasa Indonesia ja. Syukurnya semua orang paham aja tuh sama yang ku panderi”.</i></p> <p>“The language I use is Banjar and Indonesian. Thankfully, everyone understands what I'm talking about”.</p> <ul style="list-style-type: none"><li>• <i>“Sudah hamper 25tahun lah disini, cuman dulu lagi kecil selalu umpat mama jualan disini jadi sudah terbiasa banar jualan sayur, kelapa parut”.</i></li></ul> <p>“It's been almost 25 years since I was here, but when I was small I always cursed my mom to sell here, so I'm used to selling vegetables, grated coconut”.</p> <ul style="list-style-type: none"><li>• <i>“Pelanggan ya Alhamdulillah banar banyak 30an keatas lah tiap harinya ada yeng beli sayur dan banyak lagi</i></li></ul> |
|--|---|

*kelapa parut ni sehari kawa sampai 40an orang karena kan memarut kelapa ni memakan waktu lama ding ai jadi orang milih nukar yang sudah beparut.jadi total mun lagi rami bisa sampai 70an orang dalam sehari”.*

“Customers, thank God, there are a lot of 30 and above, every day there are those who buy vegetables and more, this grated coconut can reach 40 people a day because it takes a long time to grate this coconut, so people choose to buy the ones that are already grated. up to 70 people a day”.

- *“Bahasanya ya kaya gini pang, ada yang bahasa Indonesia, bahasa banjar, keseringannya*

|  |   |
|--|---|
|  | <p><i>kami komunikasi bahasa banjar, subuh keini ni banyak pelanggan ku orang banjar, akrab banar pang sudah nukar kelapa ni rancak 10-20kg sagan Beulah nasi kuning”.</i></p> <p>“The language is like this, some are Indonesian, Banjarese, we often communicate in Banjarese, at dawn like this, many of my customers are Banjarese, very familiar. Pang already buys coconut, often 10-20kg to make yellow rice”.</p> |
|--|---|

## **B. RESEARCH FINDINGS**

There are several registers that the researcher found which has its own characteristics from all registers. the researcher examined the types of registers, namely, clitics, words and phrases, starting from clitics, the researchers found that there were registers that were parallel in type, namely having only one clitic and also having only one phrase, namely,

*partai*, *seadanya*, and *sedalamnya*. there is a message in the register *seadanya*, that is, there is a good relationship between the seller and the buyer, when the word register is *seadanya* spoken, a sense of kinship is created which is called a feeling of pleasure.

Then the researcher found several registers that only dominated the type of phrase, that is, *kangkung hutan*, *kangkung cabut*, *sayur paku*, *aku bungkus*, *kiri-kiri kangkung*, *daun sop*, *selonjor*, *tempe daun*, *tempe plastic*, *bayam cabut*, *saya bungkus satu*, *jeruk soto*, *duit penglaris*, *dibawa keatas*, *ketiban duit*, *bungas langkar*, *sayur manis*, *timbangan panas*, *Lombok tiung*, *timbangan amas*. The following is a register that only dominates phrases and does not contain cliches. Of the several registers that dominate the phrase, there are registers that have messages of exclamation or invitation, namely *kiri-kiri kangkung*, this register is classified as jargon, which has the meaning of an invitation to attract buyers to buy vegetables at the shop, this jargon is spoken in a friendly and polite tone so that customers are attracted to buy it.

The researcher also found that there was only one register of proclitic type in the sentence, namely "*harga seitu amun nukar partai kubari ai*" is called proclitic because there is the word "kubari" in which the word *ku* is of proclitic type, the register is the word "*partai*". The seller offers that

buyers with wholesale sizes will be given a cheap price, here it appears that the seller has a quite friendly personality.

From all the contents of the research, the researcher also found that language is the most important communication tool which can facilitate all activities, and language can be used anywhere in any form as long as they understand each other. harmony, as in the traditional kahayan market, various languages, especially Banjarese and Indonesian, coexist and can be understood by one another.

Why are phrases more dominant than words or cliches because the phrases contain simple words and the market environment is precisely the vegetable traders and vegetable buyers as well as trader-to-trader interactions easy to understand each other, they carry out fast-paced activities because they serve many customers of the day, therefore phrases are used to facilitate communication between each other, The environment in the market is accustomed to using simple words which when researchers analyze these words contain several phrases.

From the research that the researcher did, the researcher found a unique finding in one of the vegetable seller, namely in the shop of Mrs. Martini, in a conversation between sellers and buyers of vegetables, from this sentence, the researcher understood that a friendly attitude in speaking

and also polite in serving buyers was the main attitude so that customers keep coming back to buy vegetables at the same shop.

In the martini's shop there is a bargain which is a sign that the seller's friendly attitude is to accept an offer that does not exceed the offer limit, there is an offer sentence "one bundle costs 4000 dik, if you take three bundles the price is 10,000", from that sentence there is stored a meaning that the vegetable seller wants his merchandise to run out quickly and wants to keep having customers.

### **C. DISCUSSION**

Before analyzing the vegetable seller register, the researcher explains here that the types of registers are clitic and typological and phrase. After the researchers conducted research in the traditional Kahayan market and researchers found various forms of registers, the researchers would examine the forms of the registers, determine the typology of the registers and then classify them in phrases or in the form of words.

The form of registers in typology contains phrases and clitics, according to Umiyati (2011), asserted that the overall aim of research on language typology or linguistic typology is to classify languages according to their structural characteristics. According to Eriyanti (2020), the phrase



is a combination of two or more words that form a meaning, the phrase cannot be separated, because it can change the meaning.

According to Ramlan in Yupita (2011) in his book entitled *Morphology A Descriptive Review* explained that clitics are a group of bound units, but these clitic units have different meanings from different units, *ter-*, *meN-*, and so on, namely cliches *ku-*, *-mu*, *-nya*, *kau-*, and *-isme* express lexical meaning, while units of *ber-*, *ter-*, *meN-*, and so on express grammatical meanings. Ramlan also explained that including clitics are *ku-*, *-mu*, *nya*, *kau-*, and *-isme*, Ramlan divides clitics into two types, namely proclitics and enclitics. The proclitic is located in front, namely *ku-* and *kau*, while the enclitic is located behind, namely *-ku*, *-mu*, and *-nya*. Clitic is a bound morpheme that has a lexical meaning and cannot be the basic form in the formation of more complex words. According to Maryam (2019), There are several forms of cliticism, among others my cliticism, you, you, *-pun*, *-lah*, *-kah*, *-nya*, *-isme*.

According to Samsuri in Yupita (2011) in his book entitled *Analysis of Language* says that clitic is a construction consisting of single morphemes, but generally in small form, which morphologically stands alone, but phonologically usually precedes or follows the morpheme. - other morphemes closely. Samsuri said that including clitic is *-lah*. Samsuri also divides clitics into two types, namely proclitics and enclitics.

Those that precede other words are called proclitic, and those that follow other words are called enclitics, i.e. –lah.

According to Kridalaksana in Yupita (2011), in his book entitled *Class Kata in Bahasa Indonesia* explains that a clitic is a form that cannot stand alone because it is bound to a free form. Kridalaksana mentioned that the clitics are *kau-* and *-mu*. Kridalaksana also divides the clitic into two types, namely when it is attached to another form behind it, the form is called proclitic, namely *kau-*. When attached to the form in front of it, the form is called enclitic, i.e. *-mu*.

Analysis means that the registers found are interpreted using reason, because this vegetable seller register is not in the language dictionary, because the vegetable seller's language register is used to facilitate their own communication. Reasoning or logic according to Kadir (2015), Thinking is an activity to find the right knowledge. What is called true for everyone is not always the same. Therefore, process activities thinking to produce true knowledge is also different.

It can be said that every way of thinking has what is called the criterion of truth which is the basis for the process of finding the truth. The reasoning is a process of finding the truth where each type of reasoning has its own criteria for truth. The reasoning is a thought process in drawing conclusions in the form of knowledge. Humans are essentially creatures

who think, feel, act, and act. Their attitudes and actions are based on knowledge gained through feeling or thinking activities. Reasoning produces knowledge that is associated with thinking activities and not with feelings, although as Pascal said, the heart also has its own logic

The following is a transcript of the conversation between vegetable sellers and buyers containing the register :

VS : vegetable seller

VB : vegetable buyer

VS and VB as code for make easier the readers to understand.

1) Conversation at Mrs. Susanti's vegetable shop :

*VS : apa nak? Sayur kah sayur?*

*VB : kangkung hutan adakah cil?*

*VS : ada nak ai, kangkung cabut jua adanah*

*VB : yang ini ja cil (menunjuk sayur kangkung hutan)*

*VS : adalagikah? 4 ribu seikat*

*VB : beli 5 ikat cil*

In English :

VS: what do you want? is it a vegetable?

VB : is there any forest kangkung?

VS: I have it, do you want to take out the kale too, right?

VB : just this one, ma'am (pointing to the forest kale)

VS: is there anything else? 4 thousand bundles

VB : buy 5 bunches

A) The registers found in the conversation at Mrs. Susanti's shop are:

a) "*Nak*"

kid

b) "*Kangkung hutan*"

forest kang kong

c) *Kangkung cabut*

unplug kang kong

There is no clitic found.

There are phrases based on words and phrases based on their structure in the register of vegetable traders, namely the noun phrases of *kangkung hutan* and *kangkung cabut*, and verbal phrase for *cabut* belonging to exocentric phrases which if the words are separated, the meaning is different *kangkung hutan adakah cil?* The word *kangkung* separated it be different meaning to be *hutan adakah cil?* And *kangkung cabut* if the

*kangkung* separated from *ada nak ai, kangkung cabut jua adanah* to be *ada nak ai, cabut jua adanah*, it is not clear meaning.

Here is the vegetable register and vegetable seller meaning :

B) Register

a) “Nak”

Kid

What is interpreted in English is kid sentence of “*apa nak? Sayur kah sayur?*”, which means a child, but in the merchant language register, kid means only a designation for customers so that the atmosphere is more intimate and customers feel comfortable shopping at Mrs. Susanti's shop. The form of this register includes the register of the form of the Interaction function, according to Herdiana (2018), the register in this case functions to establish and maintain relationships and show feelings of friendship or social solidarity.

b) “Kangkung Hutan”

Forest kang kong

Explanation sentence of *kangkung hutan adakah cil?* this forest kale is not water spinach that grows in the forest, but it grows wild, not intentionally planted by farmers.

c) “Kangkung Cabut”

### Unplug kang kong

The register mean of sentence of *ada nak ai, kangkung cabut jua adanah*, unplugged kale is water spinach planted by farmers where the kale is taken or harvested by pulling it out, vegetable traders call it unplugged kale, according to Adyan (2017), this kale is commonly called land kale (*Ipomea reptans* Poir) is one of the plant's horticulture which is very popular with the people of Indonesia. Pulled kale is much liked because the quality of the taste is very delicious, while forest kale is rarely in demand by customers. because of its savory taste, this plant comes from India but later spread to various countries in Asia and Africa.

#### 2) Conversation at Mrs. Martini's shop :

VB : *Sayur paku berapa sebuting cil ?*

VS : *seikat 4 ribu ding ai, ambil 3 ikat 10 ribu*

VB : *aku bungkus 2 ja cil, kawakah 2 ribu Lombok ? ikan asin adakah kah telang ?*

VS : *ada ni na iwak karing telang lawan iwak karing gabus ada jua 40rb, berelaanlah*

VB : *iya cil, makasih*

In English :

VB: how much is this fern, ma'am?

VS: a bundle of 4 thousand dik ai, take 3 bundles for only 10 thousand

VB: I pack 2 small pieces, can it be 2 thousand chilies? is there salted fish or tuna?

VS: There's this Karing Telang Fish and there's also Karing Cork Fish 40k, be patient

VB: yes ma'am, thank you

A) The registers found in the conversation at Mrs. Martini's shop are :

a) "*Sayur paku*"

Fern vegetable

b) "*Aku bungkus*"

wrap my self

c) "*Dua ribu Lombok*"

chilli two thousand

d) "*Iwak karing*"

dried fish

e) "*Berelaan*"

let go

There is an entlitic type of clitic, namely is *berelaanlah*.

There are phrases based on words and phrases based on their structure in the register of vegetable seller, namely noun phrase of *sayur paku* and the verbal phrases of *aku bungkus* and containing the numerals phrase for *dua ribu Lombok*, noun phrase of *iwak karing*, adjective phrase for *berelaan*. The Sentences containing are exocentric phrases, if the word of *sayur paku berapa sebuting cil?* Separated the *sayur* word to be *paku berapa sebuting cil?* and if *bungkus* separated from the sentences *aku bungkus dua ja cil* to be *aku dua ja cil* this will lead to different meanings, for the sentences *kawakah dua ribu Lombok?* separated the *ribu* to be *kawakah dua Lombok?* And from the sentences *ada ni na iwak karing* separated the word *iwak* to be *ada ni na karing* it will be different meaning.

Here is the vegetable register and vegetable seller register meaning :

B) Register

a) “*Sayur paku*”

*fern vegetable*

Nail vegetables are ferns, from the sentence “*Sayur paku berapa sebuting cil ?*” means is asking the price of vegetable ferns, vegetable



nails is a language that is often used in the market where vegetable nails are ferns not vegetables from nails.

b) *“Aku bungkus”*

wrap myself up

Based on sentence *“Aku bungkus 2 ja cil”* that words means wanting to buy something that asks the seller to wrap the vegetables that the seller wants to buy, it doesn't mean that this buyer asks himself to be wrapped. According to Herdiana (2018), the form of this register is a form of instrumental function, namely language that is oriented to the listener or the interlocutor. The language is used to regulate the behavior of the listener so that the interlocutor wants to obey or follow what the speaker expects.

c) *“Dua ribu Lombok”*

Chilli two thousand

Of this sentence *“kawakah 2 ribu Lombok ?”* those means that you want to buy chillies for only two thousand rupiahs, not that you want to buy two thousand chillies . According to Herdiana (2018), the form of this register is a form of instrumental function, namely language that is oriented to the listener or the interlocutor. The language is used to regulate the

behavior of the listener so that the interlocutor wants to obey or follow what the speaker expects.

d) "*Iwak karing*"

Dried fish

This sentence *ada ni na iwak karing telang* is a language that is often used in vegetable traders' markets, where vegetable traders also sell salted fish which is often called iwak karing, iwak karing in Indonesian is dried fish, which is dried fish which is salted fish, this salted fish is not always sold in condition dry but indeed there are two types of salted fish which there is dry salted fish and wet salted fish. The words iwak karing are very often used to facilitate communication between sellers and buyers.

e) "*Berelaan*"

let go

The word "*berelaan*" of the sentence *ada ni na iwak karing telang lawan iwak karing gabus ada jua 40rb, berelaanlah* when translated into Indonesian means to let go, in English it is let go, which is a word that is very often used in this traditional Kahayan market, where the majority are Banjarese. This word is very familiar in the market, this word is very unique and makes the atmosphere comfortable. The form of register, in this case, the form of Personal function as a form of function, according to

Herdiana (2018), provides an opportunity for a speaker to express feelings of pleasure, emotion, personal, and deep reactions.

3) Conversation at Mrs. Tata's shop:

VS : *kiri kiri kangkung (berteriak agar menarik perhatian pembeli )*

VB : *segarnya wan bungas bungas ih, ni berapa kangkung ? 5 ribu lah seini*

VS : *inggih bu, 5 aja seikat ganal, ecer 3rb perikat*

VB : *jamur ni berapa ?*

VS : *35rb sekilo*

VB : *25rb bisa kah*

VS : *harga seitu amun nukar partai an kubari ai bu.*

In English :

VS: left and right of kale (screaming to attract buyers' attention)

VB : fresh and beautiful, how much is this kangkung? 5 thousand is this

VS: high, ma'am, just 5 big bundles, retail 3k bundles

VB: how much is this mushroom?

VS: 35 thousand a kilogram

VB: 25 thousand can you?

VS: that's the price if you buy wholesale I give it to you, ma'am

A) The registers found in the conversation at Mrs. Tata's shop are :

- a) Kiri-kiri kangkung  
Kang kong on the left
- b) *Bungas*  
beautiful
- c) *Partai*  
wholesaler

There is no clitic type.

There are phrases of the registers, *kiri-kiri kangkung* is the type of the prepositional phrases the sentence of *kiri kiri kangkung (berteriak agar menarik perhatian pembeli)*, from sentences *segarnya wan bungas-bungas ih*, if the word of *bungas-bungas* separated it is containing endocentric phrase to be *segarnya wan ih*, it is still same meanin and if the word of *partai* separated it is containing exocentric phrase from *amun nukar partaian ku bari ai* to be *amun nukar kubari ai*.

Here is the vegetable register and vegetable seller register meaning :

B) Register

- a) "*Kiri- kiri kangkung*"

kale on the left

Based on the sentence “*kiri kiri kangkung (berteriak agar menarik perhatian pembeli )*” is a jargon spoken by vegetable traders to attract the attention of buyers, in which the vegetable seller tells them that on the left there is selling kale, it doesn't mean that the left hand is holding kale, because this jargon is ambiguous which can mean that the left is kale and can mean the left hand holding kale. This register form according to Herdiana (2018), the form of instrumental function is language oriented to the listener or opponent

b) “*Bungas*”

Beautiful

The sentence “*segarnya wan bungas bungas ih*” the word of *bungas* states that the vegetables sold are still very well preserved in color, not implying the beauty of a woman. According to Abdul (1977) in the Banjarese dictionary he created, *Bungas* means beautiful.

c) “*Partai*”

Wholesaler

The sentence “*harga seitu amun nukar partai an kubari ai bu*” meaning of the word *partai* states that wholesalers, in conversation at the shop, traders offer wholesale prices, namely for a cheaper price if you buy

a lot of about 10 kg of vegetables, not political parties, in general, the word party is often used in politics but in vegetable sellers, this word is used to facilitate communication.

4) Conversation at Mrs. Asih's shop:

*VB : daun sop seikat ni berapa ?*

*VS : itu seikat 10rb tapi kawa mun nukar sedalamnya, handak berapa ?*

*VB : satu ja cillah*

*VS : ini 2ribu ja*

*VB : brambang campur, merah putih 10ribu*

*VS : bungkuskah bu?*

*VB : kada usah, campur lawan daun sop ja.*

*VS : 27ribu bu*

In English :

VB: How much is this bundle of soup leaves?

VS: It's a bundle of 10 thousand but you can buy it if you want to retail , how much do you want?

VB : 1 only ma'am

VS: it's only 2k

VB : mixed brambang, red and white 10 thousand

VS: Do you pack it, ma'am?

VB: no need, just mix it with the soup leaves.

VS: 27k bu

A) The register found are :

a) “*Sedalamnya*”

deep

b) “*Brambang* “

red onion

c) “*Merah putih*”

red white

d) “*Daun sop*”

celery leaves

There is an entlitic type of clitic, namely *sedalamnya*.

There is phrase of the register vegetable seller *daun sop* and *brambang* it is noun phrase it can belonging to exocentric phrase which if the word of *daun*, *sedalamnya*, *Merah putih* be separated , the meaning is different.

Here is the vegetable register and vegetable seller register meaning :

B) Register

a) “*Sedalamnya*”

Retail

The sentence *Itu seikat sepuluh ribu tapi kawa mun nukar sedalamnya* the meaning of *sedalamnya* this means retail, which in a bunch of vegetables is opened and the inside is bought retail, does not mean the size in one place.

b) “*Brambang*”

red onion

The sentence of *brambang campur, merah putih 10ribu* then *brambang* word comes from the Javanese language which in the KBBI means red onion. This word is very familiar, the banjar tribe often uses the word *brambang* in the Kahayan market, the average banjar tribe uses the word *brambang*.

c) “*Merah putih*”

red white

The sentence of *brambang campur, merah putih 10ribu* then the meaning of the word red and white means red onion and garlic because to facilitate communication in the Kahayan market, in general the word red and white is often used to describe the red and white Indonesian flag.

d) “*Daun sop*”

celery leaves



The sentence of *kada usah, campur lawan daun sop ja*, soup leaf means celery leaf, celery leaf is often used to cook soup, because it is often a mandatory ingredient of soup and therefore in the market it is known as soup leaf.

5) Conversation at Mrs. Islamiyah's shop:

*VS : yo de yo de, dibeli*

*VB : tempe tahu berapa cil*

*VS : tempe per selonjor daun 7rb, per selonjor plastik 6rb, tahu 5000 ja*

*VB : tempe daunnya 3 cil, sama bayam cabut 5 ikat, saya bungkus 1 juga ni bu (menunjuk 1 bungkus tahu), tempe plastic kada.*

*VS : 36rb, apa lagi 4ribu nya biar pas 40rb de, yuja, seadanya ja lah*

*VB : tukar cil*

*VS : jual*

In English :

VS: come on, come on sis, let's buy

VB: tempeh and know how much bu

VS: 7 thousand leaves of tempeh, 6 thousand per sheet of plastic, 5000 thousand tofu

VB: 3 leaves tempeh, and spinach, take 5 bunches, I also pack 1 of these, ma'am (pointing to 1 packet of tofu), do you want plastic tempeh or not.

VS: 36 thousand, what else is 4 thousand so that it fits 40 thousand sis, yup, it's just okay

VB: change it, ma'am

VS: sell it, ma'am

A) The registers found in the conversation at Mrs. Islamiyah's shop are :

a) *"Yo de yo de"*  
come on, come sister.

b) *"Selonjor"*  
elongated

c) *"Tempe daun"*  
leafy tempeh

d) *"Tempe plastic"*  
plastic tempeh

e) *"Bayam cabut"*  
uprooted spinach

f) *"Saya bungkus satu"*

I packing one

g) *"Seadanya"*  
pot luck

h) *"Tukar"*  
exchange

i) *"Jual"*

sell

There is an entlitic type of clitic, namely *seadanya*, according to Ramlan in Yupita (2011), clitics that contain -ku, -mu, and -nya are included in the entlithic type.

There are phrase based on words in register of vegetable seller , namely the noun phrase of *tempe daun*, *tempe plastic* and *bayam cabut*, belonging to exocentric phrase which if the *tempe* and *bayam* words are separated, the meaning is different *tempe daunnya tiga cil* to be *daunnya tiga cil*, and *tempe plastic kada* to be *plastic kada* then *sama bayam cabut lima ikat* to be *sama cabut lima ikat*. It is containing endocentric phrase if the *daun*, *cabut*, the words are separated, the meaning is same still, the words of *saya bungkus satu*, it is containing exocentric phrase.

Here is the vegetable register and vegetable seller register meaning :

B) Register

a) “*Yo de yo de*”

come on, come sis.

This sentence *yo de yo de, dibeli* means a greeting sentence in order to attract buyers' hearts, the vegetable seller says these words when he sees a teenager passing his shop, it doesn't mean greeting his sister, the word "de" means a younger brother, but "de" means the vegetable seller is the buyer, not his sister. According to Herdiana (2018), the form of

instrumental function is language that is oriented to the listener or the interlocutor. The language used to regulate the behavior of the listener so that the interlocutor wants to obey or follow what the speaker expects.

b) “*Selonjor*”

elongated

The sentence is *tempe per selonjor daun tujuh ribu*, in the KBBI dictionary, *selonjor* means leaning. This word comes from Javanese which was absorbed into Indonesian, but at Kahayan market, precisely at the shop, Mrs. Islamiyah, she said "selonjor" which means stating that *tempe selonjor* means one seed *tempe*.

c) “*Tempe daun*”

leaf *tempeh*

The leaf *tempeh* referred to by the trader is a *tempe* wrapped in banana leaves and referred to as leaf *tempe*, it does not mean that it is made from leaves.

d) “*Tempe plastic*”

plastic *tempeh*

The sentence is *saya bungkus 1 juga ni bu (menunjuk 1 bungkus tahu), tempe plastic kada*, the plastic *tempe* that seller mean is a *tempe* wrapped in plastic, it doesn't mean *tempe* is made of plastic, usually the vegetable

traders sell a variety of tempe where there is tempe wrapped in leaves and tempe wrapped in plastic to facilitate communication, so they often call it tempeh and tempe plastic.

e) “*Bayam cabut*”

spinning removed

The register found in sentence *tempe daunnya 3 cil, sama bayam cabut 5 ikat*, pulled spinach according to Anna (2011), means white spinach planted by farmers, has green stems but is slightly white in color. This pulled spinach does not mean that the spinach is pulled out in the wild, but that this spinach is cultivated.

f) “*Saya bungkus satu*”

I pack one

The register found in sentence, *saya bungkus 1 juga ni bu (menunjuk 1 bungkus tahu)*, the word means that the buyer wants to buy one vegetable and then put it in a package, which does not mean he wants to be wrapped, this word if used outside the market seems ambiguous, but if used in the market this word is very common and makes it easier to understand communication with one another. . Wrap according to KBBI means a noun that wraps an object.

g) “*Tukar*”

exchange

The sentence *tukar lah cil, tukar* here means exchanging goods for money or Kabul consent in the sale, the sale will feel valid if the buyer says exchange and the seller says sell which means the merchandise is exchanged for money. The form of register, in this case, the form of Personal function as a form of function, according to Herdiana (2018), provides an opportunity for a speaker to express feelings of pleasure, emotion, personal, and deep reactions.

h) “*Jual*”

Sell

Vegetable sellers usually say *jual* to buyers when the buyer is about to go home for validation in buying and selling, this word means the trader has sold his merchandise to the buyer, this word is a Kabul consent in trading. The form of register, in this case the form of Personal function as a form of function, according to Herdiana (2018), provides an opportunity for a speaker to express feelings of pleasure, emotion, personal, and deep reactions.

After the researcher analyzed the register in the conversation between the seller and the buyer, the researcher also found the register in the conversation between the seller and the seller.

1) Conversation 1 seller between seller :

*VS 1 : jeruk soto harga naik ternyata say, semalam masih seribu lima sekarang sudah seribu tiga biji, menjualnya ngalih.*

*VS 2 : iya, kayapa ai lagi menjual nya seribuan ai satu biji nya.*

In English :

VS 1: The price of soto oranges has gone up, I say, last night it was still one thousand and five, now there are one thousand and three seeds, selling them instead.

VS 2: Yes, how can I sell a thousand seeds for one seed.

A) The register found in the conversation 1 is :

a) *Jeruk soto*

orange soto

There is no clitic type found.

There are phrase based on word of register vegetable seller is Jeruk soto namely phrase noun, it can belonging to endocentric phrase which if the sentence separated the meaning not changing *jeruk soto* separating soto word to be *jeruk harga naik ternyata say, semalam masih seribu lima sekarang sudah seribu tiga biji, menjualnya ngalih*, it is containing exocentric phrase too if the word of *jeruk* separated.

Here is the vegetable register and vegetable seller register meaning :

B) Register

a) *Jeruk soto*

orange soto

Based on the above register, register found of the sentence is *jeruk soto harga naik ternyata say, semalam masih seribu lima sekarang sudah seribu tiga biji, menjualnya ngalih*, soto oranges are limes, sellers usually call them citrus soto because it is often used for a food mixture called soto, this is a register form because it has a homonymous meaning, which can mean whole oranges in soto or orange flavored water to mix soup food. According to Bara (2020), soto is one of the Indonesian culinary icons that are easily found in almost every region in Indonesia in many different forms. When soto is served, there are must be additional and emerging ingredients added such as fried shallots (48%), leeks (42.67%), celery (37.33), and lime (29.33%) [32]. Each type of soto from each region has its own character. All materials used in a regional soto are easily found in that area.

2) Conversation 1 seller between seller

*VS 2 : Alhamdulillah ada pesanan jamur tiram orang atas sana mau cepat dibawa keatas sana jadi aku buka lebih pagi ai bu.*

*VS 1 : Duit penglaris banar bu lah*

*VS 2 : iya syukur banar penglaris hari ini*



In English :

VS 2: Alhamdulillah, there was an order for oyster mushrooms from the people up there who wanted to be brought up there quickly, so I opened it earlier, ma'am

VS 1: a real seller money, ma'am!

VS 2: Yes, thank God, today's seller

A) The register found in the conversation 2 are :

a) "*Duit penglaris*"

best seller money

b) "*Dibawa keatas*"

brought up

There is no clitic type found in those conversation.

There are phrase based on words, the register of vegetables seller containing noun phrase of *Duit Penglaris* and belonging to exocentric phrase which if the words are separated, the meaning will be different, *Duit penglaris banar bu lah* to be *duit banar bu lah* the words do not have meaning clear. The second register is *dibawa keatas* containing prepositional phrase, because that guide word it can belong to exocentric phrase which if the *dibawa* word separated from the sentence it will be different meaning.

Here is the vegetable register and vegetable seller register meaning :

B) Register

a) *Duit penglaris*

Seller money

The word *Duit Penglaris* from sentence *Duit penglaris banar bu lah* intends to attract sustenance so that the merchandise sold is sold out, but the word *Uang Penglaris* can mean an amulet, according to Endi (2010), a spell or talisman to make merchandise sell out.

b) "*dibawa keatas*"

Brought up

The register *dibawa keatas* from the sentence *mau cepat dibawa keatas sana jadi aku buka lebih pagi ai bu* means the merchant is a village far from the city, not an object that is brought up to the sky.

## 3) Conversation 3 seller between seller :

VS 1 : *bu asih ketiban duit heh*

VS 2 : *Alhamdulillah bu, selama covid ni jarang-jarangnah orang nukar sampai 5 karung keini.*

In English :

VS 1: Mrs. asih, money falls

VS 2: Thank God ma'am, during this covid, people rarely exchange up to 5 sacks now.

A) The registers found in the conversation 3 is :

a) *Ketiban duit*

Money falls

There is no type of clitic.

There are phrase based on words and phrases based on the structure in the register of vegetable seller is *ketiban duit* it is verbal phrase, belonging to exocentric phrase which if the word *ketiban* is separated the meaning is different, *bu Asih ketiban duitlah* to be *bu asih duitlah*, and it is belonging to endocentric phrase if the *Asih* is separated the meaning same still *bu ketiban duitlah*.

Here is the analysis vegetable register and vegetable seller register meaning :

B) Register

“*Ketiban duit*”

money hit

The purpose of *ketiban* money is to get a lot of money from a lot of merchandise, it doesn't mean the fall of money, according to KBBI *ketiban* means falling or being hit by money.

4) Conversation 4 seller between vegetable seller :

VS 1 : mau 5 karunglah

VS 2 : oke bos ku, barang pengantin ni

VS 1 : wah mantap, bungas langkar heh makasihlah

In English :

VS 1: I want 5 sacks

VS 2: okay my boss, this is a bridal item

VS 1: wow that's great, really beautiful, thank you

A) The register found in the conversation 4 are :

a) "*Barang pengantin*"

bridal item

b) "*Bungas langkar*"

very beautiful

There is no type of clitic founded.

There are phrase based on words and phrase structure in the register vegetable seller, namely noun phrase of *barang pengantin* and adjective phrase of *bungas langkar*. It is belonging to exocentric phrase if the *barang* word separated from *oke bos ku, barang pengantin ni* to *oke bos ku, pengantin ni*. For the second register it belong to endocentric phrase if the word *bungas* or *langkar* separated the meaning still not change.

Here is the analysis vegetable register and vegetable seller register meaning :

B) Register

a) “*Barang pengantin*”

Bridal item

The register found in the sentence *oke bos ku, barang pengantin ni, barang penganting* or bridal item means item that have a good shape and taste quality, it does not mean that the items are owned by a bride.

b) *Bungas langkar*

very beautiful

Based on the register above, the register found in the sentence *wah mantap, bungas langkar heh makasihlah, bungas langkar* means very beautiful, this word is usually used for a charming face but in the market traders use this word to very fresh vegetables.

5) Conversation 5 between vegetable sellers :

*VS 1 : sayur sisa nah, kentang wortel heh jual murah ai ni nyaman kada busuk*

*VS 2 : iyakah, banyaknya lagi, aku ada ai ni genjer paraya ku jual bawa bulik ai ni, yu lah aku bulik duluan.*

In English :

VS 1: Carrot potatoes are left over, just sell them cheap so they don't rot.

VS 2: Oh my gosh, that's a lot, I just have vegetable genjer, I don't sell it, I just take it home, I'll go home first, Mom.

A) The register found in the conversation 5 is :

a) "*Sayur sisa*"

leftover vegetables

There is no clitic type of the register found.

There is phrase based on words and phrase based on structure in the register of vegetable seller, namely noun phrase of *sayur sisa* and belonging to endocentric if the word *sisa* separated from *sayur sisa nah*, *kentang wortel heh jual murah ai ni nyaman kada busuk* to be *sayur nah*, *kentang wortel heh jual murah ai ni nyaman kada busuk*.

Here is the analysis vegetable register and vegetable seller register meaning :

B) Register

a) "*Sayur sisa*"

leftover vegetables

From register have been found of the sentence *sayur sisa nah, kentang wortel heh jual murah ai ni nyaman kada busuk* to be *sayur nah, kentang wortel heh jual murah ai ni nyaman kada busuk*. Leftover vegetable register means wilted vegetables, wilted vegetables are usually sold for half the price. This vegetable is only wilted, not rotten. Leftover vegetables do not mean vegetables that are not sold or left over, but vegetables that are wilted.

6) Conversation 6 between vegetable sellers :

*VS 1 : Alhamdulillah ludes, mati kepayuan hari ini sayur kol lawan sayur manis*

*VS 2 : cair am mun kayatu.*

*VS 3 : ya am timbangan panas ngalih dilawani bu asih ai*

*VS 1 : mudahan ketularan panas timbangan ampun buan km*

In English :

VS 1: Thank God it's sold out, it's selling very well today, cabbage vegetable versus sweet vegetables

VS 2: it's very liquid huh

VS 3: yes, the scales are hot, it can't be denied.

VS 1: I hope your scales catch heat too.

A) The register found in the conversation 6 are :

a) “*Mati kepayuan*”

sell out

b) “*Sayur manis*”

sweet vegetable

c) “*Timbangan panas*”

heat scale

There is no clitic type found in the register vegetable seller at conversation 6.

There are phrase based on word and phrases based on their structure in the register of vegetable seller, namely the noun phrase *sayur manis* and *timbangan panas* then adjective phrase of *mati kepayuan*. It can belonging to endocentric phrase of *mati kepayuan hari ini sayur kol lawan sayur manis* if the word *kepayuan* separated the meaning has been not different *mati ini sayur kol lawan sayur manis* and the sentence *mudahan ketularan panas timbangan ampun buan km* if the word *panas* separated the meaning same still.

Here is the analysis vegetable register and vegetable seller register meaning :

B) Register



a) “*Sayur manis*”

sweet vegetable

Sweet vegetables are mustard greens, traders or buyers often call them sweet vegetables, even though the taste of green vegetables is not always sweet, some are bitter and a little sour

b) “*Mati kepayuan*”

sell out

*Mati kepayuan* is a banjar language which is translated into Indonesian which means very in demand, generally the word *mati* means without life according to Umar (2016), death in question means having lost the power or ability to live and this is the same as one has lost a number of organs , which causes one to be unable to feel or see anything.

c) “*Timbangan panas*”

heat scale

The sentence of *ya am timbangan panas ngalih dilawani bu asih ai*, a hot scale means a scale that contains a lot of vegetables so that it becomes heavy and is called a hot scale, it doesn't mean that this scale is hot

7) Conversation 7 between vegetable sellers:

VS 1 : *Lombok habang sama Lombok tiung turun harga bu ai*

VS 2 : *iya, aku langsung dari petaninya bu, 30rb Lombok tiung per kilogram timbangan amas.*

In English :

VS 1: *Lombok habang with Lombok tiung the price goes down bu ai*

VS 2: Yes, I'm directly from the farmer, ma'am, 30 thousand Lombok tiung one kilogram

A) There is registers found in the conversation 7 are :

a) *Lombok tiung*

mynah chilli

b) *Timbangan amas*

gold scale

There is no type of clitic founded.

There are phrases based on words and phrases based on their structure, *Lombok tiung* and *timbangan amas* contain the noun phrases, and belong to exocentric phrase if the *Lombok* and *Timbangan* separated from their sentence from *Lombok tiung turun harga bu ai* to *Tiung turun harga bu ai* the meaning is different, and from *30 ribu Lombok tiung per kilogram*

*timbangan amas* to *30 ribu Lombok tiung per kilogram amas* the meaning has been different.

Here is the analysis vegetable register and vegetable seller register meaning :

B) Register

a) "*Lombok tiung*"

mynah chilli

The register found from the sentence *iya, aku langsung dari petaninya bu, 30rb Lombok tiung per kilogram timbangan amas*, and *Lombok tiung* means cayenne pepper, but vegetable traders often call it *Lombok tiung*, *tiung* which means bird because the *tiung* bird is good at singing, the spicy cayenne pepper is symbolized by the smooth chirping of the *tiung* bird, very unique.

b) "*Timbangan amas*"

gold scale

The register found from the sentence *30 ribu Lombok tiung per kilogram timbangan amas*, and *Timbangan amas* which mean golden scales means that when weighing the measure of the item being weighed it fits perfectly, without any advantages or disadvantages in weighing. Gold scales do not mean gold weighing tool.

## CHAPTER V

### CONCLUSION & SUGGESTION

This chapter presents the conclusion and suggestions on the basis of the research findings and discussion. The conclusion dealt with the result of the research finding. Meanwhile, the suggestion addressed to other pre-service teachers, mentors, and those who are interested in researching vegetable seller register.

#### A. Conclusion

Based on the results of the research that has been described above, it can be concluded that the activities of selling vegetables in the traditional Kahayan market have a language that makes it easy for them to communicate, namely the register of vegetable traders, there are several languages they use that cannot be translated through book or dictionary because understanding this register uses reason or logic.

Vegetable sellers register at Kahayan traditional market have various meanings and forms. The form is; 1) instrumental form 2) personal form and 3) interaction form. The following are the functions of each of the register forms: 1) the instrumental function serves to regulate the listener's behavior so that the interlocutor wants to obey or follow what the speaker or writer expects.

This can be done by speakers or writers by using expressions that express requests, appeals, and seductions. 2) the personal function serves as a function to provide an opportunity for a speaker to

express feelings, emotions, personal, and deep reactions and 3) the interaction function functions to establish and maintain relationships and show friendly feelings or social solidarity. Phrases used usually have a fixed pattern, such as at the time of meeting, getting acquainted, asking the situation, asking goodbye, and so on.

Humans are social beings who live side by side, can not live alone, and always interact with each other. Thus, for this purpose, humans use language as a tool to communicate as well as a group identity such as a group of vegetable traders.

### **B. Suggestion**

In connection with the research findings above, the suggestions for research in this case are:

1. Need for further author at the sociolinguistic level to be used as a contribution of thought for all students, especially in the field of English, this research is very unique and quite good if it is carried out by continuing research by students who will take English education thesis or more precisely English literature.

2. Deepening of knowledge in the field of linguistics so that the author and readers find it easier to learn English.
3. Improving the quality of English teachers, especially in the field of sociolinguistics, then it is time for prospective English teachers to study and deepen English in order to explore the richness of the English language.



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