

VEGETABLE SELLER REGISTER : ANALYSIS LANGUAGE IN KAHAYAN MODERN TRADITIONAL MARKET PALANGKARAYA MUNICIPALITY

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Abstract

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. Descriptive qualitative method was used in this research which involved five informants in Kahayan Modern Traditional Market Palangkaraya Municipality based on sampling technique the criteria needed. Collecting the data, the researcher utilized three instruments which were observation, interview and documentation. (1) This study attempts to describe the form of registers of vegetable traders in the modern traditional Kahayan market, Palangkaraya Municipality. (2) This study attempts to describe the meaning of the register of vegetable traders in the modern traditional Kahayan market, Palangkaraya Municipality. The data were analyzed using the listen, note and tapping technique. Data were analyzed using triangulation method. The results of this study are that the first is that there is a clitic form of the entlithic type and the phrase. Second, the meaning of registering vegetable traders in the traditional Kahayan market, Palangkaraya, Kota Madya, is instrumental, provides an opportunity, and interaction function shows feelings.

Keywords: Vegetable Seller Register, Analysis Language, and Traditional Market

INTRODUCTION

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 (Rohmawati et al, 2018). Maryunis et al, (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. The purpose of this

learning is to know more about the language used the focus at vegetable traders. Language learning also helps make people more tolerant – multilinguals are usually more open-minded and receptive to change.

METHOD

This study was designed as a qualitative descriptive study. According to Sari (2018), qualitative descriptive analysis began with data description and explanation based on existing facts, and then moved on to data analysis in the form of words and sentences. The author chose the Banjarnese and Indonesian languages used by vegetable sellers and buyers to study, and from among the many vegetable sellers, the author had the following criteria for a vegetable seller: (1) have been selling for at least three years, (2) have at least fifteen customers per day, and (3) willing to be participants. The information in this study comes in the form of words, expressions, and sentences found in the registers of vegetable sellers in the Palangkaraya Municipality's Traditional Kahayan Market region. Vegetable dealers' utterances in purchasing and selling transactions, as well as communication amongst other vegetable sellers, were used as the data source. The usage of the language of vegetable vendors comes easily, and it takes the form of everyday communication events (speech) in the context of their vocation.

In this study, the research instrument will be in the form of field observations, note-taking techniques, interviews, and documentation, and the research object will be the vegetable seller registration.

RESULTS AND DISCUSSION

Results

Based on the findings of the vegetable seller registration and the definition of the term. Some discoveries can be found, and they are as follows:

The researcher discovered numerous registers, each with its own set of features distinct from the others. Starting with clitics, the researchers discovered that there were registers that were analogous in kind, namely having only one clitic and also having only one phrase, namely *partai*, *seadanya*, and *sedalamnya*. When the word register is *seadanya*, there is a message in the register that says there is a good relationship between the vendor and the buyer, When the word register is *seadanya*, it creates a sensation of kinship, which is referred to as a feeling of pleasure.

The researcher then discovered numerous registers that only dominated the type of sentence, such as *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 keata* The register that follows contains no cliches and only dominates phrases. There are registers that include exclamation or invitation messages, such as *kiri-kiri kangkung*, which is classed as jargon and has the connotation of an invitation to attract buyers to buy veggies at the shop. This jargon is uttered in a warm and courteous tone to attract customers to buy it.

Namely "harga seitu amun nukar partai kubari ai," which is considered proclitic because it contains the word "kubari," in which the word *ku* is of proclitic type, and the register is "partai". The seller claims that buyers with bulk sizes will receive a discount, and the seller looks to have a nice demeanor.

The researcher discovered that language is the most significant communication instrument that can facilitate all activities, and that language can be employed everywhere in any manner as long as people understand each other. As in the traditional kahayan market, many languages, particularly Banjarese and Indonesian, coexist and are mutually understandable.

Because phrases contain simple words and the market environment is specifically the vegetable traders and vegetable buyers as well as trader-to-trader interactions are easy to understand each other, they carry out fast-paced activities because they serve many customers throughout the day, phrases are used to facilitate communication between each other.

The researcher discovered a unique finding in one of the vegetable sellers, namely in Mrs. Martini's shop, in a conversation between sellers and buyers of vegetables. From this sentence, the researcher deduced that a friendly attitude in speaking and also politeness in serving buyers was the main attitude that kept customers coming back to buy vegetables.

There is a bargain in the martini's shop, 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 sis, if you take three bundles, the price is 10,000," which means that the vegetable seller wants his merchandise to sell quickly and wants to keep having customers.

Discussion

Before going into detail on the vegetable vendor register, the researcher emphasizes that there are three different sorts of registers: clitic, typological, and phrase. Researchers would investigate the forms of the registers, define the typology of the registers, and then classify them in phrases or in the form of words after doing research in the traditional Kahayan market and discovering numerous types of registers.

According to Umiyati (2015), the overall goal of research on language typology or linguistic typology is to classify languages according to their structural properties, and registers in typology include phrases and clitics. The phrase, according to Eriyanti et al, (2020), is a collection of two or more words that make a meaning; it cannot be separated since the meaning will change.

According to Ramlan in Yupita (2011) 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 meanings, while units of *ber-*, *ter-*, *meN-*, and so on express grammatical meanings. Ramlan also defined clitics as *ku-*, *-mu*, *nya*, *kau-*, and *-isme*. Ramlan categorizes clitics into two types: proclitics and enclitics. The proclitic, *ku-* and *kau*, is positioned in front, while the enclitic, *-ku*, *-mu*, and *-nya*, is located behind. Clitic is a lexically bound morpheme that cannot be used as the basic form in the creation of more complicated words. There are numerous types of cliticism, according to Maryam (2019), including my cliticism, *kau*, *-pun*, *-lah*, *-kah*, *-nya*, *-isme*.

According to Samsuri in Yupita (2011), clitic is a construction made up of single morphemes, usually in tiny form, that morphologically stands alone but phonologically usually precedes or follows the morpheme. According to Samsuri, including clitic is *-lah*. Samsuri also distinguishes between proclitics and enclitics when it comes to clitics. Proclitics are those that come before other words, and enclitics are those that come after them, such as *-lah*.

According to Kridalaksana in Yupita (2011), a clitic is a form that cannot stand alone since it is tied to a free form in his book *Class Kata in Bahasa Indonesia*. The clitics are *kau-* and *-mu*, according to Kridalaksana. The clitic is further divided into two forms by Kridalaksana: when

it is attached to another form behind it, the form is called proclitic, and the form is termed kau-. The form is called enclitic when it is linked to the form in front of it, i.e. –mu.

Because this vegetable seller register is not in the language dictionary, and because the vegetable seller's language register is utilized to enhance their own conversation, analysis means that the registers obtained are interpreted using reason. According to Kadir, reasoning or logic, Thinking is a process of determining the correct knowledge. What is said to be true for everyone is not always true for everyone. As a result, process activities such as thinking to develop actual knowledge are distinct.

Every method of thinking has a criterion of truth, which serves as the foundation for the process of discovering the truth. The process of reasoning is one of discovering the truth, with each sort of reasoning having its own set of truth standards. Reasoning is a mental process that involves developing knowledge-based conclusions. Humans are ultimately thinking, feeling, acting, and acting organisms. Their attitudes and behaviors are dependent on information gleaned from emotional or thinking processes. Although, as Pascal pointed out, the heart has its own logic, reasoning provides information that is associated with mental activities rather than feelings. The register is included in the transcript of the interaction between vegetable suppliers and buyers. :

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 : *adalgikah? 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 isn't a clitic to be found.

In the register of vegetable traders, there are phrases based on words and phrases based on their structure, such as the noun phrases kangkung hutan and kangkung cabut, as well as a verbal phrase for cabut that belongs to exocentric phrases and has a different meaning if the words are separated kangkung hutan adakah cil? To be hutan adakah cil, the word kangkung has a

different connotation. And if kangkung is split from *ada nak ai*, kangkung cabut jua adanah to be *ada nak ai*, cabut jua adanah, the meaning is unclear.

Here is the vegetable register and vegetable seller meaning :

B) Register

a) “*Nak*”

Kid

In English, the kid statement "apa nak?" is translated. *Sayur kah sayur?* ” refers to a youngster, however in the merchant language register, kid refers to a client designation to make the ambiance more intimate and consumers feel at ease when shopping at Mrs. Susanti's business. According to (Herdiana et al, 2018), the form of this register contains the register of the form of the Interaction function, which acts to create and sustain relationships as well as display 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 et al, 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

The clitic *berelaanlah* is an entlitic form of clitic.

In the register of vegetable sellers, there are phrases based on words and phrases based on their structure, such as the noun phrase of sayur paku and the verbal phrases of aku bungkus, as well as phrases containing the numerals phrase for dua ribu Lombok, noun phrase of iwak karing, and adjective phrase for berelaan. If the word of sayur paku berapa sebuting cil, the sentences contain exocentric phrases. Is it possible to separate the sayur term paku berapa sebuting cil? Similarly, separating bungkus from the words aku bungkus dua ja cil to aku dua ja cil will result in distinct interpretations, 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

Vegetable nails are ferns, as stated in the statement "Sayur paku berapa sebuting cil?"

Vegetable nails are ferns, not vegetables, as stated in the sentence "Sayur paku berapa sebuting cil?" Vegetable nails are ferns, not vegetables, as stated in the sentence "Sayur paku berapa sebuting cil?".

- b) “*Aku bungkus*”
wrap myself up

According to the expression "Aku bungkus 2 ja cil," which means "I want to buy something" and "I want the seller to wrap the veggies I want to buy," this customer does not want to be wrapped. The shape of this register, according to (Herdiana et al., 2018), is a type of instrumental function namely language aimed towards the listener or interlocutor. The language is used to control the listener's behavior so that the interlocutor wants to obey or follow the speaker's instructions.

- c) “*Dua ribu Lombok*”
Chilli two thousand

Of this sentence “*kawakah 2 ribu Lombok ?*” those means that you want to buy chilies for only two thousand rupiahs, not that you want to buy two thousand chilies . According to (Herdiana et al., 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 commonly used in vegetable traders' markets, where vegetable traders also sell salted fish known as iwak karing in Indonesian, which is dried fish that is salted fish. This salted fish is not always sold in dry condition, but there are two types of salted fish: dry salted fish and wet salted fish. Iwak karing is a term that is frequently used to promote communication between vendors and buyers.

- e) “*Berelaan*”
let go

The phrase "berelaan" in the line *ada ni na iwak karing telang lawan iwak karing gabus ada jua 40rb* means "to let go" in Indonesian; let go in English is a word that is frequently used in this traditional Kahayan market, where the bulk of the people are Banjarese. This word is quite well-known in the market; it is also highly unique and creates a pleasant mood. According to (Herdiana et al., 2018), the form of register, in this case the form of Personal function as a form of function, allows a speaker to express sentiments of joy, emotion, personal, and profound 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 such thing as a clitic type. There are register phrases, *kiri-kiri kangkung* is a type of prepositional phrase, from sentences *segarnya wan bungas-bungas ih*, if the word *bungas-bungas* is separated, it contains endocentric phrase to be *segarnya wan ih*, it still has the same meaning, and if the word *partai* is separated, it contains exocentric phrase to be *segarnya wan*. 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, but this does not mean that the left hand is holding kale, because this jargon is ambiguous and can mean both. The form of instrumental function, according to (Herdiana et al., 2018), is language targeted to the listener or opponent.

- b) "*Bungas*"
Beautiful

The phrase "*segarnya wan bungas bungas ih*" refers to the fact that the vegetables offered are still very well kept in color, rather than emphasizing a woman's beauty. *Bungas* means beautiful, according to (Abdul et al, 1977) in his Banjarese lexicon.

- c) "*Partai*"
Wholesaler

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

Sedalamnya is a form of clitic that is entlitic. The register vegetable seller's phrase *daun sop* and *brambang* is a noun phrase that might belong to an exocentric phrase in which the meaning changes if the words *daun*, *sedalamnya*, and *Merah putih* are separated.

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 meaning of the term red and white in the line *brambang campur, merah putih 10ribu* is red onion and garlic because to simplify communication at the Kahayan market, the word red and white is widely used to describe the red and white Indonesian flag.

- d) “*Daun sop*”
celery leaves

The term *kada usah, campur lawan daun sop ja*, soup leaf, meaning celery leaf. Celery leaf is frequently used to make soup, and because it is frequently a mandatory element of soup, it is known as soup leaf in the market.

4) 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 pelastik 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

According to Ramlan in (Yupita, 2011), the entlithic type of clitic is *seadanya*, which includes clitics with -ku, -mu, and -nya.

There are exocentric phrases based on terms in a vegetable seller's register, such as the noun phrases *tempe daun*, *tempe plastic*, and *bayam cabut*, which have different meanings if the *tempe* and *bayam* words are separated. The *tempe daunnya tiga cil* must remain *daunnya tiga cil*, the *tempe plastic kada* must remain *plastic kada*, and the *sama bayam cabut lima ikat* must remain *sama cabut lima ikat*. If the *daun*, *cabut*, and words are separated, the meaning remains the same; the words of *saya bungkus satu*, for example. It is containing exocentric.

Here is the vegetable register and vegetable seller register meaning :

- B) Register
 - a) "*Yo de yo de*"
come on, come sis.

When a vegetable vendor sees a teenager passing by his shop, he *says yo de yo de, dibeli*; it does not mean greeting his sister; the term "*de*" implies younger brother, but "*de*" means the vegetable seller is the buyer, not his sister. Language oriented at the listener or interlocutor, according to (Herdiana et al., 2018), is an example of instrumental function. The language that is used to manipulate the behavior of the listener in order for the interlocutor to want to obey or follow what the speaker wants.

- b) "*Selonjor*"
elongated

The sentence is *tempe per selonjor daun tujuh ribu*, and *selonjor* denotes leaning in the *KBBI* dictionary. This word originates in Javanese and was adopted into Indonesian, but at Kahayan market, specifically at the shop, Mrs. Islamiyah said "*selonjor*," which means "one seed *tempe*."

- c) "*Tempe daun*"

leaf tempeh

The trader's leaf tempeh is a *tempe* wrapped in banana leaves and known to as leaf tempe; however, this does not imply that it is composed of leaves.

d) "*Tempe plastic*"

plastic tempeh

Saya bungkus 1 juga ni bu (menunjuk 1 bungkus tahu), tempe plastic kada The tempe that the seller refers to is tempe wrapped in plastic, not tempe made of plastic. Typically, vegetable dealers sell a variety of tempe, including tempe wrapped in leaves and tempe wrapped in plastic, thus they refer to it as tempeh and tempe plastic.

e) "*Bayam cabut*"

spinning removed

In the sentence *tempe daunnya 3 cil, sama bayam cabut 5 ikat*, the register was discovered. According to (Lusia, 2011), plucked spinach is white spinach that is cultivated by farmers and has green stems but is slightly white in color. The term "pulled spinach" does not refer to spinach that has been harvested from the wild, but rather to spinach that has been grown.

f) "*Saya bungkus satu*"

I pack one

The register found in the sentence, *saya bungkus 1 juga ni bu (menunjuk 1 bungkus tahu)*, 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 is ambiguous when used outside the market, but it is very common in the market and makes communication with one another easier. Wrap, according to *KBBI*, is a noun that refers to a noun that wraps around an object..

a) "*Tukar*"

exchange

The phrase *tukar lah cil* signifies trading items for money or *Kabul* consent in the sale; the deal would be considered legal if the buyer says exchange and the seller says sell, implying that the merchandise is swapped for money. The type of register (in this case, the type of register) According to (Herdiana et al., 2018), personal function as a type of function allows a speaker to express sentiments of joy, emotion, personal, and profound reactions.

b) "*Jual*"

Sell

When a buyer is about to go home for validation in purchasing and selling, vegetable vendors generally say *jual* to them. This word signifies the trader has sold their item to the buyer, and it is a *Kabul* permission in dealing. According to (Herdiana et al., 2018), the form of register, in this case the form of Personal function as a form of function, allows a speaker to express sentiments of joy, emotion, personal, and profound reactions.

The researcher discovered the register in the dialogue between the seller and the seller after analyzing the register in the interaction between the seller and the customer.

CONCLUSION

Based on the findings of the research 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 that they use that cannot be translated using a book or dictionary because understanding this register uses reassuring language.

Vegetable dealers' registrations in Kahayan's traditional market take many forms. The format is as follows: 1) instrumental form 2) a personal form; and 3) a type of engagement. The functions of each of the register forms are as follows: 1) The instrumental function is used to keep things in check the conduct of the interlocutor in order for the interlocutor to desire to

obey or follow what the speaker or writer expects. Speakers and writers can accomplish this by employing terms that indicate requests, appeals, and seductions. 2) The personal function allows a speaker to communicate sentiments, emotions, personal, and deep reactions; and 3) the interaction function allows a speaker to develop and sustain relationships as well as demonstrate friendly feelings or social solidarity. The phrases used frequently follow a predictable pattern, such as greetings, getting acquainted, asking about the situation, saying farewell, and so on.

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