

LANGUAGE REGISTER OF SUNDANESE STREET VENDORS IN GORONTALO CITY (SOCIOLINGUISTIC STUDY)

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Received : 21 May 2025

Revised : 29 May 2025

Accepted : 17 June 2025

Published : 14 July 2025

DOI : <https://doi.org/10.54443/ijset.v4i9.909>

Link Publish : <https://www.ijset.org/index.php/ijset/index>

Abstract

This study aims to (1) describe the forms of registers used by Sundanese street vendors in Gorontalo City and (2) describe the factors that influence the use of registers of Sundanese street vendors in Gorontalo City. This study uses a sociolinguistic approach based on Halliday's register theory. The method used in this study is a qualitative descriptive method. Data collection techniques are carried out through direct observation, listening to conversations, interviews, recordings, documentation. Data analysis techniques are carried out in 5 stages (1) transcribing the recording results, (2) translating, (3) identifying data, (4) grouping data, (5) analysis results and conclusions. The results of the study indicate that the form of language register used by traders consists of single and compound words that are functional, communicative, and adaptive to the surrounding environment. The vocabulary used reflects the characteristics of the Sundanese language. In addition, the use of this register is influenced by ethnic factors, social interaction, communication goals, and trade situations.

Keywords: *register, street vendor, sociolinguistics*

INTRODUCTION

Chaer (in Noermanzah, N, 2019:307) states that language is a system consisting of arbitrary sound symbols, which have meaning and are conventionally agreed upon. Language is also unique and universal, capable of producing new forms (productive), undergoing change (dynamic), varying, and is a social communication tool that reflects human nature and becomes a characteristic of the speaker's identity. Language serves as a communication bridge connecting speakers and listeners, enabling them to understand each other. The basic function of language is as a means of communication, as emphasized by Chaer (in Haraha, 2018:1), language facilitates interaction between humans through linguistic symbols, both verbal and nonverbal. Language and sociolinguistics are closely related and influence each other. Sociolinguistics studies how language is used in social and cultural contexts, and in interactions between individuals within a society. Language is not merely a means of communication but also reflects a group's social identity, status, and cultural values. A person's choice of words, style, and dialect can reveal their origins, education, and even their attitudes toward others. Conversely, society also influences the language used by its members. Social change, technology, and globalization can trigger changes in language, both in vocabulary, grammar, and usage. Thus, language reflects the social dynamics occurring within a society.

From a sociolinguistic perspective, language users always exhibit diversity and are never uniform. This means that individuals who use language have striking differences in terms of age, social status, economic status, education level, gender, occupation, and other factors. This variation reflects the complexity of society and how language functions as a mirror of that diversity. In addition to differences between individuals, the identities of interlocutors also vary greatly based on sociolinguistic variables. The people spoken to can differ in terms of social status, age, education, and so on. Language use has no fixed time; it can occur at any time, such as at night, during the day, or even in the middle of the night. The places where communication occurs are also very diverse, from weddings, schools, courts, to security posts. Each of these contexts brings different nuances to the way language is used and understood. Language variations based on their function are often referred to as registers. In discussions of registers, this is usually associated with the issue of dialect. If dialect relates to who uses the language, where,

and when, then register concerns the use of language according to the intended purpose or purpose of its use. In life, a person may only use one dialect, for example, a resident of a remote village on a mountainside or at the edge of a forest. However, they certainly use more than one register because, as a member of society, they are involved in various activities. Even in modern life, a person may only know one dialect, but generally in modern society, people use more than one dialect (both regional and social) and master various registers because they are involved in various different activities. A register is a language variation that is shaped by the context in which it is used, adapting it to the activity being performed and its nature. The use of registers demonstrates how language can change according to specific situations, reflecting the linguistic adaptations necessary for various social activities. For example, the language used in a formal work environment will differ from the language used in casual conversation with friends. This demonstrates that registers are not merely linguistic variations but also represent social adaptations made by individuals in various situations. The concept of register is known as a variety of language due to its specific use in certain situations. This reflects the understanding that language is dynamic and always changing according to the needs and demands of diverse social situations. Thus, register shows the ability of language to adapt and function effectively in various contexts. According to Chaer (in Sari 2012:14), register refers to the variety of language used by a particular group or community with similar interests or professions, whose use is influenced by the situation and context. This indicates that register not only reflects social or professional differences, but also functions as an important marker in group identity and complex social interactions.

Street vendors (PKL) are an integral part of the urban landscape in Indonesia. They are a group of traders who usually sell on the side of the main road, selling various goods from snacks to clothing. According to Astuti, P., et al. (2017:300), the historical roots of street vendors are embedded deep in the past, even to the era of Dutch colonialism. At that time, the colonial government required the construction of sidewalks on every main road they built, specifically for pedestrians. These sidewalks later became the forerunner of strategic locations for street vendors to sell their wares. These sidewalks, known as "kaki lima" because they are five feet wide, are intended for pedestrians to walk safely along the edge of the road. These sidewalks became ideal places for small traders to sell, and from there the term "pedajakan kaki lima" was born. However, beyond just a place to sell, street vendors also reflect the social and economic dynamics of urban society. They are part of an economically vulnerable group of people, earning a living by selling merchandise on the streets as an alternative source of income. Street vendors also provide a livelihood for many individuals who lack access to formal employment. Despite often facing various challenges, such as government regulations and fierce business competition, they persist and remain an integral part of urban life.

Register is a form of language variation that emerges in specific situations and is used by a group of individuals with a shared professional background or interests. Register not only reflects the social identity of its speakers but also indicates the specific function and purpose of communication within a particular field. This language variation is systematic because it is influenced by the social, professional, and routine activities of the group of language users. Each type of register can be distinguished from other types based on certain elements, such as the speakers (who is speaking and to whom they are speaking), the topic or field of discussion, known as the discourse field, and the means or medium of communication used, whether spoken or written. Thus, registers are contextual and functional, as their use is tailored to the situation and the needs of the communication at hand. For example, a medical professional will use medical terms understood only by fellow health practitioners, while a teacher will use pedagogical terms specific to the world of education. Parera (in Hadi 2017:28) states that registers can be classified based on specific areas of life, such as doctor registers, farmer registers, and educational registers. Each has its own linguistic characteristics influenced by communication activities within that profession or community. Therefore, understanding registers is crucial in sociolinguistic studies because it demonstrates the close relationship between language, social roles, and the context in which it is used. In this context, registers also help maintain the effectiveness and efficiency of communication among members of certain social groups, including in communication practices in informal trading environments such as street vendors.

METHOD

This research uses a Sociolinguistic approach. According to Abdul Chaer and Leonie Agustina (in Suratiningsih, M., & Cania, PY 2022:245), sociolinguistic studies include research on language use in everyday life, including studies on patterns of language or dialect use in certain cultural settings, the choice of certain languages or dialects by speakers, and discussions on topics and contexts in conversations.

This study uses a qualitative descriptive research type which is used to describe the language register of Sundanese street vendors in Gorontalo City. The data in this study consists of words, phrases, and sentences used by Sundanese street vendors in Gorontalo City. The data sources were Sundanese street vendors who operate in various areas of Gorontalo City. The techniques used to collect data for this research are as follows: (1) Observation (direct observation) Observations were carried out by the researcher by directly observing the communication activities that took place between Sundanese street vendors and buyers at various trading locations in Gorontalo City. (2) Listening without speaking involvement The researcher is not directly involved in the conversation that takes place between the trader and the buyer, (3) Interview The interview technique in this research is carried out after the stage of listening to the verbal interaction between the trader and the buyer has been completed, (4) Recording After observing and listening to the interaction between the trader and the buyer, the researcher continues the data collection process by recording the conversation that takes place in the field, (5) Documentation The researcher collects additional data such as brochures, trade banners as a complement to the observation and listening without speaking involvement and recording.

Data analysis techniques in this study: (1) Transcribing the recording results. The recorded data when listening to the conversation is copied into written form. This aims to make it easier for researchers to identify, sort, and analyze the linguistic elements that form the register used by traders, (2) Translating. This translation is done carefully and contextually, by paying attention to the original meaning of each utterance in Sundanese so that there is no deviation in meaning, (3) Identifying data. This identification is done carefully to recognize and group various forms of language starting from vocabulary, phrases, to sentence structures that are typical and function as characteristics of communication in the context of trade, (4) Grouping data. Data that has been translated into Indonesian is then grouped based on the form of the language register of Sundanese street vendors in Gorontalo City, (5) In the final stage, conclusions are made and data analysis is carried out related to the language register of Sundanese street vendors in Gorontalo City.

RESULTS AND DISCUSSION

The Form of the Sundanese Street Vendor Language Register in Gorontalo City

Based on research on Sundanese street vendors in Gorontalo City, registers are found in the form of single words and compound words. The following is a discussion of the language registers used by Sundanese street vendors in Gorontalo City.

a. Single word

A single word is a word consisting of one morpheme or monomorphemic. A single word is a basic word that has not undergone any morphological process.

Table 4.1 Single Word Register Forms

No	Register	Meaning (Indonesian)	Word forms
1.	<i>Tipung</i>	Wheat	Single word
3.	<i>Cengek</i>	Chili	Single word
2.	<i>Hayam</i>	Chicken	Single word
4.	<i>Oh yeah</i>	Salt	Single word
5.	<i>Money</i>	Rice	Single word
6.	<i>Cicis</i>	Money	Single word
7.	<i>Seuneu</i>	Fire	Single word
8.	<i>Lemongrass</i>	Lemongrass	Single word
9.	<i>Laja</i>	Galangal	Single word
10	<i>Cikur</i>	Aromatic ginger	Single word

Based on the data table above, the following is an explanation of the research data.

Data (1) *Tipung* □Flour

Rn: Kang, ieu cilokna tina tipung naon?

(Sir, what kind of flour is this cilok made from?)

Wp: Tina tipung aci, Tete. Tip off the starch and let it melt.

(Made from tapioca flour, Miss. Fine starch flour.)

Rn: Oh, no wonder leuleus jeung is chewy. That's delicious!

(Oh, it's so soft and chewy. So delicious!)

Wp: Muhun, the recipe hasn't been changed. Aci na is original, so the taste is jeung, the texture is leuleus.

(Yes, the recipe hasn't been changed. The starch is authentic, so the taste and texture are soft.)

In the conversation between a buyer (Rn) and a seller (Wp), the word "tipung" is used, which means flour in Indonesian. The sentence "Kang, ieu cilokna tina tipung naon?" (Sir, what flour is this cilok made from?) indicates that the buyer wants to know the basic ingredients of the cilok he is buying. This question is general but important in the context of traditional food because the basic ingredients greatly affect the taste and texture of the food. The word tipung is derived from the Sundanese word for "flour." The singular form of the word tipung consists of only one morpheme, a base form that has not undergone affixation or word combination. In the context of street vendors, the use of this word indicates that traders prefer concise and direct language forms to refer to staple foods such as flour. This reflects the primary function of singular words: to convey basic meaning efficiently. The use of the word tipung also reflects how Sundanese traders maintain their linguistic identity despite being in a predominantly non-Sundanese environment. This word serves as a unique register that can only be interpreted correctly by the Sundanese-speaking community, while also strengthening social bonds between them. In trade practices, the existence of singular words like tipung facilitates oral communication. Because of its simple form, this word is more quickly pronounced and understood in busy market situations, where time and clarity of communication are crucial.

Data (2) Cloves □ Chilies

Dn: Kang, my recipe is spicy. Shy addkeun, nya?

(Sir, I like it spicy. Add some chili, okay?)

St: Muhun, nya, teh.

(Yes, Miss.)

In the conversation, the customer says, "Kang, I like spicy recipes. Cengek tambahkeun, nya?" which means "Sir, I like it spicy. Add some chili, okay?" The word "cengek" here refers to cayenne pepper, a type of small, very spicy chili commonly used as a complement to Sundanese food. In this case, "cengek" is used to emphasize the customer's desire for the level of spiciness of the food ordered. The request is conveyed in polite and polite language, marked by the particle "nya" at the end of the sentence, which reflects the Sundanese people's habit of maintaining polite language.

The word "cengek" is an example of a single word referring to chili in Sundanese. This word stands alone and immediately conveys a clear meaning without the need for additional words. As a single word, "cengek" plays a vital role in everyday communication, especially in the buying and selling of food. The use of single words like "cengek" demonstrates that some terms are specific and familiar enough to not need to be combined with other words to clarify their meaning. This reflects the efficiency of language in conveying important information directly and concisely. In the context of commerce, single words facilitate interaction between sellers and buyers. From a linguistic perspective, the single word "cengek" serves as an independent lexical unit with a broad meaning that is understandable across the language community. The presence of this simple and direct single word helps expedite communication in situations that require clarity and precision, such as buying and selling.

Data (3) Hayam □ Chicken

Ad: Akang meser satay hayam costs twenty thousand.

(Sir, I bought chicken satay for twenty thousand.)

Sp: Muhun, Sis.

(Okay, miss)

In this conversation, the customer says, "Akang meser sate hayam harga twenty thousand," which means "I'll buy chicken satay for twenty thousand." The Sundanese word "hayam" is the Indonesian equivalent of "ayam." In this context, "hayam" refers to the main ingredient in the food being sold, namely chicken satay. The use of this word is very common in Sundanese conversation and is an important part of everyday communication, especially when referring to the type of food being sold or ordered.

The word "hayam" is a single word meaning chicken in Sundanese. As a single word, this term is specific enough to stand alone to refer to a very common and important animal in the context of food and household trade. Using the single word "hayam" facilitates communication because it has become a familiar basic vocabulary among Sundanese people, especially street vendors. This single word is very effective because it does not require additional words to describe the object in question, thus making the transaction process faster and clearer. From a linguistic perspective, "hayam" functions as a complete unit of meaning (a free morpheme) that refers to a single

type of animal. The existence of single words like this is important as a foundation in the language system for forming compound words or other more complex terms.

Data (4) Uyah□Salt

Sp: Kang, the chicken noodle soup is a bit good, nya?

(Sir, the chicken noodle soup is a bit salty, isn't it?)

Nm: Muhun, nya. Kuahna nganggo uyah saeutik, so raosna ngeunah.

(Yes, that's right. The broth uses a little salt, so it tastes good.)

Sp: Sae, my soup recipe is a bit saeutik, not fishy teuing.

(Good, I like the sauce a little salty, not too sweet.)

In the conversation, the word "uyah" refers to salt, which is an essential ingredient in cooking, particularly in chicken noodle soup. The customer asks, "mie ayamna kuahna rada uyah, nya?", meaning "the chicken noodle soup is a bit salty, isn't it?" This question demonstrates the customer's concern for the taste of the chicken noodle soup, particularly the salt content, which is a key factor in determining the flavor of a dish.

The word "uyah" is a single word meaning "salt" in Sundanese. Because it consists of only one morpheme without any affixes or compounds, "uyah" clearly falls into the category of single words. This vocabulary demonstrates that in conversations between traders, familiar, quick-to-pronounce basic words are used. In the trader register, "uyah" also symbolizes efficiency and simplicity of language. Traders avoid using lengthy or technical terms, but simply use a single, core word that directly refers to a specific merchandise. This emphasizes that single words are a strategic choice in trade communication. Furthermore, the use of "uyah" also demonstrates efforts to preserve regional languages in the public sphere. Despite being in an area where the majority of speakers are Indonesian or Gorontalo, traders consistently use Sundanese basic words, demonstrating the presence of regional languages in economic interactions.

Data (5) Sangu□Rice

Rp: Sir, meser satay costs one ten thousand.

(Bro, buy satay for ten thousand.)

Ks: Henteu and sareng lontong or sangu?

(Not with lontong or rice?)

Rp: Do you have any money, bro?

(Is there rice too, bro?) Ks: Muhun, yes.

(Yes, there is.)

Rp: Sakorsi satay, nya, added sangu oge.

(The satay is a portion, add rice too.)

This conversation depicts a simple and common interaction between a street vendor and a customer who wants to buy satay. The Sundanese word "sangu" means rice, which is a staple food and an essential accompaniment to dishes like satay. In this dialogue, the customer states he wants to buy satay for ten thousand rupiah, and the vendor then asks if he wants rice cakes or rice. This question demonstrates the additional options vendors typically offer to complement satay, as satay is typically enjoyed with rice or rice cakes for a more filling and delicious meal.

The Sundanese word "sangu" means "rice" and is a single word. It stands alone without any affixes or other constituent elements. In the practice of buying and selling, the use of "sangu" reflects a fast and efficient communication pattern between sellers and buyers. This word serves as an important marker in street vendor registers because rice is a staple food. Its simple and direct form makes it effective in expediting buying and selling interactions. The word's semantic clarity reinforces its role as a root word that requires no further explanation in this context. From a social and cultural perspective, the use of "sangu" demonstrates the continuity of Sundanese language traditions, where root words remain alive and actively used, even in areas where Sundanese is not primarily spoken.

Data (6) Cicis□Money

RT: My servant mayar pay fifty thousand, aya cicis leutikna, right?

(I'll pay with fifty thousand rupiah, do you have any small change, sir?)

Sy: Muhun, tiasa, teh.

(yes, sis)

In this conversation, the customer says, "Abdi mayar ku cicis fifty thousand, aya cicis leutikna, kang?" which in Indonesian means "I'll pay with fifty thousand, do you have small change, sir?" The word "cicis" in Sundanese refers to paper money, and in some contexts can also be used generically to refer to cash. In this

conversation, "cicis" is used twice, to refer to a large denomination ("cicis fifty thousand") and to ask for small denominations ("cicis leutikna").

The word "cicis" is a singular word because it consists of a single morpheme that has not undergone affixation or compounding. In the context of trade, "cicis" is used to refer to money, which is the primary medium of exchange in buying and selling transactions. This word is typically used in informal conversations among Sundanese traders. As a singular word, "cicis" has the advantage of communication efficiency. With its single, easy-to-pronounce syllable, it facilitates interactions between traders and between traders and buyers. This efficiency is crucial in a dynamic and busy market environment. The use of "cicis" also demonstrates the distinctive linguistic culture of the Sundanese people living in Gorontalo. Despite being in a predominantly non-Sundanese environment, the existence of this word reflects an effort to maintain regional linguistic identity in daily economic activities.

Data (7) Seuneu □ Fire

Rs: Ieu satenya raos, lemes, tur mateng rata.

(The satay is delicious, soft, and cooked evenly.)

Dk: Thank God, enya, seuneu kedah is maintained so that teu teuing gedé, sangkan satay na teu crispy or kaduruk.

(Thank God, yes, the fire must be kept from being too big, so that the satay doesn't dry out or burn.)

Rs: Abdi satay na sabab recipe mateng rata jeung bibina karasa.

(I like the satay because it is cooked evenly and the spices are noticeable.)

In the conversation, the customer (Rs) praised the satay, saying it was delicious, tender, and evenly cooked. This demonstrates that the cooking process was carried out well, resulting in the satay having the desired texture and flavor. The seller (Dk) explained that the key to perfectly cooked satay is to keep the heat on low. Too high a heat can cause the satay to dry out quickly or even burn, which will certainly ruin the taste and quality of the satay. Therefore, the seller is always careful to regulate the heat so that the satay cooks evenly and remains delicious.

The word "Seuneu" is a single word meaning fire. It consists of only one morpheme and has not undergone any other morphological processes. Its use in the context of street vendors refers to the basic needs of cooking or preparing food. As a single word, "seuneu" serves to convey a basic meaning directly without ambiguity. This makes it effective in quick and practical interactions. In a market environment, the use of basic words like this speeds up work communication. Furthermore, the use of "seuneu" reflects the preservation of native Sundanese vocabulary in diaspora areas. The street vendors who use this word demonstrate that language is not only a means of communication but also a community identity.

Data (8) Lemongrass □ Lemongrass

Mm: Brother, that's chicken nganggo lemongrass noodles, nya?

(Sir, this chicken noodle uses lemongrass, right?)

Lb: Muhun, Teteh. Serehna was covered in a heula so that Raosna could drink the kana soup.

(Yes, Miss. Soak the lemongrass first so that the flavor is absorbed into the broth.)

Mm: Sae, I have a recipe for lemongrass soup, raosna is fresh

(Good, I like the broth with lemongrass, it tastes fresh.)

The conversation above demonstrates the use of the word lemongrass (sereh) in the context of a street vendor selling chicken noodles. The word lemongrass here refers to an aromatic spice commonly used to add flavor and aroma to dishes, particularly chicken noodle soup. In the conversation, a customer (Mm) asks whether the chicken noodles sold use lemongrass. This indicates that the customer is aware of the role of lemongrass in providing a fresh and distinctive aroma to the chicken noodle soup, making it an important factor in the quality of the food's taste. The seller (Lb) explains that the lemongrass is first ungkep (soaked or boiled) so that the aroma and flavor of the lemongrass can be well absorbed into the soup. This demonstrates a careful and detailed cooking technique in maintaining the quality of the taste and aroma of the chicken noodle soup to make it even more delicious and appetizing.

The word "sereh" is a single word meaning lemongrass, a plant commonly used as a cooking spice or herb. This single word adequately represents the intended object without the need for further explanation. The use of single words like "sereh" is very practical in merchant communication because this spice is frequently traded and widely known by the public. The existence of a strong single term helps speed up communication and facilitates the identification of goods in sales transactions. Linguistically, "sereh" functions as an independent and important lexical unit, serving as a root word in Sundanese. This single word also provides the basis for the possibility of developing more complex terms if needed in certain contexts.

Data (9) Laja □ Galangal

Gh: sis, that's just the way it is, right?

(Bro, does this seblak use galangal?)

Py: Muhun, Teteh. Laja na sliced leutik sangkan raosna suck kana seblak sauce.

(Yes, Miss. Slice the galangal finely so that the flavor can penetrate the seblak sauce.)

Gh: Sae, abdi seblak recipe anu aya laja na, raosna leuwih ngeunah jeung seger.

(Good, I like seblak with galangal in it, it tastes better and fresher.)

The conversation demonstrates the use of the word *laja*, meaning *galangal*, in the context of a street vendor selling *seblak*, a typical Indonesian dish with a soup base that is usually spicy. *Laja* here refers to one of the essential spices used to impart a distinctive aroma and flavor to the *seblak* sauce. In this dialogue, the buyer (Gh) asks whether the *seblak* being sold uses *galangal*, indicating that the buyer recognizes the importance of this ingredient in creating an authentic and delicious *seblak* flavor. The seller (Py) then explains that the *galangal* is sliced into small pieces so that its aroma and flavor can be perfectly absorbed into the *seblak* sauce. This demonstrates a careful cooking technique to produce an optimal and fresh flavor.

The word "*Laja*" is a singular word referring to *galangal*, a type of rhizome plant commonly used in cooking. As a singular word, "*laja*" conveys a specific and clear meaning without the need for additional words. In trade, the use of this singular word facilitates communication between sellers and buyers without the risk of misunderstanding. Singular words like "*laja*" are an essential part of the vocabulary for staple ingredients frequently used in everyday cooking. From a linguistic perspective, this singular word demonstrates the Sundanese language's efficiency in creating vocabulary that is easily understood and remembered by its community. The presence of singular words allows for fast and effective communication, especially in the context of buying and selling.

Data (10) Cikur □ Aromatic ginger

Pl: Brother, why do you make chicken noodles with cikur?

(Sir, do you use galangal for this chicken noodle?)

Kr: Muhun, Teteh. Cikur na is grated saeutik so raosna tastes like gravy.

(Yes, Miss. Grate the galangal a little so that the flavor can penetrate the sauce.)

Pl: Sae, I have a recipe for anu aya cikur soup, the raosna is so fresh and fishy.

(Good, I like broth that has *kencur* in it, it tastes fragrant and fresh.)

This conversation depicts an interaction between a buyer and a seller of chicken noodles, which touches on the use of the word *cikur*, meaning *kencur* (a type of ginger), as an essential ingredient in the chicken noodle soup recipe. The word *cikur* in Sundanese refers to *kencur*, an aromatic rhizome often used in traditional Indonesian cooking to impart a distinctive aroma and fresh flavor. In this dialogue, the buyer (Pl) asks the seller (Kr) whether the chicken noodles he is about to buy use *cikur*. This question demonstrates the buyer's familiarity with the ingredient and its association with the flavor of the chicken noodles. The seller then confirms that *cikur* is indeed used and explains that it is grated lightly to allow the aroma and flavor to penetrate optimally into the chicken noodle soup. This demonstrates a cooking technique that pays attention to detail to ensure a delicious and distinctive taste.

The word "*cikur*" is a single word referring to *kencur* (*gae*), a type of rhizome commonly used as a kitchen spice. This single word is able to represent its object completely without requiring additional words. In the context of trade, single words like "*cikur*" are crucial because they facilitate communication between sellers and buyers without causing confusion. This clear and specific single vocabulary helps streamline the buying and selling process. Linguistically, the single word "*cikur*" demonstrates the rich and dense vocabulary of Sundanese, capable of providing specific names for everyday objects. This demonstrates the language's efficiency in conveying meaning.

b. Compound words

A compound word is a word formed from two elements. The characteristic of a compound word lies in its elements, where one or all of the elements are basic words, and its structure cannot be separated or changed.

Table 4.2 Forms of Compound Word Registers

No	Register	Translation	Word forms
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1.	<i>Beurem onions</i>	Red onion	Compound words
2.	<i>Onion</i>	Garlic	Compound words
3.	<i>Endog hayam</i>	Chicken eggs	Compound words
4.	<i>Hayam tribe</i>	Chicken feet	Compound words
5.	<i>lime leaves</i>	Lime leaves	Compound words
6.	<i>urea sugar</i>	Brown sugar	Compound words
7.	<i>Fishy soy sauce</i>	Sweet soy sauce	Compound words
8.	<i>West Sumatra chocolate</i>	Chocolate spread	Compound words
9.	<i>Suuk butter</i>	Peanut butter	Compound words
10	<i>Lengo oil</i>	Coconut oil	Compound words

Based on the data above, the following is an explanation of the research.

Data (1) Beureum onion □ Red onion

ft: Mas, ieu satena raos really. Bumbuna karasa!

(Sir, this satay is really delicious. You can taste the spices!)

Gh: Muhun, Teteh. The samemeh satay is served smeared with heula ku Bumbuna

(Yes, Sis. Before grilling, the satay is brushed with the seasoning first.)

FT: Bumbuna make naon wae, bro?

(What spices do you use, bro?)

Gh: Make lengo oil, fishy soy sauce, bodas onions, beureum onions, add saute to taste.

(Use coconut oil, sweet soy sauce, garlic, shallots, then add a little flavoring.)

FT: Thank you, Mas, parantos for your recipe.

(Thank you, bro, for sharing the recipe.)

The word "onion beurem" is an example of a compound word consisting of two basic elements: "onion" and "beurem" (red). The two are combined to form a new, specific meaning: "onion." If the word "onion" stood alone, its meaning would be ambiguous, potentially referring to either red or white onions. Therefore, forming this compound word is important to clarify the intended type. The distinctive characteristic of compound words is the inseparable meaning between their elements. Simply saying "beurem" (beurem) makes the meaning unclear. However, when combined into "onion beurem," the meaning becomes complete and cannot be understood separately. This aligns with the definition of a compound word: a combination of two basic words that form a single, fixed meaning. In trade registers, compounds like this are crucial because they ensure the clarity of transactions. Traders use compounds so that buyers know exactly what goods are being referred to. Thus, compound forms are not only a linguistic characteristic but also have a practical function in economic activities.

Data (2) Onion bodas □ Garlic

ft: Mas, ieu satena raos really. Bumbuna karasa!

(Sir, this satay is really delicious. You can taste the spices!)

Gh: Muhun, Teteh. The samemeh satay is served smeared with heula ku Bumbuna

(Yes, Sis. Before grilling, the satay is brushed with the seasoning first.)

FT: Bumbuna make naon wae, bro?

(What spices do you use, bro?)

Gh: Make lengo oil, fishy soy sauce, bodas onions, beureum onions, add saute to taste.

(Use coconut oil, sweet soy sauce, garlic, shallots, then add a little flavoring.)

FT: Thank you, Mas, parantos for your recipe.

(Thank you, bro, for sharing the recipe.)

Bawang bodas is a compound word combining the singular words bawang (onion) and bodas (white) to describe a type of onion that differs from bawang beurem (white onion). This compound plays a crucial role in distinguishing objects that are generally similar but specifically different in color. In the context of street vendors, this compound facilitates the identification process. The use of compound words like "onion bodas" allows speakers to provide richer information, thus preventing confusion among the types of onions sold. This demonstrates how compound words help clarify communication and enrich vocabulary in trade activities. Compound words act as effective linguistic constructions to convey detailed meaning. In linguistic analysis, the combination of single words into compounds like this demonstrates the flexibility of Sundanese in meeting the needs of practical communication. These compounds also illustrate how language develops within specific social and economic contexts, in this case, trade, to provide clarity of meaning while enriching the variety of expressions.

Data (3) Endog hayam □ Chicken eggs

St: Uncle, the baksona sakorsi noodles. (Sir, the meatball noodles are one portion.)

Pw: Make endog hayam oge?

(Use chicken eggs too?)

St: Muhun, Akang.

(Yes, sir.)

In this conversation, the customer places an order by saying "Akang, mie baksona sakorsi nya" which means "Sir, please have a portion of the meatball noodles." The seller then asks, "Make endog hayam oge?" which in Indonesian means "Do you use chicken eggs too?" The word endog hayam is a compound word consisting of two basic words, namely endog which means egg and hayam which means chicken. As a compound word, this term refers specifically to chicken eggs, which are usually an additional ingredient or complement in foods such as meatball noodles.

The word endog hayam is a compound word composed of two basic words: endog (egg) and hayam (chicken). This combination produces the specific meaning of "chicken egg," which differs from other types of eggs such as duck or quail eggs. In the context of commerce, the precision of this meaning is crucial. Structurally, endog hayam cannot be separated from its elements if it is to retain its specific meaning. The word endog alone is too general, and hayam without the preceding word becomes meaningless in this context. Therefore, as a compound word, the two form a single lexical unit whose order cannot be changed. Compound words like endog hayam reflect the need for more precise terminology in the street vendor register. This demonstrates that vendors' language use relies not only on simple forms such as single words, but also on compound forms that serve to clarify descriptions of merchandise.

Data (4) Hayam tribe □ Chicken feet

DP: Teteh, bade meser seblak sakorsi, kuahna nu is spicy.

(Miss, buy a portion of seblak, the sauce is spicy, okay?)

Ti: Sae, Teteh. Aya deui nu bade ditambahkeun?

(Okay, Miss. Anything else to add?)

Dp: Add the hayam tribe, Teteh

(Add chicken feet, sis.)

Ti: Muhun, ready Sis.

(Yes, ready, Miss.)

In this conversation, the customer expresses his desire to buy seblak with spicy sauce and add suku hayam, which in Indonesian means chicken feet. The word suku hayam is a compound word in Sundanese consisting of suku (foot) and hayam (chicken). In its lexical meaning, "suku hayam" refers to chicken feet, which are commonly prepared as an additional dish, especially in seblak, soto, or soup. In this case, "suku hayam" is classified as a noun, because it refers to a real object.

The word Suku Hayam is a compound word consisting of the root words "suku" (foot) and "hayam" (chicken). This combination literally means chicken feet, which in market or culinary contexts are referred to as chicken feet. The combination of these two words forms a single, inseparable meaning. As a compound word, "suku hayam" demonstrates how Sundanese combines basic words to form more specific terms. In the world of commerce, such specifications are important to avoid errors in the procurement or sale of goods. The use of this term demonstrates a balance between simple language forms (basic words) and the need for more detailed descriptions. Street vendors use this compound word to more accurately describe their merchandise.

Data (5) Lime leaves □ Orange leaves

Py: Tea, can you please check the orange smell?

(Sis, these chicken feet have a distinctive citrus aroma, don't they?)

Kl: Muhun, it's fine when the tea is boiled, lime leaves are added to make the soup taste more delicious.

(Yes, because when the chicken feet are cooked, lime leaves are added to make the sauce taste better.)

Py: Oh no, no wonder the tea merchandise continues to sell well. But it's different to measure how good it tastes, but add spices.)

(Oh, no wonder Mbak's merchandise always sells well. It turns out that not only flavoring is added, but also spices.)

Py: Thank you, Sis.

(Thank you, Miss).

The word "daun kapur" is a compound word that combines two single words, namely daun and kapur (lime), which in this context refers to lime leaves. This compound word is used to identify a particular type of leaf that is different from other types of leaves. In a commercial context, the use of compound words like daun kapur (lime leaf) helps clarify the product being sold and avoids confusion. Buyers can specifically understand that the intended product is lime leaves, not other leaves that may have different uses in cooking or other purposes. Linguistically, these compound words demonstrate the Sundanese language's ability to form new terms by combining single words, thus enhancing their meaning. This is crucial in the context of economic and social communication, where accuracy of meaning is key to successful transactions.

Data (6) Brown sugar □ Brown sugar

PS: Mang, is the sugar beureum nu alus mah?

(Bro, do you have any good brown sugar?)

PT: Hapunten, ayeuna mah gula beureumna teu acan aya, kakara rék came to the market.

(Sorry, the brown sugar isn't available yet, it's just about to be brought in from the market.)

The word "sugar beureum" is a compound word consisting of the singular "sugar" (sugar) and "beureum" (red), which refers to brown sugar. This compound has a specific meaning that distinguishes brown sugar from other types of sugar, such as white granulated sugar. The use of compound words is crucial in commerce to ensure buyers understand the exact product being offered. Compound words provide more detailed information, ensuring smooth transactions without confusion. Linguistically, gula beureum (beureum sugar) is an example of how single words can be combined to form more specific and descriptive terms. This process of compound word formation helps enrich Sundanese vocabulary and supports contextual and effective communication.

Data (7) Fishy soy sauce □ Sweet soy sauce

ft: Mas, ieu satena raos really. Bumbuna karasa!

(Sir, this satay is really delicious. You can taste the spices!)

Gh: Muhun, Teteh. The samemeh satay is served smeared with heula ku Bumbuna

(Yes, Sis. Before grilling, the satay is brushed with the seasoning first.)

FT: Bumbuna make naon wae, bro?

(What spices do you use, bro?)

Gh: Make lengo oil, fishy soy sauce, bodas onions, beureum onions, add saute to taste.

(Use coconut oil, sweet soy sauce, garlic, shallots, then add a little flavoring.)

FT: Thank you, Mas, parantos for your recipe.

(Thank you, bro, for sharing the recipe.)

The word "kecap amis" (sweet soy sauce) is a compound word consisting of "kecap" (soy sauce or soy sauce) and "amis" (sweet), meaning sweet soy sauce. This compound is important for distinguishing between different types of soy sauce, making it easier for sellers and buyers to communicate. The use of compound words like "kecap amis" (fishy soy sauce) facilitates product identification, which is particularly useful in commercial contexts to avoid purchasing errors. By including a flavor description in the second word, the word's meaning becomes clearer and more communicative. Linguistically, this compound word demonstrates how Sundanese combines two single words into a single, coherent term with a specific meaning. This process enriches vocabulary and supports effective communication in social and economic settings.

Data (8) Sumebar chocolate □ Chocolate spread

Ft: Brother, bade meser toast two.

(Bro, buy two toasts.)

Rl: Muhun, nu rasa naon, Teteh?

(Yes, what flavor, Miss?)

Ft: Sumebar chocolate jeung butter suuk

(Chocolate and peanut butter.)

Rl: Sae, mango antosan heula, Teteh.

(Okay, please wait a moment, Miss.)

In this conversation, the customer orders: "Akang, bade meser roti bakar dua," which means "Sir, I want to buy two toasts." The seller then asks which flavors they want: "Nu rasa naon, Teteh?" or "Which flavor, Miss?" The customer replies: "Sumebar coklat jeung penyet suuk," which means "Chocolate jam and peanut butter." The word "sumebar coklat" is a compound word composed of the verb *sumebar* (meaning to spread or spread) and the noun *chocolate*. Collectively, this expression refers to chocolate jam spread on bread. The word "sumebar coklat" is a compound word combining the singular words "sumebar" (jam) and "kolata" (chocolate) to refer to chocolate jam. This compound word facilitates more specific product descriptions in commerce. The use of compound words is very helpful in providing complete and detailed information, making it easier for buyers to identify the product correctly. With this compound word, communication in buying and selling becomes more effective and efficient. Linguistically, this compound word demonstrates how Sundanese is able to combine two single words to form terms with new and specific meanings. This reflects the dynamics of language that adapts to the needs of society.

Data (9) Butter suuk □ Peanut butter

Ft: Brother, bade meser toast two.

(Bro, buy two toasts.)

Rl: Muhun, nu rasa naon, Teteh?

(Yes, what flavor, Miss?)

Ft: Sumebar chocolate jeung butter suuk

(Chocolate and peanut butter.)

Rl: Sae, mango antosan heula, Teteh.

(Okay, please wait a moment, Miss.)

In the conversation, the customer says, "Sumebar coklat jeung penyet suuk" when referring to the flavor of the toast he ordered. This sentence means "Chocolate jam and peanut butter." Here, the vocabulary focus is on "mentega suuk," which is a compound word in Sundanese. This term consists of two words: "pembe," meaning butter or spread, and "suuk," meaning peanut. Overall, "mentega suuk" refers to peanut butter, a spread made from crushed peanuts mixed with oil or butter to form a paste.

Butter suuk is a compound word combining two single words: butter (a spreadable jam) and suuk (peanut), meaning peanut butter. This compound word is used to give a specific name to a product that is a combination of two main ingredients. In a commercial context, this compound word is very helpful in communicating the product clearly and avoiding misunderstandings between sellers and buyers. This complete information is crucial in food transactions. From a linguistic perspective, butter suuk is an example of a compound word construction that demonstrates the Sundanese language's ability to adapt vocabulary to meet the needs of more detailed and detailed communication.

Data (10) Lengo oil □ Coconut oil

ft: Mas, ieu satena raos really. Bumbuna karasa!

(Sir, this satay is really delicious. You can taste the spices!)

Gh: Muhun, Teteh. The samemeh satay is served smeared with heula ku Bumbuna

(Yes, Sis. Before grilling, the satay is brushed with the seasoning first.)

FT: Bumbuna make naon wae, bro?

(What spices do you use, bro?)

Gh: Make lengo oil, fishy soy sauce, bodas onions, beureum onions, add saute to taste.

(Use coconut oil, sweet soy sauce, garlic, shallots, then add a little flavoring.)

FT: Thank you, Mas, parantos for your recipe.

(Thank you, bro, for sharing the recipe.)

The word "Lengo Oil" consists of two basic words: minyak (oil) and lengo (coconut). The combination of the two forms a specific meaning: oil derived from coconuts. This is an example of a compound word because the combination of the two basic words conveys a different meaning when separated: coconut oil, not oil in general. In street vendor interactions, the term "lengo oil" is used as a practical term to refer to an essential ingredient in

cooking or selling food. Vendors use this term when offering ingredients or inquiring about the availability of coconut oil, commonly used for frying traditional dishes. This compound term simplifies communication because it explicitly identifies the type of oil in question, distinguishing it from other cooking oils.

Factors Influencing the Language Register of Sundanese Street Vendors in Gorontalo City

Based on the interviews that researchers have conducted with informants, it can be concluded that there are 2 factors that cause the language register of Sundanese street vendors in Gorontalo City.

a. Situational factors when trading

The register that appears in each dialogue is influenced by the factors of buyers among Sundanese people:

Data (1)

Pb: Brother, come to Meuli

Pj: hoyong, Meuli naon

Pb: cilokna, teu make tofu, sabarahahargana? Pj: Hargana Sarebu Hiji

Pb: five thousand, bro

Pj: rek, fried atanapi seupan?

Pb: seupan

Pj: wrapped atanapi neda di dieu

Pb: neda we

Situational factors are one of the important elements that influence the emergence of language variations or registers in communication, especially in the context of buying and selling. In data (1), the conversation between the seller (Pj) and the buyer (Pb) takes place in Sundanese, because both participants come from the same ethnic background. The full use of Sundanese indicates that the communication situation is internal to the group, where there is no pressure to use other languages such as Indonesian or the local regional language (Gorontalo). This ethnic similarity factor creates a relaxed, friendly, and informal communication atmosphere, so that the register used is casual, accommodating, and typical of the community.

The register forms in the data reflect situational adjustments based on the role and purpose of the communication. Words such as *hoyong meuli* (want to buy), *sababaraha hargana* (how much is it), and *seupan* (steamed) are part of the typical register of Sundanese vendors, reflecting the buying and selling of snacks. The terms *neda* (eat) and *bungkus atanapi neda di dieu* (wrapped or eat here) indicate registers used to inquire about food consumption preferences, which are common in street vendor situations. This choice of vocabulary demonstrates that sellers and buyers share an understanding of the cultural context and meaning of the words used, which is not always readily understood by outsiders.

The trade situation that occurs among Sundanese ethnic groups also fosters social solidarity through the use of group-specific registers. Registers in these conversations function not only as a means of communication but also as a means of maintaining cultural identity. In such situations, language becomes a social bonding tool, as well as a symbol of group exclusivity. Thus, the social situation, in this case the relationship between speakers of the same ethnicity, significantly influences the form and choice of register used. This reinforces the notion that registers in a given social context always emerge as a result of the interaction between language and the social identity of its speakers.

b. Certain conditions and situational factors when trading is finished

The register that appears in each dialogue is influenced by fellow Sundanese people who have migrated and are in the same place

Data (1)

P1: "How much do you earn? Naha kabeh high fives selling well?"

P2: "Thank God, the high fives all sold out."

P1: "Sakumaha seueurna?"

P2: "One hundred and fifty siki, anjeun kumaha?"

P1: "Thank God, it's selling well."

P2: "Come on, let's take a break."

Certain conditions and situations significantly influence the use of registers in conversations between speakers, particularly after primary activities such as trading have been completed. In this context, the conversation occurs between fellow Sundanese traders living in the same neighborhood. The registers used

in these situations tend to be more relaxed, evaluative, and serve to strengthen social relationships. Data (1) shows how Sundanese is used to share information about trading results and to demonstrate empathy or solidarity after a hard day's work.

Vocabulary such as "tos laris" (sell everything) and "sabaraha seueurna" (how many) are typical registers in the context of communication between traders who have finished selling. The language used is no longer transactional, but rather shifts to an interpersonal function, namely asking each other about news and results, while also maintaining good relations between traders. These words reflect emotional closeness, the use of regional language as a bond of identity, and an atmosphere of familiarity that is not present in conversations with buyers or outsiders.

Moreover, the registers that emerge in this situation also demonstrate how language plays a role in maintaining social cohesion within the migrant community. Because these traders live and trade in the diaspora (outside their homeland), the consistent use of Sundanese outside of trading activities creates a socially and culturally safe space. Expressions such as "hayu urang rest" (let's rest) indicate that communication is no longer business-related but has shifted to a more personal and familial form. Thus, the post-trading environment becomes a crucial factor in the formation and maintenance of the distinctive register of the Sundanese trading community in the diaspora.

CONCLUSION

The conclusion of this study is that the use of language registers by Sundanese street vendors in Gorontalo City is a form of linguistic adaptation that reflects cultural identity as well as an effective communication strategy. The form of Sundanese language registers of Sundanese street vendors in Gorontalo City. This study concluded that the form of Sundanese language registers used by street vendors consists of 65 data consisting of two forms, namely single and compound words. There are two factors that influence the use of registers, namely the situational factor when trading, meeting fellow Sundanese buyers, and the factor after trading which is influenced by fellow Sundanese people who migrate and are in the same place.

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