



THE REGISTER OF RICE CULTIVATION IN KESUGIHAN DISTRICT, CILACAP REGENCY, AND ITS RELEVANCE TO JAVANESE LANGUAGE LEARNING AT THE JUNIOR HIGH SCHOOL LEVEL

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Abstract

This study examines the decline in intergenerational transmission of traditional agricultural vocabulary within Javanese-speaking farming communities, particularly in rice cultivation. The study aims analyze the rice cultivation register in Kesugihan District, Cilacap Regency, and to examine its relevance to Javanese language learning at the junior high school. Data were collected through field observation, semi-structured interviews, surveys, and documentation involving farmers, village officials, agricultural extension officers, and members of farmer groups. The data were analyzed using register theory and functional linguistic perspectives through stages of transcription, categorization, contextual interpretation, and functional analysis. The findings reveal the rice cultivation register in Kesugihan District reflects a systematic linguistic variation organized into three stages: pre-planting, land preparation, and planting. The registers are characterized by distinctive ngapak Javanese lexical forms such as rumbras, kluyon, nggebal, ngepyak, demplot, ombol, and nyidhang, which function as technical communication tools, markers of work procedures, and carriers local knowledge. Linguistically, the study demonstrates relationship between register formation, social activity, and cultural practices within agrarian communities. The findings also affirm agricultural registers can serve contextual and culture-based teaching materials in Javanese language education by enriching students vocabulary mastery, introducing dialectal variation, and strengthening local wisdom-oriented learning at the junior high school.

Keywords: register, rice cultivation, Ngapak, Javanese language, Javanese learning

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INTRODUCTION

The decline of local agricultural vocabulary among younger generations has become an increasingly visible sociolinguistic phenomenon in many agrarian communities in Indonesia. In farming societies, language does not merely function as a communication tool, but also as a medium for transmitting ecological knowledge, cultural values, and collective experience across generations (Wibowo, 2020; Harefa & Harefa, 2024). However, the decreasing involvement of younger generations in agricultural activities has weakened the intergenerational transmission of

agricultural lexicon and traditional registers (Rozci & Oktaviani, 2023). As a result, many local terms related to rice cultivation are no longer actively understood or used by younger speakers (Sari et al., 2024). This condition indicates not only lexical reduction, but also the gradual erosion of cultural knowledge embedded within language.

From a sociolinguistic perspective, agricultural terminology represents a form of register, namely language variation associated with a particular field of activity and communicative context (Ilawati & Kuntoro, 2025). Halliday's functional perspective

emphasizes that language develops according to social functions and situational contexts; therefore, specialized vocabulary emerges from recurring social practices within a community (Dasri & Mahmudah, 2025). In agrarian communities, rice cultivation activities generate distinctive lexical items that function as technical communication markers among farmers. These registers are socially meaningful because they encode stages of work, local ecological understanding, and collective farming practices. Consequently, the disappearance of agricultural registers reflects not only linguistic change but also shifts in social practice and community knowledge systems.

The weakening of agricultural registers can be observed in intergenerational communication within farming communities. Preliminary field observations conducted in several villages in Kesugihan District, Cilacap Regency, revealed that older speakers still frequently employ traditional rice-planting terms that are unfamiliar to younger speakers. Terms such as *rumbras*, *ndhaut*, *nggebal*, and *nyidhang* are still actively used by senior farmers during cultivation activities, yet many younger community members are unable to identify their meanings or functions. Although these observations are exploratory in nature, they indicate a disruption in the transmission of local agricultural vocabulary within the speech community. This phenomenon demonstrates how lexical decline occurs alongside social transformation, modernization of agricultural practices, and changing occupational orientations among younger generations.

Research on agricultural lexicon and language variation has been conducted in several previous studies. Budhiono (2017) examined the

lexicon of tools and rice-farming activities in Javanese communities, while Wibowo (2020) discussed lexicons in agricultural activities in Yogyakarta society. Other studies have explored sociolinguistic registers in different domains, such as popular culture and educational discourse (Aniuranti, 2019; Iim, 2023). Studies on Javanese sociolinguistics have also investigated semantic variation and language use in social contexts (Atmawati, 2021). However, previous studies have largely focused on documenting vocabulary or describing general language variation without specifically examining rice-planting registers in the ngapak Javanese dialect within a particular local context. Moreover, limited attention has been given to how agricultural registers can contribute to contextual and culturally responsive Javanese language learning at the junior high school level.

This study addresses that gap by focusing on the rice-planting register used in Kesugihan District, Cilacap Regency, an agrarian area dominated by speakers of the ngapak Javanese dialect. The agricultural vocabulary used in this region reflects distinctive linguistic characteristics shaped by local farming practices and community interaction. Nevertheless, the continued decline in the use of these registers among younger generations highlights the urgency of systematic documentation and linguistic analysis. In addition to contributing to sociolinguistic and ethnolinguistic studies, this research also positions agricultural registers as potential contextual teaching materials in Javanese language education.

The relevance of this study to Javanese language learning is significant because regional language education is expected not only to develop linguistic competence, but also to strengthen students' cultural awareness and local identity

(Insani & Kholiq, 2025). Agricultural registers can function as authentic learning resources that connect classroom learning with students' sociocultural environment. Integrating local agricultural vocabulary into Javanese language instruction may support contextual learning, enrich students' lexical competence, introduce language variation, and foster appreciation toward local wisdom and regional dialects. Therefore, this study contributes both to the documentation of endangered local vocabulary and to the development of culturally responsive pedagogy in Javanese language learning.

Based on these considerations, this study aims to describe the rice-planting register in Kesugihan District, Cilacap Regency, and to examine its relevance to Javanese language learning at the junior high school level. The novelty of this research lies in its focus on the documentation and analysis of rice-planting registers in the ngapak Javanese dialect as well as their pedagogical relevance in contextual language learning. Theoretically, this study contributes to sociolinguistic and ethnolinguistic discussions concerning agricultural registers and local language variation. Practically, it provides documentation of local agricultural vocabulary and offers contextual teaching resources that support regional language preservation among younger generations.

METHODS

This study employed a descriptive qualitative design within a sociolinguistic framework, particularly register analysis. The sociolinguistic approach was selected because the study focuses on language variation that emerges from specific occupational activities and communicative contexts within farming communities. Register

analysis is relevant to this study since the rice cultivation terminology used by farmers in Kesugihan District reflects context-bound linguistic variation associated with agricultural practices, social interaction, and local cultural knowledge.

The research was conducted from July to December 2025 in Kesugihan District, Cilacap Regency. Kesugihan was selected as the research site because it remains one of the agrarian areas in Cilacap where traditional rice cultivation practices and the ngapak Javanese dialect are still actively maintained in everyday communication among farming communities. In addition, preliminary observations indicated that many traditional rice cultivation registers are still preserved and used by local farmers, making the area suitable for investigating agricultural language variation.

The data of this study consisted of naturally occurring speech and field-recorded discourse containing rice cultivation registers used during farming activities. Data sources were obtained from informants who possessed linguistic and practical knowledge related to rice farming. The informants included farmers, village officials, the Head of the Agricultural Extension Center (Balai Penyuluh Pertanian/BPP), and members of Gapoktan (Gabungan Kelompok Tani). Farmers served as the primary source of authentic agricultural registers used in daily farming practices, village officials provided sociocultural information related to local language use, the Head of BPP contributed technical agricultural terminology and institutional perspectives, while Gapoktan members provided information regarding collective farming communication practices.

The informants were selected using purposive sampling techniques based on their

involvement, experience, and knowledge of rice cultivation activities in Kesugihan District. A total of twelve informants participated in this study, consisting of six farmers, two village officials, one Head of BPP, and three Gapoktan members. The selection criteria included active involvement in rice cultivation activities, minimum five years of farming experience, familiarity with traditional rice cultivation terminology, and willingness to participate in interviews and field observations. Most farmer informants were aged between 40–70 years because older speakers were considered to possess stronger mastery of traditional agricultural registers.

Data collection was conducted through non-participant observation, semi-structured interviews, and documentation. Non-participant observation was carried out during rice cultivation activities to observe the natural use of registers in communication among farmers without direct researcher involvement in farming activities. Semi-structured interviews were conducted using flexible interview guidelines focusing on the meanings, functions, contexts of use, and linguistic forms of rice cultivation registers. Interviews were conducted in Javanese and Indonesian depending on the informants' language preference. The researcher also used audio recordings and field notes to document naturally occurring speech and relevant agricultural activities. Documentation techniques included recording utterances, photographing farming processes, and collecting supporting documents related to agricultural activities and farmer group administration.

To ensure data validity and reliability, this study employed triangulation techniques consisting of source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different

informant groups, while method triangulation was achieved through the combination of observation, interviews, and documentation. In addition, member checking was carried out by reconfirming several findings and register meanings with selected informants to ensure the accuracy of interpretation. The researcher also maintained detailed field notes and transcription records to support data consistency and reliability.

The data analysis technique used in this study was descriptive qualitative analysis. The collected data were transcribed, classified, identified, and interpreted based on the forms, meanings, contexts of use, and communicative functions of rice cultivation registers. The analysis focused on how the registers functioned within the agricultural activities and social interactions of farming communities in Kesugihan District. The findings were then presented narratively to provide a systematic description of rice cultivation registers and their relevance to Javanese language learning at the junior high school level.

RESULTS AND DISCUSSION

Register in the Pre-Planting Stage

Rumbras

The word *rumbras* in the process of rice seedling preparation is categorized as a basic word because it has not received any affixation, infixation, or suffixation. *Rumbras* is one of the terms used in rice cultivation, particularly in the ngapak Javanese dialect. The term *rumbras* refers to a specific stage in the rice seedling process. Rice seedling preparation begins with soaking unhusked rice (*gabah*) in water. The purpose of this soaking process is to sort the quality of the *gabah* into good and poor categories. A key

indicator of good-quality *gabah* is that it does not float when soaked in water.



Figure 1. *Rumbras*

Winih

Winih is classified as a basic word because the term for seed does not receive any affixation. The word *winih* is the term most frequently mentioned by the informants. *Winih* refers to prospective rice plants or rice seedlings. *Winih* originates from *gabah* that has been soaked in water, has developed sprouts (*rumbras*), and is then spread in a designated *winih* nursery area. Subsequently, farmers wait for the growth of *rumbras* in the *winih* nursery area for approximately 20 to 30 days. Once the *rumbras* has grown sufficiently, it is referred to as *winih*.



Figure 2. *Winih*

Kluyon

Kluyon is classified as a basic word because it has not undergone any affixation. *Kluyon* is a term that attracted the researcher's attention, as it was previously unfamiliar to the researcher. Based on interview findings, *kluyon* refers to a place used for sowing selected *gabah*.

In most cases, *kluyon* is prepared on a portion of the rice field before it becomes the main area for rice cultivation. However, the researcher also found *kluyon* established in home yards located near farmers' houses. Therefore, *kluyon* does not necessarily have to be made in rice fields, as it can also be prepared adjacent to farmers' homes.



Figure 3. *Kluyon*

Nyebar

The word *nyebar* is an affixed form. *Nyebar* is derived from the base word *sebar* and undergoes the addition of the nasal prefix (*ater-ater hanuswara*) *ny-*, resulting in the form *nyebar*. *Nyebar* refers to one of the initial stages of rice planting, which is carried out by spreading *rumbras* or prospective *winih* that have already developed sprouts in an area prepared by farmers. This spreading area is called *kluyon*. Thus, *nyebar* denotes the process of spreading or sowing *rumbras* in the *kluyon*.

Farming communities follow specific guidelines for conducting *nyebar* in the *kluyon*. Approximately 5 kg of *rumbras* is spread over a *kluyon* measuring 2 × 25 meters. This size is considered a standard measure to ensure that the resulting *winih* grows optimally and develops good quality.

Ndhaut

Ndhaut is an affixed word. The term *ndhaut* is derived from the base word *dhaut* through the addition of the nasal prefix (*ater-ater*) *n-*. *Ndhaut*

refers to the process of uprooting *winih* that is ready for planting. *Winih* that is approximately 20 to 25 days old is *ndhaut* by gently pulling the seedlings from the *kluyon* to prevent damage to the *winih*.

Nggebal

Nggebal is an affixed word. During the *ndhaut* process, farmers carry out the activity of removing soil or mud that adheres to the rice *winih* being uprooted. The process of removing the mud during *ndhaut* is referred to as *nggebal*. Thus, *winih* that has been *ndhaut* is held in the hand and then *nggebal* is performed by gently striking or tapping it against the foot or another object so that the *winih* becomes clean and easier to plant.

The term *nggebal* is a specialized expression used in the rice planting process. The practice of *nggebal* indicates that several stages of rice cultivation in the *ngapak* dialect employ distinct and specific terminology.



Figure 4. *Nggebal Winih*

Mbanjari



Figure 5. *Mbanjari*

Mbanjari is an affixed word. The term *mbanjari* is derived from the base word *banjar*, which receives the nasal prefix (*ater-ater*) *m-* and the suffix (*panambang*) *-i*. *Mbanjari* refers to the activity of arranging *winih* prior to planting.

Dikum

Dikum is an affixed word derived from the base word *kum* through the addition of the prefix (*ater-ater*) *di-*. In the rice planting process, *dikum* refers to the activity of soaking *gabah* that will be used as *winih*. The soaking of *gabah* is carried out to increase moisture in the dry grains so that they can grow properly. The soaking process lasts for two days, during which the *gabah* is checked daily to assess the quality of the prospective *winih*.

Digombyang

Digombyang is an affixed word derived from the base word *gombyang* through the addition of the prefix (*ater-ater*) *di-*. *Digombyang* refers to a stage in the rice seedling process that takes place after the *gabah* has been soaked. In this process, the *gabah* is immersed and stirred so that good-quality and poor-quality grains can be separated. Good-quality *gabah* typically sinks to the bottom, whereas lower-quality *gabah* floats on the surface. The inferior *gabah* is discarded, while the good-quality *gabah* is tightly covered to maintain its temperature.

Land Preparation Register in Rice Farming

Lungklak

Lungklak is classified as a basic word because it does not receive any affixation. In the context of rice cultivation preparation, *lungklak* refers to the condition of a rice field that does not receive irrigation water. Informants explained that *lungklak* describes a dry rice field in which the soil is cracked or hardened.

Siro

Siro is a basic term specifically used in rice farming. *Siro* refers to red worms that typically emerge when a rice field is about to be planted. According to farmers, the presence of *siro* indicates that the rice field is fertile and suitable for cultivation.

Sadon

Sadon is a basic term used in the rice planting process. Among farming communities in Kesugihan District, *sadon* refers to the rice planting season. Generally, farmers experience two rice planting seasons per year.

Mopok

Mopok is an affixed word derived from the base word *popok* through the addition of the nasal prefix (*ater-ater hanuswara*) *m-*. In rice cultivation, *mopok* refers to the process of repairing or thickening the *galengan* that has become thin or eroded so that it becomes stronger. The term *mopok* originates from the sound produced during the repair process, which resembles *pok pok pok*.



Figure 6. *Mopok Galengan*

Namping

In the process of constructing or repairing *galengan*, there is a stage known as *namping*. The term *namping* is an affixed word derived from the base word *tamping*. *Namping* refers to the activity of cleaning or cutting grass on the *galengan* after tractor plowing. Thus, *namping* is the process of clearing grass from the *galengan*, typically performed using a hoe.

Ngepyak

Following the construction of *galengan*, the next stage is land preparation for rice planting, known as *ngepyak*. *Ngepyak* is an affixed word derived from the base word *kepyak*. It refers to the process of hoeing the rice field after tractor plowing to break down soil clods and make the soil finer.



Figure 7. *Ngepyak*

Ngecek

Ngecek is an affixed word derived from the base word *kecek* with the addition of the prefix (*ater-ater*) *ng-*. *Ngecek* refers to land processing aimed at making the soil softer and more level. Unlike *ngepyak*, *ngecek* is performed using the feet, by trampling the soil until it becomes soft and even.

Ngleler

Ngleler is an affixed word derived from the base word *leler* with the addition of the prefix (*ater-ater*) *ng-*. *Ngleler* refers to the process of leveling the rice field using a wooden tool called *gosrokan*. The purpose of *ngleler* is to produce a smooth and level soil surface.



Figure 8. *Ngleler*

Nggaris

Nggaris is an affixed word derived from the base word *garis* with the addition of the prefix (*ater-ater*) *ng-*. *Nggaris* represents the final land preparation stage before rice seedlings are planted. It involves creating straight planting lines in the rice field to guide orderly rice planting. This process is performed using a wooden tool known as *garisan* and aims to ensure uniform spacing between rice plants.



Figure 9. *Nggaris*

Rice Planting Process Register**Demplot**

Demplot is a basic word because it has not undergone affixation. According to informants, *demplot* refers to a planting technique that uses a very small number of *winih*. The *winih* used in *tandur demplot* are superior varieties. This technique serves as a demonstration method introduced by the agricultural office. In *tandur demplot*, only two seedlings are planted per hole to promote greater tillering and plant growth.

Ombol

Ombol is a basic word without affixation. The *ombol* technique is commonly used by farmers in the present era. It involves planting four to five *winih* per hole. The *winih* used in the *ombol* technique are

ordinary seedlings typically used by farmers and are not classified as superior varieties.



Figure 10. *Tandur Ombol*

Mupuk

Mupuk is an affixed word derived from the base word *pupuk* with the addition of the prefix (*ater-ater*) *m-*. *Mupuk* refers to the process of applying fertilizer to rice plants after planting. Generally, farmers apply fertilizer three times from the early planting stage until harvest. The first *mupuk* is usually conducted when the rice plants are 7–10 days old, the second at 21–25 days, and the third aims to improve the quality of the resulting *gabah*.



Figure 11. *Mupuk*

Nyidhangi

Nyidhangi is an affixed word derived from the base word *sidhang*. According to informants, *nyidhangi* refers to the process of thinning or separating rice plants so that they do not grow too densely. Excessive density can hinder plant growth due to insufficient sunlight. Therefore, *nyidhangi* aims to

ensure adequate sunlight exposure and reduce susceptibility to pests.

Muwur

Muwur is an affixed word derived from the base word *uwur* with the addition of the prefix (*ater-ater*) *m-*. In Kesugihan District, Cilacap Regency, many landowners entrust their rice fields to others for cultivation. This practice is closely related to the term *muwur*, which refers to paying others to assist with rice planting or *tandur*. In the present era, finding individuals skilled in rice planting has become increasingly difficult, leading landowners to compete for such services.

Matun

Matun is an affixed word derived from the base word *watun* with the addition of the prefix (*ater-ater*) *m-*. In rice cultivation, *matun* refers to the process of removing weeds that grow among rice plants. *Matun* is usually performed manually by hand. Similar to *mupuk*, *matun* is carried out several times depending on field conditions. *Matun* is a specialized term commonly found in rice cultivation practices in Kesugihan District, Cilacap Regency.



Figure 12. *Matun*

Nanjangi

Nanjangi is an affixed word derived from the base word *tanjang* with the addition of the prefix *n-* and the suffix (*panambang*) *-i*. *Nanjangi* refers to the process of replacing rice seedlings or *winih* that fail to grow or grow poorly. This process is conducted

using seedlings that have been prepared in advance by farmers, commonly referred to as *winih cocohan*.



Figure 13. *Nanjangi*

Relevance of the Rice-Planting Register in Kesugihan District, Cilacap Regency, to Javanese Language Learning at the Junior High School Level

The results of this study indicate that the rice-planting register in Kesugihan District constitutes a form of Javanese language variation that is highly rich in lexical, morphological, and semantic aspects. The findings, in the form of terms such as *rumbras*, *winih*, *kluyon*, *ndhaut*, *nggebal*, *ngepyak*, and *nyidhangi*, demonstrate that the Javanese language lives and develops alongside the social activities of its speakers. In the context of Javanese language learning at the junior high school (SMP) level, these findings are relevant because they align with the curricular objectives of regional language education, namely fostering linguistic competence as well as understanding of local culture (Dewi et al., 2023; Pratiwi & Insani, 2025). Language is not taught merely as an abstract system, but as a real and contextual social practice (Halliday & Hasan, 1989). Thus, agricultural registers can be utilized as authentic teaching materials to introduce variations of the Javanese language based on fields of activity.

From the perspective of vocabulary (lexical) development, the results of this study show very strong relevance to Javanese language learning at the SMP level, particularly in competencies related to the mastery of *unggah-ungguh basa* and lexical richness. The agricultural terms identified reveal the existence of specialized vocabulary that is no longer familiar to younger generations of students. In fact, vocabulary mastery constitutes the primary foundation of language skills (Chaer, 2014). By utilizing the findings of this study as a source of teaching materials, teachers can introduce local vocabulary that is nearly extinct while simultaneously bridging the intergenerational gap in linguistic knowledge. This is important because Javanese language instruction in schools functions not only as a means of communication but also as a medium for transmitting cultural values and identity (Biantara & Thohir, 2022; Rinata et al., 2023).

The findings of this study are also relevant to text-based learning in Javanese language subjects at the SMP level, such as descriptive, narrative, and procedural texts. The rice-planting register, which is structured from the seedling stage, land preparation, to the planting process, can be developed into contextual and meaningful procedural texts in Javanese. For example, the sequence of activities *dikum*, *digombyang*, *nyebar*, *ndhaut*, *nggebal*, and *mbanjari* can serve as concrete examples of traditional procedural texts based on local wisdom. Context-based learning of this kind has been proven to enhance students' comprehension because it is closely related to their social reality (Kholiq, Nurhayati, et al., 2024). Therefore, the results of this study support Javanese language learning that

remains closely connected to the cultural environment of the students.

Furthermore, the variation of the Javanese *ngapak* dialect found in the rice-planting register in Kesugihan District is also relevant for introducing the concept of language variation to SMP students. In linguistic studies, language variation reflects differences in speakers' social backgrounds, regions, and fields of activity (Rahayu et al., 2025). Through the findings of this study, students can understand that the Javanese language is not monolithic, but rather consists of various registers and dialects that are equally valuable. This is important for fostering positive attitudes toward local dialects, particularly the *ngapak* dialect, which often experiences social stigma (Nasifa & Insani, 2025). Such learning supports character education by cultivating respect for linguistic and cultural diversity.

The findings of this study are also relevant to strengthening local wisdom-based learning at the SMP level. Agricultural terms do not merely contain linguistic meanings, but also reflect ecological knowledge and the collective experience of farming communities. For instance, the term *siro* as an indicator of soil fertility or *sadon* as a marker of the planting season illustrates the close relationship between language and environmental knowledge. Integrating the results of this study into Javanese language learning is consistent with the view that language functions as a repository of cultural and ecological knowledge within a community (Kholiq, Utami, et al., 2024). Thus, Javanese language instruction can simultaneously contribute to environmental education and cultural preservation.

Pedagogically, the results of this study provide an empirical foundation for SMP Javanese language teachers to develop contextual

teaching materials, including modules, student worksheets, and locally based learning media. The documentation of the rice-planting register in the Javanese *ngapak* dialect can be utilized as an authentic learning resource that is relevant to students' lives, particularly in agrarian areas. This is in line with the findings of Iim (2023), which emphasize that agricultural registers have great potential as sources for regional language learning. Therefore, this study is not only linguistically relevant, but also has strong practical implications for strengthening Javanese language learning at the SMP level as well as for sustainable regional language preservation efforts.

CONCLUSION

The rice-planting register in Kesugihan District, Cilacap Regency, illustrates a form of linguistic variation associated with agricultural activities within the Javanese *ngapak*-speaking community. The identified lexical items function as a specialized register that reflects the relationship between language use, occupational practices, and local cultural knowledge. The findings support the sociolinguistic view that language varies according to the communicative needs and social contexts of its speakers. Furthermore, the documentation of this register contributes to the description of context-specific vocabulary that may be affected by ongoing social and generational changes. From an educational perspective, the findings indicate potential relevance for Javanese language learning at the SMP level, particularly as contextual teaching materials for introducing vocabulary enrichment, language variation, dialect awareness, and local cultural knowledge. Thus, the study offers both linguistic documentation and pedagogical insights

that may support the development of locally grounded language learning resources.

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