The Register Form of Pesantren Community in Semarang

Fikriana Nafia[1]✉ & Rustono

[1] Vocational High School Al-Asror Semarang, Indonesia
[2] Universitas Negeri Semarang, Indonesia

Article Info

Abstract

The purpose of this study is to identify the form of the register used among pesantren community in Semarang. This research is a descriptive qualitative study. The data of this research are words, phrases, and acronyms that allegedly as register, while the data source is the speech of pesantren community in Semarang which contains registers. The data collection is done by using listen and talk method, through record technique. Some forms of register pesantren community in Semarang are: (1) based on lingual units are, registers in the form of base words, words with affixes, compound words, and phrases, (2) based on the origin of the language are, register in Indonesian language, Javanese loanwords, Arabic loanwords, and Sundanese loanwords, (3) based on the register types, it is divided into open registers and closed registers.

✉ Correspondence address:
  Legoksari Raya No. 03, RT.02/RW.03, Patemon, Gunung Pati,
  Semarang, Jawa Tengah, 50228
  E-mail: bintu.amin89@gmail.com

INTRODUCTION

Language use in society cannot be separated from social and cultural factors. Language consists of variations formed by existing social groups (Christian, and Rustono, 2016). Also, language, both verbal and visual, is a reflection of the cultural community of its speaker (Baehaqie, 2014). Each social group has different socio-cultural values reflected in its language use. This is in line with Mardikantoro statement (2013) that what people think or feel is always represented in the language. All kind of interactions, a message conveyed, and even the identity of a community can be represented through language. Therefore, the role of language is very dominant in human life because language is not only a part of the culture but also a determinant of culture development itself (Mardikantoro, 2016).

Languages are spoken by a speech community always have variations. This is because language that lives in society is always used in the social roles of its speakers (Mardikantoro, 2012). The internal differences in society are reflected in the use of the language. Different social groups produce different language variations (Zulaeha, 2010). The language used in a community with different environments and cultures will bring up different language variations. The diversity of language use is caused by the differences in speakers, activities or social interactions, and the purpose of speech (Apriliyani, and Rokhman, 2016). A language variation emerging as the distinctive characteristic of a community is called register. The register is a variation of language use in the form of a special vocabulary used in a particular field of activity or social group (Wardhaugh, 2006; Pramitasari, 2014).

Santri is one of several social groups in society (Rokhman, 2004). This community focuses on Islamic education. This community focuses on Islamic education. It is the oldest Islamic educational institution in Indonesia developed since the beginning of the 16th century AD (Haedari, and Hanif, 2004). Religious tradition is formed on an ongoing basis in *Pondok Pesantren*. This religious tradition exists within the socio-cultural framework of pluralistic society (Sukamto, 1999) through an educational system blended with the lives of common people around *Pondok pesantren*. Therefore, the existence of *Pesantren* is so close to the community that *pesantren* itself is considered as a cultural institution in Indonesian society.

Sociologically, *Pondok Pesantren* is considered as a society's subculture for its unique pattern of life (Wahid, 2001). As a speech community, *santri* (students who learn and live in *Pondok pesantren*) have distinctive and interesting linguistic characteristics to be studied from various perspectives (Rokhman, 2004). One of them is the register of *pesantren,* i.e. the unique language use in *pesantren*. The understanding of *pesantren's* unique language use can lead to an understanding of pesantren's unique culture and life pattern through the activities and vocabulary used in that community.

The distribution of *Pondok pesantren* in Indonesia is uneven, and it is mostly found in Java. Semarang is one of the cities where many *Pondok pesantren* can be found. Semarang City as the capital of Central Java Province became one of the education center development in Java for both formal and non-formal education one of which is *Pondok pesantren*. There are various types of *Pondok pesantren* found in Semarang, i.e. *Pondok pesantren Salaf* (old school Islamic boarding school), modern *Pondok pesantren*, and *Pondok pesantren* for university's students. Student's heterogeneity and various types of *Pondok pesantren* in Semarang make the study of *pesantren* register more interesting.

Several studies on the register have been conducted both at the national level and international level. Widodo (2000) researches tour guide registers in the Yogyakarta area. Baehaqie (2010) investigates the registers used in baby care in Semarang. Lestari (2011) reviewed the registers of singer community in Surakarta. At the international level, the research on registers include: Cavanaugh (2012) who discusses the social connectivity of language users within the context of the register of Northern League political parties in Italy. Jassem (2013) examines

the status of the register of Islamic terms in English from the perspective of sociolinguistics. Isaac (2014) conducts theoretical reviews of the differences in registers and styles in sociolinguistics.

These studies are related to registering as language variations. However, research on the register of the *pesantren* community has not been conducted. Therefore, I conducted a study on the register of the *pesantren* community to make a small contribution to language study related to registers.

Register as one form of language variations certainly has the basic aspects that are common in a language, i.e. form and meaning aspects. By the description, the purpose of this study is to identify one of the basic aspects of *pesantren* register especially those located in Semarang based on the linguistic unit, based on the origin of the language, and based on the types of the register, with the meaning of each register presented.

METHODS

The approach used in this research was a theoretical and methodological approach. Further, this study used a sociolinguistic approach as its theoretical approach. The sociolinguistic approach is a linguistic research approach about language use in a speech community (Chaer, and Agustina, 2010, Widianto, and Zulaeha, 2016; Eliya, and Zulaeha, 2017).

Methodologically, this study employed a qualitative analytical, descriptive approach. This approach aimed to get an understanding of the phenomenon experienced by the research subject holistically through the description of words of the observed natural behavior (Moleong, 2007). Qualitative analytical, descriptive approach is not only limited to describe data, but it is also used to analyze and interpret the data in depth to obtain research results with good quality.

The data of this research were in the forms of words, phrases, and acronyms appearing in the interaction occurred in *Pondok pesantren* located in Semarang which is suspected of being a register.

The data source in this study was the utterances produced by *Pondok pesantren* residences, i.e. *santri* (students who learn and live in *Pondok pesantren*), *kiai* (religious leaders in *pesantren* community), teachers, and dormitory staff. The research data were collected in five places: (1) Pondok Pesantren Assalafy Al-Asror, (2) Pondok Pesantren Durrotu Aswaja, (3) Islamic Modern Boarding School Bina Insani, (4) Ma'had Walisongo (*Pondok pesantren* for UIN Walisongo students), and (5) Islamic Dormitory Ikhwanur Rasul for university students.

The data were collected using observation and interview method. Whereas in their implementation, these two methods are elaborated into their own corresponding basic and advanced techniques. The basic technique for observation method was tapping technique. Meanwhile, the advanced techniques for the observation method were involved in conversation observation, recording, and note-taking techniques. The interview method was carried out using baiting, recording, and note taking techniques (Sudaryanto, 1993).

The method used to analyze the data in this study were the distributional method (*agih*) and referential (identity) method (*padan*). A distributional method was further elaborated by using segmenting immediate constituents *(teknik bagi unsur langsung)*, expansion *(perluasan)*, and interruption *(lesap)* techniques. Punctuation mark reading technique was also used. Meanwhile, the referential method was carried out by using the translational method. The referential method was carried out by using *teknik pilah unsur penentu* (classifying determinants) and *teknik hubung banding* (connecting and comparing technique) (Kesuma, 2007).

RESULTS AND DISCUSSION

Based on the research results, it was found out that there are four register forms in *pondok pesantren* located in Semarang. Those four forms are: (1) register form based on linguistic units, (2) register form based on part of speech, (3) register form based on language of origin, and

(4) register form based on the classification of register type.

Register Forms based on Linguistic Unit

Register forms based on the linguistic unit are (1) base words, (2) derivative words (prefix, suffix, confix, derivative words in the Arabic language), (3) abbreviations and acronyms, (4) compound words, and (5) phrases.

One of five register forms based on linguistic units base words, i.e., a linguistic unit that cannot be divided into smaller parts and do not undergo any morphological process. The following conversation snippet contains a register in the form of the base word.

Context: Conversation between cleaning staff and *santri* (students) to enlist students in weekly cleaning chores.

P1 : "Mbak-mbak Al-Muhaimin, kamar mriki ten pondok sedanten nopo mboten? Nopo wonten sing wangsul?"
[mba? mba? almuhaimin, kamar mriki tən pɔndɔ? sədantən nɔpɔ mbɔtən. nɔpɔ wɔntən sIŋ waŋsul]
'Sisters in Al-Muhaimin room, are all members of this room available? Or is there anyone who goes home?'
P2 : "Ten pondok sedanten Mbak. Wonten nopo?"
[tən pɔndɔ? sədantən mba?. wɔntən nɔpɔ]
'We are all in dormitory Sister, what happened?'
P1 : "Badhe didata kanggo **roan** ngenjang."
[bade didata kaŋgo rɔan ŋenjaŋ]
'I will make a list to roan tomorrow.'

In this conversation, there is a register which uniquely belongs to *Pondok pesantren*. This register is in the form of a base word, namely the word *roan*. This word comes from the Arabic word *ro'a* which lexically means 'guard.' In the *pesantren* community, *roan* is used to call the mass cleaning activities to maintain the dormitory cleanliness.

Based on its form, the word *roan* is borrowed into *pesantren* language as a base word without any morphological process. The addition of the letters [*n*] from the origin word *ro'a* is influenced by the pronunciation habit to make it easier, without affecting the change of meaning.

This register *roan* has been known among the *pesantren* community, especially in the modern and salaf *pesantren*.

The following conversation snippet contains register in the form of modified words with a prefix.

Context: A *santri* asked the other *santri* to take turn using the laundry place.

P1 : "Mbak, sing nyuci bare sampeyan sopo?"
[mba? siŋ ñuci bare sampeyan sɔpɔ]
'Sister, whose turn is it to do the laundry right after you?'
P2 : "Ora ono."
[ɔra ɔnɔ]
'No one'
P1 : "Aku **ngapling** tempat bar sampeyan yo. Nek wis bar, aku diceluki nang kamar Al-Muhaimin."
[aku ŋapliŋ təmpat bar sampɛyan yɔ. nɛk wIs bar, aku dicəluki naŋ kamar al muhaimim]
'I claim the next turn right after you. When you are done with your laundry, please call after me in Al-Muhaimin room'.
P1 : "Yo."
[yɔ]
'yes'

The *pesantren* register found in that conversation is *ngapling*. The students commonly use the word in *salaf pesantren* which means 'queue.' *Ngapling* is a register in the form of derivative words. This word is derived from prefix {N-} with allomorph {ng-} and a base word [*kapling*] which is interpreted as 'queue.' The function of prefix {N-} with allomorph {ng-} in word *ngapling* is creating an active verb (Herawati, Rustono, and Poedjosoedarmo, 2016) so that the word *ngapling* means 'queue.'

In this classification (*pesantren* register in the form of derivative words), another classification concerning derivative words from the Arabic language is needed. Separated classification is needed because the structures of the Arabic linguistic unit differ from those of Javanese and Indonesian language. The following conversation snippet contains an Arabic derivative word.

Context: A conversation between *santri* (students) and *abah kiai* (religious leaders) when he accompanied the researcher at the end of the data collection stage.

P1 : "Abah, menawi badhe nguruske surat penelitian niku mangke ten pundi nggih? Lewat pihak kampus nopo pripun?"
[abaħ, mənawi bade ŋuruske surat pənəlitian niku maŋke tən pundi ŋgIħ. lɛwat pihak kampus nɔpɔ pripUn]
'Sir, where can I get the research letter? Does it involve a university office or what?'

P2 : "O itu sama **musyrifah** saja. Langsung menemui *musyrifah* di ma'had. Nanti musyrifah yang mengurus."
[o itu sama muṣrifaħ saja. laŋsUŋ mənəmui muṣrifaħña di ma?had. nanti muṣrifaħ yaŋ mənurUs]
'O, you can get the research letter from *musyrifah* (supervisor). You go directly to the *musyrifah* in the dormitory. The *musyrifah* will take care of it'.

The word *musyrifah* in the conversation is a *pesantren* register in Semarang. The register is in the form of a derivative word from the Arabic language. The word *musyrifah* lexically means 'supervisor,' whereas, in pesantren term, *musyrifah* refers to toa senior *santri* (a senior student) who is assigned to guide and supervise junior students in *pesantren's* activities. This register is used in the interaction occurred in Ma'had Walisongo for UIN Walisongo students.

The word *musyrifah* is formed from *fi'il madhi* (verbs) اشرف[*asyrofa*] which means 'supervise,' it was changed into *isim fa'il* which refers to the actor مشرف[*musyrifun*] meaning 'supervisor.' The effect of the letter *ta 'muannas* is added at the end of the word to indicate the meaning of the female actor so that it becomes the word *musyrifah* (مشرفة).

Another form of linguistic unit classification in *pesantren* register is acronyms.

Context: P1 told P2 while leaving for studying the bandongan that she would study without bringing the book.

P1 : "Wah, meh ngaji abah malah kentekan, dhurung oleh kitab. Ono sing gak ngaji rak yo, ben tak maknakke kitabe."
[waħ, mɛh ŋaji abaħ malaħ kəntɛ?an, duruŋ olɛħ kitab. ɔnɔ sIŋ ga? ŋaji ra? yɔ, bɛn ta? ma?na?ke kitabe]
'I plan to learn from *abah (*refer to *kiai* who is the religious leader in *pesantren*) but I do not get the book. Do you know anyone who plans not to attend the lecture class? I can take note on her book'.

P2 : "Cah-cah wis podho mangkat Mbak."
[caħ-caħ wIs pɔdɔ maŋkat mba?]
'All of them have already gone there, Sister'.

P1 : "Yo wislah, aku meh **jiping** wae. Penting ngaji"
[yɔ wIslaħ, aku mɛh jipIŋ wae. pəntiŋ ŋaji]
'Well, I guess I have to go *jipping*. At least I come.'

The register found in this conversation is in the form of an acronym. The register spoken by P1 is *jiping*. *Jiping* means studying without carrying a book and listening only to the information given by *kiai* or *ustadz* or the teacher. Studying in this way is considered as *ngaji kuping* (studying by ears only). Based on the linguistic unit, *jiping* is formed from a combination of the final syllable of the word *ngaji* and *kuping*. This kind of word formation is considered an acronym because it is a shortening of one or more words into a combination of several syllables pronounced as a word (Winarno, 1991).

The next utterance contains register in the form of a compound word.

Context: A *santri* spoke to the classmates in a class discussion.

P1 : "Monggo mbak-mbak, saged dibuka bab jamak qoshor. **Kitab gudul** halaman 17. Sing gadah **kitab gondrong** ten halaman 36. Monggo disimak nggih."
[mɔŋgɔ mba?-mba?, sagəd dibuka bab jama? qɔsɔr. kitab gudule halaman pitulas. sIŋ gadaħ kitab gɔndrɔŋ tən halaman 36. mɔŋgɔ disima? ŋgIħ]
'Please open the book, chapter "*jamak qosor*". *Kitab gundul* on page 17 and *kitab gondrong* on page 36. Please listen carefully.'

Before the discussion started, P1 invited the students to open the material to be discussed in the Arabic classic religious book. In the *pesantren* community, Arabic classic religious book about the science of religion is called *Kitab gundul*. This term is only used in the *pesantren* community. Therefore, *Kitab gundul* is considered a *pesantren* register.

Based on the linguistic unit, the term *Kitab gundul* is in the form of a compound word. The register consists of two words, *Kitab* which means book and *gundul* which lexically means hairless (bald). The lexical meaning of the two words completely changes when the two base words are combined. *Kitab gundul* means classic Arabic books without *harakat* (vowel marks) and meaning in Javanese or Indonesian language (description).

Another register that is also found in this conversation is *Kitab gondrong*. It consists of two base words. The lexical meaning of *Kitab* is a book. Meanwhile, *gondrong* refers to long hair. The two words have different meanings which are unrelated at all. However, when the two words are combined, the meanings changed completely. *Kitab gondrong* refers to classic books which are written in Arabic script complete with harakat (vowel marks) and translations in the Javanese language.

The composition words of *Kitab gundul* and *Kitab gondrong* can not be inserted in other words, for example, *Kitab yang gundul* or *Kitab yang gondrong*. The insertion in these two combination words results in an illogical meaning and different from the meaning of the register. Therefore, the composition words of *Kitab gundul* and *Kitab gondrong* is classified into a compound word.

The last register form based on the linguistic unit is a phrase, and an example is given below.

Context: One of the staff spoke to a dormitory leader when the researcher visits *Pondok pesantren* for the first time.

P1 : "**Bu Lurah**, niki wonten tamu, mahasiswa PPS Unnes. Terose badhe ijin penelitian ten mriki."
[bu lurah, niki wɔntən tamu, mahasiswa pps unɛs. tərɔse bade ijin pənəlitian tən mriki]

'*Bu lurah*, there is a guest from UNNES's master's program. Asking for permission to conduct a research here'.

The utterance was produced by one of the staff to the female dormitory leader of Pondok Pesantren Durrotu Aswaja. A register is found in this utterance which is *'Bu lurah'*. Based on the type of the phrase, the register is classified into attributive endocentric phrase. Attributive endocentric phrase is a phrase whose element is not equivalent. One element as the head, and the other is an additional element/the modifier (Ba'dulu, Muis, and Herman, 2005).

Register *'Bu lurah'* refers to a female dormitory leader. The combination of the two words is considered as register because they has completely different meanings when they are used in public. The phrase *'bu lurah'* has two elements. The word *'lurah'* as the core element name for santri daughter who leads the stewardship at the female boarding school. This combined word includes the register among the boarding schools because the call 'Bu lurah' has different meanings with the calls used in the general public. The phrase *Bu lurah* has two elements. The word *lurah* as the head and the word *bu* as the additional element. In addition, the register *'Bu lurah'* is a nominal phrase because its head is noun. This phrase has 'predicate' semantic relationship between its elements.

Register Form based on the Origin of Language

It was found out that all registers come from four languages: (1) loanwords from Indonesian language, (2) loanwords from Javanese language, (3) loanwords from Arabic language, (4) loanwords from Sundanese language.

Javanese is the main language used in Javanese society. Therefore, most of students of traditional *pesantren*/salaf and modern *pesantren* use Javanese language in their daily interaction. The following conversation between students using Javanese language contain a register.

Context: Conversation between students when they are about to go to a mass recitation.

P1 : "Fidah, jek suwi rak? Nek jek suwi tak tinggal yo. Selak Abah rawuh."
[fidaħ, jek suwi ra?. nɛ? je? suwi ta? tiŋgal yɔ. sɘla? abaħ rawUħ]
'Fidah, do you need more time? If you still need a longer time, I will go first. I am afraid *Abah* (the teacher) has already arrived'.

P2 : "Yo Mbak, tinggalo, gen uman **dampar**. Aku sebelahmu yo."
[yɔ mba?, tiŋgalɔ, gɛn uman dampar. aku sɘbɘlahmu yɔ]
'Yes Sister, you go first so you can get *dampar* [short table]. Save a seat for me beside you, will you?'

Dampar is a register occurred in santri's speech while talking to a friend before leaving for a recitation. Based on the origin of the language, the word *dampar* is a Javanese word that means 'bench.' In the past, the word *dampar* refers to a king chair. In the *pesantren* community, it is changed in term of function and meaning. *Dampar* refers to a long-legged board like a bench that serves as a table for the santri while studying.

Some of the registers taken from the Indonesian language are used in the interaction between *santri* in Semarang. The Indonesian language is used for some purposes in *pondok pesantren*. The following conversation contains register from Indonesian language.

Context: A dormitory staff gave an announcement to the santries who asked for *do'a* (prayer) and *ijazah* for *puasa manaqib* from *abah kiai.*

P1 : "Pengumuman, Mbak-mbak, ingkang bɑdhe nyuwun **ijazah** poso manaqib kalih Abah, diken kempal ten serambi masjid sakniki. Abah sampun rawuh."
[pɘɲumuman, mba?-mba?, iŋkaŋ bɑdhe ñuwUn ijazah pɔsɔ manaqIb kalIħ abaħ, dikɛn kɘmpal tɘn sɘrambi masjId sa?niki. abaħ sampUn rawUħ]
(Attention please, to my Sisters, for those who want to ask for *ijazah* for *Puasa manaqib* from *Abah*, you are required to gather in front of the mosque right now. *Abah* has already arrived.)

The utterance occurred in Pondok Pesantren Assalafy Al-Asror. The register found in this register is *ijazah* which commonly means certificate. However, in this community, *ijazah* means recitation, prayer, or other religious deeds given by *kiai* to the *santri* to achieve their goals.

In addition to Indonesian and Javanese (the native languages used in *pesantren*), Arabic became the language that is widely used in the *pesantren* register in Semarang. This is because Arabic is used as the language of instruction in the Qur'an, and books learned in *pesantren*. The following conversation occurred in *pesantren* that contained register from Arabic loanword.

Context: A senior student talked to a junior student who violates the rules.

P1 : "**Ukhti** Tika, tadi malam pulang telat ya?"
'ukhti tika, do you came home late last night?'

P2 : "Iya Ukh, maaf. Ada perlu sama teman. Nggak tau kalo mau sampai jam 10 gitu, jadi aku nggak ijin dulu."
'yes Ukh, sorry. I had something to do with a friend. I did not think it would take over 10 p.m, so I did not ask for permission first'.

P1 : "Ya udah, berarti dapat **iqob** ya. Seperti biasa, bersihin kamar mandi dan baknya. Maksimal ntar sore ya."
'All right, it means you get *iqab*. As usual, clean the bathroom. You do that before this afternoon'.

This conversation contains two registers from Arabic loanwords. They are *ukhti* and *iqab*. The word *ukhti* has lexical meaning 'my sister'. However, in this context, *ukhti* refers to female students at this *modern pondok pesantren*. Meanwhile, the word *iqab* comes from Arabic language meaning 'torture'. In this context, the word *iqab* refers to punishment for students who break the rules. The two registers are commonly used in modern *pondok pesantern* and *pondok pesantren for University students.*

It is well known that *pondok pesantren* is an educational institutional spread across the nation while maintaining the surrounding tradition. In addition, *santri* comes from multi-cultural backgrounds and regions and they have to live in the same place. This setting encourages the loanwords from other languages from other regions, one of which is Sundanese. The

following conversation contains a register from Sundanese loanword.

Context: A conversation between *santri* (students), and female dormitory leader when the researcher arrived the first time there.

P1 : "Bu Lurah, niki wonten tamu, mahasiswa PPS Unnes. Terose badhe ijin penelitian ten mriki."
[bu lurah, niki wɔntən tamu, mahasiswa pps unɛs. tərɔse bade ijin pənəlitian tən mriki]
'*Bu Lurah*, there is a guest from Unnes's graduate program. Asking for permission to conduct research here.'

P2 : "O nggeh Mbak, saged. Mangke sowan Abah Yai riyen mawon Mbak. Tapi ngentosi riyen nggeh Mbak, Abah tasih wonten ngaos bandongan kalihan ustadz-ustadz ten ndalem."
[o ŋgIh mba?, sagət. Maŋke sɔwan abaħ yai riyen mawɔn mba?. Tapi ŋentosi riyen ŋgIh mba?, abaħ tasIħ wɔntən ŋaos bandɔŋan kaliħan ustað- ustað tən ndaləm]
'Of course, you can. First, you will have to ask permission from *Bapak Kiai*. However, *Pak Kiai* is in *bandongan* recitation with *ustadz* (teachers) in his home'.

The word *bandongan* is considered as a register which comes from the Sundanese word *ngabandungan*. The word has the meaning of 'pay attention.' *Bandongan* in pesantren community is a method of teaching the yellow book (classic Arabic book) by reciting, interpreting, and explaining the book while the *santri* is listening and translating the book. In addition to these analyses, there is another explanation that explains the tradition of mass recitation with all *santri* attending at a certain period. This tradition is initiated by *Pondok pesantren* in West Java. The communities there call it *badongan* recitation (a recitation tradition in Bandung/West Java areas).

Register Form Based on Classification of Register Type

The classification of register types can be seen from the scope of the word's use and meaning. Based on the classification of the register type, it is found out that there are open register (public) and closed register (special).

Halliday, and Ruqaiya (1994) states that the open register is a register that has a wider variety of meanings. The closed register is a register that has a fixed meaning with distinctive characteristics and limited scope of its use. The following conversation contains an open register.

Context: A dormitory staff wass announcing about student competition.

P1 : "Pengumuman, sak dherenge acara selanjutnya dipun milai, wonten pengumuman dari panitia penulisan cerpen, puisi, dan karya ilmiah santri ingkang sampun diseleksi. Nama-nama **santri** badhe diumumkan oleh Kang Rahman sebagai ketua panitia."
[pəŋumuman, sa? dɛrɛnge acara səlanjutnya dipun milai, wɔntən pəŋumuman dari panitia cərpen, puisi, dan karya ilmiah santri Iŋkaŋ sampUn disələksi. nama-nama santri bade diumumkan ɔlɛħ kaŋ raħman səbagai kətua panitia]
'Attention please, before starting the next agenda, there is an announcement regarding competition in short story writing, poetry writing, and the presentation of the selected scientific papers. The names of the candidates will be announced by Rahman as the chairman of the committee'.

The register found in this utterance is the word *santri*. The word *santri* is a special vocabulary in the *pesantren* community that is used to refer people who study Islam in *pesantren*. The use of the word is known to every *pesantren* community.

Also, people outside *pesantren* also know the use of the word *santri* is to refer students living in *pesantren*. Therefore, based on the scope of the use, the word *santri* is classified as an open register.

Furthermore, another classification of register types is a closed register. The following conversation contains a closed register.

Context: A conversation occurred in a monthly meeting in female dormitory regarding permission to home visit.

P1 : "Mbak Zizah, wingi Diyah iku izine karo sampeyan izin **ngemprit** opo mulih biasa?

Ngomonge karo aku meh ngemprit, tapi kok sampai telung dino nembe mbalik."

[mba? zizah, wiŋi diyah iku izine karo sampɛyan izin nəmprit ɔpɔ mulIh biasa. ŋɔmɔŋe karo aku mɛħ ŋəmprIt, tapi kɔ? sampæ təluŋ dinɔ nəmbe mbalI?]

'Sister? Zizah, Dyah ask permission for *ngemprit* or the usual permission? She told me she would just do *ngemprit* but she came here after three days.'

P2 : "O, iyo iku wingi izine ngemprit. Tapi malah nelat telung dino."

[o iyɔ, iku wiŋi izine ŋemprIt. tapi malaħ nəlat təlUŋ dinɔ]

'Yes, she asked for *ngemprit*. But she was late for three days.'

The closed register contained in this conversation is the word *ngemprit*. The register is used in Pondok Pesantren Assalafy Al-Asror as permission for one day leave, from morning until sunset. *Ngemprit* is derived from the word *emprit* (sparrow). The vocabulary is used because a one-day permissions are considered resembling a sparrow (*manuk emprit*) that comes out of its nest in the morning and back in the evening before sunset. *Ngemprit* register is used in Pondok Pesantren Assalafy Al-Asror only. *Pesantren* community outside Assalafy Al-Asror does not know this term. Therefore, based on the meaning and use of the word *ngemprit*, it is classified as a closed register.

CONCLUSION

The research on *pesantren* register in Semarang covers three aspects of register form, resulted in the following findings. First, based on the linguistic unit, there are five register forms, namely (1) registers in the form of base word, (2) registers in the form of derivative words, (3) registers in the form of acronym, (4) registers in the form of compound words, and (5) registers in the form of phrases. Second, based on the origin of the language, there are four forms of registers, namely (1) registers in the form of Indonesian loanwords, (2) registers in the form of Javanese loanwords, (3) registers in the form of Arabic loanwords, (4) registers in the form of Sundanese loanwords. The register that is widely used among the *pesantren* community in Semarang is Arabic registers and Javanese registers. This phenomenon happens because *pesantren's* lessons are mostly in the Arabic language; thus, the registers used in this community are mostly in the form of Arabic loan words. Also, registers from the Javanese language are often used because the *pesantren* community also has to interact with the surrounding community. Third, based on the classification of register types, it was found out that there are two forms of registers, namely open and closed registers. The classification of register types is based on the general use of registers in all *pesantren* and the use of distinctive characteristics registers used in particular *pesantren*.

REFERENCES

Apriliyani, N., & Rokhman, F. (2017). Strategi pilihan bahasa pengusaha industri di kecamatan ajibarang kabupaten banyumas. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, *5*(2), 184-191. Retrieved from https://journal.unnes.ac.id/sju/index.php/seloka/article/view/13082

Ba'dulu, A. M., & Herman. (2005). *Morfosintaksis*. Jakarta: PT Rineka Cipta.

Baehaqie, I. (2010). Register pengasuhan bayi di kec. Banyumanik kota semarang dan di kec. Rowosari kab. Kendal: telaah etnolinguistik register pengasuhan bayi di kec. Banyumanik kota semarang dan di kec. Rowosari kab. Kendal: telaah etnolinguistik. *Lingua Jurnal Bahasa dan Sastra*, *6*(2), 40-52. Retrieved from https://journal.unnes.ac.id/nju/index.php/lingua/article/view/874

Baehaqie, I. (2014). Jenang mancawarna sebagai simbol multikulturalisme masyarakat jawa. *Komunitas: International Journal of Indonesian Society and Culture, 6*(1). Retrieved from https://journal.unnes.ac.id/nju/index.php/komunitas/article/view/2953

Chaer, A., & Agustina, L. (2010). *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.

Cavanaugh, J. R. C. (2012). Entering Into Politics: Interdiscursivity, Register, Stance, and Vernacular in Northern Italy. *Language in Society*, *41*(1), 73-95. Retrieved from https://www.cambridge.org/core/journals/language-in-society/article/entering-into-politics-interdiscursivity-register-stance-and-

vernacular-in-northern-italy/5e6f0d86cd3519bd24c8bc12f04d3dc0

Christian, T., & Rustono, R. (2016). Akulturasi budaya dalam pilihan bahasa pedagang etnis tionghoa pada ranah perdagangan di kota salatiga. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, *5*(1). Retrieved from https://journal.unnes.ac.id/sju/index.php/seloka/article/view/12749

Eliya, I., & Zulaeha, I. (2018). Pola komunikasi politik ganjar pranowo dalam perspektif sosiolinguistik di media sosial instagram. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, *6*(3), 286-296. Retrieved from https://journal.unnes.ac.id/sju/index.php/seloka/article/view/16044

Halliday, M. A. K & Ruqaiya, H. (1994). *Bahasa, konteks, dan teks: aspek bahasa dalam pandangan semiotik sosial.* Translate by Asrudin Barori Tou). Yogyakarta: Gadjah Mada University Press.

Haedari, A., & Hanif, A. (2004). *Masa depan pesantren dalam tantangan modernitas dan tantangan kompleksitas global*. Jakarta: IRD Press.

Herawati, N., Rustono, & Poedjosoedarmo, S. (2016). Afiks-afiks pembentuk verba denominal dalam bahasa jawa. *PRASASTI: Journal of Linguistics*, *1*(2). Retrieved from https://jurnal.uns.ac.id/pjl/article/view/1914

Isaac, N. O. (2014). Register and style as distinct and 'functional' varieties of language. *Research on Humanities and Social Sciences*, *4*(14). Retrieved from https://www.iiste.org/Journals/index.php/RHSS/article/viewFile/14322

Jassem, Z A. (2013). The sociolinguistic status of islamic english: a register approach. *International Journal of English Language and Translation Studies, 1*(3). Retrieved from http://www.academia.edu/5339276/The_Sociolinguistic_Status_of_Islamic_English_A_Register_Approach

Kesuma, T. J. (2007). *Pengantar metode penelitian bahasa*. Yogyakarta: Caraswati Book.

Lestari, P. M. (2010). Register pengamen: studi pemakaian bahasa kelompok profesi di surakarta. *Lingua*: *Jurnal Bahasa dan Sastra*, *6*(1), 33-40. Retrieved from https://journal.unnes.ac.id/nju//index.php/lingua/article/view/887

Mardikantoro, H. B. (2012). Pilihan bahasa masyarakat samin dalam ranah keluarga. *Humaniora*, *24*(3). Retrieved from

https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/1376

Mardikantoro, H. B. (2013). Bahasa jawa sebagai pengungkap kearifan lokal masyarakat samin di kabupaten blora. *Komunitas: International Journal of Indonesian Society and Culture*, *5*(2). Retrieved from https://journal.unnes.ac.id/nju/index.php/komunitas/article/view/2738

Mardikantoro, H. B. (2016). Satuan lingual pengungkap kearifan lokal dalam pelestarian lingkungan. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, 44(1). Retrieved from http://journal2.um.ac.id/index.php/jbs/article/view/204

Moleong, L. J. (2007). *Metodologi penelitian kualitatif*. Bandung: Remaja Rosdakarya.

Pramitasari, A. (2014). Register pelaku industri batik di kota pekalongan: kajain sosiolinguistis. *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 3(2). Retrieved from https://journal.unnes.ac.id/sju/index.php/seloka/article/view/6623

Rokhman, F. (2004). Kode bahasa dalam interaksi sosial santri: kajian sosiolinguistik di pesantren banyumas. *Litera Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya*, 3(1). Retrieved from https://journal.uny.ac.id/index.php/litera/article/view/6772

Sudaryanto. (1993). *Metode dan aneka teknik analisis bahasa.* Yogyakarta: Duta Wacana University Press.

Sukamto. (1999). *Kepemimpinan kiai dalam pesantren*. Jakarta: LP3ES.

Wahid, A. (2001). *Menggerakkan tradisi: esai-esai pesanten*. Yogyakarta: LKiS.

Wardhaugh, R. (2006). *An introduction to sociolinguistics*. New York: Blackwell Publishing. Retrieved from http://home.lu.lv/~pva/Sociolingvistika/1006648_82038_wardhaugh_r_an_introduction_to_sociolinguistics.pdf

Widianto, E., & Zulaeha, I. (2017). Pilihan bahasa dalam interaksi pembelajaran bahasa indonesia bagi penutur asing. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5(2), 124-135. Retrieved from https://journal.unnes.ac.id/sju/index.php/seloka/article/view/13074

Widodo, P. (2000). Register pemanduan wisata. *Humaniora,* 12(3), 295-305. Retrieved from https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/702

Winarno, A. (1991). *Kamus singkatan dan akronim: baru dan lama*. Yogyakarta: Kanisius.

Zulaeha, I. (2010). *Dialektologi; dialek geografi dan dialek sosial*. Yogyakarta: Graha Ilmu.