

CHAPTER IV

ANALYSIS OF THE DATA

In this chapter, the results of the research analysis are presented by the researcher. The data analyzes dealing with the register used by convection workers in Babat Lamongan. This writer analyzes the data and find out the answer of the following matters. The matters are: “What are some registers used by the convection workers in Babat Lamongan?” and “Why are the registers used by the convection workers in Babat Lamongan?”. The data has analyzed based on the theory that the writer has mentioned in the previous chapter.

4.1 Kinds of Register

Based on the recording data the writer finds kinds of register in communication by convection workers, and describes some registers from conversation of convection workers in Babat Lamongan that has been coding before.

4.1.1 Formal Register

Dialogue 8

- Manager 1 : *Mbak, nang ‘ngawak’i’ne niki, ‘ngawak’i’ne niki kok morat marit niki, dos pundi niki?. Niki ajenge di ‘guloni’ niki, ajenge dipasang kerah niki, niki wau kok morat marit.*
(Miss, this *ngawak’i* messy like this, how is this? This will be *guloni*, will be fitted collar, it was messy)
- Taylor 2 : *Lha niki nopo Pak, nomere campur antara nomer tigo nomer sekawan niku dicampur, nggeh kulo pilih riya to, mengke kulo totoe.*

(How about this Sir? the number was mixed between numbers 3 and 4. I was sorting one by one, I will order again)

From the conversation between Manager 1 and Taylor 2 in sewing room, the writer finds two utterances contain register are used by convection workers. They are *ngawak'i* (sewing the body part) and *guloni* (sewing a neck collar). It shows that the Manager surprised why his clothes messy are.

Ngawak'i (sewing the body part) in the Javanese word derives from the word *awak* means 'body' and it is started with 'ng' means 'to' to make the noun *awak* (body) functions as verb. Therefore, *ngawak'i* means sewing the body part of the cloth. The explanation is making a cloth which is started from combining and sewing the cloth pattern of the front part of the body and the back part of the body. After cutting the fabric into cloth pattern, *ngawak'i* (sewing the body part) is the first process of sewing cloth.

The meaning of *ngawak'i* (sewing the body part) is derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *ngawak'i* (sewing the body part). One of the workers said that *ngawak'i* sewing the body and the other worker said that *ngawak'i* is starting to make cloth. Therefore, the researcher concludes that *ngawak'i* (sewing the body part) word is sewing the body part.

Then, the Manager still surprised to his new Taylor, why his clothes still messy whereas it would be *guloni* (sewing a neck collar). The Javanese word *guloni* (sewing a neck collar) derives from the word *gulu* means 'neck' and it is ended by 'ni' means 'to' to make the noun *gulu* (neck) function to be a verb.

Therefore, *guloni* means sewing the neck collar of the clothes. Cloth has to through the process of *ngawak'i* (sewing the body part), and then sewed again to fit or sew the neck collar. Therefore, without the process of *ngawak'i* (sewing the body part), the cloth cannot fit neck collar.

The meaning of *guloni* (sewing a neck collar) is derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *guloni* (sewing a neck collar). One of the workers said that *guloni* is sewing the neck collar and the other worker said that *guloni* is *ngekrahi*. Therefore, the researcher concludes that *guloni* word is sewing the neck collar.

Some registers on the conversation above are only used by convection workers are included formal register. A formal style, sometimes the language is polite and use formal language. The conversation is called formal register is because the language used by the Manager and his Taylor is clear and the other people (hearer) can understand well. The language is used by them is also polite, used formal language and used for important or serious situation (used in meeting official room; in sewing room). The background of the conversation is clear and can be understood by the Manager and his Taylor.

The other word of *ngawak'i* (sewing the body part) besides in formal situation is '*jahit awak*. The meaning of *jahit awak* is same with *ngawak'i* (sewing the body part). Meanwhile, the other word of *guloni* (sewing a neck collar) besides in formal situation is *ngekrahi*. The meaning of *ngekrahi* (sewing the body part) is same with *guloni* (sewing a neck collar). It concludes that the other words

of that some registers such as *ngawak'i* and *guloni* (sewing a neck collar) have no much different explanation with the real explanation of those registers.

4.1.2 Consultative Register

Dialogue 2

Manager 1 : *Teros saiki iku opo jenenge iku tukangé iku sek anu, isek durung iso rene, mergho wingi “sepatu”ne barang iku njaluk ngganti, sepatu jahite iku. Ndang saiki iku atene ngongkon aris tuku kain sak ‘pis’.*
(Then, now the engineer still, still cannot come here, because yesterday the *sepatu* also should be replace, that the sewing shoes. Now I want to tell Aris to buying the fabric one *pis*).

Taylor 1 : *Sak ‘pis’ iku pirang ‘yar’, engko ndang ra cukup.*
(How many *pis* in one *yar*, will not be enough).

Manager 1 : *Zo sak ‘pis’ iku ono sing, zo macem-macem, sak ‘pis’ jenenge sak glondong, ono sing 30 ‘yar’, ono sing 60 ‘yar’, ono sing 100 ‘yar’ karek ndelok merk kaine.*
(One *pis* is, many variety, one *pis* is one roll, there are 30 *yar*, 60 *yar*, 100 *yar* depend on the brand of fabric).

From the conversation between Taylor 1 and Manager 1 in sewing room, the writer finds two utterances contain register are used by convection workers. They are *sepatu* (shoes), *pis* (bolt) and *yar* (yardage). The conversation shows that the manager talked about *sepatu* (shoes). As known by others, the meaning of the word *sepatu* is shoes which is used for footwear. Nevertheless, the word *sepatu* (shoes) that is used by convection workers is a part of sewing machine to clip the fabric or cloth before sewed.

The meaning of ‘*sepatu*’ (shoes) is derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about ‘*sepatu*’ (shoes). One of the workers said that ‘*sepatu*’ (shoes) is *jepitan* and the other

worker said that '*sepatu*' is clip, to clip the fabric in sewing process. Therefore, the researcher concludes that '*sepatu*' (shoes) word is part of sewing machine to clip the fabric or cloth in sewing process. It is also for other register, the researcher uses the same triangulation method.

Then, the Manager talks to Taylor about *pis* (bolt) and *yar* (yardage). The manager explains about the sizes of the fabric to the Taylor. The meaning of word *pis* is bolt. The convection workers use the word *pis* (bolt) as a size of the fabric in bolt. The size of *pis* (bolt) can also be measured in *yar* (yardage). One *pis* (bolt) equals about 30 *yar* (yardage) until 60 *yar* (yardage). Meanwhile, the meaning of word *yar* is yardage or the length in yar; the size of the fabric in one *yar* (yardage) equals about 90 cm. However, the sizes of the fabric are depending on the brand of fabric. The various sizes are only use in convection environment.

The meaning of *pis* (bolt) and *yar* (yardage) are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *pis* (bolt) and *yar* (yardage). One of the workers said that *pis* is bolt, *yar* is yardage and the other worker said that *pis* is size in 30 - 60 yar, *yar* is 90 cm. Therefore, the researcher concludes that *pis* word is a size of the fabric in bolt and *yar* is the size of the fabric in one *yar* (yardage) equals about 90 cm. Those are the meaning of some registers between manager and Taylor in sewing room; *sepatu* (shoes), *pis* (bolt) and *yar* (yardage).

Some registers on the conversation above are only used by convection workers are included consultative register. Consultative register is the norm for informal conversation between strangers. The strangers here is the person may not

know the intention of the conversation. Even though in this conversation, the Taylor was not a stranger but in the conversation states that the Taylor was like a stranger, because she does not know what the meaning of *pis* (bolt) and *yar* (yardage). So the Manager who has background information should explain to Taylor about the meaning of *pis* (bolt) and *yar* (yardage), the various sizes of the fabric.

The other word of *sepatu* (shoes) besides in consultative situation is *jepitan* (clip). The meaning of *jepitan* (clip) is same with *sepatu* (shoes). Meanwhile, the other word of *pis* besides in consultative situation is *gelondong*. The meaning of *pis* (bolt) is same with *gelondong*. Then, the other word of *yar* (yardage) besides in consultative situation is 90 cm. It concludes that the other words of that some registers such as *sepatu* (shoes), *pis* (bolt) and *yar* (yardage) have no much different explanation with the real explanation of those registers.

Dialogue 9

Customer : *Pak, saya simpatisan Prabowo mau pesen kaos untuk kampanye pilpres, harganya berapa?*
(I was Prabowo supporters, will order shirts for the presidential election campaign, how much it costs?)

Manager 1 : *Lha gini Pak, gini Pak, kalo kaos pilpres itu biasanya jumlahnya itu banyak. Lha kalo Bapak misalnya pesannya, kalo misalnya pesannya diatas lima ribu Pak itu biasanya harganya itu lebih murah. Apalagi kalo di 'pres'. Kalo kalo nggak ngepres itu ya agak murah. 'Pres' nya saja itu biasanya itu kalo, harga kalo banyak sebanyak lima ribu keatas itu lebih murah. Kalo pesannya itu ratusan Pak itu disablon saja karena kertas 'pres'nya itu kalo ratusan itu harganya lebih mahal.*
(So sir, for the presidential election usually takes many shirts. If booking more than 5 thousand t-shirts, it is cheaper. Especially it is in *pres*. Nevertheless, if ordering in the hundreds, it printed only, as for paper-pressed in small amounts it would be more expensive)

- Customer : *'Ngepres' itu bagaimana Pak, kalo nyablon saya sudah ngerti.*
(How to ngepres, I already know that screen-printing)
- Manager 1 : *Kalo 'ngepres' itu gini Pak, kita itu di percetakan itu bikin gambar, misalkan itu gambarnya Prabowo itu ya, itu nanti bisa full color dan hasilnya lebih bagus daripada sablon. Semakin banyak jumlahnya semakin murah harganya, gitu Pak. Kalo memang hanya sekedar, kalo memang ratusan atau bahkan itu puluhan, itu pesnya saja. Kalo puluhan itu mencapai harganya per lembar itu skitar 3 ribuan. Kalo nanti 5 ribu itu hanya harganya hanya ratusan Pak, sekitar 5 ratusan per lembar.*
(*Ngepres is like this Sir, in printing we make the picture, like the picture, like the picture of Prabowo, it can be full colour and the results are better than screen-printing. If ordering in large quantities, the price is cheaper. If only hundreds or tens ordering, the price per sheet about 3 thousand rupiahs. When ordering 5 thousand, the price per sheet 5 hundred rupiahs*)
- Customer : *Saya pesan Cuma sedikit ya sekitar dua ratusan.*
(I ordered just a little, about two hundred)

From the conversation between Manager 1 and Customer in sewing room, the writer finds an utterance which containing register is used by convection workers. It is *ngepres* (pressed). The conversation shows that the Manager talks about *ngepres* (pressed) with his customer. The Javanese word *ngepres* (pressed) derives from the word *pres* means 'pressure' and it is started with 'ng' means 'to' to make the noun *pres* (pressure) functions as verb. Therefore, *ngepres* means pressed the image on the shirts. The process of *ngepres* (pressed), is printing the picture, it can be full colour. The picture printed on paper, and then it pressed on the shirt. In convection, there is a special tool for *ngepres* (pressed), the heat reaches between 100 until 200 degrees. The result of *ngepres* (pressed) is better than screen-printing or sablon.

The meaning of *ngepres* (pressed) is derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The

convection workers there will give short or long explanations about *ngepres* (pressed). One of the workers said that *ngepres* is pressed and the other worker said that *ngepres* is printed. Therefore, the researcher concludes that *ngepres* word is pressed the image on the shirts. That is the meaning of register between manager 1 and customer in living room; *ngepres* (pressed).

Some registers on the conversation above are only used by convection workers are includes in consultative register. As in the previous frame, consultative register is for communication with strangers. The reason why this conversation is called consultative register is that the speaker has to supply background information about the topic, and does not presume to understand without it. This is show in conversation that customer does not know about *ngepres* (pressed). In addition, the manager explained about *ngepres* (pressed) to his customer.

The other word of *ngepres* (pressed) besides in consultative situation is *ngecap*. The meaning of *ngecap* is same with *ngepres*. It concludes that the other words of that some registers such as *ngepres* (pressed) has no much different explanation with the real explanation of those registers.

4.1.3 Casual Register

Dialogue 1

- Taylor 1 : *Mesine itik iku rusak njaluk ngganti 'kerangan', skocine iku wes lodok.*
(The maker button machine is trouble, must be replaced with *kerangan*, and the sloop was loose).
- Manager 1 : *Sek to,, wingi wes tak celukno tukang jahit, iku sepule jarene bengkong, jarene ora roto, mari ngunu njaluk ngganti sepul,*

sekocine iku zo wes landep nggarai benang pedotan. Ndang 'bulanane'?

(Wait, yesterday had called engineer, he said that the sepul was crooked, not flat, it must be replaced with sepul, then the sloop also has sharpened that could make the threads broken easily. So, what about *bulanane*?).

Taylor 1 : *'Kerangane' iku gepak jaluk ganti sing anyar, 'bulanane' pedot pisan.*

(The *kerangan* was blunt, must be replaced with a new, the *bulanane* also broke).

From the conversation between Manager 1 and Taylor 1 in sewing room, the writer finds two utterances contain registers are used by convection workers. They are *kerangan* (part of sewing machine like shell) and *bulanane* (part of sewing machine like moon). In the conversation above showed that the Taylor and the manager talked about a part of sewing machine, it is *kerangan* (part of sewing machine like shell) and *bulanane* (part of sewing machine like moon). There is problem that happens of sewing machine; the *kerangan* (part of sewing machine like shell) was blunt and should repair with a new one and the *bulanane* (part of sewing machine like moon) was broken. The Javanese word *kerangan* (part of sewing machine like shell) derives from the word *kerang* means 'shell' and it is ended with 'an'. *Kerang* (shell) and *kerangan* (part of sewing machine like shell) is noun. Therefore, *kerangan* (part of sewing machine like shell) is a place of spul (spool) to put spool in a part of sewing machine that have a shape like shell. The shape of *kerangan* (part of sewing machine like shell) is circle, hole in the middle.

Then like *kerangan* (part of sewing machine like shell), *bulanane* (part of sewing machine like moon) in Javanese word derives from the word *bulan* means 'moon' and it is ended with 'an'. *Bulan* (moon) and *bulanane* (part of sewing machine like moon) is noun. Therefore, *bulanane* (part of sewing machine like

moon) is a place of *kerangan* (part of sewing machine like shell) that have a shape like moon, to put *kerangan* in part of sewing machine. The place of *kerangan* (part of sewing machine like shell) and *bulan* (part of sewing machine like moon) is under of sewing machine.

The meaning of *kerangan* (part of sewing machine like shell) and *bulan* (part of sewing machine like moon) are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *kerangan* and *bulan*. One of the workers said that *kerangan* is part of sewing machine like shell and the other worker said that *kerangan* is place of spool. Therefore, the researcher concludes that *kerangan* word is a place of spool to put spool in a part of sewing machine that have a shape like shell. Then *bulan* (part of sewing machine like moon), one of the workers said that *bulan* is part of sewing machine like moon and the other worker said that *bulan* is is a place of *kerangan*. Therefore, the researcher concludes that *bulan* word is a place of *kerangan* that have a shape like moon, to put *kerangan* in part of sewing machine.

Some registers on the conversation above, are only used by convection workers. They are included casual register. Casual register is conversation used in informal situations. The conversation is called casual register is because the Taylor and the Manager in informal situation. The language is used by them is style of daily language. This is indication of in-group relationship and sometimes are only used with members of the group assume it to known.

The other word of *kerangan* (part of sewing machine like shell) besides in casual situation is *wadah sepul*. The meaning of *wadah sepul* is same with

kerangan. Meanwhile, the other word of *bulanan* (part of sewing machine like moon) besides in casual situation is *wadah kerangan*. The meaning of *wadah kerangan* is same with *bulanan*. It concludes that the other words of that some registers such as *kerangan* and *bulanan* have no much different explanation with the real explanation of those registers.

Dialogue 3

Manager 1 : *Hey, iki ndang di 'afdruk' ki,, iki indosole nuk kene, 'indosol' (obat pabrik) iki nuk kene. Karek 'ngelabur' bidangane mau wes tak gosok. Mari ngunu ndank dikeringno ndank di 'afdruk'. Ndang nggawe cat, cate nuk kunu, 'binder' nuk jero kotak kono lho, 'binder', 'emul sifir', tinta, 'sandey' nuk kunu kabeh. Aku ate lungo, ndank digoleki bocahe diajak nyablon.*

(Hey, it must be *afdruk*, this is *indosol*, indosol (chemical preparation) here. And *ngelabur* (whitewash) the board which has rubbed. Then, dry it in the sun and then must be *afdruk*. You must make paint, the paint there, the *binder* in a box, *binder*, *emul sifir*, paints, *sandey* also in the box. I will go, invite the employee to work).

Sablon's worker : *Yo tak kandanane.*
(Yes, I will say).

From the conversation between Manager 1 and sablon's / printing worker in sewing room, the writer finds two utterances contain register are used by convection workers. They are *afdruk* (printed), *ngelabur* (smearing), *indosol*, *binder*, *emul sifir* and *sandey* (basic paints). The conversation shows that the Manager talked to printing worker about *afdruk* (printed), *indosol* (basic paint) and *ngelabur* (smearing). The meaning of *afdruk* is printed, one of step to design the image pattern of cloth. The processes that have known by the writer are putting the image pattern of cloth that is printed in the field of box. Then, the field

of box is rubbed with the material of *afdruk* (printed), it is *indosol* (basic paint). *Indosol* (basic paint) is a material of *afdruk* (printed). After that, the field of box *ngelabur* (smearing) with the material of *afdruk* (printed). The Javanese word *ngelabur* (smearing) derives from the word *labur* means “smear” and it is started with ‘nge’ means ‘to’ to make the noun *labur* (smear) functions as verb. Therefore, *ngelabur* means smearing the material in the field of box. The last step was drying in the sun for a minute.

The meaning of *afdruk* (printed) and *ngelabur* (smearing) are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *afdruk* (printed), *indosol* (basic paint) and *ngelabur* (smearing). First, *afdruk* (printed), one of the workers said that *afdruk* is printed and the other worker said that *afdruk* is design the image. Therefore, the researcher concludes that *afdruk* word is printed, one of step to design the image pattern of cloth. Then *ngelabur* (smearing), one of the workers said that *ngelabur* is smearing and the other worker said that *ngelabur* is a brushing. Therefore, the researcher concludes that *ngelabur* word is smearing the material in the field of box.

Then, the conversation shows that the manager talked to printing worker about *binder*, *emul sifir* and *sandey* (basic paints). They are kinds of basic paint use to make a paint of sablon or printing. The kinds of basic paint are only use to make paint in convection. This is different from paint manufacturing in other places besides in the convection.

The meaning of *binder*, *Indosol*, *emul sifir* and *sandey* (basic paints) are derived from the triangulation method. It is done by interviewing the workers

about the meaning of that word. The convection workers there will give short or long explanations about *binder*, *Indosol*, *emul sifir* and *sandey* (basic paints). One of the workers said that *binder*, *Indosol*, *emul sifir* and *sandey* are basic paints and the other worker said that they are basic paints, which have different functions. Therefore, the researcher concludes that *binder*, *Indosol*, *emul sifir* and *sandey* (basic paints) is kinds of basic paint use to make a paint of sablon or printing.

Some registers on the conversation above are only used by convection workers are included casual register. Like in the previous frame, casual register is conversation used in informal situations. The conversation is called casual register is because the Manager and printing worker in informal situation. The language is used by them is style of daily language. This is indication of in-group relationship and sometimes are used only with members of the group assume it to known.

The other word of *afdruk* besides in casual situation is *nyetak*. The meaning of *nyetak* is same with *afdruk*. Then, the other word of *ngelabur* besides in casual situation is *nguas*. The meaning of *nguas* is same with *ngelabur*. Then, the other word of *indosol* besides in casual situation is *bahan nyetak*. The meaning of *bahan nyetak* is same with *indosol*. Then, the other word of *binder* besides in casual situation is *lem*. The meaning of *lem* is same with *binder*. Then, the other word of *emul sifir* besides in casual situation is *pengental*. The meaning of *pengental* is same with *emul sifir*. Then, the other word of *sandy* besides in casual situation is *pewarna*. The meaning of *pewarna* is same with *sandy*. It concludes that the other words of that some registers above have no much different explanation with the real explanation of those registers.

Dialogue 6

- Manager 2 : *Modele piye?*
(What is the model?)
- Manager 1 : *Yo modele iku yo sing di enggo nuk Rumah sakit ngunuku, koyo ngunu ngunuku barang, sampeyan ruh nuk rumah sakit ngunuku.*
(The models as a model in the hospital, as it, did you know that in the hospital.)
- Manager 2 : *Wedok lanang?*
(Are they male and female?)
- Manager 1 : *He'e wedok lanang, ngunuku njaluk 'alusan' iku piye?*
(Yes, it is for male and female; they asked *alusan* cloth, how?)
- Manager 2 : *Potongane piye modele, sak loro, ngisor, sing 'bangkik' ngunu?*
(How about the model?, two pockets, under, *bangkik*?)
- Manager 1 : *Yo iyo, yo ngunu iku nuk rumah sakit*
(Yes, yes, like in the hospital)

From the conversation between Manager 1 and Manager 2 in sewing room, the writer finds two utterances contain register are used by convection workers. They are *alusan* (smooth) and *bangkik* (pleat). The conversation shows that the Manager 2 talked to Manager 1 about *alusan* (smooth). The Javanese word *alusan* (smooth) derives from the word *alus* means 'smooth' and it is ended with 'an'. *Alus* (smooth) and *alusan* (smooth) is noun. Therefore, *alusan* (smooth) is smooth cloth or fabric. It is the material of fabric to make good quality clothes. Because the materials of fabric that there is smooth and coarse fabric. The smooth fabric is usually use in school uniforms or work uniforms. Then, the coarse fabric is usually use in besides to the uniforms. Then, the conversation shows that the Manager 1 talked to Manager 2 about *bangkik* (pleat). The Javanese word *bangkik* means pleat. Therefore, *bangkik* (pleat) is small pleat on the front and back of the shirt. It is like a pleat in the skirt, but it is in the shirts.

The meaning of *alusan* (smooth) and *bangkik* (pleat) is derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *alusan* (smooth) and *bangkik* (pleat). One of the workers said that *alusan* is smooth and the other workers said that *alusan* is good quality cloth. Therefore, the researcher concludes that *alusan* word is smooth cloth or fabric. Then *bangkik* (pleat), one of the workers said that *bangkik* is pleat and the other worker said that *bangkik* is sexy. Therefore, the researcher concludes that *bangkik* is small pleat on the front and back of the shirt.

Some registers on the conversation above are only used by convection workers. They are included in casual register. Casual register is besides use in informal situations; the language in casual situation is to make the other person around us feel comfortable. The conversation is called casual register is because they are friends in their business, so they are feeling comfortable in communication if they used the language in informal conversation. Furthermore, if they use formal style, they will feel an outsider.

The other word of *alusan* (smooth) besides in casual situation is *apik*. The meaning of *apik* is same with *alusan*. Meanwhile, the other word of *bangkik* (pleat) besides in casual situation is *sekeng*. The meaning of *sekeng* is same with *bangkik*. It concludes that the other words of that some registers such as *alusan* (smooth) and *bangkik* (pleat) have no much different explanation with the real explanation of those registers.

Dialogue 7

- Manager 2 : *Kaine opo?*
(What is the fabric?)
- Manager 1 : *Kaine iku emboh, biasae di enggo nuk Rumah sakit, iku kain opo biasae, kain...?*
(I do not know about the fabric, usually like in the hospital, what is the fabric?)
- Manager 2 : *'Oxport' biasane he'e, opo ora 'oxport'?*
(Usually *oxport*, isn't *oxport*?)
- Manager 1 : *Yo koyok'e kain 'oxport' koyok'e.*
(I think the fabric is *oxport*).
- Manager 2 : *Koyok'ane 'oxport', biasane 'oxport' biasane.*
(I think *oxport*, usually *oxport*)
- Manager 1 : *Biasane iku yo.*
(Usually it).
- Manager 2 : *Dike'i.. dike'i 'mella'...'mella' ra wani to?*
(Given *mella*, do you brave?)

From the conversation between Manager 1 and Manager 2 in sewing room, the writer finds two utterances contain register are used by convection workers. They are *oxport* and *mella*. In this frame, the manager 2 asked to manager 1 about what the fabric is used by workers uniform in the hospital and they also discussed about brand of the fabric, it is *oxport*. The meaning of word *oxport* is one of brand of the fabric that is better than *mella*. Usually the fabric is smoother and more expensive than *mella*.

Then, the conversation shows that the Manager 1 also talked to manager 2 about another brand of the fabric, it is *mella*. The manager 1 had given a solution to manager 2 about another brand of the fabric besides *oxport*. The meaning of word *mella* is one of brand of the fabric like *oxport*, but *mella* is

standard quality. The quality of *mella* is not better than quality of *oxport*. In addition, usually the fabric is not smoother and not more expensive than *oxport*.

The meaning of *oxport* and *mella* are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about *oxport* and *mella*. One of the workers said that *oxport* is brand of the fabric and the other worker said that *oxport* is brand of the fabric that is better than *mella*. Therefore, the researcher concludes that *oxport* is brand of the fabric that is better than *mella*. Then *mella*, one of the workers said that *mella* is brand of the fabric and the other worker said that *mella* is standard quality fabric. Therefore, the researcher concludes that *mella* is one of brand of the fabric like *oxport*, but *mella* is standard quality.

Some registers on the conversation above are only used by convection workers. They are included in casual register. Casual register is as a style that is used for the conversation in relaxed situation and usually the conversation between with friends or colleagues. The conversation in dialogue 7 above is called casual register because the conversation between both of manager is in relaxed situation between friends. The language that they used is also daily language.

The other word of *oxport* besides in casual situation is *oxport sari warna*. The meaning of *oxport sari warna* is same with *oxport*. Meanwhile, the other word of *mella* besides in casual situation is *golden mella*. The meaning of *golden mella* is same with *mella*. It concludes that the other words of that some registers

such as *oxport* and *mella* have no much different explanation with the real explanation of those registers.

4.1.4 Intimate Register

Dialogue 4

- Taylor 1 : *Njahit, ndank dipasang hak, Bitu tumbasno slerekan limang lusin, karo benang .*
(Sewing, let's fitted the hak (button), Bitu please buy slerekan five dozen, also thread).
- Daughter : *Emooh.*
(No)
- Taylor 1 : *Mbek 'neci' pisan warna biru. Clonoe kon 'ngobras' mbak Linda, kaose di 'operdek', terus klambine kon 'ngguloni' de Su.. Mari ngunu di 'itik'i', terus di'benik'i' mbak Sujiyah.*
(This is also need in *neci* with blue color. Tell to Mrs. Linda to *ngobras* the pants, the shirt must be *operdek*, and aunt Su to *ngguloni* the clothes. After that, must be *itik'i*, and must be *benik'i* by Mrs. Sujiyah)
- Daughter : *Yo.*
(Yes).

From the onversation between Taylor 1 and her daughter in sewing room, the writer finds six utterances contain register are used by convection workers. They are *neci* (sewing edge of the cloth), *ngobras* (sewing edge of the cloth), *operdek* (sewing edge of the shirt), *ngguloni* (sewing a neck), *itik'i* (making a buttonhole) and *benik'i* (set a button). In the conversation above showed that the Taylor and her daughter talked about sewing and division in sewing. The meaning of word *neci* is to sewing edge of the cloth with *neci* machine and neater than the *ngobras* (sewing edge of the cloth). The Javanese word *ngobras* (sewing edge of the cloth) derives from the word *obras* means 'hemming' and it is started with 'ng'

means 'to' to make the noun *obras* (sewing edge of the cloth) functions as verb. Therefore, *ngobras* means sewing edge of the cloth with a machine obras. Sewing edge of the fabric or that has not flat in order to neat. Those cutouts of fabric have patterned into a pattern of the cloth.

The conversation also showed about *operdek* (sewing edge of the cloth) and *ngguloni* (sewing a neck). From his statement in conversation above, the meaning of word *operdek* is sewing edge of the cloth with operdek machine like *neci* (sewing edge of the cloth) and *ngobras* (sewing edge of the cloth), but *operdek* (sewing edge of the cloth) is especially for t-shirts fabric. Then, like in the previous frame, the meaning of word *ngguloni* is sewing the neck collar at cloth.

The next register in this dialogue is *itik'i* (making buttonhole) and *benik'i* (set a button). Javanese word *itik'i* (making buttonhole) derives from the word *itik* means 'itik or buttonhole machine' and it is ended with 'i' means 'to' to make the noun *itik* (making buttonhole) functions as verb. Therefore, *ngitik'i* means making buttonhole at clothes with buttonhole machine. Then, like *itik'i* (making buttonhole), *benik'i* (set a button) in Javanese word derives from the word *benik* means 'button' and it is ended with 'i' means 'to' to make noun *benik* (button) function as verb. Therefore, *benik'i* means set a button at clothes.

The meaning of *neci* (sewing edge of the cloth), *ngobras* (sewing edge of the cloth), *operdek* (sewing edge of the shirt), *ngguloni* (sewing a neck), *itik'i* (making a buttonhole) and *benik'i* (set a button) are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about the

special words. One of the workers said that *neci*, *ngobras* and *operdek* are sewing edge of the cloth and the other worker said that *neci*, *ngobras* and *operdek* are sewing edge of the cloth, which have different functions. Therefore, the researcher concludes that *neci*, *ngobras* and *operdek* are sewing edge of the cloth

Then *itik'i* (making buttonhole), one of the workers said that *itik'i* is making buttonhole and the other worker said that *itik'i* is making buttonhole with buttonhole machine. Therefore, the researcher concludes that *itik'i* is making buttonhole at clothes. Then *benik'i* (set a button), one of the workers said that *benik'i* is set a button and the other worker said that *benik'i* is set a button at clothes. Therefore, the researcher concludes that *benik'i* is set a button at clothes.

Some registers on the conversation above are only used by convection workers. They are included in intimate register. Intimate register is used in situations between family members or very close friends or couples or beloved one. Therefore, in this dialogue is included in intimate register is because in situations between family members (Taylor and her daughter). The language that they use is relatively less, the information that we get is less too because we do not know what they are talking about, because the reason of the register in this conversation is for showing intimacy.

The other word of *neci*, *ngobras* and *operdek* (sewing edge of the cloth) besides in intimate situation is *jahit pinggiran*. The meaning of *jahit pinggiran* is same with *neci*, *ngobras* and *operdek*. Then, the other word of *itik'i* (making buttonhole) besides in intimate situation is *naskat*. The meaning of *naskat* is same with *itik'i*. Then, the other word of *benik'i* (set a button) besides in intimate situation is *ngancing*. The meaning of *ngancing* is same with *benik'i*. It concludes

that the other words of that some registers have no much different explanation with the real explanation of those registers.

Dialogue 5

- Taylor 1 : *Iki klambine iki ndang terno de su eh mbak Sujiyah cek di 'benik'i.*
(Give the clothes to Mrs. Su, eh, Mrs. Sujiyah, ask her to *binik'i*)
- Daughter : *Sek buk, aku tak ngringkesi bukuku sek.*
(Wait mother, I will finished my book first)
- Taylor 1 : *Terus engko ndang iku bit, kon 'nyegrek'i' pisan, ndang di lempiti cek ndang mene dipaket. Yo, kandani yo mbak Sujiyah!*
(Then, tell her to do *nyegrek'i*, so can be folded and package tomorrow. Tell her please!)
- Daughter : *Nggeh, 'nyegrek'i' klambi opo buk? Terus di 'benik'i' pisan?*
(Yes, what are the clothes to *nyegrek'i* mom?, Then *benik'i*?)
- Taylor 1 : *Iyo batik'e iku di 'benik'i' pisan, kon 'nyegrek'i'. Wes ojo lali, wes ndang budal.*
(Yes, tell her to *benik'i* the batik and *nyegrek'i*. Do not forget it, go!)
- Daughter : *Yo.*
(Yes)

From the conversation between Taylor 1 and her daughter in sewing room, the writer finds two utterances contain register are used by convection workers. They are *benik'i* (set a button) and *nyegrek'i* (ripping). In this conversation, the word *benik'i* (set a button) has explained in the previous conversation. The meaning of word *benik'i* (set a button) is making a button at clothes. *Benik'i* (set a button) is the process of sewing clothes before *nyegrek'i* (ripping). The next register is *nyegrek'i* (ripping). Javanese word *nyegrek'i* (ripping) derives from the word *segrek* means 'ripped' and it is ended with 'i' means 'to' to make the noun

segrek (making buttonhole) functions as verb. Therefore, *nyegrek'i* (ripping) means ripping the buttonhole that still blocked.

The meaning of *nyegrek'i* (ripping) and *benik'i* (set a button) are derived from the triangulation method. It is done by interviewing the workers about the meaning of that word. The convection workers there will give short or long explanations about the registers. One of the workers said that *nyegrek'i* is ripping and the other worker said that *nyegrek'i* is ripping the buttonhole. Therefore, the researcher concludes that *nyegrek'i* is ripping the buttonhole that still blocked. Then *benik'i* (set a button) has explained in the previous conversation.

Some registers on the conversation above are only used by convection workers. They are included in intimate register. Intimate register is used in situations between family members or very close friends or couples or beloved one. Therefore, in this dialogue is included in intimate register is because in situations between family members (Taylor and her daughter). The language that they use is relatively less, the information that we get is less too because we do not know what they are talking about. We have to know the background of the speaker to understand what they are talking about, because the reasons of the registers in this conversation is for showing intimacy and close relationship among the speakers.

The other word of *nyegrek'i* (ripping) besides in intimate situation is *mbolongi*. The meaning of *mbolongi* is same with *nyegrek'i*. Meanwhile, the other word of *benik'i* besides in formal situation is *ngancing*. The meaning of *ngancing* is same with *benik'i*. It concludes that the other words of that some registers such

as *nyegrek'i* and *benik'i* have no much different explanation with the real explanation of those registers.

4.1.5 Frozen Register

In the conversations by convection workers, the writer does not find the statements or utterances that containing frozen register. From all of registers (Frozen, formal, casual, consultative and intimate) are only frozen register that not find. Because frozen itself is usually use in the situation that is celebrate with respect and legitimate or formal situation, also is used by professional speakers because the pattern has been established. It has its own worth, detached from the speaker. There is no participation from anyone else at all. It is usually very dense so that the reader can re-read and get new things out of it each time. This means that it is the style found in literature and poetry. Moreover, usually used in solemn situations and in court that there are judges, witnesses, juries and so on. This style is the most formal than another language style or register and elegant variety that reserved for very important or symbolic moments.

4.2 The Reason for the Register

The analysis of the reason why the convection workers in Babat Lamongan used registers is presented through the following conversation. After each conversation, the additional explanations are given. After that, the reasons are explained.

Dialogue 1

- Taylor 1 : *Mesine itik iku rusak njaluk ngganti 'kerangan', skocine iku wes lodok.*
(The maker button machine is trouble, must be replaced with *kerangan*, and the sloop was loose).
- Manager 1 : *Sek to,, wingi wes tak celukno tukang jahit, iku sepule jarene bengkong, jarene ora roto, mari ngunu njaluk ngganti sepul, sekocine iku zo wes landep nggarai benang pedotan. Ndang 'bulanane'?*
(Wait, yesterday had called engineer, he said that the sepul was crooked, not flat, it must be replaced with sepul, then the sloop also has sharpened that could make the threads broken easily. So, what about *bulanane*?).
- Taylor 1 : *'Kerangane' iku gepak jaluk ganti sing anyar, 'bulanane' pedot pisan.*
(The *kerangan* was blunt, must be replaced with a new, the *bulanane* also broke).

This conversation was spoken by two convection workers; the Manager 1 and the Taylor 2. After knowing the kinds of register are used by convection workers in the conversation, the writer explained the reasons why they used the register. The registers that they used are *kerangan* (part of sewing machine like shell) and *bulanane* (part of sewing machine like moon). The conversation indicates that the Taylor 1 talked to the manager about *kerangan* (part of sewing machine like shell) that has blunted and should repair with a new one. The special word *kerangan* (part of sewing machine like shell) in this dialogue that is uttered by Taylor 1 is to show that *kerangan* is a part of sewing machine. The shape of *kerangan* (part of sewing machine like shell) is like a shell. Therefore, this part of sewing machine is called *kerangan* (part of sewing machine like shell) because the shapes like shell and to remember parts of sewing machine easier.

Then, the conversation also indicates that the manager 1 and Taylor 1 talked about *bulanan* (part of sewing machine like moon) that has broken and should repair with a new one. The special word *bulanan* is a part of sewing machine that the shape likes a half moon. Therefore, the convection workers used this word, because the shape likes a half moon and to remember parts of sewing machine easier. Those are the reasons of using the registers; *kerangan* (part of sewing machine like shell) and *bulanan* (part of sewing machine like moon).

Dialogue 2

- Manager 1 : *Teros saiki iku opo jenenge iku tukange iku sek anu, isek durung iso rene, mergho wingi “sepatu” ne barang iku njaluk ngganti, sepatu jahite iku. Ndang saiki iku atene ngongkon aris tuku kain sak ‘pis’.*
(Then, now the engineer still, still cannot come here, because yesterday the *sepatu* also should be replace, that the sewing shoes. Now I want to tell Aris to buying the fabric one *pis*).
- Taylor 1 : *Sak ‘pis’ iku pirang ‘yar’, engko ndang ra cukup.*
(How many *pis* in one *yar*, will not be enough).
- Manager 1 : *Zo sak ‘pis’ iku ono sing, zo macem-macem, sak ‘pis’ jenenge sak glondong, ono sing 30 ‘yar’, ono sing 60 ‘yar’, ono sing 100 ‘yar’ karek ndelok merk kaine.*
(One *pis* is, many variety, one *pis* is one roll, there are 30 *yar*, 60 *yar*, 100 *yar* depend on the brand of fabric).

This conversation was spoken by two convection workers; Taylor 1 and Manager 1. After knowing the kinds of register are used by convection workers in that conversation, the writer explained the reasons why they used the registers. The conversation indicates that the Manager 1 talked to the Taylor 1 about the *sepatu* (shoes) that have broken and must replace it with a new one. The special word *sepatu* (shoes) that is uttered by Manager 1 is because to show that the *sepatu* (shoes) is a part of sewing machine to the Taylor 1 which is similar to the

shoes that is used for footwear. Therefore, it is called *sepatu* (shoes) because the shape is like shoes.

Then, the conversation also indicate that the Manager 1 explained to the Taylor about *pis* (bolt) and *yar* (yardage) because the Taylor 1 does not know the intention of the sizes of the fabric. The special words *pis* (bolt) and *yar* (yardage) in the conversation above that are uttered by Taylor 1 and Manager 1 is because to show that there are many various sizes of the fabric in convection. The meaning of *pis* in English dictionary is bolt of cloth; therefore, the convection workers used word *pis* (bolt) for size of fabric, because size of one *pis* (bolt) is one bolt. Meanwhile, the meaning of *yar* in English dictionary is yardage, length in yar. The convection workers also used word *yar* (yardage) for size of fabric, because size of one *yar* (yardage) equals about 90 cm. Those are the reasons of using the registers; *sepatu* (shoes), *pis* (bolt) and *yar* (yardage).

Dialogue 3

- Manager 1 : *Hey, iki ndang di 'afdruk' ki,, iki indosole nuk kene, 'indosol' (obat pabrik) iki nuk kene. Karek 'ngelabur' bidangane mau wes tak gosok. Mari ngunu ndank dikeringno ndank di 'afdruk'. Ndang nggawe cat, cate nuk kunu, 'bindere' nuk jero kotak kono lho, 'binder', 'emul sifir', tinta, 'sandey' nuk kunu kabeh. Aku ate lungu, ndank digoleki bocahe diajak nyablon.*
(Hey, it must be *afdruk*, this is *indosol*, indosol (chemical preparation) here. And *ngelabur* (whitewash) the board which has rubbed. Then, dry it in the sun and then must be *afdruk*. You must make paint, the paint there, the *binder* in a box, *binder*, *emul sifir*, paints, *sandey* also in the box. I will go, invite the employee to work).
- Sablon's worker : *Yo tak kandanane.*
(Yes, I will say).

This conversation was spoken by two convection workers; Manager 1 and sablon's / printing worker. After knowing the kinds of register are used by convection workers in conversation above, the writer explained the reasons why they used the register. The registers that they used are *afdruk* (printed), *ngelabur*, *indosol*, *binder*, *emul sifir* and *sandey* (basic paints). The conversation indicates that the manager talked to printing worker about *afdruk* (printed). The special word *afdruk* (printed) in this frame that is uttered by Manager 1 is to show that is a part of printing process. The meaning of *afdruk* is printed, one of step to design the pattern of cloth. Therefore, it is called *afdruk* because the meaning is printed.

The next register is *ngelabur* (smearing). The meaning of *ngelabur* is smearing the material in the field of box. Therefore, it is called *ngelabur* (smearing), because it is appropriate the name and the process. Then, there are *indosol*, *binder*, *emul sifir* and *sandey* (basic paints). There is no certain reason why they use the register (*indosol*, *binder*, *emul sifir* and *sandey*). Nevertheless, clearly they use that register is because to showed that there are many kinds of basic paint use to make a paint of sablon or printing. Those are the reasons of using the registers; *afdruk* (printed), *ngelabur* (smearing), and *indosol*, *binder*, *emul sifir* and *sandey* (basic paints).

Dialogue 4

- Taylor 1 : *Njahit, ndank dipasang hak, Bitu tumbasno slerekan limang lusin, karo benang .*
(Sewing, let's fitted the hak (button), Bitu please buy slerekan five dozen, also thread).
- Daughter : *Emooh.*
(No)

- Taylor 1 : *Mbek 'neci' pisan warna biru. Clonoe kon 'ngobras' mbak Linda, kaose di 'operdek', terus klambine kon 'ngguloni' de Su.. Mari ngunu di 'itik'i', terus di 'benik'i' mbak Sujiyah.*
 (This is also need in *neci* with blue color. Tell to Mrs. Linda to *ngobras* the pants, the shirt must be *operdek*, and aunt Su to *ngguloni* the clothes. After that, must be *itik'i*, and must be *benik'i* by Mrs. Sujiyah)
- Daughter : *Yo.*
 (Yes).

This conversation was spoken by two convection workers; Taylor 1 and her daughter. After knowing the kinds of register are used by convection workers in the conversation above, the writer explained the reasons why they used the register. The registers that they used are *neci* (sewing edge of the cloth), *ngobras* (sewing edge of the cloth), *operdek* (sewing edge of the cloth), *ngguloni* (sewing a neck), *itik'i* (making buttonhole) and *benik'i* (set a button). In the conversation above showed that Taylor 1 and her daughter talked about sewing and division in sewing. The meaning all of registers above is from the name of machine. Therefore, the registers are using in sewing division by the convection workers. The word *neci* (sewing edge of the cloth) is from *neci* machine, *ngobras* (sewing edge of the cloth) is from *obras* machine, *operdek* (sewing edge of the cloth) is from *operdek* machine, *itik'i* (making buttonhole) is from *itik* or buttonhole machine and *benik'i* (set a button) is from button machine.

Meanwhile, the word *ngguloni* (sewing a neck) in the conversation above is to show that the semi-finished clothes were ready to stitch into clothing. *Ngguloni* (sewing a neck) is the term that they used to fit neck collar on clothes, but not all clothes should be given a neck collar, depending on the type of clothes. Therefore, it is called *ngguloni* (sewing a neck) because sewing part of the neck

and to remembering the process of sewing easier. Those are the reasons of using the registers; *neci* (sewing edge of the cloth), *ngobras* (sewing edge of the cloth), *operdek* (sewing edge of the cloth), *ngguloni* (sewing a neck), *itik'i* (making buttonhole) and *benik'i* (set a button).

Dialogue 5

- Taylor 1 : *Iki klambine iki ndang terno de su eh mbak Sujiyah cek di 'benik'i.*
(Give the clothes to Mrs. Su, eh, Mrs. Sujiyah, ask her to *binik'i*)
- Daughter : *Sek buk, aku tak ngringkesi bukuku sek.*
(Wait mother, I will finished my book first)
- Taylor 1 : *Terus engko ndang iku bit, kon 'nyegrek'i' pisan, ndang di lempiti cek ndang mene dipaket. Yo, kandani yo mbak Sujiyah!*
(Then, tell her to do *nyegrek'i*, so can be folded and package tomorrow. Tell her please!)
- Daughter : *Nggeh, 'nyegrek'i' klambi opo buk? Terus di 'benik'i' pisan?*
(Yes, what are the clothes to *nyegrek'i* mom?, then *benik'i*?)
- Taylor 1 : *Iyo batik'e iku di 'benik'i' pisan, kon 'nyegrek'i'. Wes ojo lali, wes ndang budal.*
(Yes, tell her to *benik'i* the batik and *nyegrek'i*. Do not forget it, go!)
- Daughter : *Yo.*
(Yes)

This conversation was spoken by two convection workers; Taylor 1 and her daughter. After knowing the kinds of register are used by convection workers in the conversation above, the writer explained the reasons why they used the register. The registers that they used are *benik'i* (set a button) and *nyegrek'i* (ripping). In the conversation above showed that Taylor 1 and her daughter talked about division in making clothes. The word *benik'i* (set a button) is from button

machine. It is making a button at clothes. Therefore, it is called *benik'i* (set a button) because from button machine and to make button at clothes. The next register is *nyegrek'i* (ripping). The word *nyegrek'i* (ripping) is from the basic word *segrek* (ripped). *Segrek* (ripped) is like a sound of torn (grek,grek,grek). The meaning of word *nyegrek'i* is ripping the buttonhole that is still blocked. Therefore, it is called *nyegrek'i* (ripping) because from the sound of torn (*segrek*). Those are the reason of using the registers; *benik'i* (set a button) and *nyegrek'i* (ripping).

Dialogue 6

Manager 2 : *Modele piye?*
(What is the model?)

Manager 1 : *Yo modele iku yo sing di enggo nuk Rumah sakit ngunuku, koyo ngunu ngunuku barang, sampeyan ruh nuk rumah sakit ngunuku.*
(The models as a model in the hospital, as it, did you know that in the hospital.)

Manager 2 : *Wedok lanang?*
(Are they male and female?)

Manager 1 : *He'e wedok lanang, ngunuku njaluk 'alusan' iku piye?*
(Yes, it is for male and female; they asked *alusan* cloth, how?)

Manager 2 : *Potongane piye modele, sak loro, ngisor, sing 'bangkik' ngunu?*
(How about the model?, two pockets, under, *bangkik*?)

Manager 1 : *Yo iyo, yo ngunu iku nuk rumah sakit*
(Yes, yes, like in the hospital)

This conversation was spoken by two convection workers; Manager 1 and Manager 2. After knowing the kinds of register are used by convection workers in the conversation above, the writer explained the reasons why they used the register. The registers that they used are *alusan* (smooth) and *bangkik* (pleat). The

conversation indicates that the manager 2 talked to manager 1 about *alusan* (smooth). *Alusan* is the basic word of *alus*. The meaning of *alus* in English dictionary is smooth. It is the material of fabric to make good quality clothes. Therefore, it is used by convection workers is to call the smooth cloth or fabric.

Then, the conversation also shows that the Manager 1 talked to Manager 2 about *bangkik* (pleat). The meaning of special word *bangkik* in this frame is small pleat. Therefore, the convection workers using this word are because the shape likes a pleat in the skirt. Those are the reasons of using the registers; *alusan* (smooth) and *bangkik* (pleat).

Dialogue 7

Manager 2 : *Kaine opo?*
(What is the fabric?)

Manager 1 : *Kaine iku emboh, biasae di enggo nuk Rumah sakit, iku kain opo biasae, kain...?*
(I do not know about the fabric, usually like in the hospital, what is the fabric?)

Manager 2 : *'Oxport' biasane he'e, opo ora 'oxport'?*
(Usually *oxport*, isn't *oxport*?)

Manager 1 : *Yo koyok'e kain 'oxport' koyok'e.*
(I think the fabric is *oxport*).

Manager 2 : *Koyok'ane 'oxport', biasane 'oxport' biasane.*
(I think *oxport*, usually *oxport*)

Manager 1 : *Biasane iku yo.*
(Usually it).

Manager 2 : *Dike'i.. dike'i 'mella'...'mella' ra wani to?*
(Given *mella*, do you brave?)

This conversation was spoken by two convection workers; Manager 1 and Manager 2. After knowing the kinds of register are used by convection workers

in the conversation above, the writer explained the reasons why they used the register. The registers that they used are *oxport* and *mella*. In this dialogue, indicate that the manager 2 asked to manager 1 about what the fabric is used by workers uniform in the hospital and they discussed about brand of the fabric. There is no certain reason why they use the register (*oxport* and *mella*). Nevertheless, clearly they use that register is because to showed that there are many brands of the fabric. *Oxport* is one of brand of the fabric that is better than *mella*. In addition, *mella* is standard quality. The quality of *mella* is not better than quality of *oxport*. Those are the reasons of using the registers; *oxport* and *mella*.

Dialogue 8

Manager 1 : *Mbak, nang 'ngawak'i'ne niki, 'ngawak'i'ne niki kok morat marit niki, dos pundi niki?. Niki ajenge di 'guloni' niki, ajenge dipasang kerah niki, niki wau kok morat marit.*
(Miss, this *ngawak'i* messy like this, how is this? This will be *guloni*, will be fitted collar, it was messy)

Taylor 2 : *Lha niki nopo Pak, nomere campur antara nomer tigo nomer sekawan niku dicampur, nggeh kulo pilih riya to, mengke kulo totoe.*
(How about this Sir? the number was mixed between numbers 3 and 4. I was sorting one by one, I will order again)

As we know that use of each language has purposes and reason to communicate with other people. The conversation between manager 1 and Taylor 2 in sewing room talked about *ngawak'i* (sewing the body part) and *guloni* (sewing a neck). The conversation above purposed to resolve problems that occur between Manager 1 and his Taylor. The conversation shows that the Manager 1 was surprised why his clothes messy are. The reason of the conversation above is to complain to his Taylor about *ngawak'i* (sewing the body part) the clothes that

are unfinished but messy. In addition, the manager wanted to know the reason why the cloth pattern was messy before are sewed. The word of *ngawak'i* (sewing the body part) in the conversation above is to showed that the pattern of the clothes were ready to be sewn into clothing semi finished. *Ngawak'i* (sewing the body part) is the basic word of *awak* (body). Therefore, it is called *ngawak'i* (sewing the body part) because to sewing the pattern of the body and to remember the process of sewing easier.

Then, the conversation also shows that the Manager 1 was still surprised to his new Taylor, why his clothes messy whereas it would be *guloni* (sewing a neck). The reason of the conversation is also to complain to his Taylor about *guloni* (sewing a neck) the clothes that are unfinished but messy. The manager wanted to make sure to his Taylor to sewn the clothes after through the process of *ngawak'i* (sewing the body part). The word of *guloni* (sewing a neck) in the conversation above is to show that the semi-finished clothes were ready to sewn into clothing. *Guloni* (sewing a neck) is the term that they used to fit neck collar on clothes, but not all clothes should given a neck collar, depending on the type of clothes. Therefore, it is called *guloni* (sewing a neck) because to sewing in part of the neck and to remember the process of sewing easier. Those are the reasons of using the registers; *ngawak'i* (sewing the body part) and *guloni* (sewing a neck).

Dialogue 9

Customer : *Pak, saya simpatisan Prabowo mau pesen kaos untuk kampanye pilpres, harganya berapa?*

(I was Prabowo supporters, will order shirts for the presidential election campaign, how much it costs?)

Manager 1 : *Lha gini Pak, gini Pak, kalo kaos pilpres itu biasanya jumlahnya itu banyak. Lha kalo Bapak misalnya pesannya, kalo misalnya pesannya diatas lima ribu Pak itu biasanya harganya itu lebih murah. Apalagi kalo di 'pres'. Kalo kalo nggak ngepres itu ya agak murah. 'Pres' nya saja itu biasanya itu kalo, harga kalo banyak sebanyak lima ribu keatas itu lebih murah. Kalo pesannya itu ratusan Pak itu disablon saja karena kertas 'pres'nya itu kalo ratusan itu harganya lebih mahal.*

(So sir, for the presidential election usually takes many shirts. If booking more than 5 thousand t-shirts, it is cheaper. Especially it is in *pres*. Nevertheless, if ordering in the hundreds, it printed only, as for paper-pressed in small amounts it would be more expensive)

Customer : *'Ngepres' itu bagaimana Pak, kalo nyablon saya sudah ngerti.*

(How to ngepres, I already know that screen-printing)

Manager 1 : *Kalo 'ngepres' itu gini Pak, kita itu di percetakan itu bikin gambar, misalkan itu gambarnya Prabowo itu ya, itu nanti bisa full color dan hasilnya lebih bagus daripada sablon. Semakin banyak jumlahnya semakin murah harganya, gitu Pak. Kalo memang hanya sekedar, kalo memang ratusan atau bahkan itu puluhan, itu pesnya saja. Kalo puluhan itu mencapai harganya per lembar itu skitar 3 ribuan. Kalo nanti 5 ribu itu hanya harganya hanya ratusan Pak, sekitar 5 ratusan per lembar.*

(*Ngepres* is like this Sir, in printing we make the picture, like the picture, like the picture of Prabowo, it can be full colour and the results are better than screen-printing. If ordering in large quantities, the price is cheaper. If only hundreds or tens ordering, the price per sheet about 3 thousand rupiahs. When ordering 5 thousand, the price per sheet 5 hundred rupiahs)

Customer : *Saya pesan Cuma sedikit ya sekitar dua ratusan.*

(I ordered just a little, about two hundred)

This conversation was spoken by two convection workers; the Manager 1 and the Customer. After knowing the kind of register are used by convection workers in the conversation above, the writer explained the reasons why they used

the register. The conversation indicate that the Manager 1 explained to his customer about *ngepres* (pressed) because the customer does not know the intention of *ngepres* (pressed). The Manager 1 also offered to his customer whether he ordered the shirts with *pres* (pressed) or not. The meaning of *ngepres* in english dictionary is pressed, therefore the convection workers used word *ngepres* for pressed picture in the paper on clothes. That is the reason of using the register; *ngepres* (pressed).

4.3 The Reason of Using the Language Pattern

Results of recording and interviews to the convection workers in Babat Lamongan by the writer are they used the language pattern in the same way. It means the language pattern is used between the workers and the manager is no different, it is same. Whereas in theory in previous chapter has explained that social class is used here as a shorthand term for differences between people which are associated with differences in social prestige, wealth and education (Holmes, 2001: 135). It means that social class is a group of people in a society who possess the same socioeconomic status with differences in social prestige, economic, power, wealth and education status. The language patterns of the higher social groups are different from the middle or lower social groups. For example, managers do not talk and speak in the same way like office employee.

Actually, in this case, some of the convection workers used the language pattern in the same way. There is no different between the language pattern is used by the workers and the manager. Whereas, it should be there is different language pattern between them. For example:

Taylor 1 : *Mesine itik iku rusak njaluk ngganti 'kerangan', skocine iku wes lodok.*

(The maker button machine is trouble, must be replaced with *kerangan*, and the sloop was loose).

Manager 1 : *Sek to,, wingi wes tak celukno tukang jahit, iku sepule jarene bengkong, jarene ora roto, mari ngunu njaluk ngganti sepul, sekocine iku zo wes landep nggarai benang pedotan. Nandang 'bulanane'?*

(Wait, yesterday I have called the engineer, he said that the spool has crooked, not flat, and then should be replaced with a new spool, also the sloop has sharpen to make the yarn broken easily)

This is because most of the members in convection are from family members or relatives and friend. They also state that if in the working relationship there is the language pattern it will just cause social jealousy among workers. This is proved in result of interview;

Interviewer : *Eh, bagaimana cara komunikasinya antar sesama pekerja maupun antar pekerja dengan atasan?*

(How about the communication between workers, and workers with manager?)

Taylor 4 : *Ya kalau komunikasi ya biasa ja mbak, pakek bahasa sehari hari.*

(The communication is common language in daily)

Interviewer : *Karena saya lihat itu kok bahasanya gak ada bedanya ya mbak, kenapa kok bisa demikian, apakah ada hubungan personal antar pekerja atau gimana?*

(Because I think there is no different of the language that they use. Why can be that? Is there personal relationship between the workers?)

Taylor 4 : *Eh, iya he'e emang gak ada bedanya, karena ya dalam pekerjaan itu kan melibatkan keluarga, juga ada sodara. Pakai bahasa sehari hari gitu biar lebih akrab.*

(It is right, because in this job involve the family and relatives. Use the common language in order to closer each other)

Therefore, there are no language pattern between them because in order to build intimacy and the communication easier and closer. Besides that, they use the same language pattern is because they have know each other for a long time. Such as a family or close friends. Despite that, if there is a new worker, they will speak in the different language pattern, more polite and seems formal. However, if they have known each other a long time, they will be use the same language pattern like others workers.