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Agricultural Language Register among the Community of Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency

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Abstract

This study aims to describe the forms and functions of the Bintauna agricultural language register among the community of Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency. Bintauna is a regional language that is potentially undergoing language shift, making the documentation of its agricultural register important. The study employed a sociolinguistic approach with a qualitative descriptive method. The unit of analysis in this study is linguistic units in the form of words and phrases in the Bintauna language used by farmers in corn farming activities. The data consisted of farmers' oral utterances collected through non-participant observation, note-taking, and interviews. Data analysis was conducted through transcription, identification, classification, functional analysis, interpretation, and conclusion drawing. The results showed two forms of register: (1) restricted register (14 data), such as vovuntullo (dibbling stick), bibito (seed), and rasungo (pesticide), which are understood only by the farming community; and (2) open register (11 data), such as suhuvo (burned), vongkallo (land), and timbango (weighing), which are understood by the wider community. These registers occur in five stages of farming: land preparation, planting, maintenance, harvesting, and post-harvest. In terms of function, four of Halliday's language functions were identified within the recorded corpus: instrumental (the most dominant, 12 data), representational (8 data), regulatory (4 data), and interactional (1 datum). Within the observed data, no instances of personal, heuristic, or imaginative functions were identified; this absence pertains to the sampled utterances and does not indicate that farmers never use these functions. The dominance of the instrumental function reflects the action-oriented nature of farmers' workplace communication in the observed corn farming activities. The findings are limited to the recorded corpus of corn farming activities in one village and do not

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represent the full range of farmers' language use. It is concluded that the Bintauna agricultural register constitutes an important linguistic heritage that needs to be documented and preserved. The absence of personal, heuristic, and imaginative functions in the recorded data indicates that farmers' communication in the observed activities is more practical and coordinative rather than expressive or imaginative.

1. Introduction

Language functions not only as a means of communication but also as a reflection of the social and cultural identity of a community. In sociolinguistic studies, language use is strongly influenced by social and situational factors as well as particular fields of activity. One form of language variation based on use is register, namely the use of specialized vocabulary that emerges within certain professional groups or activities. Register cannot be separated from the work context, in which each occupational field has distinctive terms agreed upon by its practitioners to facilitate and make communication more efficient. One field rich in register is agriculture. Complex farming activities, ranging from land preparation, planting, maintenance, harvesting, to post-harvest activities, give rise to specialized vocabulary that is repeatedly used by farmers.

In Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency, the majority of the community work as corn farmers and use the Bintauna language in daily communication. However, the agricultural register in this language has not yet been scientifically documented, even though regional languages in the Bolaang Mongondow area face serious challenges in intergenerational transmission. This condition indicates that documenting the Bintauna agricultural register is becoming increasingly urgent before the vocabulary undergoes shift or extinction.

Studies of agricultural registers have been conducted in various regions with diverse focuses. Pahu, Supriyadi, and Ntelu (2025) examined the language register of farming communities in Keimanga Village, West Bolangitang District, North Bolaang Mongondow Regency, and found 43 terms categorized as verbs, nouns, and adjectives, with register functions including instrumental, regulatory, interactional, and personal functions. This study is geographically the closest to the present research; however, the language investigated was Kaidipang rather than Bintauna, and the research site was a different village. In another region, Zulfa (2024), in Wonosalam District, Demak Regency, found 36 agricultural register data in the form of nouns and verbs and revealed that economic factors, education, age, and population mobility also influenced the formation of the register.

A similar study by Belembele (2023) on oil-palm farmers in South Kalimantan showed that register not only takes the form of words and phrases but also reflects variations in levels of formality in workplace communication. Another study by Bulan et al. (2023) on lexical variation in the agricultural lexicon “plow” in Bandung Regency showed that the lexical variations that emerged were influenced not only by geographical and sociocultural factors but also by language contact and bilingualism within the speech community.

Studies of agricultural vocabulary in regional languages have also been conducted by Ilviyanti and Halfian (2020), who examined the maintenance of Kulisusu agricultural vocabulary in Wamoule Village, North Kulisusu District, North Buton Regency. The study showed that agricultural vocabulary in regional languages plays an important role in maintaining the linguistic identity of their speech communities. Meanwhile, Prasanty and Kuntoro (2025), in their study of the communication register of Pejawaran farmers in Banjarnegara Regency, found that the register used by farmers functions not only as a means of workplace communication but also reflects the identity of the speaker group. These findings confirm that register is a living linguistic phenomenon that develops along with the dynamics of the social activities of its speech community.

In Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency, the majority of the community work as corn farmers and use the Bintauna language in daily communication. Bintauna is a regional language with distinctive lexical characteristics and is still actively used in informal communication, including farming activities. However, the agricultural register in this language has not yet been scientifically documented. Regional languages in the Bolaang Mongondow area face serious challenges related to intergenerational transmission. Research on the maintenance of the Mongondow language in East Dumoga District, for example, found that the use of the regional language among children has begun to shift toward the Manado Malay dialect, and one contributing factor is the absence of educational institutions in teaching the regional language. This condition indicates that documenting the Bintauna agricultural register is becoming increasingly urgent before the vocabulary undergoes shift or extinction.

Studies of agricultural registers in regional languages of North Sulawesi are still very limited. Based on the researchers' review, no study has specifically examined the agricultural register of the Bintauna language in Padang Barat Village. Previous studies have focused more on regional languages on the island of Java, such as the register of rice farmers in Pemalang or the agricultural register in Demak. This gap represents an academic area that needs to be addressed, considering that each regional language has distinctive lexical features and different sociocultural systems. The Bintauna agricultural register functions not only as a means of workplace communication but also contains local knowledge about farming techniques, traditional tools, and ecological wisdom passed down from generation to generation.

Based on this background, the study formulates three main focuses: (1) what are the forms of agricultural language register used by the community in Padang Barat Village?; (2) what are the functions of the agricultural language register used by the community in Padang Barat Village?

2. Method

This study employs a sociolinguistic approach using a qualitative descriptive method. The sociolinguistic approach was selected because this study examines language in relation to its social use, particularly the agricultural register used by farming communities. According to Rengkuan et al. (2023), descriptive research is a research method that aims to describe data or phenomena as they are and then analyze them based on the realities found during the research. Descriptive research is not intended to test hypotheses but rather to describe events systematically, factually, and accurately.

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This study was conducted in Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency. The research objects were farmers living in Padang Barat Village. The research was carried out for approximately two months, from May to June 2026. The data in this study consist of the forms and functions of the agricultural register in the Bintauna language used by farmers in Padang Barat Village. The data were obtained from farmers' oral utterances during agricultural activities. The data include forms of agricultural register, such as specialized terms or vocabulary used in farming activities, as well as the functions of register use in communication among farmers according to the situation and purpose of the utterance.

The data sources for this study were informants who work as farmers in Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency. However, not all farmers were selected as informants in this study. Informants were selected based on specific criteria, namely farmers who are actively engaged in farming activities, use the Bintauna language in farming activities, and possess knowledge and experience regarding specialized terms in the agricultural field. Based on these criteria, 14 farmers were obtained who met the requirements as informants. From these informants, data in the form of oral utterances containing the forms and functions of the agricultural language register were obtained.

This study employed three data collection techniques: non-participant observation, note-taking, and interview techniques. Mahsun states that the note-taking technique is the activity of recording the content of the research object through a process of taking notes and then rendering it in written language (in Wulandari & Utomo, 2021). The note-taking technique was carried out by recording utterances containing the Bintauna agricultural register obtained during the observation process in Padang Barat Village. In the interview technique, the researcher was actively involved in eliciting information about the functions of the agricultural register used by farmers.

The data analysis technique in this study used a qualitative descriptive method with a sociolinguistic approach. The stages of data analysis were as follows: (1) Data transcription, in which recorded utterance data from observations and interviews were transcribed into written form. (2) Data identification, in which the transcribed data were then identified to mark linguistic units in the form of words or phrases that constituted agricultural register forms. Identification was conducted by repeatedly reading and carefully reviewing the transcripts in order to select farmers' utterances containing specialized vocabulary related to farming activities. (3) Classification of register forms, in which the transcribed data were classified based on the forms of agricultural register found in farmers' utterances.

The classification was conducted by grouping utterances containing specialized vocabulary, either open registers or restricted registers, used in farming activities. (4) Analysis of register functions, in which the classified data were analyzed to determine the functions of register in communication among farmers. The determination of register functions was strengthened through interviews with informants (farmers) to identify the intended use of the terms in farming activities. (5) Data interpretation, in which the data that had been classified and analyzed in terms of function were then interpreted to reveal meanings within the Bintauna agricultural register. Interpretation was conducted by relating the forms and functions of the register to the social context of the farming community. (6) Drawing conclusions, which constituted the final stage of data analysis

based on the identification, classification, functional analysis, and interpretation that had been conducted.

3. Result

This study analyzes the agricultural language register in the Bintauna language used by farmers in Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency. Data were collected from farmers' oral utterances across five stages of corn farming activities: land preparation, planting, maintenance, harvesting, and post-harvest. The results of the analysis are presented in two main sections: register forms and register functions.

1. Forms of the Bintauna Agricultural Language Register

Based on the results of the analysis, two forms of agricultural register were found in Padang Barat Village, namely restricted register and open register. To distinguish between the two, this study used three criteria derived from the nature of the vocabulary and its usage context: (1) domain of reference, namely whether the term refers to an object, tool, or activity that exists exclusively within the agricultural domain or is also found in everyday non-agricultural life; (2) scope of users, namely whether the term is used only by farmers in work contexts or is also used by non-farmers in daily communication; and (3) lexical availability, namely whether the term is recorded in the general vocabulary of the Bintauna language or is known only through oral transmission among farmers.

The contrastive illustration between vovuntullo (dibbling stick) and sabelo (machete) clarifies this distinction. Vovuntullo is an agricultural tool used specifically for making planting holes; the term is known and used only by farmers who plant corn, and is not found in the general vocabulary of the Bintauna language. In contrast, sabelo is an everyday tool used for cutting, chopping, and clearing; the term is known by both farmers and non-farmers, and is recorded in the Bintauna dictionary as a common noun. Thus, the distinction between restricted and open register is not based on the frequency of use in farmers' utterances alone, but on the reach of understanding beyond the farming community.

The claim that open register is "understood by the wider community" is based on the fact that the vocabulary items in question (e.g., sabelo, okarungo, tarpal) are recorded in the general Bintauna lexicon and are used in non-agricultural contexts in daily life. This claim does not imply that every member of the community has been systematically tested for comprehension; rather, it indicates that the terms are part of the shared vocabulary of the speech community, as evidenced by their presence in the dictionary and their use outside farming contexts. In contrast, restricted register terms such as vovuntullo and rasungo are absent from the general lexicon and are known only to farmers who use them in their work.

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Table 1. Restricted Register

Register Term	Short Gloss	Original Utterance (Bintauna)	Utterance Translation	Farming Stage
saira	rake	"Pallutou ronoberesi, saira mani'a moberesi"	"After it is clean, rake it so that it becomes cleaner"	Land preparation
momare'o and trektor	*plow and tractor*	"Momulae momare'o parea momake trektor"	"Start plowing using the tractor"	Land preparation
bibito	*seed*	"Posadia bibito NK sio-sio, vaitua vuna'o vongkallo romoberesi"	"Prepare NK99 seeds, then plant them in the cleaned land"	Planting
jaraknia movuna'o	*planting distance*	"Ukuro jaraknia movuna'o mani'a nda mororoso"	"Measure the planting distance so that it is not too close"	Planting
vovuntullo	*dibbling stick*	"Itantollu mulae monaka lubango momake vovuntullo"	"We start making holes using a dibbling stick"	Planting
etek-etek	*planting tool*	"Sabalah mopake etek-etek mani'a monurungo movuna'o"	"Half of it will use the planting tool to speed up the planting process"	Planting
rasungo	*poison/pesticide*	"Rono pinomulla sumbollo umuru mopulu kureya, semprota rasungo neokron"	"When the plants are 12 days old, spray them with Neocron pesticide"	Maintenance
monemproto	*spraying*	"Mairo momulae monemroto rasungo pinomulla vinte"	"Let us start spraying pesticide on the corn plants"	Maintenance
mointo'o and moisoho	*narrow-leaf and broad-leaf weeds*	"Semprota vinte mani'a huito mointo'o kumoisoho nda sumumbollo"	"Spray the corn area so that narrow-leaf and broad-leaf weeds do not grow"	Maintenance
mopupuk	*fertilizer*	"Momulae mopupuk ta'i orea ponska ukurania sovatu-sovatu"	"Start fertilizing with Urea Ponska at a dosage of 1:1"	Maintenance
amboro	*scattering*	"Amboro mopupuko moriko ovokia vinte"	"Scatter the fertilizer near the corn stalks"	Maintenance
motoro manol	*transport vehicle*	"Langsungo pinta'o karungo ku momake motoro manol"	"Immediately lift the sack using the transport vehicle"	Harvesting
masina drooso	*thresher*	"Sohuoro vinte pallutou ampu'o, po'o lairo masina drooso"	"All the corn has been collected; start the thresher"	Harvesting
indango	corn silk	"Indango ku tongkolnia vinte lumbuo o sovotao"	"The corn silk and cobs are discarded over there"	Harvesting

Table 2. Open Register

Register Term	Short Gloss	Original Utterance (Bintauna)	Utterance Translation	Farming Stage
suhuvo	*burned*	"Pallutou ahava eingka romo suhuvo, nokango Ronoluvue mopullu kurea"	"After cutting the vegetation, do not burn it immediately; let it dry for twelve days"	Land preparation
vongkallo	*land*	"Pallutou ku momare'o itantollu saira mani'a vongkallo morata"	“After plowing, we rake it so that the land becomes level”	Land preparation
masina paras	*grass-cutting machine*	"Itaytua vongkallo ndapa moberesi, pertamania momeresi hiuto momake masina paras"	"If the land is not yet clean, the first step is to clear the grass using a grass-cutting machine"	Land preparation
tengki	*sprayer*	"Alla tengki vaitua, semproto"	"Take the sprayer and spray it"	Land preparation
Sabelo	*machete*	"Aramaou sabelo ahava uvokia vinte"	"Take the machete and cut the corn stalks"	Harvesting
motei and totei	*sewing and needle*	"Momulae motei karungo vinte momake totei ta'i tali"	“Start sewing the corn sack using a needle and thread”	Harvesting
okarungo	*sack*	"Mairo suango vintenia ku ohuangia okarungo"	"Let us put the corn into the sack"	Harvesting
tarpal	*tarpaulin*	"Ndapa mo dros turu'o, olisa tarpal mani'a vinte nda moho vauho vuta"	“Before the sheller is placed, spread a tarpaulin underneath so that the corn does not mix with the soil”	Harvesting
mokilaro	*sun-drying*	"Pallutou vinte sundano, momulae mokilaro vinte otampati moluaso"	"After the corn is moved, begin drying it in an open area"	Post-harvest
Posalli	*sell*	"Rencana nimu ro posalli atau motima hargania moponi'o?"	“Do you plan to sell it immediately or wait until the price increases?”	Post-harvest
timbango	*weighed*	"Pallutou timbango hitungo songonu vokatia vinte no suango"	"After that, it is weighed and the total weight of the filled corn is calculated"	Post-harvest

These findings confirm Halliday’s theory (in Dasri & Mahmudah, 2025), which divides registers based on the scope of speakers’ understanding. Restricted registers such as vovuntullo (dibbling stick) and bibito (seed) are highly technical and are understood only by farmers, in line with Wijayanti (2016), who states that register is specialized vocabulary associated with a particular type of occupation. In contrast, open registers such as sabelo (machete) and okarungo (sack) refer to objects commonly used by the wider community, making their meanings easier to understand. The dominance of word-form registers over phrases indicates the efficiency of farmers’ workplace communication.

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2. Functions of the Bintauna Agricultural Language Register

Of Halliday's seven language functions, this study found four functions that appeared in farmers' utterances: instrumental, representational, regulatory, and interactional.

Table 3. Functions of the Agricultural Language Register

Original Utterance (Bintauna)	**Meaning**	**Function**	**Linguistik Marker**
"Alla tengki vaitua, semproto"	Take the sprayer and spray it	Instrumental	Imperative verbs alla (take) and semproto (spray)
"Itantollu mulae monaka lubango momake vovuntullo"	We start making holes using a dibbling stick	Instrumental	Hortative verb itantollu mulae (we start)
"Mairo momulae monemroto rasungo pinomulla vinte"	Let us start spraying pesticide on the corn plants	Instrumental	Hortative verb mairo momulae (let us start)
"Amboro mopupuk moriko ovokia vinte"	Scatter the fertilizer near the corn stalks	Instrumental	Imperative verb amboro (scatter)
"Aramaou sabelo ahava uvokia vinte"	Take the machete and cut the corn stalks	Instrumental	Imperative verb aramaou (take)
"Mairo suango vintenia ohuangia okarungo"	Let us put the corn into the sack	Instrumental	Hortative verb mairo suango (let us put)
"Sohuoro vinte pallutou ampuo, po'o lairo masina drooso"	All the corn has been collected; start the thresher	Instrumental	Imperative verb po'o lairo (start)
"Momulae motei karungo vinte, momake totei ta'i tali"	Start sewing the corn sack using a needle and thread	Instrumental	Hortative verb momulae motei (start sewing)
"Pallutou vinte sundano, mairo momulai mokilaro vinte otampati moluaso"	After the corn is moved, begin drying it in an open area	Instrumental	Hortative verb mairo momulai (begin)
"Momulae momare'o parea momake trektor"	Start plowing the land using a tractor	Instrumental	Hortative verb momulae (start)
"Posadia bibito NK sio-sio, vaitua vuna'o vongkallo ronoberesi"	Prepare NK99 seeds, then plant them in the cleaned land	Instrumental	Verb posadia (prepare)

Original Utterance (Bintauna)	**Meaning**	**Function**	**Linguistik Marker**
"Langsungo pinta,o karungo momake motoro manol"	Immediately lift the sack using the transport vehicle	Instrumental	Imperative verb pinta'o (lift)
"Pallutou ronoberesi, saira mani'a moberesi"	After it is clean, rake it so that it becomes cleaner	*Regulatory*	Imperative verb saira + purpose conjunction mani'a
"Ukuro jaraknia movuna'o mani'a nda mororoso"	Measure the planting distance so that it is not too close	Regulatory	Imperative verb ukuro + purpose conjunction mani'a
"Semprota vinte mani'a hiuto mointo'o kumoisoho nda sumumbollo"	Spray the corn area so that weeds do not grow	Regulatory	Imperative verb semprota + purpose conjunction mani'a
"Ndapa mo drooso turu'o, olisa tarpal mani'a vinte nda moho vauho vuta"	Before the sheller is placed, spread a tarpaulin underneath so that the corn does not mix with the soil	Regulatory	Conditional conjunction ndapa (before) + mani'a
"Indango ku tongkolnia vinte lumbuo'o sovotao"	The corn silk and cobs are discarded over there	Regulatory	Imperative verb lumbuo'o (discard)
"Pallutou ahava eingka romo suhuvo, nokango Ronoluvue mopullu kurea"	After cutting the vegetation, do not burn it immediately; let it dry for twelve days	Regulatory	Prohibition eingka (do not) + time specification
"Rono pinomulla sumbollo umuru mopulu kureya, semprota rasungo neokron"	When the plants are 12 days old, spray them with Neocron pesticide	Regulatory	Conditional conjunction rono (when) + imperative semprota
"Momulae mopupuk ta, i orea ponska ukurania sovatu-sovatu"	Start fertilizing with Urea Ponska at a dosage of 1:1	Regulatory	Dosage specification ukurania sovatu-sovatu (dosage 1:1)
"Itaytua vongkallo ndapa moberesi, pertamania momeresi hiuto momake masina paras"	If the land is not yet clean, the first step is to clear the grass using a grass-cutting machine	*Representational*	Declarative verb momeresi (clear) + instrument description

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Original Utterance (Bintauna)	**Meaning**	**Function**	**Linguistik Marker**
"Sabalah mopake etek-etek mani'a monurungo movuna'o"	Half of it will use the planting tool to speed up the planting process	Representational	Declarative verb mopake (use) + purpose mani'a
"Pallutou timbango hitungo songonu jumlah vokatia vinte no suango"	After that, it is weighed and the total weight is calculated	Representational	Declarative verbs timbango (weigh) + hitungo (calculate)
"Pallutou ku momare'o itantollu saira mani'a vongkallo morata"	After plowing, we rake it so that the land becomes level	Representational	Declarative verb saira (rake) + result morata (level)
"*Rencana nimu ro posalli atau motima hargania moponi'o ?"*	Do you plan to sell it immediately or wait until the price increases?	Interactional	Interrogative sentence ro posalli atau motima...?

The dominance of the instrumental function (12 data) indicates that farmers' communication is oriented toward concrete actions. Registers such as saira, vovuntullo, and monemproto are used to direct interlocutors to perform particular tasks. This is in line with Halliday (in Taringan, 2009:5), who states that Functional marking was carried out by identifying linguistic markers in each utterance. The instrumental function is marked by imperative verbs (e.g., saira, alla, amboro, aramaou) and hortative verbs (e.g., itantollu mulae, mairo momulae, momulae motei).

The regulatory function is marked by imperative verbs accompanied by the purpose conjunction mani'a (so that) or the conditional conjunction ndapa (before). The representational function is marked by declarative verbs conveying technical information (e.g., momare'o, posadia, mopupuk, timbango) accompanied by instrument, time, or dosage descriptions. The interactional function is marked by interrogative sentences thsat open conversation (e.g., ro posalli atau motima hargania moponi'o?). With this mapping, readers can trace the relationship between utterance, function, and linguistic marker more easily.

Distinguishing Instrumental from Regulatory Function. In Halliday's framework (in Taringan, 2009:5), the instrumental and regulatory functions both involve directing the interlocutor's action, but they differ in emphasis. The instrumental function is used to regulate behavior so that the interlocutor performs a particular action, with a focus on task completion. The regulatory function is used to monitor and control the situation, with a focus on establishing standards, procedures, or rules that must be followed in performing the task.

This distinction is evident in the pair of utterances saira and jaraknia movuna'o. The utterance "Pallutou ronoberesi, saira mani'a moberesi" (After it is clean, rake it so that it becomes cleaner) carries an instrumental function because the speaker directs the interlocutor to immediately perform a physical action, namely raking the land, as part of

the ongoing workflow. The focus of this utterance is task completion: the land must be raked to be clean. In contrast, the utterance "Ukuro jaraknia movuna'o mani'a nda mororoso" (Measure the planting distance so that it is not too close) carries a regulatory function because the speaker does not merely command measurement, but establishes a procedural standard that must be complied with, namely a planting distance that is not too close. The focus of this utterance is rule compliance: measurement is performed to ensure that the planting distance meets the established standard. Thus, the key distinguishing feature is the speaker's communicative purpose: whether the utterance is primarily intended to initiate action (instrumental) or to establish a procedure/standard regulating that action (regulatory).

Determining the Primary Function When Multiple Interpretations Are Possible. In some cases, an utterance may carry more than one language function. For example, the utterance "Ukuro jaraknia movuna'o mani'a nda mororoso" also contains an instrumental element because there is a command to measure. To determine its primary function, this study used two criteria: (1) dominant communicative purpose, namely the function that is most prominent in the utterance based on the context of the speech situation; if the speaker primarily wants the interlocutor to act immediately, the instrumental function is prioritized, whereas if the speaker primarily wants to establish a work method or standard, the regulatory function is prioritized; and (2) linguistic markers, namely the presence of the purpose conjunction mani'a (so that) followed by a work-quality parameter (e.g., nda mororoso 'not too close'), which indicates that the utterance is oriented toward standard-setting and is therefore classified as regulatory, whereas an utterance containing only an imperative verb without a quality parameter (e.g., "saira mani'a moberesi") is classified as instrumental because its focus is on task execution. With these two criteria, each utterance is assigned to its most dominant function, even though elements of other functions may be present as background. This approach is consistent with Halliday's functional analysis principle, which emphasizes that language function is determined by the context of situation and the speaker's communicative purpose, not merely by linguistic form.

The dominance of the instrumental function (12 of 25 data) indicates that farmers' communication is oriented toward concrete actions. Registers such as saira, vovuntullo, and monemproto are used to direct interlocutors to perform particular tasks. This is in line with Halliday (in Taringan, 2009:5), who states that the instrumental function is used to regulate behavior. The representational function (8 data) is used to convey technical information, such as seed types (bibito NK99) or fertilizer dosages. The regulatory function (4 data) regulates work procedures, for example, the placement of tarpal before threshing. The interactional function (1 datum) appears when discussing sales plans (posalli) and serves to strengthen social relationships.

4. Discussion

a. Register Forms: A Reflection of Local Knowledge and Social Stratification

The findings of two register forms, restricted and open, show that the farming community of Padang Barat Village has a stratified knowledge system. Restricted registers such as vovuntullo (dibbling stick) and rasungo (pesticide) represent technical-agronomic knowledge passed down from generation to generation and mastered only by those directly involved in farming activities. This is consistent

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with Halliday's view (in Dasri & Mahmudah, 2025:270) that restricted registers have relatively narrow meanings and their use is limited to particular groups directly involved in the field. In contrast, open registers such as sabelo (machete), okarungo (sack), and tarpal (tarpaulin) show that some agricultural vocabulary has become part of the community's general lexicon. These terms are used not only in agricultural contexts but also in various everyday activities. This finding strengthens Wijayanti's (2016:39) view that registers can be used by particular groups or communities sharing the same profession, while also being understood by the wider community when the vocabulary used is general in nature.

The dominance of word-form registers over phrases is also noteworthy. In workplace communication that demands efficiency, farmers tend to use single words that carry dense meanings, such as saira to refer to raking the land or amboro to refer to scattering fertilizer. This phenomenon is consistent with the principle of linguistic economy, whereby speakers choose the most efficient form to convey meaning in recurring and relatively fixed communication contexts.

b. Register Functions: Orientation toward Action and Work Coordination

The dominance of the instrumental function (12 of 25 data) in farmers' utterances shows that communication in agricultural activities is more oriented toward concrete action than toward the mere exchange of information. Registers such as saira, vovuntullo, and monemproto are used to direct, command, and coordinate work. This is consistent with Damayanti's (2018) view that register reflects particular social processes because it emerges in activities involving participants with the same goals and contexts. The representational function (8 data) indicates that farmers also use registers to convey technical knowledge, such as seed types (bibito NK99), fertilizer dosages (orea ponska ukurania sovatu-sovatu), and spraying times (umuru mopulu kureya). This function is important to ensure that agronomic knowledge is passed on and applied consistently by all members of the farming community.

The regulatory function (4 data) regulates work procedures so that they are carried out according to established standards, for example, the regulation of planting distance (jaraknia movuna'o) and the placement of tarpaulin before threshing (ndapa mo dros turu'o, olisa tarpal). This function reinforces register theory, which states that register is characteristically used in communication situations that recur and remain relatively fixed within a community (Wijayanti, 2016:39), because the work rules conveyed through the register are conventional and jointly understood. The interactional function (1 datum) appears when farmers discuss plans for selling the harvest (posalli). Although its frequency is low, this finding shows that the agricultural register also plays a role in maintaining social relationships and solidarity among farmers, particularly in the

post-harvest stage when economic decisions are collective. This is consistent with Halliday's view (in Taringan, 2009:5) that the interactional function serves to strengthen the continuity and durability of social communication. The absence of personal, heuristic, and imaginative functions in the research data indicates that the communication of Padang Barat farmers in the context of agricultural activities is more practical, coordinative, and informative. Farmers do not use the register to express personal emotions, seek new knowledge, or create imaginative ideas, but rather to initiate actions, convey technical information, and regulate work procedures.

5. Conclusion

Based on the results and discussion concerning the Bintauna agricultural language register among the community of Padang Barat Village, Bintauna District, North Bolaang Mongondow Regency, two main conclusions can be drawn. First, the Bintauna agricultural language register in Padang Barat Village consists of two forms, namely restricted register and open register. Restricted register includes terms understood only by the farming community, such as saira (rake), momare'o (plow), trektor (tractor), bibito (seed), jaraknia movuna'o (planting distance), vovuntullo (dibbling stick), etek-etek (planting tool), rasungo (pesticide), monemproto (spray), mointo'o (narrow-leaf weed), moisoho (broad-leaf weed), mopupuk (fertilize), amboro (scatter), motoro manol (transport vehicle), masina drooso (thresher), and indango (corn silk).

Meanwhile, open register includes terms that, although used in agricultural contexts, can be understood by the wider community, such as suhuvo (burned), vongkallo (land), masina paras (grass-cutting machine), tengki (sprayer), sabelo (machete), motei (sewing), totei (needle), okarungo (sack), tarpal (tarpaulin), mokilaro (sun-drying), posalli (selling), and timbango (weighing). These two forms of register appear in five stages of corn farming activities: land preparation, planting, maintenance, harvesting, and post-harvest.

Second, in terms of function, within the recorded corpus the Bintauna agricultural language register exhibits four of Halliday's language functions: instrumental (the most dominant, 12 data), representational (8 data), regulatory (4 data), and interactional (1 datum). The dominance of the instrumental function indicates that, within the observed data, communication among farmers in Padang Barat Village is more oriented toward concrete action, namely directing, commanding, and coordinating work in the field. The representational function is used to convey technical-agronomic information, the regulatory function to regulate work procedures, and the interactional function to maintain social relationships among farmers.

It should be emphasized that personal, heuristic, and imaginative functions were not identified in the sampled utterances. This absence pertains only to the recorded corpus and does not indicate that farmers never use these functions in other contexts or activities. It should be noted that these findings are limited to the recorded corpus of corn farming activities observed in one village, namely Padang Barat Village.

Overall, this study confirms that the Bintauna agricultural register, as documented in the observed corn farming activities in Padang Barat Village, is an important linguistic heritage that needs to be documented and preserved. This register functions not only as

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a means of workplace communication but also reflects local knowledge, ecological wisdom, and the social identity of the farming community in Padang Barat Village.

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