

REGISTER REALIZATION ON NADIEM MAKARIM SPEECH

SKRIPSI

*Submitted in Partial Fulfillment of the Requirement
for the Degree of Sarjana Pendidikan (S.Pd)
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by

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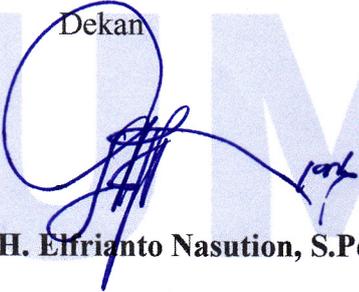
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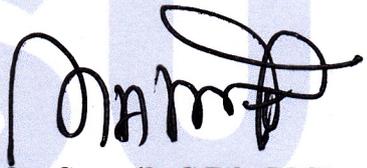
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Tanggal	Deskripsi Hasil Bimbingan Skripsi	TandaTangan
10 April 2021	- Abstract	
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	Chapter I	
	Introduction	
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Dengan ini menyatakan bahwa skripsi saya yang berjudul "**Register Realization on Nadiem Makarim Speech**". Adalah benar bersifat asli (original), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhamamdiyah Sumatera Utara

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

YANG MENYATAKAN,



(YUMA AFRIYATNA)

ABSTRACT

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The use of a particular style of a language by a particular group also appears in conversations between doctors and nurses in hospital. Visitors (common people) often find it hard to understand the terms used in hospital as they do not have enough knowledge about the meaning of those particular terms. Only the insiders (hospital staff) are able to use the medical terms. This situation indicates the emergence of a language variety, which is known as register. This study aims to describe the types of register language variation used in Nadiem Makarim's speech, and to find out the meanings of register language variation used in Nadiem Makarim's speech. The scope of this research is a study of language variation, especially in register found in Nadiem Makarim's speech on the commemoration of the National Teacher's Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud). The research is limited in a register of Nadiem Makarim's speech based on Halliday's theory that register is divided into field, tenor and mode. The researcher also analyses the meanings of register in Nadiem Makarim's speech. From the 56 data including the words and phrase in Nadiem Makarim's speech, the types of register used are Field, Tenor and Mode. The most common types of register is Field in which there are 25 words or phrase or 44.65%, The meanings of the register found in Nadiem Makarim's speech are greeting, respecting, stating, apologizing, informing and declaring. The most common meaning of register in Nadiem Makarim's speech is informing in which there are 19 words or phrases or 33.92%.

Keywords: *Language Variation, Speech, Register, Nadiem Makarim.*

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CHAPTER I

INTRODUCTION

A. Background of the Study

Language refers to two kinds of language, written and spoken language. Spoken language sometimes called oral language. It is produced in spontaneous form, as opposed to written language. Everyday human communicate using language both spoken and written language. As human beings, people cannot be separated from the process of communication. In their lives, people need to interact with others since they cannot live by themselves. Through communication process, people can change their minds, ideas, thoughts, and intentions. They can also deliver messages to others. In conducting communication, people need a medium to express their intentions and messages. The most appropriate medium is language since language can carry a message by symbols.

The way people speak is usually a good indicator of their social background. And there are many speech features which can be used as clues. Sociolinguists have found that almost any linguistic feature in a community which shows variation will differ in frequency from one social group to another in a patterned and predictable way. This variation is called variation language.

Richards et al (2002: 577) defines language variations as the differences in pronunciation, grammar, or word choice within a language. Variation in a language

may be related to region to social class and/or educational background or to the degree of formality of a situation in which language is used.

No one speaks the same way all the time and people constantly exploit the nuances of the languages they speak for a wide variety of purposes. We can speak very formally or very informally, our choice being governed by circumstances. Ceremonial occasions almost invariably require very formal speech, public lectures somewhat less formal, casual conversation quite informal, and conversations between intimates on matters of little importance may be extremely informal and casual.

People participating in recurrent communication situations tend to develop similar vocabularies, similar features of intonation, and characteristic bits of syntax and phonology that they use in these situations. This kind of variety is a register.

Wardhough (2006: 52) states that register is another complicating factor in any study of language varieties. Registers are sets of language items associated with discrete occupational or social groups. Surgeons, airline pilots, bank managers, sales clerks, jazz fans, and pimps employ different registers.

On the other words, register is defined by Halliday and Hasan (1985: 41) as variation according to use. Alongside genre, the main construct used by functional linguist to model context is known as register. In Systemic Functional Linguistics, register analysis is organized by metafunction into field, tenor and mode. The dimension concerned with relationships between interactions is known as tenor; that concerned with their social activity is known as field; and that concerned with the role of language is known as mode.

Register represents a language variety that is based on its function. Usually, the patterns of register follow the existing ones, but they develop, either by addition or by reduction, since register is so dynamic that it always follows the development of the society.

Meanwhile, Holmes (2013: 262) describes that journalese, baby-talk, legalese, the language of auctioneers, race-callers and sports commentators, the language of airline pilots, criminals, financiers, politicians and disc jockeys, the language of the courtroom and the classroom, could all be considered examples of different registers. The term 'register' here describes the language of groups of people with common interests or jobs, or the language used in situations associated with such groups.

The following example below describes a sample of register found in Barack Obama victory speech. *Who waited three hours and four hours, many for the first time in their lives*, It can be seen that the verb "waited" is treated as the material process in that clause. It indicates that there is a process of doing. Based on the clause, it is found that the verb "waited" refers to the people of the United States of America who wait for the glory of their country.

As a part of linguistic features, vocabulary is one of the most noticeable features which differentiate a certain register from other registers. Register is used to describe the specific vocabulary associated with different occupational groups.

Further, Halliday and Hasan (1985) propose three aspects that make register different from each other. The three aspects are field, tenor, and mode. They say that register is a configuration of meaning that is typically associated with a particular

situational configuration of field, tenor and mode. Moreover, registers may be narrowly defined by reference to subject matter (Field of Discourse), to medium (Mode of Discourse), or to level of formality (Manner of Discourse).

Romaine (2000: 21) states that The concept of register is typically concerned with variation in language conditioned by uses rather than users and involves consideration of the situation or context of use, the purpose, subject matter, and content of the message, and the relationship between participants.

Ahead of the commemoration of the National Teacher's Day on November 25, Minister of Education and Culture (Mendikbud) Nadiem Makarim wrote a speech that was quite unique. The speech which will be read by Nadiem at the 2019 National Teacher's Day commemoration ceremony was released through the official website of the Ministry of Education kemdikbud.go.id. In his opening speech, Nadiem said that the speech he wrote was based on his sincere heart. Nadiem also apologized because the contents of his speech were slightly different from the speeches of the previous ministers. *"I will not make empty promises to you. Change is difficult and full of inconvenience. One thing is for sure, I will fight for freedom of study in Indonesia,"* said Nadiem. In his speech, Nadiem uses a register variation of language by using the phrase *"I will not make empty promises to you"*.

Holmes (2013: 266) states that the specialised registers of occupational groups develop initially from the desire for quick, efficient and precise communication between people who share experience, knowledge and skills. Bricklayers, butchers, carpenters, dentists, doctors and linguists all adopt specialised terminology to express

shared meanings concisely and precisely. As we all know that Nadiem Makarim is the Indonesian Minister of Education and Culture, surely he uses unique register in his words, phrases or sentences.

Based on the phenomena above, the researcher is interested in analyzing the register realization of Nadiem Makarim's speech. This study of this research is conducted to investigate the characteristics of the register of Nadiem Makarim's speech. The researcher also analyzes the function of the language register because every register that the writer will find has its function.

B. The Identification of the Problem

The problems of the research are identified as follow:

1. The types of register language variation used in Nadiem Makarim's speech
2. The meanings of register language variation used in Nadiem Makarim's speech

C. The Scope and The Limitation

The scope of this research is a study of language variation, especially in register found in Nadiem Makarim's speech on the commemoration of the National Teacher's Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud). The research is limited in a register of Nadiem Makarim's speech based on Halliday's theory that register is divided into field, tenor and mode. The researcher also analyses the meanings of register in Nadiem Makarim's speech.

D. The Formulation of the Problem

Based on the scope and limitation above, the problems of this research are formulated as follows:

1. What types of register language variation used in Nadiem Makarim's speech?
2. What are the meanings of register language variation used in Nadiem Makarim's speech?

E. The Objective of the Study

Based on the formulation above, the objectives of this research are:

1. To describe the types of register language variation used in Nadiem Makarim's speech
2. To find out the meanings of register language variation used in Nadiem Makarim's speech

F. The Significance of the Study

From the research result, it is expected that there will be benefits given to the teachers, the students and school.

1. For the teacher

This study can be used to understand about the register language variation found in a speech so that the teachers' learning quality will improve.

2. For the students

This study will be helpful for them in understanding the importance of about the register language variation found in Nadiem Makarim's speech to gain more understanding. In addition, differentiating the types of register language variation can increase the students' motivation joining the class in presenting or communication. Furthermore, they also become more active in paying attention to the lesson.

3. For institutions

The result of the study can be a parameter in the efforts of learning innovation development for the other teachers and also can motivate them to develop another innovation in different strategy. It also will be helpful in understanding the communication more clearly.

4. For the other researchers

The result of the study can be used as a starting point for further research conducted in the future in order to create a better understanding in sociolinguistics especially in register language variation.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

This chapter presents the literature related to this study, and is comprised of the following sections: a description of register language variation, types of register, the meanings of speech, the affecting factors of using register language variation as well as conceptual framework.

1. Language Variation

Language does vary as it undergoes changes along with changes in society. The change was in the form of variations in the language used according to their needs. In order that the number of variations does not reduce the function of language as an efficient means of communication, in the language arises a mechanism for selecting certain variations that are suitable for certain purposes called standard variants.

A functional model of language draws on the work of Professor Michael Halliday, one of the leading linguists of modern times. Halliday sees language as a meaning making system through which we interactively shape and interpret our world and ourselves. His interest is in language as ‘a resource for making meaning’.

Wardhaugh (2006: 135), language variation is a way of characterizing in certain variations in which the speakers of a particular language sometimes speak in different dialect of that language. In other words, language variation is a set of human

speech patterns that suffice sounds, words, and grammatical traits that can uniquely be attributed to external factors, such as geographic and social factors.

Moreover, Hudson (1996: 22) said that a variety of a language as a set of linguistic items with resembling social distribution because the thing that makes a variety of language different from another is the linguistic item. From the definitions above, it can be informed that language variety is consistent with the definition to treat all the languages of some multilingual speaker, or community, as a single variety, since all the linguistic items concerned have a resemble social distribution, they are used by the same speaker or community.

Chambers and Schilling (2013: 58) describe that the study of variation and change on the basis of written records builds upon a number of precursor and neighboring disciplines which have developed pertinent concepts and methods. For reasons of space they are only briefly mentioned here:

- (a) Historical linguistics has investigated written records of the past to understand sound laws and grammatical change.
- (b) Traditional dialectology has collected a massive amount of data which are increasingly valuable as historical records of speech.
- (c) Historical sociolinguistics has explicitly focused upon using sources like old letters to uncover sociolinguistic stratification patterns of earlier times.
- (d) Corpus linguistics has built a number of text collections of historical significance and has been influenced strongly by the variationist paradigm.

(e) Pidgin and creole linguistics has used historical records of creoles to understand creole genesis.

Coupland (2007: 5) explains that sociolinguistic surveys of language variation give us detailed descriptions of how linguistic details of regional and social accents and dialects are distributed. ('Dialect' is a general term for socially and geographically linked speech variation, and 'accent' refers to pronunciation aspects of dialect.) Speakers are not fully consistent in how they use accent or dialect features. Their speech will often, for example, show a mixture of standard' and 'non-standard' forms of the same speech feature.

According to Trudgil (2000:100), languages are divided according to:

(a) The variety of spoken languages

Likewise in b as far as the mode is concerned, verbal variety is the language spoken by the language user. We can find standard verbal variations, for example when people give speeches or welcome members, in situations of lectures, and non-standard oral variations, for example in conversations between friends, in the market, or in other informal opportunities.

(b) The Variety of writing

Writing variety is the language written or printed. The written variety can also be a standard or nonstandard type. The standard written variety is found in textbooks, texts, magazines, newspapers, posters, advertisements. The nonstandard variety of writing can be discovered in teen magazines, advertisements or posters.

According to Wardaugh (2006: 130) describe that there are several variations of language, for example: based on age, gender, occupation, and function. Afterward, one variation of language related to the work is called the register. Registers are defined as vocabulary sets associated with certain professions, occupations or social groups.

According to Zequan (2013: 2) In the Halliday an (also called Australian) functional theory of language, "analysts are not just interested in what language is, but why language is; not just what language means, but how language means.

Halliday stresses the need for a look into the context in which a text is produced while analyzing and/or interpreting a text. He points out that the really pressing question here is "which kinds of situational factor determined which kinds of selection in the linguistic system?".

Context here relates to the context of situation and context of culture, both of which "get 'into' text by influencing the words and structures that text-producers use" (Eggin and Martin, 1997:232). While the former is concerned with the register variables of field, tenor, and mode, the latter is described in terms of genre.

2. Register

According to Lukin (2011: 190) the development of the concept of register reflects a need to explain variation according to use, and arises from a concern with the importance of language in action. Halliday notes it was Reid in 1956 who first used the term 'register' to capture the notion of 'text variety', although the idea of

looking at the importance of situation on language was in use much earlier – for instance by proto-pragmatists such as Wegener who considered both the ‘user’ and ‘use’ in his concept of situation.

Although it seems obvious that people speak differently in different situations, systematic analysis of variation according to what might be considered contextual features such as setting, addressee, subject and formality is relatively recent.

Biber (2006: 4) state that the terms genre, text type, and style have been used to refer to language varieties associated with situational uses. All these terms are distinguished from dialect, which is used to refer to language varieties associated with groups of users (as determined by geographic region, education, social class, sex, and so on). In Britain and North America, there are relatively long research traditions focusing on registers and on dialects alike.

Register is defined by Halliday and Hasan (1985: 41) as “variation according to use”. Alongside genre, the main construct used by functional linguist to model context is known as register. In Systemic Functional Linguistics, register analysis is organized by metafunction into field, tenor and mode. The dimension concerned with relationships between interactions is known as tenor; that concerned with their social activity is known as field; and that concerned with the role of language is known as mode.

According to Zequan (2003:1), register, or context of situation as it is formally termed, "is the set of meanings, the configuration of semantic patterns, that are

typically drawn upon under the specific conditions, along with the words and structures that are used in the realization of these meanings".

It is concerned with the variables of field, tenor, and mode, and is a useful abstraction which relates variations of language use to variations of social context. Therefore, register analysis of linguistic texts, which enables us to uncover how language is maneuvered to make meaning, has received popular application in (critical) discourse analysis and (foreign) language teaching pedagogy.

Biber (2006: 1) describes that the term register (when it is distinguished from genre) has been used to refer to a general kind of language associated with a domain of use, such as a 'legal register', 'scientific register', or 'bureaucratic register'. defined a register as a "linguistic difference that correlates with different occasions of use"; however, they added the following warning: "in addition to the term register, the terms genre, text type and style have been used to refer to language varieties associated with situational uses".

The characteristics of language and culture that are described – register studies have focused on lexico-grammatical features, showing how the use of particular words, word types, and grammatical features vary systematically in accord with the situation of use (factors such as interactivity, personal involvement, mode, production circumstances, and communicative purpose). In contrast, genre studies have usually focused on socio-cultural actions; for example, genres are "how things get done, when language is used to accomplish them"

Meanwhile, Moreno (2006: 91) describes that a register from a general social perspective, can be seen as the adequate manner of expressing the message depending on the social situation where that message is communicated; a communicative frequency or wavelength chosen by the individual from the whole scale of possibilities given by a language to express a certain idea properly within its context.

Lee (2001: 57) adds that registers impose explicitness constraints at the level of vocabulary and syntax, genres impose additional explicitness constraints at the discourse level. Both literary critics and rhetoricians traditionally associate genre with a complete, unified textual structure. Unlike register, genre can only be realized in completed texts or texts that can be projected as complete, for a genre does more than specify kinds of codes extant in a group of related texts; it specifies conditions for beginning, continuing, and ending a text.

Holmes (2013: 22) describes that a part of linguistic features, vocabulary is one of the most noticeable features which differentiate a certain register from other registers. Register is used to describe the specific vocabulary.

3. Types of Register

According to Halliday (1985: 12), in any particular situation there are three key factors in the context that affect the choices we make from the language system: the field, the tenor, and the mode as in the following:

3.1 Field

Field refers to what is happening; to the nature of the social action that is taking place: what it is that the participants are engaged in, in which language figures as some essential components.

This Field refers to the content or subject matter. In a school context, our language choices will vary depending on such matters as the curriculum area and the topic being studied. The language choices we make in science, for example, will be quite different from those made in history. The topic of crystallization will employ quite different language features from the topic of life in ancient Rome.

The field of a text tells you which domain of experience the text is about: family life, religious observance, law enforcement, medicine, etc. Field is an element of the experiential metafunction of a text. When analyzing a text for its field, you will want to examine:

- (a) The lexical items

The field of a text can easily be determined by examining the lexical words in the text, or even just the nouns. You will want to find and answer to these two questions:

- Semantic domains: *Which discipline do the lexical words refer to?*

Certain words are more common in one discipline than in another. You could prove this by corpus research, otherwise use your own intuition, specialized dictionaries, etc. Because semantic domains are inherently hierarchical and overlapping, we may make a very general pronouncement (“this text is about science”) or a very specific one (“this text is about particle physics”). A text may also refer to more than one semantic domain.

- Specialization: *How well known are the lexical words to a general audience and to a specialized audience?* Again, your own intuition or dictionaries or corpus research could help you judge this.

(b) The process and circumstance types.

For example, in a news text ‘about’ a terrorist attack, a large proportion of the participants will refer to terrorists and a large proportion of the processes will refer to acts of terrorism.

3.2 Tenor

Tenor refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another, both the types of speech roles they are taking on the dialogue and the whole cluster of socially significant relationships in which they are involved.

The tenor refers to the roles we take up (student, parent, customer, employee) and our relationships with others in any particular situation. The tenor will be affected by such matters as the status, level of expertise, age, ethnic background, and gender of the participants.

Language choices will vary according to such factors as how well people know each other, how frequently they meet, and how they feel about each other. If you are having a conversation with a close friend with whom you meet regularly, the choices will be quite different from a tutorial session with a senior lecturer and a group of students you hardly know.

The tenor of a text tells you:

- What kind of person the author is, or is presenting himself/herself to be.
- What kind of people the expected audience are.
- What the relationship between them is or what relationship the author is presenting it as.

Tenor is easiest to analyze in spoken conversations when all speakers are present and participating. Tenor is more difficult to analyze in written texts when the author is anonymous and when the recipients are not present. Tenor is a component of the interpersonal metafunction of a text.

In interactive texts (typically spoken), we typically analyze tenor into:

- (a) Relative status (equality, inequality), for example we look the terms of address used, who gets to choose the topic of conversation, who gets to choose who speaks, and so on.

(b) Social distance (familiarity, friendliness), expressed for example by the presence of formal or informal vocabulary, slang, etc. In non-interactive texts (typically written), we analyze tenor into:

- Personalization (how much attention is drawn to the writer or to the reader) and also the related technique of deliberate impersonalization.
- Standing, or how much the author comes across as possessing expertise and authority on the subject.
- Stance, or how much the author allows the reader to disagree with the content.

Stance breaks down further into:

- Attitude, revealing whether the meanings communicated come across as negative or positive. Also the topic of agency and affectedness is mentioned here as a technique used to trigger attitudes.
- Modality, which breaks down into:
 - Epistemic modality (how much the content comes across as being true).
 - Deontic modality (how much obligation to do something the text seems to put on the reader).

3.3 Mode

Mode refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context. The mode refers to the channel of communication being used: the mode and the medium.

Here, we are primarily concerned with the deference between the spoken mode and the written mode and the different roles these play in the learning process. is an important consideration as students move from the oral language of the home and schoolyard to the increasingly dense and compact language of the written mode in academic contexts. Mode can also refer to visual and multimodal texts presented through a range of media.

Any combination of these contextual features creates the register of a situation. In one situation we might have a couple of old friends (tenor) discussing (oral mode) their holiday plans (field). In another situation, we might imagine a teacher and principal (tenor) corresponding through emails (written mode) about the agenda for the staff-meeting (field). As you can imagine, the language choices will differ considerably depending on the register.

Schubert (2016: 2) describes that in general, register analysis offers a constantly widening range of research opportunities because of the ever-increasing possibilities of communication, mainly triggered by the advent of modern communication technologies. As the main body of linguistic research has concentrated on well-established and frequent registers such as newspaper writing or face-to-face conversations, many descriptive and theoretical issues have not yet been sufficiently investigated.

The mode of a text tells about the method the text appears to have been produced in. Mode is an element of the textual metafunction of a text. The Mode of a text can be modelled as a point in a continuum defined by axes such as these:

- The spoken/written axis: some texts are prototypical spoken texts (such as a face to-face conversation) and display signs of high interactivity, others are prototypical written texts (such as a scientific journal article) and display no signs of interactivity at all. Between them there is a continuum of texts which carry characteristics of both, such as radio programmes and personal letters.
- The action/reflection axis: depending on how close in time a text is to the events it describes, it may display signs of spontaneity. For example a dialog during a sports match is bound to be more spontaneous than a newspaper report on the same match the next day.

As Schubert (2016: 9) explains that register can be classified as follows:

- (a) Field that is topic or activities involved or conceptual. This can be in the form of stating, informing etc,
- (b) Tenor that is participants' role relations or Interpersonal. This can be in the form of greeting, saluting etc,
- (c) Mode that is communication channels or Textual. This can be in the form of declaring, respecting etc.

Being able to identify the register of a situation enables us to predict the kind of language our students will need to use in that situation. If we are planning a particular geography lesson, for example, our students might need support in using language to explain the movement of tectonic plates (field) to an unknown audience (tenor) in the written mode (mode).

This perspective –highly theoretical– integrated and justified as register-related analyses the many previous studies on diverse disciplines (topic or field-centered analyses), and included within it the notion of register variation, not only the increasing studies on written and spoken communication, (mode) but also all those studies on variation related to role relationships (tenor), such as doctor-patient, teacher-pupil, vendor-customer, and so on. Based on the explanation above, the researcher combines the types of register as Halliday and Schubert described as in the following table.

Table 2.1 Types of Register according to Halliday and Schubert

No	Halliday	Schubert	The Similarity in Meaning	Description
1	Field	Conceptual	Topic or activities involved	It refers to what is happening; to the nature of the social action that is taking place: what it is that the participants are engaged in, in which language figures as some essential components.
2	Tenor	Interpersonal	Participants' role relations	It refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another, both the types of speech roles they are taking on the dialogue and the whole cluster of socially significant relationships in which they are involved.
3	Mode	Textual	Communication channels	It refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context.

This wide ranging and all-embracing perspective of register led to the current situation in which either almost all can be included within register variation or hardly anything can really be attributed to register variation. Obviously most of these studies on specific syntactic or grammatical features (e.g. passive voice), on functions (e.g. informing), on lexical characteristics (e.g. nominalizations) or on particular genres (e.g. letters and brochures) also offered subsequent insights into the use of register variation and contributed to obtaining a grasp of the magnitude of its coverage.

4. Description of Speech

Everyone has to be a listener sometimes; at lectures, presentations, meetings, and on the telephone, we spend a lot of our time listening to others talking. We all know, then, that the average standard of spoken presentation is poor. We are often bored, irritated, even embarrassed as listeners; rarely are we captivated, or filled with new enthusiasm for a topic and with respect for the speaker. I suppose most people when they suffer an appalling presentation vow that when their turn comes they will do better.

According to The American Heritage English Dictionary, the word speech means something spoken; an utterance or vocal communication; conversation that is (a) A talk or public address, (b) A printed copy of such an address, one's habitual manner or style of speaking.

Richards et al (2002: 499) define speech as an utterance as a functional unit in communication. In speech act theory, utterances have two kinds of meaning:

- (a) A propositional meaning (also known as locutionary meaning). This is the basic literal meaning of the utterance which is conveyed by the particular words and structures which the utterance contains.
- (b) Illocutionary meaning (also known as illocutionary force). This is the effect the utterance or written text has on the reader or listener. For example, in *I am thirsty* the propositional meaning is what the utterance says about the speaker's physical state. The illocutionary force is the effect the speaker wants the utterance to have on the listener. It may be intended as a request for something to drink. A speech act is a sentence or utterance which has both propositional meaning and illocutionary force.

According to Turk (1985: 9) models of communication in speech show as follows:

- (a) Understanding, not just words, should be the aim

The information must be selected for the needs of the audience, not just for his or her own convenience. He is not just producing information, She has to shape it so that it will fit into the listener's mind. Nov locksmith makes keys to suit his own ideas of prettiness—they have a job to do. So no communicator assembles his information without a careful eye on where he is to put it. It must fit the recipient's needs, otherwise access to the listener's understanding, memory and approval will be denied. It is a point we would all regard as common sense. And yet it is a point which is most commonly overlooked.

(b) Select what you say for the audience's benefit

The needs of the audience must determine the selection of material—it must help them to do their job, or pursue their interests. This is the only ambition in a speaker which will be rewarded with success. This topic is dealt with more in chapter two. Communication has an end as well as a beginning, an audience as well as a speaker. The audience is part of the message, and different audiences can transform the meaning of the same message.

(c) Noise is anything which interferes with the message

In a speech, noise is any form of interference with the message which produces extra and distracting information. It can be as simple as the roar of traffic through an open window, it can be as obvious as the intolerable heat, the buzzing of flies, and the desire to sleep that comes over an audience listening to a droning speech after lunch. It can also be as subtle as an unwary reference to an audience's pet hate. Anything which interferes with easy communication has the effect of noise in a communication channel.

(d) Redundancy is common in all forms of communication

Redundancy is also a feature of all human communication. Stylists are often heard to recommend economy, and despise vacuous repetition. But a speaker describing the shape of equipment with his hands as well as his voice is using

redundancy helpfully. Saying the same thing in different ways, using different media, or simply saying it twice may be a useful aid to clarity.

(e) Feedback comes from the audience's reactions.

Feedback is a vital component of successful speaking. By being sensitive to the audience's reactions, the speaker can modify his message to achieve the best effect. All three of these theoretical components of communication, then, have their counterparts in spoken communication. Too many thoughtless speakers think that their words reflect exactly what they are thinking, and that their hearers interpret those words perfectly. Not so. Nothing is perfect, and language is very imperfect.

Sapir (2001: 23) describes that the very simplest element of speech—and by “speech” we shall henceforth mean the auditory system of speech symbolism, the flow of spoken words—is the individual sound, though, as we shall see later on, the sound is not itself a simple structure but the resultant of a series of independent, yet closely correlated, adjustments in the organs of speech. And yet the individual sound is not, properly considered, an element of speech at all, for speech is a significant function and the sound as such has no significance.

5. The Profile of Nadiem Makarim

Based on wikipedia.com, Nadiem Makarim is the 29th Minister of Education and Culture of Indonesia. Nadiem was born in Singapore on 4 July 1984, to Nono Anwar Makarim and Atika Algadri. His father is an activist, lawyer and is of Minangkabau-Arabian descent. His maternal grandfather is Hamid Algadri. He has two sisters, Hana Makarim, and Rayya Makarim known as a filmmaker. He married Franka Franklin and they have two daughters.

Nadiem attended high school in Jakarta and United World College of Southeast Asia (UWC SEA), Singapore, and then went to Brown University for a BA in International Relations. He did his MBA at Harvard Business School. Makarim started his career at McKinsey & Company as management consultant in Jakarta. He left to co-found Zalora, an online fashion shop, then left Zalora to become Chief Innovation Officer at Kartuku, a payment service provider.

In 2016, Nadiem received the The Straits Times Asian of the Year award and was the first Indonesian to receive the award since it was first established in 2012. In 2018, Nadiem made it to Bloomberg 50 annual list of innovators. Bloomberg wrote that there was no other technology platform (app) that changed the lives of Indonesian as fast and as integrated as Gojek.

In May 2019, Nadiem was the youngest figure from Asia to receive the 24th Nikkei Asia Prize for economic and business innovation. Nadiem doubled the prize to Rp 860 million and donated the amount as education scholarship for Gojek drivers' children.

Gojek contributed Rp 55 trillion (US\$3.85 Billion) towards the Indonesian economy, with the average income of GoRide and GoCar partners increasing by 45% and 42% after joining Gojek, and culinary SMEs transaction volume increasing 55% after becoming GoFood merchant.

In 2017, Gojek made it to Fortune's Top 50 Companies That Changed The World, ranking 17th worldwide. In 2019 Gojek once again made it to Fortune's Top 50 Companies That Changed The World, and was the only Southeast Asian company to have been included twice in the list - this year leaping to number 11 out of 52 global companies.

In November 2019, Nadiem was the only Indonesian to be included on 100 Next list for Leaders category by the Time magazine. Time's 100 Next list this year is to recognize the influence of rising stars who are shaping the future in their respective fields. Below is the picture of Nadiem Makarim as the Minister of Education and Culture of Indonesia.

Figure 2.1 Nadiem Makarim



Source: Wikipedia.com

B. Related Research

There are some previous researches that investigate about the register. Rahmawati (2014) in her thesis entitled *A Sociolinguistics Analysis of Register Used In Soccer Page Of Social Media Facebook* found that in linguistic form the more frequently appear of linguistic form are in compound word (40.5%) and meaning is in contextual meaning (75.6%).

Another researcher is Wijayati (2013) in her thesis entitled *Register realization on barrack obama Victory speech*. The result of this research shows that relational attributive process is the most dominant type of processes produced by the president Barack Obama in his victory speech. In this case, Barack Obama gives information to the people who come to his speech. Barack Obama tells the audience that Americans should not be worry because he will bring democracy to America. Meanwhile, Barack Obama also produced declarative mood type in his speech. Barack Obama stated that he convince his people that they do not need to be worry about the democracy in their country because he will change it into a better country as what Americans want.

Yanti (2019) in her thesis entitled *An Analysis of Register in The Conversation of Police Members of Gowa Police Resort* found that The types of language register that used by the traffic unit members of police Gowa Resort, they only used Frozen register, Formal register, Consultative register, and casual register. Then, there is one language register is not found, it is intimate register. The function of the register that found in the conversation of Police Members of Gowa Police Resort are emotive

function, directive function, referential function, and phatic function. There are two functions that the researcher did not find, that are metalinguistics function and poetic function.

C. Conceptual Framework

In conducting the register research in Nadiem Makarim's speech, the researcher collected all the data that related to the register words, and phrase. This research discussed about the register, and the types of register in the Nadiem Makarim's speech in the form of words and phrase.

Besides analyzing the types of register, the researcher also tried to find out the meaning of register in Nadiem Makarim's speech. The data were taken from the website of Ministry of Education and Culture of Indonesia.

CHAPTER III

RESEARCH METHODOLOGY

This chapter, the researcher presents all the elements regarding the research method applied in conducting this research. The discussion in this chapter includes research design, data and data sources, techniques of data collection and techniques of data analysis.

A. Research Design

A qualitative problem statement or question indicates the general purpose of the study as Ary (2010: 53). For that reason, the researcher uses a qualitative method. He adds the formulation of a qualitative problem begins with the identification of a general topic or an area you want to know more about. The researcher only needs to describe the data based on the problem statements and found out the result of the problem statements.

Moreover, Kothari (2004: 2) states that descriptive research includes surveys and fact-finding enquiries of different kinds. The major purpose of descriptive research is description of the state of affairs as it exists at present. The main characteristic of this method is that the researcher has no control over the variables; he can only report what has happened or what is happening. In this case, the researcher is interested in analyzing the types of register in Nadiem Makarim's

speech on the commemoration of the National Teacher's Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud).

B. Data Source

The primary data of this research is in the text of Nadiem Makarim's speech on the commemoration of the National Teacher's Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud). The source collected from the site of www.kemdikbud.co.id. The text of the speech was released by the Ministry Education and Culture. Besides that the researcher uses other literature or theory of Halliday and Schubert for the types of register and for the meanings of register usage, the researcher uses *The American Heritage Dictionary of the English Language*.

C. Research Instrument

As an important thing, research instrument is very important to obtain the data of research for it is a set of method which is used to collect data. There are two kinds of instrument used in this research: human instrument and non-human instrument. The primary instrument of this study is the researcher itself as human instrument who selected, collected, and analyzed the data, and also reported the result of the study. In this research the researcher also uses a dictionary as the instrument.

D. Data Collection

In qualitative research, data analysis technique was directed to answer research question. As Miles and Huberman stated which is quoted by Professor Denis, “Data Analysis is an eclectic process occurs simultaneously with data collection, data interpretation and report writing.” In fact, while the researcher was collecting the data, the researcher automatically did analysis too. The researcher transcribed the Indonesian text and identified the register which in this case are the words and phrases. The researcher conducted some steps to analyze the data. First, the researcher listed the data which contains register language variation, then the researcher classified them based on the theory of Halliday and Schubert for the types of register.

The figure above depicts the model of data analysis as well as data collection in qualitative research according to Mathew B. Miles and A. Michael Huberman. They divided the process of analysis into three phrases consisting of Data Reduction, Data Displays and Conclusion Drawing/Verification.

E. Technique of Data Analysis

As Miles and Huberman stated which is quoted by Professor Denis, “Data Analysis is an eclectic process occurs simultaneously with data collection, data interpretation and report writing.” In fact, while the researcher was collecting the data, the researcher automatically did analysis too. The figure above depicts the model of data analysis as well as data collection in qualitative research according to Mathew B. Miles and A. Michael Huberman. They divided the process of analysis into three phrases consisting of Data Reduction, Data Displays and Conclusion Drawing/Verification. The data then were analyzed in several steps, as follows:

1. Data Reduction

It is the process of sorting, focusing, simplifying, abstracting, and transforming of the raw data. In fact, as we saw the figure above, data reduction occurs continuously during the process of conducting qualitative research. It means that the researcher had been reducing the data before, during, and after collecting the data as well as analyzing the data. Before the data were actually collected, the researcher decided (often without full awareness) which conceptual framework, which cases, which research questions, and which data collection techniques to choose. The next step, the researcher decided the evaluation criteria of Reading the text of Nadiem Makarim’s speech on the commemoration of the National Teacher’s Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud).

2. Data Display

By displaying the data, the researcher was easy to understand and to analyze what was happening with the data presented. And the researcher began to do the next plan of the research based on identify the types of register as the theory suggested is field, tenor and mode as suggested by Halliday, conceptual, interpersonal and textual as Schubert suggested.

3. Conclusion Drawing/Verification

According to Miles and Huberman the last step in analysis of qualitative data is with drawing conclusion and verification. After doing the evaluation the researcher obtained clear information of the result, and then the researcher withdrew conclusion/verification of the result of finding out the meanings of the selected register in the speech by using a dictionary. Finally, the researcher found out the answer, which the most dominant kind of register.

Finally, the result of data reduction, data display, and also the result of process were elaborated in the form of words, phrases through a descriptive qualitative. The qualitative descriptive method will be used to present analysis along with citations of the original sources and a part of analysis interpretation.

CHAPTER IV

DATA ANALYSIS AND FINDINGS

A. Data Analysis

In this research, the data were collected from text of Nadiem Makarim's speech on the commemoration of the National Teacher's Day on November 25, 2019 on the behalf of the Minister of Education and Culture (Mendikbud). The researcher read the speech text and searches the words and phrases which are considered as register. The researcher also interprets the data to find out the type of register in which the words and phrases used by Nadiem Makarim as well as finding out the meanings of the registers. The researcher uses *The American Heritage Dictionary of the English Language* (1992) as the reference in analyzing the data. The data analysis can be shown as follows.

4.1 Types of Register in Nadiem Makarim's Speech

As Halliday and Schubert explain, register is divided into three types, they are:

- (a) Field (conceptual, topic or activities involved). This refers to what is happening; to the nature of the social action that is taking place: what it is that the participants are engaged in, in which language figures as some essential components.

- (b) Tenor (interpersonal, participants' role relations) refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another, both the types of speech roles they are taking on the dialogue and the whole cluster of socially significant relationships in which they are involved.
- (c) Mode (textual, communication channels) this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context.

Based on the classification above, the researcher collected the data of the register types used by Nadiem Makarim on the commemoration of the National Teacher's Day on November 25, 2019 can be presented as follows:

Datum 1 Assalamu alaikum warahmatullahi wabarakatuh

This phrase is used as a greeting in Arabic that means "Peace be upon you". The *salam* is a religious salutation among Muslims when greeting. This phrase refers to the nature of the participants, their statuses and roles, what kinds of role relationships obtain, including permanent and temporary relationships of one kind

or another especially in Muslim community. For that reason this phrase belongs to Tenor.

Datum 2 *Shalom*

This word is used in greeting especially among the Christians. *Shalom* also spelled as *sholom*, *sholem*, *sholoim*, *shulem* in Hebrew which means peace, harmony, wholeness, completeness, prosperity, welfare and tranquility and can be used idiomatically to mean both hello and goodbye. This word belongs to Tenor.

Datum 3 *Om Swastiastu*

This phrase is used as a greeting in Sanskrit of "Swasti" meaning safe, happy and prosperous. And "Astu" means hopefully. Thus "Om Swastyastu" means: "Dear God, I hope all good (safe, happy and prosperous) comes from all directions and You are always protecting us". So this phrase belongs to Tenor.

Datum 4 *Namo Buddhaya*

Namo Buddhāya means "Praise the Buddha." This phrase "Namo Buddhāya". It is praise to God. This phrase refers to the nature of the participants, their statues and roles, what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another especially in Muslim community. For that reason this phrase belongs to Tenor.

Datum 5 *Rahayu*

This word is used as a greeting in Javanese community. ‘sarwa’ means ‘all, everything, thorough, complete’. Meanwhile ‘rahayu’ means ‘good’ in various terms - good in health, beauty, prosperity, happiness, etc. Literally ‘sarwa rahayu’ can be translated as ‘All is Good’, but in English it seems oversimplified, while in Javanese it’s actually has deeper meaning, a prayer to one’s life. So this word belongs to Tenor.

Datum 6 *Selamat pagi*

This phrase is commonly used in Indonesian people when they meet in the morning. This phrase refers to the nature of the participants, their statues and roles, what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another. This phrase is categorized as Tenor.

Datum 7 *Salam kebajikan bagi kita semua*

This phrase is used as a prayer or expecting good for someone else. Like other greetings, this phrase refers to the nature of the participants, their statues and roles, what kinds of role relationships obtain, including permanent and temporary relationships of one kind or another. So, this phrase is categorized as Tenor.

Datum 8 *Bapak dan Ibu Guru yang saya hormati*

This phrase is used by Nadiem in respecting others especially all the Indonesian teachers. This phrase means ‘the teachers that I highly respect’. This is a Mode type of register because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context.

Datum 9 *Kata-kata inspiratif dan retorik*

This phrase means ‘the rhetorical and inspirational words’. This phrase refers to the nature of the social action that is taking place. In other words, this phrase is categorized as Field.

Datum 10 *Mohon maaf*

This phrase is used for apologizing to someone. This refers to what is happening; to the nature of the social action that is taking place. In other words, this phrase is in Field.

Datum 11 *Berbicara apa adanya*

This phrase means ‘speak as the way it is’. This is a Mode type of register because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context.

Datum 12 *Dengan hati yang tulus*

This phrase means ‘with a sincere heart’. Nadiem is explaining the heart of the teachers who are sincere. This is considered as language figures as some essential components. So this phrase belongs to Field.

Datum 13 *Dari Sabang sampai Merauke*

This refers to what is happening; to the nature of the social action that is taking place that is the condition of Indonesia. This is considered as language figures as some essential components. So this phrase belongs to Field.

Datum 14 *Guru Indonesia yang Tercinta*

This phrase means ‘the beloved teachers’. This is used by Nadiem in respecting others especially all the Indonesian teachers. This refers to what it is that the participants are engaged in that is the relationship between a minister and teachers. So this phrase belongs to Field.

Datum 15 *Yang termulia sekaligus yang tersulit*

This phrase also belongs to Field as Nadiem in respecting others especially all the Indonesian teachers.

Datum 16 *Membentuk masa depan bangsa*

This phrase means ‘shaping the future of the nation’. This is a Mode type of register because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 17 *Diberi aturan dibandingkan dengan pertolongan.*

This phrase means ‘being given rules compared to help’. This phrase is also a Mode since this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 18 *Mengalami ketertinggalan di kelas*

This phrase is mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 19 *Waktu anda habis*

This phrase means “out of time”. This phrase is Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 20 *Mengerjakan tugas administratif tanpa manfaat yang jelas*

Also this phrase is Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 21 *Potensi anak*

This phrase is Field since this refers to because this refers to what is happening; to the nature of the social action that is taking place that is ‘students or children’ potency’.

Datum 22 *Mengejar angka*

This phrase is Mode which means ‘catching the time or number’ because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 23 *Didesak berbagai pemangku kepentingan*

This phrase is Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘urged various stakeholders’.

Datum 24 *Dunia sekitarnya*

This phrase is Field since this refers to what is happening; to the nature of the social action that is taking place that is ‘the surrounding world’.

Datum 25 *Kurikulum yang begitu padat*

This phrase is Field since this refers to what is happening; to the nature of the social action that is taking place that is that is ‘very crowded curriculum’.

Datum 26 *Menutup pintu petualangan*

This phrase is Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘closing the gate of adventure’.

Datum 27 *Anda frustrasi*

This phrase means “you are frustrated”. This is Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 28 *Di dunia nyata*

This phrase is Field because this refers to what is happening; to the nature of the social action that is taking place that is ‘in a real world’.

Datum 29 *Berkarya dan berkolaborasi*

This phrase is in categorized as Mode since this refers to what is happening; to the nature of the social action that is taking place. That is ‘having a creation and collaboration’.

Datum 30 *Mengalahkan keberagamaan*

This phrase also is in categorized as Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘defeating the diversity’.

Datum 31 *Prinsip dasar birokrasi*

This phrase is Field because this refers to what is happening; to the nature of the social action that is taking place that is ‘the principles of bureaucracy’.

Datum 32 *Terinspirasi*

This phrase is categorized as Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘being inspirated’.

Datum 33 *Berinovasi*

This phrase is categorized as Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘to innovate’.

Datum 34 *Membuat janji-janji kosong*

This phrase is also categorized as Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘giving empty promises’.

Datum 35 *Kemerdekaan belajar di Indonesia*

This phrase belongs to Field because this refers to what is happening; to the nature of the social action that is taking place. That is ‘the freedom of learning in Indonesia’.

Datum 36 *Menunggu aba-aba*

This phrase is also categorized as Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘waiting for the cue’.

Datum 37 *Langkah pertama*

This phrase is Field because this refers to what is happening; to the nature of the social action that is taking place. That is ‘the first step’.

Datum 38 *Di mana pun Anda berada*

This phrase means “wherever you are”. This is Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 39 *Perubahan kecil*

This phrase means “little change”. This phrase belongs to Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 40 *Berdiskusi*

This word belongs to Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘to discuss’.

Datum 41 *Mengajar di kelas*

This phrase also belongs to Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘teaching in the class’.

Datum 42 *Cetuskan*

This word means 'yell it' so this word belongs to Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation.

Datum 43 *Proyek*

This word belongs to Field because this refers to what is happening; to the nature of the social action that is taking place which means 'the project'.

Datum 44 *Bakti sosial*

This phrase belongs to Field because this refers to what is happening; to the nature of the social action that is taking place which means 'the social performance'.

Datum 45 *Dalam diri murid*

This phrase also belongs to Field because this refers to what is happening; to the nature of the social action that is taking place which means 'in the students' souls'

Datum 46 *Kurang percaya diri*

This phrase means "lack of confidence". This is Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 47 *Perubahan kecil*

This phrase means “a little change”. This is Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 48 *Secara serentak*

This phrase means ‘simultaneously’ which is categorized as Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 49 *Kapal besar*

This phrase means ‘a big ship’ which is categorized as Field because this refers to what is happening; to the nature of the social action that is taking place.

Datum 50 *Akan bergerak*

This phrase belongs to Mode because this refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation. That is ‘will move’.

Datum 51 *Selamat Hari Guru*

This phrase means ‘ Happy teacher’s Day’ in congratulating for all the Indonesian teachers. This refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationships obtain,

including permanent and temporary relationships of one kind or another, both the types of speech roles they are taking on the dialogue and the whole cluster of socially significant relationships in which they are involved. In other words, this phrase is in Tenor.

Datum 52 *Wassalamu alaikum warrahmatullahi wabarakatuh*

As in Datum 1, This phrase is in categorized as Tenor.

Datum 53 *Shalom*

As in Datum 2, this phrase is also categorized as Tenor.

Datum 54 *Om Santi Santi Santi Om*

AS in Datum 3 this phrase is also categorized as Tenor.

Datum 55 *Namo Buddhaya*

As in Datum 4, this phrase is also categorized as Tenor.

Datum 56 *Rahayu*

As in Datum 5, this phrase is also categorized as Tenor.

After all the data of the type of register in Nadiem Makarim's speech obtained, then they can be presented as in the following table.

Table 4.1
The types of register used by Nadiem Makarim on the commemoration of the National Teacher's Day on November 25, 2019

No	Word or Phrases	Type of Register
1	<i>Assalamu alaikum warahmatullahi wabarakatuh</i>	Tenor
2	<i>Shalom</i>	Tenor
3	<i>Om Swastiastu</i>	Tenor
4	<i>Namo Buddhaya</i>	Tenor
5	<i>Rahayu</i>	Tenor
6	<i>Selamat pagi</i> (Good Morning)	Tenor
7	<i>salam kebajikan bagi kita semua</i> (Good Greeting for all of us)	Tenor
8	<i>Bapak dan Ibu Guru yang saya hormati</i> (My respectful teachers)	Mode
9	<i>kata-kata inspiratif dan retorik</i> (Rhetorical and Inspiration words)	Field
10	<i>Mohon maaf</i> (I do apologize)	Field
11	<i>berbicara apa adanya</i> (speaking the way it is)	Mode
12	<i>dengan hati yang tulus</i> (with truthfully heart)	Field
13	<i>dari Sabang sampai Merauke</i> (from Sabang until Merauke)	Field
14	<i>Guru Indonesia yang Tercinta</i> (The beloved Indonesian teachers)	Field
15	<i>yang termulia sekaligus yang tersulit</i> (The most precious as well as the most difficult)	Field

16	<i>membentuk masa depan bangsa</i> (shaping the future of the nation)	Mode
17	<i>diberi aturan dibandingkan dengan pertolongan</i> (being given a rule rather than help)	Mode
18	<i>mengalami ketertinggalan di kelas</i> (Having left the class behind)	Mode
19	<i>waktu Anda habis</i> (running out of time)	Field
20	<i>mengerjakan tugas administratif tanpa manfaat yang jelas</i> (doing the administrative tasks without clear advantages)	Field
21	<i>potensi anak</i> (the students' potency)	Mode
22	<i>mengejar angka</i> (chasing the number or mark)	Field
23	<i>didesak berbagai pemangku kepentingan</i> (being forced by various needs)	Field
24	<i>dunia sekitarnya</i> (surrounding world)	Mode
25	<i>kurikulum yang begitu padat</i> (very crowded curriculum)	Field
26	<i>menutup pintu petualangan</i> (closing the door of adventure)	Mode
27	<i>Anda frustrasi</i> (You are frustrated)	Field
28	<i>di dunia nyata</i> (in the real world)	Field
29	<i>berkarya dan berkolaborasi</i> (to create and collaborate)	Mode
30	<i>mengalahkan keberagaman</i> (defeating the diversity)	Mode
31	<i>prinsip dasar birokrasi</i> (the principles of	Field

	bureaucracy)	
32	<i>Terinspirasi</i> (being inspirited)	Mode
33	<i>Berinovasi</i> (to innovate)	Mode
34	<i>membuat janji-janji kosong</i> (giving empty promises)	Mode
35	<i>kemerdekaan belajar di Indonesia</i> (the freedom of study in Indonesia)	Field
36	<i>menunggu aba-aba</i> (waiting for the cues)	Mode
37	<i>langkah pertama</i> (the first step)	Field
38	<i>di mana pun Anda berada</i> (wherever you are)	Field
39	<i>perubahan kecil</i> (a little change)	Field
40	<i>Berdiskusi</i> (to discuss)	Mode
41	<i>mengajar di kelas</i> (teaching in the class)	Mode
42	<i>Cetuskan</i> (yell it)	Mode
43	<i>Proyek</i> (project)	Field
44	<i>bakti sosial</i> (social performance)	Field
45	<i>dalam diri murid</i> (in the students' souls)	Field
46	<i>kurang percaya diri</i> (lack of confidence)	Field
47	<i>perubahan kecil</i> (a little change)	Field
48	<i>secara serentak</i> (in a uniform way)	Field
49	<i>kapal besar</i> (big ship)	Field
50	<i>akan bergerak</i> (will move)	Mode
51	<i>Selamat Hari Guru</i> (Happy Teachers' Day)	Tenor

52	<i>Wassalamu alaikum warrahmatullahi wabarakatuh</i>	Tenor
53	<i>Shalom</i>	Tenor
54	<i>Om Santi Santi Santi Om</i>	Tenor
55	<i>Namo Buddhaya</i>	Tenor
56	<i>Rahayu</i>	Tenor

Based on the data above, the researcher obtained that there are 56 words or phrase that belong to types of register in which 13 words or phrase of Tenor that Naidem used, 18 words of phrase of Mode and 25 words or phrase of Field. The percentage of each type of register can be presented in the following table.

Table 4.2
The Total Number and the Percentage of Each
Type of Register in Nadiem Makarim's Speech

No	Type of Register	Total Number	Percentage $\frac{x}{N} \times 100 \% = P$
1	Field	25	44.65%
2	Tenor	13	23.21%
3	Mode	18	32.14%
Total		56	100%

Based on the table above, the most dominant type of register that Nadiem Makarim's speech is Field, that or 25 words or phrases or 44.65%, Then for Mode there are 18 words or phrases or 32.14% and the type of Tenor is 13 words or phrases or 23.21%.

4.2 The meanings of register used in Nadiem Makarim's speech

As Schubert (2016: 9) explains that register can be classified as follows:

- (a) Field that is topic or activities involved or conceptual. This can be in the form of stating, informing etc,
- (b) Tenor that is participants' role relations or Interpersonal. This can be in the form of greeting, saluting etc,
- (c) Mode that is communication channels or Textual. This can be in the form of declaring, respecting etc.

The meanings of register used by Nadiem in his speech can be presented as follows.

Table 4.3 Register and Meanings of Nadiem Makarim's Speech

No	Word or Phrases	Context Meaning	Register Meanings
1	<i>Assalamu alaikum warahmatullahi wabarakatuh</i>	Greeting	Interpersonal or Participants' role relations
2	<i>Shalom</i>	Greeting	Interpersonal or Participants' role relations
3	<i>Om Swastiastu</i>	Greeting	Interpersonal or Participants' role relations
4	<i>Namo Buddhaya</i>	Greeting	Interpersonal or Participants' role relations
5	<i>Rahayu</i>	Greeting	Interpersonal or Participants' role relations
6	<i>Selamat pagi</i> (Good Morning)	Greeting	Interpersonal or

			Participants' role relations
7	<i>salam kebajikan bagi kita semua</i> (Good Greeting for all of us)	Greeting	Interpersonal or Participants' role relations
8	<i>Bapak dan Ibu Guru yang saya hormati</i> (My respectful teachers)	Respecting	Textual or Communication Channel
9	<i>kata-kata inspiratif dan retorik</i> (Rhetorical and Inspiration words)	Stating	Conceptual, Topic or activities involved
10	<i>Mohon maaf</i> (I do apologize)	Apologizing	Conceptual, Topic or activities involved
11	<i>berbicara apa adanya</i> (speaking the way it is)	Stating	Textual or Communication Channel
12	<i>dengan hati yang tulus</i> (with truthfully heart)	Stating	Conceptual, Topic or activities involved
13	<i>dari Sabang sampai Merauke</i> (from Sabang until Merauke)	Informing	Conceptual, Topic or activities involved
14	<i>Guru Indonesia yang Tercinta</i> (The beloved Indonesian teachers)	Respecting	Conceptual, Topic or activities involved
15	<i>yang termulia sekaligus yang tersulit</i> (The most precious as well as the most difficult)	Respecting	Conceptual, Topic or activities involved
16	<i>membentuk masa depan bangsa</i> (shaping the future of the nation)	Declaring	Textual or Communication Channel
17	<i>diberi aturan dibandingkan dengan pertolongan</i> (being given a rule rather than help)	Stating	Textual or Communication Channel
18	<i>mengalami ketertinggalan di</i>	Informing	Textual or

	<i>kelas</i> (Having left the class behind)		Communication Channel
19	<i>waktu Anda habis</i> (running out of time)	Declaring	Conceptual, Topic or activities involved
20	<i>mengerjakan tugas administratif tanpa manfaat yang jelas</i> (doing the administrative tasks without clear advantages)	Stating	Conceptual, Topic or activities involved
21	<i>potensi anak</i> (the students' potency)	Informing	Textual or Communication Channel
22	<i>mengejar angka</i> (chasing the number or mark)	Stating	Conceptual, Topic or activities involved
23	<i>didesak berbagai pemangku kepentingan</i> (being forced by various needs)	Informing	Conceptual, Topic or activities involved
24	<i>dunia sekitarnya</i> (surrounding world)	Informing	Textual or Communication Channel
25	<i>kurikulum yang begitu padat</i> (very crowded curriculum)	Stating	Conceptual, Topic or activities involved
26	<i>menutup pintu petualangan</i> (closing the door of adventure)	Informing	Textual or Communication Channel
27	<i>Anda frustrasi</i> (You are frustrated)	Declaring	Conceptual, Topic or activities involved
28	<i>di dunia nyata</i> (in the real world)	Informing	Conceptual, Topic or activities involved
29	<i>berkarya dan berkolaborasi</i> (to create and collaborate)	Declaring	Textual or Communication Channel

30	<i>mengalahkan keberagaman</i> (defeating the diversity)	Declaring	Textual or Communication Channel
31	<i>prinsip dasar birokrasi</i> (the principles of bureaucracy)	Informing	Conceptual, Topic or activities involved
32	<i>Terinspirasi</i> (being inspirited)	Stating	Textual or Communication Channel
33	<i>Berinovasi</i> (to innovate)	Stating	Textual or Communication Channel
34	<i>membuat janji-janji kosong</i> (giving empty promises)	Declaring	Textual or Communication Channel
35	<i>kemerdekaan belajar di Indonesia</i> (the freedom of study in Indonesia)	Informing	Conceptual, Topic or activities involved
36	<i>menunggu aba-aba</i> (waiting for the cues)	Declaring	Textual or Communication Channel
37	<i>langkah pertama</i> (the first step)	Informing	Conceptual, Topic or activities involved
38	<i>di mana pun Anda berada</i> (wherever you are)	Informing	Conceptual, Topic or activities involved
39	<i>perubahan kecil</i> (a little change)	Informing	Conceptual, Topic or activities involved
40	<i>Berdiskusi</i> (to discuss)	Declaring	Textual or Communication Channel
41	<i>mengajar di kelas</i> (teaching in the class)	Declaring	Textual or Communication Channel
42	<i>Cetuskan</i> (yell it)	Declaring	Textual or

			Communication Channel
43	<i>Proyek</i> (project)	Informing	Conceptual, Topic or activities involved
44	<i>bakti sosial</i> (social performance)	Informing	Conceptual, Topic or activities involved
45	<i>dalam diri murid</i> (in the students' souls)	Informing	Conceptual, Topic or activities involved
46	<i>kurang percaya diri</i> (lack of confidence)	Informing	Conceptual, Topic or activities involved
47	<i>perubahan kecil</i> (a little change)	Informing	Conceptual, Topic or activities involved
48	<i>secara serentak</i> (in a uniform way)	Informing	Conceptual, Topic or activities involved
49	<i>kapal besar</i> (big ship)	Informing	Conceptual, Topic or activities involved
50	<i>akan bergerak</i> (will move)	Declaring	Textual or Communication Channel
51	<i>Selamat Hari Guru</i> (Happy Teachers' Day)	Greeting	Interpersonal or Participants' role relations
52	<i>Wassalamu alaikum warrahmatullahi wabarakatuh</i>	Greeting	Interpersonal or Participants' role relations
53	<i>Shalom</i>	Greeting	Interpersonal or Participants' role relations

54	<i>Om Santi Santi Santi Om</i>	Greeting	Interpersonal or Participants' role relations
55	<i>Namo Buddhaya</i>	Greeting	Interpersonal or Participants' role relations
56	<i>Rahayu</i>	Greeting	Interpersonal or Participants' role relations

From the tale above, the researcher found that in Nadiem Makarim's speech there are 13 meanings of greeting, 3 respecting meanings, 9 stating meanings, 1 apologizing meaning, 19 informing and 11 declaring meanings. For a better understanding, the register meanings in Nadiem Makarim's speech can be presented as follow:

Table 4.4
The Total Number and the Percentage of
Register Meanings in Nadiem Makarim's Speech

No	Type of Meanings	Total Number	Percentage $\frac{x}{N} \times 100\% = P$
1	Greeting	13	23.21%
2	Respecting	3	5.37%
3	Stating	9	16.07%
4	Apologizing	1	1.79%
5	Informing	19	33.92%
6	Declaring	11	19.64%
Total		56	100%

Based on the table above, the most dominant meaning of register that Nadiem Makarim's speech is informing in which there is 33.92%. As we all know that, Nadiem Makarim's speech related to the commemorating the National Teacher's Day in Indonesia on 25 November 2019. He would like to inform all the teachers of Indonesia. He sent some important messages by informing through his speech.

B. The Findings

Based on the data obtained above, some findings can be presented as follows:

1. From the 56 data including the words and phrase in Nadiem Makarim's speech, the types of register used are Field, Tenor and Mode
2. The most common types of register is Field in which there are 25 words or phrase or 44.65%
3. The meanings of the register found in Nadiem Makarim's speech are greeting, respecting, stating, apologizing, informing and declaring
4. The most common meaning of register in Nadiem Makarim's speech is informing in which there are 19 words or phrases or 33.92%

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Based on the research findings, some conclusions can be drawn to answer the research problems. The conclusions are as follows:

1. The types of register in Nadiem Makarim's speech are Field, Tenor and Mode.

The most common types of register is Field in which there are 25 words or phrase or 44.65%

2. There are 6 (six) meanings of register in Nadiem Makarim's speech, they are greeting, respecting, stating, apologizing, informing and declaring. Meanwhile the most common meaning of register in Nadiem Makarim's speech is informing in which there are 19 words or phrases or 33.92%

B. Suggestions

Finally based on the findings and the significances of this study, the researcher would like to give some suggestions for:

- 1) English Department Students

The findings of this study are also can be used as a reference for English Department students who study about the register in sociolinguistic lesson.

2) The Teachers

The teacher also suggested in informing the types of register while teaching English vocabulary and understanding the register to make it easier and more interested.

3) The Next Researchers

This study also can give a contribution for the next researchers who are interested in investigating similar field of study. They can use the findings as reference to understand the theory of register and understanding the speech. The researcher also suggested them to have more literatures related to this study in order to make the theories more complete. Besides that, they also can use these findings as comparison and direction for their future research particularly on the way of analyzing ambiguity not only in the online newspaper. In addition, the researcher is also suggested the other subject to be analyzed, for examples are songs, poetry or novel.

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APPENDIX



MENTERI PENDIDIKAN DAN KEBUDAYAAN
REPUBLIK INDONESIA

PIDATO MENTERI PENDIDIKAN DAN KEBUDAYAAN PADA UPACARA BENDERA PERINGATAN HARI GURU NASIONAL TAHUN 2019

*Assalamu alaikum warahmatullahi wabarakatuh,
Shalom,
Om Swastiastu,
Namo Buddhaya,
Rahayu,*
Selamat pagi dan salam kebajikan bagi kita semua,

Bapak dan Ibu Guru yang saya hormati,

Biasanya tradisi Hari Guru dipenuhi oleh kata-kata inspiratif dan retorik. Mohon maaf, tetapi hari ini pidato saya akan sedikit berbeda. Saya ingin berbicara apa adanya, dengan hati yang tulus, kepada semua guru di Indonesia, dari Sabang sampai Merauke.

Guru Indonesia yang Tercinta, tugas Anda adalah yang termulia sekaligus yang tersulit.

Anda ditugasi untuk membentuk masa depan bangsa, tetapi lebih sering diberi aturan dibandingkan dengan pertolongan.

Anda ingin membantu murid yang mengalami ketertinggalan di kelas, tetapi waktu Anda habis untuk mengerjakan tugas administratif tanpa manfaat yang jelas.

Anda tahu betul bahwa potensi anak tidak dapat diukur dari hasil ujian, tetapi terpaksa mengejar angka karena didesak berbagai pemangku kepentingan.

Anda ingin mengajak murid keluar kelas untuk belajar dari dunia sekitarnya, tetapi kurikulum yang begitu padat menutup pintu petualangan.

Anda frustrasi karena Anda tahu bahwa di dunia nyata kemampuan berkarya dan berkolaborasi akan menentukan kesuksesan anak, bukan kemampuan menghafal.

Anda tahu bahwa setiap anak memiliki kebutuhan berbeda, tetapi keseragaman telah mengalahkan keberagaman sebagai prinsip dasar birokrasi.

Anda ingin setiap murid terinspirasi, tetapi Anda tidak diberi kepercayaan untuk berinovasi.

Saya tidak akan membuat janji-janji kosong kepada Anda. Perubahan adalah hal yang sulit dan penuh dengan ketidaknyamanan. Satu hal yang pasti, saya akan berjuang untuk kemerdekaan belajar di Indonesia.

Namun, perubahan tidak dapat dimulai dari atas. Semuanya berawal dan berakhir dari guru. Jangan menunggu aba-aba, jangan menunggu perintah. Ambillah langkah pertama.

Besok, di mana pun Anda berada, lakukan perubahan kecil di kelas Anda.

- Ajaklah kelas berdiskusi, bukan hanya mendengar.
- Berikan kesempatan kepada murid untuk mengajar di kelas.
- Cetuskan proyek bakti sosial yang melibatkan seluruh kelas.
- Temukan suatu bakat dalam diri murid yang kurang percaya diri.
- Tawarkan bantuan kepada guru yang sedang mengalami kesulitan.

Apa pun perubahan kecil itu, jika setiap guru melakukannya secara serentak, kapal besar bernama Indonesia ini pasti akan bergerak.

Selamat Hari Guru,

#merdekabelajar #gurupenggerak

*Wassalamu alaikum warrahmatullahi wabarakatuh,
Shalom,
Om Santi Santi Santi Om,
Namo Buddhaya,
Rahayu.*

Jakarta, 25 November 2019

Menteri Pendidikan dan Kebudayaan
Republik Indonesia,



Nadiem Anwar Makarim