CONTEXTUAL ANALYSIS ON MA'RUF AMIN IN ONLINE MEDIA REPRESENTATION

THESIS

By:

CITRA PARAMITA UTAMI PUTRI

NIM 15320187

DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

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By:

Citra Paramita Utami Putri

NIM 15320187

Advisor:

Deny Efita Nur Rakhmawati, M.Pd.

NIP. 19850530 20091 2 2006

DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2019

STATEMENT OF AUTHORSHIP

The undersigned,

Name   : Citra Paramita Utami Putri

Register Number   : 15320187

Department   : English Literature

Faculty   : Humanities

I state that the thesis entitled **"Contextual Analysis on Ma'ruf Amin in Online Media Representation"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 1 August 2019

The researcher

Citra Paramita Utami Putri

NIM. 15320187

APPROVAL SHEET

This to certify that Citra Paramita Utami Putri's thesis entitled **Contextual Analysis on Ma'ruf Amin in Online Media Representation** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

Malang, 1 August 2019

Approved by

Advisor

Head of Department of
English Literature

Deny Efita Nur Rakhmawati, M.Pd.
NIP. 19850530 20091 2 2006

Rina Sari, M.Pd.
NIP. 19750610 20060 4 2002

Acknowledged by

Dean,

Dr. Hj. Syafiyah, M.A
NIP 19660910 19910 3 2002

LEGITIMATION SHEET

This is to certify that Citra Paramita Utami Putri's thesis entitled Contextual Analysis on Ma'ruf Amin in Online Media Representation has been approved by the Board of Examiners as the requirement for the degree of Sarjana Sastra (S.S.) in English Letter Department.

Malang, 1 August 2019

The Board of Examiners   Signatures

1. Dr. Hj, Rohmani Nur Indah, M.Pd.   (Main Examiner)
   NIP. 19760910 20031 2 2002

2. Abdul Aziz, M.Ed , Ph.D.   (Chair)
   NIP. 19690628 20060 4 1004

3. Deny Efita Nur Rakhmawati, M.Pd.
   NIP. 19850530 20091 2 2006   (Advisor)

Approved by

Dean of the Faculty of Humanities

Dr. Hj. Syafiah, M.A.

NIP. 19660910 19910 3 2002

MOTTO

Excellence with Morality

DEDICATION

I dedicate this thesis to:

My beloved father and mother,

My beloved brothers

And all my friends.

ACKNOWLEDGEMENT

Praise and deep gratitude to Allah SWT for the abundance of grace and guidance of Him given to the writer that made this thesis can be completed properly. Sholawat and greetings are hopefully given to the Prophet Muhammad SAW that had been brought us from the darkness to lightness and communicating the Shari'a of Islam to all mankind.

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Finally, I realize that this thesis still needs some suggestion from the reader to make it perfect and hopefully it can be useful for the reader who interested in the same field.

Malang, 1 August 2019

The researcher

Citra Paramita Utami Putri

ABSTRACT

Putri, Citra Paramita Utami. 2019. *Contextual Analysis on Ma'ruf Amin in Online Media Representation*. Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Deny Efita Nur Rakhmawati, M.Pd.

Key words: System Functional Linguistic, Context of culture, Context of Situation, Online Media.

This study examined the contextual dimension of System Functional Linguistic used in describing figure of Ma'ruf Amin in three online media, they are The Guardian, The Jakarta Post, and The New York Times. This study aims to indicate Ma'ruf Amin as the Islamic figure who became the candidate of vice-presidential election is described in online media. This study focused on classifying and analyzing the way contextual element in describing Ma'ruf Amin, using Michael Halliday's theory (1985).

The research method used in this study is descriptive qualitative because of the purpose of this research is to deepen data analysis using descriptive qualitative design. All data text from The Guardian, The Jakarta Post, and The New York Times which contains of Ma'ruf Amin are classified based on Michael Halliday's theory (1985). Then, the researcher analyzed the data based on the context of culture and context of situation. The context of culture contains macro genre and micro genre, while context of situation contains field, tenor, and mode.

The result of this study showed that the context of culture of the text included into macro genre in terms of report text. This phenomenon is related since the data is about news report and talked about political issues toward the 2019 presidential election. While, in the context of situation among three online newspaper, the media showed that the data from Jakarta post is the most dominant. First, the Jakarta Post tried to describe Ma'ruf Amin with focused on the cases that have been experienced and positions that have been held, before his nomination become vice-presidential. Second, the Guardian tried to focus the description of Ma'ruf as one of cleric who galvanized the Jakarta protest against Ahok in his blasphemy court.

Henceforth, the New York Times has the similar result with the Guardian. The prominent difference with the Guardian is the word choice. In this case, the New York Times indicated Ma'ruf most in negative way. It is because the media showed several verbs that make initial trigger towards reader assumption. Ma'ruf is described as the cleric who given incriminating testimony toward Ahok. Ma'ruf also showed as an unconservative, intolerant, and wanted to limit the worship for non-Muslim.

Based on the result of the research, the researcher wanted to give suggestions for the next researcher to analyze the subject Ma'ruf Amin as Islamic figure using another two elements of System functional linguistic, lexicogrammar and phonological element. The researcher hoped that further research would find something new, different and more interesting than this present research.

ملخص البحث

بوتري ، سيترا باراميتا أوتامي .2019 .تحليل السياق لمعروف أمين في التمثيل الإعلامي على الإنترنت

البحث الجامعي، قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف :دني افيتا نور رحمواتي .

تتناول هذه الدراسة الأبعاد السياقية للنظام اللغوي الوظيفي المستخدم في وصف شخصية معروف أمين في ثلاث وسائل إعلام على الإنترنت , هم الجارديان جاكرتا بوست ، ونيويورك تايم. تهدف هذه الدراسة إلى إظهار معروف أمين كشخصية إسلامية مرشحةلمنصب نائب الرئيس موصوفة في وسائل الإعلام على الانترنت . يركز هذا البحث على تصنيف وتحليل العناصر السياقية العميقةوصف معروف أمين ، باستخدام نظرية مايكل هاليداي (1985)

طريقة البحث المستخدمة في هذا البحث هي نوعية وصفية الغرض من هذه الدراسة هو تعميق تحليل البيانات باستخدام تصميمات وصفيةنوعيا. جميع البيانات النصية من الجارديان وجاكرتا بوست ونيويورك تايمز يحتوي على معروف أمين مصنف على أساس نظرية مايكل هاليداي(1985). ثم الباحث تحليل البيانات بناءً على السياق الثقافي وسياق الموقف. ينقسم السياق الثقافي إلىالنوع الكلي والنوع الجزئي ، في حين ينقسم سياق الموقف إلى حقول ، ومدة زمنية ، وأنماط.

تشير نتائج هذه الدراسة إلى أن السياق الثقافي للنص ينتمي إلى هذا النوع الماكرو من حيث نص التقرير . هذه الظاهرة مرتبطة لأن البيانات تحتوي على أخبار وتقارير نتحدث عن القضايا السياسية قبل الانتخابات الرئاسية. بينما ، في السياقالوضع بين الصحف الثلاث يدل على أن البيانات من جاكرتا بوست هي الأكثرالمهيمنة. ،أولا، تحاول صحيفة "جاكرتا بوست" تصوير معروف أمين مع التركيز على الحالات التي تمت زيارتها والمناصب التي شغلها قبل ترشيحه ليكون ممثلًا الرئي. ثانياً ، حاول الجارديان أن يركز وصف معروف على أنه باحث الذي حفز احتجاج جاكرتا اهوك في المحكمة.

علاوة على ذلك ، كان لصحيفة نيويورك تايمز نتائج مماثلة للجارديان. الفرق الرئيسي مع الجارديان هو اختيار الكلمة. في هذه الحالة ، نيويورك تايمز اظهار معروف سلبا. ذلك لأن وسائل الإعلام تظهر بعض الأفعال جعل الزناد الأولي لافتراضات القارئ. معروف معروف بأنه باحث مرهقة ضد أهوك. كما وصف معروف بأنه غير محافظ وغير متسامح ولا يريد لحد من العبادة لغير المسلمين

بناءً على نتائج الدراسة ، يرغب الباحثون في تقديم المشورة لمزيد من الباحثين لتحليل موضوع معروف أمين كشخصية إسلامية باستخدام عنصرين آخرين من لغويات الأنظمة الوظيفية ، قواعد اللغة والقواعد الصوتية. الباحثون يأملون سيجد المزيد من الباحثين شيئًا جديدًا ومختلفًا وأكثر إثارة هذا البحث.

ABSTRAK

Putri, Citra Paramita Utami. 2019. *Analisa Kontekstual Ma'ruf Amin dalam Representasi Media Online.* Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Deny Efita Nur Rakhmawati, M.Pd.

Kata Kunci: Linguistik Sistem Fungsional, Konteks Budaya, Konteks Situasi, Media Online.

Studi ini meneliti dimensi kontekstual dari Linguistik Sistem Fungsional yang digunakan dalam menggambarkan sosok Ma'ruf Amin di tiga media online, mereka adalah The Guardian, The Jakarta Post, dan The New York Times. Penelitian ini bertujuan untuk menunjukkan Ma'ruf Amin sebagai tokoh Islam yang menjadi kandidat pemilihan wakil presiden yang dideskripsikan di media online. Studi ini berfokus pada pengklasifikasian dan analisis elemen kontekstual dalam menggambarkan Ma'ruf Amin, menggunakan teori Michael Halliday (1985).

Metode penelitian yang digunakan dalam penelitian ini adalah deskriptif kualitatif karena tujuan dari penelitian ini adalah memperdalam analisis data menggunakan desain deskriptif kualitatif. Semua teks data dari The Guardian, The Jakarta Post, dan The New York Times yang berisi Ma'ruf Amin diklasifikasikan berdasarkan teori Michael Halliday (1985). Kemudian, peneliti menganalisis data berdasarkan konteks budaya dan konteks situasi. Konteks budaya terbagi menjadi genre makro dan genre mikro, sedangkan konteks situasi terbagi menjadi bidang, tenor, dan mode.

Hasil penelitian ini menunjukkan bahwa konteks budaya teks termasuk ke dalam genre makro dalam hal teks laporan. Fenomena ini terkait karena data berisi tentang laporan berita dan berbicara tentang isu-isu politik menjelang pemilihan presiden 2019. Sementara, dalam konteks situasi di antara tiga surat kabar menunjukkan bahwa data dari Jakarta Post adalah yang paling dominan. Pertama, Jakarta Post mencoba menggambarkan Ma'ruf Amin dengan fokus pada kasus-kasus yang telah dialami dan posisi yang telah dipegang, sebelum pencalonannya menjadi wakil presiden. Kedua, Guardian mencoba memfokuskan deskripsi Ma'ruf sebagai salah seorang ulama yang menggembleng protes Jakarta terhadap Ahok di pengadilan.

Selanjutnya, New York Times memiliki hasil yang serupa dengan The Guardian. Perbedaan utama dengan Guardian adalah pemilihan kata. Dalam hal ini, New York Times menunjukkan Ma'ruf secara negatif. Itu karena media menunjukkan beberapa kata kerja yang membuat pemicu awal terhadap asumsi pembaca. Ma'ruf digambarkan sebagai ulama yang memberatkan terhadap Ahok. Ma'ruf juga digambarkan tidak konservatif, tidak toleran, dan ingin membatasi ibadah non-Muslim.

Berdasarkan hasil penelitian, peneliti ingin memberikan saran bagi peneliti selanjutnya untuk menganalisis subjek Ma'ruf Amin sebagai tokoh Islam dengan menggunakan dua elemen lain dari Linguistik Sistem Fungsional, tata bahasa lexico dan tata bahasa fonologis. Peneliti berharap bahwa peneliti selanjutnya akan menemukan sesuatu yang baru, berbeda dan lebih menarik daripada penelitian ini.

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CHAPTER I

INTRODUCTION

This section is an introduction to the thesis that contains information about research background, research problem, objective of the research, significance of the research, scope and limitation, definition of key terms, previous study, and research methodology.

1.1. Background of the Research

Language has relations with the real world. The text and information have different contexts, so we must understand the context first before concluding it. The meaning of a sentence can be understood if we know who the speaker is, who the listener is, and how the situation is. For this reason, it is necessary to analyze the sentences first by analyzing the context. Especially with the emergence of online media, people can access various news with just one click. They can get the latest news easily from online media. However, context has an inseparable relationship with language.

Nowadays, of course we still remember the case experienced by the governor of Jakarta in 2016 Basuki Tjahaja Purnama. In that case we can learn that a mistake made by public figure can become a big problem. This phenomenon has brought some effects in many aspects. First, the ease of getting the news also cause the ease of spreading the news. We often hear some hoax news that appear in community. It is because, some people can share what they know very easily through social

media. In just one minute, it can spread widely. They did not consider whether the news is true or maybe false. Second, some news for public often appear in various forms of tendency. The reality usually informed to the audience in some version which often triggers controversy. It is because, the language used usually impact on the assumption that are obtained by the reader. The word selection in the news often causes misunderstanding for the reader. Therefore, online media can facilitate our news consumption but also cause several problems in the news media. In this research, the researcher chose online media as the object of study.

They are two reasons in choosing online media as an object of study. First, online media is a tool for spreading or reporting some news. It is becoming a medium for journalists to manipulate readers through the language used. In this case, the research chose The Jakarta Post, The Guardian, and The New York Times as the object of study. The reason of choosing these online media because they were fall into the top 15 of the most popular news media according to the eBusiness website. Among all news media, the researcher found 3 media that were most relevant and in accordance with the topic to be discussed. Then, the researcher decides to take the most popular and the most-read online media in areas with Muslim as a majority and minority, are The Jakarta Post, The Guardian, and The New York Times.

Recently, religion for mass media is a strategic issue that becomes an instrument to mobilize readers nowadays. This began to increase especially when the case of blasphemy was carried out by Jakarta's governor in 2016. This is getting worse because the major of the Indonesian people are Muslims. This cause the

news about religious become very sensitive. Some news that led to the religion become the center of attention. Some online news not only spread abroad but thoroughly to international news. Sometimes, international coverage between western and eastern regions are different. Especially when it comes to Islam. Therefore, the researcher will use religious figures, K.H Ma'ruf Amin who are highly respected in a country with the majority of Muslim as a subject of research.

There are some reasons why the subject of this study is Ma'ruf Amin. Besides, he is a religious figure in Indonesia, Indonesia is known as a country with the major of Muslims. In this study, the researcher wants to criticize how a highly respected religious figure is represented in online media. This is a blossoming issue in Indonesia at the end of 2018 because next year the presidential election will be held. As we know, Prof. Dr. K. H Ma'ruf Amin is the chairman of the Ulama assembly in Indonesia and the chief executive of *Nahdlatul Ulama*. The most surprising thing for Muslim was his nomination to be the vice president in the next year election. After the news were emerged, many medias raised this topic as a big issue in the end of the year. However, this study is important because none of the earlier studies investigate the religious figure as the subject of study. Second, some of the previous research subjects were about contextual of System Functional Linguistic in another element.

In this present study, the focus of study is to describe how the text from three online media newspaper describe the figure of Ma'ruf Amin. Finding the description of Ma'ruf Amin should in detail based on the contextual theory of Halliday (1985). It classified into the context of culture and also context of situation.

It cannot be separated because each context has correlation. As context of culture, it contains of macro genre and micro genre. Actually, seeing the description of Ma'ruf in detail cannot be seen just from macro and micro. It more suitable to see them based on context of situation. But, an understanding on context of culture is also needed to support the findings in the context of the situation. However, these two elements are correlated each other.

Some previous studies have been conducted by several researchers. The first was conducted by Rafida (2017). It examines about the social context on Systemic Functional Linguistics at young generations of Chinese ethnic in Medan. This study discussed about bilingual condition which appear in Chinese society especially young generation. This research proves that the use of bilingual, Indonesian and English languages is positive and starting to increase among young generation. The second was conducted by Prakosa and Mulatsih (2016). It examines about register of football commentary using System Functional Linguistic. This study discussed about the metafunction of SFL that used by the commentator. The result of this research, the role of language used by both commentators in soccer commentary is constitutive because language functions as a whole activity. Football commentary is a monologue. However, some opinions make it have some dialogical qualities because these opinions make commentators reciprocate. The third was conducted by Hidayat (2018). It examines about register analysis in student's recount text. This research discussed about knowing field, tenor and mode in student's text. The result of this study is, the realization of the fields, time period, and text mode can

be understood, clear, and suitably expressed by new students in relation to their recount text.

Based on the previous study above, some studies focus on just one context. The third previous study which conducted by Hidayat (2018) is the most similar with present study. But, the previous study only focused on the context of situation in recount text. In addressing the gap, the researcher interested to analyze the online media using Contextual dimension of System Functional Linguistic by Halliday (1985). The present study analyze the data from context of culture and context of situation point of view by Islamic figure as the subject of study. This theory used because it is appropriate to answer the research problem. It is used to analyze the context of culture and situation in the text. The researcher wants to analyze, how those two contexts in describing Ma'ruf Amin in online media. Halliday (1985) maintain that there is a text and there is other text that accompanies it: text that is 'with', namely the con-text. This notion of what is 'with the text', however, goes beyond what is said and written: it includes other non-verbal signs-on-the total environment in which a text unfolds.

In this research, the researcher assumed that in describing Ma'ruf Amin media could give a positive or negative description about Ma'ruf . It is because the role of media is to manipulate the reader according to their purpose.

1.2. Research Problem

Based on the research background above, the research problem of this research is "How the contextual dimension in System Functional Linguistic approach is implemented in describing Ma'ruf Amin in online media?"

1.3. Objective of the Research

The objective of this research is to investigate the way contextual dimension of System Functional Linguistic in describing the figure of Ma'ruf Amin.

1.4. Significance of the Research

This research is expected to contribute both theoretical and practical significance. Theoretically, this study provides empirical data on textual features of contextual dimension of Muslim figures on news, because this research is about finding Ma'ruf Amin's representation as an Islamic figure through the language used in the selected news. Therefore, this research is very important in the context of system functional linguistic as the methodological approach of this study. At that time, this research was expected to contribute to lecturers or researchers related to this topic. First, for lecturers this research is not only a supporter of previous research, but also evidence that the theory put forward by M.A.K Halliday can be linked to the subject of online newspapers with different problems. Second, for students it can be a reference in deepening understanding of contextual analysis and can be a medium for future researchers who want to examine the same topic.

1.5. Scope and Limitation

The scope of limitation will be the three chosen news from online media The Guardian, The New York Times, and Jakarta Post from August 2018 to February 2019. The researcher limits the data to focus the discussion. The reason of choosing these three online media because they were fall into the top 15 of the most popular news according to the eBusiness website. Another reason, the

researcher decides to take the most popular and the most-read online media in areas with Muslim as a majority and minority, both are The Guardian, The Jakarta Post, and The New York Times. In this research, the researcher focused on how online media represent K.H Ma'ruf Amin in the news through the contextual dimension in the text.

1.6. Definition of Key Terms

1. Online Media: A tool used to deliver some news from the source to the public through online media such as newspaper, television or radio. In this research, the researcher uses three online media as research material. They are CNN, The Guardians and The New York Times online media.

2. System Functional Linguistic: An approach in linguistic that considers language as a social semiotic system.

3. Context of Culture: A part of SFL that see the context from its genre and the social background.

4. Context of Situation: A part of SFL that see the context from its situation. It also known as register.

1.7. Research Methodology

1.7.1. Research Design

This research analyzed using descriptive qualitative research design to get deep understanding and analysis toward information. According to Miles and Huberman (1984) data that appears in the form of words and not numbers. Besides, this research is also categorized into descriptive because this study described the contextual features of Ma'ruf Amin on news. In addition, this study used System Functional Linguistic approach to analyze the context used in news report. The researcher also attempted to find and describe the contextual feature of the news chosen trough the M.A.K Halliday of system functional linguistic model of analysis.

1.7.2. Data and Data Source

The data source of this research is taken from three online media chosen. After some consideration, the researcher decides to take the most popular and the most-read online media: The Guardian, The New York Times and The Jakarta Post from August 2018 to February 2019, the researcher attempted to find an appropriate news each of them based on the theme which is analyzed for the research. Finally, the researcher chose three news which taken from three online media. For the data, the researcher only focused on paragraph which discussed about Ma'ruf Amin.

1.7.3. Data Collection

The researcher collected the data by taking the news found in online media, those online media are The Jakarta Post, The New York Time, and The Guardian. In gaining the data, firstly the researcher looking for the appropriate online media by comparing some online media and taking the most popular and the most-read media. The researcher also considering the content of the news, such as the news that reported about Ma'ruf Amin. Secondly, after filtering the data, the researcher downloaded all the data needed which are going to be analyzed for gaining the result of the study. Third, the researcher gave coding in each data as follow, the Guardian using 'G', the New York Times using 'NYT', and the Jakarta Post using 'JP'.

1.7.4. Data Analysis

In analyzing the data, the researcher analyzed through several steps as follow.

The researcher categorized the data or paragraph according to the stratification of System Functional Linguistic, both are context of culture (genre) and context of situation (register). Context of culture contains of macro genre and micro genre while context of situation contains of field, tenor and mode. Then, the researcher analyzed the data of Ma'ruf Amin based on the context. As a final point, the researcher provides the discussion and conclusion of the study supported by the theories and the previous studies.

1.8. Systematic Discussion

1.8.1. Chapter I: Introduction

This section is an introduction to the thesis that contains information about research background, research problem, objective of the research, significance of the research, scope and limitation, definition of key terms, previous study, and research methodology.

1.8.2. Chapter II: Review of Related Literature

This section contains theoretical studies that are relevant to the topic.

1.8.3. Chapter III: Findings and Discussion

This section contains findings and followed by the data analysis process in accordance with the research objectives based on the theory used. Findings and discussion intended directly to answer research problem.

1.8.4. Chapter IV: Conclusions and Suggestion

This section contains conclusions and suggestions. The conclusions contain the findings which directly related to the research problem and objective of the research. While the suggestions come from the results of the analysis associated by the scope of research.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1. System Functional Linguistics (SFL)

System Functional Linguistics (SFL) is a linguistic school introduced by Michael Alexander Kirkwood Halliday in 1960s, a linguist which born in 1925 in Leeds, England. The word systemic refers to the system of choice. Paradigmatically, the use of language is in the form choice. For example, in communication events, language users are confronted in the choice of clause, whether declarative or indicative and whether active or passive. The functional word contains meaning that language is in the context of usage, and that language forms carry some functions. Thus, SFL is a linguistic that discusses how to choose the forms of language in the textual context.

The emergence of functional linguistics has been developed in several directions, and Halliday's SFL is one variation. According to Tomlin (1990) there are several functional linguistic models that can be grouped into four parts, namely: (1) The SFL group pioneered by M.A.K. Halliday, (2) Group Prague's Functional Linguistics, pioneered by František Daneš, (3) European Functional Linguistics Group mainly developing in the Netherlands and Belgium which was pioneered by Simon C. Dik, and (4) The North American Functional Linguistics Group pioneered by Talmy Givon. The last three groups have the same views as the SFL developed by Halliday in that language is a reflected social phenomenon in its use. However,

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all three are different. The central idea in SFL is stratification. In this concept, analysis is divided into four strata: Context of culture/ genre, context of situation/register, lexico-grammar, and phonology.
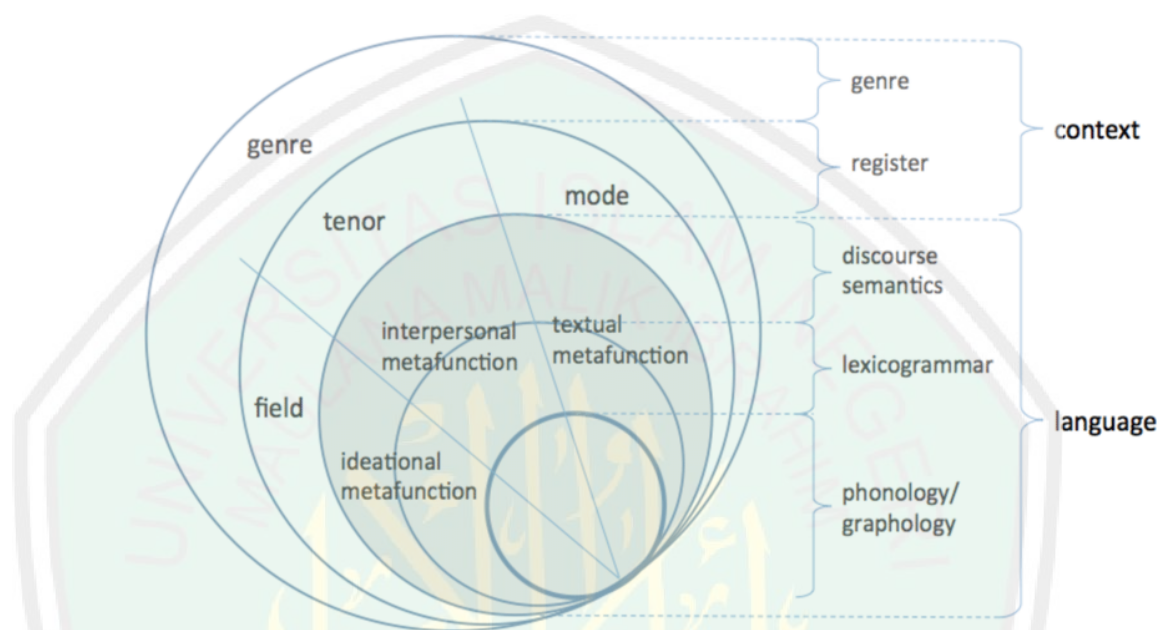
(Adapted from Martin, 1992)

Figure.1 Stratification of SFL

2.2. Context

In this case, context is divided into two parts. First is context of culture which known as genre. Second is context of situation which known as register.

2.2.1. Context of Culture / Genre

The genre is different from the register. Registers relating to and influenced by the context of the situation illustrated in internal elements of a text at the time and in place languages are used, while genres other than include registers (because genre realized by register) is also related to context culture

that shows the external elements of the text. More simply, it can be said that the genre is registers that are added to a more global destination.

The genre is used in everyday life. According to Martin (1985) genre is things are done, when language is used to achieve it. The term genre comes from the Latin genus, and has long been used in fields such as literature, art, film, music, rhetoric, and folklore (Swales, 1990). The definition of genre varies, depending on the era and the fields referred to. In the field of literature, for example, genre is only used specifically to sort out types of literary works such as poetry, novels, drama and literary essays. Or, in the field of rhetoric, genre is traditionally used for refers to the rhetorical categories of description, narration, exposition, and argumentation.

In the field of linguistics, genre is centered on the study of ethnography and functional linguistics. According to Martin (1985), the genre was developed and reinterpreted not only to literary works or rhetorical category, but also to the cultural context underlying the emergence of types of text such as conversation telephone calls, interviews, buying and selling services, doctor-patient conversations, ads, news, editorials, articles in journals, and much more. Genre refers to cultural context, it appears according to social activities in a particular culture.

As a social function, the definition of genre that refers to the types of texts is the narrow definition of genre. More broadly, genre is a global institution in the cultural context underlying the emergence of texts. These

types of texts do not just appear, but are born in a certain scope and cultural background through a long social process. Thus, certain types of texts only exist in certain cultures and are not found in other cultures. For example, the text of panyandra manten, only exists in Javanese culture, not in other cultures. This type of text is only used during wedding ceremonies performed in Javanese tradition. Therefore, the text has a purpose and social function in accordance with the existing cultural context. In this case, Halliday (1985) revealed that genre is an organization or system that formulates language forms to carry out social meaning or functions.

a) Genre as textual types

Micro and Macro Genre

In our daily life, there are communication events called telephone conversations, interviews, buying and selling services, journal articles, news, and so on. Each type can be said as a genre of telephone conversation, interview genre, buying and selling service genre, lecture genre, journal article genre, review genre, and so on. These activities are the names of genres generally known as macro genres (Martin & Rose, 2008). Macro genre is used to name the text as a whole, which in it still contains other genres as subgenres.

The subgenre of Macro genre is Micro. This genre is more specific than macro such as recount, procedure, report, discussion, explanation and exposition. In a macro genre, there may be micro genres. For example, in the macro editorial genre there may be a micro genre of explanation and

discussion; or, within the ad macro genre, there may be a micro description or exposition genre (Martin, 1992). However, these micro genres can become macro genres if they are used to name text types. For example, a text will be named a description macro genre if the whole text is dominated by the description, and the description is not only used as part of the text. Thus, all the texts also have a text structure and linguistic characteristics of description.

2.2.2. Context of Situation/ Register

In the context of SFL, registers are interpreted not only based on users but also their use. The register in this view is a functional register, which is a variation of language based on the way language is used. Basically, register is a style or form of language in its use. According to Halliday (1978), register is semantic resource configurations associated with members of culture with the type of situation. This is a potential meaning that can be accessed in certain social contexts. Register refers to functional variations of language in the semantic sphere. As a variation of language, based on its use the register is influenced by the context of the situation, but the register is also drawn internally in the lingual features of a text, which is constructed through fields, tenors, and modes.

2.2.2.1. Field

Field is known as the context that motivates the production of ideational meaning or experience in a text. According to Halliday (1978) field refers to

what happened, the nature of the social action that was happening: what was done by the participants, where language played an important component. Field is an abstract concept. In order to be measured, Field needs to be realized or coded in the form of linguistics in the text through the transitivity system (Halliday, 1994). This system deals with 3 things related to Participants, Processes and Conditions.

a) Participant

Participants in the text can be classified as nominal groups in the sentence. According to Ruba (2011), they have different roles such as subject, object, object complement or indirect object. So, participants can be in the form of people, situations, events or objects. This difference can also be seen through their different functions such as speaker, listener, owner, target, identifier, identified, receiver, sense, phenomenon or verbiage (Halliday, 1994).

b) Processes

According to Stageberg & Oaks (2000), process is a verb that can be interpreted as something that confirms an action or state. In other cases, processes can also be defined as groups of words that describe experiences, actions or states (Longman, 2003). Whereas Halliday (1994), defines the Process as 'ongoing'. Something is happening. According to Halliday, the process can be in the form of Behavioral, Material, Mental, Existential, Verbal and Relational.

Part	Marker	Example
Behavioral	A word that indicating ways of behaving.	Have watched
Material	A word that indicating the process of happening or doing.	Investigate, walk, used
Mental	A word that indicating the process of sensing, thinking or feeling.	Think, Feel
Existential	A word that indicating existence.	There are, there is
Verbal	A word that indicating an activity of saying or uttering.	Talk, say
Relational	A word that link the subject or identifying the subject.	Become, turn into

c) Circumstances

Circumstances are the part that functions to show the situation of a process. 'In this context, the situation means how, what, when, where and what is the purpose of the emergence of the process. According to Halliday (1994) the situation is described as the realization of 'where, when, why and how'. In this case, he identified the situation in 9 sections: Location,

Area, Cause, Role, Contingency, Assistance, Method, Angle and Material. Whether Alexander (2005) identified the situation into 5 sections: Place, Manner, Time, Degree and Frequency. In accommodating the two differences, in this study the researcher categorized the Circumstances into cause, time and degree.

2.2.2.2. Tenor

According to Halliday (1985), tenor contains the relationships that exist between participants in the text, for examples is the relationship between readers and writers. Butt, Fahey, Feez, & Spinks (2012) defined tenor as a tool is used by writers to attract readers to certain points of view according to content. Thorne (2008) proposes three parts of tenor: Interrogative, Imperative and Declarative. In this research, the researcher analyzes the text using three parts: Interrogative, Imperative and Declarative.

Part	Marker	Example
Interrogative	A group of words that indicate question.	Do they agree with this discussion?
Imperative	A group of words that indicate instruction.	Take it!
Declarative	A group of words that indicates the fact.	The participant of this event is freshman.

2.2.2.3. Mode

The third dimension of context is Mode. Mode has a textual metafunction which refers to the organization of meaning into coherent text (Butt, Fahey, Spinks & Yallop, 1995). According to Halliday (1985), mode is defined as "the symbolic organization of a text, its status, and its functions in context, including channels and rhetorical modes". Mathiesen and Bateman (1991) also define it as "the role played by the text itself". Therefore, Mode in this study is defined as the way ideas are arranged in a text. Modes are manifested in text through Themes. According to Ebrahimi (2012), mode has influence in building connectivity in text. Halliday (1994) defined theme as the starting point of writer when he wants to write a clause. In this research, the researcher categorized it into four types: marked topical, unmarked topical, interpersonal, and textual.

Topical themes in a clause can be identified by determining the Subject and the Predicate. It is known that a subject is a grammatical function that is filled in by a noun category whose presence is related to predicate. Whereas, predicate is a function that is usually filled by the verb category, which expresses something about the subject. Topical themes are classified into two parts, unmarked topical themes and marked topical themes. Unmarked topical theme in a clause fuse with a Subject, whereas marked topical theme can be determined by identifying whether in front of the Subject there is other information in the form of circumstance, which is circling the events in the clause, for example location information, time

information or method information. The information in front of the subject

might function as a Topically Signed Theme or another theme.

For example: Unmarked topical theme

The student	Writes	on the blackboard
Subject	Predicate	Location information

The baby	Cries	in the midnight
Subject	Predicate	Time information

In this section, the subject is not preceded by another information such as

time, location and method, then it is known as unmarked topical theme.

For example: Marked topical theme

Yesterday	Reino	Bought	a small kitty
Time information	Subject	Predicate	Object

In this section, the subject is preceded by time information. Then, it is

known as marked topical theme.

2.3. Online Media Representation

Media refers to the influence on people where media plays a role primarily by the characteristics of the media rather than content (Marshall McLuhan). While, representation based on Oxford dictionary is to represent something is to describe or depict it, to call it up in the mind by description or portrayal or to place a likeness of it before us in our mind. But to simplify it, representations are a result of a selection from different possibilities.

Hall (1982) provides a sophisticated analysis about how mass media fit into the concept of hegemony. He argues that media is the main role of exercising hegemony. Media image does not really reflect it, but they represent it instead of reproducing reality of the world out there. Hall (1982), "Representation is a very different notion from that of reflection. It implies the active world of selecting and presenting, of structuring and shaping; not merely the transmitting of an already existing meaning, but the more active labor of making things mean".

According to Hall (2003) in the representation concept, there is a production process of meaning that uses a language and there is an exchange in a culture carried out between groups. In this case, although the meaning of news text is concluded by the reader, media can be the initial trigger in changing the ideology of reader. Here, the media carries out a construction, using language that is understood by its reader. Then, the media plays a big role in the development and the change of cultural society, through the exchange of meaning. Media representations are intertwined with questions and power and Ideology because the process of giving

meaning to events suggest that, potentially, there are multiple definitions of reality. Media have, as Hall (1982) says "the power to signify events in a particular way." the question, then, is "what are the patterns by which even are represented?". This is fundamentally a question about Ideology because it suggests that media are places where certain ideas are circulated as the truth. Effectively marginalizing or dismissing competing truth claims. However, the role online media representation in representing the news is very influential in the news context. The way media in representing the news can change the ideology of the reader. Therefore, the representation of online media cannot be separated from the contextual meaning of the text.

2.4. Previous Studies

Some previous studies have been conducted by several researchers. The first was conducted by Prakosa and Mulatsih (2016). This study tried to find the three elements of textual, experimental and interpersonal using the theory of M.A.K Halliday in System Functional Linguistic. The design of this study is descriptive qualitative. The result of this study, in experimental part, the data of material process are most appear because the commentators tell about the process in the football event. In textual part, the data of topical theme are most appear because the subject of study is football players. The last is interpersonal part, in this part the declarative is dominant because the commentators are giving their information.

The second previous study was discussed by Hidayat (2018). This study tried to discuss about the realization of register in recount text which written by the student using the theory of M.A.K Halliday in System Functional Linguistic. The

registers are contained field, tenor, and mode. This study is focused on Discourse perspective. The design of this study is qualitative methodology. For the result of this study, the researcher found that the realization of field, tenor, and mode are clear and understandable. These elements are suitable when it used in recount text.

The third previous study was analyzed by Rafida (2017). This study tried to find the relation between metafunction using the theory of M.A.K Halliday in System Functional Linguistic with the ability of Chinese young generation in multilingual language. The design of this study is descriptive qualitative. The result of this study shows that the relation between metafunction and the ability of young generation of Chinese ethnic in Medan is positive. The higher metafunction in language, the more increasing the social context in speaking.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter consists of findings and discussions. At the beginning of the findings containing the data found, then proceed to the discussion of textual features based on the theory of System Functional Linguistic of Halliday.

3.1. Findings

This research aims to is to describe how the text from three online media newspaper describe the figure of Ma'ruf Amin. Finding the description of Ma'ruf Amin should in detail based on the context theory of M.A.K Halliday. With this theory, the researcher wants to deepen the analysis of the context using the SFL approach to answer the research question, how System Functional Linguistic approach is implemented in describing Ma'ruf Amin in online Media. In analyzing the data, the researcher will focus on the context of the culture and situation of SFL. Context of culture consists of macro and micro genre, while context of situation consists of three parts: Field, Tenor, and Mode.

3.1.1. Context of Culture

3.1.1.1. Macro Genre

In this part, the genre of the text can be classified into narration, argumentation, explanation, description, exposition, procedure, report and recount text.

The Guardian: Indonesian president picks cleric as running mate in 2019 (Stephen Wright)

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In the title above, the author mentions the word *picks*. The word 'picked' has a similar meaning with 'choose', but there is a difference between them. According to Longman Language Activator dictionary, the word 'picked' means choosing something without thinking about that choice or it called by spontaneously. While the word 'choose, according to the same dictionary, means choosing the best one from the alternatives. The way media in selecting the word 'picked' rather than 'choose' can lead the reader's assumption that Ma'ruf Amin is chosen without consideration. The author also mentions the word *cleric*, which means a member of clergy without telling the name of the president running mate directly. In this case, the media wants the reader to assume that in the presidential election 2019 there will be a mixture between religion and politics**.** With the majority of Islam religion in this country. The selection of the cleric as president running mate reaped some controversy. Because Indonesia consists of several religions. This is certainly become a blossoming issue at the end of 2018 because religion and politics have become sensitive issues for Indonesian society after Ahok's case in 2016.

The New York Times: Indonesia's Next Election is in April. The Islamist Have Already Won. (Eka Kurniawan)

In the title above, the author mentions the word 'the Islamist Have Already won'. The word 'Islamist' refers to the candidate of presidential election, but the author does not tell the name directly. The word which relate to Islam gives a hard-lines that the statement refers to Ma'ruf Amin. It is because of Ma'ruf Amin who holds an important role in religious field in Indonesia as a head of Nahdlatul Ulama. The selection of this word leads the reader to assume, when

the president chooses a cleric as his running mate, they will win the election spontaneously. With the majority of Muslim in Indonesia, it becomes a tool to attract Muslim's sympathy. In this case, online media want to represent that in the next presidential election, there will be a mixture between religion and politic.

The Jakarta Post: How Moderate Ma'ruf Amin Become? (Azis Anwar Fachrudin)

In the title above, the author made a speculation whether Ma'ruf could behave fairly towards other religions. As we know that he is the former of MUI chairman before. In this title, the online media try to lead the reader assumption especially non-Muslim, wondering his moderation when he becomes the vice-president in the next presidential election.

Genre in System functional linguistic represents the social activity purpose (Martin &White, 2005). As seen in the datum, all news highlights show a political issue in it. The news report aims to lead the reader towards a different political understanding. It all depends on the author of the news himself.

Based on the data above, it shows that the data comes from the news site in online media, they are The Guardian, The New York Times and The Jakarta Post. It also gives the general information of presidential election in Indonesia. It shows from the news highlight. The first datum, 'Indonesian president picks cleric as running mate in 2019'. It shows the presidential election will be held in 2019, and the president chose cleric as his running mate. The second datum, 'Indonesia's Next Election, is in April. The Islamist Have Already Won'. It

gives information to the reader that the election will be held in April. The last datum, 'How Moderate Ma'ruf Amin Become?'. It shows that the author wants to give some information related to Ma'ruf Amin as Jokowi's running mate in the next presidential election 2019. All these characteristics show that the text is a part of the macro genre.

Second, context of culture can be identified from its social background. It seen from the impact of context to the social aspect. Every year, the presidential election in Indonesia becomes blossoming issue among media and society. It also become a forum for journalists to manipulate readers while delivering news.

3.1.1.2. Micro Genre

Micro genre is the sub-part of macro. In this case, the macro genre of the data is report text. It can be identified more specifically that the micro genre from this data is the report text in term of political issue. It can be seen from the participant and also the event of the data.

The Guardian: Indonesian president picks cleric as running mate in 2019 (Stephen Wright)

Based on the highlight above, the data are discussed about the political issue in term of presidential election. It is about the president Joko Widodo who chose Ma'ruf Amin as Islamic figure become vice-presidential in the next presidential election. The researcher found several participants such as Joko Widodo, Ma'ruf Amin, and also the presidential election that will be held in 2019.

The New York Times: Indonesia's Next Election is in April. The Islamist Have Already Won. (Eka Kurniawan)

Based on the highlight above, the data are discussed about the political issue in term of presidential election. It is about the month of election and author's estimation of the next presidential election.

All these finding prove that the micro of the data is the report text in political issue. It can be seen from the highlight of the news that showed about presidential election and also some people who have role in politic such as Joko Widodo and Ma'ruf Amin.

3.1.2. Context of Situation

This part consists of three sub-part: Field, tenor and mode.

3.1.2.1. Field

This part consists of three sub-part: Participant, Process, and Circumstance.

3.1.2.1.1. Participant

The Participant is part of the field. It consists of word indicating the object, subject, or complement of a clause. In the three online media, there is several participants found in each paragraph.

G.1

__Amin__, 75, heads the influential __Indonesian Ulema Council__ that issues fatwas, or religious edicts, and the __advisory council of Nahdlatul Ulama__, the world's largest Muslim organization. He was one of the __clerics__ who galvanized street protests of hundreds of thousands against the Jakarta governor, __Basuki "Ahok" Tjahaja Purnama__, for his alleged blasphemy

and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.

In this paragraph, there are several participants found. First is Amin. In this paragraph, Amin refers to Ma'ruf Amin as a vice presidential candidate who will accompany Jokowi in the next 2019 presidential election. Second is the advisory council of Nahdlatul Ulama. It is a conservative Sunni Islam group and the largest Islamic organization in Indonesia. The third is clerics, which means a member of the clergy. It is referred to Ma'ruf Amin, who, in the past, become the chairman of Nahdlatul Ulama. Fourth is Basuki "Ahok" Tjahaja Purnama. One of Jakarta governors who was hit by a blasphemy case in 2016. In this paragraph, online media shows the relation between Ma'ruf Amin and Nahdlatul Ulama as the islamic organization that was embraced by him.

G.2

*"**Jokowi** has picked an Islamist running mate to shore up his conservative and religious flank in a contest against the ultra-nationalist **Prabowo,** who in the past has worked closely with hard-line Islamists to undermine the president." said Eurasia Group analyst Peter Mumford in a report.*

In this paragraph, there are two participants found. First is Jokowi, the president of the Republic of Indonesia, who is running for the next presidential candidate in 2019. Second is Prabowo, who become Jokowi's rival in the upcoming 2019 presidential election. In this case, these two subjects have relation with Ma'ruf Amin. Jokowi is his partner in the presidential election 2019 while Prabowo is his rival in the presidential election.

NYT.1

Mr. Ma'ruf heads **the Indonesia Ulema Council**, *the national clerical body that issued the fatwa calling* **Mr. Basuki** *a blasphemer, and he gave incriminating testimony against* **Mr. Basuki** *in court.*

In this paragraph, there are four participants found. First is Mr. Ma'ruf, who refers to Ma'ruf Amin as a vice-presidential candidate in the 2019 presidential election. Second is the Indonesia Ulema Council. It is one of Indonesia's top Muslim clerical body. This council consists of several Muslim organizations, including Nahdlatul Ulama, Muhammadiyah, and smaller groups. Before becoming a vice-presidential candidate in the 2019, Ma'ruf Amin is the leader of Indonesia Ulema Council. The next is Mr. Basuki. It is referred to Basuki Tjahaja Purnama, usually called Ahok, one of Jakarta governors. Ma'ruf Amin has relation with him during his court in the case of Islamic blasphemy. In this paragraph, online media show that the candidate of vice-presidential have been involved in cases of defending religion against non-Muslim, Basuki Tjahaja Purnama as Jakarta's governor.

JP.1

First, in late December 2018, ***the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU)*** *delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".*

In this paragraph, the researcher only found one participant. The non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) is referred to Ma'ruf Amin. In this sentence, the author does not name the subject directly but instead mentions the position owned by the subject before to lead the reader's assumption that a religious

figure did something inappropriate when he congratulated the Christmas greeting. In this paragraph, online media try to show his fair attitude toward Christian after his nomination as vice-presidential in the next presidential election.

JP.2

*In fact, **Ma'ruf** has himself remarked on several occasions that the MUI's official position on Christmas greetings "remains neutral and as **such**, allows Muslims to hold any view they feel to be right".*

In this paragraph, the researcher found one participant. Ma'ruf refers to Ma'ruf Amin, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) that become a vice-presidential candidate in the 2019. Hereinafter, the media wants to show the Islamic figure who become a politician try to deliver Christmast greeting as a fair attitude towards non-Muslim.

JP.3

*Second, in a recent interview on YouTube, **Ma'ruf** said he personally felt sorry that **Basuki "Ahok" Tjahaja Purnama** was imprisoned for blasphemy. He said he was forced to be a court witness against **Ahok**, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor. **Ma'ruf** had to do so because, in his words, the "context at that time was primarily about law enforcement". Many have interpreted his statements in this interview as displaying regret.*

In this paragraph, the researcher found two participants. First is Ma'ruf; it is referred to Ma'ruf Amin as Indonesia Supreme leader who become vice-presidential candidate in presidential election 2019. Second is Basuki "Ahok"

Tjahaja Purnama. One of Jakarta governors who was hit by a blasphemy case in 2016.

JP.4

*In my view, this regret happens only at a personal level. He does indeed seem to be a forgiving person. When **Ahok** rebuked him after he testified in court and later called on him and the **NU community** to apologize, **Ma'ruf** forgave him, although that didn't stop the prosecution. This was also the case when **Sukmawati Soekarnoputri** apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and urged the Muslim community to forgive her.*However, Ma'ruf's expression of regret still doesn't imply a change in his view that Ahok's remarks were blasphemous.

In this paragraph, the researcher found four participants. First is Ahok, which refers to Basuki Tjahaja Purnama, one of Jakarta governor who was in court as religion blasphemer. Second is the NU Community. It is referred to the small group that follows the organization of Nahdlatul Ulama. It is the is the islamic organization that was embraced by Ma'ruf Amin. The third is Ma'ruf, which refers to Ma'ruf Amin. The last is Sukmawati Soekarnoputri. She is the daughter of the first president of the Republic of Indonesia, Ir Soekarno. She once got into trouble because of his poetry was considered insulting Islam. In this case, Ma'ruf Amin urged Muslims to forgive her.

3.1.2.1.2. Process

The Process is the part of the field which consists of several sub-part. There is material, rational, mental, behavioral, existential, and verbal.

a)   Material Process

In the three online media, there is a number of material processes found in each paragraph. The material process is a word indicating the process of 'doing' or 'happening'.

G.3

*Amin, 75, **heads** the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization. He was one of the clerics who **galvanized** street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of **supporting** Shariah law and **railing** against homosexuality, secularism, liberalism and minority sects within Islam.*

In this paragraph, the researcher found four-words that indicates the material process. First is heads. The word 'heads' in the first sentence does not mean a part of body on the neck but means that Ma'ruf became a chairman and leader of The Indonesia Ulema Council. In this context, he is a person who plays an essential role in that council. The second is galvanized. According to the sentence, the verb 'galvanized' gives the meaning that Ma'ruf took a big part in the demonstration against Ahok in 2016. The verb choice and word formation in the sentence made Ma'ruf seems as the provocateur in the demonstration. For the non-Islamic readers who defend Ahok, they can have a negative assessment of Ma'ruf Amin after reading this news statement. The third is supporting. This verb refers to the Shariah Law, meaning that Ma'ruf Amin is holding on religion law. In this conttext, Ma'ruf is described as a cleric who cling the religion law firmly. The last is railing. This verb refers to

homosexuality, secularism, liberalism, and minority sects within Islam, meaning that those activities were not following religious law, so Ma'ruf Amin denounced those actions. In this case, media try to represent Ma'ruf Amin as a cleric who cling to the Shariah law firmly.

G.4

*"Jokowi has **picked** an Islamist running mate to shore up his conservative and religious flank in a contest **against** the ultra-nationalist Prabowo, who in the past has **worked** closely with hard-line Islamists to **undermine** the president." said Eurasia Group analyst Peter Mumford in a report.*

In this paragraph, the researcher found four-words that indicates the material process. The first is 'picked'. The word 'picked' has a similar meaning to 'choose', but there is a difference between them. According to the Longman Language Activator Dictionary, the word 'picked' means choosing something without thinking about that choice, or it called spontaneously. While the word 'choose, according to the same dictionary, means choosing the best one from the alternatives. The reason for selecting the word 'picked' rather than 'choose' can lead the reader's assumption that Ma'ruf Amin is chosen without consideration. The second is against. This word has a competitive intent. It is because Prabowo is Jokowi's rival in the 2019 presidential election. In this case, Ma'ruf seems to be the right path as Jokowi's partner in dealing with Prabowo. The third is worked. This word means doing something and refers to Prabowo, who in the past has worked closely with hardline Islamists. The last is undermine. It means to make someone less powerful, less confident, or to make something weaker. For this, Ma'ruf Amin has the religious side that can take

the sympathy of Muslims. Therefore, media wants to represent Ma'ruf Amin as a tool to support Jokowi's nomination become president against his rival, Prabowo.

NYT.2

*Mr. Ma'ruf **heads** the Indonesia Ulema Council, the national clerical **body** that issued the fatwa calling Mr. Basuki a blasphemer, and he **gave** incriminating testimony against Mr. Basuki in court. He isn't **just** conservative; he is intolerant. He **forbids** the exchange of Christmas greetings. He **rejects** the Ahmadiyya, an alternative Islamic sect. **He condemns** L.G.B.T. activities. He wants to limit houses of worship for **non-Muslims.***

In this paragraph, the researcher found five words that indicate the material process. First is heads. According to the Cambridge dictionary, it means the part of the body above the neck. But in this context, it means someone in charge of or leading an organization or group. In this case, Ma'ruf Amin is the leader of Indonesia Ulema Council. The second is gave. It is the past simple of giving, according to the Cambridge dictionary, it means to offer something to someone, or to offer someone with something. In this context, Ma'ruf Amin becomes a witness that gives incriminating testimony toward Ahok during court. The third is forbids. According to the Cambridge dictionary, it means to prevent a particular plan of action by making it impossible. In this context, Ma'ruf Amin was reported that the Christmas greeting was haram for Muslims. Fourth is rejects. According to the Cambridge dictionary, it means to refuse to accept, use, or believe something or someone. In this context, Ma'ruf Amin refused to believe Ahmadiyya. The last is condemns. It means to criticize something or someone sharply, in this context Ma'ruf Amin strongly against

the L.G.B.T activity because it is inappropriate with the religion law. In this case, media wants to describe Ma'ruf as a celric who intolerant and unconservative towards non-Muslim.

> *JP.5*
>
> *Second, in a recent interview on YouTube, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was **imprisoned** for blasphemy. He said he was **forced** to be a court witness **against** Ahok, as he had **signed** the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.*

In this paragraph, the researcher found four-words that indicate the material process. First is the word 'imprisoned'. According to the Cambridge dictionary, it means to put someone in prison. In this context, Ahok was put into jail because of his blasphemy case of Islam religion. It has a relation with Ma'ruf because he galvanized Muslim protest toward Ahok. The second is forced. It means something that is done against personal wishes. In this context, Ma'ruf Amin seems to do something that he does not want to. He becomes the witness in Ahok's court. Third is against. It means disagreeing with plan or activity. In this context, Ma'ruf Amin disagrees with the activity was done by Ahok, which saw as a religion blasphemy case. The fourth is signed. It means to write the name usually in a printed document to show that a person agrees its content. In this context, Ma'ruf Amin has signed the paper, which states that Ahok committed blasphemy. It proves that Ma'ruf agrees that Ahok is a blasphemer. Hereinafter, media wants to show that Ma'ruf is a forgiving cleric. He didn't mean to imprison Ahok other than because he was forced to.

b) Relational Process

In the three online media, there are number of relational process found in each paragraph. Relational process is a word linking an attribute to its subject or identifying its subject.

G.5

*He **was** one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.*

In this paragraph, to be 'was' become a word that links the subject with its identification. The subject 'he' refers to Ma'ruf Amin and he was one of clerics who lead the streets protests against Jakarta governor, Ahok. Because of his religion blasphemy case. Therefore, media wants to show the relation between Ma'ruf and blasphemy case done by Ahok.

NYT.3

*He **isn't** just conservative; he **is** intolerant. He forbids the exchange of Christmas greetings.*

In this sentence, to be 'is not' becomes a word that links the subject with its identification. The subject 'he' refers to Ma'ruf Amin, and the identification is he was reported intolerant and not conservative because he forbids the Christmas greeting for Muslims. In this case, media tries to represent Ma'ruf in the negative way such as intolerant and not conservative as a cleric.

c) Mental Process

In the three online media, there are number of Mental process found in each paragraph. Mental process is a word indicating the process of 'sensing', 'feeling' or 'thinking.

JP.6

*This move **surprised** many (and, not surprisingly, was condemned by **some** Muslim groups from rival Prabowo Subianto's camp), as the MUI was widely **presumed** to have issued a fatwa declaring Christmas greetings haram for Muslims.*

In this paragraph, the researcher found two words that indicate the mental process. First is surprised. According to the Cambridge dictionary, it means feeling or showing surprise because something has happened without expectation. In this context, the moment where Ma'ruf congratulated Christmas was a surprise for Muslims because, according to the MUI is haram for Muslims. The second is presumed. It means to believe something to be true. In this context, MUI was believed that declaring Christmas greeting haram for Muslims. In this case, media represents Ma'ruf Amin as a cleric who has a different perception with MUI after his nomination become a vice-presidential candidate.

JP.7

*So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in **recognizing** his position as a vice presidential candidate, for the first time issued a public Christmas greeting for Christians.*

In this paragraph, the researcher found a word that indicates the mental process, recognizing. According to the Cambridge dictionary, it means to

accept that something is relevant or right. In this context, Ma'ruf Amin accepts his position as a vice-presidential candidate even though he got his first issued about Christmas greeting for Christian. It is because, as a vice-presidential candidate with various religions in Indonesia this is a form of justice that Ma'ruf wants to show to the society. Forth, media tries to represent Ma'ruf Amin as a fair cleric towards non-Muslim.

JP.8

*Second, in a recent interview on YouTube, Ma'ruf said he personally **felt sorry** that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.*

In this sentence, the researcher found a word that indicates a mental process, felt. According to the Cambridge dictionary, it means to experience something physical or emotional. In this context, Ma'ruf Amin feel sorry to Ahok because of his blasphemy case. He felt sorry as a cleric who galvanized the Muslim protest toward his blasphemy case.

d) Behavioral Process

In the three online media, there are several words of behavioral process found in each paragraph. Behavioral process is a word indicating a way or ways of 'behaving'.

NYT.4

*This move surprised many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo Subianto's camp), as **the MUI was widely presumed** to have issued a fatwa declaring Christmas greetings haram for Muslims.*

In this paragraph, the researcher found a word that indicate behavioral process. The word 'the MUI was widely presumed' means that issuance of fatwas that Christmas greeting is haram for Muslims has spread widely among Muslims, so that most of Muslims have believed that fatwa. This will cause controversy when a cleric said a Christmas greeting because it will be deemed not accordance with Shariah law.

JP.9

*Second, in a recent interview on YouTube, Ma'ruf said **he personally felt** sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.*

In this sentence, the researcher found a word that indicates behavioral process. The word 'he personally felt' means he really sorry for Ahok. The word 'personally' emphasizes that Ma'ruf himself really feels guilty because of his imprisoned for blasphemy court.

e) Existential Process

In the three online media, there is no existential process found in each paragraph. Existential process is a word indicating an existence.

f) Verbal Process

In the three online media, there are number of verbal process found in each paragraph. Verbal process is a word indicating an act associated with 'uttering' or of 'saying'.

G.6

*He was one of the clerics who **galvanized** street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama,*

for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.

In this paragraph, the researcher found a word that indicates the verbal process. According to the Cambridge dictionary, the word 'galvanized' means to cause someone to take action suddenly. Especially by shocking them or exciting them in some way. In this context, Ma'ruf Amin becomes the reason for street protests of Muslims. He opposed the blasphemy which done by Ahok. As a former MUI chairman, the media tries to figure Ma'ruf as a cleric who always supports all matters related to religion. Likewise, things that are contrary to religion.

NYT.4

Mr. Ma'ruf heads the Indonesia Ulema Council, the national clerical body that ***issued*** *the fatwa* ***calling*** *Mr. Basuki a blasphemer, and he gave incriminating testimony against Mr. Basuki in court.*

In this sentence, the researcher found two words that indicate the verbal process. First is issued. According to the Cambridge dictionary, it means a problem or a subject that people are thinking or talking. In this case, Ma'ruf Amin was issued after he galvanized street protest against Ahok. The second is calling. This word means giving someone or something name. In this context, Ma'ruf Amin was issued the fatwa by calling Ahok as a blasphemer. Hereafter, media wants to represent Ma'ruf as a cleric who gave a blasphemer's name to Ahok, he also tried to imprison Ahok for this case.

JP.10

First, in late December 2018, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama

(NU) **delivered** *an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".*

In this sentence, the researcher found a word that indicates verbal process. The word 'delivered' according to the Cambridge dictionary means to give or produce a speech. In this case, Ma'ruf Amin delivered a Christmas greeting towards Christian. Therefore, media wants to show that delivering Christmas greeting is very surprising because it is never happened before his nomination become vice-president.

JP.11

*In fact, Ma'ruf has himself **remarked** on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right".*

In this sentence, the researcher found a word that indicates verbal process. The word 'remarked' means to give a spoken statement or an opinion towards something. In this case, Ma'ruf Amin gives his comment on several occasions that the Christmas greeting was neutral. Hereafter, media wants to indicate that the activity done by Ma'ruf is one of his fair attitude towards other religion.

JP.12

*Second, in a recent interview on YouTube, Ma'ruf **said** he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy. He **said** he was forced to be a court witness against Ahok, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.*

In this paragraph, the researcher found a word that indicates verbal process. The word 'said' is the simple past of say, meaning saying or uttering

something. In this context, Ma'ruf said that he felt guilty to Ahok. He also said that he was forced to be a court witness against Ahok.

JP.13

*He does indeed seem to be a forgiving person. When Ahok **rebuked** him after he **testified** in court and later called on him and the NU community to apologize, Ma'ruf forgave him, although that didn't stop the prosecution. This was also the case when Sukmawati Soekarnoputri apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and **urged** the Muslim community to forgive her.*

In this paragraph, the researcher found three words that indicate the verbal process. First is testified. According to the Cambridge dictionary, it means to speak seriously about something, especially in a law court. In this context, Ma'ruf Amin become a witness to give testimony towards Ahok. The second is rebuked. It means to speak angrily to someone because you disapprove of what they have said or done. In this case, Ahok rebuked Ma'ruf Amin after he testified in the court. The last is urged. It means strongly advice to persuade someone to do a particular thing. In this context, Ma'ruf Amin persuades Muslim community to forgive Sukmawati Soekarnoputri.

3.1.2.1.3. Circumstances

Circumstances is the part of field which consists of several sub-part. There are cause, time, and degree.

a) Cause

In the three online media, there are number of causes found in each paragraph. Cause is a word or group of words indicating 'reason', 'cause', 'purpose' or 'behalf'.

G.7

He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam

.

In this paragraph, the researcher found a group of words that indicate the Cause. In this context, the blasphemy did by Ahok caused one of the Ulema, Ma'ruf Amin comes forward to galvanized street protests. In the first sentence, it explains about Ma'ruf Amin who galvanized street protest of Ahok and the last sentence, it explains about what have done by Ahok. In this paragraph, the word 'for' can give meaning that street protest (first sentence) was done because of Ahok blasphemy (second sentence).

JP.14

So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in recognizing his position as a vice presidential candidate, for the first time issued a public Christmas greeting for Christians.

In this paragraph, the researcher found a group of words that indicate the cause. In this context, the Christmas greetings delivered by Ma'ruf Amin to Christian caused some controversy among Muslims. In some media Ma'ruf Amin has stated that the Christmas greeting is not a matter because he also acknowledged his role as a 2019 vice-presidential candidate.

JP.15

This was also the case when Sukmawati Soekarnoputri apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and urged the Muslim community to forgive her.

In this paragraph, the researcher found a group of words that indicate the cause. In this context, the poem delivered by Sukmawati Soekarnoputri caused some opposition from Muslims because it was considered as religion blasphemy. This is a controversy news among Muslims so that Sukmawati needs to apologize to Muslims. After that Ma'ruf urged Muslims to forgive her. In this case, Ma'ruf Amin was reported as forgiving person because he also strongly persuades another Muslim to forgive her.

b) Time

In the three online media, there are number of Time found in each paragraph. Time is word or group of words indicating 'when', 'how long', 'how many times', 'how often'.

G.8

*Indonesian president picks cleric as running mate **in 2019.***

In this sentence the researcher found a word that indicate time. The word '2019' refers to the year of the presidential and vice-presidential elections will be held.

NYT.5

*Indonesia's Next Election Is **in April**. The Islamists Have Already Won.*

In this sentence the researcher found a word that indicates time. The word 'April' refers to the month of the presidential and vice-presidential elections will be held.

JP.16

*First, **in late December 2018**, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".*

In this sentence, the researcher found a word that indicate time. In the late December 2018, Ma'ruf Amin delivered a Christmas and New Year greeting to Christian. Christmas day was on December 25th. It has become the opposition among Muslims. It is because MUI has widely presumed that Christmas greeting haram for Muslim.

JP.17

*In fact, Ma'ruf has himself remarked **on several** occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right".*

In this sentence, the researcher found a word that indicates time. The word 'several' refers to the activities carried out more than once. In this context, Ma'ruf Amin has commented on several occasions that Christmas greetings are neutral.

c) Degree

In the three online media, there are number of Degree found in each paragraph. A degree is a group of words showing the intensity or degree of an action or situation.

G.9

*Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's **largest** Muslim organization.*

In this sentence, the researcher found a word that indicates the Degree. The word 'largest' refers to the formation of the superlative adjectives. It means that Nahdlatul Ulama is the largest Muslim organization. In this context, Ma'ruf Amin embraced this religious organization.

3.1.2.2. Tenor Context

This part consists of three sub-part: Declarative, Interrogative and Imperative.

3.1.2.2.1. Declarative

Declarative is the part of tenor. In the three online media, there are number of participants found in each paragraph. The declarative in each paragraph consist of a group of words which make a statement of fact.

Indicated by: subject + verb + complement, ended with a full stop (.).

G.10

Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization. He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.

In the paragraph above, the subject is 'Amin'. The verb is 'heads' and the compliment is 'the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization'. In this context, the news declared the fact that

Ma'ruf Amin lead The Indonesian Ulema Council and also the advisory council of Nahdlatul Ulama.

NYT.6

*Mr. Ma'ruf heads the Indonesia Ulema Council, the national clerical **body** that issued the fatwa calling Mr. Basuki a blasphemer, and he **gave** incriminating testimony against Mr. Basuki in court. He isn't **just** conservative; he is intolerant. He forbids the exchange of Christmas greetings. He rejects the Ahmadiyya, an alternative Islamic sect. **He** condemns L.G.B.T. activities. He wants to limit houses of worship for **non-Muslims**.*

In the paragraph above, the subject is Mr. Ma'ruf. The verb is 'heads' and the compliment are 'the Indonesia Ulema Council, the national clerical body that issued the fatwa calling Mr. Basuki a blasphemer, and he gave incriminating testimony against Mr. Basuki in court.' In this context, the news declared that Ma'ruf Amin lead the Indonesia Ulema Council.

JP.18

First, in late December 2018, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters". This move surprised many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo Subianto's camp), as the MUI was widely presumed to have issued a fatwa declaring Christmas greetings haram for Muslims.

In the paragraph above, the subject is 'the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU)'. The verb is 'delivered' and the compliment is 'an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters". In

this case, the news declared that the one who delivered Christmas greeting is the non-active chairman. It is referred to Ma'ruf Amin.

JP.19

In fact, Ma'ruf has himself remarked on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right". So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in recognizing his position as a vice presidential candidate, for the first time issued a public Christmas greeting for Christians. This cannot be seen as a substantial move toward moderation, as it doesn't go against the MUI's position.

This paragraph, includes into declarative because of the word 'in fact'. The first word at the beginning of the sentence can lead the reader to know that the paragraph contains facts. In this context, Ma'ruf states that he delivered Christmas greeting is a fact and it is considered as neutral. This is because of his role as vice-presidential candidate in the presidential election.

JP.20

Second, in a recent interview on YouTube, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy. He said he was forced to be a court witness against Ahok, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.

In the paragraph above, the subject is 'Ma'ruf'. The verb is 'said' and the compliment is 'he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy'. In this context, the news declared that Ma'ruf Amin himself felt sorry for Ahok, in case of his blasphemy court.

3.1.2.2.2. Interrogative

Interrogative is the part of tenor. In the three online media, there are number of Interrogative found in each paragraph. The Interrogative in each paragraph consist of a group of words expressing a question. Indicated by: auxiliaries or question words being the first word in the sentence, ended with a question mark.

JP.21

How moderate has Ma'ruf Amin become?

This sentence includes into interrogative because there is a question word in the beginning and it ended with a question mark. In the title above, the author made a speculation whether Ma'ruf could behave fairly towards other religions. As we know that he is the former of MUI chairman before. this headline will manipulate the reader especially for non-Muslims.

3.1.2.2.3. Imperative

In the three online media, there is no imperative word found. Imperative is a group of words giving an instruction. Indicated by a base form of a verb as the first word in a sentence and may end with exclamation mark (!).

3.1.2.3. Mode Context

This part consists of four sub-part: Unmarked Topical Theme, Marked Topical Theme, Textual and Interpersonal.

3.1.2.3.1. Unmarked Topical Theme

Unmarked Topical Theme is the part of mode. In the three online media, there are number of Unmarked Topical Theme found in each paragraph. Unmarked Topical Theme is a word or group of words at the beginning of a sentence which is the subject of the sentence.

Indicated by: a subject being the first word in sentence (possibly after conjunctions or disjuncts).

G.11

Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization.

This paragraph includes into unmarked topical theme because it has the subject in the beginning. The subject of this paragraph is 'Amin'. In this context, the author wants to show that the subject is the important element of sentence. The word 'Amin' indicates that the sentence will describe about Ma'ruf Amin.

G.12

He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.

This paragraph includes into unmarked topical theme because it has the subject in the beginning. The subject of this paragraph is 'he'. This subject refers to Ma'ruf Amin because it was reported that he is a cleric who galvanized

street protest. The author wants to make the report about Ma'ruf Amin so that the subject is written in the beginning.

NYT.7

Mr. Ma'ruf *heads the Indonesia Ulema Council, the national clerical body that issued the fatwa calling Mr. Basuki a blasphemer, and he* **gave** *incriminating testimony against Mr. Basuki in court.*

This paragraph includes into unmarked topical theme because it has the subject in the beginning. The subject of this paragraph is Mr. Ma'ruf. The author wants to make the report about Ma'ruf Amin as the head of Indonesia Ulema Council so that the subject is written in the beginning.

3.1.2.3.2. Marked Topical Theme

Marked Topical Theme is the part of mode. In the three online media, there is a number of Marked Topical Theme found in each paragraph. Marked Topical Theme is a word or group of words at the beginning of a sentence which is not the subject of the sentence, indicating an emphasis.

Indicated by: an adverbial group or prepositional phrase being the first word/s in sentence (possibly after conjunctions).

JP.22

First, in late December 2018, *the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".*

This paragraph includes into Marked Topical Theme because it is not beginning with the subject. The subject in this paragraph is 'the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader

of Nahdlatul Ulama'. It refers to Ma'ruf Amin. In this context, the author prioritizes the dates to emphasize the reader that dates are more important than subject.

JP.23

Second, in a recent interview on YouTube, *Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.*

This paragraph includes into Marked Topical Theme because it is not beginning with the subject. The subject in this paragraph is Ma'ruf Amin. In this context, the author prioritizes the situation to emphasize the reader that situation is more important than subject.

3.1.2.3.3. Textual

Textual is the part of mode. In the three online media, there is a number of textual found in each paragraph. Textual is a word or group of words at the beginning of a sentence which relates one idea to another to give related meaning. Indicated by a conjunction being the first word in clause.

JP.24

However, *Ma'ruf's expression of regret still doesn't imply a change in his view that Ahok's remarks were blasphemous.*

This paragraph includes into textual because the conjunction being the first word in clause. The conjunction 'however' means in whatever way. In this context, the conjunction gives meaning that even Ma'ruf feels sorry but he still cannot cover up the fact that Ahok is a religious blasphemer.

3.1.2.3.4. Interpersonal

Interpersonal is the part of mode. In the three online media, there is a number of Interpersonal found in each paragraph. Interpersonal is a word or group of words at the beginning of a sentence indicating expression of writer's feeling, attitude, or opinion.

JP.25

In my view, *this regret happens only at a personal level. He does indeed seem to be a forgiving person.*

This paragraph includes into interpersonal because the first sentence indicates the expression of writer's opinion. It is proven by the word 'in my view', meaning that the writer gives his own opinion inside the report. In this case, the author wants to show his own opinion that Ma'ruf is a forgiving person.

3.2. Discussion

Based on the finding above, the researcher found that context of culture is influenced by macro genre in terms of report text. This phenomenon is related since the data from the Guardian, the New York Times, and the Jakarta Post are about news report and talked about political issues toward the 2019 presidential election. The news reported about Ma'ruf Amin as the former of Islamic Supreme Leader who become the vice-presidential candidate. It was very surprising among Muslims. Then, many news and media preached this issue in different way. Therefore, the global intention of the data was macro genre in terms of report text, especially in political issue of Ma'ruf Amin. In this case, media represented the figure of Ma'ruf Amin as influential Islamic figure in Indonesia who became vice-presidential candidate in the 2019 preidential election.

Henceforth, the finding of context of situation among three online newspaper showed that the Jakarta post is the most dominant. The researcher found 25 data which described about Ma'ruf Amin in the Jakarta Post. These data are most influenced by field dimension of SFL. It could be seen from, first, the participant who have relationship with Ma'ruf Amin, and second, the verbal process found. First, most of data related Ma'ruf Amin with Basuki Tjahaja Purnama or Ahok in the blasphemy court (*see code, JP.3*) and also his past position as the leader of Indonesia Ulema Council (*see code, JP.1*). In this case, the Jakarta Post represented Ma'ruf Amin with focused on the cases that have been experienced and positions that have been held, before his nomination become vice-presidential. Second, the verbal process indicated that Ma'ruf could be neutral with other religion when he

becomes a vice-president (*see code, JP.11*). It could be seen from the media representation found in case of Christmas greeting for Christian in the end of 2018. In this case, media represented that Ma'ruf Amin could be fair towards non-Muslim when he became vice-president. It is because, as a vice- presidential candidate with various religions in Indonesia, he could not be dominant only to Muslim but also must be fair toward another religion. Furthermore, the Guardian indicated 12 data in describing Ma'ruf Amin. The data also most influenced by field dimension, especially participant and process. But the data shows more the case between Ma'ruf Amin and Ahok (*see code, G.1*). In this case, the Guardian represented Ma'ruf as one of cleric who galvanized the Jakarta protest against Ahok in his blasphemy court. He figured as a cleric who always supported all matters related to religion. Likewise, matter that are contrary to religion such as blasphemy case. The last is the New York Times. This online media only indicates 8 data in describing Ma'ruf Amin. The data also most influenced by the field dimension especially process. These data also indicated his role against Ahok in Jakarta Protest. The prominent difference with the Guardian is the word choice. In the New York Time, Ma'ruf represented as the cleric who given incriminating testimony toward Ahok (*see code, NYT.2*). Ma'ruf also showed as an unconservative, intolerant, and wanted to limit the worship for non-Muslim (*see code, NYT.3*). In this case, media wanted to represent Ma'ruf as a vice-presidential candidate that could not be fair with non-Muslim when he became the vice-president in Indonesia. However, most of data among three online media are influenced by field dimension.

Furthermore, the tenor dimension among three online media showed that the Jakarta Post is the most dominant. First, in the Jakarta Post, the tenor is most influenced by declarative part. It could be seen from three data that declared about his past position as leader of the Indonesia Ulema Council and his Christmas greeting case (*see code, JP.18 and JP.19*). In this case, media represented Ma'ruf as one of cleric who declared Christmas greeting because of his nomination become vice-presidential candidate. Second, in the Guardian, the tenor dimension also in case of declarative part. It could be seen from the data that declared about his action in Jakarta protest against blasphemy court (*see code, G.10*). In this case, media represented Ma'ruf Amin as influential Islamic figure who supported Shariah law. The third, the New York Times, the tenor dimension also in case of declarative part. It could be seen from the data that declared about Ma'ruf position as leader of Indonesia Ulema council who galvanized Jakarta protest against Ahok and cleric who wanted to limit the worship of non-Muslim (*see code, NYT.7*). In this case, media represented Ma'ruf as a cleric who could not be fair towards non-Muslim. However, among three online media the tenor dimension is most influenced by declarative part.

Afterward, the mode dimension among three online media showed that the Jakarta Post is the most dominant. First, in the Jakarta Post, mode is most influenced by marked topical theme. It could be seen from two data that began by the information of time rather than the subject Ma'ruf Amin (*see code, JP.22 and JP.23*). In this situation, the author prioritized the time to emphasize the reader that the date is more important to note than the subject. At last, the author wanted to

show that in late December 2018, Ma'ruf has a case of Christmas greeting toward Christian. Also, Ma'ruf said that he felt sorry to Ahok in his recent interview. Second, in the Guardian, mode is most influenced by unmarked topical theme. It could be seen from two data that began by the subject Ma'ruf (*see code, G.11 and G.12*). In this situation, the author prioritized the subject to show that the paragraph will explain about Ma'ruf Amin including his position as leader of Indonesia Ulema Council and also his case in blasphemy court against Ahok. At last, the author wanted to emphasize the reader that the subject is more important to note. Third, in the New York Times, mode is influenced by unmarked topical theme. It could be seen from the data that began by the subject Ma'ruf (*see code, NYT.8*). In this case, the author wanted to show that the paragraph will explain about Ma'ruf Amin including his position as leader of Indonesia Ulema Council. However, among three online media the mode dimension is most influenced by marked and unmarked topical theme.

Finally, among three online media, the most dominant data in representing Ma'ruf Amin is field dimension especially the participant in the text who have relation with Ma'ruf before his nomination became vice-president. These data are most found in Jakarta Post newspaper. Situationally, in representing Ma'ruf Amin, the field in Jakarta Post is the most dominant data. Culturally, in representing Ma'ruf Amin the media tried to figure him as Islamic figure who became the vice-presidential candidate in report text.

Dealing with the aforementioned discussion, the result of present study is similar with previous study carried out by Hidayat (2018) in case of context of

situation in written text and using the theory of M.A.K Halliday. While, in this present study the researcher also analyzed the data based on context of culture and the data was adopted from report text in terms of political issue. However, contextual element of System Functional Linguistic is appropriate in describing Ma'ruf Amin in depth. The context of culture can give the global destination about the context that will be analyzed before going to the context of situation. Then, the context of situation has three elements that can be used to describe Ma'ruf Amin properly. This result supported by Hidayat (2019) which stated that the text can be clearer and unerstandable when we know the realization of the field, tenor and mode.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains of conclusion and suggestion. The conclusion was the result of finding and discussion in previous chapter. Furthermore, the suggestion contained of some recommendation for the next study.

4.1. Conclusion

In conclusion, in analyzing the context of the situation we need to know the genre of the text. Based on existing findings, the genre of the text used by researchers is a macro genre in term of report text. Especially, in political report text that contains political issues. It shows from the highlight of the news. After knowing the genre of the text, makes it easier to analyze the context of the situation.

Henceforth, among three online newspaper shows that the Jakarta post is the most dominant. First, the Jakarta Post tried to described Ma'ruf Amin with focus on the cases that have been experienced and positions that have been held, before his nomination become vice-presidential. Second, the Guardian tried to focus the description of Ma'ruf as one of cleric who galvanized the Jakarta protest against Ahok in his blasphemy court. While, the New York Times has the similar result with the Guardian. The prominent difference with the Guardian is the word choice. In the New York Time, Ma'ruf described as the cleric who gives incriminating testimony toward Ahok. Ma'ruf also showed as an unconservative, intolerant, and wants to limit the worship for non-Muslim. In this case, the New York Times

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indicates Ma'ruf most in negative way. However, the Jakarta Post is the most dominant than the Guardian and the New York Times.

4.2. Suggestion

Based on the result of the research, the researcher wanted to give suggestions for the next researcher. The stratification of System Functional Linguistic are consist of four elements, context of culture, context of situation, lexico-grammar, and phonology. In this case, the researcher wanted to suggest the next researcher to analyze the subject Ma'ruf Amin as Islamic figure using another two elements of System functional linguistic, lexicogrammar and phonological element. The researcher hoped that further research would find something new, different and more interesting than this present research.

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CURRICULUM VITAE

Citra Paramita Utami Putri was born in Malang on July 06, 1996. She graduated from Gontor for Female 3 Boarding School Ngawi in 2015. During her study at the Senior High School, she actively participated in OSIS and also sport field. She started her higher education in 2015 at Department of English Literature of UIN Maulana Malik Ibrahim Malang and finished in 2019. During her study at the University, she joined HMJ and committee of English Festival. She also actively participated in teaching student with dyslexia disorder.

DATA 1: THE GUARDIAN

Indonesian president picks cleric as running mate in 2019

BY STEPHEN WRIGHT, Associated Press

JAKARTA, Indonesia (AP) — The battle lines for Indonesia's 2019 presidential election were drawn Friday as the incumbent Joko "Jokowi" Widodo formally registered as a candidate after choosing a conservative Islamic cleric as his running mate.

Jokowi, the first Indonesian president from outside the military and political elite, announced his vice-presidential candidate, Ma'ruf Amin, on Thursday after weeks of fevered speculation in local media. Jokowi's pick has become bigger news in Indonesia, the world's third-largest democracy, than an earthquake on the island of Lombok that killed more than 300 people.

The decision disappointed liberals but analysts say it shores up Jokowi's position among conservative Muslims who demonstrated their political power last year with the ouster of Jakarta's minority Christian governor, a Jokowi ally, who was later imprisoned for blasphemy. Attacking the popular Jokowi as insufficiently religious is one of the few cards his opponents have.

Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization. *He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.*

Indonesia and neighboring Malaysia, both Muslim-majority nations, have become important if sometimes unpredictable bastions of democracy in Southeast Asia, a

region of more than 600 million people where authoritarian rule has been the norm. Elections in Malaysia in May ended the 60-year domination of the Malay coalition, and Indonesia has established a two-decade track record of free and largely peaceful elections since the fall of dictator Suharto in 1998.

"Democracy is not war, democracy is not hostility, but is a contest of ideas, track record and achievements," Jokowi said Friday.

The son of a carpenter, Jokowi rose from political obscurity as mayor of the central Javanese city of Solo to become governor of Jakarta and then president in 2014.

Upgrading Indonesia's creaking infrastructure has been the signature policy of his first term. Much of it has been a delicate political dance, managing the demands of his moderate base, increasingly powerful Islamic conservatives, a complicated parliamentary coalition and the military, which has never completely accepted its diminished role following the end of the Suharto dictatorship.

He has frequently disappointed his moderate supporters but they're unlikely to turn to Jokowi's opponent, nationalist politician and former general Prabowo Subianto, who lost to Jokowi in 2014. He is running with businessman and deputy Jakarta governor Sandiaga Salahuddin Uno. Both officially registered as candidates after Friday prayers.

"Jokowi has picked an Islamist running mate to shore up his conservative and religious flank in a contest against the ultra-nationalist Prabowo, who in the past has worked closely with hard-line Islamists to undermine the president." said Eurasia Group analyst Peter Mumford in a report.

The selection of Amin further entrenches the mixing of religion and politics in Indonesia, he said, but provides a "very strong shield against identity-politics attacks aimed at Jokowi, who is often accused by the opposition of being insufficiently Muslim and too pro-minority."

A longtime commander in Indonesia's "Kopassus" special forces, Subianto was discharged from the military in 1998 after Kopassus soldiers tortured activists who

opposed dictator Suharto. Human rights groups allege he led a 1983 massacre in East Timor in which more than 300 people were killed.

"Any change of government, from village and district chiefs and governor and president, must run safely, peacefully and honestly. Whatever the people's decision, we have to respect it," Subianto said.

"We just want to be in power with the permission of the Indonesian people. We want to be dedicated so that there will be no more hungry people, no more poor people in Indonesia and justice must be felt by all Indonesian people," he said.

There was a celebratory atmosphere and snarled traffic outside the election commission in central Jakarta as the candidates arrived. After registering, Jokowi praised his opponents.

"Prabowo Subianto and Sandiaga Uno are the best sons of the nation like me and Mr. Ma'ruf Amin. They want to struggle for our beloved nation," he said.

The 2014 presidential election was marred by dirty campaigning and wild internet rumors that Jokowi was a secret communist and of Chinese background, accusations often used in Indonesia to discredit or intimidate political opponents.

Prabowo testily refused to accept the election results and withdrew just hours before the announcement of official results.

DATA 2: THE NEW YORK TIMES

Indonesia's Next Election Is in April. The Islamists Have Already Won.

How religion has come to dominate our politics.

Mr. Kurniawan is an Indonesian novelist.

Feb. 14, 2019

JAKARTA, Indonesia — When Joko Widodo, the incumbent president of Indonesia, last year chose Ma'ruf Amin as his running mate for the general election

this April, it became clear that Indonesian politics is now backed into a corner. Mr. Ma'ruf is an Islamic cleric and scholar, and Mr. Joko was perhaps hoping to dampen attacks from conservative and radical Islamic groups that have called him anti-Islam (even though he is Muslim himself). Instead, he has built a Trojan horse for his opponents outside the walls of his own city.

The presidential race, in which Mr. Joko is again facing Prabowo Subianto, an ex-army general and former son-in-law of the dictator Suharto, looks like a replay of the 2014 contest. Back then, Mr. Joko won by a small margin, on a platform promising a grand maritime strategy for Indonesia and to revitalize the economy partly through major infrastructure projects. This year, it seems, the decisive issue will be the candidates' professed commitment to Islam.

Mr. Joko and Mr. Prabowo are scheduled to meet for their second debate on Feb. 17, and the agenda will focus on natural resources, infrastructure and the environment. But soon enough, the main issue of this election — religion — will return to the fore.

In the last four years, Mr. Joko has offered a modicum of hope to progressive and pro-democratic groups. He is not an ideal figure and has been slow in dealing with human rights issues like military violence against civilians. But there is no other choice. With opposition parties — the Great Indonesia Movement Party, the National Mandate Party (PAN), the Prosperous Justice Party — increasingly supported by conservatives and radicals, including some who wish for the Suharto family's return to power, any hope for a more democratic society has been placed on Mr. Joko's shoulders.

Polarization has deepened since Jakarta's gubernatorial election two years ago. Mr. Joko supported the incumbent Basuki Tjahaja Purnama against Anies Baswedan, a former education minister of Arab descent. Mr. Basuki, being of Chinese and Christian heritage, became an easy target for a campaign based on ethnic and religious differences. Mr. Basuki wasn't just defeated in the election; Mr. Anies's

supporters also succeeded in sending Mr. Basuki to prison on charges of blasphemy against Islam. (He was released only last month.)

Mr. Prabowo and the rest of the opposition evidently learned a lot from Mr. Basuki's downfall. In 2014, they ran an antiquated campaign based on the supposed resurgence of communism and the Indonesian Communist Party, and failed. The Jakarta election has taught them that tapping Muslim values is an effective way to galvanize popular support.

Rally Alumni 212, one of the movements behind the campaign that put Mr. Basuki in jail, and the Islamic Defenders Front, an Islamist pressure group that sometimes acts as a sort of Islamic morality police, held the forum of Islamic scholars that recommended Mr. Prabowo as a presidential candidate. But these religious conservatives don't much care that Mr. Prabowo doesn't actually have a strong Muslim background: "We are pretty laid back about religion," he has said, referring to his multidenominational family. They care that he is the only viable competition to Mr. Joko and that he welcomes their support.

Ballots printed for the Indonesian presidential election at a factory in Jakarta. The incumbent, Joko Widodo, faces complaints from conservative and radical Islamic groups that he is anti-Islam. Credit Willy Kurniawan/Reuters

The strategy of attacking Mr. Joko by manipulating religious sentiment has begun in earnest. Unlike Mr. Basuki, he is Muslim — but that doesn't mean religion can't be used against him, too. The harshest accusation he has faced so far is that his policies are anti-Islam or against the ulema, Muslim scholars.

Here is one example of that, supposedly: The Joko government's decision to dissolve Hizbut Tahrir Indonesia, a pan-Islamist political organization that supports the creation of a worldwide caliphate. Another purported sign of the government's anti-Islam bend is a subpoena that was issued two years ago against Rizieq Shihab, an imam from the Islamic Defenders Front, whom the police suspected of sexting and violating anti-pornography laws.

The voices of Islamic groups have seemed amplified of late, but, to be honest, they have been sounding for quite a long time, both in politics and throughout society. The 1998 Reformasi movement, which ended Suharto's 32-year dictatorship and brought democratization, didn't just allow for political liberalization; it also opened up a space for Islamic political ideas.

The Prosperous Justice Party, formerly known as the Justice Party, was born from on-campus spiritual groups, but it now openly promotes the application of Islamic law. PAN, at first an inclusive nationalist party, has moved closer to conservative Islamist groups. Amien Rais, one of PAN's founders, doesn't hesitate to call it "the party of Allah" — and to call Mr. Joko's Indonesian Democratic Party of Struggle "the devil's party."

In the late 1990s, when you went to a public school, you rarely came across a female student or teacher who was wearing a head scarf; today, it's the opposite. Same for employees in government offices. Of course, this doesn't mean that these women necessarily support the political opposition, and it can't be assumed that they are conservative, much less radical. The head scarf might be a simple expression of individual piety. Still, the trend can't be ignored either.

Regional ordinances to accommodate Shariah law have multiplied, the result of the relative autonomy of some regions. The specifics vary, ranging from the call for city officials to wear Muslim dress to the ban on the sale, distribution and consumption of alcohol. More absurd — and more frightening — are the movements for underage marriage and against vaccines. Both are quite shrill, and both use religious explanations to justify their stances: Early marriage prevents adultery, the popular cleric Ustaz Arifin Ilham has said, and according to one fatwa, vaccines are not halal. Idioms like "hijrah" — meaning to improve one's life by conforming to Islam — are heard more and more frequently.

With the Islamization of Indonesian society now evidently being mobilized toward political ends, Mr. Joko must proceed with caution. Yet he may have gone too far.

To give a good impression to Muslim voters, Mr. Joko has been presenting himself as a pious leader who worships diligently. He has even become a prayer imam and makes frequent visits to Islamic boarding schools. He has also closed his eyes and ears to certain cases brought on religious grounds, knowing that any statement could inflame grass-roots Muslims.

Mr. Joko didn't stand up for Mr. Basuki when he was tried and then imprisoned. He chose to stay silent when a woman in Medan, in northern Sumatra, was charged with blasphemy for complaining about the volume of the call to prayer. Nor did he make any comment in a case involving the forced removal of a cross-shaped headstone from a cemetery in Yogyakarta, in central Java. Last month, Mr. Joko even considered granting an early release from prison to the radical cleric Abu Bakar Bashir, who was convicted of terrorism. (Mr. Bashir wasn't freed in the end because he refused to pledge allegiance to the state.)

Mr. Joko should be upholding moderate politics by standing up to the opposition, conservatives and radicals who seek to manipulate religious sentiment; that's what his supporters are hoping from him. Instead, he has agreed to walk across a tightrope held up by his political rivals. This has culminated in his choice of Mr. Ma'ruf for running mate — who just as easily could have run with the opposition.

Mr. Ma'ruf heads the Indonesia Ulema Council, the national clerical body that issued the fatwa calling Mr. Basuki a blasphemer, and he gave incriminating testimony against Mr. Basuki in court. He isn't just conservative; he is intolerant. He forbids the exchange of Christmas greetings. He rejects the Ahmadiyya, an alternative Islamic sect. He condemns L.G.B.T. activities. He wants to limit houses of worship for non-Muslims.

Mr. Joko might remain in power, but we don't have to wait until April to find out the real outcome of this race. No matter who ends up being president, conservative Islamic groups, backed by radical groups, will win — have already won — the election.

DATA 3: THE JAKARTA POST

How moderate has Ma'ruf Amin become?

Azis Anwar Fachrudin

Jakarta / Fri, January 11, 2019 / 11:13 am

Ma'ruf Amin's vice presidential candidacy will undoubtedly be a test for the so-called inclusion-moderation theory. The theory says that accommodating extreme or conservative figures or parties in democratic institutions and electoral races will compel them to eschew exclusive platforms and pursue moderation.

Now, six months after Ma'ruf was chosen as the running mate of President Joko "Jokowi" Widodo, the theory appears to hold water. His rhetoric has indeed softened and he seems to be trying to avoid contentious issues that may turn away potential voters.

However, a closer look suggests that this is not really the case. Let's examine three examples.

First, in late December 2018, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters". This move surprised many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo Subianto's camp), as the MUI was widely presumed to have issued a fatwa declaring Christmas greetings haram for Muslims.

Yet, contrary to this presumption, the MUI hasn't issued any fatwa that forbids Muslims from saying "Merry Christmas". The MUI has indeed issued two fatwas on Christmas, but neither specifically concerns greetings. The first fatwa in 1981 only prohibits Muslims from taking part in Christmas ceremonies and services. The second fatwa in 2016 forbids Muslims from wearing what MUI views as "non-Muslim religious attributes", which include Santa outfits. (I wrote a commentary

on the 2016 fatwa titled "Politics of Muslim identity over Santa outfits" that was published in The Jakarta Post on Dec. 20, 2016.)

In fact, Ma'ruf has himself remarked on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right". So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in recognizing his position as a vice presidential candidate, for the first time issued a public Christmas greeting for Christians. This cannot be seen as a substantial move toward moderation, as it doesn't go against the MUI's position.

Second, in a recent interview on YouTube, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy. He said he was forced to be a court witness against Ahok, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.

Ma'ruf had to do so because, in his words, the "context at that time was primarily about law enforcement". Many have interpreted his statements in this interview as displaying regret.

In my view, this regret happens only at a personal level. He does indeed seem to be a forgiving person. When Ahok rebuked him after he testified in court and later called on him and the NU community to apologize, Ma'ruf forgave him, although that didn't stop the prosecution. This was also the case when Sukmawati Soekarnoputri apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and urged the Muslim community to forgive her.

However, Ma'ruf's expression of regret still doesn't imply a change in his view that Ahok's remarks were blasphemous. His logic against Ahok's statement that "don't believe the lies of people using al-Maidah verse 51", implying that "the Quran could be used as a tool for lying", was adopted by the court and used as

"evidence" to prove Ahok's defamation of Islam. If Ma'ruf changes his stance or, at the very least, says that the Ahok issue should not have been resolved through legal means, then we can view it as a move toward moderation.

Lastly, in a recent interview with Kompas TV, when asked about intolerance and discrimination of religious minorities, Ma'ruf expressed strong commitment to Indonesia's founding ideology of Pancasila. He regarded Pancasila as a national consensus across Indonesia's religious and ethnic backgrounds and he, as he had done on various occasions, referred to this nation as dar al-mithaq (abode of consensus). On this premise, he said, discrimination against minorities should not be permitted.

However, with regard to acts of intolerance and discrimination, he remarked that some acts could not been seen as such, but rather as acts of "law enforcement" according to said consensus, especially on the place of religion with regard to the state. In his words, Islam allowed differing opinions, but "deviation is intolerable". He appears to hold to an uncritical stance toward state laws that regulate religion, in particular the Blasphemy Law and the regulation on building houses of worship.

Ma'ruf indeed has a particular view of Pancasila. His past writings on Pancasila often emphasize Pancasila's first principle ("Belief in God") as necessitating the state's accommodation of religious values, meaning that aspirations that contradict them should not be allowed, let alone embraced, in state policies. In 2017, he expressed disapproval over two Constitutional Court rulings to allow followers of indigenous religions to list their kepercayaan (traditional belief) in the religion section of the personal identity card and over its rejection of the petition to outlaw premarital sex.

Except for softening his tone and being more careful in choosing his words, no changes have been seen in Ma'ruf's views. Only when he speaks more precisely about his views on those religious groups he has declared heretical and deviant will we be able to tell whether he has undertaken a significant change toward moderation.

The answer may become clear during the upcoming presidential debate. Though the latest surveys suggest President Jokowi still holds the upper hand, Ma'ruf hasn't contributed significantly to the incumbent's electability, particularly in regions where the President is susceptible to Islamist attacks like West Java and Ma'ruf's home province of Banten, while the challenger's camp is sneaking up on Jokowi's voter base in other parts of Java.

APPENDIX

No	Context		Code	The Guardian	Code	The New York Times	Code	The Jakarta Post
1	**Field**							
	Participant	A word/s indicating the subject, object, or complement of a clause.	**G.1**	**Amin**, 75, heads the influential **Indonesian Ulema Council** that issues fatwas, or religious edicts, and the **advisory council of Nahdlatul Ulama**, the world's largest Muslim organization. He was one of the **clerics** who galvanized street protests of hundreds of thousands against the **Jakarta governor**, **Basuki "Ahok" Tjahaja Purnama**, for his alleged blasphemy and has a long record of supporting Shariah	NYT.1	**Mr. Ma'ruf** heads **the Indonesia Ulema Council**, the national clerical body that issued the fatwa calling **Mr. Basuki** a blasphemer, and he gave incriminating testimony against **Mr. Basuki** in court.	JP.1	First, in late December 2018, **the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU)** delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".

					law and railing against homosexuality, secularism, liberalism and minority sects within Islam.				
				G.2	"**Jokowi** has picked an Islamist running mate to shore up his conservative and religious flank in a contest against the ultra-nationalist **Prabowo,** who in the past has worked closely with hard-line Islamists to undermine the president." said Eurasia Group analyst Peter Mumford in a report.			JP.2	In fact, **Ma'ruf** has himself remarked on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right".
								JP.3	Second, in a recent interview on YouTube, **Ma'ruf** said he personally felt sorry that

| | | | | | | | | **Basuki "Ahok" Tjahaja Purnama** was imprisoned for blasphemy. He said he was forced to be a court witness against **Ahok**, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor. **Ma'ruf** had to do so because, in his words, the "context at that time was primarily about law enforcement". Many have interpreted his statements in this interview as displaying regret. |

| | | | | | | | JP.4 | In my view, this regret happens only at a personal level. He does indeed seem to be a forgiving person. When **Ahok** rebuked him after he testified in court and later called on him and the **NU community** to apologize, **Ma'ruf** forgave him, although that didn't stop the prosecution. This was also the case when **Sukmawati Soekarnoputri** apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and urged the Muslim |

								community to forgive her. However, Ma'ruf's expression of regret still doesn't imply a change in his view that Ahok's remarks were blasphemous.
Process								
	Material	A word indicating the process of 'doing' or 'happening'.	G.3	Amin, 75, **heads** the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization. He was one of the clerics who **galvanized** street protests of hundreds of thousands against the Jakarta	NYT.2	Mr. Ma'ruf **heads** the Indonesia Ulema Council, the national clerical body that issued the fatwa calling Mr. Basuki a blasphemer, and he **gave** incriminating testimony against Mr. Basuki in court. He isn't just conservative; he is intolerant. He **forbids** the exchange of	JP.5	Second, in a recent interview on YouTube, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was **imprisoned** for blasphemy. He said he was **forced** to be a court witness **against** Ahok, as he had **signed** the MUI's "religious stance" declaring that Ahok's remarks constituted religious

				governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of **supporting** Shariah law and **railing** against homosexuality, secularism, liberalism and minority sects within Islam.		Christmas greetings. He **rejects** the Ahmadiyya, an alternative Islamic sect. He **condemns** L.G.B.T. activities. He wants to limit houses of worship for non-Muslims.		defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.
			G.4	"Jokowi has **picked** an Islamist running mate to shore up his conservative and religious flank in a contest **against** the ultra-nationalist Prabowo, who in the past has **worked** closely with hard-line Islamists to **undermine** the president." said Eurasia Group analyst Peter				

			Mumford in a report.				
Relational	A word linking an attribute to its subject or identifying its subject.	G.5	He **was** one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.	NYT.3	He **isn't** just conservative; he **is** intolerant. He forbids the exchange of Christmas greetings.		
Mental	A word indicating the process of 'sensing', 'feeling' or 'thinking.'					JP.6	This move **surprised** many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo

									Subianto's camp), as the MUI was widely **presumed** to have issued a fatwa declaring Christmas greetings haram for Muslims.
								JP.7	So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in **recognizing** his position as a vice presidential candidate, for the first time issued a public Christmas greeting for Christians.
								JP.8	Second, in a recent interview on YouTube, Ma'ruf said he personally **felt** sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.

	Behavioural	A word indicating a way or ways of 'behaving'.			NYT.4	This move surprised many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo Subianto's camp), as **the MUI was widely presumed** to have issued a fatwa declaring Christmas greetings haram for Muslims.	JP.9	Second, in a recent interview on YouTube, Ma'ruf said **he personally felt** sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.
	Existential	A word/s indicating an existence.						
	Verbal	A word indicating an act associated with 'uttering' or of 'saying'.	G.6	He was one of the clerics who **galvanized** street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his	NYT.5	Mr. Ma'ruf heads the Indonesia Ulema Council, the national clerical body that **issued** the fatwa **calling** Mr. Basuki a blasphemer, and he gave	JP.10	First, in late December 2018, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) **delivered** an

				alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.		incriminating testimony against Mr. Basuki in court.		unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".
							JP.11	In fact, Ma'ruf has himself **remarked** on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right".
							JP.12	Second, in a recent interview on YouTube, Ma'ruf **said** he personally felt sorry that Basuki "Ahok"

								Tjahaja Purnama was imprisoned for blasphemy. He **said** he was forced to be a court witness against Ahok, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally against the then-Jakarta governor.
							JP.13	He does indeed seem to be a forgiving person. When Ahok **rebuked** him after he **testified** in court and later called on him and the NU community **to** apologize, Ma'ruf forgave him, although that

									didn't stop the prosecution. This was also the case when Sukmawati Soekarnoputri apologized for her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and **urged** the Muslim community to forgive her.
	Circumtances								
	Cause	A word/ group of words indicating 'reason', 'cause', 'purpose' or 'behalf'.	G.7	He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, **for** his alleged blasphemy and has a long record of supporting Shariah			JP.14	So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in recognizing his position as a vice presidential candidate, **for** the first time issued a public Christmas greeting for Christians.

				law and railing against homosexuality, secularism, liberalism and minority sects within Islam.			JP.15	This was also the case when Sukmawati Soekarnoputri apologized **for** her poetry, which some Muslim groups had deemed blasphemous: Ma'ruf accepted her apology and urged the Muslim community to forgive her.
	Time	A word / group of words indicating 'when', 'how long', 'how many times', 'how often'.	G.8	Indonesian president picks cleric as running mate **in 2019.**	NYT.6	Indonesia's Next Election Is **in April**. The Islamists Have Already Won.	JP.16	First, **in late December 2018**, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama

							(NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters".
					JP.17		In fact, Ma'ruf has himself remarked **on several** occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right".
	Degree	A group of words showing the intensity or degree of an action or situation.	G.9	Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's **largest**			

				Muslim organization.			
2	**Tenor**						
	Declarative	A group of words which make a statement of fact. Indicated by: subject + verb + complement, ended with a full stop (.).	G.10	Amin, 75, heads the influential Indonesian Ulema Council that issues fatwas, or religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization. He was one of the clerics who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against	NYT.7	Mr. Ma'ruf heads the Indonesia Ulema Council, the national clerical body that issued the fatwa calling Mr. Basuki a blasphemer, and he gave incriminating testimony against Mr. Basuki in court. He isn't just conservative; he is intolerant. He forbids the exchange of Christmas greetings. He rejects the Ahmadiyya, an alternative Islamic sect. He condemns L.G.B.T. activities. He	JP.18	First, in late December 2018, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters". This move surprised many (and, not surprisingly, was condemned by some Muslim groups from rival Prabowo Subianto's camp), as the MUI was widely presumed to have issued a fatwa declaring

				homosexuality, secularism, liberalism and minority sects within Islam.		wants to limit houses of worship for non-Muslims.		Christmas greetings haram for Muslims.
							JP.19	In fact, Ma'ruf has himself remarked on several occasions that the MUI's official position on Christmas greetings "remains neutral and as such, allows Muslims to hold any view they feel to be right". So, Ma'ruf's Christmas greeting shouldn't have been surprising — except for the fact that he, in recognizing his position as a vice presidential candidate, for the first time issued a public Christmas greeting for

								Christians. This cannot be seen as a substantial move toward moderation, as it doesn't go against the MUI's position.
							JP.20	Second, in a recent interview on YouTube, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy. He said he was forced to be a court witness against Ahok, as he had signed the MUI's "religious stance" declaring that Ahok's remarks constituted religious defamation, which legitimized the Dec. 2, 2016 rally

								against the then-Jakarta governor.
	Interrogative	A group of words expressing a question. Indicated by: auxiliaries or question words being the first word in the sentence, ended with a question mark.					JP.21	How moderate has Ma'ruf Amin become?
	Imperative	A group of words giving an instruction. Indicated by: a base form of a verb as the first word in a sentence; may end with exclamation mark (!)*.						
3	**Mode**							
	Unmarked Topical Theme	A word/ group of words at the beginning of a sentence which is the subject of	**G.11**	**Amin**, 75, heads the influential Indonesian Ulema Council that issues fatwas, or	**NYT.8**	**Mr. Ma'ruf** heads the Indonesia Ulema Council, the national clerical		

		the sentence. Indicated by: a subject being the first word in sentence (possibly after conjunctions or disjuncts).		religious edicts, and the advisory council of Nahdlatul Ulama, the world's largest Muslim organization.		body that issued the fatwa calling Mr. Basuki a blasphemer, and he gave incriminating testimony against Mr. Basuki in court.		
			G.12	**He was one of the clerics** who galvanized street protests of hundreds of thousands against the Jakarta governor, Basuki "Ahok" Tjahaja Purnama, for his alleged blasphemy and has a long record of supporting Shariah law and railing against homosexuality, secularism, liberalism and minority sects within Islam.				

	Marked Topical Theme	A word/ group of words at the beginning of a sentence which is not the subject of the sentence, indicating an emphasis. Indicated by: an adverbial group or prepositional phrase being the first word/s in sentence (possibly after conjunctions).					**JP.22**	**First, in late December 2018**, the non-active chairman of the Indonesian Ulema Council (MUI) and former supreme leader of Nahdlatul Ulama (NU) delivered an unprecedented Christmas and New Year's greeting to his Christian "brothers and sisters" .
							JP.23	**Second, in a recent interview on YouTube**, Ma'ruf said he personally felt sorry that Basuki "Ahok" Tjahaja Purnama was imprisoned for blasphemy.
	Textual Theme	A word at the beginning of a sentence which relates one idea					**JP.24**	**However**, Ma'ruf's expression of regret still doesn't

		to another to give related meaning. Indicated by a conjunction being the first word in clause					imply a change in his view that Ahok's remarks were blasphemous.
	Interpersonal Theme	A word/s at the beginning of a sentence indicating expression of writer's feeling, attitude, or opinion.				**JP.25**	**In my view**, this regret happens only at a personal level. He does indeed seem to be a forgiving person.