

Register role and function in the arena of sociocultural practice

Sujarwa ^{a,1,*}, Andrik Purwasito ^{a,2}, Sri Kususma Habsari ^{a,3}, Titis Srimuda Pitana ^{a,4},

^a Universitas Sebelas Maret, Indonesia;

¹ sujarwa.123_8@student.uns.ac.id; ² andrikpurwasito@staff.uns.ac.id; ³ skhabsari@staff.uns.ac.id;

⁴ titissrimuda@staff.uns.ac.id

Received: January 17, 2023

Revised: April 27, 2023

Accepted: April 30, 2023

KEYWORD

Register
Sociocultural
Arena

ABSTRACT

The title of this paper is "The Role and Function of the Register in the Arena of Sociocultural Practice". The theme raised is the peculiarity of the register in communication rhetoric that is not in line with aspects of language and sociocultural behavior. The communication register is built, of course there is motivation, intention, and purpose. This paper reveals the form, function, and symbolic meaning of registers in the arena of sociocultural practice. The method is descriptive qualitative, that is trying to describe the meaning of the utterance with in-depth analysis related to the subject matter. In order to achieve interpretation, multidisciplinary theories are needed: sociocultural, sociolinguistic, stylistic, capitalism, hegemony, and discourse theory. The method for understanding the meaning of text is interpreted using the hermeneutic theory. The results of the study found register forms: oratorical, deliberative, consultative, casual, and intimate. The function of the register is as a tool for conative and emotive manipulation to influence, trick, weaken, subjugate, and restrain in a hegemonic way until domination occurs. The register contains symbolic meanings of feudal cultural relations in the form of phenomena of sociocultural practices which are influenced by discourses on capitalist cultural domination.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

This article is not to discuss polite rhetoric, because it is seen that many have discussed it so it is not interesting to discuss. This is different from contemporary rhetoric, such as the use of registers to deal with harboring and the hegemonic falsification of ideas. This is seen as interesting because there is a new idea that is currently widely used by all circles which puts the logic of thinking upside down. Is it an expression of deception, politeness, or a lie? For this reason, further research is needed.

The author is interested in seeing the cattle trading arena as a material object. The formal object is the utilization of the register as a communication rhetoric. The arena is interesting because the shape and the arena are built by various habitus. The arena often becomes political

jargon, event model roll has a negative connotation that is rarely researched. The event model roll has become a reference model for many groups, not limited to the cattle trade arena but to the public media, such as: print media, radio, television and social media.

Today's communication rhetoric with the idea of turning upside down is widely used, the perpetrators are not ordinary people, they are educated, academics, politicians, bureaucrats, public figures, figures with symbolic positions. This phenomenon is seen as a major event for the history of human thought, because it involves morals or adab. This is a marker of the era of the emergence of new phenomena where movements, shifts, changes in the logic of human thinking are related to human socio-cultural behavior patterns.

The register as a communication rhetoric in the cattle trading arena has become a role model for events that need to be examined and its contents understood. As a modern human being, we need to know this so that we don't fail to understand the reality of the times. The event model with reversed rhetorical discourse has penetrated the public sphere. This study will explore the use of registers in the cattle trading arena with a critical study of cultural studies. It aims to find out the form, function, and symbolic meaning of registers in the cattle trading arena.

Starting from the three problems above is expected to be understood the substance of the sociocultural phenomenon. For understanding the title needs to be explained the key word, word: arena, register, rhetoric. First, the word 'register' is a variation of language based on domain (domain). According to Chaer (1995), register is a variety of languages used based on the fields of use, style, level of formality, and media. The 'register' study is often connected to the style and discourse of communication rhetoric in the sociocultural practice arena, so the sample of the analysis is in the form of speech.

Second, is the word 'sociocultural', derived from two words 'sociology' (the study of human relationships in society); and the word 'cultural' (the study of human culture). Furthermore, Soekanto (2004) provides the following explanation.

"Sociocultural is a container or process that involves the relationship between humans and culture. Where the process involves human behavior and is regulated by it, there is a binding process between material and spiritual elements."

The quote above emphasizes the understanding that the term sociocultural in the title can be emphasized in its operational meaning, as an arena of practice for socio-cultural events which in this case is a cattle trading arena.

Third, the word 'arena' is interpreted as a arena, a place to compete, collide; Place for the match (Badudu, 1994). The word 'Arena' has the equivalent of the word 'arena' or 'battlefield'. Bourdieu provides the limits of the word 'arena' as follows.

"The arena is defined as the battle arena; Arena Struggle. " (in Wacquant, 1989)

Sujarwa et.al (Register role and function)

The word 'Arena' refers to the understanding of the place, arena, battlefield, used a fighting event to seek victory to defeat and control the opponent. As the title of this paper is trying to uncover the problem of the form of registers in the cattle commerce arena? What is the function of the register in communication rhetoric in the cattle commerce arena? What is the symbolic meaning of registering with the sociocultural phenomenon? To discuss this issue, supporting theories need: sociolinguistics, rhetoric, sociocultural, capitalism, hegemony, discourse theory, and hermeneutics as a method of understanding the text interpreted its meaning.

Research efforts to register as communication rhetoric have been widely carried out. First, it was carried out by Jerri Alberico and Riris Loisa, Faculty of Communication, Tarumanegara University, entitled "Deliberative Rhetoric in Motivating Audiences Through Social Media". The result is deliberative rhetoric is carried out celebrities, Benazio, based on the experience of being frank. The explanation is reflected in Alberico & Loisa (2019) opinion that this research concludes, deliberative rhetoric applied by celebrities is based on experience and is frank.

The similarity of the study is found in the formal object, namely the utilization of rhetoric which is oriented to the case study of Benazio's deliberative rhetoric. The author's study makes use of registers in the cattle trading arena so that the material object and theory are different. Research on the arena of social media. Another difference is the qualitative case study method while the qualitative descriptive writer.

Second, I Nengah Martha's research from PBSID Ganesha University of Education, Singaraja entitled "Rhetoric and Its Use in Various Fields". His studies see rhetoric as a science and the study of speech. Rhetoric is used in many walks of life: politics, business, art, journalism and education. The ability to use rhetorical language is influenced by the audience or interlocutors (Presi Journal, Vol.6, No.12, July – December, 2010, p. 61).

The study of the material object is literature, the formal object is rhetoric as the ability to speak. As for the author's study, the formal object is the register; the material object is the arena of cattle trading practices, the theory is a critical analysis of cultural studies. Another study is "Register of Fruit Traders: A Study of Language Use by Professional Groups in Padang City" by Imron Hadi from the West Sumatra Language Center, the results of which are as follows.

"The results of the analysis show that there are three types of registers used, namely, consultative, intimate, and deliberative. The register function is used for informative, personal or personal closeness, interactive, and instrumental. The results of the analysis concluded that fruit traders use certain types and functions of registers based on the variety or type of fruit they sell."

Another register study deemed relevant with similarities is the research by Memet Sudaryanto, Sumarwati, Edy Suryanto from Sebelas Maret University entitled "Register for Street Children in Surakarta City" which is explained as follows.

"This study used descriptive qualitative method. The source of the data is the speech events of street children and informants. Data collection techniques used direct observation, interviews, and recorded street children's dialogues. Test the validity of the data used is method triangulation and source triangulation."

The study focuses on material objects and formal characters of street children, while the author focuses on the symbolic meaning of registers in the cattle trade arena. Starting from this tracking, there has not been much research on registers in the rhetoric of communication in the cattle trade arena. His research is normative, meaning that it focuses on the arena of formal institutions and areas of conventional language. This is different from the author's study, which deals with the sociocultural practices of language speakers by looking at hidden phenomena as the cultural mentality of society.

This study needs sociolinguistic auxiliary science because register is a linguistic problem that involves external factors of language. According to Suwito (1985), sociolinguistics is multidisciplinary, having the status of being an independent science of language studies involving other disciplines. Sociolinguistics views language as a social and communication system of a particular society and culture.

The use of language is a form of social interaction that occurs in concrete situations. This discussion seeks to find out cultural practices in the cattle trading arena that utilize registers in communication rhetoric. The process of communication is a form of direct social interaction, occurring in concrete situations. The study of the use of language as a system of verbal interaction between speakers in society according to Suwito (1985) is called interactional sociolinguistics or macro sociolinguistics.

The branch of sociolinguistics looks at aspects of symbolic meaning: register and language style. Register is a branch of sociolinguistics that contains special forms of meaning in relation to certain social contexts, in which there are many activities and few conversations, sometimes called the language of action. This indicates the capacity of the register to be part of auxiliary science to reveal symbolic meanings in the arena.

According to Halliday (1994), register is a variety of language based on its use, that is, the language used depends on what is being done and the nature of the activity. This confirms that the use of registers in communication rhetoric is able to reveal other aspects of the social context, because social processes include social activities that involve many people. The register is understood as a semantic concept that includes an arrangement of meaning

associated specifically with a certain arrangement of situations. Halliday explains the concept of the situation as follows.

“The concept of situation refers to three things, namely: (1) field, (2) tenor, (3) mode. Medan refers to what is happening or when the action is taking place, what is actually being said by the participants (language is included as a certain basic element). The participants show the people who take part, the nature of the participants, their positions and roles. Means refers to the role that language takes in certain situations, such as persuading, explaining, educating, and so on.”

Like the cattle trading arena, the register is given a symbolic meaning and its meaning is understood when the implementation of language or symbols refers to the three situational concepts. The existence of the field, the participants, the means is understood to be something that must be interpreted in terms of its symbolic meaning according to the arena. The use of registers as a theory to find out various things related to: the form, function, and meaning of registers for sociocultural phenomena of speakers.

Registers are distinguished by various types, namely: oratorical/frozen, deliberative (formal), consultative (effort), casual (relaxed), intimate (intimate). This division includes the roles and functions of registers for speakers. The word Halliday register has functions: instrumental, interaction, personality (personal), problem solver (heuristic), fantasy (imagination), information (Nababan, 1985). This view is in line with the function of language according to Jakobson including: 1) emotive, conative, referential, poetic, fatigue, metalingual (Soeparno, 2003). The division of register functions and language functions confirms the existence of registers as a branch of sociolinguistics signaling social meaning. The register is seen as important to reveal the meaning of communication rhetoric.

Rhetoric comes from the English word "rhetoric" and comes from the Latin word "rhetorica" which means the science of speech. According to Harsoyo, rhetoric as a science is rational, empirical, general, accumulative (Susanto, 1988). Rhetoric is generally considered the art of using language effectively, equated with public speaking or the ability to speak in public. According to Aristotle, communication rhetoric has the following objectives.

“For Aristotle, rhetoric has several purposes, including: with in-depth knowledge of rhetoric and exercises that can prevent rhetoric from being used as a tool of deception; rhetoric is very useful as a means of conveying instructions; rhetoric is the same as dialectics which can force people to think and ask questions.”

The quote above sharpens Aristotle's suspicion that rhetoric is often used by many people to deceive, so studying it is seen as preventing it. Rhetoric functions to convey orders/instructions, coercion tools, and questions. According to Aristotle, there are four functions of rhetoric as follows.

"First, rhetoric guides the speaker to make the right decision. Second, rhetoric guides the speaker to understand human psychological problems in general and the listener's psychology in particular. Third, guide the speaker to find reviews, both artistic and non-artistic. Fourth, guide the speaker in defending the truth with reasonable reasons."

The purpose and function of rhetoric support its existence as an independent science, meaning that it can stand alone to be studied and separated from other sciences. According to the history of the development of the science of rhetoric includes various streams: the ancient Greek era, the era of philosophers, modern rhetoric, and 20th century rhetoric. They have different understandings and schools of thought, but the basic perspective of rhetoric remains the same, namely persuasion. The difference lies in aspects of human behavior that utilize rhetoric as a means of communication.

History proves that the ability to speak can be used for various purposes: political, social, psychological. The cattle trade arena is the business arena, in which business rhetoric is used, of course there are other problems, such as: political, social, psychological. The science of rhetoric is considered important so that science helps reveal the symbolic meaning of sociocultural phenomena. Does the rhetoric of his communication connote civilized sociocultural conditions or is it merely a deceptive tool, as Aristotle said.

In the events of sociocultural practice in the cattle trading arena, there is a struggle between two forces facing each other for power. The two forces are investors who are considered superior against traditional farming communities, who are seen as inferior. Investors are those with more capital: social capital, economic capital, cultural capital, information capital, and symbolic capital. All types of capital are diverse and interrelated, as Bourdieu said in the following quote.

"Basic social forces according to Bourdieu's empirical investigation include: first, economic capital, in its various forms; second, cultural capital or to be precise, information capital, again in various forms; the third are two forms of capital that are closely related, social capital, which is composed of power-based connections and membership in certain groups, and symbolic capital, which is another type of capital that is often perceived and recognized as legitimacy."

The quotation above shows that investors can take various forms, each form of capital includes various other forms, each type of capital ownership is perceived and its legitimacy is known in the sociocultural practice arena. The rhetoric of communication in the cattle trade arena built by investors tends to marginalize traditional breeders. His communication rhetoric contains symbolic meanings that need to be understood socioculturally. According to Bourdieu, the investors' discourse is detailed as follows.

- “Economic capital: income, wealth, inheritance, property/financial, assets in the form of money.
- Cultural capital: this capital takes the form of a permanent mind and body; physical condition in the form of culture; institutionalized conditions, giving birth to educational qualifications. Bourdieu defines cultural capital as high culture.
- Social capital: resources based on connections, networks, group members: known people, which are used to gain support and self-development.
- Symbolic capital: the form that is carried by different types of capital when the legitimacy of these types of capital is seen and recognized. Legitimacy is the main mechanism of transition to power.”

The quote above is seen as a model of social topography indicating relative position and the relation between positions that can become a form of power, allowing bodies to move in social space. The social topographic model of the cattle trading arena is built with structured symbolic discourse, each element constructing a symbolic discourse according to its composition and capacity. Each element has the ability to build hegemonic discourse and dominate other elements.

Capitalism, Hegemony, and Discourse

The cattle trading arena has a structured social topography that discusses hegemony and domination. According to Marx the social structure is formed as follows.

"The component of capitalism is a component of social formation which realizes that there is a structure in society which indicates the existence of interconnected social classes (Marx in Doyle, 1986)."

The component of social formation in the community occurs social class which is formed by economic factors and ownership. Economic factors and ownership structure the social class in various positions, authorities, and social relations. The society is built on feudal cultural relations which emphasizes that there are superior and inferior social classes. Feudal cultural relations have always been built by capitalist society. They are comfortable with their position despite attempts by class to capitalize on the inferior class to increase their position.

Even though the principle of work performance is a sense of justice, the condition is seen as situational depending on the political situation on the economic structure that prevails in the components of social institutions. According to Marx, this was considered an attempt to cover up the exploitation that occurred in the world of work. The condition is seen as a big advantage, this situation is called feudalism relations. So, feudal relations are the essence of the meaning of the value of the benefits that are obtained from hidden efforts on labor exploitation. The idea of capitalism is implied in the following quote.

“Capitalism aims at making profits and it does this by extracting surplus value from workers. Thus, the value of labor used to produce a product, which belongs to the bourgeois class, is less than that which the worker receives for the work he performs.”

The above opinion is true, the reality in the field is that a lot of work stored as capital does not have the same value as working time. Capitalism views that human adaptation to the material environment is always woven through economic relations with other social relations, including forms of consciousness. That is why sociocultural conditions place structured society on the basis of capital, creating social classes on the basis of material possessions. Marx divided the components of social formation based on ownership into symbols from the highest class to the lowest class. Marx's explanation of this can be seen in the following Magnis quote.

“Marx said capitalist society consists of three classes: the workers (they live from wages), the owners of capital (live from profits), the landlords (live from land rent). In the capitalist production system, two classes face each other between the working class and the capitalist class, both need each other. The hallmark of capitalist society is the division of the upper and lower classes. The upper class is the owner of the means of production and the lower class is the workers. The relationship between the upper class and the lower class is essentially a relationship of exploitation or exploitation.”

According to Marx, the division of the capitalist class is the existence of a bourgeois class that controls the means of production. The proletarian class is a class that has no property rights, it must sell its labor to survive. A similar situation occurs in the cattle trading arena, with superior and inferior composition. They build discourse with hegemony. According to Gramsci, discourse on hegemony in the classical arena is characterized by a combination of power and agreement. They complement each other reciprocally, there does not appear to be any excessive power in forcing agreements but recognizing the majority's agreement. Gramsci's statement is reflected in the following quote.

“The normal practice of hegemony in the classical arena of parliamentary regimes is characterized by a combination of power and consent, which mutually complement each other without excessive force forcing agreement. But the real effort is to make sure that power appears to exist based on the agreement of the majority which is expressed with the organs of public opinion – in the form of newspapers and associations.”

It seems as if modern capitalist society does not have a clear capitalist form. Modern capitalist society is used to constructing disguised discourses, they are informed but do not feel any hegemonic practices. They build a realm of consciousness with consensus, a collective agreement in the form of agreement. This was said by Gramsci as a conclusion as follows.

“Gramsci draws the conclusion that the character of a consensus in a capitalist society is actually a contradictory consciousness. So, the hegemony exercised by the bourgeoisie is the result of a vague consensus. Based on this reality, Gramsci formulates three levels of hegemony: integral hegemony, decadent hegemony, minimum hegemony.”

Through the views of Marx's capitalism and Gramsci's hegemony, it appears that there is a continuous parallel correlation in the history of human thought for domination, which differs in how it is conditioned according to the era. This means that capitalism is always produced and experiences dynamics of domination. The same thing happened in Foucault's view, in his time power was not sufficiently seen from ownership, property, acquisition, and privileges as symbols. According to Foucault, power is seen from five main things: from power to knowledge; from knowledge to forms of knowledge; archeology to genealogy; sovereign power, disciplinary power, governmentality; cultural studies related to power. Foucault's view is identical to the conditions of the times, power can be obtained not only from ownership, property, acquisition, privileges attached to individual figures. According to Foucault, power is applied to institutionalized things: knowledge, culture, sovereignty, discipline, system of government, and culture. Foucault's thoughts were one step ahead of his predecessors. He sees domination in the institutionalized world as it is today. Foucault's view is reflected in the following quote.

“According to him, power must be seen as productive and used to refer to complex strategic situations in society. According to him, power must be seen as a diverse and scattered relationship like a network that has a strategic scope.”

“Power is dispersed, everywhere (omnipresent), immanent in every social relationship. This is not because power has the ability to consolidate everything under conditions of invisibility, but because power is always produced in every moment and every relationship. Power is everywhere not because it embraces everything but because it comes from everywhere.”

The two quotes above show that Foucault sees that domination can be applied. Foucault emphasizes that domination can be applied effectively, he emphasizes that there is an important role for discourse in the production of power. This is evident in the quote that says power is always produced in every moment and every relationship. Social relations are built in every moment, of course involving discourse with all its formations. Initially Foucault's attention was on investigating the forms of discourse formation but experienced a shift in interest to the technology of power, which has implications for the use of methods, from the archeology of ideas (knowledge) to the genealogy of power. The shift is a reordering of old thinking as Smart (2002) said below.

"As a reordering, the prioritization of analysis from those who are so influenced by structuralist thinking with the main theme is discourse, so the analysis is prioritized on social institutions, social practices, technology of power and technology of the self, all the complex interrelationships of knowledge forms in relation to non-discursive practices and discursive practices, namely knowledge and power, as well as social institutions as a medium for the operation of power mechanisms and forms of consolidating knowledge."

In line with the focus of the study which places the material object loaded with symbolic meaning. This study places the entire complexity of the interns of knowledge of knowledge associated with non-discursive practices and discursive practices, namely knowledge and power, as well as social institutions as a medium for the operation of power mechanisms and forms of knowledge that consolidate.

Method

The subject of this study is the use of registers in the communication rhetoric of sociocultural practices. So, the material object is the arena of cattle service. The formal object register as a means of communication rhetoric. This research material is a register that is an utterance to the actor of the actor, in the form of speech, words, phrases, sentences, discourse, and other symbols that are considered as field data. The main data source of this study is all registers in communication rhetoric in the cattle service arena.

This discussion uses qualitative content analysis (content analysis), aiming to produce register findings in communication rhetorical discourse which are interpreted qualitatively as phenomena. This study uses a descriptive approach, carried out solely on the basis of existing facts as empirical phenomena, which are recorded in the form of ordinary sentences, such as portraits or writing. Descriptive research is the preparation of descriptive information including: data collection activities, classifying a series of elements that are seen as forming an existing problem area (Black, 1992).

Data collection techniques use interactive and non-interactive methods adapted to research problems. The main instrument for collecting this data is the researchers themselves supported by appropriate instruments. Supporting techniques and instruments use data collection by in-depth interviews; participatory observation; content analysis; Focus Group Discussion (FGD). The level of truth or validity of the problem information is determined by the triangulation method, namely the technique of checking the validity of the data by utilizing something other than the data for the purpose of checking comparisons of the data.

The research data were analyzed inductively using the interactive analysis method from Miles & Gadermen (1984) in the form of data collection, data reduction, data presentation, and verification or drawing conclusions. The interactive model of analysis is that the three activities are an interactive cyclical process, each stage of the activity is carried out separately but can run together and complement each other.

Results and Discussion

1. Form of Register in The Communication of The Cattle Service Arena

Sujarwa et.al (Register role and function)

Register is a set of meanings of language users with meanings and purposes that are relevant to specific language functions. The register function has an aspect of meaning in line with the language function which is influenced by the situation and the purpose of the communication. As a means of communication, register forms are as varied as the function of language which includes words, use of terms, idioms, choice of structure, spoken or written variety and style of discourse. The existence of a register as a form of communication rhetoric in the cattle trade arena has a distinctive form, because it is in the trade-oriented public arena.

The existence of a register as a means of communication rhetoric in the cattle trade arena is influenced by many factors: the terrain, the participants, and the facilities used. This requires the involved actors to choose wisely the registers that are in line with the existing situation and conditions. The process of utilizing registers as a form of communication rhetoric in the cattle trade arena often uses consultative, oratorical, deliberative, casual, and intimate or intimate forms.

All of the registers used by the involved actors above are of course not free from pretensions, but there are other hidden things that allow for in-depth study. Cattle trading arena as a business arena has various actors involved, with various backgrounds. Diversity in this arena can be localized as an event of sociocultural practice which is marked by linguistic events in the form of the use of certain registers. This linguistic event is a signal of a social phenomenon that concerns the behavior of its people. As stated in table 1 in the results of the study above the use of register forms in the form of: consultative, oratorical, deliberative, casual, and intimate, can be traced to their meaning as language events as well as social meaning.

Consultative, causal, intimate, oratorical, deliberative registers are registers that are widely used in cattle trading transactions, as an effort to achieve the desired goals. The rhetoric of communication in the cattle trade arena is colored by the five forms of register above which include many people involved, be it officials, investors, traders, butchers, blantik, and breeders. The involvement of many parties involves a lot of correlation between the involved actors so that each will determine their own field and means so that they can influence the quality of their rhetoric in communicating.

An explanation of the Register in The Rhetoric of The Cattle Service Arena Communication is illustrated in Table 1.

Table 1. Register in The Rhetoric of The Cattle Service Arena Communication

No.	Data of discourse	The meaning of speech	Register form	Kinds of register	Register function
1.	Please sir, please be pressured! These things are all special.	Manipulating and managing the condition of the interlocutor to follow the wishes of the speaker by discussing the condition of the goods.	Oratorical or frozen in formal situations, deliberative	Open enclosure	Instrumental, conative information
2.	"This will be cheap, only 11 million yesterday. Pak Haji offered 10 million, but I'm still holding it. If it's just 11 million for you, it's fine to continue the relationship."	Manipulating and controlling the condition of the interlocutor to follow the speaker is woven into feudalistic relations as a trick.	Consultative or business, casual or casual, intimate, intimate	closed enclosure	representational, interactional, imaginative
3.	"Now it's difficult to find this type of going-to, not everyone has it, so the price is pretty good"	Manipulate the situation to set the condition of the interlocutor to follow the speaker	Consultative or business, causal and casual, regulatory	Open enclosure	instrumental, neurotic, fantasy or imagination and information, conative, representational
4.	"This is good stuff but it's a shame that the color is black, usually it weighs less"	Attempts to manipulate speech partners with metalingual and neuritic markers.	Consultative and causal oratorical.	Open enclosure	Poetic, metalingual, imaginative, emotive.
5.	"It's a quiet condition, but it's okay with you, I'll pay cash later as long as the price is that much."	Manipulation of circumstances with the tactic of being intimate.	Consultative, causal, intimate	Open enclosure	Instrumental, interaction, personal, neuritic, emotive, conative
6.	"This is a combo cow, what do you use? It's fat but the meat isn't dense enough."	Attempts to deal with it poetically and manipulate the situation.	Consultative, causal.	Open enclosure	Poetry, imagination, emotive and conative.

7.	"Please sir, is there anything I can help you with?"	Attempts to deal with emotive and fatigue.	Oratorical, deliberative, consultative	Open enclosure	Referential, emotive, conative
8.	"Here you are allowed to join any program, each has its own rules. Just choose which one you like and can afford according to your business capacity"	Formal information efforts and efforts to convey certain messages with maneuvers to solve problems.	Oratorical, deliberative, consultative	Open enclosure	Referential, poetic, emotive and conative information.
9.	"I'm sorry sir, if you take part in this one program it is indeed good but all the requirements must be met as in the leaflet."	Formal information efforts and efforts to convey certain messages with maneuvers to divert and influence the interlocutor to follow his directions as a customer.	Oratorical, formal, consultative	Open enclosure	Referential, poetic, emotive and conative information.
10	"Sorry sir, how many cows do you have now? Are the animals often given medicine or injections sir? Because if they only eat grass, they may have worms, and the cage must also be clean!"	Formal information efforts and efforts to deliver command messages so that the interlocutor follows directions to report his activities. There is an attempt to find out the data for the report.	Oratorical, formal	Open enclosure	Referential, poetic, informative, emotive and conative.

As can be seen in table 1, the register forms that are widely used simultaneously in this arena are consultative, causal, intimate, in which the register style is in the form of an open environment and contains instrumental, regulatory, representational, interactional, imaginative, conative information functions. An example of a case can be seen in table 1 in

speech number 2 which says: "This will be cheap, only 11 million yesterday, Pak Haji offered 10 million but I still hold it, if it's 11 million for you, it's fine to continue the relationship."

Through the opening discourse "This will be cheap" and ending with the discourse "it is permissible to continue fraternal relations" it clearly indicates that there are three forms of registers consultative, causal, intimate. The consultative register as a business register gives the idea of opening a transaction and ends with a causal register as a casual register that leads to intimate register forms as a form of intimacy and kinship. Thus, this discourse has an instrumental function capable of manipulating the environment so that events occur in a relaxed atmosphere even though there is a regulatory function, meaning that it regulates interactional events to maintain continuity of communication by maintaining social relations. This opens up opportunities for other representational and imaginative functions.

The representational function means making statements in the form of conveying facts that tell real events, as what is discussed in the text above is stated to have been bid for 11-million. The discourse is a type of restricted envelope register that gives a numerical message without the need for words. Through this type of limited envelope register becomes the entrance to the representational function and imaginative function, meaning that from a limited statement of facts with numbers without words opening up new ideas to follow the system or requests according to the requests.

Other forms of register besides the three registers above which are also used in the cattle trading arena are oratorical and deliberative registers. Oratorical registers are often called frozen, these registers are used by professional speakers because the rules are fixed, for example, as in the speech discourse of table 1 data number 1 of the conversation between traders and breeders, who opened the conversation with the discourse: "Please, sir, please be stressed! This everyone is special." Through this discourse, how confident are traders to welcome buyers in a subtle manner accompanied by a description of 'all special' which opens up more open communication to be continued which is functionally conative and instrumental information. This information function clearly gives information to be known, conative means that the discourse that is informed can be followed by the speaker according to the will of the speaker. This leads to an instrumental register function so that it can manipulate the environmental conditions according to the speaker's expectations when transactional events occur.

Furthermore, the deliberative register is a formal register that is used in official situations according to its purpose, which is to deliberately expand the conversation. This usually happens when related to official agencies, for example: government, banks, cooperatives, or other agencies. An example is in data table 1 numbers 7-9, here is one example

in data number 7 the conversation between a bank officer and a breeder. The conversation was initiated by a bank official who officially asked the customer: "Please sir, can I help you?" Even though it's only seven words, it is formal and has a referential register function that is emotive, conative, meaning that the conversation refers to certain topics that can express feelings of joy, sadness, annoyance and so on. The role of emotion is so important to divert it into a conative function that guides the interlocutor to follow what the speaker is expressing.

2. The Function of the Register in the Communication of the Cattle Trade Arena

An explanation of the Register in The Rhetoric of The Cattle Service Arena Communication next section is illustrated in table 2.

Table 2. The Function of the Register in the Cattle Trade Communication Rhetoric

No.	Register Name	Register Function
1.	Instrumental, conative information	Manipulating and managing the condition of the interlocutor to follow the wishes of the speaker by discussing the condition of the goods.
2.	Instrumental, regulatory, representational, interactional, imaginative	Manipulation and managing the condition of the interlocutor to follow the speaker is woven into feudal relations as an effort to maneuver
3.	Instrumental, neurotic, fantasy or imagination and information, conative, representational	Manipulate the situation to set the condition of the interlocutor to follow the speaker.
4.	Poetic, metalingual, imaginative, emotive.	Attempts to manipulate speech partners with metalingual and neuritic markers.
5.	Instrumental, interaction, personal, neurotic, emotive, conative	Manipulation of circumstances with the tactic of being intimate.
6.	Poetry, imagination, emotive and conative.	Attempts to poetically manipulate and manipulate the situation.
7.	Referential, emotive, conative	Attempts to deal with emotive and fatigue.
8.	Referential, poetic, emotive and conative information.	Formal information efforts and efforts to convey certain messages with maneuvers to solve problems.
9.	Referential, poetic, emotive and conative information.	Formal information efforts and efforts to convey certain messages with tricks to divert and influence the interlocutor to follow his directions as a customer.
10.	Referential, poetic, informational, emotive and conative.	Formal information efforts and efforts to deliver command messages so that the interlocutor follows directions to report his activities. There is an attempt to find out the data for the report.

Starting from the results of the study in table 1 and its discussion, there are five forms of register in the rhetoric of communication in the cattle trade arena, namely: consultative, causal, intimate, oratorical, and deliberative. Each of the five register forms contains functional discourse in the form of instrumental, regulatory, representational, interactional, and

imaginative which leads to attempts at persuasion and maneuvering to defeat, subdue, curb, and dominate.

As an example of an instrumental function and a regulatory function can be seen in the following example of the opening discourse: "This will be cheap", which ends with the discourse "it is permissible to continue the relationship". can be continued. As for an example of a regulatory function, it can be seen in the following discourse: "Only 11 million yesterday Pak Haji offered 10 million but I still hold it, for Jenengan, 11 million is allowed to continue relations." The statement functions as a regulator, meaning that speakers begin to regulate interactional events to maintain continuity of communication by maintaining social relations. The two examples of the register function have hidden meanings that are not realized by the interlocutor, namely aspects of persuasion and deception. Persuasion is used to get around the interlocutor in order to follow his directions. When the interlocutor wants to follow these directions, it indicates that the speaker is able to defeat, subdue, restrain, and dominate.

The representational function means making statements in the form of conveying facts that tell real events, as what is discussed in the text above is stated to have been bid for 11-million. The discourse gives a real message to persuade and trick the interlocutor into being carried away by the speaker's discourse without having to say any more. Through this representational function, it can be developed with an imaginative function, meaning that from a limited statement of facts with numbers without words, it opens up new ideas to follow the system or requests according to the requests.

In addition to the three register functions above, in the rhetoric of cattle trade communication, there are also other functions, namely: representational, interactional, personal, heuristic, neuritic, informational. Some of these other functions indicate a form of persuasion and stratagem to manipulate, and even regulate. For more details and a brief review of the register function in this discussion, it can be seen in table 2 in the research results sub-chapter.

3. Symbolic Relations of Register Discourse in Cattle Trade Communication Rhetoric

The various forms of persuasion, manipulation, and trickery in table 3 in the results of the study above show various forms of attractive offers but have reversed logic meaning different from the reality of the existing discourse. The success of the actors involved in building discourse to persuade, manipulate, and manipulate is greatly influenced by excess capital. This shows that in the socio-cultural phenomenon in the cattle trade arena there is a feudalistic relationship that places more capital as the main instrument in achieving the goal of domination.

An explanation of the Register in Investigation Discourse Communication Rhetoric in the Cattle Trading Arena is illustrated in table 3.

Table 3. Register in Investigation Discourse Communication Rhetoric in the Cattle Trading Arena

No	Breeder and Investor Relations	Register and Language Style	Rhetoric discourse	Element of Corporation
1.	Investors (Banks, Cooperatives) with Breeders	Oratorical, deliberative, consultative.	Offering an attractive system, easy, cheap, by looking at the capacity of the customer.	Offers convenience with the legitimacy of the capital system of more capital systems.
2.	Investors (Private) with Breeders.	Oratorical, deliberative, consultative,	Offering official and semi - official cooperation intimately to bind and curb	Offers convenience by focusing the exploitation of more work values for farmers for more capital investors.
3.	Elements of the Government with Breeders	Oratorical, formal,	Ask more about everything, and govern in a simple style, suggest.	Offers convenience with cultural symbols and hegeoni for feudalistic relations.
4.	Traders with Breeders	Consultative, causal, intimate	Exaggerate and berate the condition of merchandise to influence, weaken, subdue, and curb	Responding to the situation with the restaurant of logic discourse turned to influence, weaken, subdue, curb.
5.	Financier Butcher with Breeders	Consultative, causal, intimate	Exagge and berate the condition of merchandise to influence, weaken, subdue, and curb.	Persuading the situation by the loss of the discourse of logic turned to influence, weaken, subdue, curb
6.	Capital of Investors with Breeders	Consultative, causal, intimate	Exagge and berate the condition of merchandise to influence, weaken, subdue, and curb.	Persuading the situation by the loss of the discourse of logic turned to influence, weaken, subdue, curb
7.	Butcher with Breeder	Consultative, causal, intimate	Exaggerates the advantages or disadvantages of merchandise with a curbing scolding	Persuading the situation by the loss of the discourse of logic turned to influence, weaken, subdue, curb
8.	The Atlantic with Breeders	Consultative, causal, intimate	Exaggerates the advantages or disadvantages of merchandise with a curbing scolding	Persuading the situation by the loss of the discourse of logic turned to influence, weaken, subdue, curb

Starting from the data on the results of the research and discussion, it shows that socio-cultural practices in the cattle trading arena have hidden relationships that reveal the symbolic meaning of current socio-cultural phenomena. The form of the register is mostly dominated by

five registers, in the form of: consultative, causal, intimate, oratorical, deliberative. The five registers contain strategic function relations for persuasion, manipulation, and maneuvering in efforts to dominate as a goal.

In other words, the register discourse in the communication rhetoric of the cattle trade arena has a symbolic meaning relation which indicates the existence of a phenomenon of feudalistic relations that exalts capital more as the goal of current sociocultural phenomena. Apart from that, the register discourse in the communication rhetoric of the cattle trade arena also shows a relation of symbolic meaning which places capital as more than a means to achieve the main goal of domination. In an effort to achieve the main goal of domination, the discourse registers the rhetoric of communication in the arena of the cattle trade showing the relation of symbolic meanings which discusses the reverse communication rhetoric as a roll model of modern capitalist sociocultural phenomena.

Conclusion

By examining the registers in the style and rhetoric discourse of the cattle trade arena communication, the following conclusions can be drawn: 1. The form of registers in the cattle trade arena communication rhetoric is dominated by consultative, causal, intimate, oratorical, deliberative registers; 2. The function of the register is in the form of: representational, interactional, personal, heuritic, neuritic, instrumental, interactive, informational, emotive, conative, and imaginative as an effort of persuasion, stratagem to manipulate, defeat, subdue, even regulate or dominate; 3). The register in the communication rhetoric of the cattle trading arena contains symbolic meaning relations with modern capitalist sociocultural phenomena which are marked by the phenomenon of feudalistic relations which still glorify excess capital and use reverse communication rhetoric as a means to achieve the goal of domination.

Declarations

Author contribution : Sujarwa is in charge of the entire research project. He also led scriptwriting and collaboration with other writers. Andrik Purwasito, Sri Kususma Habsari, and titis Sriimuda Pitana participated in writing this manuscript.

Funding statement : This research did not receive any funding.

Conflict of interest : All the authors declare that they have no competing interests.

Ethics Approval : Information on Ethics Approval and informed consent statements are required for all articles published in BAHASTRA since 2023

Additional information : No additional information is available for this paper.

References

- Alberico & Loisa. Retorika deliberatif selebgram dalam motivasi audiens melalui media sosial. *Jurnal Koneksi*, 3(1), 236-243. <https://doi.org/10.24912/kn.v3i1.6215>
- Aminuddin. (1995). *Pengantar apresiasi karya sastra*. Sinar Baru Algensindo.
- Badudu, Z. (1994). *Kamus umum bahasa Indonesia*. Pustaka Sinar Harapan.
- Barker, C. (2011). *Cultural studies, teori dan praktik*. (Terjemahan: Nurhadi). Pustaka Pelajar.
- Black, J. A., & Dean J. C. (1992). *Metode dan masalah penelitian social* (Terjemahan: E. Koeswara, dkk). Remaja Rosdakarya.
- Chaer, A. (2010). *Kesantunan berbahasa*. Rineka Cipta.
- Chaer, A., & Agustina, L. (1995). *Sosiolinguistik*. Rineka Cipta.
- Gayatri, M., & Rohaidah, K. (2018). Pemerolehan dan penguasaan leksikal bahasa Melayu kanak-kanak India di persekolahan. *Pertanika Journal Mawangsa*, 5(1), 413-421. <http://psasir.upm.edu.my/id/eprint/68406/>
- Hendrikus, W.D. (2017). *Retorika terampil berpidato, berdiskusi, berargumen, bernegosiasi*. Kanisius.
- Kandi, U. (2017). Teori kekuasaan Michel Foucault: Tantangan bagi sosiologi politik. *Jurnal Al Khitabah*, 3(1), 118.
- Keraf, G. (1990). *Diksi dan gaya bahasa*. Gramedia.
- Ratna, N. K. (2009). *Paradigma sosiologi sastra*. Pustaka Pelajar.
- Krisdimanto, N. (2014). Pierre Bourdieu, sang juru damai. *Kanal*, 2(2), 203. <https://doi.org/10.21070/kanal.v2i2.300>
- Suseno, F. M. (2001). *Pemikiran karl marx*. Gramedia.
- Moleong, L. J. (1991). *Metodologi penelitian kualitatif*. Remaja Rosda Karya.
- Nababan, P.W.J. (1993). *Sosiolinguistik: Suatu pengantar*. Gramedia Pustaka Utama.
- Ningeh, M. I. (2010). Retorika dan penggunaannya dalam berbagai bidang. *Jurnal Persisi*, 6 (12), 61-71. <https://doi.org/10.23887/prasi.v6i12.6828>
- Patria, N., & Arif, A. (2015). *Antonio gramsci, negara dan hegemoni*. Pustaka Pelajar.
- Prayitno, H. J. (2015). Tindak kesantunan berbahasa dalam dialektika pembelajaran pragmatik: berdaya, berorientasi, dan berstrategi kesantunan positif. *Prosiding Seminar Nasional Prasasti II*. <https://jurnal.uns.ac.id/prosidingprasasti/article/view/64/48>
- Rahardi, R. K. (2017). Manifestasi fenomena ketidaksantunan pragmatik berbahasa berasaskan budaya Indonesia. *Journals Pertanika, Mahawangsa*, 4(1),147-166. <http://www.fbmku.upm.edu.my/>
- Rajiyem. (2005). Sejarah perkembangan retorika. *Jurnal Humaniora*, 17(2), 142-153. <https://doi.org/10.22146/jh.839>
- Ritzer, G., & Goodman, D. J. (2009). *Teori sosiologi dari sosiologi klasik sampai perkembangan mutakhir teori sosial postmodern* (Terjemahan: Nurhadi). Pustaka Pelajar.
- Skeggs, B. (2013). *Perasaan kelas (sosial): Afeksasi dan budaya dalam penciptaan relasi kelas (sosial), dalam the wiley-blackwell companion to sosiologi* (Terjemahan: Daryatno). Pustaka Pelajar.

-
- Soekanto, S. (1990). *Sosiologi suatu pengantar*. Rajawali Pers.
- Soeparno. (2018). *Dasar-dasar linguistik umum*. Tiara Wacana.
- Sulistyarini, D., & Zainal, A. G. (2020). *Buku ajar retorika*. A.A.Rizky.
- Sutopo, H.B. (2006). *Metodologi penelitian kualitatif: Dasar-dasar teori dan terapannya dalam penelitian*. Universitas Sebelas Maret.
- Sutrisno, I., & Wiendijarti, I. (2014). Kajian retorika untuk pengembangan berpidato. *Jurnal Komunikasi*, 12(1), 70-84. <https://doi.org/10.31315/jik.v12i1.359>
- Suwito. (1983). *Pengantar awal sosiolinguistik, teori, dan problema*. Henary Offset.
- _____. (1985). *Sosiolinguistik pengantar awal*. Universitas Sebelas Maret.