

ABSTRACT

Zahra Dwi Maharani, 1215030261. EXPLORING EXPERIENTIAL MEANING IN MASOUD PEZESHKIAN'S SPEECH AT THE 79TH SESSION UNITED NATIONS GENERAL ASSEMBLY. An Undergraduated Thesis, English Literature, Faculty of Adab and Humanities, State Islamic University of Sunan Gunung Djati Bandung. Advisor: 1. Ika Yatmikasari, S.S., M.Pd. 2. Bunyamin Faisal, S.S., M.Pd.

This study analyzes Masoud Pezeshkian's speech at the 79th session United Nations General Assembly by using Halliday's transitivity framework to understand the experiential meaning behind his words. The speech was examined through a qualitative descriptive approach. It contains 193 clauses, which include 564 transitivity elements: 297 participants (52.65%), 206 processes (36.52%), and 61 circumstances (10.81%). Material processes were the most common, followed by relational, mental, verbal, and behavioral processes, while no existential processes were found. The speech contains 297 participants, with goal appearing most frequently, followed by actor, phenomenon, senser, token, value, attribute, carrier, sayers, receiver, verbiage, target, behavior, beneficiary-recipient, recipient-client, and behavior. The most common circumstances were cause and manner, followed by place, time, role, accompaniment, and matter. The research concludes that the speech conveys five main experiential meanings: criticism of Israel, global injustice and inequality, Iran's commitment to peace and diplomacy, support for Palestinian rights, and criticism of sanctions against Iran.

Keywords: Experiential meaning, Masoud Pezeshkian's speech, Transitivity.

ABSTRAK

Zahra Dwi Maharani, 1215030261. MENGEKSPLORASI MAKNA EKSPERIENTAL PADA PIDATO MASOUD PEZESHKIAN PADA MAJELIS UMUM PBB SESI KE-79. Skripsi, Jurusan Sastra Inggris, Fakultas Adab dan Humaniora, Universitas Islam Negeri Sunan Gunung Djati Bandung. Pembimbing: 1. Ika Yatmikasari, S.S., M.Pd. 2. Bunyamin Faisal, S.S., M.Pd.

Penelitian ini menganalisis pidato Masoud Pezeshkian pada Sidang Umum PBB ke-79 menggunakan teori transitivitas Halliday untuk memahami makna pengalaman yang terkandung dalam kata-katanya. Penelitian ini menerapkan pendekatan deskriptif kualitatif. Pidato tersebut terdiri dari 193 klausa yang mencakup 564 elemen transitivitas, terdiri dari 297 partisipan (52,65%), 206 proses (36,52%), dan 61 sirkumstan (10,81%). Proses material merupakan yang paling dominan, diikuti oleh proses relasional, mental, verbal, dan perilaku. Sementara itu, tidak ditemukan proses eksistensial dalam pidato ini. Dari 297 partisipan yang teridentifikasi, partisipan tujuan paling sering muncul, disusul oleh aktor, fenomena, pengindera, tanda, nilai, atribut, penyandang, pewarta, penerima, isi ujaran, target, pemerilaku, penerima-manfaat, penerima-klien, dan perilaku. Sirkumstan yang paling sering digunakan adalah sirkumstan sebab dan cara, diikuti oleh sirkumstan tempat, waktu, peran, pendamping, dan perihal. Penelitian ini menyimpulkan bahwa pidato tersebut menyampaikan lima makna pengalaman utama, yaitu kritik terhadap Israel, ketidakadilan dan ketidaksetaraan global, komitmen Iran terhadap perdamaian dan diplomasi, dukungan terhadap hak-hak Palestina, serta kritik terhadap sanksi yang dikenakan pada Iran.

Kata Kunci: Makna Pengalaman, Pidato Masoud Pezeshkian, Transitivitas.