

CHAPTER I

INTRODUCTION

1.1 Background

On Wednesday, 7th of January, 2015 in Paris, three gunmen attacked the headquarters of satirical magazine, *Charlie Hebdo* and shot the people inside and killed 12 people including the head of redaction and 4 cartoonists of *Charlie Hebdo* and 2 polices.

The attack was the worst tragedy since the last four decades. After the attack, Hamyd Mourad (18) as the gunman, gave himself to the police, meanwhile two others, Cherif Kouachi (34) and Said Kouachi (32) escaped though eventually they died after being shot by France anti-terror team, SWAT while they hid in a small printing office in Dammartin-*en-Goële*, East France. Both Hamyd and Kouachi are French with Aljazair descent. On Friday, January 9th of 2015, when the Kouachis were invaded, there was a hostage in a supermarket in Porte de Vincennes, East Paris that was done by Amedy Coulibaly, the friend of Hamyd and Kouachis. Coulibaly was finally shot dead by France anti-terror then the police looked for Coulibaly's wife, Hayat Boumedienne, who was also involved in this case.

This tragedy stimulated mass solidarity demonstration which gathered people from various religions, races and classes. Even the amount of this mass was far more than mass demonstration in France Revolution. They all brought a slogan entitled "*Je Suis Charlie*". The mass solidarity was the aftermath of the attack done by radical Muslim for avenging *Charlie Hebdo* magazine which has published cartoons and caricatures of prominent figures of some religions. One of them is the prophet Muhammad SAW, a figure that is loved and praised by Muslims. Eight years ago, *Charlie Hebdo* published a cartoon of the prophet Muhammad with indecency tone which made animosity for Muslims because for them, depicting the face of the prophet Muhammad is forbidden, moreover *Charlie Hebdo* magazine has made the cartoon of the prophet Muhammad indelicately.

Charlie Hebdo attack is a global issue and it catches the world's attention. The news about *Charlie Hebdo* attack is also raised by various media such as in online media. Absolutely, the media has different style in conveying the message inside the news. In reality, language cannot be confined to a phenomenon and the application has broader span. As stated by Reath (1998, p. 54), language is an important thing where the attitude towards groups can be constructed, maintained or challenged. These three instruments are the keys towards socialization of the language itself and the term "socialization" means the field where the language is used in the society then forms and permeates the individual's consciousness. Regarding to the media, Said (1997, p. 49) stated that newspapers, news and opinions do not occur naturally because they are made as the result of human will, history, social circumstances, institutions and the conventions of someone's profession. Therefore, there is a tendency to certain views and the language of media also gives representation of reality over others. Those two statements infer that the role of language and media is vital in generating viewpoint, values and structures that can be analyzed by involving media styles to understand what is the aim and the representation brought by the media. The previous related study is brought by Poorebrahim and Reza in "How is Islam Portrayed in Western Media? A critical Discourse Analysis Perspective". The study is conducted from the point of view of Muslims towards the western media. The conclusion shows that the western media represent Islam and Muslims are 'homogenous', 'separate', 'inferior', the 'enemy', a threat and those can be regarded as 'Islam phobic'.

According to Van Dijk (1993, p. 255) mass media gives great contribution in shaping public opinions and also sustaining and reproducing social power relations and dominance through the discourse chosen by them. Similarly, Fairclough (1993, p. 3) assumed that news discourse is constructed and constituted to build and ideology which then represent social entities and relations. Those two arguments infer that through the discourse chosen, there is a meaning and value which then construct or build an ideology and impress the readers. Absolutely there is also a purpose that is related to social relation and some powerful group's interference. Coherently, as the specification, Fiske (1994) argued that words are never neutral because they carry the power that reflects the interest of those who speak or write. Thus, it is clear from the above notions that there are relations between news discourse and ideology of

nation. In a state, usually there is a prominent group who has power to construct their ideology and interest to pierce the society's consciousness. As confirmed by Montgomery (2007, p. 21), news does not merely construct reality truthfully but it tends to construct the reality in a certain way which can lead into an imagery shaped by partial interest of those who have power. Those arguments are reflected in two online media, *The New York Times* and *Al Jazeera*. *The New York Times* is American daily newspaper in New York City whilst *Al Jazeera* is owned by Qatar government. Those two major media have their official news website. Through their different culture and way in conveying the text, both have their own style in informing the case *Charlie Hebdo* attack in Paris. Absolutely, those two different styles are the reflection of the ideology of nations and their cultural identity. As stated by Miller (1995, p. 31), there are relations between news discourses and constructing nations because cultural artifacts such as newspapers and electronic media can be a form of the belief of nations or the dependence of national identities on media of mass communication. Based on that assumption, the writer chose the image of Islam as the topic because of awareness that media sometimes misleading in raising the news, even the news is intrigued by political goals of the news agency. People do not realize and tend to believe what they consume by the media. Especially the image of Islam that is interested to be discussed as it becomes clash between Western and Middle East, where both have certain power in this world.

The protest of French towards *Charlie Hebdo* attack was apparently related to the fact that France adheres to secularism and also respects to the freedom expression as an important value in the life of citizenship. In France, the revolutionary period was crucial in the construction of secularism as a key component of the French republican culture and political identity (Ford, 2005, p. 1). Beyond this historical reference, the conception of secularism has changed over the last two centuries. Since the 1990s, a radical conception of secularism encapsulating a perception of Islam is a threat to the French model of secularism (Lorcerie, 2005, p. 259). France has received a large amount of Muslim immigrant population since the Second World War, mostly from North-West Africa or Maghreb (Algeria, Morocco and Tunisia) and Senegal from Sub-Saharan Africa. In the nineteenth century, Immigrants came mainly from other European countries e.g. Italy, Spain, Portugal, Belgium and Poland (Noiriel, 1988, p. 299-301). In addition, the citizenship conception of France is assimilation where

French Muslim keep struggling to adjust themselves into cultural, religious and social elements with the assimilation model while keeping the faith in Islam, however, they are poorly represented in French government (Vladescu, 2006, p. 13). And so far, Muslim populations in European countries revolves around the role of colonization in the shaping of national identities, of racism and of what has sometimes been depicted as 'Islamophobia' (Geisser, 2003).

1.2 Research Question

This research will answer the following question:

1. How do *The New York Times* and *Al Jazeera* represent the image of Islam after the *Charlie Hebdo* attack in their articles by using SFL?

1.3 Purpose of the Study

The purpose of this study is to dismantle the image of Islam after *Charlie Hebdo* attack in France that are represented in *The New York Times* and *Al Jazeera*.

1.4 Scope of the Study

This study uses four articles of *The New York Times* from 14-22 January 2015 and four articles of *Al Jazeera* from 11-17 January 2015. The writer chose those dates because after the aforementioned dates, the focuses of the news are no longer about the chronology of *Charlie Hebdo* attack, however they are more about the effort to respect the victims and the continuity of the *Charlie Hebdo* magazine.

1.5 Significance of the study

This study is expected to enrich the research findings in media field, especially in how Islam is represented in this world. Also for a contribution and reference for the future research related in this field for the students of State University of Jakarta, who are interested about the representation of Islam and media.

CHAPTER II

LITERATURE REVIEW

2.1 The Definition of Image

According to www.vocabulary.com, image is a picture or other representation of a person or thing, or it can be someone's public perception. Image has its roots in the Latin word *imitari*, meaning "to copy or imitate"; images are judged by how realistically they capture the person or thing they show. Images come in various forms e.g. portraits, photographs, paintings, and sculptures. This is the basic definition of the image, however as time goes by, there is a shift in defining the image itself related to the public opinion in the society, as written in www.Dictionary.com, image means presentation to the mind, as of an idea or image concept also the act of portrayal, picturing, or other rendering in visible form. For the Psychology side, image is a mental representation of something previously perceived, in the absence of the original stimulus. For example is the image of Islam that is known well by this world through the media, whether in Western or Arab.

As stated by Mesic (n.d), the image of Islam in the media relates to the lack of acceptance of differences. The media creates public panic around the terrorist threat. As one scholar said the War on Terrorism is a war of images, and the most effective images are those of terrorists' victims. But on the other side it can be seen that there is discrimination associated with "*Islamophobia*". This phenomenon tries to show that Muslims are a threat to security. The focus on terrorism unifies coverage of Muslim news and the dominant image is "Islamic Terrorism". What is clear is that after the September 11th attacks, most experts talked about security matters, while the social and political causes of the attacks were forgotten. This stream continues in the Iraq war. Here too, the economic and political causes of the invasion were forgotten. It is obvious that the West has to review the idea of its own "Self" and the "Other".

2.2 The Chronology of *Charlie Hebdo* Attack

On Wednesday (1/7/2015) at 11:30 a.m. the office of a satirical magazine, *Charlie Hebdo* which published the cartoon of the prophet Muhammad was attacked by three gunmen and killed 12 people. They were identified as Said Kouachi (32), Cherif Kouachi (34) and Hamyd Mourad (18). According to Soren (2015), the three gunmen dressed in black and wearing bulletproof vests asked where to find *Charlie Hebdo* magazine on a building right two doors down from the exact location they were looking for. They even killed an officer in security detail to force the entry. After knowing the correct building, they headed to reach it.

According to Siemaszko (2015), those gunmen then stopped a *Charlie Hebdo* cartoonist, Corinne Rey who was on her way out of building and forced her to lead them to the *Charlie Hebdo* office. They also demanded her to enter a security code to enter the office. Then they attacked the editorial meeting in *Charlie Hebdo* office at lunchtime, said Bitterman as quoted by Nick (2015). The meeting was attended by eight journalists and a police as a security officer. After that the gunmen separated men and women while calling out the names of people they intended to kill said Dr. Gerald Kierzek, a physician who treated wounded patients as quoted by Levs, Payne and Pearson (2015). In all, they killed 10 journalists, 2 polices and injured 11 people. In addition, as quoted from Packer (2015), while the execution, the gunmen said they were avenging for the mockery done by *Charlie Hebdo* magazine towards the Prophet Muhammad then they shouted “*Allahu Akbar*” which means “God is great”. According to Levs, Payne and Pearson (2015), some people then tried to escape to the rooftop and record video as the gunmen left. A short time later, the gunmen opened fire while a police car blocked their way. They shot the police car for more than twelve times then escaped.

Irish and Sage (2015) state that Patrick Hertgen, an emergencies services medic who handled the victims told that it was a real massacre and most victims are injured on their heads and chests. Among those who died are well-known caricaturists of Paris, Stephanie Charbonnier or “Charb”, George Wolinski, Jean Cabut or “Cabu”, Bernard Verlhac or “Tignous” and Phillipe Honore.

According to Levy, Powell, Decent, Sier and Fallon (2015), on late Wednesday, one suspected of being accomplice in the attack, Hamyd Mourad, turned himself in to police in Charleville-Mézières, 230 kilometres northeast of Paris near the Belgium border. He did it after seeing his name circulated on social media. However, Said and Cherif were shot dead in the raid done by Polices and French forces troops in a building in Dammartin-en-Goele, about 40 kilometers from Villers-Cotterets. They both died while managing to save themselves in the barrage, said Mayor Bernard Corneille as quoted from Botelho and Sanchez (2015).

Beside the tragedy of Charlie Hebdo mass shooting, at the same time as the raid towards Kouachis, there was a hostage in a grocery store in Porte de Vincennes, East Paris that. He was Amedy Coulibaly (32), the friend of Hamyd and Kouachis. Eventually Coulibaly was finally shot dead by France anti-terror then the police looked for Coulibaly's wife, Hayat Boumedienne, who was expected as the one who also involved. Alliance Police Union spokesman, Pascal Disand told that four hostages were found dead and some police officers were injured, said Botelho and Sanchez (2015).

According to Hanna, Davies and Allen (2015), on January, 11 there were 3.7 million people gathered in shows of mass solidarity and marching throughout France and 2 million people come down to the street in Paris to express their disappointment and tribute towards the victims of *Charlie Hebdo* mass shooting. They were historic crowd in the last four decades. They inveighed that attack in the name of freedom expression by raising a slogan "*Je suis Charlie*" which means "I am Charlie" in English.

The reason why French really concern to this tragedy is that in France, freedom expression has become a value adhered by the citizens because since Voltaire age, especially when France had become secular republic in 1905, French can easily see religion as something to be free-criticized and laughed at (Rey, 2015). The tradition keeps growing in French media such as *Charlie Hebdo* magazine. According to Nelson (2015), *Charlie Hebdo* itself means Charlie weekly, it is a French satirical magazine which displays cartoon, report, polemic and joke. *Charlie Hebdo* is well known for its indelicacy, anti-religion, left wing politics and anarchy. *Charlie Hebdo* also has tendency to publish obscene pictures, naked woman and sexist joke.

2.3 Islamophobia

Islamophobia has become a global phenomenon throughout Europe. According to Runnymede Trust (1997, p.85), the word *Islamophobia* firstly appeared in the late 1980s, and used in print on February, 1991 when it was published in a periodical in the United States and since 1997, the term *Islamophobia* has been included in Oxford Dictionary. Pasha (2011, p.28) stated that *Islamophobia* means the growing fear of Islam in the West, meanwhile *Islamism-phobia* means the growing fear of Islamists in the Arab world and in the West. The word *Islamophobia* becomes shorthand referring to a dread of hatred of Islam or a fear or dislike towards Islam by means of dislike of all or most Muslims (Runnymede Trust, 1997, p.1).

As time goes on, the media has become interested with anything related to “Islam” (e.g. Islamic Revolution in Iran in 1979, the 9/11 tragedy, *hijab* prohibition and *Al Qaeda* network) because of the two sides which are identical with the image, they are unacceptable and impoverishing. On the other hand, “Islam” represents a threat towards democratic order in the Western world (Said, 1980, p. 488). The term “threat” here is raised by the time the event of September 11, 2001 which called as 9/11 tragedy. Since then, significant rise in bias and discriminatory policies towards Islam and Moslems has achieved wider circulation through the world (Tamgidi, 2012, p. 57). Hafez (2000, p. 5) highlights that the Western mass media have a partial tendency to characterize Islam as a fanatic and violent religion that has a certain law to cut-off the sinner’s hands, repress women, and represent a clear antagonism or disagree to the Western ideas of freedom, human rights and democracy.

As this study focuses on France, the specification of “*Islamophobia*” in France as the proof can be shown in a report published on March 2005. The Committee against *Islamophobia* in France (*Comité contre l’islamophobie en France*, CCIF) also denounced the harmful effects of the law for the concerned girls such *Hijab* ban, the prohibition of *Halaal* certification and also intolerance towards Mosque and times to *shalat*. The report lists all the cases of exclusion and includes testimonies of several pupils. Muslims also denounced harmful things as the application of the law towards the users of public services and employment (Sala Pala, 2007, p. 14)

In the most recent, the *Charlie Hebdo* mass shooting tragedy appears and use the expression of freedom and secularity of France as the reason which then leads to a rejection of “others” especially Islam, besides the mass reaction towards this tragedy could become the indicator of the fear of the rising of “*Islamophobia*”. Geisser (2003, p. 27) argues that the dominant political and intellectual actors play strict and important role to bring the issue of Islamophobia, they have responsibility through the dominant media which is possible to evoke “mediatic *Islamophobia*”.

2.4 Islam and the Western Media

Americans who were asked to imagine after hearing the words “Islam” and “Muslim” could directly remember the events associated with violation such as Osama Bin Laden, the 9/11 tragedy, Jihad and conflicts in Iraq and Iran (Gottschalk & Greenberg, 2008, p. 3). The assumption is such an absolute depiction of Western people towards Islam in this world. That ideology is an impact of what is brought by the media through the language they use to make it meaningful and accepted.

The main point of the image towards Islam in Western media is that commonly the Western media portray Muslim as fundamentalist or potential terrorist. According to Agha (2002, p. 219) the writer who makes coverage about Muslim often do not have sufficient knowledge about Muslim, however the media develop the coverage to distort the image of Islam based on what Western culture adopts. Siraj (2006 p.1) argues that the Western elites has become highly involved in spreading the negative image about Islam, as the consequence there is not only battle but also a war of words against Islam and Muslims. The same assumption has been declared by Richardson (2004, p. 78), “anti- Muslim prejudice” is an impact of emphasize of referential strategies in the news, and violence, religious extremism, and acts of terrorism committed by Muslims which are often highlighted. Moreover, after the 9/11 tragedy, the Western media and politicians often used provocative words in declaring that Islam is radical and brings terrifying, deadly and invisible threat to the peace of this world as terrorists.

According to Awan (2010, February 5), the negative image of Islam is becoming more inherent in the Western culture from inaccurate media coverage. The media helps to make an

image of Islam to unsuspecting audiences. The Western public often is misinformed about Muslims through the images on television, motion picture screens, magazines, radios, and comic strips in newspapers, which promote strong messages among their audiences. Western reporters often say that Muslims are terrorists. The Western media has contributed a great deal to this negative image of Islam. The media often misrepresents and inaccurately explains Islam and its manifestations. Sometimes the media seems to be biased against Islam. When the media distorts the image of Islam, the general public tends to believe it, because the media is a major source of information that the public gets about Islam. This ignorance that the West accumulates from the media leads them into making stereotypes about Islam and associating all Muslims and Arabs together.

2.5 The New York Times

According to Ignatius Haryanto (2006, p. 37), The New York Times is one of the oldest newspaper in America for more than 100 years. The newspaper is owned by Ochs-Sulzberger for four generations. *The New York Times* got more *Pulitzer Prizes* than any newspaper in America, *Pulitzer Prizes* is a prize awarded for excellence in journalism in a range of categories. Since 1918, The New York Times daily newspaper has won 114 Pulitzer Prizes for the categories of local politic report, international report, scientific report, investigation report and the editorial. Michael Emery and Edwin Emery, two writers of press history mentioned that the tale of *The New York Times* was begun by a man who saved the continuity of this newspaper from bankruptcy in 1896 then he conducted this newspaper until his death in 1935. The newspaper contains 100 pages including book review, film, journey, sport, real estate directory, trade center promotion and second car catalogue. *The New York Times* was started by a man named Adolph S. Ochs who was born in 1858 and died in 1934. After his death, his family had continued the management of this newspaper until the next three generations (Haryanto, 2006, p. 39).

Adolph was born in Cincinnati, as the first child from six children. He had two brothers and three sisters. His father was Julius, a Jewish from Germany who was born in Bavaria and immigrated to America in 1845. Julius met his wife and married her in South America before the Civil War. In the age of 11, Adolph became a courier in a newspaper in Knoxville then he turned into an office boy in a printing company. In the age of 14, he stopped his education to help his

family. At that time, he was known as a person who could not write well grammatically, but he had power, toughness and confidence. His first report was the death of President Andrew Johnson in 1875 that was published in *Louisville Courier-Journal* newspaper in Greenville, Tennessee, but his writing was much edited by the editor because Adolph had no adequate proficiency in writing, nevertheless he was not desperate and kept growing his business instinct. In 1878 he established *Chattanooga Daily*, which then turned into *Chattanooga Times* (Haryanto, 2006, p. 40).

Ochs became the founder and he considered to bring his family to join in running *Chattanooga Times* newspaper. His father was the holder of book managing and his brother, George was the reporter. Ochs prevented his newspaper from the involvement of politic party or business group. Probably, it was because he was a Jewish, so he could not get closer to those two political elites; Democrat or Republic. In 1891, *Chattanooga Times* got \$25000 as the advantage. It was obtained as the result of more than 100 properties agent endorsed the advertisements in this newspaper because at that time the properties world grew well, even Adolph had to provide 20 pages of newspaper to publish these advertisements. *The New York Times* had existed when Ochs managed *Chattanooga Times*. *The New York Times* had been circulated since 1851 and conducted by R. Miller, but it was not gone well as it should have been. Ochs knew it then he bought *The New York Times*, though at that time, he had not enough money but he came to many investors to reach his ambition (Haryanto, 2006, p. 41).

In 1896, Ochs's duty was to prove that he could manage *The New York Times* better than Miller. Since he conducted *The New York Times*, Ochs emphasized economic news as the point, for example giving the lists of entrepreneurs from beyond who were in New York, also weekly report of companies' economic budget. This step was then followed news of law. By posting lists of cases in tribunal and notes of cases in precinct court, Ochs was successful to catch the attention of local attorneys. Besides, it also published news about government and seldom publishing entertainment news. As the next step to reach successfulness, Ochs sold the newspaper only 1 cent, previously, it was sold for 3 cent, meanwhile *World* newspaper that was owned by Joseph Pulitzer and *Journal* newspaper was sold for 2 cent. As the consequence, Ochs sought another income excluding the selling of newspaper in retail. In 1896, Ochs bought *The*

New York Times that has only 9.000 copies, but three years later, this newspaper was sold as many as 75.000 copies per day. The next two years, the amount reached twofold. And when Ochs died in 1935, the circulations reached 465.000 copies. In the decade of 1980s, the amounts gained twofold which meant 900.000 copies. At that time, the advertisement got \$ 3.15 billion per year. The popular sentence from Ochs was “*to give the news impartially, without fear of favor*”. This sentence was declared to resist the argument that initially, *The New York Times* was considered as partial to defend the goodness of Democratic Party, whereas it had no relevancy between this newspaper and the parties of John. F. Kennedy or Bill Clinton. In attempt to convince the readers, Ochs wrote that statement in the newspaper. As the complete version, he wrote “*To give news impartially, without fear or favor, regardless of party, sect, or interests involved.*” Another important sentence from Ochs that becomes banner in this newspaper is “*All the News That’s fit to print*”. This sentence appeared in the beginning of Ochs’ conduction, exactly in October 1896. The same sentence has been written in billboard to mark the redaction office of *The New York Times* (Haryanto, 2006, p. 42).

Haryanto (2006, p. 48) stated that in 1920s, *The New York Times* changed the structure of organizations. Many editors retired and changed by the younger editors and Ochs gave his position to his son-in-law, Arthur Hay Sulzberger and his nephew, Julius Ochs Adler. In the beginning of 90s, *Forbes* magazine appraised the wealth of *The New York Times* was \$ 1.8 billion. And *The New York Times* has 25 daily in the entire country, added by 5 information service offices and 9 local television stations and 2 radio stations.

2.6 Al Jazeera

Al Jazeera is an international news network headquartered in Doha, Qatar which is funded by the House of Thani, the ruling family of Qatar (*Human Resource Division of Al Jazeera Network, n.d.*). *Al Jazeera* literally means "The Island", abbreviating "The Arabian Peninsula", also known as *Aljazeera* and *Jazeera Satellite Channel* and owned by Qatar Media Corporation, a Middle Eastern multimedia corporation based in Qatar which was founded by the emir of Qatar, Sheikh Hamad Bin Khalifa Al Thani in 1996 (Telhami, 2013)

Al Jazeera was initially launched as Arabic news and current affairs satellite TV channel, *Al Jazeera* has since expanded into a broad network including the Internet and TV channels in multiple languages. *Al Jazeera* has since expanded into a network with several outlets, including the Internet and specialty TV channels in multiple languages (“Al Jazeera,” n.d).

Al Jazeera launched an English language channel, originally called *Al Jazeera* International, in 2006. The original *Al Jazeera* channel is available worldwide through various satellite and cable systems. *Al Jazeera's* English division has also partnered with Livestation for Internet-based broadcasting. This enables viewers to watch *Al Jazeera* English, *Al Jazeera* America and *Al Jazeera* live worldwide with the exception of English and America in the United States (“Al Jazeera,” n.d).

According to Telhami (2013, June 15), *Al Jazeera* became a nonaligned media. First, by overtaking the Saudi and Egyptian media, it bends criticism against the emirate and its leaders which becomes prototype. Second, by providing credible news that focused on Pan-Arab issues, it gained accolade which balanced the perception towards America and Israel. Third, the success of *Al Jazeera* provided Qatar an instrument as leverage dealing with its detractors.

2.7 Systemic Functional Linguistic

Systemic Functional Linguistic (SFL) is a meaning-based linguistic theory which analyses language as a resource to make meaning. Systemic Functional Linguistics is an approach to language developed mainly by Michael Halliday in the U.K during the 1960s, and later in Australia. The approach is now used world-wide, particularly in language education, and for purposes of discourse analysis (O’Donnell, 2011). SFL attempts as the way language works in a social and cultural setting which sees language as a meaning potential that enables users draw upon to “construe physical and biological reality (including consciousness)”, “enact social relations” and “bring into being a semiotic reality alongside the physical, biological and social” (Halliday and Martin 1993, p. 27-28). As the time goes on, SFL becomes the main trends within the textual and discursive theories that have a deep social and critical involvement and impact (Eggins, 2004, p.1),

Matthiessen (2009) has demonstrated that SFL refers to be language as a meaning-making resource through which people interact with each other in given situational and cultural contexts which are mainly interested in how language is used to infer the meaning.

2.7.1 Genre Analysis

Eggs (2004) stated that genre gives purpose and meaning to social interactions and can also adjust to the context of situation it might be used in. In addition, genres are characterized by the schematic structures they follow, that is, a particular genre can be recognized as such according to how the stages and the step-by-step organization used by the speaker/writer to linguistically achieve a goal. In genre analysis, these stages used to achieve the goal are given a label according to their functions, as for example, the genre of transaction can have as functional labels. The main point is that genre is the first step towards making explicit the cultural and social basis of language in use and enables us to:

- To make explicit why some texts are successful and appropriate
- To contrast types of genres and their realizations in pragmatic contexts and interpersonal contexts
- To carry out critical text analysis
- To contrast types of genre and understand similarities and differences between non-fiction and fiction genres.

The identification of genre is integral to how a text means. However, there is more to genre analysis than just identifying the genre, analyzing its schematic structure stages, and relating those to realizations. Genre analysis involves also reflecting critically on what cultural work is being done, whose interests are being served, by texts of particular genres. Critical reading of genres is applicable and perhaps even more relevant for the genres of everyday life.

2.7.2 Ideational Meaning

Edward Haig (2010, p. 22) argued that ideational meanings are those to do with the representation of experience or specifically refers to the identification and description of people, things and events. And practically as told by Martin and Matthiessen (1997, p.100), ideational meaning provides grammatical resources at rank to construe the meaning inside and outside the word. Ideational meaning is realized through the transitivity system related to the field of the text. As the tool to analyze, SFL shows the process represented in the text by seeing the participants involved and circumstances of the process.

Representation of the text includes process, the event which is being described, participant involved and circumstances as the specification (when, where, why and how). Meanwhile, transitivity in SFL refers to the whole system of representational resources enabled by particular language at the level of the clause. According to Halliday (1976, p. 159) transitivity is the representation in language of process, the participants therein, and the circumstantial features associated with them. Transitivity is also the tool of lexicogrammar to realize the experiential metafunction (related to the representation of experience) and a resource to construe the experience in terms of configurations of process, participants and circumstances (Martin and Matthiessen, 1997, p. 102).

Martin and Matthiessen (1997, p. 102) reveal that there are six processes in the English transitivity system. The three major processes are material, mental and relational. And three further process types i.e. the behavioral, verbal and existential.

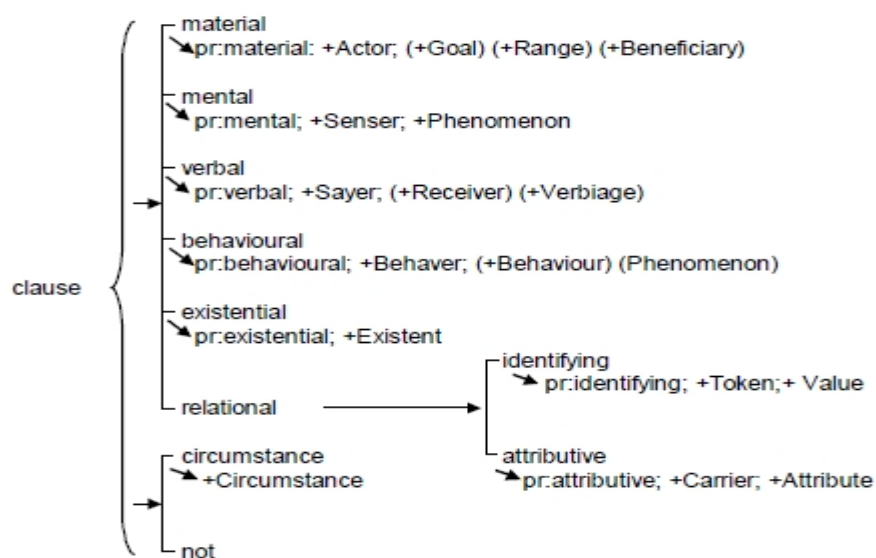


Figure 1 System for Transitivity

2.7.3 Types of Process

a. Material Process

Material process represents actions, events and participants involved in the text. Thus, material process refers to the process of “what is happening or doing” which is done by the participant or actor as the doer. Halliday (2004, p.195) states that the actor is one of the deed. Besides, Haig (2010, p. 27) assumes that material process could show the recentness of the past actions related to the present time.

Another involvement from the actor is the second participant, goal or range which means the one who gets the impact of the actor’s action or affected by the process.

b. Relational Process

What is meant by relational process is related to all processes with the expression of ‘being’ or ‘having’. In addition, relational process is useful to construe the

relationships between the form and function. Halliday (2004, p. 216) states that there are three main types of relational process which are intensive, possessive and circumstantial process where each process has two modes, i.e. attributive and identifying.

The difference between attributive and identifying mode is that the identifying mode is reversible while the attributive one is not.

c. Mental Process

Mental process means “experiencing” or “sensing” which involves perception, cognition, affection and consciousness. The participants of mental process are senser and phenomenon. According to Halliday (2004, p. 201-203) the senser is the one who “senses” or feels, thinks, wants or perceives. And phenomenon is the thing which is being felt, thought, appreciated, wanted or perceived.

d. Behavioral Process

Behavioral process is the process of ‘behaving’. Behavioral Processes relate more to physiological and psychological behavior (Butt, 2000, p.51). but clearly, Halliday and Mathiessen (1999, p. 514) state that :

Here (In English) the grammar postulates a third type of process intermediate between these two (material and mental): “Behavioral” processes, in which inner events are externalised as bodily behavior, like staring, thinking (in the sense of pondering) or crying.

Thus, behavioral process can be inferred as the compound of psychological thing which is expressed by body. The participant who is “behaving” is called as behavior. The process itself is grammatically more like one of “doing” (Halliday, 2004, p. 248, 250).

e. Verbal Process

Verbal process is the process of “saying”. The participants of the processes are: sayer, the participant who speaks, says, quotes or reports, receiver, the one to whom the verbalization is addressed or directed, verbiage, a name for the verbalization itself or the function that corresponds to what is said. And target, which construes the entity that is

targeted by the process of saying (Halliday, 2004, p. 255-256). However there is one other type of verbal process, in which the sayer is in sense acting verbally on another direct participant, with verbs such as: *insult, praise, slander, abuse* and *flatter* (Bustam, 2011).

f. Existential Process

Existential Processes are identified by the use of *is, are, was, were* and signal the existence of a relationship between two concepts (Thompson, 2004, p.96).

These clauses typically have the verb *be*, or some other verb expressing *existence*, such as *exist, arise*, followed by a nominal group functioning as Existent (a thing which exists in the process). The existent may be a phenomenon of any kind, and is often, in fact, an event (Bustam, 2011, p. 8).

2.7.4 Participant

According to Halliday (2004, p. 176), a participant is involved in the process that consist of the nominal group, bringing about its occurrence or being affected in many ways. The examples of participants are actor, senser, sayer and behavior.

2.7.5 Circumstantial Elements

Circumstantial elements refer to the additional elements minor process which is represented by using prepositional phrase, noun phrase and adverbial phrase. Circumstantial elements also add information about time (when), place (where), manner (how) and reason (why, what for or who).

2.8 Theoretical Framework

The author would like to unravel the image of Islam represented in The New York Times and Al Jazeera through the articles selected. They will be analyzed by using Systemic Functional

Linguistics (SFL) theory by M.A.K Halliday. The articles consist of words, phrases, clauses and sentences which represent the image of Islam.

The writer uses the theory of process types to classify the clauses through the process which are used. The processes are material, relational, mental, behavioral, verbal, and existential process. All of the processes are classified according to each participant, dominant process and circumstances from the selected articles.

CHAPTER III

METHODOLOGY

3.1 Research Design

This is a descriptive analytical study pertaining to qualitative research as the method of the study. Descriptive analytical method is a method in which the researcher describes the collected facts and followed by analysis (Ratna, 2004, p.53). Whilst, a qualitative research is defined by Creswell as a research which is conducted in a natural setting where the researcher is an instrument to collect data (words or pictures), and analyzes them inductively, and describe a process which is expressive and persuasive in language. The data are taken from eight articles (four articles from *The New York Times* and four articles from *Al Jazeera*). The study will be conducted by using transitivity system and genre analysis of Systemic Functional Language analysis by M.A.K Halliday.

3.2 Data and Data Source

1. Data of the Study

The data of study are the form word, phrase, clause level and nominal group in the articles. The object of the study is to analyze the image of Islam in the aftermath of *Charlie Hebdo* attack in *The New York Times* and *Al Jazeera*.

2. Data Source

1) *The New York Times* Website. The articles which are taken from *The New York Times* websites are titled “*York Times Only Top U.S. Newspaper Not To Publish Charlie Hebdo Cover*” (January 14, 2015), “*Wrong Responses to Charlie Hebdo*” (January 15, 2015), “*Charlie Hebdo and Free Expression*” (January 18, 2015) and “*Chechnya and Charlie Hebdo*” (January 22, 2015).

2) *Al Jazeera* Website. The articles which are taken from *Al Jazeera* websites are titled “*The reaction to the Charlie Hebdo attack*” (January 11, 2015), “*Al-Qaeda in Yemen claims*”

Charlie Hebdo attack” (January 14, 2015), “*Anti-Charlie Hebdo protests held in Pakistan*” (January 16, 2015) and “*Deadly Niger protests over Charlie Hebdo*” (January 17, 2015)

3.3 Data Collecting Procedure

- 1) Finding news about *Charlie Hebdo* attack in *The New York Times* and *Al Jazeera* websites,
- 2) Reading the news of *Charlie Hebdo* attack in the articles of *The New York Times* and *Al Jazeera* websites,
- 3) Selecting the news articles based on the publication dates and the topic of the tragedy of *Charlie Hebdo*
- 4) Chunking the articles based on the clause level.

3.4 Data Analyzing Procedure

- 1) Classifying the clauses based on the process type of the eight articles,
- 2) Calculating the data to obtain the dominant process type of each article,
- 3) Interpreting the articles based on the dominant process types of the eight articles.
- 4) Comparing the difference of dominant process types of *The New York Times* and *Al Jazeera* news articles,
- 5) Interpreting the description of the difference of the articles of *The New York Times* and *Al Jazeera*.
- 6) Concluding the final result.

CHAPTER IV

FINDING AND DISCUSSION

This chapter aims to discuss the social function, logical structure and the dominant lexicogrammatical features of the eight articles. The discussion of these three main elements helps to describe the mechanism depicted by *The New York Times* and *Al Jazeera* in constructing the image of Islam. This chapter is divided into two sections. Section one discusses about the dominant process, the logical structure, and the social function of each article. The section two discusses about the dominant process of the eight articles and the issues found.

4.1 Finding

These are the dominant process of the articles and the percentage from the process of the article which become the tool to analyze the image of Islam in the articles.

The New York Times

No.	The Title	The Dominant Process	Percentage
1.	New York Times Only Top U.S. Newspaper Not To Publish <i>Charlie Hebdo</i> Cover	Relational Process	30,9 %
2.	Wrong Responses to <i>Charlie Hebdo</i>	Relational Process	40,6 %
3.	<i>Charlie Hebdo</i> and Free Expression	Relational Process	36,7 %
4.	Chechnya and <i>Charlie Hebdo</i>	Mental Process	29,2 %

Al Jazeera

No.	The Title	The Dominant Process	Percentage
1.	The reaction to the <i>Charlie</i>	Relational Process	41,4 %

	<i>Hebdo</i> attack		
2.	Al-Qaeda in Yemen claims <i>Charlie Hebdo</i> attack	Material Process	33 %
3.	Anti- <i>Charlie Hebdo</i> protests held in Pakistan	Material Process	48,6 %
4.	Deadly Niger protests over <i>Charlie Hebdo</i>	Material Process	40,9 %

This can be perceived by the tables, through the news about *Charlie Hebdo* attack in *The New York Times* and *Al Jazeera* from 11-22 January 2015 that both *The New York Times* and *Al Jazeera* have their own tendencies which are intended to influence the readers about the image of Islam. *The New York Times* deploys relational process as the dominant process, whilst *Al Jazeera* deploys material process as the dominant process.

Furthermore, in order to answer the research question, i.e. How do *The New York Times* and *Al Jazeera* represent the image of Islam after the *Charlie Hebdo* attack in their articles by using SFL, the writer found that four articles of *The New York Times* have some issues, i.e. freedom expression, *Islamophobia* and the power of Muslims. In other side, the writer also found that four articles of *Al Jazeera* have issues, i.e. avenging the mockery of the Prophet Muhammad is tolerable, impartial journalism towards Islam and the innocence of Islam.

Moreover, the main point of four articles of *The New York Times* shows its condolence for the victims of *Charlie Hebdo* attack and condemns the Muslims who were involved in the tragedy, besides it also gives proves that Muslims should have not done such thing to avenge the mockery of their ultimate prophet because of the freedom of expression is one main thing in this life thus there is no need to kill others which then stimulate war across religion (this is implied in the article 1 of *The New York Times*, “New York Times Only Top U.S. Newspaper Not To Publish *Charlie Hebdo* Cover”). In contrary, *Al Jazeera* claims that the tragedy is not fully happened by the mistake of Muslims and it considers that avenging the blasphemy of depicting the prophet Muhammad is acceptable because it adheres to one of value in Islam which sounds that killing *Kafir* (someone who literally rejects God’s authority and nowadays, the term refers to anybody who is non-Muslim) is *halal* (allowed). In Islam, depicting the picture the prophet’s

figure means sin, however what *Charlie Hebdo* had done is even worse than just depicting. This is the reason why many figures of Islam do not blame the doers of this tragedy based on their experience as Muslims who feel suppressed by the image of terrorist and Osama bin Laden. The writer also found that *Al Jazeera* introduces the power of Muslim which must be feared and lethal (this can be found in article 2 of *Al Jazeera*, Al-Qaeda in Yemen claims *Charlie Hebdo* attack)

4.2 Discussion

Below is the analysis of the eight articles. They are organized with three subsections, i.e. the dominant process, the logical structure and the social function.

The New York Times

1. New York Times Only Top U.S. Newspaper Not To Publish *Charlie Hebdo* Cover

1.1. The Dominant Process

This article is written and published by *The New York Times* on January 14, 2015 at 2:25 pm. The article shows implicitly its support for freedom expression. And from the title itself, it can be inferred that there is a certain fear of *The New York Times* towards Islam thus it does not republish the controversial cover of *Charlie Hebdo* magazine which displays the cartoon of the prophet Muhammad indelicately. Another reason is that *The New York Times* gives respect for the Muslim readers and prevents further problem. The unique part of this article is that it includes proves of some works which also mock prominent figures but yet they are not ended by killing others. They are Andres Serrano's "Piss Christ," which shows a crucifix submerged in urine and Chris Ofili's "Holy Virgin Mary," which uses materials like elephant dung and depicts pornographic scenes. That works are provided in this article to show that blasphemy should not always be responded or avenged by assassination. The whole article shows "riots" by many people who works in media to be wiser in publication and they even take decision not to publish anything that will trigger the anger of Muslims. In this article, the first dominant process is material process and the second dominant process is relational process.

There are 33 relational processes (30,9 %) and 29 material processes (26,3%). In the relational process, the dominant one is relational attributive (25 clauses), the rest is relational identifying (8 clauses) and the last is relational possessive (1 clauses). As the most dominant process in this article, the verbal groups used in the relational process are, for instance, “is”, “has”, “was”, “led”, “is”, “as”, and “featured”. The use of relational processes in this article is to show identification, position, describe situation or show ownership. For example is “Keller **wasn’t** alone”, “Matt Welch, the editor-in-chief of Reason magazine who in 2006 **was** an editorial writer at the Los Angeles Times”, and “previously **had** a small circulation”. Besides, relational processes in this article also show the quality of a person which is also supported by the emphasis, which is shown in the last sentence of this article, “It **was** Dean Baquet”. Another thing is that this article shows the consideration of Dean Baquet who denies to publish the controversial cover of Charlie Hebdo magazine, this is implied in the nineteenth paragraph, “he **has** a responsibility to the Muslim family in Brooklyn who read us and is offended by any depiction of what he sees as his prophet.”

The second dominant process is material process. The verbal groups used in this article, for instance are “attacked”, “published” and “ran”. By using material process, this article explains the wisdom of *The New York Times* not to publish *Charlie Hebdo* magazine cover which is inferred to pacify the situation, respect the Muslim readers and prevent further problem regarding to blasphemy. This is shown in the fifth paragraph, “The Times **published** several of the cartoons, including one of Islamic State leader Abu Bakr al-Baghdadi, but did not reprint those depicting Muhammad” and in the twelfth paragraph, “he replied by email: We **have to make** our own calls.” However, this article also shows material process to describe its actions to support freedom expression, this is the implication obtained by the writer in the seventeenth and eighteenth paragraphs “In recent years, The Times published artwork from both a “Holocaust International Cartoon Contest” in Tehran and a “Holocaust-denying Iranian cartoonist,” and a photograph from a production of Mozart’s “Idomeneo” that included depictions of Buddha and Muhammad being decapitated. And “The paper has also published controversial works like Andres Serrano's “Piss Christ,” which shows a crucifix submerged in urine, and Chris Ofili’s “Holy Virgin Mary,” which uses materials like elephant dung and a features a collage of pornographic scenes, each of which sparked controversies in New York City.” In 1999, the Times editorial board — which operates

separately from the news pages -- argued in support of Ofili's work being exhibited in Brooklyn. Thus, the material processes in this article are used to demonstrate the active, real, concrete and visible action of *The New York Times* as great media and provide proofs to support the idea and message of the article.

1.2.The Logical Structure

The first three paragraphs introduce a situation as an impact of *Charlie Hebdo* attack completed with simple explanation about what is *Charlie Hebdo*, what happened with it and who was the doers. Then followed by telling some aspects which are influenced by the tragedy such as political, religion and economic sides. And the third paragraph is the "bridge" to guide into the main topic. The dominant processes of the first paragraph is relational process such as "led", "featured" and "chose". These paragraphs have role as the introduction for the reader and give "spoiler" for the main topic.

The fourth paragraph describes what is meant in the title of this article, which is briefly explained as The New York Times' decision not to publish the cover of *Charlie Hebdo* magazine that is still being a problem in the society in this world as it depicts the cartoon of the Prophet Muhammad. This paragraph includes three process types, they are mental, behavioral and relational. The power or emphasis of this paragraph is "The Times **chose** not to publish *Charlie Hebdo*'s latest cover, which features an illustration of the Prophet Muhammad shedding a tear and holding the now iconic "Je Suis Charlie" sign", as this sentence aims to make the title article clearer. This paragraph has role as the bridge of the "climax" of this article.

The fifth paragraph is made to complete the fourth paragraph by using the word "also" which then followed by the description of the impact of the *Charlie Hebdo* attack which left 12 dead and rose fear in Paris. In this paragraph, *The New York Times* also recognizes that it published many controversial cartoons, including Abu Bakr Al-Baghdadi, however *The New York Times* do not do the same for the prominent figure like the prophet Muhammad, moreover after the tragedy of Charlie Hebdo.

The next two paragraphs are the direct speech of Dean Baquet, the executive editor of *The New York Times*. His speeches are meant to pacify the readers regarding that *The New*

York Times is one of the most popular media and also to convince the Muslims that The New York Times will not do such thing as mockery towards the prophet Muhammad. The writer also sees the fear of Dean Baquet towards Muslims, this is implied in the sixth paragraph, "Out of respect to our readers we have avoided those we felt were offensive," New York Times executive editor Dean Baquet told The Huffington Post on Monday night, shortly after the Charlie Hebdo cover was released online". And the "alibi" to conceal the fear of Dean Baquet in the seventh paragraph, "Many Muslims consider publishing images of their prophet innately offensive and we have refrained from doing so," Baquet said."

The eighth paragraph is intended to demonstrate the support for free expression conducted by The Huffington Post, Buzz Feed and The Daily Beast. This is explained briefly in the eighth paragraph and completed with the ninth paragraph which explains the support is also followed by The Associated Press, most televisions and several major newspapers. But then almost all participants take different decision by publishing the controversial cover of *Charlie Hebdo* that is written in the tenth paragraph. The dominant process of these paragraphs is material process which is found in "published" and "didn't budge".

The eleventh paragraph tells about the decision of *The Guardian* which also ran the cover with the concern of the news value in publication. This paragraph is ended by a brief explanation that *The New York Times* used to be a partner of *The Guardian*. The dominant process of this paragraph is material process which is seen on "ran" and "partnered".

The twelfth paragraph describes about the respond of Baquet when he was asked by *The Huffington Post* about the fact that other papers had chosen to run the cover. And Baquet seems to be indecisive person, thus he replied by email: "We have to make our own calls." The dominant process of this paragraph is material process such as "replied" and "have to make".

The thirteenth paragraph shows that the public editor of *The New York Times*, Margaret Sullivan has different view from Baquet. She sees the news value of the cartoon publication and the Muslim reader which is minority should not be feared or become a serious concern of *The New York Times*. The dominant process of this paragraph is mental process, they are "disagreed", "disturb" and "considers".

The fourteenth paragraph describes the alternative thing conducted by *The New York Times*. For the sake of the newsworthy of the *Charlie Hebdo* cover magazine, it adds the headline “*Mohammed Is on Cover of Charlie Hebdo*” across the middle of its website homepage which linked to the story in the aftermath of *Charlie Hebdo* attack. This paragraph contains two process types, they are mental process (“considers”) and material process (“ran”).

The fifteenth paragraph aims to show the wisdom of Baquet who thinks that publishing the cartoon could endanger Times staff and it could offend the Muslim readers. It can be inferred that there is a trauma and fear brought by the *Charlie Hebdo* attack, this is especially shown in the citation “standard of not publishing what may be considered a gratuitous insult”. This paragraph contains two process types, they are verbal process (“argued” and “cited”) and mental process (“endanger” and “offended”).

The sixteenth paragraph is intended to tell the opinion of Gawker who compares the “long held” standard with the matter in Twitter surfaced by the users, which could lead into offense towards faiths. This is another proof of fear of The New York Times. The paragraph has three process types, they are relational (“began”), material (“having published”) and verbal process (“noted”).

The seventeenth paragraph describes that in recent years, The New York Times published some artworks that could be considered as blasphemy towards Buddha, Muhammad and Jesus Christ. This paragraph contains two process types, they are material process (“published”) and mental process (“decapitated”).

The eighteenth paragraph is made to complete the previous paragraph. This paragraph also explains about a work of Andres Serrano which named “*Piss Christ*” shows a crucifix submerged in urine and a work of Chris Ofili named “*Holy Virgin Mary*,” which uses materials like elephant dung with touch of obscenity. These two things are the proofs to imply that the publication of the offensive artworks should not be ended by assassination. The dominant process of this paragraph is material process such as “published” and “operated”.

The nineteenth paragraph tells about the argument of Baquet about the aforementioned artworks when he is asked by Dylan Byers. However, to be wise, Baquet states that he does not want to offend the Muslim family in Brooklyn as the reader of The New York Times. The dominant process of this paragraph is verbal process which is found in “asked” and “said”.

The twentieth paragraph aims to describe the Baquet’s responsibility in the decision not to run the *Charlie Hebdo* cover. Baquet has two predecessors who seem disagree with this decision, their disagreement are shown in the sentence “-- Howell Raines and Jill Abramson -- declined to comment on The Times' decision not to run the Charlie Hebdo cover”. This paragraph contains two process types, they are relational process (“became”) and mental process (“reached out”).

The twenty-first paragraph tells about who is Bill Keller and to show that Keller is neutral in responding the Baquet’s decision. This paragraph is followed by the twenty-second paragraph which is direct speech of Keller’s statement which shows his reason as he is “trepped” between two contradictories as seen on the his direct speech “It would be offensive to Muslims who believe that all pictorial representations of Mohammed are inherently sacrilegious, but that is by no means a universal view in Islam. I'd be inclined to publish it. But I respect the paper's decision not to.” The dominant process of these paragraphs is relational process such as “would have likely chosen”, “were”, “is” and “as”.

The twenty-third paragraph aims to show that Keller was executive editor in February 2006 when the Times decided not to publish a series of Danish cartoons of Muhammad that were sparking protests and he gives comparison sent in an email. The processes of this paragraph is mental process (“compared”) and relational process (“sparking”).

The twenty-fourth paragraph is intended to show the two comparison made by Keller to support his argument completed with a real example that was happened in 2006. The dominant process of this paragraph is material process such as “register” and “press” and also relational process such as “are” and “is”

The twenty-fifth paragraph tends to show the conclusion for all contradictories in this article. What is being prioritized is freedom expression. This is shown in the sentence

“Freedom of the press encompasses both the right of Charlie Hebdo to publish puerile, sometimes obscene, intentionally hurtful lampoons of Moslems, Jews, Catholics and politicians of all stripes, and the right of the NYT not to. And it encompasses the right of editors at other news organizations to make a different decision.” The dominant process in this paragraph is material process such as “publish”, “encompass” and “make”.

The twenty-sixth paragraph implicitly alludes the Baquet’s decision regarding to the safety of the staffs and gives impression that Baquet has “old style” and moderate. Another finding of this paragraph is the fear of The New York Times that has to protect their staffs as caught in the sentence” ... but the dangers fall on journalists in the field. If you've had a few of your people murdered, as The Times has, this is not a concern you take lightly”. The dominant process of this paragraph is relational process such as “had”, “as” and “is”.

The twenty-seventh paragraph is made to support Keller’s argument which is to republish the cover of *Charlie Hebdo* completed by an example of Danish cartoons. The paragraph has two dominant process types, they are material process, such as in “reprinted” and “did not” and existential process such as “came” and “came out”.

The twenty-eighth paragraph aims to introduce who is Matt Welch and how he plays role in defying Baquet’s decision which is recalled how he and some others, like columnist Tim Rutten whose the same argument as Welch. The dominant process is relational process such as “was” and “like”.

The twenty-ninth paragraph is intended to show how Tim Rutten, as a columnist who rejects the Baquet’s decision, he wrote that that "American news media's current exercise in mass self-censorship has nothing to do with either sensitivity or restraint and everything to do with timidity and expediency”. It shows that he really hates Baquet’s decision and he expresses it in brilliant diction of words. The dominant process of this paragraph is material process such as “wrote” and “do”.

The thirtieth paragraph plays role as the closing of this article. This paragraph is made as the completion of the previous paragraph. This is also the closing of the allusion given for Baquet. The last sentence implicitly shows that Dean Baquet is very indecisive and does not really matters about any rejection towards his decision. The emphasis “it was Dean Baquet”

has made this article more effective and impress the reader. The dominant process of this paragraph is mental process which is found in “noted”, “does not think” and “did not name”.

1.3.The social function of the article

This article aims to show the wisdom of *The New York Times* as its decision not to publish the controversial cover of *Charlie Hebdo* magazine in order to respect the Muslim readers, to prevent further problem regarding to the blasphemy and to ensure the safety of the staffs of *The New York Times* from any case related to the terrorism. The thirty paragraphs of this article the goodness of *The New York Times* by the figure of Dean Baquet, the executive editor of *The New York Times* who is indecisive and not easily influenced by any rejection towards his decision. Though there are many people question and protest Baquet’s decision, he chose to keep adhering to his final decision. This article is dominated by the material process which is used to describe the real, actual, visible, and concrete action done by the popular *The New York Times* which is “brave enough” to take different decision among other major media sites while others stay keeping the news value inside the publication of the controversial cover of *Charlie Hebdo* magazine without any further consideration towards the feeling of Muslims. The decision of *The New York Times* is explained start from the fourth paragraph while the first three paragraphs become the introduction to brainstorm the readers and describe the background of this article. This decision is one of proof that *The New York Times* tries to be wise, based on its slogan “*to give the news impartially, without fear of favor*” from its former, Adolph Ochs (Haryanto, 2006, p. 42).

The New York Times has proven that it never changes through the years and still adheres to the value made by Adolph Ochs. This article clearly tells to inform the readers that *The New York Times* is different from other media which sometimes have to follow the current situation to catch the attention of the readers or even make something that is controversial considered by the news value. This article prioritizes Dean Baquet as the main point to attract the attention of the readers that he is the one who brings his decision and does not influenced by many people who deny him and keep following the current trend of the media and even mark his decision as “old” and moderate.

2. Wrong Responses to *Charlie Hebdo*

2.1. The Dominant Process

This article is written by the editorial board and published by The New York Times on January 15, 2015. The article is factual news that explains about the effort to prevent terrorism in the aftermath of *Charlie Hebdo* attack conducted by some European leaders through the Internet censorship which is claimed as provocative thing to stimulate hatred and terror. The first dominant process of this article is relational process and material process as the second dominant process.

The first dominant process is relational process (13 clauses or 40,6 %). In relational process, the dominant one is relational attributive (10 clauses) and relational possessive (3 clauses). The verbal groups used in the article are “like”, “as” and “seem”. By the use of relational process, this article shows the identification such as in “Countries **like** France and Germany” and describes situation such as in “might **be** offensive”.

As the second dominant process, material processes in this article has 12 clauses (37,6 %). The used verbal groups are, for example “trying”, “proposing” and “made”. By deploying those verbal groups, this article clearly describes its condition which is busy and full of actions. The actions here means the effort of some European leaders who are depicted as active, do concrete things and give clear planning. The whole article shows the systematic actions conducted by the leaders from France, Britain, Germany and Britain that has their own specific role in contributing the attempt.

2.2. The logical structure

Paragraph one stands as the introduction which uses “Leaders in Europe” to start the article to be more general. This paragraph describes the attempt of some European leaders to prevent further terrorist attacks after the tragedy of *Charlie Hebdo* mass shooting. The dominant process of this article is material process with the verbal groups, “proposing”, mental process in “trying” and relational process in “like”. These are used to describe the

situation which seems “on fire” or full of strain which is implied in the sentence “Leaders in Europe are justifiably trying to figure out what they should be doing to prevent terrorist attacks like the recent massacre at the satirical French newspaper *Charlie Hebdo*.”

Paragraph two aims to describe the detail action in Paris conducted by a dozen interior ministers from France, Britain and Germany to call on Internet service providers to identify and take down online content which can stimulate hatred and terror. This paragraph is ended by the brief explanation about the detail action in Britain which is conducted by the Prime Minister, David Cameron who suggests the country to ban Internet services that is “hidden” from the government. The paragraph contains two process types, they are verbal process (“issued” and “calling”) and mental process (“want” and “suggested”). They are applied to show the action conducted by some countries’ leaders in order to restrain terrorism.

Paragraph three is intended to tell that terrorism and hatred are something lethal and dangerous thus they become main focus of European leaders. That is indicated by the first sentence “Even before the *Charlie Hebdo* attack, European leaders were proposing or enacting harsh measures”. The next sentence is the example to strengthen the previous one and to inform the readers about the proof that the attempt is real and completed by the third sentence that tells about 54 people who are arrested by the sue of hate speech as the real proof with its exact way. The dominant process if this paragraph is material process such as “proposing”, and “passed”. These are applied to strength the statement and gives real proof that needs to be known by the readers.

The fourth paragraph aims to “bridge” to be back to the main point regarding to the *Charlie Hebdo* attack that is now is still in nuance of deep condolence for the victims. And countries like France and Germany as the examples of countries that have strict controls on speech rather than United States. The last sentence of this paragraph stands as the “anticlimax” which implies that governments or judges should be strict and use their authorities to control the Internet firms. The dominant process of this paragraph is relational (attributive) such as “are” and “like”. Those are used in order to describe the ironic situation that must be mended.

The fifth paragraph describes the weakness of Internet service providers that they do not have the staff or the skill to determine what content is likely to lead to terrorist attacks. And that is the reason why the controversial cartoon like *Charlie Hebdo* cover magazine circulated easily which then ends with assassination. The dominant process of this paragraph is material process with the verbal groups used, “censor” and “take”. And relational process with the verbal groups used “force” and “lead”. They are used to show the concrete depiction between cause and effect.

The sixth paragraph reveals about the terrorist sympathizers who could access the banned content related to any propaganda of terrorist network. This could happen in a country where free speech is prioritized like the United States. The dominant process of this paragraph is material process which can be seen in some examples such as “blocked”, “access” and “using”. These are applied to inform the systemic explanation about the way of terrorist sympathizers access the banned Internet content and show that the power of terrorism network and the role of Internet cannot be underestimated.

2.3.The social function of the article

This article describes about the role of authoritative country leaders and Internet service to ban or at least decrease terrorism by blocking, banned and giving stricter rules for the Internet service provider and any websites which contents propaganda or provocative thing to stimulate hatred. This is clearly stated in the entire part of this article which is divided into six paragraphs. Those six paragraphs show the systemic concrete action taken by some European leaders in order to restrain hatred which can cause terrorism attack. It is a kind of suggestion that implicitly tells about the dangerous caused by terrorism. In the field of country, the government should be stricter about the Internet service which could provide provocative websites. This article uses relational process as the dominant process to describe the situation and systemic way of the countries’ leader in preventing further cases regarding to the terrorism.

3. *Charlie Hebdo* and Free Expression

3.1 The dominant process

This article is published by *The New York Times* on January 18, 2015. This article informs the readers about the *Charlie Hebdo* that get more popularity after obtaining the world's attention regarding to the mass shooting at its office. No wonder, the edition of the magazine which has controversial cover reach five million copies and also raises an issue of freedom expression. The first dominant process of the article is relational process (33 clauses or 36,7 %) and the second dominant process is material process (24 clauses or 26,7 %).

There are 33 clauses of relational process (36,7 %), the verbal groups are, for instance, “is”, “was” and “change”. The relational process of this article takes role to describe the situation of Charlie Hebdo magazine after the mass shooting, then it gets “sudden” popularity which then raises a cynical question and being questions by the editor in chief of *Charlie Hebdo*, Gérard Biard who asks about the moral equivalence between deeply held secularist views and the “religious totalitarianism”. There is confusion which happens in between the right to attack and idea and the right to attack people or incite hatred. This article also provides a background of freedom expression that was begun by denying the Holocaust and with a rise in anti-Semitism in France. This articles attempts to brainstorm the reader to know the brief explanation about some rare facts about the secularism, *Islamophobia* and freedom of expression including a case of blasphemy done by Tatiana Susskind, a Russian immigrant who posted drawings of the Prophet as a pig in Hebron in 1997. As the consequence, she was sentenced to two years in prison.

The second dominant process of this article is material process which has 24 clauses or 26,7 %. The examples of the dominant process in this article are “distributed”, “held” and “assailed”. The dominant process in this article aims to demonstrate the real action such as in describing French authorities who began aggressive enforcements of a law against supporting or justifying terrorism.

3.2.The logical structure

The first, second and third paragraphs describe about the condition of *Charlie Hebdo* magazine after shocking the world regarding to the mass shooting at its office and involved

two radical Muslims as the doer. However, the first paragraph stands as the introduction which explains briefly about the tragedy and about Gérard Biard, the editor in chief of *Charlie Hebdo* who asks about the secularist and freedom expression as two main values in France. The second is the direct speech of Biard's question whilst the third paragraph is intended to clarify what is meant by Biard's question. The dominant process is material process (which can be found in, for instance, "torments", "distributed" and "skewer") and relational process (such as "is", "was" and "mean").

The fourth paragraph explains about the value of secularism in France and mentions some terms related to secularism such as "Islamophobes", "Christianophobes", provocateurs, irresponsible, throwers of oil on the fire, racists" and the like. And the fifth paragraph is the direct speech of Biard who condemns terrorism and raise his condolence for his friends who became the victims of the mass shooting tragedy. The dominant process of those two paragraphs is material process. The examples of the material process here, for instance, are "burning", "assailed" and "went". They are applied to give clearer depiction of Biard's point of view about the secularism enshrined in French politics to be more active and real.

The sixth, seventh, eighth and ninth paragraphs describe about the question which raises the freedom expression matter. Obviously killing others in the name of religion cannot be tolerated anyway. There is a need of tolerance between society and Muslims who live in Europe, moreover in France that adheres to secularism and prioritize freedom expression as way of live. Besides, as being explained in the eighth paragraph, there is another problem that could provoke terrorism, and that is Internet which has opened the door to almost every level and form of expression. The ninth paragraph contents legitimate questions about freedom expression in the tragedy of *Charlie Hebdo* attack. The dominant process of these paragraphs is relational process with the verbal groups, for instance, "be", "like" and "been". They are used to show the situation that is complicated and confusing.

The tenth paragraph shows the French who are now fear and feel insecure after the tragedy of *Charlie Hebdo* attack, they redundant their feeling towards Muslims that are deemed as terrorist. Even French authorities began aggressive enforcements of a law against supporting or justifying terrorism, including arrests of people who spoke admiringly about

the shootings at *Charlie Hebdo*. The dominant process is mental process. The examples of mental process here are “supporting” and “justifying”. The dominant process is intended to show the certain condition in France which gets restrained. The mental process here is used for expressing the French’s feeling about their insecurities towards Muslims (*Islamophobia*).

The eleventh, twelfth and thirteenth paragraph describe about the confusion between the existing law to justify the hate speech and incite violence in Western states, including a brief explanation about the consequence of World War II, France and several other European countries that have laws against denying the Holocaust, and with a rise in anti-Semitism in France also mentions Dieudonné M’bala M’bala (a French comedian) who was arrested because he posted joke regarding to the *Charlie Hebdo* attack. The dominant processes are mental process, relational process and material process. For the mental group, the verbal groups are, for examples, are “incite” and “recognize”. The mental process here is used to show the feeling or the “denial” inside heart and logic. Another dominant process is relational process which is found in “is”, “have” and “like”. The relational process in this paragraph is to show the placement such as in “The difference, according to French authorities, **is** between the right...” and shows ownership or belonging, like in “...several other European countries **have** laws against...”. The last dominant process is material process, which are “attack” and “sought”. They are used to demonstrate the real and visible activity.

The fourteenth and fifteenth paragraph explain about the freedom of expression in the United States which involves some other aspects such as incitement, libel, obscenity, or child pornography. In the fifteenth paragraph, there is a fact that drawing the line between speech that is disgusting and speech that is dangerous is inherently difficult and risky. The dominant process of these two paragraphs is relational process. The relational process, for example in these paragraphs are “is” and “are”. The relational process here is used to describe the fact completed with proofs.

The sixteenth and seventeenth paragraphs explain that In Israel, mocking Muhammad can bring a prison term, as it did for Tatiana Susskind, a Russian immigrant who posted drawings of the Prophet as a pig in Hebron in 1997 and she was sentenced to two years in

prison. This is one of proofs that laws like those in France against “words or acts of hatred” are based on what is often a subjective judgment. The dominant process is relational process and material process. The verbal groups of relational process are, for instance, “as”, “like” and “is”. They aim to show the proof that even a small country which has Muslims as minority still can respect to the value of Islam. Whilst the material process can be found in “did”, “committing” and “sentenced” which are used to give real depiction about the punishment.

The eighteenth, nineteenth and twentieth paragraphs are mainly explain about Tastes, standards and situations that will always change and different. And the eighteenth paragraph suggests for the editors and societies should filter or choose safe way to prevent any abuse or offence, thus the tragedy as *Charlie Hebdo* attack will not happen again in the future. The closing of this paragraph mentions about a “journal irresponsible” which implies the mistakes of the staff of *Charlie Hebdo*. The dominant process is relational process which verbal groups, for instance, such as “is” and “was”. The relational process here is used to describe the vision of The New York Times regarding to the tragedy of *Charlie Hebdo* in the name of freedom expression.

3.3.The social function of the article

The article has twenty paragraphs which are intended to inform the readers about the fear of French towards Muslims in the aftermath of *Charlie Hebdo* attack, the clash between secularism and religion, and the law to support freedom expression and incite hate speech. The question asked by Gérard Biard, the editor in chief of *Charlie Hebdo* is also the main topic of this article. The question is “Are we finally going to rid our political and intellectual vocabulary of the dirty term ‘laïccardintégriste’?” that implies his disappointment with the tragedy that killed his friends. He really concern about the secularism which becomes the value of France and freedom expression as he works as magazine editor. Thus secularism and freedom expression are the “bullet” of Biard to condemn the tragedy of *Charlie Hebdo*.

The eighth paragraph explains about another thing that can support terrorism, and that is Internet service. The internet service is the opened door that everyone can access and

consume easily. And there are so many websites that are provocative and contents propaganda made by the terrorist network. However this article does not explain enough about the one of the misuse of Internet.

Another main point of this article is freedom of expression that becomes main concern of many Western states including France. And this article explains that freedom expression does not mean you can easily mock the prominent figure of a religion. As the example, in Israel, a Russian immigrant named Tatiana Susskind was imprisoned for two years for drawings of the Prophet as a pig in Hebron in 1997. Israel itself is a small country and mostly inhabited by Jewish (which means non-Muslim) however it still respect the value of Muslim which forbids anyone to depict and draw the face of the prophet Muhammad. As the conclusion, everyone has their own freedom expression but they have to filter what is bad and what is good to publish.

4. Chechnya and *Charlie Hebdo*

4.1 The dominant process

This article is published by The New York Times on January 22, 2015. The article informs the readers about the friendliness of Chechnya towards Muslims. The people of Chechnya consider that republishing the controversial cartoon of the prophet Muhammad means criminal offense and that it would violate the “ethical and moral norms formed in Russia through the centuries of different people and faiths living side by side”. There is a mass rally in Grozny (the capital city of Chechnya) held by the President of Chechnya, Ramzan. A. Kadyrov. This mass rally is attended by thousands of people who love Muhammad. Whilst there is a protester who is imprisoned for eight days for bringing a sign “I am Charlie”. However, Kadyrov never condemned the massacre at Charlie Hebdo, instead he denounced the publication’s cover as a provocation against Muslims and declared that anyone who supported *Charlie Hebdo* as his enemy. The main point of this article is between Russia-Chechnya-France, where Mr. Vladimir Putin is also mentioned in this article as the one who finds Muslim as peaceful and suitable for him, and so do Kadyrov. The unique thing is that Russia does not tolerate the irreverent humor which is proved by banning two wide popular satirical television shows and imprisoning several members of Pussy Riot for

protesting in Moscow largest Cathedral. However, regarding to the *Charlie Hebdo* attack which is caused by blasphemy, Putin does not give his sympathy for the victims. The analysis using Systemic Functional Language points out that the first dominant process is mental process (29 clauses or 29.2%) and the second dominant process is material process (28 clauses or 28,2%).

There are 29 clauses of mental process (29,2%). The verbal groups used in this process are, for instance, “ordered”, “violate”, “love” and “defend”. They are used to show the feeling of Russian who admire Islam as way of live and the respect for Vladimir Putin and Ramzan Kadirov, the president of Chenchnya. This article is different from other three articles of The New York Times as it is arranged by Michael Khodarovsky, where this article shows support for Islam and Muhammad and do not condemn the *Charlie Hebdo* tragedy.

The second dominant process is material process (28 clauses or 28,2 %). The use of material process in this article can be found, for example, “holding”, “attended”, “keep” and “rebels”. These are used to demonstrate the real actions conducted which is real and visible and to show that Islam is a vital part of Russia’s cultural makeup also how Islam is adhered by Russian.

4.2. The logical structure

Paragraph one explains about a protester who holds a sign “I am Charlie” is arrested in Moscow and sentenced to eight days in jail. And several later, the federal media warned the Business News Agency to remove the controversial cover of *Charlie Hebdo* from its website. The dominant process of this paragraph is material process and mental process. The verbal groups of material process are, for instance, “holding”, “remove” and “living”. They are used to express the concrete action by the leaders as their decision to support Muslim rather than the victims of *Charlie Hebdo* attack, for example is in the sentence “...the Business News Agency to **remove** the new cover of Charlie Hebdo from its website.” Whilst the mental process is found in “ordered”, “violate” and “formed”. These are used to depict the invisible activity conducted to support the idea or the concrete action, for example in the sentence “...through the centuries of different peoples and faiths **living** side by side.”

Paragraph two is started by introducing Ramzan A. Kadyrov, whom Vladimir Putin appointed as the president of Chechnya in 2007. He is the one who held a rally mass in order to give respect for Muslim. And in his speech, Kadyrov pledged to defend Russia and denounced Western journalists and politicians. The dominant processes of this paragraph are material process and verbal process. The use of material process in this paragraph, for instance are, “appointed”, “held” and “attended”. They are used to express the successfulness of Kadyrov to defend Islam without any fear towards France, this can be seen in the sentence “On Monday, Ramzan A. Kadyrov, whom Vladimir V. Putin **appointed** president of Chechnya in 2007, held a mass rally in Grozny, the regional capital, against “the enemies of Islam.”. The verbal process in this paragraph are “quoted”, “pledged” and “denounced”. They are used to give citation made by someone or a source and to give more real and reliable depiction and source. For example is the sentence “The largest banner quoted Mr. Putin: “Islam is a vital part of Russia’s cultural makeup.”

The third paragraph describes about Putin, who is successful to mix religion and politics. The proof is that he needs support from Russian Orthodox Church regarding to draw public attention away from his country’s troubling in economic and social. Besides, Russia has large Muslim population who are kept by Putin in his camp. The dominant processes of this paragraph are material process and mental process. The use of material process in this paragraph, for instance are, “mixing”, “professing” and “spread”. They are used to show the real action conducted by Muslims, for example in the sentence “The brutal war in Chechnya may have ended, but Islamist **rebels...**”. Mental process in this paragraph can be found in “known”, “need” and “wants”. Those are used to describe the mind, feeling or abstract thing. For example is in the sentence “Mr. Putin **wants** to keep them in...”

The fourth paragraph explains that though Kremlin has relation with France, it does not mean that Kremlin should support France. Because however, the publication of such blasphemy is wrong and the Western liberalism that allows such publication is also wrong. The dominant processes of this paragraph are material process and mental process. The verbal groups of material process are “express” and “allows”. The use of these verbal groups is to describe clearly about the “faith” held by Russia. For example is in the sentence “to **express** solidarity with France...”. The mental process of this paragraph can be found in

“condemn” and “placed” which are used to depict the mind, feeling or abstract thing such as in the sentence “...and **condemn** terrorism in the aftermath of the Paris attack”.

The fifth paragraph aims to show the strictness of Russia that bans the two popular satirical television shows and even jails several member of Pussy Riot that protests in Moscow largest cathedral. The unique thing of this paragraph is that it is written: “Mr.Putin’s Russia” which implies that Russia and Putin becomes united and he is also loved by almost all Russian. The dominant process of this paragraph is material process which can be seen in “banned”, “sent”, and “adopted”. These are applied to demonstrate the proof of the strictness of the law in Russia such as in the sentence “...the punk group Pussy Riot were **sent** to prison for their protest in Moscow’s largest cathedral.”

The sixth and seventh paragraphs are intended to show that Russia is the same as other countries which concern about terrorism and safety for its citizens. For the proof, Russian media reports indicate that attacks on police and government officials are still common. Counterterrorism operations were formally declared over in 2009 when Kadyrov rebuilt Chechnya. The dominant process of these paragraphs is mental process. The examples of the mental process are, for instance, “protect”, “maintain” and “assumed”. They are applied to express of feeling, mind or idea such as in the sentence “Behind the purported wish to **protect** the feelings of the faithful...”

The eighth paragraph is aims to flatter Putin as loyalist and bragging of his readiness to send Chechen “volunteers” wherever the Russian president needs them and he really inspires Kadirov. The dominant process of this paragraph is material process which can be seen, as the examples are “prove”, “send” and “fighting”. They are used to describe clearly about the efforts conducted by Putin and Kadirov. For example is in the sentence “Mr. Kadyrov has **proven** a fierce Putin loyalist..”

The ninth paragraph explains that initially, Chechnya was secular but now it is thoroughly *Islamicized*. And the value of Islam is the same as the way of living of Chechens. The dominant process of this paragraph is relational process which the verbal groups are, for instance, “are”, “is” and “have”. They are used to describe the situation, for example is in the sentence “Chechnya’s nominally secular institutions **are** now thoroughly *Islamicized*”.

The tenth paragraph aims to show that Kadirov never condemned the the massacre at *Charlie Hebdo*. And he clearly declared that anyone who supports *Charlie Hebdo* is his enemy. The dominant processes of this paragraph are relational process and mental process. The examples of the relational process are “as”, “was” and “be”. They are used to show the situation of Kadirov’s mood. The examples of the mental process in this paragraph are “supported”, “believed”, and “condemned”. These are applied to describe the situation that influences Kadirov’s mood.

The eleventh paragraph aims to show Kadirov’s support towards Muslim and denies showing condolence for the tragedy of *Charlie Hebdo* attack. Even he clearly stated that anyone who supported *Charlie Hebdo* attack is his enemy. The dominant processes in this paragraph are mental process (“condemned” and “supported”), relational process (“as” and “was”) and verbal process (“denounced” and “declared”).

The twelfth and thirteenth paragraph explain that Kremlin feel uncomfortable with the rally mass held by Kadirov. *The New York Times* also depicts that Kadirov is too confident or arrogant regarding to his statement that he could easily get a million Muslims to protest on the streets of Moscow. As reported by Russian news, Muslim leaders had planned to hold a demonstration in Moscow on Sunday, but city officials denied permission for the rally, citing security concerns. It implies that Muslim is identical with “riot” or spark fear. The dominant processes of these paragraphs are relational process and verbal process. The examples of the use of relational process are “is” and “like”. They are applied to describe the confidence of Kadirov and situation about the rejection towards Muslim’s demonstration in Moscow.

The fourteenth paragraph stands as the closing of this article which describes the profile of Kadirov, who is a member of the council of Russia’s ruling United Russia party and a decorated Hero of the Russian Federation and he is also prioritize Shariah (Islamic ways) was above any other law. The dominant process of this paragraph is relational process. the examples of the relational process here are “was” and “seems”. They are used to describe Kadirov’s way of thinking and a brief explanation about who Kadirov is.

4.3. The social function of the article

The article has fourteen paragraphs to inform the readers about Chechnya and why it does not support for the victim of *Charlie Hebdo* attack. This article also explains the relation between Russia, Chechnya and France and how is the relation between Vladimir Putin with Kadirov. They both support the Muslims though they condemn terrorism.

The first paragraph of this article is unique because it starts with an explanation about a protester who is imprisoned for holding a sign “I am Charlie” in Moscow. And the following action is the federal media watchdog that ordered St. Petersburg edition of the Business News Agency, which is the agency that publishes the cartoon depicting the prophet Muhammad to remove the new cover of the *Charlie Hebdo* from its website. This article shows that those are considered as criminal offense where Islam is a vital part of Russia’s cultural makeup.

The entire article show that Vladimir Putin and Kadirov are close to the society and they are both depicted as “hero” figures who fight against terrorism but they also respect Muslim.

AL JAZEERA

1. The reaction to the *Charlie Hebdo* attack

1.1. The dominant process

This article is published by *Al Jazeera* on January 11, 2015 at 15:08 GMT. This article informs the reader about the *Charlie Hebdo* attack in France that involves two Muslims as the gunmen. This tragedy raises a debate about freedom of speech. However, this article does not blame on Muslim and this article does not see or consider Muslim as the sinner. Another thing that catches the attention of the writer is the opening of this article which is written “debating free speech in the wake of *Charlie Hebdo*; plus, the relevance of impartiality and objectivity in journalism” and however there is no clear explanation about what to do, what is the point and what is meant by that opening.

The first dominant process of this article is relational process (12 clauses or 41,4%) and the second dominant process is material process (9 clauses or 31,2%). The examples of the relational process of this article are, for instance, “was”, “grew” and “is”. They are used to describe the condition after the tragedy which is shocking and raises assumption such as offensive and also to stimulate the readers to think why this had happened. Whilst, the examples of the material process are “killed”, “stormed” and “writes”. These are applied to show the real and visible actions based on the tragedy.

1.2. The logical structure

Paragraph one implies that this tragedy should have not happened and as the consequence, the image of Islam that this articles shows as “package” is disgraced. However, this paragraph does not write any clear explanation or statement regarding to the chronology of the *Charlie Hebdo* attack. The dominant process of this paragraph is material process which the verbal groups are, for instance, “stormed”, “killed” and “switched”. These are applied as the tool to express the real action conducted in the tragedy. For example in the sentence “...but when gunmen **stormed** the office of French satirical magazine *Charlie Hebdo*... ”.

Paragraph two explains about the reaction of people was shock and this tragedy raises an issue of freedom of speech that becomes an important value in France. However, there is something that is missed from the attention of public that this articles shows as “initial coverage” and “context” that are not clearly defined or explained. The dominant process of this paragraph is relational process. The examples of the relational here are “was” and “has”. They are applied to persuade the reader to follow this article and to imply the regret towards this mass shooting and to show the situation of the impartial journalism which is implied in the sentence “...what **was missing** from the initial coverage was context and an attempt to understand why this had happened.”

The third paragraph explains about the tradition of France regarding to satire and this paragraph implies there must be a certain reason why this has happened. In order to attempt to understand the reason behind this tragedy, there is mentioned many people to

help this answered. They are Padraig Reidy, from the campaign group 89up; Anna Reading a professor at Kings College London; writer and academic Richard Seymour; and Alain Gresh, the editor of *Le Monde Diplomatique*. The dominant process of this paragraph is relational process which verbal groups are, for instance “is” and “has”. They are used to describe the confusion which leads into a debate and also to show ownership, for example in the sentence “France **has** a tradition of satire that shocks and savages...”.

The fourth paragraph implies the “weakness” of Islam through the terrorist image which is known by almost all people in this world. No wonder, there are many cases regarding this matter which is told briefly in this paragraph. They are Mohammed Fahmy, one of the three Al Jazeera journalists in an Egyptian jail, writes an opinion piece for the *New York Times* in which he directly appeals to the Egyptian President Abdel Fattah el-Sisi for his release; a blogger is jailed for three years in Tunisia for charges including insulting the military; and in Turkey, on the same day that the Erdogan government says it has the freest press in Europe, authorities raid the house of a critical journalist on terror charges. The dominant process of this paragraph is material process. The examples of the material process of this paragraph are “writes”, “jailed” and “raid”. These are applied for describing the detail of what is done by those who hate Islam towards many people who are deemed as “threat”. For example is in the sentence “...authorities **raid** the house of a critical journalist on terror charges.”

1.3. The social functions of the article

There are four paragraphs in this articles which are arranged to inform the readers about the attack of *Charlie Hebdo* in France. This article sees Islam cannot be blamed and this tragedy must have certain and strong reason. However, this articles implies the regret of this tragedy, and this regret is related to the image of Islam that get worse regarding to the *Islamophobia* in Western states.

Another thing implied in this article is that Islam is not so strong, but weak and often gets improper treat because even many Muslims are considers as terrorist or threat related to *Jihad* (the sacrifice or struggle to fight against *kafir*).

2. Al-Qaeda in Yemen claims *Charlie Hebdo* attack

2.1. The dominant process

This article is published by *Al Jazeera* on January 14, 2015 at 19:31. The article informs the readers about the background behind the attack of *Charlie Hebdo*. This article declares that the tragedy involves a top leader of Yemen's al-Qaeda branch, Nasr Al-Ansi who appeared in an 11-minute video posted online entitled "A message regarding the blessed battle of Paris". He stated that he has responsibility for the mass shooting and the main reason is for avenging the mockery towards the prophet Muhammad. The first dominant process of this article is material process and the second dominant process is verbal process.

The first dominant process is material process (26 clauses or 33%). The material groups used in the material process are "killed", "posted" and "laid". This can be inferred that this article wants to show "this is the way we are" and the power of Muslim cannot be underestimated. The material process in this article also represents the real, concrete and fatal actions conducted by the network of Al Qaeda, which is implied in the sentence "...that Yemen's al-Qaeda branch "chose the target, **laid** out the plan and **financed** the operation".

The second dominant process is verbal process (20 clauses or 25,3%). The examples of the verbal process in this article are "called", "said" and "claimed". This can be drawn that this article shows the power of emphasis in statements, quotes or speech. It also can be inferred that communication and information circulated in the network of Al Qaeda is invisible but real and must be feared. This is implied in the sentence" ...**saying** that the massacre at *Charlie Hebdo* was in "vengeance for the prophet".

2.2. The logical structure

The first, second and third paragraphs describes about Nasr al-Ansi who claims that he has responsibility for the *Charlie Hebdo* attack. He is a top commander of al-Qaeda in the Arabian Peninsula. By an 11-minute video posted online, he said that France

belongs to the "party of Satan" and warned of more "tragedies and terror". Moreover, he adds that Yemen's al-Qaeda branch has planned and financed the operation to "shoot" the target chosen in the name of "vengeance for the prophet". The dominant processes of these paragraphs are material process and verbal process. The examples of material process here are "ordered", "killed" and "posted". They are used as tool to demonstrate the real actions and show the systematic process of the recognition of Ansi. This is implied in the sentence "...laid out the plan and **financed** the operation". Meanwhile, the examples of verbal process are "saying" and "claim". The verbal process here aims to construct the communication conducted by Ansi to inform that he is the one who is responsible for the mass shooting tragedy. For example is in the first sentence of this article "A top leader of Yemen's al-Qaeda branch **has claimed** responsibility for last week's attack on Paris satirical newspaper *Charlie Hebdo*..."

The fourth paragraph explains that the cartoon of the prophet Muhammad is an insult to Islam. That is the reason why it stimulates the anger of Muslims. The dominant process of this paragraph is mental and material. The mental process is "considered" and the material process is "had published". The mental process here is used to show that Islam has specific value that might not be understood by other religion. However, this specific value is not respected by non-Muslim or anyone who deems that free expression is the way of life. This is shown in the sentence "which is **considered** an insult to Islam." Meanwhile, the material process here implies that the publication of this kind of blasphemy is wrong and should be more careful. This is found in the sentence "The paper had **published** cartoons of the Prophet Muhammad..."

The fifth paragraph is the direct speech made by Ansi in the aforementioned video. He stated that this attack is a vengeance for the messenger of Allah. The dominant process of this paragraph is verbal process and relational process. The verbal groups used are "claim" and "said" which are intended to describe the speech of Ansi to show that there are many people (terrorist sympathizers) who are involved in this tragedy and to show the real speech made by Ansi to be more clear and real. This is found in the sentence "We, al-Qaeda in the Arabian Peninsula, **claim** responsibility for this operation as vengeance for the messenger of Allah...". Whilst the relational process of this

sentence are “as” and “regarding” which are used to show placement of consideration. This is shown in the sentence “...this operation **as** vengeance for the messenger of Allah”.

The sixth paragraph is the identification of AQAP (Al Qaeda in the Arabian Peninsula). AQAP was formed in January 2009 as a merger of the Yemeni and Saudi branches of al-Qaeda. In addition, Washington regards it as the network's most dangerous branch and has carried out a sustained drone war against its leaders. The dominant process of this paragraph is relational process and material process. The relational process of this paragraph is “as”. This is intended to show what the position of AQAP in this world which is even feared by Washington which is identified in the sentence “...January 2009 **as** a merger of the Yemeni Saudi and branches of al-Qaeda.”. The material process here can be found in “formed” and “carried out” which are used to express the activity conducted that should be feared by Western. This is shown in the sentence “...the network's most dangerous branch and **has carried out** a sustained drone war against its leaders.”

The seventh and eighth paragraphs are the direct speech of Ansi as the following statement to complete his previous speech. This direct speech explains that the party chose the target and plotted and financed the plan in these all are by the command of general chief of AQAP, Ayman al-Zawahiri. “The heroes” here means the terrorist sympathizers who believe in the power of *Jihad*. The dominant process of this paragraph is relational process. The verbal groups used in this paragraph are “was” and “chose”. They are applied to show the identity of the other people who are involved or joined in one network with Al Qaeda and to introduce AQAP to the readers. This is seen in the sentence “The leadership of [AQAP] **was** the party that..”

The ninth paragraph describes Ansi's direct speech which shows that they will avenge for any kind of mockery towards Islam and has no doubt to send the people of the Al Qaeda network to do *Jihad*. The dominant process of this paragraph is material process. The verbal groups in this paragraph are “killed”, “send” and “attack”. These are applied to explain the real actions from them for those who reject the sanctities of Islam.

This is also to show that Muslim is powerful and solid. This is shown in the sentence “...and **send** the clearest message to everyone who would dare to attack Islamic sanctities.”

The tenth paragraph explains about a warning referenced by Ansi from the late chief of Al-Qaeda (Osama bin Laden). Ansi also states that where there is an offense towards Islam, there will be a revenge from the actions of them (Al Qaeda network). The dominant processes of this paragraph are verbal process and material process. The verbal process in this paragraph are “referenced” and “said” which are used to describe the communication built by Ansi to inform anyone who sees the video. Meanwhile, the material process of this paragraph is “killed” and “accept”. These are applied to give clear information about the action of the revenge.

The eleventh paragraph shows another name, Harith Al-Nadhari who also claims responsibility the tragedy. He is a senior AQAP member. He said so in an audio recording with a reason to limit the freedom of expression of France. The dominant process of this paragraph is verbal process. The verbal processes in this paragraph are “claimed” and “saying”. These aim to describe the communication brought by Nadhari.

The twelfth paragraph of this article shows that what *Charlie Hebdo* had angered Muslim in the past by printing cartoons lampooning Muhammad and Islam. The dominant process in this paragraph is mental process. The mental process in this paragraph is “angered” and “lampooning”. These are used to describe the feeling of Muslim as the consequence of the blasphemy done by *Charlie Hebdo*.

The thirteenth paragraphs explain an indirect speech of Francois Hollande who said that his must show great determination against armed groups and he also criticized the international community for the slow response to the conflict in Syria. The dominant process of these paragraphs is verbal process. The verbal processes in this paragraph are “said” and “criticized”. They are used to convey the meaning of Hollande’s statements.

The fourteenth and fifteenth paragraphs of this article show the report of Omar Al Saleh (Al Jazeera) from the Yemeni port city of Aden. He said that the international

community cannot do maximum effort to stop massacres in Syria and prevent extremists from gaining even more ground. The dominant process is material process which implies that the world should do more concrete ways to stop terrorism attack. The material process of these paragraphs are, for instance, “did not act” and “stop”. They are used to express the real action caused by the mistake of international community towards terrorism. This is shown in the sentence “...time to **stop** massacres in Syria and prevent extremists from gaining even more ground”.

The sixteenth and seventeenth paragraphs explain about the claim of responsibility by al-Qaeda coincided with the return of *Charlie Hebdo* to newsstands, which has sold for five million copies. Besides, there is a new issue features another cartoon of Prophet Muhammad on its cover, with tears in his eyes, holding a "Je Suis Charlie" sign under the headline "All is forgiven." The dominant processes of these paragraphs are mental process and relational process. The mental process examples of these paragraphs are “saw” and “forgiven”. They are used to express the feeling. Meanwhile, the relational process examples are “coincided” and “features”. They are applied to show the circumstance of the time and the situation of the raise of new issue.

The eighteenth paragraph explains that AQAP has a record of launching attacks far from its base in Yemen, including a bid to blow up a US airliner over Michigan on Christmas Day in 2009. The dominant process of this paragraph is relational process and material process. The examples of relational process of this paragraph is “has” and “including” which are used to show ownership or category. Meanwhile the examples of material process in this paragraph are “launching” and “blow up”. They are applied to describe the action conducted by AQAP.

The nineteenth paragraph of this article tells that AQAP recently called for its supporters to carry out attacks in France, which is part of a US-led coalition conducting air strikes against fighters from the Islamic State group of Iraq and the Levant. The dominant process of this paragraph is material process, they are “carry out” and “conducting”. The use of material process here is to show the activity of terrorism conducted by AQAP.

2.3. The social function of this article

Paragraph one, two and three are intended to show who Nasr al-Ansi really is and his relation with AQAP. He declares himself as the one who has responsibility for attack on Paris satirical newspaper *Charlie Hebdo* via an 11-minute video posted online entitled “A message regarding the blessed battle of Paris”. He said that it is a vengeance for the irreverent and controversial cartoon of the prophet Muhammad in the cover of *Charlie Hebdo* magazine and France belongs to the "party of Satan" and warned of more "tragedies and terror". These paragraph aims to spread fear for the people who would dare to attack the sanctities of Islam and to show that the power of AQAP in keeping the value of Muslim is great and well organized.

This article contains explanation of the cartoon of the prophet Muhammad as an insult to Islam. And direct speech in the fifth paragraph also shows that AQAP is involved in the tragedy in order to kill anyone who disgraces the reputation of Muhammad. AQAP has a lot of members who are always ready whenever they are called. Thus, it can stimulate the fear of everyone who does not consider the purity value of the prophet Muhammad.

3. Anti-*Charlie Hebdo* protests held in Pakistan

3.1 The dominant process

This article is published by *Al Jazeera* on January 16, 2015 at 14:37 GMT. The article informs the readers about the clash between the protester and police in Pakistan. The protest is to condemn the publication of the controversial cover of *Charlie Hebdo* magazine. The protesters are very angry even security forces fired water cannon and tear gas at stone-throwing protesters outside the French consulate. This article also explains that depictions of the Prophet Muhammad are forbidden in Islam, and many in Muslim-majority Pakistan view the cartoons as blasphemous. Regarding to this mockery towards the prophet Muhammad, religious parties, lawyers in central Punjab and northwestern Khyber Pakhtunkhwa provinces that have vowed to boycott court proceedings to show

their displeasure over the sketches. The dominant processes of this article are material process and verbal process.

The first dominant process is material process (19 clauses of 46,2 %). The use of material process in this article is to show the real and visible action which is conducted to express the disappointment or anger caused by the cover of *Charlie Hebdo* magazine. The examples of material process in this article are “have clashed”, “fired” and “working”

The second dominant process is verbal process (7 clauses or 18%). The use of verbal process in this article is to give proofs of the news publishing. Verbal group also give more real and direct impression in giving the information. The examples of the verbal process in this article are “vowed”, “said” and “denouncing”.

3.2. The logical structure

The first paragraph stands as the introduction to start the news which is the demonstration in Pakistan to condemn the publishing of the cartoon of the prophet Muhammad indelicately in the cover of *Charlie Hebdo* magazine. The dominant processes of this paragraph are material process and relational process. The examples of the material process are, for instance, “have clashed” and “took”. The use of material process here is to describe clear and more real information. Meanwhile, the examples of relational process are “as” and “turns”. The relational process is used to describe the change or the development of the situation depicted by this article.

The second paragraph explains about security forces that eventually fired water cannon and tear gas at stone-throwing protesters outside the French consulate, during an angry demonstration denouncing cartoons mocking the Prophet Muhammad. The dominant process of this paragraph is verbal process. The examples of verbal process in this paragraph are “denouncing” and “mocking”. They are used to express the insult towards the depiction of the prophet Muhammad.

The third and fourth paragraphs describes about the riot in the demonstration. Kamal Hyder, the reporter of *Al Jazeera* who reports directly from Islamabad said that a photographer working with the French news agency, AFP is shot and wounded in the clashes. And another four people are injured and are receiving hospital treatment. The

dominant process of this paragraph is material process. The examples of material process in this paragraph are “working”, “shot” and “receiving”. They are used to describe about the detail information.

The fifth and sixth paragraphs explain about the indirect speech of The Jamaat-e-Islami religious party, which organized the protest about planning nationwide rallies against the depictions by the French satirical weekly because depicting the Prophet Muhammad are forbidden in Islam, and many in Muslim-majority Pakistan view the cartoons as blasphemous. The dominant processes of this paragraph are material process, relational process and mental process. The examples of material process in these paragraphs are “organized” and “forbidden”. They are applied to show the concrete actions to condemn the *Charlie Hebdo* magazine. The examples of relational process are “was” and “as”. The relational process in these paragraphs are used to show the identification. Meanwhile the examples of mental process are “planning” and “view” which are used to reveal the next action and the consideration of Muslim in viewing the blasphemous done by the *Charlie Hebdo*.

The seventh paragraph explains about the rallies that come a day after country's parliament condemned the cartoons, regarded by many Muslims as offensive. The dominant process of this paragraph is mental process. The examples of mental process in this paragraph are “condemned” and “regarded” which are used to describe the feeling of Muslims of Pakistan.

The eighth paragraph describes about the religious parties, lawyers in central Punjab and northwestern Khyber Pakhtunkhwa provinces that have vowed to boycott court proceedings to show their displeasure over the sketches. The dominant process of this paragraph is material process which is intended to threat the doer of blasphemous and to describe real action. The examples of the material process are “held” and “show”.

The ninth paragraph tells about *Charlie Hebdo* magazine published a "survivors" issue earlier this week featuring an image of the Prophet Muhammad weeping, which sold out on Wednesday before more copies of an eventual print run of five million hit newsstands. The dominant process of this paragraph is material process which is used to

give detail information and concrete actions. The examples of material process are “weeping” and “run”.

3.3. The social function of the article

The article has nine paragraphs which describe the demonstration of Muslim Pakistani who feel angered by the publication of the controversial cartoon of the prophet Muhammad in *Charlie Hebdo* cover magazine outside the French consulate in Islamabad.

This article implies that Muslim is not weak and they can do strict things to revenge the mockery towards the cartoon of the prophet Muhammad. Another implication of this article is to warn the Muslims in this world to remain united.

4. Deadly Niger protests over *Charlie Hebdo*

4.1 The dominant process

This article is published by *Al Jazeera* on January 17, 2015 at 00:27 GMT. The article aims to purpose the readers about the protest of dozens people who are angry and attack the French cultural centre and three churches in Niger's second biggest city in response to France's satirical magazine *Charlie Hebdo's* latest prophet Muhammad controversial cartoon. The dominant processes of this article are material process and verbal process.

The first dominant process is material process (9 clauses or 40,9 %). The examples of the material process in this article are “killed”, “attacked” and “fired”. They are used to show the concrete actions to give detail information. For example is in the sentence “Dozens of angry protesters **have attacked** the French cultural centre...”

The second dominant process is verbal process is (8 clauses or 36,3 %). The verbal groups of verbal process are, for instance, ”reported”, “citing” and “told”. The verbal process of this article is to give information based on the constructed communication. The direct speeches in this article are also used as accurate proof. For example is in the sentence “Kaoumi Bawa **told** AFP that...”

4.2. The logical structure

The first paragraph explains about the anger of dozens protesters who attack the French cultural centre and three churches in Niger's second biggest city in response to the controversial cartoon of the prophet Muhammad in the cover of the *Charlie Hebdo* magazine. The dominant process of this paragraph is material process. The verbal groups are “killed” and “attack”. They are used to describe what happens exactly and the real process of the demonstration. For example is in the sentence “...angered by cartoon of Prophet Muhammad **attack** French cultural centre and three churches.”

The second and third paragraph describe the situation as the result of the controversial cartoon of the prophet Muhammad made by *Charlie Hebdo* magazine. The indirect speech made by Minister Massaoudou Hassoumi also becomes a proof and gives real source of information. The dominant process is verbal process. The examples of the verbal process in this paragraph are “reported” and “citing”. Giving information via verbal source is more reliable. For example in the sentence “...**citing** the country's Interior Minister Massaoudou Hassoumi.”

The third and fourth paragraphs contain the indirect speech made by Kaoumi Bawa to AFP that a crowd of about 50 people smashed the French centre's entrance door in Zinder city on Friday and set fire to the cafeteria, library and offices in spite of warning shots fired by two police guards and a Catholic church and two Protestant churches were ransacked, authorities in Zinder, which is in the south of the country near the border with Nigeria. The dominant process of this paragraph is material process. The use of material process is to give detail and real information. The examples of the material process in this paragraph are “smashed” and “fired”.

The fifth paragraph of this article is the direct speech of an administration official who becomes the witness of that “revenge”. The sayer said “It's a black Friday”, and “We've never seen that in living memory in Zinder”. And the sixth paragraph is also a direct speech made by Amadou Mamane, a journalist in Zinder who describes "a human wave took out its anger on the streets of Zinder to protest against the caricature of

Mohammed. They were mostly youths." The dominant process is verbal process which can be seen in some examples such as "said", "described" and "protest". They are used to give touch of real sensation that ostensibly the readers are in the location. And the information given orally tends to be more real and reliable. For example is in the sentence "Amadou Mamane, a journalist in Zinder, **described** "a human wave took out its anger on the streets of Zinder to protest against the caricature of Mohammed"

4.3. The social function of the text

There are six paragraphs in this articles that serve the readers about the anger of dozens protesters who attack the French cultural centre and three churches in Niger's second biggest city in response to the controversial cartoon of the prophet Muhammad in the cover of the *Charlie Hebdo* magazine. This article also shows that youth has big power if there is a strong will.

There are many direct speeches in this article that aim to give direct information about the demonstration. Generally, serving the information via speech tends to be more real and reliable, moreover if the source's name is attached.

The implicit message in this article is that Muslim is not weak and not dangerous as deemed by most of French in the aftermath of *Charlie Hebdo* attack. Another thing that is conveyed in this article is that depicting the prophet Muhammad is indelicacy and should not be done for the educated and civilized people. Freedom expression is important, but giving concern about the moral value is more important.

CHAPTER V

CONCLUSION

This chapter aims to discuss the conclusion of the analysis based on the finding and discussion to complete this study. This chapter is divided into two sections. The first section is the conclusion of this study to dismantle the image of Islam after *Charlie Hebdo* attack in France that are represented in the four articles of *The New York Times* and four articles of *Al Jazeera*. The second section is the recommendation of this study.

5.1 Conclusion

Language has remarkable power to construct the image of anything because language is used and consumed in daily without any real awareness of how it is structured including news website which has its own style in conveying the message. Every news is published by its agency, where it is normal to have certain tendency or certain point of view. In other word, the news is reflection from the expression of meaning of the publisher. For instance, the image of Islam is an example of vulnerable matter which is brought by the news media to be consumed by people. The writer found there are always pro and contra about the tendency towards Islam in media. By this reason, she chose two major news websites which has its own point of view in bringing their news, especially about Islam. Those two major websites are *The New York Times* and *Al Jazeera*. *The New York Times* is American daily newspaper operated in New York City whilst *Al Jazeera* is owned by Qatar government. By the time, those two major media have their official news websites.

Regarding to the image of Islam, the attack which occurred in the office of *Charlie Hebdo* magazine office in Paris that was conducted by three Muslims has become the worst tragedy in the last four decades which left a dozen victims. They did that in the name of revenge as the publication of the irreverent cartoon of the prophet Muhammad in the cover of *Charlie Hebdo* magazine. This tragedy caught the attention of the world and it is considered as terrorist attack that is related to Islam radical group or Al Qaeda network. No wonder, there was a “competition” amongst media in raising the news of *Charlie Hebdo* attack which contain certain

tendency towards Islam. The writer chose four articles of *The New York Times* from 14-22 January 2015 and four articles of *Al Jazeera* from 11-17 January 2015.

In answering the research question, i.e. how do *The New York Times* and *Al Jazeera* represent the image of Islam after the *Charlie Hebdo* attack in their articles by using SFL, the writer found that the articles of *The New York Times* have some issues, i.e. freedom expression, *Islamophobia* and the power of Muslims. And articles of *Al Jazeera* have issues, i.e. avenging the mockery of the Prophet Muhammad is tolerable, impartial journalism for Islam and Islam is innocent. In constructing the image, both *The New York Times* and *Al Jazeera* deploy material process as the dominant process. *The New York Times* deploys material process to construct the concrete actions of Muslims in executing their enemies, whilst *Al Jazeera* deploys material process to construct that Muslim is the “victim” of the Western’s cruelty.

This can be perceived from the finding, that whether *The New York Times* and *Al Jazeera* have their own mission in persuading the readers through their way of language in the news articles. As the Western media that represent the prejudice of West towards the Middle East (Muslim), *The New York Times* attempts to influence the readers that Muslim is terrorist, threat, and tends to kill anyone who disagrees with the values of Islam. However, *The New York Times* tends to be “more” neutral than other major website as its slogan “*to give news impartially, without fear or favor, regardless of party, sect, or interests involved*”. It is proven by *The New York Times* that it is reluctant to publish the cartoon of the Prophet Muhammad by considering that it also has Muslim readers and the factor of the staffs’ security so the same tragedy attack will not happen again. Whilst, *Al Jazeera* does not blame on the radical Muslims because as the media from Middle East, *Al Jazeera* has political goal to keep and maintain the reputation of Islam. Based on the political goal, *Al Jazeera* writes its news articles by Muslim’s point of view which is disappointed and abused by the controversial cartoon of the prophet Muhammad in the cover of *Charlie Hebdo* magazine. In addition, *Al Jazeera* spread the fear from the power of Al Qaeda to show that Muslim is solid, powerful and cannot be underestimated.

5.2 Recommendation of the study

Although the people are bombarded by media even in every second, people should be wiser and use logic to construe the news that is absolutely has intrigued with certain political goal by the publisher. Media is sometimes misleading and unreliable. Regrettably the awareness of people towards those things is still low. People tend to consume and agree with what they read or hear without considering the real fact or another side of the matter. That is the reason why media whether can fool and educate the society. Regarding to the media which has certain tendency towards Islam, people should be wise and not judgmental in giving respond to the news. The misleading thing is that the reputation of Islam is close to the term “terrorist”, it is because of radical Muslim group that declared themselves as the hero of Muslim and will spread terror for the *Kafir* (non-Muslim and also people who insult the values of Muslim). And the *Charlie Hebdo* attack is a tragedy which is caused by the irreverent cartoon of the Prophet Muhammad. In Islam, depicting the face of Muhammad is strictly forbidden, no wonder, some radical Muslim take revenge for this. This tragedy becomes newsworthy in this world related to the doers who are Muslims. As the consumer of media, society should be wise and smart towards the news given. People have both brain and heart, those two things should be reflections of two sides of media which are good and bad. The image of Islam itself is likely what people feel directly, not what they see or hear from the media.

REFERENCES

Reath, D. (1998). *The language of newspapers*. USA: Routledge.

Said, E.W. (1997). *Covering Islam: How the media and the experts Determine How we see the rest of the world*. New York: Random House.

Van Dijk, T. A. (1993), Principles of Critical Discourse Analysis, *Discourse & Society*, (4) 2, 249-183.

Fairclough, N. (1993). *Discourse and Social Change*. USA; Blackwell.

Pasha Talaat. (2011, December). *Islamists in the Headlines: Critical Discourse Analysis of the Representation of the Muslim Brotherhood in Egyptian Newspapers* (Doctoral dissertation). Dissertation Abstract International). (University of Utah).

John Fiske, *Media Matters: Everyday Culture and Political Change*. (Minneapolis: University of Minnesota Press, 1994).

Montgomery, M. (2007). *The Discourse of Broadcast News: A Linguistic Approach*. USA & Canada: Routledge.

Miller, D. (1995). *On Nationally*. New York: Clarendon Press.

Ford Caroline, *Divided Houses: Religion and Gender in Modern France*, Cornell University Press, 2005.

Lorcerie, F. (ed.) (2005), *La politisation du voile. L'affaire en France, en Europe et dans le monde arabe*, Paris, L'Harmattan.

G. Noiriel. (1988). *Le Creuset français: histoire de l'immigration XIX-XXe siècle* (Paris: Seuil).

Viorst, Milton. (September/October 1996). “*The Muslims of France: Islam Abroad.*” *Foreign Affairs*.

Amselle, Jean-Loup. (2003). “Affirmative Exclusion: Cultural Pluralism and the Rule of Custom in France”. Ithaca, N.Y. and London: Cornell University Press.

Geisser, V, (2003), *La nouvelle islamophobie*, La Découverte, Paris.

Geisser, V, (2005), *Intellectual and Ideological Debates on Islamophobia : A French Specificity in Europe ?*

Blanchard, P., Bancel, N., Lemaire, S. (ed.) (2005), *La fracture coloniale : la société française au prisme de l'héritage colonial*, Paris, La Découverte.

Runnymede Trust (1997), Commission on British Muslims and Islamophobia, *Islamophobia – A Challenge for Us All*, Runnymede Trust, London.

Malik Keenan, (July 16 2005), “Multiculturalism Has Fanned the Flames of Islamic Extremism,” *The Times* (London).

Hammer, Cragun, Hwang & Smith, (2012), *Secularism and Nonreligion*, 1, 43-67, This article is licensed under a Creative Commons Attribution License. Published at: www.secularismandnonreligion.org.

Gottschalk, P., & Greenberg, G. (2008). *Islamophobia: Making Muslims the Enemy*, Rowman & Littlefield, USA.

Hall, S. (1997), The Spectacle of the ‘Other’. In S. Hall (Ed.), *Representation: Cultural Representations and Signifying Practices* (pp. 223-290), Sage, London.

Hafez, K. (2000), *The West and Islam in the Mass Media: Cornerstones for a New International Culture of Communication in the 21st Century*. ZEI Discussion Paper. C 61. Center for European Integration Studies. Bonn, Germany.

Richardson, E. J. (2004), *(Mis)Representing Islam: The Racism and Rhetoric of British Broadsheet Newspapers (Discourse Approaches to Politics, Society and Culture*, John Benjamins, USA.

Dorman, W. A., & Farhang, M. (1987). *The U.S. Press and Iran: Foreign Policy and the Journalism of Difference*. Berkeley: University of the California Press.

Toumi Habib (2011), “*Al Jazeera turning into private media organization*”, Gulf News.

John R. Bowen, (2007), *Why the French Don't Like Headscarves: Islam, the state and public space*, (Princeton, NJ. Princeton University Press).

Michèle Tribalet, Patrick Simon and Benoît Riandey, (1996), *De l'immigration à l'assimilation: Enquête sur les populations d'origine étrangère en France*, La Découverte, Paris.

Abdellali Hajjat, doctoral student, *Ecole des Hautes Etudes en Sciences Sociales*, Paris.

Vladescu Eloisa, (2006), *The Assimilation of Immigrant Groups in France-Myth or Reality*, This publication is sponsored by the EU Commission, University of Miami.

Braziel, Jana Evans. (1991). “The History of French Immigration and Migration.”, University of Massachusetts, website: www.umass.edu.

Halliday, M.A.K. (2004). *An Introduction to Functional Grammar 3rd edition*, Oxford University Press Inc.

Matthiessen Christian, (1995), *Lexicogrammatical Cartography: English Systems*, International Language Sciences Publishers, Tokyo.

Matthiessen Christian, (2009), Meaning in the Making: Meaning Potential Emerging From Acts of Meaning, 59: Suppl.. 206–229

Martin 1992, Matthiessen 1995, Halliday & Matthiessen 1999. *The Association Française de la Linguistique Systémique Fonctionnelle*, created in July 2001. Their website can be found at <<http://www.univ-brest.fr/erla/aflsf/>>.

Nelson Libby.(2015, January 7). Charlie Hebdo: its history, humor, and controversies, explained. *Vox*. Retrieved from <http://www.vox.com/2015/1/7/7511001/charlie-hebdo-attack-paris>

Ty Rey. (2015, January 28). Criticizing religion in light of Charlie Hebdo attack, 'From Voltaire and Rousseau, we learn that toleration is compatible with criticism of religions'. *Rappler*. Retrieved from <http://www.rappler.com/move-ph/ispeak/81981-criticizing-religion-charlie-hebdo-attack>

Adams Sam.(2015, January 8). Charlie Hebdo: Recap of Paris shooting updates. *Mirror*. Retrieved from <http://www.mirror.co.uk/news/world-news/charlie-hebdo-paris-shooting-live-4933848>

Seelow Par Soren. (2015, January 10). You are going to pay for insulting the Prophet. *Le Monde* Retrieved from http://www.lemonde.fr/police-justice/article/2015/01/09/you-are-going-to-pay-for-insulting-the-prophet_4552927_1653578.html

Al-Quader and Habibullah. (2013). Islam and Edward Said: An Overview. *Journal of Postcolonial Cultures and Societies*. Vol. 4, No 4.

- Levs, Payne and Pearson. (2015, January 10). A timeline of the Charlie Hebdo terror attack. *CNN*. Retrieved from <http://edition.cnn.com/2015/01/08/europe/charlie-hebdo-attack-timeline/>
- Corky Siemaszko. (2015, January 7). French cartoonist recounts seeing friends slaughtered in terror attack. *Daily News*. Retrieved from <http://www.nydailynews.com/news/world/cartoonist-recounts-slaughter-french-terror-attack-article-1.2068983>
- Packer George . (2015, January 7). The Blame for Charlie Hebdo Murders. *The New Yorker*. Retrieved from <http://www.newyorker.com/news/news-desk/blame-for-charlie-hebdo-murders>
- Thompson Nick. (2015, January 7). Charlie Hebdo: Satirical magazine is no stranger to controversy. *CNN*. Retrieved from <http://edition.cnn.com/2015/01/07/europe/charlie-hebdo-controversy/>
- Davidson Amy. (2015, January 7). The Attack on Charlie Hebdo. *The New Yorker*. Retrieved from <http://www.newyorker.com/news/amy-davidson/attack-charlie-hebdo>
- Duffin Claire. (2015, January 7). They shouted out names... then fired: Minute by minute, how the horror unfolded in Paris magazine newsroom as terrorists slaughtered 12 innocent victims. *Mail Online*. Retrieved from <http://www.dailymail.co.uk/news/article-2901191/They-shouted-names-fired-Minute-minute-horror-unfolded-magazine-newsroom.html>
- Sanchez, Payne and Fantz. (2015, January 9). French cartoonists killed in Paris took a profane aim at the world. *CNN*. Retrieved from <http://edition.cnn.com/2015/01/07/world/france-magazine-attack-victims/>
- Irish and Sage. (2015 January 7). Police hunt three Frenchmen after 12 killed in Paris attack. *Reuters*. Retrieved from <http://www.reuters.com/article/2015/01/07/us-france-shooting-idUSKBN0KG0Y120150107>

Levy, Powell, Decent, Sier and Fallon. (2015, January 9). Charlie Hebdo staff shot dead in Paris terrorist attack. *The Sydney Morning Herald*. Retrieved from <http://www.smh.com.au/world/charlie-hebdo-staff-shot-dead-in-paris-terrorist-attack-20150108-12juff.html>

Botelho and Sanchez. (2015, January 21). France: Raids kill 3 suspects, including 2 wanted in Charlie Hebdo attack. *CNN*. Retrieved from <http://edition.cnn.com/2015/01/09/europe/charlie-hebdo-paris-shooting/>

Topping Alexandra. (2015, January 9). Charlie Hebdo attack Gunman takes hostages at Paris kosher supermarket. *The Guardian*. Retrieved from <http://www.theguardian.com/world/2015/jan/09/gunman-hostages-paris-kosher-supermarket-amedy-coulibaly>

Urbanski Dave. (2015, January 10). French Prime Minister: ‘We Are at War...Against Terrorism and Radical Islam’. *The Blaze*. Retrieved from <http://www.theblaze.com/stories/2015/01/10/french-prime-minister-we-are-at-war-against-terrorism-and-radical-islam/>

Berton and Bacon (2015, January 11). ‘Charlie’ draws historic crowd, world leaders to Paris’. *USA Today*. Retrieved from <http://www.usatoday.com/story/news/world/2015/01/11/parrs-rally-against-terror/21588151/>

Malik, Owen and Halliday. (2015. January 11). Huge crowds gather for Paris unity rally - as it happened. *The Guardian*. Retrieved from <http://www.theguardian.com/world/live/2015/jan/11/1m-expected-for-anti-terror-rally-live>

Haryanto Ignatius.(2006). *The New York Times: Menulis Berita Tanpa Takut atau Memihak*. Indonesia: Yayasan Obor Indonesia.

Muttaqin Zainal. (2015, February). Tragedi Penghina Nabi. *Sabiliku: Seri Bacaan Islami*, 18-23.

Bustam. (2011, May). Analyzing Clause By Halliday's Transitivity System. *Jurnal Ilmu Sastra Vol. 6 No.1. Hal 22-34.*

Egins Suzanne. (2004). Introduction to Systemic Functional Linguistics: 2nd Edition. Bloomsbury New York.

Telhami Shibley (n.d.), In Wikipedia. Retrieved June, 2008, from https://en.wikipedia.org/?title=Al_Jazeera

APPENDIXES