CHAPTER IV

FINDINGS AND DISCUSSION

This chapter provides the explanation of the analysis of this study which is classified into two parts: data description which describes the research data, and also findings and discussion which explain the results of table analysis and how the results are related to the theories used in the study.

4.1   Data Description

The data of this research are 393 clauses. The clauses taken were only those related to *hijab* and its various terms such as jilbab, headscarf, and veil in the seven articles of The New York Times newspaper published between January 2009 – March 2012. The seven articles are: (1) *Head Scarf Emerges as Indonesia Political Symbol* (75 clauses)*; (2) What Head Scarf Means, When Everyone Wears One* (94 clauses)*; (3) Muslims Report Rising Discrimination at Work* (43 clauses)*; (4) Rules Bored to Consider Ending Ban on Hijab* (52 clauses)*; (5) Headscarves for Women's Games Near Approval* (23 clauses); (6) *Exercise Tailored to a Hijab* (60 clauses)*; (7) Park's Rules on Scarves are Cited in a Melee* (46 clauses). All articles were taken from The New York Times website, *www.nytimes.com*. The clauses were then classified and grouped into six process types of transitivity system which are: material process, mental process, relational process, verbal process, behavioral process and existential process. Findings that have been obtained through the analysis of research can be summarized as presented below.

4.2   Findings

In this section, the findings which include the occurrence and examples of process types, participants and circumstance found in the texts will be shown. Furthermore, the interpretation of the representation of hijab in the text will be discussed further in the discussion section.

4.2.1   Process Types

After analyzing the data in the given tables, there has been found 393 clauses which are related to *hijab*. All clauses were analyzed based on three basic elements in a clause consisting of *processes*, *participants*, and *circumstances*. First of all, it would be better to reveal the processes found in the clauses related to *hijab*. A process is realized by the verbal group in a clause. In this study, Material clauses dominated the clauses with 194 clauses or 49,36 %, followed by Verbal clauses with 84 clauses or 21,21%, 76 clauses of Relational process or 19,33%, 8,4% of Mental process or 33 clauses, 1,01% of Behavioral process and also 0,5% of Existential process. Here are the table of results and its chart.

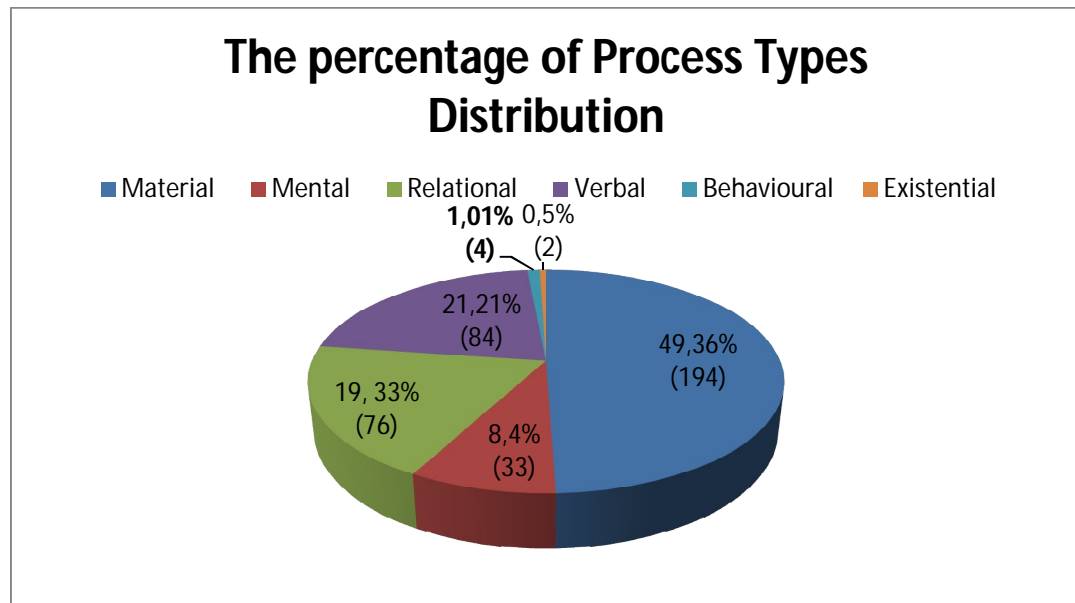| Process Types	Amount	Percentage
Material	194	49,36%
Mental	33	8,4%
Verbal	84	21,21%
Relational	76	19,33%
Behavioral	4	1,01%
Existential	2	0,5%
Total	**393**	**100%**

Table: 4.1 The amount of Process Types distribution

Chart 4.1 The Percentage of Process Types Occurrence

From the chart and graph above, we can see that the most frequently used process in the articles is material process. The dominance of material process in newspaper articles indicate that meaning in newspaper articles was constructed by showing tangible actions that happened in the past, in this case, especially actions related to *hijab* issues. Verbal process placed the second frequently used process in the articles. The use of verbal process in newspaper articles is a common thing since news articles report the results of interviews of related sources or parties in order to provide information related to the newspaper stories which will be delivered to its consumers. The third mostly used process in the articles is relational process. The use of this process is to attribute or identify the relationship of two entities. The other three processes, mental, behavioral and existential appeared the least in the clauses which are related to *hijab*. Here are some examples of material, verbal, relational and mental processes or the most frequently used processes in the articles.

4.2.1.1 Material Process

As explained in literature review, material clauses describe the processes of doing and happening which are usually concrete and tangible actions (Eggins, 1994:215). It is the most frequently used process with 194 clauses or 49,36% of the clauses related to *hijab* in the articles. The basic meaning of material processes is that entities, both animate and inanimate, taking actions toward something. Such actions need actors or agents which are realized by nominal groups. Here are some examples of material clauses found in the articles and the numbers in brackets indicate the clause identity in each article.

Text 1.
(46) Most Indonesian women **started wearing** the jilbab in the last decade, after the fall in 1998 of President Suharto.

Actor	Process	Goal	Circ: time
Most Indonesian women	*started wearing*	*the jilbab*	*in the last decade, after the fall in 1998 of President Suharto*

Text 2.
(67) and she **removes** the veil for a stretch or time

Conjunction	Actor	Process	Goal	Circ: time
And	*she*	*removes*	*the veil*	*for a stretch of time*

Text 7.
(10) they **could not get on** certain rides – including the Catch-a-Wave ride, the Crazy Mouse roller coaster and the Dragon Coaster (11) because their heads **were covered** by the Muslim hijabs

Actor	Process	Goal	Circ: cause
they	*could not get on*	*certain rides [...]*	*because their heads were covered by the Muslim hijabs*

Conjunction	Goal	Process	Actor
because	*their heads*	*wear covered*	*by the Muslim hijabs*

In material clauses found in the articles, *hijab* or its variation such as *jilbab,* the veil, head scarf, scarf or head covering, appeared both as inanimate actors (5x) and goals (60x). However, from the occurrence obtained from the analysis, *hijab* was presented mostly as goals of the clauses. It means that *hijab* was affected by actions done by actors, and particularly in this study, animate or human actors. This might be due to *hijab* is an inanimate participant, so the tangible actions that it can do is limited.

Here are some other examples of verbs used in material processes: *worn, wrestle to accept, wear, take off, put on, has worn, remove**, protects, prevents, would impose, barring, taking, to hire, had worked, wearing, cover, pushes, was barred, were covered, have on, could be chocked, would have to remove, rode, lost, face, can hinder,* and *add.* These words are included in Material processes as they involve tangible actions.

4.2.1.2 Verbal Process

Verbal process is the second frequently used process with a percentage of 21,21% or 84 clauses. "Verbal processes are processes of verbal action", (Eggins, 1994:235). In news reportings, verbal processes are usually used to report or quote interviews with related parties or sources of information in order to provide its readers information which supports the content of news articles. Here are some examples of verbal clauses found in the articles:

Text 3:
(15) Ms. Banafa **said** "I never imagined anyone in the Bay Area would reject me because of my headscarf."

Sayer	Process	Quoted
Ms. Banafa	*said*	*"I never imagined anyone in the Bay Area would reject me because of my headscarf."*

(34) Disney officials **said** her head scarf clashed with the restaurant's early-1900s theme.

Sayer	Process	Reported
Disney officials	*said*	*her head scarf clashed with the restaurant's early-1900s theme.*

Text 4:
(10) He (Prince Ali) **has said** that the ban on *hijab*s pushes many Muslim athletes away from soccer.

Sayer	Process	Reported
He (Prince Ali)	*has said*	*that the ban on hijabs pushes many Muslim athletes away from soccer.*

According to the results of the analysis, verbal processes were found to be used in a high number in the texts. Verbal processes are common to be used in news articles as they are used to report interviews with parties, witnesses or involved persons related to the event in the articles. *Hijab*s, as inanimate participants, were never presented as Sayer because Sayer is represented as human participants. Here, *hijab* appeared as the content of the saying both in reported and quoted clauses.

The other examples of verbs used of verbal process in the articles are as follows: *said (46x), are urged, refuse (3x), states, summoned, admits, accusing(2), calling, sued, told, proposed, rejected, will be addressed, insist, blamed, asked, had been warned, questioned, agreed, urged,* and *added*.

4.2.1.3 Relational Process

There has been found 76 relational clauses in the articles. It is about 19,33% of the clauses related to *hijab*. Relational processes are used for assigning or identifying entities. It is divided into attributive and identifying. Gerot and Wignel (1995:67) stated that "Relational process can be classified according to whether they are being used to identify something or to assign a quality to something." When it comes to assigning an entity, the process is called relational attributive process. The process which establishes an identity of an entity is called relational identifying process. These are some examples of relational clauses found in the articles:

Text 1:

(1) Head scarf **emerges** as Indonesia political symbol.

Carrier	Process	Attribute
Head scarf	*emerges*	*as Indonesia political symbol*

Text 2:

(1) The head scarf worn by a Muslim woman to cover her hair **has become** the most loaded political and religious symbol today.

Identified	Process	Identifier
The head scarf worn by a Muslim woman to cover her hair	*has become*	*the most loaded political and religious symbol today*

Text 7:

(33) the ban on headgear for some rides **is** a longstanding safety policy.

Carrier	Process	Attribute
the ban on headgear for some rides	*is*	*a longstanding safety policy*

As stated earlier, relational processes are used for description. They either assign or identify a certain quality to a person or an entity. In relational processes, *hijab* was presented both in relational attributive and identifying as Carrier and Identified. The most frequently used verb are as follows: *be (42x) become (6x), remain, emerge, have (5x), call, intensified, consider, include, has found, stay, resemble, look (2x), clash with, represent, means, connected to,* and *based on.*

4.2.1.4 Mental Process

Mental process deals with our inner experiences. It is a process of thinking and feeling and does not involve tangible actions. Mental processes appeared 33 times or about 8,4% of the overall clauses related to *hijab* issues in the articles. The Senser, who feels, thinks, or perceives must be a conscious human or animate participant (Eggins, 1994:227). Here are some examples of mental processes found in texts:

Text 1:
(41) whether they **want** to wear the jilbab or not.

Conjunction	Senser	Process	Phenomenon
whether	*they*	*want*	*to wear the jilbab or not*

Text 2:
(21) I **don't know** why I put it on

Senser	Process	Phenomenon
I	*don't know*	*why I put it on*

From the examples above, we can see that the Sensers are human or animate participants as they appeared 22 times in the clauses related to *hijab*. The results prove the statement above that Senser is animate or human participant who can feel, think or perceive. *Hijab* was again not presented as the Senser, but more

as the Phenomenon or the way human participants perceive or think about *hijab* or the phenomena of women wearing *hijab*.

4.2.1.5 Behavioural Process

Behavioural processes appeared 4 times or about 1,03% in the clauses related to hijab, and here is the example found in the articles:

Text 2:

(26) She cried profusely the first day she wore it (hijab)

Behaver	Process	Circ: Quality	Circ: Time
She	*cried*	*profusely*	*the first day she wore it (hijab)*

From the example above, we can see that hijab does not appear as a Behaver but in the circumstance. It indicates that hijab as an inanimate participant cannot act as a Behaver because it is represented by human or animate participants. The other example of behavioural process found in the texts are: *live, were thinking* and *'m feeling.*

4.2.1.6 Existential Process

This process appeared twice or about 0,52% in the clauses related to hijab. This process indicates that there is something exists or happens. Here is the example of Existential process found in the article:

Text 7:

(39) There are certain rides where you can't wear headgear of any sorts

	Process	**Existent**	**Circumstance: Place**
There	*are*	*certain rides*	*where you can't wear headgear of any sorts.*

From this example, we can see that hijab which was described as headgear appeared in circusmtance of place. This clause represents that hijab does not fit for several rides for a reason.

4.2.2 Participants

After representing the findings of process types, now it is time to expose the participants involved in the clauses. Participants are realized by one or more nouns or noun phrases in a clause. As we already know that the material, relational and verbal processes dominated the clauses. This basically influences the amount of participants involved in those process types. The table below shows the amount of participants included in the clauses:

Participants	**Amount**	**Percentage (%)**
Actor	116	18,53
Goal	134	21,4
Scope	12	1,91
Sayer	67	10,70
Target	5	0,79
Receiver	22	3,53
Verbiage	10	1,60
Quoted	23	3,67
Reported	35	5,60
Senser	22	3,51
Phenomenon	32	5,1
Carrier	55	8,78
Attribute	60	9,58
Attributor	1	0,16
Identified	14	2,23
Identifier	12	1,91

Assigner	1	0,16
Existent	2	0,32
Behaver	3	0,48
Total	**626**	**100**

Table 4.2 The Amount of Participants Distribution

From the table above, Goals, which were presented with 21,4% and Actor which were presented with 18,53%, were two most frequently participants in the texts as they are part of the dominant Material processes. They are followed by Sayer with 10,70%, Attribute with 9,58% and Carrier with 8,78%. This is influenced by the occurrence of the processes which was dominated with material processes. In this study, these participants have been grouped into two entities, human/animate and non-human/inanimate participants. *Hijab* and its various terms such as jilbab, veil, headscarf or headgear have been the focus and were grouped as inanimate participants and they were mostly presented 56 times as Goals (41,79%) in the clauses. It can be concluded that there are actions affecting done to *hijab* by an Actor.

Here are some examples of animate Actors found in the texts: *the wives, most Indonesian women, Deni Sartika, the West, Zainab Magdy, the majority of women, she, the manager, a young girl, Iranian women,* and *Prince Ali bin al-Huseein of Jordan.*

According to the results of the analysis, verbal processes were found to be used in a high number in the articles. This influences the high number of Sayers found in the text, as well. As stated earlier, Verbal processes were used to present its readers the information or the results of interviews from related parties. The Sayers found in the texts will be presented as follows: *a party leader, Fashion and clothing industry experts, she (Muslim women), her supervisors, Disney officials,*

Prince Ali bin al-Hussein of Jordan, Ms. Shearson (a Muslim women in America), County officials.

After conducting the analysis, it is found that both human and non-human participants were found in the texts. However, *hijab* and its various terms such as jilbab, veil, and headscarf became the focus of this study and also were grouped as inanimate participants. The actions toward *hijab* done by human participants will be discussed later in the discussion to investigate the representation of in the news articles.

4.2.3 Circumstances

So far, the findings of processes and participants related to *hijab* have been presented above. It is time to reveal the circumstances involved in the clauses that have been analyzed. Circumstance are realized either by a particular set of prepositional phrases and/or adverbial groups. Here are the findings:

Circs. Text	Duration	Frequency	Distance	Time	Place	Means	Quality	Reason	Purpose	Behalf	Accompaniment	Role	Matter	Angle	Contingecy
Text 1	2	0	0	12	8	1	7	4	2	2	3	3	4	0	0
Text 2	5	1	0	14	13	3	5	0	0	0	2	0	1	0	0
Text 3	4	0	0	6	11	0	0	5	0	1	2	0	1	1	0
Text 4	3	0	0	6	6	0	1	1	0	1	0	0	2	0	1
Text 5	0	1	0	5	2	1	1	0	0	0	0	0	7	0	0
Text 6	2	1	0	3	10	3	0	2	2	1	1	0	7	0	0
Text 7	0	1	0	5	8	1	0	3	0	0	3	0	2	0	0
Total = 215	15	4	0	51	58	9	14	15	4	5	11	3	24	1	1
%	**6,79**	1,86	0	**23,72**	**26,97**	4,18	6,15	**6,97**	1,86	2,32	5,11	1,39	**11,16**	0,46	0,46

Table 4.3 The Amount of Circumstances Distribution

From the table above, we can see that the most frequently used circumstances location of place (26,97%) and time (23,72%). It is then followed with matter (11,16%), reason (6,97%) and duration (6,79%). The location of time indicates when an event or action happened, while the location of place indicates where an event or action took place.

Circumstances of location: place were presented 58 times (26,79%) in the articles and the examples of them are as follows: *in one of Jakarta's largest markets, in Indonesia, at work, in the street, in Egypt, at a store in Tulsa, at the Storytellers Cafe at Disneyland in Anaheim Calif, at an Abercrombie Kids store in Milpitas, in public, in high school, at pool, on certain rides,* and *where you can't wear headgear of any sorts.* Circumstance of location indicates where the issues concerning on hijab happened or where hijab can/cannot be worn in the articles, for examples:

T6/C12: Many pious Muslim women ***in the United States*** [....] wear hijab ***in public***. Both "*in the United States"* and "*in public*" were two examples of the places where hijab can be worn by Muslim women, one of them is in the United States of America.

T2/C73: Because I can't walk ***in the street*** without it. In this clause, the circumstance "*in the street"* indicates where hijab should be worn by the Muslim women, especially in Egypt because it has become one of the prevailing norms in there.

Besides the location of place, location of time were also presented 51 times (23,72%) in the articles. Here are some examples of location of time: *in*

recent years, five years ago, in a presidential campaign this year, now, when she was in senior high school, the first day, every night, every summer, no longer, on Sept. 1, in 2007, last year, on Tuesday, and *after converting to Islam seven years ago.* The location of time indicates when usually the issue of hijab appeared in the articles, for example, when hijab can or cannot be worn by Muslim women under several circumstances. For examples:

> **T1/20**: The ruckus over jilbab began *a few months ago*. The circumstance of time in the previous clause indicates when the politic issue over jilbab started, it is when the presidential elections started (it is called jilbab especially because the background of the article took place in Indonesia where people usually call hijab, jilbab).
>
> **T2/C18**: Zainab Magdy, 21, started wearing the veil *when she was in senior high school*. This circumstance of time in this clause indicates when hijab is worn by her. In this example, we can see that hijab is worn by this woman at school, because probably some schools require their students to start wearing hijab at school, just like what several Islamic schools require in Indonesia, for example.

According to the results of analysis there were also circumstances of Matter found in the texts, and they are as follows: *about her divided relationship with the veil, on the boom, of their bodies,* and *about modesty*. The circumstances of Reason also appeared in the texts, and the examples of them are as follows: *because of their jilbab-wearing wives, for reasons of religion, fashion or something undefined* and *because their heads were covered by the Muslim hijab.*

Further discussion and interpretation of the findings will be discussed in the discussion of representation of hijab.

4.3 Discussion

After showing the findings, in this section the interpretation of the representation of hijab in the texts will be discussed further. There are three main representations of hijab found in the articles, and they are: hijab as Muslim women's identity, hijab as a hindrance for its wearers and shifting significance of hijab.

4.3.1 Representations of *Hijab*

As Hall states, representation is "the production of the meaning of the concepts in our mind through language." (1997:17). Through the set of language which we choose, we actualize a set of concepts in our mind (*mental representation*) about all sorts of objects or people and also convey such concepts to other people. In order to investigate the representations of *hijab*, the writer used Halliday's transitivity system, also called as the theory of *clause as representations*. This system states that one function of a clause is as a representation of experience of one's both inner and outer experiences through the transitivity system of ideational function. Transitivity system allows users of language to encode their mental picture of reality and world experience through lexicogrammatical choices they make. This tool is also chosen because it is "an essential tool in the analysis of representation." (Fowler, 1991:70).

Representations can appear in media through their use of language, images, sounds, intertexuality and techniques, however, this study merely focused on the use of language in the New York Times newspaper in representing *hijab*. In order to investigate how *hijab* is represented in the articles, I will present and discuss in this section several examples of processes in which *hijab* or its various terms such as headscarves, veil, or jilbab were represented in the clause. Only clauses where *hijab*s appeared were selected. The discussions below are the representations of *hijab* that have been interpreted from the clauses related to *hijab* in the articles.

4.3.1.1 *Hijab* as Muslim Women's Identity

In real life, the hijab, which refers to a piece of clothing covering Muslim women's body and leaving face and hand clear, is frequently related to Muslim women because it aims to protect and cover them. It is also proved in the texts where the issues of hijab were also associated to Muslim women. These clauses below are the examples where hijab is associated to them in Material processes:

Text 1:

(60) At Tanah Abang, the market where <u>the political wives</u> **shopped** for jilbabs
(66) <u>she</u> **started wearing** a jilbab in 1991, long before <u>most Indonesian women</u> did

Text 2:

(7) where <u>the majority of women</u> now **wear** the veil

(64) and <u>she</u> **removes** the veil for a stretch or time

Text 6:

(22) <u>Many pious Muslim women</u> in the United States, like Ms. Shearson **wear** *hijab* in public.

(41) <u>She</u> **wears** a scarf made of spandex, long-sleeved Under Armour shirts and Adidas or Puma pants.

Text 7:

(5) <u>women</u> **could not wear** their head coverings on certain rides

(31) that <u>they</u> (Muslim women) **would have to remove** their headscarves

After conducting the analysis, it was found that *hijab* and its various terms such as jilbab, the veil, headscarf, and head coverings were frequently presented as Goals (56x) or 41,79% in material processes. This indicates that there are actions done to *hijab*. This might be due to *hijab* is inanimate participant so that the portion of *hijab* being an actor is quite limited. The verbs used when *hijab* appeared as a goal are as follows:

wear (41x)	*shop*	*remove (3x)*	*take off (3x)*
put on (2x)	*have on*	*take on*	*sell*
accomodate	*allowed*	*presented*	

Table 4.4 The Verbs used in Material Verbs to Present *Hijab* as Goals

In the examples above, there are Actors or agents who do the actions. The participants who do the actions above to *hijab* are all humans, particularly Muslim women, for instance, *candidates' wives, Rugaya, Most Indonesian women, a*

woman, Deni Sartika, their wives, the majority of women, Egyptian women, some women, Zainab Magdy, Marwa Muhammad, Halla Banafa, Iman Boudal, Ola Salem, Prince Ali from Jordan, Muslim women's players, a young girl, Junia Shearson, many pious Muslim women in America, Mariam Abdelgawa, Marwa Abdelhaleem, Reema Ramounieh and the pronoun such as *she (19x)* and *they (4x)* which all refer to the Muslim women above.

As stated earlier, *Hijab* as an inanimate participant was also presented as an inanimate actor in Material processes for six times in the articles. The clauses below are the examples when *hijab* and its other terms such as *loose garments* and *headscarves* appeared as Actors:

T4/C5: *Hijab – headscarves* that **cover** the hair, neck and ears.

T6/23: that *loose garments* **cover** their hand and body.

T7/C11: because their heads **were covered** by *the Muslim hijab*.

From the set of words chosen above, it can be concluded that when *hijab* appeared as an Actor, it represented a function of *hijab* as an accessory or a piece of clothing worn by Muslim women to cover the head, neck and bosom area. This representation seems to be portrayed neutrally and at the same time it is in accordance with the original function of *hijab* which is to cover women's body except hands and face in public. When *hijab* and its variation such as *jilbab, the veil, head covering*, and *head scarf* were presented as goals in the articles, they were associated and affected by actions (i.e. *wear, put on, take on, take off*) done mostly by Muslim women. It can be concluded that the *hijab* was represented as a

piece of clothing or an accessory which is worn by Muslim women to cover their body particularly on their head, neck and bosom area and at the same time give these Muslim women as the wearers a distinct identity which differs them from the non-Muslim ones.

4.3.1.2 *Hijab* as a Hindrance for Muslim women

As an identity and also accessory of Muslim women, the discussion over *hijab* will not be separated from its wearers. In this study, any actions done to and by those Muslim women who wear hijab were also analyzed and will be discussed here so as to scrutinize how hijab, the piece of clothing that has function to cover Muslim women's head and bosom area, is represented in the texts. Here are some examples when hijab is represented as hindrance for Muslim women:

> **Text 3:**
> (8) for **refusing to hire** an 18-year-old Muslim because she **was wearing** a head scarf (verbal, material)
> (15) "I never imagined anyone in the Bay Area would **reject** me because of my head scarf," Ms. Banafa **said**. (verbal)
> (21) Last year, the commission also **sued** Abercrombie (22) for **refusing to hire** a 17-year-old wearing a *hijab* at a store in Tulsa, Okla. (verbal, verbal)
> (35) Disney officials **said** (36) her head scarf **clashed** with the restaurant's early-1900s theme (verbal, relational)

From the examples taken from the Text 3 above, we can see that Muslim women who wear *hijab*s suffered from several constraints or restrictions under some circumstances. In this text, the Muslim women wearing *hijab* appeared as targets who got rejections (***barred, refuse, was turned down, reject***) at workplaces such as *Abercrombie* a big American fashion store and *Disneyland* one of the biggest amusement park in America. Here, verbal processes which contain negative sense such as *reject* and *refuse* were use to represent the actions done to

those Muslim women. The verbal process such as *said* is also used here to report the interview results with both Muslim women and Disney Officials. This shows that the writer tries to balance the report by interviewing both opposite parties, Muslim individual and Disney as the organization that refuse Muslim women wearing headscarves.

Abercrombie and Disneyland are two big companies in America that obviously have power to eliminate those whom they consider unsuitable to work for their companies. Unfortunately, the *hijab*s worn by these Muslim women were one of the unsuitable pieces of clothing as they **clashed** (see Appendix 3, Clause 36) with the Disney's restaurant's theme and also considered as *not Abercrombie look* (see Appendix 3, Clause 14). *Hijab* was also presented in the circumstances as a reason which caused the Muslim women applying for a job in their companies got rejected from the aforementioned work places (i.e. (T3/C8) *because she was wearing a headscarf,* (T3/C15) *because of my headscarf).* Accepting women wearing a hijab to work for their companies would probably cause some problems for them as the *hijab* which is an identity and a mark of being a Muslim is strongly believed as a non American look or fashion style in general.

Besides getting rejections from work places, Muslim women wearing hijab also face some rejections and problems under several circumstances, particularly on some physical activities. The examples of clauses in which muslim women get rejections because of their hijab are as follows:

Text 4:
(4) Soccer officials **consider** *hijab*s – headscarves (5) that cover the hair, neck and ears — a safety concern, (relational*)*
(6) and **prohibit** players from wearing them (*hijab*s) during games (verbal)

(8) Prince Ali bin al-Husein of Jordan, a member of the executive committee of FIFA, soccer's world governing body, **will urge** the rule-making group to consider a Velcro hijab [...] (verbal)

(18) During the 2010 Youth Olympics in Singapore, the Iranian women, who are required by Iranian law to wear *hijab*s, **were told** (21) that they **could not wear** *hijab*s (verbal, material)

(34) when she **was barred** from playing days before the team's first Olympic qualifying match. (material)

Text 5:

(3) that **barred** women **from playing** with headscarves (material)

(4) The 2007 decision **was based** on safety concerns. (relational)

(17) But Annie Sugier, the president of the League for International Women's Right's in France, **questioned** the decision-making process after the UN urged FIFA to lift the ban on headscarves. (verbal)

Text 6:

(2) her headscarf **became** stuck in the wheel. (relational process)

(24) (*hijab*) which **can hinder** movement (25) and **add** to discomfort during exercise (material)

(46) Swimming also **poses** problems. (material process)

(52) most notably in France, where a young woman **was banned from wearing** one at a pool (material process)

Text 7:

(10) they **could not get on** certain rides [...] (11) because their heads **were covered** by the Muslim *hijab*. (material)

(32) County officials **say** (33) that the ban on headgear for some rides **is** a longstanding safety policy (verbal, relational)

 (44) He **added** "(45) If you **have** a scarf **on**, (46) you **could be choked**." (verbal, material)

As stated earlier, Muslim women wearing *hijab* also got limited in their choice of physical activities. In text 4 and 5 for instance, it can be seen where Verbal and Material processes were mostly used here to present how Iranian Muslim women wearing *hijab* became the targets who were prohibited by *Soccer officials* (FIFA) from playing soccer or during games with their headscarves since they were considered as unsafe accessory or piece of clothing that might endanger the players while playing soccer. From the choice of words such as ***prohibit, barred***, and ***remove***, which contain such

negative and strong sense, it can be seen that the writer tried to enliven the intensity of the issue and later make the readers believe that hijab is an unsafe accessory for the weares particularly under several circumstances (*in games, during games, During the 2010 Youth Olympics in Singapore, days before the team's first Olympic qualifying match*).

Amid the ban on *hijab*s in Text 4 and 5, we can see that there is Prince Ali from Jordan, a member of the executive committee of FIFA, who tried to ***accommodate*** *hijab* for Muslim players by ***urging*** the rule-making group to reconsider the decision and ***presenting*** a *hijab* with Velcro fasteners which is considered as a safe piece of clothing for the players. As a Muslim and the member of FIFA, Prince Ali from Jordan's stance is obviously positive toward the safety issue of *hijab* from the set of actions done by him. However, the writer of these texts also put the interview result with Annie Sugier as the president of the League for International Women's Right's in France who supports the ban on hijab in soccer games since she ***questioned*** the process of reverting the decision so that the hijab can be allowed during games. This might help us to see that the writer tried to balance the news by showing both support and rejections towards *hijab* in soccer games.

In text 6, as mentioned in the examples above, a Muslim woman's *hijab* appeared as a Carrier which ***became stuck*** <u>in the wheel</u> and caused the woman *lost her balance* and *fell*. In material processes, *hijab* is also described as an inanimate Actor that ***can hinder*** movement and ***add*** to discomfort to its wearers <u>during exercises</u> (i.e biking and swimming). While in text 7, Muslim women wearing *hijab* became the receiver who got rejections and ***were told***

that they ***could not get*** <u>on certain rides</u> in a amusement park with their head scarves. Here, *hijab* was presented in the circumstance of cause which resulted in rejections towards the Muslim women from joining the rides (i.e. (T7/C10) *because their heads were covered by the Muslim hijab,* (T7/C19) *because of my 'headgear'*). The hijab itself became the center of the problem because it is considered as a piece of clothing that can endanger the Muslim women who wanted to join the rides. It can be seen by the way the writer add a result of interview with the *County officials* which mentioned that the ban on headgear, in this case *hijab*, is ***a longstanding policy*** and if these women keep wearing *hijab* on certain rides, the wearers ***could be chocked.***

From the set of words chosen above, *hijab* was portrayed negatively as a hindrance for its wearers because it was represented as an unsuitable piece of clothing that does not fit several jobs and also an unsafe or risky accessory that might endanger its wearers under several circumstances particularly on physical activities like playing soccer, biking, swimming and getting on certain rides at an amusement park. Of course this representation should not be generalized as it is clear that only the circumstances or activities mentioned in the texts that became the focuses on investigating the representation of hijab in the New York Times newspaper.

4.3.1.3 Shifting Significance of *Hijab*

As stated in chapter two, one of the significances that hijab gives to its wearers is the sense of modesty and piousness which were written and instructed in the Qur'an for the believers. However, it was found in the articles that hijab is

not only a mark of piety or modesty, but it is more a political symbol or tool or even fashion statement for its wearers. Here are the examples of clauses taken from two texts where the shifting significance of hijab was found:

Text 1:

(1) *Head scarf* **emerges** as Indonesia Political symbol (relational)
(10) that *the jilbab*, the Islamic style of dress in which a woman covers her head and neck, **has become** an issue in a presidential campaign this year. (relational)
(17) that *the jilbab* **has become** an issue in a presidential campaign in Indonesia. (relational)
(31) A party leader **said** (32) that members **were gravitating** toward the Golkar candidates because of their jilbab-wearing wives.
(44) *It (jilbab)* **should't be** political (relational)
(49) Fashion and clothing industry experts **said** (50) the numbers of women wearing jilbabs **rose** sharply in the past three years, for reasons of religion, fashion or something undefined. (verbal, material)

Text 2:
(1) As far as wardrobes go the *head scarf* worn by a Muslim woman to cover her hair **has become** the most loaded political and religious symbol today. (relational)
(9) [...] *it* **ceases to be** testament of piety or an assertion of identity (relational)
(23) but a lot of *it (wearing hijab)* **was** peer pressure (relational)
(76) but only when *it (hijab)* **speaks** to a more genuine piety. (relational)
(83) *it (hijab)* **is** no longer a mark of distinction, or even piety (relational)
(84) It **is not** unusual (85) **to see** a young veiled women in tight jeans and a catchy top (86) **strutting** provocatively down the street (87) **holding** her boyfriend's hand. (relational, mental, material)
(88) And *the veil*, which **represented** some measure of respectability, no longer **protects** (relational + material) (89) or **prevents** harassment on the street. (material)

Hijab appeared both as Carrier (10x) and Identified (5x) in the Relational clauses in the texts. The verbs used were for examples, *emerge, be (4x), become (2x)*. In text 1, the word *jilbab* instead of *hijab* is used in this article quite many times because it is the way hijab or a piece of clothing, that

cover women's head, neck and bosom area and leave face and hand clear, is called in Indonesia. *Hijab* or *jilbab* in text 1 was assigned or related to a political tool used in presidential campaign in Indonesia. We can also check it out in the set of words used in the circumstances (i.e. *in the presidential campaign this year, in Indonesia, in the past three years, for reasons of religion, fashion or something undefined*). In this text, one of the political parties participated in the campaign was Golkar. This party (see Appendix 1, Clause 29) **put up** *posters of the veiled wives* as one of their ways to initiate the presidential election and one of the candidates from Golkar, Mr. Kalla **picked** as his No. 2 a retired general, Wiranto, whose wife, Rugaya, is *veiled.* The wearing of *jilbab* became the issue in Indonesia since this country has been mostly populated by Muslims. *Jilbab* in this article is represented or assigned as a political tool which was *worn* or *used* by the Muslim women to meet certain objectives, and in this case is to attract Indonesian voters who are mostly Muslims to vote for them.

This repesentation is even strengthened by a statement made by a *party leader* (see Appendix 1 Clause 31) saying that its members *were gravitating* toward Golkar because of their veiled wives. Here, hijab is again represented as a political tool that is used to attract a wide range of Indonesian voters who are mostly Muslims. Besides being a political tool, *hijab* was also represented as not merely a religious symbol but more on fashion statement for its wearer (i.e. *for reasons of religion, fashion or something undefined*). It was described also in the text, clause (59) that many shop owners who *had switched* western-like clothes with *hijab* in order to *capitalize* on the boom and fulfil the fashion

demand in Indonesia. The writer also put the result of an interview with shop owners and fashion and clothing industry experts as Sayers with the word **said** in order to strenghten and emphasize the assumption that *hijab* clothing has now become a trend, especially for Indonesian Muslim women, not only as a religious reason but also a fashion statement.

In Text 2, *hijab* were also represented as a political tool or symbol. There are several processes used to develop such representation for examples Relational, Material, and also Verbal processes. The verbs used in relational in this text are for examples, *become (3x), be (9x), represented, means* and also *speaks* (which means suggest, *my emphasis*). In this text, *hijab* as the identified was assigned with, again, *political symbol* or tool (see Clause 1) employed by its wearer to achieve their objectives, in this text for example, to avoid social judgement that a girl could get from taking off the veil, as *hijab* has become the norm in Egypt, not because the hijab is an act of worshiping. One of the Egyptian women who finally decided to take off the *hijab* also mentioned in an interview that she wore the *hijab* so as to get accepted in her society (T2/C23 *a lot of it **was** peer pressure)*.

The set of words chosen when she wore the *hijab* were for examples **cried** and **fearing**, and when she decided to take off the *hijab*, she was described as **lucky** as she was able to reverse her way. *Hijab* was also no longer associated with the sense of piety or a mark of distinction in Egypt (see Appendix 2, Clauses 76, 83, 88 and 89). When it was presented as an inanimate actor in material process, *hijab* no longer **protects** and **prevents** harassment for its wearer, Muslim women, as it is now more common to see

veiled girls behave as if they do not wear *hijab*s (see Clauses 86 ***strutting***

provocatively, and 87 ***holding*** *her boyfriend's hand).* It is obviously against

the function of hijab itself, which is to keep modesty and piousness for its

wearers. By showing that veiled women do walk around and hold their

boyfriend's hand in the text, which are not allowed in Islam, is also one of the

ways that the writer used to strenghten the representation of hijab as no longer

a mark of piety or modesty. Hijab or headscarf is worn in order to not be

different so that they can get accepted in their society easily, Egypt, which are

mostly populated by Muslims and still apply Islamic or sharia laws in their

country.

From the set of words chosen above, it is represented that there are

changes of the significance of *hijab*, from a mark of piousness and distinction

that differs Muslim women from non Muslim women to a merely political and

fashion reasons so as to meet certain objectives of the wearers. *Hijab* and the

action of wearing it for the Muslim women described in these two texts was

not associated with modesty and chastity anymore.

4.4   Weaknesses

This study, however, still has some weaknesses. The constraints of time

and the lack of the writer's capability of conducting a Critical Discourse Analysis

did not allow the writer to conduct this research further to a discursive and

sociopractice analysis of CDA as this study only focused on the textual analysis.