CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter aims at delivering two matters, conclusion and suggestion. Conclusion is made so as to answer the research question of how *hijab* is represented in the New York Times Newspaper between January 2009 and March 2012. Suggestion is intended particularly to the students of English Department of State University of Jakarta and those who are interested in the study of Systemic Functional Linguistics, particularly on transtivity system, and the study of representation in media discourse.

5.1   Conclusions

After conducting the transitivity analysis, the findings of processes, participants and circumstances are described as follows: from 393 clauses related to *hijab*, Material processes 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. As for participants, the results reveal that Goals, which were presented with 21,4% and Actor which were presented with 18,53%, were the 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%. For the circumstances, location of place and time dominated the findings with (26,97%) and time (23,72%). It is then followed with matter (11,16%), reason (6,97%) and duration

(6,79%). The occurrence circumstances of location of time and duration for example, indicate when and how long an event or action happened, while the location of place indicates where an event or action took place.

In order to get the representation of hijab, interpretations of words and structures employed in the articles to represent hijab should be made. According to the results of analysis, *hijab*s and its other terms such as headscarf, veil, headcov ering and jilbab were mostly presented in Material process as Goals (56 times or 41,79% of the overal goals) with the verbs for examples: *wear(41x), put on(2x), take off, have on*, *remove(3x),* and *sell.* The Actors appeared when hijab was represented as Goals were mostly women, for instances: *she (19x), most Indonesian women* and *Muslim women players.* From the choices of words mentioned earlier, *hijab*s here were then represented as an accessory or a piece of clothing associated to and worn by Muslim women. When hijab appeared as an Actor, the verbs attached to it was *to cover (3x),* with Muslim women's head, neck and bosom area becoming the Goals that are *covered* by hijabs. From the findings above, *Hijab* and its various terms were then interpreted as being accessories or pieces of clothing worn by Muslim women and act as Muslim women's identity which has function to cover their hair, ear and neck.

As an identity as well as a piece of clothing worn by Muslim women, *hijab* was also represented negatively as an unsuitable accessory for several jobs and an unsafe piece of clothing that hinder its wearers from getting involved in several activities (i.e. *playing soccer, get on certain rides, biking,* and *getting a job)* and circumstances (i.e. *at a store in Tulsa, at the Storytellers Cafe at Disneyland, during games, during the 2010 Youth Olimpic, on certain rides, at a*

pool). It is shown by the number of negative and strong Verbal processes used such as *reject, turned down, refuse,* and *prohibit* which were delivered to Muslim women wearing hijab by several companies such as Abercrombie (a big fashion store in America) and Disneyland (a big amusement park in America) and also organizations such as FIFA and County officials. It can also be seen from the appearances of Material processes where hijab was represented as Actors or agents with verbs such as *could be chocked, had caused* injured*, can hinder* movement and *add to* discomfort. From the examples of verbs mentioned earlier, it can be seen that hijab might endanger its wearers if it is not worn properly under several circumstances. It can be concluded that in several circusmtances, for instances physical activities and at American companies, hijab was represented as an unsafe and unsuitable piece of clothing for its wearers. Somehow, this representation cannot be generalized as the circumstances mentioned in the articles are limited and cannot be applied to other circumstances which are not mentioned in the articles.

Furthermore, *hijab*s were also presented in Relational processes. With the verbs such as *become, emerge, represent* and *to be, hijab*s appeared in Relational processes as Carriers and Tokens (Identified) which were assigned and identified as a political tool or fashion statement instead of a mark of piousness or modesty that is actually the original function of *hijab*. Here we can see that there is a shifting significance of hijab which was originally aimed at giving modesty or a mark of piety for its wearers into a merely political tool to achieve political agendas or objectives, for examples to attract voters to vote for them and also to get accepted in a society where hijab becomes a prevailing norm. However, this

representation should not be generalized as it only happens under several circumstances (i.e. *in the presidential campaign; in Indonesia; in Egypt*) especially in the countries which are mostly populated by Muslims mentioned in the articles, such as Indonesia and Egypt, where the political agendas or objectives using Islamic symbol, in this case *hijab*, could be firmly placed and work properly.

5.2   Suggestions

This research was limited to a certain degree as it merely focused on the representations of *hijab* in single newspaper only. And since the corpus were only the seven articles published by the New York Times Newspaper between the years 2009-2012, then there is no generalization should be made about the representations of *hijab*.

Those who are interested in the study of representation in media are suggested to add more corpus from various newspapers from different countries to obtain more diverse results. Furthermore, it is also suggested to combine the theory of Systemic Functional Linguistics, especially transitivity system, with the theory of Critical Discourse Analysis which involves further analyses of discursive practices (the analysis of production and consumption processes) and socio-cultural practices to see the influence or impact that newspaper articles may have on social relations.