

Text 1: Head Scarf Emerges as Indonesia Political Symbol

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JAKARTA, Indonesia — The three parties competing in Indonesia's presidential election next week have plastered this city with campaign billboards and posters depicting, predictably, their presidential and vice presidential choices looking self-confident.

But one party, Golkar, has also put up posters of the candidates' wives next to their husbands, posing demurely and wearing Muslim head scarves known here as jilbabs. The wives recently went on a jilbab shopping spree in one of Jakarta's largest markets, and published a book together titled "Devout Wives of Future Leaders."

Most polls suggest that President Susilo Bambang Yudhoyono of the Democratic Party will be re-elected in next Wednesday's vote, after running a smooth campaign based on his economic policies and a popular anticorruption drive. Despite television debates, the personality-driven campaigns have focused little on differences over policies or ideas, except regarding the wearing of the jilbab.

It is perhaps not surprising 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. Jilbab sales have been booming for three years across a country where women have traditionally gone unveiled, and where the meaning of wearing the jilbab — or not wearing one — remains fluid. The issue also cuts to a central, unresolved debate in Indonesia's decade-old democracy: the role of Islam in politics.

"It's the first time that the jilbab has become an issue in a presidential campaign in Indonesia," said Siti Musdah Mulia, a professor of Islamic studies at Syarif Hidayatullah State Islamic University here and a leading proponent of women's rights. "There are so many more important issues that should be addressed in the campaign," said Ms. Mulia, who has worn a jilbab for eight years. "Why this one?"

But it would not be the first time that politicians tried to co-opt religious symbols to win votes. The ruckus over the jilbab began a few months ago when Mr. Yudhoyono, whose wife, Kristiani Herawati, does not wear a jilbab, and Vice President Jusuf Kalla, whose wife, Mufidah, does, decided not to run together again.

The president selected as his new vice presidential running mate a respected central banker, Boediono, whose wife, Herawati, goes unveiled. Mr. Kalla, in turn, decided to run for

president as the Golkar Party's standard-bearer and picked as his No. 2 a retired general, Wiranto, whose wife, Rugaya, is veiled. (Many Indonesians go by only one name.)

Perhaps sensing an opening as it trailed in the polls, the Golkar Party soon put up posters of the veiled wives. With the news media in tow, the wives went shopping together for jilbabs at Tanah Abang, the city's largest textile market, where the general's wife was known as a regular, but Mr. Kalla's wife was not.

Golkar Party officials rejected accusations by the president's party that they were trying to exploit Islam for politics; they also denied having anything to do with the recent distribution of leaflets that stated, falsely, that Boediono's wife was not Muslim, but Roman Catholic.

President Yudhoyono was also getting pressure from a current coalition ally, the Prosperous Justice Party, the country's largest Islamic party. A party leader said that members were gravitating toward the Golkar candidates because of their jilbab-wearing wives.

The country's Islamic parties have core supporters that are coveted by the major parties, though the Islamic parties have failed to make inroads among mainstream voters. In fact, in April's parliamentary elections, they suffered a steep drop in support compared with five years ago, a decline interpreted as mainstream voters' rejection of Islam in politics.

Neng Dara Affiah, an official at Nahdlatul Ulama, the country's largest Islamic organization, which espouses moderate Islam, said the fight over the meaning of wearing the jilbab was taking place between "fundamentalists" and "progressives."

The fundamentalists are trying to force women to wear the jilbab as an act of submission, and had already done so in various municipalities across the Indonesian archipelago in recent years, Ms. Neng said. For the progressives, she said, wearing the jilbab was an expression of a woman's right.

"For women in Indonesia, whether they want to wear the jilbab or not is their choice," said Ms. Neng, who started wearing one five years ago. "It shouldn't be political."

Despite being the world's most populous Muslim nation, Indonesia does not have a tradition of Islamic dress. Most Indonesian women started wearing the jilbab in the last decade, after the fall in 1998 of President Suharto, who had kept a close grip on Islamic groups.

Fashion and clothing industry experts said the number of women wearing jilbabs rose sharply in the past three years, for reasons of religion, fashion or something undefined.

“If you ask 10 different women why they’re wearing jilbab, you’ll get 10 different answers,” said Jetti R. Hadi, the editor in chief of *Noor*, a magazine specializing in Muslim fashion, which features jilbab-clad models on its cover. “You cannot assume that because a woman is wearing a jilbab, she’s a good Muslim.”

At Tanah Abang, the market where the political wives shopped for jilbabs, many small shop owners had recently switched from selling Western clothes to jilbabs to capitalize on the boom. One shop owner, Syafnir, 53, said 7 of his 15 relatives working in the market had begun to sell jilbabs in the past two years. He himself now has two stores; the second opened just two months ago.

Asked whether faith was fueling the boom, he shook his head emphatically. Fashion was, he said, an answer echoed by others in the market.

Deni Sartika, 36, who was shopping with her mother and young daughter, all three of them veiled, said she started wearing a jilbab in 1991, long before most Indonesian women did. She was a member of the Prosperous Justice Party, the Islamic party that supports President Yudhoyono.

Ms. Deni said she would vote for Mr. Yudhoyono and his vice president even though their wives did not wear jilbabs.

“I’m looking at the candidates themselves instead of their wives,” she said, before adding, “but we’d be happy if the wives wore jilbabs.”

Table: Clauses of Text 1

Clause ID	Conjunction	Clause	Type of Process
1.		Head scarf emerges as Indonesia Political symbol	Relational att
2.		The three parties competing in Indonesia's presidential election next week have plastered this city with campaign billboards and posters depicting, predictably, their presidential and vice presidential choices looking self-confident	Material
3.		[depicting , predictably, their presidential and vice presidential choice looking self-confident]	Material
4.	But	one party, Golkar, has also put up posters of the candidates's wives next to their husbands, posing demurly and wearing Muslim head scarves known here as jilbabs.	Material
5.		posing demurly	Material
6.	and	wearing Muslim head scarves known here as jilbabs	Material
7.		The wives recently went on a jilbab shopping spree in one of Jakarta's largest markets	Material
8.	and	published a book together titled "Devout Wives of Future Leaders"	Material
9.		It is perhaps not surprising	Relational att
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 att
11.	[in which	a woman covers her head and neck]	Material
12.		Jilbab sales have been booming for three years across a country where women have traditionally gone unveiled.	Material
13.	[where	women have traditionally gone unveiled]	Material
14.	and where	the meaning of wearing the jilbab – or not wearing one remains fluid.	Relational att
15.		"It's the first time that the jilbab has become an issue in a presidential campaign in Indonesia," said Siti Musdah Mulia, a professor of Islamic studies at Syarif Hidayatullah State Islamic University here and a leading proponent of women's rights.	Verbal
16.		[It's the first time that the jilbab has become an issue in a presidential campaign in Indonesia.	Relational att
17.	[that	the jilbab has become an issue in a presidential campaign in Indonesia.]	Relational att
18.		"There are so many more important issues that should be addressed in the campaign," said Ms. Mulia who has worn a jilbab for eight years	Verbal

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19.	[who	has worn a jilbab for eight years.]	Material
20.		The ruckus over jilbab began a few months ago	Material
21.		Mr. Yudhoyono, whose wife, Kristiani Herawati does not wear a jilbab, and Vice President Jusuf Kalla, whose wife, Mufidah, does, decided not to run together again.	Mental
22.	when	Mr. Yudhoyono, whose wife, Kristiani Herawati does not wear a jilbab	Material
23.	and	Vice President Jusuf Kalla, whose wife, Mufidah, does	Material
24.		The president selected as his new vice presidential running mate a respected central banker, Boediono,	Material
25.	whose	wife, Herawati, goes unveiled.	Material
26.		Mr. Kalla, in turn, decided to run for president as the Golkar Party's standard-bearer	Mental
27.	and	picked as his No. 2 a retired general, Wiranto, whose wife, Rugaya, is veiled.	Material
28.	[whose	wife, Rugaya, is veiled .]	Material
29.		Perhaps sensing an opening as it trailed in the polls, the Golkar Party soon put up posters of the veiled wives.	Material
30.		With the news media in tow, the wives went shopping together for jilbabs at Tanah Abang, the city's largest textile market	Material
31.		A party leader said that members were gravitating toward the Golkar candidates because of their jilbab-wearing wives.	Verbal
32.	that	members were gravitating toward the Golkar candidates because of their jilbab-wearing wives.	Material
33.		Neng Dara Affiah, an official at Nahdlatul Ulama, the country's largest Islamic organization, which espouses moderate Islam, said that fight over the meaning of wearing the jilbab was taking place between "fundamentalists" and "progressives".	Verbal
34.	[that	fight over the meaning of wearing jilbab was taking place between "fundamentalists" and "progressives"	Material
35.		The fundamentalists are trying to force women to wear the jilbab as an act of submission, and had already done so in various municipalities across the Indonesian archipelago in recent years, Ms. Neng said	Verbal
36.		[The fundamentalists are trying to force women to wear the jilbab as an act of	Material

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		submission]	
37.		[to wear jilbab as an act of submission]	Material
38.	[and	had already done so in various municipalities across the Indonesian archipelago in recent years]	Material
39.		For the progressive, she said , wearing the jilbab was an expression of a woman's right.	Verbal
40.		[wearing the jilbab was an expression of a woman's right.	Relational att
41.		"For women in Indonesia, whether they want to wear the jilbab or not is their choice," said Ms. Neng, who started wearing one five years ago.	Verbal
42.		[For woman in Indonesia, whether they want to wear the jilbab or not is their choice]	Relational att
43.	[whether	they want to wear the jilbab or not]	Mental
44.		[to wear the jilbabs]	Material
45.	[who	started wearing one (jilbab) five years ago]	Material
46.		It (wearing jilbab) should't be political	Relational att
47.		Despite being the world's most populous Muslim nation, Indonesia does not have a tradition of Islamic dress	Relational att
48.		Most Indonesian women started wearing the jilbab in the last decade, after the fall in 1998 of President Suharto, who had kept a close grip on Islamic groups.	Material
49.	[who	had kept a close grip on Islamic group]	Material
50.		Fashion and clothing industry experts said the numbers of women wearing jilbabs rose sharply in the past three years, for reasons of religion, fashion or something undefined.	Verbal
51.		[the numbers of women wearing jilbabs rose sharply in the past three years, for reasons of religion, fashion or something undefined]	Material
52.		[women wearing jilbabs]	Material
53.		"If you ask 10 different women why they're wearing jilbab, you'll get 10 different answers," said Jetti R. Hadi, the editor in chief of Noor, a magazine specializing in Muslim fashion, which features jilbab-clad models on its cover.	Verbal
54.	[if	you ask 10 different women why they're wearing jilbab]	Verbal
55.	[why	they're wearing jilbab]	Material
56.		[you'll get 10 different answers]	Material
57.		You cannot assume that because a woman is wearing a jilbab, she's a good muslim.	Mental
58.	[because	a woman is wearing a jilbab]	Material
59.		[she's a good muslim]	Relational att

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60.		At Tanah Abang, the market where the political wives shopped for jilbabs	Material
61.		many small shop owners had recently switched from selling Western clothes to jilbabs	Material
62.		to capitalize on the boom.	Material
63.		One shop owner, Syafnir, 53, said 7 of his 15 relatives working in the market had begun to sell jilbabs in the past two years.	Verbal
64.		[7 of his 15 relatives working in the market had begun to sell jilbabs in the past two years.]	Material
65.		to sell jilbabs in the past two years	Material
66.		Deni Sartika, 36, who was shopping with her mother and young daughter, all three of them veiled, said she started wearing a jilbab in 1991, long before most Indonesian women did.	Verbal
67.	[who	was shopping with her mother and young daughter]	Material
68.		[all three of them veiled]	Material
69.		[she started wearing a jilbab in 1991, <u>long before most Indonesian women did</u>]	Material
70.		[long before most Indonesian women did]	Material
71.		She was a member of the Prosperous Justice Party, the Islamic party that supports President Yudhoyono.	Relational at
72.	[that	supports President Yudhoyono]	Verbal
73.		Ms. Deni said she would vote for Mr. Yudhoyono and his vice president even though their wives did not wear jilbabs	Verbal
74.		[she would vote for Mr. Yudhoyono and his vice president	Material
75.	[even though]	their wives did not wear jilbabs	Material

Text 1. Transitivity System of Head Scarf Emerges as Indonesia Political Symbol

Material process								
Clause ID.	Conj.	Actor	Process	Goal	Scope/Range	Beneficiary		Circumstance
						Recipient	Client	
2.		The three parties competing in Indonesia's presidential election next week	have plastered	this city				with campaign billboards and posters depicting (Manner: means), predictably, their presidential and vice presidential choices looking self-confident (manner: quality)
3.			depicting	their presidential and vice presidential choice looking self-confident				predictably (manner: quality)
4.	But	one party, Golkar	has put up	posters of the candidates's wives				next to their husbands (place) posing demurely and wearing Muslim head scarves known here as jilbabs
5.			posing					demurely (manner: quality)
6.	and		wearing	Muslim head scarves known here as jilbabs				
7.		the wives	went					on a jilbab shopping spree (matter), recently (time), in one of Jakarta's largest markets (place)
8.	and		published	a book				together titled "Devout Wives of Future Leaders" (accompaniment)
11.	In which	a woman	covers	her head and neck				
12.		Jilbab sales	have been booming					for three years (duration) across a country where women have traditionally gone unveiled (place)

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13.	Where	Women	have gone					unveiled (quality), traditionally (manner: quality)
19.	who		has worn	a jilbab				for eight years (duration)
20.		The ruckus over jilbab	began					a few months ago. (time)
22.	When	Mr. Yudhoyno, whose wife, Kristiani Herawati	does not wear	a jilbab				
23.	and	Vice President Jusuf Kalla, whose wife, Mufidah,	does					
24.		The president	selected	Boediono, whose wife, Herawati goes unveiled				as his new vice presidential running mate a respected central banker (role)
25.	whose	wife, Herawati,	goes					unveiled (quality)
27.	And		picked	Wiranto, whose wife, Rugaya, is veiled				as his No. 2 a retired general, (role)
28.	Whose	wife, Rugaya,	is veiled					
29.		the Golkar Party soon	put up	posters of the veiled wives.				Perhaps sensing an opening as it trailed in the polls
30.		the wives	went	shopping for jilbabs				With the news media in tow, together (accompaniment) at Tanah Abang, the city's largest textile market (place)
32.	that	members	were gravitating	toward the Golkar candidates				because of their jilbab-wearing wives (reason)
34.	that	fight over the meaning of wearing jilbab	was taking		place			between "fundamentalists" and "progressives"
36.		The fundamentalists	are trying					to force women to wear jilbab as an act of submission (matter)
37.			to wear	jilbab				as an act of submission (role)
38.	and		had already done	so				in various municipalities across the Indonesian archipelago (place) in recent years (time)
44.			to wear	the jilbab				

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45.	who		started wearing	one (jilbab)				five years ago (time)
48.		Most Indonesian women	started wearing	the jilbab				in the last decade, after the fall in 1998 of President Suharto (time)
49	who		had kept		a close grip			on Islamic group (matter)
51.		The numbers of women wearing jilbabs	rose					sharply (manner: quality) in the past three years, (time) for reasons of religion, fashion or something undefined (cause)
52.		Women	wearing	jilbabs				
55.	why	they	are wearing	jilbab				
56.		You	will get	10 different answers				
58.	That because	a woman	is wearing	a jilbab				
60.		The market where the political wives	shopped	for jilbabs				at Tanah Abang (place)
61.		Many small shop owners	had recently switched					from selling Western clothes to jilbabs (matter)
62.			to capitalize					on the boom (matter)
64.		7 of his 15 relatives working in the market	had begun					to sell jilbabs, In the past two years. (time)
65.			to sell	jilbabs				
67.		Who	was shopping					with her mother and young daughter (accompaniment)
68.		All three of them	veiled					
69.		She	started wearing	a jilbab				in 1991, <u>long before most Indonesian women did (time)</u>
71.		most Indonesian women	did					long before (time)
72.	that		supports	President Yudhoyono				
74		She	would vote					for Mr. Yudhoyono and his vice president (purpose)
75	Even though	their wives	did not wear	jilbabs				

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Mental process					
Clause ID	Conjunction	Senser.	Process	Phenomenon.	Circumstance.
21.		Mr. Yudhoyono, whose wife, Kristiani Herawati does not wear a jilbab, and Vice President Jusuf Kalla, whose wife, Mufidah, does,	decided not	to run	together again. (accompaniment)
26.	In turn,	Mr. Kalla	decided	to run	for president as the Golkar Party's standard-bearer (purpose)
43.	Whether	They	want	to wear the jilbab or not	
57.		You	cannot assume	that because a woman is wearing a jilbab, she's a good muslim	

Verbal process									
Clause ID	Conjunction	Sayer	Process	Quoted	Reported	Verbiage	Target	Receiver	Circumstance
15.		Siti Musdah Mulia, a professor of Islamic studies at Syarif Hidayatullah State Islamic University here and a leading proponent of women's rights.	said	"It's the first time that the jilbab has become an issue in a presidential campaign in Indonesia,"					
18.		Ms. Mulia	said	"There are so many more important issues that should be addressed in the campaign,"					
31.		A party leader	said		that members were gravitating toward the Golkar candidates because of their jilbab-				

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					wearing wives.				
33.		Neng Dara Affiah, an official at Nahdlatul Ulama, the country's largest Islamic organization, which espouses moderate Islam	said		that fight over the meaning of wearing the jilbab was taking place between "fundamentalists" and "progressives".				
35.		Ms. Neng	said		the fundamentalists are trying to force women to wear the jilbab as an act of submission, and had already done so in various municipalities across the Indonesian archipelago in recent years,				
39.		She	said		For the progressive, wearing the jilbab was an expression of a woman's right.				
41.		Ms. Neng, who started wearing one	said	"For women in Indonesia, whether they want to wear the jilbab or not is their choice,"					five years ago. (time)
50.		Fashion and clothing industry experts	said		the numbers of women wearing jilbabs rose sharply in the past three years, for reasons of religion, fashion or something undefined.				
53.		Jetti R. Hadi, the editor in chief of Noor, a magazine specializing in Muslim fashion, which features	said	"If you ask 10 different women why they're wearing jilbab, you'll get 10 different answers,"					

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		jilbab-clad models on its cover.							
54.	If	You	ask		why they're wearing jilbab			10 different women	
63.		One shop owner, Syafnir, 53,	said		7 of his 15 relatives working in the market had begun to sell jilbabs in the past two years.				
66.		Deni Sartika, 36, who was shopping with her mother and young daughter, all three of them veiled,	said		she started wearing a jilbab in 1991, long before most Indonesian women did.				
72.		Ms. Deni	said		she would vote for Mr. Yudhoyono and his vice president even though their wives did not wear jilbabs				

Relational Attributive process							
Clause ID	Conjunction	Carrier	Process	Attribute	Attributor	Beneficiary	Circumstance
1.		Head scarf	emerges	as Indonesia political symbol			
9.		It	is not	surprising			Perhaps
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. (time)
14.	And where	the meaning of wearing the jilbab	remains	fluid			

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		– or not wearing one					
16		It	is	the first time that the jilbab has become an issue			in a presidential campaign (time) in Indonesia.(place)
17	that	the jilbab	has become	an issue			in a presidential campaign in Indonesia.(place)
40.		Wearing the jilbab	was	an expression of a woman’s right.			
42.	whether	they want to wear the jilbab or not	is	their choice			For woman (behalf) in Indonesia (place)
46.		It (wearing jilbab)	shouldn’t be	political			
47.	Despite being the world’s most populous Muslim nation,	Indonesia	does not have	a tradition of Islamic dress			
59.		She	is	a good Muslim			
70.		She	was	a member of the Prosperous Justice Party, the Islamic party that supports President Yudhoyono			