# TRANSITIVITY ANALYSIS IN MALALA'S SPEECHES: A CRITICAL DISCOURSE ANALYSIS

## **THESIS**



#### BY:

**DEWI KUSRINI** 

**REG. NUMBER: A73216108** 

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
UIN SUNAN AMPEL SURABAYA
2020

## **DECLARATION**

I am the undersigned below:

Name : Dewi Kusrini

NIM : A73216108

Department : English

Faculty : Arts and Humanities

University : UIN Sunan Ampel Surabaya

Truly states that the thesis I wrote is really my original work, and not a plagiarism/fabrication in part or in whole

If in the future it is proven that this thesis result from plagiarism/fabrication, either in part or in full, then I am willing to accept sanctions for such action in accordance with the applicable provisions

Surabaya, March 11th 2020

Who make the statement

Dewi Kusrini

## APPROVAL SHEET

## TRANSITIVITY ANALYSIS IN MALALA'S SPEECHES: A CRITICAL DISCOURSE ANALYSIS

by Dewi Kusrini Reg.Number: A73216108

Approved to be examined by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya

> Surabaya, February 26th, 2020 Thesis Advisor

Raudiotul Jannah, M. App. Ling NIP. 197810062005012004

Acknowledged by: The Head of English Department UIN Sunan Ampel Surabaya

Dr. Wahju Kusumajanti, M.Hum NIP. 197002051999032002

#### EXAMINER SHEET

This thesis has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya on March, 19th 2020

The Board of Examiners are:

Examiner 1

Raudletul Jannah, M.App.Ling. M.Pd.

NIP. 197810062005012004

Examiner 2

Prof. Dr. Zuliati Rohmah,

NIP. 197303032000032001

Examiner 3

Dr. A. Dzoul Milal, M.Pd. NIP. 196005152000031002 Examiner 4

Murni Fidiyanti, M.A. NIP. 198305302011012011

Acknowledged by:

The Dean of Faculty of Arts and Humanities

UIN Sunan Ampel Surabaya

1.Dr. Agus Aditoni, M.Ag NIP: 196210021992031001



## KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300 E-Mail: perpus@uinsby.ac.id

#### LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:

Nama	: DEWI KUSRINI
NIM	: A73216108
Fakultas/Jurusan	: ADAB DAN HUMANIORA/ SASTRA INGGRIS
E-mail address	: DEWIKUSRINI17@GMAIL.COM
UIN Sunan Ampe ☑ Sekripsi ☐ yang berjudul :	gan ilmu pengetahuan, menyetujui untuk memberikan kepada Perpustakaan Surabaya, Hak Bebas Royalti Non-Eksklusif atas karya ilmiah :  Tesis  Desertasi  Lain-lain ()
	ANALYSIS IN MALALA'S SPEECHES: A CRITICAL DISCOURSE
ANALYSIS"	
	yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Ekslusif ini N Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan

beserta perangkat yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Ekslusif ini Perpustakaan UIN Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan, mengelolanya dalam bentuk pangkalan data (database), mendistribusikannya, dan menampilkan/mempublikasikannya di Internet atau media lain secara *fulltext* untuk kepentingan akademis tanpa perlu meminta ijin dari saya selama tetap mencantumkan nama saya sebagai penulis/pencipta dan atau penerbit yang bersangkutan.

Saya bersedia untuk menanggung secara pribadi, tanpa melibatkan pihak Perpustakaan UIN Sunan Ampel Surabaya, segala bentuk tuntutan hukum yang timbul atas pelanggaran Hak Cipta dalam karya ilmiah saya ini.

Demikian pernyataan ini yang saya buat dengan sebenarnya.

Surabaya, 20 Juni 2020

Penulis

(DEWI KUSRINI)

#### **ABSTRACT**

Kusrini, Dewi. (2020). *Transitivity Analysis in Malala's Speeches: A Critical Discourse Analysis*. English Department, UIN Sunan Ampel Surabaya. Advisor: Raudlotul Jannah, M. App. Ling

Keywords: critical discourse analysis, Fairclough's framework, systemic functional linguistics, transitivity process, ideology.

This thesis investigates the new grammar perspective of Halliday's Systemic Functional Linguistics theory focusing on the transitivity system to reveal the ideological construction in Malala speeches. There are two speeches chosen by the researcher; those are "College tour- Malala in Birmingham," and "Malala and Ziauddin in conversation."

In the analysis process, the writer applies Fairclough's framework for CDA, which consists of three stages of the analysis process; those are description, interpretation, and explanation. The transitivity system that used to serve the linguistics feature of the speeches briefly includes in the description stage. The transitivity system contains six types of the process; those are material, mental, relational, behavioral, verbal, and existential. By using the descriptive qualitative method, the researcher has been successful in revealing the ideology in Malala's speeches. The researcher takes a role as a key-human instrument since she is the one who collects, identifies, classifies, and analyzes the data as the procedures of data analysis.

As a result, the researcher found 1163 clauses that contain the transitivity process. The material process is the most dominant process experienced by Malala. It reached 35%. Then, the mental process gains 24%, relational process 24%, verbal process 10%, existential process 4%, and behavioral process 3%. Through the transitivity analysis process that produces the textual analysis, it can be proved that Malala tends to construct feminism ideology in favor of liberal. In this case, Malala maintains her action in fighting for women's rights to get their rights as well.

#### **ABSTRAK**

Kusrini, Dewi. 2020. Analisis Transitivitas dalam Pidato Malala: Sebuah Analisis Wacana Kritis. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Raudlotul Jannah, M. App. Ling

**Kata Kunci**: analisis wacana kritis, kerangka fairclough, linguistik fungsional sistem, proses transitivitas, ideologi.

Skripsi ini menginvestigasi perspektif tata bahasa baru dari Teori Linguistik Fungsional Sistem dari Halliday yang berfokus pada sistem transitivitas untuk mengungkap konstruksi ideologi dalam pidato Malala. Terdapat dua pidato yang dipilih oleh peneliti, yaitu *College tour- Malala in Birmingham, and Malala and Ziauddin in conversation*.

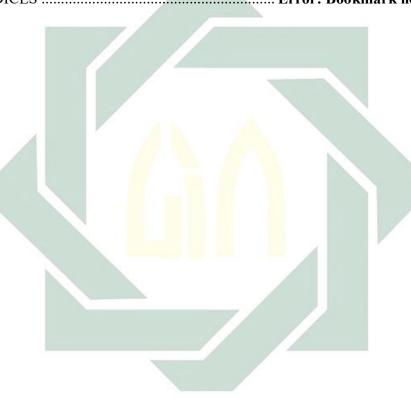
Dalam proses analisis, peneliti menerapkan kerangka dari Fairclough untuk CDA yang terdiri atas tiga tahap analysis, yaitu deskripsi, interpretasi dan penjelasan. Sistem transitivitas yang digunakan untuk menyajikan fitur linguistik termasuk ke dalam tahap deskripsi. Sistem transitivitas terdiri atas enam proses transitivitas, yaitu material, mental, relasional, perilaku, verbal, dan eksistensial. Dengan menggunakan metode deskriptif-kualitatif, peneliti telah berhasil untuk mengungkap ideologi dalam pidato Malala. Dalam penelitian ini, peneliti berperan sebagai instrumen kunci karena peneliti adalah satu-satunya yang mengumpulkan, mengidentifikasi, mengklasifikasi dan menganalisa data sebagai tahapan dari proses pengumpulan data.

Hasilnya, peneliti menemukan 1163 yang mengandung proses transitivitas. proses materi adalah proses yang sering digunakan oleh Malala. Proses tersebut meraih 35%. Kemudian, proses mental meraih 24 %, proses relasi 24%, proses verbal 10%, proses eksistensial 4% dan proses perilaku 3%. Melalui proses transitivitas yang menghasilkan analisis text, dapat dibuktikan bahwa Malala mencoba membangun ideologi feminism yang menganut ajaran liberal. Pada kasus ini, Malala mempertahankan aksinya untuk berjuang atas hak-hak wanita untuk mendapatkan hak mereka.

## TABLE OF CONTENTS

Cover Page	
Inside Cover Page	i
Approval Sheet	ii
Examiner Sheet	ii
Declaration	iv
Acknowledgments	ii
Abstract	
Abstrak	vi
Table of Contents	viii
List of Tables	X
List of Figures	X
CHAPTER I INTRODUCTION	
1.1 Background of the Study	
1.2 Research Problems	
1.3 Significance of the Study	
1.4 Scope and Limitation	
1.5 Definition of the Key Terms	9
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Systemic Functional Linguistics Theory	
2.2 Transitivity Process	
2.2.1 Types of transitivity Process	
2.3 Critical Discourse Analysis (CDA)	
2.3.1 Ideology	
2.3.2 CDA Framework by Fairclough	35
CHAPTER III RESEARCH METHODS	
3.1 Research Design	
3.2 Data Collection	
3.2.1 Data and Data Source	
3.2.2 Instruments	
3.2.3 Data Collection Techniques	
3.3 Data Analysis	47
CHARTER HARRING AND DISCUSSIONS	
CHAPTER IV FINDINGS AND DISCUSSIONS	_
4.1 Findings	
4.1.1 Description Stage	
4.1.2 Interpretation Stage	90

4.1.3 Explanation	Stage	96
CHAPTER V. CONCL	IGIONI 6 GLICOEGTIONI	104
	USION & SUGGESTION	
5.1 Conclusion		
5.2 Suggestion		106
REFERENCES		108
ADDENIDICES	Frrort	Rookmark not defined



## LIST OF TABLES

3.1 Colors for identifying the types of transitivity process	48
3.2 Example of classifying clauses into each type of transitivity.	50



## LIST OF FIGURES

2.1 Discourse as text, interaction, and context	36
3.2 Collecting the data	47
3.3 Identifying the data	49
4.1 The Emergence of Transitivity Process Types in Malala's Speeches	55
4.2 The Emergence of Transitivity Process Types in Each of Malala's	
Speeches	56

#### **CHAPTER I**

#### INTRODUCTION

This chapter discusses the notion of this study in analyzing ideology construction by Malala through clause analysis in the transitivity process. It consists of a background of the study, research problems, significance of the study, scope, and limitations, and definition of the key term.

#### 1.1 Background of the Study

In the process of analyzing language, there are many linguists use the Systemic Functional Linguistics (SFL) theory by Halliday. He developed the SFL theory in the 1960s (O'Donnel, 2011: p.2). SFL theory has developed to be a more discourse-based perspective rather than a sentence-based perspective. In this theory, Halliday has been able to maintain perspective on language that used to declare human experiences and play a role in social relationships (Halliday & Matthiessen, 2004: p.29). Furthermore, SFL has been successful in analyzing language from a functional perspective. Functional means that language uses to be a resource to create meaning (Halliday, 1994: p.15 cited to Ezzina (2015: p.283)). So, the text is a process of making meaning in context since text as language functioning in context (Halliday & Matthiessen, 2014: p.3).

SFL consists of three components of functional named "metafunction" those are ideational, textual, and interpersonal (Halliday & Matthiessen, 2004: p.29). In ideational, language relates to the speaker's experiences and has the function to

comprehend the environment. This function divided into two roles; those are logical and experiential (Halliday & Matthiessen, 2014: p.30). Logical function is created by the complexity system, while the experiential function is described as human experience and realized in the transitivity system. The second is the textual function; it is the use of language to examine the discourse. The focus is on the text and context of the language. The last is the interpersonal function; this function works for language to set up and maintain social relationships.

In this study, the researcher focuses on the transitivity system. A transitivity system is a system or method used to analyze the clause. Besides, transitivity is used to declare the representational meaning, such as what the clause is about (Halliday, 1985b in Bustam (2011: p.22)). Clause as the significant unit of grammatical analysis aims to reveal the meaning, such as how things exist, how things happen, and how people feel (Bloor & Bloor, 2013: p.11). The transitivity process involves three essential components; those are a process, participants in the process, and circumstance that is associated with the process. In SFL, the clause as a representation of the process, participant, and circumstance (Halliday & Matthiessen, 2014: p.30). There are six processes in the transitivity; those are the material process that defines as the process of doing, the mental process that defines as the process of sensing, the relational process that describes as the process of being, the verbal process that expresses the process of saying, the behavioral process that shows the process of behaving and the existential process that declares the process of existing (Halliday & Matthiessen, 2004: p.171).

There have been several researchers focused on the transitivity process; those are Kurnia (2018) in the short story; Fitrianti (2014), Miranti (2014), Ong'onda (2016), and Maghrifoh (2017) in the newspaper. Besides, Suyastrawan (2013) and Rasyid (2016) in the novel; Marbun (2016) and Suparto (2018) in the article. Then, Salsabil (2014) in the textbook and Fauzan (2014) in the news report. Several previous studies only focused on investigating the types of transitivity in their data. Several of them also combine the transitivity analysis with another discipline such as CDA. For example, Fauzan (2014), he combined the transitivity analysis to investigate the ideological construction of news report in mass media (MetroTv and TVOne).

In conducting this study, the researcher examines the transitivity process to reveal the ideological construction in Malala's speeches. Ideology is the basis of the social representation shared by members of a group which means that ideology let people in some aspects such attitudes, set of beliefs, values, and doctrines which are directed to religious, political, social and economic life which shape the perspective that is accepted as fact or truth by the society. Thus, reality is constructed and interpreted (Van Dijk, 1998: p.8). Sargent (2009, pp. 23-254) also mentioned the variety of ideologies; those are nationalism, democracy, capitalism, socialism, conservatism, liberalism, feminism, Marxism, anarchism, fascism, and Islam.

Ideology is part of Critical Discourse Analysis. CDA is a type of discourse analytical research that investigates the relationship between the use of language and the social & political context where it happens. It examines such as gender, ethnicity,

culture, ideology, identity, et cetera (Paltridge, 2006: pp. 178-179). Therefore, CDA can be consolidated with any sub-discipline theory, no exception to the theory of Halliday's Systemic Functional Linguistic, which focused on the function of language to solve social functions (Fairclough, 1995: p.10). Then, it also has developed from a textually oriented theory which concerned with producing grammatical descriptions to more socially oriented, which concerned on what the influence of the text toward social and cultural context in which text used (Paltridge, 2006: p.1). Thus, SFLT has several strengths from the CDA's perspective (Fairclough, 1995: p. 10). Tenorio (2011, p. 183) stated that Halliday's SFL had been widely adopted by CDA researchers. It is because SFL, as the main tool for text analysis, has a valuable resource for CDA (Fairclough, 2003: p. 5) cited to Poole (2010, p. 143).

In revealing ideology, the researcher applies Fairclough's framework for CDA, which provides a 'three-dimensional' framework or known as three stages, which aim to distinguish three separate forms of analysis into one another; those are description, interpretation, and explanation (Fairclough, 1995: p. 2). The description is the stage to analyze (spoken or written) language texts. Then, the interpretation is the stage to analyze discourse practice involves the process of text production, distribution, and consumption. Last, the explanation is the stage to analyze discursive events as an instance of socio-culture practice. Fairclough's framework is supported by Rogers (2004, p. 2) in Paltridge (2006, p. 185), who stated that CDA is done not

only by description and interpretation of the text in the context but also by an explanation of why and how discourse work.

Related to this research, the researcher provides several previous studies. First, Arifiani (2014) conducted a journal article focused on the transitivity process in reading passage for Junior High School. It aims to investigate the transitivity analysis process. Therefore, the researcher determines the most dominant process type which arises. Then, she can describe the implication of the most dominant process type. This study was under the descriptive qualitative method. As a result, the writer found 182 clauses that contain types of processes. it consists of material (45,1%), mental (16,5%), relational (26,9%), behavioral (2,7%), verbal (7,7%) and existential (1,1%). The most dominant process used is the Material process. It means that in English Textbook for Junior High School contain action, doing things, or what is done.

Moreover, the next research presented by Sulistyo and Khristianto (2017) used CDA theory by Fairclough, which consists of three-dimensional frameworks; those are description, interpretation, and explanation, and the transitivity analysis process as textual analysis. This study aimed to reveal the ideology held by the text producer. The data that used was the speeches by Trump in 2015, which contain about the declaration of his decision to run in the US presidential race. It consisted of two topics, 1) the dissatisfaction of the current government's work, especially in economic and political aspects 2) the negative perception of Islam. As a result, Trump had been successful in persuading the public to be on his side.

Then, Anggraini (2018) conducted the study aimed to analyze the transitivity process in revealing Trump's ideology. She chose three speeches; those are Campaign speech in Charlotte, Victory speech, and Inauguration speech. As a result, the researcher found 708 clauses of transitivity process; those are material process 52%, relational process 25%, mental process 9%, verbal process 8%, behavioral process 4%, and existential process 2%. Further, the transitivity processes reveal that Donald Trump tries to build democracy view during his speeches since he uses a variety of language and a durable consistency in maintaining the concepts for his future action, which considered as the persuasive strategy to persuade the public. So, the Americans support him to lead the next government.

Those previous studies above still have missed and do not cover the gap. In the first previous study, Arifiani (2014) just focused on the types of transitivity process. She does not relate to ideology. In the next previous studies, the researchers have fulfilled the gap by linking the transitivity process and ideology. Sulistyo & Khristianto (2017) used the transitivity system as textual analysis in revealing Trump's ideology. A similar thing is also done by Anggraini (2018), who connects the transitivity process and ideology in Donald Trump's speech. However, it becomes a usual thing since many researchers used Donald Trump as a subject to be analyzed and remembering some researchers conducted Trump as their subject. Hence, this research tries to analyze the transitivity processes with the ideology to investigate Malala's speeches. So, it can produce new finding since readers will get the new

knowledge from the result of transitivity analysis relating to the ideology which analyzes Malala.

Malala is chosen to be the subject of this research since she is an inspiring woman who fights for the right of women at her very young age, especially in her country, Pakistan. She started to speak up about women's rights when she was 15 years old. Now, she is 22 years old. Then, the researcher chooses Malala's speeches as data sources. She analyzes two videos of Malala's speeches; those are "College Tour - Malala Yousafzai in Birmingham" and "Malala and Ziauddin Yousafzai in Conversation." Those videos are appropriate to be analyzed since, through those videos, Malala told her story in detail about how she fights for women's rights in her country, Pakistan. She has been successful in proving that she deals with the right of women to get their rights, especially equality and education.

Under the descriptive-qualitative method, this study aims to examine ideology as a study for Critical Discourse Analysis with Systemic Functional Linguistics focusing on transitivity analysis. Then, this study is expected can contribute to give understanding about how the transitivity processes are used to analyze the clause and how the transitivity can be used to reveal the ideology of someone. Further, the present researcher hopes that this finding can be a useful reference for linguistics learners.

#### 1.2 Research Problems

1. What is the dominant type of transitivity process that is used by Malala?

2. How do the transitivity processes reveal the ideological construction by Malala?

## 1.3 Significance of the Study

This study is expected can give benefits both theoretically and practically. Theoretically, this study is expected to give understanding about how do the two interrelated studies –Critical Discourse Analysis and Systemic Functional Linguistics focusing on transitivity analysis can be combined to analyze the ideological construction. Practically, this study is expected can contribute to giving information to the readers about how the transitivity processes can be used to reveal the ideology of someone through language that is used. Furthermore, the researcher hopes through this research, the readers can know the role of Malala in the world, especially for women's rights and education. So, readers can open their minds to be more careful about the environment around them.

#### 1.4 Scope and Limitation

The scope of this study is about the Systemic Functional Language (SFL) theory by Halliday, which focused on the transitivity system by relating to the ideology in Critical Discourse Analysis (CDA). Whereas, the limitation is that the researcher chooses two videos to be analyzed. Those videos are taken from youtube with different sources of each.

#### 1.5 Definition of the Key Terms

- a. Critical Discourse Analysis (CDA) is a discourse analytical research CDA is
  a type of discourse analytical research that investigates the relationship
  between the use of language and the social & political context (Paltridge,
  2006: p. 179)
- **b. Ideology** is attitudes, set of beliefs, values, and doctrines which are directed to religious, political, social and economic life which shape the perspective that is accepted as fact or truth by the society (Van Dijk, 1998: p. 8).
- c. Transitivity is a method that includes experiential function. This function places the clause as a representation. So, this method is used to analyze the clause. It consists of six types of the process; those are material, mental, relational, behavioral, verbal and existential (Halliday & Matthiessen, 2004: p. 171)

#### **CHAPTER II**

#### REVIEW OF RELATED LITERATURE

This chapter contains some related theories to the topic which raises by the researcher since she applies the transitivity process, which combined with the CDA framework by Fairclough in analyzing the clause in Malala's speeches so that the researcher presents some theories which relate to the analysis, which are Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA).

## 2.1 Systemic Functional Linguistics Theory

Systemic Functional Linguistics (SFL) is a theory that was developed by Halliday in the 1960s (O'Donnel, 2011: p. 2). SFL theory has developed to be a more discourse-based perspective rather than a sentence-based perspective. It has been successful in analyzing the language from a particular perspective; here is the functional perspective. Here, SFL aims to examine the function of language.

Language is a system for making meaning (Halliday & Matthiessen, 2014: p.23).

Halliday & Matthiessen (2004: p. 29) mentioned three significant functions of language named "metafunction," those are ideational function (clause as representation), textual function (clause as message), and interpersonal function (clause as an exchange).

The ideational function is the function that placed language to express the content, which becomes the focus. It emphasized on the transferring information clearly and effectively. So, it can be appropriately understood (Bustam, 2011: p. 23).

The ideational function has two primary systems called transitivity and negativity. The second is the textual function; it is the use of language to examine the discourse. The focus is on the text and context of the language. It is categorized into two structures; they are thematic structure and information structure. The last is the interpersonal function; this function works for language to set up and maintain social relationships. It is marked by two main elements; they are mood and residue (Halliday & Matthiessen, 2014: p.30).

#### 2.2 Transitivity Process

Transitivity is an essential notion of SFL that is used as a device for Critical Discourse Analysis. Transitivity describes the system of the clause where the verb is presenting process, which is affecting the participant and circumstances (Halliday & Matthiessen, 2004: p. 181). Transitivity has a function as one of the clause analysis methods. It also defines the grammar of the clause that aims to express a particular range of ideational meanings (Bustam, 2011: p. 24). It is supported by Bloor and Bloor (2013: p. 11), who stated that clause as the significant unit of grammatical analysis aims to express meaning, such as how things exist, how things happen, and how people feel. Transitivity has three primary functions of language named metafunction. Here, the transitivity system belongs to the ideational function (Halliday & Matthiessen, 2004: p. 29). Besides, Halliday (1985b) in Bustam (2011: p. 23) said that the ideational function purposes of expressing content and of

communicating information, which emphasis on transferring information accurately and effectively. Thus, it can be understood well.

There are three components in the transitivity process, namely; the process, participants in the process, and circumstances associated with the process. The process is presented by the verbal group, the participant is presented by the nominal group, and the circumstance is presented by adverbial group or prepositional phrase (Halliday & Matthiessen, 2004: pp. 175-177). It is the new concept of transitivity, remembering that later the concept of transitivity is different from now. Then, the concept was when the verb takes as a direct object, and it is called transitive. However, when the verb does not take as a direct object, it is called intransitive. (Bustam, 2011: p. 23). Halliday proposed six types of transitivity; those are the material, mental, relational, verbal, behavioral, and existential process.

## 2.2.1 Types of transitivity Process

#### 2.2.1.1 Material process: the process of doing and happening

The material process is a process of doing and happening. Furthermore, the material process is a process which brings changes or action. This process consists of two participants' roles; they are Actor and Goal. The Actor refers to the one who does the action or brings about the change. It means that Actor is the one who decides about what process that does. The actor is typically the subject or nominal group. While goal refers to the entity which experienced the process (Halliday & Matthiessen, 2004: pp. 179-197). For example:

Actor	process	Goal
They	build	a house
Goal	process	Actor
The house	is built	by them

#### 2.2.1.2 Mental process: the process of sensing

The mental process is a process of sensing. This process focused on our experience of our consciousness. This process construes neither from persons' consciousness nor as impinging on consciousness (Halliday & Matthiessen, 2004: p. 197). There are two participants, which include in this process, they are; Senser and Phenomenon. Senser is construed as a conscious being or the one who able to 'sense' (feels, thinks, et cetera.). While phenomenon refers to something which is being felt, thought, wanted, or perceived (Halliday & Matthiessen, 2004: p. 203). In this process, not only things as a phenomenon but facts can be too.

There are the sub-types of sense; they are perspective (see, feel, taste, smell, hear, et cetera.), cognitive (think, believe, understand, consider, expect, et cetera.), desiderative (want, wish, hope, refuse, comply, et cetera.) and emotive (like, fancy, love, hate, dislike, et cetera.). It can be concluded that the mental process is processes of seeing, thinking, wanting, and loving (Halliday & Matthiessen: 2004: pp. 208-210). For example;

Senser	process: perceptive	phenomenon
I	can feel	something on my foot

From the clause above can be concluded that it includes in the mental clause of perception. It is signed by the verb "can feel," which takes a role as a process. The pronoun "I" is Senser and the words "something on my foot" as the Phenomenon which is being perceived.

#### 2.2.1.3 Relational process: the process of being and having

The relational process is a process of 'being' and 'having.' It provides to characterize and to identify (Halliday & Matthiessen, 2004: p. 210). In other words, this process of being is used to define, describe, identify, and even symbolize something. In this process, not only the things as participants but also acts and facts can be too. However, they are not interpreted as a phenomenon of consciousness; instead, they are interpreted as one element in a relationship of being. (Halliday & Matthiessen, 2004: p. 215). The relational process has three main types of relationships; those are *intensive*, *possessive*, *circumstantial*;

- a. 'intensive' ('x is a'), it sets up the relationship of the similarity between two entities
- b. 'possessive' ('x has a'), it shows that one entity owns another
- c. 'circumstantial' ('x is at a'), it describes the entity terms of location, time and manner

Each of them divides into two different modes of being; they are 'attributive' and 'identifying.' In attributive 'a' as an attribute of 'x,' then there are two participants, namely Carrier and Attribute. While identifying 'a' is the identity of 'x,' then there are two participants, namely Identified (token) and Identifier (value). The researcher gives examples of each mode in the following table;

Attribute of:		Carrier	Process	Attribute
parti	icipant			
Intensive (qua	lity)	Emily	is	a poet
	6	'x'	is	'a.'
Possession (posse	essive)	Emily	has	the piano
		'X'	has	'a.'
Circumstan	ce	The meeting	is	on Friday
(circumstanti	ial)	'x'	at	'a.'

Identification of:	Identified	Process	Identifier (value)
participant	(token)	Trocess	ruenener (value)
Intensive (quality)	Emily	is	the poet
	ʻx'	is	'a.'
Possession (possessive)	The piano	is	Emily's
	ʻa'	is	ʻx's.'
Circumstance	The time of the	is	on Friday
(circumstantial)	meeting		
	ʻa'	at	'x.'

#### 2.2.1.4 Behavioral process: the process of behaving

The behavioral process is a process of behaving. This process explains the (typically human) physiological and psychological behavior, like breathing, coughing, smiling, dreaming, and staring. It is in the boundary between the material and the mental process. It means that the process of consciousness reflected as forms of behavior or to show the physical actions dealing with consciousness. The participant who is 'behaving,' namely Behaver, is typically a conscious being. The most typical pattern in this process is a clause that consists of Behaver and Process only, like Don't breathe! No one is listening (Halliday & Matthiessen, 2004: pp. 248-252).

behaver	to be	the process
o one	is	Listening

#### 2.2.1.5 Verbal process: the process of saying

The verbal process can be said as the process of saying. It is in the boundary between the mental and relational processes. The process of a verbal clause is created by a verbal group where the lexical verb is one of saying, the example; talk, speak, tell, ask, notify, announce, report, and so on (Halliday & Matthiessen, 2004: p. 252). The participants of this process called Sayer. Sayer is the one who speaks. It is created by a nominal group denoting a symbol source other than a human speaker. Then Receiver is the one to whom the saying is directed, or the participant who

receives the verbal process and Verbiage is the process of verbalization. In other words, the verbiage is the function that corresponds to what is said. The other participant will be called as a Target. The target exists only in sub-type of "verbal" clause; this function construes the entity that is targeted by the process of saying, it is signed by the verbs such as; praise, insult, abuse, blame, accuse, criticize, et cetera. (Halliday & Matthiessen, 2004: pp. 255-256). The example of the verbal process is presented below;

Sayer	process: verbal	Receiver
Не	talks	to her
Sayer	Process: verbal	Target Verbiage

Krishan Kant

of conspiring with Bansi

## 2.2.1.6 Existential process: the process of existing

also accused

He

The existential process is known as the process of existing and happening. It means that this process represents the existence or presence. (Halliday & Matthiessen, 2004: p. 256). It is in the boundary between the relational and material processes. Commonly, the theme is just the feature of existence 'there,' either as participant or circumstance –it has no representational function to indicate the functionality of existence, and it is needed as a subject. The clause also consists of verbs that express their existence, such as; exist, arise, occur, happen, et cetera. The entity or event which is being said to exist is namely Existent –there can 'exist' any kind of

phenomenon that can be construed as a 'thing': 'person,' 'object,' 'action' or 'event' (Halliday & Matthiessen, 2004: pp. 2577-259). For example:

	Process	Existent: entity
There	was	a big elephant

#### 2.3 Critical Discourse Analysis (CDA)

Discourse analysis is an approach that focused on the language across texts as well as the social and cultural contexts where the texts used. It has developed from the textually oriented views which focused on the language features of the text to more socially oriented views, which focused what the influence of the text toward social and cultural in which the text used. Text is a process and product which is created and interpreted in a specific social context (Halliday (1978) cited to Rahimi & Riasati (2011, p.107)). Discourse concerned with the knowledge of language beyond the word, clause, phrase, and sentences that becomes important for communication (Paltridge, 2006: pp. 1-2).

Furthermore, Van Dijk (2015: p. 466) explain that CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. Also, Paltridge (2006: pp. 178-179) stated that CDA investigates the relation between the use of language and the social & political context where it happens. It examines the use of discourse concerning social and cultural issues such as race, politics, gender, identity, et cetera.

In CDA, there are three concepts indispensably; those are; the concept of power, history, and ideology (Wodak & Meyer, 2001: p.3). Those concepts were interrelated for an interpretation or explanation of the text. Thus, this study focuses on the discussion of ideology.

#### 2.3.1 Ideology

At the end of the 18th century, the term ideology was used for the first time by Destutt & Tracy (1754-1836). It is to give an understanding of how the notion is formed. Sargent (2009: p.2) added that ideology is a system of beliefs and values, which is accepted as fact or truth by a group of people in society. In other words, ideology is organized by people's beliefs. In line with Sargent, Van Dijk (1998: p. 8) stated that ideology is the foundation of the social representation shared by members of a community. It means that ideologies let people in some aspects such attitudes, set of beliefs, values, and doctrines which are directed to religious, political, social, and economic life which build the perspective, from here, the reality is constructed and interpreted. Ideology may influence what is understood and accepted as true or false. Ideology examines the behavior of a person in a certain way according to the situation they adapted to and perceived as right or common. Ideology includes a person's beliefs, disposition, and expression of feeling. Hence, ideology is a system that can condition people's interpretation of reality.

Furthermore, Fairclough & Wodak (1997) in Paltridge (2006: p.179) stated that ideology is produced and reflected in the use of discourse. CDA purposes of

providing the way to explore the ideology and challenging the social, cultural, and political ideologies and values within the texts.

## 2.3.1.1 Political Ideology

#### 2.3.1.1.1 Nationalism

This notion emerged in the 20th century. Nationalism as a coherent set of beliefs that produces a different set of existing nationalism. The source of the word nationalism is the nation. Nation implies people who have the same identity because of culture and history. Also, nationalism describes as the national consciousness or awareness of oneself as part of a group. According to Anderson (1936), nations are communities created by the behavior of people who believe in or accept certain myths and symbols that firmly affects the community. Besides, Johan Gottfried von Herder (1744-1803) contended that every human needs an identity. It means that they need to join to be part of the nation and belong to a community.

Moreover, Paul Ricoeur (1913-2005) stated that that "foundation symbols" are part of what creates, legitimates, and justifies a nation. The flag and national anthem become the symbols of nationality that generate such feelings of identification. Language became the most common identifying characteristics of a nation. Thus, for the language that is used by a group of people, it may be the identification of their nation (Sargent, 2009: pp. 23-39)

#### **2.3.1.1.2 Democracy**

This notion emerged in the 17th century. The origin word of democracy is from Greek words; those are *demos*, meaning "people," and *Kratos*, meaning "rule." So, it means "rule made by the people." It consists of some principles; those are citizen involvement in the regulation-making, representation system, the rule of law, an electoral system, some degree of equality in society, some degree of liberty, and education. All of the principles of democracy relate to each other. Politically, citizen involvement is characterized and protected by equality and freedom. They describe citizen involvement ask for the freedom and equality to vote; they protect citizen involvement since a democratic and similar electorate can persist on the maintenance of them. Education is needed to make freedom and equality are meaningful. Last but not least, the electoral system to be the way citizens are involved.

The figures who involved in this ideology are Edmund Burke (1729-1797), who argued that delivering opinion is the right of all men. Moreover, Jean-Jacques Rousseau (1712-1778) stated that in a vast country, direct democracy is useless. He maintained the ideal of direct democracy. He is best known as a political philosopher (Sargent, 2009: pp. 62-90).

#### **2.3.1.1.3** Capitalism

The capitalist is an ideology that emerged in Europe in the 16th century. It concerns the economic system. In many countries, the word capitalist gets rejected without any discussion. However, capitalists believe they can provide a good life for

those to implement their beliefs. The problem of corporate and governmental bureaucracy and corruption and poverty become the issue of the 21<sup>st</sup> century.

Recently, it is known as democratic capitalism. It was characterized by the freedom that based on privately owned property, accumulation of wealth is unlimited by the law, no government economy's intervention in the free market, the profit motive as the driving force, and the profit as the measure of efficiency.

Some figures embrace this notion; one of them is Adam Smith (1723-1790), he is known as the father of Capitalism. Smith said that the central position is that human beings are affected by self-interest. In the economic aspect, it means that every human is free for the free market to follow their interests (Sargent, 2009: pp. 108-117).

#### 2.3.1.1.4 Socialism

The term *socialism* is more representative of social theories rather than theories oriented to the individual. Recently, this notion is known as democratic socialists. There are some characterizations of socialism. They are property owned by the public through a democratically elected government which is including to the primary industries, utilities, and systems of transportation, accumulation of private property is limited, governmental regulation of the economy, comprehensive publicly financed assistance and pension programs, the last is social costs and the provision of services added to purely financial considerations as the measure of efficiency.

Socialism has a long history. In the mid of 19th century, R. Owen (1771-1858), C. Fourier (1772-1837), C. Henri Saint-Simon (1760-1825), and E. Cabet (1788-1856) made the notion that is focused on the public ownership. They suggest the village communities combine their industrial and agricultural production owned by inhabitants.

This socialism's notion is also developed in Britain. It was called Fabian Socialism, which emphasizes the democratic elements of democratic socialism, such as the success of the electoral, the rational presentation of their position, careful study of the current social situation, and gradualism (Sargent, 2009: pp. 117-131)

#### 2.3.1.1.5 Conservatism

Conservatives recognize that people differ based on factors such as class, race, gender, and intelligence, which caused to superiority or inferiority. However, it does not necessarily do so. The principle of conservatism is the desire to conserve something, even though it disagrees with what should be continued. There are some characteristics of conservatism, those are maintained from change, respect for tradition and mistrust in human reason, refusal of the government to repair for the human condition, preference for individual freedom, however willingness to limit freedom to maintain traditional values and the last characteristic is distrust of human nature (antiegalitarianism).

As the originator of modern conservatism, Edmund Burke (1729-1797) is best known in his most famous work that is *Reflections on the French Revolution* 

(1790). He argued that social institutions evolve to fit needs and conditions.

Therefore, tradition tends to bring grief rather than improvement (Sargent, 2009: pp. 136-140).

#### **2.3.1.1.6** Liberalism

The originate word of liberalism is liberty. Liberalism found in ancient Greece and Rome by some scholars. However, this notion is marked by the English revolutions of the 17th century. There are three approaches of liberalism; those are approaches by John Locke (1632-1704), John Stuart Mill (1806-1873), and T.H Green (1836-1882). John Locke (1632-1704) expanded the notion for consent, majority rule, and rights, especially property rights. Recently, the most liberal contend that liberalism is essentially focused on liberty, then they trace their roots John Stuart Mill (1806-1873) and his book entitled *On Liberty* (1859), which supports the freedom of thought and speech. In the early 20<sup>th</sup> century, T.H Green (1836-1882) introduced welfare liberalism. It is the condition where people need support in exercising their liberty in the early.

The characteristics of this notion are the desire to support the change, trusting human reason, trusting the government in repairing the human condition, selection for freedom, but the contrast on economic freedom and greater optimism about human nature than conservatives.

In the early 20th century, John Rawls (1921-2002) was published his work "A Theory of Justice" (1971). In this work, he set out to establish the fundamental

principles of social justice. Rawls concepts some principles which would be chosen in such a situation, those are "everyone must have a similar right of liberty" and "social and economic inequality must be managed, so they are both reasonably expected to be to everyone's advantage and attached the desirable position" (Sargent, 2009: pp. 140-152)

#### **2.3.1.1.7** Feminism

The term feminism is used for the first time in English at the end of the 17<sup>th</sup> century. Feminism is identified by the desire to acknowledge women's rights and equality. This ideology is an international movement that crosses class, national, racial, ethnic, and religious. Feminists' notion deals with the replacements of the system, which is the male to be dominant or patriarchy. Therefore, feminism focuses on the role and position of women in society. It can be beneficial for all human beings without seeing their gender.

In the development of feminism, several figures involved in this movement; they are; Plato's (c.427 to 347 B.C), who stated that women should be treated as men. Abigail Adams (1744-1818) from America who wrote to her husband, John Adams (1735-1826), then joined in the American independence movement. At the same time, in England, Mary Wollstonecraft (1759-1797) writes the first significant work arguing for rights for women in *Vindication of the Rights of Women* (1792). This book becomes a part of a European and American movement in developing a theory

of individual human rights. Then, Thomas Paine's (1737-1809), in some of his works, caused radical thinkers to think about human rights rather than man's rights.

In the 19th century, the women's movement began as a general movement for sexual equality and ended dominated by a single issue. In the United States, women have the right to vote. It attempts to pass the Equality Rights Amendment (ERA). In the early 19th century in the United States, Angelina Grimké (1805–1879) et al. took a role in the movement to eliminate slavery and women's rights. It poured in her book, "I recognize no rights but human rights." Later, Elizabeth Cady Stanton (1815–1902), et all who argued about the emancipation of women.

Several countries also fight for equality, such as western European countries, Australia, and New Zealand. Besides, in Britain at the 19th century, there were some essential works in establishing the early stages of the women's movement that written by William Thompson (1775–1833) and Anna Doyle Wheeler (1785–1848), Harriet Taylor (1807–1858), John Stuart Mill (1806–1873). All of those works discussed women's mistreatment. They raised themes such as documenting the status of women legally and socially. Also, they argued for the vote and equality before the law.

Then, as a leader in the movement for the vote, Emmeline Pankhurst (1858–1928), who led *the Women's Social and Political Union*, used civil protest in their campaign. However then, Pankhurst and her followers get more attention to the movement since they were jailed for their actions.

Then, before World War I, there was a matter about birth control. Margaret Sanger (1883-1966) was the most dominant figure in the birth control movement.

Besides, there was Emma Goldman, whose many issues of particular interest to women. Also, Charlotte Perkins Gilman (1860-1935), whose journal *The Forerunner* was an advocate for women. Her work entitled *Women and Economics* (1898) contained the need to restructure social institutions to permit women to work. Last, Jane Addams (1860–1935), she has the famous Hull House in Chicago. It was an organization with a project to help needy women. Addams also demonstrated the role of women in improving life for society. She involved in the peace movement of WWI.

Along with World War II, women are forced to do things that were impossible for them. Then, they were told to give up their money, even their independence they expected. Hence, Simone de Beauvoir (1908–1986), in her *Le Deuxième Sexe* (1952), arose the study of women's treatment. This work was published in English in 1952 as the second sex. Nowadays, the women's movement is signed by the importance of speaking out about the minority of women in developing nations. Speaking is expected as the way women can raise their voices and speak for themselves. However, they often get the rejection of the approach taken by women in the developed world. There were several movements in this ideology; those are liberal feminism, Marxist feminism, socialist feminism, transformative feminism, and radical feminism (Sargent, 2009: pp. 159-179).

#### **2.3.1.1.7.1** Liberal Feminism

After World War II, Betty Friedan (1921- 2006) made an influence on the development of modern liberal movement and the second wave of the women's movement. Liberal feminism stated that the basic pattern in society is acceptable. However, the changes are needed so that women do not feel disadvantaged because of their gender. In this case, women want a similar opportunity and justice to compete with men. Women also want their daycare facilities, and parental leave policies are improved and expanded. In other words, they want to allow them to combine paid employment and motherhood more readily. Thus, men must share the responsibility for child-rearing, housework, and the aspects of traditionally unpaid labor, which usually become women's work. Several issues of liberal feminism include reproductive and the right of abortion, sexual harassment, voting, education, equal pay for equal work, affordable childcare, and bring to the light frequency of sexual and domestic violence against women (Sargent, 2009: p. 168).

#### 2.3.1.1.7.2 Marxist Feminism

Marxism had two points of view regarding women. Marxists argued that women's issues have to wait after the revolution's class. In 1884, Friedrich Engels (1820-1895) noted that the focus of women and the family is in the expansion and maintenance of the social system. Marxists said that the issues in Marxism Feminism were called "women question," which is needed to solve. It caused women were attracted to Marxism. Women in Marxist feminism describe a subordinate position of

women in the economic, social, political structure in the capitalist system and converge a man of patriarchy that occurs before capitalism. Marxism feminism, as a revolutionary approach, is to expose a male privilege. The family's problem, the labor market, economy, and society is not merely a division of labor between men and women. However, a division places men in superior and women in a subordinate position (Sargent, 2009: p. 169).

#### 2.3.1.1.7.3 Socialist Feminism

Socialist feminists are also known as democratic socialists. They disagree regarding Marxist's tendency that put class at first, then following by gender, race, sexual identification, ethnicity, and other human beings identify and classify themselves. Thus, they stress democratic decision making and the acceptance of differences within the community (Sargent, 2009: p. 169).

#### 2.3.1.1.7.4 Transformative Feminism

Transformative feminists have shown how men created a male-centered way of understanding the world. It can be the limitation for human in conceptualizing human relations that are not hierarchical and patriarchal. That notion can break through that mental resistance as well as the political, economic, and cultural resistance that keeps all human beings from becoming naturally human. Nancy Hartsock (b. 1943) argued that feminists had conceptualized the notion of power,

which is potential as a dominant concept to be power as energy and competence. Angela Miles said that the holistic, egalitarian, life-centered rejection of dominant androcentric, dualistic, hierarchial, profit-centered ideology, and social structures are the value of transformative feminisms. Besides, this movement expected to achieve equality while recognizing the difference (Sargent, 2009: pp. 169-170).

#### 2.3.1.1.7.5 Radical Feminism

Radical feminism is the social and political change in the structure of inequality between men and women. It avoids a subordinate of gender. This thought views that women get oppression, which causes by the patriarchy system. Radical feminism argues for lesbianism and a woman-centered culture. Both females and males are distinguished in several things, such as from bars to music festivals to publishing houses, and lesbian communes that exist in all Western countries. It is done with wanting a culture that speaks to the interests and needs of a variety of people. However, it also provides space for a person to be just the way they are. While gay men and lesbians are allied on the political issues that have to do with both groups. Thus, both groups are defined by the rejection of other groups. It is because of AIDS (Acquired Immune Deficiency Syndrome) has killed relatively few lesbians but tens of thousands of gay men. There are several influential; writers of radical feminism; they are Kate Miller, Mary Daly, Andrea Dworkin, and Juliet Mitchel (Sargent, 2009: p. 170).

#### 2.3.1.1.7.6 Post-Feminism

Post-feminism happens in the third wave (1920). It used to describe the women's attitude to celebrate the success of feminism. Post-feminism has four senses in the ideology of feminism (Gill and Scharff in Suwastini (2013) cited in Larashayu (2019: p. 23). The first is, post-feminism is the meeting point between postmodernism feminism, post-structuralist feminism, and post-colonialism feminism. Thus, post-feminism as the celebration of the death of second-wave feminism in the 1970s. The second is, post-feminism definite as a backlash, it describes that post-feminism making war through mass media and popular culture. They used it as a tool to spread the emancipation of women. Post-feminism also defines as a sensibility that indicates gender. Therefore, feminity is more focused on making the transition from objective to subjective, which defines the ability of women to make her decision, selection, and responsibility of herself. Post-feminism is the main of feminism, which driven by any commercial without activities of feminism.

### 2.3.1.1.8 Marxism

Marxism emerged in the 19th century. It is a powerful device for understanding the concept of social relations and its change. The Marxist critique of capitalism contains the truth. It has proven by many thinkers. Karl Marx (1818-1883) and his followers created communism, which became the dominant ideology from World War I to the early 1990s. Communism as Marx and Engels's result of

intellectual and political development that relegated through Vladimir (1870-1924) and other Marxists who focused on the authoritarian and essential aspects of Marx's thought.

To understand the branches of the Marxist, people should examine the philosophic basis found in the thought of Karl Marx and Friedrich Engels. However, the development and change are made by others. According to Marx, the foundation of the entire social system is economic relationships. It consists of three primary points; those are the theory of labor value, the doctrine of subsistence wages, and the theory of surplus-value. The term 'value' means a feeling real to take the costs in labor, it is not about price, but any manufactured object depends on the work time consumed in producing it. The schools of thought regarding Marxism today are often labeled post-Marxism, analytical Marxism, and ecological Marxism (Sargent, 2009: pp. 181-202).

#### **2.3.1.1.9** Anarchism

Anarchism emerged in the 19th century as a significant modern ideology.

The term anarchy means nothing of a chief or ruler. However, nowadays, it argues disorder or chaos. Many people relate it to violent protest. So, it is used indiscriminately to punish protestors, whether or not any among protesters are anarchists. The basic argument owned by this ideology is that power exercised by one person or group over another leads to the most social problems.

Anarchism consists of several forms and includes several different notions. Most studies of anarchism were experienced by men such as Kropotkin (1842–1921) was born in Russian aristocracy but became the most crucial anarchist thinker all the time. The other anarchists were Proudhon (1809–1865), Bakunin (1814–1876), Tolstoy (1828–1910), Stirner (1806–1856) et all who rejected the label. Lesser-known figures include Malatesta (1853–1932), Reclus (1830–1905), Tucker (1854–1939), and Warren (1798–1874). Nowadays, the anarchists and the scholars of anarchism identify as the anarchist movement and anarchist theory by women. Goldman (1869–1940) is admitted as the most important anarchist. However, women always involve in all aspects of anarchism (Sargent, 2009: pp. 209-221).

# 2.3.1.1.10 Fascism

Fascism occurred in the early 20th century in France and Italy. However, the first success of this movement was in Italy in the 1920s. The word fascism reflects indescribably the brutality and inhumanity during World War II. Today, the word fascism is used to describe authoritarian countries and individuals. This movement exists today in many countries, such as the USA. There are seven aspects in most of the fascist and national socialist writing; those are irrationalism, social Darwinism, nationalism, the state's glorification, the principle of leadership, racism, and anticommunism.

Irrationalism deals with the irrational of human, and they do not need the reason at all. Next, social Darwinism is the social theories that view life is for

survival. Herbert Spencer (1820-1903), in his *Principle of Biology* (1864), argued that species were successfully to reproduce since they were able to adapt to the conditions. While nationalism is in the boundary between fascism and national socialism, it means that the nation is part of ethnicity, which well-known as a national socialist. Then, the glorification of the state, according to Mussolini (1922-1943), the state contains culture and spirit that make people be unity. It is in line with the leadership principle, which places the state as a tool to maintain fascist beliefs. Further, the leader is expected to reflect the collective will of the people. Moreover, it is about racism; it refers to the belief that every human being involves in a race whose similar culture or physical characteristics. The last is about anti-communism; this notion was rejected in the modern world since it was a part of fascism's appeal (Sargent, 2009: pp. 227-237).

#### 2.3.1.1.11 Islam

Islam developed mostly in the 19th-20th century. Islam is an Arabic word meaning "submission," especially submission to Allah, while Muslim means "the one who submits." Islam is the second-largest world religion after Christianity. Islam is defined as its faith in Allah, the holy book the Qur'an (Koran), and teachings of its prophet Muhammad (570-632) or named Sunna. Koran becomes the main guideline for Muslims' life. All of the systems in life have been arranged in Koran, such as politics, laws, cultures, and so on.

For most of the 20th century, most Islamic countries joined the developed world in order to modernize the issue that Islam faced. Hence, four things changed this; the establishment of the state of Israel in 1948, developing countries are helped by the raising of oil's price, the Iranian revolution which combined with Iranian attempts to create a revolution in other Islamic countries, and the process of decolonization which connected to the renewal of national cultures revived divisions in Islam. However, many Muslims reject modernization since it is considered as corrupting basic Islamic values.

Islam has five pillars; those are; reciting the creed, praying, zakat, carry out fasting worship in Ramadhan, and hajj for those who are able. In the Ramadhan times, Muslim may get the message such as the right to life and just buy what the need, the right of family, the right to have a house, the right to get an education, the right of work, the right of justice, and the right to solidarity or the right to participate in social life.

In Islam, equality between men and women is impossible. The function of both is distinguished into prerogatives and duties. Men have the prerogative of social authority and mobility and the burden of economic responsibility. While women have three prerogatives, those are women who do not need to worry about earning a living. In Islam, women do not need to find a husband for herself. She also does not take responsibility for the political and military. Their primary duty is to provide a home for her family and bring up her children properly (Sargent, 2009: pp. 239-254).

# 2.3.2 CDA Framework by Fairclough

According to Fairclough (1989, p. 26), in CDA, language as discourse and social practice is used to analyze the texts or processes of production and interpretation. Besides, it also used to analyze the interrelated between texts, processes, and social conditions, which include the immediate circumstances of the situational context and the institutional and social structures. So, it produces the dimensions of discourse which contained texts, interactions, and contexts.

Fairclough (1989, p. 26) serves three stages in his framework for the analysis of text and discourse; those are description, interpretation, and explanation. The description goes out with the linguistic description of the text. While interpretation examines the correlation between the interaction (discursive process) and the text. In this stage, the text becomes the last product of text production. Then, it can be a resource in the text interpretation process. Last, explanation describes the connection between the discursive processes (production and consumption of the text) and the social process. Those also known as stages of analysis. All of those stages illustrate in the picture below;

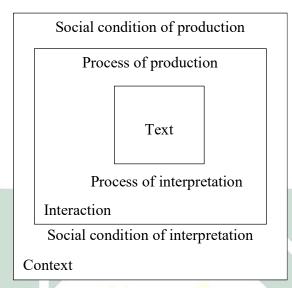


Figure 2.1 Discourse as Text, Interaction and Context

Those three stages are needed because they become the procedure in doing analysis deal with Critical Discourse Analysis under the Fairclough's framework. In doing analyzing, each stage has to be through. It started from description to the explanation. The analysis from each stage should be different. For further understanding, the researcher explains each stage as follows.

## 2.3.2.1 Description stage

The description is described as the analysis stage that is concerned with the formal properties of the text. In this stage, the analysis process runs with identifying and 'labeling' formal features of a text in terms of the categories of a descriptive framework (Fairclough, 1989: p. 26). According to Fairclough (1989: pp. 110-112) description stage has three aspects, which become a regular feature of the text, namely: Vocabulary, Grammar, and Text structures. Each of them has values that

regular feature may have. The values consist of experiential, relational, and expressive value. The regular feature in experiential value is a track and sign to the experience owned by the text producer. It is the representation of the natural or social world. Also, it has to do with contents, knowledge, and beliefs. Then, a regular feature with relational value is a track of and sign to the social relations which are portrayed via text in the discourse. It deals with ties and social relationships. The last is a regular feature that deals with significant value. It is used to investigate the producer's evaluation (in the widest sense) of the bit of the reality it relates to. Expressive value is to do with subjects and social identities, though only one dimension of the latter concept is to do with subjective values. Depending on the formal feature and its values, this stage is organized by concepts that aim to make it easier for readers to assimilate and apply the framework. The concepts served as follow:

### 1. Experiential value owned by words

This aspect includes in vocabulary aspect. It focuses on the way ideological differences in the representation of the texts are coded in the vocabulary. Also, it focuses on using scheme classification. It is the words, which are ideologically contested, rewording or over wording, and significant ideologically meaning relations such as synonymy, hyponymy, antonym among the words (Fairclough, 1989: p. 12).

### 2. Relational values owned by words

This aspect includes in vocabulary aspect focused on the way the text's choice of wordings depends on and helps to establish the social relation between participants. There are two sub-aspects; those are whether there are euphemistic expressions and formal or informal words (Fairclough, 1989: p. 116).

### 3. Expressive values owned by words

This aspect involves the vocabulary aspect. It becomes an essential concern for linguists who are fascinated by persuasive language. Hence, these expressive values refer to the ideologically contrastive classification schemes (Fairclough, 1989: p. 118).

#### 4. The use of metaphors

A metaphor is a term to represent meaning for an aspect of experience into another sense. However, any form of knowledge can be represented in terms of any number of metaphors, and it becomes the relation between alternative metaphors, which is of particular interest. Different metaphors have different ideological attachments. (Fairclough, 1989: p. 119)

# 5. Experiential value owned by grammatical features

Experiental aspect of grammar focuses on the grammatical forms of language which describe the happenings or relationships in the world. The people, animals, or things involved in those happenings or relationships and their spatial and temporal circumstances and manner of occurrence. This

aspect consists of some points; those are agency clarity, the process, whether the nominalization is used or not, active and passive sentences, positive and negative sentences (Fairclough, 1989: pp. 120-125).

#### 6. Relational values owned by grammatical features

There is several grammatical features of texts which contain relational values. However, Fairclough (1989) only mentions three primary aspects; they are modes of sentence, modality, and pronouns. It is also following by some points such; modes that are used, whether it is declarative, grammatical question, or imperative, the essential features of relational modality, the usage of pronoun "you" and "we" (Fairclough, 1989: p. 125).

#### 7. Expressive values owned by the grammatical features

This aspect deals with the expressive values. Fairclough (1989) limits the expressive value to expressive modality. It also deals with the important features of expressive modality in a text (Fairclough, 1989: p. 128).

#### 8. Linked the simple sentences

In this part, Fairclough (1989) is more focused on the connective, which contradicted the experiential, relational, and expressive values of a formal feature on the text. It consists of the usage of logical connectors, the characterization of complex sentences, whether it is coordination or subordination, the means that are used for referring inside and outside the text (Fairclough, 1989: p. 129).

# 9. The use of interactional conventions

This aspect deals with formal features at the textual level, which connect to the formal organizational properties of the whole texts. It also relates to the dialogue. Hence, it concerns with the relational value of regulatory aspects of the talk. It consists of how one participant controls the turns of others (Fairclough, 1989: p. 134).

### 10. Larger-scale structures owned by the text

This aspect focuses on features that have experiential value. It relates to either dialogue or monologue. In this case, this aspect also focuses on the text's structure. Here, texts should have a structure which may be made up of predictable elements in a predictable order (Fairclough, 1989: pp. 134-136).

From the formal features and its values, which is formed into ten statements included in the description stage, they aim to help the researchers in doing the researches moreover for the beginners. So, the process of analysis in this stage to be more accessible. Remembering that this study carried out the transitivity study, so, it deals with the "Experiential value owned by grammatical features." This value is suitable for transitivity analysis since it consists of a sub-question that asked for the process. The process is one aspect of transitivity besides participants and circumstances. In the SFL, the experiential meaning is translated that the clause as representation. In other words, the experiential meaning is the way reality is

constituted, and the grammatical resource for construing the experience (Halliday & Matthiessen: 1997 cited to Almurishi (2016, p. 73)).

#### 2.3.2.2 Interpretation stage

The interpretation stage is focused on the relationship between text and interaction. In this case, the text is as a product of the production's process, and as a resource in the process of interpretation (Fairclough, 1989: p. 26). This process is used to describe the interactional process and a stage of analysis (Fairclough, 1989: p. 141). Also, it deals with participants' process of text production as well as text interpretation. In other words, this stage is the cognitive process of participants. The result of this stage is the connection between the text analysis and the interpreter in the sense of members' resource. So, it can be generated the interpretation. Here, MR is illustrated as interpretative procedures. Hence, from how the interpreter sees the text, formal features of the text are 'sign,' which animate elements of the interpreter's MR. Therefore, that interpretation is generated through the dialectical interplay between signs and MR.

Interpretation consists of four essential levels of text interpretation; they are surface of utterance, the meaning of the utterance, and local coherence. The researcher explains each level in the below:

#### 1. Surface utterance

This level relates to the process of drawing the participants' understanding of the language, which includes phonology, grammar, and

vocabulary. However, this level is no longer relevant to use (Fairclough, 1989: p. 143).

### 2. Meaning of utterance

This level contains the matter in defining meanings to the constituent parts of a text. Here, the statements will relate to sentences. Here, interpreters portray upon semantic aspects of their MR –representations of the meanings of words, their capability to combine word-meanings and grammatical information, and work out implicit meanings to deal with the whole propositions' implications use (Fairclough, 1989: p. 143).

#### 3. Local coherence

This level is to establish the connections of meaning between utterances, producing (where possible) coherent interpretations of pairs, and in order use (Fairclough, 1989: p. 143).

### 4. Text structure and point

This level focused on the way the whole text hangs together. It goes out to fit the text either with the one of a repertoire of schemata or representations of characteristic patterns of organization associated with different types of discourse use (Fairclough, 1989: p. 144).

After explaining each level of interpretation, then the researcher does the interpretation of context as well as text. As Fairclough (1989, p. 144) said that the interpretation deals with the interpretation of situational context, which signaled by

the external sign –features of the real situation, properties of participants, what is said, partly based on the aspect of their MR in term of which they interpret these signs –precisely, representations of societal and institutional social orders which allow them to describe the specific situations types.

### 2.3.2.3 Explanation stage

The explanation stage describes the relationship between interaction and social context. It relates to the social determinants of the processes of production and interpretation and their social effects (Fairclough, 1989: p. 26). Hence, the explanation stage can be said as the relationship between the interaction (transitory social events) and more durable social structures that shape and are shaped by these events. The explanation stage describes discourse as part of a social process. As a social practice, it shows social structure determination. It also shows the discourse effects on those structures, sustaining or changing them. The analysis can be said that moving from interpretation to the explanation stage when the aspect of MR are drawn upon interpretative procedures in the production and interpretation of texts. So, they are reproduced (reproduction process). Reproduction connects the stage of interpretation and explanation since it is focused on how MR is drawn upon in processing discourse. Recently, it is focused on the social constitution and change of MR, which include their reproduction in discourse practice use (Fairclough, 1989: pp. 162-166).

#### **CHAPTER III**

#### RESEARCH METHODS

This chapter is defined as procedures for conducting this study. The researcher explained the general process from collecting until analyzing the data. This chapter consisted of research design, data collection, research data, instrument, techniques of data collection, and techniques of data analysis.

### 3.1 Research Design

The design of this research was descriptive qualitative research. The descriptive study involved in the data collection, which defines the events, then organizes, tabulates, depicts, and describes the data (Glass & Hopkins in Knupfer & McLellan, 2001: pp 1196-1197). Hence, this method was appropriate since the process of analysis is done through accumulating, organizing, explaining, and describing the data.

Furthermore, the qualitative method is a research procedure that has the result of the descriptive data in the form of words or spoken from society and behavior which have been monitored (Bogdan & Taylor in Moleong (1991), cited to Kasiram (2010, p. 239)). The data from the qualitative method are words or symbols rather than a number. It is mostly used to analyze the meaning of the data to find the fact. Also, qualitative research is used to verify, reveal, and criticize the assumption (Ary, 2010: 474). Therefore, the researcher applied this method since it was suitable

to analyze the transitivity process since the analysis process was the form of the words, and this study critically examined the ideology of Malala's speeches.

#### 3.2 Data Collection

#### 3.2.1 Data and Data Source

The data in this study were clauses included in the script that transcripted from Malala's speeches since Malala became the subject in this research. The primary data source was taken from youtube of IceproductionLtd and Penguin Books UK channels. There were two speeches chosen by the researcher; those are "College Tour - Malala Yousafzai in Birmingham," and "Malala and Ziauddin Yousafzai in Conversation."

#### 3.2.2 Instruments

The main instrument of this research was the researcher herself since the researcher was the one who planned, collected, and analyzed the data by own herself. Then, the researcher also supported by the video that became the source of the data (Kasiram, 2010: 178).

#### 3.2.3 Data Collection Techniques

#### 1. Searching the video

In searching the videos, the researcher got two videos of Malala's speeches that she got from youtube; those are "College Tour - Malala Yousafzai in Birmingham," and "Malala and Ziauddin Yousafzai in

Conversation." Those videos have English subtitles. Thus, the researcher got clear and valid data.

### 2. Downloading the video.

After getting the videos, the researcher downloaded it. She downloaded the videos on the 11<sup>th</sup> of October 2019 through save form application at <a href="https://id.saveform.net">https://id.saveform.net</a> by copying the link from youtube.

### 3. Watching the videos

Then, the researcher watched each video several times to get an exceptional understanding of the whole videos. While watching the videos, the researcher read and reread the entire scripts properly, comprehensively, and deeply. It was intended to make sure that the whole text was suitable for the content of the videos.

After watching the videos, the researcher collected the data which contained types of transitivity process. It aimed to answer the first question by collecting the clauses from the scripts. The clauses contained types of transitivity process was marked by underlining the data. It aimed to make the process of analysis to be easier since the data have been collected in this process. The researcher collected data as follow;

so that, 9<sup>th</sup> of October was the last day of my schooling in Pakistan, and that was the last day, that I had breakfast in my home, and did I never went back to my house, and that was just the last day, that I saw my beautiful value of Swat, that was the last day.

Figure 3.2 Collecting the Data

# 3.3 Data Analysis

In this stage, the data were analyzed by some steps as follow;

# 1. Identifying the data

Identifying became the first step in data analysis. In this step, the researcher identified the collected data into six types of transitivity; those are material, metal, relational, behavioral, verbal, and existential (Halliday & Matthiesse, 2004: p. 175). The data were highlighted in different colors in each type. It presented as follow;

Table 3.1 Colors for Identifying the Types of Transitivity Process

Types of transitivity process	Code	Color
Material process	Ma	
Mental process	Me	
Relational process	Re	
Behavioral process	Bh	
Verbal process	Ve	
Existential process	Ex	

The scripts which contained the transitivity process were presented as follow;

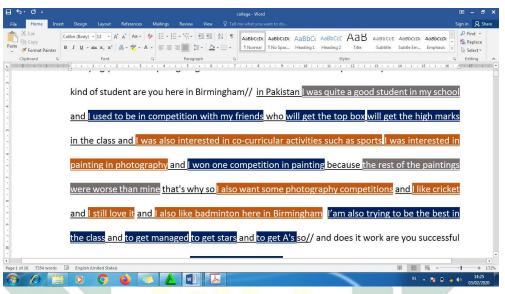


Figure 3.3 Identifying the Data

# 2. Classifying the data

After identifying the data, the researcher classified it into the table. It purposed to make the process of analysis to be more quickly. In the classification of data, the researcher classified the data into six types of transitivity by giving the number in which videos the data appeared. Here, the researcher drew the example of data classification;

Table 3.2 Example of Classifying Clauses into Each Type of Transitivity Process

Types of Transitivity	Code	Data	
Material Process	MP	(1) 02:19, 02:27, 02:35, 02:43, 02:46, 02:48, 02:49, 02:54 (2)	
Mental Process	MEP	(1) 02:21, 02:25, 02:38, 02:39, 02:40 (2)	
Relational Process	RP	(1) 02:10, 02:15, 02:31, 03:02, 03:04, 03:52 (2) 1,35	
Behavioral Process	ВН	(1) 05:55, 05:57, 06:26 (2)	
Verbal Process	VB	(1) 05:52, 06:20, 06:26 (2)	
Existential Process	EP	(1) 02:30, 06:06, 06:10 (2)	

After the process of classifying, the number of those classifications were calculated to get the percentage. The percentage was presented by using a chart. It aimed to show the rate of transitivity process that appeared in both of the speeches. In displaying the percentage, the researcher formulated as follow;

# N: Each number of transitivity type x 100

Total number of transitivity types

Besides, to present the percentage using a pie chart, the researcher formulated as follow;

N: <u>Each number of transitivity type</u> x 360
Total number of transitivity types

#### 3. Analyzing the data

In analyzing the data, the researcher followed the stage of the analysis from Fairclough; they are description, interpretation, and explanation.

Considering that this analysis applied those stages to answer two research problems, in the description stage, the researcher analyzed the data by describing the transitivity process. She also explained each data to get the clearness when people read it. Then, she also told what type of transitivity process the data belong to, either it was material, mental, relational, behavioral, verbal, or existential. Therefore, the identifying and classifying process include in the description stage since they purposed to analyze the text of Malala's speeches.

The next was the interpretation stage, in this stage considered to interpret the linguistics feature of the text, which has been found from transitivity analysis in the previous step. It can be said that this stage aims to answer the second question of the problem, which dealt with the revealing Malala's ideology. The researcher related the result of transitivity analysis with interpreting it to the social life of Malala through the way she did speeches. The topics which she almost talks about can be called themes that she brought in every her statements.

After interpreting the topics of Malalas' speeches, the researcher continued the next stage, that was the explanation stage. In this stage, the researcher related the issues which were found in the interpretation stage to the social context. However, before that, the researcher also examined the most process of transitivity, which appeared then she analyzed the function of its process. Therefore it produced the ideology. Ideology became the final result of the analysis.

# 4. Making the conclusion

Last, the researcher made a conclusion based on the result of the research, which was through the analysis process.

#### **CHAPTER IV**

#### FINDINGS AND DISCUSSION

This chapter is conducted as a result of the analysis process from the data. It consists of findings and discussion. Those are presented to answer the research problems. Thus, the objectives of the study can be realized.

# 4.1 Findings

This section is conducted to present some results of the data analysis. There are two research problems related to this study and revealed in this section; those are the most dominant type used by Malala and how transitivity is used to reveal the ideological construction by Malala. In the analysis process, the researcher applies three stages of Fairclough's framework; those are description, interpretation, and explanation stage. In the description stage, the analysis is carried out by examining the formal properties of the text. Thus, the researcher conducts the types of transitivity process experienced by Malala. Then, in the second stage, that is interpretation, this process of analysis is intensely focused on the investigation of ideology. The next interpretation stage is done by connecting the linguistics feature of the text that is resulted from transitivity analysis to the interaction of the speeches that produce the themes. The last is the explanation stage; this stage is generally presented to reveal Malala's ideology since it becomes the main aim of this research. In revealing Malala's ideology, the researcher relates the concepts or themes that have been found in the interpretation stage to the social context that is a political ideology.

### **4.1.1** Description Stage

This stage is focused on examining the formal properties of the text. In other words, this stage is defined as text analysis. An analysis is focused on the experiential value of the grammatical aspect realized by the transitivity to examine the experiential value of the text. Thus, the textual analysis in this stage is presented by applying transitivity analysis by doing a more in-depth explanation from the data, which has been found in the first finding.

### 4.1.1.1 Most Dominant Type of Transitivity Process in Malala's Speeches

This subsection conducts the finding of the transitivity process used by Malala in her speeches. There are two speeches chosen by the researcher; those are College Tour - Malala Yousafzai in Birmingham, and Malala and Ziauddin Yousafzai in Conversation. As a result, the researcher found 1163 clauses which contain transitivity process in between two speeches which have been analyzed. The findings are drawn in the following pie chart.

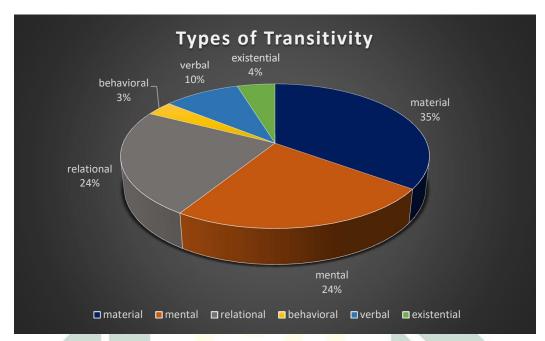


Figure 4.1 The Emergence of Transitivity Process Types in Malala's Speeches

The researcher presents the general process from both speeches in the figure above. From the pie chart, it can be known that the material process is in the first position, with 35% or similar to 408 times of occurrence. In the second position, the mental process gains 24% or similar to 279 times. The relational process is in the next position, with the acquisition of 24% or similar to 282 times. Then, the verbal process with 10% or similar to 111 times of occurrence. The existential process is in the fifth position with 4% or similar to 48 times of occurrence. The last is the behavioral process, which attains 3% or similar to 35 times of occurrence.

Meanwhile, to get a precise result, the researcher also presents the chart of transitivity process that arises in each speech into the following chart;

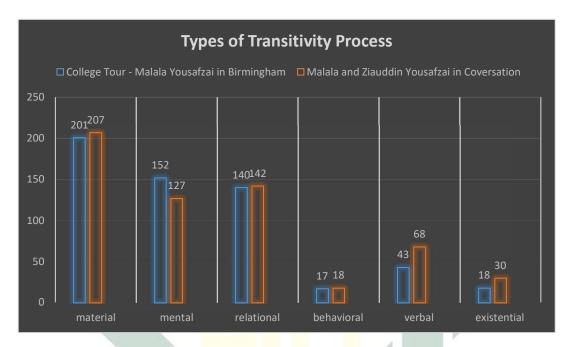


Figure 4.2 The Emergence of Transitivity Process Types in Each of Malala's Speeches

Through the figure 4.2, the researcher presents the findings of transitivity process types used in both of Malala's speeches. The speech under the title "the College Tour – Malala Yousafzai in Birmingham" marked by the blue line, while the speech under the title "Malala and Ziauddin Yousafzai in Conversation" marked by the orange line. From figure 4.2, it can be known that all speeches contain the types of transitivity process proposed by Halliday. The detailed findings from both speeches are described in the following paragraph.

The first is the College Tour – Malala Yousafzai in Birmingham. The total process which arises in this speech is 571 processes. The material process gets the most considerable number, it reached 201 times of occurrence, and it is similar to 35%. Then, the mental process is in the second position, with 152 times of occurrence that is similar to 27%. The relational process is in the third position, it used for 140 times, and it is similar to 24,5%. While the verbal process is in the fourth position with 43 times of occurrence, it is similar to 7.5%. The existential is in the fifth position with 18 times of occurrence that is similar to 3%. The behavioral process in the lowest position, with 17 times of occurrence, which is similar to 3%.

Then, the second speech is Malala and Ziauddin Yousafzai in Conversation. The entire process which emerges in this speech is 592 processes. The material process reached 207 times of occurrence, and it is similar to 35%. Then, the mental process is in the second position, with 127 times of occurrence that is similar to 21%. The relational process is in the third position with 142 times of occurrence that is similar to 24%. The verbal process is in the fourth position, with 68 times of occurrence or similar to 11%. Then, the existential process with 30 times of occurrence or similar to 5%. The behavioral process gets the smallest number with only 20 times of occurrence that is similar to 4%.

Corresponding to the first research problem, the dominant type of transitivity process that often used by Malala is the material process. It can be seen from the result of both speeches. In the first speech, the material process reached 201 clauses

that are similar to 35%. While in the second speech, the material process arose in 207 times, and it is similar to 35%. The data of the transitivity process are shown below.

#### 4.1.1.1.1 Material process

The material process is a process of "doing." In other words, this process brings changes or actions. Thus, the verb considers indicating the action, either it is concrete or abstract. The material process consists of two participant's roles; they are an actor and a goal. Actor refers to the one who does the action while goal refers to the entity which experienced the process.

#### a. Material process in The College Tour - Malala Yousafzai in Birmingham

The material process becomes the most dominant process which appears in the College Tour – Malala Yousafzai in Birmingham. There are some verbs which used by Malala in this speech, such as *shoot, change, do, take action and work*. It indicates that the speech is conveyed to state the action. The researcher presents some examples of the material process used by Malala in below.

#### Data 1

"On the 9<sup>th</sup> of October 2012, the Taliban shot me
Circ. Time Actor Process Goal

on the left side of my forehead."

Circ. place

[5:12]

From the data above, the clause includes the material process since it is marked by the verb "shoot," which indicates the action done by the actor who is the Taliban and directed to "me" who refers to Malala, who becomes the speaker in the College Tour program. Then, it is also followed by the circumstance of place "on the left side of my head," which means that the Taliban shot on the left side of Malala's head.

The data above is composed of two clauses, which together include in the material process. The word "feed" and "take care" indicate the action. Then, the word "them" refers to 'husband' who becomes the goal in those clauses since the husband becomes the one who is affected by the action. There is no actor in those clauses. However, implicitly Malala is telling about the culture in her country, Pakistan, where the job for women just for giving feed and taking care of their husbands.

Data 3

The clause above includes the material process. The verb "can do" signaled the action which is done by "women" as the actor. While the word "that" refers to the thing that only can do by the women. As the speaker, Malala declares that women are an influential person who chosen by God to have the ability to give birth to a new life, which men can never do it.

# Data 4

"To work Process Circ. purpose to work Process Circ. purpose Circ. purpose

to work
Process

for the girl education.

Circ. purpose

[47:38]

It can be seen that those clauses include in the material process. The word "work" refers to the action. There is no actor in those clauses. However, Malala declares that everybody has to work "for the women, for human rights and girls education." Then, in those clauses, the words "for the women, for human rights and girls education" indicates the circumstance of purpose. It is encoded by the word "for," which means that the action should be done for specific purposes.

#### Data 5

"We must take an action as well as we can."

Actor Process Circ. Role

[47:45]

The data above shows that it includes in the material process since there are words "must take an action," which means the action that does for the change. The

word "we" refers to Malala herself and women in the world to be responsible for fighting for human rights and education for a better future. Then, the word "as well as we can" include in circumstance of role since Malala invites all people to take part in this responsibility.

#### Data 6

" <u>We</u>	can che	ange	the world	through take an action."	
Actor	Proce	ess	Goal	Circ. manner	
[47:50]					

The data above includes the material process. It can be seen from the words "can change," which means the optimism action that is shown by "we" as the actor. The pronoun "we" refers to Malala, who engages all women to change the world. The word "the world" takes a role as a goal since the process of "change" impacts it. Then the words "through take an action" include in circumstance of manner since Malala describes the way to change the world; it is through taking action. In this case, Malala invites all people to change the world in the path of women's rights matter through taking action, and such raise the voice. Therefore, their voice will be heard by the world.

#### b. Material Process in Malala and Ziauddin Yousafzai in Conversation

In this speech, Malala uses the material process to declare even describe the action that is done by her. The data of the material process are shown below.

"You should be going to school."

Actor Process Circ. Place

[15:49]

From the clause above, it is known that it involves in the material process.

The words "should be going" signaled the action which should be done by the actor.

Here, the actor is "you," which refers to every woman in this world. While the words "to school" is the circumstance of place. The clause above has meant that Malala asks all women to go to school since every human has equal rights, especially to get the education.

#### Data 8

"My dad opened the school in 1994."

Actor process goal Circ. Time

[26:07]

The data above indicates the material process within it. The verb "opened" describes the action which is done by the actor. In this clause, the actor is drawn with the word "my dad," which refers to Malala's dad since Malala is the speaker who said that words. Then, the word "the school" is as the goal since it becomes one to which the process is extended. Moreover, "in 1994" indicates the circumstance of time, it explains when the school is established. From the clause above, Malala tells that her father founded the school even before she was born. It means that her family, especially her father, is very concerned about education.

"You are pushing men to believe in equality."

Actor Process Goal Circ.purpose

"We are pushing men to do something about it."

Actor Process Goal Circ.purpose

[09:07]

The sentences above are classified into the material process since marked by the verb "are pushing." Those verbs indicate the action, which includes transformative since the word "pushing" caused the change of entity, which is affected by the process. Then, the pronoun "you" refers to Malala's father named Ziauddin Yousafzai. While the pronoun "we" refers to Malala and her father. The word "men" as the goal that is affected by the process that is done by the actor. In that clause, there are two circumstances of purpose. The first circumstance is "to believe the equality," and the second is "to do something about it." That clauses are interconnected in meaning since Malala and her father had the purpose of pushing men to do something which deals with equality between men and women. Malala and her father are pouring that issue in the book, which is written by her father. They do such a thing since all they concern about feminism.

#### Data 10

"Taliban not letting you to have your freedom, to have your liberty."

Actor Process Goal Circ. Matter

# [33:07]

The clause includes the material process. It is cued by the verb "not letting." Here, the actor is represented by the word "Taliban." Then, the goal is represented by the word "you," which reflects all women. This clause is completed by the circumstance "to have your freedom" and "to have your liberty." Thus, this clause explains that the Taliban were not allowing women to have their freedom and liberty.

### Data 11

"In 2009, education Goal to be Circ. quality Process"

[28:36]

The clause above is known as the passive voice. It includes in material process since there is a verb "banned" which is declare the action. There is no actor in this clause. Therefore, Malala explains that the Taliban banned education. They prohibit the girl from going to school to get "education," which becomes the goal in that clause. Malala also declares the specific year when the Taliban banned the education for the girl, that is "2009". The word "in 2009" play a role as a circumstance of time.

#### Data 12

"No girl is allowed to go to school."

Goal Process Circ. matter

[28:40]

That clause is passive voice. It is signed by the "to be (is)," which is followed by third form verb "allowed (allow)." Thus, the data above includes in the material process. The word "is allowed" include in the process since it indicates the action. Then, the word "girl" as a goal since they are affected by the process. Implicitly, Malala mentioned the actor who is the Taliban. Then, the word "to go to school" is the circumstance of matter. That clause explains that the Taliban do not allow any girl to go to school.

### 4.1.1.1.2 Mental process

The mental process is the process of sensing. This process constitutes the four principle sub-types, those are perceptive (seeing, hearing, feeling, et cetera.), cognitive (thinking, knowing, understanding, learning, et cetera.), desiderative (wanting, wishing, hoping, et cetera c.), and emotive (liking, loving, fearing, wondering, enjoy, et cetera .). There are two participants in this process; those are Senser and Phenomenon. Senser is construed as a conscious being while a phenomenon which is sensed, felt, thought, wanted, et cetera. The phenomenon may be not only a thing but also an act or a fact.

### a. Mental process in The College Tour - Malala Yousafzai in Birmingham

In this speech, the four principle sub-types of the mental process are used by Malala to show her process of seeing, feeling, thinking, and wanting. The data are shown below;

"I Phenomenon

Senser desiderative

[03:39]

From the clause above, it is classified into the mental process of desiderative. It includes desiderative since there is the word "want," which expresses the desire. Thus, it is indicated as the process of feeling. Then, the sense is marked by the pronoun "I," which refers to Malala as the one who feels. In that clause, there is the phenomenon "to get my education." That phenomenon becomes the thing that is thought by the sense. Implicitly, those clauses describe that Malala has the desire to get her education well without any pressure.

### Data 14

"He doesn't know about the personality of Prophet peace be upon him." Process: cognitive Senser Phenomenon: the fact

[10:00]

The clause above is classified as the mental process of cognitive type. It is indicated by the phrase "doesn't know," which is organized into cognitive type since it suggests the process which happens in the human mind. Here, the sense is represented by the pronoun "He," which refers to "the Taliban." While the phenomenon is expressed by the words "about the personality of Prophet peace be upon him." This phenomenon shows the Prophet Muhammad SAW's facts. Malala argues that the Taliban, which is an Islamic organization, does not know deeply about what Islam is. It is because the Taliban are always attacking any people in a day. It is inversely proportional to the nature of Prophet Muhammad, who loved peace very much.

#### Data 15

<b>"I</b> Senser	want Process: desiderative	to see every girl going to school."  Phenomenon
" <u>I</u>	<u>want</u>	to see there is no terror in our land."
Senser	Process:	Phenomenon
	desiderative	

# [14:01]

From the data above, the clauses are included in the mental process of desiderative type. It is signaled by the occurrence of the verb "want," which describes the process of wanting. Here, the senser is represented by the pronoun "I," which refers to Malala, who becomes the only who said those clauses. There are two phenomenons in those clauses; they are "to see every girl going to school," and "to see there is no terror in our land." Those phenomena explain the desire of Malala to see every girl in her land to go to school, and there is no terror again. So, society can be free from those issues.

### Data 16

" <u>We</u>	<u>need</u>	to change this culture."
Senser	Process: affective	Phenomenon

# [26:52]

The data above includes in the mental process of affective. It is signaled by the verb "need," which reflects the feeling. The pronoun "we" plays a role as a senser that reflects Malala and citizens in her land, Pakistan. Then, the words "to change this culture" become the phenomenon in that clause. It is since the phenomenon becomes the thing that is felt by the senser. That clause explains that Malala invites all citizens to think about their culture, which harming girls. Thus, she thinks that all people need to take a role to change that kind of culture.

### Data 17

"I have seen
Senser Process: perceptive women being flogged."

Phenomenon: the fact

[29:27]

The data above expresses the mental process, which includes the perceptive type. This type is described as the way the senser notice thing with sense. The process is indicated by the verb "have seen," which implies the process of seeing. Then, the senser is represented by the pronoun "I" as the one who sees. Here, the pronoun "I" refers to Malala. The phenomenon is "women being flogged," which indicating the fact which has been seen by the senser. This clause describes Malala sees that many women being flogged.

#### Data 18

"I think Process: cognitive Phenomenon Phenomenon

# [41:59]

The data above includes the mental process that is categorized into the cognitive type. The mental process of cognition is shown by the verb "think," which expresses the process of thinking. Then, the pronoun "I" is the senser that becomes the one who thinks. The senser refers to Malala. Here, the phenomenon is represented by words "I must focus on politics." It becomes the thing which is thought by the senser. Thus, that clause explains that Malala feels that she must focus on politics.

# b. Mental Process in Malala and Ziauddin Yousafzai in Conversation

In this speech, the four principle sub-types of the mental process are used by Malala to show her process of seeing, feeling, thinking, and wanting. The data are conducted below;

### Data 19

" <u>I</u>	<u>think</u>	<u>that</u>	how girls are brought up in this kin	<u>nd.</u> "
Senser	Process: cognitive	Relative clause	Phenomenon	

### of patriarchal society."

Phenomenon

### [15:25]

From the data above, it can be seen that it includes the mental process of cognition. The mental process of cognition is the process that developed in mind.

This process marked by the verb "think," which shows the process of thinking. Here, the phenomenon is "how girls are brought up in this kind of patriarchal society." The

phenomenon is the thing that is thought by the senser. The senser in this clause is replaced by the pronoun "I," which refers to Malala. The senser is the one who thinks about the phenomenon. It can be concluded that Malala is the one who thinks about how girls are brought up in this kind of patriarchal society, especially in her land.

### Data 20

"I had seen Process: perceptive a strong woman in my society."

[16:28]

The data above includes in the mental process of perceptive. Perceptive is the process of the way people notice things with the sense. This process is signed by the verb "had seen," which describes the process of seeing. Then, the phenomenon of this process is "strong woman in my society." The phenomenon is defined as the thing which is being viewed. Here, the senser is represented by the word "I," which refers to Malala. This clause explains that Malala sees that there is a strong woman in her society. It refers to her mom.

### Data 21

"We recognize that right from the beginning."

Senser Process: Phenomenon cognitive

[18:09]

From the data above, that clause is indicated that includes in the mental process of cognitive type. It is marked by the verb "recognize," which describes the process of knowledge that occurs in mind. Here, the senser is represented by the

pronoun "we," the senser become the entity who thinks. The phenomenon is "that right from the beginning" believed by the senser. The senser in this process refers to Malala and other women. This clause explains that women have recognized her right from they were born.

### Data 22

" <u>You</u>	<u>know</u>	access to knowledge, access to education."
Senser	Process: cognitive	phenomenon

# [53:24]

The data includes the mental process of cognitive since it is the process that happens in the human mind. It is expressed by the verb "know," which describes the process of knowing. Then, the words "access to knowledge, access to education" take a role as the phenomenon. It becomes the thing which is felt by the senser. Here, the senser is "you," which refers to women. This clause explains that Malala pointed all women that they know about how to get knowledge and education.

#### Data 23

" <u>I</u>	<u>want</u>	to live in peace."
Senser	Process: desiderative	phenomenon

# [35:07]

This clause above includes in mental process in the desiderative type. It is signed by the verb "want," which expresses the process of wanting. Here, the senser is presented by the pronoun "I" that refers to Malala. Then, the words "to live in

peace" describes as the phenomenon since the senser wants it. This clause implies that Malala has the desire to live in peace.

#### Data 24

"He doesn't like sitting."

Senser Process: Phenomenon affective

[41:52]

The data above shows that in the Malala's speech includes the mental process in affective type. It is expressed by the verb "doesn't like" that shows the feeling of someone about something. Here, the pronoun "he" takes a role as senser. "He" refers to Malala's brother. Then, the phenomenon is represented by the words "sitting." This clause indicates that Malala's brother doesn't like something.

### 4.1.1.1.3 Relational process

The relational process is known as the process of being and having. It serves to characterize and to identify. In this process, not only the things but also the act and fact can be one element in a relationship of being. This process also explains the relationship of one entity into another, which is classified into three types; those are intensive, circumstantial, and possessive. Those types come into two modes; they are attributive and identifying. Attribute mode happens when one entity is used to designate another. It consists of two participants; those are a carrier and an attribute. Then, identifying mode occurs when one entity is used to identify another. It has two participants named identified (token) and identifier (value).

# a. Relational process in The College Tour - Malala Yousafzai in Birmingham.

The relational processes are used by Malala to describe, define, identify, and symbolize something. The three types of relational processes happen in this speech; those are intensive, possessive, and circumstantial. It means that the types of process that used by Malala have functions to describe the quality, the ownership of something, and to describe the location of something. The data of relational processes are presented below;

### Data 25

"I have the right of education, the right to play, and the right to speak."

Carrier Attributive:

possessive

Attribute

### [04:12]

The data includes the relational process of possessive. Possessive is used to show the ownership of the entity toward another. In this data, it is signed by the verb "have," which declares the process of having. It includes attributive mode since there is the entity that is used to allocate another; it is called an attribute. The attribute is presented by the phrases 'the right of education, the right to play, and the right to speak." Here, the carrier is represented by the pronoun "I," which refers to Malala. That clause describes that Malala has the right to get an education, to play like other kids around the world, and the right to speak.

"It is really cold in Birmingham."

Token Identifying: Circ: quality value circumstantial

# [13:21]

The data above portrays that the relational process happens in Malala's speech. The type of relational process is circumstantial. This type describes the entity term of location. The relational process is indicated by "is," which functions as a verb. The verb "is" used to build a connection between two entities. Then, identifying mode occurs in this process since there is the entity which used to identify another entity. In that clause, the pronoun "it" represents a token. The token "it" is defined by the value "in Birmingham." Overall, that clause explains that the weather in Birmingham is freezing.

#### Data 27

"My dream is to see peace and to walk for education."

Token Identifying: Value intensive

### [13:58]

From the data above, that clause is classified into the relational process of intensive type. It is showed by to be "is," which means the process of being. The intensive process is used to nurture the relationship of sameness between two entities. That clause includes identifying mode since this process expresses the one entity is used to identify another entity. Thus, the token "my dream" identified by the value

"to see peace and to walk for education." So that, that clause describe that Malala's dream is to see peace and to walk for education.

### Data 28

"That is every woman's job to think about her country."

Token Identifying: Value
Intensive

### [22:25]

To be "is" in the data above shows that the clause includes in the relational process. This process explains the process of being. The type of relational process is intensive since the to be "is" is used to maintain the sameness of two entities. Then, it involves identifying mode since the value "every woman's job to think about her country" is used to designate the token "that." In that clause, Malala explains that there is a thing that becomes the woman's job to think about that.

### Data 29

"This the mindset in our society." that we have Attribute Circ. Matter Carrier Attributive: Relative Carrier Attributive: intensive clause possessive [26:33]

Those clauses are classified into the relational process with the different types but the same of mode. In the first clause, it includes an intensive type since there is to be "is," which becomes word's indication of the relational process. The carrier of the first clause is the word "this," and the phrase "the mindset." They take a role as carrier attribute. Then, the second clause includes in possessive type. It is

signed by the verb "have," which indicates the process of having. Here, carrier "we" is seen as possessor who has the attribute. The attribute in this clause is reflected in the word "mindset." It expresses about the mindset and culture, which prohibit the girls from going outside, from play, from talking with boys in the street, et cetera.

Data 30

" <u>Woman</u>	<u>is</u>	the most powerful person for me
Token	Identifying:	Value
	intensive	
<u>Who</u>	<u>has</u>	the ability to give birth."
Relative	Identifying:	Value
clause	possessive	
[27:41]		

The data above is categorized into the relational process with the different types but in the same mode. In the first clause, it includes in the intensive type. There is a verb "is" which used to maintain the sameness between two entities. That clause includes identifying mode since the token is identified by the value. Here, the token is "woman," and the value is "the most powerful person for me." The word "me" refers to Malala, who becomes the speaker. Then, the second clause is classified into the possessive type. There is a verb "has," which indicates the process of having. It also includes identifying mode since it shows the ownership of the token. Implicitly, the token has been mentioned in the previous clause. Here the token is "women." While, in the second clause, the value is reflected by the words "ability to give birth." Thus,

this sentence explains that, according to Malala, the woman is the most potent creation since she can give birth to the new life.

### Data 31

"We are equal in the same right."

Carrier Attributive: intensive Attributive

[35:17]

From the data, to be "are" marks the relational process, which means the occurrence of the process of being. The data includes an intensive type. It is used to build the relationship of sameness between two entities. While this clause includes in the attributive mode, which means that the attribute is used to allocate the carrier. Then, the carrier of the data is "we," which refers to any gender of humans. While the word "equal in the same right" takes a role as an attribute. In other words, the attribute is allocated as the matter of the carrier "we." So, this clause explains that every human is equal in the rights.

## b. Relational Process in Malala and Ziauddin Yousafzai in Conversation

Relational processes in this speech are used by Malala **to** describe, define, identify and symbolize something. The three types of relational processes emerge in this speech; those are intensive, possessive, and circumstantial. It means that the types of process that used by Malala have functions to describe the quality, the ownership of something, and to describe the location of something. The data of relational processes are presented below;

"It is not just about women's rights."

Token Identifying: Value intensive

"It is about human rights."

Token Identifying: Value intensive

### [09:22]

This sentence contains two clauses. Both of them include in the relational process of intensive type. The intensive type is used to nurture the sameness between two entities. It is signaled by the to be "is," which expresses the identifying mode. In the identifying mode, the value is used to identify the token. In those clauses, the token is reflected by the subject "it." While the values are indicated by the words "not just about women's right" and "about human rights." So, the word "it" is identified by the values. It means that there is something which is not just about the rights of women, but it is about the rights of all humanity.

### Data 33

"You were a feminist."

Carrier Attributive: Attribute intensive

# [09:28]

The data above involves in the relational process of the intensive type, which occurs in attributive mode. The intensive relational process of attributive mode is marked by "were," which is used to allocate the process of being. Thus, the word "were" is used to designate the attribute "a feminist." Here, the carrier is reflected by

the pronoun "you," which refers to Malala's father since Malala as the speaker pointed him. So, this data explains that Malala designates his father as a feminist.

#### Data 34

"They don't have equal rights."

Carrier Attributive: possessive Attribute

### [15:30]

In this data, the clause contains the relational process, which categorized into possessive type. The possessive of the relational process occurs in the attributive mode. In this case, the relationship of possession is conveyed in the process. The possessive in attributive mode is recognized by the phrase "don't have." In the possessive of attributive mode, the attribute is used to designate the ownership of the carrier. However, this clause shows that the carrier indicated by the pronoun "they" do not have the attribute, which indicated by the words "equal rights." Here, the pronoun "they" refers to women. Thus, this clause explains that women in a patriarchal society are told that they do not have equal rights to men.

### Data 35

"It was a mixed school for girls and boys."

Token Identifying: Value
intensive

### [26:13]

This data includes in the relational process of intensive type. Intensive type is a type that shows to nurture the sameness between two entities. It is signed by the to be "was," that shows the process of being. Then, this process occurs in the

identifying mode. In this mode, one entity is used to recognize another entity. In other words, the value is used to recognize the token. In this clause, the words which represent the value are "a mixed school for girls and boys," and it is used to identify the token, which is represented by the word "it." The subject "it" refers to the school, which founded by Malala's father.



The clause above shows that the relational process of intensive type happens in Malala's speech. It includes identifying mode. Thus, the intensive of identifying mode is signed by the verb "was," which implies the identifying of another entity. In identifying mode, the value is used to identify "token." In this clause, the value is shown by the words "to empower women." The token is shown by the words "his mission." Thus, the word "to empower women" is used to identify the word "his mission." The token "his mission" refers to Malala's father's mission. So, this clause explains that Malala's father's mission is to empower women.

Data 37

" <u>Swat</u>	<u>was</u>	a place of peace."
Token	Identifying:	Value
	circumstantial	

[36:38]

This clause contains the relational process, which is classified as a circumstantial type. It is recognized by the use of to be "was" in the clause which describes the entity of location. This process occurs in identifying mode since the value is used to identify the token. Here, the value is described by the words "a place of peace." Then, the token is described by the word "Swat." Thus, the word "Swat" is identified by the words "a place of peace."

### 4.1.1.1.4 Behavioral process

The behavioral process is defined as the process of behaving. It is the process of physiological and psychological action. It is the boundary between the material and the mental process. It means that the process of consciousness indicated as forms of behavior such as breathing, smiling, listening, coughing, waving, dreaming, et cetera. The most typical pattern in this process is a clause which consists of behaver and process only.

# a. Behavioral process in The College Tour - Malala Yousafzai in Birmingham

In this speech, Malala uses the behavioral process to express her command. She asks people to do some psychological actions. She also used this process to define the psychological action of other people.

Data 38

"Some of them looked at me."

Behaver Process

[6:27]

The data above includes the behavioral process. It indicates the process of behaving. It is signed by the verb "look." It means that the action is done with consciousness or the physical action that is done by the behaver. Here, the behaver means the one who does the process. In that clause, the behaver is indicated by the word "some of them" which reflects Malala's friends. Then, the word "at me" is encoded as the second participant, which behaves as behavior. This clause conveys that Malala's friends look at Malala.

#### Data 39

"We must ignore
Behaver Process that concept."

Behavior

[15:44]

The clause above shows that it contains the behavioral process since there is the word "must ignore," which describes the process of behaving. The word "must ignore" portrays an action that is done with consciousness. Here, the pronoun "we" functions as behaver. The word "we" refers to Malala and other women. Then, the word "that concept" works as behavior. This clause explains that Malala invites all women to ignore the concept.

### Data 40

"<u>The politician</u> <u>must listen</u> <u>to people.</u>"

Behaver Process Behavior

[44:04]

This data contains the behavioral process. The verb that expresses the behavioral process or process of behaving is "must listen." The verb "listen" signaled the physiological and psychological action which is done by the behaver. In this clause, the word "the politician" is indicated as behaver, which becomes the participant who does the action. Then, the behavior is "to people." This clause describes that the politician must listen to people.

### b. Behavioral Process in Malala and Ziauddin Yousafzai in Conversation

In this speech, Malala used the behavioral process to tell about the psychological action done by her, consciously. The data are shown below;

### Data 41

"I have never touched my book again."

Behaver Process Behavior

### [10:36]

The data above contains the behavioral process since this clause shows the process of behaving. It is expressed by the verb "have never touched," which indicates the action which consciously not done by the behaver. In this clause, the pronoun "I" represents the behaver. It refers to Malala as the speaker of the speech. Furthermore, the other participant in this clause is called behavior, which portrayed by the words "my book again." So, this clause implies that Malala does not touch her book again.

"We would always fight over the first seat."

Behaver Process Behavior

### [41:28]

The data above shows that this clause includes the behavioral process. It is signed by the occurrence of the verb "fight." The verb "fight" indicates the process of behaving where the behaver does that thing with consciousness. Here, the behaver is represented by the pronoun "we." It refers to Malala and her friend. The other participant in this clause is "over the first seat." All in all, this clause describes that Malala and her friend always fight to get the first seat.

### Data 43

"I used to lookup to my father."

Behaver Process

### [25:02]

The clause above indicates that the behavioral process happens in Malala's speech. The behavioral process or process of behaving is expressed by the verb "used to look up." The verb "look" signaled the physiological and psychological action which is done by the behaver. In this clause, the pronoun "I" is represented as behaver, which becomes the participant who works the action. Then, the behavior is "to my father." This clause describes Malala used to look up her father.

### 4.1.1.1.5 Verbal process

The verbal process is defined as the process of saying. In this process. There are two participants in this process; those are sayer (the one who speaks), receiver (the one whom the verbalization is addressed), and verbiage (the name for the verbalization itself). The verbal process is realized by the verb saying, such as talk, speak, tell, notify, ask, announce, report, et cetera. The other participant will be called as a target. It is when the sayer is, in a sense, acting verbally on another direct participant. It is realized by the verb insult, praise, abuse, and flatter.

### a. Verbal process in The College Tour – Malala Yousafzai in Birmingham

In this speech, Malala used the verbal processes to describe verbal action, either it is done by her or others. The researcher conducts data below;

#### Data 44

" <u>She</u>	is talking	about education"
Sayer	Process	Circ: matter

### [22:52]

The data above shows that the verbal process occurs in Malala's speech in the College Tour program. The verb "is talking" signs the verbal process that indicates the verbal action. Then, the sayer is portrayed by "She" as the speaker who pointed by Malala. The word "She" refers to Madonna, and the matter which is talked about is "education." Thus, this data describes that Malala points Madonna, who is talking about education.

"I speak about women's rights."
Sayer Process Circ: matter

# [26:05]

The clause above includes in verbal process. It is realized by the verb "speak," which reflects verbal action. Here, the sayer is "I," which refers to Malala since she became the one and only speaker in the College Tour program. Then, the word "about women's right" signs as circumstantial of matter. This clause explains that Malala speaks for the rights of women.

### Data 46

"We say that we all are equal."
Sayer Process Circ: matter

# [28:56]

The data above includes in verbal process. It is signed by the word "say," which declares to the verbal action. The verb "say" portrays the process of saying. In this data, the sayer is portrayed by the word "we." Then, this clause is completed by the word "that we are equal," which explains the circumstantial of matter. Thus, this clause is talking about Malala, who invites all the women by using the word "we," says that all human beings are equal.

### b. Verbal Process in Malala and Ziauddin Yousafzai in Conversation

It is still the same as the previous speech. In this speech, Malala used verbal processes to describe verbal action, either it is done by her or others. The data of verbal processes are shown in the following explanation.

### Data 47

" <u>I</u>	asked	my father	to do this book."
Sayer	Process	Receiver	Circ: matter
[09:46]			

The clause above contains the verbal process. It is signed by the word "asked." Here, the sayer is the pronoun "I." The pronoun "I" takes a role as the one who asks. It refers to Malala as one of the speakers in the conversion program. The receiver is "my father," who refers to Malala's father. This data states that Malala asks her father to write a book.

Data 48

### [28:17]

The data above exposes that the clause includes the verbal process. The word "should say no" reflects the process of saying. The sayer is portrayed by the pronoun "you," which refers to women. Then, the words "to any kind of injustice" takes a role as a circumstance of matter. Thus, this clause explains that women should say no to any kind of injustice.

"These adult men Sayer Process about some political things."

Sayer Circ: matter

[28:19]

The clause above includes in verbal process. It is signed by the emergence of the verb "talking" which indicates the process of saying. Here, the sayer is "the adult men." It means that "the adult men" are the people who talk. This clause states that adult men are talking about some political things.

### Data 50

"We Sayer Verbal process Locally."

[29:08]

The data above includes the verbal process. It is signed by the verb "started speaking out," which indicates the process of saying. Here, the pronoun "we" is indicated as the sayer. It refers to Malala, who also points to other women. In this data, the word "locally" takes a role as circumstantial of quality. Thus, this data explains that Malala and other women started to speak locally.

### 4.1.1.1.6 Existential process

The existential process implies something exists or happens. It is usually indicated by the word "there," which has no representational function, which indicates the existence. Thus, it is needed as a subject. This process is typically signed by the verb occur, happen, exist, and so on. The participant, which exists,

namely Existent. The participant can be a kind of phenomenon that can be interpreted as a thing, person, object, action, or event.

### a. Existential process in The College Tour - Malala Yousafzai in Birmingham

This process is the process that rarely used in the speech. Malala uses this process to delineate the existence or occurrence of something. The data are presented below;

### Data 51

"There was
Existential process

mo one except those two boys."

Existent
Existent

[6:11]

This data shows the process of existential exists. It is signed by to be "was," which indicates the process of existing. The word "there" in this data does not refer to any representation in the existential process. Here, the participant is presented by the words "no one except those two boys." The participant in this process called existent. So, this data implies that only there are two boys.

### Data 52

"There has been attacked on Benazir Bhutto."

Existential process Existent

[17:33]

This clause shows that the existential process emerges in Malala's speech.

The existential process is expressed by the word "been," which indicates the process of existing. The word "there" has no representational function, which indicates the

89

existence. Then, only occurs one participant named existent. The existent of this process is "on Benazir Bhutto." This data describes that there is an attack on Benazir Bhutto.

#### Data 53

"Many bomb blasts are happening."

Existent

Existential process

[38:30]

In the data above, the word "are happening" is encoded that this data includes in the existential process. That word refers to something happening. Then, there is one participant in this data named existent. The existent is represented by the words "many bomb blast." This data states that there are many bomb blast that happens.

### b. Existential Process in Malala and Ziauddin Yousafzai in Conversation

Malala infrequently uses this process in this speech. She uses this process to explain the existence or occurrence of something. The data are presented below.

#### Data 54

"Women's equality was not there."

Existent Exi

Existential process

"Women's independence was not there."

Existent E

Existential

process

[1: 25: 09]

The data above include in the existential process since there is to be "was not." It signs there is no process of existence. Then, there is the word "there" that has no representational function, which indicates the existence. Then, only occurs one participant named existent. The existent of the process is "women's equality" and women's independence," which become the entity that exists in these clauses. The data describe that there are no women's equality and women's independence in Malala's society.

### Data 55

"There were the Taliban."

Existential Existent process

[35:10]

The data above deals with the existential process since there is to be "were." To be "were" expressed the process of existence. Then there is the word "there" that has no representational function, which indicates the presence. Then, only occurs one participant named existent. The existent of this process is "the Taliban," which becomes the entity that exists in this clause. This data describes that Malala mentions the Taliban as something which exists.

### 4.1.2 Interpretation Stage

In this stage, the analysis process focuses on the investigation of ideology.

The interpretation stage is done by connecting the linguistics feature of the text. It results from transitivity analysis to the interaction of the speeches that produce the

themes. Malala has proven that she experienced all the transitivity process through transitivity analysis in the description stage. Thus, the researcher relates the themes that contain in the transitivity analysis process to the themes in the Malala's speeches to reveal the ideology in Malala's speeches.

## 4.1.2.1 The Ideology of Malala's speeches

Ideology becomes the second finding in this study. The ideology can be drawn by associating the result of the transitivity analysis process to the theme that has been produced in the speeches. The themes are presented below;

# **4.1.2.1.1** Women's right

Women's rights are described as the rights that have by women as a human being. There is no distinction between women's rights and men's rights. They have the same rights that known as human rights. However, around the world, especially in Pakistan, women are placed in a subordinate position. The subordination is in education, schooling, speaking, and playing aspects. Hence, Malala stands for all women's rights. She fights for women to get the equal right of men. However, it is not easy for Malala to do this kind of struggle since she lives in a patriarchal society where women do not get the same right as men. It has proven in every speech that she has been delivering to the public. She also explains the social condition of her society. The examples are presented in the following data;

<sup>&</sup>quot;This is the mindset that we have in our society." (Data 29)

<sup>&</sup>quot;I have seen women being flogged." (Data 17)

<sup>&</sup>quot;I think that how girls are brought up in this kind of patriarchal society." (Data 19)

"Women's independence is not there." (Data 54)

The utterances above occurred in both of College tour and Malala and Ziauddin conversation speeches. Those utterances are used by Malala to convey about the social condition of her society. Malala represents those utterances by using mental, relational, and existential process. In college tour speech, Malala used the relational process to describe the mindset that her society has. It is supported by the mental process used by Malala to describe her feeling toward the treatments of women in that patriarchal society. Malala also tells about the existence of women's independence that is not have by the women in her society. It means that the existential process is used by Malala to describe that women in her society do not have freedom. From the explanation above, the concepts of her society's condition were signaled by mental, relational and existential, which mean that Malala was not only described her society, but she also describes her desire to change this kind of culture.

Going to the main concepts of women's rights. It emerges in the speeches and is signed through various types of transitivity process. Further examples are presented below;

<sup>&</sup>quot;We need to change this culture." (Data 16)

<sup>&</sup>quot;I speak about women's rights." (Data 45)

<sup>&</sup>quot;It is not just about women's rights; it is about the human right." (Data 32)

<sup>&</sup>quot;This is every women's job to think about her country." (Data 28)

<sup>&</sup>quot;To work for women's eyes, to work for a human right." (data 4)

<sup>&</sup>quot;I have the right to play; I have the right to go to market; I have the right to speak." (Data 25)

From the utterances above, Malala uses material, relational, and verbal processes in demonstrating the speeches. In both speeches, the material is used to show that she will fight for human rights, especially for women. While the relational is used to define her rights not only as a woman but also as a human. She argues that she deserves to be given human rights. Hence, she used the verbal process to declare women's rights through her speeches. By applying the material, relational, and verbal process, Malala has proven that she is seriously fighting for this kind of injustice. She takes action to work for human rights through speak. Therefore, it can be a way that aims to tell the world that injustice is not fair at all, and women deserve to get their rights as well as men.

# **4.1.2.1.2** Equality

Equality is the term used to describe equal status, right, and opportunity among humans. It means that human is the same in all aspect of life without examining their gender, races, or religions. The concept of equality presents in both of Malala's speeches. It indicates that Malala concerns on equality issue which happen in her country. She fights for all the principles of equality for all women around the world, especially women in Pakistan. Here, the example of equality which presented in transitivity analysis process in Malala's speeches;

<sup>&</sup>quot;You are pushing men to believe in equality; we are pushing men to do something about it." (Data 9)

<sup>&</sup>quot;We are equal in the same right." (Data 31)

<sup>&</sup>quot;We say that we are all similar." (Data 46)

The quotations above are taken from both of Malala's speeches. Those quotations contain the concept of equality, which encoded through the relational and verbal process. In the relational process, the clause "we are equal in the same right" is used by Malala to identify that the subject "we" who refers to all gender are equal in the same right such right to get the same education, right to get the same justice and so on. It means that there are no distinguished rights among human beings. Then, in the verbal process, the words "we say that we are equal" are declared by Malala to support her previous statements. For both speeches, Malala uses the first person plural "we" to interpret that she mentioned all gender without exception.

### **4.1.2.1.3** Education

Education is the process of transferring knowledge from previous to the following generation. Thus, education lets people get knowledge and something new. The primary way to receive an education is to take a course of training in the system of educational institutions. In the usual way, people can get an education when they go to school. However, the disadvantages were experienced by women in Pakistan. They are banned by the Taliban for going to school. It implies from Malala's statements on her speeches;

"In 2009, education was completely banned." (Data 11)

"No girl is allowed to go to school." (Data 12)

Those two utterances are uttered by Malala to tell that the Taliban banned education in 2009, where there is no girl is allowed to go to school. In delivering

those speeches, Malala used the relational process since this process is used to identify something. The word "education" in the data 11 are identified by the word "completely banned," and the word "no girl" in data 12 is identified by the word "allowed to go to school."

In responding to that matter, Malala, together with her father, fight for education, especially for girls. It has been proven by following data that were encoded through transitivity process in the previous stage;

```
"My Dad opened the school in 1994." (Data 8)
"It was a mixed school for girls and boys." (Data 35)
"My dream is to see peace and to walk for education." (Data 26)
"I want to get my education." (Data 15)
"I have the right of education." (Data 25)
"I want to see every girl going to school." (Data 15)
"You should be going to school." (Data 7)
```

"You know access to knowledge and access to education." (Data 22)

The data above are delivered in both of Malala speeches. Malala applied the material process to indicate that she and her father cared about education not only for boys but also for girls. Malala also used the mental process to express her desire to get the right education and to see all girls are going to school because actually, the girls already know the access to get the education itself. The next type of transitivity which used by Malala is the relational process. This type is used by her to define her dream to walk for education. She also used the relational process to declare the possession sub-type where Malala has the right to get an education as well as others

in other countries.

### 4.1.3 Explanation Stage

The explanation stage becomes the last stage of the analysis process in this study. This stage focused on the relationship between interaction and social context with the social determination of the processes of production and interpretation, and their social effects (Fairclough, 1989). This stage is to portray a discourse as part of a social process and social practice. In this case, the researcher relates the interpretation to the social context, which refers to the political ideology. Thus, this stage generally presented to reveal Malala's ideology since it becomes the main aim of this research. In revealing Malala's ideology, the researcher uses the concepts or themes that have been found in the interpretation stage to the social context.

Later, through the concepts that have been found in the interpretation stage, it can be the components to reveal the ideology of Malala's speeches. In delivering her speeches, it can be known that Malala looks to build up the Feminism view in favor of liberal during her speeches. In this case, the ideology of liberal feminism focused on the equal rights of male and female with the freedom and happiness of humanity. There are some principles of liberal feminism, such as women's rights, women equal in opportunity, voting, education, abortion rights, sexual harassment, and equal pay for equal work. Several principles of liberal feminism exist in Malala's speeches as a reflection of her view. Therefore, it can be concluded that Malala is influenced by this view.

The first principle that has been found in Malala's speeches is women's rights. This principle becomes the essential characteristic of liberal feminism

ideology. It supports the term of freedom, which becomes one of the concepts in liberal feminism. The function of freedom is to choose without bounded by the general view and law. So that, it concerned with freedom and equality rationality. Thus, this concept expresses that women have the right to speak, the right to go to somewhere, the right to get the same treatments as men. However, in Pakistan, the Taliban banned such kind of rights for women, and it robs women's rights. Therefore, Malala fights for women around the world, especially women in Pakistan who do not get their rights; it aims the women can get the same rights as men. It has proven in her speeches below.

```
"We must take an action as well as we can." (Data 5)

"We can change the world through take an action." (Data 6)

"To work for women's eyes, to work for the human right." (Data 4)
```

From the quotations above, Malala invites all people, especially women, to take action to change the mind of society to be open-minded toward human rights.

Thus, all human being deserves to get the same right.

The next principle of liberal feminism in Malala's speeches is equality. In terms of equality, women in liberal feminism are capable of asserting their ability to accomplish equality, no exception Malala. In her society, Pakistan, the matter of equality, arose from generation to generation. People are distinguished according to their gender. Women are considered to be subordinate; so, they are considered inappropriate to get the same things as men. Thus, Malala has proven that she fights

for equality through her statements in her speeches. She states that all human beings are equal. Implicitly, Malala wants to declare that there is no difference between men and women in their rights.

Education becomes the last principle that is found in Malala's speeches. In her speeches, Malala shows that she concerns on education. Before Malala, her father named Ziauddin have also concerned about education. It has been proven by the school that was established by him in 1994. He opened the school either for boys or girls. However, in her society, it is hard for girls to get an education since the social culture limits their rights. In this case, they did not have access to education. There is a significant number of occupations, and activities are prohibited and not allowed for them. For example, in 2009, girls are not allowed by the Taliban to go to school even to get an education as men. Thus, Malala expresses her desire to see all girls are going to school. Malala considers that women deserve to get an education since it is the right for every human being.

# 4.2 Discussion

In the discussion, the researcher presents the overall result of the findings. There are two research problems answered by the researcher. The first is about the dominant type of transitivity process used by Malala in her speeches. Then, the second is about the ideological construction in Malala's speeches.

In analyzing the transitivity process, the findings conduct the total emergence of the transitivity process that found in each speech. It shows the different

results of each. In the first speech that is under the title College tour-Malala Yousafzai in Birmingham contains a 571 transitivity process. While in the second speech that is under title Malala and Ziauddin in conversation contains 592 transitivity process. The difference of results may be influenced by some factors; one of them is the intensity of speech from Malala. As the finding, it can be known that Malala applies all the types of transitivity process suggested by Halliday. Those processes are; material, mental, relational, behavioral, verbal, and existential.

In the transitivity analysis process, the material process is the most often used by Malala in each speech. It reached about more than 200 times of occurrence. It means that Malala's speeches mostly contain the process of doing. Otherwise, the behavioral process is the process that is rarely used by Malala. This process only reached no more than 20 times of usage in each speech. It implies that in each speech are rarely state the process of behaving. From the explanation above, it is clear that material processes are the dominant type of transitivity that is used by Malala in each speech.

After analyzing the transitivity process, the researcher connects the result to the ideology as a study for Critical Discourse Analysis. Well, the researcher applies the framework by Fairclough that consists of three stages of analysis; those are description, interpretation, and explanation. The description stage is utilized in the analysis of the transitivity process. Then, the result of the transitivity process is used to serve the linguistics feature that can be used to reveal the implied ideology in Malala's speeches.

Each type of transitivity process has a different function. Material processes are functioned to indicate that Malala's speeches contain the actions. She tells the action that she did for the women to get their rights. Then, mental processes are used by Malala to show what she feels, thinks, and wants toward the women around the world who do not get their rights as well. Relational processes are mostly used by Malala to express that woman has the rights to get the same things as a man. This process also used to identify her society, how women live in a patriarchal society, which still brings the social culture from the old generation. The behavioral processes are used by Malala to describe her behavior even to ask people to act, such as look and listen. Then, Malala used verbal processes to declare about her action in defending the women. Last but not least, the existential processes, which used by Malala to show the existence of something.

The transitivity process also used by Malala to indicate the action that has been done by the Taliban. It is shown in the following statements;

```
"There were the Taliban." (Data 55)
"The Taliban shot me." (Data 01)
```

From the statements above, Malala used material and existential process, which indicate to the Taliban. Material processes are used to shows the bad action done by the Taliban. The word "me" in the data 01 refers to Malala. Taliban have shot her since she speaks out about women right. Considering that the Taliban will kill those who consider as a threat to them. Then, the existential process indicates the existence of the Taliban in her country.

After the description is done by the analysis of the transitivity process, the research brings the result of it to assist in finding the themes of Malala's speeches. Three themes found; are women's rights, equality, and education. Those themes consider the characteristics which construct the ideology of Malala's speeches. Therefore, in the explanation stage, it is clearly explained that Malala attempts to build the feminism ideology that reflects liberal feminism throughout her speeches. It is as stated by Sargent in his book Political ideology (2009) that in the liberal movement of feminism ideology, women want their rights to be equal with men. It means that they want equality, which reflected on a similar opportunity and justice to compete with men, equal to get an education, similar to get pay for their work.

So, the researcher concludes that Malala intends to construct liberal feminism since she concerns speaking up about women's rights, equality, education, freedom, and liberty that should have by all human beings, no exception women. In this case, Malala wants all women to be free to go to school and get their education. She invites all women to fight together with her to get their rights. So, she does action through speak up so that the world can hear about the matter that she fights.

In doing this study, the researcher provides several previous studies to support this study to be adequate. The first previous study comes from Arifiani (2014), she examines the transitivity process in the English textbook for Junior High School. This study is good since the researcher investigates the textbook in detail, especially in the method of the way she analyzes. In the second previous study, Sulistyo and Khristianto (2017) conducts the transitivity process and relates it to the

ideology. They examine Trump's ideology. They apply the transitivity process to serve the textual analysis of Trump's speeches. As a result, Trump concerned about the dissatisfaction of the current government's work, especially in the economic and political aspects, and the negative perception of Islam. In line with Sulistyo and Khristianto (2017), Anggraini (2018) also relates the transitivity process and ideology in Donald Trump's speech. However, Anggraini has a different result from Sulistyo and Khristianto since they use different objects to be analyzed. As a result, Anggraini mentioned each type of transitivity that found in Trump's speeches following by its percentages. In her research, she found that Trump constructs democracy view during his speeches.

In responding to the previous studies, the researcher supposes that analyzing on Donald Trump's ideology is often done by other researchers. So, this research has focused on examining Malala's ideology, which has rarely even rarely been analyzed by other researchers. This research was designed to investigate the ideological construction by Malala through transitivity process. Considering that the transitivity system is a sub-discipline of Systemic Functional Linguistics that examines language based on discourse perspective, so, it is capable of revealing ideology since ideology is a study for Critical Discourse Analysis. Besides, discourse perspective in SFL is applicable since transitivity processes seeing grammar not only formulating S + V, but also looking more practical (discourse) through each process of transitivity; those are the material, mental, relational, behavioral, verbal, and existential process. As a

result, this way is appropriate to reveal Malala's ideology since through language that is used by Malala can be the tool to examine her ideology.

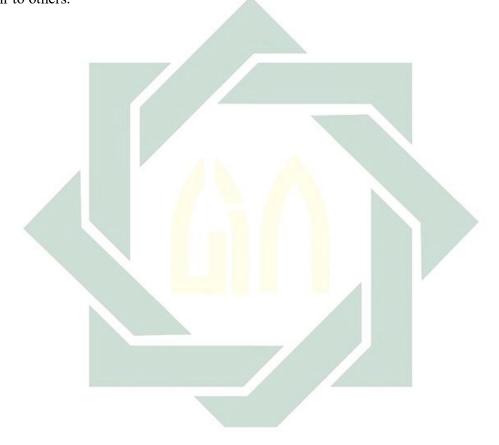
Moreover, the researcher relates the result of this study to the Islamic values. In the Koran, it has been clearly explained that every human being must receive the same rights. Let us look at the Qur'an An-Nahl [16]: 90;

"Verily Allah commands (you) to be fair and doing good, give to the relatives, and Allah forbids cruel, evil, hostility. He teaches you so that you can take lessons" An-Nahl [16]: 90

From that verse, Allah commands His servants to be fair in every word and deed. Allah tells them always to put the best for others. Allah also commands them (servant) to provide what their relatives need as a way to strengthen the bonds of affection between families. Allah forbids them to sin, especially horrible sin and all actions that are not justified by the Shari'a and common sense. He also prohibits the human hurt others. With these commands and prohibitions, Allah intends to guide man to benefit in every aspect of life. So that, yo always remember His gifts and obey His words.

Furthermore, in the Koran, the word "fair" is repeated in twenty-eight times. At least, there are four meanings of the word "fair" given by religious scholars. First, the word "fair" is in the sense of "similar." Second, the word "fair" is in the sense of

"balanced." Third, the word "fair" is in the sense of pay attention to individual rights and give those rights to each owner. The last is the word "fair" that attributed to the divine (Shihab, 1998: pp. 114-117). It means that Allah commands His servants to be fair to others.



## **CHAPTER V**

## **CONCLUSION & SUGGESTION**

This chapter is presented as the final result of this study. It presents the conclusion of this research and the suggestion for other researchers who want to conduct the research that relates to this study.

# 5.1 Conclusion

This study is conducted to investigate the ideological construction in Malala's speeches. The speeches that chosen by the writer are College tour- Malala Yousafzai in Birmingham and Malala and Ziauddin in conversation. This study uses the transitivity system in Halliday's SFL theory to examine the linguistics features of the speeches. Halliday provides six types of transitivity processes; those are the material, mental, relational, behavioral, verbal, and existential process. To reveal the ideology, the researcher considers applying Fairclough's framework for Critical Discourse Analysis that consists of three stages; those are description, interpretation, and explanation. In each stage, the process of analysis is carried out differently.

In the description stage, the transitivity process is presented as a tool to serve the textual analysis since the research data of this study is the script which transcripted from the speech. The researcher analyzed clauses contained in the script since the transitivity deals with the method that is used to analyze the clause. As a result, Malala has proven that she experienced all the types of transitivity processes with the different intensity of usage of each type. From the two speeches that have

been analyzed by the researcher, it is found 1163 clauses which contain the transitivity process. The material process is in the first position with 35%, which equates to 408 times of occurrence. In the second position, the mental process gains 24% or similar to 279 times. The relational process is in the next place, with the acquisition of 24% or the same to 282 times. Then, the verbal process with 10% or similar to 111 times. The existential process is in the fifth position with 4% or similar to 48 times. The last is the behavioral process, which attains 3% and similar to 35 times of occurrences.

The interpretation stage is presented by relating the result of the transitivity process to the interaction of speeches which produce the themes. Thus, the researcher examines the themes that contain in the speeches. The themes that are found in the speeches are women's rights, equality, and education. Thus, through the themes that have been found in the interpretation stage, it can be the components to reveal the ideology of Malala's speeches. Then, the researcher brings the analysis to the next stage, that is the explanation stage. In the explanation stage, Malala looks to build up Feminism view along with her speeches since this ideology's movement considers some principles such as women's rights, women's equal opportunity, voting, education, abortion rights, sexual harassment, and equal pay for equal work.

This study considers completing the previous studies since they still have missing. In the first previous study, Arifiani (2014) does not relate the result of transitivity to any other discipline. While Sulistyo & Khristianto (2017) also

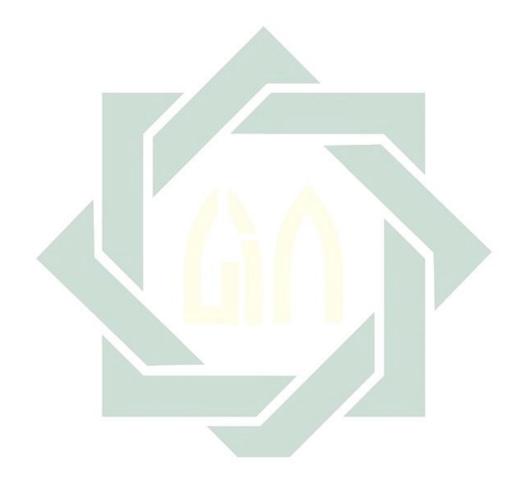
Anggraini (2018) have fulfilled the gap by connecting the transitivity process and ideology in Donald Trump's speech. However, it becomes a usual thing since there are many researchers used Donald Trump as a subject to be analyzed.

Under the descriptive qualitative design, this study is expected to give a contribution to giving understanding about how the transitivity process can be used to reveal ideology. Further, the researcher hopes that this finding can be a good reference for linguistics learners.

# **5.2 Suggestion**

This study has been successful in revealing the ideological construction in Malala's speeches by using the transitivity process in Halliday's Systemic Functional Linguistics theory and applying Fairclough's framework for Critical Discourse Analysis. As a result, the researcher has proven that the transitivity process can be a tool in revealing ideology. It also has the function of identifying the purpose of actions has been done by Malala. Therefore, the researcher suggests that the next researchers can keep applying this research by developing other aspects. There is some aspect in SFL which can be used to analyze the ideology; those are interpersonal and textual functions. Thus, the research studies in SFL aspects get a variety number of researchers. Furthermore, in CDA aspects, the other researchers can be more developing the issue to explore different topics such as religion, culture, power, and gender. Finally, by giving these suggestions, the researcher hopes this

research can provide beneficially and be a useful reference for the reader, especially for linguistics learners.



## REFERENCES

- Almurashi, W.A. (2016). *Introduction to Halliday's systemic functional linguistics*. Journal for the Study of English Linguistics ISSN 2329-7034 2016, Vol 4, No. 1. Saudi Arabia: Taibah University. DOI: 10.5296/jsel.v4il.9423
- Anggraini, N. (2018). Transitivity process and ideological construction of Donald Trump's speeches. Thesis: UIN Sunan Ampel Surabaya.
- Arifiani, F.R. (2014). Transitivity system in reading passage of English textbook for junior high school.
- Ary, D et al. (2010). Introduction to research in education. Canada: Wadsworth.
- Bloor, T & Bloor, M. (2013). *The functional analysis of English: third edition*. New York: Routledge.
- Bustam, M.R., (2011). *Analyzing clause by Halliday's transitivity system.* Jurnal Ilmu Sastra Vol. 6 No.1, Mei 2011. Hal 22-34.
- Dijk, Teun A. Van. (2015). *The handbook of discourse analysis, second edition:* Critical discourse analysis. John Wiley & Sons, inc.
- Dijk, Teun A. Van. Principles of critical discourse analysis. The University of Amsterdam.
- Dijk, Teun A. Van. (1998). *Ideology: A multidisciplinary approach*. London: Sage Publications.
- Ezzina, Rym. (2015). Transitivity analysis of « the crying lot of 49 » by Thomas Pynchon. International journal of humanities and cultural studies ISSN 2356-5926. Tunisia: University of Stax.
- Fairclough, N. (1989). Language and power. USA: Longman inc New York
- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. USA: Longman publishing New York.
- Fauzan, U. (2014). A cda of the ideology of the Indonesian tv one news report. Jurnal Ilmiah Bahasa dan Sastra ISSN: 23557083 vol. 1 No. 2, December 2014. STAIN Samarinda.
- Fitrianti, Evi. (2014). A critical discourse analysis of transitivity for discourse of transitivity in Educational day (May 2nd, 2014). Thesis: IAIN Syekh Nurjati Cirebon.
- Halliday, M.A.K & Matthiessen, C. (2004). *An introduction to functional grammar*. London: Arnold.

- Halliday, M.A.K & Matthiessen, C. (2014). *Halliday's introduction to functional grammar: fourth edition*. New York: Routledge.
- Haryatmoko. (2017). Critical discourse analysis (analisis wacana kritis): Landasan teori, metodologi, dan penerapan. Ed. 1. Cet. 2. Jakarta: Rajawali Pers
- Kasiram, M. (2010). *Metodologi penelitian kualitatif-kuantitatif*. Malang: UIN Maliki Press (Anggota IKAPI).
- Knupfer, N.N & MCLellan, H. (2001). Descriptive research methodologies. Research Methodologies in Educational Communications and Technology. 1196-1212.
- Kurnia, Dewi. (2018). The transitivity analysis of the short story "no witchcraft for sale" by Doris Lessing. Thesis: UIN Walisongo Semarang.
- Larashayu, K.P.A. (2019). *Textual analysis in Chimamanda's speech: A critical discourse analysis*. Thesis: UIN Sunan Ampel Surabaya.
- Maghfiroh, L. (2017). The transitivity analysis of the news in an educational article on the Jakarta post newspaper at headlines of the Jakarta Post. Thesis: UIN Walisongo Semarang.
- Marbun, L.A.Y. (2016). *Process types of transitivity system in the National Geographic's Articles*. Journal linguistics and Literature vol. 3 No. 1.
- Miranti, Eka. (2014). Transitivity analysis in the construction of ideology: a comparative study on the New York Times and the Washington Times' Editorial. Thesis: UDINUS Semarang.
- O'Donnel, M. (2011). Language, Function, and Cognition: *Introduction to systemic functional linguistics for discourse analysis*. Universidad Autónoma de Madrid
- Ong'onda, N.A. (2016). Transitivity analysis of newspaper headlines on the terror attack in Kenya: A case study of Westgate Mall, Nairobi. International Journal of Humanities and Social Science Vol. 6, No. 9; September 2016. Kenya: Mount Kenya University.
- Poole, B. (2010). International Journal of Applied Linguistics: *Commitment and critically: Fairclough's critical discourse analysis evaluated*. Vol. 20 \_ No. 2. DOI: 10.1111/j.1473-4192.2009.00234.x retrieved on 02 March 2019 from <a href="https://researchgate.net/publication/230079656">https://researchgate.net/publication/230079656</a>
- Rahimi, F & Riasati M.J. (2011). *Critical discourse analysis: Scrutinizing ideologically-driven discourse*. International journal of humanities and social science vol.1 No. 16. Iran: Department of foreign languages. Islamic Azad University.
- Rashid, Abdul. (2016). *Transitivity analysis of Hiroko's character in Burnt Shadows*. Thesis: Institute of Information Technology, Islamabad- Pakistan.

- Salsabil, Silv. (2014). *Transitivity analysis of English texts in "Bahasa Inggris when English Rings the Bell."* Thesis: Yogyakarta State University.
- Sargent, L.T. (2009). *Contemporary political ideologies: a comparative analysis*. Wadsworth: Cengage learning.
- Shihab, M.Q. (1998). Wawasan al-Quran. Bandung: penerbit Mizan.
- Sulistyo & Khristianto. (2017). *Political discourse on Trump's ideology*. Thesis: Universitas Muhammadiyah Purwokerto
- Suparto, A.D. (2018). Ranah: *Transitivity analysis on framing in the online news articles*. Jurnal Kajian Bahasa, 7 (1), 16—32. DOI: <a href="https://doi.org/10.26499/rnh.v7i1.586">https://doi.org/10.26499/rnh.v7i1.586</a>.
- Suyastrawan, I.G.N.B. (2013). *Transitivity of English verb in Brave a mother's love movie storybook*. Bali: Udayana University.
- Tenorio, E.H. Critical discourse analysis, an overview. The University of Granada.
- Ting, C.J. (2005). *The ideology of Falun Gong: A critical discourse analysis*. New Zealand: Auckland University of Technology.
- Wodak, R & Mayer, M. (2001). *Method of critical discourse analysis*. New Delhi: Sage publication.
- https://www.youtube.com/results?search\_query=malala+and+ziauddin+in+conversation. Malala Yousafai & Ziauddin Yosafzai in conversation. Penguin Books UK
- https://www.youtube.com/watch?v=RaoNWrgAuig. College tour -Malala Yousafzai in Birmingham (live recording at the south and Citi college Birmingham with Malala Yousafzai). Ice production Ltd.

