CHAPTER 1
INTRODUCTION

The chapter presents the introductory sections of the study. It provides the background of the study, research questions, aims of the study, significance of the study, research methodology including data collection and data analysis, clarification of key terms, and organization of the paper.

1.1 Background

Over a decade the issue concerning Islamic women costumes has sparked much attention from many countries. Islamic costumes include headscarf, veil, *hijab, niqab, abaya,* and*burqa*. Muslim women use Islamic costumes to cover their hair. In addition Ariyanti (2013) says that the use of this dress is an act of devotion to God based on an intrepretation of Qur'anic directives to reach peaceful soul and modesty as indicated in Surah Al-Ahzab (33:59).

Saudi Arabia is an example of Muslim country wherein women must wear *hijab* in public places. However, the use of an Islamic costume is highly debatable in another country, particularly in secular countries. France is an example of a secular country which adheres a strict form of secularism. French secularism system is designed to keep religions out of public life. The French government bans the use of Islamic dressesin public areas because it is considered to be a religious attribute which can harm the secularism system. Some Europe countries adopt similar rules. Stacey (2009) says that in Australia a radio presenter triggered both debate and outrage when he called for the face veil *(niqab)* to be banned from banks and post offices. Even predominantly Muslim countries such as Turkey and Tunisia ban the use of *hijab* in certain government buildings.

China is another state which adopts a secular system. The Chinese government strictly bans the use of Islamic dress in public places. The government relates the use of Islamic attributes as a symbol of separatism and terrorism. The government sees *hijab*

or veil as an attribute of Islamic minority ethnic called Uyghur. Uyghurs are the biggest minority ethnic group living in the Western region of China. They share a common culture, history, and religion with other ethnic groups whom inhabit the Republic of Turkey (Amelia, 2013). Uighurs and Turkish come from the same descent so they have closeness and a primordial feeling to Turks.

However, Uighurs and Chinese people have many differences which trigger discrimination and violence in China. In 2009, Chinese news media reported the deadliest conflict in Xinjiang where 197 Uyghurs dead and 1,200 injured. Barbour (2012) demonstrates that the media represent all members of Uyghurs including the women with hijab as the 'Other' who do the violent acts.

The Phillipine government also adopts a secular system. The government requires their citizen not to use religious attributes in public places. This rule makes Muslim women who live in thePhillipinescannot use their *hijab* freely in public. One of ethnic minorities group living in the Southern Phillipine is Moro group. Moro people who live in the Southern Phillipine which includes Mindanao Jolo and the neighboring of Sulu Archipelago. The Phillipine government considers them as a separatist group which can harm the country. The government's rule is reflected in Phillipine news media. The Phillipine media demonstrates that the use of veil is banned on campus and school. The media mentions that its use is related to the separatist group. Moreover, it can inhibit the process of learning in school. However, recently thePhillipine government seems to be more tolerant on the use of *hijab*/veil.

The different depiction between Chinese and Phillipine media on the use of Islamic dress are motivated by the government's ideologies and political agenda. The media in each country tend to reflect the government system. The Chinese media tend to emphasize the negative sides of wearing Islamic dresses. Its use is related toseparatist movements. *Xinhua* online newspaper reported the banning of beards and Islamic dress because it is related to Uighurs' violent acts. Moreover, Phillipine news media also depicts the use of Islamic dress as a negative thing. However, recently Phillipine media named *Phillipine Daily Inquirer* reports the positive side of wearing hijab.

This study investigates the differences between China and Phillipine news media in reporting the news about the use of Islamic dres, because the media will present the

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news topic accords to the government national needs.The study about the representation and discourse of Muslim women in Western media has been conducted by Kabgani (2013) who discussed about how Western media portrays Muslim women in general and what the ideologies and bias that has been created by Western media. However, the writer attempts to stereotype Western media by labeling the Guardian newspaper as non-Islamic newspaper.

The second previous study about the representation of women under Islamic dress has been conducted by Hidayat and Kurniawan (2006). They discovered that Afghan women in the novel are generally portrayed as characters that experience negative impacts on the use of *burka*. However, their study focuses on analyzing the portrayal of Afghan women under *burqa* in a novel by using Sara Mills's post-feminist perspective.

This study used online news website as a data source.*Xinhua* and *Chinapost*are selected as Chinese news media which present the use of Islamic dress. *Xinhua* is selected because it often acts as political mouthpiece for the Chinese Communist Party, thus providing insight to the perspective of the government authority in China. *Chinapost*also often serves the same purpose as *Xinhua*. Additionaly,*Chinapost*is an English language news source which is widely read in China. In addition, *Phillipine Daily Inquirer* was selected because it often presents the government's voice. The data were analyzed through Critical Discourse Analysis theory which is proposed by Fairclough. To empower the analysis, the study employed Systemic Functional Grammar from Halliday (2004).

1.2.Research Questions

The following questions are proposed to investigate the representation of women with Islamic dress in two online newspaper published in China and Phillipine:

1. How are women with Islamic dresses represented in Chinese online news media*?*
2. How arewomen with Islamic dresses represented in Phillipine online news media?
3. What are the ideologies behind those representations?

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1.3. The Purpose of the Study

Based on the research question stated above, the aims of this study are as follows:

1. To investigate how women with Islamic dress are represented in Chinese online news media.
2. To investigate how women with Islamic dress are represented in Phillipine online newspaper.
3. To unravel the hidden ideologies behind those representations.

1.4. The Scope of the Study

This study investigates the representation of women wearing Islamic dress in two different online newspapers. The investigations include identifying the process of transitivity by using Systemic Functional Grammar. Then the resultswereinterpreted by using Fairclough theory focusing on sociopolitical categories.

1.5. Significance of the Study

This study is expected to provide theoretical and practical benefits. In relation to theoretical benefit, the findings of this study are expected to enrich the knowledge about critical discourse analysis, especially in the analysis of representation and hidden ideologies in Asian online newspapers. In relation to practical benefits, the study and its finding are hopefully useful for the researcher and readers on building critical awareness towards the news which is seen in daily life.

1.6. Research Methodology

This study wasconducted based on a qualitative descriptive method. A qualitative method is the investigation which emphasizes on qualities not entities (Lincoln, 2000). It is also committed to a deep understanding particular phenomenon

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(Gay, 2006). Meanwhile, descriptive method is an investigation that tries to describe and examine the existing phenomenon, current events, condition and situation (Picciano, 1991). Therefore, a qualitative descriptive method is an appropriate method for this study because this study is aimed at analyzing, describing, and interpreting the representation of the women wearing Muslimah dress in China and Phillipine.

1.6.1. Data Collection

The data used in this study are six articles which are published in Chinese online newspaper and Phillipineonline newspaper. The articles in both online newspapers present the depiction of women wearing Islamic dress. The article published in Chinese online newspaper was retrieved from *Xinhua.net*. The article which is published in Phillipineonline newspaper was retrieved from *Phillipine Daily Inquirer and Philstar.com*.

1.6.2. Data Analysis

There are four steps in analyzing how women with Islamic dress represented in Chinese and Phillipineonline newspaper. The first step deals with reading the whole articles. The second step deals with segmenting the text into clauses as the basic unit of analysis using functional grammar. The third step deals with analyzing the text using Functional Grammar. Transitivity analysis is mostly used to find out the representation of women in Islamic dress. The last step deals with interpreting anddiscussing the result of the analysis by means of Fairclough theory. These analyses will, then, contribute to answer the research problems underlying the present study.

1.7. Clarification of Terms

To avoid misunderstanding, the following the clarification of the terms used:

1. Critical Discourse Analysis

   Critical discourse analysis is a method to analyze language and hidden ideology/agenda behind it. CDA also can be described as an approach to break down the use of language in order to investigate and understand something interconnected in social event. So, in order to find interconnectedness or mystification of discourse

which is correlated with social life, discourse analysis should be combined with critical theory (Khaerunisa, 2012).

2. Representation

Representation is transmitting X via Y, where X is an event, people, place, etc., and Y is the medium through which the X is transmitted (Pasha, 2011).

3. Ideology

Ideology is a logical and relatively fixed set of beliefs or values (Wodak& Meyer, 2009).

4. Systemic Functional Grammar

SFG is how the speakers generate utterances and texts to convey their intended meanings. According to SFG, language has three metafunctions namely, the ideational, interpersonal, and textual metafunctions (Halliday, 2004).

5. Transitivity

Transitivity is branch knowledge in SFG which talks about the representation and explanation of three semantic categories in a general way how phenomena of the real world are represented as linguistic structures (Gerot&Wignell, 1994).

6. Abaya

Abaya is common clothing in the Arab countries. It is a cloak for a woman which is worn over other clothing when in public. The abaya is usually made of black synthetic fiber, sometimes decorated with colored embroidery or sequins. (Huda, 2010).

1.8.Organization of Paper

The paper is organized into five chapters as follows:

1. The first chapter: Introduction.

Introduction contains the background of the study, overview of literature, research questions, aims of study, scope of study, research methodology in conducting the research, clarification of key terms, and organization of the paper.

2. The second chapter: Theoretical Framework.

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It discusses the theories and concepts that are used in answering every research question.

3. The third chapter: Research Methodology.

This chapter deals with the procedures taken in conducting the research. It also presents the analysis tool and the reason of choosing the procedure.

4. The fourth chapter: Finding and Discussion of the study.

This chapter consists of the result of the research and the answer of research questions as well as the discussion and the interpretation of the finding.

5. The fifth chapter: Conclusion

It contains conclusions and suggestions. The chapter also considers several suggestions for further study.