

## CHAPTER II

### THEORETICAL FOUNDATION

This chapter presents theories relevant to the present study. It embraces the explanation of media framing, discourse analysis (DA), critical discourse analysis (CDA), media discourse, ideology, topical theme, transitivity, and evaluations.

#### **2.1 Media Framing**

Framing is an approach to see how reality is shaped and constructed by media (Eriyanto, 2002:66). In addition, Gamson (cited in Eriyanto, 2002) defines frame as an organizing idea or story line that provides meaning to an event. The concept of frame analysis was proposed by Goffman. Entman develops Goffman's idea and conceptualizes how frames work (Peng, 2006).

Entman (cited in Eriyanto, 2002) notes that framing involves "selection" and "salience". It means framing process is to select a piece of information deliberately and ignore others. In his concept, there are four framing elements. The first element is problem identification. The second element is causal interpretation. The third element is moral evaluation. And the last is treatment recommendation.

Problem identification is a framing element that defines how media views an event. Causal interpretation is a framing element to see the actor that is considered the cause of the problem. Moral evaluation is a framing element that is used to legitimate the actor as the cause of the problem. Treatment

recommendation is a framing element that is used to see what solution offered by media to solve the problem.

In relation to the present study, the framing elements of Entman are used to trace the differences of *Kompas* and *Utusan Malaysia's* frame with regard to Ambalat case.

## 2.2 Discourse Analysis and Critical Discourse Analysis

Fairclough and Wodak (cited in Dirks, 2006) state that the notion of discourse refers to social practices and their symbolic cultural impact, which is usually analyzed on the basis of text. Additionally, Fairclough (1989:22) defines discourse as “language as a form of social practice.” Those definitions largely correspond to McCarty and Carter’s perspective (cited in Narudin, 2006:9)

A view of language, which takes into accounts, the fact that linguistic patterns exist across stretches of text. These Patterns of language extend beyond the words, clauses, and sentences, which have been the traditional concern of much language teaching. The view of language we take is one of the focuses, where appropriate, on complete spoken and written texts and on the social and cultural context in which such language operates.

Mc Carty and Carter’s definition of discourse implies that discourse does not only concern the language pattern formulated in written or spoken texts, but it also concerns the social and cultural context where the language is demonstrated.

The analysis of discourse is called discourse analysis. Gee (1999:99) explains that discourse analysis as “a reciprocal and cyclical process in which the structure (form, design) of a piece of language and the situated meanings shuttled back and forth”.

In line with the Gee's definition, Cook (cited in Eriyanto, 2001:9) states that the focus of discourse analysis is not only language but also the context of communication: who is communicating with whom and why, in what condition of society and situation, through what medium, how different types of communication involved, and their relationship to each other.

There have been much forms of discourse analysis, one of them is critical discourse analysis (CDA). According to Fairclough (1995a, in Atkins, 2002) CDA is different with other forms of discourse analysis as it is "critical". It is used as an interdisciplinary approach to the study of texts, which views language as a form of social practice (Fairclough, 1989). In more detail, Fairclough (1995) gives definition of CDA that encompasses most other definition of CDA as quoted in Atkins (2002:2-3).

[CDA is the study of] often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power.

Fairclough's definition implies that CDA tries to investigate the relationship between the language used in texts and the social contexts to unpack the hidden ideology in the text.

Therefore, in analyzing texts is not just analyzing the relationship between texts, processes, and social conditions but also the situational context and the more remote conditions of institutional and social structures (Fairclough, 1989: 26). Fairclough's view can be represented in Figure 2.1.

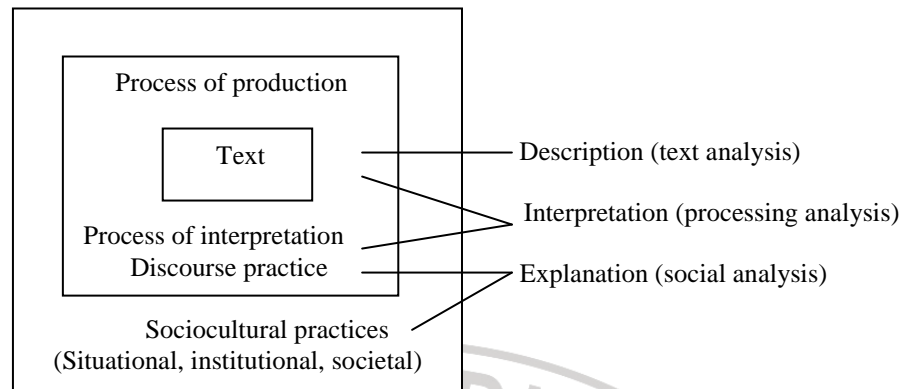


Figure 2.1: The framework of CDA (Fairclough 1995:98).

Figure 2.1 shows that the social practice and the discursive practice (production, distribution, and consumption) give influence in text making. In other words, the integration of the three dimensions makes the text is not just a collection of words.

Critical discourse analysis is developed with particular aims. Batsone (cited in Atkins, 2002:3) explains the definition of what CDA actually try to achieve:

Critical Discourse Analysis seek to reveal how texts are constructed so that particular (and potentially indoctrinating) perspective can be expressed delicately and covertly: because they are covert, they are elusive of direct challenge, facilitating what Kress calls the 'retreat into mystification and impersonality'

Batsone's explanation implies that CDA aims to reveal the hidden meaning beneath the texts. In addition, CDA can be used to understand media messages (Eriyanto, 2001).

In relation to the present study, CDA is chosen as a framework to reveal hidden messages and ideology behind media discourse. People may accept all information presented without asking its validity. In this context, CDA will be beneficial to examine media messages critically. It enables the analyst to

recognize that a single reality can be viewed differently by the media depend on its ideology and interest. Therefore, media messages do not necessarily have to be taken for granted.

### 2.3 Media Discourse

In wikipedia, media are defined as carrier of something. Common things carried by the media are information, art, or physical objects. It may provide storage or transmission of information

Van Dijk (1995) explains power in media is usually indirect and scarcely control. However, social representations can be (partly) controlled, the social consequences are considerable, since these cognitions will control much future interpretation as well as action. Harris (1989, in van Dijk, 1995) says that “the more the media were found to be powerful, the less independence was attributed to the audience, and vice versa”.

Thus, Eriyanto (2001) believes that critical perspective considers the media are not autonomous and impartial. On the contrary, media is considered an arena in which dominant groups spread their beliefs and overlook other non-dominant group. Therefore, critical discourse analysis on media attempts to reveal and criticize how the minorities are reported and presented in a news report and how the dominant groups exercise their power over the non dominant ones through media.

## 2.4 The Meaning of Ideology

Ideology, according to Fairclough (1995:110), is the set of formal features found in a specific text. It can be regarded as particular choices among the options. On the other hand, van Dijk (1995) explains that ideologies are demonstrated anywhere where social actors engage in social practices as group members.

In more detail, van Dijk (1995) believes that ideologies are most explicit in discourse, for instance in the programs of the government and the political parties, in textbooks, in the mass media, in scholarship and so forth. They are explicit when these need to be legitimated in government programs, economic theory, or newspaper editorials, news reports, and in general in elite discourse.

William (cited in Eriyanto, 2000) classifies the use of ideology in three aspects. First, ideology is defined as system of beliefs which belongs to certain group or class. Second, ideology is considered as a constructed belief-fake idea or fake awareness-which contradicts the scientific knowledge. And the third, ideology is seen as general process of production of meaning and ideas.

With regard to the explanation, ideology can be defined as a set of belief that exists in social practices and particularly belongs to dominant group.

## 2.5 Element of Analysis

The analytical elements that are used to trace the problem identification, causal interpretation, moral evaluation, and treatment recommendation in *Kompas* and *Utusan Malaysia*'s frame are topical theme, transitivity, and evaluation

### 2.5.1 Topical Theme

Egins (1994) notes that topical theme is an element of the clause that appears in the first position in a clause and it receives a transitivity role, such as actor, behavior, senser, or circumstance. She adds that every clause must contain one topical theme. In addition, Halliday (1985) points out that topical theme is an element functioning as subject, complement, or circumstance. Egins (1994) provides example of topical theme: *In Greece* (circ: location), *they* (actor), *give* (pr: material), *you* (beneficiary), *nothing* (goal). *In Greece* is the element that comes first and it receives transitivity role as circumstance, therefore *In Greece* is the topical Theme.

Topical theme is very fruitful to analyze the concern of the media since it is the starting point of the message (Halliday, 1985). In relation to the present study, the problem identified by *Kompas* and *Utusan Malaysia* with regard to Ambalat case can be traced by analyzing topical theme.

### 2.5.2 Transitivity

Transitivity is a system of grammatical choice involved in experiential aspect of meaning (Halliday, 1985). In transitivity system, there are three elements, namely processes, participants, and circumstances. Processes are central in transitivity and they are realized by verbs. According to Halliday (1985), there are six types of transitivity, namely material process, mental process, verbal process, behavioural process, relational process and existential process. In the present study, the texts in *Kompas* and *Utusan Malaysia* only analyzed in terms of material process, verbal process, mental process and relational process.

Material processes are “processes of doing and happening” (Halliday, 1985). According to Goatly (as cited in Sopiah, 2006), analyzing material processes is a main way to uncover which participants are represented as relatively powerful and responsible for the action. Halliday (1985) provides the example of material process: *The lion* (Actor) *caught* (pr: material process) *the tourist* (goal). In relation to present study, material process analysis is very beneficial to find the actor who is considered the cause of Ambalat case.

Verbal processes are processes of saying (Halliday, 1994). Eggins (1994) gives example of verbal process: *I* (sayer), *asked* (pr: verbal), *them* (receiver), *to avoid* (pr: material), *the scar tissue* (goal). With regard to present study, the verbal process is used to trace the treatment recommendation offered by *Kompas* and *Utusan Malaysia* regarding the Ambalat case.

Mental process is process of sensing (Halliday, 1985). He divides mental process into three classes, namely cognition (verbs of thinking, knowing,



understanding), affection (verbs of liking, fearing), and perception (verbs of seeing, hearing). Eggins (1985) provide example of mental process: *I* (senser), *hate* (pr: mental), *injections* (phenomenon). In the relation with the present study, mental process is used to trace the desirability and undesirability of treatment recommendation and moral evaluation in *Kompas* and *Utusan Malaysia*.

Relational process is process of being (Halliday, 1985). Eggins (1994) points out that relational process can be used to identify something e.g. *you* (token), *are* (pr:intensive) *the skinniest one here* (value) or to ascribe or classify something e.g. *you* (carrier) *are* (pr:intensive) *very skinny* (attribute). With regard to the present study relational process is used to trace the desirability and undesirability of treatment recommendation as well as moral evaluation in *Kompas* and *Utusan Malaysia*.

### 2.5.3 Evaluation

Evaluation is the aspect of text meaning that concerns the value in the discourse (Fairclough, 2003:215). In other words, it refers to the way in which speaker commit themselves to values of desirability and undesirability.

Evaluation is divided into four values by fairclough (2003:171-173). The first is evaluative statement. It discusses the value in terms of ‘desirability and undesirability, what is good and what is bad’. Evaluation is rarely made in statements; it is often embedded in phrases (e.g. the good book is bought by her). Evaluative statement can also be in a form of importance and usefulness.

The second is statement with deontic (obligational modality). It is connected to evaluation. When the one speaks by using the word included into deontic modality, such as ‘must’ and ‘should’ he implies desirability.

The third is affective evaluation. It can be observed through the use of mental or relational process verbs in sentence. Fairclough (2003) gives example of affective evaluation: *I like this book*. The mental process *like* implies that the book is desirable

The last is assumed value. It refers to value which are implicit. Thus, it depends on the assumption of shared familiarity with implicit value system between the speaker and the interpreter.

## **2.6 Previous Research on Critical Discourse Analysis**

In accordance with the writer’s investigation, there are some papers adopting the perspective of critical discourse analysis as their analytical framework. Rahimi and Sahragard (2006) tried to explain how a single reality, that is the death of the pope, John Paul II, was presented and viewed differently by different people having a range of religious and political perspective reflected in their emails. Using a critical discourse analysis, the researchers attempted to analyze the using of euphemization and derogation to uncover the fact that ideological manipulations are expressed, enacted, sustained, at times, inculcated through discursive structures. They found that information presented and the perspective developed in the discourse of the people critically analyzed (in this case, other representation and positive other representation) was effectively

created and reinforced by the frequent use of euphemization and derogation strategies.

Atkins (2002) investigated a letter sent by Rt. Hin. Sir Norman Fowler MP in June 1994, the chairman of the ruling Conservative Party, to Expatriates Britons. Drawing upon Fairclough's analytical framework, he found that labor and Labor Party were portrayed in a negative light.

