Authorial Voices on Hijab Discourse in Malaysia: Reading Q2 and Q3 Scopus-Indexed Journal Articles

Eka Nurcahyani[1*], Eva Leiliyanti[1], S.A. Zulkarnaen[1]

[1]*Universitas Negeri Jakarta, Jakarta 13220, Indonesia*
Corresponding author:ekanurcahyani@unj.ac.id

ABSTRACT

The vast interpretation of the veil has led to a divisive discourse. In western society the veil is attributed negatively. On the contrary, in Malaysia the veil has been seen as positive attribute. This study aims to examine the authorial voices of Q2 and Q3 Scopus-indexed International Journal articles (each, one article) pertaining the voices in hijab discourse in Malaysian society by deploying Hallidayean Transitivity system and J.R. Martin and P.R.R White's Appraisal theory. Using stratified purposeful sampling, the data from the two articles that depict the perspective of Malaysian society towards the veil were selected. It is exigent as not only do the authorial voices represent how the academicians perceive hijab, but that they also explicate the religious/socio-cultural implication, especially in Malaysian society. The findings demonstrate that the material process represent the wide usage of veil among Malaysian Muslim women as their attempt in showing their Islamic Identity, whilst the relational process was used to denote how the voices of the work cited in the articles positioned the veil positively and through Appraisal Theory we understand how biases are avoided because the data suggested through Engagement study we understand how the writers cited other academic papers in their clauses

Keywords: *Authorial voice, Hijab Discourse in Malaysia, Transitivity system, Appraisal theory, Q2 and Q3 Scopus-indexed Journal Articles*

1. INTRODUCTION

Among Western Feminists the discourse on whether the veil that Muslim women wear reflect the intrinsic value of feminism has been controversial, i.e. to create gender equality and abolishing patriarchy. The discourse on multiculturalism has risen in the 1990. The progressive feminists questioned how it should be accepted among Western community. Susan MolkerOkin argues on the idea of multiculturalism, she believes reject the premise on once someone tries to protect minority's culture, it also means one is protecting the patriarchal value [1]. A critic towards anti-multiculturalist would argue on the basis of western democracy in which everyone accept diversity so then society will be culturally enriched to create a healthy democracy [10]. The defense of veil should be counted as form of fight against a homogenous discourse of feminism. On the basis of gender equality, feminism should support the growth of these Muslim women however feminist such as Susan

MolkerOkin wants to remove Muslim women's rights to wear hijab and deny their rights of doing so. Muslim women in the U.S are subject of discrimination, especially when they want to apply for a job or try to climb up the corporate ladders [6]. After the 9/11 incident where two plane hit the Twin Tower and Bush's plan to invade Iraq the lives of Muslim women is worsening [5]. However, the Muslim community tries to fight this stigma by wearing hijab more often in the public. Wearing the hijab gives them a sense of empowerment, dignity, and self-respect.

Islamic feminism shared common believe with the Islamic fundamentalist, they concur that Qur'an should be seen as a timeless scripture however most of the interpretations are manipulated by men would be instantly rejected by those Islamic fundamentalist. Islamic feminism tries to seek interpretations of the Qur'an to fit the needs of women and they reject the interpretations that was altered and manipulated by men [9].

Similar case occur in Indonesia, a country with Muslim majority faced discrimination where their right of religious belief was hindered by the state, especially during the Suharto regime. In 1982, the wearing of hijab in school was a problematic issue due to the regimes believes that a school should be a secular place and school uniform should be secularize, this led to the banning of hijab in primary and secondary education[8]. The fall of Suharto has led Indonesian to gain more freedoms. The downfall of Suharto has led to the rise of Indonesian feminist. Since that, Indonesian feminist movement tries to establish a discourse on women's issue and fight to bring feminism issue such as women's right into Indonesian academic discourse. Doorn-Harder [16] analyzes women's issue in Indonesia especially the rights of their own body and rape cases that occur in Indonesia. His research is aligned with the Indonesian feminist. van Dorn-Harder's article stated that the interpretation of Qur'an or hadist have not accommodate women's need and Indonesian feminist wants to trigger the discourse to women's issues and hope to bring a more inclusive room of interpretation so the interpretations will include women in larger roles such as in religion, socio-economic, and culture.

Feminist'sbraverybegin to be included in literature text, Ayat-ayatCinta (AlfinaDewi from 2004) danNamakuNaura (El Shirazy from 2012) are among many novel that discusses women's rhetoric. The novels depicts how polygamy is widely accepted by Indonesian society and being regulated by the government in Indonesian Marriage law and such law is under-criticized [13] and further more legitimized men's authoritative figure in interpreting a Islamic religous scripture [24]. Unlike in Western countries Southeast Asian community has a different view on hijab, it is not seem as a symbol of oppression but rather as normal practice [22] moreover it seen as a form of self-expression and empowering women while doing Islamic [23].

This study focuses on two articles published in reputed international journals (scopus-indexed, Q2 and Q3). The first article "Is Hijab a fashion statement? A study of Malaysian Muslim women" an article by Grine and Saeed (2017). This discusses how globalization reconstruct the representation of women and Hijab, how Hijab creates empowerment and abolish the idea that hijab is oppressive and the renewal of social construction of Malay Muslimah in Mass Communication. Another article by NurzihanHassim and Shahreen Mat Nayaan(2016) "The Socialization of Hijab Culture among Malaysian Media Consumers". This article Hassim and Nayaan discusses on the importance of hijab culture in media and how it become

media commodity and an integral element among Malaysian-Muslim.

By deploying Transitivity theory by M.A.K Halliday and Appraisal theory postulated by Martin and White, this study examine on how the authorial voice of the authors plays a role in writing academic journal article. Through Transitivity system this study hope to examine verbal group use represent the process and through Appraisal's Attitude, Engagement, and Gradation, this study will scrutinize the language to find the authorial voices within each journal articles.

1.1. Literature Review

1.1.1. Veiling

In western community "Veiling" symbolizes negative presuppositions. It symbolizes the subordination of Muslim women toward men or a sense of a threat because after 9/11 incident veil has been associated with suicide bomber it leads to fear and anxiety among western society [14]. The society's prejudice categorized veiled Muslim women as low competence and a person who wear niqab (face cover) fall into lower competence category [25]. For Muslim women veil has diverse interpretation.The meaning of veil for Muslim women can be diverse, Muslim women use the veil to show their religiousness or to create their Islamic identity. This shows they contrast between the Western's perceptions that stigmatized the veil. [15]. Muslim women tend to be more vulnerable inside the society because they have other visible identity. Their race or ethnicity play role on how society discriminate them. They are easily attacked [5]in the United Kingdom, for Muslim women to appear in public and getting discriminated has become the new "normal" for Muslim women because they are seen as weak, passive, and oppressed however Muslim women actively making choices by trying to ignore the attack as coping mechanism [16]. Sisterhood is a term to explain that women can share their experiences even if they do not relate biologically [17] and the function of veil is to allow them to bond with other Muslim women [18]and creates a connection when they lived under oppressive society either.

What western society does not understand is that veiling has existed for centuries before the age of Islam and it symbolizes "women, men, and sacred places, and objects." [14]. Catholic nuns wear veil and Jewish women wear veil to symbolize modesty and these reasons shows positive attitude of a religion. Western medias have the tendency to show vulgar and extreme images of women who wear veil are oppressed (I.e.

Afghan women in Taliban regime) and viewers relates the Veil with the oppression however women wears it voluntarily and nobody forces them to [19]. Droogsma [18], his findings demonstrate that Muslim women fight

1.1.2. Veil in Malaysia

Western perception about veiling eliminated in Malaysia where Muslim women wears it willingly and Malaysian Muslim women has not been ignored in public places as this [20]. The existence of fashion has modernized the veil in Malaysia and reviving the veil to be more visible in public places but the modernization have not have an impact on how Muslim women in Malaysia see the veil, for many Muslim women veil is still a symbol of religiosity and they embrace the veil as religious outfit [2].

In Malaysia, there are effort from certain groups to force the view on veiling and sparks debate on it. Islam holds the majority power in Malaysia and creates social imagery of the veil where veil is an act of obedient towards God and this translates into Social Obligation. In Trengganu, Malaysia, the states requires women to wear the veil and potentially it could hamper the minority rights where they would be required to follow the majority's rules. There will be no inclusive wearing where women wear it willingly [21].

1.1.3. Systemic Functional Linguistic

SFL is a study that covers variety of types of study such as a study of expression (phonetics and phonology), study of content (lexicogrammar and semantics), and context. In SFL, context is the primary concern because in creating meaning a text is not isolated but rather it significantly influenced by context [25].

Metafunction is a dimension within the language that consist three key components (ideational, interpersonal, and textual). The usage of Transitivity is introduced in metafunction which transitivity has three key elements such as process, participant, and circumstances [25]. There are six processes in Transitivity, namely: material, mental, relational, verbal and existential. Material process is a process of 'doing' which describe a concept whereas an entity actually 'does' something and maybe 'done' to someone or something. There are two participants in this process: actor and goal (Halliday 1985). The concept of Mental process is to describe an act of feeling, thinking or seeing by a conscious being which the participant that is capable of doing so are called as 'Senser' and a 'Phenomenon' is a participant that describe what the senser felt [7]. In relational process there three types of clauses:

(1) Intensive 'x is a' (a concept of sameness)

(2) Circumstantial 'x is at a'(defines an entity location, time, or manner)

(3) Possessive 'x has a' (indicates ownership)

Relational process has two modes:

(1) Attributive (x is an attribute of a) the participants are called: attribute and carrier

(2) Identifying (a is an identity of x) the participants are called: identified and identifier

Behavioral process is a process that stand between material process and mental process, this is a concept that indicates an activity where the participant operates both physical and mental aspect. There are only one participant, the participant is 'behaver' [7]. Verbal process is a process of saying and has two participant: the participant that speak is called 'sayer' and the one whom being addressed is called 'receiver' however if the sayer is insulting or verbally attacking the other participant, this participant become the 'target' (Halliday 1985). The existential process is a concept of something or someone exists or happens. The clauses that have the verb be or other verb that indicates the existence of something and followed by nominal group, the nominal group is called as 'existent' [7].

1.1.4. Appraisal Theory

Appraisal Theory is a theory that developed from Systemic Functional Linguistic and a model for emulation in framework of SFL [11]. In Appraisal Theory the discourse would be in the level of semantic focusing on how text convey positive or negative assessment, how intense or direct an attitude of an utterances, and how writer and speaker engage with potential respondent regarding to the current position [11].

In Appraisal Theory itself, it regionalized three interacting domain such as 'attitude', 'engagement' and 'graduation'. Attitude is an analysis that concerned with feelings and this includes three regions of feelings: 'affect', 'judgment', and 'appreciation [11].Affect concern with how we register a feeling, question such as "am I happy or sad?" raised after something affected us, Judgment concern on how we deal with certain behavior question like "do we condemn such action?" or "should I criticize them?", and Appreciation is a concept of how we evaluate and value semiotic and natural phenomenon [11].

Engagement in Appraisal deals in 2 types of situation, namely: mongoloss and heterogloss. In

diologistic perspective, speaker or writer have established their shared belief and value. Monogloss is a resource with no other assertion meaning it does not have alternative to grow however heteroglossic view point, tries to assert alternative of a viewpoint by contracting or expanding the dialogical space, with establishing the point and later allowing some space for the alternative. Dialogically contractive resource divided into resource to disclaim and proclaim while expensive resource divided into entertain and acknowledge [11].

In Graduation, Martin & White explained [11], grading a phenomena (up-scaling or down-scaling) the Attitude and Engagement to show the degree of investment in their utterances. Graduation operates in two scale, either intensity or amount into scalable category or non-scalable category. Graduation is divided into two, namely: focus (prototypicality) and force (preciseness). Focus being the non-scalable category and bounded by category which it operates in experiential taxonomy. In force assessments are scalable into how intense and the amount of the assessments are, Martin & White employed the term "intensification" and "quantification. Intensification is a term that refers to scaling of qualities and process, intensification is divided into 2 modes 'isolating' and 'infusing' while quantification scaling the amount of weight, size, or number.

1.1.5. Authorial Voice

Nancy and Castello (2012) examine the authorial voice in academic writing, 4 complex variable that related to the notion of authorial voice in writing. At first she argues that voice as an interpretation by reader from any textual clue in social, cultural and historical context, secondly she argue that socially-adopted form of writing such as meta discourse or first person pronoun will help reader could make the readers more aware of how the author guide them through the reading the text, thirdly, she believes on the notion that students learn to write through the acceptable way that available in their social community and lastly, she argue that there is an appropriation of writing that writer use to extend texts, writing collaboratively, receiving and providing response, and translating from a language to another language. She continues to examine the voice that is note related to social identity but also to personal identity. She focuses on the role of readers that discern a sameness of an individual's writing. For them, sameness is the keyword and correlates with the identity. The writers in their understanding become identified by the readers and identified with certain groups that will address similar topic and sound. Through this understanding, we understand how social and communal

aspect of the voice is also the identity. In the context of academic writing, the writers develop a noticeable and one sameness with respect of their body of work. The writer will be identified with particular text and topic, and citations. This will lead the reader to understand the particular author and their voice.

2. METHODS

The data will be in a form clauses and appraisal item that are chosen through stratified purposeful sampling from two reputed International article journals that discusses issue on hijab in Malaysia. This study uses descriptive analytical method in analyzing two reputed journals that has been chosen using stratified purposeful sampling — Grine, F., & Saeed, M. (2017). Is Hijab a fashion statement? A study of Malaysian Muslim women.79-96 and Grine, F., & Saeed, M. (2017). Is Hijab a fashion statement? A study of Malaysian Muslim women. Journal Of Islamic Marketing, 8(3), 430-443. In textual stage this research utilizes transitivity system postulated by M.A.K Halliday and Appraisal Theory by J.R. Martin and P.R.R. White to expose researchers stance towards hijab in Malaysia

Data collecting procedure will follow 6 steps; (1) Searching reputed international journals about hijab issue in Malaysia; (2) Reading the article journals related to the issue of hijab in Malaysia; (3) Selecting the article journals related to the topic of the research; (4) Validating the article journals in the reputed international journals in Scimago Journal Rank related to the issue of hijab in Malaysia; (5) Selecting the article journals that are indexed in Scimago Journal Rank international journals based on the year it is being published; (6) Identifying clauses and appraising items.

This data will be will be in a form of sentences that will be broken into clauses. These clauses will be analyzed using Halliday's transitivity system; material, mental, relational, behavioral, existential and verbal. These clauses from the two journal article will be evaluated using Appraisal theory by J.R. Martin and P.R.R. Whit and its three interacting domains of Attitude, Judgment, and Graduation.

3. RESULTS AND DISCUSSION

3.1. Textual Finding

Through Halliday's Transitivity System we are going to analyze the process that appears in the research subject.

Table 1.The Process of Transitivity System

Material	Relational	Mental	Verbal	Behavioral
43.8%	33.4%	8.7%	3.3%	6.4%

From the data above, the finding shows the process that dominates the both articles are material process with total of 43.8%. The material process represent the usage of hijab among Muslim Malay society and how this society treats hijab as normal appearance that is used by large population of Muslim Malay women. The second dominant process is relational process with total of 33.4%. The relational process that appears in this study shows how the author relating the hijab with attribution and how the author gives the hijab its identity, relational attributive is used to show how the authors sees the hijab as a positive or negative item and how other participant perceive the hijab. The authors also give positive identity towards the hijab and its users.

> "All are Hijab wearing Muslim Malay women."
>
> (clause number 256, by Grine, F., & Saeed, M.)
>
> "When display of modesty in media is linked with western fashion and technological gadgets to indicate progressiveness"
>
> (clause number 21, by Hassim, N., &Nayan, S.)

In those clause we can see clearly how the authors attributing the Hijab with positive attribution.

Table 2. Affect, Judgment, Appreciation

Affect (+)	Affect (-)	Judgment (-)	Judgment (+)	Judgment (-)	Appreciation (+)	Appreciation (-)
1,0%	2,1%	10,5%	23,1%	23,1%	45.2%	10.5%

Table 2 shows how Appreciation occupied more than 50%. The positive appreciation obtain the higher place in 45,2%. This positive appreciation is used by the reviews that mostly talks about positive valuation of the Hijab. The positive Affect however ranked way below than the other Attitude. The talks about Hijab in both journals seem to have positive Appreciation. Through the findings we argue that the discourse on hijab is conveyed with mostly positive Attitude.

Appreciation deals in valuing assessment of "things" or phenomena and through judgment we can understand how the writers give judgment in valuing and asses human's character through the reference of ethics and social norms [4]

Table 3. Monogloss

Monogloss
47.3%

Table 4. Heterogloss

Heterogloss	
Contract	Expand
37.3%	15.2%
52.5%	

Table 3 and 4 above display that heteroglossic utterances surpass the monogloss with the total of 52.5%. In detail that heterogloss contract obtains 37.3% and the expand obtains 15.2%. This wide gap points out that the authors tend to challenge that alternative position that appear in both studies. The use of monoglossic utterance may indicate that the author writes only in the perspective of the author itself. The reason this happens is because the citations that the authors seek are based on the authors' perspective. This does not mean that the authors are lack with rich references so the utterances that the authors put in their studies still supported by many experts.

Table 5. Focus

Focus
23.07%

Table 6. Force

Force	
Quantification	Intensification
37.2%	38.4%

Based on table 5 and 6 above, force is completely exceeding Focus in this graduation analysis. We need to be aware with this comparison between Focus and Force is exceeding 50% and the result is both author on their own journal generate their review with either for positive or negative assessment. The indication that is enticing in this findings is the presence of the force-

intensification is higher than the other Engagement this intensify the qualities of how the author deliver their voice in those studies.

4.2. Authorial Voice

We can understand from the findings above that both authors have their own voice in delivering the data and the discussion. Through Transitivity System we can understand that the usage of material process is to indicate the action that the Hijab has among its users, the verbal groups of the material process are, "live", "examine", "incur", and "address" indicates that both authors wants to show the lived experience of Muslim women wearing hijab in Malaysia through another perspective. The capability of wearing hijab shows that the authors want to show these capabilities through their research. The relational process in this study shows how both authors are attributing the hijab with positive attribution. Since this study wants to reveal the authorial voice behind each article journal we need to take a look on the Appraisal Perspective.

Through the engagement area of Appraisal, the finding shows 52.5% of heteroglossic utterances. This means the references that both article journal has are enough to avoid the bias of the author's voice although the author still writes in their own voice but it is still through the lens of other experts. The positive appreciation in both journal shows how writer sees the hijab phenomenon with positive attitude however through Engagement analysis we understand that the bias has been avoided through citing another perspective from the expert.

4. CONCLUSION

From Halliday's transitivity system we learn what process that dominates to represent the verbal group. The material process and relational process appears to be the process widely uses among other process. The positive attribution may seem to create doubt among reader on how neutral the writers are. However through Appraisal study we learn how the writers use dialogistic clauses to avoid in writing.

This study we examine that Hijab case in Malaysia from both journal represent the lived experience of Muslim Malay women, through textual analysis the findings shows how both authors have the freedom to voice their voices but still have the capability to avoid bias and this is proven through the lens of Appraisal when the study shows the Engagement area of Appraisal. Both authors let the dialogostic to happen in

their own writing to avoid bias while citing from an expert.

Through the textual finding, we learnt the attitude of appreciation obtains higher percentage of 55.7% and mostly taken by positive appreciation, this shows the author's ability convey the assessment on hijab positively In Graduation domain, the result of the study is Force exceeding more than 50%.

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