

Redefining Hijab Discourse in Indonesia: A Discourse Analysis on Authorial Voice of Reputed International Journal Article

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ABSTRACT

Hijab has been positioned as an attribute that represents religious devotion or a form of bodily oppression. The use of Hijab in Indonesia – the country with the largest Muslim population in the world – is recontextualized and redefined through the various discussion of hijab discourse which then transformed into the representation of modernity attributed to higher class status of women. This discourse analysis (as part of multiyear research) examines how the distinctive authorial voices and stances towards Hijab in Indonesia on a Q1 and Q2scopus-indexed journal article. The article was selected by using stratified purposeful sampling. This study was conducted by scrutinizing the lexis as well as syntax used, deploying Hallidayan transitivity system along with the language evaluation theory developed by Martin and White. The preliminary finding reveals that the authors demonstrate textual alignment, reaffirming positive representation of the act of redefining the hijab discourse in Indonesia through the use of acknowledge attribution and the strategy of concessions in the language used.

Keywords: *Hijab in Indonesia, Authorial voice and stance, Discourse analysis, Q1 and Q2 Scopus-indexed journal article*

1. INTRODUCTION

In Islam, Qur'an and Hadith call for Muslim women to use hijab to cover their head over their chests [1]. For Muslim women, hijab is not limited to a piece of clothing to cover their head, it is considered as a modesty and a reminder to conduct their life according to the Muslim belief system [2]. Hijab as a piece of cloth brands women as Muslim [3].

The practice of wearing hijab or veil of Muslim women appears to exert influences on how other perceived the individuals [4]. These perceptions are not always positive, in non-Muslim "Western" societies this appearance increases hostility and promotes outgroup perception in everyday life [5]. For some this represents devotion and a religious statement of Islam as a way of life; for others it represents oppression and a political statement in support of violent Islam [6].

As the country with the largest Muslim population, in Indonesia the social practice of wearing hijab is considered as normal [2]. Wearing hijab used to be an

unusual practice for Muslim women in Indonesia. Veiling in Indonesia is neither a deeply rooted cultural tradition, nor it is widely practiced between Muslim women [7]. There is no specific regulation from Indonesia government on whether Muslim women obliged to wear the hijab, yet it is widely practiced and perceived as normal.

Regarding the normativity of hijab in Indonesia, academic authors exerted their stance in their hijab themed journal articles. Taking authorial stance is commonly recognized as one of the most challenging aspects in writing academic article [8]. Controlling the persona of the writer to build a convincing argument becomes important [9]. The controlled persona in the writing could be achieved through their interactions with readers and evaluate their own topic by positioning themselves with other alternative point of view [9].

This paper analyzed linguistic resources and expression chosen by the researchers to construe their distinctive authorial voice towards hijab issue in Indonesia. This paper is conducted by scrutinizing the

lexis, syntax and semantic used, deploying Hallidayan Transitivity system and evaluative language concept of Appraisal theory by Martin & White. In particular, this paper compared the evaluative language pattern in the entire sections of two prestigious indexes journal article. The first journal article is from Q1scopus-indexed journal and the second journal article is from Q2scopus-indexed journal, ranked from SCImago Journal & Country Rank. This paper interprets the academics perception on redefined hijab discourse in Indonesia in two journal articles being examined.

1.1 Theoretical framework

1.1.1 Hijab in Indonesia

Indonesia is home to the largest Muslim in the world, yet, unlike in the Middle East country there is no obligations from Indonesian government to command Muslim women to cover their head. As multicultural country, Indonesian government put forward the rights for all of its people to embrace their religion as cited in the 1945 Constitution of the Republic of Indonesia article 28E paragraph 1 which stated that every person has the rights to perform their religious activity.

In secular countries, the veil has been deemed as a danger to modern democratic values [10]. Unlike the perception on hijab in those secular countries, hijab in Indonesia is seen as normal [2]. The development of normativity of hijab in Indonesia is not without struggle. Under Soeharto regime in 1998, hijab was seen as an expression of rebellion. Thus, hijab was banned in university and school environment. However, Indonesian Muslim women's spirit of using hijab could be able to lift this ban.

In Indonesia, hijab is not always about the expression of devotion towards Islam, it has shifted to be more about lifestyle which no longer limited to the circumstances [11]. Suardi [12] even noted that hijab become a form of "camouflage" that hide the real identity of women. The statement created a well-known apology among Muslim women in Indonesia which indicate "spiritual" hijab is more important than "material hijab".

Wagner [13] noted that major reason for Muslim women in Indonesia to use hijab is because it is convenience, fashion and modesty with little inference to religion. Juneman [14] also noted, the reasons are theological, a constraint from particular institution, psychological (social pressure to use hijab) and lifestyle. Therefore, in Indonesia the use of hijab is not always linked as a form of devotion, but there are more underlying reasons for Muslim women to use this

garment. Either way, the pressure to use hijab in Indonesia or the prohibition to use hijab as a form of religious expression that happened in the past, both are form of oppression for women to express and use their body.

1.1.2. Authorial voice

Authorial voice has been increasingly recognized as one of the most important aspect in building arguments in academic journal article, particularly in Systemic Functional Linguistic [9]. Authorial voice refers to the persona which the author taken up and constructed through the chosen linguistic resources to express their opinion towards the topics of their own [15]. It revolves around how the author manipulate their linguistic resources to formulate effective authorial stance. In evaluating the linguistic resources, this paper uses transitivity analysis proposed by Halliday and Appraisal theory by Martin and White

Transitivity construes the world of experience through different process types. These process types provide its own schema to construe particular domain of experiences: material process, mental process, relational process, verbal process, behavioral process and existential process. Material process is clause of doing and happening. Mental process consists of clauses of concerned with the experience of the world in our consciousness. Relational process serves to characterize and identify the world of experience. Behavioral processes are the processes of physiological and psychological behavior, such as breathing, coughing, smiling and dreaming. Verbal processes are clauses of saying. Existential processes are clauses which represent that something exists of happen [16].

Appraisal theory proposed by Martin and White in 2005. Appraisal theory concerned with interpersonal meanings of Halliday's SFL concept as the writers/speakers constructed particular persona for their texts or their ideal audience. It is concerned with how writers/speakers approve and disapprove, enthuse and abhor, applaud and criticize, and with how they position their readers/listeners to do likewise [17]. Appraisal is one of the three major semantic discourses construing interpersonal meaning, divided into three interacting domains: attitude, engagement and graduation [17].

Attitude is the first interacting domain of appraisal. It deals with the writers/speaker feelings and emotions as the heart of expressive resource. Attitude is divided into three areas of feeling: 'affect', 'judgement' and 'appreciation' [17]. Engagement in Appraisal theory is in which author adopt a stance towards the positions being referenced to with respect to potential response by

quoting or reporting, acknowledging a possibility denying, countering, affirming and so on [17]. Graduation in appraisal theory is in which the author up-scale or down-scale the nature of meaning [17].

2. METHODS

This paper examined the authorial voices and stance towards hijab issue in Indonesia in top-ranked journals. The selected journal articles were selected using stratified purposeful sampling in the Q1 and Q2 scopus-indexed based on The SCImago Journal & Country Rank (SJR). The first journal article being examined is *Who wears the Hijab? Predictors of Veiling in Greater Jakarta* published in 2018 from Review of Religious Research journal ranked as Q1 in SJR, which hereafter will be referred as Article 1. The second journal article is *The Muslim Women in Indonesian Cinema and the Face Veil as ‘Other* published in 2015 from Indonesian and the Malay World journal rated as Q2 in SJR, which hereafter will be referred as Article 2.

To examines the authorial voice and stance in the two journal articles the first step is the analysis of processes from transitivity system of two journal articles. The second step is the identification of three domain of appraisal theory linguistic resources. All lexis or syntaxes that belong to each category will be counted and the total number is divided by the total number of each categories and then multiplied by 100. The identified pattern of processes and appraisal resources of each section from both articles is interpreted. The result of the analysis is interpreted to show the authors’ stance towards hijab discourse in Indonesia.

3. RESULTS AND DISCUSSION

The summarized examination of transitivity system in both journal articles are being shown in the Table 1. It is evident from both of the two journal articles being examined, the dominant processes are material process and relational process. However, in Article 1 relational process is slightly dominant (41.9%) from material process (41.6%). In Article 2, material process (54.9%) is employed more than the relational process (36.9%). The dominance of material and relational process in Article 2 is more apparent because the utilization of the rest of the processes categories is less than 5%: mental process 3.6%, verbal process 3.3% and existential process 1.3%. The rest of the process categories in Article 1 is slightly more than Article 2 with mental process 8.1%, verbal process 5.8% and existential process 3.2%. However, both of journal article does not prefer to use behavioral process in construing their expression with 0% percentage.

Table 1. Transitivity analysis results

Process Type	Article 1	Article 2
Material process	267 (41.1%)	301 (54.9%)
Relational process	273 (41.9%)	202 (36.9%)
Mental Process	53 (8.1%)	20 (3.6%)
Behavioral process	0 (0%)	0 (0%)
Verbal process	38 (5.8%)	18 (3.3%)
Existential process	21 (3.2%)	7 (1.3%)
Clauses	652 (100%)	548 (100%)

In Figure 1 below, it is apparent that the authors prefer the use of positive appreciation, predominantly from valuation subcategory, from the attitude domain which occur with the percentage of 51,19%. The appreciation deals with evaluation of “things” or phenomena [17]. In this case, the positive appreciations often attributed to the word “hijab” or “veiling”. For instances, “acceptable”, “trendy”, “modernity” and “wealth” are a few of positive appreciation to veil or hijab.

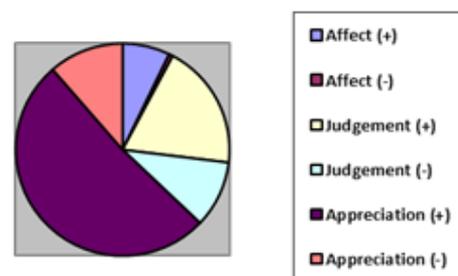


Figure 1. Article 1’s attitude domain

From the findings that is shown in the Figure 2 below, the author of Article 1 dominantly uses heterogloss contracting engagement form with the percentage of 33,04%. The division of each form of

engagement in Article 1 is quite balanced with the percentage of monogloss 29,34% and heterogloss expanding 27,35%. The heterogloss contractive occurrence in the article shows that the author often fends off or restrict any dialogically alternatives positions [17]. However, the largest subcategories that occur is heterogloss expansive acknowledge. The author dominantly uses citation at the end of the statement which included as heterogloss expansive acknowledge form. The use of acknowledge category is to ascertain the reliability of author’s argument.

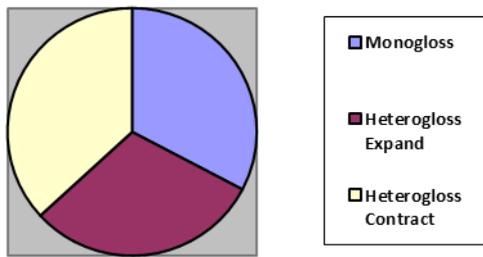


Figure 2. Article 1’s engagement domain

Article 1 is based on the quantitative study which explained the dominant occurrence of quantitative force from graduation domain with the percentage of 47,72%. The quantification is the graduation of involves the scaling of amount [17]. The intensification of force is the second largest occurrence with the percentage of 43,18%. The ‘focus’ categories only occurred 7,38% because it is the term to scale unscalable categories of experiences. The quantification that often occur is the word “a few”, “some”, “large” and “little”.

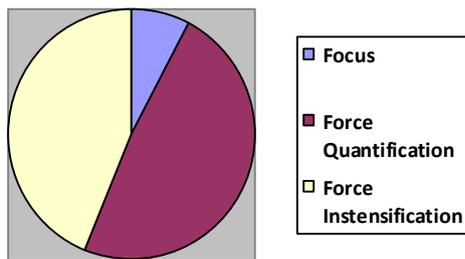


Figure 3. Article 1’s graduation domain

Abstract and introduction of Article 1 provides the concept of veil and its various kind in Indonesia. The author also provides the research gap of their current studies with previous studies. The author explains that the practice of the veil in Indonesia has been fluctuating across the years. Hijab has been prohibited and then it became increasingly noticeable against the renew social background. The author dominantly utilizing material

and relational process. These processes are realized through the verbal ‘find’, ‘use’, ‘investigate’ to show the previous studies on hijab in Indonesia and verbal ‘is’, ‘are’ and ‘represent’ functioned to describe the condition of veil in Indonesia.

The author further explain the background information about the development of hijab in Indonesia in Background section. The author provides the information how hijab in Indonesia has been shifted from a marginal practice to a mainstream trend. In providing this information the author employed relational process to define the shifted definition of hijab in Indonesia through verbal such as ‘become’, ‘evolved’ and ‘represents’. In describing the practice of veil in Indonesia the author uses material process through verbal ‘wear’, ‘dress’, ‘covers’ and ‘practice’. In background information the author also provides previous studies about hijab in Indonesia. The author aligning their stance with these previous studies through heterogloss expansive acknowledge indicated in the use of the lexis ‘argue’, ‘suggest’ and direct citations and the authors also use heterogloss contractive proclaim which indicated in the use of lexis ‘posits’, ‘notes’, ‘strengthened’ and ‘presents’. The previous studies that the author’s opinion aligned to is the statement of hijab as having a new image of modernity and mainstream culture which more than a religious identity.

In the Approach and Methodology section the author explaining their procedure in collecting and analyzing their data. The authors describe their procedure dominantly using material processes. The lexis of verbal they often use are ‘measure’, ‘examine’ and ‘use’.

The Results section construe the findings and discussion about analysis that have been conducted. It is expressed dominantly through material, relational and verbal process. The authors describe their findings about the result of the quantitative findings and respondents’ experience with their hijab. The processes that dominantly appear is expressed through the process of ‘find’, ‘depicts’, ‘shows’, ‘reported’, ‘said’, ‘represents’, ‘connotes’ and ‘say’. This section functions to provide the findings of the research that religious background is not only the reason why Muslim women put on hijab.

The conclusion section provides the overall findings and the limitation of the current research. It tells about concluded findings that there is a positive association between veil and social class. Veil has changed which then signifies modesty and respectability of higher-class women. These are presented dominantly through material, relational and verbal process through verbal such as ‘provide’, ‘signifies’, ‘offer’, ‘represent’, ‘support’, ‘suggest’, ‘changed’, ‘identified’.

Through analysis of appraisal theory, it is shown that the authors build their argumentation by fending off other dialogistic alternatives but also ascertain their reliability by using both heterogloss contractive and expansive category in balanced distribution. The study often uses valuation subcategory from attitude rather than affect and judgement. This pattern is also found in research writings of soft disciplines [18]. Valuation appraising items being used such as ‘modernity’, ‘popular’, ‘modesty’, ‘new’, ‘acceptable’, ‘fashionable’. The authors rely more on force category of graduation rather than focus category as it is a quantitative study.

The following findings are the result of the analysis of appraisal theory of Article 2, The Muslim Women in Indonesian Cinema and the Face Veil as ‘Other published in 2015 from Indonesian and the Malay World journal rated as Q2 in SJR.

Article 2 dominantly made use of positive appreciation and negative appreciation consecutively from the attitude domain (see Figure 4). The positive appreciation obtains 35,91% and negative appreciation with the percentage of 28,17%. The employment of the rest of the subcategories of attitude in the entire section of Article 2 domain is quite balance. The appreciation subcategories of attitude functioned to assess things or phenomenon. Article 2 talked about both hijab and face veil (cadar). The negative and positive appreciation is attributed to both hijab and face veil. Positive appreciation often attributed to hijab with the word “positive”, “unproblematic”. “popular” and “modern”. Meanwhile, face veil is often attributed with negative appreciation such as “contentious”, “otherness”, “problematic” and “threats”.

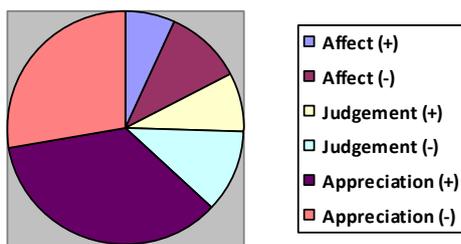


Figure 4. Article 2's attitude domain

The same with Article 1, Article 2 with Q2scopus-indexed journal dominantly employed monogloss form from engagement domain with the percentage of 50,83%. Unlike the well-balanced proportion of engagement in Article 1, the second article uses more than half of its clauses with monogloss form. Monogloss form in engagement domain means that the statement recognizes no dialogistic alternatives, it is written only

based on the author's perspective which Martin and White called it as “bare declaration” [17]. Acknowledge subcategories from heterogloss expansive also taken up large number in the journal article which occur in 67 clauses.

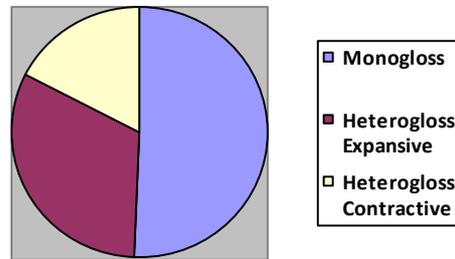


Figure 5. Article 2's engagement domain

Graduation domain in Article 2 is less than Article 1 with the total number of 87 clauses which half as much as graduation in Article 1. The division of Force categories is equal with percentage both of the subcategories of quantification and intensification 47,12%. Focus categories only employed in 5,74% from the total number of graduation domain. The down-scale subcategories from Focus categories also does not occur in the journal article. The quantification lexis that often occur in the article are “many”, “more”, “much” and “often”. “most” and “more” are the lexis which often occur in the intensification category.

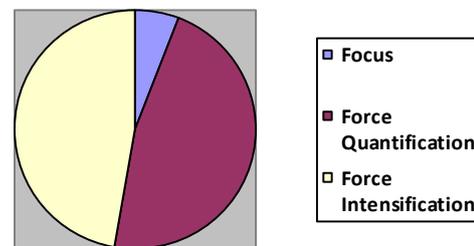


Figure 6. Article 2's graduation domain

Material process dominate clauses in Article 2 following by relational process. Article 2 is the study which examine the representation of face veil in the Indonesian Islamic film Khalifah, and it connotes otherness in Indonesian context which already accept hijab as normal. In introduction section, the author provides information about perception on hijab and face veil by Indonesian. Hijab in Indonesia is explained to be acceptable, even connotes modernity, while face veil connotes otherness and extremism especially after the 9/11 attack. The author tells this information dominantly through material process and relational process through

verbal such as 'wear', 'worn', 'represented', 'begin to shift', 'associates', 'considered as', 'labelled', 'attributed', 'connotes', 'denotes'.

The second section of the journal article is the discussion about representation of veiling in Indonesian film after the New Order period. The author explained that right after New Order period, Islamic film was made to make statement about dominant social and political discourses. In the post-New Order period there has been an increasing visibility of veiled women. This development is the reaction of the globalization of Muslim culture which started to embrace the new phase of Muslim modernity through veiled women. The author describes this perception on hijab in Indonesia dominantly using material, relational and verbal process. The verbal used such as 'mimics', 'connotes', 'resulted', 'became', 'found', 'explored', 'studied', 'considered', 'regarded', 'contributed'.

The next section is the section where the author explained the plot of the film *Khalifah*. Because of the function of this particular section, material is dominantly used to explain the experiences that happened to the characters in the film. Material process is used to explain the experiences that happen in the real world of the characters, through the process of 'making', 'works', 'returns', 'discover', 'struggle', 'prohibits', 'wears', 'makes', 'lost'. The author gives the explanation of how *Khalifah* turned from having tantalizing beauty when she was unveiled until when she was feared because of her face veil.

The next section, the author is discussing the face veil as 'other' in the background context of Indonesia. First, the author provides the part of the film where *Khalifah* is seen as "other" in her environment. Face veil is the Arab culture with Sharia law that regulate them is different with multicultural nation like Indonesia. This explained why face veil is visualized as otherness in the film. The producer of the film then asserts that the making of *Khalifah* is to challenge the contested silent and passive of face veiled Muslim women through the characterization of *Khalifah*. In depicting this discussion, the author utilizes relational and verbal process to give definition of hijab and face veil through various perspective. The verbal that dominantly used are 'is', 'means', 'asserts', 'suggest', 'represent', 'depicted', 'regarded', 'indicate', 'evokes', 'becomes'.

In the conclusion the author explains the contestation of face veil in Indonesia and how film has been adopted to convey political stance. It is told that the veil is the acceptable symbol of Muslim while face veil is perceived as dangerous. The author also highlights the

marginalization of women's voices in film, which Spivak argues that these women are in the crisis of representation. In this section material and relational process are dominantly occur through the use of verbal 'is', 'considered as', 'should be', 'seen as'. It is functioned to give concluding perception about face veil and its representation in Islamic film.

The appraisal items employed in Article 2 differ with the first one. Unlike Article 1, Article 2 build their argumentation predominantly through monogloss form which is a bare declaration of the author. The author shows their reliability through the use of acknowledge subcategory of heterogloss with lexis 'suggest', 'asserts', 'notes' and direct citation. There is contradiction between the valuation that is being attributed to veil and face veil. Veil is often attributed with positive valuation while face veil is surrounded by the negative attitude of insecurity which indicated by the words 'anxieties', 'fear', 'extreme' and 'dangerous'.

The difference between the two journal articles being examined is apparent in the utilization of engagement domain of appraisal theory. In the Q1scopus-indexed journal article there is almost equal distribution from each categories of engagement: monogloss, heterogloss contractive and heterogloss expansive. However, in the Q2scopus-indexed journal article being examined in this paper dominantly using monogloss form to build their paper. The employment of monogloss in Q2scopus-indexed paper is two times more than its employment in the Q1scopus-indexed journal article. Monogloss is the proposition where it is a bare assertion from the author. It does not allow any dialogistic at all or any alternative views. This overuse of monogloss form might question the authorship credibility. The use of engagement resources in journal article might be one of the criteria of editor to put the paper into reputed journals [19].

Authors from both of the journal articles confirm the shifted definition of hijab in Indonesia. Argumentations from both journal articles are built upon analytical exposition achieved through the use of engagement form of heterogloss acknowledge. They strengthen their argumentation that the idea they offer is the case by using heterogloss proclaim to fend off other dialogistic alternatives. They argue that hijab in Indonesia is acceptable, even became a representation of modernity and wealth through lexis that show positive attitude and appreciation towards hijab. The quantification from graduation domain also intensified how hijab has become mainstream and normal in Indonesia background context.

4. CONCLUSION

Using analytical exposition genre, authors from both journal articles show alignment of the positive shifting on representation of hijab in Indonesia that has shifted, which not only represents religious piety but also connotes life style and modernity of Muslim women. It is expressed by both authors from two reputed journal articles by the utilization of transitivity system and appraising items. The authors redefined their definition of hijab in Indonesian perspective dominantly through relational process from transitivity system. The authors show alignment of positive representation of hijab with other dialogistic alternatives through the use of subcategory of acknowledgement and proclaim from heterogloss category. Hijab in Indonesia is redefined as the representation of modernity and wealth.

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