A Corpus-Based Approach to Transitivity Analysis of *Ulamas* in Media

Siti Sarah Sofyaningrat[1], Untung Yuwono[2(✉)], and Totok Suhardijanto[2]

[1] Indonesian Studies Program, Faculty of Humanities, Universitas Indonesia, Depok, Indonesia
[2] Linguistics Department, Faculty of Humanities, Universitas Indonesia, Depok, Indonesia
`untungy@ui.ac.id`

Abstract. This study employed an approach combining critical discourse analysis, corpus linguistics, and transitivity analysis to unravel the representation of U*lamas* in online Kompas as the online media in Indonesia. The transitivity analysis unravels 6 process type found in the corpus of *Ulamas*, those process types are material, verbal, mental, behavioral, relational, and existential process. The result showed that Kompas represented *Ulamas* as the figures who have important and impactful roles in Indonesia and the figures who have strong relation to the political dynamic in Indonesia.

Keywords: Critical Discourse Analysis · Corpus Linguistics · Transitivity · Media · Ulama

1 Introduction

At the end of 2016, Indonesia experienced considerable political dynamics. As reported by Kompas in the "Kaleidoskop 2016: Pernyataan Ahok, Aksi Damai, dan Pemufakatan Makar" (2016 Kaleidoscope: Ahok Statement, Peaceful Action, and Consensus-Building) (23/12), there were three major actions of Acts to Defend Islam (*Aksi Bela Islam*) triggered by the statement of Basuki Tjahaja Purnama, who at that time served as Governor of Jakarta. This case made many *Ulamas* or Islamic Scholars speak up and considered Ahok's actions as blasphemy. One of the *Ulamas* who strongly opposed the actions of Ahok was the Chairman of the Indonesian Ulema Council (*Majelis Ulama Indonesi*a) at that time, Ma'ruf Amin. Post-2016, in which *Ulamas* took a central role in the Act to Defend Islam, *Ulamas* were increasingly reported by the media in Indonesia. The *Ulamas* reported in the media was related to the Ahok case, the criminalization of *Ulamas,* as well as the involvement of *Ulamas* in politics in Indonesia.

In KBBI online (Indonesian Dictionary), *Ulamas* are interpreted as 'people who are experts in Islamic knowledge'. However, the role of *Ulamas* in Indonesia is not only in the field of Islamic education. As a country with the most Muslim majority in the world, *Ulamas* as respected figures in Islam have another important roles in Indonesia, such as roles in the religious, social, and even political fields. This role of *Ulamas* has begun since the arrival of Islam to Indonesia during the pre-independence period until now, long after Indonesia gained its independence [1–4].

Kompas is one of the mass media that reported *Ulamas* intensively. Moreover, the online version of Kompas: KOMPAS.com and KOMPAS.id which deliver news quickly than the printed version. The intensity of many news regarding *Ulamas* can give influence on how readers portray *Ulamas*.

The media can provide an illustration of how *Ulamas* are positioned to influence Indonesian society. The description is referred to as representation. Representation according to Eriyanto [5] is a description of how a group is presented by selecting and delivering certain facts. The representation of *Ulamas* in the media can influence how opinions are formed in society. Baker, et al. [6] stated that many studies show that newspapers can influence public opinion, such as Lido in Baker's [6] study which shows that negative representation of refugees in the media has a direct and rapid effect on the assumptions of readers regarding these refugees.

Baker, et al. [6] stated that the media presented information about events that occurred in the world to the public. Because to present an event thoroughly, accurately, and impartially is impossible, the media offer a representation of an event that is claimed.

To see the representation of *Ulamas* in the news, critical discourse analysis according to Fairclough [7] can help explain these representations relating to the ideology of a newspaper. In relation to that, corpus-based approach that can process the large data from media can help to identify the pattern of the linguistics evidence. Furthermore, to help analyze the corpus-based critical discourse, transitivity analysis which is part of *Systemic Functional Linguistics* from Halliday [8] can be employed and give a more thorough analysis. Fowler [9] states that transitivity is an important tool in analyzing representation. This is because transitivity sees clauses as representations of experience. By analyzing transitivity in the news corpus of *Ulamas*, the representation of *Ulamas* in the media as seen in the clauses in the news can be seen. Thus, this method was chosen to analyze how online Kompas represented *Ulamas* in the news.

Based on this, the problem formulated in this study is how *Ulamas* are represented in news on KOMPAS.com and KOMPAS.id through transitivity analysis with a corpus-based approach.

2   Theory

When the media reported something in the news, the information delivered can have different values and representations than other media. This is because the value of a media is different. Journalists who make news send the voice of certain media institutions [10].

To see the value of a media and how a group is represented by the media, Critical Discourse Analysis is generally used to find out the representation.

In relation to journalistic discourse, critical discourse analysis views that the relationship between social practice and discourse practices in the production of journalism is interconnected [11]. Richardson [11] also said that the text in the media could shape the knowledge and opinions of the readers.

The Fairclough critical discourse analysis can be used to analyze a discourse. The threat of Fairclough's critical discourse analysis [7] is divided into three dimensions, namely the dimensions of text, discourse practice, and socio-cultural. Fairclough [7]

considers that these three dimensions show that text analysis is inseparable from the practice of discourse and institutions which are also embedded in the text.

In unraveling a discourse, a description of the dimensions of the text is carried out to find out the meaning behind the language. The basis of the study of the textual dimensions of the Fairclough's critical discourse analysis is *Systemic Functional Linguistics* (SFL).

In SFL, the clause is a unit that is analyzed to see the meaning of the text. The construction of Halliday's clause [8] is divided into three metafunctions, those are textual, interpersonal, and ideational or experience. Halliday views that the construction of a clause reveals reality in its context. In textual metafunction, the clause is seen as a message; the clause is seen as an exchange in interpersonal metafunction; in the meantime, to reveal what experiences are represented in the clause there is ideational metafunction, where clauses are seen as representations of experience.

In transitivity, elements of experience in clauses are intended by Halliday [8] to be divided into participants, processes, and situations or circumstances. Transitivity offers a system to be able to see what is happening and what is thought in an experience by grouping clauses into process types. The process in transitivity is divided into six types which are material, behavioral, mental, verbal, relational, and existential processes [8].

Material processes related to actions, such as doing and working on something, also related to events. Participants involved in material processes in the form of actors and goals. In addition, there are also other participants which is recipients. Then, the behavioral process is related to human psychological behavior. Furthermore, mental processes are processes that consist of verbs that show the meaning of thoughts and feelings. Participants in mental processes are senser, phenomenon, and causes. In a clause with mental processes, the participant's circumstances may or may not exist. This process is related to perception, cognition, consideration, and emotion. The next process is a verbal process which is the process of saying something. So, this process is in the form of utterances made from the participant who raises to the target participant, which usually includes verbiage from the leading participant. The relational process is concerned with attributes and identification. And the sixth process is an existential process that shows the existence of something. Only one participant in this process is called an existent.

In relation to transitivity, many studies employed corpus linguistics and transitivity in corpus-based critical discourse analysis. One of study is the study conducted by Lee [12], which attempts to analyze how mass movements in South Korea against meat imports from America are reported in two newspapers that are considered to have opposite ideology. Then there is also the study of Mohammed & Banda [13], who uses the transitivity and linguistic corpus to see Mandela's representation in online media in Arabic media, *Aljazeera.*

Critical discourse analysis that is increasingly developing and starting to synergize with other fields of linguistics, such as corpus linguistics, formed an approach called corpus-based critical discourse analysis [14]. Corpus is a large collection of texts. Corpus linguistics can describe the actual use of language [15, 16, 17]. With corpus linguistics and various corpus processing software, large language data can be processed using accurate complicated calculations in a short time. Processing such as frequency information

and statistical tests can present data in various ways and make it easier for researchers to see the linguistic patterns of a corpus or language data [6].

Corpus-based critical discourse analysis combined with transitivity analysis can unravel the patterns of representation on the discourse of *Ulamas* in the mass media. The corpus which is a collection of language data usage will show the frequency of choice of words in the media. Luke [18] states that the use of certain word choices in the context of social relations in the text of journalism can influence the thoughts or actions of the reader, so looking at the choice of vocabulary found in a media using details of the corpus can help find patterns of language usage.

3   Methodology

This study employed a corpus-based discourse analysis study with qualitative methods [6, 19]. Transitivity analysis [8] was used to find out the representation of *Ulamas* behind the clauses on the media.

In this study, the data is taken from Kompas online. There are two type of web platform of Kompas online, those are KOMPAS.com and KOMPAS.id. The news on Kompas online was taken from January 2017 to April 2019 because it is considered to represent a phenomenon related to the *Ulamas* reported in that period. The corpus consisted of 2,228 news articles with total tokens of 755,022. The *Ulamas* corpus will then be mentioned as UC.

To process corpus data and conduct transitivity analysis, the UAM corpus tool is used to annotate the type of transitivity process. 100 chosen news were randomly selected representing news from KOMPAS.com and KOMPAS.id.

Each clause is analyzed by the type of transitivity process. In addition, participants were also analyzed from material processes and verbal processes to find out the position of *Ulamas* presented in the news.

After the annotation, the frequency is extracted from different types of processes automatically in the UAM corpus tool. The result of the annotation and the concordances seen from the Sketch Engine were combined with the critical discourse analysis to see the representation of *Ulamas*.

4   Discussion

In transitivity analysis, there are 6 processes to be analyzed in clauses in the UC, those are material, behavioral, mental, verbal, relational, and existential processes.

In Table 1, it can be seen that the highest process type in the *Ulamas* Corpus (UC) is the material process with 1,671 (25.84%), verbal process appeared 1080 times (16.70%), and the third highest process is relational with total of 613 (9.48%). These processes show the top 3 positions in the UC clause. Furthermore, the process with high frequency was followed by mental process with 450 in total (6.96%), behavior process 285 (4.41%), and existential process only amounted to 193 (2.98%). The following is a more in-depth analysis of the type of process of the UC (Tables 2 and 3).

Table 1. Transitivity On *Ulamas* Corpus

Process	Total	Percentage
Material	1671	25,84%
Verbal	1080	16,70%
Relational	613	9,48%
Mental	450	6,96%
Behavioral	285	4,41%
Eksistential	193	2,98%

Table 2. Concordation of Collocate "Merupakan" (Is/Are)

1	*KH Hasyim Asyari merupakan*	*ulama*	*yang memiliki jiwa Nasionalisme tinggi.*
	KH Hasyim Asyari is an ulema who has a high spirit of Nationalism.		
2	*kunjungan dan silaturahmi yang dilakukan*	*ulama*	*merupakan kehormatan sekaligus keberkahan.*
	Visits and hospitality conducted by ulema are both honor and blessing.		
3	*"Ini kita teladani*	*ulama*	*yang merupakan guru dari guru."*
	"let us take an example of ulema who is the teacher of the teacher."		
4	*Maruf Amin merupakan seorang*	*ulama*	*yang terbiasa ceramah di berbagai Forum.*
	Maruf Amin is an ulema who is accustomed to lecturing at various forums.		
5	*Tokoh agama, Kiai dan*	*ulama*	*merupakan panutan dari masyarakat.*
	religious leaders, *kiai* and ulema are role models from the community.		

4.1   Material Process

The most common types of processes in *Ulamas* Corpus (UC) are material processes, which are found in as many as 1,671 process types. From these clauses, there are 119 types of material types.

Participants in material processes are differentiated into actors, goals, and recipients. In this analysis, to find out the representation of *Ulamas*, participants are divided into *Ulamas*, political and government figure, and other.

The following is an example of transitivity with *Ulamas* as actors in material processes.

1. *Ulama* [actor] *secara total juga mengabdikan* [Material process] *dirinya* [goal] *untuk melayani masyarakat* [circumstances]

   [Trans.]

Table 3. Concordation of Collocate "Ingin" (Want)

1	"Kita **ingin** dialog,	**ulama**	dan umara (pemerintah) terutama mencari solusi
	We want the dialog between ulema and government is about seeking for solution		
2	Moeldoko **ingin** meminta masukan	**ulama**	setempat terkait proyek strategis Nasional
	Moeldoko want to ask counsel from local ulema about the national strategy project		
3	"Kami **ingin** bertemu dengan	**ulama**	Kabupaten dan Kota Sukabumi serta Cianjur.
	We want to meet ulema in Sukabumi and Cianjur		
4	Lewat Munas dan Konbes Alim	**Ulama**	PBNU **Ingin** Teguhkan Islam Nusantara
	Through the national conference of ulema and Islamic scholars, PBNU wants to strengthen *Islam Nusantara.*		

Ulama seriously devote themselves to serving the community.

Ulamas, both individuals and groups, are portrayed as figures who devoting themselves to serve the community. *Ulamas* have an important role in community in Indonesia, this is in line with the statement of Djojomartono, et al. [20] that *Ulamas* are involved in social and state life of Indonesian.

2. *Mbah Maimoen* [Actor] *lebih banyak memberi* [material process] *wejangan* [goal] *kepada pasangan nasionalis-santri ini* [recipient].

[Trans.]

Mbah Maimoen gave a lot of advice to this nationalist-santri political partner.

In clause 2, it is seen that Mbah Maimoen, an Ulama, carried out a material process in the form of *memberi wejangan* "giving advice". This shows that *Ulamas* are presented as counsellors who can provide advice to others, in this case the recipients are political actors who refer to the candidate of governor and deputy governor of Central Java.

Ismail [21] states that *Ulamas* are role models followed by their family members, santri "student/disciple" and the community, both inside and outside the *pesantren* "Islamic boarding school" environment. This is in accordance with the material processes found in the UC, such as giving advice, inspiring, and set an example.

In addition to the *Ulamas* positioned as actor in material processes, the *Ulamas* are also positioned as the goal or recipient of material processes. The following is an example of the transitivity analysis of the material process in which the actor is not *Ulamas*, but a political figure of the government.

3. *Keduanya beserta istri Ganjar, Siti Atikoh Supriyanti, dan istri Yasin, Nur Arafah*, [Actor] *menemui* [material process] *ulama KH Maimoen Zubair atau Mbah Moen* [goal] *di Pondok Pesantren Al-Anwar Sarang, Kabupaten Rembang* [circumstance].

[Trans.]

Both Ganjar's wife, Siti Atikoh Supriyanti, and Yasin's wife, Nur Arafah, met ulama KH Maimoen Zubair or Mbah Moen at Al-Anwar Sarang Islamic Boarding School, Rembang Regency.

In the analysis it was seen that KH Maimoen Zubair was positioned as the meeting destination. K.H. Maimoen Zubair is a well-known Ulama who owned Islamic boarding schools and involved in Indonesian politics. He is also an elite of the Partai Pembangunan Bangsa "United Development Party" founded by a big Islamic organization, Nahdlatul Ulama (NU). The actors of clause 3 are the governor and deputy governor candidate pairs, Ganjar Pranowo and Taj Yasin, who rallied in the Central Java regional election. This shows that *Ulamas* are the goal of the act of political leaders.

According to Djojomartono, et al. [20], *Ulamas* do have power in their communities, they act as patrons, representatives of the people and mediators with communities outside the Islamic social system. *Ulamas* even act as the commander in chief to fight against colonialists during the colonial period. In addition to being able to mobilize people, *Ulamas* were also seen as local leaders who could control social life and were even considered higher than formal leaders by the local community where the *Ulamas* existed. Because they have such a great ability, it is not surprising that *Ulamas* are targeted by political and government figures who meet them.

In the annotations carried out on the UAM Corpus Tool, in addition to the type of annotated material process, participants of material process, such as actor, goal and recipient were also annotated. The result of actor type of material process participant showed the highest actor type in UC is political and government figure, with a total of 355 participants, while the *Ulamas* presented as actor type participant have a total of 284 participants, and other figures as the lowest actor type of material process participant in UC have 251 participants.

Furthermore, the material participants with the position of the *Ulamas* as the goal ranked the highest with the total of 127 occurrences, then the goal type of material participant of government politics are 80 occurrences, and the other figures were 67 occurrences.

Apart from actor type and goal type, there is also type of recipient participants. In recipient participant, the *Ulamas* appeared 9 times, government political Figs. 4 times, and other Figs. 8 times.

This result shows that in the news related to the *Ulamas* presented by Kompas online, the actor type who are often presented are political and government figures, while the *Ulamas* occupy the highest position as the goal of material processes carried out by political and government figures. This shows that in Kompas online, *Ulamas* become objects of politicization to support the interests of political and government figures.

4.2 Verbal Process

The verbal process found in UC sample is 41 words. Its occurrence is 16.70% of the total transitivity process. It's not surprising that in a news the verbal process has a very high number. That is because in the news, news reporters usually include opinions from sources to make news.

According to Fairclough [22], when words or writings from other people are reported, there are different voices brought into the dialogue. One of the types of reporting is direct reporting in the form of quotes from sayings or writings. In addition to direct quotes, there is also indirect reporting in the form of a summary of what is said or written, not the actual word. Indirect reporting usually written without quotes and has a verbal clause. Fairclough [23], says that by using indirect reporting, people will assume that the indirect quotation is the same as what is mentioned by one party, while in fact the use of indirect quotes is a result of reproduction, transformation, and translation of the reporter's voice to be more precise. Other types of reporting are free direct reporting which is a direct free quote in the form of a combination of direct and indirect and narrative report of speech act which presented speech acts without reporting the actual content.

In UC there are two types of reporting, those are direct and indirect reporting. In verbal process, participants in the verbal process are divided into sayer and verbiage, with a receiver as an optional participant [8]. The following are examples of transitivity analysis from UC with indirect reporting.

1. *Muslim, salah satu Ulama yang diundang*, [sayer] *mengatakan* [verbal process] *belum tahu secara pasti materi pembicaraan dengan Presiden* [verbiage].

   [Trans.]

   Muslim, one of the invited *Ulamas*, said that he did not know exactly what the President would discuss.

In the example of transitivity analysis on the verbal process 1, it is seen that the *Ulama* act as the sayer. The context of the conversation was that Central Javanese *Ulamas* were invited by President Jokowi.

Apart from the *Ulamas*'s point of view, the speech acts used as quotations in the coverage of the *Ulamas* in Kompas online also take other perspectives.

2. *Jokowi* [sayer] *mengatakan* [verbal process] *pertemuan-pertemuan tersebut bertujuan menjalin tali silaturahim dengan para ulama, kiai, dan ustaz dari seluruh provinsi yang ada di tanah air* [verbiage].

   [Trans.]

   Jokowi said the meetings were aimed at establishing friendship with the ulema, *kiai* "ulema in Javanese", and *ustaz* "religious teacher" from all provinces in the country.

In clause 2, Jokowi, as the president of Indonesia, acts as the sayer of the verbal process. The verbiage delivered by Jokowi as a president is about establishing a better connection with the *Ulamas*.

In addition to indirect quotations such as the examples in analysis (1) and (2), the following is direct reportings found in the sample of UC.

3. *"Dari dulu namanya calon presiden dan wapres pasti minta dukungan ulama. Gubernur-wagub juga pasti cari dukungan ulama," ujar Maruf Amin.*

[Trans.]

"In the past, the presidential and vice-presidential candidates usually asked for the support of the ulama. The governor and vice governor would also seek the support of ulama," said Maruf Amin.

Maruf Amin is one of the vice president candidates who contested the 2019 Indonesian Presidential Election. Maruf Amin was known as an ulema who had served as Chair of the Indonesian Ulema Council (MUI) and Rais Aam or PBNU Chairperson. In this case, the position of Maruf Amin in the context of the *Ulamas* who became the sayer were found in the news entitled "Maruf Amin: Dulu, Ulama Itu Cuma Dijadikan Tukang Dukung Saja" "Maruf Amin: In the past, the ulema was only made as a supporter…" This quotation in the news addressed to the other *ulama*.

Fairclough [24] stated that in the news, verbal process in the form of quotations is a very powerful tool to convince readers. The news reporters can choose which words that they want to quote directly in accordance with the news they want to produce. This is called framing, which is when the voice of a party is included in the text and there is a choice of how to frame it and how to give context.

Based on this and several examples of verbal processes that have been delivered, it can be concluded that Kompas online actually tries to present the *Ulamas*, by using selected figures in such a way.

In addition to being closely related to politics, *Ulamas* with a verbal process conveyed the role of ulema who were very close in giving appeal, conveying thoughts, Islamic teachings, and aspirations. Many *Ulamas* are described as teachers and counselors who have important roles in social life and governmental issues.

In addition to the annotated verbal process, the sayer of the verbal process were also annotated to find out which figure had highest role in forming the discourse regarding *Ulamas* in the *Ulamas*' news on Kompas online. The annotations of sayer in verbal process were distinguished into *Ulamas*, politics and government figures, and other figures. The result showed that the most frequent sayer of verbal process in UC is political and government figures with 418 occurrences, and there were 327 occurrences of ulema as the sayer, and 181 occurrences for other figures.

This shows that in Kompas online, the news relating to the *Ulamas* is filled with political and government figures who are prominent in various verbal processes found in the news. This strengthens the role of *Ulamas* who are represented as figures related to politics and government in news related to *Ulamas* in Kompas online.

4.3   Relational Process

The relational process found in the UC sample are 9.48%. According to Halliday [8], relational clauses can identify and characterize things. In the UC sample, 27 types of words were found to be relational processes.

The following is the example of relational process in a clause that was found in the UC.

1. *Ulama ini* [token] *adalah* [relational process] *salah satu dari 40 Ulama yang diundang presiden di Istana Merdeka* [value].

[Trans.]

This ulama is one of 40 Ulama who were invited by the president at Merdeka Palace.

Ulama in clause 1 is identified as part of other *Ulamas* invited by the president to the Palace. *Ulamas* have had close relations with the government for a long time. Abdullah and Shiddique [26] stated that the closeness of the *Ulamas* and the government had existed since the Indonesian era was still in the form of small kingdoms, then into colonial times, pre-independence period, and post-independence period.

2. *Ulama memiliki jaringan yang luas dengan santri, alumni santri, ataupun umat.*

[Trans.]

Ulema have an extensive network of santri, alumni of santri, or umat "devotees".

Ulamas in clause (c) are characterized as figure who have a wide network. Most *Ulamas* were graduated from *pesantren* or Islamic boarding schools, their extensive network included *santri*"student" in *pesantren* and the community around *pesantren*. Kompas online describes that scholars can spread a view to their people.

The role of *kiai* and *Ulamas* in the history of Indonesian independence has been discussed by Benda, H.J. in Ismail [21], that the *Ulamas* mobilized heroic and patriotic resistance which strongly opposed colonial policy. One such ulema is K.H. Zainal Mustafa in Singaparna who opposed the Japanese military which was repressive and very detrimental to the people. In addition, the ulema mobilized the people to fight the arbitrariness of the invaders. To see more about the relational process, the collocation analysis was chosen to find concordance in the axis of the word *Ulamas* as Key Word in Context (KWIC) in the Sketch Engine to see the characterization and identification of *Ulamas*.

From the concordances, it can be seen that the representation of the *Ulamas* identified in UC is a figure who has a high spirit of nationalism, brings honor and blessings, teachers, is used to lecturing, and becomes a role model for the community.

4.4 Mental Process

6.96%, words were found in the mental processes in the clauses of the UC. In this mental process there are a total of 15 lemmas in the mental process. Those are *ingin* (want), *berharap* (hope), *menilai* and *dinilai* (judge and to be judged), *merasa* and *dirasakan* (feel and to be felted), *yakin* (believe), *diharapkan* (expected), *melihat* and *dilihat* (see and to be seen), *mencintai* (love), *memahami* (understand), *memandang* (look), *kira* (think), *keberatan* (reluctant), *diragukan* (to be doubted), *heran* (curious), *hafal* (memorize).

Halliday [8] states that participants from mental processes are senser and phenomenon. The following is an example of transitivity analysis related to mental processes whose senser are *Ulamas* and other figures.

1. *Habib Ahmad Ja'far* [senser] *yakin* [mental process], *Jokowi yang didampingi oleh Maruf Amin memiliki arti orang baik dan amanat, sehingga bisa menjadikanIndonesia bersyariah tanpa ada khilafah* [phenomenon].

[Trans.]

Habib Ahmad Ja'far believes that Jokowi and Maruf Amin mean good and trustworthy, so that they can make sharia in Indonesia without *khilafah.*

The word *yakin* "sure" is a mental process related to cognition. In clause (1), the mental process is followed by a series of other processes, such as material, relational, and existential processes. Kompas attempted to illustrate that the *Ulamas*, Habib Ahmad Ja'far, had a strong cognitive attachment to Jokowi and Maruf Amin described in the phenomenon.

For a more in-depth analysis, this is concordances of the mental process *ingin* "want" as the collocate to *Ulamas* as key word in context.

From the concordance, if the senser outside the *Ulamas*, then the *Ulamas* is desirable for dialogue, asked for counsel, and is being visited. Meanwhile, when the *Ulamas* became the senser, it was shown by the *Ulamas*'s desire to strengthen something, in this concordance was the Nusantara Islam.

4.5   Behavioral Process

According to Halliday [8], behavioral clauses that include physiological and psychological aspects are included in the behavior process. This process is a combination of mental process and material process.

To see how the behavior process is described in the UC clauses, here is an example of transitivity analysis in the UC sample.

1. "*Pemerintah* [behaver] *dituduh* [behavioral process] *mengkriminalisasi [behavioral process] ulama, pemerintah* [behaver] *memusuhi* [behavioral process] *umat Islam, itu tidak. Yang kami* [behaver] *larang* [behavioral process] *kalau ada organisasi agama yang mempunyai ideologi paham mengubah Pancasila* [circumstance]," ujar Tjahjo.

   "The government is accused of criminalizing *ulama*, the government is hostile to Muslims, it is not. What we forbid if there are religious organizations that have ideologies that understand changing Pancasila," said Tjahjo.

In clause 1 which is included in the clause of verbal process, there are several behavioral processes in this one clause.

In clause 1, the government is shown as the party who is being accused (*dituduh*). The media presented the government as a victim of the accusation of criminalizing ulema and hostility to Islam. According to KBBI, the word *tuduh* "accuse" means 'pointing and saying that someone is acting badly'. By using the passive word accused, the government, in this case Tjahjo as Minister of Home Affairs, placed himself as a victim. In addition to placing themselves as victims, the government also determines its attitude in the behavior process, which prohibits religious organizations that do not in line with Pancasila as the special ideology in Indonesia. The word *larang* "forbid" means 'order not to do something; do not allow anything to do '(KBBI IV). From the definition, it can be seen that the word forbidden is an order not to do something. In this case, the government as the owner of the authority can circumvent the allegations, while providing prohibitions.

It is seen that the government, in this case the Minister of Home Affairs, was made the preferred resource by Kompas to convey the media's views on the criminalization of *Ulamas*.

Of the 13 verbs found in the UC sample, 5 of them have positive meaning, *mendukung* and *dukung* (support), *mendoakan* (pray for), *menghormati* (respect), *mengapresiasi* (appreciate), *menghargai* (honor). While the remaining 7 verbs have negative meanings, those are *melawan* (resist), *menolak* (reject), *menghina* (insult), *mengganggu* (disturb), *mengkriminalisasi* (criminalize), *dituduh* (accused), *membahayakan* (danger).

For the example, the word *mendukung* "support" with Ulamas as the behaver showed the relation to supporting political action, and the government and various candidates in the general election contest in Indonesia.

From this, it can be seen that the *Ulamas* are represented as the supporter in government campaigns and political figures campaign. This is in line with the opinion of Ismail [21], Hidayat & Haryono [2], and Winarni [27], which states that *Ulamas* take a role in politics in Indonesia.

While the negative behavioral process such as *menolak* "refuse" presented that the *Ulamas* voted to reject government policies. This shows that *Ulamas* try to be a "moral compass" that directs the government [3].

4.6 Existential Process

Existential processes are processes that represent existence. The existential process has only one participant that is existent [8]. In English, existential processes are found in clauses such as 'there is a book'. The word there does not have any semantic function, the word is an existential process, and the word book is the existent.

The following is an example of transitivity analysis in a clause that carries an existential process.

1. *Berdasarkan laporan tim khusus yang diterjunkan* [circumstance], *ada* [existential process] *13 berita penyerangan tokoh agama oleh orang gila* [existent].

   [Trans.]
   Based on reports from the special team deployed, there were 13 news of *ulama* attacks by crazy people.

In clause 1, the existence shown is about the news of the attack of *ulamas.* Other existential processes which are in line with the attack of ulema are processes related to the criminalization of the *Ulamas.* In relation to that, Kompas presented such issue with the absence of the criminalization of *Ulamas* through quotations from the head of the national police public relations division.

2. *Kepala Divisi Humas Polri, Irjen Boy Rafli Amar, sebelumnya meluruskan* [circumstance] *bahwa tak ada* [existential process] *kriminalisasi dalam kasus-kasus yang ditangani polisi* [existent].

   [Trans.]

The head of the Police Public Relations Division, Insp. Gen. Boy Rafli Amar, previously straightened out that there was no criminalization in cases handled by the police.

Furthermore, in clause 3, it can be seen that in addition to affirming the existence or absence of an issue, the existential process in the UC from Kompas online also shows the presence of *Ulamas* in an event. This shows that the presence of *ulamas* in an event is considered important.

3. *Acara ini dihadiri ratusan ulama dan kiai se-Jateng.*

[Trans.]

The event was attended by hundreds of *ulama* and *kiai* throughout Central Java.

5   Conclusion

Through transitivity analysis, corpus linguistics, and critical discourse analysis, there are 6 transitivity processes which are used to reveal *Ulamas*'s representation.

In the material process, it appears that the *Ulamas* as an actor is described as a figure who care about Indonesia. *Ulamas* are also described as actors who have a large influence in moving the masses in large numbers. Political figures are portrayed as the figures who approached *Ulamas* as influential figures. In material processes, the analysis is carried out more deeply by looking at who appears more often as the actor and who appears more often as the goal. The results show that even though the news collected is news about *Ulamas*, figures who are often reported in Kompas online as actors are political figures, and *Ulamas* often appear as goals and recipients. So, it can be said that in Kompas online, *Ulamas* are represented as objects of politicization by political and government figures.

In the verbal process, some *Ulamas* as the sayer not only showed their influence on Muslims by appealing and giving advice, but in the political field. The *Ulamas* were also shown as figures who made declarations or support for political figures. In addition to the *Ulamas* as the sayer of the verbal process, there are also other figures who appear as the sayer. The annotation of the sayer as the participant of verbal process are carried out to see which surfaces are often raised in clauses with the verbal process. The result is that political and government figures still emerge as figures who are often shown as the sayer who convey their verbal process. The frequency is followed by the *Ulamas* and then other figures. This further reinforces that the news of the *Ulamas* on Kompas online represents political and government figures in which *Ulamas* become political and government figures or *Ulamas* provide appeals, declarations, calls to support certain political and government figures.

In the relational process, *Ulamas* are characterized and very positively identified, such as having an important role in the life of society and the state. Then in the mental process, the verbs of mental processes give the effect of the emphasis of various *Ulamas* and political figures to give political support. In the behavior process, *Ulamas* are shown to have the power to support and reject a government policy or political attitude of certain political figures. Finally, in the existential process it is seen that *Ulamas* are described

as the figure who attend various activities. In addition, the existential process shows the cases related to the *Ulamas*.

From the results of the analysis, it can be seen that the representation of the *Ulamas* in Kompas online is dominated by politics. *Ulamas* is described by Kompas as figure who are deeply involved in the political dynamics in Indonesia. In addition, *Ulamas* are also figures associated with legal cases such as criminalization of *ulamas* and associated with education which is related with *pesantren* and *santri*.

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