Meaning beyond the Clause in Critical Discourse Analysis: Ideational Function with Systemic Functional Linguistics Approach

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Abstract: Critical discourse analysis in the religious context is now a significant issue to be investigated through the linguistic way because the discourse shows the strength of language. The aim of this research is to make the world understand and reject the discrimination in religion. This study used descriptive qualitative method to describe the ideational function by using transitivity analysis to analyze the experiential realities in a phenomenal speech delivered by one of the religious leaders in Myanmar, Ashin Wirathu, who put a pressure on Islam. This research drew on finding from a study of verbal social process through Systemic Functional Linguistics (SFL) to look at discourse critically. The research finding shows that the speech created the discrimination by showing Buddhist's insecurity, dissatisfaction, and hatred signs to Muslim through processes in transitivity. This discrimination is clearly shown from the data: using 62% of verbs with negative meaning about Muslim in material process; using negation as much as 43% in mental process about Muslim,; 100% verbal process from Wirathu indicated that all information taken from Wirathu's only; using 92% of behavioral process to complain about Muslim ideology; using 61% of relational process to describe negative value about Muslim.

1 INTRODUCTION

Giving pressure through language has become an essential thing to be investigated. The power of language can make many people trust and follow to do something even it really takes a risk. It creates a conflict when it deals with the ideology. Ideology is used by Government and leader of religion to show their role and their identity.

Critical discourse analysis is used to find out the implicit code behind the overt propositions in the social and political context. The discourse shows the face of the speakers or the writers and it appears as the same reflection from the past, the recent time, or even the future. The language shows the value of culture, norms, belief, and ideology (Caldas-coulthard & Coulthard 2003); (Pragmatics & Linguistic 2009).

Referring to history, the crusade war was caused by the speech delivered by Paus Urbanus II who wanted to get the land called Jerusalem as their holy land. He created the war through his speech because he could convince that war was the right thing to do to get honor in the God's side. From critical discourse analysis, it can be assumed that the crusade happened not only for the sake of God but it had other implicit strategy to get position in politic and economy. It is believed that all religions in this world actually teaches us peace in fact, differences among religions become a reason not to live in peace particularly stimulated by the leader's speech, for instance in crusade war done by Paus Urbanus II (Jackson 2009); (Ul & Wani 2013); (Madaniyah 2015); (Gada 2015); (Prijanto 2017)

The similar conflict recently happens in Myanmar in Asia especially for the Rohingya people. They are Islamic people and have conflict with Buddhist people. The conflict was triggered by Buddhist leader's speech named Wirathu. He asked people to drive out Rohingya people because of difference in belief, politic, and economic sections (Mujiraharja 2015).

The research gap of this research is seen from the different locus, focus, subject of the research, and the theoretical base. This study investigated the

language power and the implicit language meaning through oral media, especially for speech delivered by the religion leader of Buddhist in Myanmar related to the conflict of Rohingya. This study focuses on the use of grammar to find out the meaning beyond the clause through transitivity analysis.

2 LITERATURE REVIEWS

A large number of researches have conducted a critical discourse analysis to investigate the power and the ideology in president's speech (Wang 2010); (Alvi et al. 2011); (Kondowe 2014); (Ar, Studi & Inggris 2015); (Chalimah & Sumarlam 2017); (Al-momani 2017) however there is limited study on other leader's speech such as religion leader therefore this study attempts to analyze a speech from a Buddhist's leader –Wirathu- using (Halliday 1994); (Halliday 1985) on systemic functional grammar especially for the experiential meaning and the logical meaning through ideational function.

The ideational function: experiential meaning reflects the real experience of the participants by analyzing the process and the circumstance. Its function is to convey new message or new information reflecting the events and the experiences. According to (Santosa 2003) & (Wang 2010), there are six kinds of process in the experiential meaning: material process, mental process, verbal process, behavior process, relational process, existential process.

Material process has a functional meaning to describe what the government or the leaders have been achieved, what they are achieving, and what they will achieve. It also has a purpose to arise the confidence and attains a support from the listener of the speech (Wang 2010).

The next process is mental process. It is believed that the function of mental process is to make other people feel to have close relation with speaker and even they are willing to devote to do something as the speaker asks to do as (Wang 2010) says mental process describes about what the government or the leaders have felt, seen, and thought and shows the intended meaning then it can be connected to the political belief between the speaker and the listener. Furthermore, it shows the speaker's emotion and hope in the speech.

Another process is verbal process and this process shows the art of saying (Santosa 2003). The speaker wants to show the important position the person who states the information and indicates specific person who have the same perception to be given the information. The words used in the verbal

process can be in direct or in indirect speech, such as: say, ask, tell.

The next process is behavior process. This process uses verbal in doing an action (Santosa 2003). The process functions to show the people that the speaker has done something through his verbal or his statement. It means that verbal process has the main function to give information what he has done through saying. The relational process is divided into two parts namely attributive relational process and identification relational process. This process functions to describe people and objects. It also describes the abstract items such as belief and this process can be also used to explain and convince the listeners indirectly. The relational process is used as linking verbs and as verbs in identifying something.

The last process is existential process. This process is used to show that something existed. The existential process can be used as a proof that what the government or the leader said is true. This process has great contribution if it is correlated with the other processes. For instance, the leader of the religion makes a statement in material process about what Rohingya people did in the politic, and the evidence shows that there are many of them have high position in the government. It can be seen further and described clearly from the data analysis in the next discussion.

According to (Caldas-coulthard & Coulthard 2003) critical linguistics has close relation to history rather than sociology. In fact, linguists aim to understand values in terms of social, economic, political formations and diachronically changes therefore critical linguistics such as critical discourse analysis is equal to history and sociology since present value reflects value in the past. As (Caldas-coulthard & Coulthard 2003) suggests that it is essential to seek out the semiotic potential of the grammar through the speech articulation and value. Beyond language, the speech shows as public communication with its own characteristics, social recognition, value, and effect. The value can be analyzed especially from the relational process. The attribute given to the carriers will show whether it is about happiness, insecurity, or dissatisfaction (Martin & Rose 2007).

This study focuses on investigating meaning that the verbs show in transitive and intransitive verbs where the actor or the subject did something. Moreover the study also considers the value of the verbs whether the verbs have a positive or negative meaning in showing emotion.

3 METHOD

3.1 Research Design

This study applied descriptive qualitative research design to describe the data taken from the form of oral speech delivered by Ashin Wirathu using Systemic Functional Linguistic (SFL) theory. This research is limited to merely analyze the ideational function through transitivity to show experiential realities. There are six kinds of processes to be analyzed in transitivity, namely: material process, mental process, verbal process, behavioral process, relational process, and existential process. The data analysis will lead to reach the research aim.

3.2 The Introduction of Ashin Wirathu

Ashin Wirathu was born on July 10 in 1968 in Kyaukse near Mandalay. Wirathu started to be a monk when he was fourteen years old. In 2001, Wirathu involved and became the leader of group called 969 which was anti Islamic people. Wirathu avoided the spread of Islam in Myanmar. Wirathu was indicted to have 25 years in prison but he was released in 2012.

In September 2012, Wirathu asked the monk in Mandalay to support President Thein Sein's controversial idea to send Rohingya people out from Myanmar and the peak of the tragedy happened in Rakhine state. Wirathu started to be active in his sermons to hate Islam in you tube in 2011. The Ashin Wirathu's biography was taken from https://en.wikipedia.org/wiki/Ashin_Wirathu and from http://www.bbc.com/news/world-asia- 30930997.

3.3 Speech for Analysis

The Wirathu's speech was downloaded from Youtube at https://www.youtube.com/watch?v=3GE7BI4f0VE. The sample speech is the radical speech delivered by Wirathu in a temple in Mandalay, Myanmar. Wirathu's speech was analyzed by using transitivity analysis to find out the hatred signs.

4 RESEARCH FINDINGS AND DISCUSSION

The analysis intended to separate the verbs which showed the process into six kinds of experiential functions: the material process, the mental process, the verbal process, the behavioral process, the relational process, and the existential process.

Table 1: Transitivity in material process (Muslims)

Verbs referred to Muslims	Type
Do, make friend, work, unite, cooperate, elect, join, get, protect, move, get, involve, happen, refuse, keep, use, form, return, surround, abolish, abuse, differentiate, marry, destroy, increase, snatch, compete, take	Declarative proposition in positive and negative clause

There are 28 verbs out of 45 verbs or approximately 62% from all the verbs (data in table 1) used in the material process by Wirathu to describe about Muslim Rohingya's activities. By using the material process, he succeeded to convince the people of Myanmar that Muslim people were very dangerous for their economic and their position in politic. He also added the proposition that the problem also related to religion development. He told the mass that Muslim people have succeeded in developing their religion, economic, and politic because of some reasons such as: Muslim people do not do anything for their nationalism; they close with Generals in the previous government, they do monopoly in the Yangon market; they compete in an unfair way by selling and having transportation service with cheaper cost; they married Buddhist women and forced them to change their belief; and they have position in the political parties.

In the experiential context, mentioning what people had done and achieved will lead to disappointed feeling of Buddhists since they do not have equal achievement as Muslim do. They also lost their benefit in economic because Muslim people are capable to expand their business Yangon. The use of such material process will worsen the mass' feeling. From the propositions and from the analysis of the material process, Wirathu had mentioned the bad activities of Muslim people in economic and politic which led to the problem in spreading Islam through marriage, business, and political party. It is clearly seen that Wirathu lead the people to hate Muslim to support the current political government to get success in economic and politic by arising conflict through different religion reason although the world knew that Buddha teaches to live in peace.

These are some examples of the full sentence taken from the speech: United among under one idea 'nationalism' they have worked for their own people; when they do business, they do it in nationalist sense; they keep buying land and properties everywhere.

Table 2: Transitivity in material process (969)

Verbs referred to 969 followers	Type
Do, make friend, work, unite, cooperate, elect, join, get, protect, move, get, involve, happen, refuse, keep, use, form, return, surround, abolish, abuse, differentiate, marry, destroy, increase, snatch, compete, take	Declarative proposition in positive and negative clause

There are 17 verbs or approximately 38% of all verbs (based on table 2) used by Wirathu to describe the activities done by the people in Myanmar who got sorrow because of Muslim people. He arranged the Buddhist people to do everything with the nationalism. They should have avoided doing their daily activities such as eating, traveling, and shopping by using Muslim property. They might eat and travel to the Buddhist people's shop and travel only. He also urged people to sacrifice their money to support 969 Buddhist movements. Even, He had made an announcement not to have a business or have a relation with Muslim people in Myanmar.

The data of the material process shows that Wirathu persuaded the people to give much contribution for the Buddhist people and vice versa, he prohibited the people to give any benefit for Muslim. He mentioned clearly why the people of Myanmar must do it. The reasons are: the Buddhist people have been killed by Muslim people, the Muslim business is better than the Buddhist business, the growing of Islam in Myanmar becomes threat. This is also ways to create the conflict.

These are some examples taken from the speech: we visited Mon state; we golden Burmese would win this fight; we have to protect our race.

Table 3: Transitivity in mental process (Muslims)

Verbs referred to Muslims	Type
Love, interest, respect	Negative Polarity

The data in table 3 showed that Wirathu had many negative statements about Muslim. He used the verbs in mental process as much as 43% of all the mental process. He stated explicitly that Muslims did not love military but the benefit. They involved in political party for the sake of their people and they did not have any respect in human rights.

Wirathu preferred using negation than other verbs because it makes the speech become more powerful because the negation is followed with the negative statement again. In one sentence, there are two negation clauses. He would get much benefit in persuading people with this way. For example: he did not directly say that Muslim hated military in fact but he asked the people not to think that Muslim loved military, but think that they loved military to protect their people. There are two negative clauses found in one sentence and it means that using two clauses are better to urge people to have a conflict than one clause directly stated the negative meaning.

These are some examples taken from the speech: it is not because they interest in politics, not because they respect human rights but for the sake of their people.

Table 4: Transitivity in mental process (969)

Verbs referred to 969 followers	Type of words
Look, see, listen, think	Imperative

From the data in table 4, Wirathu used 57 % of mental verbs to reflect his hope and his intention to make the people of Myanmar look at, see, listen, and think about the position of Muslim people in Myanmar. He involved the sense of eye, ear, and their cognition since he wanted to interact closely with the people by using their sense and their cognition.

There are three kinds of mental processes used, such as: sense, cognition, and affection. He did not choose the affection as he wanted to create anger by showing the fact that Muslim unites to develop their position in Myanmar. Wirathu led his people to look at, see, listen, and think this fact, and then they were urged to consider Muslim as their enemy. In addition, Muslim and Buddhist lived in a very different condition and this situation stimulates the conflict easier. The affection was not used as in the affection, there would appear the feeling from the heart to find out who we were. Therefore, he did not use the affection at all when he spoke to Myanmar people.

The following excerpts were the examples of the speech words: Think about it! They don't have any believe in politic; I thought the authority was so rude.

Table 5: Transitivity in verbal process (Muslims)

Verbs referred to Muslims	Type of words
No vers was found	Not found

From the data in table 5, there is no verbal process at all referred to Muslim and it shows that Wirathu spoke in one side as he told the proposition and received the proposition only from Buddhist's side. He did not give any chance to Muslim to speak or even give clarification about the way they succeeded in achieving economic and politic position.

Table 6: Transitivity in verbal process (969)

Verbs referred to Muslims	Type of words
Say, tell	Declarative

By using verbal process such as: say and tell, Wirathu wanted to inform people that there are some Muslims joins in the political party. He also eager to share one of the monks' complaint in Myot Hla town on governor's refusal in Buddhist ritual ceremony during Martyrs day.

Wirathu wanted to tell the world that the proposition he gave was based on the information and complaints from Buddhist followers and it is not from he himself. This makes people trust him and believe that their action is for the sake of preserving their culture. The verbal process could help him to get closer relationship because they have the same belief, the same culture, and the same ancestors.

These are the examples of the speech words: He said all the Muslims become member of the party; what a rude governor of the Township I said.

Table 7: Transitivity in behavioral process (Muslims)

Verbs referred to Muslims	Type of words
Influence	Declarative

The behavioral process is used to urge the people of Myanmar unconsciously to be willing to do the instruction through verbal and connects into their minds. The verbal process by using the word "influence" has negative impact for the audience. Based on the world experience, the people influenced by other people in making decision have no power within their life. The percentage of the behavioral process referred to Muslims is only 8%.

This is the example of the speech: when political parties are formed and influenced the head of the parties; when NLD become famous they influenced her (DASSK).

Table 8: Transitivity in behavioral process (969)

Verbs referred to 969 followers	Type of words
Listen, force, ask, complain, explain, remember, prioritize, differentiate, sacrifice, concentrate, allow	Declarative, imperative

The percentage of the behavioral process refers to Buddhist people is 92%. The verbal behavior consists of the verbs such as: listen, ask, complain, and explain. All the verbs relate to the sense of hearing and it means that Wirathu led the people to listen and act like what he expected and even trusted the information from him and it shows that the remark is very important to be listened and to be obeyed.

The examples of the behavioral process could be seen in these clauses: local monks complained me that they could not perform Buddhist ritual ceremony on Martyrs day; but the local monks explained me that the property owner is a "kalar" (a Muslim person); remember it carefully.

Table 9: Transitivity in relational process (Muslims)

Verbs referred to Muslims	Type of words
Are, is, become, was, have	Declarative, negative polarity

The examples of the relational process are: The weakness of nationalism in our public forced me to preach but they are not like that (referring Muslims); they have now the monopoly of construction market in Yangon; Their religion is the most abuse Human Rights; It is their aim to join; Their race and religion is progressing; What would happen if they become head of the party, become a member of parliament or become a leader of our nation. It is not easy; it is scary.

There are many negative attributives for the Muslim's side, for instance: Muslim are not weak (it was like a threat of Muslim for 969 followers), Muslim took the monopoly in business in Yangon, Islam is cruel and denies the Human Rights, the spreading of race and Islam is scary, choosing the leader from Muslim should be avoided.

From the relational process, it is clearly seen that the remarks are the realization of dissatisfaction and insecurity. Generally, people will give negative value or bad attribute to the opposition when they feel less power and disappointed about their economic and

politic conditions. The more people hate Islam, the more relational process use. This idea is clearly seen from the data that shows 61% of relational process is used to give negative value about Muslim.

Table 10: Transitivity in relational process (969)

Verbs referred to 969 followers	Type of words
Be, was, is, are	Declarative, negative

The examples of the relational process are: nationalism must be routine in your life as you eat, move or doing business; I was blasted; Daw su was silent ; It is very important; When you do shopping, it is not good enough to get cheaper; your little money would be insignificant; they are more dangerous for us.

The relational process shows that there is realization in dissatisfaction and insecurity especially for the economic in the side of Myanmar people, especially for the 969 followers. 39% of the use of the relational process shows the insecurity and the dissatisfaction on the previous government's policy. Naturally, the need of economic and politic position is very sensitive therefore the ideology differences could be used as the main tool to create a very serious conflict. The conflict appears easily through the negative propaganda by using the power of language. The ideology problem is always related with the history and sociology.

Table 11: Transitivity in existential process

Verbs referred to Muslims and 969 followers	Type of words
Not found	Not found

From the data in table 11, the existential process is not used. The existence is not considered as important activity to be explored. There are merely the material process, the mental process, the verbal process, the behavioral process, and also the relational process.

Based on the findings, it is clearly seen that transitivity could be the best alternative to understand the meaning behind the texts. It focuses on the process only shown from the use of verbs. The benefit of using transitivity is to show the ideology and Santosa (2003) states the main point of transitivity was from the verbs. In addition, polarity form should be considered in making accurate interpretation.

5 CONCLUSIONS

Referring back to the aim of the research, this research was conducted to build world awareness of the discrimination in religion. This study reveals the meaning and the function behind the delivered speech. The speech talked about the insecurity, disappointment, and hatred signs from Buddhist to Muslim can be seen obviously from the material process, mental process, verbal process, behavioral process, and relational process. This study makes the world understand this complicated problem and against the discrimination in religion in Myanmar. The discrimination in this case one group considers that its community is better than other is a mistake. This discrimination can be reflected from the words in the form of verbs they uttered namely transitivity.

The material process shows the declarative proposition in positive and negative clause from the Muslim's side (62%) bigger than the Buddhist (38%) showed the declarative imperative type from the Buddhist's side. In this case, the material process by using such kinds of the verbs mentioned in the previous data was chosen to implicitly say what had been done by Muslim and which had not been done by the Buddhist in Myanmar. Naturally, it could make them feel insecure and disappointed then the hate appeared from their heart and mind. Rohingya as Muslim were the comers in Myanmar. The speech implicitly said that it should not have happened. The signs of insecurity, disappointment, and hate also exist in other processes. The mental process shows that 43% from the Muslim's side is in the form of negative polarity less than Buddhist who had 57% which was in the form of imperative. This intends to mention that Muslims do not deserved to be appreciated as it is stated in negative polarity. Wirathu also intended to interact closely with Buddhist followers by using imperative through their sense and cognition in verbal process to see, to listen, and to think about the danger of Muslims when they succeeded in economics and politics. The verbal process completely 100% came from the Buddhist followers only. There is no verbal process referred to Muslim and it is not fair because the information is only from Wirathu site and his followers and all of the information blamed Muslim. The behavioral process also used negation in 8% for Muslim by using the word "influence". This simple word makes the people think that Muslim is negative or bad in building relationship. In another side for Buddhist, there was 92% of behavioral process in the form of hearing sense so the use of the behavioral process like this could urge the people to be willing to listen to his complaint, to convince, and to urge to obey him. The 61% of the relational process contains negative

attribute in describing Muslim's character and 39% of the relational process shows the same negation in different purpose by showing that Buddhist's followers were the victims of being insecure and dissatisfied with the presence of Muslim people in the politics and economics in Myanmar. These conditions become their reason to hate Muslim. The relational process is used to blame Muslim of the poverty there. Since there is no existential process used, there is no data analysis related to the existential process.

This study suggests meaning behind text needs to be explored by observing the use of adjective, noun, verb, and adverb deeply. (Martin & Rose 2007) states that another way to evaluate the language to find the meaning and function of the discourse was from the use of verb, noun, adverb, and mostly in adjective in the form of attitude, amplification, and source which was called "appraisal".

The essential information that transitivity focused on the ideational function through experiential realization and it can be analyzed further mainly in the form of verbs but vice versa, appraisal focused on the grading of noun, adverb, verb, and mostly analyzed for the use of adjective although it could also be analyzed from the aspects of noun, verb, and adverb in the less number.

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