

## CHAPTER 4

### CONCLUSION AND SUGGESTION

#### 4.1. Conclusion

This research explores the distribution of the transitivity system in the statements of the International Association of Muslim Scholars. This research uses the transitivity system to expose the Orlando gunman's figure, which is realized in the Muslim scholars' association and responses. The given data of this study are statements from an organizational document, a press release, a speech transcript, and comments on social networking platforms. Those statements are selected concerning the scholars and organizations who assert the condemnation individually or in the organization's name. It also represents the Muslim scholars' statements from different occupations, groups, and organizations to offer general information.

Furthermore, each source of this study has distinguishing features. The first data, a joint Muslim statement *on the carnage in Orlando*, was the longest than other data. It represents collective statements of Muslim scholars, imams/clerics, community leaders, and Muslim organizations. As an organizational document, this text is made on behalf of the associations and members involved in voicing their statements. The second source is Nihad Awad's statements. It was a transcript speech. As the representative of CAIR, Nihad Awad gives a speech at a press conference and makes his statement on behalf of the association. The third source is The Delaware Council on Global and Muslim Affairs' statements. The Delaware Council on Global and Muslim Affairs is an organization that issued its statements on Facebook. The fourth data is Omar Suleiman's statements. Omar Suleiman is a

Resident Scholar Valley Ranch Islamic Center member who speaks personally about the Orlando violation. He posts his responses to the issue on Facebook. The fifth data is Farhana Khera's. She is the executive director of Muslim Advocate, who states her statements on behalf of the organization in a press release.

This research discovers that there are 156 clauses and process types in total. The material process consists of 52 occurrences, the mental process consists of 31 occurrences, the relational process consists of 49 occurrences, the verbal process consists of 22 occurrences, and the existential process consists of two occurrences. Moreover, the total participant functions have 282 total frequencies. Nonetheless, the dominant process types do not define the dominant participant function. The results show that the material process has 52 occurrences with 91 participant functions. In contrast, there are 49 occurrences of the relational process with 99 participant functions in total. Thus, these numbers determine that the total number of the two process types only has minor differences. On the one hand, the total number of the circumstantial elements is 89 occurrences; with the Extent five occurrences, the Location 28 occurrences, the Manner 19 occurrences, the Cause 12 occurrences, the Contingency two occurrences, the Accompaniment ten occurrences, the Role 11 occurrences and the Angle two occurrences.

In a joint Muslim statement *on the carnage in Orlando*, the relational process has an enormous number of occurrences, in contrast to the existential process; it has the smallest number of occurrences. In Nihad Awad's statements, the material process has the highest number of occurrences, in contrast with the mental process; it has the lowest number. In the Delaware Council on Global and Muslim, the material process is the most dominant; in contrast to the mental and

relational processes, both have the least number of occurrences. In Omar Suleiman's statements, the most dominant process belongs to the relational process; by contrast, the most minor belongs to the verbal process. In Farhana Khera's statements, the relational process has the most dominant occurrences; the mental process has the least number of occurrences.

According to the explanation above, the dominant process types in each data are different. The relational process dominates the first data (a joint Muslim statement *on the carnage in Orlando*), the fourth data (Omar Suleiman's statements), and the fifth data (Farhana Khera's statement). The use of the relational process interprets the judgment or assessment and identification of one particular group to another, including; (1) Representing Muslim scholars' judgment of the American people, the public, and the media's popular misconception about Islam and Muslims, (2) Presenting the Muslim scholars' rejection of American people, the media, and the public's negative judgment on Islam and Muslims (3) Identifying the idea of American individual freedom (4) Showing Muslims compassion for the Orlando victims and the LGBTQ community by expressing solidarity, support and sympathy and (5) Conveying Muslim scholars' judgment and anger at the perpetrator and assault.

Other different process types occur in the second (Nihad Awad's statements) and the third data (The Delaware Council on Global Muslim Affairs' statements). In these data, the material process is dominant. The material process usage essentially reflects the activities throughout the mass shooting incident, including; (1) Performing the physical and concrete action of Muslims with Americans and LGBTQ community to unite and fight against terrorism, (2)

Displaying Muslims, Americans, and LGBTQ community's hopes by actualizing them with actual actions such as learning God's affection, understanding God's mercy and being kind-hearted to each other.

Furthermore, each data demonstrate various circumstantial elements. A joint Muslim statement *on the carnage in Orlando* has two dominant circumstantial elements. The Place-Location mainly highlights the events that take place in Orlando and America. Meanwhile, the Degree-Manner depicts the degree to which Muslim scholars, imams, and community leaders stress their statements on the attack, the shooter, and the Islam adherent. Nihad Awad's statements have Role-Guise and Time-Location as the dominant circumstance. The Role-Guise reflects the involvement of Muslim scholars in voicing and fighting terrorism. The Time-Location displays that Muslim scholars, Americans, and the LGBTQ community must unite against terrorism both in the past and present. The dominant process in The Delaware Council on Global and Muslim Affairs' statements belongs to the Purpose-Cause. It illustrates that Muslims perform functional purposes with the hope that everything goes well for Muslims, the American people, and the LGBTQ community. The Place-Location dominates Omar Suleiman's statements. It generally portrays the incidents that take place in Orlando, United States, and the mass media. The Time-Location dominates Farhana Khera's statements. It illustrates that Muslims and American people protect the LGBTQ community from terrorism both in the past and in the present.

## 4.2. Suggestion

This research offers some suggestions for readers, students, and those researching Systemic Functional Linguistics (SFL). Thus, the recommendations are expected to give further improvement. Those are included:

1. For linguistic students

Exploring Muslim statements' on acts of terrorism, such as mass shootings, is intriguing. By studying the transitivity analysis of important figures' statements, students could learn about their language features, social life perceptions, and thoughts regarding a controversial issue in broader society.

2. For other researchers

In this research, the analysis of Muslim scholars' discourses on terrorism may have limited data. The subsequent researcher can perhaps analyze other Muslim scholars' statements from worldwide. The next researcher who studies Muslim scholars' discourses on terrorism should provide a Mood analysis to examine the attitudes, judgments, and feelings in personal and social relationships and apply a Thematic analysis to determine the relevant and cohesive message that has been arranged in a clause.