

# Making Muslim the Enemy: A Transitivity Analysis on Anti-Islam Hate Speech

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## Abstract

This article presents an analysis on online anti-Islam hate speech in term of its persuasiveness. Like the other types of hate speech, in anti-Islam hate speech there is an element of persuasion to make its readers believe on the truth of the statements. Using Halliday's transitivity framework in Systemic Functional Linguistics (SFL) the data which were taken from the comments responding to the Video of Donald Trump's speech on Recognition of Jerusalem as Israel's capital city in four selected YouTube channels were analyzed to reveals how the process types used in the clauses expressing anti-Islam hate speech becomes a persuasion tool to persuade the readers on the truth of the messages conveyed in the hate speeches. The result shows that the process types are employed to provide evidences. All of the evidences are presented to prove the readers on the negativity of Muslim and Islam.

**Keywords:** Online anti-Islam hate speech, Transitivity, process type, persuasion.

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## Introduction

On March 15, 2019 an incident of mass shooting toward Muslims who were performing Friday prayer occurred in New Zealand. This incident adds the number of attacks aimed to Muslims as the impact of anti-Islam hate speech. Based on the report of Tell MAMA project, there has been significant increase of anti-Muslim attacks, which occur in various forms, *i.e.* online threats, incitement and harassment, physical attack and arson in public space, the majority of which takes place online (Awan, 2016b; Awan & Zempi, 2016)<sup>1,2</sup>.

The spread of anti-Islam hate speech is growing fertile with the increasing popularity of the use of social media. It grows higher when there is a triggering event, such as terrorist attack. In July 15<sup>th</sup> 2016, for example, one day after the IS attack in NICE as many as 21,190 tweets identified as anti-Islamic hatred expression sent to tweeter (Demos, 2016)<sup>3</sup>.

The online hate speech, in fact, gives a serious impact on the victims. Firstly, it makes the victims perceived wrongly; the second is that it can have an impact on the victim's health and wellbeing as well as trigger a hate crime because of the wrong perception (Awan, 2016b). One way that hate speech can trigger a hate crime is that it potentially persuade its readers to believe in what is stated, and, in turn, may cause a harmful conduct (Maitra & McGowan, 2012)<sup>4</sup>.

Given that reason the online anti-Islam hate speech has received considerable attention form scholars. Vidgen and Yasserli (2019), for instance, created a classifier to detect weak and strong Islamophobic content on twitter.<sup>5</sup> Then, Awan (2016) studied the nature and impacts of online and offline anti-Muslim hate crime.<sup>6</sup> Evolvi's studies (2018) was conducted to define the characteristics of online Islamophobia and its differences from the offline ones.<sup>7</sup>

Despite many works conducted in different perspectives, issue on Islamophobia in online platform still needs more exploration. Considering Maitra and Gowan's statement (2012) on how hate speech incites hatred feeling, using Halliday's transitivity framework this article investigates how the anti-Islam hate speech persuades its reader through the use of process types.<sup>8</sup> Filling the gap in the studies on online anti-Islam hate speech which are mostly taken the data from Facebook and Twitter this study studies the online anti-Islam hate speech which

<sup>1</sup> Awan, I. (2016b). Islamophobia in Cyberspace. In I. Awan (Ed.), *Islamophobia in Cyberspace* (First). Routledge. <https://doi.org/10.4324/9781315590097>

<sup>2</sup> Awan, I., & Zempi, I. (2016). The affinity between online and offline anti-Muslim hate crime: Dynamics and impacts. In *Aggression and Violent Behavior* (Vol. 27). <https://doi.org/10.1016/j.avb.2016.02.001>

<sup>3</sup> Demos. (2016). *Islamophobia on Twitter: March to July 2016* (Issue July).

<sup>4</sup> Maitra, I., & McGowan, M. K. (2012). Subordinating Speech. In I. Maitra & M. K. McGowan (Eds.), *Speech & Harm. Controversies Over Free Speech* (pp. 94–120). Oxford University Press Inc.

<sup>5</sup> Vidgen, B., & Yasserli, T. (2019). Detecting weak and strong Islamophobic hate speech on social media. *Journal of Information Technology and Politics*, 17(1), 66–78. <https://doi.org/10.1080/19331681.2019.1702607>

<sup>6</sup> Awan, I., & Zempi, I. (2016). The affinity between online and offline anti-Muslim hate crime: Dynamics and impacts. In *Aggression and Violent Behavior* (Vol. 27).

<sup>7</sup> Evolvi, G. (2018). Hate in a Tweet: Exploring Internet-Based Islamophobic Discourses. *Religions*, 9(307), 1–14. <https://doi.org/10.3390/rel9100307>

<sup>8</sup> Maitra, I., & McGowan, M. K. (2012). Subordinating Speech. In I. Maitra & M. K. McGowan (Eds.), *Speech & Harm. Controversies Over Free Speech* (pp. 94–120). Oxford University Press Inc.

appeared in YouTube, in particular the comment section. YouTube is one of the social media which is widely used as a communication platform among the netizens. Just like Facebook and Twitter, YouTube is a social media platform that also contributes to the spread of anti-Islam hate speech (Kastolani, 2020).<sup>1</sup>

The research data were obtained from the comments containing Anti-Muslim hate speech responding on Donald Trump's speech on the recognition of Jerusalem as the capital city of Israel which was uploaded in some YouTube channels. Since the conflict between Israel and Palestine is one of the problems that contributes to the movement of anti-Islam hate speech, the speech triggered controversial responses, some of which arouse the anti-Islam hate speech.

## Theoretical framework

### The concept of anti-Islam Hate Speech

Anti-Islam hate speech, or popularly known as Islamophobia, becomes great concern nowadays. There are many concepts formulated to define this term. Islamophobia refers to fearful, hateful, and hostile feeling toward Muslims and Islam (Alshammari, 2013; Green, 2015). Another concept that covers a wider scope is proposed by Bleich (2012), in which Islamophobia is defined as 'indiscriminate negative attitudes or emotions directed at Islam or Muslim'. This definition covers various forms of negative attitude and emotion, ranging from hostility, anger, suspicion, rejection, contempt, and fear.<sup>2</sup> This is in line with Cesari's statement, that the term of Islamophobia is 'imprecisely applied to very diverse phenomena, ranging from xenophobia to anti-terrorism' (Cesari, 2006 cited in M. Helbling, 2012).<sup>3</sup> Islamophobic discourses display Muslims as 'barbaric, violent, uncivilized, and inferior to Western culture and civilization' (Green, 2015).<sup>4</sup>

As the growing use of social media and as the effect of free speech, online anti-Islam hate speech becomes increasing. The online anti-Islam hate speech can be grouped into three areas: a) stereotyping, demonizing, and dehumanizing Muslim, b) making specific threat against Muslim, c) experiencing online anti-Muslim hostility which leads to 'communities feeling of fear, insecurity, and vulnerability' (Awan, 2016a).<sup>5</sup>

As a form of hate speech, anti-Islam hate speech works like other kinds of hate speech. It is harmful because it potentially incites hatred on the hearer in two ways. There are ways hate speech can be harmful. The first is by persuading the hearers'/readers' believe about the negativity of Muslims or Islam. Secondly, the anti-Muslim hate speech can 'shape the readers' desires' to do a harmful conduct. And the third is by 'conditioning its hearers' (MacKinnon 1987b, Soccia 1996 cited in Maitra & McGowan, 2012).<sup>6</sup>

### Transitivity System

Based on Halliday's concept of systemic functional linguistics, language is perceived as a system consisting of three metafunctions, *i.e.* interpersonal, ideational, and textual metafunctions. Transitivity, as part of ideational metafunction, transitivity system, encodes the speaker's 'experiential reality' covering world of actions (process types), relations, participants, and circumstance which is affected by social and cultural institution (Eggins, 2004). The experiential reality represents the speaker's belief on the world being talked. In other words, the ideological stance of a speaker is revealed through the choice of process types, participants, and circumstances, which uncover who does what to whom.

The system of transitivity, in fact, is derived from the traditional concept of verb (Halliday & Matthiessen, 2014). In traditional point of view, there are two kinds of verb; they are transitive and intransitive. Transitive verb is a kind of verb which extends to other entity. In other words, transitive verb is bound to an entity, namely object. For example, the verb *kick* needs an object to make it meaningful like *he kicked the ball so hard that it hurt his foot*. Meanwhile, intransitive verb does not take an object in sentence, such as *the child cried*.

Considering the traditional point of view, it can be said that transitivity refers to the verb of sentence, or the process type (Eggins, 2004).<sup>7</sup> The choice of process expresses the experiential meaning of a sentence, in which the participant roles and configuration are implicated. Experiential meaning is realized simultaneously with interpersonal meaning, and thus transitivity in the clause exists to complement mood of a sentence. It is in line with what Halliday & Matthiessen (2014) claim that is a system that binds the elements of a clause namely

<sup>1</sup> Kastolani. (2020). Understanding The Delivery of Islamophobic Hate Speech Via Social Media In Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 10(2), 247–270. <https://doi.org/10.18326/IJIMS.V10I2.247-270>

<sup>2</sup> Bleich, E. (2012). Defining and Researching Islamophobia. *Review of Middle East Studies*, 46(2), 180–189. <https://doi.org/10.35632/ajis.v8i1.2658>

<sup>3</sup> Helbling, M. (2012). Islamophobia in the West. In Marc Helbling (Ed.), *Islamophobia in the West*. Routledge

<sup>4</sup> Green, T. H. (2015). *The fear of Islam. An introduction to Islamophobia in the west*. Fortress Press.

<sup>5</sup> Awan, I. (2016a). Islamophobia, Hate Crime, and the Internet. In I. Awan (Ed.), *Islamophobia in Cyberspace* (First, pp. 167–187). Routledge

<sup>6</sup> Maitra, I., & McGowan, M. K. (2012). Subordinating Speech. In I. Maitra & M. K. McGowan (Eds.), *Speech & Harm. Controversies Over Free Speech* (pp. 94–120). Oxford University Press Inc.

<sup>7</sup> Eggins, S. (2004). *An Introduction to Systemic Functional Linguistics* (2nd Edition). Continuum International Publishing Group.

participant (subject and object), process (verb), and circumstance (manner, time).<sup>1</sup>

The process types vary from material, mental, relational, behavioral, verbal, to existential process. Those processes entail the semantic verb happening, doing, feeling, sensing, behaving, saying, and existing. Furthermore, the participants also vary from actor, goal, senser, phenomenon, token, value, to sayer, depending on what process is involved in the clause.

There are three basic process types in ideational metafunction, yet it can be expanded into six (Halliday & Matthiessen, 2014)<sup>16</sup>. They are material, mental and relational process. The expansions are behavioral, verbal, and existential process. They appear because of the intersection between the basic process types. Behavioral is between mental and material process. Verbal is between mental and relational process, and existential is between material and relational one. Figure 2.4 depicts the process type in English.



Fig 1. Types of process in English (Halliday & Matthiessen, 2014, p. 172)

In figure 2.4 English process types is depicted in circle shape. In the middle of the big circle, there is a smaller circle which is the core areas which represent the prototypical “members of process types” (Halliday & Matthiessen, 2014, p. 172). The circle shape indicates that the category of process type is fuzzy. A clause may be included into more than one area. In the following figure it can be seen transitivity represented as system network (Halliday & Matthiessen, 2014, p. 173)<sup>16</sup>.

<sup>1</sup>Halliday, M. A. K., & Matthiessen, C. M. I. M. (2014). *Halliday's Introduction to Functional Grammar*. (Fourth Ed). Routledge.

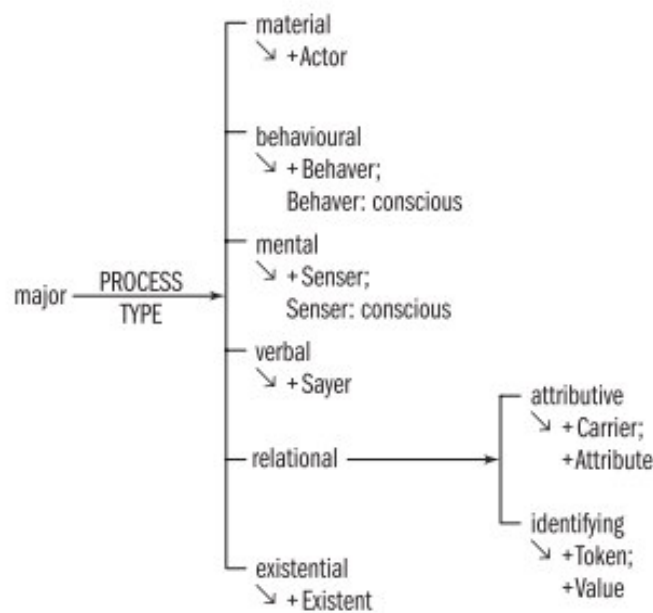


Fig 2. Transitivity: Process Type Represented as a network system

Referring to Aristotle’s rhetorical proofs namely *ethos*, *logos*, and *pathos*, the transitivity system of a clause belongs to *logos*, which refers to words, argument and logical reasoning of a proposition (Burke, 1969; Herrick, 2015)<sup>1,2</sup>. In persuasion, transitivity system of a clause which reveals the information of who does what to whom, provides rationality of the idea presented in the clause (Higgins & Walker, 2012)<sup>3</sup>.

### Method

The study was conducted using qualitative approach. The data were taken from the responses given to the video displaying Donald Trump’s speech on the recognition of Jerusalem as Israel’s Capital city appearing in the comment section of the four selected YouTube channels: BBC<sup>4</sup>, CNN<sup>5</sup>, CNBC<sup>6</sup>, and WPTV<sup>7</sup>. The four channels were selected owing to the number of comments containing anti-Islam hate speeches.

The steps of collecting data are as follows: (1) reading and re-reading the comments appearing in the comment section in the four selected channels; (2) screen-capturing the comments and documenting the ones indicating hate speech; (3) breaking the comments selected as data into clauses; (4) coding the data (Ch1:the channel; 01: number of data; subscripted roman number (i, ii,..): number of clause). In analyzing data, the procedures are as follows: (1) identifying and classifying the verbs of the clauses into each process types based on Halliday’s classification of process types; (2) describing and explaining the use of each process types in the data; (3) explaining the persuasiveness of the hate speech through the use of process types using Hillard’s the persuasion theory by Shen and Bigsy (2013)<sup>8</sup>; (4) drawing conclusion based on the data analysis.

### Findings

The analysis of the process types used in expressing anti-Islam hate speech reveals that the dominant type is material process. It takes almost 50% of the total process types. The second most frequently used process is relational-attributive. Whereas, the least occurred type is causative. The frequency of each of the process types used in anti-Islamic hate speech is presented in the following table:

<sup>1</sup> Burke, K. (1969). *Rhetoric of Motives*. University of California Press.

<sup>2</sup> Herrick, J. (2015). The History and Theory of Rhetoric. In *The History and Theory of Rhetoric*. <https://doi.org/10.4324/9781315664019>

<sup>3</sup> Higgins, C., & Walker, R. (2012). Ethos, logos, pathos: Strategies of persuasion in social/environmental reports. *Accounting Forum*, 36(3), 194–208. <https://doi.org/10.1016/j.accfor.2012.02.003>

<sup>4</sup> <https://www.youtube.com/watch?v=ZGyRwPckP0Y> retrieved on 24 February 2020

<sup>5</sup> [https://www.youtube.com/watch?v=SR3jyhIK\\_kE&t=270s](https://www.youtube.com/watch?v=SR3jyhIK_kE&t=270s) retrieved on 24 February 2020

<sup>6</sup> <https://www.youtube.com/watch?v=N84bqLPhoA> retrieved on 24 February 2020

<sup>7</sup> [https://www.youtube.com/watch?v=K-XE2pvc\\_7o](https://www.youtube.com/watch?v=K-XE2pvc_7o) retrieved on 24 February 2020

<sup>8</sup> Shen, L., & Bigsby, E. (2013). The Effects of Message Features. Content, Structure, and Style. In J. P. Dillard & L. Shen (Eds.), *The SAGE Handbook of Persuasion. Second Edition* (Second). SAGE Publications, Inc.

Table 1. The frequency of Process Types

No.	Process type	Frequency
1	Material	56
2	Mental	14
3	Verbal	6
4	Relational: attributive	32
5	Relational: identifying	19
6	Relational: possessive	0
7	Behavioural	1
8	Existential	6
9	Causative	1
	TOTAL	141

### 1. Material processes

Material process construes ‘doing and happening’ which answers the question ‘who does what to whom’. This process type consists of element of actor, process, and goal. As seen in table 4 material process occupies the highest rank, taking up 36%. Material process construes ‘doing and happening’. The elements of material process are actor+action+goal. In the expression of anti-Islam Religious hate speech, the first actors described doing action are Muslim, Palestinian, and Arabs; whereas the Jew are mentioned as either the goal or recipient, as seen in the following data

- [Ch1.01] I reckon if it were Palestinians that were in power, they would have murdered every single Jew inhabitant<sub>(01.i)</sub> just because that's something any Muslim would do<sub>(01.ii)</sub>. Lets be honest<sub>(01.iii)</sub>– Muslims can't stand Israelis<sub>(01.iv)</sub>
- [Ch1.09] The peace where Arabs hurl rocks and missiles at Jews<sub>(09.i)</sub> that the psychotic Muslims want to wipe them out<sub>(09.ii)</sub>. Islamists don't come in peace<sub>(09.iii)</sub>, and cannot do anything<sub>(09.iv)</sub>
- [ch1.06] The only one that is a threat to Christians are the muslims!!<sub>(06.i)</sub> They are killing hundreds of thousands of people all over the world, including America and all over Europe<sub>(06.ii)</sub>...open your eyes!!<sub>(06.iii)</sub> The Christians KNOW that the Jews are Gods people<sub>(06.iv)</sub>. And as it is written the Jews will always be hated<sub>(06.v)</sub>, the world against them... but they can't die!!<sub>(06.vi)</sub> It's impossible!!<sub>(06.vii)</sub> God wont allow it!<sub>(06.viii)</sub>The day that happens is the day Jesus returns!<sub>(06.ix)</sub>

In data [ch1.01] clause (01.i) contains two clauses included into material process. The actors mentioned in the two clauses are different; they are Palestinian and Muslim. Yet, they have the same goal *i.e.* Jew. In the clauses (01.i) the actor *they* which refers to *Palestinian* is described doing something bad to the goal, as mentioned as action verb *murder*. Whereas, in the clause (01.ii) the actor *Muslims* is described doing something. The verb *do* in this clause seems not specific; however, considering the text, this verb refers to the other verb mentioned previously, *murder*. In other word, the verb *do* replaces the word *murder*, which means that the clause *because that's Muslims would do* functions to strengthen the idea in the statement made previously. Stating this statement, the writer wants to convey that both of the actors, *Palestinians* and *Muslims* will do the action mentioned when the condition is fulfilled. In data [Ch1.09] the writer used three different actors. Firstly, in clause (09.i) the material process is represented by the action verb *hurl* and the actor of the material process is *Arabs*. This actor is chosen because only a country or state that can do the action. In this clause *Jews* plays as the recipient of the goal *rocks and missiles*. However, in the next clause the writer uses *Muslims* as the actor and *wipe out* as the action verb; whereas *Jews*, which is replaced by pronoun *them*, is positioned as the goal of the clause. Then, in clause (09.iii) and (09.iv) the actor used is *Islamists*, which refers to all Muslims. The statement in (09.iii) *Islamists don't come in piece*, in fact, is stated to confirm the previous statement which describe what Muslims do to people. Nevertheless, the statement in the next clause *and cannot do anything* is contrary with the previous statements. Next, in data [ch1.06] the writer use action verb *kill* to describe what Muslim do. Yet, different from the previous data, in this data the goal of the action verb is more common; that is *people all over the world*. In addition, to make it more specific the writer added an adjunct by mentioning some regions *including America and all over Europe*.

The next mentioned actor which accompanies material process in anti-Islam Religious Hate Speech is *Islam*. It is exemplified in the following data.

- [Ch2.06] JERUSALEM IT WAS ALWAYS FROM ISRAEL. Islam lies<sub>(06.i)</sub>, and kills people innocent<sub>(06.ii)</sub>, is religion terrorist<sub>(06.iii)</sub>
- [Ch4.13] Islam give human a tumor<sub>(04.i)</sub>, they think that they could control the world<sub>(04.ii)</sub>, cancerous religion ever

Islam as the actor in the above data is used in the three clauses. Yet, only two clauses use material process, *i.e.* clause (06.i) and (06.ii). In the two clauses Islam which is inanimate is given action verbs, *lie* and *kill*. The use of present tense verb implies the general truth about what is done by the actor. Likewise, in data [ch4.13] *Islam* is

stated as the actor of the clause given the action verb *give* and *human* is the recipient. However, considering the next clause (04.ii), the word *Islam* in (04.i) refers to its followers or Muslims.

Besides the mentioned actors above, the expressions of anti-Islam Religious Hate Speech mention Muhammad and Al Qur'an as the actors of the material process. It is shown in the following data.

[Ch3.01] Terrorism is caused by Quran, Hadiths, and Mohammed

[Ch4.05] He was real<sub>(05.i)</sub>, but he died<sub>(05.ii)</sub> and he never did a good deed<sub>(05.iii)</sub>, He murdered thousands of people just to force others to accept his invented religion by force<sub>(05.iv)</sub> and invented marriage with little girl<sub>(05.v)</sub> and that is sick<sub>(05.vi)</sub>. Yes he was real<sub>(05.vii)</sub>, the records of violence, rape, murder follows him through history<sub>(05.viii)</sub>. why would you believe someone<sub>(05.ix)</sub> who showed no compassion<sub>(05.x)</sub>?

Data [Ch3.01] consists of only one clause which contains material process. The material process is indicated by the use of action verb *cause*. Then, the actor mentioned doing the action verb are *Qur'an, Hadiths, and Muhammad*, all of which are related to Islam. In this clause the writer used passive voice with the purpose to make the range of the clause *terrorism* prominent, and thus, shows direct relation between terrorism and Islam. Data [Ch4.05] talks about Muhammad, Muslims' last prophet. This data consists of ten clauses, most of which contain material process. In this data, the actor, Muhammad, is described doing negative things. These give an implication that the actor mentioned in the clauses was a bad person.

## 2. Mental process

Mental process refers to "the process of sensing", which is related to the speaker's consciousness about his/her experience of the world. Mental clauses are divided into four subtypes; they are perceptive(2), cognitive (10), desiderative(3), and emotive(3). Among the four subtypes, cognitive subtypes takes the highest occurrence, which is exemplified by the following data.

[Ch4.06] zayna khaled your prophet attempted to kill himself<sub>(06.i)</sub>. did you know that? <sub>(06.ii)</sub> Your prophet took the wives of other men for himself.<sub>(06.iii)</sub> did you know that? <sub>(06.iv)</sub> You call this man a prophet!<sub>(06.v)</sub> Could not even predict any prophesy!<sub>(06.vi)</sub> im embarrassed for all Muslims<sub>(06.vii)</sub> who think this guy is a prophet!<sub>(06.viii)</sub> if you want a man to follow<sub>(06.ix)</sub> who led by example<sub>(06.x)</sub> then learn about the life of Jesus!<sub>(06.xi)</sub>

[Ch4.13] Islam give human a tumor<sub>(13.i)</sub>, they think<sub>(13.ii)</sub> that they could control the world, cancerous religion ever.<sub>(13.iii)</sub>

The mental processes in data [Ch4.06] and [Ch4.13] are expressed through the verbs of *know*, *think*, and *predict*. The first three mental clauses in the former data (clause 06.ii, clause 06.iv and clause 06.vi) have are addressed to the one of the participants of the conversation in the comment section, *i.e.* Zayna Khaled, which means that Zayna Khalid becomes the senser. Meanwhile, the senser of the next mental clause (06.viii) is *they* which refers to all Muslims as mentioned in the previous clause (06.vii). Likewise, in data [ch4.13] the senser of the mental clause (06.ii) is Muslims. Even though it is not explicitly stated in the clauses, the word *Islam* in the previous clause (13.i) implicitly means all Muslims. In addition, the use of past tense in clauses (06.ii) and (06.iv) gives an implication that the senser previously did not know the information given, which means that the information give is true. Whereas, the use simple present tense in the clauses (06.viii) and (13.ii) indicates a general truth.

The next type of mental clause in the second rank is desiderative. The following are some data containing mental clauses categorized as desiderative.

[Ch2.07] Stop being afraid so much!<sub>(07.i)</sub> The moooslims don't need any reason whatsoever to kill you<sub>(07.ii)</sub>. Almost if not all wars or conflicts on the planet got moooslims bloody hands steering in the pot, not mentioning 99,99999999% all terror acts around the globe<sub>(07.iii)</sub>. Keep appeasing them!<sub>(07.iv)</sub>. And see<sub>(07.v)</sub> how it works for you<sub>(07.vi)</sub>. It's time to wake up<sub>(07.vii)</sub>. Islam have to be eradicated from the face of the earth, sooner better<sub>(07.viii)</sub>

[Ch4.09] Swing Pendulum, YOU have said it<sub>(09.i)</sub>, and I second your notion<sub>(09.ii)</sub>. ISLAM is the CANCER of our time<sub>(09.iii)</sub>, should I add this? <sub>(09.iv)</sub> CANCER is hard to cure<sub>(09.v)</sub> and it only have one solution<sub>(09.vi)</sub>

In the above two data, [ch2.07] and [ch4.09] the desiderative mental clauses is expressed through the use of verbs *need* and *second* respectively. The senser of the mental clause in data [ch2.07] is Muslims. The mental process *need* clause manifested an implied meaning of strong desire to kill others. The clause is also expressed in present tense to show a habitual. In data [ch4.09] the senser of the mental clause is the writer of the comment, which expresses the writer's opinion on the previous comment.

The other types of mental clause found in the expression of anti-Islam hate speech are emotive and perceptive. The following are some data categorized as the two types of mental clauses.

[Ch2.08] Muslim jihadists only orgasms<sub>(08.i)</sub> when they see a pool of blood<sub>(08.ii)</sub>

[Ch1.01] I reckon if it were Palestinians that were in power, they would have murdered every single Jew inhabitant<sub>(01.i)</sub> just because that's something any Muslim would do<sub>(01.ii)</sub>. Lets be honest<sub>(01.iii)</sub>— Muslims can't stand Israelis<sub>(01.iv)</sub>

Data [ch2.08] consists of two mental clauses of different types, which have the same senser - Muslim. The

first mental clause (08.i) is expressed to show Muslims feelings or emotion; whereas, the second clause (08.ii) contains perceptive mental clause which manifest Muslims' perception on *the pool of blood*. The statement in data [ch2.08], hence, implicitly describes Muslims' feeling of excitement to see pool of blood. Then, the next data [ch1.01] the emotive mental clause (01.iv) is expressed to show Muslims' negative feeling on Israelis/Jews. The mental clauses in the two data use simple present tense which means that what are stated is habitual.

### 3. Relational process

Relational process is a process of identifying and characterizing. It consists of two kinds, *i.e.* attributive and identifying. The following data are some of the anti Islam religious hate speech containing attributive process.

[Ch1.03] Jesus is the way ahead<sub>(03.i)</sub>. Allah is obstructionist<sub>(03.ii)</sub>

[Ch2.06] JERUSALEM IT WAS ALWAYS FROM ISRAEL<sub>(06.i)</sub>. Islam lies<sub>(06.ii)</sub>. And kills people innocent<sub>(06.iii)</sub>. Is religion terrorist<sub>(06.iv)</sub>

[Ch2.04] Kuran is book of satan. Kuran chapter 4 verse 121

[Ch4.11] Jerusalem was never mentioned in the Quran not even once<sub>(11.i)</sub>, nor it was recorded in mainstream history starting to the Romans<sub>(11.ii)</sub> who described the land as Israel<sub>(11.iii)</sub>. Jerusalem is and will be the CAPITAL of ISRAEL<sub>(11.iv)</sub>. You have a pedophile prophet and false god posing as a black box in Mecca<sub>(11.v)</sub>, we have GOD (not allah who is really a pagan moon goddess<sub>(11.vi)</sub>) and historical evidence<sub>(11.vii)</sub>

The clauses of attributive process in the three data above are addressed to Islam, Allah, and Muhammad which are given negative characteristics. In data [Ch1.03] Allah, the Muslims' God, is given an attribute as *obstructionist*, which is opposed with Jesus, the Christians' God. The clause (06.iv) in data [Ch2.06] is an elliptical relational clause in which Islam is positioned as carrier to which *religion terrorist* is attributed. Likewise, data [Ch2.04] Muslim's bible, Kuran, is attributed as satanic book. The writer provided evidence by mentioning one of the verse in Kuran. In the last data [Ch4.11] the relational clause is presented by the clause of having (11.v). The carrier *you* refers to Muslims. This clause means that the prophet of Muslims is pedophile, and their god is false. The other relational clause is clause (11.vi) in which Allah, the God of Muslim, is attributed as female indicated by the phrase *moon goddess* and not as God's of any religions, implied from the word *pagan*. This attributive relational clause also implies that Islam is not a religion.

The next type of relational clause found in the data is clauses of identifying. As many as 16 clause contains relational process of identifying. The following data exemplify them.

[Ch1.06] The only one that is a threat to Christians are the muslims!!<sub>(06.i)</sub> They are killing hundreds of thousands of people all over the world, including America and all over Europe<sub>(06.ii)</sub>...open your eyes!!<sub>(06.iii)</sub> The Christians KNOW that the Jews are Gods people<sub>(06.iv)</sub>. And as it is written the Jews will always be hated<sub>(06.v)</sub>, the world against them... but they can't die!!<sub>(06.vi)</sub> It's impossible!!<sub>(06.vii)</sub> God wont allow it!<sub>(06.viii)</sub>The day that happens is the day Jesus returns!<sub>(06.ix)</sub>

[Ch3.06] Rashid Anwar, if Islam was the true religion, why are there Muslims fleeing to Christian countries?<sub>(06.i)</sub> And I'm talking about Saudi Arabia<sub>(06.ii)</sub>. The only reason why you hold on to your religion<sub>(06.iii)</sub> is because people end up dead or jailed for not following it<sub>(06.iv)</sub>

[Ch4.10] This marks the beginning of the end of Satanic Cult of Islam<sub>(10.i)</sub>. Remember this comment as the 3rd crusade<sub>(10.ii)</sub>

The relational process of identifying in data [Ch1.06] is the first clause (06.i) in which Muslims is identified as the threat to Christians. This identification is strengthened with the next clause which is stated to provide evidence. The next process of identification occurs in the clause (06.i) and (06.iv) of data [Ch3.06]. The former clause identifies Islam as the false religion. The use of conditional *if* indicates the statement is opposite with what the writer believes. Meanwhile, clause (06.iv) contains an identification of the reason why the addressee (Rashid Anwar) hold on to Islam, that is Muslim people are afraid to *be killed or imprisoned if they do not follow Islam*. Then in data [Ch4.10] the relational clause (10.i) expresses an identification of the beginning of the end of Islam. Determiner *this* is used to refer to the speech of Donald Trump.

### 4. Verbal process

The next type of process found in the data of anti-Islam religious hate speech is verbal process, which takes only four occurrences. This process refers to the process of saying. The following data are some anti-islam hate speeches containing the process.

[Ch1.10] You can't have peace with Muslims<sub>(05.i)</sub>. their Quran tells them to kill everyone that isn't a Muslim<sub>(05.ii)</sub>

[Ch4.09] Swing Pendulum, YOU have said it<sub>(09.i)</sub>, and I second your notion<sub>(09.ii)</sub>. ISLAM is the CANCER of our time<sub>(09.iii)</sub>, should I add this?<sub>(09.iv)</sub> CANCER is hard to cure<sub>(09.v)</sub> and it only have one solution<sub>(09.vi)</sub>

The verbal process in the two data above is presented with the verb *tell* and *said*. The verb *tell* in clause (05.ii) has the sayer *Qur'an*. This verbal clause is used to attribute information given in the previous clause to the source that is *Qur'an*. Therefore, it strengthens the writer's stance about Muslims stated previously. Next, the verbal clause (09.i) in data [Ch4.09] indicates that the writer has similar opinion with the previous writer, *swing*

*pendulum.*

## 5. Existential process

The last process type found in the data is existential representing that something exists or happens. There are 5 data containing this process, some of which are as follows.

- [Ch1.14] Folks You are missing the point<sub>(14.i)</sub>. The God of Islam doesn't exist<sub>(14.ii)</sub> and Muhammad was the false prophet<sub>(14.iii)</sub>. The God of Israel is God of everything and following the saviour<sub>(14.iv)</sub> He sent<sub>(14.v)</sub> - who is God<sub>(14.vi)</sub> - Jesus Christ is the only way to life eternal and true religion<sub>(14.vii)</sub>. the God of Islam is powerless<sub>(14.viii)</sub>
- [Ch3.02] There are more Islamic terror attacks every week than abortion bombings in all of history<sub>(02.i)</sub>
- [Ch4.12] YOU CAN NOT NEGOTIATE<sub>(12.i)</sub> or be civil to Muslims! <sub>(12.ii)</sub> There a dominating religion led by a dominating man<sub>(12.iii)</sub> they call a prophet! <sub>(12.iv)</sub> A prophet who had many people murdered for making a simple human mistake in life or not submitting to them! <sub>(12.v)</sub> and there ok with it! <sub>(12.vi)</sub> so sad<sub>(12.vii)</sub> but soon not long now they will have that moment of sheer regret and disappointment<sub>(12.viii)</sub> that they were fooled by previous generations and by the instigator Muhammad! <sub>(12.ix)</sub>

The existential process in data [Ch1.14] occurs in clause (14.ii) which expresses the writer's denial on the existence of Muslim's God. Meanwhile, the process of existence in data [Ch3.02] indicates that the frequency of the occurrence of Islamic terror attacks is high. In this case the writer compared it with the number of abortion bombings. The last data presented above [Ch4.12] has existential clause (12.iii) to show something existing, that is *a dominating religion led by dominating man*. Considering the context and referring to the previous clause, the dominating religion mentioned in the clause refer to Islam. In addition, the use of simple present in the process indicates that what is stated is a truth.

## Discussion

One way to persuade others is by providing evidence to make strong argument (Shen & Bigsby, 2013)<sup>1</sup>. Referring to Aristotle's rhetorical appeals namely *ethos*, *pathos*, and *logos*, providing evidence is a persuasion strategy that belongs to *logos* which can be realized through the use of particular process types (Burke, 1969)<sup>2</sup>.

In term of process types, the analysis shows that the mostly used processes in the expression of anti-Islam hatred are material and relation processes. In the clauses of anti-Muslim hate speech Muslims, Islam, and Muhammad are realized as actors in active clauses. The material process, in which Muslims and Islam are positioned as actors, is used to indicate their action like *kill*, *murder*, *wipe out*, *blow up*, *fire rocket*. This gives signal to the readers that Muslim and Islam are terror for people in the world. This statement is strengthened with explicit statement *terrorism is caused by Quran*. This implies that the negative act of Muslim is 'legalized' by their Quran. In this context, Muslims and Islam is an institutional agent. Hence, the material process attached to Muslims and Islam is also attached to all people who call themselves Muslims. In other word, the writers want to imply that all Muslims or people who hold Islam as their religion do the same act.

Then, active clauses with Muhammad positioned as the actor contains past active verbs like *rape*, *invent marriage with little girl*, *murder* is used to show that Muslims' prophet 'hold intrinsic violent characteristic'. This supports the negative statements on Muslims and Islam, as if the writer wants to tell the reader 'why Muslims hold violent characteristics because they imitate their prophet'

Meanwhile, Allah and Quran are presented as goal and circumstance respectively in passive clauses. Presenting Allah, Muslims' God, as a goal in present passive clause as in *He is good for nothing but to be thrown in the fire* the writer want to implicitly tell the readers that Allah is powerless. Besides action verbs indicating the radicalism of Islam, the material process clauses also contain verbs that shows Muslims' inferiority like *solicit international support* and *betting on lack education*. Through these material processes the writers attempt to show that Muslims are non-educated and weak.

Besides being used to present the concrete action done by Muslim and Islam, the material process is used to persuade others (the readers) to do certain action, such as in *YOU CAN NOT NEGOTIATE or be civil to Muslim* and in *Islam have to be eradicated from the face of the earth, sooner better*.

The next process type which is used in high frequency is relational process, which consists of attributive and identifying. Using the attributive relational process, the writers pass their judgment on Islam and anything related to it by assigning negative attributes and qualities to them. In anti-Islam hate speech, Muslims, for example, are ascribed as 'murderer and extremist'. Likewise, Muhammad, the Muslims' prophet, is presented having negative attributes, such as murderer, pedophile, dominating, and having series of violence records like raping, killing, and taking other man's wives. In short, Muhammad is attributed as a man who 'never did a good deed'. In addition, Muhammad is also ascribed as 'false prophet'.

<sup>1</sup> Shen, L., & Bigsby, E. (2013). The Effects of Message Features. Content, Structure, and Style. In J. P. Dillard & L. Shen (Eds.), *The SAGE Handbook of Persuasion. Second Edition* (Second). SAGE Publications, Inc.

<sup>2</sup> Burke, K. (1969). *Rhetoric of Motives*. University of California Press



Metaphoring Allah as *garbage* and *satan* is another way to present negative image of Islam by using attribute relational process. Unlike the material process in which Allah is positioned as goal, in attributive clauses Allah is consistently placed as subject or carrier, to which the negative attribute is ascribed. In the data collected, Allah is defined as satan and having the same quality as garbage. Implicitly the writer wants to convey that like satan, Allah persuades His believer to do bad deed. Besides defined as satan, Allah is ascribed as obstructionist *Allah is obstructionist*. This completes the previous negative attribute attached to Muslims' God. Using metaphor in persuasion can give strong effect on the effectiveness of the message. It is believed that metaphor is powerful to 'evoke emotion and change attitude (Shen & Bigsby, 2013)<sup>1</sup>.

The other type of relational process found in the data is identifying process, in which place Muslim and Islam as the token to which a value is given. Here, Muslims are identified as a threat to Christian. Meanwhile, Islam is identified as false religion and religion terrorist. This strengthens the attribute given to Muslims and Islam in attributive relational Clauses. In addition to the identification of Muslims and Islam, There are relational clauses presenting the identification of action to take toward Muslims, as in data *The best 3 step peace process would be to 1) exterminate all muhammadans 2) annihilate all muhammadans, 3) destroy what's left of islam*. Using identifying relational clause the writer suggests actions to take to Muslims and Islam.

The mental process is used to present how Muslims and Islam perceive themselves and feel on certain phenomenon or facts given. The cognitive process like in *they think that they could control the world, cancerous religion ever* convey a thought that Muslims want to control the world and try to realize it. Besides being used to present the negativity of Muslims, the cognitive mental process is also used to persuade the readers to rethink their faith on Islam, for instance, the clauses *why would you believe someone who showed no compassion?*. In anti-Islam hate speech, the writers also persuade the readers by revealing Muslims' emotion toward a phenomena occurring, for example in the clause *Muslim jihadists only orgasms when they see a blood*. This clause conveys that Muslims, in particular jihadits, feel excited when seeing blood, which means that Muslims like to kill.

Lastly, the persuasion in anti-Islam hate speech is done through the use of verbal and existential processes. These two processes are deployed to give validity on the statement of negativity of Muslim and Islam. The verbal process is to show that what are presented about the two is based on evident like in the clause *their Quran tells them to kill everyone who isn't a muslim*. In another data, verbal process is also used to support the writer's believe about whom Jerusalem belong to by stating *Jerusalem was never mentioned in the Quran not even once*. Meanwhile, the existential process is to give data or example on the wrongdoing of Muslims such as in the clause *There are more Islamic terror attacks every week than abortion bombings in all of history*.

All of the evidences provided which are presented through the use of process types are intended to provide evidence as logical reasons why Muslims should be treated as enemy. In persuasion evidence serves as data to back up a claim which possibly give direct impact on the effectiveness of messages (Shen & Bigsby, 2013)<sup>17</sup>. An abundant

## Conclusion

This research is important in a way that it reveals how anti-Islam hate speeches in social media, in particular online polylogue in YouTube's comment section, works to persuade its readers. The analysis shows that evidences presented through the use of various process types to expose its readers on the negativity of Islam and Muslim. The negative verbs carried in all of the process types are likely to shape a believe on the readers that Muslims are a threat and enemy because of their dangerous characteristics. By presenting evidences the writer attempts to provide logical reasons why Muslim should be treated as enemy. In addition, the process types are also used to provoke the readers to change their attitude toward Islam.

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