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Critical Discourse Analysis On Willow Trees Don't Weep Novel

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Abstract: This research explains about critical discourse analysis of the novel Willow Trees Don't Weep. It aims to understand the textual features, the discursive features, and the social features used in the novel Willow Trees Don't Weep.The researcher used the approach of descriptive qualitative research method. The sources used in this research are: (1) documents, namely the novel Willow Trees Don't Weep novel by Fadia Faqir and various writings or articles that support the research; and (2) informants, namely researchers who can collect data by interviewing a number of literary observers, educators/education experts. To analyze the data the writer use critical discourse analysis according to Fairclough's theory. Conclusions are drawn based on all the things contained in data presentation. After the data are selected, classified and analyzed, the data are interpreted in critical discourse analysis which then draws a conclusion. The results of this study found 10 data in textual features, 20 data in discursive features, and 10 data in social. Textual Features, it displays forms of representation, relations, and identity. Sub-clause representations are shown in vocabulary and grammar. In this study, grammatical representations are shown more in the form of processes because they consist of actions, events, states, and mental processes. In discursive features, the context of Najwa's life and the discrimination she experienced also influenced the process. Next, the researcher analyzes how the relationship and similarities between the context presented in the discourse of the novel Willow Trees Don't Weep and the context with Najwa's real life. In Social Features, it shows that Najwa tries to change herself (physical appearance and habits) and adapts to the new culture that she meets, and she also tries to articulate her identity that influences her to strengthen her past identity or reaffirm to the new identity.

Keywords: Critical Discourse Analysis, Discrimination, Religious, Society.

Analisis Wacana Kritis Tentang Novel Willow Trees Don't Weep

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Abstrak: Penelitian ini menjelaskan tentang analisis wacana kritis dari novel Willow Trees Don't Weep. Hal ini bertujuan untuk memahami fitur tekstual, fitur diskursif, dan fitur sosial yang digunakan dalam novel Willow Trees Don't Weep.Peneliti menggunakan pendekatan metode penelitian kualitatif deskriptif. Sumber yang digunakan dalam penelitian ini adalah: (1) dokumen, yaitu novel Willow Trees Don't Weep novel karya Fadia Faqir dan berbagai tulisan atau artikel yang mendukung penelitian; dan (2) informan, yaitu peneliti yang dapat mengumpulkan data dengan mewawancarai sejumlah pengamat sastra, pendidik/pakar pendidikan. Untuk menganalisis data, penulis menggunakan analisis wacana kritis sesuai dengan teori Fairclough. Kesimpulan ditarik berdasarkan semua hal yang terkandung dalam

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penyajian data. Setelah data dipilih, diklasifikasikan dan dianalisis, data tersebut ditafsirkan dalam analisis wacana kritis yang kemudian menarik kesimpulan. Hasil penelitian ini menemukan 10 data dalam fitur tekstual, 20 data dalam fitur diskursif, dan 10 data dalam sosial. Fitur Tekstual, menampilkan bentuk representasi, hubungan, dan identitas. Representasi sub-klausa ditampilkan dalam kosakata dan tata bahasa. Dalam penelitian ini, representasi tata bahasa lebih banyak ditampilkan dalam bentuk proses karena terdiri dari tindakan, peristiwa, keadaan, dan proses mental. Dalam fitur diskursif, konteks kehidupan Najwa dan diskriminasi yang dialaminya juga memengaruhi prosesnya. Selanjutnya, peneliti menganalisis bagaimana hubungan dan kesamaan antara konteks yang disajikan dalam wacana novel Willow Trees Don't Weep dan konteks dengan kehidupan nyata Najwa. Dalam Fitur Sosial, menunjukkan bahwa Najwa mencoba mengubah dirinya (penampilan fisik dan kebiasaan) dan beradaptasi dengan budaya baru yang dia temui, dan dia juga mencoba mengartikulasikan identitasnya yang mempengaruhinya untuk memperkuat identitas masa lalunya atau menegaskan kembali identitas baru.

Kata-kata kunci: Analisis Wacana Kritis, Diskriminasi, Agama, Masyarakat.

Introduction

Literary language has different characteristics from scientific language or language that people use for daily conversation. Literary language is full of ambiguity and homonym, and has irregular and irrational categories like gender. Literary language is also full of associations; it refers to previously created expressions or works. Language facilities utilized more systematically and deliberately in literary works. Authors have freedom of language in expressing their ideas in literary works (Wellek and Warren, 2020: 15). Although literary works are the product of imagination, literary works are very beneficial to life. Literary works can give awareness to readers of the truths of life, even though they are described in form fiction. Literary work can provide joy and inner satisfaction. Creation literature can also be used as an experience to work for anyone can pour out the heart and mind in a writing that has artistic value. Literature is not only entertainment, but literature is also a necessity mind that must be filled. Through literature, humans can learn life.

One of the linguistics approaches that commonly use in literature works is Critical Discourse Analysis (CDA). CDA is a theory and method analyzing the way that individuals use language. A critical perspective on discourse analysis, then, explores the connections between language use and the social and political context in which it occurs. It does this in a way that deals critically with the norms and expectations of particular discourse communities, raises issues of social, economic and political concern, yet aims to provide students with the tools they need to succeed. In addition to CDA, Fairclough's approach in analyzing CDA texts seeks to unite three dimensions, namely (1) Textual or textual analysis (micro level), that is a description about text; (2) Analysis of discourse practice (meso level), ie interpretation of the process of generating, distributing, and using discourse, including intertextuality and interdiscursivity; (3) Analysis of sociocultural practice (macro level), ie explanation of social processes hidden in the discourse.

In this research, the writer chose novel entitled Willow Trees Don't Weep (2014) by Fadia Faqir, Jordanian novelist, is potentially rich of discourse incidences of woman religious discrimination and open for CDA. In this Novel, the CDA analysis the writer uses Fairclough's 3 Model CDA to analyst the text. In Fairclough's 3 Model CDA there are

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three aspects to understand overall CDA theory. The different beetween this research to others basically on the novel Willow Trees Don't Weep (2014), thus this research using 3 Model CDA by Fairclough's to analyze the novel, which are textual features, discoursive features, and social features.

Research Methodology

In this research, the researcher uses descriptive qualitative approach in conducting this research. Qualitative research according to Hidayah (2019: 3), Qualitative data collection allows collecting data that is non-numeric and helps people to explore how decisions made and provides us with detailed insight for reaching such conclusions the data that is collected should be holistic, rich and nuanced and findings to emerge through careful analysis. Besides that, qualitative research methods were developed in the social sciences to enable researchers to study social and cultural phenomena like case study and ethnography. Ary (2002: 425) states that the qualitative inquirer deals with data that are in the form of word, rather than numbers and statistics. The data collected are the subject's experiences and perspectives. The qualitative research attempts to arrive at a rich description of people, objects, events, places, conversations, and so on. In this research, the data is the novel entitled Willow Trees Don't Weep. Then will be conducted further action by way of describing and analyzing them one by one according to the theories that have been discussed in the previous chapter.

The current study emphasises on Willow Trees Don't Weep by the outstanding novelist, Fadia Faqir (2014). The novel is presumably depicted to a discourse phenomenon on woman religious discrimination on the main character, Najwa. It may, then, have an array of narrative plots that contain a series of socially discourse issue of religious discrimination on woman of the main character, Najwa, who undergoes secular-mother's, grandmother and Jordanian conservative-members' ranging unequal religious treatings (or religious discrimination) of verbal discourse and physical actions in relation to religious attributes, characteristics and roles. Thoroughly, she who is nurtured by her secular-mother and living in Jordan is plausibly enforced on religious discriminating practices by her mother and by conservative-members.

The ongoing study concentrates on data of documents that include words, phrases and sentences of narrative plots in the novel. It constitutes the source of data of which narrative plots of words, phrases and sentences appear to act for data. Data are logically hypothesised to depict discourse incidences on woman religious discrimination in Jordan where the main character, Najwa, lives and initially embarks on her hard life ways of collecting information in seeking for her leaving-father for a jihad mission somewhere, and later are processed to determine the Textual features, Discursive features and Social features according to Fairclough's 3 model of CDA.

To collect the data from, the research has the steps as follows: First, the writer read the whole novel entitled Willow Trees Don't Weep. Second, the writer distinguished all sentences which contain the narrative plot(s) of varied performances of verbal discourse and physical actions in page(s) and each datum that enunciate the cases of (woman) discrimination based on religion or belief on the main character of the novel, Najwa. Thirdly, categorized the narrative plot(s) of varied performances of verbal discourse and

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physical actions in page(s) and each datum that enunciate the cases of (woman) discrimination based on religion or belief on the main character of the novel, Najwa which contain critical discourse into textual, discursive and social features.

In analyzing the data, the researcher uses some steps according to Fairclough's theory which are described in short, dense, and in sequence from beginning to the end so it will be understood easily by the readers. These steps are First, reading the novel entitled Willow Trees Don't Weep to find the narrative plot(s) of varied performances of verbal discourse and physical actions in page(s) and each datum that enunciate the cases of (woman) discrimination based on religion or belief on the main character of the novel, Najwa which later used as the data; Second, classifying the data indicating three CDA methods of Fairclough namely Textual Features, Discursive Features and Social Features; Thrid, making a conclusion of the analysis.

Finding and Discussion

This research describes data in the novel of Willow Trees Don't Weep to answer the research question with the concept used in this research. As for some of results that were found by researcher in the novel Willow Trees Don't Weep which are divided into textual, discursive, and social features:

Textual Features

The elements of textual features analyzed used at the level of vocabulary, it is used to display, describe something, and how the language in short stories creates certain realities. This journal provide 3 example data analyze of textual features, as shown in the quotations below:

..... *When he left, twenty-four years ago, my mother changed. … (p.7)*

The use of word "my" (or the possessive form, "my") is considered as personal value because the use of "my" is personal and individualized.
At the vocabulary level, it is explained in the novel that the word "my" is a description that describes a kindship relationship, this is intended so that the reader of the text can also know how the actual situation is in the storyline in the novel.

..... *When he left, twenty-four years ago, my mother changed. … (p.7)*

The use of word "left" is considered as negative activity.
The word left in the sentence implicitly conveys the negative side/image of Najwa's father who has committed negative behavior. The sentence shows two negative sides, namely a Yaha who decides to leave the family and a father who allows his daughter to be humiliated.

..... *I knew I was different. I was not allowed to recite the Qur'an, … (p.9)*

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The use of word “different” is considered as situation of the main character of the novel.
The form of the reporting process in this sentence is the form of an event. Through this news, the author shows the social events experienced by Najwa so that she has a different life from other women in society, marked by a form of discrimination from society regarding religion as stated in the sentence I was not allowed to recite the Qur'an.

..... I knew I was different. I was not allowed to ... participate in the Ramadan procession ... (p.9)

The use of word “participate” is considered as activity in the community.
He word "participate" shows Najwa's activities in society, namely by expressing the syntactic function of the sentence participate in the Ramadan procession as topicalization of discourse. The phrase participate in the Ramadan procession implicitly provides information that Najwa's social status, who incidentally is a Muslim, is currently not being considered. In addition, the author of the novel adds a causal semantic meaning, namely that there is news because Najwa's social status is degraded, so Najwa is not allowed to participate in the Ramadan procession (effect).

..... I knew I was different. I was not allowed to ... in the Ramadan ... wear prayer clothes ... (p.9)

The use of word “wear”. The use of word “wear” is considered as incident. The syntactic function of the description of the sentence wear prayer clothes represents Najwa's social status. The novel mentions the types of prayer clothes that Najwa cannot wear. Thus, the purpose of the novelist in choosing this vocabulary is to focus on reporting an event. implicitly reporting the existence of a spiritual event, namely the discrimination experienced by Najwa.

In analyzing Discursive Features, researcher analyze using utterance meaning based on theory of Fairclough’s CDA, that the results of interpretation are derived from the determination of the meaning of specific features of text that has a close relationship with specific contextual factor.

..... I knew I was different. I was not allowed to cover my head, ... (p.9)

The author persuades the readers to feel the situation by taking action in the words that the author uses. In the novel line which can be seen in “I was not allowed to cover my head,”, the utterances meaning has several aspects of speech such as facial expression, gesture, and posture.
The utterance meaning based on the quotation which consists of elements of background, detail, and intent, which describes the events and background of the conflict with the main actor. It shows the helplessness of the character with identification sentences, especially subjective identification from the editorial spoken by the main actor who is still quite firm and remains in his stance that as a woman one should not limit one's expressions, especially

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on physical appearance and on the other hand the main character also looks cooperative and admitted his mistake but not in other areas.

.....I knew I was different. I was not allowed to … in the Ramadan … go to mosque in the evening with the other children, who carried lanterns … (p.9)

In the sentences uses by the author, *"I was not allowed to … in the Ramadan … go to mosque in the evening with the other children, who carried lanterns …".* The utterance meanings are constructed by the main character in interaction, as construe intent in each other's uttered words. A well-known story (I was not allowed to) a nuanced exchange by repeating the same expletive to other character, but with a different intonation and timing at each turn

Based on the results of these quotations, it can be concluded an absence of male figure in female life makes their lives become disorganized not only in term of social life but also in religion matter. Since they had no a leader to support and guard them therefore their lives were changed. They lose their roles in a conservative society and their lives also become different with others in this neighbourhood.

I knew I was different. … "No religious words, deeds, texts, symbols, jewellery or dress in this house!" my grandmother said and twisted her lips. … I failed the Islamic subject every year. Don't ask me how I finished school and graduated. I just did. (p.9)

The sentences uses by the author, *..... "No religious words, deeds, texts, symbols, jewellery or dress in this house!" ..... and ....."I failed the Islamic subject every year. Don't ask me how I finished school and graduated. I just did."*....., the author tries to make the readers to understand the situation.

Based on this, it is a discourse motivated by an environmental situation that causes Najwa to experience disturbances in mental growth. In this novel, Faqir shows the reader that Najwa is considered as humiliated person by this society since she lived in this community without a father figure. Consequently, this society underestimated and ignored her presence. In this culture‟s mindset, women have role that they should serve men well while men should be served well by women.

.....I knew I was different. I was not allowed to … participate in the Ramadan procession … (p.9)

The sentences, "*I was not allowed to … participate in the Ramadan procession*". Means the author tries to explain the readers to understand the situation.

It can be seen that not only give the impact to Raneen but Omar‟s acts also give the influence to Najwa. An absence of male figure in female life makes their lives become disorganized not only in term of social life but also in religion matter. Since they had no a leader to support and guard them therefore their lives were changed. They lose their roles in a conservative society and their lives also become different with others in this neighbourhood. In addition, although they were moslem but they did not do prayer, cover

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head with veil, recite Qur‟an, participate in the Ramadhan procession, go to the mosque and there was no religious words, texts, symbols or dress in their house as conducted by other moslem.

She also said that her house is joyless as a result of an absent male figure in it. As the author told in the novel as follows:

.....I knew I was different. I was not allowed to … in the Ramadan … wear prayer clothes … (p.9)

Faqir opens personal identity of a woman who lives without protection, guardian and supporter has unpleasant treatment from the local community such as was not allowed wear prayer clothes.

The Social features in this research use Actions Element. The Actions Element is set of actions that can be showed in a sequence that has Social acts of individual actors. The actions make easy to know the chronology and sequence in the text. In line with Fairclough's 3 model of CDA, the kinds of Social features are tailored in the following data,

My father … who walked out on us when I was three, … (p.6)
When he left, twenty-four years ago, my mother changed. … (p.7)
I knew I was different. I was not allowed to cover my head, … (p.9)

The social features on the sentences above, shows woman religious discrimination happens and meets the categorized undeclaration on (woman) discrimination based on religion or belief of article stating practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development. In fact, woman religious discrimination is construed from Najwa's mother's physical action of compelling her not to allow her wearing a hijab to cover he head, and, thus, the discrimination is impairing to the characteristic of the Islamic principles. Also, her mother's behavioural oppression may be obviously injurious to Najwa's physical or mental health or to her full religious development.

My father … who walked out on us when I was three, … (p.6)
When he left, twenty-four years ago, my mother changed. … (p.7)
I knew I was different. I was not allowed to … in the Ramadan … go to mosque in the evening with the other children, who carried lanterns … (p.9)

The social features on the data above shows woman religious discrimination exists and accords in the categorized UN declaration on (woman) discrimination based on religion or belief of article highlighting practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, … . As a matter of fact, woman religious discrimination is unveiled from Najwa's mother's physical

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action of keeping her out to go to mosque in the Ramadan, and, hence, the discrimination defectively pinpoints the share of Islamic practices. Her mother's activity is slightly negative to Najwa's physical or mental health or to her full religious development as well.

..... My father ... who walked out on us when I was three, ... (p.6)
When he left, twenty-four years ago, my mother changed. ... (p.7)
I knew I was different. ... "No religious words, deeds, texts, symbols, jewellery or dress in this house!" my grandmother said and twisted her lips. ... I failed the Islamic subject every year. Don't ask me how I finished school and graduated. I just did. (p.9)

Discrimination based on religion or belief of article informing every child shall enjoy the right to have access to education in the matter of religion or belief *... and the best interests of the child being the guiding principle ...* . However, woman religious discrimination is shed light from Najwa's grandmother's physical action and verbal discourse of forcing gently of her not to be exposed with religious verses, behaviours, books, emblems, and dressing manners, and, therefore, the discrimination is terribly injurious to the Islamic religious fields. Likewise, her grandmother's forceful way is feasibly troublesome to Najwa's physical or mental health or her full religious education.

... opposite the Grand Mosque, ... (p.23)
... My late mother told me that before he abandoned us, my father went there every Friday
... The mosque attendant soaked the mop ... stopped and gawped me when he saw me leaning against the gate. "What do you want?"
"I would like to see the imam." My eyes met his.
He wagged his finger. "Shoo! It's prayer time. No women, chit-chat or nonsense."
"Please."
"Shoo!" He raised the mop. (p.24)

Based on religion or belief of article indicating everyone shall have the right to freedom of thought, conscience and religion. *This right shall include freedom to have ... and freedom, either individually or in community with others and in public or private to manifest ... observance ...* . In point of fact, woman religious discrimination is emphasised on the mosque attendant's physical action and verbal discourse of wiggling Najwa, that belongs to similar Muslim and should obtain freedom to access the religious place of mosque. Hence, the discrimination is harmful to the feature of the Islamic deed. Later, the attendant's restraining action potentially wrongly nullifies Najwa's freedom in community with others and in public.

... But, my mother ... would be offended if I changed my secular appearance and hid my arms ... (p.240)

The social features portrays woman religious discrimination to happen and is congruent with the categorized UN declaration on (woman) discrimination based on religion or belief of article 5.5 highlighting practices of a religion or belief in which a child is brought up

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must not be injurious to his physical or mental health to his full development. Woman religious discrimination is elicited from Najwa's mother's verbal discourse of insisting on varied secular manners toward her physical outlook. Hence, the discrimination is not congruent with the attributes of the Islamic norms. Furthermore, her mother's inflicting behavior doesn't alleviate Najwa's physical or mental health to her full religious development.

Conclusion

Based on the research results of Norman Fairclough's critical discourse analysis on the Willow Trees Don't Weep novel, it can be concluded that in textual features, researcher only limited to 10 findings which are sufficient to represent the story content of the entire novel. It displays forms of representation, relations, and identity. Sub-clause representations are shown in vocabulary. In the vocabulary section, it is found that there are certain meanings, the use of terms, and metaphors because those that denote certain meanings or actions, namely the woman religious discrimination.

Discursive Features, researcher use 20 data of Narrative plot(s) in the context of Najwa's life and the discrimination she experienced also influenced the process. Next, the researcher analyzes by utterance meaning to explain how the relationship and similarities between the context presented in the discourse of the novel Willow Trees Don't Weep and the context with Najwa's real life. The finding reveals such follow: In the being and becoming process, those identity constructions include the negotiation and articulation process which is influenced both self and also the environment. Here, there are some cases that she has done to deal with her crisis (the experience of doubt and uncertainty) about who she is‟ based on the influenced by the culture specifically woman in stereotype. It describes through the way she negotiates herself with culture of her environment. Besides, Najwa also shows the articulation process and it describes as she changes herself such as using veil which is symbolically represents herself as a woman with status and honor as well as strengthen her religiosity as Muslim.

In Social Features use 10 findings to represent the story of the entire novel, that shows the main character. The Social features in this research use Actions Element, that Najwa tries to change herself (physical appearance and habits) and adapts to the new culture that she meets, negotiates it, and she also tries to articulate her identity that influences her to strengthen her past identity or reaffirm to the new identity. Then, the result shows that identity is not static because it is basically something that always in process. It can be changed due to the influence of culture that is supported by the strong wishes of that person. Then, it can be concluded that the finding reveals the identity of Najwa is constructed through the culture both symbolic and social as describes in the process of becoming on her journey to trace her father.

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