Transitivity and Critical Discourse Analysis on a Testament: A Woman's Involvement in *Jihad*

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Abstract
While a plethora of scholars have explored a growing body of research on women's involvement in Jihad, there is still a paucity of studies addressing it using the hybridity of transitivity analysis and critical discourse analysis. The present study examined a testament left by an Indonesian woman involved in what she fallaciously called 'Jihad'. To collect the data, the document analysis was adopted, meanwhile, Halliday and Matthiessen's transitivity analysis (2004) and Fairclough's critical discourse analysis (2003) were employed to analyze the data. The findings demonstrated that the experience of the woman's involvement in jihad was described by the dominant use of material process verbs (59.4%), followed by relational process (19%), mental process (13.5%), and verbal process (8.1%). The transitivity analysis showcases that the testament is not an average text with a religious message or instructions to deal with the left property; instead, it contains a message of the Salafi Jihadist ideology of the Islamic

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State of Iraq and Syria (ISIS), which might put people's lives in peril. The five core teachings of ISIS encapsulate the message of ideological teachings, including jihad (struggle in the context of religious war), takfiri (ex-communication), al-wala' and al-barra' (loyalty and disavowal for the sake of God), tauhid (unitary oneness of God), and tahkimiyah (the rule of God – both religiously and politically). The study findings implicate that we must raise awareness of all kinds of testaments left by the jihadi woman because these testaments may contain a global jihadist doctrine. With this in mind, we will not be easily persuaded to join a Salafi jihadist organization.

Keywords: Critical discourse analysis, *jihad*, testament, Systemic Functional Linguistics, women's involvement.

1.   INTRODUCTION

For several years, the involvement of women in the field of *jihad* (struggle in the context of religious war) has long attracted the attention of world experts. A report by Sela-Shayovitz and Dayan (2021) revealed that women are always involved and play an active role in jihad either voluntarily or not. Women serve as propaganda symbols, policymakers, workers, victims of sexual and domestic violence, and refugees. Markovic's (2019) research showed that women involved in terrorist groups have a consequential role even though they hold peripheral positions, such as being militant brides of suicide bombers, given the gender stereotype of being of a traditionally gentle nature. Del Villar (2019) pointed out instances of women's involvement in acts of terrorism related to recruiting new members and smuggling weapons in Israel, Russia, Turkey, and Iraq. The involvement of women in acts of terrorism is not only carried out individually but also in groups, such as the Boko Haram organization in Nigeria, the Irish Republican Army (IRA) in Ireland, the Liberation Tigers of Tamil Eelam in Northeastern Sri Lanka, the Red Brigades in Italy, and the Syrian Social Nationalist Party (SSNP) in Syria (Oluwaniyi, 2021).

To date, research that examines the involvement of women in the field of jihad from the perspective of critical discourse analysis and transitivity analysis of systemic functional linguistics seems sparse. Most studies tend to examine such an issue into three trends. The first trend examines the involvement of women in the field of jihad from a gender perspective (Jiwani, 2021; Mutton, 2021; Speckhard & Ellenberg, 2021). The results of their research prove that at first, female terrorists played a passive role as intermediaries, data managers via the Internet, fundraisers, and jihadists for their husbands. However, in their development, they transformed and played an active role in acts of terrorism. This is because, in addition to the issue of patriarchal ideology, women are more quickly recognized for their existence in showing their courage to sacrifice their bodies and soul in jihad. This perceived bravery of being a martyr shows a degree of perceived piety (Termeer & Duyvesteyn, 2022). In addition, ideologically religious martyrs have been considered a toll road to heaven. The second trend is to analyze the involvement of women in the field of jihad from the perspective of media analysis (Bosibori, 2022; Evans & da Silva, 2021; Santoire, 2022). The results of this research show that jihadist groups, such as ISIS, are able to utilize propaganda

strategies that attract women's attention. These strategies are strengthened by utilizing the development of information technology, social media, and other application channels to frame women's perceptions of the concept of Jihad. In addition, the Islamic caliphate through jihad can solve all life's problems. The third trend found the involvement of women in ISIS Jihad activities from a computational linguistic perspective (Qi, 2020; Windsor, 2020). These research studies prove that the use of radical language in blogs can list the daily activities of women who are perpetrators of terrorist acts, either as sympathizers or followers of ISIS. The results of the review of these three trends prove that research on the involvement of women in the field of jihad using transitivity and critical discourse analysis (CDA) is insufficiently conducted.

From a media perspective, most studies use critical discourse analysis and transitivity analysis to discuss political, social, and cultural issues in newspapers (Fitriani et al., 2021; Tang, 2021), websites (Chałupnik & Brookes, 2021), magazines (Radzi et al., 2021), and textbooks (Gu, 2021), but little is known about testaments of female terrorists. In fact, testaments do not only provide certain messages such as religious messages and messages of property inheritance, but also contain elements of ideology, hegemony, or social inequality as found in newspapers, websites, magazines, and textbooks (Roose & Cook, 2022; Shi & Fan, 2019). Likewise, previous research that specifically discusses a female perpetrator of the attack on the Indonesian Police Headquarters, Zakiah Aini, has also been carried out from the perspective of peace and political education (Sulistyanto et al., 2021), but the discussion still ignored the use of a critical discourse approach with transitivity analysis.

To fill this lacuna, the present study aims to examine Zakiah Aini's testament to her family before carrying out the attack at the Headquarters of the Indonesian Mobile Brigade Corps in Jakarta. The importance of the research lies in examining the experience of the perpetrator's life when interacting with the issue of jihad. Thus, this research is expected to confer an explanation of how the representation of the experiences of a woman involved in the field of jihad by revealing the hidden ideology behind a testament text. It is essential to know because we can get new insight into ISIS and its core teachings. In addition, this research is expected to be able to increase readers' critical awareness of a jihadist's testament so that the message is not taken for granted. Hence, our study attempted to provide the answer to the question of how the representation of a female jihadist's experience in her testament is from the transitivity and CDA analysis perspective.

2. LITERATURE REVIEW

2.1 Critical Discourse Analysis and Systemic Functional Linguistics

As one of the analytical approaches or tool-kits for CDA, Systemic Functional Linguistics (SFL) can be used to understand the meaning of a text to reveal social actions such as power relations, gender inequalities, ideology, injustices, and racism (Flowerdew, 2008). The meaning can be observed from three functions or metafunctions, namely ideational functions, interpersonal functions, and textual functions. Eggins (2004) reveals that:

The ideational function describes the human experience of the external world through language. The interpersonal function analyses how an individual interacts with other individuals at the social level. The thematic function evaluates how the use of linguistic forms relates to each other and in the context of certain situations (Eggins, 2004, p. 206).

In disclosing metafunctions, García and Li (2014, p. 62) pinpointed that "language and discourse cannot be considered neutral; they are caught up in political, social, racial, economic, religious and cultural formations". In analyzing a text, the SFL analytical approach does not only undertake linguistic analysis but also focuses on the interpretation of the relationship between the text and social aspects of life (Jaipal-Jamani, 2014). In this section, SFL is closely related to CDA. They complement each other's weaknesses because the focus of the study is language relations, such as the grammatical properties of a text and social context (Flowerdew, 2004). Hence, Li (2010) argued that both theories view the use of such properties as a means of communicating language's social and ideological meaning. In addition, Martin and Wodak (2003) highlighted that SFL has contributed to developing the CDA concept to comprehensively see the meaning of texts and conduct relevant quantitative discourse studies. The function of SFL is to dismantle the ideology of a text using lexico-grammatical properties, such as the use of process types in transitivity analysis both syntagmatically and paradigmatically (Coffin & Donohue, 2012). Meanwhile, CDA dismantles an ideology behind a text by adopting interpretation and explanation analysis because it involves a more comprehensive or global context of situations and cultures (Fairclough, 2003). Therefore, the combination of SFL and CDA analysis is expected to contribute to how a jihadist woman used certain lexicogrammatical aspects, especially the types of processes in transitivity, to narrate the concept of jihad.

2.2 Transitivity Analysis

In systemic functional linguistics, there are three metafunctions of language, which are ideational, interpersonal, and textual. In ideational metafunctions, there are two sub-metafunctions; experiential and logical metafunctions. Experiential metafunction is also known as a transitivity system. Bartley and Hidalgo-Tenorio (2015) pointed out that transitivity analysis allows us to identify how people can describe their experiences in discourse using syntactic and lexical tools. The analysis focuses on finding 'who did what, to whom, and under what circumstances?' in a clause. Anchored in Halliday (1985, p. 53), a clause is the basic unit of analysis because it is the "clause that represents experiences, interaction, and message". Transitivity analysis includes three main components, such as process, participant, and circumstances (Halliday and Matthiessen, 2004). Process refers to seeing how an event is represented. It is the process that expresses our experiences and the world around us. The process is realized by a verbal group in a clause. Participant refers to the nominal group involved in the activity. Circumstance refers to an adverbial or prepositional phrase; it is an additional meaning of the process. It gives extra detail about the physical action and inner world in which human experiences are constructed.

Following Halliday and Matthiessen (2004, p. 224-244), there are "six types of processes in transitivity such as material process, mental process, relational process,

verbal process, behavioral process, and existential process". They can be explained as the following:

- First, the material process is also known as the action process. It shows physical actions (doings) and events (happening). It constructs our physical world by showing our actions and events. Participants in the material process are an actor (the doer of the action), goal (the participant who is affected by the actor), scope (the participant who is unaffected by the actor), beneficiary-recipient (the participant to whom the process occurs), beneficiary-client (the participant form whom process occurs), and initiator (the participant that acts as a catalyst).
- Second, mental process refers to our inner world. This process shows the experiences of consciousness. It represents the inner thoughts, ideas, perceptions, desires, and emotions of human beings. There are four main subtypes of a mental process such as mental perception, mental cognitive, mental emotive, and mental desiderative. In mental perception, the senser perceives an object in the external world using his five senses such as seeing and hearing. In mental cognitive, senser involves his mental process to construct his inner world such as thinking and knowing. In mental emotive, senser constructs his emotion in the world of consciousness such as like, love, and hate. In mental desiderative, senser shows the desires of his inner world such as hope and wish. The participants in the mental process are senser which is a participant who perceives, thinks, feels, and wants in the mental process and the phenomenon which is the act, thing, or fact which is perceived, felt, and wanted.
- Third, the relational process refers to the relationship between different entities and constructs the relations between acts, facts, and things. Two subtypes of this process are attributive and identifying.
- Fourth, the verbal process is also known as the process of saying. The participants in the relational process are the carrier, attribute, attributor, token (the participant which is indicated by an entity in the identification process), and value (the participant which is identified as the token).
- Fifth, the behavioral process constructs the physiological and psychological behaviors of human beings like breathing and smiling.
- Sixth, the existential process shows the existence of things or happenings of events. The word 'there' and 'to be' are also used to show the existence of things.

With language, one can describe a person's experience by describing how the experience occurred, who was involved in it, and in what situation the experience was carried out. To convey an experience, the use of process verbs is an important element in a clause. The type of participant will depend on the type of process used. For example, Li (2010) pointed out that identifying a relational process means giving identity to an event or person. For example, the clause 'Jihad is the highest practice in Islam' identifies jihad as the highest practice in Islam—an identity that is clear because the word 'jihad' here belongs to the participants identification as the highest practice, not praying, fasting, zakat, or performing the pilgrimage. In identifying relational processes, identified/token and identifier/value are reversible (Halliday & Matthiessen, 2004). Thus, the clause can be rewritten with 'the highest practice in Islam is jihad' without any change in meaning. Meanwhile, attributive relational focuses on attributing a quality or a judgment to a person or an event, which is referred to as an entity by Halliday and Matthiessen (2004). Finally, the use of the SFL and CDA transitivity approaches in analyzing a testament of women terror perpetrators

aims to fill the gaps in previous research that only focused on analyzing newspapers, websites, magazines, and textbooks.

2.3   Salafism in Literature

In simple terms, Salafi belongs to the group of people who adhere to the *Salafi manhaj* (method of the lived example of the early generations of Muslims) (Dumbe et al., 2021). Reference sources in understanding the creed of this *manhaj* (method) come from the Qur'an, Hadith, and the Ijma of the Salaf Ulama. Wiktorowicz (2006) revealed that in monotheism, the Salafi group is divided into three factions, namely puritan groups, political groups, and jihadist groups. The first group calls for the purification of religious teachings as non-political and combats practices that deviate from religious teachings. The second group belongs to political Salafism. This group is Islamizing and spreading religious teachings through parliaments like the Muslim Brotherhood in Egypt. The third group belongs to the Salafi jihadist group. This group emerged because they considered the previous two groups weak in facing political pressure from the West. The jihadist Salafi group is regarded as the toughest and most rigid of Salafi groups. They attack and fight anyone who disagrees with them. This jihadist Salafi group has five ideological doctrines, namely *takfiri* (ex-communication), *al-wala'* (monotheism), *and wa al-barra'* (judiciary).

3.   METHODS

3.1   Research Design

This study used a discourse analysis research design. Fairclough et al. (2011) pinpoint that the primary concept of CDA is to reveal the ideological assumptions in the discourse. As a social practice, language is a strong instrument for individuals or organizations to manufacture specific meanings and control people's minds in order to promote certain social ideals and conceal others in favor of a particular group. In this regard, this research sought to reveal the ideology behind writing a testament.

3.2   Data Collection and Data Analysis

This study used a documentation technique to collect data related to a Jihadist woman's testament written in a form of a testament spread on the Internet. The perpetrator, Zakiah Aini, was related to the attack on the headquarter of the Mobile Brigade Corps of Indonesia Police in Jakarta in 2021. The testament was employed as the material for analysis because her testament contained clear and explicit propaganda and global jihadist ideology compared to the testament left by other suicide bombers such as the perpetrators who bombed the cathedral church in Makassar in 2021 (Rusdianto & Llewellyn, 2021).

Moreover, since CDA aims to examine the dialectical relationship between language and society, we followed Fairclough's (2003) three-dimensional model as the data analysis technique, namely description, interpretation, and explanation. The description dimension was carried out by analyzing the linguistic features of the testament text using the transitivity analysis of Halliday and Matthiessen (2004).

Moreover, the interpretation dimension was used to reveal the hidden ideology behind the writing of a testament, which was identified through transitivity so that it can clarify language as a discursive practice. Additionally, the explanatory dimension was used to relate the text to the actual social context of the testament.

The data analysis procedure was undertaken with the following steps: (1) we selected and determined Zakiah Aini's testament as the data unit, (2) we sorted the data and determined the type of process based on the concept of transitivity as many as 35 clauses, (3) we quantified the percentage of process types to get the dominant pattern, (4) we analyzed the type of transitivity process, (5) we interpreted data based on the type of transitivity process found, (6) we performed data explanation based on the type of transitivity process found, and lastly, (7) we drew conclusions.

4.   RESULTS AND DISCUSSION

For this section, we analyzed the representation of a woman jihadist, Zakiah Aini, from a transitivity and CDA framework through her testament. We conducted a transitivity analysis to enclose the participants, processes, and circumstances. Then, we showed a discursive analysis of the testament and its sociocultural explanation from a critical discourse analysis standpoint.

4.1   Transitivity Analysis

A testament refers to a will that someone makes, saying what should be done with their money and property after they die (Cambridge University Press, n.d.). In this study, however, the testament referred to Zakiyah's statement to her family. It is classified into three parts. The first part included greetings *assalamualaikum warahmatullah wabarakatuh* (peace and God's mercy and blessings be upon you) and was followed by a 'testament to the people I love for the sake of Allah'. The second part was Zakiyah's message to her family such as her father, mother, brother, and sister. This message was handwritten and consisted of 35 clauses. The last part closed with an apology to her family and her hope to be able to enter heaven with the whole family because of what she fallaciously called 'jihad'. The name of the perpetrator was also written at the end. Because it was in the form of a testament, Zakiyah's messages to her family were in the form of orders and prohibitions. Therefore, to begin the analysis, it is important to conduct a transitivity analysis to reveal the representation of Zakiyah's experience as a female terrorist. The representation of the experience was revealed in the use of process verbs as shown in Table 1.

Table 1. Transitivity process in Zakiyah Aini's testament.

Process type	Examples	Frequency	Percentage
Material	The chosen people will make a rival law of Allah which is sourced from the Qur'an and Sunnah.	22	59.4
Relational	Democracy, *Pancasila* (five principles of The Indonesian state), the Constitution, and elections are derived from infidel teachings which are clearly polytheistic.	7	19
Mental	Bank interest is not blessed by Allah.	5	13.5
Verbal	Zakiah advises to Mama and family.	3	8.1

Table 1 continued…

Behavioral	Nation mourns the martyrs.	-	-
Existential	There is a lot of advice from Zakiah to her family.	-	-
Total		37	100

Table 1 shows that the process verbs that evoked the perpetrator's experience constituted 35 clauses and consisted of four processes, namely material, mental, relational, and verbal processes. Of these four process verbs, Material process verbs were the most dominant, accounting for 59.4% and followed by relational process (19%), mental process (13.5%), and verbal process (8.1%). The behavioral and existential processes in the data were not found. These data mean that Zakiyah wanted her family to do what she wanted as stated in the testament. The results are further elaborated in the next sub-sections.

4.1.1 Material process

Halliday and Matthiessen (2004) revealed that material process verbs are related to physical actions or the process of happening either intentionally or unintentionally. The material process used in the perpetrator's testament included the words 'reunite', 'take', 'give', 'help', 'make', 'leave', 'stop borrowing', and 'quit working'. All of those words can be observed in the following examples. In the testament, Zakiah refers to herself as 'Zakiah', without using the personal pronouns of 'I', 'me' and 'mine' in her testament.

(1) *Allah **kumpul kembali** keluarga di surga.*
Allah [actor] **reunite**s [material process] family [goal] in heaven [circumstance: place].

(2) *Zakiah **tempuh** jalan ini sebagaimana jalan Nabi/Rasul Allah untuk selamatkan Zakiah.*
Zakiyah [actor] **takes** [material process] this path [range] as the way of the Prophet/Rasul Allah [circumstance: role] to save [material process] Zakiyah [goal].

(3) *Dengan izin Allah, bisa **memberi** syafaat untuk mama dan keluarga di akhirat.*
With Allah's permission [circumstance], we can **give** [material process] intercession [range] for Mama and family [beneficiary] in the afterlife [circumstance].

(4) *Amalan Jihad Zakiyah akan **membantu memberi** syafaat kepada keluarga di akherat Insya Allah dengan karunia Allah.*
The practice of Jihad Zakiyah [non-human actor] will **help provid**e [material process] intercession [range] to the family [beneficial-client] in the hereafter [circumstance place] Insya Allah with the grace of Allah [circumstance].

(5) *Orang-orang terpilih akan **membuat** hukum tandingan Allah yang bersumber dan Al-Qur'an dan Sunnah.*
The chosen people [actor] will **make** [material process] a rival law of Allah which is sourced from the Qur'an and Sunnah [goal].

(6) *Untuk mama dan ayah, jangan **tinggalkan** salat.*
For mom and dad, do not **leave** [material process] salat [scope].

(7) ***Berhenti berhubungan** dengan bunga bank.*
[beneficiary-recipient], **stop borrowing** [material process] the bank interest (credit card) [scope].

(8)   ***Berhenti bekerja** menjadi Dawis yang membantu kepentingan pemerintah Thogut.*
      [beneficiary-recipient], **quit working** [material process] as Dawis who [actor] helps [material process] the interests of the *Taghut* government [range].

Data 1-8 show that the testament used various material process verbs. The word 'reunite' in datum (1) refers to a material process with God as an actor and initiator. As the universe's creator, Allah is the only one with the power to reward anybody He chooses, including jihadists, by assembling them along with their families in heaven. In this case, Zakiyah believed that Allah gathered her and her family in heaven because they had done their part in jihad. This is evidenced by the use of circumstantial locations in heaven with the verb process of material 'reunite'. Likewise, the verbs of the material process of 'take' and 'give' on the data (2) and (3) were used to refer to Zakiyah as an actor. The material process was adopted to reveal that Zakiyah's attitude to carrying out jihad actions was to imitate or follow the jihad that the Prophet of Allah had ever carried out. That is, because of the action of jihad, Allah's apostle will give her salvation. With the act of jihad, the mother and her family received Allah's help. This is evidenced by the use of the verb material process 'give' and 'intercession' as a range and 'with Allah's permission' and 'in the hereafter' as a comitative circumstance. The word 'intercession' is referred to as 'range' because it is an abstract, believable, and palpable thing. This demonstrates how strongly Zakiah believed she could obtain Allah's intervention through jihad. The nominal group 'with Allah's permission' further supports this argument and shows that Allah is all-powerful in assisting His servants. Other material processes, save, datum (2) which assumed the actor was Allah and its goal was Zakiah showed that the writer framed that Allah will be fully responsible to save those involved in 'Jihad', so there is no need to fear. Similarly, other material processes such as 'help providing' refer to Zakiyah's jihad practice as a media actor in datum (4) and 'selected people' in datum (5) as actor participants. As a media actor, Zakiyah believed that jihad is one of the ways to get intercession. This argument is clarified by circumcision with Allah's permission (God willing), by Allah's bounty, and in the hereafter, which shows hope. Only with Allah's permission, the practice of jihad will provide help for the perpetrators.

Another participant who functioned as an actor and used material process verbs was 'selected people' (datum 5). 'Selected people' refer to people chosen by the community in the general election process carried out by the government, both for regional head elections and presidential elections. Since they are chosen to serve as the people's representatives, it also follows that they are clever, imaginative, and politically astute individuals. This process type is then followed by 'a rival law of Allah' as the goal. This shows that all general elections conducted by the government have produced leaders who are not in the will of Allah. This is because all the policies and regulations made have been contrary to the laws that God has determined. In other words, the perpetrator indirectly argued that man-made laws are contrary to God's.

The data (6 and 8) also show the material process. The material process was found in the words 'leave', 'stop borrowing', and 'quit working' process verbs. Zakiah asked her father and mother to always perform prayers by using the negative directive clause 'do not leave' (datum 6). The verb 'leave' in the Big Indonesian Dictionary (KBBI) refers to the meaning of neglecting or throwing away (Departemen Pendidikan Nasional, n.d.b). This means that Zakiyah asked her mother and father to always worship Allah, especially in the five-time prayers. This is because she believed that by performing prayer activities, Allah will reward the act with heaven. The word '*salat*'

(prayer) is considered a 'scope' because it is categorized as an item that cannot be changed before or after an activity is carried out. Additionally, it implies that performing '*salat*' is a natural human activity that begins even before conception. Consequently, this activity should not be completely stopped. Likewise, she advised her father and mother using the material process verb 'to stop borrowing' and 'quit working'. These complex words refer to two things, namely stopping to make loans using credit cards or bank interest in datum (7) because it is considered usury and not blessed by Allah and stopping working as a civil servant because it is considered to be helping the interests of the *Taghut* (boundary-exceeding) government as stated in datum (8).

4.1.2 Mental process

Halliday and Matthiessen (2004) revealed that the mental process is a process of the non-physical activity. Mental processing verbs are classified into four types. The first type is the perceptive mentality, such as seeing, hearing, feeling, and smelling. The second type is mental cognitive, such as thinking, knowing, and judging. The third type is the emotive mentality, such as like, love, and hate, and the fourth type is mental desiderative like want, hope, and wish. The research data show that the mental processes used in the *testament* are the words 'forget,' and 'blessed'.

(9) *Jangan **lupa** senantiasa beribadah kepada Allah.*
     Don't **forget** [cognitive] to always worship Allah [phenomenon].

(10) *Bunga bank tidak **diberkahi** Allah.*
     Bank interest [phenomenon] is not **blessed** [perceptive] by Allah [senser].

Datum (9) shows the use of the cognitive mental process 'forget'. Because it relates to a thinking system that involves an individual's consciousness and subjectivity, this process is categorized as a mental process. As a result, this process existed in the data to serve as a reminder to her parents to never become careless in their devotion to Allah. Besides, datum (10) used the perceptive mental processes 'bless'. The word 'blessing' means the gift of Allah that brings goodness to human life (Departemen Pendidikan Nasional, n.d.a). If it is stated that bank interest is forbidden and will only destroy human life, it signifies that bank interest is neither blessed by Allah. The employment of this perceptive material process, however, suggests that the discourse on bank interest only pertains to Zakiah and not to others. This is due to the ongoing controversy around bank interest issues. There are *ulama* or Islamic scholars who forbid it and vice versa (Kamla & Alsoufi, 2015). In this instance, Zakiah chose and adopted *ulamas'* viewpoints that prevent bank interest.

4.1.3 Relational process

The relational process shows the relationship between different entities and constructs the relation between different acts, facts, and things. There are two main subtypes of relational processes, attributive and identification. These two subtypes have three subcategories such as intensive, possessive, and circumstantial (Halliday and Matthiessen, 2004). An intensive relational process can be illustrated by X is Y or X becomes Y. If X is a noun group in the form of a pronominal or other entity, Y can

be in the form of a noun group or an adjective. The relational process of possessive can be illustrated by the example that A is part of B, or A encompass B. A and B are entities that take the form of abstract or concrete noun groups. The circumstantial relational process is related to the adverbial form of circumstantial. The basic concept of this type of process shows that A is related to B. Thus, it can be seen that there are six forms of this concept, namely attributive intensive, attributive possessive, attributive circumstantial, identifying intensive, identifying possessive, and identifying circumstantial. The results showed that the words 'is' and 'derive' are included in relational process verbs. Those data can be observed in the following examples.

(11) *Jihad **adalah** tertinggi dalam Islam.*
Jihad [token] **is** [identifying process] the highest practice [value] in Islam.

(12) *Inti pesan Zakiah kepada mama dan keluarga **adalah** agar tidak mengikuti kegiatan pemilu.*
The essence of Zakiah's message to mama and family [token] **is** [identifying] not to participate in election activities [value].

(13) *Demokrasi, Pancasila, UUD, pemilu **berasal** dari ajaran kafir yang jelas musyrik.*
Democracy, Pancasila, the Constitution, and elections [token] are **derived** [identifying] from infidel teachings which are [process] clearly polytheistic [attribute].

(14) *Semuanya **selamat** dari fitnah dunia yaitu demokrasi, pemilu.*
All [carrier] is [process] **safe** [attribute] from the slander of the world, namely democracy, elections [circumstance].

(15) *Untuk kaka di rumah Cibubur juga Dede dan Mama,* tidak **membanggakan** kafir Ahok.
For my sister in Cibubur's house, brother, and mother [attributors], do not **be proud** [process] of Ahok's infidel [attribute].

Relational process verbs in data (11 and 15) can be found in the words 'is', 'derived', 'are', and 'be'. The word 'is' in data (11 and 12) indicates the identification process of the participant 'jihad' and 'the essence of Zakiyah's message' to her mom and family. In datum (11), the word 'jihad' is identified as the highest practice in Islam. The other identification process refers to Zakiyah's message to her mother and family not to participate in election activities (datum 12). Given that the clauses are interchangeable, these two data are categorized as identification relational processes. For instance, the first clause can be modified to 'the highest practice in Islam is jihad' and the second clause was altered to 'not to participate in election activities' is the essence of Zakiah's message to her mom and family. The two clauses can be switched around and still be acceptable in the Indonesian grammar. In contrast to the earlier data, datum (13) has two clauses. The first clause refers to 'Democracy, Pancasila, the Constitution, elections are derived from infidel teachings' and the second clause is infidel teachings are clearly polytheistic. The first clause is classified as a relational process of identification because the principles of democracy, Pancasila, and the Constitution are identified as infidel teachings, while the second clause is classified as a relational attributive process because these infidel teachings are considered polytheistic teachings. Thus, the carriers of these two clauses are different. The carrier in the first clause refers to 'democracy, Pancasila and the Constitution', while the second clause refers to the noun group of 'infidel teachings'. Furthermore, datum (14) showed that elections and democracy are also derogatory to the world. Therefore,

abstaining from the election ensures protection from the defamation of the world. In the same vein, datum (15) states that Ahok is assigned the attribute of being an infidel, so no need to be proud of him. This is because Ahok is a non-Muslim, and all non-Muslims are regarded as infidels.

4.1.4 Verbal process

Halliday and Matthiessen (2004) revealed that the verbal process is often referred to as a saying process. This process is critical in written and spoken text and the development of narrative passages. The verbal process consists of two types, namely activity (targeting and talking) and semiosis (neutral quoting, indicating, and imperating). Those data can be observed in the following examples.

(16) *Zakiah **nasehatkan** kepada Mama dan keluarga.*
Zakiah [sayer] **advises** [verbal] to mama and family [receiver].

(17) Allah yang akan **menjamin** rezeki, kak.
Allah [sayer] who will **guarantee** [verbal] sustenance [phenomenon], sis.

The verbal process is found in the word 'advise' as in datum (16), and 'guarantee' in datum (17). The word 'advise' means advise to do or forbid something as can be observed in the dominant material process found in this research. This process is said by Zakiyah to her mother and family to do what she wanted. Thus, her mother and family become the 'receiver'. Likewise, the use of the verbal process of 'guarantee' shows Zakiyah's belief that Allah SWT is the God who guarantees the sustenance of every creature. In this case, Allah is a sayer, and sustenance is called a phenomenon.

4.2 Interpretive Analysis

This section examines the discursive representation of Zakiah's identity as a female jihadist. The identity of jihadist woman can be observed from the use of the transitivity system in the testament, which is represented in several key concepts such as *tauhid* (unitary oneness of God), *tahkimiyah* (the rule of God –both religiously and politically), the concept of *jihad* (struggle in the context of religious war), *takfiri* (ex-communication), and *al-wala' and al-barra'* (loyalty and disavowal for the sake of God). Maher (2016) revealed that the five concepts are the basic principles of the ideology of the global jihadi group or jihadi-Salafism, they are explained as follows.

4.2.1 Concept of unitary oneness of God

The concept of Salafi jihadist monotheism refers to the pure recognition of the oneness of God (Kassim, 2015), which, in Islam, is a monotheistic doctrine that is distinguished from polytheism and other doctrines. This group generally refers to the writings of Abd Al-Wahab whose followers are known as the Wahhabi doctrine. Abd Al-Wahab classifies the concept of monotheism into three parts (Macris, 2016). The first is monotheism *rububiyyah* (or Allah creates, sustains, nourishes, and owns everything, without exception). This concept refers to the specific belief that God is the almighty God of mankind who absolutely gives command and control over all of

his creation. This concept can be observed from the use of the verbal process 'guarantee' sustenance as in datum (17). This indicates that Zakiah's belief in Allah was very high so she tried to convince her sister, who did not have a job, not to worry about her life because Allah had arranged all human sustenance. Because Allah is the regulator of sustenance, the call to stop being a civil servant was not a problem. It can be observed from the use of the 'stop' material process in datum (7). The second is monotheism *uluhiyah* (divinity), namely the belief in Allah as the God who does not need a partner so that it is worthy of worship. Third, monotheism *al-asma wa al-shifah* (oneness of names and attributes) refers to exclusive belief in all of Allah's attributes and relationship with Him. However, data referring to these two concepts are not found in Zakiah's will to her mother and family.

4.2.2 Concept of the rule of God–both religiously and politically

The concept of *tahkimiyah* (the rule of God – both religiously and politically) is also found in Zakiah's testament to her family. This concept refers to the oneness of God in legal and sharia matters (Ghifarie, 2016). In his power, Allah does not have the Shari'a in dealing with the affairs of creatures and has no partners in law and law-making *(tasyri')*. Maher (2016) revealed that absolute power is in the hands of Allah. Therefore, humans are obliged to follow all the provisions of Allah as a whole. Doing the opposite implies that humans are capable of making laws and legal provisions, whereas only God can do that. This kind of understanding has implications for an attitude of opposition to secular and democratic forms of government. Another implication is that the government is considered the leader of the *Taghut* and must be fought because its blood is lawful. It is why the jihadist Salafi group rejects a democratic system that is in the hands of the people. The use of the relational process verb 'derived' in datum (13) describes Zakiah's identity as a person who rejected the Constitution, Pancasila, and the democratic system. She believed that the democratic system was an infidel teaching and clearly polytheistic. Therefore, she advised her family not to participate in general election activities as a derivative of the democratic system because it was against Allah's law. It can be observed in the use of relational process verbs in datum (16). As a result, the chosen people's result of the general election will make a rival law of Allah as revealed in datum (5). The results of this study are in line with the research conducted by Gregg (2010), which revealed that Islam only recognizes theocracy and does not recognize democracy. Nonetheless, this research was refuted by Hashemi (2014). He highlighted that Islam is getting more and more progressive and suicide bombing cannot be attributed to Islam.

4.2.3 Concept of struggle in the context of religious war

Litvak (2010) revealed that the concept of jihad is literally an effort for the sake of God. However, for Salafi jihadists, the concept of jihad refers to the meaning of fighting against infidels and the *Thagut* government (boundary-exceeding) (Burki, 2013). Cook (2015) pinpointed that jihad is the second most important pillar of Islam after faith. This concept of jihad can be found in the relational process verb 'is', as in datum (11), which identifies the meaning of jihad as the highest practice in Islam. The results of this study are in line with research by Drevon (2016) which reveals that jihad is the highest level of practice in Islam. Jihad can intercede for the bereaved family

and send them to heaven. Torregrosa et al. (2022) reported that war against the *Thagut* government is an integral part of the Salafi jihadist's narrative construction. They use a negative tone, specific slang, and idioms demonstrating their unique language style such as 'playing football' which refers to war against government security staff.

4.2.4 Concept of Takfiri (ex-communication)

This phenomenon can be observed in the relational process verb 'not boasting', whose attribute consists of 'Ahok's infidel' noun group (datum 15). The word 'Ahok' functions as a head, while *kafir* (infidel) functions as a classifier. Hassan (2017) reported that the concept of takfiri refers to the act of punishing another party as an infidel. This concept is not only addressed to non-Muslims, but to all those who disagree and are in line with their ideology including government officials such as police, army, and civil servants. The implication is that all unbelievers are considered heretics, and apostates and their blood are lawful to fight. That is why Zakiah asked her family 'not to boast' about 'Ahok's infidel' because he is considered an enemy. In line with this research, Cook (2015) revealed that the concept of *tafkiri* is similar to the principle of ex-communication in the Catholic Church and is closely held by jihadist Salafi groups. In declaring the enemies of religion, they consistently employ particular terms such as *kufr, kuffar, tawaghit, taghut, murtadd, rafidah, mushrikin, murtaddin, kafir, takfir, shrik,* and *murji* (Vergani & Bliuc, 2018).

4.2.5 Concept of Al-Wara' and Al-Barra' (loyalty and disavowal for the sake of God)

Another concept that appears in the testament is *al-wala and al-barra* (loyalty and disavowal). Maher (2016) revealed *that al-wala and al-barra* mean being loyal only to their group and refusing to be loyal to people outside their group. In Zakiah's testament, this concept can be found in the use of the noun group 'infidel Ahok' (datum 15). The mention of the infidel Ahok shows the existence of segregation between Muslims and non-Muslims as well as Zakiah's direct rejection of the existence of infidels. This is because the disbelievers are considered people who are outside their group and therefore must be fought. This is consistent with a number of research conducted in the field of computational linguistics. Nadia and Anfinson (2018) revealed that the Salafi jihadist group employed binary oppositional language 'us' and 'them' to distinguish their organization from other groups. Sakki and Pettersson (2016) were more prone to apply the term 'otherness' to members of distinct groups, while Bennett Furlow and Goodall (2011) used the term 'enemy'.

4.3 Explanative Analysis

Fairclough (2003) pointed out that explanatory analysis in CDA is the last step in analyzing a discourse. The explanative analysis includes situational, institutional, and socio-cultural aspects.

4.3.1 Situational aspect

Rahim (2021) in his research showed that Zakiah is one of the sympathizers of the Salafi jihadist Islamic group like ISIS. This was proven by her posting on social

media, Instagram, 21 hours before carrying out the attack at the Brimob headquarters in Jakarta, Indonesia. In her posts, writings related to jihad activities and the ISIS flag were found. In addition, Police General Listyo Sigit Prabowo as the Head of the Indonesian National Police revealed that in carrying out her actions, Zakiah acted as a 'lone wolf'. Vidino et al. (2017) demonstrated that the term lone wolf originally refers to far-right actors in the US. However, since the mid-1990s, the term has increasingly been used to denote a terrorist ideology. This happened in the aftermath of the 9/11 tragedy which coincided with the emergence of the Islamic State and increasing disillusionment and concern about far-right extremes in western countries. On the other hand, Bartal (2017) reported three key indicators that can identify a person as a 'lone wolf', namely (1) they operate as individuals, (2) they do not belong to any organized terrorist group or network, and (3) their modus operandi is drawn up without direct outside orders. These three indicators were found in Zakiah's case. She herself carried out the attack alone without direct orders from others and did not enter into the organizational structure of the ISIS terrorist network because she was only classified as a sympathizer.

4.3.2 Institutional aspect

Wiktorowicz (2006) revealed that there are three categories of Salafi: (1) Purist or Quietist Salafis, (2) Politicos Salafis, and (3) Jihadi Salafis emphasizing a militant interpretation of Salafi creed with a view that the current global context calls for violence and revolution such as Al-Qaeda and ISIS. Both groups are representations of the radical Islamic movement's ideology, but they still have some basic differences. Although born from the Islamic movement group called Al-Qaeda in Iraq, ISIS has a certain ideology, goal, group structure, attack tactics, attack targets, and affiliations that distinguish it from the structure of other Islamic movement groups. The ideology of this group tends to be *takfiri*. The goal is to establish an Islamic state because only with the caliphate system can the problems of justice, poverty, and unemployment be resolved (Toguslu, 2019). It is also for this reason that the ISIS group led by Abû Bakr al-Baghdâdî uses religious arguments to justify their actions.

4.3.3 Sociocultural aspect

Socio-culturally, Zakiah adhered to the Salafi-jihadist or global jihadi ideology. This is evidenced by the internalization of her very strong understanding of the Salafi Jihadist ideological doctrine represented in the five main elements of teaching shown in the testament, namely the concept of *jihad*, *takfir, al-wala' and al-barra'*, monotheism, and *tahkimiyah*, leading to the establishment of an Islamic state. Therefore, Zakiah's testament was not a child's testament to her family as is generally the case, but it was a letter to define the Salafi-jihadist ideology in her family. Mahood and Rane (2017) showed that Salafi-jihadist groups use more religious language, such as applying Islamic law and the promise of heaven for those involved in jihad. This is in accordance with the opinion of Jahanbani and Willis (2019) who revealed that religious and sociocultural factors are one of the reasons why women participate in jihad.

5.   CONCLUSION

Through transitivity analysis, the results of this study indicated that the involvement of a woman in the field of jihad was represented by the use of material, relational, mental, and verbal processes. Of the four process verbs, the material process was the most dominant process found and followed by relational processes, mental processes, and verbal processes. It means that the perpetrator dominantly asked her family to apply the teachings of the ISIS ideology that she adhered to. Likewise, the critical discourse analysis found that Zakiah's testament to her family was not a testament that contained normative messages from a person to her family when she was about to die, but rather contained the ideological doctrines of the Salafi-jihadist group ISIS such as the concept of *jihad*, *takfiri*, *al-wala'* and *al-barra'*, monotheism, and *tahkimiyah*, which led to the ideals of establishing an Islamic caliphate state system. It also means that Zakiah's testament was a letter that aimed at disseminating the jihadist Salafi doctrine to her family and readers globally to be followed and applied. This implies that, on the one hand, the advice contained in the testament appeared to be beneficial, yet on the other hand, it also encompassed the instruction to simplify things. For instance, jihad is the best means to reach heaven. In reality, religious doctrines are not so straightforward. There is a great deal of intricacy that necessitates a process of ongoing rather than immediate learning.

Furthermore, the present study had some constraints. The limitations of this study were found in the perspective used. This research was limited to using the SFL transitivity analysis in analyzing a testament, and hence, future research can examine it using a multimodality critical discourse analysis (MCDA), appraisal, rhymes, and speech act studies. Specifically, when using appraisal theory, future researchers can look at the aspects of affect, judgment, and appreciation. Each of these aspects even has a number of typologies that can be explored separately or together in a study. Similarly, in speech act, a researcher can focus on locutionary, illocutionary, and perlocutionary. He/she can also further analyze types of illocutionary, including assertive, commissive, directive, declaratory and expressive illocutionary.

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