



**DISCOURSE OF MOCKERY: A SYSTEMIC
FUNCTIONAL MULTIMODAL
DISCOURSE ANALYSIS**

Written by:

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**ENGLISH DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS JEMBER
2018**



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THESIS

This thesis presented to the English Department, The Faculty of Humanities,
Universitas Jember as one of the requirements to achieve Sarjana Sastra degree in
English Studies

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DEDICATION

This bachelor's thesis is dedicated to:

1. my beloved Grandmother, Sunarsih, for her love, prayer, and support. Thank you for bringing me up so well and healthy;
2. my parents, Petrus Nicolaas Teeling and Sri Utami for their support, prayers and love;
3. my older brother and sister, Panji Setiawan and Lia Unika Sari for always encouraging me and giving me supports and bunch of love;
4. my foster mother, Dra. Arbailah, thank you for the love and support;
5. my Alma Mater.

MOTTO

*“Life can give everything to whoever tries to understand and is willing to receive
new knowledge.”¹¹*

-Pramoedya Ananta Toer-

¹https://www.goodreads.com/author/quotes/101823.Pramoedya_Ananta_Toer?page=3

DECLARATION

I hereby state that this bachelor's thesis entitled "**Discourse of Mockery: A Systemic Functional Multimodal Discourse Analysis**" is an original piece of writing. I proclaim that all of the analysis and the research described in this bachelor's thesis have never been submitted for other degree or any publications. I certainly certify to the best of my knowledge that all source used and any help received during the composition of this bachelor's thesis has been acknowledged.

Jember, 25 July 2018
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THESIS

**DISCOURSE OF MOCKERY: A SYSTEMIC FUNCTIONAL
MULTIMODAL DISCOURSE ANALYSIS**

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Jember, 25 July 2018

Nindia Septina Prastiwi

SUMMARY

Discourse of Mockery: A Systemic Functional Multimodal Discourse Analysis;
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This study deals with Systemic Functional Multimodal Discourse Analysis that concerns on the analysis of visual and linguistic elements in six selected Religious-oriented memes. It is purposed in finding the idea of mockery that is done by groups of Atheists and Agnostics. The analysis is based on O' Halloran (2008) Systemic Functional Multimodal Discourse Analysis, Halliday's (2004) Systemic Functional Linguistics in order to analyse the linguistic elements, enhanced by Generic Structure Potential (GSP) by Hasan (1989), Theory of Colour proposed by Kress and Van Leeuwen (2006) and O'Halloran (2008) Intersemiotic Ideation to analyse the relation between the visual and linguistic elements.

This bachelor's thesis is conducted by using a qualitative method. The method of the analysis is applied by using the documentary technique with collecting data through Facebook groups. The data of this research are six selected Religious-oriented memes. They are taken from Atheist Beings and Agnostic Always Facebook groups discussions. To analyse the data, it started by classifying them into two elements: visual and linguistic elements. The analysis is then elaborated by using the theories mentioned earlier.

The finding of this bachelor's thesis proves that the Generic Structure Potential (GSP) of the meme is matched with the GSP that is proposed by Hasan (1989) as it was adopted by Silangit (2017). The GSP consists of Capture, Focus, and Justification. All elements work in the selected memes and help to construct the concept of mockery. Moreover, the analysis of linguistic elements that provide the variety of clauses helps to reveal the ideology of mockery towards three Abrahamic religions including Judaism, Christianity, and Islam.

Most clauses use Relational process and declarative mood to assert opinion and allows the meme viewers to describe and identify certain judgement towards selected memes. There are several vocabularies used to enter the concept of

mockery such as 'shit' and 'bitches'. Additionally, several pictures of the meme, background, and colours are used white, black, green, and brown found on the memes and belong to mocking missions.

TABLE OF CONTENTS

FRONTISPIECE	i
DEDICATION	ii
MOTTO	iii
DECLARATION	iv
ADVISORY SHEET	v
ADVISORY APPROVAL SHEET	vi
APPROVAL SHEET	vii
ACKNOWLEDGEMENT	viii
SUMMARY	ix
TABLE OF CONTENTS	xi
LIST OF FIGURES	xiii
LIST OF TABLE	xiv
CHAPTER 1. INTRODUCTION	1
1.1 Background of Study	1
1.2 Research Topic	3
1.3 Research Problem	3
1.4 Research Questions	3
1.5 Purpose of Study	3
1.6 The Organization of the Thesis	3
CHAPTER 2. LITERATURE REVIEW	5
2.1 Previous Studies	5
2.2 Review of Related Theories	7
2.2.1 Construing the Concept of Meme.....	7
2.2.2 The Religious-oriented Memes of Mockery.....	7
2.2.3 Multimodal Discourse Analysis.....	8
a. Systemic Functional Model for Linguistic Element.....	8
b. Systemic Functional Model for Visual Element: Generic Structure Potential.....	14

2.2.4 Intersemiotic for Meaning-Making.....	15
2.2.5 Intersemiotic for Meaning-Making: Theory of Colour.....	17
2.2.6 Intersemiotic for Meaning-Making Structure of Composition.....	18
CHAPTER 3. RESEARCH DESIGN AND METHOD.....	20
3.1 Type of Research.....	20
3.2 Research Strategy.....	20
3.3 Data Collection.....	20
3.4 Data Processing.....	22
3.5 Data Analysis.....	22
CHAPTER 4. RESULTS AND DISCUSSION.....	25
4.1 Result on the Analysis of GSP of Religious-oriented Memes.....	25
4.1.1 The Result of Transitivity Analysis.....	27
4.1.2 The Result of Mood Analysis.....	28
4.2 The Discussion of Visual and Linguistic Elements in the Selected Memes.....	29
CHAPTER 5. CONCLUSION.....	49
REFERENCES.....	51

LIST OF FIGURES

Figure 2.1 Hasan’s GSP of print advertisement.....	14
Figure 3.1 The Judaism-oriented meme by <i>Atheist Beings</i>	21
Figure 3.2 The Judaism-oriented meme by <i>Agnostic Always</i>	21
Figure 3.3 The Christian-oriented meme by <i>Atheist Beings</i>	21
Figure 3.4 The Christian-oriented meme by <i>Agnostic Always</i>	21
Figure 3.5 The Islamic-oriented meme by <i>Atheist Beings</i>	21
Figure 3.6 The Islamic-oriented meme by <i>Agnostic Always</i>	21
Figure 3.7 The flowchart of the study.....	24
Picture 4.1 The figure of GSP analysis of Religious-oriented meme.....	29
Picture 4.2 The figure GSP analysis of Religious-oriented meme.....	33
Picture 4.3 The figure GSP analysis of Religious-oriented meme.....	36
Picture 4.4 The figure GSP analysis of Religious-oriented meme.....	39
Picture 4.5 The figure GSP analysis of Religious-oriented meme.....	43
Picture 4.6 The screen-shot of the origin video.....	44
Picture 4.7 The figure GSP analysis of Religious-oriented meme.....	46

LIST OF TABLE

Table 2.1 The example of Material Process analysis.....	9
Table 2.2 The first example of Mental Process analysis.....	10
Table 2.3 The second example of Mental Process analysis.....	10
Table 2.4 The third example of Mental Process analysis.....	10
Table 2.5 The example of Relational Process analysis.....	11
Table 2.6 The first of example of Behavioural Process analysis.....	11
Table 2.7 The second example of Behavioural Process analysis.....	11
Table 2.8 The third example of Behavioural Process analysis.....	11
Table 2.9 The first example of Verbal Process analysis.....	12
Table 2.10 The second example of Verbal Process analysis.....	12
Table 2.11 The example of Existential Process analysis.....	12
Table 2.12 The SF-MDA Systems: the Ideational metafunction.....	16
Table 4.1 Transitivity analysis of process in selected Memes.....	26
Table 4.2 The Result of Mood Analysis.....	27
Table 4.3 Visual and Linguistic Elements in Memes.....	28

CHAPTER 1. INTRODUCTION

Chapter one contains the background of study which explains about the rationale reason for conducting this research, the subjects of this recent study in a brief explanation, and what theories are employed. Moreover, this chapter elucidates the topic of the research, the problems to discuss, and the purposes of the study.

1.1 Background of Study

Religion is one of the most fundamental things in most people's lives. Some people believe in and worship the power of the Supreme Being of God through the religion that they are practising. However, not all people in this world are religious since they are living their lives in a sceptical way of trusting the existence of God and reject the belief that any deities exist, those people are called an atheist (Nielsen, 2013). In addition, there are also some people who claim themselves as an agnostic since they do not believe in human reasoning can justify the God's presence or lack thereof (Rowe, 1998).

The lack of belief in God is supported by some notions especially in the area of science, philosophy, and ideology. Through those notions, even the religious people may change their beliefs into atheism and agnosticism. Some of them who convert to atheism and agnosticism are those who consider that their previous religions are illogical and supernatural being as a God is irrational (Dawkins, 2006).

Meanwhile, they tend to conduct the campaigns of atheism and agnosticism to spread their dogmas that occur in both offline and online activities through the internet. Additionally, their most favourite platform on the internet that is used to blow-out their voices is a social media called Facebook. Every member has the same right to post statuses, pictures, or even videos to start a discussion on the Facebook wall.

Furthermore, those groups of atheists and agnostics members tend to upload memes to start a group discussion in order to deliver their freedom of thinking. However, the memes that they post on Facebook groups are not solely uploaded as humour or jokes. Unknowingly, they are also granted with information that effectively conveys implicit and explicit meaning. The online campaigns that they usually conduct on Facebook groups are mocking and making jokes about religions.

Moreover, six of Religious-oriented memes on two active Facebook groups namely *Atheist beings* and *Agnostic Always* are used as the data of this recent study. *Atheist Beings* has 113,425 group members while *Agnostic Always* has 4,179 members. The members of these two groups often share memes to start a discussion on the groups. This study is aimed at finding out the subliminal messages on the selected data. In order to find out the hidden meaning of those memes, the methods including Systemic Functional Multimodal Discourse Analysis of O' Halloran (2008), Generic Structure Potential (GSP) of print advertisement by Hasan (1989), Systemic Functional Linguistic of Transitivity and Mood Analysis of Halliday (2004), and Intersemiotic Mechanism of O'Halloran (2008) are employed. Multimodal Discourse Analysis is used since this study works with images and text which employ more than one meaning working in one context, while Systemic Functional Linguistic especially Transitivity and Mood analysis help the analysis of linguistic elements on the memes, and Intersemiotic Mechanism supports the analysis of the relationship between visual and linguistic elements to reveal the interpretation of the hidden meaning.

1.2 Research Topic

The topic of this study is the construction of the hidden meanings of six selected Religious-oriented memes in *Atheist Beings* and *Agnostics Always* Facebook groups.

1.3 Research Problem

The atheists and agnostics are creating their own community in a large group of people, not only in real life community but also in the virtual world, as in social media like Facebook. The members of those groups tend to post Religious-oriented memes that contain some jokes about religions, especially the memes of three Abrahamic religions including Judaism, Christianity, and Islam.

1.4 Research Questions

1. What visual and linguistic elements are used on selected memes?
2. How do visual and linguistic elements of selected memes construct the mockery meaning?

1.5 Purposes of Study

The study aimed at finding out the subliminal messages of Religious-oriented memes focusing on visual and linguistic elements on six selected memes of religious mockery on *Atheist Beings* and *Agnostic Always* Facebook Groups.

1.6 The Organization of the Thesis

This bachelor's thesis consists of five chapters. The first chapter is introduction which presents the background of the study, research topic, research problem, research questions, purposes of the study, and the organization of the thesis. The second chapter is literature review. This section explains about the previous studies and the theories used. The third chapter is research method and design which explains about the type of research, research strategy, data collection, data processing and also data analysis. The fourth chapter is result and discussion. It provides the application of the theories through the data. It explains how the visual

and linguistic elements work together in making meaning and describing the research questions. The last chapter is the conclusion of the research.

CHAPTER 2. LITERATURE REVIEW

This chapter contains the review of four previous studies and theories which deal with the aim of achieving the goals of this current study. Moreover, the main theory used to examine the problems is Systemic Functional Multimodal Discourse Analysis by O'Halloran (2008) with the contribution of Transitivity analysis by Halliday (2004). In addition, the theory of colour by Kress and Van Leeuwen (2006) is used as a supporting theory. Moreover, the first subchapter contains the previous researches in the same field of study.

2.1 Previous Studies

In order to provide background information that are available for the relevance of this study and to avoid the redoing works, four previous studies are provided in this research proposal. The first previous study is an article written by Bellar et al., 2015. This article provides a preliminary report of a study of Religious-oriented internet memes and seeks to identify the common communication styles, interpretative practices and messages about religion communication in a digital medium. This study contributes to give more information about how religious memes on the internet works to implement a participatory culture and current religious trends. However, this study does not reveal the concept of mockery of the memes but it focuses on the memes' communication style.

The second previous is a thesis written by Chandler in 2013. His analysis about the meme is revealing the ideological components of the First World Problem (FWP) and Third World Success (TWS) internet memes using multimodal analysis and social semiotics to analyse the visual and text elements of the memes. The gap between this current study to Chandler's research is in the purpose of the study. Chandler focuses on revealing the ideology of wealth disparity between the memes of FWP and TWS. However, this recent research is revealing the subliminal messages of mockery in selected Religious-oriented memes.

The third previous study used in this study is a thesis by Harti (2015). She employs O'Halloran (2008) Systemic Functional Multimodal Discourse Analysis (SF-MDA), Generic Structure Potential by Cheong (2004) and Systemic Functional Linguistic by Halliday (1994). According to her research, the visual elements used in the printed advertisements are Lead, Emblem, and Display with linguistic elements are Announcement and Emblem as the brand product name. She succeeds in uncovering the relationships between visual and linguistic elements of printed advertisement that construct the beauty concept of the ten selected beauty product advertisements. This thesis contributes to gain more knowledge about the implementation of O'Halloran's theory of Systemic Functional Multimodal Discourse Analysis. Nevertheless, Harti's study focuses on construing the concept of beauty in ten selected beauty product advertisements using Cheong's (2004) GSP but this current research focuses on unravelling the concept of mockery on the Religious memes using GSP proposed by Hasan (1989).

The last previous study is written in 2017 by Silangit. She concerns on the analysis of twenty selected memes, it is aimed at finding out the idea of high expectation Asian father stereotype that has been spread among western people. Her analysis is based on Halliday's (1994), O'Halloran (2008), and Hasan's GSP (1989). This previous study helps me to understand how Hasan's GSP works on memes analysis. Although this current study adopts the way Silangit uses Hasan's GSP, the difference between Silangit's research and this current research is the disclosure of the memes. Silangit focuses on construing the concept of high demanding Asian father but this current research focuses on the concept of mockery of the Religious-oriented memes.

This study used a different framework and tool from the previous studies, however, it applied the similar methodologies as Harti's and Silangit's studies did. This study would find its uniqueness and novelty since the data are taken from Facebook from two different groups. By applying the theories of Systemic Functional Multimodal Discourse Analysis by O'Halloran (2008) that is supported by the GSP proposed by Hasan (1989), Transitivity and Mood analysis and also the theory of Colour and Structure Composition by Kress and van Leeuwen (2006).

This research tries to reveal the subliminal messages of memes towards religious mockery.

2.2 Review of Related Theories

The discussion of this section regarded to the concepts that were used as the point of view of this bachelor's thesis. It defines the concept of the meme, the conceptual meaning of Religious-oriented meme, the theory of Multimodal Discourse Analysis, Intersemiotic for Meaning-Making, and Intersemiotic for Meaning-Making: Theory of Colour and Structure of Composition.

2.2.1 Construing the Concept of Meme

The meme is a discourse that develops in an online discussion forum. The term was coined by an English Biologist, Richard Dawkins in 1976 in his book entitled *The Selfish Gene*. Dawkins stated that the term meme was derived from a Greek word "mimeme" meaning "imitated thing" (Dawkins, 1989).

Moreover, in this current situation, the definition of the meme has developed as an image typically added with two lines of text, one at the top of the image serving as the set-up for a joke and another at the bottom of the image as a punch-line (Chandler, 2013). In addition, Shifman, 2013 viewed internet memes as "unit of popular culture that are circulated, imitated, and transformed by internet users, creating a shared cultural experience".

2.2.2 The Religious-oriented Memes of Mockery

Religious-oriented memes uploaded on Facebook groups by Atheists and Agnostic are internet memes that contain pictures and captions related to religious attribute, the pictures are using the images of religions' followers and it also uses the image of religious representative i.e Jesus Christ for the Christian religion. Those pictures are used as the symbols that represent a particular religion. Furthermore, the captions used on the memes are created by the memes' creators in a unique way by using their own rules of grammar, syntax, and spelling.

According to Oxford Advanced Learner's Dictionary (1995), the word 'mockery' is comments or actions that are intended to make somebody or something seem ridiculous.

2.2.3 Multimodal Discourse Analysis

According to O'Halloran (2011), Multimodal Discourse Analysis is "an emerging paradigm in discourse studies which extends the study of language per se in combination with other resources, such as images, scientific symbolism, gesture, action, music and sound".

Moreover, this study is focusing on construing the ideational meaning of Religious-oriented memes uploaded by *Atheist Beings* and *Agnostics Always* Facebook groups. The analysis is conducted by analysing the visual elements; the images of the memes and the linguistic elements, such as the catchphrase on the memes. In order to construe the concept of mockery on selected Religious-oriented memes, the approach of Systemic Functional Multimodal Discourse Analysis by O'Halloran (2008) is used.

a. Systemic Functional Model for Linguistic Elements

Systemic Functional Linguistics is the suitable tool to analyse the linguistic elements of the memes since the memes also have catchphrase. Halliday (2004) proposed three metafunctions consisting of:

1. Ideational metafunction

This function is used to encode experience of the world which conveys some information or a picture of reality, therefore it allows people to encode meaning of experience.

2. Interpersonal metafunction

This function is used to encode interaction and show how someone finds his propositions in the conversation. It allows him to encode meanings of attitudes, interaction, and relationships.

3. Textual metafunction

This function is used to organize experiential and interpersonal meanings into a linear and coherent whole. It is used to encode meanings of text development and help to create relevance to the context.

In addition, Systemic Functional Linguistics can be used to investigate the captions on the memes. Systemic Functional Linguistics is used to determine the role of language and to find how the language works on the Religious-oriented memes. Moreover, the language can be in the form of position, colour and picture. Besides, the SFL is also used to analyse how the language is organized and how the language represents the social function.

Therefore, Systemic Functional Linguistics is required for Multimodal Discourse Analysis as its Transitivity interprets the language as meaning-making in a certain applied context. It interprets what is lacking from the text or what in the text actually is. In brief, Multimodal Discourse Analysis and Systemic Functional Linguistics can be used to investigate the system of linguistics choice on the selected Religious-oriented memes.

1. Transitivity as Ideational Meaning Making

In SFL, the ideational meaning is expressed through Transitivity system. According to Halliday and Matthiessen (2004: 170), “Transitivity system construes the world of experience into a manageable set of Process Types”

This system has a set of process types, they are:

- 1) Material process consists of process of doing and process of happening. The doer who takes an action is called *Actor*. The verb process used when the actor does something is called as *Material Process* and the things that are affected by the actor is called as a *Goal*. For example:

Table 2.1 The example of Material Process analysis

The cat	Caught	the mouse
Actor	Process	Goal

- 2) Mental process relates to the cognition and perception in the mind. Butt, et.al (2000; 55) state that “it encodes the inner world of cognition, perception,

inclination or liking/disliking”. In short, mental process is concerning with the process of sensing, thinking, and perceiving. The term used to label the participants in mental process are *Senser* and *Phenomenon*. *Senser* indicates the doer who does the mental process and phenomenon refers to the thing that is sensed, thought, and perceived by the *Senser*.

Table 2.2 The first example of Mental Process analysis

a. Perception:

John	heard	that Jenny was hurt
Senser	Process	Phenomenon

Table 2.3 The second example of Mental Process analysis

b. Affection:

He	Loves	Jenny
Senser	Process	Phenomenon

Table 2.4 The third example of Mental Process analysis

c. Cognition:

John	Understands	what Jenny means
Senser	Process	Phenomenon

- 3) Relational process is process of being something. According to Butt, et.al. (2000), relational process links a thing with another by its identity or description. The terms that are used to label the participants are *Carrier* and *Attribute*. The early participant is called as *Carrier* and *Attribute* refers to the clause made to say something as an attribute of another attributive type. *Identified* and *Identifier* used when the clause wants to tell something identifies another identifying type. For example:

Table 2.5 The example of Relational Process analysis

Type	Mode	Attributive	Identifying
	Intensive	Elia is wise	Jean is the leader; the leader is Jean
	Circumstantial	The job fair is on Monday	Tomorrow is the 6 th ; the 6 th is tomorrow
	Possessive	Gina has a guitar	That guitar is Gina's

- 4) Behavioural process refers to physiological and psychological behaviour. Butt, et.al. (2000) state that behavioural process include a process of behaving. The actor in this process is called as *Behaver*.

Table 2.6 The first of example of Behavioural Process analysis

He	is crying	on her shoulder
Behaver	Process: behavioural	Circumstance

Table 2.7 The second example of Behavioural Process analysis

Tonny and Dicky	Watched	the football match
Behaver	Process: behavioural	Range

Table 2.8 The third example of Behavioural Process analysis

The snowstorm	Attacked	the city
Behaver	Process: behavioural (personification)	Circumstance

- 5) Verbal Process refers to the process of saying (Halliday, 1994). According to (Butt, et.al. 2000), the participants on this process are called as *Sayer* as the doer of the process, *Receiver* as the addressee of the speech, *Target* as the participant that becomes the object of speaking, and *Verbiage* is a group of word that corresponds to what is said.

Table 2.9 The first example of Verbal Process analysis

Jimmy	told	his father	his imagination
Sayer	Process:	Receiver	Verbiage
	Verbal		

Table 2.10 The second example of Verbal Process analysis

Antonius	praised	Julius Caesar
Sayer	Process: Verbal	Target

- 6) Existential process is functioned to construe being as simple as existence (Butt, et.al. 2000). The participant in this process is called as *Existent*. Existential processes particularly have the verb *be*.

Table 2.11 The example of Existential Process analysis

There	is	a blink
	Process:	Existent
	Existential	

2. Mood and Modality

Mood analysis is used to express interpersonal function. This function works on the process of exchange information between the speaker and the hearer and also the writer and the reader. Interpersonal function is used to encode interaction to show the proposition of the speaker (Halliday, 2004). Furthermore, according to Butt, et. al. (2000: 86) interpersonal meanings cover two mains areas, the first one is the type of interaction taking place and the kind of commodity being exchanged and the second one is the way speakers take positions in their messages.

In interpersonal meaning there are two types of interaction:

a. Giving and Demanding

According to Butt, et. al. (2000, 87) the form of giving and demanding information in interaction are realized at the lexicogrammatical level by asking questions or making statements.

b. Demanding Goods and Services

Butt, et. al. (2000, 88) state “the exchange of goods and services involves using language to get things done, either by offering to do them ourselves or ordering someone else to do them”. It is used to realise at the lexicogrammatical level by giving orders or instructions.

In addition, in interpersonal metafunction has several notions applied to the language use in interaction. The first is mood system which is realized in the form of *Subject* and *Finite* in the area grammatical features. Butt, et. al. (2000, 89) state that *Finite* is “The part of verbal group which encodes primary tense or the speaker’s opinion”, it consists of tenses, modality, and polarity. On the other hand, *Subject* is the nominal group which is closely related to the *Finite*. Moreover, when the *Subject* and *Finite* are conjoined together they will form the *Mood Block*, whereas the *Residue* is the rest. The second is *Adjunct*, according to Butt, et. al. (2000, 92) it is used to refer to any kinds of nominal groups, adverbial groups, and prepositional phrases. Another notion is *Complement* which is always in the form of nominal groups that complete the argument in the clause, and *Predicator* is the rest of verbal group, including any kind of auxiliaries and the function is as the basis for predication or validation.

The relation of *Subject* and *Finite* can be established in three different moods, these are declarative mood, interrogative mood, and imperative mood. Furthermore, Butt, et. al. (2000, 91) state that how finite encodes the type of mood in the clause is called polarity. Additionally, sometimes the speakers or the writers signal their proposition and opinion that they are not certain about their messages, therefore, they are looking for the position between a definite yes and a definite no and they change the configuration of mood block in some way, it is called as *Modality*. The term modality is used to refer to all positioning by the speakers or writes about probability, usuality, typicality, obviousness, obligation, and inclination (Butt, et. al., 2000, 113). Thus, Transitivity and Mood Analysis will be used to identify the linguistic elements in memes.

b. Systemic Functional Model for Visual Element: Generic Structure Potential

Generic Structure Potential (GSP) is proposed by Hasan (1989). GSP consists of separate events or elements that work in a certain context. The context will determine the elements of the structures. Hasan states this as Contextual Configuration (CC). GSP consist of obligatory elements, optional elements and follow some order of sequences.

According to Cheong (2004) Hasan proposed three obligatory elements, they are:

Capture^Focus^Justification

Figure 2.1 Hasan's GSP of print advertisement

The symbol “^” means “followed by” and all of the elements will follow the order of sequences.

1. Capture

According to Cheong (2004), “Capture is used to label the elements to attract the readers ‘attention through the visual layout, the typeface patterns and/or the presence of pictures”.

2. Focus

Cheong (2004:164) states that Hasan herself expressly mentions that Focus can be visually realized. Focus in advertisement text used to point out the one that being advertised.

3. Justification

Justification is the obligatory element which realized by the visual aspect. Cheong (2004,164), “Justification does not include the component to give a detailed account of other elements of structure for an advertisement”. GSP theory by Hasan (1989) is used in this study, since this study considers visual elements. This theory is applied in this study to uncover the GSP of the selected memes.

2.2.4 Intersemiotic for Meaning-Making

This theory is used to find the relationship between linguistic and visual element of the Religious-oriented internet memes. The following Table 2.12 is the structure of Intersemiotic by O'Halloran (2008).

Table 2.12 SF-MDA Systems : the Ideational metafunction

INTERSEMIOSIS ACROSS LANGUAGE AND VISUAL DISPLAY			
Metafunction	Discourse	Grammar	Expression
Experiential	INTERSEMIOTIC IDEATION Activity sequences and relations which span visual and linguistic elements	TRANSITIVITY RELATIONS Relational processes to set up identifying relations	JUXTAPOSITION Use of space and position to create lexical and visual relations
		LEXICALIZATION & VISUALIZATION Functional elements are re-represented using an alternative semiotic resource	FONT Use of font style, size and colour for experiential meaning COLOUR Use of colour for experiential meaning
Logical	INTERSEMIOTIC IMPLICATION SEQUENCE Cohesive and structural devices	INTERSEMIOTIC LOGICO-SEMANTIC RELATIONS & INTERDEPENDENCY Cohesive and conjunctive devices	SPATIAL POSITION Alignment of items in the texts
		INTERPLAY OF SPATIALITY & TEMPORALITY Visual transformation of linguistic elements and vice versa	COLOUR Use of colour to direct sequence for the construction of logical relations

This study uses intersemiotic ideation of O'Halloran (2008: 459). There are several elements that work in the meaning-making process. They are:

a. Intersemiotic Ideation – Active Sequences

This element is comprehended through the activity the model of meme does.

b. Transitivity Relation

The relational processes contain in the linguistic elements of memes are realized in this element.

c. Lexicalization and Visualization

This element is using an alternative semiotic resource.

d. Juxtaposition

It is the use of space and position to create lexical and visual relation.

e. Font

It is the use of font style and size for the experiential meaning.

f. Colour

It uses with how the use of colour for experiential meaning.

2.2.5 Intersemiotic for Meaning-Making: Theory of Colour

A meme contains image and text, therefore analysing the colour of the image and text colour is an important thing in order to reveal the meaning-making. According to Kress and Van Leeuwen (2006) colour is used metafunctionally, it is also construct ideational, interpersonal and textual function. There are several distinctive features of colour:

a. Value

It deals with the brightness and darkness of colour. Kress and Van Leeuwen (2006:233) once mention that “the scale of value is grey scale, it starts from bright to dark”.

b. Saturation

Kress and Van Leeuwen (2006:233) stated that saturation works with the grade of the colour, it ranges from the most saturated colour to the desaturated colour or less colourful. Moreover, they also mention that “High saturation may be

positive, exuberant, adventurous, but also vulgar or garish. Low saturation may be subtle and tender, but also cold and repressed, or brooding and moody”.

c. Purity

Kress and Van Leeuwen (2006:234) said that purity deals with the ranges of colour from the most pure to the mixture of colour.

d. Modulation

According to Kress and Van Leeuwen (2006:235), modulation works with the scale of colour which runs from fully modulated colour to the flat colour.

e. Differentiation

The scale of differentiation according to Kress and Van Leeuwen (2006:235) runs from monochrom or black and white to maximally varied palette of colour.

f. Hue

Hue is the scale of colour that runs from blue to red (Kress and Van Leeuwen, 2006:235).

2.2.6 Intersemiotic for Meaning-Making Structure of Composition

Based on Kress and Van Leeuwen’s perspective (2006), there are three interrelated systems of composition:

1. Information Value

It deals with the elements in an image are positioned between left and right, top and bottom, and centre and margin.

2. Salience

Kress and Van Leeuwen (2006:202) explain salience as “ a complex trading-off relationship between a number of factors: size, sharpness of focus, tonal contrast, colour contrast, placement in the visual field, perspective, and also quite specific cultural factors, such as the appearance of a human figure or potent cultural symbol”.

3. Framing

Framing controls whether the element of an image are interconnected or not and whether the image itself sharing information.

Kress and Van Leeuwen (2006: 204) state that “the more the elements of the spatial composition are connected, the more they are presented as belonging together, as a single unit information”.

CHAPTER 3. RESEARCH DESIGN AND METHOD

This chapter provides the design and methodology that are organized the study. Chapter three consists of subchapters such as the type of research, the type of data, data collection, and data analysis.

3.1 Type of Research

This study belongs to qualitative research since it deals with words or images and has no numerical or statistics data as the unit of analysis. It is associated with qualitative research according to Denscombe (2010).

3.2 Research Strategy

Documentary research strategy is used in this study. Documentary research strategy uses documents as its primary data, the documents can be in the form of written text, digital communication, and visual sources (Denscombe, 2010:225). This strategy is suitable for accessing and gathering the data of this study since this research focus on visual sources in the form of pictures that are going to be interpreted. According to Denscombe (2010) documentary research is an effective method of gaining data. The documents have been provided by official sites and they are available for other people to check.

3.3 Data Collection

The data in this research were collected using a social media application called Facebook. I join the Facebook groups of *Atheist Being* and *Agnostic Always* since 2016 with the purpose of following and observing the discussion on the groups. Moreover, in order to gather the data, I picked out 6 memes which are more relatable to the latest topic discussion on the groups. Six screenshots of memes regarding Abrahamic religious mockery were selected as the main data of this research since those type of memes were dominating the forums and the selected memes were uploaded in 2017 and 2018 which were quite new to be discussed. Those memes are:

Atheist Beings



Figure 3.1

Agnostic Always



Figure 3.2

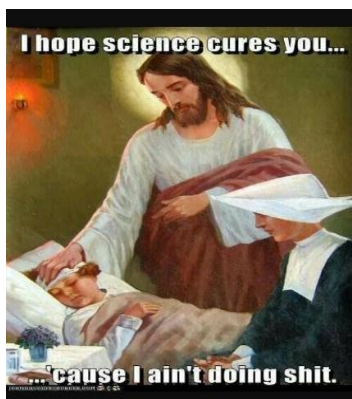


Figure 3.3

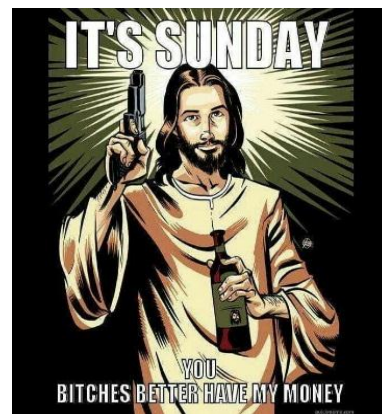


Figure 3.4

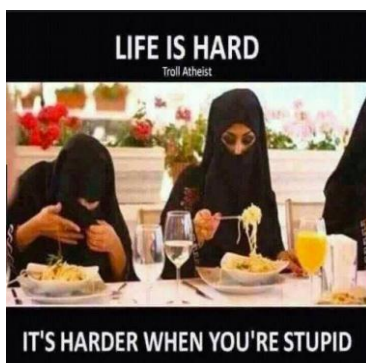


Figure 3.5



"That's me, there"

Figure 3.6

3.4 Data Processing

The data of this study are six selected Religious-oriented memes uploaded by *Atheist Beings* and *Agnostic Always* Facebook Groups. The collected data then analysed using some books about the theories that were applied to solve problems of this study. The processes are as follows:

1. first, the visual elements of the selected memes were identified by using Generic Structure Potential (GSP) proposed by Hasan (1989). The visual element of the meme will be grouped into Capture, Focus, and Justification.
2. secondly, the colours of memes background were analysed using theory of colours proposed by Kress and Van Leeuwen (2006).
3. thirdly, the linguistics elements of English captions on the memes were processed by using Transitivity and Mood analysis by Halliday (2004) in order to find interpersonal meaning of the clause in meta-language. Moreover, the results of identification were tabulated.

3.5 Data Analysis

The recent study used qualitative method as the data analysis. The qualitative method works on the data that we use our reasoning to find out what the data have, then distinguishing the patterns of the data and draw general conclusion based on the analysed data (Denscombe, 2010).

This study purpose tries to reveal the hidden meaning and what the memes of religious mockery try to construct, qualitative method is used to analyse the data. Moreover, the use of Denscombe (2010) notion about content analysis helps this research to observe the data in the form of pictures or visual sources. Content analysis used to complement the qualitative strategy. Both of content analysis and qualitative strategy work best and support the study of uncovering meaning delivered by six uploaded memes of religious mockery. The steps of analyses are provided as follows:

1. analysing the details of linguistic elements using Transitivity and Mood Analysis of Halliday's (2004).
2. interpreting the analysis of visual images and Linguistic features of the memes by using the theory of colour and structure of composition by Kress and van Leeuwen (2006).
3. O'Halloran (2011) Intersemiotic Ideation is used to find the relation between visual images and Linguistics elements.

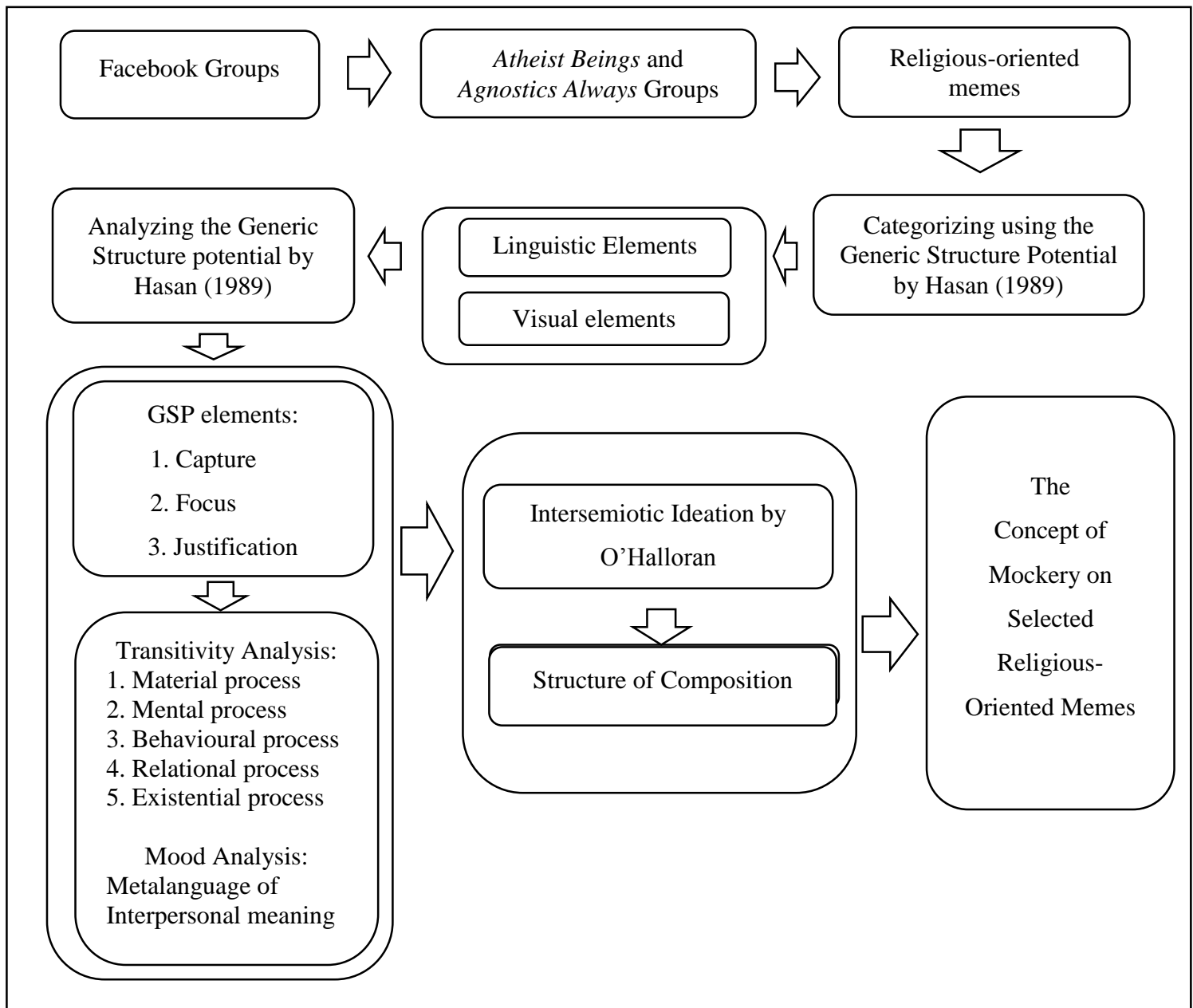


Figure 3.7 The Flowcharts of the study

CHAPTER 4. RESULTS AND DISCUSSION

This chapter provides the result from the data analysis. There are mainly two topics of discussion concerning to the data. The first is the result concerning the analysis of the memes based on Generic Structural Potential (GSP) by Hasan in 1989. The following discussion is regarding the visual and linguistic analysis of the data. The theories of GSP, Transitivity, Mood analysis, and Intersemiotic as the construction of meaning of the Religious-oriented memes, including the theory of Colour and Structure Composition are employed to support the analysis.

4.1 Result of the Analysis Based on Generic Structure Potential (GSP) of Religious-oriented Memes

There are six selected memes which are selected as the data of this research. Each meme consists of figures and captions. Generic Structure potential (GSP) proposed by Hasan as quoted from Halliday (1989) is used to analyse the visual elements and Transitivity system proposed by Halliday (2004) is applicable to analyse the linguistic elements. As cited in Hasan (1989), GSP consists of three obligatory elements, they are Capture, Focus and Justification. Based on the analysis of the data, the existence of the elements is served in this table below for the detailed result.

Table 4.1 Visual and Linguistic Elements in the Religious-oriented Memes

Number	The Religious-oriented Memes	Visual Elements	Linguistic Elements	Element Absent
1	Jewish-oriented Meme by Atheist Beings	Capture, Focus, & Justification	Text of Set up for a joke line and Punch-line	-
2	Jewish-oriented Meme by Agnostic Always	Capture, Focus, & Justification	Text of Set up for a joke line and Punch-line	-
3	Christian-oriented Memes by Atheist Beings	Capture, Focus, & Justification	Text of Set up for a joke line and Punch-line	-
4	Christian-oriented Memes by Agnostic Always	Capture, Focus, & Justification	Text of Set up for a joke line and Punch-line	-
5	Islamic-oriented Memes by Atheist Beings	Capture, Focus, & Justification	Text of Set up for a joke line and Punch-line	-
6	Islamic-oriented Memes by Agnostic Always	Capture, Focus, & Justification	Punch-line	Text of Set up for a joke

From Table 4.1 above, it can be seen that all of the Religious-oriented memes have Capture, Focus, and Justification as visual elements of the memes. Moreover, Religious-oriented selected memes have linguistic elements including Text of Set up for a joke line that is placed at the above of the memes picture and Punch-line that is positioned at the bottom of the memes. However, the last Religious-oriented meme only has Punch-line and it has no Text of Set up for a joke line.

Linguistic elements like Text of Set up for a joke line and Punch-line play important roles for the Religious-oriented memes. The use of complete elements in Religious-oriented memes shows the completeness and makes the memes become clearer for the readers to understand the content of the Religious-oriented memes.

In addition to the result of the GSP analysis of the Religious-oriented memes, the result of the data showing the analysis of Transitivity and Mood analysis that are served on the appendix 1.

4.1.1 The Result of Transitivity Analysis

Detailed analysis using Transitivity systems deals with the distribution of the process and participants in the clauses employed in the Religious-oriented memes. After identifying each process and participants in the whole clauses of the Religious-oriented memes, it is obtained that there are six types of process used by the meme creators in delivering the mockery. However, the distribution of each process and participant in clauses used in each meme shows a different quantity. A table below represents the different quantity of process used in Religious-oriented.

Table 4.2 Transitivity analysis of process in selected Religious-oriented Memes

Process	Meme 1	Meme 2	Meme 3	Meme 4	Meme 5	Meme 6	Total
Material	1	-	2	-	-	-	3
Verbal	-	1	-	-	-	-	1
Behavioural	-	-	-	-	-	-	-
Existential	-	-	-	-	-	1	1
Mental	-	2	1	-	-	-	3
Relational	1	-	-	3	3	-	7
Overall Total	2	3	3	3	3	1	15

From the Table 4.2, there are 15 totals of the process used in the six Religious-oriented memes. It shows that the most dominant process used in the whole selected memes is Relational process with the total number 7 processes. The second dominants are Material and Mental processes that the total number of processes used in selected memes is 3. Then, they are followed by Verbal and

Existential with 1 process in total. However, there are no Behavioural process used in the six selected memes, after knowing the result of the Transitivity analysis, it is important to be more detail to each type of process. It is used to interpret the clauses in disclosing the mockery implied in the six selected Religious-oriented memes. Then, the discussion of revealing mockery in the memes is presented in the next subchapter.

4.1.2 The Result of Mood Analysis

In the analysis process, there are three kinds of mood which are employed by the meme creator within the clause in the selected Religious-oriented memes. They are declarative, imperative, and interrogative mood. A more obvious delineation is presented in the table below.

Table 4.3 The Result of Mood Analysis

Mood	Meme 1	Meme 2	Meme 3	Meme 4	Meme 5	Meme 6	Total
Declarative	3	2	3	2	3	-	13
Imperative	-	1	-	1	-	1	3
Interrogative	-	-	-	-	-	-	-
Residue Only	-	-	-	-	-	-	-
Overall Total	3	3	3	3	3	1	16

Table 4.3 shows that declarative is the most dominant mood used in the selected memes, there are 13 totals declarative moods in the six selected Religious-oriented memes. The number of declarative mood is followed by imperative mood and it is 3 in totals. However, there are no interrogative and Residue only used by the selected memes. Afterwards, this result is interpreted through the detailed analysis of each clause which has a potential of the implied mockery.

4.2 The Discussion of Visual and Linguistic Elements in the Selected Memes

There are six Religious-oriented memes analysed in this study. The theories that have been mentioned were applied, they are GSP analysis, Transitivity and Mood analysis, structure composition, and the theory of colour and Intersemiotic analysis in order to find the relationship between visual and linguistic elements and reveal the subliminal meaning of mockery in the Religious-oriented memes. The analysis and its discussion are presented below.

1. Religious-oriented Memes of Judaism by *Atheist Beings*



Figure 4.1 The GSP analysis of Religious-oriented meme of Judaism by *Atheist Beings*

Based on the GSP analysis, the Jewish man wearing a white shirt, a black tuxedo, a black hat, and wearing a brown tallit is the Capture of this meme since it positioned in the central of the meme. Kress and van Leeuwen (2006: 196) stated that a certain element that is positioned in the central position is a centre of what is tried to be presented. Moreover, Capture plays a role as an attractive point for the meme viewers. The centre position brings meaning that the meme creator tries to show that the man in brown tallit is the one who plays an important role among other people around him.

Furthermore, the image of the man wearing a brown tallit is the salience. As cited in *Board Deputy of British Jews Advocacy for the Community a guideline book for Jewish* that is written in 2017, "Observant Jewish men may keep their heads covered all times, generally by wearing a skull cap (known as a yamulke,

kappel or kippah), and sometimes also a hat. Some will have tassels hanging from their clothing at the waist (tzizit). For prayer they wear a white, or sometimes coloured, garment around their shoulder (a tallit)". Moreover, According to Kress and Van Leeuwen (2006: 63) the most salient participants in the image could be identified by the size, place in the composition, contrast against the background, colour saturation, sharpness of focus and through 'psychological' salience. Additionally, he is the most eye-catching element in the composition because he is placed in the centre position and he forms the largest element in the picture plus he is in sharper focus and receives the greatest amount of light. Throughout the meme, the man in brown is robed in a light colour which is in contrast to the others characters in this meme. Besides, the colour of the clothes is important to be analysed since it also has meaning. Kress and van Leeuwen (2006: 227) stated that white colour denoted 'glory' and 'joy' and black colour denoted 'penitence' and 'humility'. The brown colour would be considered as pure (Kress and van Leeuwen, 2006:234).

By looking at the man in brown tallit's close up picture, the meme readers will unconsciously read his facial expression. The Focus is the second obligatory element that singles out the model's facial expression and it gives the better understanding of the intended meaning of the meme. From the image above, it can be seen that the model looks at the front with his dreamy eyes, his picture seems captured candidly. From the point of view of representation, the shot contains 'non-transactive reaction' (The man in brown tallit looks out the frame, at something the viewer cannot see) Kress and Van Leeuwen (2006: 175). Hence, the mockery that is tried to be presented is that Jewish loves to do daydreaming.

Along with Capture and Focus, another element that needs to be analysed is the Justification. The background of this meme is accounted as the Justification. Interestingly, the background of this meme is using a group of men in black tuxedo who surround the man in brown tallit. The use of black colour that dominates the background of the meme expresses the feeling of 'penitence' and 'humility' (Kress and Van Leeuwen 2006: 227).

Several people have considered themselves to be chosen people by the God. Israelite tradition believes that the phenomenon of “chosen people” is common for their communities and they also believe that Jewish people are chosen to spread this message to the world regarding their monotheistic belief that refers to their God (Gurkan 2008: 10).

Furthermore, the result of Transitivity and Mood analysis in appendix 1, it shows that the process of the first clause “(THEY ARE) GOD’S CHOSEN PEOPLE” is considered as Relational, particularly Identifying Process. Butt, et al. (2000: 51) stated that Relational process has function to encode relationships of being and having between two participants, moreover, Relational-Identifying process is used to identify specific identity. ‘(THEY)’ is a token and ‘GOD’S CHOSEN PEOPLE’ as a value. There is an assertion between attributive and identifying (Martin, et.al., 1997: 106). In this case, the meme creator uses the subject as token instead of carrier means that he wants to symbolize (they) as “God’s chosen people” that is written in quotation marks to emphasize his sarcasm. Hence, through the use of such symbolization, the meme creator highlights that (they) against the real meaning of God’s chosen people which indicates his disagreement oppose the Jews community’s’ claim.

Besides, the second clause “ACCORDING TO THE BOOK THEY WROTE” applies Material process. This process is the process of doing and happening (Butt, et al.2000: 52). According to Halliday (2004: 179) Material process is the process of doing which may be done to other entities. Moreover, the meme creator puts ‘they’ as an actor while the goal which is affected by the actor is ‘the book’. The clause means that (they) do something affecting the book which implies that ‘they’ is the subject who can write and revise the content of the book based on their own perceptions. Therefore, the meme creator implies that the statement of ‘God’s chosen people’ that is written in several verses of their holy book is not accurate since ‘they’ themselves are the book writers. This clause is used to weaken the Jews’ concept as ‘God’s chosen people’.

From the interpersonal analysis, it belongs to a declarative mood which means that the writer attempts to give information to the reader (Butt, et.al. 2000: 68-69). It serves information to the meme viewers and allows them to guess what the actual meaning of his sarcasm and to invite them to agree with his statement.

These clauses are considered as clause complex since the “ACCORDING TO THE BOOK THEY WROTE” is subordinate to the main clause ”GOD’S CHOSEN PEOPLE”. Furthermore, the concept of mockery in this meme reveals that Jewish people who are bragging about themselves as ‘God’s chosen people’ is fake and the meme creator also wants to reveal that the book of Deuteronomy that they have believed is not written by God but by their own community.

Based on the visual and linguistic elements of this meme, the representation of the man in brown tallit means that the meme creator wants to show that he is supposed to be the religious leader who considers himself and his community as “God’s chosen people” that Jewish people as the followers of Judaism are the ones who self-centred that recognize themselves as the bearers of glory life and joy and too confident to claim themselves as pure chosen people. However, what they show on the public as if what they call ‘humility’ by their way of wearing their ‘modest’ outfits but in fact, their lives is full of penitence.

In addition, the discourse of mockery occurs since the meme uploader brings messages that Jews are full of pretence and overconfident. The meme creator mocks that the concept of ‘God chosen people’ in the book of Deuteronomy is false and it is not written by God but by Jews themselves. In short, he wants to reveal that Jews compliment their own community as the chosen people by writing statements on the book that they wrote themselves.

2. Religious-oriented Memes of Judaism by *Atheist Beings*



Figure 4.2 The GSP analysis of Religious-oriented meme of Judaism by *Agnostic Always*

This meme uploader uses the picture of two Jewish men who are praying to the Wailing Wall in Jerusalem as the interactive participants of the meme to make them the representation of Judaism religion followers. The meme uploader herself is an American woman named Tonia Daniels Rash and she is a member of *Agnostic Always* Facebook group. Choosing the picture of two Jews men indicates that Rash has an idea about Jewish people as a group of people who are practising their religion by doing their prayer to the holy wall that they consider as the important wall regarding their faith (Harman, 2008).

Based on the GSP analysis, the two men close up picture is considered as the Capture since it plays as the attraction for the viewers and their figure is placed in the central of the meme, as Kress and Van Leeuwen (2006: 196) stated that a certain element that is positioned in the central position is a centre of what is tried to be shown.. The close up picture of those men gives emphasis to her idea that their figure as Jews people is used to invite people to see this meme. By looking at the Jews men's close up picture, people will unconsciously read the expression that they deliver. From the image it can be seen that the men are touching the Wailing Wall while they are keeping their mind focus in their prayer, even though we cannot see the facial expression but as the substitute we can depict what they actually do

by their gesture. Nevertheless, the meme creator interprets that their gestures deliver the expression of regret.

Furthermore, the Wailing Wall is actually the place where Jerusalem Jewish worshipping their God, it is considered as the holiest wall in the world according to their community. Moreover, the Temple is also used as the central worship place for Jewish from all around the world. Additionally, another obligatory element in this meme that is worth to be analysed is the background. The background of this meme is the real picture of the Wailing Wall that is known as the Western Wall is located in Jerusalem, it actually is the part of the Temple Mount (Lowenberg, 2006). The colour of the holly Western Wall is golden brown. Kress and Van Leeuwen (2006: 234) stated that the colour brown would be considered as pure. Therefore, the interpretation of colour of the Western Wall is match with Jewish perception about the Wailing Wall which are pure and holly.

The result of Transitivity in appendix 1, it shows that the first clause 'I don't know about this prayer stuff anymore' employs Mental process. Halliday (2004: 197) stated that Mental process is defined as a process of sensing which expresses mental phenomenon as perception, affection, and cognition. Moreover, according to Butt, et al. (2000: 30) Mental process is defined as a process of thinking, wanting, perceiving, and emoting. Mental process has the potential to project what is known, remembered, or overheard as direct or indirect thought. The meme creator uses the Mental process of 'do not know' in which the 'I' as the senser which represents to the two individuals who talk to their own selves using the word 'I' while praying at the Wailing Wall. It means that 'I' here does an action of sensing which express mental phenomenon as cognition. The process of 'do not know' is a cognition of 'I' as the participant in this clause expresses a critical assessment towards the phenomenon 'about this prayer stuff anymore' which refers to an action made by the 'I', in which 'I' assume that there is something wrong with it.

Besides, the second clause '(it) feels like' is also use Mental process, particularly affection. The clause above shows that (it) as the senser refers to the activity of praying to the Wailing Wall and the Mental process of 'feels' is considered as the representation of the 'I' feeling about his prayer stuff. Moreover,

the phenomenon ‘[[I am talking to the wall]]’ uses verbal process as the embedded clause projection. Verbal process includes the process of saying (Halliday, 2004: 252). The sayer here is the ‘I’. Sayer is actually defined as the one who is capable to extend certain information who also a person who has an authority to say something (Halliday, 1994: 140). To conclude, the clause implies that the meme creator selects the two Jewish men, as the sayer. In addition, ‘I am talking to the wall’ is the projected clause of the previous one. This clause shows a perspective from the ‘I’ to show the individuals’ authority in involving the opinion which represents the Wailing Wall as the Jewish prayer stuff.

Additionally, through the Mental process the meme creator intended to influence the meme readers’ perspective toward the Jewish praying at the Wailing Wall is a non-sense activity. The meme creator also employs a negative polarity ‘not’ in the mood system and it is associated with ‘rejection’ or ‘disagreement’ (Butt, et.al. 1995: 77). Therefore, the intended mockery meaning that the meme creator tries to deliver through the meme captions is that the prayer of Jews is a hopeless activity since the prayer system is facing a wall which does not give or do anything to the ones who are praying. From the interpersonal analysis, the meme captions belong to a declarative mood which means that the meme creator tries to give information to the meme readers (Butt, et.al. 2000: 68-69). The mockery that the meme creator makes is these two men on the meme which are used as the representative of Judaism follower do not enjoy the prayer activity by embedding the clause ‘(it) feels like’ as a Mental process shows that the ‘I’ think that the prayer they are doing at the front of the Wailing Wall is useless activity since the wall is an inanimate object that cannot do anything. In contrast, Simmons (2002) stated that Jews believe that the Western Wall that is known as the Wailing Wall is the holy wall as Jews have always poured their hearts out to God. The wall is also an eternal symbol that is endowed with everlasting sanctity.

3. Religious-oriented Memes of Christianity by *Atheist Beings*

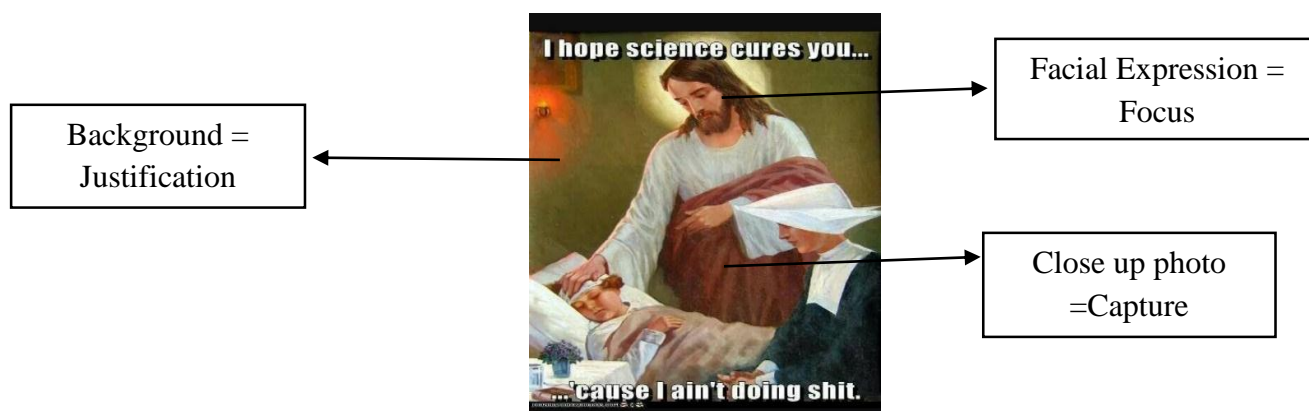


Figure 4.3 The GSP analysis of Religious-oriented meme of Christianity by *Atheist Beings*

The uploader of this meme is Claudia Dahlia, an *Atheist Beings* group member. She used Jesus Christ as the interactive participants of the meme to make him the representation of Christianity. The uploader herself is an American woman. Choosing Jesus Christ as the representation of Christianity, she intended her way of thinking by uploading the meme on the Facebook group namely *Atheist Beings*. She has an idea that Christian followers who praise Jesus Christ as their holly creature with his divine power are imbeciles.

In the term of daily activities, they relay their fates through their prayers to Jesus Christ rather than believing their own selves. Mboti in 2017 stated that Christianity is just a hoax, because it does not make a sense when people believe in a God who could not even save his own life.

On the meme above, it can be seen that the figure of Jesus is dominating the meme. In the picture Jesus Christ is standing while holding the forehead of an ill boy who is also accompanied by a mother. Thus, Jesus Christ's close up picture is also put in the centre of the meme that emphasizes the idea of him as the Capture make his facial expression as the main focus on this meme. Jesus Christ's facial expression can be reflected as the Focus of this meme.

According to Hasan (1989), Focus is the thing which is being advertised. The facial expression of Jesus is accounted as the Focus since it singles out his wistful look to the ill boy. Furthermore, among the other elements, the picture of Jesus Christ is likely to be the most salient element that attracts viewers' attention. The other

element of GSP on this meme is the dark olive green colour which is dominating the colour of the background. Kress and Van Leeuwen, 2006: 229) stated that colour takes an important role in inviting the readers' attention and colour also has always been used to indicate something. According to (Lacy, 1996: 89) as cited in (Kress and Van Leeuwen, 2006: 229) "Colour is also used to convey 'interpersonal' meaning: it allows us to realize 'colour acts' (as language permits 'speech act'). It can be and is used to *do* things to or for each other to impress or intimidate through 'power-dressing', to warn against obstructions and other hazards by painting them orange, or to subdue people-apparently the Naval Correctional Centre in Seattle found that 'pink', properly applied, relaxes hostile and aggressive individuals within 15 minutes"

The creator of this meme uses the dark olive green colour as (Kress and Van Leeuwen, 2006:227) state that green has meaning as 'justice' and 'hope'. In addition, it also can be represented as the symbol of unity, for example, it was used as a background in representing the trinity. Additionally, as cited in (Charles, 2004) "green colour in Christianity symbolizes the breaking of shackles, freedom from bondage. It is the colour of fertility. In the Christian context, it represents bountifulness, hope and victory of life over death. It is one of the colours associated with Christmas and the long season of Trinity in summer". The cultural significances of green colour according to Christianity are important since Jesus himself is the central figure of Christianity. Furthermore, the pastel orange also gives contribution in creating meaning on this meme. According to the Guardian's 'Office Hours' Supplement (3 September 2001: 5) in (Kress and Van Leeuwen, 2006) pastel orange is good for encouraging activity. By using the colours combination, the meme creator tried to make this meme looks simple but attractive. Another probability is the creator tried to depict many kinds of Jesus Christ's possible emotive feeling related to his hope for the ill boy.

From the Transitivity analysis, the first clause of the meme captions 'I hope' employs Mental process. According to Halliday (2004: 197) Mental process is defined as a process of sensing which expresses mental phenomena as perception, affection, and cognition. The participant involved in this clause is 'I' which stands

for the representation of Jesus Christ. This analysis, reveals that the meme creator uses the Mental process of ‘hope’ in which the ‘I’ as a senser. The process of ‘hope’ refers to a perception of the ‘I’ who considers hope towards something.

Further, the second clause ‘science cures you’ applies Material process. According to Butt, et.al. (2000, 45) Material process describes the process of happening or the process of doing. This process includes the process of doing in which the action done to some other entities (Halliday, 2004: 179). The actor is ‘science’ and the goal is ‘you’ that refers to the ill little boy, moreover the meme creator applies the process ‘cures’ within the clause. By using material process in this clause, the meme creator illustrates that the science does something, which is curing, to affect the illness healing process of the little boy. It is in line with what Halliday (1994: 110) argues that Material process is a process of doing or happening in which the actor does something to affect other entities. Through the use of Material process and point the science as the actor, it means that the meme creator wants to express and strengthen the authority of the science. The meme creator implicitly depicts that science has its power to cure people.

Dealing with Transitivity analysis, the third clause ‘Cause I ain’t doing shit’ also employs Material Process in which the ‘I’ is the actor. The analysis shows that the clause uses Material process to express the reality but in this clause it is preceded by ‘not’ which implies a negative meaning. This clause implies that ‘I’ as Jesus Christ is not doing ‘shit’, the word ‘shit’ is a vulgar slang and it is considered as taboo and bad word which is categorized as profanity (Finn, 2017). Meanwhile, in this clause, ‘shit’ is the goal which means ‘anything’, therefore, it could mean ‘Because I am not doing anything’. According to Turunen (2016) shit denotes some type of action that have been assigned to various categories, e.g to abuse or to humiliate. Therefore, the meme creator wants to express that ‘I’ Jesus Christ is not doing anything to cure the ill boy.

Additionally, the caption of this meme belongs to a declarative mood which means that the writer tries to give information to the reader (Butt, et.al. 2000: 68-69). Moreover, the meme creator also employs a negative polarity ‘not’ in the mood system and it is associated with ‘rejection’ or ‘disagreement’ (Butt, et.al. 1995: 77).

In conclusion, the meme creator attempts to share the mockery through the meme. It states that Jesus Christ as a deity in Christianity is actually not doing anything to give some changes to human beings' problems. This meme offers an idea that Jesus is nothing and not doing anything. Therefore, if someone is ill or they are in trouble, they should use science to solve the problems instead of praying to Jesus and ask him for help. This idea is seen through the visual and linguistic elements of this meme that shows Jesus Christ's expectation to his followers to believe in science rather than trusting him as a problems solver.

The member of *Atheist Beings* Facebook group's intention to mock Christian religion to public is also accounted as the linguistic element employed in this meme are orienting to all of group members and readers. By this meme, the uploader has the power to directly deliver his freedom of thinking, i.e the concept of mockery towards Christianity and its followers that wants to be introduced. Furthermore, by making such an absurdity statement as showed on the meme, the meme's uploader wants to show that Christian people who believe in the power of Jesus are imprudent.

4. Religious-oriented Memes of Christianity by *Agnostic Always*

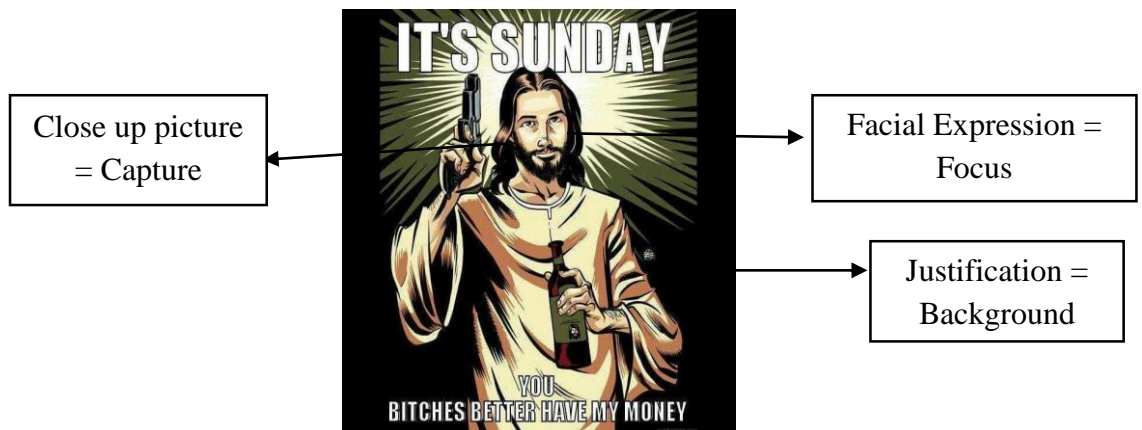


Figure 4.4 The GSP analysis of Religious-oriented meme of Christianity by *Agnostic Always*

The creator used Jesus Christ representative cartoon image as the interactive participant of the meme to make him as the representation of Christian religion. The meme uploader is Rob Jennings, he is an American member of *Agnostic Always* Facebook group.

On the meme above, it can be seen that the representative cartoon figure of Jesus Christ who is holding a gun in his right hand and holding a bottle of beer on the left hand is the only picture of this Religious-oriented meme. Furthermore, the Jesus Christ's picture is placed in the centre of the meme as the Capture. Kress and Van Leeuwen (2006:196) stated that a certain Element that is positioned in the central position is a centre of what is tried to be shown. The Jesus Christ's image emphasizes the idea of him as the Capture in this meme since it is used to attract the viewers' attention. The meme uploader's intended to make Jesus Christ's picture as the main Focus of the meme. Christ's facial expression can be deliberated as the Focus of this meme. As Hasan (1989) stated that Focus showed plays an important role in what is being displayed. Jesus Christ's facial expression is accounted as Capture since it singles out his plain expression with light smile. Moreover, among other elements in this meme, Jesus Christ's representative cartoon figure is likely to be the most salient element which leads the meme viewers' attention keep their eyes to the meme.

Another obligatory element of GSP in this meme is the background. The colours of the background are green, white and black. Colour has an important role in attracting the meme viewers' consideration and it is also used as semiotic resource as it can indicate to something (Kress and Van Leeuwen, 2006:229).

The creator uses green, white, and black colour as the background of this meme since the interpretation of green is justice, hope, and also it represents the symbol of trinity. White represents glory and joy, and black represents penitence and humility (Kress and Van Leeuwen, 2006:227). Besides, as cited in Charles (2004) the colours symbolism also has meaning in Christianity. Green symbolizes the breaking of shackles, freedom from bondage. Green is used as the symbol of fertility, bountifulness, hope and victory of life over death. Additionally, White symbolizes purity, virginity, innocence, and birth. Black represents absolute, constancy, eternity or the womb. It also denotes death, fear and ignorance. In addition, this meme background uses degraded colour of green and white and it also dominated with black colour. By using three colours in a background, the meme creator tried to make this meme looks attractive to the readers. Furthermore, the

creator is trying to reveal Jesus Christ's emotive feeling related to Sunday worship which is symbolised by the charity giving by the worshipers to the church.

In Transitivity analysis in appendix 1, the first clause of this meme caption is 'It's Sunday' is included to the Relational process, particularly Identifying. This process is defined as a process of being and having which relates two entities (Butt, et.al. 2000: 47-48). 'it' is a token and 'Sunday' as a value. There is an assertion to differentiate between attributive (class membership) and identifying (symbolization) (Martin, et.al. 1997: 106). In this case, the meme maker uses the subject as token instead of carrier means that he wants to symbolize the 'it'. Therefore, 'Sunday' serves to identify what 'it' is. Hence, through the use of such symbolization, the meme creator highlights that 'Sunday' is an important identifying information that works as a clue.

The second clause, '(so) you (are) bitches' is identified as a Relational-Attributive process. According to Butt, et.al. (2000: 51) the process like are, was, were, seemed, have, became, felt belongs to the function of which is to encode relationships of being and having between two participants. A Relational attributive process has function to ascribe an attribute. Besides, the word 'bitches' becomes the attribute element of the clause. In this case, through the use of Relational process, the meme maker attributes the 'you' as 'bitches'. In addition, according to Hughes (2006) the word bitch in modern English is used to insult people, particularly woman but it also used to offence man, the use of the word 'bitch' is considered to be offensive.

The third clause '(you) better have my money' uses Relational Attributive process. The process 'have' in the clause shows a description of the 'you' which can be seen through the attribute 'my money' which is attached to them. 'my' is the symbol of the possessive. In conclusion, using Relational process the meme creator tries to categorize the 'you' as the owner of the money should give their money to the one who ask the money for.

Meanwhile, from the interpersonal analysis, the mood of the clause '(you) better have my money' is imperative mood. Butt et.al. (2000: 97) stated that in imperative mood, the speakers demand goods and services and they may give orders

or commands. In this case, Jesus Christ represents the one who ask for service since he commands the 'you' to give him money.

This meme creator attempts to show that the Characteristic of Jesus Christ in this meme is the one who loves money and command people to service him by providing money through the church Sunday worship. The symbols of the gun he is holding in his right hand represents the violence and aggression that implies his coercion in asking for the money. While the beer on his left hand symbolises celebration. In this context, the 'you' and 'bitches' refers to Christian followers and they are commanded to give Sunday charity to the church. According to Pipper (2001) Sunday is the Lord's Day and it is the time where Christians meet at the churches to pray and give money to the Church as the God has commanded. In conclusion, the meme maker has the power over the readers to deliver a certain message of his mockery that he brought on his meme. In addition, by using Relational process and imperative mood the meme maker wants to persuade the viewers to take a certain description towards the meme.

In short, Choosing Jesus Christ cartoon figure as the central image of this meme, Jennings tried to deliver his freedom of thinking that Jesus Christ is only used as an excuse by the Church preachers to take the followers' money as charity in every Sunday worship. Jesus Christ on this meme plays an important role as the subject of mockery towards Christianity. This mockery meme represents that Jesus Christ is the one who insists people to give him money in a coercion and violence which is symbolize by the gun he is holding. Moreover, the beer on his left hand symbolises the celebration. It can be concluded that the mockery occurs in this meme is that Sunday worship is an activity while the Christian followers are being fooled by the Churches by giving them some money in insistence in the name of Jesus Christ as their deity, after the churches get the money the churches' member will celebrate their success by doing bad deeds like drinking beer or buying fancy things with the money that they got by 'violating' the followers.

5. Religious-oriented Memes of Islam by *Atheist Beings*

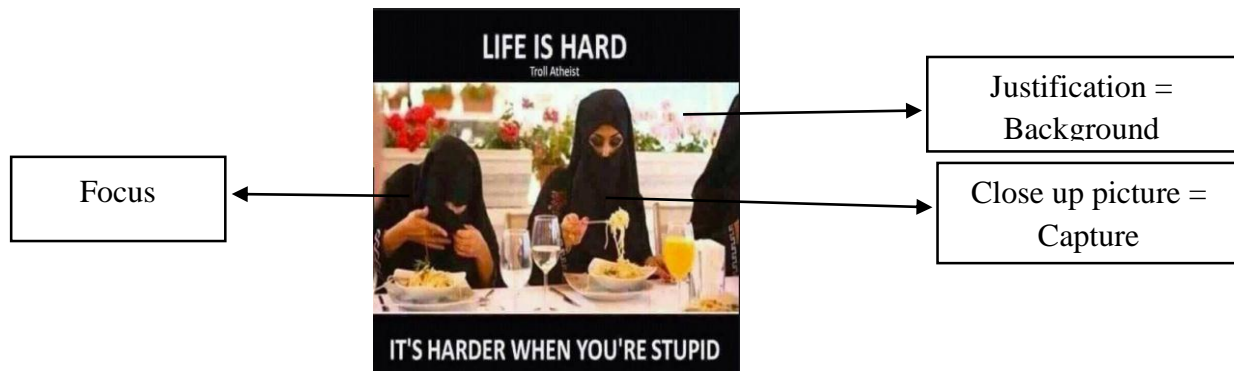


Figure 4.5 The GSP analysis of Religious-oriented meme of Islam by *Atheist Beings*

This meme uploader is Derek Lybarger, he is the member of *Atheist Beings*, and this American man uploaded this meme in order to start the discussion in the group. Choosing the meme of two niqabi women eating spaghetti as the representation of strict Muslim, Lybarger has an idea that this view is uncommon based on his culture. Based on the GSP analysis, the two women close up picture is considered as the Capture since it placed in the centre of the meme and it is used to attract the viewers' attention. Their close up picture of the women with glasses of orange juice, water and plates of spaghetti. Furthermore, the most salient picture on the meme is the picture of two niqabi women in black. As cited in Kress and Van Leeuwen (2006:63) the most salient participants in the image could be identified by the size, place in the composition, contrast against background, colour saturation, sharpness of focus and through 'psychological salience. Moreover, by looking at the women close up picture, people will focus on the gesture of the women in the figure. From the image above, it can be seen that the two women are covering their bodies including their face with black clothing. The two women are busy holding the spoon which full of spaghetti and they are entering the spoon to their mouths. Besides, there is no sign of facial expression since the faces are covered but the Focus of facial expression can be substituted by their gestures and the stare from their eyes. Furthermore, the Focus is the thing which is being advertised (Hasan, 1989). Moreover, this meme is created from the screen shot of short video that has

been shared on Facebook. The people on the video speak in dubbed Russian language that was originally using Arabic language. The video is telling us about the difficulty that the women faces in eating spaghetti while wearing the face covers.



Figure 4.6 The screen-shot of the origin video

Besides, the background of this meme is dominated by mixed bright colour including white, blue, red and orange. According to Kress and Van Leeuwen (2006:227), white colour indicates the colour of 'glory' and 'joy', blue represents calmness, cold, distance, and back grounding. Red colour denoted the 'warm' and 'energy' and orange is good for encouraging activity. Moreover, the black outfits that they wear represents penitence and penance.

Based on appendix 1, the Transitivity analysis the first clause 'life is hard' is identified using Relational Identifying process. According to Butt, et.al (2000: 47-48) Relational process is defined as a process of being and having which refers to two entities. Relational process deals with the concept of membership which is realized through the attributive entity whereas the identifying process concerns with the concept of symbolization which is realised through the value of the clause in expressing the identical properties (Martin, et.al. 1997: 106). The meme creator depicts 'life' as Token and 'hard' as Value. In conclusion, the writer puts the Token instead of Carrier to strengthen the identification of 'life' has equal meaning to 'hard'. Furthermore, this clause using declarative mood, it means that the meme maker has tendency to give identification of clause by giving information to them.

The second clause '(but) it is harder' is using Relational Attributive process. According to Butt, et al (2003: 58) Relational Attributive process carrying the characteristics or attributes is known as the Carrier and the characteristics is known as Attribute. The process 'is' in the clause shows a description of the 'it' which can be seen through the attribute 'harder' which is attached to them. This clause also uses declarative mood that means that from the Attribute elements in the clause, the meme creator wants to show the reader that 'it' which refers to 'life is hard' could be changed to harder.

The third clause 'when you are stupid' is also identified as Relational Attributive. The process 'are' in the clause shows as description of the 'you' which can be seen through attribute which is attached to them. Furthermore, this clause also use declarative mood. This clause means that from the attributive elements in the clause, the meme creator has tendency to give information to the readers which is regarded to 'stupid'. In conclusion, the meme creator using Relational process the meme maker tries to describe that the 'you' is the reflection of 'stupid'.

The meme creator wants to express his freedom of thinking by mocking the niqabi women who follow their religious value, based on Kress and van Leuwen (2006: 227) black colour represents penitence and penance. Therefore, in this mockery meme, it shows that the creator attempts to reveal that the niqabi women living their lives full of penitence since they penance themselves by making their life more difficult since they cover their bodies with the full-covered garments. He tries to convince people that niqabi women who follow the religious value are the ones who punish themselves and make themselves oppressed by their religion. In short, the meme maker tries to describe that the niqabi women are stupid people by make their lives harder.

6. Religious-oriented Memes of Islam by *Agnostic Always*



Figure 4.7 The GSP analysis of Religious-oriented meme of Islam by *Agnostic Always*

This meme was uploaded by Tim Reid, he is an American man and a member of *Agnostic Always* group. He chose the cartoon picture of two Muslim women in black niqab. Reid has an idea in of niqabi women who cannot show up their faces in public, in the term of visual appearance niqabi women are the ones who cover all over their body including their faces with black clothing.

Based on the GSP analysis, the two niqabi women close up picture is considered as Capture since it is used as the viewers' eye catcher. The close up picture of these women is put in the Capture of this meme which is placed on the left and Right place. According to Kress and Van Leeuwen (2006: 180) "The right seems to be the key of information, of what the reader must pay attention to the message of the meme" which encourages people to check this meme. However, the Focus of this meme is not their facial expression since their faces are covered, but their gesture will be used as the substitute of the facial expression. From the image it can be seen that the women's are looking down to a photograph that is held by the women on the left, and she is pointing her finger to the picture of her in the photograph and she shows it to her friend who is also wearing black niqab. The black colour is dominating the colour of this meme. According to Kress and Van Leeuwen (2006: 227) black colour denoted penance and penitence.

Furthermore, the next obligatory element that is necessary to be analysed is the background. This meme uses white colour as the background. Kress and Van Leeuwen (2006: 227) said that colour has always been used as semiotic resource, represents 'glory' and 'joy', additionally, according to Malevich in Kress and Van Leeuwen (2006: 227) white denoted to 'action'. The meme creator use the white colour. The creator uses the white colour since the interpretation of white is 'action'. Moreover, white colour in this meme represents the courage of the meme creator in mocking the women in Islam who wear niqab as an action of conveying his freedom of speech.

Based on the Transitivity analysis in appendix 1, this meme only has one clause 'That's me there'. This clause applies Existential process. According to Butt, et.al. (2000: 58) Existential process has a function to construe being as simple as existence and this process only employs one participant, which is Existent. This clause is using Existential process and imperative mood. Butt et.al. (2000: 97) stated that in imperative mood, the speakers demand goods and services and they may give orders or commands. Therefore, the implied meaning from the use of imperative mood for the meme readers is that the meme not only persuade the readers to acknowledge the information the meme creator gives but also the meme viewers are demanded to have an action of opposing the idea that the participants of the meme show through the visual image of the meme.

From the analysis about it can be concluded that this meme shows about how hard the life of being Muslim niqabi women. The black colour that is related to their outfits reveal that they are under pressure, thus, this Religious-oriented meme deliver a message, although someone is showing her picture when the face is covered, it does not make any difference Moreover, the white background that denoted glory and joy means that the creator wants to persuade the readers to believe that niqabi women are under oppression and they will reach their glory and joy if they take the niqab off and try to uncover their faces.

The meme creator tries to show his mockery through the meme by implicitly saying that niqabi women are stupid. They love to take photographs but they cannot show off their faces to public. However, those women also still have desire to show

themselves to other people that they actually exist. The meme creator attempts to reveal that niqabi women are actually the ones who are being fooled and love being treated in difficulties by their religion.

CHAPTER 5. CONCLUSION

This Chapter is the final chapter of this bachelor's thesis. It provides the conclusion of the analysis regarding the concept of mockery in six selected Religious-oriented meme. The analysis have been conducted and discussed in the previous chapter by using the theory of Systemic Functional Analysis Multimodal Analysis by O'Halloran (2008) and it is supported by Generic Structure Potential (GSP) by Hasan (1989), Systemic Functional Linguistic that is Transitivity by Halliday (2004) and also supported by theory of Colour by Kress and Van Leeuwen (2006).

The first question of this research is related to the visual and linguistic elements that are used in this selected memes. Accounted from the analysis of chapter four, it is found that these memes using three of Abrahamic religions' followers which are Jews, Christians, and Muslims who represents their religious values. The background used on the memes are using various colours including, black, green, orange, and white. From the analysis using GSP proposed by Hasan (1989). Based on the result of analysis in Chapter Four, the obligatory elements are Capture, Focus, and Justification. it is found that all the obligatory elements are used but three of the memes more focus on the gestures of the meme participants rather than focusing on the facial expressions since they are covered. The complexity of those obligatory elements makes the memes easier to understand by the meme viewers.

Moreover, through the analysis of the text as the linguistic elements employed in six Religious-oriented memes, it is revealed that they use Material, Mental, Verbal, Relational, and Existential process. Material process occurred 3 times, Mental process within 3 clauses, Verbal process and Existential processes is used only once, and Relational process is mostly used with total 7. The use of Material process shows that the creator owned the power to provide certain concept of mockery to the readers that is also followed by humour senses from the memes. Additionally, Mental process is used to depict the creator opinion about the memes

which expressed by the linguistic elements written in the meme, Verbal process is used to convey the utterance of the embedded clause to state that the meme participant is saying something, and Relational process used as the representation of the meme creator's intention to identify and gives attribute towards the readers by showing the memes and uploading the memes on Facebook groups.

Furthermore, according to the analysis in the chapter 4, the construction of mockery meaning is portrayed by the memes' captions and they are supported by the visual elements, including the pictures and backgrounds that they use. Hence, the finding of this study shows that every religion representative is being mocked in different ways. Jews are mocked as the ones who are overconfident and love to brag about themselves and also the ones who regret easily. The mockery that has been done in the selected Christianity memes is that Jesus Christ is the one who cannot do anything to solve problems, therefore according to the memes creator, it is better for the Christian followers to believe in science rather than believe in Jesus. Additionally, the memes makers also mock in the way Jesus Christ as the Christian's deity is only the one who is used by churches to ask for money to the believers of Jesus, but actually Jesus is just used as an excuse. In addition, the mockery in the Islamic Religious-oriented memes is that Muslim women are considered as the ones who are stupid because they love to be oppressed in the name of their religion.

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Appendix 1

a. Meme of Jewish-oriented by *Atheist Beings*

||| (They are) God's chosen people || according to the book they wrote |||

They	are	God's chosen people	
Token	Process: Relational-Identifying		Value
Subject	Finite	Predicator	Object
Mood: Declarative		Residue	
According to	the book	they	wrote
	Goal	Actor	Process: Material
	Object	Subject	Finite Predicator
Re-	Mood: Declarative		sidue

b. Meme of Jewish-oriented by Agnostic Always

|| I don't know about this prayer stuff anymore || (it)feels like || ^{[[I am talking to the wall]]} ||

I	do	not	know	about this prayer stuff anymore
Senser		Process: Mental Cognition		Phenomenon
Subject	Finite	Polarity: Negative	Predicator	Complement
Mood: Declarative			Residue	

|| (it) feels like || ^{[[I am talking to the wall]]} ||

(it)	Feels like	^{[[I am talking to the wall]]}		
Senser		Process: Mental Affection		Phenomenon
Subject	Finite	Predicator	Adjunct	Projected Clause
Mood: Declarative			Residue	

|| ^{[[I am talking to the wall]]} ||

I	am	talking	to the wall
Sayer		Process: Verbal	Receiver
Subject	Finite	Predicator	Complement
Mood: Declarative			Residue

c. Meme of Christian-oriented by *Atheist Beings*

|| I hope || science cures you || cause I ain't doing shit ||

I	hope
Senser	Process: Mental
Subject	Finite
	Predicator
	Mood: Declarative
	Residue

|| science cures you ||

science	cures	you
Actor	Process: Material	Goal
Subject	Finite	Predicator
		Object
	Mood: Declarative	Residue

|| cause I ain't doing shit ||

Cause	I	am	not	doing	shit
	Actor	Process: Material			Goal
Adjunct	Subject	Finite	Polarity: Negative	Predicator	Complement
Re-		Mood: Declarative		Residue	

d. Meme of Christian-oriented by Agnostic Always

||| ^[1] It's Sunday || (so) you (are) bitches || (you) better have my money|||

It	Is	Sunday	
Token	Process: Relational-Identifying	Value	
Subject	Finite	Predicator	Complement
Mood: Declarative		Residue	

|| (so) you (are) bitches ||

(so)	You	are	bitches	
	Carrier	Process: Relational-Attributive	Attribute	
Adjunct	Subject	Finite	Predicator	Complement
Re-	Mood: Declarative		sidue	

|| (you) better have my money|||

(you)	Better	have	My money	
Carrier: Possessor		Process: Relational: Attributive : Possessive	Attribute: Possesed	
Subject	Adjunct	Finite	Predicator	Complement
Mood: Imperative	Re-	Mood: Imperative	sidue	

e. **Meme of Islamic-oriented** by *Atheist Beings*

1. || life is hard || (but) it is harder || when you are stupid ||

Life	is		hard
Token	Process: Relational-Identifying		Value
Subject	Finite	Predicator	Complement
Mood: Declarative		Residue	

||(but) it is harder ||

(but)	it	is	harder
	Carrier	Process:Relational-Attributive	Attribute
Adjunct	Subject	Finite	Predicator
Re-	Mood: Declarative		sidue

|| when you are stupid ||

when	you	are	stupid
	Carrier	Process: Relational-Attributive	Attribute
Adjunct	Subject	Finite	Predicator
Re-	Mood: Declarative		sidue

f. **Meme of Islamic-oriented** by *Agnostic Always*

||| That's me there |||

that	is	me	there
Process: Existential		Existent	
Finite	Predicator	Object	Complement
Mood: Imperative		Residue	

