

A CRITICAL DISCOURSE ANALYSIS OF IDEOLOGY REPRESENTED IN AMY TAN'S *THE JOY LUCK CLUB* NOVEL

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ABSTRACT

This research is conducted to explain ideology represented through transitivity and modality in Amy Tan's *The Joy Luck Club* novel. Thus, CDA is a thinking concept and the approach in this research comprises three dimensions in analyzing those are description, interpretation, and explanation. As a result, the researcher reads the data and uses the descriptive qualitative method to find Jing Mei Woo uses all the processes in transitivity and modality to represent her negative liberty except Lindo Jong does not use existential process only. In representing their positive liberty, Jing-Mei Woo does not use existential and high process only. While, Lindo Jong does not use behavioral and existential processes but uses all levels in modality process. When responding to others, Negative and Positive Liberty of Jing Mei Woo and Lindo Jong are shaped by material, mental, relational, behavioral, and verbal process. While, Negative Liberty of Jing Mei Woo is shaped by median level but for Lindo Jong by low level. Positive Liberty of Jing Mei Woo is shaped by median and high level but Lindo Jong by all of the levels in modality those are low, median, and high. In the beginning, Jing Mei Woo defends her ideology which is more colored by American than Chinese beliefs. Otherwise, Lindo Jong wants them to balance between American circumstances and Chinese characters and beliefs. To sum up, both characters face the same phase of using negative liberty before finally using positive liberty. A sequence of moment becomes lesson to them then to be wiser before feeling, thinking, behaving, deciding, saying, and finally doing action based on positive liberty.

Keywords: critical discourse analysis, transitivity, modality, ideology

ABSTRAK

*Penelitian ini dilakukan dengan tujuan untuk menjelaskan ideologi yang terepresentasikan melalui transitivitas dan modalitas di dalam novel Amy Tan yakni *The Joy Luck Club*. Oleh karenanya, CDA sebagai konsep berpikir dan sekaligus pendekatan dalam penelitian ini terdiri dari tiga dimensi dalam tahapan analisis yakni deskripsi, interpretasi, dan penjelasan. Hasilnya, peneliti membaca data dan menggunakan metode penelitian deskriptif kualitatif menemukan Jing Mei Woo menggunakan semua tipe proses dalam transitivitas dan modalitas untuk merepresentasikan kebebasan negatifnya kecuali Lindo Jong hanya tidak menggunakan proses eksistensi. Saat merepresentasikan kebebasan positif mereka, Jing Mei*

Woo tidak menggunakan proses eksistensi dan level tinggi modalitas saja. Sedangkan Lindo Jong tidak menggunakan proses sikap dan eksistensi namun menggunakan semua level dari modalitas. Ketika merespon satu sama lain, Kebebasan negatif dan positif Jing Mei Woo dan Lindo Jong terbentuk oleh proses materi, mental, relasi, sikap, dan verbal. Sedangkan, Kebebasan negatif Jing Mei Woo terbentuk dari level pertengahan tetapi Lindo Jong oleh level rendah modalitas. Kebebasan positif Jing Mei Woo terbentuk oleh level pertengahan dan tinggi tetapi Lindo Jong oleh keseluruhan level yakni level rendah, pertengahan, dan tinggi dalam modalitas. Awalnya, Jing Mei Woo selalu bersikukuh dengan ideologinya sedangkan Lindo Jong mencoba membuat ideologi Jing Mei Woo seimbang antara lingkungan Amerika dengan karakter juga kepercayaan China. Pada dasarnya, kedua tokoh sama-sama pernah berada pada tahap yang lebih mengedepankan kebebasan negatif mereka sebelum akhirnya juga menggunakan pemahaman kebebasan positif mereka. Sekumpulan peristiwa membuat mereka belajar untuk menjadi kepribadian yang lebih bijak sebelum merasakan, berpikir, merespon, memutuskan, bertutur kata, dan akhirnya melakukan tindakan berdasarkan kebebasan positif.

Kata kunci: analisis wacana kritis, transitivitas, modalitas, ideologi

A. INTRODUCTION

When immigration occurs, it will make humans change their ideology in facing and dealing with the world whether historically or culturally. Based on the outer and inner experiences, the experiences become proof of the history of someone's life journey. Althusser asserts that ideology is a belief and hope that are collected from every single moment of someone whether happy, sad, or traumatic moment. It is also followed by emptiness as the history of someone's life journey. Finally, it becomes the base of each hold and emerges as some actions, feelings, thoughts, desires, behaviors, and so forth to show its existence to others (175). It means a sequence of experiences, whether from an outer or inner experience, has an important role and a great contribution to creating the ideology of someone. Unlucky, ideology is not always realized by a part of society. However, it is also caused by the ideology of a certain person (mother or aunt) as the participant.

Therefore, ideology becomes crucial since people consider that ideology is not important to be discussed especially for the young generation. However, some people could not deny that in the dynamics of society, ideology is always frozen in discourse in order that can be taken for granted as truth or a common thing in society by utilizing history and culture to get what certain person wants easily and softly. Because of that, it should be reconsidered before it maintained and descended to their next descendant.

The issues of the ideology is many reflected in some literary works. One of them can be seen, identified, and analyzed in Amy Tan's novel *The Joy Luck Club*. This novel talks about four Chinese mothers who are forced to move from China during the invasion of Japan 1940s. Finally, they decided to leave their country to San Francisco, America in 1949 and hopefully get better life over there. They make a social group meeting called *The Joy Luck Club* to discuss or tell a happy story only and wish only luck and happiness come with them (Tan 1). It also describes their struggle in maintaining and giving some learning about Chinese cultures to their

raised Chinese-American daughter who preferred choosing American rather than Chinese cultures.

Jing Mei Woo as one of raised Chinese-American daughter has to replace her mother's position in *The Joy Luck Club* weekly meeting to do what her mother ever did before her mother died. Because of this moment, Jing Mei Woo can understand slowly but surely her Chinese character that should be recognized and maintained by her. She also fulfills her mother's wish to go China and finally feels closer with her mother after meeting her half twin sister over there.

Because ideology is fluid and abstract that easily settled on the lines of life, critical discourse analysis from Fairclough as a thinking concept and also approach is presented to analyze the existence of ideology. Here, the ideology of Jing Mei Woo as the main character and Lindo Jong as a supporting character. Lindo is chosen because she has the contribution as well in creating Jing Mei Woo's ideology. For describing, interpreting, and explaining ideology represented by them, CDA is needed. CDA that has three dimensions of the analysis also needs linguistic devices those are transitivity and modality from systemic functional linguistics. The role of transitivity and modality in this research are to detect and analyze ideology of them in doing critical discourse analysis studies. That is why CDA works together in revealing their ideology by the helping of transitivity and modality.

B. RELATED LITERATURE

1. Discourse and Ideology

Discourse is the combination between text and context. It has some importance from a certain person, community, and even country to do power abuse and sustain their power in society and country through language (discourse). Thus, it becomes a complex of communicative purposes (Widdowson 6-7). The correlation between discourse, ideology, and knowledge show language is never being neutral. It is always imposed by ideology. Ideology itself can be embodied as a message, value, belief, norm, myth, symbol, and so forth by hope, it can be taken for granted in society and accepted as truth. Ideology is also created, manifested, reproduced, and spread in a language (discourse) with the help of language users who have knowledge from social agents and participants to exercise power abuse and maintain power relation of someone, certain people, group, community, and even certain countries.

2. Types of Liberalism

There are two types of Liberalism Isaiah Berlin's typology provides two forms of liberty for describing a definition of freedom in his famous essay *Two Concepts of Liberty*. The forms comprise negative and positive liberty.

2.1 Negative Liberty

The negative liberty defines a free individual as a desire-generating and expressing being who can act on those desires without being prevented by other individuals, groups, or institutions (qtd. in Hirschmann 2).

2.2 Positive Liberty

Positive liberty refers to the idea that freedom is not consistent with pursuing bad or wrong desires, but only true desires; and it allowed for various ways in which others, and particularly

states, can “second-guess” individuals’ desires and decide which desires are consistent with their true ends (Hirschmann 2).

3. Critical Discourse Analysis

Critical discourse analysis is a discourse analysis that has some purposes to explore the relationships of causality and determination (Fairclough 93).

4. Transitivity

Transitivity construes the world of human experience to express reality through some process types (Halliday and Matthiessen 170).

4.1 Material Process

Halliday and Matthiessen explain that material processes or clauses analyze the process of doing and happening (224). The main participant is called actor, the beneficiary that is recipient versus client, and the complement which can change as range and goal. The circumstances comprise extent, location, manner, cause, accompaniment, matter, and role (Max).

4.2 Mental Process

Halliday and Matthiessen explain that mental processes or clauses analyze the process of sensing (245). The participant is called senser and phenomenon (Charina 20).

4.3 Relational Process

Halliday and Matthiessen explain that relational processes or clauses analyze the process of being and having (259).

4.4 Behavioral Process

According to Halliday and Matthiessen, they explain that the behavioral process is the process occurred between material and mental processes. Thus, the process will be shown as a part of physiological and psychological behavior (301). The participant who is behaving called behavior.

4.5 Verbal Process

Halliday and Matthiessen state the verbal process is also called the symbolic process (304). The main participant in this process is called a sayer. Sayer is not always a conscious participant because anything can be taken and considered as a signal (303-304). Based on Halliday and Matthiessen, there are other participants of this process called receiver, verbiage, and target.

4.6 Existential Process

Halliday and Matthiessen explain that this process introduces the experience to the reader or hearer by positioning there is/was/are/were/something as if the subject in the English clause (308).

5. Modality

Modality is one of the systemic functional linguistics’ features that can represent speaker’s view of the right and wrong statement explicitly based on what the speaker had done, seen, heard, felt, thought, believed, said, and so forth around the circumstance and other people (Halliday and Matthiessen 698).

C. RESEARCH METHOD

1. Research Design

According to Brannen, qualitative approaches were particularly valuable in providing in-depth and rich data (qtd. in Litosseliti 33). In short, qualitative research was concerned with structures and patterns, and how something was (52).

2. Data and Source of Data

The data source of this research was Amy Tan's *The Joy Luck Club* Novel which was published in 1990 by Ballantine Books in New York. The data were from Jing Mei Woo and Lindo Jong which were framed as words, phrases, clauses, sentences, and paragraphs in six ideational processes and the types of modality in the modality system.

3. Research Instrument

The researcher was the actor directly who was observing, collecting, classifying, and analyzing the data.

4. Data Collection Techniques

The researcher used the library method to collect the data which considered the books, thesis, journals, articles, and other reliable sources that related to this research. The prominent one the researcher conducted some steps to collect the data. The steps for collecting the data in the research were taken and listed below respectively: Identifying language features of the novel, retrieving the data from Jing Mei Woo and Lindo Jong, reading the data carefully and repeatedly, highlighting and writing all the data which were suitable and could be analyzed as material, mental, relational, behavioral, verbal, and existential processes and as the types of modality based on Jing Mei Woo and Lindo Jong in a notebook to make it easy in sorting the data later and to conduct the next step in data analysis.

5. Data Analysis

After the data had been collected, the next step is analyzing the data. Here, the researcher employed critical discourse analysis as the thinking concept and approach. Then, the researcher also employed transitivity and modality theory to observe, collect, classify, and analyze (describe, interpret, and explain from Fairclough's three dimensions of analysis) the data in explaining ideology of Jing Mei Woo and Lindo Jong for finally asserting what ideology that actually both characters chose the most in their daily life.

D. FINDINGS AND DISCUSSION

1. Transitivity Analysis

Transitivity construes the world of human experience to express reality through some process types (Halliday and Matthiessen 170).

1.1 Negative and Positive Liberty of Jing Mei Woo

Data (17) I used to dismiss her criticisms as just more of her Chinese superstitions,

Data (19) In my twenties, while taking Introduction to Psychology,

Data (20) I tried to tell her why she shouldn't criticize so much, (Tan 13).

I	used to	dismiss	her criticisms	as just more of her Chinese superstitions,
Senser	Circ: manner	Pr: mental	Phenomenon: act	Circ: role

In my twenties,	while taking	Introduction to Psychology,	I	tried	to tell	her
	Pr: material	Range	Actor	Pr: material	Pr: verbal	Recipient

why	she	shouldn't	criticize	so much,
Circ: cause	Receiver	Median politeness	Pr: verbal	Circ: manner

Here, there is an internal conflict that is being felt by Jing Mei Woo. She wants to say that we do not have to follow Chinese superstitions, beliefs, and so on anymore because we live in another country and different ages. When a child always is being criticized, she is sure that the child cannot be growing up well because she losses their autonomy at that time and then. Doing some of them only adds burden to sight on and compete with modern people at that time. She wants to be free in deciding her life without considering them (Chinese superstitions). Here, she wants to show her negative liberty in this case.

Jing Mei Woo wants to show her dislike when someone blocks her decision. She believes everybody has the right to decide her or his own life and she wants to get that chance. The researcher can feel the seriousness of Jing Mei Woo who more be brave in delivering what she wants by using the material, mental, verbal, and the median level of modality for what she wants can be heard, accepted, supported by others. She feels enough to always be silent and finally, she cannot bear it anymore and let it go on the surface when she becomes mature.

Data (12) and why I am here in her spirit, to be fourth corner... (Tan 11)

Data (13) ... and carry on the idea my mother came up with on a hot day in Kweilin. (Tan 11)

Data (110) And now I also see what part of me is Chinese. (Tan 172)

and why	I	am	here	in her spirit,	to be	fourth corner
Circ: cause	Carrier	Pr: relational	Circ: location	Circ: location	Pr: relational	Attribute

... and	carry on	the idea	my mother	came up	with on a hot day	in Kweilin.
	Pr: material	Goal	Client	Pr: material	Circ: accompaniment	Circ: location

And	now	I	see	what part of me	is	Chinese.
	Circ: location	Senser	Pr: mental	Phenomenon: act	Pr: relational	Attribute

In the data (12), (13), and (110) show the process when Jing Mei Woo becomes a more positive person. She uses her positive liberty willingly after she does not feel there is no interference around her to do what she wants to do. The guidance comes when she has faced a sequence of experiences that give her lesson about life until she can give meaning to the world to be wise in thinking, behaving, saying, and finally doing something. Before doing action in material process, she uses relational and mental process to think, see, and sense the phenomenon purely to get the calmness and the right choice. After she convinces herself in accepting her identity as a Chinese woman, she takes an action to be the fourth corner to replace her mother in The Joy Luck Club weekly meeting for playing the traditional game from her ancestors in China called mahjong.

1.2 Negative and Positive Liberty of Lindo Jong

Data (9) We were always the last to give up stupid old-fashioned customs. (Tan 26)

We	were	always	the last	to give up	stupid old-fashioned customs.
Token	Pr: identifying relational		Value	Pr: material	Goal

Lindo Jong shows her negative liberty when she says she dislikes people who always uses old fashion to match their children since they are still a child even a baby. She thinks the stupid old-fashioned customs are the reason why the country is backward to other countries. It means China is under the control of a certain country not to prevent its generation married too soon. There are some efforts of a certain country to control the human resources in China especially asking China to let it occurring repeatedly in order that China is never being a competitor in the future for a certain country like America. It is proved when the regulation for marrying of the country is not getting full attention to consider the risk of its own generation if marrying too soon. She hopes it has to be cut so that the next generation will have their own rights to get their world since they are still children. They get their experiences when spending their time to look for their identity when they are teenager and the first age in mature. Until finally, they get their rights to marry with whom, where they live, what their job is, and so on to continue their own life and their little family then. She wants every parents can consider all of them again before everything is late to be repaired anymore.

Data (60) All those years I tried to teach her! (Tan 150)

Data (62) I wanted my children to have the best combination: American circumstances and Chinese character. (Tan 150)

Data (64) ... these two things do not mix? (Tan 150)

Data (65) I thought her how American circumstances work. (Tan 150)

All those years	I	tried	to teach	her!
Circ: extent	Agent	Pr: material	Pr: material	Actor

I	wanted	my children	to have	the best combination: American circumstances and Chinese character.
Senser	Pr: mental	Phenomenon: act	Pr: relational possessive	Phenomenon: act

... these two things	do not mix?
Phenomenon: act	Pr: material

I	thought	her	how American circumstances work
Actor	Pr: material	Recipient	Circ: manner

Lindo Jong wants her daughter, Waverly can be a Chinese-American person in one time. The fact, she feels she has faulted to hope those two things can mix to her daughter. Here, she shows her positive liberty because she has realized not all she wants has to become true. The low level of politeness in modality proves it. It represents she loses power as well to maintain her wants. By using mental process, she considers letting her daughter choose her own life even though she still hopes there are Chinese characters who can be accepted by her daughter even just a little. She wants to say to others that growing up children to have a certain character where

the parents do not belong to is very difficult and challenging. The children will deny what their parents say and do because they think what to do all because it is not China example Jing Mei Woo also ever says to her mother. So, finally, Lindo wants the parents later give their children a chance to choose their own decisions but still under parents' sight indirectly in order that they do not feel being intimidated.

2. Modality

Modality is one of the systemic functional linguistics' features that can represent speaker's view of the right and wrong statement explicitly based on what the speaker had done, seen, heard, felt, thought, believed, said, and so forth around the circumstance and other people (Halliday and Matthiessen 698).

2.1 Negative and Positive Liberty of Jing Mei Woo

Data (41) I **won't** let her change me, (Tan 76)

Data (42) I promised myself. (Tan 76)

Data (43) I **won't** be what I'm not. (Tan 76)

I	won't	Let	her	change	me,	I	promised	myself.
Actor	Median politeness	Pr: material	Client	Pr: material	Recipient	Sayer	Pr: verbal	Verbiage

I	won't be	what	I	'm not.
Carrier	Median politeness		Carrier	Pr: attributive relational

Here, Jing Mei Woo is braver enough to speak by a verbal process in saying what she is feeling and thinking for finally doing them. It is proved she uses negative liberty. She realizes she has the right to decide her own life so that she does not want other people including her mother to intimidate her. The decision of Jing Mei Woo in saying what she wants is more firm by the existence from the median level of modality twice. She is really serious enough in delivering her negative liberal. She also wants to say to her parents that please giving parents' children support, existence, and guidance so that the children do not feel so far from their own parents and more trusted with another person which by unconsciousness way the parents have made a semi even permanent distance with their own children. Long by long the children will be hated with their own parents and emerging a new problem that is a case of hurting, leaving, and even killing their own parents because they have been disappointed for many reasons towards their parents. This phenomenon have to be cut at least reduced in order that no one children have the bad things with their own parents and psychically when the children have good mental health, it will make their psychic is also healthy.

Data (91) And I **can't** help myself. (Tan 159)

Data (114) After all these years, it **can** finally be let go. (Tan 172)

And	I	can't	help	myself.
	Actor	Modality: low	Pr: material	Recipient

After all these years,	it	can	finally	be let go.
Circ: extent	Actor	Modality: low	Circ: location	Pr: material

Finally, Jing Mei Woo can feel the sensation of being a Chinese woman. It is proven when she says she can not help herself. She feels the happiness when she sees her father has tears to come back to his hometown. Without she realizes, she has showed her positive liberty as the shape of her accepting as a Chinese woman. She uses low level of modality also shows she cares with where her mother belongs. She shows her sorry to her mother because she is almost late to repair it all. That is why she let her unconsciousness in her feeling go out until making her also has misty eyes.

2.2 Negative and Positive Liberty of Lindo Jong

Data (32) that no one could ever take away from me. (Tan 30)

That	no one	could	ever take away	from me.
	Actor	Modality: low	Pr: material	Recipient

Lindo Jong has a deep memory here and a great dislike of that moment. She wants to say it is enough only her becomes a victim of matching at that moment and hopes there is no more the next generation in China feels the same. The hidden meaning she wants to say we must stop the economical factor as one of a crucial factor that pushes the daughters' parents will send them to a royal family or the family that has a high position or status around the society by the hope the daughters' parents have no obligation anymore to feed her again and they (the parents) get some gifts to make them can take on their rest life in another place far from their daughter. But, for Lindo, it is the same like selling the daughter to the felon who will treat a woman not as like the common as be but more prefers being a slave under the name of a daughter in law. Lindo wants to say the women who ever pass that bitter moment to let it go and start to stop its chain so that the circle is not occurred again for the next generation in China. Marrying when they are too young, having baby when they are too young, and respecting too much to their parent in law especially to mother in law show China at that time is true in having predicate as a first crowded country with the volume of humans that is uncontrolled until right now. The women have to raise up. The women have to get a same right in every single chance and field especially in getting high education to prepare the next generation who is more ready to face the world and not be underestimated with other countries.

Data (95) I will ask my daughter what she think. (Tan 159)

I	will	ask	my daughter	what she think.
Sayer	Modality: low	Pr: verbal	Receiver	Circ: matter

Lindo wants to say she has been wiser in thinking dan deciding something. She has known that if she wants to close to her daughter, she must invite her daughter for having discussion. So the decision is not from her anymore then. Because of that, she uses the low level of modality to begin discussion and show she reduces her power as a mother and changes that role as a friend to her daughter. Here, it is proven that she shows her positive liberty.

E. CONCLUSION

The ideology that is abstract and fluid finally can be revealed through language use by analyzing transitivity and modality processes. The negative Liberty of Jing Mei Woo is shaped by all of the processes those are material, mental, relational, behavioral, verbal, and existential process. Meanwhile, Positive Liberty of Jing Mei Woo is shaped by material, mental, relational, behavioral, and verbal processes. When representing Jing Mei Woo's Negative Liberty by using modality, Negative Liberty of her is shaped by all of the levels in modality those are low, median, and high level. But, Positive Liberty of her is shaped by low and median level only and there is no high level.

The negative Liberty of Lindo Jong is shaped by material, mental, relational, behavioral, and verbal processes. Meanwhile, Positive Liberty of her is shaped by material, mental, relational, and verbal process. Negative and Positive Liberty of her are shaped by all the levels in modality those are low, median, and high level but the occurrence is often in Negative Liberty.

When responding to others, Negative and Positive Liberty of Jing Mei Woo and Lindo Jong are shaped by material, mental, relational, behavioral, and verbal process. Negative Liberty of Jing Mei Woo is shaped by median level only. Meanwhile, Positive Liberty of Jing Mei Woo is shaped by median and high level in modality. Negative Liberty of Lindo Jong is shaped by low level only. Meanwhile, Positive Liberty of Lindo Jong is shaped by all the levels in modality those are low, median, and high level.

Here, the researcher also concludes that both characters ever pass negative liberty and they think negative liberty as the lesson of their life to see, face, and give meaning to the world. They think how a sequence of moment becomes lesson to them then to be wiser before feeling, thinking, behaving, deciding, saying, and finally doing action based on positive liberty.

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