

**REPRESENTING IDEOLOGICAL TENSIONS IN THE QATAR
WORLD CUP: A CRITICAL DISCOURSE ANALYSIS**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2025**

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THESIS

Presented to
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in Partial Fulfilment of the Requirements for the Degree of Sarjana Sastra (S.S.)

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2025**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **“Representing Ideological Tension In The Qatar World Cup: A Critical Discourse Analysis”** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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This is to certify that Ummul Faizah's thesis entitled **Representing Ideological Tension In The Qatar World Cup: A Critical Discourse Analysis** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as two of the requirements for the degree of Sarjana Sastra (S.S.).

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MOTTO

“The courage to begin is just as important as the strength to finish.

Once you stop learning, you start dying.”

DEDICATION

I proudly dedicate this thesis to:

My father, M. Faqihuddin

My mother, Siti Nurhayati

My older sister, Maslichatul Bisriyah

My older brother, Mukhtar Faqih

My brother-in-law, M. Irfan Khoiru Naim

My dearest niece, Ahilla Sakhiya Irfan

And my advisor, Habiba al Umami, M.Hum.

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All praises and thanks to Allah SWT, the Most Gracious, Most Merciful, for pouring His blessings and graces upon me so I can complete this thesis. Second, *sholawat* and *salam* may always be given to our Great Prophet Muhammad SAW, who brings warm wishes and guides us to the path of truth so that the writer can complete the thesis entitled “*Representing Ideological Tension In The Qatar World Cup: A Critical Discourse Analysis*” well and smoothly.

This thesis was written to partially fulfill the requirements to obtain a bachelor’s degree in literature at the Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. I want to thank Prof. Dr. Hj. Ilfi Nur Diana, M.Si., CAHRM., CRMP., as the rector of the UIN Maulana Malik Ibrahim Malang, Dr. M. Faisol, M.Ag, as dean of the Faculty of Humanities, Dr. Agwin Degaf, M.A., as the head of English Literature Department, and Muhammad Edy Thoyib, M.A., as my guardian lecturer.

As a researcher, I know this thesis might be difficult to complete without the guidance and direction given by Habiba Al Umami, M.Hum., and Lestari Kasih S.S. Therefore, I would like to thank you for the time, guidance, suggestions, solutions, motivation, and guidance to complete this thesis. Also, thank you to all the lecturers of the Faculty of Humanities, especially the Department of English Literature, who have educated and shared knowledge with the researcher for the past four years.

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Malang, 22 Desember 2025

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ABSTRACT

Faizah, Ummul (2025) Representing Ideological Tension In The Qatar World Cup: A Critical Discourse Analysis. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Habiba al Umami, M.Hum.

Keywords: CDA, ideology, minority group, Qatar's World Cup

Global tensions over the rights and representation of minority group, particularly the *Lesbian, Gay, Bisexual, Transgender, and Queer+* community, have emerged as one of the most intense discussions in recent years, revealing a deep ideological divide between progressive Western rights and Eastern cultural values. This study examines the broad theme of ‘*minority groups at the 2022 Qatar World Cup*’ as the main site where these conflicting ideological representations come to the surface. Despite the widespread discourse on marginalized communities, there is still a lack of systematic academic focus on how the international news media frames these ideologies during major sporting events in non-Western contexts. The purpose of this study is to reveal how news media construct ideological narratives of minority groups in their coverage of the Qatar World Cup through discourse structure analysis. This study uses qualitative data by conducting an in-depth analysis of news articles from five leading international sources namely *BBC, Al Jazeera, US News, Doha News, and The Guardian*. Teun A. Van Dijk's Critical Discourse Analysis framework serves as the theoretical foundation, which dissects how textual dimensions—macrostructure, superstructure, and microstructure—function to reproduce certain ideologies. The findings of this study indicate significant polarization of values; two news media outlets align with the Qatari government's emphasis on cultural sovereignty, while three other media outlets promote narratives that defend the rights of minority communities. This study argues that international coverage of the Qatar World Cup acts as an arena for competing ideologies, reinforcing the clash between the host country's traditionalism and the Western “*universal*” human rights discourse. In conclusion, the results of this study reaffirm the vital role of CDA in uncovering the underlying ideological mechanisms and linguistic manipulations that shape global news production.

مستخلص البحث

فايزة، ام (٢٠٢٥) جدل الايديولوجيا حول المثلية الجنسية في اخبار كاس العالم في قطر البحث الجامعي، قسم الأدب الإنجليزي، كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: حبيبة الأمامي، الماجستير.

الكلمات الأساسية: استبعاد، تحليل الخطاب النقدي، تضمين، تقارير أخبار، الايديولوجيا الجدل المثلية الجنسية كاس العالم في قطر

أصبحت التوترات العالمية حول حقوق وتمثيل الأقليات، ولا سيما مجتمع المثليات والمثليين ومزدوجي الميل الجنسي ومغايري الهوية الجنسانية والكوير+، واحدة من أكثر المناقشات حدة في السنوات الأخيرة، مما كشف عن انقسام أيديولوجي عميق بين الحقوق الغربية التقدمية والقيم الثقافية الشرقية. تبحث هذه الدراسة في الموضوع العام "الأقليات في كأس العالم 2022 في قطر" باعتباره الموقع الرئيسي الذي تظهر فيه هذه التمثيلات الأيديولوجية المتضاربة. على الرغم من الانتشار الواسع للنقاش حول المجتمعات المهمشة، لا يزال هناك نقص في التركيز الأكاديمي المنهجي على كيفية تصوير وسائل الإعلام الدولية لهذه الأيديولوجيات خلال الأحداث الرياضية الكبرى في سياقات غير غربية. الغرض من هذه الدراسة هو الكشف عن كيفية قيام وسائل الإعلام الإخبارية ببناء روايات أيديولوجية عن الأقليات في تغطيتها لكأس العالم في قطر من خلال تحليل بنية الخطاب. تستخدم هذه الدراسة بيانات نوعية من خلال إجراء *Doha News* و *US News* و *AlJazeera* و *BBC* تحليل متعمق لمقالات إخبارية من خمسة مصادر دولية رائدة وهي *The Guardian* و *News*. يُستخدم إطار تحليل الخطاب النقدي لتبويب أ. فان ديك كأساس نظري، والذي يحلل كيفية عمل الأبعاد النصية - البنية الكلية والبنية الفوقية والبنية الجزئية - لإعادة إنتاج أيديولوجيات معينة. تشير نتائج هذه الدراسة إلى استقطاب كبير في القيم؛ حيث تتماشى وسيلتان إعلاميتان مع تركيز الحكومة القطرية على السيادة الثقافية، بينما تتماشى ثلاث وسائل إعلامية أخرى مع

ABSTRAK

Faizah, Ummul (2025) Representasi Ketegangan Ideologi dalam Piala Dunia Qatar: Sebuah Analisis Wacana Kritis. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Habiba Al Umami, M. Hum.

Kata Kunci: AWK, ideologi, grup minoritas, berita Piala Dunia Qatar

Ketegangan global mengenai hak dan representasi kelompok minoritas, khususnya komunitas *Lesbian, Gay, Bisexual, Transgender, And Queer Community+*, telah muncul sebagai salah satu diskusi paling intens dalam beberapa tahun terakhir, yang mengungkap adanya ideologis mendalam antara hak-hak progresif Barat dan nilai-nilai budaya pada negara Timur. Penelitian ini mengkaji tema besar 'kelompok minoritas pada Piala Dunia Qatar 2022' sebagai situs utama di mana representasi ideologis yang saling bertentangan ini muncul ke permukaan. Meskipun terdapat wacana yang sangat luas mengenai komunitas yang tersudut, masih terdapat kekurangan fokus akademis yang sistematis mengenai bagaimana media berita internasional membingkai suatu ideologis ini selama perhelatan olahraga besar di konteks non-Barat. Tujuan dari penelitian ini adalah untuk mengungkap cara media berita mengonstruksi narasi ideologis kelompok minoritas dalam peliputan mereka mengenai Piala Dunia Qatar melalui analisis struktur wacana. Penelitian ini menggunakan data kualitatif dengan melakukan analisis mendalam terhadap artikel berita dari lima sumber internasional terkemuka: BBC, Al Jazeera, US News, Doha News, dan The Guardian. Kerangka kerja Analisis Wacana Kritis (AWK) dari Teun A. Van Dijk berfungsi sebagai landasan teoritis, yang membedah bagaimana dimensi tekstual—struktur makro, superstruktur, dan struktur mikro—berfungsi untuk mereproduksi ideologi tertentu. Temuan penelitian menunjukkan adanya polarisasi nilai yang signifikan; 2 outlet media berita sejalan dengan penekanan pemerintah Qatar pada kedaulatan budaya, sementara 3 outlet media lainnya mempromosikan narasi yang membela hak-hak komunitas minoritas. Penelitian ini berargumen bahwa peliputan internasional mengenai Piala Dunia Qatar bertindak sebagai arena bagi ideologi-ideologi yang saling bersaing, yang memperkuat benturan antara tradisionalisme negara tuan rumah dan diskursus hak asasi manusia "universal" Barat. Sebagai simpulan, hasil penelitian ini menegaskan kembali peran vital AWK dalam menyingkap mekanisme ideologis yang mendasari dan manipulasi linguistik yang membentuk produksi berita global.

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CHAPTER I

INTRODUCTION

This chapter overviews the study background, problems, significance, scope, and definitions of essential terms.

A. Background of the Study

The 2022 FIFA World Cup in Qatar attracted global attention not only as a major sporting event but also as a site of ideological contestation (Brannagan P. M., 2018). The discourse surrounding the 2022 FIFA World Cup in Qatar has extended beyond sports, generating a complex ideological tension, especially regarding minority group representation and human rights (Younes, 2022). The world's attention was not only directed toward football matches but also toward debates about Qatar's conservative stance on homosexuality and the Western media's framing of the issue (Brannagan P. M., 2024, p. 3). Beyond football, international debates emerged concerning cultural values, human rights narratives, and symbolic inclusion during the tournament. These debates intensified when FIFA prohibited several national teams from wearing the "Two Love" armband, a symbol interpreted differently across sociocultural contexts. The incident revealed how a single event could generate divergent ideological interpretations in global media discourse (Rauchegger, 2024).

News in the media can change beliefs and influence people's perceptions of an event (Pratiwi et al., 2020). Readers can adjust their behavior, ideas, or views based on reading (Puspita & Pranoto, 2021). In

addition, variations in producing discourse in the media allow us to see the inequalities through the language used (Astari et al., 2022). It is because the use of language in the news can reflect such dominance, power, and inequality, which can be analyzed through critical discourse analysis (CDA).

To analyze these ideological tensions, Van Dijk's (1998) framework focuses on the relationship between discourse, cognition, and society. This approach examines how social power and domination are reproduced or challenged through text. Van Dijk (1993) argues that understanding social power is the first step in formulating how discourse contributes to the formation of group ideologies. In the context of the Qatar World Cup, ideological meanings regarding minority rights are often embedded in discourse structures—ranging from macrostructures to microstructures—rather than being explicitly stated. By applying this model, the researcher can reveal how media organizations manage the "Us vs. Them" dichotomy to represent their specific ideological interests concerning Lesbian, Gay, Bisexual, Transgender, And Queer+ issues (Dijk T. A., 1998)

So far, research on the media representation of the Qatar World Cup has been conducted extensively. One group of scholars has focused on the concept of "Sportswashing," arguing that Qatar used the event to distract from its human rights record (Frawley, 2023) Another group of researchers examined the Orientalist bias in Western reporting, where media outlets like the BBC and CNN often framed the Lesbian, Gay, Bisexual, Transgender,

And Queer+ tension through a "civilizing mission" narrative, depicting Qatar as an illiberal "Other" (Al-zaman, 2023). The previous researches (Millward, 2023) and (Hansson, 2023) revealed that Western media frequently utilized a "*human rights deficit*" frame to delegitimize the host nation. On the contrary by (Strozek, 2023), Middle Eastern media, particularly Al Jazeera and Qatari-funded outlets, countered this by framing the discourse around "*cultural sovereignty*" and "*Western hypocrisy*," representing the Lesbian, Gay, Bisexual, Transgender, And Queer+ activism as a form of cultural imperialism (Dorsey, 2023). Furthermore, research by (Abadi, 2023) highlight how Arabic media emphasized the protection of traditional family values against globalist pressures (Elewa, 2019).

Despite this abundance of research, a significant gap remains. While previous research like (Park, 2023) has discussed the broad themes of human rights and sportswashing, most focus on sociological or political perspectives (Al-Jaber, 2022). There is still a lack of systematic analysis that focuses specifically on the minority group (*Lesbian, Gay, Bisexual, Transgender, And Queer+*) representation using a complete Van Dijk text analysis model (macrostructure, superstructure, and microstructure). Most existing research neglects the detailed linguistic features—such as the use of specific euphemisms and dysphemisms—that construct ideological control in the reportage. Furthermore, few researches provide a direct, comparative CDA between a prominent Western outlet and a pro-host

narrative regarding the specific lexical choices used to describe the *Lesbian, Gay, Bisexual, Transgender, and Queer+* community during the tournament.

The ideological tensions surrounding the Qatar World Cup highlight how global media frame symbolic inclusion debates within broader narratives of cultural values and political legitimacy (O'Donnell, 2023). Media from different geopolitical and cultural backgrounds may emphasize distinct aspects of the same event, positioning certain actors positively while marginalizing others. Such representations indicate that ideological meanings are embedded in discourse structures rather than stated explicitly.

To examine these embedded meanings, this research employs Critical Discourse Analysis (CDA), particularly Teun A. van Dijk's framework (Dijk T. A., 1998). Van Dijk conceptualizes discourse as a multidimensional phenomenon comprising macrostructure (global themes), superstructure (schematic organization), and microstructure (local linguistic choices). These textual dimensions are closely connected to social cognition and ideology, allowing researchers to uncover how power relations and group beliefs are reproduced through language.

Although research by (Gross, 2001) have examined media representations of gender and sexuality issues, most focus on national contexts or entertainment media (Chavez, 2013). While according to (Amer, 2022) that analyse how the news media represent the ideological of palestine-israel conflict. Limited scholarly attention has been given to how

international news media construct ideological contestation surrounding symbolic inclusion debates in global sporting events hosted in non-Western contexts. Moreover, few researches systematically apply van Dijk's CDA model to analyze ideological polarization within Qatar World Cup reportage.

Therefore, this study focuses on analyzing the ideological tensions regarding the representation of the *Lesbian, Gay, Bisexual, Transgender, And Queer+* minority group during the 2022 Qatar World Cup. While contrasting news media sources, this research aims to build the gap by providing a detailed textual analysis of how ideological polarization is manifested in the language of news. This research departs from the position that CDA is a vital tool for revealing how international news media serve as a site of ideological negotiation between differing cultural and political perspectives. Ultimately, this research seeks to identify the specific indications of ideological bias and linguistic manipulation in the reporting tension of *Lesbian, Gay, Bisexual, Transgender, and Queer+* issues in the 2022 Qatar World Cup.

B. Research Questions

Based on the background above, this research addresses the following research question:

1. What are the text dimensions (*macrostructure, superstructure, and microstructure*) in International news concerning to the ideological tensions in Qatar World Cup?

2. How do the text dimensions reflect the ideological tensions in selected media coverage?

C. Significances of the Study

Practically, this research enhances critical media literacy by encouraging readers, educators, and media practitioners to recognize ideological tension positioning in news texts. Understanding how language constructs meaning enables audiences to engage more critically with global news narratives.

D. Scope and Limitation

The scope of this research is critical discourse analysis. The researcher only analyzed textual dimension (the use of words and language structures) in news media based on Van Dijk's (1998) Critical Discourse Analysis. This research is limited to textual data did not analyse the sound structures and social cognition because of the limited time and access. This research also only used 10 news media online sources related to the ideological tension of minority group in the Qatar World Cup 2022.

E. Definition of Key Terms

1. ***Critical discourse analysis*** refers to an approach to discourse analysis that examines how language use in texts reproduces or challenges power relations and ideologies within and political social contexts (Dijk V. , 2015). In this research, CDA is applied using van Dijk's model.
2. ***Ideology*** is understood as a system of socially shared beliefs held by a group, which organizes their perceptions, interpretations, and representations of social reality, as manifested through discourse (Dijk T. A., 1998)
3. ***Ideological tension*** refers to discursive struggles between competing belief systems or value frameworks represented within media texts (Fairclough N. , 1995).
4. ***Symbolic Inclusion*** denotes the use of symbols or gestures intended to communicate values of recognition or solidarity, whose meanings may vary across cultural and political contexts (Puar, 2007)
5. ***Minority group*** is an initialism for lesbian, gay, bisexual, transgender, queer, and other community+ (Meyer, 2003).
6. ***World Cup 2022*** refers to the FIFA World Cup tournament hosted by Qatar, which became a focal point of global media discourse beyond sporting competition (Boykoff, 2022).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a few reviews of related literature and the study's theory. It discusses the explanation of critical discourse analysis, the analytical framework of Theo Van Leeuwen, and news reports.

A. Critical Discourse Analysis

Critical Discourse Analysis was merely an attempt to decipher a meaning that exists in both spoken and written language. According to (Fairclough N. , 1995) CDA is a technique for analyzing texts to determine how language is changing. Van Dijk (2001:352) stated "Critical discourse analysis was a sort of discourse analytical research that focuses on how text and speaking in the social and political context enact, reproduce-, and oppose social power abuse, dominance, and inequality" (Ilham, 2016). CDA was a sort of discourse analysis that focuses on the research of how abuse of power, domination, and inequality are produced and rejected in social and political contexts through text or oral communication. It can also be used to establish new power, science, regulation, and normalization, which leads to hegemony.

According to (Darlan, 2016) In critical discourse, language was viewed as a representation that molds specific topics, concepts, and ideologies. The Language was an important aspect of critical discourse analysis because it was utilized to see the power imbalances that exist in society. Action, context, history, power, and ideology are all significant

aspects of Teun A. Van Dijk's critical discourse, as described by Fairclough and Wodak. The following are the five features of critical discourse (Sujatmiko, 2020).

Critical Discourse Analysis (CDA) looks for the reiteration of ideologies and inequalities through the use of language, then it becomes two of the fundamental theories by which this research wants to understand and uncover media bias in the English press.

According to Fairclough (1995, 2000, 2003), discourse analysis must be carried out by looking simultaneously at three dimensions, those being text, discourse practice, and social practices. Starting with the latter, social practice is the “social phenomena existing prior to, and hence shaping, impinging upon and accessible to journalistic practice.” (Richardson, 2004). As two of the researches that has gained a lot of attention, Critical Discourse Analysis is defined in some varying ways by scholars of the field. To further illustrate, CDA should be fundamentally focused on tackling issues relating to social topics and be emphasized on interdisciplinary work to understand how language works in organizing social institutions through knowledge (Wodak, 2022). A more comprehensive definition of CDA is that it deals with power and justice and how economy, race, class, gender, religion, education, and sexual orientation lead to the construction, reproduction, and transformation of social system (Rogers, 2005).

Critical Discourse Analysis (CDA) highlights that media commentary, as seen during the 2022 FIFA World Cup in Qatar, is deeply embedded within its societal and circumstantial framework (Fairclough, 2013). Journalistic accounts are crafted inside distinct communicative environments that encompass certain individuals, viewers, organizational goals, and worldwide political stances. Therefore, news broadcasting concerning the Qatar World Cup mirrors not just athletic competitions, but additionally philosophical viewpoints that shape matters related to cultural principles, representative incorporation, and fundamental freedoms (Gee, 2004). As per CDA principles, language serves as a communal activity that generates significance inside the dynamics of international dominance, instead of being simply an impartial way to convey information (van Dijk, 2006).

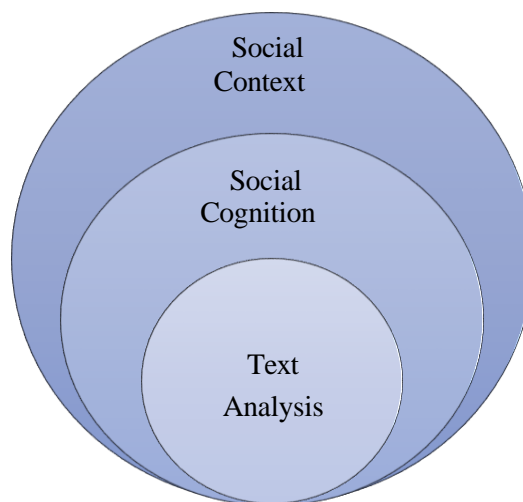
CDA further stresses the importance of historical, power, and ideological dimensions in interpreting discourse. The Qatar World Cup must be understood within a broader socio-historical context marked by tensions between Western liberal discourses and Islamic cultural norms (Brannagan G. &, 2023). Media representations of the tournament therefore operate as sites of ideological struggle, where discourse is used to legitimize certain values while marginalizing others (Fairclough N. , 2013). According to van Dijk, ideology is embedded in discourse structures and shared social cognition, enabling media texts to reproduce dominance and resistance through thematic emphasis, schematic organization, and lexical choices.

B. Teun A. van Dijk Theory

Teun A. Van Dijk's CDA theory is known for its sociocognitive approach, which views discourse as a social activity. Focuses on social cognition as a comptwont between society and text. He argues that social collectives, including groups, organizations, and institutions, have distinct social notions that must be considered in CDA (Van Dijk, 2001). Understanding linguistically encoded ideological frameworks and power relations is a cornersttwo of Van Dijk's CDA strategy (Jahedi, 2014).

Van Dijk claims that text, social cognition, and social context are three aspects or structures of CDA. The essence of Van Dijk's discourse analysis is to combine the three dimensions of discourse into two analysis (Blackwell, 2015). The text dimension investigates how specific ideas are emphasized through textual organization and discourse techniques. The text and speech production process, which requires individual and social cognition, will be studied at the level of social cognition. In contrast, the third comptwont examines how discourse about a problem develops in society (Nazar, 2021). He also emphasized how ideological speech is usually structured, mostly using self-expression, negative representations of others, and positive self-expression.

Researchers will apply Teun A. Van Dijk's CDA paradigm in this research. As previously mentioned, the three structures of Van Dijk's CDA are text, social cognition, and social context (Van Dijk, 1993). However, the authors of this research will also criticize the ideology stored in the news. According to Van Dijk, a text consists of various levels or structures that support each other. Microstructure, superstructure, and macrostructure are the three categories he uses to categorize them, and macro comes first (Muslim N. , 2020)



Van Dijk's (1998) Model of CDA

1. Text Analysis

a. Macrostructure

The macrostructure is an element to show the main theme or idea or is thematic. Thematic learning is described as learning that combines material from various fields into two topic for discussion (Jamilah, 2020). In other words, Macro Structure is a discussed or detailed topic that serves as the basis for the whole story. Topics and themes are unique to each news source as they describe and

communicate social and psychological statements. The headlines and main paragraphs in the news reveal the macrostructure (Pratiwi, 2020). Thus, the overall meaning that can be deduced from the theme or subject matter through language in a conversation is referred to as a macrostructure.

The thematic analysis of the main ideas forms the basis of the entire narrative. Themes or topics that emphasize the text's overall meaning are components of the macrostructure (Van Dijk, 1980). Topics and themes contrast with text or news in describing and communicating social and psychological statements (Refnaldi, 2018). News reports or headlines and paragraphs of text often reveal macrostructures. It defines the general coherence of the work and the problems or ideas it contains (Van Dijk, 1988). Finally, the macrostructure helps explain why most readers tend to remember news reports or common main themes.

b. Superstructure

Superstructure is the second level of van Dijk's discourse analysis. Schema is the superstructure. In this instance, the schematic depicts a story's critical components and arrangements. Discourse text usually has a scheme or flow that begins with an introduction and ends with a conclusion (Muslim N. , 2020). The initial paragraph, which serves as an introduction to the story, the substance of the meat, and

the conclusion, which is the final line or result of the story, combines news (Dijk T. v., 1980).

The superstructure is a discourse structure that can be seen from the structure of the text and how it is structured as a whole (Darlan, 2016). The superstructure also displays various schematic features, such as main events, context, history, verbal reactions, or utterances, which can be broken down into smaller categories for further analysis. The structure of the schematic fulfils the requirements for expressing and organizing the syntactic meaning of a sentence and the overall meaning or macro structure of a text (Van Dijk, 1988)

c. Microstructure

The microstructure or the discourse meaning can be summed up as the meaning of the smaller text comes last, with greater intricacy in the form of a text's semantic, syntactic, stylistic, and rhetorical elements. It concentrates on the lexical choices and sentence constructions made to create a narrative. Van Dijk (1991) asserts that these disparities in several meaning-related features cannot be separated from the news.

The local meanings of a text, which include the meanings of words, word groups, clauses, sentences, and sentence links, define its microstructure (Dijk T. V., 1998). Presuppositions, implications, conclusions, secrecy, euphemisms, rejection of denial in any form,

victim-blaming, negativization, and generally a combination of presenting techniques and other positive-negative self-presentations are among these elements. Numerous of these semantic aspects rely on various implication or indirection techniques. Ideology conceals all facets of meaning, which cannot be discovered without discourse microstructures (Van Dijk, 1991). The three levels of text initiated by Van Dijk will be the analysis process in this research to find out the text dimensions and ideological tension of minority group in the Qatar World Cup News.

- 1) **Semantic** is a branch of linguistics that researches the meaning of words. The background of the text or new developments is a semantic factor in Van Dijk's research, whose purpose, on the two hand, is to obscure the meaning of the text with comprehensive information, on the other hand, to make it clearer with wider explanations and on the other hand with reduced information (Lyon, 1971, p. 11).

- a. **Background** can influence the semantic presented in the background. The background of the main story or event is usually stated as the background. The way the journalist takes the audience's opinion depends on the context of the writing. Example: *He comes from a background in engineering.*

- b. Presupposition** namely the type of discourse comptwont used to strengthen the meaning of the text in question. Almost analogous to background information intended to support ideas. Giving a premise considered true to justify an opinion is known as a presupposition (Muslim, 2020). Example: "*The Final Exam is over*" presupposes a Final Exam has occurred.

2) Syntax

Coherence, pronouns, and sentences make up syntax. The use of emphasized sentence forms because active sentences usually position sometwo as the subject of the response while passive sentences place sometwo as an object (Sahmeni, 2019).

- a. Pronouns** are used to determine the form of an object that refers to the form of a subject or is related to each other. However, it must be careful in its use so that the recipient does not feel distant, which can lead to negative conclusions or implied meanings (Sahmeni, 2019)
- b. Sentences** are the structural building blocks where meaning is managed through syntax. The arrangement of sentences—whether active or passive—determines which information is foregrounded and which is hidden,

effectively shaping the "mental model" of the reader regarding a specific event (Dijk V. , 1997).

3) Stylistic

Based on Van Dijk's (1998) framework, stylistics serves as a tool in discourse analysis to interpret context through the examination of *lexical variations*. This analysis reveals how ideological control is constructed within a text. According to Degaf (2020), this word choice often manifests as "*positive self-representation*" and "*negative other-representation*". This follows an "*us vs. them*" dichotomy, where the ingroup ("us") is portrayed favorably using euphemisms, while the outgroup ("them") is depicted unfavorably through dysphemisms.

4) Rhetoric

At the rhetorical level, a person's speaking or writing style is their strategy. How does the writer convey the message to the reader. Illustrations and metaphors are components of rhetoric.

- a. **Metaphor** is an effective tool for giving concrete form to abstract mental concepts. A metaphor is a way for someone to use figures of speech to convey ideas (Porras, 2011). These metaphors are meant to add variety or flavor to a story.

- b. **Expressions**, in the discourse of an effective speaker, the expression of a lexical mental model can influence not only information but also opinions in the recipient's mental model. The expressions from the smiles in the comments in this discussion show creativity in writing this discourse, where the author adds smileys as expressions in writing.

2. Social-cognition

According to (Dijk T. A., 1993) on ideology and discourse, a text is only directly written with ideology or insight into a social context or discourse. Texts are formed in practices that involve sociocultural contexts through a bridge called producer cognition (Mukhlis, 2020).

There are three stages of discourse analysis carried out, namely (a) text analysis, (b) analysis of social cognition, and (c) social analysis. Text analysis is done by dissecting the linguistic aspects of the text. Social cognition analysis is carried out by tracing the author of the text and everything that lies behind it. Social analysis is carried out by connecting the issues in the text with the society where the community produces and consumes these issues. Van Dijk states that cognition is "*a socially shared representation of social settings, groups, and relationships, as well as mental operations such as interpretation, thinking and arguing, inferring and learning*" (Amoussou, Franck & Allagbe, Ayodel. A. 2018).

3. Social-context

Moreover, an ideological explanation grounded in social cognition must be situated within a broader social context (Van Dijk, 1998; 2006). Ideology cannot be understood merely as an individual belief system, but rather as a form of socially shared knowledge that is collectively produced, reproduced, and negotiated within specific social groups. Therefore, it is essential to examine how such ideologies are distributed socially, which groups or institutions hold them, and for what social or political purposes they are maintained (Van Dijk, 1998).

This perspective leads to a fundamental social analysis of the functions of ideology in discourse. Elements such as context, situation, participants, institutions, social groups, and intergroup relations—operating at both micro and macro levels—play a crucial role in the practical realization of ideology through language (Van Dijk, 2022). These social structures are closely related to relations of power, domination, resistance, competition, and conflict, which both constrain and enable the production of ideological discourse (Fairclough, 1995; Van Dijk, 2001).

Within this framework, discourse is viewed as a site where ideology becomes operational and observable, particularly in how elites, institutions, and dominant groups exercise symbolic power to shape social representations and public opinion (Van Dijk, 1993). Consequently, this approach allows for a more detailed discussion of key social concepts traditionally associated with ideology, including power, domination, elites, institutions, social groups, and communities, all of which are central

concerns in Critical Discourse Analysis (Halliday & Hasan, 1985; Van Dijk, 1998).

C. Ideology

Ideology in discourse assumes that the beliefs of language users are manifested, either consciously or unconsciously, through communication. However, the precise cognitive and social mechanisms by which discourse shapes or is controlled by ideology remain under-theorized across the social sciences (Van Dijk, 1998). This research addresses these theoretical gaps by synthesizing assumptions regarding the relationship between discourse and ideological development.

CDA cannot be separated from ideology because its approach is based on linguistic elements which can be strategically integrated. Broadly speaking, ideology is a multimodal framework that combines social, cognitive, and discursive components. Ideology is considered an "axiomatic" principle that represents something about society. The first assumption about ideology is that whatever ideology is, it is an idea in a belief system (Van Dijk, 2006). In particular, Van Dijk reviewed the discourse structure in IDA's Round Topic or Ideological Discourse Analysis. It will further be assumed that the same is true of ideology, ignoring the widespread discussion of ideology in the social sciences. CDA considers ideology to be very important in the development and maintenance of unequal power relations. Ideological researches must

consider various theories and theorists who examine the relationship between thought and social reality (Wodak and Meyer, 2001).

In this research, researchers use Van Dijk's theory to investigate ideology in discourse. According to Van Dijk, ideology is often expressed in its internal structure, such as the polarization of positive and negative outgroup descriptions when projected into language. In short, ideology according to Van Dijk is an ideology that is pro or con against certain discourses. This theory explains how ideological discourse is produced and understood, and how ideology is obtained by discursively reproducing groups and their members. (Van Dijk, 2006).

According to Yana (2015), the choice of language and the grammatical structure of a news article can reveal the ideology of the news article. Ideology is usually adapted to the target audience as news consumers. Thus, many researchers use news texts to be analyzed by CDA. Ideological similarities between news texts and their readers are considered as an important part of the dominance of the mass media over the number of readers. The choice of specific vocabulary or vocabulary reveals the speaker's or writer's attitude towards a socially sensitive topic. As a result, word formation in media texts can reveal or reveal ideology (Mayr, 2008; Abbas, 2022a).

Lexicalization is a powerful ideological tactic necessary for the positive and negative representation of many concepts (Van dijk, 2001). Media owners who describe themselves and their activities always use

positive lexical elements. At the same time, they use negative lexical elements when describing other people and their bad actions. (Abbas, 2022a). This is common in society and even around the world when it comes to sensitive and controversial topics. In other words, they represent an ideological complex (Olowe, 1993). The media ideologically use the following overall strategies:

1. *Emphasize our positive things*
2. *De-emphasize our negative things*
3. *Emphasize their negative things*
4. *De-emphasize their positive things (Van Dijk, 2000)*

The purpose of the above strategy is to say good and positive things about us, don't say bad and negative things about us, say bad and negative things about them, don't say good and positive things about them.

Overarching ideology is an evolving belief system that causes cognitive propagation of conversation. Discourse researches through CDA are inseparable from ideology which is an integral part of research. The relationship between ideology and discourse can be seen in how the same word changes meaning due to ideological differences, including in the context of online news. According to Van Dijk (2000), to find ideology in news texts, he divides it into four strategies namely emphasizing positive things, emphasizing negative things, emphasizing these negative things and emphasizing positive things.

D. News Media

Van Dijk asserts that the term "*news*" is inherently ambiguous, encompassing various forms such as recent information, formal reports, and broadcast programming (Dijk, 2022, pp. 4–5). In this context, news is defined by its discursive substance and meaning rather than its physical format. Furthermore, news serves as a representation of global realities, where every narrative is embedded with a specific ideology and intent. The discourse structure is fundamentally shaped by the media's reporting methods and the underlying ideologies they harbor (Hashemi & Na, 2021).

Consequently, a structural analysis is vital to deconstruct these hidden agendas. Elements like headlines and taglines are prioritized for their ability to captivate audiences, often employing creative wordplay that transcends standard grammatical conventions. Ultimately, news does more than just report events; it functions as a tool for media practitioners to consciously or unconsciously shape public perception and reconstruct societal interpretations of socio-cultural phenomena (Yuliyanti et al., 2021).

E. Tension of minority group in the Qatar World Cup

After many news media reported about the many policies of the State of Qatar when hosting the 2022 FIFA World Cup, several countries did not accept it for several reasons. The most highlighted reason is that Qatar has hot weather in the middle of a hot desert (Jordan, 2022). However, the results of a closed session of the FIFA executive branch determined that Qatar is the country that will host the world cup in 2022.

When the Qatar World Cup was opened, many controversies arose. What is most often highlighted is feminism and minority group because the Qatari leadership is not shy about punishing people who are minority group or come altwo and do not wear a hijab. So, at that time, many people regretted '*cancel watching football, because I intend to marry a same-sex girlfriend*', said two pro-minority group online news headline. Due to the many controversies during the 2022 World Cup in Qatar. Former FIFA president, speaking when invited to the German match, *Sepp Blatter*. He admits that in the past, he made a mistake by making Qatar host the World Cup (Russel, 2022). Also, many news media suspected that Qatar had bribed FIFA to be chosen to host the 2022 world cup.

CHAPTER III

RESEARCH METHOD

This chapter covers the type of research design, research instrument, data and data sources, and data collection and analysis techniques.

A. Research Design

This research used qualitative method as the research design. It uses qualitative method because the data that were taken from selected news were analysed deeply and detailed in order to construct the meaning of the words or language used and the context deeply and detailed to know those news media's ideological bias on minority group tension in the Qatar World Cup. The qualitative design is selected because this research aims to interpret the discursive strategies and hidden ideologies within textual data rather than testing statistical hypotheses (Hennink et al., 2020). Qualitative research allows for an in-depth exploration of the "how" and "why" behind the construction of social reality in media texts (Creswell & Poth, 2018).

This research adopted Van Dijk's (1998) Critical Discourse Analysis discover the social power imbalances and ideologies that might lead to know the political bias by analysing the context and text or language used by the media. This theory was classified into three dimensions, they were text analysis, social cognition, and social context. The text analysis was classified into three structures which are macro structure, schema structure (super structure), and micro structure. Moreover, Dijk (1998) also stated the social context, such as situation, participant, institution, groups and group

relations, or other micro or macro social structures involved in the 'practical achievement' of ideology in discourse, that related to power, domination, resistance, competition or conflict which limits or gives rise to such ideology.

B. Research Instrument

The researcher was the direct observation's main instrument since the researcher's all senses are essentially observation's tools (Rowley, 2012). Thus, the researcher herself was the research instrument of this research as the researcher was the one who got the data from selected news media (*BBC, Al Jazeera, USnews, Dohanews, and The Guardian*) by reading, observing, taking notes, and analysing the contexts and language used in those news media to answer the research questions. Based on the previous researchers, news has a lot of hidden truths, so there is a potential for ideological contradictions when writing news, especially if the topic discussed has two very controversial parties.

C. Data Source

The locus of this research was taken from an online news website regarding the tension of minority group in the Qatar World Cup posted in November-December 2022. The data in this research were obtained in the form of words, phrases or sentences contained in online news texts. Furthermore, the research data comes from international online news discussing the ideological tension at the Qatar 2022 world cup. In particular, the researcher found selected 10 news that chose *BBC, Al Jazeera, USnews,*

Dohanews, and *The Guardian* as news that can be accessed online through a website link (the complete link of the selected news is provided for further review in appendix).

In this qualitative research, the researcher serves as the primary tool for data collection and analysis. In qualitative inquiry, the researcher is the key instrument who collects data through examining documents and interpreting meanings (Creswell, 2014). As the main instrument, the researcher is responsible for identifying and selecting relevant news articles based on predefined criteria.

To maintain objectivity and minimize bias, the researcher utilizes a systematic scheme to categorize data into the three levels of Van Dijk's framework. The use of a researcher as the primary instrument is essential for CDA, as it requires the capacity to detect nuanced ideological biases that automated tools might overlook (Fairclough, 2013). The selection of the source object followed the research problem previously described and the source. This popular research is expected to provide useful information to answer research questions.

D. Data Collection

There were three steps in collecting the data and the technical steps are as follows, First, the researcher skimmed and read the media chosen concern the ideological tension of minority group using keyword to understand the general content of the news. Second, the researcher observed

and identified the words and structures in the news media based on Van Dijk's (1998) theories. Third, the researcher took note of the certain parties or agents in the news media or the ones that related to it.

E. Data Analysis

This research went through several steps in analysing data to achieve research objectives. First, the researcher analysed the structures of the text on the news based on Van Dijk (1998) text analysis and discourse structures model into macro structure, schema structure (super structure), and micro structure. Namely, the *Macrostructure*, investigating the global meaning/global topic of the news by identifying dominant keywords, which then allows for the derivation of sub-topics and the overall global theme from the general outline. *Superstructure*, analyzing delves into the schematic organization of the news, identifying how the 'flow' is constructed through structural categories. By utilizing Van Dijk's (1988) news schema, we can observe how coherence is established globally, while Halliday and Hasan's (1966) theory of cohesion provides the tools (conjunctions) to dissect the linguistic ties that bind the narrative together. *Microstructure*, investigating local meanings, including semantics, syntax, stylistic, and rhetoric. Next, the researcher analysed the social context (focusing on how the media reinforces or challenges dominant ideologies concerning the minority group in the context of an Islamic host country (Qatar)) related to the object, which was about ideological tension of minority group (*lesbian, gay, bisexual, transgender, and queer*). The final step drew the conclusion

based on the discussion of the theories as mentioned above and involves comparing the findings from the *BBC*, *Al Jazeera*, *USnews*, *Dohanews*, and *The Guardian* to conclude the ideological between them.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter will present the data collected from YouTube news reports and divide it into two parts. The first is findings, and the second is discussion.

A. Findings

In this part, the researcher described the text dimensions (*macrostructure, superstructure, and microstructure*) referring to ideological tension of minority group in the Qatar World Cup and how the text dimensions reflected the tension of minority group in the Qatar World Cup. The subject of this research is several news posted on news report media *BBC, Al Jazeera, USnews, Dohanews, and The Guardian* further explained as follow:

News Subject about ideological tension of minority group in the Qatar World Cup related news report media			
No	Title	Media	Data Published
1.	Qatar's World Cup Kick Off: What's All the Tension About? (Fitzgerald, 2022)	US News	22 November 2022
2.	At the World Cup, Wearing a Rainbow Flag Could Get You in Trouble (Rajvanshi, 2022)	US (Time)	23 November 2022
3.	FIFA president slams Western 'hypocrisy' over Qatar criticism (Mohamed, 2022)	Aljazeera	19 November 2022
4.	The massive hypocrisy of the West's World Cup 'concerns' (Fernández, 2022)	Aljazeera	28 November 2022
5	Lesbian, Gay, Bisexual, Transgender, and Queer welcome to visit Qatar, but West should not 'dictate' our beliefs, says energy minister (Salari, 2022)	Doha News	04 November 2022
6	Qatar World Cup ambassador claims Lesbian, Gay, Bisexual, Transgender, and Queer remarks 'taken out of context' (Team, 2022)	Doha News	30 November 2022
7	World Cup 2022: Qatar ambassador comments on homosexuality 'harmful and unacceptable' (BBC, 2022)	BBC News	08 November 2022
8	World Cup 2022: Fifa president Gianni Infantino accuses West of 'hypocrisy' (Sanders, 2022)	BBC News	19 November 2022

9	Qatar fails to offer World Cup safety guarantees to MINORITY GROUPQ+ fans (MacInnes, 2022)	The Guardian	4 November 2022
10	Qatar World Cup ambassador criticised for 'harmful' homosexuality comments (MacInnes, 2022)	The Guardian	10 December 2022

This research result was obtained based on the analysis conducted news report gotten from several online news sources. The used analysis focused on three text elements which were suitable with the model of critical discourse analysis of Teun A. Van Dijk. These mentioned three elements are the macrostructure, superstructure, and microstructure existing in the 10 news previously chosen.

According to (Dijk T. V., 1980), the macrostructure of a discourse reflects dominant ideology through the text's main topics or themes. The macrostructure and topical organization of the discourse serve to support the analysis of the dominant topic. It is found that macro-propositions or global topics within a discourse represent the ideological structure embedded in the text (Dijk T. A., 1998, p. 15). The researchers found the following results from analysis:

1) CDA of ideological tension minority group in US News

In the critical discourse analysis of US News' coverage of the Qatar World Cup, a thorough examination through macrostructure, superstructure, and microstructure lenses reveals a consistent depiction of the event as a moral failure. According to (Dijk T. V., Macrostructures: An

Interdisciplinary Study of Global Structures in Discourse, Interaction and Cognition., 1980), the macrostructure of a discourse reflects dominant ideology through the text's main topics or themes. The macrostructure and topical organization of the discourse serve to support the analysis of the dominant topic. It is found that macro-propositions or global topics within a discourse represent the ideological structure embedded in the text (Dijk T. A., 1998, p. 15).

1. Macrostructure

In Van Dijk's framework, the macrostructure identifies the "*global meaning*" of a text. By analyzing dominant keywords and clustering information, we can derive the primary theme and its supporting sub-topics.

The following keywords establish the global topic by the repetitive presence in the US News

News 1		
Keyword	Sum Up	Contextual Significance
Qatar	22	Identifies The Geographic And Political Actor At The Center Of The Discourse.
World Cup	13	Defines The Specific Global Event Being Analyzed.
Controversial	5	Establishes The Negative Evaluative Two Of The News.
Migrant / Workers	10	Highlights The Primary Social Group Affected By The Event.
Human Rights	5	Points To The Ethical Framework Used To Judge The Host Nation.
Fifa	6	Identifies The Governing Body Responsible For The Ideological Tension.
Death(S) / Died	8	Emphasizes The Severe Consequences Of The Labor Conditions.
Lesbian, Gay, Bisexual, Transgender, Queer	7	Highlights The Cultural And Legal Tension Between Western Values/International Expectations And Qatar's Domestic Religious/Legal Restrictions.
News 2		
Keyword	Sum Up	Contextual Significance
World Cup/Qatar	19	Establishes The Physical And Political Setting Where The Ideological Struggle Takes Place.
Lesbian, Gay, Bisexual,	10	Identifies The Specific Minority Group And The Social Values Being Contested.

Transgender, And Queer+ / Rights		
Rainbow	8	Represents The Primary "Symbolic Inclusion" Tool Used By Activists And Journalists To Challenge Local Laws.
Fifa/Officials	8	Represents The Institutional "Ideological Control" And Power Structure Regulating Expression.
Sanctions / Banned	5	Highlights The Punitive Measures Used To Enforce Compliance And Suppress Dissent.

After analyze the dominant keywords by the repetitive presence, the researcher find the 1st sub-topic is human rights and labor abuse (*The Kafala System*), this sub-topic focuses on the exploitation of migrant workers under a restrictive legal framework.

Datum 1. "*Chief among the **complaints of human rights groups is the Kafala system** – a holdover from British colonial rule, which gives employers near total control over workers' visas.*"

Datum 2. "***These migrant workers already come in a vulnerable position** because they need the mtwoy to repay these fees and most of them will have taken high-interest loans*".

The 2nd Sub-Topic is lack of democracy and Systemic Inequality.

Datum 3. "***Qatar is an absolute monarchy**, ruled by Sheikh Tamim bin Hamad Al Thani... there are vast disparities between the roughly 10% of the population that actually holds Qatari citizenship and the approximately 90% who are primarily migrant workers*".

This sub-topic explores the absolute monarchy of Qatar and the disparity between citizens and non-citizens. The 3rd Sub-Topic discuss about minority group and Gender ideological tension. This sub-topic highlights the clash between Western liberal values and Qatari conservative/religious laws.

Datum 4. "***Consensual sex between adult men is illegal in Qatar** and can result in yearslong prison sentences. Many lesbian, Gay, Bisexual, Transgender, and Queer in Qatar have described being beaten, harassed and forced into conversion therapy.*"

Datum 5. "*The captains of several European teams were **planning to wear armbands supporting lesbian, Gay, Bisexual, Transgender, and Queer***"

rights but decided against it, claiming that FIFA had threatened them with penalties."

Also the 4th sub topic is Infrastructure unreadiness, this addresses the dubious selection process and the environmental/logistical challenges. The sentence that indicating the topic is

Datum 6. *"Former FIFA president Sepp Blatter... told the Swiss newspaper group Tamedia that he regretted picking Qatar as the host. 'It was a bad choice.'"*

The macrostructure particularly highlights the "*tension*" as the defining feature of the tournament, weaving together *human rights abuses*, *climate concerns*, and the *suppression of minority rights (lesbian, Gay, Bisexual, Transgender, and Queer)*. This narrative construction aligns with a broader discourse of Western skepticism toward non-democratic host nations. It integrates elements such as the "*human rights abuses*" and "*climate concerns*," providing a layered view of the tournament as a problematic endeavor. Notably, the article highlights the contrast between the celebration of fans (seen in the image of Saudi fans) and the heavy textual focus on "*questions*" and "*outcry*," situating the event within a broader context of global ethical debates. So, the *global theme* that represent the article is the tension between the celebration of a global sporting event and the systemic violations of liberal democratic values (tension, human rights, minority group, and climate concern).

2. Superstructure (Schema)

The superstructure effectively organizes information by thematic categorization, fostering a critical perspective in the narrative. The Summary initiates the narrative with the headline “*Qatar’s World Cup Kicks Off: What’s All the Tension About?*” and the lead, “*why this year’s mega tournament is mired in questions.*” This immediately captures the reader's attention by framing the event through a lens of suspicion. The Background of the article addresses the history of the bid and the subsequent "outcry," addressing the ongoing investigation into labor and rights. The Conclusion: Offers a personal touch by mentioning "*human rights abuses*" and "*climate concerns*," ensuring the reader leaves the article associating Qatar with these negative themes.

a. Coherence

Each section of the text is organized in the form of guiding questions, such as *Where is Qatar?*, *Is it a democracy?*, and *Why is the World Cup happening in Qatar?*, which schematically reflect the typical superstructure of an explanatory news text. Although each section addresses a different aspect, all of them consistently refer back to a single central theme, namely the major tension surrounding the hosting of the 2022 World Cup in Qatar. This pattern demonstrates that the text exhibits strong global coherence, as the relationships between paragraphs are not fragmented but mutually reinforcing in constructing a unified framework of meaning.

b. Cohesion

According to Halliday and Hasan's linguistic framework (Halliday, 1976), the global coherence is reinforced through the consistent use of cohesive devices. The article frequently employs conjunctions and logical connectors, both explicitly and implicitly, such as *while* to contrast opposing conditions, *however* and *but* to signal opposition or conflicting viewpoints, *although* to link criticism with counterclaims, and *in addition* to extend and elaborate arguments. These conjunctions establish logical-semantic relations between clauses and paragraphs, which constitute a central component of grammatical cohesion in Halliday's framework. For instance, sentence structures such as "*The country was also accused of paying bribes..., though it was subsequently cleared of the allegations*" illustrate a clear adversative relationship between accusation and defense. At the level of cohesion, the conjunction *though* connects two opposing propositions; at the level of coherence, this structure represents a discursive struggle between international criticism and the defensive narratives promoted by Qatar or FIFA. Within Van Dijk's framework, this strategy reflects how the text manages positive and negative information in order to construct a particular ideological representation.

Grammatical cohesion is evident in the frequent use of conjunctions and logical connectors. For instance, the sentence

“While soccer remains the most popular sport on the planet, this year’s championships have been mired in tension” employs the conjunction *while* to contrast global enthusiasm for soccer with the specific controversies surrounding Qatar. Similarly, adversative conjunctions such as *though*, *however*, and *but* are repeatedly used to juxtapose accusations with defenses, as seen in *“The country was also accused of paying over \$3 million dollars in bribes to FIFA officials, though it was subsequently cleared of the allegations.”* These cohesive ties create logical–semantic relations that allow readers to follow competing claims without losing textual continuity.

Lexical cohesion is realized through repetition and semantic clustering of words such as *tension*, *criticized*, *abuse*, *human rights*, *migrant workers*, and *harsh working conditions*. The repeated use of negatively charged lexical items reinforces the dominant evaluative stance of the text and strengthens coherence by keeping readers focused on the same problematic aspects of Qatar’s World Cup. Therefore, the relationship between cohesion and coherence in this text is not merely linguistic but also ideological. Cohesion, realized through conjunctions, references, and lexical repetition, functions to create coherent meaning that guides readers toward a dominant conclusion that the Qatar 2022 World Cup is not merely a sporting event, but a global phenomenon deeply embedded in political, social, and moral controversies.

3. Microstructure

The microstructure analysis delves into semantic, syntax, linguistic and rhetorical choices shaping readers' perceptions.

a. Semantic

Semantically, the article use of the term “sportwashing” implies that Qatar is using the event to “clean” its stained reputation. The phrase “*mired in questions*” suggests that the tension is inseparable from the event itself. For sentence structure, the article use declarative sentence “*Homosexuality is criminalized in Qatar*”, by stating this as a blunt fact at the start of the minority group, the author creates a moral “*dead end*,” leaving little room for the “tradition vs. progress” nuance seen in Qatari media. While the sentence “*Migrant workers... have faced systemic abuses.*” by using “*faced systemic abuses*” the focus remains on the victim’s suffering, highlighting the scale of the tragedy. Specifically, the word choice is the use of the word “mired” (meaning stuck in mud/difficulties) in the sentence “*why this year’s mega tournament is mired in questions*” presents a negative view of the event's integrity. Lexical choices in the article strongly reflect ideological positioning. Words and phrases such as “*abusive working conditions,*” “*trapped,*” “*harsh climate,*” “*religious extremism,*” and “*forcefully pushed beyond their limits*” carry negative connotations and construct Qatar as an oppressive and exploitative environment.

b. Stylistic

In Van Dijk's CDA framework, such negative lexicalization is a common strategy used to emphasize unfavorable representations of social actors, particularly when discussing out-groups or powerful institutions under criticism. While about the categorization, the sub-headline "*From human rights abuses to climate concerns*" serves as a linguistic "list of sins" that emphasizes the host's failures. For rhetorical questions, by asking "*What's All the Tension About?*", the author assumes the role of an educator informing a concerned public, reinforcing the "*Tension*" as a factual reality.

c. Syntax

The article frequently employs passive constructions, such as "*The country was also accused of paying over \$3 million dollars in bribes*" and "*A decision was made to move the tournament to November.*" These structures obscure agency, particularly when referring to FIFA or decision-making authorities, while foregrounding the consequences rather than the decision-makers. This aligns with Van Dijk's notion that syntactic choices can reflect ideological bias by selectively highlighting or hiding responsibility. Also, pronouns and referential expressions also contribute to microstructural meaning. The repeated use of "*they*" and "*these migrant workers*" when referring to laborers emphasizes their collective vulnerability,

while authoritative voices such as Amnesty International and Human Rights Watch are named explicitly, lending credibility to critical perspectives. This asymmetry in reference construction reinforces power relations between institutions and marginalized groups.

4. Social Context

This social context focuses on how *US News* and *US Time* reinforce or challenge the dominant ideology within Qatar's context as an Islamic host nation. *US News* highlights that these tensions are rooted in the clash between Qatar's conservative cultural values and international human rights demands. Meanwhile, *Time* specifically emphasizes the security threats faced by spectators displaying rainbow symbols, reflecting how Qatari local laws challenge the expression of minority group identities. Through these reports, it is evident that Western media tends to position Qatari policies as a form of discrimination, creating an ideological arena where local cultural sovereignty battles the principles of individual freedom promoted by the global community.

Media organizations often possess an ideology that shapes their direction. *US News & World Report* operates within a Liberal-Centrist American ideology, which emphasizes transparency, human rights, and corporate/state accountability. This commitment extends

to advocating for minority rights and highlighting the "*rights of migrant workers*."

An implicit narrative surfaces, suggesting that Western democratic standards are the benchmark for a "successful" tournament. By focusing heavily on the "outcry," the media outlet acknowledges and confronts the perceived discrimination within the Qatari legal system. This ideological alignment challenges the Qatari official narrative of "inclusion," instead prioritizing a discourse of international advocacy and ethical scrutiny.

2) Critical Discourse Analysis of ideological tension minority group in Aljazeera News

a) Macrostructure

In Van Dijk's framework, the macrostructure identifies the "*global meaning*" of a text. By analyzing dominant keywords and clustering information, we can derive the primary theme and its supporting sub-topics.

The following keywords establish the global topic by the repetitive presence in the Aljazeera News

NEWS 3		
Keyword	Sum up	Contextual Significance
Infantino/FIFA	18	Acts as the central actor/subject. The discourse is built entirely around his personal voice and institutional authority.
Western	13	Used to define the "Them" in the "Us vs. Them" ideological framework. They are represented as critics and historical wrongdoers.
Hypocrisy / Moral	6	These are the evaluative terms used to delegitimize the criticism coming from Western nations.
Migrant Workers	6	Represents the core conflict or the specific "problem" being debated in the global discourse.

Human Rights	5	Points to the ethical framework used to judge the host nation.
Lesbian, Gay, Bisexual, Transgender, Queer	4	Highlights the cultural and legal tension between Western values/international expectations and Qatar's domestic religious/legal restrictions.
NEWS 4		
Keyword	Sum up	Contextual Significance
Western	12	Identifies the "Outgroup" (Them). It characterizes a collective entity that imposes "imperialist" or "supremacist" values.
Human Rights	8	The central "battleground" of the discourse. The author argues that this term is used as a weaponized tool by the West.
US / United States	8	Specifically targets the US as the leader of the Western bloc to provide concrete examples of domestic rights violations.
Lesbian, Gay, Bisexual, Transgender, Queer	4	Highlights the cultural and legal tension between Western values/international expectations and Qatar's domestic religious/legal restrictions.
Orientalism / Racism	4	Provides the underlying sociological reason for the bias, suggesting that the criticism is rooted in anti-Arab sentiment.

After analyze the dominant keywords by the repetitive presence, the researcher find the two primary sub-topics derived from the discourse. The 1st sub-topic is unprecedented campaign, this sub-topic positions Qatar as a victim of a campaign that has moved beyond constructive feedback into "fabrication." The sentence *"Since we won the honour of hosting the World Cup, Qatar has been subjected to an unprecedented campaign that no host country has ever faced."* And *"...it reached a level of ferocity that made many question, unfortunately, about the real reasons and motives behind this campaign."* The 2nd sub topic is Self-Representation through legal reforms. The text highlights Qatar's proactive steps to improve social conditions, serving as a counter-argument to the "them" (critics). The sentence *"In August 2020, Qatar announced landmark changes to its*

labour laws, including scrapping the need for workers to obtain their employer's permission..." and "Other labour work reforms include the abolishment of the kafala system, the introduction of a minimum wage...".

The macrostructure of this article focuses on the de-escalation of conflict. Initially, the discourse was dominated by a "*spat*" or diplomatic tension regarding the treatment of the minority group community and migrant workers. However, the text reframes this tension into a narrative of "*misinterpretation*" and "*reform*." It suggests that the conflict is not about a fundamental rejection of human rights, but rather a lack of mutual understanding. The central theme is that through dialogue, the "*tension*" can be resolved without either side fully abandoning their stance.

b) Superstructure

The article follows a schema, summary (headline and lead) that confirms Minister Nancy Faeser's attendance at the World Cup, signaling that the boycott or protest phase is over. For the background, recalls the diplomatic "*spat*" and Faeser's previous critical comments to provide context for the current visit. Main Event: The meeting between the German Minister and Qatari Prime Minister. Key Turning Point: Faeser's statement that her comments were "*misinterpreted*," which acts as a linguistic bridge to end the conflict. While the

conclusion is "guarantee of safety" for minority group fans is provided, while Qatar emphasizes "respect for traditions".

1) Coherence

Textually, this article demonstrates strong global coherence because all paragraphs consistently develop a single macrostructure or global topic, namely the narrative that Qatar is a victim of an unfair and excessive campaign of criticism in the lead-up to the 2022 World Cup. From the very headline, "*Qatar emir slams 'ferocious' campaign against World Cup host,*" readers are immediately directed toward a framing in which international criticism is positioned as an aggressive *campaign* rather than as a neutral or objective evaluation. This global topic is subsequently elaborated through interconnected subtopics, such as statements by the Emir of Qatar, the legitimacy of FIFA's decision, claims of labor reforms, and responses to reports issued by human rights organizations.

This global coherence is constructed through supportive inter-paragraph relationships rather than isolated units of information. For instance, paragraphs that highlight criticism regarding the treatment of migrant workers and minority group rights are directly followed by paragraphs emphasizing labor reforms and positive statements from Qatari officials. This sequential pattern reflects a defensive discursive strategy, in which criticism and rebuttal are deliberately juxtaposed to

guide readers toward a particular conclusion: that Qatar has been treated unfairly despite having implemented significant changes.

2) Cohesion

According to Halliday and Hasan's linguistic framework (Halliday, 1976), this coherence is reinforced by both grammatical and lexical cohesion. The article employs a range of conjunctions and logical connectors such as *but*, *and*, *until*, *since*, and *in recent years* to link clauses and paragraphs. For example, the sentence "*But it soon became clear to us that the campaign continues, expands and includes fabrication and double standards*" establishes a clear adversative relationship between Qatar's initial stance of *good faith* and its later perception that the criticism is driven by hidden motives. Such cohesive ties create an argumentative flow that appears logical and continuous.

c) Microstructure

1) Semantic

The text contains presuppositions. The expression "*an unprecedented campaign no host country has ever faced*" presupposes that the criticism directed at Qatar is exceptional, without requiring empirical verification. In other words, readers are guided to accept the assumption that Qatar is being treated differently from previous host countries. Furthermore, lexical choices such as *slams*, *ferocious*, *fabrication*, and *double standards* carry strong evaluative

and emotional connotations. These words function as ideological markers that reinforce the narrative of Qatar's victimization. By contrast, labor reforms are described using positively charged terms such as *landmark*, *historic*, and *transformational*, which construct a favorable image of Qatar as progressive and reform-oriented.

2) Syntax

The use of personal and institutional references is highly dominant. Pronouns such as *his country*, *we*, *us*, and *it* repeatedly refer back to Qatar and state authorities. In contrast, critics are often represented anonymously through generalized expressions such as *critics*, *human rights groups*, or *organizations*, without equivalent personalization. This asymmetrical pattern of reference reflects an ideological strategy that privileges Qatar's voice while backgrounding the identities of its critics. Lexical repetition of items such as *campaign*, *criticism*, *reforms*, and *workers* contributes to semantic continuity across the text.

In addition, collocations such as *unprecedented campaign*, *double standards*, and *historic reforms* establish semantic associations that reinforce the representation of Qatar as both under attack and progressive. These lexical choices play a crucial role in sustaining the text's overall evaluative stance. Adversative conjunctions (*but*, *until*) are frequently used to contrast criticism with defense, whereas

additive conjunctions (*and, including*) are employed to accumulate positive claims about reforms. This pattern indicates that cohesion in the text is not neutral but strategically oriented toward constructing an ideological argument.

Sentences that articulate Qatar's defense tend to be longer and more complex, often containing multiple explanatory clauses, particularly in sections detailing labor reforms. In contrast, criticism from human rights organizations is frequently presented in a brief and generalized manner. This asymmetry reflects a foregrounding–backgrounding strategy, in which information favorable to Qatar is given greater textual prominence, while critical perspectives are relatively marginalized.

In addition, the use of inclusive pronouns such as *we* and *us* in quotations from Sheikh Tamim constructs solidarity between the leader, the state, and the people of Qatar. Conversely, critics are never represented through personal pronouns but rather as abstract groups, such as *critics* or *human rights organizations*, which ideologically creates social distance and reduces their discursive presence.

3) Stylistic

A critical look at the language reveals a strategic use of semantic moves. The word "Misinterpreted" is the most crucial micro-element. By using this term, the media avoids saying the Minister was

"wrong" or that Qatar was "guilty." It creates a neutral ground. Rhetorical Mitigation: Faeser's criticism is labeled as a "shadow," suggesting it was a temporary dark spot in an otherwise productive relationship. The phrase "*guarantee of safety*" is used to address the minority group tension. It frames the issue not as a matter of "*legal rights*" (which might clash with Qatari law) but as a matter of "*hospitality and security*," which is a safer diplomatic territory. Qatar is described through terms like "*groundbreaking reforms*" and "*comprehensive labor reforms*," portraying the host nation as progressive and evolving.

4) Rhetoric

Rhetorically, the text employs an appeal to authority by quoting figures such as the Emir of Qatar, the FIFA president, and World Cup organizing officials. These quotations function to legitimize Qatar's position and to project an appearance of objectivity, even though the sources cited are directly invested stakeholders.

d) Social Context

The researcher analyzes the social context by focusing on how the media reinforces or challenges dominant ideologies regarding minority groups within Qatar's Islamic host nation framework. Based on *Al Jazeera's* reports, the emerging social context reveals resistance against Western criticism, which is framed as "hypocrisy." In this

context, the media frames the ideological tension not merely as a human rights issue, but as a clash of cultural sovereignty where Qatar's traditional and religious values are pitted against Western progressive standards. Furthermore, through statements from the FIFA President and published opinion pieces, this discourse strengthens Qatar's position by highlighting Western double standards, thus constructing minority group identity as part of a cultural imperialism agenda that is deemed irrelevant to or disruptive of the local value system during the mega-tournament.

Overall, the text demonstrates that cohesion and coherence operate simultaneously to construct a particular ideological representation. Through cohesive devices—such as reference, conjunction, and lexical repetition—and a carefully structured global coherence, the article reproduces a discourse in which Qatar is framed as the victim of an excessive campaign of criticism while simultaneously affirming the legitimacy and progress of its reforms. At the microstructural level, lexical choices, presuppositions, sentence structures, and rhetorical strategies illustrate how language functions as an instrument of power and ideology, as articulated in Critical Discourse Analysis by Halliday and Van Dijk.

The ideology present in this text represents a Tension between Universalism and Relativism. Western Liberalism, that represented by Faeser's insistence on "human rights" and "safety for all," no matter

"*who they love*." Qatari Conservatism like represented by the Prime Minister's call for "*respect for traditions and values*".

The media outlet (Al Jazeera, being state-funded by Qatar) promotes an ideology of "Harmonious Diversity." It suggests that the minority group can exist within the World Cup context as long as there is "mutual respect." However, it subtly prioritizes the state's perspective by highlighting the "misinformation" regarding Qatar's record, effectively shifting the blame for the tension onto Western media or "misinterpretation" rather than the actual laws of the state.

3) Critical Discourse Analysis of ideological tension minority group in The Guardian News

a. Macrostructure

In Van Dijk's framework, the macrostructure identifies the "*global meaning*" of a text. By analyzing dominant keywords and clustering information, we can derive the primary theme and its supporting sub-topics.

The following keywords establish the global topic by the repetitive presence in the TheGuardian News

NEWS 5		
Keyword	Sum up	Contextual Significance
Lesbian, Gay, Bisexual, Transgender, Queer	12	This is the central subject of the discourse. The high frequency emphasizes that the news is specifically about the identity and rights of this minority group.
Qatar / Qatari / Authorities	10	This identifies the "actor" in power. The text positions Qatar as the entity responsible for providing (or failing to provide) legal protections.
World Cup	8	Establishes the global stage. It highlights that the ideological struggle is taking place during a "mega-event" with 1.8 million tickets already sold.
Safety / Safe	6	These terms define the primary concern. The article frames the World Cup not as a sporting event, but as a potential security risk for specific individuals.

Guarantees / Assurances	5	These words represent the "missing element" in the discourse. The tension arises because these legal promises were requested but not delivered.
NEWS 6		
Keyword	Sum up	Contextual Significance
Homosexuality / LGBT / Same-sex	17	This is the central subject of the discourse. It represents the specific point of contention between the host nation's laws and the identity of a marginalized group.
Ambassador / FIFA / Government	8	These keywords identify the institutional actors involved. They highlight the tension between official "positive social change" branding and the reality of state-sponsored discrimination.
Rules / Law / Illegal	8	This establishes the legal-ideological framework of the host nation, framing the issue not just as a personal opinion but as a matter of national sovereignty and religious adherence.
Harmful / Unacceptable / False	8	These words represent the counter-discourse from Human Rights Watch (HRW). They serve to challenge and condemn the ambassador's statements as human rights violations.

The macrostructure of this article identifies the 2022 World Cup not as a sporting event, but as a site of ideological collision. It identifies a "*dilemma of the minority group experience*," framing the global landscape as two of "fraught" safety. The core message is that the "outrage" regarding Qatar's anti-minority group laws is valid but inconsistently applied by Western governments who claim to support human rights while maintaining "despotic" alliances for economic gain. From a macrostructural perspective (Van Dijk), the article entitled "*It shouldn't take a World Cup for us to speak up about a country's minority group abuses*" explicitly establishes a global topic centered on criticism of the hypocrisy of FIFA, Qatar, and Western countries regarding minority group issues and human rights. This global theme is immediately foregrounded in the evaluative and normative title, which carries the presupposition that violations

against minority group communities have long existed but have only attracted widespread attention because of the World Cup. This theme is then consistently developed throughout the text through interconnected issues such as minority group travel experiences, anti-homosexuality laws, Qatari state policies, FIFA's role, and the double standards of Western countries.

b. Superstructure

The article follows a persuasive argumentative structure: The Lead/Introduction: Establishes the contrast between "opposite-sex couples" (freedom) and "minority group couples" (fear). The Context is detailing the legal reality in Qatar (death penalty, lack of respect for culture) and the failure of FIFA. Evidence of Tension: Mentions specific cases, such as the police entrapment and rape of a gay man, to humanize the statistics. The "Pinkwashing" Critique: A pivotal turn in the structure where the author attacks Western moral superiority, citing the British Empire's colonial legacy as the root of many anti-gay laws. Conclusion: A call for ideological consistency, demanding that the West scrutinize its own "cynical calculations" rather than just pointing fingers at "foreign backwaters."

1) Coherence

In terms of global coherence, the article demonstrates strong semantic unity, as each paragraph functions to expand and deepen the

central topic. The opening paragraphs discuss minority group travel experiences in general, then narrow the focus to repressive states, and ultimately concentrate on Qatar as the World Cup host. This movement from the general to the specific creates a coherent logical progression, guiding readers to understand Qatar 2022 not as an isolated case, but as part of a broader global pattern of oppression and political interests. Accordingly, coherence in this text can be described as ideological coherence, as the overall meaning is directed toward a structural critique of global power relations.

2) Cohesion

According to Halliday and Hasan's linguistic framework (Halliday, 1976), this global coherence is reinforced through the systematic use of cohesive devices. Grammatical cohesion is evident in the frequent use of adversative conjunctions such as *but*, *yet*, *despite*, and *while*, which function to construct oppositional meanings. For instance, in the sentence "*Qatar is two of those 69 countries where same-sex relations are forbidden. And yet this did not deter Fifa from awarding the Middle Eastern monarchy this year's men's World Cup,*" the conjunction *and yet* creates a contrast that highlights the tension between repressive legal realities and FIFA's decision. Cohesively, it links two clauses; coherently, it constructs the ideological meaning that FIFA disregards human rights in favor of other interests.

In addition, lexical cohesion is established through repetition and collocation of ideologically loaded terms such as *abuses*, *brutal*, *repressive*, *murderous*, *despotic regimes*, and *human rights*. This lexical repetition reinforces a negative portrayal of Qatar and allied regimes while maintaining semantic continuity across sentences and paragraphs. According to Halliday, such cohesion functions to sustain the topic and ensure that readers remain within the interpretive framework constructed by the author.

c. Microstructure

Jtws employs specific linguistic tools to highlight the tension. The Lexical Choices, words like "*brutalise*," "*slaughtering*," "*repressive*," and "*entrap*" are used to describe the actions of Qatar and Saudi Arabia. Conversely, words like "*cynical*," "*allies*," and "*pinkwashing*" describe Western politics. The article contrasts the "sappy memories" of straight couples with the "death penalty" for gay twos, emphasizing the gravity of the minority experience. The "Protestation" of Power: He mocks James Cleverly's demand for fans to be "respectful," questioning if this means avoiding "flamboyant twerking," thereby using irony to diminish the authority's stance. FIFA and the British Government are portrayed as active agents of neglect "*granting honors with no consideration*", while minority group individuals and migrant workers are portrayed as victims of these "elite" decisions.

1) Semantic

The ideology of the text becomes evident through several key linguistic strategies. First, in terms of presupposition, the text contains assumptions that are treated as shared knowledge and left unquestioned. The headline “*It shouldn’t take a World Cup for us to speak up about a country’s minority group abuses*” presupposes that (1) minority group abuses do indeed occur, and (2) the international community has previously chosen silence. A similar presupposition appears in the sentence “*That Qatar was granted this honour with no consideration for the rights of minority group people speaks for itself,*” which assumes that the neglect of minority group rights is a self-evident fact requiring no further proof.

2) Stylistic

Regarding lexical choice, the author employs highly evaluative and emotionally charged vocabulary such as *brutalise*, *traumatising*, *murderous*, *despotic*, and *slaughtered*. These lexical items function as ideological, assigning strong negative moral values to particular actors (Qatar, FIFA, and Western states) and guiding readers toward a critical stance. Within Critical Discourse Analysis, such lexical choices are a central strategy in shaping readers’ attitudes and opinions.

3) Syntax

At the level of sentence structure, the author frequently uses complex sentences with subordinate clauses to construct causal and contrastive relationships. For example: “*Despite its protestations, in a choice between minority group rights and profit, Fifa is clearly more committed to the latter.*” Syntactically, this structure relegates FIFA’s defense to a secondary position, while the main clause foregrounds the ideological accusation. This reflects a foregrounding–backgrounding strategy, as conceptualized by Van Dijk. Pronoun also plays a significant role in constructing ideological positioning. Inclusive pronouns such as *we* and *us* in sentences like “*It shouldn’t take a World Cup for us to speak up*” create collective identification with readers, positioning them as part of a morally responsible community. In contrast, actors such as *they*, *this regime*, or *the monarchy* are positioned as “the other,” creating an in-group versus out-group dichotomy, a key feature in Van Dijk’s analysis of ideology.

4) Rhetoric

At the rhetorical level, the text repeatedly employs rhetorical questions, such as “*Is the hosting of a sports tournament really the prerequisite for outrage?*” and “*Should it really require a two-off global sports tournament for this to be the case?*” These questions are not intended to elicit answers but to guide readers toward a specific moral conclusion. This rhetorical strategy enhances the persuasive force of the text and reinforces the author’s ideological stance.

d. Social Context

The researcher analyzes the social context by focusing on how the media reinforces or challenges dominant ideologies regarding minority groups within Qatar's Islamic host nation framework. Based on *Al Jazeera's* reports, the emerging social context reveals resistance against Western criticism, which is framed as "hypocrisy." In this context, the media frames the ideological tension not merely as a human rights issue, but as a clash of cultural sovereignty where Qatar's traditional and religious values are pitted against Western progressive standards. Furthermore, through statements from the FIFA President and published opinion pieces, this discourse strengthens Qatar's position by highlighting Western double standards, thus constructing minority group identity as part of a cultural imperialism agenda that is deemed irrelevant to or disruptive of the local value system during the mega-tournament.

The ideology present is a Critical Leftist perspective. Unlike traditional liberal media that might simply condemn Qatar, Jtwos uses Van Dijk's concept of Ideological Square (emphasizing Their bad things and Our good things) but flips it. He warns against "Pinkwashing"—the act of using minority group rights as a shield to claim "moral superiority" while ignoring other abuses (like the Iraq war or Palestinian occupation).

The text argues that the "*tension*" is not just between minority group people and Qatar, but between humanitarian values and capitalist greed. The ideology here is anti-imperialist; it refuses to let the West "airbrush" its own history of colonial-era homophobia from the discussion.

In this analysis, Owen Jtwos uses the Qatar World Cup as a lens to expose systemic hypocrisy. By employing a microstructure that emphasizes the "brutality" of regimes and a macrostructure that questions "Western hegemony," the article portrays minority group people not just as victims of a Middle Eastern monarchy, but as pawns in a global game of "cynical calculations." The discourse moves beyond a simple "Minority group vs. Qatar" narrative to a complex "Human Rights vs. Global Power" critique.

Overall, the article demonstrates a close interrelationship between cohesion, coherence, and ideology. Halliday's cohesive devices—such as conjunctions, reference, and lexical repetition—function to construct a stable and directed coherence of meaning. Within Van Dijk's framework, this coherence supports the construction of a critical ideology that exposes the double standards of FIFA and Western countries regarding minority group and human rights issues. Consequently, the text operates not merely as journalistic opinion, but as a discursive practice that systematically reproduces and challenges global power relations.

4) Critical Discourse Analysis of ideological tension minority group in Doha News

a. Macrostructure

In Van Dijk's framework, the macrostructure identifies the "*global meaning*" of a text. By analyzing dominant keywords and clustering information, we can derive the primary theme and its supporting sub-topics.

The following keywords establish the global topic by the repetitive presence in the Doha News

NEWS 7		
Keyword	Sum up	Contextual Significance
Qatar / Qatari	18	Serves as the primary subject and the geographical/political site of the ideological struggle. It is represented as a sovereign nation resisting external pressure.
Lesbian, Gay, Bisexual, Transgender, And Queer	10	The central point of contention. It is used to define the "West's" demands and Qatar's limit on social acceptance versus legal/religious norms.
Discourse / Comments / Remarks	8	Highlights that the conflict is primarily discursive (a war of words and symbols), focusing on what was said by officials like Al Kaabi and Nancy Faeser.
Germany / West	12	Represented as the "Other" or the antagonist in the Qatari perspective—the entity attempting to "dictate" beliefs or "vilify" the host nation.
Protest / Armband / "OneLove"	5	Represents the Symbolic Inclusion and the physical manifestation of the ideological struggle (e.g., covering mouths, wearing armbands).
NEWS 8		
Keyword	Sum up	Contextual Significance
Homosexuality / LGBT / Same-sex	17	Acts as the primary "flashpoint" of the discourse. It represents the Western value framework that Qatar feels is being "forced" upon its cultural and legal context.
Europe / Western	8	Defines the "Them" (Outgroup). These terms are used to frame the critics as an elite club that believes they have a "monopoly" over global events like the World Cup.
Racism / Malicious	8	These terms function as a counter-attack. By labeling the criticism as "racist" or "oriental," Qatari officials shift the focus from human rights to Western hypocrisy and prejudice.
Welcome / Respect	8	Represents the "Positive Self-Representation" (Us). Qatar presents itself as a hospitable host that only asks for the same cultural respect they would show others.

The macrostructure of this article centers on the clash between Western liberal values and Qatari sovereignty. While the text mentions migrant workers, the underlying thematic tension concerns "cultural readiness"—a coded term often used in World Cup discourse to discuss Qatar's stance on minority group rights and alcohol. The FM's rhetoric elevates the event from a mere soccer tournament to a symbol of Arab pride (450 million Arabs) versus Western elitism. The macro-narrative suggests that any criticism of Qatar's social laws is not about "rights" but about "racism" and an inability to accept a Middle Eastern host.

b. Superstructure

The article follows a rebuttal-based superstructure. It begins with a strong headline—*'Is such racism acceptable...?'*—which immediately flips the script, placing Europe on the defensive. The Lead focuses on the FM's interview with *Le Monde*, establishing him as a high-level diplomat responding to "hypocrisy.". The Background mentions the 2010 bid win and the history of attacks from the West, framing them as a decade-long "slew of attacks." Verbal Reactions: Large sections are dedicated to quotes from the Amir and the FM, using powerful emotive language ("*ferocious*," "*malicious*") to discredit critics. Conclusion: Ends with a focus on "Understanding Cultures," where the FM demands that fans respect Qatari laws just as

Qataris respect European laws, creating a "false equivalence" between administrative laws and fundamental human rights.

1) Coherence

According to Halliday and Hasan's linguistic framework (Halliday, 1976), the text demonstrates very strong global coherence, as all paragraphs contribute to a single macrostructure or dominant topic, namely Qatar's defense against international criticism that is perceived as an anti-Qatar campaign characterized by racism and hypocrisy. This topic is explicitly introduced in the headline through the rhetorical question "*Is such racism acceptable in 21st century Europe?*", which immediately frames the discourse as an ideological conflict between Qatar and Western countries.

Global coherence is constructed through the development of several macropropositions, including: (1) Qatar has become the target of an unfair boycott campaign; (2) Western criticism is racist and driven by double standards; (3) Qatar has implemented significant reforms regarding migrant workers; (4) Western media narratives are often sensationalist and misleading; and (5) the World Cup is positioned as a symbol of global unity. Although each section addresses different issues—ranging from workers' rights, death statistics, legal reforms, climate concerns, to cultural clashes—all are

tightly bound to a single central meaning: the legitimacy of Qatar as a lawful and progressive World Cup host.

Accordingly, the relationship between paragraphs is not fragmentary but forms semantic continuity, in which each section reinforces the text's primary claim. Within Van Dijk's framework, this indicates that the text successfully controls readers' mental models, guiding them to interpret criticism of Qatar as an ideological attack rather than an objective evaluation.

2) Cohesion

This global coherence is reinforced by the consistent use of cohesive devices, as described by Halliday and Hasan. Grammatically, the article makes extensive use of conjunctions to construct logical relations between clauses and paragraphs. Adversative conjunctions such as *however*, *but*, *while*, and *though* are employed to signal contrast between accusations and defenses, as in the sentence "*However, despite this, ticket sales have spiked in Europe,*" which cohesively links boycott claims with the counterfactual evidence of rising ticket sales. Causal and elaborative conjunctions such as *because*, *as*, and *in addition* function to expand arguments and strengthen the legitimacy of Qatar's narrative.

Furthermore, lexical cohesion is constructed through repetition and collocation, particularly through recurring terms such

as *racism*, *hypocrisy*, *reforms*, *workers*, *campaigns*, and *media*. This repetition is not neutral; rather, it systematically builds semantic associations in which Western criticism is linked to *racism* and *hypocrisy*, while Qatar is associated with *reforms*, *data*, and *cooperation*. In this way, lexical cohesion operates as an ideological tool that distinguishes between “us” (Qatar) and “them” (Western critics). Referential cohesion is also clearly evident through the use of pronouns such as *they*, *we*, *this*, and *these campaigns*, which refer back to previously mentioned actors and events. These references maintain semantic continuity while simultaneously reinforcing Qatar’s subjective position as a party that is persistently under attack.

c. Microstructure

Linguistically, the article employs a “Us vs. Them” strategy (Van Dijk’s Ideological Square). Lexical Choice: The FM uses the word “*racism*” to describe the boycott campaigns. By doing so, he delegitimizes human rights concerns (including minority group issues) by re-categorizing them as racial prejudice. Metaphor/Rhetoric: The phrase “*club of elites*” is used to describe Europe, portraying Qatar as a champion of the “global south” and the “unrepresented Arab world.” The “Respect” Euphemism: When the FM says, “*all we ask is that fans respect our laws*,” it acts as a linguistic shield. In the context of the 2022 World Cup, “respecting

laws" was the official euphemism for the suppression of minority group symbols (TwoLove armband).

1) Semantic

The text is rich in presuppositions that function to frame a particular social reality as already accepted fact. For instance, the sentence "*The reasons given for boycotting the World Cup do not add up*" presupposes that the boycott arguments have been examined but are logically flawed. Similarly, the question "*Is such racism acceptable in Europe in the 21st century?*" presupposes that these actions constitute racism rather than legitimate human rights criticism. Such presuppositions narrow the interpretive space available to readers and guide them toward a specific ideological reading.

2) Stylistic

Lexical choices in the text are highly ideological. Terms such as *hypocritical*, *racism*, *malicious*, *ferocious*, and *double standard* are used to negatively represent Western criticism. In contrast, Qatar's actions are described using positive and rational lexicon such as *reforms*, *data*, *mechanism works very well*, *proportional*, and *cooperation with the ILO*. According to Van Dijk, this strategy exemplifies positive self-presentation and negative other-presentation, which are core characteristics of ideological discourse.

3) Syntax

The sentence structures employed tend to be complex declarative sentences with subordinate clauses, creating an impression of objectivity and rationality. For example, “*We are currently reviewing this data to get an accurate figure for work-related deaths*” presents Qatar as a methodological and transparent actor. Meanwhile, Western media are often represented through passive constructions or nominalizations, such as “*figures cited by the media are false or misleading,*” which obscure specific agents and simultaneously undermine their credibility.

The consistent use of pronouns such as *we* and *our* constructs an ingroup identity between the Qatari government and sympathetic readers. Conversely, the pronoun *they* refers to Western media, activists, or European states, positioning them as an outgroup. This pronominal strategy clearly demarcates ideological boundaries between actors perceived as fair and those perceived as biased.

4) Rhetoric

The text employs rhetorical questions, statistics, and institutional authority (such as the ILO, the UN, and government data) to strengthen its arguments. Rhetorical questions like “*Why this double standard?*” are not intended to be answered, but to steer readers toward the conclusion that criticism of Qatar is unjust.

Statistics such as “96% of the tickets have been sold” function as rhetorical proof to challenge the boycott narrative.

d. Social Context

In this social context, *Doha News* represents how Qatar, as a host nation based on Islamic values, responds to international pressure. Through statements from the Qatari Energy Minister, the narrative built is one of openness to visitors but with firm boundaries against the West "dictating" local beliefs. Additionally, reports regarding a World Cup ambassador claiming his statements were "*misquoted*" or "*taken out of context*" indicate an effort to defend cultural identity amidst intense global media scrutiny. This analysis focuses on how the media reinforces the ideology of Qatari cultural sovereignty while challenging the dominance of Western progressive values, which are perceived as cultural imperialism. This creates a clear picture of how news texts are produced amidst a social situation filled with symbolic power struggles between traditional values and universal rights.

The ideology present here is Post-Colonial Defensiveness mixed with Cultural Relativism. The Qatari leadership utilizes an "*Anti-Racist*" discourse to deflect "*Human Rights*" criticisms. Ideological Tension: There is a clear tension between the Universalist Ideology (the idea that minority group rights and labor protections are

global) and the Relativist Ideology (the idea that Qatar has a right to its own "intellectual and cultural" standards). The Actor: The Foreign Minister acts as the "*Protector of National Identity*." He portrays Western scrutiny as "*systematic blame*" and a "*double standard*," effectively silenced the internal minority struggles by framing the entire nation as a victim of external Western "malice."

Overall, the interaction between cohesion, coherence, and microstructure in this text demonstrates that language is strategically employed to construct and sustain a particular ideology. Within the CDA framework of Halliday and Van Dijk, the text does not merely convey information, but actively reproduces power relations and identities by positioning Qatar as a victim of Western discursive injustice while simultaneously portraying it as a modern, reform-oriented, and legitimate actor on the global stage.

5) Critical Discourse Analysis of ideological tension minority group in BBC News.

a. Macrostructure

In Van Dijk's framework, the macrostructure identifies the "*global meaning*" of a text. By analyzing dominant keywords and clustering information, we can derive the primary theme and its supporting sub-topics.

The following keywords establish the global topic by the repetitive presence in the BBC News

News 9

Keyword	Sum Up	Contextual Significance
Qatar / Qatari	18	Establishes The Geographical And Political Setting. It Positions Qatar As The Primary Actor Responsible For Both The Tournament And The Enforcement Of The Controversial Laws.
Lesbian, Gay, Bisexual, Transgender, And Queer	15	Identifies The Central Subject Of The Discourse. These Terms Are Linked To The "Harmful" Comments Made By The Ambassador And The Legal Status Of The Community In The Host Nation.
World Cup	10	Defines The Global Platform. It Highlights That The Tension Is Amplified Because It Occurs During A "Mega-Event" Under International Scrutiny.
Fifa / Infantino	8	Represents The Institutional Mediator. These Keywords Highlight The Role Of The Governing Body In Trying To Deflect Political Criticism ("Focus On Football") Versus Its Responsibility Toward Human Rights.
Human Rights (Watch/Amnesty)	7	Represents The Counter-Ideology. These Terms Signify The International Pressure And The "Universal" Value Framework That Challenges Qatar's Domestic Policies.
News 10		
Keyword	Sum Up	Contextual Significance
Infantino / Fifa	17	Establishes The Social Actor (Authority Figure) Delivering The Discourse And The Institution Being Defended.
Qatar	12	The Geographic & Political Center Of The Discourse; Represented As A Victim Of Unfair Judgment.
Lesbian, Gay, Bisexual, Transgender, And Queer	8	The Points Of Contention (Social Issues) That Infantino Addresses To Neutralize Human Rights Concerns.
Hypocrisy / Moral Lesson	5	The Core Ideological Strategy Used To Delegitimize Critics By Shifting The Focus To Their Own Historical Failings.

The macrostructure of this article is built on the tension between globalism and local conservatism. The dominant topic is the "Harmful" nature of Qatari discourse regarding minority group individuals. BBC weaves together various sub-topics: the "damage in the mind" comment, the illegality of homosexuality under Sharia law, and the alleged "state-sponsored conversion practices." This thematic

hierarchy ensures the reader perceives Qatar not just as a host, but as a site of active human rights violations.

b. superstructure

The article follows a Problem-Reaction schema that immediately frames the Qatari Ambassador's comments as *"harmful and unacceptable,"* using the voice of Human Rights Watch to set the moral ttwo. The Conflict: Quotes Khalid Salman directly *"damage in the mind"* to establish him as the "antagonist" of the liberal discourse. Provides the legal context Sharia law and the history of FIFA's "mistake" in awarding the Cup to Qatar. The Reaction: A heavy focus on "voices of resistance"—Human Rights Watch, All Out, Sttwowall, and European FAs. The Conclusion: Ends with a call for "responsibility" and "transparency," positioning the media and activists as the moral watchdogs over "greed" (FIFA).

The BBC news article entitled *"World Cup 2022: Qatar ambassador comments on homosexuality 'harmful and unacceptable'"* is constructed around a single dominant macrostructure, namely the tension surrounding Qatar's stance on minority group issues in the context of the 2022 World Cup. From the opening paragraph, readers are immediately posititwod within an ideological conflict through the statement that the Qatari World Cup ambassador's comments on homosexuality were described as "harmful and unacceptable" by Human Rights Watch. This statement

functions as the global topic, which is then consistently developed through subtopics concerning Qatari law, reactions from human rights organizations, FIFA's position, and the voices of minority group activists.

1) Coherence

All paragraphs contribute to the construction of meaning that minority group issues are not merely individual concerns, but part of a broader structural and political problem embedded in the organization of the World Cup in Qatar. This demonstrates strong global coherence, as inter-paragraph relations are not fragmented but mutually reinforcing in building a unified discursive framework.

This coherence is further strengthened through linguistic cohesion, as theorized by Halliday. The text consistently employs referential cohesion, particularly through repeated lexical items such as *Qatar*, *the World Cup*, *Fifa*, *Human Rights Watch*, and minority group *people*, which maintain continuity of topic and key social actors. Pronouns such as *he*, *it*, *this*, and *they* function as anaphoric references that link clauses and sentences to prior information.

2) Cohesion

In addition, the article makes extensive use of conjunctions such as *however*, *but*, *while*, and *because* to establish logical–semantic relations. For example, in the sentence “*However, Qatar 2022 chief*

executive Nasser al Khater has said the government would not change its laws on homosexuality,” the conjunction *however* creates an adversative relation between claims of openness (“everytwo is welcome”) and the persistence of repressive legal practices. Cohesively, this conjunction links two propositions; coherently, it exposes an ideological contradiction within Qatar’s official discourse.

Within Van Dijk’s framework, the interaction between cohesion and coherence functions as an ideological strategy. Specific cohesive choices organize positive and negative information in such a way that readers are guided toward a dominant interpretation: namely, that the narratives of inclusivity promoted by Qatar and FIFA are inconsistent with the actual practices and statements of Qatari officials. Thus, cohesion is not neutral, but operates as a discursive tool in constructing ideological coherence.

According Halliday’s cohesive devices establish linguistic continuity that produces global coherence of meaning, while Van Dijk’s microstructural strategies—presupposition, lexical choice, sentence structure, pronoun use, and rhetoric—are systematically employed to reproduce a particular ideology. The article does not merely report events, but actively frames the Qatar 2022 World Cup as a site of ideological conflict between universal human rights values and local cultural–political norms, particularly in relation to minority group issues.

c. Microstructure

1) Semantic

Van Dijk emphasizes "Ideological Square" (Us vs. Them). The microstructure achieves this through namely Lexical Characterization, Khalid Salman's words are labeled as *"false information"* and *"detrimental."* Conversely, activists are described as *"campaigners"* seeking *"social progress."* Negative Representation of the "Other": The article highlights "abduction, detention without trial, and torture." Even though the Qatari government denies this, the placement of these accusations gives them discursive weight. Metaphors/Idioms: The mention of FIFA *"looking away"* suggests a moral blindness, contrasting with the activists who are *"kicking a football into a goal covered in rainbow flags"*—a powerful visual metaphor for scoring a moral victory over the establishment.

The article contains several significant ideological presuppositions. For instance, the sentence *"Homosexuality is illegal in Qatar because it is considered immoral under Islamic Sharia law"* presupposes that Islamic law is inherently incompatible with minority group rights, without allowing space for alternative interpretations. Similarly, the statement *"The failure of the Qatari government to counter this false information has a significant impact on the lives of lesbian, Gay, Bisexual, Transgender, and Queer residents"* presupposes that the state has a moral obligation to challenge

discriminatory narratives, and that its failure to do so directly causes harm. These presuppositions construct an evaluative framework that positions Qatar as responsible for structural discrimination.

2) Stylistic

Lexical choices in the text are heavily ideologically loaded. Terms such as *harmful*, *unacceptable*, *false information*, *discrimination*, *violence*, *torture*, and *conversion practices* carry strong negative connotations and are consistently associated with Qatari policies and practices. In contrast, actors such as Human Rights Watch, Amnesty International, and minority group activists are represented through morally legitimizing lexis, including *said*, *called on*, *warned*, and *released a report*. From Van Dijk's perspective, this reflects positive self-presentation of human rights groups and negative other-presentation of Qatari authorities and FIFA.

3) Syntax

Syntactically, the text predominantly uses declarative sentences to present facts and moral evaluations as objective. Direct quotations such as "*It is damage in the mind*" and "*respect our culture*" are presented verbatim, but are immediately followed by critical commentary from human rights organizations. This pattern creates rhetorical contrast, whereby statements from Qatari officials are framed as problematic and subsequently "corrected" by

authoritative human rights voices. This strategy subtly guides readers toward a particular judgment without requiring explicit authorial evaluation.

Pronoun use also plays a crucial role. The pronoun “we” in activist quotations such as “*The world is watching*” constructs a sense of global solidarity and positions readers as part of an international moral community concerned with human rights. Conversely, Qatar is frequently represented through institutional nouns such as “*the government*,” “*the authorities*,” or “*security forces*,” creating social distance and emphasizing the structural nature of the violations discussed. In CDA, this reflects how social actors are hierarchically and ideologically positioned within discourse.

4) Rhetoric

Rhetorically, the text relies on issue repetition and emotionally charged quotations to enhance its persuasive impact. Statements such as “*It is time for Fifa to end the silence and hypocrisy*” and “*Human rights should be put ahead of greed*” function as rhetorical climaxes that reinforce the article’s ideological stance. This rhetoric not only informs but also mobilizes readers emotionally, encouraging them to view FIFA and Qatar as morally deficient actors.

d. Social Context

In the two news articles published by *The Guardian*, it is evident how western media exerts pressure and challenges the dominant ideology in Qatar as an Islamic host country. The first report highlights Qatar's failure to provide safety guarantees for *Lesbian, Gay, Biseual, Transgender, Queer Community+* fans, while the second criticizes the Qatari World Cup ambassador's statement labeling homosexuality as "damage in the mind." In this social context, the media reinforces the narrative that universal human rights values are in direct conflict with legal sovereignty and religious norms in Qatar. Through this coverage, the media does not merely report events but constructs a social reality where minority groups are positioned as threatened parties, thereby creating an open challenge to the conservative policies implemented by the Qatari government during the tournament.

The underlying ideology is Pro-Minority/Liberal Progressivism. In Van Dijk's framework, the media often acts as an "Elite Discourse" that reproduces certain values. Here, the BBC aligns itself with Western democratic values by: Challenging the "Respect our Culture" argument: The article frames the Qatari CEO's request for "respect" as a facade for criminalizing identity. Power Dynamics: The text critiques Institutional Power (FIFA and Qatar) by giving a platform to Counter-Power (Stttwowall, All Out). Moral Positioning: By using the term "state-sponsored conversion practices," the article

moves beyond mere reporting and enters the realm of moral condemnation, signaling a "Left-Liberal" ideological alignment that views minority group rights as non-negotiable, regardless of the host country's religious laws.

B. Discussions

This discussion elaborates the findings of the research by connecting the textual analysis to broader social, ideological, and contextual dimensions. Based on van Dijk's (1998) framework of Critical Discourse Analysis, the results demonstrate that news discourse surrounding the Qatar World Cup 2022 and minority group issues is not ideologically neutral, but systematically constructed through macrostructure, superstructure, and microstructure to reflect particular ideological positions of each media outlet.

The findings reveal that at the level of macrostructure, each news article consistently foregrounds a dominant global topic that reflects its ideological orientation. Media outlets critical of Qatar, such as BBC and The Guardian, tend to construct a macro-topic centered on human rights violations, minority group repression, and moral hypocrisy, framing Qatar as a problematic host nation. In contrast, media texts that provide space for Qatari or FIFA officials emphasize themes of cultural difference, reform, progress, and accusations of Western hypocrisy, thereby positioning Qatar as a victim of unfair and politically motivated criticism. This aligns with van Dijk's (1998) argument that

macrostructures function as ideological summaries that guide readers' interpretation of the entire discourse.

In terms of superstructure, the schematic organization of the news texts further reinforces ideological bias. Articles critical of Qatar typically follow a structure that begins with tension or condemnation, followed by legal explanations, testimonies from human rights organizations, and emotional narratives from affected individuals. This narrative flow prioritizes moral evaluation and foregrounds suffering. Conversely, texts that defend Qatar often begin with official statements, contextual explanations, and claims of reform, while criticism is placed later or mitigated through counter-arguments. Such schematic patterns demonstrate how discourse structure controls emphasis and backgrounding, supporting van Dijk's notion that ideology is embedded not only in content but also in textual organization.

At the microstructure level, the analysis shows that linguistic choices play a crucial role in expressing ideological positioning. Lexical choices such as *harmful*, *unacceptable*, *discrimination*, *violence*, and *torture* are predominantly associated with Qatar in critical media, constructing a negative representation of the state and its policies. Meanwhile, words like *reform*, *progress*, *cooperation*, and *dialogue* are frequently used in defensive narratives to create a positive self-presentation of Qatar and FIFA. This pattern clearly reflects van Dijk's

ideological square, where “our” good actions and “their” bad actions are emphasized, while opposing elements are downplayed.

Furthermore, presupposition emerges as a powerful ideological device. Headlines such as “*It shouldn’t take a World Cup for us to speak up about minority group abuses*” presuppose that abuse has long existed and that global silence is morally questionable. Such assumptions are presented as taken-for-granted truths, limiting alternative interpretations and guiding readers toward a critical stance. This supports van Dijk’s (1998) claim that presuppositions function to naturalize ideology by presenting contested meanings as common sense.

The use of pronouns also significantly contributes to ideological construction. Inclusive pronouns such as *we* and *us* are often used by activists and Western commentators to build moral solidarity with readers, positioning them within a global human rights community. In contrast, Qatar is frequently referred to through impersonal institutional labels such as *the government*, *the authorities*, or *officials*, creating social distance and reinforcing an image of structural power rather than individual agency. This finding resonates with Wodak’s (2005) view that pronouns are central to constructing in-group and out-group identities in political discourse.

From a rhetorical perspective, the findings indicate extensive use of rhetorical questions, emotional quotations, and appeals to authority.

Human rights organizations such as Amnesty International and Human Rights Watch are repeatedly cited to legitimize critical claims, while official Qatari or FIFA statements are often juxtaposed with counter-arguments, creating a contrastive rhetorical effect. This strategy enhances the persuasive power of the text and reinforces the ideological stance that official narratives are insufficient or contradictory.

Beside that, the findings of the research by situating within broader historical, institutional, and social contexts, as suggested by Critical Discourse Analysis (CDA), particularly the framework proposed by Van Dijk (1998). While the findings demonstrated how news media linguistically construct ideological positions through macrostructure, superstructure, and microstructure, this discussion explains why such representations emerge and how they are socially grounded.

The findings indicate that international media frequently frame Qatar as a country that is hostile toward minority group communities. This representation cannot be separated from Qatar's historical and religious background. As an Islamic state where the majority of the population adheres to Islam, Qatar's legal and moral framework is strongly influenced by Islamic values and the Qur'an, which traditionally prohibit same-sex relations.

From this perspective, Qatar's rejection of minority group practices is not merely a contemporary political stance, but part of a

historically rooted moral system. The media discourse, however, often abstracts this rejection from its religious and cultural foundations, presenting it primarily as a violation of universal human rights. This selective framing supports Van Dijk's (1998) argument that ideological discourse often involves decontextualization, where historical and cultural explanations are downplayed to strengthen moral criticism. Consequently, Western media tend to position Qatar as a backward or intolerant actor, while implicitly normalizing liberal Western values as universal norms. This confirms that historical context plays a crucial role in shaping how ideology is reproduced through discourse.

At the institutional context, the findings show that Qatar is consistently associated with legal restrictions on minority group identities, particularly through references to criminal law and Islamic principles. Qatar's constitution explicitly recognizes Islam as the foundation of legislation, which allows religion to function as an institutional authority alongside the state.

In the news texts analyzed, this institutional context is frequently simplified. Media outlets often construct an ideological chain in which *Qatar* → *Islamic law* → *discrimination*, positioning both the state and Islam itself as institutions that are incompatible with minority group rights. Through repeated lexical choices such as *illegal*, *banned*, *punishable*, and *unacceptable*, institutional policies are discursively transformed into moral judgments. According to Van Dijk, institutions

play a central role in ideology production because they legitimize power relations. In this case, international media act as ideological institutions that define what counts as acceptable or unacceptable governance. By emphasizing Qatar's laws while marginalizing Western institutional contradictions, the media reinforce a binary opposition between "progressive institutions" and "repressive institutions."

Based on the Dijk's 1998 text analysis that had been described in the findings above, the ideology of each news from west and east news was shown below:

Host Country Perspective	Critics Perspective
Pro-Qatar/Universalist - Asserting that the West is "hypocritical" for giving moral lessons. It emphasizes Qatar's progress and the "3,000 years of European history" that warrant an apology instead of judgment.	Human Rights Advocacy - Focusing on the "deaths of migrant workers" (citing the Guardian's 6,500 figure) and the "treatment of minority group people" as a moral and legal crisis.
Symbolic Inclusion & Solidarity - Using a "Today I feel..." monologue to claim an shared identity with marginalized groups (lesbian, gay, bisexual, transgender, queer, and migrant workers) to deflect criticism and show performative empathy.	Skepticism & Accountability - Questioning the "last-minute U-turn on alcohol" and transparency regarding work-related accidents at stadium construction sites.
Cultural Sovereignty - Defending the decision to ban alcohol in stadiums as a joint decision that respects the local Muslim context, comparing it to similar restrictions in European countries like France or Spain.	Lack of Consistency - Viewing the sudden policy changes (like the alcohol ban) as a breach of previous assurances and a sign of unpredictable governance by the host nation.

As seen in the table above, the ideological tension is manifested through a clear "Us vs. Them" dichotomy. Infantino, representing FIFA and Qatar, uses positive self-representation by highlighting reform and "legitimate" legal channels for workers. Conversely, he employs negative

other-representation by labeling Western criticism as "one-sided moral lessons" and "hypocrisy."

This aligns with Van Dijk's theory that discourse is not just a neutral report of events but a tool for ideological control, where word choices (lexical variation) are strategically selected to manage the social representation of a group's reputation during a global "mega-event."

The social context further explains why media discourse about minority group in Qatar becomes highly polarized. In many Muslim societies, minority group issues are widely perceived as morally negative and socially unacceptable, not necessarily out of hatred, but due to deeply internalized religious and cultural values. Beside that, the social context could be seen also at how people react to the tension of minority group (*lesbian, gay, bisexual, transgender, and queer*). Some of them gave excitement about the minority group, but many of them criticized too. To be detailed, some tweets could be seen below:

Comment's of excitement	Comment's of criticisms
"They have to accept our rules here... (Homosexuality) is haram. You know what haram means? Because it is damage in the mind." – <i>Khalid Salman (Qatar World Cup Ambassador)</i>	"Human rights are not a 'lifestyle choice' or a 'western value.' They are universal. To tell fans and players to 'focus on the football' while their basic existence is criminalized is a failure of leadership." — <i>Josh Cavallo (@JoshuaCavallo)</i>
"As a Qatari I'm proud of what happened. I don't know when will the westerners realize that their values aren't universal. There are other cultures with different values that should be equally respected. Let's not forget that the West is not the spokesperson for humanity." — <i>Dr. Nayif Bin Nahar (@binnahar85)</i>	"Love is not a crime. Whether it's a rainbow armband or a flag, these symbols represent safety for millions. If you can't protect everyone, you shouldn't host everyone." — <i>The Football Association (@FA) Joe Lycett (@joelycett)</i>

<p>“Funny how when the World Cup was in Qatar, we were told @respectthe localculture but when it’s held in a Western country, the favor is not the same...” — <i>Dmoojah (@Dmoojah)</i></p>	<p>“The 'respect the culture' argument is being used as a shield for discrimination. Human rights should never be subordinate to local laws when hosting a global event that claims to be 'for everyone'.” — <i>Nancy Faeser (@NancyFaeser)</i></p>
<p>“...it is illegal to be homosexual in Qatar and those that are have laws against them that do not apply... That’s all you need to know to form your own opinion on the issue.” — <i>Naasr (@Nasrfrhn01)</i></p>	<p>“It’s not about 'imposing values,' it’s about basic dignity. If the OneLove armband is too political, then football has lost its soul to sports-washing. Discrimination has no place in the beautiful game.” — <i>Peter Tatchell</i></p>

From the table above, the words such as "Safety," "Human Rights," "Universal," and "Dignity" are commonly used in the Pro-Lesbian, Gay, Bisexual, Transgender, And Queer+ comments. According to Van Dijk's theory, this functions as a method of positive self representation, whereby advocates present their beliefs as the worldwide ethical benchmark for all people, not just as their own viewpoints. Negative Other-Representation: On the other hand, these discussions use derogatory phrases such as "Sports-washing" or "Discrimination" to describe Qatar's policies and activities. The purpose of this linguistic tactic is to portray the opposing side negatively, with the intention of discrediting the host country by portraying its administration as a breach of accepted international moral standards.

The ideological tension is to exposes a significant ideological conflict, a clash between two incompatible systems of belief. The Pro-Lesbian, Gay, Bisexual, Transgender, And Queer+ perspective holds that basic rights are unnegotiable and must be respected everywhere,

regardless of location. While The "Contra" viewpoint contends that customs, religious convictions, and regional laws should be given precedence over moral systems that are primarily Western in origin.

Public reactions—particularly in comment sections, social media responses, and audience feedback—often show agreement with Qatar’s stance. Comments expressing views such as “*Qatar has the right to protect its values*” or “*Western countries should respect Islamic culture*” indicate that rejection of minority group practices is socially normalized within certain communities. These reactions demonstrate what Van Dijk (1998) describes as shared social cognition, where ideology is collectively maintained and reproduced. Thus, media representations do not operate in a vacuum; they interact with existing social beliefs. While Western audiences may interpret Qatar’s policies as discriminatory, Muslim audiences may interpret the same policies as a legitimate defense of religious identity. This ideological clash explains why the World Cup became a symbolic battleground between global liberal values and local religious norms.

The findings also reveal that international media play an active role in shaping global perceptions of Qatar by prioritizing certain voices—such as human rights organizations and minority group activists—while marginalizing local perspectives. This asymmetry reflects power relations in global discourse, where Western media possess greater symbolic power to define moral standards.

In line with Van Dijk's ideological square, the media emphasize: Negative actions of the out-group (Qatar, Islamic institutions), Positive values of the in-group (human rights, freedom, equality), while minimizing Western inconsistencies or similar restrictions in other cultural contexts. As a result, Qatar is frequently constructed as a moral "Other," reinforcing stereotypes about Islam and Muslim societies as inherently intolerant. This finding aligns with previous researches showing that Muslim-majority countries are often framed through a deficit model in Western media discourse.

Due to limitations in accessing journalists' cognitive processes, this research does not directly analyze social cognition in terms of individual mental models. However, following van Dijk (1998), this gap is addressed by examining social and historical context. The tension surrounding minority group rights in Qatar cannot be separated from broader global power relations, cultural hegemony, and postcolonial dynamics. Western media criticism often reflects liberal human rights ideology, while Qatari responses emphasize cultural sovereignty and resistance to Western moral domination. This tension illustrates how media discourse becomes a site of ideological struggle rather than mere information exchange.

The findings of this research are consistent with previous research indicating that Western media frequently frame non-Western or Muslim-majority countries through a human rights deficit lens, particularly in

relation to gender, cultural, and sexuality (Amer, 2022). Similarly, researches on qatar-owned media suggest a tendency to challenge Western narratives and highlight political bias and double standards (O. Pala, 2015). These parallels strengthen the validity of the present findings and confirm that media representations of Qatar are shaped by broader ideological and geopolitical interests.

To sum up, this research demonstrates that cohesion, coherence, and microstructural linguistic choices work together to construct ideological meaning in news discourse. Through selective macro-topics, schematic organization, evaluative lexis, presuppositions, pronoun use, and rhetorical strategies, media texts systematically frame Qatar World Cup 2022 as either a site of human rights failure or a victim of Western hypocrisy. This supports van Dijk's (1998) assertion that discourse is a central mechanism through which ideology, power, and social inequality are reproduced and contested in society.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter provides the conclusion of the findings and discussion, along with suggestions for further research.

A. Conclusion

This research set out to examine how ideological tensions surrounding minority group issues were discursively constructed in international media coverage of the 2022 Qatar World Cup by applying Teun A. van Dijk's Critical Discourse Analysis framework. Rather than merely identifying the presence of macrostructure, superstructure, and microstructure, this research synthesizes how these textual dimensions function collectively to produce ideological meanings.

The findings demonstrate that the Qatar World Cup was not represented as a neutral sporting event, but rather as an ideological arena in which competing value systems were negotiated. At the level of macrostructure, Western-based media such as *The Guardian*, *US News*, and *BBC* consistently foregrounded themes of human rights violations, repression, and alleged intolerance toward minority groups. These global topics positioned Qatar as a problematic host nation whose cultural and legal norms were framed as incompatible with universal liberal values. In contrast, media outlets aligned with Middle Eastern or regional perspectives, such as *Al Jazeera* and *Doha News*, constructed macro-themes emphasizing sovereignty, cultural relativism, Western hypocrisy, and

respect for local traditions. The news occupied an intermediate position by presenting the issue through a more nuanced lens, balancing concerns about minority group safety with cultural and regional context.

At the level of superstructure, ideological positioning was reinforced through schematic organization. Western media tended to foreground accusations and moral judgments in headlines and leads, followed by supporting quotations from activists, athletes, or international institutions. This structure guided readers toward a critical interpretation of Qatar from the outset. Conversely, pro-Qatar media often delayed controversial issues, embedding them within broader discussions of global double standards or FIFA politics. This structural arrangement functioned ideologically by reframing the tension as part of a wider geopolitical struggle rather than a singular moral failure.

The microstructure further revealed ideological alignment through lexical choices, evaluative expressions, and rhetorical strategies. Terms such as “*abuses*,” “*no respect*,” and “*tension*” were frequently employed by Western outlets to construct a negative moral evaluation of Qatar. Meanwhile, pro-Qatar media utilized expressions such as “*hypocrisy*,” “*racism*,” and “*double standards*” to delegitimize Western criticism. These lexical patterns reflect van Dijk’s ideological square, where positive self-representation and negative other-representation operate systematically across texts.

Importantly, the interaction between macrostructure, superstructure, and microstructure demonstrates that ideology in news discourse is not conveyed explicitly, but is embedded within textual organization and linguistic choices. Media ideology in this context is not simply determined by the background of the news institution, but is actively produced through discursive strategies that shape readers' interpretation of events.

This research contributes to Critical Discourse Analysis by illustrating how global sports journalism functions as a site of ideological tension, particularly when mega-events are hosted in non-Western, culturally conservative contexts. Unlike previous researches that focus primarily on representation or bias, this research highlights how ideological tension is structurally constructed across multiple discourse levels. Furthermore, the findings underscore the importance of examining global media discourse within its broader socio-cultural and political context, rather than evaluating it through a single universal value framework.

In conclusion, the ideological tension surrounding minority group issues in the Qatar World Cup reflects a deeper clash between Western liberal discourse and Islamic cultural norms. Through discourse structures, international media did not merely report this tension but actively participated in constructing and legitimizing competing ideological positions.

B. Suggestion

Based on the limitations of this research, which was constrained to as it were analyzing the content of ten news articles, a few proposals are proposed for future researchers. First, it is suggested that future researchers utilize more news articles from a broader run of media sources to capture more shifted ideological perspective. Second, future research seem utilize a multimodal approach by analyzing visual elements, such as pictures found within the news or indeed based-video information, to way better get it how ideology is represented. Third, this research also recommends that future researchers to investigate gathering of people reactions or response, such as comment sections or social media, to see how individuals interpret these ideological issues. Finally, it is suggested to proceed analyzing *Lesbian, Gay, Bisexual, Transgender, And Queer Community+* issues in other worldwide occasions to discover more current designs of ideological tension in worldwide media.

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CURRICULUM VITAE



Ummul Faizah was born in Malang, 02 January 2001. She graduated from Senior High School of Nurul Ulum Malang in 2019. During her first year study, she was actively participated in organizations, including OSIM MA Nurul Ulum and member of KIR. She also served as a *speaker* at the Madrasah Young Researchers Supercamp *MYRES* paper competition held by *Kementrian Agama of the Republic of Indonesia* in Bogor. After completing her school, she continued her studies at the English Language and Literature Department of UIN Maulana Malik Ibrahim Malang in 2019. During her study, she was highly active in organizations, as a Musyrifah in MSAA, language tutor in Assa'idiyyah, member of El-choir and El-Ma'rifah Photograph, IPPNU, and member of the ADC. She also participated in the *Qaryah Tayyibah Collaboration* in three times. Due to her academic dedication, she was awarded the Student Scholarship and the BAZNAS Scholarship from university. She has extensive teaching experience in formal and informal institutions. Since 2023, she has been actively teaching as an English Teacher at Senior High School of Assa'idiyyah.

APPENDIX

A. Data source (10 news with linkable)

No	Title	Media	Data Published
1.	Qatar's World Cup Kick Off: What's All the Tension About? (Fitzgerald, 2022) [https://www.usnews.com/news/best-countries/articles/2022-11-22/qatars-world-cup-tension-explained]	US News	22 November 2022
2.	At the World Cup, Wearing a Rainbow Flag Could Get You in Trouble (Rajvanshi, 2022) [https://time.com/6236242/rainbow-lesbian, gay, bisexual, transgender, and queer community+-one-love-world-cup/]	US (Time)	23 November 2022
3.	FIFA president slams Western 'hypocrisy' over Qatar criticism (Mohamed, 2022) [https://www.aljazeera.com/news/2022/11/19/fifa-president-slams-the-west-of-hypocrisy-over-qatar-criticism]	Aljazeera	19 November 2022
4.	The massive hypocrisy of the West's World Cup 'concerns' (Fernández, 2022) [https://www.aljazeera.com/opinions/2022/11/28/the-massive-hypocrisy-of-the-west-s-world-cup-concerns]	Aljazeera	28 November 2022
5	Lesbian, Gay, Bisexual, Transgender, and Queer welcome to visit Qatar, but West should not 'dictate' our beliefs, says energy minister (Salari, 2022) [https://dohanews.co/lesbian, gay, bisexual, transgender, and queer community+-welcome-to-visit-qatar-but-west-should-not-dictate-our-beliefs-says-energy-minister/]	Doha News	04 November 2022
6	Qatar World Cup ambassador claims Lesbian, Gay, Bisexual, Transgender, and Queer remarks 'taken out of context' (Team, 2022) [https://dohanews.co/qatar-world-cup-ambassador-claims-lesbian, gay, bisexual, transgender, and queer community+-remarks-taken-out-of-context/]	Doha News	30 November 2022
7	World Cup 2022: Qatar ambassador comments on homosexuality 'harmful and unacceptable' (BBC, 2022) [https://www.bbc.com/sport/football/63561340]	BBC News	08 November 2022
8	World Cup 2022: Fifa president Gianni Infantino accuses West of 'hypocrisy' (Sanders, 2022) [https://www.bbc.com/sport/football/63687412]	BBC News	19 November 2022
9	Qatar fails to offer World Cup safety guarantees to minority group fans (MacInnes, 2022) [https://www.theguardian.com/football/2022/jun/29/qatar-fails-to-offer-world-cup-safety-guarantees-to-lesbian, gay, bisexual, transgender, and queer community+-fans]	The Guardian	4 November 2022
10	Qatar World Cup ambassador criticised for 'harmful' homosexuality comments (MacInnes, 2022) [https://www.theguardian.com/football/2022/nov/08/qatar-world-cup-ambassador-homosexuality]	The Guardian	10 December 2022

