#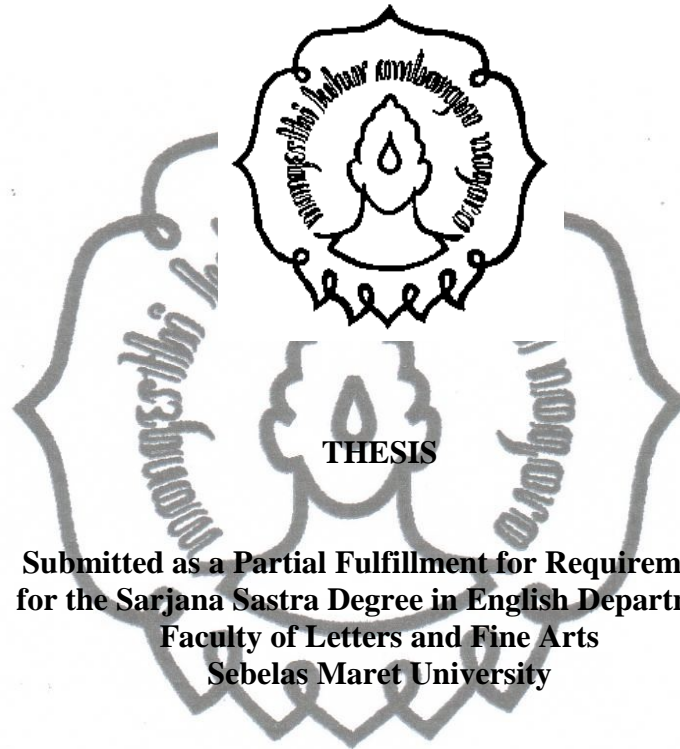 A Comparative Analysis of Appraisal between Editorial and Opinion Column Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post Websites*

(A Study Based on Systemic Functional Linguistics)

THESIS

**Submitted as a Partial Fulfillment for Requirements
for the Sarjana Sastra Degree in English Department
Faculty of Letters and Fine Arts
Sebelas Maret University**

BY:

Idha Dwi Prasetyo

C0307003

ENGLISH DEPARTMENT

FACULTY OF LETTERS AND FINE ARTS

SEBELAS MARET UNIVERSITY

SURAKARTA

2011

i

A Comparative Analysis of Appraisal between Editorial and Opinion Column

Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post*

Websites

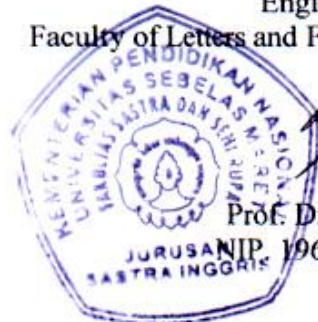(A Study Based on Systemic Functional Linguistics)

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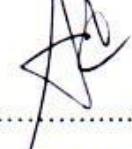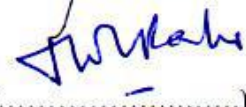NIP. 196003281986011001

ii

A Comparative Analysis of Appraisal between Editorial and Opinion Column

Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post*

Websites

(A Study Based on Systemic Functional Linguistics)

Done by

Idha Dwi Prasetyo
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Accepted and approved by the board of examiners Faculty of Letters and Fine Arts of Sebelas Maret University on

Position	Name	Signature
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iii

PRONOUNCEMENT

Name   : Idha Dwi Prasetyo

NIM   : C0307003

Stated whole-heartedly that this thesis entitled, *"A Comparative Analysis of Appraisal between Editorial and Opinion Column Exposing Ahmadiyah Issue Published on The Jakarta Globe and The Jakarta Post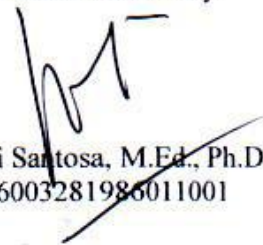 Websites (A Study Based on Systemic Functional Linguistics)"* is completed by the researcher, not by others. It is not a plagiarism and it never becomes a thesis previously. Everything related to other people's works, which are published or not, the sources of them are placed in the bibliography. If it is then proven that the researcher cheats, the researcher is ready to take the responsibility.

Surakarta, July 2011

The researcher

Idha Dwi Prasetyo

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MOTTO

Barangsiapa mengutamakan kecintaan Alloh atas kecintaan

manusia maka Alloh akan melindunginya dari beban

gangguan manusia (Hr. Ad Dailami)

Tidak ada keberhasilan apapun yang tidak bisa dicapai

melalui harapan, walaupun sekecil apapun harapan itu

-mario teguh-

A true friend is one who overlooks your failures and

tolerates your success

-Doug Larson-

DEDICATION

This thesis is dedicated to:

My beloved Father and Mother

My little sister

My big brother

And everyone who always cares and loves me.

ACKNOWLEDGEMENT

All Praises just for Almighty God, Alloh SWT, as His blessings and guidance, and hence this thesis can be completed.

This thesis has been accomplished as the requirement of Sarjana Sastra degree. It is believed that without any help and support from some people, this thesis would not be finished well. Therefore, in a great opportunity, I would like to express my gratitude to:

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7. My beloved father and mother, for loving me, praying for me and supporting me.

8.   My lovely sister "Asterina Tri Prasetyo" and my big brother "Arif Eko Prasetyo", for supporting me. love you so

9.   My boarding mates, mba arsa, bre, anggi, mbak dani, hesti, jumbi, for always caring and supporting me.

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11.   My awesome friends, Hesti Indrayani and Layla Izza Rufaida. Thanks for being part of my life. I'm gonna miss everything we share together.

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14.   All friends in ED 07, having them are happiness. Nice for being part of ED 07. Thanks a lot, guys.

15.   Everyone who could not be mentioned here, for helping in achieving this thesis.

Finally, the researcher realizes that this thesis is not sufficiently perfect. However, hopefully this thesis would be useful.

The researcher,

Idha Dwi Prasetyo

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CHAPTER II LITERATURE REVIEW

CHAPTER III RESEARCH METHODOLOGY

CHAPTER IV RESEARCH FINDINGS AND DISCUSSION

CHAPTER V Conclusion and Recommendations

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ABSTRACT

Idha Dwi Prasetyo. 2011. <u>A Comparative Analysis of Appraisal between Editorial and Opinion Column Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post Websites* (A Study Based on Systemic Functional Linguistics).</u> English Department, Faculty of Letters and Fine Arts, Sebelas Maret University.

This research explored the appraisal system in the editorial and opinion column exposing issue of Ahmadiyah, taken from Jakarta Globe and Jakarta Post Websites. There were four texts that were analyzed. They were four texts of editorial and opinion taken from The Jakarta Globe and Jakarta Post Websites. These texts were analyzed using Appraisal Theory. Appraisal theory is concerned with attitude, graduation, and engagement. The objectives of this thesis were to find out the atttudes applied in those texts; the influence of the attitudes toward the texts; the similarities and differences of the texts; and why they were applied, including the ideology.

This was a descriptive qualitative research. The technique used in this research was total sampling since all data containing appraising items become the data of this research. There were two data in this research. The primary data was taken from the four analyzed texts and the secondary were the information of media Jakarta Globe and Jakarta Post, as well as the information of the writer taken from other news related to the Ahmadiyah news.

The results show that the three kinds of attitudes (affect, jugdment, and appreciation) are applied in the texts. From the analysis, there are two kinds of attiudes applied dominantly in the texts, they are Judgement and Appreciation with positive and negative attitudes. The engagement is mostly monogloss, and the moslty graduation is *force*. The employment of attitudes influence the texts in term of prosody, ideology and also genre. Hortatory exposition is laid in editorial published on Jakarta Globe Website; analytical exposition is laid in editorial from Jakarta Post Website, while discussion genre is employed in opinion texts published on Jakarta Globe and Jakarta Post Website.

The appraising items are applied in the texts because of the ideologies that the writer wants to convey. The ideologies are *Left antagonist* for editorial text from Jakarta Globe and Jakarta Post Websites and *right protagonist* for opinion texts from Jakarta Globe and Jakarta Post Websites. From the analysis, the ideology of the media and the writer become an important one to influence the ideology of the texts. Both of media Jakarta Globe and Jakarta Post tend to be negative in its editorials because the media wants to put its contradictory position toward the issue of violence attack and religious persecution toward Ahmadiyah. Meanwhile, opinion text is written individually. Therefore, the story or background of the writer may influence the ideology of the texts. In this case, both writers tend to give positive evaluation toward the issue of Ahmadiyah. Based on the sources, both of them really have

greater knowledge of religion. Therefore, they can be wise in reflecting the case of Ahmadiyah.

Based on the conclussion, it is expected that this research will be beneficial for future research in Systemic Functional Linguistic especially dealing with appraisal analysis.

A Comparative Analysis of Appraisal between Editorial and Opinion Column Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post Websites* (A Study Based on Systemic Functional Linguistics)

Idha Dwi Prasetyo[1]
Dr. Tri Wiratno, M. A.[2]

ABSTRAK

2011. English Department, Faculty of Letters and Fine Arts, Sebelas Maret University. Penelitian ini menganalisis appraisal sistem dalam kolom editorial dan opini mengenai isu Ahmadiyah dari Jakarta Globe dan Website Jakarta Post Websites. Penelitian ini menganalisis empat teks editorial dan opini dari Jakarta Globe dan Jakarta Post Websites menggunakan appraisal teori. Appraisal teori berhubungan dengan *attitude, enggagement*, dan *graduation*. Tujuan penelitian ini yaitu untuk mengetahui attitude penulis terhadap teks tersebut, pengaruh attitude penulis terhadap teks, persamaan dan perbedaan dari masing-masing teks, dan alasan mengapa attitude tersebut digunakan termasuk ideology dari penulis didalam teks tersebut.

Penelitian ini termasuk penelitian kualitatif deskriptif. Teknik yang digunakan dalam penelitian ini adalah total sampling tehnik karena semua data yang termasuk dalam *appraising item* menjadi data penelitian ini. Ada dua data dalam penelitian ini yaitu data primer dan data sekunder. Data primer merupakan data analisis dari empat teks editorial dan opini dari Jakarta Globe dan Jakarta Post Websites dan data tambahan berupa informasi media Jakarta Globe dan Jakarta Post, serta informasi dari penulis yang diambil dari berita lain yang berkaitan dengan berita Ahmadiyah.

Hasil penelitian menunjukkan bahwa tiga jenis attitude (*affect, jugdment*, dan *appreciation*) dalam teks. Hasil analisis menunjukan bahwa ada dua jenis attiudes yang digunakan dalam teks, yaitu *Judgment* dan *Appreciation* dengan positive dan negative attitude. Dari attutude tersebut kemudian dapat berpengaruh terhadap prosodi, genre, dan ideologi teks. Dari analisis genre dapat diketahui bahwa Editorial dari Jakarta Globe menggunakan genre Hortatory eksposisi, kemudian Editorial dari Jakarta Post menggunakan genre Analitikal Eksposisi, sedangkan opini dari Jakarta Globe dan Jakarta Post menggunakan genre Diskusi.

Alasan mengapa attitude tertentu digunakan dalam suatu teks editorial dan opini karena penulis ingin menyampaikan ideologinya kepada pembaca. Dari analisis ideologi dapat diketahui bahwa Ideologi *antagonis-kiri* untuk Editorial dari Jakarta Globe dan Jakarta Post Websites dan *protagonis- kanan* untuk opini dari Jakarta Globe dan Website Jakarta Post. Hasil analisis juga menununjukan bhwa ideologi media dan penulis menjadi salah satu faktor penting untuk menentukan ideologi dari teks tersebut. Media Jakarta Globe Jakarta Post cenderung memiliki ideologi negatif dalam Editorialnya karena media ingin menentang isu kekerasan dan penganiayaan agama terhadap Ahmadiyah. Sedangkan opini teks ditulis secara individual maka dalam hal ini latar belakang penulis juga dapat mempengaruhi ideologi dari teks. Dari penelitian ini dapat diketahui bahwa kedua penulis cenderung untuk memberikan evaluasi positif terhadap masalah Ahmadiyah. Kedua penulis tersebut memiliki pengetahuan agama yang besar sehingga mereka bisa bijaksana dalam memberikan opini terhadap kasus Ahmadiyah.

Dari penelitian ini diharapkan dapat bermanfaat bagi penelitian lain yang berkaitan dengan Sistemik Fungsional Linguistik terutama berhubungan dengan analisis appraisal

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[1] Mahasiswa Jurusan Sastra Inggris dengan NIM C0307003
[2] Dosen Pembimbing

A Comparative Analysis of Appraisal between Editorial and Opinion Column Exposing Ahmadiyah Issue Published on *The Jakarta Globe* and *The Jakarta Post Websites* (A Study Based on Systemic Functional Linguistics)

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The results show that the three kinds of attitudes (affect, jugdment, and appreciation) are applied in the texts. From the analysis, there are two kinds of attiudes applied dominantly in the texts, they are Judgement and Appreciation with positive and negative attitudes. The engagement is mostly monogloss, and the moslty graduation is *force*. The employment of attitudes influence the texts in term of prosody, ideology and also genre. Hortatory exposition is laid in editorial published on Jakarta Globe Website; analytical exposition is laid in editorial from Jakarta Post Website, while discussion genre is employed in opinion texts published on Jakarta Globe and Jakarta Post Website.

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[2] Dosen Pembimbing

CHAPTER 1

INTRODUCTION

A. Background

As the extension of the linguistic theories of Systemic Functional Linguistics, appraisal helps to evaluate or appraise something or someone, express feelings toward something and some issues. Martin & Rose (2003) define that appraisal is a system of interpersonal meaning which concerns with evaluation of attitude that are negotiated in a text, how the people express their strength of feelings and the ways in which values are construed. In other words, by appraisal theory we can tell the readers or other person about our attitudes and feeling toward something or someone.

Similarly, appraisal concerns with the interpersonal in language, with subjective presence of writer/speakers in texts as they adopt stances toward both the material they present and those with whom they communicate (Martin & White 2005). Moreover, as stated by Hope & Read (2008) appraisal theory is concerned with the linguistic formulation of conveying emotions and opinions, how writers align their authorial personae with the stance of others, and how they manipulate their writings to convey a greater or lesser degree of strength and conviction in their proposition. Appraisal theory is concerned with the linguistic resources for by which texts speakers come to express, negotiate and naturalize particular inter-subjective and ultimately ideological positions. Within this broad scope, the theory is concerned more particularly with the language of evaluation, attitude and emotion, and with a

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set of resources which explicitly position a text's proposals and propositions interpersonally (www.gramatics.com/appraisal).

There are many columns in mass media that are frequently given to everyone to present their opinions and ideas towards something, people, certain condition or a certain issue. That kind of column in mass media includes opinion and editorial column. Editorial is a piece of specific writing in a specific column in a newspaper or magazine, expressing its assessment, judgment, and evaluation towards a phenomenon in society. This piece of writing is usually written by the senior journalists in the newspaper or magazine to ask readers to assess or evaluate a specific social, politic, economic, or public health phenomena which attract the whole nation's public attention. Furthermore, Editorial column is a column provided by the editor to express the editor attitude toward an issue recently happening in his environment. In this column, the editor can tell his attitude and show the ideology to the readers freely. Besides, people can also use opinion column to convey their opinion and attitude toward an issue.

In this modern era, there are some forms of media that provide information both printed and electronic media. As media of publication, Jakarta Globe and Jakarta Post provide information or news not only in printed version but also in online version in order to make the reader easier to catch the information. The Jakarta Globe is a daily English language newspaper in Indonesia, launched on November 12, 2008. Its primary aim is to bring objective, entertaining news and information relevant to lives of readers in Jakarta and Indonesia, and it is marketed primarily at cosmopolitan

and well educated Indonesians and expatriates. Meanwhile, The Jakarta Post newspaper is one of English Newspapers published in Indonesia. It is a daily English language newspaper in Indonesia. This newspaper was launched on 25 April 1983. It is also known as the largest English Newspaper in Indonesia. Both media can be accessed on www.thejakartaglobe.com and www.thejakartapost.com. These websites provide same news in printed form.

Moreover, these websites provide recent issues that can be accessed online easily. Issues of Ahmadiyah can be said as interesting issues that is so popular and discussed in many media widely. This issue discusses about the problem of Ahmadiyah's controversy that leads into the series of violence attacks among the followers of Ahmadiyah. As common issues, there are different opinions from people; some of them support the issue but some others also produce contradiction. From the issue explored in the editorial and opinion column, the attitude and ideology of the writer can be seen. In this case, Appraisal helps to investigate the actual attitude of the writer toward an issue. Therefore, it becomes interesting to be analyzed further.

B. Problem Statement

Research of Appraisal can be said as research that is still rarely conducted. However there are some studies that can be found related to the appraisal like research conducted in Bahasa Indonesia by Valentina Widya (2008) entitled'

ANALISIS APPRAISAL DAN IDEOLOGI DALAM KOLOM PUNK-ZINE'. This

thesis explores the appraisal system found in the punk-zine column in order to identify ideology that the writer wants to present to the readers. However, the way to analyze appraisal system is not in the detail way. The research did not put the table by classifying it into attitude, graduation, and engagement, and form of item in the detail way.

Next, (Intan Widya Pradita, 2010), has been recently conducted research entitled **'A Comparative Analysis of Appraisal between Editorial Column and Opinion Column Exposing the Banning of Smoking Published on The Jakarta Post Newspaper(Based on a Systemic Functional Linguistics Study)'** . She attempts to analyze appraisal meaning on the comparative study of editorial and opinion column in the issues of the banning of smoking on the Jakarta post. She analyzes what kind of attitude used by the writer and what is the reason of writer to use such kind of attitude published on the Jakarta Post Newspaper. However, she just puts the form of appraising item in the form of whether the appraising item is clause or phrase. She doesn't analyze whether the appraising item belongs to verbal or nominal.

Fajar Rizki Arjuno (2011) entitled **"A Comparative Analysis of Appraisals of Two Texts on Opinion Column in the Jakarta Post Exposing the Bailout of Bank Century" (Based on Systemic Functional Linguistics Approach)**. In his research, he did not answer the question why the attitudes are used in the texts satisfactorily. This is because he did not use secondary data to connect between the phenomenon and the context. Besides, they just put the form of appraising item in the

form of whether the appraising item is clause or phrase. However they did not analyze whether the appraising item belongs to verbal or nominal group.

This situation provides the researcher to conduct significant research about appraisal analysis by identifying the issues of Ahmadiyah in editorial and opinion column which is published on *The Jakarta Globe* and *The Jakarta Post Website*.

C. Research Objectives

This research will be conducted to investigate the appraisal meaning in Editorial and Opinion column published on *The Jakarta Globe* and *The Jakarta Post Websites*. The objectives are specified into:

a.   To figure out the attitude employed in the texts.

b.   To describe how is the influence of the attitude toward the texts

c.   To find out the similarities and differences of the texts

d.   To find out why the attitudes are employed in the texts

D. Research Questions

Based on research objectives, this research is formulated in the following questions:

a. What are the attitudes employed in the texts?

b. How do the attitudes influence in the texts?

c. What are the similarities and differences of the texts?

d. Why are the attitudes employed in the texts?

E. Research Significant

.   This research is intended to see how appraisal is applied in a text related for giving opinion. It is hoped that this research will give a better understanding in the detail way to analyze appraisal by classifying it into table of attitude, graduation, and engagement. Besides, there will be also better understanding to analyze appraising item in the form of verbal and nominal group not only in the form clause or phrase. Then, this research also shows how the use of attitude can influence the ideology of the writer. Besides, this research also provides how to analyze genre of text by looking at the attitude used by the writer.

F. Scope of Research

The researcher gives limitation only on appraisal analysis used in the editorial entitled *Turning Blind Eye to Religious Bullies* and opinion column entitled '*Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith'* published on The Jakarta Globe Website. While, the other Editorial text entitled '*Religious Persecution'* and Opinion entitled '*Disbanding Ahmadiyah costs the freedom of the nation'* published in The Jakarta Post website. This research is not meant to analysis the whole text of opinion and editorial in the website but the researcher just take the comparative analysis of appraisal between opinion and editorial column exposing issues of Ahmadiyah.

G. Thesis Organization

This research consists of five chapters. It will be systematized as is explained bellow:

CHAPTER I: INTRODUCTION. This chapter is composed of research background, research objective, problem statement, research significance / benefits, scope of the research, and thesis organization.

CHAPTER II: LITERATURE REVIEW contains the definition of Systemic Functional Linguistics, Appraisal Theory and its types, Modality, Genre, Prosody, Ideology, Mass Media, Newspaper, Profile of Jakarta Globe, Profile of Jakarta Post, Definition of Editorial and Opinion, and Ahmadiyah Issue.

CHAPTER III: RESEARCH METHODOLOGY deals with research design, research location, sampling, data and source of data, data validity, and data analysis.

CHAPTER IV: RESEARCH ANALYSIS AND DISCUSSION comprises introduction, data description/findings and discussion, including the explanations.

CHAPTER V: CONCLUSION AND RECOMMENDATION draws conclusion and gives suggestion or recommendation about the subject matter discussed.

CHAPTER II

LITERATURE REVIEW

A. Mass Media

According to Wilson (1995), mass media are the channel used in mass communication to provide information and entertainment. Another definition is that mass media is the channel through which a message travels from the source to the receiver. Mass media use these channels to carry message.

Gamble and Gamble (1989: 10) state that mass media are tools, instruments of communication that permit us to record and transmit information and experience rapidly to large, scattered, and heterogeneous by helping us overcome barriers caused by time and space. In other words, mass media are technological means of mass communication that can meet the communicators and the audience who cannot communicate in face-to- face encounters. Mass media are classified into printed and electronic media. Newspaper and magazine belong to printed media. In addition, the electronic media covers radio, television and internet. The mass media have an essential function to our lives. First, they serve information or surveillance function. Second, they serve an agenda-setting and interpretation function. Third, they help us to create and maintain connections with various groups in society. Fourth, they help us to socialize and educate us. Fifth, they persuade us to purchase certain items or accept certain ideas. And sixth, they entertain us (Gamble, 1989). According to Wikipedia.org, mass media denotes a section of the media specifically designed to

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reach a very large audience such as the population of a nation state. It is the sum of the public mass distributors of news and entertainment across media such as newspapers, television, radio broadcasting, and text publishers. Mass media includes Internet media (like blogs, message boards, podcasts, and video sharing) because individuals now have a means to exposure that is comparable in scale to that was previously restricted to a select group of mass media producers. The communications audience has been viewed by some commentators as forming a mass society with special characteristics.

B. Newspaper

Newspaper is one of mass media which is in the form of printed media. According to Emery, E; Ault, P.H; Agee, W.K. (1970), newspaper is the oldest mass media which carries the message in written form. It contains news, information, and advertising. General-interest newspapers often feature articles on political events, crime, business, art/entertainment, society and sports. Most traditional papers also feature an editorial page containing columns expressing the personal opinions of writers. Newspaper may contain information about what is happening in the city, local community and the world. It may also contain information about weather, entertainments, sports, self-improvements, and social issues.

Within Newspaper, the news mostly contain of happening whether the fact happens in the past, at the moment, or in the future. The published news has some criterion based on the editorial aims. There are some aims conducting on editorial of newspaper. First, newspaper bases its purpose on the selling rate and the high

commercial advertisement, therefore it only chooses the news having high selling rate. Second, newspaper bases the purpose on benefits of the news published to readers. Information given in Newspaper is to help readers enrich their knowledge. Third, newspaper bases the main purpose on shaping public opinion. The published news act means to reach the ideological aims of the writer. The editorial politic plays an important role in shaping, persuading, and creating point of view in order to make the readers act and do its purpose (Ashadi.S, 1998.P.111in Haris, 2010)

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C. Online Newspaper

An online newspaper, also known as a web newspaper, is a newspaper that exists on the World Wide Web or Internet, either separately or as an online version of a printed periodical. With the introduction of the Internet, Web-based "newspapers" have also started to be produced as online only publications. The oldest example may be The Weekend City Press Review, which set up in 1991. A weekly online newspaper released on a subscription basis, it provides a summary of the weekend articles from 13 UK newspapers and has an online archive back to 1995, containing 60,000 indexed business articles. Another example is a local paper called the Southport Reporter (http://en.wikipedia.org/wiki/Newspaper, 2010)

D. Internet

According to Rick Stout in his book 'The World Wide Web Complete Reference', the internet was created nearly 25 years ago as a project of the US

Department of Defense. Its goal was to create way widely separated computers to transfer information and data. The internet is the name for a vast, worldwide system consisting of people, information, and computers. The internet is as large and complex as to be well beyond the comprehensive of single human being. Today, Internet is not only really a single large computer network, or even a group of computer networks. The computer network is simply the medium that carries the information. Put simply, the internet allows millions of people, all over the world, to communicate and to share (Hahn, 1996.p.3)

E. The Jakarta Post

The Jakarta Post newspaper is one of English Newspapers published in Indonesia. It is a daily English language newspaper in Indonesia. The head office is in the Jakarta. This newspaper was launched on 25 April 1983. It is known as the largest English daily newspaper in Indonesia covering National and International events. It comprises of sixteen pages, which is divided into seven columns: national news, city news, opinion, feature, business and investment, advertisement, sport news and world news. The Jakarta Post newspaper is owned by a consortium of competing Indonesian-language newspaper companies, PT Bina Media Tenggara.

The history of the Post dates back to a conversation in the middle of 1982, Ali Moertopo and Jusuf Wanandi, who represented the government-backed Golkar newspaper Suara Karya. Minister Moertopo suggested the possibility of publishing an English-language newspaper that would be able to provide an Indonesian perspective

to counter what he perceived to be highly unbalanced Western-dominated news and views (http://en.wikipedia.org/wiki/TheJakartaPost).

F. The Jakarta Globe

The Jakarta Globe is a daily English language newspaper in Indonesia, launched on November 12, 2008. The paper averages 48 pages a day, and publishes Monday to Saturday. It has three sections. Section A contains a range of general news, including metropolitan and national news coverage as well as international news, plus commence and section B contains Indonesian and world business and sport plus a classified advertising section, while section C contains an extensive features and lifestyle coverage as well as entertainment, listings and reader service and puzzle/cartoon pages.

Its primary aim is to bring objective, entertaining news and information relevant to lives of readers in Jakarta and Indonesia, and it is marketed primarily at cosmopolitan and well-educated Indonesians and expatriates. Designed as a classic broadsheet adapted to a thinner, easier-to-read page width, it combines a bright color palette, bold photo usage and clear navigation aids. It uses US spelling and stresses clarity in its editing language to maximize reader appeal. The newspaper's owner, PT Jakarta Globe Media, is an associated company of Lippo. (wikipedia.org/wiki/Jakarta Globe)

G. Editorial

Editorial is a special column in newspaper. Spencer classifies that:

"An Editorial is presentation of fact and opinion in concise, logical, pleasing order for the sake of entertainment, of influencing opinion, or of interpreting the news in such a way that its importance to the overage reader will be clear".

An editorial is the official stand of the paper on a relevant development or issue. It is a personal commentary written by the editor who comments or gives the newspaper's or the staff's opinion about various aspects on an issue which is of interest and importance to the public. It is a critical interpretation of significant, usually contemporary events so that the readers will be informed, influenced, or entertained. It is the stand of the paper, not of an individual editor. (http://journsociety01.wordpress.com/editorial-defined/)

In addition, an editorial also called a leading article is a piece of writing intended to promote an opinion or perspective. Editorials are featured in many newspapers and magazines, usually written by the senior editorial staff or publisher of the publication. Additionally, most print publications feature an editorial, or letter from the editor, sometimes followed by a Letters to the Editor section. (http://en.wikipedia.org/wiki/editorial, 2010)

From the statement above, editorial reflects the integrity of the institution. The editorial column represents how the institution takes their position toward the issue which is discussed by them. The editorial column discusses the actual issue and the people's interest. The editorial itself is an article in newspaper, magazine, etc which

gives an opinion toward an actual issue. The editorial is usually written by the editor of its newspaper or magazine.

H. Opinion

Opinion column is one of the columns in the editorial page consisting of article related to the public interest. This column usually explains the news behind the scene, events discussing social, economic, economic and political issue. As commentary writing, the column automatically contains the writer's assumption, thoughts, reasons and evidence to a particular issue. All of the considerations then lead the writer to give positive or negative judgment toward the topic. Generally, the articles in this column contains commentary, criticism, complaint, suggestion or problem solving that may argue, attack, and try to influence and persuade the readers to accept the writer's principle (Mott, 1958).

I. The Issue of Ahmadiyah

The issue of Ahmadiyah is the issue that is discussed widely in Indonesia. This issue is related to the controversy of Ahmadiyah as heretical and deviant sect that is not listed as an officially recognised religion in Indonesia. The controversy of ahmadiyah that should be banned or not rises protest from the public which later leads the series of violence attack toward Ahmadiyah.

Ahmadiyah is an Islamic religious movement founded in India near the end of the 19th century, originating with the life and teachings of Mirza Ghulam Ahmad

(1835–1908), who claimed to have fulfilled the prophecies about the world reformer of the end times, who was to herald the Eschaton as predicted in the traditions of various world religions and bring about the final triumph of Islam as per Islamic prophecy. Ahmadiyah itself had existed before Proclamation of Indonesian Independence. However, Ahmadiyya as a controversial religious minority in Indonesia has only risen sharply in the 2000s with a rise of Islamic fundamentalism. In 2008, many Muslims in Indonesia protested against the Ahmadiyah movement. With violence and large demonstrations, these religious conservatives put pressure on the government to monitor, and harass the Ahmadiyah community in Indonesia. Public opinion in Indonesia is split in three ways on how Ahmadiyah should be treated. Some hold it should be banned outright on the basis that it is a heretical and deviant sect that is not listed as an officially recognized religion in Indonesia. While some others hold that it should not be banned because of the freedom of religion article in the Constitution, but also should not be allowed to proselytize under the banner of "Islam" on the basis that this is misleading.

(wikipedia.org/wiki/Ahmadiyya)

J. Systemic Functional Linguistics

Systemic-Functional Linguistics (SFL) is a theory of language focused on the concept of language function. While SFL accounts for the syntactic structure of language, it places the function of language as central (what language does, and how it does it), in preference to more structural approaches, which place the elements of

language and their combinations as central. SFL starts at social context, and looks at how language both acts upon, and is constrained by, this social context (adapted from Matthiessen & Halliday in http://www.isfla.org/Systemics/).

In other word Halliday (1985) calls the components as "metafunctions". *Metafunction*s are fundamental components of meaning in language. All languages are combined between two main kinds of meaning; 'ideational' (to understand the environment) and 'interpersonal' (to act on the others in it). "Combined with these is a third metafunctional component, the 'textual' which breathes relevance into the other two (ideational and interpersonal)."

Ideational meaning is the representation of experience: our experience of the world that lies about us, and also inside us, the world of our imagination. It is the kinds of meaning that people have in their mind (or in the other hand, it is meaning on the sense of context). The ideational meaning is divided into two: experiential and logical metafunctions. The experiential metafunctions employs the experience of participants. The other side, the logical metafunction employs the reasoning on the basis of experiences. Interpersonal meaning is meaning as a form of action: the speaker or writer doing something to the listener or reader by means of language. Textual meaning is relevance to the context: both preceding (and following) text and the context of situation. The textual function of the clause is that of constructing a message.

In conclusion, SFL is concerned with functions of language in conveying meaning. The functions are called as metafunctions, which are Ideational, Interpersonal, and Textual. Ideational is to interpret reality meaning or to express the speakers' experience. Interpersonal is the meaning to express social and personal relation, evaluations and appraisal. Textual is the combination from both, realization of ideational and interpersonal. Meanwhile, what will be discussed in this research is the interpersonal function. In interpersonal meaning, the social relation between the participants and social interaction can be realized through intonation, tone, lexis used, modality, and also text structure as a whole.

K. Appraisal

Appraisal is concerned with evaluation: the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned. Appraisal is a system of interpersonal meanings. The resources of appraisal are used for negotiating our social relationship, by telling our listeners or readers how we feel about things and people (in a word, what our attitude are). Attitude has to do with evaluating things (appreciation), people's character (judgment), and feelings (affect). Those attitudes may be more or less amplified. In addition, the attitude may come from the writer or from other sources (Martin & Rose 2003: 22).

Appraisal theory is concerned with the linguistic resources for by which texts/speakers come to express, negotiate and naturalize particular inter-subjective

and ultimately ideological positions. Within this broad scope, the theory is concerned more particularly with the language of evaluation, attitude and emotion, and with a set of resources which explicitly position a text's proposals and propositions interpersonally. That is, it is concerned with those meanings which vary the terms of the speaker's engagement with their utterances, which vary what is at stake interpersonally both in individual utterances and as the texts unfolds cumulatively (www.grammatics.com/appraisal).

As stated by Hope & Read, 2006, express that "Appraisal is concerned with the linguistic formulations of conveying emotions and opinions, how writers align their authorial personae with the stance of others, and how they manipulate their writings to convey a greater or lesser degree of strength and conviction in their propositions". Furthermore, they state that appraisal describes how social relationships are negotiated through evaluations of self, others and artifacts. Appraisal considers three types of attitude: Affect (personal emotion); Judgment (appraisal of others' behavior); and Appreciation (evaluation of phenomena). All three ways of feeling can be positive or negative.

According to Martin & White (2005: 35) on the book *The Language of Evaluation: Appraisal in English* affirms that appraisal is one of three major discourse semantics expressing interpersonal meaning (along with involvement and negotiation). Appraisal is classified into 3 interacting domains; attitude, engagement, and graduation. Engagement deals with sourcing attitudes and the play of voices around opinions in discourse. Graduation attends to grading phenomena whereby

feelings are amplified and categories blurred. Attitude is itself into three region of feeling, 'affect': deals with resources for construing emotional reactions, 'judgment': is concerned with resources for assessing behavior according to various normative principles, 'appreciation': looks at resources for construing the value of things.

Based on the citations above, this figure is put to simplify. Figure: The Appraisal System (Martin and Rose, 2003: 54).

(Figure 2.1 the appraisal system)
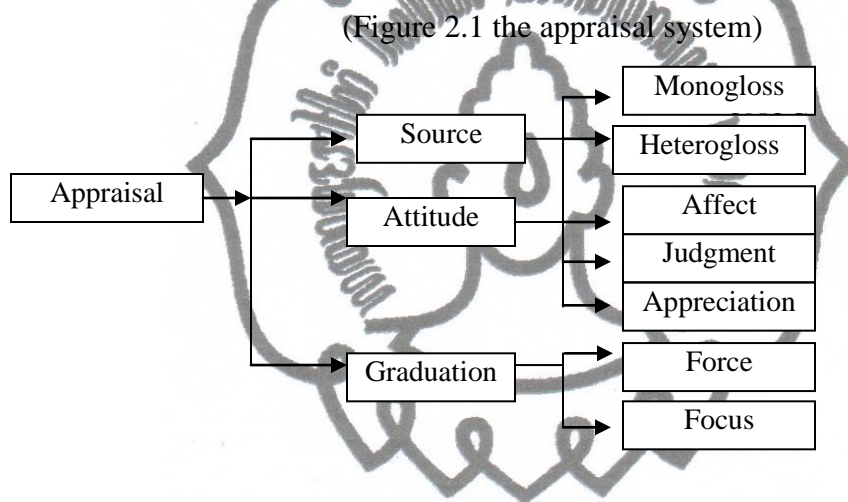
a) **Attitude**

Martin and Rose (2003) state that attitude can be realized explicitly, through the lexicogrammar (inscribed) or implicitly, through ideational meanings (invoked). Attitude is marked with attitudinal lexical items (flagged), elaborated by metaphor (provoked) or make reference to cultural attitudinal norms (afforded). "Attitude is a framework for mapping feelings as they are construed in English texts", (Martin and White, 2005: 42). Attitudes have to do with evaluation of things (appreciation), people's character (judgment) and feelings (affect), (Martin and White, 2003: 43).

Affect focuses on the feeling of the appraiser, while judgment and appreciation focuses on the quality of what is appraised (Geoff Thompson, 2004: 76).

White (2001) expresses that attitude is values that are delivered by the speakers to pass judgments and to associate emotional/affectual responses with participants and processes. Additionally, he states that "Attitude includes those meanings by which texts/speakers attach an intersubjective value or assessment to participants and processes by reference either to emotional responses or to systems of culturally-determined value systems". Attitude is then divided into three sub-systems; Affect (the characterization of phenomena by reference to emotion), Judgment (the evaluation of human behavior with respect to social norms), and Appreciation (the evaluation of objects and products rather than human behavior, by reference to aesthetic principles and other systems of social value).
(http://www.grammatics.com/Appraisal/AppraisalOutline/Framed/AppraisalOutline-03.htm#TopOfPage)

The more obvious explanation of kinds of attitude will be thrashed out below:

1) **Affect**

Affect is the most natural way of talking to express our emotional responses to what we feel about certain things, (Geoff Thompson, 2004: 76). According to White (2001), affect is concerned with emotional response and disposition. Affect occurs through mental processes of reaction through attributive relationals of affect, and through nominalization. For examples:

This pleases me; I hate chocolate: it shows mental processes of reaction.

I'm sad; I'm happy; she's proud of her achievements: it shows attributive relationals of affect.

His fear was obvious to all: it shows nominalization.

According to Halliday (1994) from Martin and Rose (2003: 58-59), realization of affect is not too different from White's, that affect can be realized in 'qualities', 'processes', and 'comments'.

Table 2.1 Realization of Affect as' quality'

Describing participants (as Epithet)	*A happy cat*
Attributed to participant (as Attribute)	*The cat was happy*
Manner of process (as Circumtance)	*The cat played happily*

Table 2.2 Realization of Affect as 'processes'

Affective sensing (effective)	*The present pleased the girl*
Affective behaving (middle)	*The girl smiled*

Table 2.3 Realization of Affect as 'comments'

Desiderative comment (Modal Adjunct)	*Happily, he ran to his home*

It is clearly explained in the figure bellow (Martin & White, 2005).

Table 2.4 Irrealis affect

Irrealis Affect	Dis/Inclination	Fear	
		Desire	
Realis Affect	Un/Happiness	Unhappiness	Misery
			Antipathy
		Happiness	Cheer
			Affection
	In/Security	Insecurity	Disquiet
			Surprise
		Security	Confidence
			Trust
	Dis/Satisfaction	Dissatisfaction	Ennui
			Displeasure
		Satisfaction	Interest
			Pleasure

2) **Judgment**

Judgement is a system of meaning dealing with evaluation to human behavior positively and negatively by reference to a set of institutionalized norms, (White, 2001: An introductory tour through appraisal theory 11). Martin and White (2005:

52) declare that judgment is the region of meaning that construes people's attitudes to others and the way others behave (their character).

Martin and Rose (2003: 62), Martin and White (2005: 52), Geoff Thompson (2004: 77), and White (2001) express that the system of judgment is divided into two major groups; **social esteem** and **social sanction.** Judgment of social esteem (broadly to do with social behavior) is concerned with

> "…evaluations under which the person judged will be lowered or raised in the esteem of their community, but which do not have legal or moral implications. Thus negative values of social esteem will be seen as dysfunctional or inappropriate or to be discouraged but they will not be assessed as sins or crimes. (If you breach social sanction you may well need a lawyer or a confessor but if you breach social esteem you may just need to try harder or to practice more or to consult a therapist or possibly a self-help book.) (White: 2001)

Social esteem involves admiration (positive) and criticism (negative) which have to do with '**normality**' (how unusual someone is; 'is the person's behavior unusual, special, customary?'), '**capacity**' (how capable they are; 'is the person competent, capable?'), and '**tenacity**' (how resolute they are; 'is the person dependable, well disposed?').

Social sanction (broadly to do with social behavior),

> "… is more often codified in writing, as edicts, decrees, rules, regulations and laws about how to behave as surveilled by church and state –with penalties and punishments as levers against those not complying with the code sharing values in this areas underpins civic duty and religious observances." (Martin and White, 2005: 52)

Social sanction involves praise (positive) and condemn (negative), which have to do with '**veracity**' (how truthful someone is; 'is the person honest?'), and '**propriety**' (how ethical someone is; 'is the person ethical, beyond reproach?').

The figure below, based on Hope & Read, 2006, is to clarify:

(Figure 2.2 types of Judgement)

	Social esteem	tenacity: *resolute, reckless*
Judgment		veracity: *truthful, dishonest*
	Social sanction	propriety: *ethical, immoral*
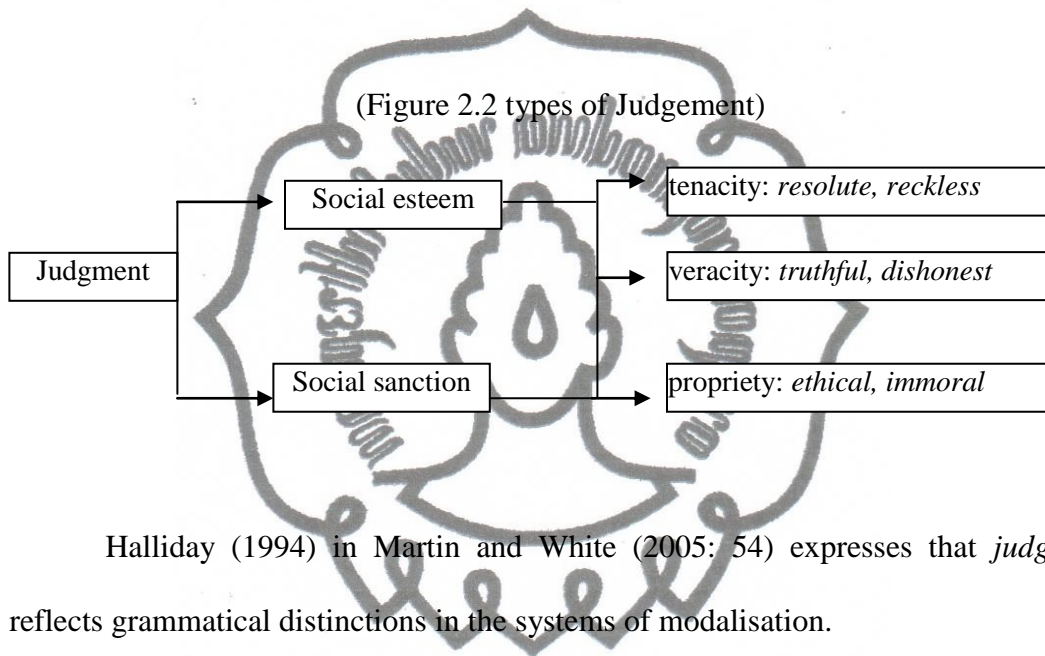
Halliday (1994) in Martin and White (2005: 54) expresses that *judgment* reflects grammatical distinctions in the systems of modalisation.

(Figure 2.3 types of modality)
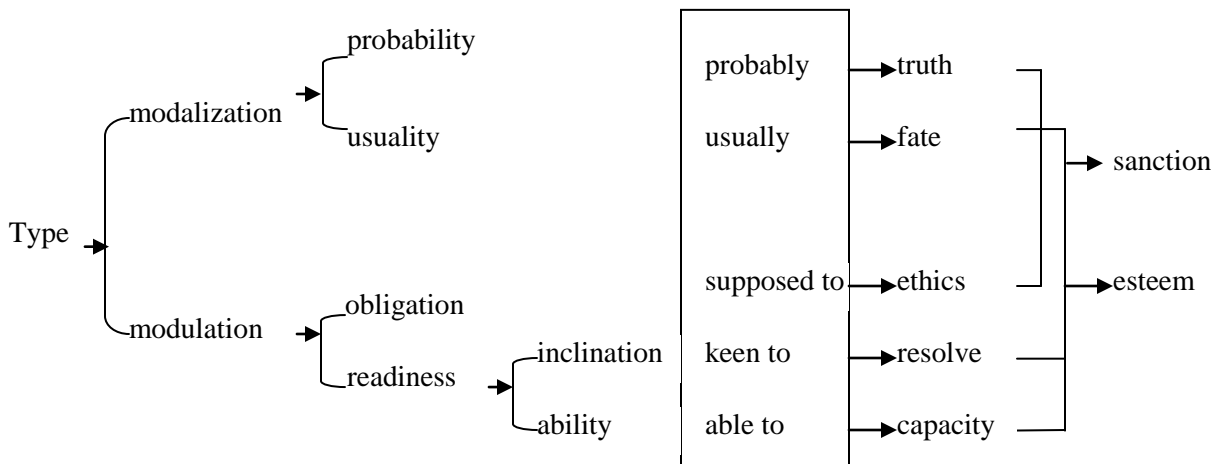
In proposition, normality is to usuality, veracity is to probability; in proposal, capacity is to ability, tenacity is to inclination, and propriety is to obligation (Martin & White, 2005: 54)

3) Appreciation

"Appreciation is the system by which evaluations are made of products and processes", (White: 2001). Hope & Read, 2006, state that appreciation is the evaluation of phenomena. The same, Martin & White (2005: 56), express that appreciation is the meanings to construe evaluations of 'things', things that is made, performance that is given including natural phenomena (how they are valued). Like affect and judgment, it has a positive and negative dimension. The system of appreciation is organized around three variable: **reaction** (impact and quality), **composition** (balance and complexity), and **valuation** (Martin and Rose, 2003: 63).

a) SOURCE / ENGAGEMENT

Source or engagement is from whom the evaluations come. There are two kinds of attitudes sources. They are *heterogloss* (the source of an attitude is other that the writer) and *monogloss* that the source is simply the author (Martin & Rose, 2003: 44). Hope & Read, 2006, explain that *engagement* considers how writers convey their point of view and how they align themselves with respect to the position of others. White (2001) declares that *engagement* encompasses an arrangement of resources: Projection and related structures of attribution/reported speech such as *his alleged ..., informed sources report ..., scientists have found evidence suggesting that…*, modal verbs like *perhaps, it may... I think..., surely,* Reality phase or verbal group

elaboration such as *it seems…* Negation such as *you don't need to…* and Conjunctions or connectives of expectation and counter-expectation for example *predictably, of course*, *amazingly*, *although*.

Engagement is divided into some systems: (Hope & Read, 2006; Martin & White, 2005)

1. Contract

   a. Disclaim: "the textual voice positions itself as at odds with, or rejecting, some contrary position. Two kinds of disclaim are *deny* (negation) and *counter* (concession/counter expectation)"

   b. Proclaim: "by representing the proposition as highly warrantable, the textual voice sets itself against, suppresses or rules out alternative positions." There are three types of *proclaim*; *concur*, *pronounce*, *endorse*.

2. Expand

   a. Entertain: "by explicitly presenting the proposition as grounded in its own contingent, individual subjectivity, the authorial voice represent the proposition as but one of a range of possibility positions – it thereby entertains or invokes these dialogic alternatives."

   b. Attribute: "by representing proposition as grounded in the subjectivity of an external voice, the textual voice represents the proposition as but one of a range of possible positions – it thereby entertains or invokes these dialogic alternatives." *Acknowledge* and *distance* belongs to *attribute*.

b) **GRADUATION / AMPLIFICATION**

Based on White (2001), "GRADUATION are concerned with values which act to provide grading or scaling, either in terms of the interpersonal force which the speaker attaches to an utterance or in terms of the preciseness or sharpness of focus with which an item exemplifies a valeur relationship. These two dimensions are variously labeled `FORCE' (variable scaling of intensity) and `FOCUS' (sharpening or blurring of category boundaries)".

Graduation is another major subsystem of meanings which is concerned with up-scaling and down-scaling. Not only become a feature of attitude, but gradability is also a feature of the engagement system. "Graduation operates across two axes of scalability − that of grading according to intensity or amount (force), and that of grading according to prototypicality and the preciseness (focus) by which category boundaries are drawn" (Martin & White, 2005: 135)

The two types or graduation are (Martin & White, 2005; Martin & Rose, 2003; White, 2001; Hope & Read, 2006):

1. **Force**

Force is the dimension of graduation of scaling regarding with intensity. *Force* shows how strongly we feel about someone or something. *Force* includes values which have been called, intensifiers, down-tones, boosters, emphasisers, emphatics etc (White, 2001).

Force operates appraisal as to degree of intensity and as amount, as is stated by Martin and White (2005: 140). Force is for turning the volume up or down including intensify meanings, and vocabulary items (Martin & Rose, 2003: 38)

There are two types of Force according to Martin & Rose (2003), Martin & White (2005), and White (2001).

a. Intensification

Intensification covers qualities, processes, and modalities.

b. Quantification

Quantification can operate evaluation of amount including entities.

Meanwhile, Modes or forms of Force according to Martin and White, 2005 are:

a. Isolating

The up-scaling/down-scaling is realized by an isolated, individual item which solely or primarily performs the function of intensification and quantification.

E.g. very beautiful; extremely challenging (up/down-scaling of qualities)

b. Infusion

Infused force means that there is no separate lexical form conveying the sense of graduation. However, a single term delivers a meaning.

E.g. I'm happy; you are beautiful.

2. **Focus**

Focus covers those meanings which are elsewhere typically analyzed under the headings of `hedging' and `vague language'. Typical values are, *he kind'v admitted*

it; he <u>effectively</u> admitted it, he <u>as good as</u> admitted etc; a whale is a fish, <u>sort'v</u>.
Under appraisal theory, values which sharpen rather than blur the focus are also
included - for example *a <u>true</u> friend, <u>pure</u> folly, he drank his friend under the table,*
<u>*literally*</u> (White; 2001)

Prototypicality (focus) manages scaling phenomena according to the degree to
which they match some supposed core or ideal case of a semantic category, for
examples; true, real, genuine (Martin and White, 2005: 137). The form of Focus can
be up-scaling or '*sharpen*', and down-scaling or '*soften*' (Martin & White, 2005: 138)
e.g. a true love (sharpen); an apology of sorts (soften).

To conclude*, appraisal* is a theory that belongs to interpersonal meaning to
show personal opinion and evaluation towards someone, something, issues or
performance. One person's evaluation might be different from another. The
evaluation is also called as *attitude*. Evaluation or attitude to someone is called
judgment; evaluation to things is labeled as *appreciation*; and evaluation of the
feeling is named *affect*. The strength of those attitudes is measured by *graduation* or
amplification. In addition, the resource of which the attitude comes from is called
engagement or source.

L. Modality

Beside appraisal theory, modality is another part of Interpersonal meaning
which also contains appraisal. Halliday, 1994 from Martin & Rose, 2003, describes
"modality as a resource which sets up a semantic space between yes and no, a cline
running between positive and negative poles". Furthermore he states that there are

two kinds of modality, i.e. one for negotiating services, and the other for negotiating information. Graham Lock on his book Functional English Grammar: *An Introduction for second language Teachers,* expresses that modality is used in expressing judgments and attitudes.

There are two areas of modality. They are degrees of likelihood and degrees of requirement. Likelihood is about "it is so" and "it is not so". It is expressed by modal adjunct, modal auxiliaries, attributive clause, and mental process clause of cognition. Meanwhile, requirement is about "do it" and "don't do it". It expressed by modal auxiliaries, clauses with verbs, and clauses with attributive. Beside likelihood and requirement, frequency, inclination, potentiality and ability can be regarded as kinds of modality as well (Graham Lock, 1996).

Here are some examples of the modality to explain.

1. Likelihood

   a. Modal auxiliaries (modals) of likelihood are classified into levels: Positive polarity consists of high (*must*), mid (*ought to*), low (*may*) and Negative polarity consists of high (*can't*), mid (*should*), low (*may not*)

   b. Modal adjuncts of likelihood: high (*certainly*), mid (*probably*), low (*possibly*)

   c. Attributive clause: I am sure that, I am certain, etc.

   d. Mental process clause of cognition: I doubt if …, I don't think, I think, etc.

2. Requirement

   a. Modal auxiliaries of requirement consist of Positive polarity: high (obliged/necessary) such as *I must say to ….* Mid (advised) such as *the*

extremist view should .... Low (permitted) such as *you can copy now* and Negative polarity: high (obliged/necessary not to) such as *we must not be guilty ...* mid (advised not to) such as *We should not spend ....* Low (permitted not to) such as … *you doesn't have to do it*.

b. Clauses with verbs: *I require you to ...., I forbid you to...*

c. Clauses with attributive: *It is necessary for you to....*

Modality mediates between positive and negative polarity. Modality has three levels; high, median, low, Riyadi Santosa (2003: 111-112). "Modality refers to the area of meaning that lies between yes and no – the intermediate ground between positive and negative polarity" (Halliday 1985:335).

"Modalization is a part of modality which is concern specifically with speakers' assessment of probability and usuality". "Modulation is a part of modality which is concern specifically with speakers' judgment of obligation or willingness", (Terence Odlin, 1994: 325). In other words, modalization is about proposition (giving and demanding information) and modulation concerns with proposal (giving and demanding goods and services), based on Riyadi Santosa (2003: 112). The three levels of modality, according to Halliday (1985: 337), are:

Table 2.5 levels of Modality

No.		Probability	Usuality	Obligation	Inclination
1.	**High**	Certain	Always	Required	Determined
2.	**Median**	Probable	Usually	Supposed	Keen
3.	**Low**	Possible	Sometimes	Allowed	Willing

M. Prosody and Genre

Martin & Rose (2003: 54), in their book entitled Working with Discourse point out that the pattern if choices are thus "Prosodic". They form prosody of attitude running through the text that swells and diminishes, in the manner of a musical prosody. The prosodic pattern of appraisal choices constructs the stance or voice of appraisal. Based on the statement above, the prosody is a voice dealing with objective and subjective of the writer toward the issue. It can be more objective or more subjective. The subjectivity itself basically is influenced by the attitude, graduation and the engagement. Based on the theory above, it can be summarized that the prosody is a voice that deals with the objectivity and subjectivity of the writer in giving opinion toward an issue

Meanwhile, Genre theory has tended to inherit from grammarians an experiential bias towards constituency, with teleological driven stages working their way towards a goal (Martin, 1992). Genre is realization of a prototype of verbal social process (Santosa 2003: 23). In general, genre is a social process having such a certain purpose and has to do with interpersonal meaning. Each of genres has its social function. These social functions make the arrangement of activities of each genre different.

Moreover, According Hyland (2004: 28) genres are sometime referred to as text types that can be used to create many different kinds of genre. Genres in SFL, then, are the rhetorical structures fundamental various forms of communication in culture. Here are the examples of genre.

Table 2.6 types of genre

Genre	Social purpose	Social location
Recount	To reconstruct past experiences by telling events in original sequence	Personal letters, police reports, insurance claims
Procedure	To show how something is done	Instruction manuals, science reports, cookbooks
Narrative	To entertain and instruct via reflection on experience	Novels, short stories
Description	To give an account of imagined or factual events	Travel brochures, novels, product details
Report	To presents factual information, usually by classifying things and then describing their characteristics	Brochures, government and business reports
Explanation	To give reasons for a state of affairs or a judgment	News reports, textbooks
Exposition	To give arguments for why a thesis has been proposed	Editorials, essays, commentaries

To make it easy to understand, more clearly and briefly the structure genre has been put into the following table:

Table 2.7 Text Genre

GENRE	SOCIAL FUNCTION	GENERIC STRUCTURE	SIGNIFICANT LEXICOGRAMMATICAL FEATURES
Recount	To retell events for the purpose of informing or entertaining	Orientation: provides the setting and introduces participants. Events: tell what happened, in what sequence. Re-orientation: optional-closure of events	Focus on specific Participants. Use of *material processes*. Circumstances of time and place. Use of past tense. Focus on temporal sequence.
Report	To describe the way things are, with reference to a range of natural, man-made and social phenomena in	General classification: tells what the phenomenon under discussion *is*. Description tells what the phenomenon under discussion *is like* in terms of (1) parts, (2) qualities, (3) habits or behaviors, if	Focus on Generic Participants. Use of Relational Processes to state what is and that which it is. Use of simple present tense (unless extinct). No temporal sequence.

		living; uses, if non-natural	
	our environment.		
Discussion	To present (at least) two points of view about an issue.	Issue: Statement Preview Arguments for and against or Statement of differing points of view. Point Elaboration Conclusion or Recommendation	Focus on generic human and generic non-human Participants. Use of: Material Processes, e.g. has produced, have developed, to feed. Relational Processes, e.g., is, could have, cause, are. Mental Processes, e.g., feel. Use of Comparative: contrastive and Consequential conjunctions. Reasoning expressed as verbs and nouns (abstraction).
Explanation	To explain the processes involved in the formation or workings of natural or	A general statement to position the reader. A sequenced explanation of *why* or *how* something occurs	Focus on generic, non-human Participants. Use mainly of Material and Relational Processes. Use mainly of temporal and causal Circumstances and

	socio-cultural phenomena		Conjunctions. Some use of Passive voice to get Theme right
Exposition (Analytical)	To persuade the reader or listener that something is the case	Thesis Position: Introduces topic and indicates writer's position. Preview: Outlines the main arguments to be presented. Arguments Point: restates main arguments outlined in Preview. Elaboration: develops and supports each Point/argument Reiteration: restates writer's position.	Focus on generic human and non-human Participants. Use of simple present tense. Use of Relational Processes. Use of Internal conjunction to state argument Reasoning through Causal Conjunction or nominalization.
Exposition	To persuade the	Thesis: announcement of	Focus on generic human and

| (Hortatory) | reader or listener that something should or should not be the case. | issue concern. Arguments: reasons for concern, leading to recommendation. Recommendation: statement of what ought or ought not to happen. | non-human Participants, except for speaker or writer referring to self. Use of: Mental Processes: to state what writer thinks or feels about issue, e.g. realize, feel, appreciate. Material Processes: to state what happens, e.g., is polluting, drive, travel, spend, should be treated. Relational Processes: to state what is or should be, e.g., doesn't seem to have been, is Use of simple present tense |
| News Item | To inform readers, listeners or viewers about events of the day which are | Newsworthy Event(s): recounts the event in summary form Background Events: elaborate what happened, to whom, in what | Short, telegraphic information about story captured in headline. Use of Material Processes to retell the event (in the text below, many of the Material Processes are nominalized). |

	considered newsworthy or important.	circumstances. Sources: comments by participants in, witnesses to and authorities expert on the event.	Use of projecting Verbal Processes in Sources stage. Focus on Circumstances (e.g. mostly within Qualifiers).
Anecdote	To share with others an account of an unusual or amusing incident.	Abstract: signals the retelling of an unusual incident. Orientation: sets the scene. Crisis: provides details of the unusual incident Reaction: reaction to crises Coda: optional – reflection on or evaluation of the incident	Use of exclamations, rhetorical questions and intensifiers (really, very, quite, etc.) to point up the significance of the events. Use of material Processes to tell what happened. Use of temporal conjunctions
Narrative	To amuse, entertain and to deal with actual or vicarious experience in different ways;	Orientation: sets the scene and introduces the participants. Evaluation: a stepping back to evaluate the plight. Complication: a crisis	Focus on specific and usually individualized Participants. Use of Material Processes (and in this text, Behavioual and Verbal Processes. Use of Relational Processes and

	Narratives deal with problematic events which lead to a crisis or turning point of some kind, which in turn finds a resolution.	arises. Resolution: the crisis is resolved, for better or for worse. Re-orientation: optional.	Mental Processes. Use of temporal conjunctions and temporal Circumstances. Use of past tense.
Procedure	To describe how something is accomplished through a sequence of actions or steps.	Goal Materials (not required for all Procedural texts). Steps 1-n (i.e., Goal followed by a series of steps oriented to achieving the Goal).	Focus on generalized human agents. Use of simple present tense, often Imperative. Use mainly of temporal conjunctions (or numbering to indicate sequence). Use mainly of Material Processes.
Description	To describe a particular	Identification: Identifies phenomenon to be	Focus on specific Participants Use of Attributive and

	person, place or thing.	described. Description: describes parts, qualities, characteristics.	Identifying Processes. Frequent use of Ephitets and Classifiers in nominal groups. Use of simple present tense.
Review	To criticize an art work, event for a public audience.	Orientation: places the work in its general and particular context, often by comparing it with others of its kind or through analogue with a non-art object or event. Interpretive Recount: summaries the plot and/or provides an account of how the reviewed rendition of the work came into being; is optional, but if present, often recursive. Evaluation: provides an evaluation of the work and/or its performance or	Focus on Particular Participants. Direct expression of options through use of *Attitudinal Ephitets in nominal groups*; qualitative Attributes and Affective Mental Processes. Use of elaborating and extending clause and group complexes to package the information. Use of metaphorical language (e.g., The wit was there, dexterously ping-ponged to and fro …).

| | | production; is usually recursive. | |
| | | Evaluative Summation: provides a kind of punchline which sums up the reviewer's opinion of the art event as a whole; is optional. | |

(http://www.scribd.com/doc/17595039/Text-Genre)

N. Ideology

Ideology is more considered as a result of the interaction of cultural values, norms, beliefs and experiences in viewing the social phenomena (Santosa, 2003). Ideology can be seen as individual opinion or reaction toward certain issues.

Martin (1992) suggests as part of a model for dealing with ideology in crisis a system involving two axes: antagonist/protagonist and left/right. Antagonist is as interlocutors who are interested in creating issues; protagonist is as interlocutors attempting to dissolve issues. The term left is used to refer to those who have semiotic power to gain through the ensuing debate; the term right refers to support the issues. The perspective of ideology can be drawn in a diagram as follows:

Figure 2.4 the perspective of ideology

(Adopted from Martin, 1992)

Antagonist (creating issues)

Protagonist (resolving issues)

ISSUE PROFILE

Left (power to gain)

Right (power to lose)
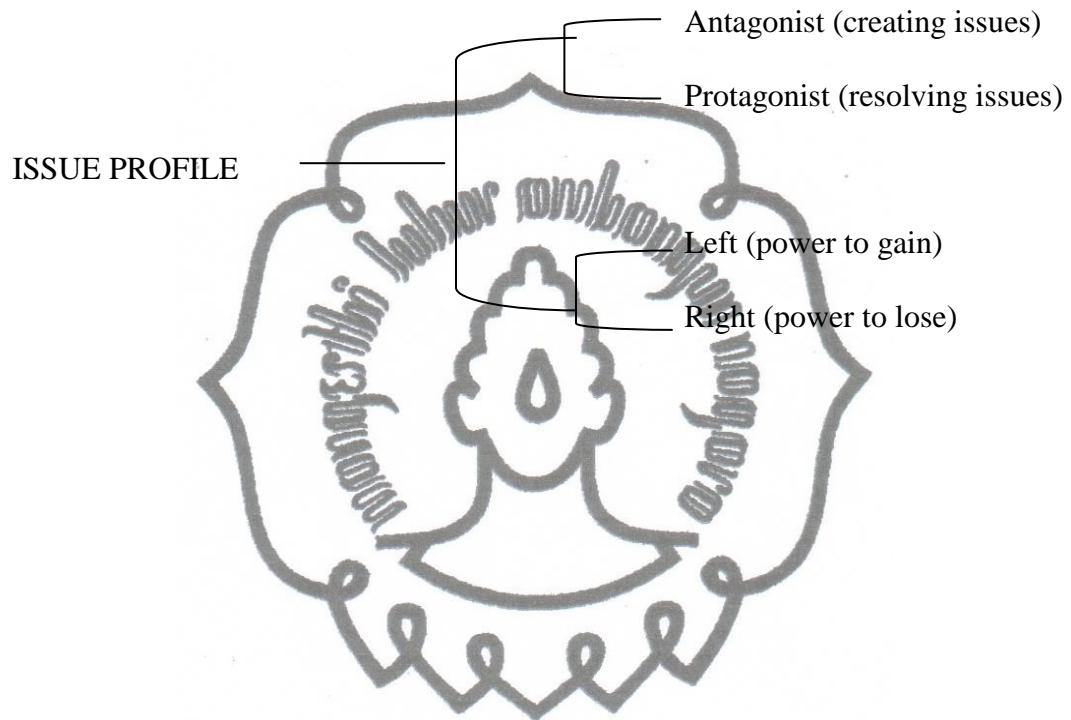
CHAPTER 3

RESEARCH METHODOLOGY

A. Types of Research

This research belongs to qualitative research employing descriptive method. Qualitative research is a certain tradition in social science which fundamentally depends on human's observation (Kirk and Miller (1986:9) in Moleong (2001: 3). Besides, qualitative method is a research procedure which produces data descriptive in the form of words both oral and written from the observed object (Bogdan and Taylor in (Moleong, 2001: 3). This study is qualitative because it uses linguistic information as data, particularly appraisal to analyze the attitude of the writer on the editorial and opinion column published on *The Jakarta Globe* and *The Jakarta Post Websites.*

This research is also applied a descriptive method. This research tries to describe the phenomena that happen in the society. In descriptive method, the researcher tries to collect data, to analyze data, and to draw conclusion without formulating a hypothesis (Hadi, 1990). It is descriptive because it describes linguistic phenomenon, i.e. how appraisal is applied to see how the attitude of the writer on the text of editorial and opinion published on *The Jakarta Globe* and *The Jakarta Post Websites.*

This research also applies a case study that it attempts to describe appraisal analysis between editorial and opinion column exposing issue of Ahmadiyah to see how the writer describes the attitude and how the attitude influences the text which is published on *Jakarta Globe* and *Jakarta Post Websites*.

This research uses an approach based on Systemic Functional Linguistic introduced by M.A.K Halliday in 1960s which stresses its study on the language as source of meaning that focuses the study on the discourse analysis. This research uses SFL because it characterizes the nature of data, data collection, analysis and interpretation.

B. Research Location

The location of this research is in the form of text editorial and opinion published on *The Jakarta Globe* and *The Jakarta Post Websites*. *The Jakarta Globe* is a daily English language newspaper in Indonesia, launched on November 12, 2008. Besides, *The Jakarta Post* is also one of the greatest English newspapers published in Indonesia which was launched on 25 April 1983. This research takes opinion and editorial from both of media which raise the issue about *Ahmadiyah*. The researcher collects the data and evaluates the texts which employ the issue about Ahmadiyah case. This research takes two texts from *The Jakarta Globe* and Two texts from *The Jakarta Post* because sometimes the texts in different media also provide us with different views about the issue of Ahmadiyah case. This research location satisfies what Spradley (1980) calls the primary element of research

location: place or setting, actors or participant and events. The setting of this research is the website of Jakarta Post and Jakarta Globe taken four texts from opinion and editorial column. The media contains actors, place, and time of happening. Actors cover all participants involving in the happening of Ahmadiyah case on Jakarta Globe and Jakarta Post as online English daily news paper. Finally events are the happenings that occur in the editorial and opinion column published on the Jakarta Globe and Jakarta Post Websites.

C. Data and Source Data

The data may appear in the form of discourse, sentence, clauses, phrases and words which can be obtained from films, magazines, newspaper, novel and so on (Subroto:1992). The source of data is taken from text in the editorial and opinion column exposing the issues about Ahmadiyah published on *The Jakarta Globe* and *The Jakarta Post Websites*. They are editorial entitled *Turning Blind Eye to Religious Bullies* and opinion column entitled '*Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith*' published on The Jakarta Globe Website. While, the other Editorial text entitled '*Religious Persecution*' and Opinion entitled '*Disbanding Ahmadiyah costs the freedom of the nation*' published on The Jakarta Post Website. The primary data of this research consist of linguistic phenomenon about the types of attitude: affect (personal emotion), judgement (human behaviour), and appreciation (evaluation of phenomenon). Then, the secondary data of this research are the information about the profile of Jakarta globe and Jakarta post as daily newspaper

and newspaper online, as media where the texts are taken related to the Ahmadiyah's issue and the information about the writer taken from other news related to the case of Ahmadiyah.

D. Sampling

The researcher collects the news about the issue of Ahmadiyah taken from editorial and opinion column published on *The Jakarta Globe* and *The Jakarta Post Websites*. The researcher collects the data and evaluates the texts which employ the issue of Ahmadiyah. There are two texts taken from The Jakarta Globe Website, Opinion column entitled *Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith* and Editorial Column entitled *Turning Blind Eye to Religious Bullies*. Both texts provide the reader with opposite views toward the case of Ahmadiyah. Besides, there are two texts that are also taken from The Jakarta Post, Opinion Column entitled *Disbanding Ahmadiyah costs the freedom of the nation* and editorial column entitled *Religious persecution.*

Sample means a limited number and type of source of data that is used in the research (Sutopo, 2002:54). The technique that will be employed in taking the sample is total sampling. It is because all data containing appraising items become the data of this research.

E. Data Validity

To make sure that the data are valid, the researcher employed data validity in this research. There were four types of data validity: sources of data, investigator or

researcher, method and theoretical triangulation technique (Lincoln & Guba, 1985; Patton 1980). Based on Michael Quinn Patton (1980 and 2006), data validity refers to a strategy to collect data more than one technique. It is usually called as triangulation.

The source of data triangulation implies that the data are collected from editorial and opinion column exposing Ahmadiyah Issue published on *The Jakarta Globe* and *The Jakarta Post website*. There are two texts taken from The Jakarta Globe Website, Opinion column written by Indonesian named Bramantyo Prijosusilo published on February 22, 2011 entitled *Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith* and Editorial Column entitled *Turning Blind Eye to Religious Bullies*. Besides, there are two texts that are also taken from The Jakarta Post Website, Opinion Column written by Al Makin, Yogyakarta published on Friday, September 17 2010 entitled *Disbanding Ahmadiyah costs the freedom of the nation* and editorial column entitled *Religious persecution* published on April 18, 2008.

F. Data Analysis

In this research, the data are analyzed qualitatively and inductively based on 'content analysis of SFL' is in the following ways: domain, taxonomic, componential analysis and finding cultural values (Spradely: 1980). The domain analysis is applied to find the attitude of the writer employed by the issue in the text. The taxonomic analysis is applied to see the types or classification of appraisal itself. There are some

kinds of types of attitude: affect (personal emotion), judgement (human behaviour), and appreciation (evaluation of phenomenon). The componential is applied to see the function of using kinds of attitudes. Also the researcher employs the cultural value in order to see what reason which supports the speaker to use such kinds of attitude and to find relation behind evaluation. Meanwhile, the data are analyzed through some steps below, according to Spradley (1980);

The first step, the researcher applies **domain** analysis to differentiate which one the data and not data by identifying the types of attitude. These are the example:

a) An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured *must be condemned*

Table 3.1 example of appraisal analysis (editorial text from Jakarta Globe)

No of clause	Form of appraising items	Appraising Items	Affect	Judg	Apprc	Appraised
3a	senser-phenomenon	An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured *must be condemned*		-prop		An attack on the Ahmadiyah, a minority Islamic sect

b) They fast during Ramadan (Source x2)

The uses of appraising item in the first and second examples are different. In the first example, it uses the kinds of appraising item by giving whole clause as appraising item because the appraising item in here 'An attack on the Ahmadiyah, a

minority Islamic sect, which left at least three people dead and several others seriously injured *must be condemned.* This appraising item belongs to judgment which is used to evaluate the character or people who are involved in violence attack that make several people seriously injured. However, in the second datum, it is not an appraising item because '*they fast during Ramadhan'* is not an appraising item. So, the data are the first data that become the data of this research.

After identifying the data (domain analysis), the data are then classified into certain attitude, its source and graduation. **Taxonomic** analysis is conducted by classifying the data belonging to affect, judgment or appreciation.

For example:

a. *religious rights*

This datum is classified into **appreciation positive** because it evaluates the thing that is about right of religious. (Source: x1)

b. *It is a shame* that the government has not dealt with the issue firmly

This datum is classified into **affect negative** because it refers to the resources for expressing feeling. (Source: x1)

c. *religious experts*

This datum belongs to judgment because it evaluate characters about the people who experts in religious. (Source: x2)

Next, the researcher applies **componential analysis** to see the function of using kinds of attitudes. The data are put into a table according to the attitude,

source, and graduation to observe the variations of evaluation and the frequency of

the function of certain comparable attitude in the texts.

Example 1:

Table 3.2 example of attitude analysis

No of clause	Form of appraising items	Appraising Items	Affect	Judg	Apprc	Appraised
3b	Actor-goal	Those responsible *must be immediately* brought to justice.		-prop		People who are responsible

Table 3.3 example of engagement

No of clause	Appraising Items	Engagement	
		Monogloss	Heterogloss
1	An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others *seriously injured* must be condemned		✓ projection

Table 3.4 example of graduation analysis

Clause no	Appraising Items	Graduation		Focus	Form / Meaning
		Force			
		Intensifi-cation	Quantifi-cation		
3b	*Must be immediately brought to justice.*	Modality			Inf-Up-scaled-modulations of obligation ;proposal

Example 2

Table 3.5 example of attitude analysis

No of clause	Form of appraising items	Appraising Items	Affect	Judg	Apprc	Appraised
2a	Carrier-attribute	As Islamist right-wingers *are dominating* Indonesian public opinion in regard to the Ahmadiyah sect,		+cap		Islamist right-wingers

Table 3.6 example of engagement

No of clause	Appraising Items	Engagement	
		Monogloss	Heterogloss
3b	Those responsible *must be immediately* brought to justice.		✓ modality

Table 3.7 example of graduation

Clause no.	Appraising items	Graduation			Form / Meaning
		Force		Focus	
		intensification	Quantification		
1.	*Should declare*	Process			Iso – up-scaled – modulation of obligation; proposal

Then, finally it applies **cultural finding values** to find out the cultural values

of appraisal analysis in the context and to find the reason behind the evaluations.

Here, the analysis is through discovering the genre, prosody, and ideology of the text.
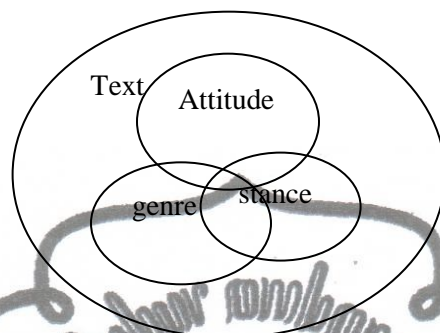
For example:

First editorial text from *Jakarta Globe Website* entitled *Turning Blind Eye to Religious Bullies* mostly employs judgement attitude. Judgement is dominated in this text with negative stance and strong graduation. From the analysis, it can be seen that the writer tries to show his disapproval toward the violence attack toward religious minorities in Indonesia. The genre of the text is *hortatory exposition*. This is shown by the generic structure of the texts. Then, the prosody is more subjective due to the attitudes applied in the entire parts of the texts. Meanwhile, other editorial text published on *Jakarta Post Website* mostly employs by appreciation. It indicates that the writer challenges the issue of Ahmadiyah. The writer criticizes about Indonesia as the largest Muslim populations that do not have any tolerance toward Ahmadiyah. In this text, the writer really shows his criticism toward the country that interfere the freedom of religion, whereas the country should protect religious freedom itself. So that's why the attitude of the writer is negative with strong voice in this text. Thus, the genre of the text is analytical exposition by presenting one side argument.

Differently, opinion text from *Jakarta Globe Website* also mostly uses Judgement attitude. However, this text tends to be positive one. In this text the writer wants to show his sympathy toward the Ahmadiyah. The writer discusses the text in different point of view in both of text since discussion genre is employed in this text. it means that the writer tries to discuss the issue in two sides arguments. Meanwhile, opinion text from *Jakarta Post* mostly employs appreciation attitude. From the analysis, the writer tries to express his dissatisfaction or disagreement toward the issue of disbanding Ahmadiyah, related to the Suryadama Ali's statement that Ahmadiyah should be banned. The writer wants to show his sympathy toward Ahmadiyah by saying Ahmadiyah as a part of Indonesia. In this text, the writer actually wants to show his sympathy toward Ahmadiyah by giving his appreciation through supporting and against argument. From the stance, it can be seen that the writer also tries to be positive in reflecting the issue.

Finally, the ideologies of the texts are *left antagonist* for both of editorial texts published in Jakarta Globe and Jakarta Post Website. This is because; those editorial texts tend to be negative in reflecting issue of Ahmadiyah. In addition, the ideologies are *right protagonist* for opinion text from Jakarta Globe and *right antagonist* for opinion text from Jakarta Post Website.

Since the media is one of the ways to deliver message and ideology of the writer, the media itself can influence the ideology of the text. Therefore, ideology of the writer is influenced by the media which have their own ideology. Both of media

Jakarta Globe and Jakarta Post try to be negative in their editorial texts since the media wants to convey the ideology that mean to challenge the issue of violence attack and religious persecution toward Ahmadiyah members in Indonesia. Differently, since opinion text is written individually not institutionally, the story or background of the writer may influence the ideology of the text. Both of the writers in opinion texts have greater knowledge about Islam. So, both of the writers tends to be wise in reflecting the issue of Ahmadiyah since the writers try to give support toward Ahmadiyah.
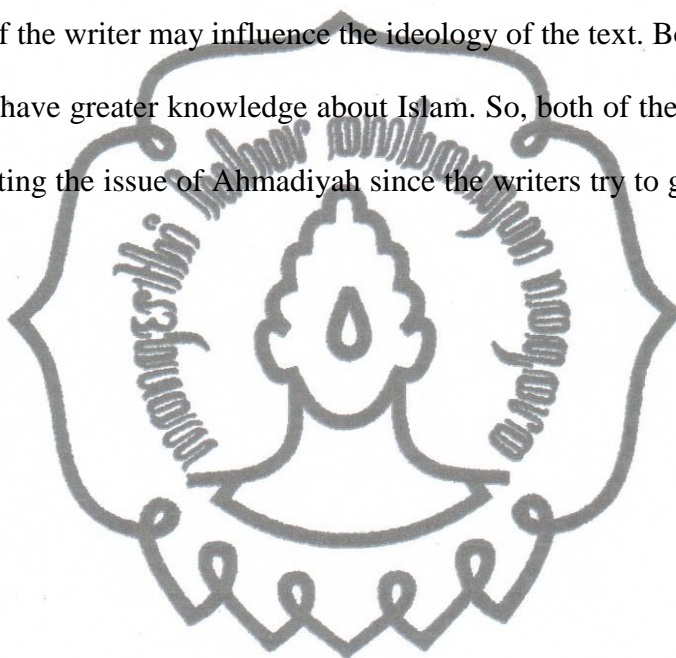
CHAPTER IV

FINDING AND DISCUSSION

1. Introduction

This chapter constitutes the essence of this work and consists of data description/findings and discussion. The Data Description compares each text based on its attitudes, graduations, and engagements and then they are analyzed to find out the result of the answer of the research questions. The questions include the types of attitudes used in the texts; the influence of the attitudes toward the texts, the similarities and differences of the texts and the reasons of certain attitude are employed in the texts. Thus, the discussion is purposed to explain the totality of the texts. Then it is compared to the information on the secondary data and the previous researches to see the relation between this research and the others.

To analyze appraisal in this thesis, the researcher applies the theory of Martin and Rose way of analysis of Appraisal Theory in English, based on their book "Working with Discourse: Meaning beyond the Clause" (2003). It is also applied the more complex English Appraisal analysis by Martin and White (2005) from the book "The Language of Evaluation: Appraisal in English."

2. Data Description

To answer the research questions on Chapter I, here the data are compared to be analyzed.

Text 1 ──"Turning Blind Eye to Religious Bullies "

Table 4.1.1 Analysis of attitude

No of clause	Form of appraising items	Appraising Items	Affect	Judg	Apprc	Appraised
1	Ephitet-thing	Turning Blind Eye to *Religious Bullies*		-prop		Religious
	Carrier-attribute	An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others *seriously injured* must be condemned		-cap		Several others of people
3a	Behavioral-process	An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured *must be condemned*		-prop		An attack on the Ahmadiyah, a minority Islamic sect
3b	Behavioral-process	Those responsible *must be immediately brough*t to justice.		-prop		People who are responsible
4	Token-value	The clash in Banten's Pandeglang district on Sunday is *the latest in a series of attacks against the sect.*			-val	Violence Attack on Ahmadiyah
5	Mental behavioral-process	Over the years, the Ahmadis *have faced* increasing discrimination and prejudice		-prop		the Ahmadis
6	Mental behavioral-process	The Ahmadiyah followers *have been chased away* from their homes and mosques by angry mobs on numerous occasions.		-prop		The Ahmadiyah followers
	Ephitet-thing	*angry mobs*		-norm		Mobs
	Ephitet-thing	*numerous occasions*			+val	Occasions
7a	Carrier-attribute	Rival groups *have long justified* these attacks by citing an Indonesia Council of Ulema (MUI) edict which deemed the Ahmadiyah sect as deviant		-prop		Rival groups

8b	Behavioral-process	*And demanded* that he stop hosting the Ahmadiyah's activities there, according to news reports.		-cap		a group of up to 1,500 angry villagers
9a	Existence-circumstance	There is *no question* that the police must investigate the incident			-val	The question of investing the case by the police
	Behavioral-process	There is no question that the police *must investigate* the incident	+norm			The police
9b	Ephitet-thing	and arrest those who have caused *physical harm*			-react	harm that is suffered by Ahmadiyah in the incident in banten
10	Carrier-attribute	Law enforcement agencies *have already come* under criticism from rights groups for failing to protect the Ahmadis.			-react impact	Law enforcement agencies
	Ephitet-thing	Law enforcement agencies have already come **under criticism** from rights groups for failing to protect the Ahmadis.			-react impact	Law agencies for failing to protect the Ahmadis.
11	Carrier-attribute	But there are *larger issues* confronting our government and society in light of these attacks.			-comp complex	Issue of violence attack to ahmadiyah followers
12	Mental-behavioral	Do we *still respect our laws and the Constitution*		-prop		Indonesian people
13	Mental-behavioral	Do we *protect religious rights*		-prop		Indonesian people
	Ephitet-thing	*religious rights*			+comp complex	Rights
14	Ephitet-thing	The answers to these *fundamental questions* will determine what kind of a nation and society we will be in the			+react impact	Question

		future.			
	Carrier-attribute	The answers to these fundamental questions will determine what *kind of a nation and society* we will be in the future.		-ten		The question about kind of nation and society in the future
15	Carrier-attribute	The Ahmadiyah sect *poses* some complex problems for our society.		-cap		The Ahmadiyah sect
	Ephitet-thing	*complex problems*			-comp complex	The Ahmadiyah sect
16	Carrier-attribute	*Do the followers of the sect have a right to practice their religion freely?*		-prop		The followers of ahmadiyah in practsising their religion
17	Behaver-receiver	*What does the Constitution specifically say about the rights of sects such as the Ahmadiyah?*		-val		The constitution about the right of Ahmadiyah
18	Behaver-receiver	We *have always said* that our country's strength lies in its ability to foster unity in diversity		+cap		Indonesian people
	Thing-qualifier	We have always said that our country's strength lies in its ability to foster *unity in diversity*			+comp complex	The ability of country's strength
19	Behaver-phenomenon	We *have also prized* religious harmony as a key part of progress.		+cap		Indonesian people
	Ephitet-thing	*religious harmony*			+comp complex	Religious
	Thing-qualifier	*Key part of progress.*			+comp complex	Progress
20	Token-value	The government *must therefore resolve* religious problems quickly, firmly and fairly.		+prop		The government
	Ephitet-thing	*religious problems*			-comp complex	Religious

	Thing-qualifier	The government must therefore resolve religious problems *quickly*, firmly and fairly.			+react quality	Resolving religious problem
	Thing-qualifier	The government must therefore resolve religious problems quickly**,** firmly and *fairly*.			+react quality	Resolving religious problem
21	Carrier-attribute	If necessary, cases of religious violence *should be brought* before the courts		-prop		cases of religious violence toward Ahmadiyah members
	Ephitet-thing	*religious violence*			-comp complex	Religious
22	Mental-process	*It is a shame* that the government has not dealt with the issue firmly, allowing it to continue unabated.	-unhap Misery			The government
	Carrier-attribute	It is a shame that the government *has not dealt* with the issue firmly, allowing it to continue unabated.		-prop		The government
	Thing-qualifier	It is a shame that the government has not dealt with the issue *firmly*, allowing it to continue unabated.			-react quality	The government who can't deal with the issue
23	Mental-process	*Sadly*, we are bound to see more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect	-unhap Misery			Religious violence that happened in Indonesia
	Carrier-attribute	Sadly, we *are bound to see* more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect		-cap		Indonesian citizen

	Thing-qualifier	Sadly, we are bound to see *more and more cases* of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect			-val	Cases of violence
24	Existence-circumstance	But there *must be clear* and fair rules on how we must relate with each other in a free society.		+prop		the people's rule making relation in society
	Ephitet-thing	*fair* rules			+val	Rules
	Carrier-attribute	But there must be clear and fair rules on how we *must relate* with each other in a free society.		+prop		The people
	Ephitet-thing	*free* society		+prop		Society
25	Carrier-attribute	Violence *should never be part* of the equation		-prop		Equation of the people
27	Ephitet-thing	Religion is *an emotive issue* but it too must be dealt with in accordance to the law.			-comp complex	Issue of Religion
	Carrier-attribute	Religion is an emotive issue but it too *must be dealt* with in accordance to the law.		+prop		Religion of Indonesian people
Number			2	26	22	
Percentage			4%	52%	44%	

There are 50 attitudes within 27 clauses. This means that the writer puts so many evaluations within the text; 4% affect, 52% judgment, and 44% appreciation. The writer gives judgment toward violence attack of religious minorities that are

caused by Indonesian people. The writer also gives assessments to the government that can't solve the problem of violence firmly. Judgments are used in this text and most of them are negative judgment. In this case, he gives the assessment toward social issue that is violence attack toward religious miniorities in Indonesian society. The writer values people who are stopped to respect toward religious rights. The writer also feels disappointed that the government can't solve this problem firmly. In this text, the writer expresses his assessment more in negative than in positive ones. This is because; he tends to disagree with violence attack of Ahmadiyah in Indonesia.

Table 4.1.2 Analysis of Engagement

No of clause	Appraising Items	Engagement	
		Monogloss	**Heterogloss**
1	Turning Blind Eye to *Religious Bullies*	✓	
	An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured *must be condemned*		✓ modality
3b	Those responsible *must be immediately* brought to justice.		✓ modality
4	The clash in Banten's Pandeglang district on Sunday is *the latest in a series of attacks against the sect.*	✓	
5	Over the years, the Ahmadis *have faced* increasing discrimination and prejudice	✓	
6	The Ahmadiyah followers *have been chased away* from their homes and mosques by angry mobs on numerous occasions.	✓	
	angry mobs	✓	
	numerous occasions	✓	
7a	Rival groups *have long justified* these attacks by citing an Indonesia Council of Ulema (MUI) edict which deemed the Ahmadiyah sect as deviant	✓	

8b	*And demanded* that he stop hosting the Ahmadiyah's activities there, according to news reports.	✓	
9a	There is *no question* that the police must investigate the incident	✓	
	There is no question that the police *must investigate* the incident		✓ modality
10	Law enforcement agencies *have already come* under criticism from rights groups for failing to protect the Ahmadis.	✓	
11	But there are *larger issues* confronting our government and society in light of these attacks.	✓	
12	Do we *still respect our laws and the Constitution*	✓	
13	Do we *protect religious rights*	✓	
	religious rights	✓	
14	The answers to these *fundamental questions* will determine what kind of a nation and society we will be in the future.	✓	
	The answers to these fundamental questions will determine what *kind of a nation and society* we will be in the future.	✓	
15	The Ahmadiyah sect *poses* some complex problems for our society.	✓	
	complex problems	✓	
16	*Do the followers of the sect have a right to practice their religion freely*	✓	
17	*What does the Constitution specifically say about the rights of sects such as the Ahmadiyah?*	✓	
18	We *have always said* that our country's strength lies in its ability to foster unity in diversity	✓	
	We have always said that our country's strength lies in its ability to foster *unity in diversity*	✓	
19	We *have also prized* religious harmony as a key part of progress.	✓	
	religious harmony	✓	
	Key part of progress.	✓	

20	The government *must therefore resolve* religious problems quickly, firmly and fairly.		✓ modality
	The government must therefore resolve religious problems *quickly*, firmly and fairly.	✓	
	The government must therefore resolve religious problems quickly**,** firmly and *fairly*.	✓	
21	If necessary, cases of religious violence *should be brought* before the courts		✓ modality
22	*It is a shame* that the government has not dealt with the issue firmly, allowing it to continue unabated.	✓	
	It is a shame that the government *has not dealt* with the issue firmly, allowing it to continue unabated.	✓	
	It is a shame that the government has not dealt with the issue *firmly*, allowing it to continue unabated.	✓	
23	Sadly, we *are bound to see* more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect	✓	
	Sadly, we are bound to see *more and more cases* of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect	✓	
24	But there *must be clear* and fair rules on how we must relate with each other in a free society.		✓ modality
	But there must be clear and fair rules on how we *must relate* with each other in a free society.		✓modality
25	Violence *should never be part* of the equation		✓ modality
27	Religion is *an emotive issue* but it too must be dealt with in accordance to the law.	✓	
	Religion is an emotive issue but it too *must be dealt* with in accordance to the law.		✓ modality

The sources of attitudes are mostly monogloss (33 items) and the rest is heterogloss (9 items). It means that most of opinions come from the writer himself. The writer really wants to show his own opinion toward the issue. For example monogloss occurs when the writer criticizes about the government who can not solve the issue of violence attack toward religious minority firmly. In this case, the writer really wants to show his criticism toward the government that can't solve the problem well. However, the writer also puts some data and evidences from other sources to support the issue. The using of data and evidences to support the argument also indicates heteroglosia in this text. For example, it can be seen from clause number 3a that the writer evaluates about an attack on Ahmadiyah *must be condemned*. The use of modality *must be condemned* has the function to negotiate information. The writer wants to show how strong the argument is.

Table 4.1.3 Graduation analysis

| Cla use no | Appraising Items | Graduation | | Focus | Form / Meaning |
| | | Force | | | |
		Intensifi-cation	Quantifi-cation		
3a	*at least three people dead*		Number		Iso-up-scaled- intensifier
	seriously injured	Process			Iso-up scaled-intensifier
	must be condemned	Process			Inf-Up-scaled-intensifier
3b	*Must be immediately brought to justice.*	Process			Inf-Up-scaled-intensifier
4	*the latest in a series of attacks against the sect*		Number		Iso – up-scaled – intensifier
	Over the years		Extent		Inf – up-scaled –intensifier

6	*have been chased away from their homes and mosques*	Process			Inf – up-scaled – att.lexis
	angry mobs			sharpen	up-scaled
	numerous occasions			Sharpen	Up-scaled
7a	*have long justified these attacks*			Sharpen	up-scaled
8b	And *demande*d,			sharpen	up-scaled
9a	*There is no question*			sharpen	Up-scaled
	physical harm	Quality			Iso-up-scaled-att.lexis
10	*They have already come under criticism*			Sharpen	Up-scaled
	under criticism	Quality			Inf-up-scaled-att. Lexis
11	*There are larger issues*		Mass-size		Iso-up-scaled-intensifier
12	Do we *still respect our laws and the Constitution*			sharpen	Up scaled
13	Do we *protect* religious rights			sharpen	Up-scaled
14	*will determine*	Process			Inf-Up-scaled-intensifier
	what *kind of a nation and society*			Soften	down-scaled
15	*Poses.*			sharpen	Up-scaled
	complex problems			sharpen	Up-scaled
	Do the followers of the sect have a right to practice their religion			sharpen	Up-scaled
	Freely			sharpen	Up-scaled
16	*What does the Constitution specifically say about the rights of sects such as the Ahmadiyah?*			sharpen	Up-scaled
17	*have always said*			Sharpen	Up-scaled
	unity in diversity			sharpen	Up-scaled
18	*have also prized*	Process			Iso-up-scaled-att.lexis
	Key part of progress.			sharpen	Up-scaled
19	*must therefore resolve*	Process			Iso-up-scaled-intensifier
	Quickly	Process			Inf-up-scaled-intensifier
	Firmly	Process			Inf-up-scaled-intensifier

	Fairly	Process			Inf-up-scaled-intensifier
20	*should be brought before the courts*	Process			Iso-up-scaled-modulation of obligation; proposal
21a	*It is a shame*	Process			Iso-up-scaled-att. Lexis
	has not dealt with the issue	Process			Iso-up-scaled-att.lexis
	Firmly	Process			Inf-up-scaled-intensifier
23	Sadly	Process			Inf-up-scaled-intensifier
	are bound to see	Process			Iso-up-sclaed-att. Lexis
	more and more cases of violence and intimidation		Number		Inf-up-scaled-intensifier
24	*fair rules*	Process			Inf-up-scaled-att.lexis
	free society	Process			Inf-up-scaled-att.lexis
25	*should never be part of the equation*	Process			Iso-upscaled-intensifier
26	*should never be tolerated*	Process			Iso-upscaled-intensifier
27	*an emotive issue*			sharpen	Up-scaled
	must be dealt with in accordance to the law	Process			Iso-up-scaled-intensifier

The graduations are various. As figured in table above, the forms of graduation are about 60% is *force* and 40% is *focus*. The *up-scaled* attitudes are 97.01% and the *down-scaled* is 2.08%. The form of the attitudes applied is 48.15% *infusion* and 51.85% *isolating*. The option of graduation is 0% *metaphor*, 65.38% *intensifier*, 34.62% *attitudinal lexis*, and 0% *swearing*. The graduations mostly use force containing process, quality, modality, etc while the rest is focus: sharpening, For example focus occurs in this text when the writer states that the government has not dealt with the issue firmly. The attitude 'the government has not dealt with the issue *firmly*' imply that he expresses his assessments toward the government who can't deal with the issue of violence attack sharply. This appraising item can be

amplified, that's why; this belongs to focus: sharpening. In addition, the amplification

of the attitudes in this text is mostly up-scaled. This means that the writer extremely

strengthens his evaluation in the text.

Table 4.1.4 Genre analysis

Generic structure	Clauses
Title	**Turning Blind Eye** to **Religious Bullies**
Thesis	Violence has no place in civilized society. An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured **must be condemned**. Those responsible **must be immediately** brought to justice.
Argument 1	The clash in Banten's Pandeglang district on Sunday is **the latest in a series of attacks against the sect.** Over the years, the Ahmadis **have faced** increasing discrimination and prejudice from the government and mainstream Muslims opposed to the sect's views. The Ahmadiyah followers **have been chased away** from their homes and mosques by angry mobs on numerous occasions. Rival groups **have long justified** these attacks by citing an Indonesia Council of Ulema (MUI) edict which deemed the Ahmadiyah sect as deviant and a 2008 joint ministerial decree which effectively barred the group from worshipping in public and spreading their teachings.
Argument 2	In Sunday's attack, a group of up to 1,500 angry villagers stormed a man's home in Pandeglang and **demanded** that he stop hosting the Ahmadiyah's activities there, according to news reports. There is **no question** that the police **must investigate** the incident and arrest those who have caused **physical harm**. Law enforcement agencies **have already come under criticism** from rights groups for failing to protect the Ahmadiyah.
Argument 3	But there are **larger issues** confronting our government and society in light of these attacks. Do we **still respect our laws and the Constitution**? Do we **protect** religious rights? The answers to these **fundamental questions** will determine what **kind of a nation and society** we will be in the future.

Argument 4	The Ahmadiyah sect **poses some complex problems** for our society. Do the followers of the sect have a right to practice their religion **freely**, despite policies and edicts barring them from doing so? What does the Constitution **specifically say** about the rights of sects such as the Ahmadiyah? We **have always said** that our country's strength lies in its ability **to foster unity in diversity**. We **have also prized religious harmony** as a **key part of progress**.
Recommendation	The government **must therefore resolve** religious problems **quickly, firmly and fairly**. If necessary, cases of religious violence **should be brought** before the courts. **It is a shame** that the government has not dealt with the issue **firmly**, allowing it to continue unabated. **Sadly**, we are bound to see more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect. But there **must be clear** and **fair rules** on how we **must relate** with each other in a **free society.** Violence **should never be part** of the equation and **should never be tolerated**. Religion is **an emotive issue** but it too **must be dealt** with in accordance to the law.

Social function that the writer wants to show the writer's detest toward violence attack to Ahmadiyah. The writer wants to influence and to persuade the reader that violence can't be justified in our society whatever the reason is. This text againsts or challenges the issue. The text consists of thesis, three arguments and recommendation.

- *Thesis*   : Violence has no place in civilized society. An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured must be condemned. Those who responsible must be immediately brought to justice.

- *Argument 1*   : The clash in Banten's Pandeglang district on Sunday is the latest in a series of attacks against the sect.

- *Argument 2*   : In Sunday's attack, a group of up to 1,500 angry villagers stormed a man's home in Pandeglang

- *Argument 3*   : But there are larger issues confronting our government and society in light of these attacks.

- *Argument 4*   : The Ahmadiyah sect poses some complex problems for our society.

- *Recommendation*   : The government must therefore resolve religious problems quickly, firmly and fairly.

Thus, based on evidence above, the text is categorized into *Hortatory Exposition*.

Table 4.1.5 Prosody analysis

No of clauses	Generic structure	Clauses	Kinds of Attitudes	Engagement
1	Title	**Turning Blind Eye** to **Religious Bullies**	-judg	Monogloss
3a	Thesis	Violence has no place in civilized society. An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured **must be condemned**. Those responsible **must be immediately** brought to justice.	-judg	Monogloss
4	Argument 1	The clash in Banten's Pandeglang district on Sunday is **the latest in a**	-apprc	Heterogloss

		series of attacks against the sect. Over the years, the Ahmadis have faced increasing discrimination and prejudice from the government and mainstream Muslims opposed to the sect's views. The Ahmadiyah followers **have been chased away** from their homes and mosques by angry mobs on numerous occasions. Rival groups **have long justified** these attacks by citing an Indonesia Council of Ulema (MUI) edict which deemed the Ahmadiyah sect as deviant and a 2008 joint ministerial decree which effectively barred the group from worshipping in public and spreading their teachings.		
8a	Argument 2	In Sunday's attack, a group of up to 1,500 angry villagers stormed a man's home in Pandeglang and **demanded** that he stop hosting the Ahmadiyah's activities there, according to news reports. There is **no question** that the police **must investigate** the incident and arrest those who have caused **physical harm**. Law enforcement agencies **have already come under criticism** from rights groups for failing to protect the Ahmadiyah.	-judg	Monogloss
11	Argument 3	But there are **larger issues** confronting our government and society in light of these attacks. Do we **still respect our laws and the Constitution**? Do we **protect** religious rights? The answers to these **fundamental questions** will determine what **kind of a nation**	-judg	Monogloss

		and society we will be in the future.		
15	Argument 4	The Ahmadiyah sect **poses some complex problems** for our society. Do the followers of the sect have a right to practice their religion **freely**, despite policies and edicts barring them from doing so? What does the Constitution **specifically say** about the rights of sects such as the Ahmadiyah? We **have always said** that our country's strength lies in its ability **to foster unity in diversity**. We **have also prized religious harmony** as a **key part of progress**.	-judg	Monogloss
20	Recommendation	The government **must therefore resolve** religious problems **quickly, firmly and fairly**. If necessary, cases of religious violence **should be brought** before the courts. **It is a shame** that the government has not dealt with the issue **firmly**, allowing it to continue unabated. **Sadly**, we are bound to see more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect. But there **must be clear** and **fair rules** on how we **must relate** with each other in a **free society.** Violence **should never be part** of the equation and **should never be tolerated**. Religion is **an emotive issue** but it too **must be dealt** with in accordance to the law.	-judg	Heterogloss

The prosody of this text is *more subjective*. The reasons below are to prove:

There are 50 attitudes within 27 clauses. This means the writer gives his own emotional feelings on his text, even, there are some clauses containing more than one attitude. The attitudes are applied in all parts of the text. Not only in the *Recommendation* part, but they are also in the *thesis*, *argument* even in the *Title*. The sources of the attitudes are about 78.57% *monogloss*. This means that more than a half of the attitudes come from the writer. 66% of the attitudes are negative, and the rest are positive. This text is kind of editorial text. The negative evaluation is applied by the writer to show his detest toward violence attack of Ahmadiyah in Indonesia society. The negativity or positivity of the applied attitudes depends on the media itself in positioning their ideology toward an issue. This media puts negative evaluation because the media wants to show their contradictory position toward the issue of violence of Ahmadiyah.

Table 4.1.6 Ideology analyses

No of clauses	Clauses	Kinds of Attitudes	Engagement	Generic structure
1	**Turning Blind Eye** to **Religious Bullies**	Negative	Monogloss	Title
3a	Violence has no place in civilized society. An attack on the Ahmadiyah, a minority Islamic sect, which left at least three people dead and several others seriously injured **must be condemned**. Those responsible **must be immediately** brought	Negative	Monogloss	Thesis

	to justice.			
4	The clash in Banten's Pandeglang district on Sunday is **the latest in a series of attacks against the sect.** Over the years, the Ahmadis have faced increasing discrimination and prejudice from the government and mainstream Muslims opposed to the sect's views. The Ahmadiyah followers **have been chased away** from their homes and mosques by angry mobs on numerous occasions. Rival groups **have long justified** these attacks by citing an Indonesia Council of Ulema (MUI) edict which deemed the Ahmadiyah sect as deviant and a 2008 joint ministerial decree which effectively barred the group from worshipping in public and spreading their teachings.	Negative	Heterogloss	Argument 1
8a	In Sunday's attack, a group of up to 1,500 angry villagers stormed a man's home in Pandeglang and **demanded** that he stop hosting the Ahmadiyah's activities there, according to news reports. There is **no question** that the police **must investigate** the incident and arrest those who have caused **physical harm**. Law enforcement agencies **have already come under criticism** from rights groups for failing to protect the Ahmadiyah.	Negative	Monogloss	Argument 2
11	But there are **larger issues** confronting our government and society in light of these attacks. Do we **still respect our laws and the Constitution**? Do we **protect** religious rights? The answers to these **fundamental questions** will determine what **kind of a nation and society** we will be in the future.	Negative	Monogloss	Argument 3

15	The Ahmadiyah sect **poses some complex problems** for our society. Do the followers of the sect have a right to practice their religion **freely**, despite policies and edicts barring them from doing so? What does the Constitution **specifically say** about the rights of sects such as the Ahmadiyah? We **have always said** that our country's strength lies in its ability **to foster unity in diversity**. We **have also prized religious harmony** as a **key part of progress**.	Negative	Monogloss	Argument 4
20	The government **must therefore resolve** religious problems **quickly, firmly and fairly**. If necessary, cases of religious violence **should be brought** before the courts. **It is a shame** that the government has not dealt with the issue **firmly**, allowing it to continue unabated. **Sadly**, we are bound to see more and more cases of violence and intimidation against religious groups like the beleaguered Ahmadiyah sect. But there **must be clear** and **fair rules** on how we **must relate** with each other in a **free society.** Violence **should never be part** of the equation and **should never be tolerated**. Religion is **an emotive issue** but it too **must be dealt** with in accordance to the law.	Negative	Heterogloss	Recommendation

From the table above, we can see that there are many attitudes spreading almost in the whole text. It makes the prosody of the text more subjective. Besides, the attitudes applied are negative attitudes which are more than the positive attitudes. Because of the attitudes applied, the ideology of the text is *left-antagonist*.

Text 2 ─ "Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith"

Table 4.2.1 Analysis of Attitude

No of clause	Form of appraising items	Appraising Items	Affc	Judg	Apprc	Appraised
1.	Carrier-attribute	Ahmadiyah's Critics Are the Ones Who *Should Declare* a New Faith		+prop		Muslim scolars /people
	Ephitet-thing	Ahmadiyah's Critics Are the Ones Who Should Declare a *New Faith*			+val	Faith
2a	Carrier-attribute	As Islamist right-wingers *are dominating* Indonesian public opinion in regard to the Ahmadiyah sect,		+cap		Islamist right-wingers
2b	Carrier-attribute	*It would be wise* to reflect on the fact that when performing their obligatory prayers		+prop		Reflecting the obligatory prayer of ahmadiyah
2c	Deictic-thing	all Muslims must recite Al Fatiha, the opening chapter of *Islam's holy book*, known as "the mother of the Koran,"			+val	Book of islam
2d	Ephitet-thing	And that the sixth verse of that chapter translates as "show us the *straight path."*			+comp complex	The path of islam
3	Carrier-attribute	Either the prophet *was acting like a fool* before God		-cap		The prophet Muhammad
	Verbal-behavioral	*pretended* not to know "the straight path		-ver		The prophet Muhammad
	Mental-process	he *was sincere* in his prayer and genuinely needed God's guidance		+ver		Prophet Muhammad
5a	Behaver-			-cap		Muslims

	receiver	Therefore, if any Muslim *claims* to be following this path				
	Senser-phenomenon	and *knows how to herd* others along the same route		+cap		Muslims
	Ephitet-thing	and knows how to herd others *along the same route*			+react impact	Route of Islam
5c	Verbal-behavioral	surely this person *is speaking out* of arrogance rather than knowledge and		-cap		Person/Muslim
5d	Ephitet-thing	Is far from following the footsteps of *the gentle* and humble Muhammad.		+norm		Prophet of Muhammad
	Ephitet-thing	Is far from following the footsteps of the gentle *and humble Muhammad.*		+norm		Prophet of Muhammad
7	Carrier-attribute	*When you know something, should you stand before God and ask for that thing to be revealed to yo*u?		-prop		Muslim
8	Carrier-attribute	*Have would be silly and disrespectful.*		-prop		People
9	Carrier-ttribute	Therefore, all thinking Muslims (and the Koran repeatedly urges us to think) *should refrain* from claiming clear and certain knowledge of the straight path,		+cap		All muslims
	Ephitet-thing	*Certain knowledge*			-comp complex	Knowledge
10	Ephitet-thing	For to do so is tantamount to claiming superiority to *the spiritual knowledge* of our beloved prophet, who is our spiritual beacon.			-comp complex	Knowledge
	Ephitet-thing	*our beloved prophet*		+prop		Prophet Muhammad
11	Behaver-receiver	*Can one claim to be Muslim while believing oneself to have greater*		-cap		Muslim

		knowledge about spiritual matters than Muhammad?				
	Ephitet-thing	*greater knowledge*			+comp complex	Knowledge
	Ephitet-thing	*spiritual matter*			-comp complex	Spiritual
12a	Ephitet-thing	recently people claiming to have *superior knowledge* of Islam			-comp complex	Knowledge
13	Ephitet-thing	The *only acceptable option* for the Ahmadiyah sect to continue to exist in Indonesia			-val	The option
	Ephitet-thing	*New* religion			+val	Religion
	Ephitet-thing	*Different religion*			-val	Religion
	Ephitet-thing	*Separated religion*			-val	Religion
14a	Carrier-attribute	many lay Muslims *seem to agree* with this solution,	+sec			Many Muslims
14b	Ephitet-thing	but what its advocates tend to forget is that to become a Muslim, *one need only to declare* that there is no god but God and Muhammad is his prophet			-val	The declaration of faith
15	Ephitet-thing	*This simple* declaration of faith			+comp complex	Declaration of faith
16	Carrier-attribute	This simple declaration of faith *has been enough* to make someone a Muslim since the time Muhammad begun preaching Islam in 7th century Arabia.			+val	declaration of Islam to make people as Muslim
	Verbal-behavioral	Ahmadiyah followers *say* this declaration of faith each time they perform sholat.		+norm		Ahmadiyah followers
17	Verbal-behavioral	While some people who call themselves learned in matters of Islam *declare* that the Ahmadiyah sect		+cap		Muslims conservatives

		has left Islam,				
	Ephitet-thing	While some people who call themselves learned in *matters of Islam* declare that the Ahmadiyah sect has left Islam,			+comp complex	Islam
	Behavioral-process	While some people who call themselves learned in matters of Islam declare that the Ahmadiyah sect *has left* Islam,		-prop		Ahmadiyah
19a	Behavioral-process	the tradition tells us that the disciple *defended* his actions by claiming that his victim had only declared his faith because he was afraid of death,		+react impact		Prophet of Muhammad's disciples.
	Verbal-behavior	his actions by claiming that his victim *had only declared* his faith because he was afraid of death,		-cap		the victim of Muhammad
	Mental-process	his actions by claiming that his victim had only declared his faith because he *was afraid* of death,	-insec			the victim of Muhammad
19b	Carrier-atribute	But the prophet *rebutted* him, declaring that only God knows the truth in man's heart.		-cap		prophet of Muhammad
	Thing-qualifier	*The truth* of the man hearth.			+comp complex	The man's hearth
20	Ephitet-thing	*religious experts*		+cap		Experts
	Mental-process	Are not these religious experts who would judge		+cap		Religious experts

		others telling us that they *know more* about Islam than the Prophet Muhammad?				
21a	Carrier-attribute	Ahamdiyah followers *not only profess* the declaration of faith that makes them Muslims,		+cap		Ahmadiyah follower
21b	Carrier-attribute	they *also perform* the prescribed prayers,		+cap		Ahmadiyah follower
	Ephitet-thing	the *prescribed prayers*		+prop		Prayer
21e	Carrier-attribute	If they *are able*, make the pilgrimage to Mecca to follow the rituals of the hajj at least once in their lifetime.		+cap		Ahmadiyah
22	Behavioral-phenomenon	Just like mainstream Muslims, Ahmadiyah followers *also believe* in the six pillars of faith		+ten		Ahmadiyah follower
23	ephitet-thing	*The small* differences			-comp complex	Differences of ahmadiyah
24a	Carrier-attribute	there *will be* a Messiah near the end of time is a belief also held by mainstream Muslims,		+ten		Messiah
	Ephitet-thing	that there will be a Messiah *near the end of time* is a belief also held by mainstream Muslims,			+val	Time
24b	Ephitet-thing	*Only most Muslims* believe that the Messiah has not yet revealed himself		-cap		Muslims
	Behavioral-phenomenon	only most Muslims *believe* that the Messiah has not yet revealed himself		-cap		Muslims
25	Carrier-attribute	Still, believing that Mirza Ghulam Ahmad is the promised Messiah *should not exclude* one from the		-prop		Mirza Ghulam Ahmad

		Islamic community				
26	Carrier-attribute	Muhammad, one *is obliged only*		+prop		Prophet Muhammad
27a	Ephitet-thing	*New type of Islam*			+val	Type of Islam
	Carrier-attribute	Perhaps the scholars of this new type of Islam — one that preaches hatred and violence — *have added* to the declaration of faith		+cap		The scholars
27b	Carrier-attribute	And now to be a Muslim one also should declare that Mirza Ghulam Ahmad *is definitely not* the promised Messiah.		-prop		Mirza Ghulam Ahmad
28a	Ephitet-thing	*Knowledgeable* scholars		+ten		Scholars
	Carrier-attribute	If only these knowledgeable scholars *would be honest*		+prop		Scholars
28b	Verbal-behavioral	and *state* their new declaration of faith,		+cap		Scholars of Islam
28c	Carrier-attribute	things *would be* much simpler,		+prop		Thing about Ahmadiyah's declaration of faith
	Phrase	things would be *much simpler,*			+react impact	Thing about declaration faith of ahmadiyah
28d	Carrier-attribute	because in doing so they *would also openly declare* a new religion		+prop		Scholars of Islam
29	Ephitet-thing	*One important Islamic doctrine* is that there is no priesthood			+comp complex	Islamic doctrine
30a	Carrier-atttribute	Muhammad *had many disciples* of all backgrounds		+norm		diciples of Muhammad
	Thing	*Powerful*		+prop		diciples of Muhammad

	Thing	*Humble*		+prop		diciples of Muhammad
30b	Carrier-attribute	but they were taught that in the eyes of God all people *are equal*		+prop		People
30c	Ephitet-thing	And *only their faith* and deeds can differentiate them in front of God.		+cap		The people's faith
	Carrier-attribute	Only their faith and deeds *can differentiate* them in front of God.		+cap		The people's faith
31	Carrier-attribute	Scholars of Islam *have constricted* the word ulema to mean only scholars of religious disciplines, thus excluding all other branches of knowledge that, in their search for truth, are also fundamentally Islamic.		-cap		Scholars of Islam
	Phrase	They have elevated their status to become "priests" within Islam, with the authority to declare *what is righteous* and what is forbidden in the eyes of God.			+react impact	Authority of scholar
	Phrase	They have elevated their status to become "priests" within Islam, with the authority to declare what is righteous and *what is forbidden* in the eyes of God.			+react impact	Authority of scholar
Number			2	47	25	
Percentage			2.70%	63.51%	33.78%	

There are 74 attitudes applied in the text entitled "*Ahmadiyah's Critics are the One who should declare a new faith"*. This text contains 31 clauses, this means about 90 % clauses have attitudes within it. There are three kinds of attitudes namely affect, judgment and appreciation. All kinds of attitudes are employed in this text; affect (2.70%), judgment (63.51%) and appreciation (33.78%). From the result, this text is dominated by judgment attitude and built up in positive voice. Judgment is indicated to evaluate people's character or behavior. Character or behavior itself can be judged positively or negatively. In this text, the writer puts positive judgment toward Ahmadiyah member since the writer supports Ahmadiyah by stating that Ahmadiyah is just like another Muslim when they perform their prayer. Furthermore, in the middle of Ahmadiyah's controversy, the writer gives recommendation that the problem of ahmadiyah can be made simpler by declaring new faith for them.

Table 4.2.2 Analysis of Engagement

No of clause	Appraising Items	Engagement	
		Monogloss	**Heterogloss**
1.	Ahmadiyah's Critics Are the Ones Who *Should Declare* a New Faith		✓ modality
	As Islamist right-wingers *are dominating* Indonesian public opinion in regard to the Ahmadiyah sect,	✓	
2a	*It would be wise* to reflect on the fact that when performing their obligatory prayers		✓ modality
2b	all Muslims must recite Al Fatiha, the opening chapter of *Islam's holy book*, known as "the mother of the Koran,"		✓ modality
2c	And that the sixth verse of that chapter translates as		✓ projection

	"show us the *straight path.*"		
2d	Either the prophet *was acting like a fool* before God	✓	
3	*pretended* not to know "the straight path	✓	
	he *was sincere* in his prayer and genuinely needed God's guidance	✓	
	Therefore, if any Muslim *claims* to be following this path	✓	
5a	and *knows how to herd* others along the same route	✓	
5c	*surely* this person is speaking out of arrogance rather than knowledge and	✓	
5d	Is far from following the footsteps of *the gentle* and humble Muhammad.	✓	
7	*When you know something, should you stand before God and ask for that thing to be revealed to yo*u?		✓ modality
8	*Have would be silly and disrespectful.*		✓ modality
9	Therefore, all thinking Muslims (and the Koran repeatedly urges us to think) *should refrain* from claiming clear and certain knowledge of the straight path,		✓ modality
10	For to do so is tantamount to claiming superiority to *the spiritual knowledge* of our beloved prophet, who is our spiritual beacon.	✓	
11	*Can one claim to be Muslim while believing oneself to have greater knowledge about spiritual matters than Muhammad?*		✓ modality
12a	recently people claiming to have *superior knowledge* of Islam	✓	
13	The *only acceptable option* for the Ahmadiyah sect to continue to exist in Indonesia They say is for them to declare that they are followers of a new, different and separate religion.		✓ projection
14a	many lay Muslims *seem to agree* with this solution,		✓ projection
14b	but what its advocates tend to forget is that to become a Muslim, *one need only to declare* that there is no god but God and Muhammad is his prophet		✓ projection
15	This simple declaration of faith *has been enough* to make someone a Muslim since the time Muhammad begun preaching Islam in 7th century Arabia.	✓	
16	Ahmadiyah followers *say* this declaration of faith each	✓	

	time they perform sholat.		
17	While some people who call themselves learned in matters of Islam *declare* that the Ahmadiyah sect *has left* Islam,	✓	
19a	the tradition tells us that the disciple *defended* his actions by claiming that his victim had only declared his faith because he was afraid of death,		✓projection
19b	But the prophet *rebutted* him, declaring that only God knows the truth in man's heart.		✓ projection
20	Are not these religious experts who would judge others telling us that they *know more* about Islam than the Prophet Muhammad?		✓ modality
21a	Ahamdiyah followers *not only profess* the declaration of faith that makes them Muslims,	✓	
21b	they *also perform* the prescribed prayers,	✓	
21e	If they are able, make the pilgrimage to Mecca to follow the rituals of the hajj *at least once* in their lifetime.		✓ modality
22	Just like mainstream Muslims, Ahmadiyah followers *also believe* in the six pillars of faith	✓	
24a	there *will be* a Messiah near the end of time is a belief also held by mainstream Muslims,		✓ modality
24b	*Only most Muslims* believe that the Messiah has not yet revealed himself		✓ projection
25	Still, believing that Mirza Ghulam Ahmad is the promised Messiah *should not exclude* one from the Islamic community		✓ modality
26	Muhammad, one *is obliged only*	✓	
27a	Perhaps the scholars of this new type of Islam — one that preaches hatred and violence — *have added* to the declaration of faith	✓	
27b	And now to be a Muslim one also should declare that Mirza Ghulam Ahmad *is definitely not* the promised Messiah.		✓projection
28a	If only these knowledgeable scholars *would be honest*		✓ modality
28b	and *state* their new declaration of faith,		✓ projection
28c	things *would be* much simpler,		✓ modality
	because in doing so they *would also openly declare* a		✓ modality

		✓	
	new religion		
28d	*One important* Islamic doctrine is that there is no priesthood	✓	
29	Muhammad *had many disciples* of all backgrounds — powerful and humble, male and female, young and old, black and white, free man and slave	✓	
30a	*Powerful*	✓	
	Humble	✓	
30b	but they were taught that in the eyes of God all people *are equal*	✓	
30c	And *only their faith* and deeds can differentiate them in front of God.		✓ modality
31	Scholars of Islam *have constricted* the word ulema to mean only scholars of religious disciplines, thus excluding all other branches of knowledge that, in their search for truth, are also fundamentally Islamic.	✓	
	They have elevated their status to become "priests" within Islam, with the authority to declare *what is righteous* and what is forbidden in the eyes of God.	✓	
	They have elevated their status to become "priests" within Islam, with the authority to declare what is righteous and *what is forbidden* in the eyes of God.	✓	

The engagement is mostly monogloss (26 items) and the rest is heterogloss (25 items). This means that there are same numbers between monogloss and heterogloss in this text. The writer really shows his sympathy toward Ahmadiyah. For example, monogloss can be seen when the writer states that Ahmadiyah followers also profess declaration of faith that make them as a Muslim like what Muslims have done in the world. In this case, the writer shows his personal opinion which means to support Ahmadiyah. Instead of giving his own opinion, the writer also prefers to put some data and evidences from other sources to support the issue. The using of data

and evidences to support the argument is indicated as heteroglosia in this text. For example, it can be seen from clause number 24a, the writer states that there *will be* a Messiah near the end of time is a belief also held by mainstream Muslims. The use of modality *will be* has the function to negotiate information. The writer wants to show how probable the statement is.

Table 4.2.3 Analysis of Graduation

Clause no.	Appraising items	Graduation			Form / Meaning
		Force		Focus	
		intensification	Quantification		
1.	*Should declare*	Process			Iso – up-scaled – intensifier
	New faith	Quality			Inf – up-scaled – att.lexis
2a	*are dominating*			Sharpen	up-scaled
2b	*would be wise*	Process			Iso-down-scaled-intensifier
3	*straight path*	process			Iso-Up-scaled-att.lexis
	was acting like a fool	Process			Iso – up-scaled – metaphor
	Pretended	quality			Iso – up-scaled – att.lexis
5b	*was sincere*			Sharpen	Up-scaled
	Claims	process			Iso – up-scaled – att lexis
	knows how to herd	Quality			Inf – up-scaled – att.lexis
5c	*along the same route*	Quality			Iso – up-scaled – intensifier
5d	*Surely*			sharpen	Up-scaled

	the gentle	Process			Inf– up-scaled – Att. Lexis
7	*Humble*	Process			Inf– up-scaled – Att. Lexis
8	*When you know something, should you stand before God and ask for that thing to be revealed to yo*u?	Process			Iso– up-scaled-intensifeir
9	*Have would be silly and disrespectful.*	Process			Iso– up-scaled-intensifier
	should refrain	Process			Iso–up-scaled -intensifier
10	*Certain knowledge*			Sharpen	up-scaled
11	*our beloved prophet*			Sharpen	Up-scaled
	Can one claim to be Muslim while believing oneself to have greater knowledge about spiritual matters than Muhammad?	Process			Iso-up-scaled-intensifier
	greater knowledge	quality			Inf – up-scaled – intensifier
12a	*spiritual matter*	quality			Inf – up-scaled – att.lexis
13	*superior knowledge*			Sharpen	Up-scaled
	Only acceptable option			Sharpen	Up-scaled
	a new religion			Sharpen	Up-scaled
	Different religion			Sharpen	Up-scaled
14a	*Separated religion*			Sharpen	Up-scaled
14b	*Seem to agree*			Soften	Down-scaled
15	*the need only to declare*			Sharpen	Up-scaled
16	*simple declaration of faith*	Quality			Inf-down-scaled-intensifier

17	*has been enough*	Process			Iso-up-scaled-intensifier
	Declare	Process			Iso-up-scaled-att.lexis
	Has left	Process			Iso-up-scaled-att.lexis
19a	*Defended*	Process			Iso-up-scaled-att.lexis
	had only declared	Process			Iso-up-scaled-intensifier
19b	*Was afraid*	Process			Iso-up-scaled-att.lexis
	Rebutted	Process			Iso-up-scaled-att.lexis
20	*the truth*	Process			Iso-up-scaled-att.lexis
	religious experts	Process			Iso-up-scaled-att.lexis
21a	*know more about Islam*	Quality			Iso-up-scaled-intensifier
21b	*not only profess*	Process			Iso-up-scaled-intensifier
	also perform	Process			Iso-up-scaled-att. Lexis
21e	the *prescribed prayers*	Quality			Inf-up-scaled- att. Lexis
22	*at least once*		Number		Inf-up-scaled-intensifier
23	*also believe*	Process			Iso-up-scaled-att.lexis
24a	*The small*		Mass-size		Inf-up-scaled-intensifier
	There will be	Process			Iso– up-scaled-intensifier
24b	*Near the end of time*			Sharpen	Up-scaled
25	*only most*			Sharpen	Up-scaled
26	*Believe*			Sharpen	Up-scaled
25	*should not exclude*	Process			Iso – up-scaled – intensifier
26	*is obliged only*	Process			Iso – up-scaled – intensifier
27a	*New*	Quality			Inf-up-scaled-att.lexis

27b	*Is definitely not messiah*	Process			Iso – up-scaled – intensifier
28a	*Knowledgeable*	Process			Inf – up-scaled – intensifier
	would be honest	Process			Iso – up-scaled – intensifier
28b	*State*	Process			Iso– up-scaled – att.lexis
28c	*much simpler*		Number		Inf-up-scaled-intensifier
28d	*would also openly declare*	Process			Iso – up-scaled – intensifier
29	*one important*	Process			Iso – up-scaled – intensifier
30a	*Many*		Number		Inf-up-scaled-intensifier
30b	*are equal*	Process			Iso – up-scaled – att lexis
	Can differentiate	Process			Iso– up-scaled – intensifier
31	*have constricted*	Process			Iso-up-scaled-att.lexis
	what is righteous	Process			Iso – up-scaled – intensifier
	what is forbidden	Process			Iso – up-scaled – intensifier

Both up-scaled and down-scaled are grading in these attitudes. The graduations are various. As figured in table above, the forms of graduation are about 76.92% is *force* and 23.08% is *focus*. The *up-scaled* attitudes are 95.56% and the *down-scaled* is 4.41%. The form of the attitudes applied is 27.45% *infusion* and 72.55% *isolating*. The option of graduation is 1.96% *metaphor*, 54.90% *intensifier*, and 43.13% *attitudinal lexis*. So, the graduations mostly use force containing process, quality, modality, etc, while the rest is focus: sharpening. In addition, the amplification of the attitudes in this text is mostly up-scaled. This means that the

writer extremely strengthens his evaluation in the text. The writer applies force graduation in the form of attitudional lexis, intensifier, and metaphor. Attitudional lexis can be seen from the clause number 1, 2d, 3, 5b, 5d, 7, 12a, 17, 19a, 19b, 21b, 21e, 27a, 28b, and 31. For example, 'while some people who call themselves learned in matters of Islam *declare* that the Ahmadiyah sect has left Islam. 'Declare'is indicated as attitudioanl lexis because this lexis is purposed to explain person who call themselves learned in matters of Islam that reveal ahmadiyah sect as heresy. Therefore, intensifier can be seen in clause number 5c, 11, 16, 21a, 22, 24a, 28c, 30a. The writer applies intensifier to make it possible for the readers to compare the thing in the issue being discussed in the text. Besides, this is the way to say how strongly he feels about the issue of Ahmadiyah. For example, when the writer reveals that "If only these knowledgeable scholars would be honest and state their new declaration of faith things would be much *simpler"*. This shows that the problem of Ahmadiyah can be made simpler by declaring New Faith for them.

Table 4.2.4 Analysis of Genre

Generic structure	Clauses
Title	Ahmadiyah's Critics Are the Ones Who **Should Declare** a New Faith
Issue	As Islamist right-wingers are dominating Indonesian public opinion in regard to the Ahmadiyah sect, it would be wise to reflect on the fact that when performing their obligatory prayers, all Muslims must recite Al Fatiha, the opening chapter of Islam's holy book, known as "the mother of the Koran," And that the sixth verse of that chapter translates as "show us the straight path." Even the Prophet Muhammad recited this verse every time he performed sholat. Taken at face value this can mean one of two things: Either the

	prophet was acting like a fool before God and pretended not to know "the straight path," or he was sincere in his prayer and genuinely needed God's guidance and grace to keep on the straight and narrow path. Therefore, if any Muslim claims to be following this path and knows how to herd others along the same route, surely this person is speaking out of arrogance rather than knowledge andIs far from following the footsteps of the gentle and humble Muhammad. Whoever claims to know the straight path should not recite Al Fatiha in his or her sholat. When you know something, should you stand before God and ask for that thing to be revealed to you? God is all-knowing, and thus asking God for something that you already have would be silly and disrespectful. Therefore, all thinking Muslims (and the Koran repeatedly urges us to think) should refrain from claiming clear and certain knowledge of the straight path, for to do so is tantamount to claiming superiority to the spiritual knowledge of our beloved prophet, who is our spiritual beacon. Can one claim to be Muslim while believing oneself to have greater knowledge about spiritual matters than Muhammad?
Argument against	Recently people claiming to have superior knowledge of Islam and to represent Muslims have been calling for the Ahmadiyah sect to be banned in Indonesia if its members continue to call themselves Muslim and to use Islamic symbols. The only acceptable option for the Ahmadiyah sect to continue to exist in Indonesia, they say, is for them to declare that they are followers of a new, different and separate religion. Many lay Muslims seem to agree with this solution, but what its advocates tend to forget is that to become a Muslim, one need only to declare that there is no god but God and Muhammad is his prophet. This simple declaration of faith has been enough to make someone a Muslim since the time Muhammad begun preaching Islam in 7th century Arabia.
Elaboration	All Ahmadiyah followers **say this declaration of faith** each time they perform sholat. While some people who call themselves learned in **matters of Islam declare** that the Ahmadiyah sect **has left** Islam, let us recall a hadith (tradition) that tells us how Muhammad was seriously **upset** when, in battle, one of his disciples put to the sword an enemy who recited the declaration of Islamic faith. The tradition tells us that the disciple **defended** his actions by claiming that his victim **had only declared his faith** because he **was afraid of death**, but the prophet **rebutted** him, declaring that only God **knows the truth in man's heart.** Are not these **religious experts** who would judge others telling us that they **know more** about Islam than the Prophet Muhammad?

| Argument for | Ahamdiyah followers **not only profess** the declaration of faith that makes them Muslims, they **also perform** the **prescribed prayers**, pay the zakat alms for the poor, fast during Ramadan and, If they are able, make the pilgrimage to Mecca to follow the rituals of the hajj **at least once** in their lifetime. Just like mainstream Muslims, Ahmadiyah followers **also believe in the six pillars of faith**: in God, in his angels, in his books, in his prophets, in fate and in the Day of Judgment.
The small difference between the Ahmadiyah faith and the belief of the mainstream is that Ahmadis **believe** that Mirza Ghulam Ahmad was a prophet — the Messiah, Jesus in his second coming. That there will be a Messiah **near the end of time** is a belief also held by mainstream Muslims, **only most Muslims believe** that the Messiah has not yet revealed himself. Still, believing that Mirza Ghulam Ahmad is the promised Messiah **should not exclude** one from the Islamic community, for to be a Muslim, since the times of the Prophet Muhammad, **one is obliged only** to declare that there is no god but God and that Muhammad is his prophet. Perhaps the scholars of this **new type of Islam** — one that preaches hatred and violence — **have added** to the declaration of faith, and now to be a Muslim one also **should declare** that Mirza Ghulam Ahmad **is definitely not the promised Messiah**. If only **these knowledgeable scholars would be honest** and **state** their **new declaration of faith**, things **would be much simpler**, because in doing so they **would also openly declare a new religion**, somewhat different to the message of peace and love brought to mankind by Muhammad 1,400 years ago. **One important Islamic doctrine** is that **there is no priesthood**. Muhammad **had many disciples** of all backgrounds — **powerful and humble**, male and female, young and old, black and white, free man and slave — but they were taught that in the eyes of God **all people are equal** And **only their faith** and deeds **can differentiate** them in front of God. |
| Elaboration | **One important Islamic doctrine** is that **there is no priesthood**. Muhammad **had many disciples** of all backgrounds — **powerful and humble**, male and female, young and old, black and white, free man and slave — but they were taught that in the eyes of God **all people are equal** And **only their faith** and deeds **can differentiate** them in front of God. |

Recommendation	Scholars of Islam **have constricted** the word ulema to mean only scholars of religious disciplines, thus excluding all other branches of knowledge that, in their search for truth, are also fundamentally Islamic. They **have elevated** their status to become "priests" within Islam, with the authority **to declare** what **is righteous** and what **is forbidden** in **the eyes of God**. Instead of forcing Ahmadiyah people out of Islam with violence, intimidation and murder, it is these people **who should declare** a new non-peaceful, priest-led, non-Islamic religion.

The social function is that the writer wants to show his sympathy toward Ahamadiyah. The writer gives positive evaluation in the text. The writer wants to influence and to persuade the reader that the problem of Ahmadiyah can be made simpler by declaring new faith for them. The text consists of thesis, arguments and recommendation.

- *Issue*   : Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith.

- *Argument against*   : Recently people claiming to have superior knowledge of Islam and to represent Muslims have been calling for the Ahmadiyah sect to be banned in Indonesia if its members continue to call themselves Muslim and to use Islamic symbols.

- *Argument for*   : Ahamdiyah followers not only profess the declaration of faith that makes them Muslims, they also perform the prescribed prayers, pay the zakat alms for the poor, fast during Ramadan and, If they are able,

make the pilgrimage to Mecca to follow the rituals of the hajj at least once

in their lifetime

- *Recommendation*   : Instead of forcing Ahmadiyah people out of Islam

   with violence, intimidation and murder, it is these people who should

   declare a new non-peaceful, priest-led, non-Islamic religion

Therefore, based on evidence above, the text is categorized into *discussion*

genre since the text is discussed in two-side arguments.

Table 4.2.5 Analysis of Prosody

Clause No.	Generic structure	Clauses	Kinds of Att.	Engagement
1	Title	Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith	+apprc	Heterogloss
2a-11	Issue	As Islamist right-wingers are dominating Indonesian public opinion in regard to the Ahmadiyah sect, it would be wise to reflect on the fact that when performing their obligatory prayers, all Muslims must recite Al Fatiha, the opening chapter of Islam's holy book, known as "the mother of the Koran," And that the sixth verse of that chapter translates as "show us the straight path." Even the Prophet Muhammad recited this verse every time he performed sholat. Taken at face value this can mean one of two things: Either the prophet was acting like a fool before God and pretended not to know "the straight path," or he was sincere in his prayer and genuinely needed God's guidance and grace to keep on the straight and narrow path. Therefore, if any Muslim claims to be following this path and knows how to herd	+judg	Heterogloss

		others along the same route, surely this person is speaking out of arrogance rather than knowledge andIs far from following the footsteps of the gentle and humble Muhammad. Whoever claims to know the straight path should not recite Al Fatiha in his or her sholat. When you know something, should you stand before God and ask for that thing to be revealed to you? God is all-knowing, and thus asking God for something that you already have would be silly and disrespectful. Therefore, all thinking Muslims (and the Koran repeatedly urges us to think) should refrain from claiming clear and certain knowledge of the straight path, for to do so is tantamount to claiming superiority to the spiritual knowledge of our beloved prophet, who is our spiritual beacon. Can one claim to be Muslim while believing oneself to have greater knowledge about spiritual matters than Muhammad?		
12a-16	Argument against	Recently people claiming to have superior knowledge of Islam and to represent Muslims have been calling for the Ahmadiyah sect to be banned in Indonesia if its members continue to call themselves Muslim and to use Islamic symbols. The only acceptable option for the Ahmadiyah sect to continue to exist in Indonesia, they say, is for them to declare that they are followers of a new, different and separate religion. Many lay Muslims seem to agree with this solution, but what its advocates tend to forget is that to become a Muslim, one need only to declare that there is no god but God and Muhammad is his prophet. This simple declaration of faith has been enough to make someone a Muslim since the time Muhammad begun preaching Islam in 7th century Arabia.	-apprc	Monogloss

		All Ahmadiyah followers say this declaration of faith each time they perform sholat.		
17-20	Elaboration	While some people who call themselves learned in matters of Islam declare that the Ahmadiyah sect has left Islam, let us recall a hadith (tradition) that tells us how Muhammad was seriously upset when, in battle, one of his disciples put to the sword an enemy who recited the declaration of Islamic faith. The tradition tells us that the disciple defended his actions by claiming that his victim had only declared his faith because he was afraid of death, but the prophet rebutted him, declaring that only God knows the truth in man's heart. Are not these religious experts who would judge others telling us that they know more about Islam than the Prophet Muhammad?	-judg	Heterogloss
21a-22	Argument for	Ahamdiyah followers not only profess the declaration of faith that makes them Muslims, they also perform the prescribed prayers, pay the zakat alms for the poor, fast during Ramadan and, If they are able, make the pilgrimage to Mecca to follow the rituals of the hajj at least once in their lifetime. Just like mainstream Muslims, Ahmadiyah followers also believe in the six pillars of faith: in God, in his angels, in his books, in his prophets, in fate and in the Day of Judgment.	+judg	Monogloss
23-30c	Elaboration	The small difference between the Ahmadiyah faith and the belief of the mainstream is that Ahmadis believe that Mirza Ghulam Ahmad was a prophet — the Messiah, Jesus in his second coming. That there will be a Messiah near the end of time is a belief also held by mainstream Muslims, only most Muslims believe that the Messiah has not yet revealed himself. Still, believing that Mirza Ghulam	+judg	Heterogloss

		Ahmad is the promised Messiah should not exclude one from the Islamic community, for to be a Muslim, since the times of the Prophet Muhammad, one is obliged only to declare that there is no god but God and that Muhammad is his prophet. Perhaps the scholars of this new type of Islam — one that preaches hatred and violence — have added to the declaration of faith, and now to be a Muslim one also should declare that Mirza Ghulam Ahmad is definitely not the promised Messiah. If only these knowledgeable scholars would be honest and state their new declaration of faith, things would be much simpler, because in doing so they would also openly declare a new religion, somewhat different to the message of peace and love brought to mankind by Muhammad 1,400 years ago. One important Islamic doctrine is that there is no priesthood. Muhammad had many disciples of all backgrounds — powerful and humble, male and female, young and old, black and white, free man and slave — but they were taught that in the eyes of God all people are equal And only their faith and deeds can differentiate them in front of God.One important Islamic doctrine is that there is no priesthood. Muhammad had many disciples of all backgrounds — powerful and humble, male and female, young and old, black and white, free man and slave — but they were taught that in the eyes of God all people are equal And only their faith and deeds can differentiate them in front of God.		
31-33	Recommendation	Scholars of Islam have constricted the word ulema to mean only scholars of religious disciplines, thus excluding all other branches of knowledge that, in their search for truth, are also fundamentally Islamic. They have elevated their status to become "priests" within	-judg	Monogloss

		Islam, with the authority to declare what is righteous and what is forbidden in the eyes of God. Instead of forcing Ahmadiyah people out of Islam with violence, intimidation and murder, it is these people who should declare a new non-peaceful, priest-led, non-Islamic religion.		

This text uses many attitudes. From 33 clauses, it contains 74 attitudes. The attitudes are employed in all part of the text; in the title, thesis, argument and reiteration. From the analysis, most opinions come from inside of the writer. Morover, the writer also puts his own opinion (monogloss) which support the issue by giving positive evaluations (see clause number 21a and 21b). Therefore, the voice or prosody of the text is more objective because monogloss and heterogloss have the same number in this text.

Table 4.2.6 Analysis of Ideology

Clause No.	Clauses	Kinds of Att.	Engagement	Generic structure
1	Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith	Positive	Heterogloss	Title
2a-11	As Islamist right-wingers are dominating Indonesian public opinion in regard to the Ahmadiyah sect, it would be wise to reflect on the fact that when performing their obligatory prayers, all Muslims must recite Al Fatiha, the opening chapter of Islam's holy book, known as "the mother of the Koran," And that the sixth verse of that chapter translates as "show us the straight path."	Positive	Heterogloss	Issue

	Even the Prophet Muhammad recited this verse every time he performed sholat. Taken at face value this can mean one of two things: Either the prophet was acting like a fool before God and pretended not to know "the straight path," or he was sincere in his prayer and genuinely needed God's guidance and grace to keep on the straight and narrow path. Therefore, if any Muslim claims to be following this path and knows how to herd others along the same route, surely this person is speaking out of arrogance rather than knowledge andIs far from following the footsteps of the gentle and humble Muhammad. Whoever claims to know the straight path should not recite Al Fatiha in his or her sholat. When you know something, should you stand before God and ask for that thing to be revealed to you? God is all-knowing, and thus asking God for something that you already have would be silly and disrespectful. Therefore, all thinking Muslims (and the Koran repeatedly urges us to think) should refrain from claiming clear and certain knowledge of the straight path, for to do so is tantamount to claiming superiority to the spiritual knowledge of our beloved prophet, who is our spiritual beacon. Can one claim to be Muslim while believing oneself to have greater knowledge about spiritual matters than Muhammad?			
12a-16	Recently people claiming to have superior knowledge of Islam and to represent Muslims have been calling for the Ahmadiyah sect to be banned in Indonesia if its members continue to call themselves Muslim and to use Islamic symbols. The only acceptable option for the Ahmadiyah sect to continue to exist in Indonesia, they say, is for them to declare that they are followers of a new, different and	Negative	Monogloss	Argument against

	separate religion. Many lay Muslims seem to agree with this solution, but what its advocates tend to forget is that to become a Muslim, one need only to declare that there is no god but God and Muhammad is his prophet. This simple declaration of faith has been enough to make someone a Muslim since the time Muhammad begun preaching Islam in 7th century Arabia.All Ahmadiyah followers say this declaration of faith each time they perform sholat.			
17-20	While some people who call themselves learned in matters of Islam declare that the Ahmadiyah sect has left Islam, let us recall a hadith (tradition) that tells us how Muhammad was seriously upset when, in battle, one of his disciples put to the sword an enemy who recited the declaration of Islamic faith. The tradition tells us that the disciple defended his actions by claiming that his victim had only declared his faith because he was afraid of death, but the prophet rebutted him, declaring that only God knows the truth in man's heart. Are not these religious experts who would judge others telling us that they know more about Islam than the Prophet Muhammad?	Negative	Heterogloss	Elaboration
21a-22	Ahamdiyah followers not only profess the declaration of faith that makes them Muslims, they also perform the prescribed prayers, pay the zakat alms for the poor, fast during Ramadan and, If they are able, make the pilgrimage to Mecca to follow the rituals of the hajj at least once in their lifetime. Just like mainstream Muslims, Ahmadiyah followers also believe in the six pillars of faith: in God, in his angels, in his books, in his prophets, in fate and in the Day of Judgment.	Positive	Monogloss	Argument for

23-30c	The small difference between the Ahmadiyah faith and the belief of the mainstream is that Ahmadis believe that Mirza Ghulam Ahmad was a prophet — the Messiah, Jesus in his second coming. That there will be a Messiah near the end of time is a belief also held by mainstream Muslims, only most Muslims believe that the Messiah has not yet revealed himself. Still, believing that Mirza Ghulam Ahmad is the promised Messiah should not exclude one from the Islamic community, for to be a Muslim, since the times of the Prophet Muhammad, one is obliged only to declare that there is no god but God and that Muhammad is his prophet. Perhaps the scholars of this new type of Islam — one that preaches hatred and violence — have added to the declaration of faith, and now to be a Muslim one also should declare that Mirza Ghulam Ahmad is definitely not the promised Messiah. If only these knowledgeable scholars would be honest and state their new declaration of faith, things would be much simpler, because in doing so they would also openly declare a new religion, somewhat different to the message of peace and love brought to mankind by Muhammad 1,400 years ago. One important Islamic doctrine is that there is no priesthood. Muhammad had many disciples of all backgrounds — powerful and humble, male and female, young and old, black and white, free man and slave — but they were taught that in the eyes of God all people are equal And only their faith and deeds can differentiate them in front of God.One important Islamic doctrine is that there is no priesthood. Muhammad had many disciples of all backgrounds — powerful and humble, male and female, young and old, black and white, free man and slave — but they were taught that	Positive	Heterogloss	Elaboration

	in the eyes of God all people are equal And only their faith and deeds can differentiate them in front of God.			
31-33	Scholars of Islam have constricted the word ulema to mean only scholars of religious disciplines, thus excluding all other branches of knowledge that, in their search for truth, are also fundamentally Islamic. They have elevated their status to become "priests" within Islam, with the authority to declare what is righteous and what is forbidden in the eyes of God. Instead of forcing Ahmadiyah people out of Islam with violence, intimidation and murder, it is these people who should declare a new non-peaceful, priest-led, non-Islamic religion.	Negative	Monogloss	Recommend ation

Most attitudes in this text are dominated with positive than negative attitude. This means supporting. The writer tries to give positive side of Ahamdiyah followers since the writer tries to give positive assessment toward Ahmadiyah. The writer states that in the middle of controversy of Ahmadiyah, Ahmadiyah still can be said as part of Islam. Ahmadiyah is just like another Muslim in performing their prayers. In this case, the writer tries to support Ahmadiyah. The writer clearly expresses his support toward Ahmadiyah. However, the attitude of writer does not show explicitly in this text since the writer also puts some facts and evidence from the others. The writer points the issue by looking for many sides, before deciding his position. So the ideology is *right-protagonist* since the writer tends to give positive evaluation and sympathy to Ahmadiyah.

Text 3一 **"Disbanding Ahmadiyah costs the freedom of the nation"**

Table 4.3.1 Analysis of Attitude

No of clause	Form of appraising items	Appraising Items	Affc	Judg	Apprc	Appraised
1	Carrier-attribute	Disbanding Ahmadiyah *costs* the freedom of the nation			-react Impact	Disbanding ahmadiyah
	ephitet-thing	*The freedom* of nation			+comp Complex	Nation
	Behavioral-process	By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "controversial gift" on Indonesians, a gift that *would displease* proponents of tolerance, peace and common sense			-prop	Gift for Indonesian people
	Thing-qualifier	*Proponents* of tolerance			+val	Tolerance
	Ephitet-thing	*Common* sense			+val	Sense
3	Verbal-behavioral	*He will take* serious steps to disband Ahmadiyah.		+ten		Suryadamas Ali
	Ephitet-thing	*Serious* step			+val	Step of disbanding ahmadiyah
4	Carrier-attribute	The arguments supporting his statement *sound obsolete* and unfounded.			-val	Supporting argument of suryadama's statement
	Carrier-attribute	Augments supporting his statement sound obsolete *and unfounded.*			-val	Supporting argument of suryadama's statement
6	Mental-process	The public *knows* where these "weak laws" lead us.		+cap		Public
	Ephitet-	*Weak* laws			-val	Laws

	thing					
7	Carrier-attribute	As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver *is not mindless.*			-val	Suryadamas Ali's maneuver
8	Ephitet-thing	*Genuine* Motivations			+val	motivations of Suryadamas Ali in disbanding ahmadiyah
	Carrier-attribute	Genuine motivations behind his effort *should be explained*		+prop		The motivation behind of Suryadama's statement in disbanding Ahmadiyah
9a	Carrier-attribute	however, as he *will unlikely explain* what has really provoked him to lash out at the religious minority		-ten		Suryadamas ali
	Phrase	however, as he will unlikely explain *what has really provoked* him to lash out at the religious minority		-ten		Suryadamas Ali
	Thing-qualifier	*Religious minority*			-val	Religious of people minority
9b	Carrier-attribute	We *can only guess.*		+cap		Indonesian people
10	Ephitet-thing	*first* clue			+comp Complex	Clue
11	Carrier-attribute	As a politician, he *needs* popularity to enhance the number of voters for his party		+norm		Suryadamas Ali
12	Thing	To become *the center* of the media's attention is of great benefit to him.			+val	the media's attention
	Ephitet-thing	*Great* benefit			+comp Complex	benefit of becoming the center's attention

13	Carrier-attribute	He *is now popular*.		+norm		Suryadama ali
14	Carrier-attribute	As soon as you type his name into Google, his statement about disbanding Ahmadiyah *will appear* in various online publications.		+ten		The name of Suryadamas related to his statement in disbanding Ahmadiyah
15	Ephitet-thing	*Serious* competitor			+comp Complex	competitor of PPP's party
16	Carrier-attribute	However, the PKS *is seemingly building its image* as an "open political party" that "makes room" for the values of pluralism and nationalism			+react impact	PKS
17	Carrier-attribute	This party *has seemed to have learned* the lesson that Indonesians are not fond of leaning too far to the right			+val	The party
	Carrier-attribute	This party has seemed to have learned the lesson that Indonesians *are not fond of leaning* too far to the right		+prop		Indonesians people
18	Behavioral-process	PKS leaders *want to swing* the party to the middle, at least in the eyes of the public	+des			PKS leader
19	Carrier-attribute	The gambit *sounds tactical*			-val	The gambit
20	Carrier-attribute	The PKS also *deserves* credit			+val	The PKS
21	Carrier-attribute	Politics *is about the voters*			+val	Politics
	Carrier-attribute	Politics is about the voters, in front of whom your principles *should be disguised*		-prop		People's principle
22	Carrier-attribute	However, the strategy also *yields risks*.			-val	The strategy politics
23a	Thing-qualifier	*Indonesian voters*		+cap		Indonesian citizen
	Thing-qualifier	*nationalist sentiments*		-prop		Nationalist
	Carrier-	Indonesian voters with		+prop		Indonesian citizen

	attribute	nationalist sentiments *may look* at the PKS' move with a measure of skepticism				and nationalist sentiment
23b	Ephitet-thing	*Loyal* voters		+ten		Voters
	Ephitet-thing	*radical* Mind		-ten		People having radical minds
	Carrier-attribute	While loyal voters with conservative and radical minds *may leave* the party		-prop		Loyal voters and radical minds
	Carrier-attribute	While loyal voters with conservative and radical minds may leave the party, seeing that the party *has betrayed* their original ideology			-val	The party
	Ephitet-thing	*Original* ideology			+val	Ideology of the party
24	Thing-qualifier	The PPP, which wants to construct itself as an *icon of conservatism*, has seized on an opportunity			-val	PPP
	Carrier-attribute	The PPP, which wants to construct itself as an icon of conservatism, *has seized* on an opportunity			+comp Complex	PPP
25	Carrier-attribute	The Ahmadiyah issue *has been chosen* to attract potential conservative and radical voters.			+val	Ahmadiyah issue
	Ephitet-thing	*potential* conservatives			+val	Conservative
27	Carrier-attribute	Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and other intellectual endeavors, *cannot be belittled.*		+cap		The contribution of Ahmadiyah

28	Ephitet-thing	*high* regard			+val	The regard of Ahmadiyah's achievement in the world
29	Phrase	*What is obvious*			+react Impact	a case of Ahmadiyah
	Carrier-attribute	What is obvious is that in the soil of Indonesia, Ahmadiyah *has stood* for much longer than those who want to eradicate it.		+cap		Ahmadiyah
	Phrase	What is obvious is that in the soil of Indonesia, Ahmadiyah has stood for *much longer* than those who want to eradicate it**.**			+val	Ahmadiyah existension
30	Carrier-attribute	Ahmadiyah *has contributed* much more than those who want to annihilate it.		+cap		Ahmadiyah's contribution
	Phrase	Ahmadiyah has contributed *much more* than those who want to annihilate it.		+cap		Ahmadiyah's contribution
31	Carrier-attribute	Ahmadiyah *is part* of Indonesia.		+ver		Ahmadiyah
32	Carrier-attribute	*If its members are not allowed to live in this country, which they love as much as we do, where should they go?*	-unhap misery			Ahmadiyah members
33	Carrier-attribute	*Should we just throw them into ocean?*		-prop		Indonesian people
35	Carrier-attribute	There are *rows and rows* of Indonesian leaders and intellectuals who will side with the "oppressed" Ahmadiyah		+cap		Indonesian leader and intellectual
36	Carrier-attribute	If Ahmadiyah is disbanded because its teachings *are different* from Indonesian Shafi'ite Sunni majority,			-comp Complex	The teaching of Ahmadiyah
37	Existence-	There are *more sects* and			+react	Sects and Islamic

	circumstance	Islamic groups			Impact	group
38	Ephitet-thing	The *same warning* rings true for those who embrace different faiths.			-comp Complex	warning to those who embrace different faith
	Ephitet-thing	*different* faiths			-val	Faiths
39	Carrier-attribute	Simply put our fate and freedom *is now attached* to that of Ahmadiyah.			-comp Complex	Indonesian's fate and freedom
40	Carrier-attribute	To allow Ahmadiyah to be disbanded *means* to let us follow the same fate			-comp Complex	allowing ahmadiyah to be disbanded
	Ephitet-thing	*the same* fate			-val	Fate like Ahmadiyah
41	Carrier-attribute	Here, in Indonesia, we *persecute* our own brother Muslims.		-prop		Indonesian people
	Ephitet-thing	*own brother Muslims*		+ver		Brother Muslims of Indonesian people
		Number	2	27	37	
		Percentage	4.61 %	41.54 %	53.85%	

There are 66 attitudes applied in the text entitled "Disbanding Ahmadiyah costs the freedom of the nation". This text contains 41 clauses. All kinds of attitude are employed; affect (4.61%), judgment (41.54%) and appreciation (53.85%). Appreciation attitudes are dominated in this text built up in positive stance. Besides, the writer also judges the character; it can be seen from judgment used in this text. The writer also expresses his feeling through affect of attitude proved on clause number 40. The writer doesn't only give evaluation toward Ahmadiyah but the writer

also judges Suryadamas Ali as a politician related to his statement for disbanding Ahmadiyah. In this text, the writer really disagrees with the statement of disbanding Ahmadiyah. The writer states that Ahmadiyah is a part of Indonesia. Appreciation is used in this text and most of them are positive appreciation since the writer tries to support Ahmadiyah.

Table 4.3.2 Analysis of Engagement

No of clause	Appraising Items	Engagement	
		Monogloss	**Heterogloss**
1	Disbanding Ahmadiyah *costs* the freedom of the nation	✓	
	The freedom of nation	✓	
	By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "controversial gift" on Indonesians, a gift that *would displease* proponents of tolerance, peace and common sense		✓ projection
3	He *willl take* serious steps to disband Ahmadiyah.		✓ modality
4	The arguments supporting his statement *sound obsolete* and unfounded.	✓	
	Augments supporting his statement sound obsolete *and unfounded.*	✓	
6	The public *knows* where these "weak laws" lead us.		✓ projection
	Weak laws	✓	
7	As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver *is not mindless.*	✓	
	Genuine motivations behind his effort *should be explained*		✓ modality
9a	however, as he *will unlikely explain* what has		✓ modality

	really provoked him to lash out at the religious minority		
9b	We *can only guess*.		✓ modality
11	As a politician, he *needs* popularity to enhance the number of voters for his party	✓	
12	To become *the center* of the media's attention is of great benefit to him.	✓	
	Great benefit	✓	
13	He *is now popular*.	✓	
14	As soon as you type his name into Google, his statement about disbanding Ahmadiyah *will appear* in various online publications.		✓ modality
16	However, the PKS *is seemingly building its image* as an "open political party" that "makes room" for the values of pluralism and nationalism		✓ projection
17	This party *has seemed* to have learned the lesson that Indonesians are not fond of leaning too far to the right		✓ projection
18	PKS leaders *want to swing* the party to the middle, at least in the eyes of the public	✓	
19	The gambit *sounds tactical*	✓	
20	The PKS also *deserves* credit	✓	
21	Politics *is about the voters*	✓	
	Politics is about the voters, in front of whom your principles *should be disguised*		✓ modality
22	However, the strategy also *yields risks*.	✓	
23a	Indonesian voters with nationalist sentiments *may look* at the PKS' move with a measure of skepticism		✓ modality
23b	While loyal voters with conservative and radical minds *may leave* the party		✓ modality
24	The PPP, which wants to construct itself as an *icon of conservatism*, has seized on an opportunity	✓	
25	The Ahmadiyah issue *has been chosen* to attract potential conservative and radical voters.	✓	
27	Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into		✓ projection

	Javanese and other intellectual endeavors, *cannot be belittled.*		
28	*high* regard	✓	
29	*What is obvious*	✓	
	What is obvious is that in the soil of Indonesia, Ahmadiyah *has stood* for much longer than those who want to eradicate it.	✓	
30	Ahmadiyah *has contributed* much more than those who want to annihilate it.	✓	
31	Ahmadiyah *is part* of Indonesia.	✓	
32	*If its members are not allowed to live in this country, which they love as much as we do, where should they go?*	✓	
33	*Should we just throw them into ocean?*		✓ modality
35	There are *rows and rows* of Indonesian leaders and intellectuals who will side with the "oppressed" Ahmadiyah	✓	
36	If Ahmadiyah is disbanded because its teachings *are different* from Indonesian Shafi'ite Sunni majority,	✓	
37	There *are more sects* and Islamic groups	✓	
38	The *same warning* rings true for those who embrace different faiths.	✓	
	different faiths	✓	
39	Simply put our fate and freedom *is now attached* to that of Ahmadiyah.	✓	
40	To allow Ahmadiyah to be disbanded *means* to let us follow the same fate	✓	
	the same fate	✓	
41	Here, in Indonesia, we *persecute* our own brother Muslims.	✓	

From the table above, the engagements of the attitudes in this text are 32 monogloss and 14 heterogloss. It means that most of opinions come from the writer himself. The writer wants to show his personal opinion toward an issue. However, the attitude of the writer does not show explicitly in this text since the writer also puts some data and facts from other sources to support his argument. For example when the writer states that 'Iskandar Zulkarnain, a scholar on Ahmadiyah, writes that Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and other intellectual endeavors, cannot be belittled'. The writer states that Ahmadiyah has contributed Indonesia by giving some achievements. In this case, the writer does not only put his own opinion but also he puts fact from other source to support his argument. So, this text is also indicated as heteroglosia.

Table 4.3.3 Analysis of Graduation

Clause no.	Appraising items	Graduation			Form / Meaning
		Force		Focus	
		Intensification	Quantification		
1	*Costs*			Sharpen	Up-scaled
	The freedom of nation	Quality			Inf – up-scaled – att.lexis
2	*Controversial* gift	Quality			Inf– up-scaled – att.lexis
	Would displease	Process			Iso- up-scaled – intensifier

	Proponents of tolerance			Sharpen	Up-scaled
3	*will take*	Process			Iso- up-scaled – intensifier
	Serious step			Sharpen	Up-scaled
4	*sound obsolete*			Sharpen	Up-scaled
	Unfounded			Sharpen	Up-scaled
6	*Knows*	Process			Iso-down-scaled – att.lexis
	Weak laws			Sharpen	Up-scaled
7	*is not mindless*			Sharpen	Up-scaled
8	*Genuine* Motivations			Soften	Down-scaled
	should be explained	Process			Iso - up-scaled – intensifier
9a	*will unlikely explain*	Process			Iso- up-scaled – intensifier
	what has really provoked			Sharpen	Up-scaled
9b	*Can only guess*	Process			Iso-up-scaled-intensifier
10	*first* clue		Number		Inf-up-scaled-intensifier
11	*Needs* popularity	Process			Iso-up-scaled-att.lexis
12	*the center*			Sharpen	Up-scaled
	Great benefit		Number		Inf-up-scaled-intensifier
13	Is now *popular*			Sharpen	Up-scaled
14	*will appear*	Process			Iso- up-scaled – intensifier
15	*Serious* competitor			Sharpen	Up-scaled
16	*is seemingly building*	Process			Iso-Down-scaled-intensifier
17	*has seemed*			Soften	Down-scaled

	are not fond of leaning	Process			Iso – down-scaled – att lexis
18	*want to swing*			Sharpen	Up-scaled
19	*Sounds tactical*			Sharpen	Up-scaled
20	*Deserve*	Process			Iso-down-scaled-att.lexis
21	*is about the voters*			Sharpen	Up-scaled
	Should be distinguished	Process			Iso- up-scaled – intensifier
22	*yields* risks			Sharpen	Up-scaled
23a	Indonesian *voters*			sharpen	Up-scaled
	nationalist *sentiments*			Sharpen	Up-scaled
	May look	Process			Iso-down-scaled-intensifier
23b	*Loyal* voters	Quality			Inf-up-scaled-att.lexis
	radical Mind	Quality			Inf-up-scaled-att.lexis
	may leave the party	Process			Iso-up-scaled-intensifier
	has betrayed			Sharpen	Up-scaled
	Original ideology			Soften	Down-scaled
24	*icon of conservatism*	Quality			Inf-up-scaled-metaphor
	has seized	Process			Iso-up-scaled-metaphor
25	*has been chosen to attract*	Process			Inf– up-scaled – att lexis
	Potential conservatives	Quality			Inf-up-scaled-att.lexis
27	*cannot be belittled*	Process			Iso-up-scaled-intensifier
28	*high* regard			sharpen	Up-scaled

29	*What is obvious*			sharpen	Up-scaled
	has stood	Process			Iso-up-scaled-att.lexis
	Much longer than those who want to eradicate it**.**		Number		Iso-up-scaled-intensifier
30	*Has contributed*			Sharpen	Up-scaled
31	*is part* of Indonesia			Sharpen	Up-scaled
32	*If its members are not allowed to live in this country, which they love as much as we do, where should they go?*	Process			Iso- up-scaled – intensifier
33	*Should we just throw them into ocean?*	Process			Iso- up-scaled – intensifier
35	there are *rows and rows*		Mass		Iso-up-scaled-intensifier
36	*are different*			Sharpen	Up-scaled
38	*The same* warning			Sharpen	Up-scaled
	different faiths			Sharpen	Up-scaled
39	*Is now attached* to that of ahmadiyah	Process			Iso-up-scaled-att.lexis
40	*Means*	Process			Iso-down-scaled-att.lexis
	the same fate			Sharpen	Up-scaled
41	*Persecute*			sharpen	Up-scaled
	own brother Muslims			sharpen	Up-scaled

As explained in Chapter II, graduation has to do with the amplification of the attitudes being used in the text. Amplification means that the attitudes have volume which can be up and down. The writer uses force and focus graduation in expressing the attitude toward an issue of disbanding Ahmadiyah. The forms of graduation are about 50.79% is *force* and 49.21% is *focus*. The *up-scaled* attitudes are 88.52% and the *down-scaled* is 11.48%. The form of the attitudes applied is 28.16% *infusion* and 71.88% *isolating*. The option of graduation is 6.89% *metaphor*, 55.17% *intensifier*, and 37.93% *attitudinal lexis*.

However, in this text the graduations mostly use force containing process, quality, modality, etc, while the rest is focus: sharpening. For example focus occurs in this text when the writer criticizes what has *really* provoked Suryadamas Ali to lash out religious minority. The attitude 'what has *really* provoked Suryadamas to lash out religious minority' imply that he expresses his assessments sharply toward motivation of Suryadama in disbanding Ahmadiyah. This appraising item can be amplified, that's why; this belongs to focus: sharpening. In addition, the amplification of the attitudes in this text is mostly up-scaled. It means that the writer extremely strengthens his evaluation in the text. When judging or appreciating someone or something, he uses words explaining that he really disagrees with the issue of disbanding Ahmadiyah for example when the writer states that Ahmadiyah has contributed to this country by revealing that Ahmadiyah is part of Indonesia.

Table 4.3.4 Table of Genre Analysis

Generic structure	Clauses
Title	Disbanding Ahmadiyah **costs the freedom of the nation**
Issue	By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "**controversial gift**" on Indonesians, a gift that **would displease proponents of tolerance, peace and common sense.** That is, after Idul Fitri he will **take serious steps to disband** Ahmadiyah.
Argument against	The arguments supporting his statement **sound obsolete and unfounded**. That is, the group violated a 2008 joint ministerial decree and the outdated 1965 anti-blasphemy law. The public **knows** where these "**weak laws**" lead us. As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver is **not mindless**. **Genuine motivations** behind his effort **should be explained**. However, as he **will unlikely explain** what **has really provoked** him to lash out at the **religious minority.** We **can only guess**. Take a political drive as the **first clue** to this puzzle. As a politician, he **needs popularity to enhance the number of voters** for his party. To become **the center of the media's attention is of great benefit** to him. He is now **popular**. As soon as you type his name into Google, his statement about disbanding Ahmadiyah **will appear** in various online publications.
Elaboration	As a party that targets conservative voters, the PPP, which was established in the early years of Soeharto's government, **faces** the Prosperous Justice Party (PKS) as a **serious competitor** in the political race. However, the PKS **is seemingly building its image** as an "open political party" that "makes room" for the values of pluralism and nationalism. This party **has seemed to have learned** the lesson that Indonesians **are not fond of leaning too far to the right.** PKS leaders **want to swing** the party to the middle, at least in the eyes of the public. The gambit **sounds tactical**. The PKS also **deserves** credit, for educating conservative stakeholders to accept the fact that the party needs to increase the number of voters, regardless of their beliefs and ideologies. Politics **is about the voters**, in front of whom your principles **should be disguised**. However, the strategy also **yields risks**. Indonesian **voters** with **nationalist sentiments may look** at the PKS' move with a measure of skepticism. While **loyal voters** with conservative and **radical minds may leave** the party, seeing that the party **has betrayed** their **original ideology**. The PPP, which wants to construct itself as an **icon of**

	conservatism, **has seized** on an opportunity.
Argument for	The Ahmadiyah issue **has been chosen** to attract **potential conservative** and radical voters. If this is the case, short-term political gain **has won out** over long-term national interest. Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and **other intellectual endeavors**, **cannot be belittled**. Amien Rais **also** held Ahmadiyah's achievements in the world, such as promoting intellectual Islam in Europe, in **high regard**. **What is obvious** is that in the soil of Indonesia, Ahmadiyah **has stood** for **much longer than those who want to eradicate it.** Ahmadiyah — like NU (Nahdlatul Ulama), Muhammadiyah, the PGI, Kawali, Parisada Hindu Dharma, and other religious groups that have colored the Indonesian canvas with diversity — **has contributed** to this country **much more than those who want to annihilate it.** Ahmadiyah **is part** of Indonesia. If its members are not allowed to live in this country, which they love **as much as we do**, where **should they go**? *Should we just throw them into ocean?*Or expel them? There are **rows and rows** of **Indonesian leaders and intellectuals** who **will side** with the "**oppressed**" Ahmadiyah, as they know that banning Ahmadiyah comes at the cost of the freedom of all Indonesian people. If Ahmadiyah **is disbanded** because its teachings **are different** from Indonesian Shafi'ite Sunni majority, there are **more sects and Islamic groups** on the list, including Indonesian Hanbalite Sunni, Hanafite Sunni, Shiite, Tarekat groups (e.g. Naqshabandiyah, Satiriyah, Jalaluddin Rumi groups), **numerous Islamic local variants**, and so on. Next, if you follow a religion that is different from those the Religious Affairs Ministry officially acknowledges, be ready to be banned. **The same warning rings true** for those who **embrace different faiths**.
Conclusion	Simply put, our fate and freedom **is now attached** to that of Ahmadiyah. **To allow** Ahmadiyah **to be disbanded means** to let us follow **the same fate**. Here, in Indonesia, we **persecute our own brother Muslims.** Let us consult to the speech delivered by President Susilo Bambang Yudhoyono at Harvard University, in which he challenged Samuel Huntington's "clash of civilizations". Agreed Mr. President! Now a question please. **What about clashes among Indonesians?**

Social Function is that the writer wants to show his sympathy to Ahmadiyah by giving positive evaluation in the text. Firstly, the writer really disagrees with Suryadama Ali's statement about disbanding Ahmadiyah, the writer judges him as politician that takes opportunities from Ahmadiyah issue to increase the number of voters of his party. However, the writer then gives positive evaluation toward Ahmadiyah. The writer states that Ahmadiyah has contributed Indonesia in the world by giving some achievement. Besides, the writer also states that Ahmadiyah is part of Indonesia. He really disagrees with the issue of disbanding Ahmadiyah. The writer wants to influence and to persuade the reader that Ahmadiyah should not be banned since Ahmadiyah is part of Indonesia. This text, the writer wants to give his personal opinion that means support ahmadiyah. The text consists of Issue, argument against, argument for, and conclussion.

- *Issue* : By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "controversial gift" on Indonesians, a gift that would displease proponents of tolerance, peace and common sense.

- *Argument against* : The arguments supporting his statement sound obsolete and unfounded,

- *Elaboration* : As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver is not mindless.

- *Argument for :* The Ahmadiyah issue has been chosen to attract potential conservative and radical voters.

- *Elaboration   :* What is obvious is that in the soil of Indonesia, Ahmadiyah has stood for much longer than those who want to eradicate it.

- *Conclusion   :* To allow Ahmadiyah to be disbanded means to let us follow the same fate.

  Therefore, based on evidence above, the text is categorized into *discussion*

genre

Table 4.3.5 Prosody Analysis

Clause No.	Generic structure	Clauses	Kinds of Att.	Engagement
1	Title	Disbanding Ahmadiyah **costs the freedom of the nation**	-apprc	Monogloss
2-3	Thesis	By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "**controversial gift**" on Indonesians, a gift that **would displease proponents of tolerance, peace and common sense.** That is, after Idul Fitri he will **take serious steps to disband** Ahmadiyah.	-judg	Heterogloss
4-14	Argument againts	The arguments supporting his statement **sound obsolete and unfounded**. That is, the group violated a 2008 joint ministerial decree and the outdated 1965 anti-blasphemy law. The public **knows** where these "**weak laws**" lead us. As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver	-apprc	Monogloss

		is **not mindless**. **Genuine motivations** behind his effort **should be explained**. However, as he **will unlikely explain** what **has really provoked** him to lash out at the **religious minority.** We **can only guess**. Take a political drive as the **first clue** to this puzzle. As a politician, he **needs popularity to enhance the number of voters** for his party. To become **the center of the media's attention is of great benefit** to him. He is now **popular**. As soon as you type his name into Google, his statement about disbanding Ahmadiyah **will appear** in various online publications.		
15-24	Elaboration	As a party that targets conservative voters, the PPP, which was established in the early years of Soeharto's government, **faces** the Prosperous Justice Party (PKS) as a **serious competitor** in the political race. However, the PKS **is seemingly building its image** as an "open political party" that "makes room" for the values of pluralism and nationalism. This party **has seemed to have learned** the lesson that Indonesians **are not fond of leaning too far to the right.** PKS leaders **want to swing** the party to the middle, at least in the eyes of the public. The gambit **sounds tactical**. The PKS also **deserves** credit, for educating conservative stakeholders to accept the fact that the party needs to increase the number of voters, regardless of their beliefs and ideologies. Politics **is about the voters**, in front of whom your principles **should be disguised**. However, the strategy also **yields risks**. Indonesian **voters** with **nationalist sentiments may look** at the PKS' move with a measure of skepticism. While **loyal voters** with conservative and **radical minds may leave** the party, seeing that the party **has betrayed** their **original ideology**. The PPP, which wants to construct itself as an **icon of conservatism**, **has seized** on an opportunity.	-apprc	Monogloss

25-28	Argument for	The Ahmadiyah issue **has been chosen** to attract **potential conservative** and radical voters. If this is the case, short-term political gain **has won out** over long-term national interest. Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and **other intellectual endeavors**, **cannot be belittled**. Amien Rais **also** held Ahmadiyah's achievements in the world, such as promoting intellectual Islam in Europe, in **high regard**.	+apprc	Monogloss
29-38	Elaboration	**What is obvious** is that in the soil of Indonesia, Ahmadiyah **has stood** for **much longer than those who want to eradicate it.** Ahmadiyah — like NU (Nahdlatul Ulama), Muhammadiyah, the PGI, Kawali, Parisada Hindu Dharma, and other religious groups that have colored the Indonesian canvas with diversity — **has contributed** to this country **much more than those who want to annihilate it.** Ahmadiyah **is part** of Indonesia. If its members are not allowed to live in this country, which they love **as much as we do**, where **should they go**? *Should we just throw them into ocean?*Or expel them? There are **rows and rows** of **Indonesian leaders and intellectuals** who **will side** with the "**oppressed**" Ahmadiyah, as they know that banning Ahmadiyah comes at the cost of the freedom of all Indonesian people. If Ahmadiyah **is disbanded** because its teachings **are different** from Indonesian Shafi'ite Sunni majority, there are **more sects and Islamic groups** on the list, including Indonesian Hanbalite Sunni, Hanafite Sunni, Shiite, Tarekat groups (e.g. Naqshabandiyah, Satiriyah, Jalaluddin Rumi groups), **numerous Islamic local variants**, and so on. Next, if you follow a religion that is different	+judg	Heterogloss

		from those the Religious Affairs Ministry officially acknowledges, be ready to be banned. **The same warning rings true** for those who **embrace different faiths**.		
39-43	Conclusion	Simply put, our fate and freedom **is now attached** to that of Ahmadiyah. **To allow** Ahmadiyah **to be disbanded means** to let us follow **the same fate**. Here, in Indonesia, we **persecute our own brother Muslims.** Let us consult to the speech delivered by President Susilo Bambang Yudhoyono at Harvard University, in which he challenged Samuel Huntington's "clash of civilizations". Agreed Mr. President! Now a question please. **What about clashes among Indonesians?**	-judg	Monogloss

This text uses many attitudes, from 43 clauses, there are 63 clauses containing attitudes. The attitudes are employed in all parts of the text; in the title, thesis, arguments and reiteration. He puts his own opinion (monogloss) which supports the issue by giving positive evaluations (see clause number 30 and 31), the attitude of the writer does not state explicitly in the clause since he gives also the fact from other to support his ideology. Therefore, the voice or prosody of the text is more subjective.

Table 4.3.6 Ideology Analysis

Clause No.	Clauses	Kinds of Att.	Engagement	Generic structure
1	Disbanding Ahmadiyah **costs the freedom of the nation**	Negative	Monogloss	Title

2-3	By the end of Ramadan, Religious Affairs Minister Suryadharma Ali promised to bestow a "**controversial gift**" on Indonesians, a gift that **would displease proponents of tolerance, peace and common sense.** That is, after Idul Fitri he will **take serious steps to disband** Ahmadiyah.	Negative	Heterogloss	Issue
4-14	The arguments supporting his statement **sound obsolete and unfounded**. That is, the group violated a 2008 joint ministerial decree and the outdated 1965 anti-blasphemy law. The public **knows** where these "**weak laws**" lead us. As a politician of the United Development Party (PPP) and a former cooperatives and small and medium enterprises minister, Suryadharma Ali's maneuver is **not mindless**. **Genuine motivations** behind his effort **should be explained**. However, as he **will unlikely explain** what **has really provoked** him to lash out at the **religious minority.** We **can only guess**. Take a political drive as the **first clue** to this puzzle. As a politician, he **needs popularity to enhance the number of voters** for his party. To become **the center of the media's attention is of great benefit** to him. He is now **popular**. As soon as you type his name into Google, his statement about disbanding Ahmadiyah **will appear** in various online publications.	Negative	Monogloss	Argument againts
15-24	As a party that targets conservative voters, the PPP, which was established in the early years of Soeharto's government, **faces** the Prosperous Justice Party (PKS) as a **serious competitor** in the political race. However, the PKS **is seemingly building its image** as an "open political party" that "makes room" for the values of pluralism and nationalism. This party **has seemed to have learned** the lesson that Indonesians **are not fond of leaning too far to the right.** PKS leaders **want to swing** the party to the middle, at least in the eyes of the public. The gambit **sounds tactical**. The PKS also **deserves** credit, for educating	Negative	Monogloss	Elaboration

	conservative stakeholders to accept the fact that the party needs to increase the number of voters, regardless of their beliefs and ideologies. Politics **is about the voters**, in front of whom your principles **should be disguised**. However, the strategy also **yields risks**. Indonesian **voters** with **nationalist sentiments may look** at the PKS' move with a measure of skepticism. While **loyal voters** with conservative and **radical minds may leave** the party, seeing that the party **has betrayed** their **original ideology**. The PPP, which wants to construct itself as an **icon of conservatism**, **has seized** on an opportunity.			
25-28	The Ahmadiyah issue **has been chosen** to attract **potential conservative** and radical voters. If this is the case, short-term political gain **has won out** over long-term national interest. Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and **other intellectual endeavors**, **cannot be belittled**. Amien Rais **also** held Ahmadiyah's achievements in the world, such as promoting intellectual Islam in Europe, in **high regard**.	Positive	Monogloss	Argument for
29-38	**What is obvious** is that in the soil of Indonesia, Ahmadiyah **has stood** for **much longer than those who want to eradicate it.** Ahmadiyah — like NU (Nahdlatul Ulama), Muhammadiyah, the PGI, Kawali, Parisada Hindu Dharma, and other religious groups that have colored the Indonesian canvas with diversity — **has contributed** to this country **much more than those who want to annihilate it.** Ahmadiyah **is part** of Indonesia. If its members are not allowed to live in this country, which they love **as much as we do**, where **should they go**? *Should we just throw them into ocean?*Or	Positive	Heterogloss	Elaboration

	expel them? There are **rows and rows** of **Indonesian leaders and intellectuals** who **will side** with the "**oppressed**" Ahmadiyah, as they know that banning Ahmadiyah comes at the cost of the freedom of all Indonesian people. If Ahmadiyah **is disbanded** because its teachings **are different** from Indonesian Shafi'ite Sunni majority, there are **more sects and Islamic groups** on the list, including Indonesian Hanbalite Sunni, Hanafite Sunni, Shiite, Tarekat groups (e.g. Naqshabandiyah, Satiriyah, Jalaluddin Rumi groups), **numerous Islamic local variants**, and so on. Next, if you follow a religion that is different from those the Religious Affairs Ministry officially acknowledges, be ready to be banned. **The same warning rings true** for those who **embrace different faiths**.			
39-43	Simply put, our fate and freedom **is now attached** to that of Ahmadiyah. **To allow** Ahmadiyah **to be disbanded means** to let us follow **the same fate**. Here, in Indonesia, we **persecute our own brother Muslims.** Let us consult to the speech delivered by President Susilo Bambang Yudhoyono at Harvard University, in which he challenged Samuel Huntington's "clash of civilizations". Agreed Mr. President! Now a question please. **What about clashes among Indonesians?**	Positive	Monogloss	Conclusion

From table above, negative and positive evaluation are applied in the text. It is indicated that the writer wants to discuss the argument through different sides befor finally the writer stands on his position that is, supporting the issue of Ahmadiyah. Firstly, the writer really disagrees with Suryadama Ali's statement about disbanding

Ahmadiyah, the writer judges him as politician that takes opportunities from Ahmadiyah issue to increase the number of voters of his party. However, the writer then gives positive evaluation toward Ahmadiyah. Besides, the writer also tries to give support and positive assessment toward Ahmadiyah. He clearly gives support by stating that Ahamdiyah has contributed Indonesia in the world by giving good achievement. The writer also states that Ahmadiyah is part of Indonesia. He really disagrees with the issue of disbanding ahmadiyah since he gives his support to Ahmadiyah in the text. So the ideology is *right-protagonist* since the writer tends to give positive evaluation and sympathy to Ahmadiyah.

Text 4 — "Religious Persecution "

Table 4.4.1 Analysis of Attitude

No of clause	Form of appraising items	Appraising Items	Affc	Judg	Apprc	Appraised
1	Ephitet-thing	*Religious persecution*			-val	Religious
2	Ephitet-thing	Here is an *important* announcement			+react Quality	Announcement
3a	Carrier attribute	Indonesia *has officially stopped* being the tolerant nation it has always proclaimed to be,		-val		Indonesian people
	Ephitet-thing	*Tolerant* nation			+comp	Nation
	Carrier-attribute	Indonesia has officially stopped being the tolerant nation it *has always proclaimed* to be,		-val		Indonesian people as a tolerant nation
3b	Phrase	*especially* when it *comes* to			-comp	Being intolerant

		religion				nation dealing with religious
4	Ephitet-thing	*Largest* Muslims		+cap		Muslims
	Ephitet-thing	*Long* prided			+react impact	Prided
	Ephitet-thing	*Different* faith			-val	Faith
	Carrier-attribute	The country with the world's largest Muslim population, one that has long prided itself for its diversity and peaceful coexistence between people of different faiths, *is no longer* a safe place, particularly for religious minorities.			-val	The country
	Ephitet-thing	*Safe* place			+val	Place
5	Ephitet-thing	*freedom* of religion			+comp complex	Religion
	Carrier-attribute	Never mind what the Constitution and the state ideology Pancasila say --that freedom of religion *is guaranteed* and that citizens are protected to practice their faith.			+comp complex	Freedom of religion
	Carrier-attribute	Never mind what the Constitution and the state ideology Pancasila say --that freedom of religion is guaranteed and that citizens *are protected* to practice their faith.		+prop		The citizen in practicing their faith
6	Ephitet-thing	*ornamental* words			-comp complex	Words
7	Actor-goal	The reality on the ground is the state *has started to persecute* people for their religious beliefs.			-react quality	The state
11a	Ephitet-thing	*Real* fear			-val	Fear
11b	Carrier-	The recommendation itself		+ten		Recommendatio

	attribute	*will be sufficient* for various vigilante groups to start attacking and harassing followers of Ahmadiyah.				n from President SBY
	Ephitet-thing	*Various* vigilante group		+cap		Group
13	Carrier-attribute	The police, whose duty it is to ensure that every religious minority is protected, *did not make* much of an effort to prevent the violence.		-cap		The police
	Thing	The police, whose duty it is to ensure that every religious minority is protected, did not make *much of an effort* to prevent the violence.			+comp complex	An effort to prevent Ahmadiyah
14a	Behavioral-process	typically, they *only evacuated* Ahmadiyah followers to safety		-cap		The police
14b	Ephitet-thing	*Free* reign			+val	Reign
	Behavioral-process	And then gave the thugs free reign to destroy and *burn down* property belonging to the group.		-cap		The police
15	Carrier-attribute	Now, the same vigilante groups and many others like them *will be encouraged* to resume their attacks.		-cap		Vigilante group
16a	Carrier-attribute	Even the police *will be required* to act upon a ban		-cap		The police
17a	Carrier-attribute	if this *is not state-sanctioned* religious persecution			-react quality	religious persecution
17b	Mental-process	Then we *don't know* what is.	-sec			Indonesian people
18a	Numeric-thing	*First* reaction			+comp complex	Reaction
	Carrier-attribute	No wonder the first reaction from Ahmadiyah leaders when the ban recommendation came Wednesday *was to brace* themselves for violent attacks		-prop		Ahmadiyah
	Ephitet-thing	*Violent* attack			-comp	Attack

19	Mental-process	They *knew* too that they no longer could count on the protection of the state and the police against future attacks.		+cap		Ahmadiyah
	Carrier-attribute	They knew too that they *no longer could count* on the protection of the state and the police against future attacks.		-cap		Ahmadiyah
20	Phrase	*What is most disturbing*			-react impact	the way representatives of the conservative Muslims
21	Ephitet-thing	*First* Time			+comp complex	Time in history of indoneia
	Carrier-attribute	This is the first time in the republic's history that the state, which proclaims to be neither theocratic nor secular, *has interfered* in the substance of the religion.			-react impact	substance of the religion
22	Carrier-attribute	In the past, the state *restricted* its role to ensuring freedom of religion and the right for everyone to practice their faith.			-comp	The state in restricting the right of faith
23	Ephitet-thing	*Particular* teaching			-val	Teaching
24b	Carrier-attribute	And *clearly shows* the state siding with the Muslim conservatives by agreeing Ahmadiyah is heresy and contravenes the tenets of Islam**.**			+comp	The recommendation
	Carrier-attribute	And clearly shows the state siding with the Muslim conservatives by agreeing Ahmadiyah *is heresy* and contravenes the tenets of Islam.		-ten		Ahmadiyah
25a	Ephitet-thing	*Dangerous* Precedent			-val	Precedent

25b	Carrier-attribute	And *judged to contravene* Islam.			-val	Religion
26	Carrier-attribute	That *literally means* just about every existing religion.			-react impact	The possibility of religion to be contravenes.
	Ephitet-thing	*every existing religion*			+react quality	Religion
27b	Phrase	*who they will target next*		-ten		Muslim conservative's target
28	Mental-process	They *know* the state will again be submissive to their will.		+norm		Muslim conservatives
	Carrier-attribute	They know the state *will again be submissive* to their will.		-ten		The will of Muslim conservatives
29b	Ephitet-thing	*Dangerous* game			-val	Game
	Thing-qualifier	Religious *diversity*			-comp complex	Religious
	Carrier-attribute	A dangerous game that would spell the end of the religious diversity that *has always underpinned* this republic			-comp complex	Religious diversity in Indonesia
30	Carrier-attribute	We *may as well declare* Indonesia an Islamic state		+cap		Indonesian people
31	Phrase	*At least* the rules of the game for the religious minorities are clear.			-val	The rules of religious minorities
	Carrier-attribute	At least the rules of the game for the religious minorities *are clear*.			+comp complex	The rules of religious minorities
32	Carrier-attribute	Today, we *have* a government that is failing in its constitutional duty to protect the religious minorities.	-sec: trust			Indonesian people
33a	Carrier-attribute	it is encouraging to see that Muslim leaders from the moderate camp *quickly distanced* themselves from the recommendation by the		-prop		Muslims leader

				+cap			Muslims leader
35a	Thing	*more of them* should come out of their shell		+cap			Muslims leader
	Carrier-attribute	more of them *should come out* of their shell		+prop			Muslims leader
35b	Behaver-verbiage	and *speak out* about the real Islam.		+cap			Muslims leader
	Ephitet-thing	*Real* Islam			+val		Islam
36a	Carrier-attribute	if the state *can no longer be counted* on to defend Ahmadiyah followers.		-cap			The state
36b	Carrier-attribute	Then the task *should be taken up* by moderate and peace-loving Muslims.		+prop			moderate and peace-loving Muslims.
37a	Carrier-attribute	they, along with leaders of religious minorities, *should join hands* in fighting religious extremists in our society		+prop			All Muslims leader
	Thing-qualifier	Religious *extremists*		-norm			Religious
37b	Carrier-attribute	And *prevent* this country from degenerating into a lawless state.		+cap			All muslim leader
	Ephitet-thing	*Lawless* state			-val		State
38	Carrier-attribute	This republic *was built upon,* among other things, religious diversity and religious freedom.			-comp complex		Republic of Indonesia
39a	Actor-goal	you *take* those away		-cap			Indonesian people
39b	Carrier-attribute	and you *may as well forget* about the republic		-cap			Indonesian people
Number			**2**	**30**	**36**		
Percentage			**4.41%**	**44.11 %**	**51.47 %**		

There are 68 attitudes applied in the text entitled "*Religious Persecution*". This text contains 40 clauses. All kinds of attitudes are employed; affect (4.41%), judgment (44.11%) and appreciation (51.47%). Appreciation attitudes are dominated in this text and built up in negative stance. Meanwhile, the forms of appraising items are also various. There are nominal groups namely ephitet-thing, thing-qualifier and verbal groups consist of process namely carrier-attribute, senser-phenomenon, behaver phenomenon, etc. Besides, the writer also judges the character; it can be seen from judgment used in this text for example in clause number 32, the writer judges the government who are failing to protect religious minorities. The writer also expresses his feeling through affect of attitude that is proved on clause number 40. In this text, the writer really wants to show his detest toward religious persecution since the writer tend to give negative assessments in the whole part of the text.

Table 4.4.2 Analysis of Engagement

No of clause	Appraising Items	Engagement	
		Monogloss	**Heterogloss**
1	*Religious persecution*	✓	
2	Here is an *important* announcement	✓	
3a	Indonesia *has officially stopped* being the tolerant nation it has always proclaimed to be,	✓	
	Tolerant nation	✓	
3b	*especially* when it comes to religion	✓	
4	The country with the world's largest Muslim population, one that has long prided itself for its diversity and peaceful coexistence between people of	✓	

	different faiths, *is no longer* a safe place, particularly for religious minorities.		
5	Never mind what the Constitution and the state ideology Pancasila say --that freedom of religion *is guaranteed* and that citizens are protected to practice their faith.		✓ projection
7	The reality on the ground is the state *has started to persecute* people for their religious beliefs.	✓	
11a	*Real* fear	✓	
11b	The recommendation itself *will be sufficient* for various vigilante groups to start attacking and harassing followers of Ahmadiyah.		✓ modality
13	The police, whose duty it is to ensure that every religious minority is protected, *did not make* much of an effort to prevent the violence.		✓ modality
14a	typically, they *only evacuated* Ahmadiyah followers to safety	✓	
14b	And then gave the thugs free reign to destroy and *burn down* property belonging to the group.	✓	
15	Now, the same vigilante groups and many others like them *will be encouraged* to resume their attacks.		✓ modality
16a	Even the police *will be required* to act upon a ban		✓ modality
17a	if this *is not state-sanctioned* religious persecution	✓	
17b	Then we *don't know* what is.	✓	
18a	No wonder the first reaction from Ahmadiyah leaders when the ban recommendation came Wednesday *was to brace* themselves for violent attacks	✓	
19	They knew too that they *no longer could count* on the protection of the state and the police against future attacks.		✓ modality
20	*What is most disturbing*	✓	
21	*First* Time	✓	
	This is the first time in the republic's history that the state, which proclaims to be neither theocratic nor secular, *has interfered* in the substance of the religion.	✓	
22	In the past, the state *restricted* its role to ensuring freedom of religion and the right for everyone to practice their faith.	✓	
23	*Particular* teaching	✓	

24b	And *clearly shows* the state siding with the Muslim conservatives by agreeing Ahmadiyah is heresy and contravenes the tenets of Islam**.**	✓	
25b	And *judged to contravene* Islam.	✓	
26	That *literally means* just about every existing religion.	✓	
	every existing religion	✓	
27b	*who they will target next*	✓	
28	They *know* the state will again be submissive to their will.		✓ modality
29b	A dangerous game that *would spell* the end of the religious diversity that has always underpinned this republic		✓ modality
30	We *may as well declare* Indonesia an Islamic state		✓ modality
31	*At least* the rules of the game for the religious minorities are **clear**.		✓ concession
32	Today, we *have* a government that is failing in its constitutional duty to protect the religious minorities.	✓	
33a	it is encouraging to see that Muslim leaders from the moderate camp *quickly distanced* themselves from the recommendation by the government panel	✓	
35a	*more of them* should come out of their shell		✓ modality
36a	if the state *can no longer be counted* on to defend Ahmadiyah followers,		✓ modality
36b	Then the task *should be taken up* by moderate and peace-loving Muslims.		✓ modality
37a	they, along with leaders of religious minorities, *should join hands* in fighting religious extremists in our society		✓ modality
37b	And *prevent* this country from degenerating into a lawless state.	✓	
38	This republic *was built upon,* among other things, religious diversity and religious freedom.	✓	✓ modality
39a	you *take* those away	✓	
39b	and you *may as well forget* about the republic		✓ modality

According to table above, the engagement of the attitudes in this text is 28 *monogloss* and 16 *heterogloss*. There are 63.64% of monogloss, and 36.36% of heterogloss. So, it means that most of the opinion in this text comes from the writer himself. For example, monoglosses can be seen when the writer states that Indonesian people has stopped being as tolerant nation especially related to the religion. Besides, the writer also puts some facts and data to support his argument in this text.

Table 4.4.3 Analysis of Graduation

| Clause no. | Appraising items | Graduation | | Focus | Form / Meaning |
| | | Force | | | |
		intensification	Quantification		
1	*Religious persecution*			Sharpen	Up-scaled
2	*Important* Announcement			Sharpen	Up-scaled
3a	*Has officially stopped*			Sharpen	Up-scaled
	Tolerant nation	Quality			Inf- up-scaled – att.lexis
	Has always proclaimed			Sharpen	Up-scaled
3b	*Especially*			Sharpen	Up-scaled
4	*Largest* Muslims		Mass		Inf-up-scaled – intensifier
	Long prided			Sharpen	Up-scaled
	Different faith			Sharpen	Up-scaled
	Is no longer	Process			Iso-up-scaled-intensifier
	Safe place	Quality			Inf-up-scaled-att.lexis

5	*freedom* of religion	Quality			Inf-up-scaled-att.lexis
	Is guaranteed	Process			Iso-up-scaled-att.Lexis
	are protected	Process			Inf-up-scaled-att. lexis
6	*ornamental* words			Soften	Down-scaled
7	*has started to persecute*			Sharpen	Up-scaled
11a	*Real* fear			Sharpen	Up-scaled
11b	*will be sufficient*	Process			Iso – down-scaled – intensifier
	Various vigilante group	Quality			Inf-up-scaled-intensifier
13	*did not make*	Process			Iso-up-scaled-intensifier
	Much of an effort		Number		Inf-up-scaled-intensifier
14a	*only evacuated*			Sharpen	Up-scaled
14b	*Free* reign	Quality			Inf-up-scaled-att. lexis
	burn down	Process			Iso-up-scaled-att. lexis
15	*will be encouraged*	Process			Iso–up-scaled – intensifier
16a	*will be required*	Process			Iso – down-scaled – intensifier
17a	*is not state-sanctioned*			Sharpen	Up-scaled
17b	*Don't know what is*	Process			Iso-up-scaled-intensifier
18a	*First* reaction		Number		Inf-up-scaled-intensifier
	was to brace	Process			Iso-up-scaled-intensifier
	Violent attack	Quality			Inf-up-scaled-att. lexis

19	*Knew*	Process			Iso-down-scaled-att. lexis
	no longer could count on protection	Process			Iso-up-scaled-modalization
20	*What is most disturbing*			Sharpen	Up-scaled
21	*First* Time		Number		Inf-up-scaled-intensifier
	has interfered	Process			Inf-up-scaled-att.lexis
22	*Restricted*	Process			Inf-up-scaled-att lexis
23	*Particular* teaching			Sharpen	Up-scaled
24b	*clearly shows*			Sharpen	Up-scaled
	Is heresy			Sharpen	Up-scaled
25a	*Dangerous* Precedent			Sharpen	Up-scaled
25b	*judged tocontravene*	Process			Inf-up-scaled-att. Lexis
26	*literally means*			Sharpen	Up-scaled
	every existing religion			Sharpen	Up-scaled
27b	*who they will target next*			Sharpen	Up-scaled
28	*Know*	Process			Inf-down-scaled-att.lexis
	will again be submissive	Process			Inf – up-scaled – intensifier
29b	*Dangerous* game			Sharpen	Up-scaled
	would spell	Process			Inf – up-scaled – intensifier
	Religious *diversity*	Quality			Iso-down-scaled-att. lexis
	Has always underpinned			Sharpen	Up-scaled

30	*may as well declare*	Process			Inf-up-scaled-intensifier
31	*At least*		Number		Iso-up-scaled-intensifier
	Are Clear			Sharpen	Up-scaled
32	*Have* a government	Process			Inf-up-scaled-att. Lexis
33a	*quickly distanced*			Sharpen	Up-scaled
33b	*Denounced*	Process			Inf-up-scaled-att. Lexis
35a	*More of them*		Number		Iso-down-scaled-intensifier
	should come out	Process			Inf – down-scaled – intensifier
35b	*speak out*	Process			Inf-up-scaled-att. Lexis
	Real Islam			Sharpen	Up-scaled
36a	*can no longer be counted*	Process			Inf-up-scaled-intensifier
36b	*should be taken up*	Process			Inf – up-scaled – intensifier
37a	*should join hands*	Process			Inf – up-scaled – intensifier
	Religious *extremists*	Quality			Iso-up-scaled-att. lexis
37b	*Prevent*			Sharpen	Up-scaled
	Lawless state			Sharpen	Up-scaled
38	*was built upon*	Process			Inf-up-scaled-att. Lexis
39a	*Take*	Process			Inf-up-scaled-att. Lexis
39b	*may as well forget*	Process			Inf-up-scaled-intensifier

Both up-scaled and down-scaled are grading in these attitudes. The graduations are various. 61.43% is *force* and 38.57% is *focus*. The *up-scaled* attitudes are 88.24% and the *down-scaled* is 11.76%. The form of the attitudes applied is 66.66% *infusion* and 33.33% *isolating*. The option of graduation is 0% *metaphor*, 38.71% *intensifier*, and 61.29% *attitudinal lexis*. So, the graduations mostly use force containing process and quality while the rest is focus: sharpening. In addition, the writer applies force graduation in the form of attitudional lexis, intensifier, and modality. Attitudional lexis can be seen from the clause number 3a, 4, 5, 14b, 18a, 19, 21, 25b, 28, 29b, 32, 33b, and 35b. Attitudinal- lexis means lexis containing attitude For example, it can be seen when the writer states that Muslim leaders, should join hands in fighting *religious extremists* in our society. '*Religious extremists*'is indicated as attitudioanl lexis because this lexis is purposed to explain person who has extreme religion. Therefore, intensifier can be seen in clause number 4, 11b, 18a, 21, and 31. The writer applies intensifier to make it possible for the readers to compare the thing in the issue being discussed in the text. Besides, this is the way to say how strongly he feels about the issue of Ahmadiyah. One example is when the writer says that the country with the world's l*argest* Muslim population is no longer a safe place, particularly for religious minorities. The largest here shows that Indonesia has large number of Muslim populations in the world. Additionally, the amplification of the attitudes in this text is mostly up-scaled. This means the writer extremely strengthens his evaluation in the text. When judging or appreciating someone or something, he uses words explaining that he really disagrees with the

issue of religious persecution. For example, when the writer states that the state has

stopped being tolerant nation since the state has persecuted the freedom of religion.

Table 4.4.4 Analysis of Genre

Generic structure	Clauses
Title	**Religious persecution**
Thesis	Here is an **important** announcement. Indonesia has **officially stopped** being the **tolerant** nation it has **always proclaimed** to be, **especially** when it comes to religion.
Argument 1	The country with the **world's largest** Muslim population, one that has **long** prided itself for its diversity and peaceful coexistence between people of **different** faiths, **is no longer** a **safe** place, particularly for religious minorities. Never mind what the Constitution and the state ideology Pancasila say -- that **freedom** of religion **is guaranteed** and that citizens **are protected** to practice their faith. Today, those are mere **ornamental** words. The reality on the ground is the state **has started to persecute** people for their religious beliefs. On Wednesday, a government panel decided that Ahmadiyah, a Muslim sect that has its origins in India but now has followers worldwide, including in Indonesia is heretic and contravenes the tenets of Islam. The Coordinating Board for Monitoring Mystical Beliefs -- comprising government prosecutors, police and officials of the religious affairs and home ministries -- issued a recommendation that Ahmadiyah, as a religious organization, be banned, along with all its activities.
Argument 2	The ball is in President Susilo Bambang Yudhoyono's court, being the person authorized to ban any organization. But there is **real** fear that before he makes his ruling, the recommendation itself **will be sufficient** for **various vigilante** groups to start attacking and harassing followers of Ahmadiyah. Many followers of Ahmadiyah have already had to live in makeshift shelters after coming under violent attacks in recent years from vigilante groups who acted on the fatwa (religious edict) of the Indonesian Ulema Council declaring Ahmadiyah heretic. The police, whose duty it is to ensure that every religious minority is protected, did not make **much of an**

	effort to prevent the violence. Typically, they **only evacuated** Ahmadiyah followers to safety and then gave the thugs **free** reign to destroy and **burn down** property belonging to the group.
Argument 3	Now, the **same** vigilante groups and many others like them **will be encouraged** to resume their attacks. Even the police **will be required** to act upon a ban. And **starts** rounding up the followers of Ahmadiyah. if this **is not state-sanctioned** religious persecution, Then we **don't know** what is.
Argument 4	No wonder the **first** reaction from Ahmadiyah leaders when the ban recommendation came Wednesday **was to brace** themselves for **violent** attacks and **to defend** themselves. They **knew** too that they **no longer could count** on the protection of the state and the police against future attacks.
Argument 5	**What is most disturbing** is the way representatives of the conservative Muslims flexed their muscles to secure the ban, at times using violent language, forcing the government to comply. This is the **first** time in the republic's history that the state, which proclaims to be neither theocratic nor secular, **has interfered** in the substance of the religion. In the past, the state **restricted** its role to ensuring freedom of religion and the right for everyone to **practice** their faith. It leaves the question of the right or wrong of **particular** teachings to religious leaders. Wednesday's recommendation broke the long-held taboo and **clearly shows** the state siding with the Muslim conservatives by agreeing Ahmadiyah **is heresy** and contravenes the tenets of Islam**.**
Argument 6	This is setting a **dangerous** precedent, for no religion is safe now from the possibility of having its beliefs probed and **judged to contravene** Islam. That **literally means** just about **every existing religion**. One wonders, now that the conservative Muslims **have had** their way. **Who they will target next**. They **know** the state **will again be submissive** to their will. this is the state playing God,
Argument 7	A **dangerous** game that **would spell** the end of the religious **diversity** that **has always underpinned** this republic. We **may as well declare** Indonesia an Islamic state. **At least** the rules of the game for the religious minorities are **clear**. Today, we **have** a government that is **failing** in its constitutional **duty** to protect the religious minorities. It is encouraging to see that Muslim leaders from the moderate camp **quickly distanced** themselves from the recommendation by the government panel and denounced it as a violation of the Constitution (which, incidentally, is an impeachable offense). Former

	Muhammadiyah chairman Syafii Ma'arif and leading Islamic scholar Azyumardi Azra both said the recommendation reflects the views of "extremist" elements in Islam rather than the "moderate" that continue to preach peace, tolerance and respect for religious differences. **More** of them **should come** out of their shell and **speak out** about the **real** Islam. If the state **can no longer be counted** on to defend Ahmadiyah followers, and then the task **should be taken up** by moderate and peace-loving Muslims. They, along with leaders of religious minorities, **should join hands** in fighting religious **extremists** in our society (and apparently, in our government). And **prevent** this country from degenerating into a **lawless** state
Reiteration	This republic **was built upon**, among other things, religious diversity and religious freedom. You **take** those away. And you **may as well forget** about the republic. **May God** be with us

Social function is that the writer wants to show his detest toward the religious persecution in Indonesia. It can be seen from the negative evaluation that is employed in this text. The writer gives many negative assessments toward the issue of religious persecution. The writer also judges the government and the police that are failing to protect religious minorities. The writer really shows his detest toward the state that has interfered the freedom of religion, whereas based on the constitution, the state has guaranteed the freedom of religion. The writer wants to give his personal opinion that means support Ahmadiyah. This text consists of thesis, argument, and reiteration.

- *Thesis*: Indonesia has officially stopped being the tolerant nation it has always proclaimed to be, especially when it comes to religion.

- *Argument 1*: The country with the world's largest Muslim population, one that has long prided itself for its diversity and peaceful coexistence between

people of different faiths, is no longer a safe place, particularly for religious minorities,

- *Argument 2*: The ball is in President Susilo Bambang Yudhoyono's court, being the person authorized to ban any organization.

- *Argument 3:* Now, the same vigilante groups and many others like them will be encouraged to resume their attacks.

- *Argument 4:*   No wonder the first reaction from Ahmadiyah leaders when the ban recommendation came Wednesday was to brace themselves for violent attacks

- *Argument 5*: What is most disturbing is the way representatives of the conservative Muslims flexed their muscles to secure the ban, at times using violent language, forcing the government to comply.

- *Argument 6:* this is setting a dangerous precedent, for no religion is safe now from the possibility of having its beliefs probed

- *Argument 7:* a dangerous game that would spell the end of the religious diversity that has always underpinned this republic.

- *Reiteration*: This republic was built upon, among other things, religious diversity and religious freedom. If you take those away, and you may as well forget about the republic.

Therefore, based on evidence above, the text is categorized into *Analytical exposition*

Table 4.4.5 Analysis of Prosody

Clause No.	Generic structure	Clauses	Kinds of Att.	Engagement
1	Title	**Religious persecution**	-apprc	Monogloss
2-3b	Thesis	Here is an **important** announcement. Indonesia has **officially stopped** being the **tolerant** nation it has **always proclaimed** to be, **especially** when it comes to religion.	-apprc	Monogloss
10-14b	Argument 2	The ball is in President Susilo Bambang Yudhoyono's court, being the person authorized to ban any organization. But there is **real** fear that before he makes his ruling, the recommendation itself **will be sufficient** for **various vigilante** groups to start attacking and harassing followers of Ahmadiyah. Many followers of Ahmadiyah have already had to live in makeshift shelters after coming under violent attacks in recent years from vigilante groups who acted on the fatwa (religious edict) of the Indonesian Ulema Council declaring Ahmadiyah heretic. The police, whose duty it is to ensure that every religious minority is protected, did not make **much of an effort to prevent the violence.** Typically, they **only evacuated** Ahmadiyah followers to safety and then gave the thugs **free** reign to destroy and **burn down** property belonging to the group.	-apprc	Monogloss
15-17b	Argument 3	Now, the **same** vigilante groups and many others like them **will be encouraged** to resume their attacks. Even the police **will**	-apprc	Monogloss

		be required to act upon a ban. And **starts** rounding up the followers of Ahmadiyah. if this **is not state-sanctioned** religious persecution, Then we **don't know** what is.		
18a-19	Argument 4	No wonder the **first** reaction from Ahmadiyah leaders when the ban recommendation came Wednesday **was to brace** themselves for **violent** attacks and **to defend** themselves. They **knew** too that they **no longer could count** on the protection of the state and the police against future attacks	-apprc	Heterogloss
20-24b	Argument 5	**What is most disturbing** is the way representatives of the conservative Muslims flexed their muscles to secure the ban, at times using violent language, forcing the government to comply. This is the **first** time in the republic's history that the state, which proclaims to be neither theocratic nor secular, **has interfered** in the substance of the religion. In the past, the state **restricted** its role to ensuring freedom of religion and the right for everyone to **practice** their faith. It leaves the question of the right or wrong of **particular** teachings to religious leaders. Wednesday's recommendation broke the long-held taboo and **clearly shows** the state siding with the Muslim conservatives by agreeing Ahmadiyah **is heresy** and contravenes the tenets of Islam**.**	-apprc	Monolgoss

25a-29a	Argument 6	This is setting a **dangerous** precedent, for no religion is safe now from the possibility of having its beliefs probed and **judged to contravene** Islam. That **literally means** just about **every existing religion**. One wonders, now that the conservative Muslims **have had** their way. **Who they will target next**. They **know** the state **will again be submissive** to their will. this is the state playing God,	-apprc	Monogloss
29b-37b	Argument 7	A **dangerous** game that **would spell** the end of the religious **diversity** that **has always underpinned** this republic. We **may as well declare** Indonesia an Islamic state. **At least** the rules of the game for the religious minorities are **clear**. Today, we **have** a government that is **failing** in its constitutional **duty** to protect the religious minorities. It is encouraging to see that Muslim leaders from the moderate camp **quickly distanced** themselves from the recommendation by the government panel and denounced it as a violation of the Constitution (which, incidentally, is an impeachable offense). Former Muhammadiyah chairman Syafii Ma'arif and leading Islamic scholar Azyumardi Azra both said the recommendation reflects the views of "extremist" elements in Islam rather than the "moderate" that continue to preach peace, tolerance and respect for religious differences. **More** of them **should come** out of their shell and **speak out** about the **real** Islam. If the state **can no longer be counted** on to defend Ahmadiyah followers, and then the task **should be taken up** by moderate and peace-loving Muslims. They, along with leaders of religious minorities, **should join hands** in	-judg	Heterogloss

		fighting religious **extremists** in our society (and apparently, in our government). And **prevent** this country from degenerating into a **lawless** state		
38-40	Reiteration	This republic **was built upon**, among other things, religious diversity and religious freedom. You **take** those away. And you **may as well forget** about the republic. **May God** be with us	-apprc	Heterogloss

This text uses many attitudes, from 40 clauses, there are 71 clauses contain attitudes. The attitudes are employed in all part of the text; in the title, thesis, arguments and reiteration. He puts his own opinion (monogloss) which support the issue by giving negative evaluations (see clause number 19and 20), the attitude of the writer does not state explicitly in the clause since he gives also the fact from other to support his ideology. Therefore, the voice or prosody of the text is more subjective

Table 4.4.6 Analysis of Ideology

Clause No.	Clauses	Kinds of Att.	Engagement	Generic structure
1	**Religious persecution**	Negative	Monogloss	Title
2-3b	Here is an **important** announcement. Indonesia has **officially stopped** being the **tolerant** nation it has **always proclaimed** to be, **especially** when it comes to religion.	Negative	Monogloss	Thesis

| 4-9 | The country with the **world's largest** Muslim population, one that has **long** prided itself for its diversity and peaceful coexistence between people of **different** faiths, **is no longer** a **safe** place, particularly for religious minorities. Never mind what the Constitution and the state ideology Pancasila say -- that **freedom** of religion **is guaranteed** and that citizens **are protected** to practice their faith. Today, those are mere **ornamental** words. The reality on the ground is the state **has started to persecute** people for their religious beliefs. On Wednesday, a government panel decided that Ahmadiyah, a Muslim sect that has its origins in India but now has followers worldwide, including in Indonesia is heretic and contravenes the tenets of Islam. The Coordinating Board for Monitoring Mystical Beliefs -- comprising government prosecutors, police and officials of the religious affairs and home ministries -- issued a recommendation that Ahmadiyah, as a religious organization, be banned, along with all its activities. | Negative | Heterogloss | Argument 1 |
| 10-14b | The ball is in President Susilo Bambang Yudhoyono's court, being the person authorized to ban any organization. But there is **real** fear that before he makes his ruling, the recommendation itself **will be sufficient** for **various vigilante** groups to start attacking and harassing followers of Ahmadiyah. Many followers of Ahmadiyah have already had to live in makeshift shelters after coming under violent attacks in recent years from vigilante groups who acted on the fatwa (religious edict) of the Indonesian Ulema Council declaring Ahmadiyah heretic. The police, whose duty | Negative | Monogloss | Argument 2 |

	it is to ensure that every religious minority is protected, did not make **much of an effort to prevent the violence.** Typically, they **only evacuated** Ahmadiyah followers to safety and then gave the thugs **free** reign to destroy and **burn down** property belonging to the group.			
15-17b	Now, the **same** vigilante groups and many others like them **will be encouraged** to resume their attacks. Even the police **will be required** to act upon a ban. And **starts** rounding up the followers of Ahmadiyah. if this **is not state-sanctioned** religious persecution, Then we **don't know** what is.	Negative	Monogloss	Argument 3
18a-19	No wonder the **first** reaction from Ahmadiyah leaders when the ban recommendation came Wednesday **was to brace** themselves for **violent** attacks and **to defend** themselves. They **knew** too that they **no longer could count** on the protection of the state and the police against future attacks	Negative	Heterogloss	Argument 4
20-24b	**What is most disturbing** is the way representatives of the conservative Muslims flexed their muscles to secure the ban, at times using violent language, forcing the government to comply. This is the **first** time in the republic's history that the state, which proclaims to be neither theocratic nor secular, **has interfered** in the substance of the religion. In the past, the state **restricted** its role to ensuring freedom of religion and the right for everyone to **practice** their faith. It leaves the question of the right or wrong of **particular** teachings to religious leaders. Wednesday's recommendation	Negative	Monolgoss	Argument 5

	broke the long-held taboo and **clearly shows** the state siding with the Muslim conservatives by agreeing Ahmadiyah **is heresy** and contravenes the tenets of Islam**.**			
25a-29a	This is setting a **dangerous** precedent, for no religion is safe now from the possibility of having its beliefs probed and **judged to contravene** Islam. That **literally means** just about **every existing religion**. One wonders, now that the conservative Muslims **have had** their way. **Who they will target next**. They **know** the state **will again be submissive** to their will. this is the state playing God,	Negative	Monogloss	Argument 6
29b-37b	A **dangerous** game that **would spell** the end of the religious **diversity** that **has always underpinned** this republic. We **may as well declare** Indonesia an Islamic state. **At least** the rules of the game for the religious minorities are **clear**. Today, we **have** a government that is **failing** in its constitutional **duty** to protect the religious minorities. It is encouraging to see that Muslim leaders from the moderate camp **quickly distanced** themselves from the recommendation by the government panel and denounced it as a violation of the Constitution (which, incidentally, is an impeachable offense). Former Muhammadiyah chairman Syafii Ma'arif and leading Islamic scholar Azyumardi Azra both said the recommendation reflects the views of "extremist" elements in Islam rather than the "moderate" that continue to preach peace, tolerance and respect for religious differences. **More** of them **should come** out of their shell and **speak out** about the **real** Islam. If the state **can no longer be**	Negative	Heterogloss	Argument 7

	counted on to defend Ahmadiyah followers, and then the task **should be taken up** by moderate and peace-loving Muslims. They, along with leaders of religious minorities, **should join hands** in fighting religious **extremists** in our society (and apparently, in our government). And **prevent** this country from degenerating into a **lawless** state			
38-40	This republic **was built upon**, among other things, religious diversity and religious freedom. You **take** those away. And you **may as well forget** about the republic. **May God** be with us	Negative	Heterogloss	Reiteration

Most attitudes in this text are dominated with negative than positive attitude. This means challenging. The writer tries to give negative side since the writer tries to give negative assessment toward religious persecution toward Ahmadiyah. He clearly expresses his detest toward religious persecution to religious minorities like ahmadiyah. So the ideology is left-antagonist since the writer tends to give negative evaluation to Ahmadiyah.

Discussion

a) **Result**

1. **Kinds of attitudes employed in the texts**

Numbers of attitudes, graduations and engagements found in the texts are put in the table below:

Table 4.5.1 Number of attitudes in the texts

Text	Affect		Judgment		Appreciation		Number	
	positive	Negative	Positive	Negative	positive	Negative	positive	Negative
Text1 (editorial)	-	2	8	18	9	13	17	33
		100 %	30.76%	69.23 %	40.90%	59.10%	34%	66%
Text2 (opinion)	1	1	33	14	16	9	50	24
	50%	50%	70.21%	29.79%	64%	36%	67.67 %	32.43%
Text3 (opinion)	-	2	18	9	21	16	39	27
	-	100%	66.66%	33.33%	56.76%	43.24%	59.09%	40.90%
Text4 (editorial)	-	2	13	17	14	22	27	36
		100%	43.33%	56.66%	38.88%	61.11%	42.86%	57.14%
Number	6 (2.34%)		130 (50.78%)		120(46.87%)		133(52.57%)	120(47.43%)

The table above indicates the number of attitudes or the analyzed data of the whole texts. For instance, it is written in the table: 2 negative *affects*; 8 positive and 18 negative *judgments*; and 9 positive and 13 negative *appreciations* in first text of editorial that is published in Jakarta Globe Website. Afterward, there are 1 positive and 1 negative *affect*; 33 positive 14 negative *judgments*; 16 positive and 9 negative *appreciations* in second text, and so on.

Based on the whole analysis about numbers of the attitudes above, it can be concluded that the writer tends to emphasize evaluations towards person (shown by 50.78% of *judgment*), and everything relating to the Ahmadiyah who are being talked about (shown by 46.87% of *appreciation*), instead of expressing his own feeling about everything being talked. Most evaluations in the editorial texts exposing Ahmadiyah issue are *negative*. Meanwhile, opinion texts are mostly put truly *positive* evaluations. It is proved by the percentage of the positive-negative analysis of each text. There are 34 % positive and 66% negative attitudes of editorial text published on Jakarta Globe, 42.86 positive and 57.14% negative of editorial text published on Jakarta Post Website. Meanwhile, 67.67% positive and 32.43% negative attitudes are found in opinion text from Jakarta Globe Website and 59.09% positive and 40.90% negative attitudes in opinion text from Jakarta Post Website.

As figured out in table above, judgment attitudes appear dominantly in the first editorial text published in Jakarta Globe Website. As editorial text, the writer expresses his assessments more in negative than in positive ones. This is because; he

tends to disagree with violence attack of Ahmadiyah in Indonesia. Basicly, the writer tends to be strongly in evaluating the issue by giving sharp negative evaluation toward religious violence to show how strong the feeling of the writer is toward an issue. From the analysis, it can be seen that 69.23% is negativee judgment and 30.76% is positive judgment. The writer gives the assessment toward social issue that is violence attack toward religious miniorities in Indonesia society. The writer gives negative values toward people for being stopped to protect and respected toward religious rights. The writer also feels disappointed that the government can't solve this problem of violence attack firmly. In addition, opinion text from Jakarta Globe also mostly uses judgment attitude. It can be seen that 69.56% is positive judgment, and 30.43% is negative judgment. The writer uses judgment in this text since the writer gives positive evaluation toward Ahmadiyah followers in Indonesia.

Meanwhile, opinion text from Jakarta Post Website uses appreciation attitude and built up in positive voice. It can be seen that 56.76% is positive appreciation and 43.24% is negative appreciation. Instead of giving negative assessments toward disbanding of Ahmadiyah, the writer gives positive valuation toward Ahmadiyah contribution in the world. In this text, the writer really supports Ahmadiyah. Thus, appreciations are also used dominantly in the editorial text published in Jakarta Post Website. It can be seen that 61.11% is negative appreciation and 38.85% is positive appreciation. The writer gives negative assessments toward religious persecution in Indonesia.

In summary, editorial and opinion texts from Jakarta Globe Website tend to use Judgment attitudes because the writers want to to evaluate the behaviors or characters involved in the texts. The writer does not only evaluate Indonesian people who stop for being tolerant and respect toward religious rights but also the government who can't solve religious problems firmly. The writer really gives stong evaluation toward behavior and character people involved in the issue. Meanwhile, editorial and opinion texts from Jakarta Post Website use appreciation attitudes in their texts in which the writers want to give assessments toward the issue of disbanding Ahmadiyah and religious persecution in Indonesia.

Besides analyzing the attitude, this research also analyzes the graduation of the attitude to find out how strong the attitude is. The following table illustrates the result of the whole graduation analysis:

Table 4.5.2 Number of Graduation

Text	Graduation		Scaling		Form		Option/Meaning			
	Force	Focus	Up	Down	Inf	iso	Metaph.	Intensif.	Att. Lexis	Swear.
Text 1	27	18	47	1	13	14	-	17	9	-
	60%	40%	97.01%	2.08%	48.15%	51.85%		65.38%	34.62%	
Text 2	50	15	65	3	14	37	1	28	22	-
	76.92%	23.08%	95.58%	4.41%	27.45%	72.55%	1.96%	54.90%	43.13%	
Text 3	32	31	54	7	9	23	2	16	11	-
	50.79%	49.21%	88.52%	11.48%	28.16%	71.88%	6.89%	55.17%	37.93%	

Text 4	43	27	60	8	28	14	-	12	19	-
	61.43%	38.57%	88.24%	11.76%	66.66%	33.33%	-	38.71%	61.29%	-
numb	152	91	226	19	64	88	3	73	61	
perc	62.55%	37.45%	92.24%	7.76%	42.10%	57.89%	2.2%	53.28%	44.53%	

The table above indicates the number of attitudes or the analyzed data of the whole texts. For instance, the graduations of the text 1 are about 60% is *force* and 40% is *focus*. The *up-scaled* attitudes are 97.01% and the *down-scaled* is 2.08%. The form of the attitudes applied is 48.15% *infusion* and 51.85 % *isolating*. The option of graduation is 0% *metaphor*, 65.38% *intensifier*, and 34.62% *attitudinal lexis*. Then, the graduations of the text 2 are about 76.92% is *force* and 23.08% is *focus*. The *up-scaled* attitudes are 95.58% and the *down-scaled* is 4.48%. The form of the attitudes applied is 27.45% *infusion* and 72.55% *isolating*. The option of graduation is 1.96% *metaphor*, 54.90% *intensifier*, and 43.13% *attitudinal lexis* and so on.

To conclude based on the whole analysis of graduation above, the graduations of the text 2 are about 62.55% is *force* and 37.45% is *focus*. The *up-scaled* attitudes are 92.24% and the *down-scaled* is 7.76%. The form of the attitudes applied is 42.10% *infusion* and 57.89% *isolating*. The option of graduation is 2.2% *metaphor*, 53.28% *intensifier*, and 44.53% *attitudinal lexis*. The result of the graduation analysis explains that the writer prefers to apply *force* to sthrengten. He mostly applies *intensifier* and *attitudinal lexis*. There are each 76 *intensifier* attitude and 61 *attitudinal lexis*. Besides, he employs *metaphor* and some of them are *modality* as well. 92.24% *up-*

scaled attitude shows that the writer applies vehement expressions, to praise Ahmadiyah members or to mock the violence attack and religious persecution by criticizing strongly.

Moreover, Ahmadiyah issue is complicated issue that raises different opinion from the public. Some of them support, but another one does not. In this case, the texts are composed with the ideology of the writer. The text will be positive if the writer has positive ideology toward an issue, on the contrary, the text will be negative if the writer challenges the issue. Moreover, another analysis is *engagement* analysis. Here, this analysis is just to find from whom the attitude comes from. Therefore, there are only two types of *engagement*; *monogloss* or *heterogloss*. The table below is formed to encompass the whole *engagement* in the texts.

Table 4.5.3 Number of Engagement

Text	Engagement	
	Monogloss	Heterogloss
Text 1 (editorial)	33	9
	78.57 %	21.43%
Text 2 (opinion)	26	25
	50.98 %	49.01%
Text 3 (opinion)	32	14
	69.59 %	30.43%
Text 4 (editorial)	28	16

	63.64 %	36.36 %
Number	121 (65.40%)	64 (34.59%)

The source of the attitudes are 65.40% from the writer himself, and 34.59% are from others sources. Because these texts are kinds of editorial and opinion, so these must have sources to make them more objective. It means that there are some facts and evidences used to support the arguments of the writers. Editorial and Opinion texts published in Jakarta Globe and Jakarta Post Website, which is represented by four texts in this research, often employs the writer's own opinion. It can be seen from the table above that most of the opinions (attitudes) are *monogloss*. This means the writer often expresses his own evaluations more than the evaluations given by other sources.

2. The influence of attitudes toward the texts

Newspaper provides special column to express writer's opinion toward certain issue, namely editorial and opinion column. Since editorial and opinion texts contain the attitudes of the writer, it thus can influence prosody, genre and the ideology of the text itself. In the term of prosody, the use of Judgement and appreciation indicates that the language in the texts is dominated by behavioral and carrier-attributive processes. The use of behavioral and carrier- attribute processes is the appropriate construction of clause for attitudes. This is because, in that construction, there are

behavioral verb, attribute, and value to express the attitudes (Halliday, 1994, Thomson, 2004).

Moreover, by reading and comprehending throughout the texts, then it is found that the genres of all of those texts are exposition and discussion. The texts use exposition genre since the texts have the characteristics of analytical and hortatory exposition. According to Martin (1992), exposition genre is divided into two: hortatory and Analytical exposition. Hortatory exposition is a command trying to persuade the reader to do what the thesis recommends. Meanwhile, the thesis of analytical exposition is statement. The writer proposes the thesis to the reader that his thesis is 'right'. All texts that have been analyzed here contain persuasions that Ahmadiyah and everything involved in the case are good but some others are bad. The writer invites the reader to be in compliance with the writer to support or to detest Ahmadiyah issue that is exposed in editorial and opinion texts published in Jakarta Globe and Jakarta Post Website. In addition, the texts consist of *thesis*, *argument(s)*, and *reiteration* as well. The prosody in this texts are subjective since most of opinions come from the writer himself. It means that the writers express their subjectivity in the texts. There are so many evaluations in these texts, not only at the end part of the text, but elsewhere in the texts. This means the writer gives his own emotional feelings on his texts, even, there are some clauses containing more than one attitude. To make it clear, it is important to discuss all of them in order to make a comparison of genre in both of editorial and opinion texts.

First of all, it is editorial text from Jakarta Globe Website. The writer puts negative evaluation in this text because he wants to show his detest toward violence attack of Ahmadiyah in Indonesia. The writer shows his negative judgment toward Indonesian people for being stopped to respect religious right. Moreover, the writer also criticizes the government that can't solve the problem of violence attack firmly. By reading the issue, it can be found that the genre of this text is *hortatory exposition* since this text tries to persuade the readers or listeners to undertake a particular course of action (Martin 1985b/1989 and Martin and Peters 1985 in Martin 1992). This text contains thesis, arguments, and recommendation, so it belongs to *hortatory exposition* since this text also tries to persuade the reader to do what the thesis recommends. The writer really tries to persuade the reader in this text that violence should never be part in Indonesia. In addition, the writer also gives recommendation to the government to solve the religious problem quickly and clearly. It can be seen that the writer gives his strong opinion by providing one-sided argument in the text. Based on the analysis of genre, exposition genre attempts to describe the case from a different point of view. From the attitude it can be seen that the text tends to be more negative attitude rather than positive since the writer tries to challenge the issue by giving negative evaluations and criticism in the text. So, it can be determined that the ideology is *left-antagonist*.

Furthermore, there are many attitudes spread almost in the whole of the text. It makes the prosody of the text more subjective. It is *antagonist* because the writer

only exposes the violence attack that have to be faced by Ahmadiyah followers in Indonesia. The writer wants to show his detest and disapproval toward an attack. The writer also criticizes and evaluates the government who can't solve this religious problem firmly so the problem happens continuously in Indonesia, for example when the writer states that an attack on Ahmadiyah must be condemned. It shows that the writer really disagrees toward religious violence in Indonesia. The writer puts all negative assessments in the whole of the text as the aims of the writer to show his objection. Therefore, this is also "*antagonist*". The writer gives many negative evaluations in this text about religious violence to Ahmadiyah. The writer really disagrees with the issue since he tries to challenge the issue. Hence, this is what is called as *left*. So, the ideology of the text is *left-antagonist*.

Secondly, opinion text from Jakarta Globe uses *discussion genre* by presenting two sides arguments. From the analysis, the prosody in this text is subjective since most of opinions come from the writer himself. The writer tries to give positive side of Ahamdiyah followers since there are many positive assessments toward Ahmadiyah. This text consists of issue, argument, and recommendation. Most attitudes in this text are dominated with positive than negative attitude. This means supporting. So, the ideology is *right-protagonist*. It can be seen that the writer discusses this text in two sides, namely supporting and against the issue. For example the writer states that Ahmadiyah followers also profess the declaration of faith that makes them as a Muslims and they also pay zakat, and believe about six pillars of Islam like another Muslim have done in the world. It is indicated that the writer tries

to support Ahmadiyah followers in Indonesia. Besides, to against the issue, the writer states that instead of forcing Ahmadiyah to be banned, the people who claim to have a greater knowledge in Islam are the one who should declare new faith for Ahmadiyah.

However, the writer puts positive position in this text since the writer gives many positive assessments and sympathy toward Ahmadiyah. The writer states that in the middle of Ahmadiyah controversy, Ahmadiyah still can be said as part of Islam. Ahmadiyah is just like another Muslim in performing their prayer. In this case, the writer tries to support Ahmadiyah. The writer clearly expresses his support toward Ahmadiyah. The writer points the issue by looking for many sides, before deciding his position. So, it can be determined that the ideology is *right-protagonist* since the writer tends to give positive evaluation and sympathy to ahmadiyah.

The third one is opinion text from Jakarta Post Website. From the analysis, similarly it can be concluded that the prosody in this text is subjective since most of opinions come from the writer himself. The writer puts positive evaluation in this text. This text consists of Issue, arguments againt, arguments for and conclussion. So, it belongs to *Discussion genre*. Most attitudes in this text are dominated with positive than negative attitude. This means supporting. So, the ideology is *right-protagonist*. It can be seen that the writer discusses this text in two sides, namely supporting and against the issue. For example the writer gives negative evaluation toward Suryadama Ali's statement for disbanding Ahmadiyah. It is indicated that the writer tries to against the issue disbanding Ahmadiyah in Indonesia. Besides, to support the issue,

the writer states that Ahmadiyah is a part of Indonesia. It has stood much longer than those who want to eradicate it.

However, the writer puts positive position in this text since the writer gives many positive assessments and sympathy toward Ahmadiyah. The writer clearly expresses his support toward Ahmadiyah. The writer points the issue by looking for many sides, before deciding his position. It can be seen from the nalysis that the writer firstly gives negative criticism to Suryadama Ali about his statement for disbanding Ahmadiyah. Then, finally he puts his position to support Ahmadiyah in this text. However, the attitude of the writer does not state explicitly in this text since the writer also gives the fact from another source for example *Iskandar Zulkarnain, a scholar on Ahmadiyah, wrote that the Islamic sect's contributions to this country and Indonesian Muslims since even before independence, such as translating the Koran into Javanese and other intellectual endeavors, cannot be belittled*. He clearly gives support by stating that Ahamdiyah has contributed Indonesia in the world by giving good achievement. The writer also states that Ahmadiyah is part of Indonesia. He really disagrees with the issue of disbanding ahmadiyah since he gives his support to Ahmadiyah in the text. So the ideology is *right-antagonist* since the writer tends to give positive evaluation and sympathy to ahmadiyah

The last one is editorial text from Jakarta Post Website. The prosody is subjective since the writer applies most evaluations from himself. The writer tends to be subjective because he only looks at the negative side of religious persecution. By reading the issue, the genre is *analytical exposition*. This text contains thesis,

arguments, and reiteration, so it belongs to *analytical exposition* since the writer tries to propose the thesis and persuades the reader that the thesis is 'right' (Martin 1985). It can be seen that the writer gives his opinion by providing one-sided argument in the text. Based on the analysis of genre, exposition genre attempts to describe the case from a different point of view. From the attitude, the text tends to be more negative attitude rather than positive since the writer tries to challenge the issue by giving negative evaluations and criticisms in the text. Therefore, the ideology is *left-antagonist*. From the analysis, it can be seen that the negative attitudes are dominated rather than positive attitudes in this text. The writer wants to show his detest toward religious persecution. The writer states that Indonesian has stopped as tolerant nation especially related to the case of religion. The writer really disagrees toward the issue of religious persecution, so she/he applies many negative evaluations to show his objective toward an issue. Therefore, the ideology is *left-antagonist*.

To sum up, the writers apply more subjectivity rather than objectivity in both of editorial and opinion texts published on Jakarta Globe and Jakarta Post Website. By using exposition genre, it can be concluded that the writers try to discuss the issue from one side point of view whether it supports or againsts the issue. In addition, both of prosody and genre above will determine the ideology of the texts.

3. The Similarities and Differences of the Text

From the data descriptions that have been analyzed the similarities and differences can be seen in this table below. Those are summed up as follows:

Table 4.5.4 Analysis of Similarities and Differences

Text/issue	Attitude		Genre		Ideology	
	Editorial	Opinion	Editorial	Opinion	Editorial	Opinion
Text 1/ Turning blind eye to religious bullies	Judgment-negative		Hortatory exposition		Left-antagonist	
Text 2/ Ahmadiyah Critics are the one who should declare new faith		Judgment-positive		Discussion		Right-protogonist
Text 3/ Disbanding Ahmadiyah cost the freedom of Nation		Appreciation-positive		Discussion		Right-protagonist
Text 4/ Religious persecution	Appreciation-negative		Analytical exposition		Left-antagonist	

a. Similarities

The field of all texts basically has a similar issue. They discuss about the controversy of Ahmadiyah in Indonesia. Those texts have some number of similarities. Most of opinions employed in those texts come from the writer himself, except opinion text from Jakarta Globe which is more objective. The similiraties of attitudes are presented in Table 4.5.4 It can be seen that editorial and opinion text published in Jakarta Globe Website have similarities of attitudes, namely Judgment attitudes. Both of texts try to evaluate people's character or behavior. Editorial and opinion texts in Jakarta post also use same attitudes, namely appreciation. Both of texts try to give assessments toward the issue of disbanding ahmadiyah and religious

persecution toward Ahmadiyah. Furthermore, the similiarities are also found in genre from opinion texts published on Jakarta Globe and Jakarta Post Websites. Both texts have the same genre, namely *discussion genre*. Those texts consist of issue, argument against, argument for and conclusion so they belong to discussion since the writers try to discuss the argument from two different points of views. In addition, there is similarity on ideology analysis from editorial texts published on Jakarta Globe and Jakarta Post Website. Both of texts have same ideology namely *left-antagonist* since the texts have negative assessments toward an issue.

b. **Differences**

a) **Attitude**

Basically, all of the texts have same field but different theme each others. All of the texts do not only dicuss about Ahmadiyah member should be banned or not but also the responses of public toward violence attack and religious persecution to Ahmadiyah. Based on the table above, the differences are found in attitude, genre, and also ideology from editorial and opinion texts that are published in Jakarta Globe and Jakarta Post Website. The first editorial text is entitled *Turning Blind Eye to Religious Bullies* that is published in Jakarta Globe Website mostly used judgment attitude and built up in negative stance since the writer tries to give negative assessments toward an issue. The writer wants to show his detest toward violence attack of religious minorities in the society. The writer also judges the government who can't solve the issue firmly. Meanwhile, another editorial text that is entitled

Religious Persecution published on Jakarta Post Website uses appreciation attitude dominantly. In this texts, appreciation negative are dominated since the writer tries to against the issue. The writer really wants to show the disagreement toward religious persecution of religious minorities in Indonesia.

Differently, opinion text entitled *Ahmadiyah's Critics Are the Ones Who Should Declare a New Faith* published in Jakarta Globe Website mostly uses judgment attitude and built up in positive voice since the writer tries to give positive assessment toward an issue. The writer tries to support Ahmadiyah by revealing that Ahmadiyah members also profess declaration of faith to make them as a Muslims like many other Muslims have done. In this case, the writer supports Ahmadiyah. Meanwhile, the different attitude is also found in opinion text published in Jakarta Post Website. It mostly uses appreciation positive since the writer tries to support the issue. The writer really supports Ahmadiyah by rejecting the disbanding of Ahmadiyah. The writer states that Ahmadiyah has contributed Indonesia in the world by giving many achievements. In addition, the writer also states that Ahmadiyah is part of Indonesia.

b) **Genre**

As figured out in table 4.5.4 above, there are differences of genres found between two differences media as well. The writer uses differences of genres to build up the texts in both of Media Jakarta Globe and Jakarta Post Website. The differences of genres are found in editorial and opinion texts that are published on Jakarta Globe and Jakarta Post Website. Editorial text from Jakarta Globe Website employs

hortatory exposition genre, while editorial text from Jakarta Post uses analytical exposition genre. Both texts present the arguments through one side, but the existing of reiteration and recommendation make those texts are different each others. Editorial text form Jakarta Globe starts the thesis by stating that violence attack toward Ahmadiyah has no place in civilized society. Then, it is followed by the arguments that violence attack toward religious minorities should be condemned. The writer also criticizes the government that can't solve the problem firmly. Furthermore, finally the writer gives recommendation addressed to the government to solve the problem of violence attack firmly and quickly, so there is no violence toward religious minorities anymore in Indonesia. On the contrary, discussion genre is employed by the writer in opinion text entitled *Ahmadiyah Critics Are the Ones Who Should Declare New Faith* published in Jakarta Globe Website. Firstly, the writer presents the issue by stating that Ahmadiyah controversy is dominated public opinion. This issue is then followed by some arguments from different point of views. The writer looks many sides of the issue before deciding the position of the writer whether he/she challenges or supports the issue. The writer also puts recommendation addressed to scholars in order to declare new faith for Ahmadiyah member in Indonesia. It seems that the writer tries to give positive side to be explored to the readers. Implicitly, the writer tends to judge positively toward an issue by presenting positive argument related to Ahmadiyah case in Indonesia.

Additionally, there are also differences of genres found in editorial and opinion text from Jakarta Post Website. The writer employs analytical exposition in

editorial text from Jakarta Post since the writer also puts the thesis in the form of statement to persude the reader that there is something should be in the case. Firstly, the writer states the issue about religious persecution in Indonesia. Then, the writer gives arguments toward Indonesian people for being stopped as tolerant nation especially related to religion. Finally, the writer puts restatement that Indonesia was built up with diversity, but if Indonesia has taken this away so it means Indonesia may forget the country and persecute their Muslims Brother.

Differently, opinion text enttled *Disbanding Ahmadiyah Cost the freedom of the Nation* mostly uses discussion genre by presenting argument from different point of views. Opinion text which consists of thesis, arguments and conclusion is presented by stating the issue of disbanding Ahmadiyah will cost the freedom of nation. Then, this text is followed by some arguments from different point of views. The writer gives his negative argument to Suryadama Ali related to his statement for disbanding Ahmadiyah. The writer gives negative assessment toward suryadama's motivation for disbanding Ahmadiyah is because he wants to increase number of voters for his party. As politician, he needs popularity to enhance the number of voters for his party. Moreover, the writer really disagrees toward maneuver of Suryadama to disband Ahmadiyah. It is indicated that the writer against the issue. Besides, to support the issue, the writer states that Ahmadiyah has contributed Indonesia in the world and also states that Ahmadiyah is part of Indonesia. Finally, the writer states reiteration to restate the writer's position toward an issue.

To sum up, both editorial texts from Jakarta Globe and Jakarta Post apply exposition genre by presenting one side argument. Differently, both opinion texts from Jakarta Globe and Jakarta Post employ discussion genre by presenting argument form different point of view, before finally the writer stand on one position whether it supports or against the issue.

c) Ideology

The ideology can be drawn through the analysis of genre. Based on analysis of genre, the ideology is also different. In Jakarta Globe Webiste, the writer employs hortatory exposition genre that signifies the writers to present arguments from single point of view by presenting one side of argument or suggestion. The ideology of the writer in this text is *left-antagonist* since the writer has his own opinion in challenging the issue. Meanwhile, discussion genre is employed by the writer in opinion text. The writer argues the issue from two or more the different point of views by providing opposite arguments. Therefore, the ideology is *right-protagonist.*

From the evaluation, the differences of ideologies are found in editorial text and opinion text published in Jakarta Post Website. The genre of editorial text is *analytical exposition* which means that the writer tries to persuade the reader or listener that something is in the case. It consists of thesis, arguments and reiteration.. Editorial text employs negative attitudes since the writer against the issue so the ideology is *left-antagonist*, while opinion text employs discussion genre by presenting argument from different point of view. Moreover, there are many positive evaluations in this text so the ideology is *right-protagonist.*

In short, based on whole analysis above, all kind evaluations of similarities show that the texts have the similarities on the prosody. The prosody of these texts is subjective since most opinions come from the writer himself. On the contrary, the differences of genres are found in editorial and opinion texts published in Jakarta Globe and Jakarta Post Website. Seen from the comparison of Genre, the writers tend to discuss it by presenting one side argument since exposition genre is employed in editorial text in Jakarta Globe and Jakarta Post Website. These texts are presenting through one side argument. The writer tries to challenge the issue in both of the texts since there are many negative assessments found in the texts. However, the writer tries to support the issue in opinion texts published on Jakarta Globe and Jakarta Post Website. Instead of using exposition genre, discussion genre is employed in opinion texts from Jakarta Globe and Jakarta Post Website. The writer tries to discuss it by looking for many sides before finally the writer stands on one position that means to support Ahmadiyah. Eventhough, there are differences of genres employed in the texts, the texts are definitely positive since the texts have positive evaluation toward an issue. To sum up, both of Jakarta Globe and Jakarta Post tend to be negative in their editorials, while, to be more positive in their opinion texts.

d) Media Jakarta Globe and Jakarta Post

Jakarta Globe is English newspaper in Indonesia which is launched on 12 November 2008. Meanwhile, Jakarta Post is one of the largest English Newspapers in Indonesia encompassed national and international views. The characteristics of both Newspapers are different that influence how the news written and designed. From the

result of analysis, the two media basicly have same response in reflecting the issue of Ahmadiyah. Both media does not only prefer to be antagonist but also protagonist since this media also discusses the issue with objective argument from two sides. Moreover, The Jakarta Globe tends to evaluate people's characters and behaviors involved in issue, while The Jakarta Post tends to assess something involved in Ahmadiyah case.

4. **The reason why attitudes employed**

These kinds of evaluations exist in almost all of the texts of editorial and opinion texts pblished in Jakarta Globe and Jakarta Post Website. The reason of using some certain attitudes within the writer's texts is because the writer wants to convey the ideology that the writer has. Meanwhile, Editorial and Opinion texts that have been analyzed in this thesis show that the ideologies of the writer are *left antagonist,* and *right protagonist.*

Left antagonist means that the writer opposes a certain issue with only applying one point of view, that is, from the writer's own point of view. *Left antagonist* is laid in the editorial texts published on Jakarta Globe and Jakarta Post Website which tell about violence attack and religious persecution toward religious minority that the writer strongly dislikes. *Left* means that the writer has a power to gain. The text is brave to challenge the issue. It shows the disagreement directly. Meanwhile, a*ntagonist* signifies that the writer only looks the issue from one side by

giving the argument or suggestion indicating the writer's one side position. Moreover, the writer clearly disagrees with the issue of violence attack toward Ahmadiyah in Indonesia. *Antagonist* also refers to the people who create issue rather than people who solve the issue, attracting the attention of the reader. *Antagonist* tries to make people aware of issue that they are trying to promote.

Right-protagonist signifies that the writer supports the issue, but he tries to discuss it by presenting the issue from different sides, before he finally stands in one side that is, support toward Ahmadiyah. *Right antagonist* is laid in opinion texts published on Jakarta Globe and Jakarta Post Website since both texts employ discussion genre by presenting two sides arguments. The Protagonist side in here can be seen from his or her position to resolve the issue. For example, the writer tries to ask the reader to stop forcing Ahmadiyah with intimidation and murder. It means that the writer asks the reader to respect on Ahmadiyah's views. The Protagonist itself enables to present argument from all sides before giving conclusion or recommendation. Moreover, *Right protagonist* is found in the text which tells about Ahmadiyah members that he likes or supports. The writer supports Ahmadiyah by revealing that Ahmadiyah has contributed Indonesia in the world by giving some achievements. In this thesis, *right protagonist* is exploited in the texts exposing the disbanding Ahmadiyah cost the freedom of the nation.

There are many and truly *positive* attitudes in opinion texts that are published on Jakarta Globe and Jakarta Post Website (*right*); and many *negative* attitudes and

they are truly negative in the editorial texts published on Jakarta Globe and Jakarta Post Website (*left*). There are also more *monogloss* engagements than the *heterogloss*. This means that it is the writer himself who gives those many evaluations. This shows that the writer makes the attitudes of a certain text become truly *positive* or truly *negative*. This can be called as "Left" or "Right".

Moreover, the writer exposes the issue of Ahmadiyah dominantly from only one point of view. Accordingly, the writer only sees one side of the issue (*antagonist*). For example, as stated on the data description, the writer only looks one side about religious persecution toward religious minorities in Indonesia whether it is positive or negative. These kinds of analysis have been completed in all data in the editorial texts that are published in Jakarta Globe and Jakarta Post Website and opinion text from Jakarta Post Website. Meanwhile, the writer also exposes the issue from different point of view *(protagonist)*. The writer supports the issue, but he tries to discuss it by presenting the issue from different sides, before he finally stands in one side that is, support toward Ahmadiyah. The writer compares about the positive and negative sides of Ahmadiyah issue. This kind of analysis is laid in opinion texts published on *Jakarta Globe* and *Jakarta Post Websitse*. For example, it can be seen from opinion text from *Jakarta Globe* that the writer looks negative side scholars of Islam that force Ahmadiyah with intimidation and murder. However, the writer also looks positive side of Ahmadiyah that Ahmadiyah is just like another Muslim in

performing their prayer. The writer states that Ahmadiyah also profess the declaration of faith to make them as a Muslims like another Muslims have done.

Generally, the analysis above and in the previous sub-chapter have proved the subjectivity and ideology of the writer. The table below simplifies the result.

4.5.5 Table Result of the Evaluation and Ideology Analysis

Text	Text 1 (ED/JG)	Text 2 (OP/JG)	Text 3 (OP/JP)	Text 4 (ED/JP)
Evaluation	Negative	Positive	Positive	Negative
Ideology	Left-antagonist	Right-protagonist	Right-protagonist	Left-antagonist

2. Related Researches

As the secondary data, the researcher takes information of media Jakarta Globe, Jakarta Post, and profile of the writer from some sources to verify the result in the previous sub-chapter. Hence, it is necessary to discuss it in this thesis.

Firstly, since the media is one of the ways to deliver message and ideology of the writer, the media itself can influence the ideology of the text. Therefore, ideology of the writer is influenced by the media which have their own ideology. Jakarta Globe, for instance, has the mission or ideology of the media. Based on the Media Profile-Jakarta Globe, the mission is to educate, inform and join the debate over Indonesia's development that will give us and editorial authority that makes the newspaper a high influence advertising and environment. The writer or special editor

urges the reader to understand the problems by trying to educate and influence the reader. As the secondary data, according to *wikipedia.o*rg, Editorials are featured in many newspapers and magazines, usually written by the senior editorial staff or publisher of the publication. It means that editorial reflects the integrity of the institution. The editorial column represents how the institution takes their position toward the issue which is discussed by them. From this, it is realized that Jakarta Globe tends to be antagonist in his editorial because the media wants to show his position towards an issue. Therefore, the writer delivers information argumentatively because the media also wants to convey the will of the corporation in order to persude the reader toward an issue. This media put its contradictory position toward an issue as the media put many negative evaluations in writing the text.

Similarly, Jakarta Post has also ideology, objective, that can influence the ideology of the writer in writing his publication. According to www.thejakartapost.com, 'the objective of the new publication was to present to the public a newspaper of the highest quality that would provide its readers with all the news that was not only fit to print, but that would deepen their insight into the very workings of this vast archipelago, its people and its government, as members of the great family of nations'. In this case, Jakarta Post tends to be negative in his editorial because the media wants to convey the ideology. Morover, another source, taken from Jakarta Post story book states that Jakarta Post created an idiosyncratic Newspaper culture that emerged from bringing together Indonesians of various ethnic

and religious stripes from across the vast archipelago and adding a few westeneers to the mix. *The Post* is especially conscientious about respecting people's views. From this, it can be seen that The Jakarta Post tries to appreciate toward people's view. Because of the media has a high appreciation toward pluarism in Indonesia. Jakarta Post really appreciates toward minorities group in Indonesia. So, Jakarta Post puts negative evaluation toward religious persecution in his editorial text. This media put his contradictory position toward an issue as the media put many negative evaluations in writing the text.

Differently, opinion is usually written by from other Newspaper's editor or public readers. Opinion text is written individually not institutionally. Therefore, the writer here is longer important related to the ideology that he wants to present to the reader. In this case, the text is also built through the story of writer. The ideology of the text is automatically influenced by ideology of the writer. Moreover, the background of the writer itself may help to identify the ideology toward the text. Firstly, According to *centerforminoritygenderandhumanright.org*, opinion text from Jakarta Globe was written by Bramatyo Prijosusilo and he is known as a writer, rice farmer, artist, broadcast journalist, translator, and pencak silat martial artist. As a journalist, the writer usually has boarden knowledge. He usually has also a contradictory argument with the government in writing his opinion. In this text, he has contradicted government by rejecting the disbanding of Ahmadiyah. As an artist also, he has freedom mind in expressing his feelings. He tends to be liberal one by

considering that the faith of Ahmadiyah is something that should be appreciated. So that's why, he tends to be wise in reflecting Ahmadiyah issue. Moreover, the writer really concerns with gender, minority, and human right. So, he puts positive opinion toward Ahmadiyah since Ahmadiyah is minority goup in Indonesia. From this it can be seen that most of positive evaluation employed through the text showing the objective position of the writer that means support the issue and also try to influence the readers toward ideology that the writer has. The writer tries to keep his objectivity by providing arguments from different point of views to support his opinion.

Similarly, opinion text from Jakarta Post Website was written by Al Makin. According to *almakin.blogspot.com,* Al Makin is currently teaching classical Islam, tafsir, hadith and tarikh literature at the faculty of Ushuluddin of the State Islamic University Sunan Kalijaga in Indonesia. It means that the writer has high education level and knowledge about the issue of religion. So, the writer implicitly can be wise in reflecting the case of Ahmadiyah. He also tends to be more logic in appreciating an issue. Most of positive evaluations employed through the text show the objective position of the writer that means support the issue. Another source, according to *journalaljamiah.com*, the writer is also editor-in-chief of al-Jami'ah Journal. Al Jami'ah Journal is scientific Islamic journal that is published in State Islamic University Sunan Kalijaga Yogyakarta. He has also great experience to write kind of publications such as editorial and opinion in Jakarta Globe and Jakarta Post. As an editor, he usually has his own ideology toward an issue. In this case, he puts positive

evaluation toward an issue of Ahmadiyah influenced implicitly by his background as a Journalist. As a journalist, he usually writes an argument that is contradicted with ideology of the government because he wants to persuade the reader and attrack the people's attention toward an issue. The ideology that the writer wants to present is opposed to government. That is why the writer really contradicted with the disbanding Ahmadiyah in Indonesia. It means that he support Ahmadiyah. Therefore, he gives positive evaluation toward Ahmadiyah.

In short, editorial in both of media Jakarta Globe and Jakarta Post Website tend to be negative because the media actually has contradictory position toward an issue. The media still has high appreciation toward minority group in Indonesia. So, the media puts negative assessments toward all of persecutions and violences in minoritiy groups in Indonesia. Meanwhile, since both of opinion texts from Jakarta Globe and Jakarta Post Website tend to be more positive because of the influence of writer's ideology toward an issue. In this case, the background of the writer becomes an essential related to what ideology the writer is toward an issue. Both of writers from Jakarta Globe and Jakarta Post have positive evaluation toward an issue. As a journalist, Bramantyo Prijosusilo usually has boarden knowledge toward related issue in writing his opinion in Jakarta Globe Website. As an artist, he tends to be liberal in expressing his feelings. It means that he always appreciates toward the people's freedom. Besides, the writer really concerns with gender, minority, and human right. So, he puts positive opinion toward Ahmadiyah since Ahmadiyah as minority goup in

Indonesia. Similarly, as a lecture, the writer has high education level and knowledge about the issue. So, the writer implicitly can be wise in reflecting the case of Ahmadiyah. To sum up, both of writers really concern and appreciate toward religious minorities in Indonesia so that's why the writers tend to reflect the issue positively.

Other researches that also discuss about appraisal in English are researches by Valentina Widya (2008), Warsono (2009), Intan Widya Pradita (2010), and Fajar Rizky Arjuno (2011). It is important to discuss theirs here, to find out the similarities and differences to draw a relation among them and this thesis as well, in order to achieve the development of Appraisal System.

First of all, Valentina Widya, who has been conducted a dissertation entitled "Analisis Sistem Appraisal dan Ideologi dalam Kolom Punk-Zine" (2008). What have been analyzed in this research are six columns taken from United States Punk-zine published in 1980-1990. This research reveals the writer's attitude identified through appraisal devices in punk-zine columns. The attitude that the writer wants to tell to the reader are *negative attitude* given by the writer to the government, *positive attitude* to punk music and punk life. The ideology that the writer wants to present is *opposed to government* and is *supporting the free thought and free speaking*. However, the way to analyze appraisal in her thesis is not in the detail way. The research does not put the table by classifying it into attitude, graduation, engagement, and form of item in the detail way.

The second one is conducted by Warsono. He discusses about appraisal entitled "Appraisal Devices as a Means to Disclose Ideological Stance" (2009). This research exposes the analyzed text which the title is "Al-Qaeda in the Asia Pacific: Origin, Capability, and Threat" written by Rohan Gunaratna from the book "Inside Al-Qaeda: Global Network of Terror" (2002). The result of this research shows that the writer has a negative feeling toward the text he writes. Thus, the writer gives deeply negative evaluations to that organization. The writer evaluation towards the material of the text is truly negative, that is, *Al-Qaeda* is a harmful organization. Based on this research, it can be concluded that the writer's attitudes towards the subject he is writing (Al-Qaeda) is strongly negative. Ideological belief is implied that Al-Qaeda is an evil or dangerous organization. This can be seen from the strong negative *affect*, *judgment*, and *appreciation*.

Another one is "A Comparative Analysis of Appraisal between Editorial Column and Opinion Column Exposing the Banning of Smoking Published on the Jakarta Post Newspaper" which has been conducted by Intan Widya Pradita (2010). This research trashes out a problem about *banning of smoking*. There are two texts which are analyzed here; both of them are analyzed using Appraisal Theory. The first text is entitled "The Smoking Gun", while the second text is "Smoking Is a Matter of Choice". These are taken from The Jakarta Post. The first text is applied in *analytical exposition* genre, and the second text is in *discussion*. Both of the texts have the same voice, that is, *more subjective*. The ideology is *left antagonist* for the text 1 and *left*

protagonist for the second text. This means they are all contrasting the issue. To sum up, both texts oppose the issue. However, in analyzing the data, she just puts the form of appraising item in the form of whether the appraising item is clause or phrase. She doesn't analyze whether the appraising item belongs to verbal or nominal.

Another research is done by Fajar Rizky Arjuno (2011). The title of the research is "A Comparative Analysis of Appraisals of Two Texts on Opinion Column in the Jakarta Post Exposing the Bailout of Bank Century". This research discusses about two texts on opinion column taken from the same media (The Jakarta Post). The issue of the texts is about the *bailout of Century Bank*. The two texts have a contradiction. The first text entitled "The Fallout of the Century" disagrees with the decision made by Sri Mulyani (the Minister of Finance), and Boediono. Meanwhile, the second text entitled "Why the Bank Century Bailout was a Correct Decision?" shows that bailout Century is a correct decision. Both texts one and two are applied in the different genre. The genre of the first text is *analytical exposition*, and the second text is *discussion*. The prosody of the first text is *more subjective* and the second text is *more objective*. The ideologies of the texts are also different. The first text is *left antagonist* and the second text is *right protagonist*. The conclusion of this research is that this research analyzed two texts which have the same issue. Both are taken from the same media, but the writers are different. One supports the issue and another does not. However, in his research, he does not answer the question why the attitudes are used in the texts satisfactorily. This is because he does not use secondary data to connect between the phenomenon and the context.

Some researches above are then compared to this research to find the correlation between them and this thesis. Similar to this thesis, theirs also compare some texts to be analyzed, except the research by Warsono which only examines one. Additionally, all of these researches, including this thesis, do not only discover the appraising items in the texts but also the genre, the prosody and the ideologies at the end of the researches. All of them also try to compare the texts based on same issue from the same media and then it is classified into the attitudes, graduations, and also engagements.

However, what makes this research different from others are that other researches try to find the ideologies of their texts which have one same issue but from the different media. Moreover, this research also tries to answer the question why the attitudes are used in the texts satisfactorily by using secondary data to connect between the phenomenon and the context. Besides, the researcher also tries to be more detail in analyzing appraisal by classifying the form of appraising item into nominal and verbal group. Because the analyzed texts here are taken from editorial and opinion column published in Jakarta Globe and Jakarta Post Website, basically, the result will have the same result with the previous researches. Most attitudes that are found in the previous researches are *appreciation*, but some of them are judgment. It means that most of editorial and opinion do not only talk about 'a problem' which the result will be mostly evaluating things, events, or conditions but also evaluate the people's character or behavior.

To sum up, Media is one of some ways to deliver message and to convey the ideology. Meanwhile, Appraisal analysis is a part of "Interpersonal Meaning" which intends to find ideology of the writer towards his/her text especially in the media. The previous researches compare texts which have the same issue, but with same media. However, this research tries to compare texts with the same issue but through different media. The media becomes important since the texts are published in public mass media (for example newspaper) which have their own ideology especially, when it is laid on editorial text. Therefore, the ideologies of the writers towards their texts are also influenced by the ideology of the media (the newspaper). However, since opinion texts are also involved in this research, the writers are also becoming an important part related to find the ideology of the writers. The ideology of the texts is usually influenced by the ideology of the writer itself because the text is also built through the story of writer. Furthermore, sometimes, the background of the writer influences the ideology of the text.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

A. Conclusion

Based on the result of the analysis of editorial and opinion texts that are published in Jakarta Globe and Jakarta Post Website, as explained in Chapter IV, accordingly, the conclusion can be drawn as follow:

1. **The appraising items applied in the texts.**

All kinds of attitudes; *affect, judgment,* and *appreciation* are applied in the texts that have been analyzed. Based on the number of the results, there are 2.34% of *affect*, 50.78% of *judgment*, and 46.87 % of *appreciation*. Therefore, it can be concluded that besides evaluating people's behavior, the writer also tends to evaluate the things. The writer tends to evaluate Ahmadiyah and everything related to them rather than showing his own feelings, although there are some *affects* found in the texts. The negative attitudes are mostly put into the editorial texts of Jakarta Globe and Jakarta Post Website, but negative attitudes are mostly put into the opinion texts of Jakarta Globe and Jakarta Post Website. The resource or engagement of the attitudes are 65.64% from the writer himself (*monogloss*), and 34.59% from others resources (*heterogloss*). This means the writer often expresses his own evaluations more than the attitudes that are given by other sources. The graduations of the texts are about 62.55% is *force* and 37.45% is *focus*. The *up-scaled* attitudes are 92.24%

and the *down-scaled* is 7.76%. The form of the attitudes applied is 42.10% *infusion* and 57.89% *isolating*. The option of graduation is 2.2% *metaphor*, 53.28% *intensifier*, and 44.53% *attitudinal lexis*. This means the writer tends to use amplifying force rather than sharpen or soften focus. He sometimes uses intensifier words, attitudinal lexis, and modality clause. In addition, the writer uses a fervent expression to praise or to condemn the issue of Ahmadiyah.

2. **The influence of attitudes toward the texts**

From the analysis, it can be concluded that the attitudes can influence toward prosody, genre, and ideology. By reading and comprehending throughout the texts, then it is found that the genres of all of those texts are exposition and discussion genre. The prosody in this texts are subjective since most of opinions come from the writer himself. This is because the writer puts many deeply evaluations into the texts, in the beginning, middle, and end parts of the texts. Most of them are *monogloss* which shows the writer's expressions. The positive or negative evaluations rely on the texts. It is positively for opinion texts of Jakarta Globe and Jakarta Post Website. Meanwhile, most negative evaluations lie within the editorial texts exposing Ahmadiyah issue from Jakarta Globe and Jakarta Post Website.

First of all, editorial text from Jakarta Globe Website, the writer puts negative evaluation in this text because he wants to show his detest toward violence attack of Ahmadiyah in Indonesia. The writer shows his negative judgment toward the

Indonesian people for stopping to respect religious right. Moreover, the writer also criticizes the government who can't solve the problem of violence attack firmly. From the attitude it can be seen that the text tends to be more negative attitude rather than positive since the writer tries to challenge the issue by giving negative evaluations and criticism in the text. So, the ideology is *left-antagonist*.

Secondly, opinion texts from Jakarta Globe and Jakarta Post uses *discussion genre* by presenting both sides arguments. From the analysis, the prosody in this text is subjective since most of opinions come from the writer himself. The writer tries to give positive side of Ahamdiyah followers since there are many positive assessments toward Ahmadiyah. Therefore, the ideology is *right-protagonist* since the writer tends to give positive evaluation and sympathy to Ahmadiyah.

The last one is editorial text from Jakarta Post Website. The prosody is subjective since the writer applies most evaluations from himself. The writer tends to be subjective because he only looks at the negative side of religious persecution. By reading the issue, the genre is *analytical exposition.* From the attitude, the text tends to be more negative attitude rather than positive since the writer tries to challenge the issue by giving negative evaluations and criticism in the text. Therefore, the ideology is *left-antagonist*.

3. <u>The Similarities and Differences of the Text</u>

- The similarities

The similarities are found in the prosody from both of Editorial and Opinion that are published in Jakarta Globe and Jakarta Post Website. All of editorial and opinion texts that are taken have the same prosody. All of them are subjective, so it means that most opinions employed in those texts come from the writer's own. Editorial and opinion text published in Jakarta Globe Website have similarities of attitudes, namely Judgment attitudes. Both of texts try to evaluate people's character or behavior. Editorial and opinion texts in Jakarta Post also use same attitudes, namely appreciation. Both of texts try to evaluate the thing that is about disbanding ahmadiyah and religious persecution toward Ahmadiyah. There is also similarity found in ideology analysis from editorial texts published on Jakarta Globe and Jakarta Post Website. Both of texts have same ideology, namely *left-antagonist* since the texts have negative assessments toward an issue.

Furthermore, the similarities are also found in genre from opinion texts that are published on Jakarta Globe and Jakarta Post Website. Both texts have the same genre, namely discussion genre. In addition, it can be seen also that there are similarities of ideology in opinion texts that are published in Jakarta Globe and Jakarta Post Website. Both texts have the same ideology, namely *right-protagonist* since those texts tend to give positive evaluation toward an issue.

- The differences

The differences between the texts are found in attitude, genre, and ideology. The first editorial text that is published in Jakarta Globe Website mostly uses judgment attitude and built up in negative stance since the writer tries to give negative assessments toward an issue. The writer wants to show his detest toward violence attack of religious minorities in the society. The writer also judges the government that can't solve the issue firmly. Meanwhile, editorial text published in Jakarta Post Website uses appreciation attitude dominantly. In this texts, appreciation negative are dominated since the writer tries to against the issue. The writer really wants to show the disagreement toward religious persecution of religious minorities in Indonesia. Differently, opinion text published in Jakarta Globe Website mostly uses judgment attitude and built up in positive voice since the writer tries to give positive assessment toward an issue. Meanwhile, the different attitude is also found in opinion text published in Jakarta Post Website. It mostly uses appreciation positive since the writer tries to support the issue.

From the comparison of genre, the writer employs hortatory exposition genre in editorial text from Jakarta Globe Website entitled *Turning Blind Eye to Religious Bullies* which contains thesis, arguments and then followed by recommendation. Differently, opinion text from Jakarta Post Website entitled *Disbanding Ahmadiyah Cost the freedom of the Nation* mostly uses discussion genre by presenting argument from different point of views. Additionally, Opinion text from Jakarta Globe Website

employs discussion genre while analytical exposition genre is employed in editorial text from Jakarta Post Website. From the analysis, it can be seen that exposition genre is mostly employed in editorial texts by presenting one side argument, while discussion genre is employed in opinion texts published in Jakarta Globe and Jakarta Post Websites.

Additionally, seen from the comparison of ideology, the ideology can be drawn through the analysis of genre. Based on analysis of genre, the ideology is also different. In Jakarta Globe Website, the writer employs hortatory exposition genre that signifies the writers to present arguments from single point of view by presenting one side of argument or suggestion. The ideology of the writer in this text is *left-antagonist* since the writer has his own opinion in challenging the issue. Meanwhile, discussion genre is employed by the writer in opinion texts from Jakarta Globe and Jakarta Post Websites. The writer argues the issue from two or more the different point of views by providing opposite arguments. Therefore, the ideology is *right-protagonist.* Meanwhile, Editorial text of Jakarta Post Website employs negative attitudes since the writer against the issue so the ideology is *left-antagonist*. It means that both of Jakarta Globe and Jakarta Post tend to be negative in its editorials, on the contrary, to be more positive in its opinion texts.

4. **The reason why attitudes employed**

The reason of applying attitudes in the text is to show to the reader about the ideology that the writer has. The ideologies that give impact to the reader through this

website are *right protagonist* and *left antagonist*. It is *antagonist* because the writer only exposes one side whether it is a good side or bad side toward Ahmadiyah issue. Or in other words, the texts are seen from one point of view only. *Left antagonist* is laid in editorial text published on Jakarta Post and Jakarta Globe Website since this text tries to present the argument through one side argument that means to against the issue of violence attack and religious persecution toward Ahmadiyah.

Moreover*, right protagonist* is also applied in opinion texts from Jakarta Globe and Jakarta Post Website. *Right-protagonist* signifies that the writer supports the issue, but he tries to discuss it by presenting the issue from different sides, before he finally stands in one side that is, support toward Ahmadiyah. *Right protagonist* is laid in opinion texts published in Jakarta Globe and Jakarta Post Websites since the texts employ discussion genre by presenting two sides arguments. Meanwhile, the writer also exposes the issue from different point of view *(protagonist)*. The writer supports the issue, but he tries to discuss it by presenting the issue from different sides, before he finally stands in one side that is, support toward Ahmadiyah. The writer compares about the positive and negative sides of Ahmadiyah issue. This kind of analysis is laid in opinion texts published in Jakarta Globe and Jakarta Post Website. To prove them, the secondary data are collected from some sources.

As the secondary data, the researcher takes information of media Jakarta Globe, Jakarta Post, and profile of the writer from some sources to verify the result in the previous sub-chapter. According to *wikipedia.o*rg, Editorials are featured in many

newspapers and magazines, usually written by the senior editorial staff or publisher of the publication. It means that editorial reflects the integrity of the institution. The editorial column represents how the institution takes their position toward the issue which is discussed by them. From this, it is realized that Jakarta Globe tends to be antagonist in his editorial because the media wants to show his position towards an issue. Therefore, the writer delivers information argumentatively because the media also wants to convey the will of the corporation in order to persuade the reader toward an issue. This media puts its contradictory position toward an issue as the media put many negative evaluations in writing the text. Similarly, according to www.jakartapost.com, 'the objective of the new publication was to present to the public a newspaper of the highest quality that would provide its readers with all the news that was not only fit to print, but that would deepen their insight into the very workings of this vast archipelago, its people and its government, as members of the great family of nations'. In this case, Jakarta Post tends to be negative in his editorial because the media wants to convey the ideology that means to support Ahmadiyah. *The Post* is especially conscientious about respecting people's views. Because of the media has a high appreciation toward pluarism in Indonesia. Jakarta Post really appreciates toward minorities group in Indonesia. So, Jakarta Post puts negative evaluation toward religious persecution in his editorial text.

Differently, opinion is usually written by from other Newspaper's editor or public readers. Opinion text is written individually not institutionally. According to *centerforminoritygenderandhumanright.org*, the writer is known as a writer, rice

farmer, artist, broadcast journalist, translator, and pencak silat martial artist. As a journalist, the writer usually has boarden knowledge. He usually has also a contradictory argument with the government in writing his opinion. In this text, he has contradicted government by rejecting the disbanding of Ahmadiyah. Moreover, the writer really concerns with gender, minority, and human right. So, he puts positive opinion toward Ahmadiyah since Ahmadiyah is minority group in Indonesia. Similarly, opinion text from Jakarta Post Website was written by Al Makin. According to *almakin.blogspot.com,* Al Makin is currently teaching classical Islam, tafsir, hadith and tarikh literature at the faculty of Ushuluddin of the State Islamic University Sunan Kalijaga in Indonesia. It means that the writer has high education level and knowledge about the issue of religion. So, the writer implicitly can be wise in reflecting the case of Ahmadiyah. He also tends to be more logic in appreciating an issue. This is what makes this thesis different from other appraisal analysis, that this thesis is not only concerned with the texts but also to the media.

B. Recommendations

Some suggestions related to this thesis are recommended to be delivered, explicitly:

1.   It is expected to other researchers to make more analysis about appraisal and to develop appraisal analysis not only in English but also in Bahasa Indonesia or other languages and in other kinds of genre.

2. It is suggested to other researchers to use this thesis as a reference. In addition, it is better to search other references or books about Appraisal Theory to broaden information.

3. It is recommended to the executives of English Department to add the number of Appraisal theory books copies in the library.

4. It is recommended to other researcher especially who wants to conduct research about appraisal to make more complete analysis including the using of form of appraising items, whether it belongs to nominal or verbal group.