



Attitudes Found in the Text of Babad Dipanegara: Appraisal Study with A Systemic Functional Approach

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Abstract

Halliday develop the interpersonal function into a new system called the appraisal system which has a function as a parameter in writing. The text of Babad Dipanegara has many positive and negative elements in its writing which need to be examined using an appraisal system especially in the attitudes aspect to convey the message and the purpose of the writing. The data were obtained from the text Babad Dipanegara and qualitative methods were used to examine the attitudes in the text. This research concluded that the attitudes found in the text can be classified into three forms namely affect, judgment, and appreciation.

1. Introduction

Each text has different characteristics seen from a linguistic point of view, so it contains different social facts. Analyzing a text generally includes discussing a lexical phrase, clause, or paragraph in the context of the text where each of these parts has its function and position Halliday (1985). On the other hand, the text also functions to reconstruct someone's beliefs or paradigms that can be disseminated. According to Halliday & Hasan (1976) which states that text is a functioning language or it can be said that language can carry out certain tasks in a context. Text analysis is not only done on linguistic texts but can be done on other texts, such as literary texts, both factual and fictional texts (Martin, 2000). Researching a text requires reasoning about the various elements contained in the text so analyzing text with a single concept or point of view will not be able to provide maximum results (Halliday, 1978).

The text of Babad Dipanegara is an autobiographical text which contains the life history of Prince Dipanegara who is known as a national hero. This chronicle was written in 1831-1832 by Prince Dipanegara himself while in exile. This text received an award from the United Nations Educational, Scientific, and Culture Organization (UNESCO) as a memory of the world in 2013. The text contains examples of the courage and unyielding attitude of Prince Dipanegara during his lifetime which is certainly worthy of admiration and imitation. However, it is very unfortunate that the existing phenomenon is that this text is not widely known by the younger generation or even the wider community. This text contains many moral messages and heroic values which of course can be used as a reflection of the attitude of the younger generation. The fact is that this cannot be done because the existence of the Babad Dipanegara is not widely known so the messages and values contained cannot be passed on from generation to generation.

This raises several questions related to whether the language used by the author is not easy for readers to understand or less attractive because too many elements dominate either positive or negative elements, so an evaluation needs to be carried out using an appraisal study. Previous research has been done by Arunsirot (2012) who talked about the use of appraisal in Thai Newspaper and Afzal, N. & Harun (2015) about the analysis of newspaper critically by using appraisal system. Both of those research uses positive sentence to express or deliver the messages.

Appraisal is concerned to convey someone's emotions or opinions so it can be seen from how the writers align their authorial and lead to how they manipulate their writings to convey the purposes of writing (Hood, 2010). Appraisal theory can be used to study a text to determine the interpersonal relationship between the writer and the reader because this theory can explore the attitudes used in the text. Appraisal theory sees a deficiency in interpersonal analysis in Systemic Functional Linguistics (Eggins, 2004). SFL discusses the distribution of mood and residue of a text, so this study was developed by Martin & White (2005) by dividing the appraisal systems into three subsystems, namely attitude, engagement, and graduation to see the personal relationship and socially constructed through language. Attitude is how a person expresses a situation, engagement is the source of the attitude and graduation is how the attitude is applied. The appraisal system is divided into subsystems so that it is possible to use it to find out the attitude negotiated in the text of Babad Dipanegara. According to Martin & Rose (2003 : 6), the appraisal systems refer to assessments related to evaluation, the attitudes that appear in the text, the forms of emotions, feelings involved, and the resulting values according to the circumstances of the reader. Attitudes are related to the evaluation of things, the character of people, and feelings. Attitudes refer to phrases used in the text and can be seen from the use of adjectives and adverbs to see the author's evaluative attitude which aims to lead the reader's point of view and opinion.

Attitudes are divided into three types namely; affect, judgment, and appreciation. 1) Affect refers to the feeling which are emotional reactions in the text raised by the writer so that the reader can understand them. Emotional reactions related to judgment, both in negative and positive forms related to someone's feelings towards something discussed. Affect can be expressed through verbs related to mental processes, such as loving, hating, liking, or loving. Besides being marked as a verb characterized by mental processes, affect can be expressed with adverbs (especially adverbs of manner). Affect can also be expressed through adjectives related to emotions. As an evaluation based on feelings, affect generally can be categorized into positive and negative but in detail, it consists of un/happiness, in/security, and dis/satisfactions. 2) Judgment is a normative assessment of human behavior related to rules or behavioral conventions which include social sanctions and social esteem. Judgment is related to ethics, religion, morals, legal, rules, and existing positive regulations. Judgment has an assessment that is equivalent to attitudes, but in the form of positive and negative to show the existence of social norms regarding truth and ethics (moral behavior) of the writer in the text towards what is written. 3) Appreciation is the last aspect of attitude with the concept of evaluating objects, attitudes, and everything related to the speaker or writer that can produce reactions and also judgments. As well as affects and judgment, appreciation is also used to assess something positively and negatively. Appreciation sometimes confuses because of its similarity to judgment but there are several things distinguish appreciation from judgment.

2. Research Methods

This study aimed to describe the attitudes found in the text Babad Dipanegara using a qualitative descriptive approach. The data were sourced from the text Babad Dipanegara which has been translated into the Indonesian language. The original text was written by the prince Dipanegara itself so it is quite important to find out the interpretation of the society by using Halliday's theory namely the appraisal system. This theory explains the form and function of the attitudes in the text. Data were obtained by observing the text to reveal the form of attitudes. Searching for the data in this study was assisted by using a data concordance tool called Antconc. Concordance tool helps to find the number of occurrences of a word in the text by determining the keywords to be searched beforehand. Keywords to analyze these attitudes can be found in the theory books. According to Creswell (2009), descriptive qualitative techniques involve note-taking methods so every data is written down in a book note. After the data were classified based on their form, the data were analyzed carefully using the theory proposed by Martin & White (2005).

3. Discussions

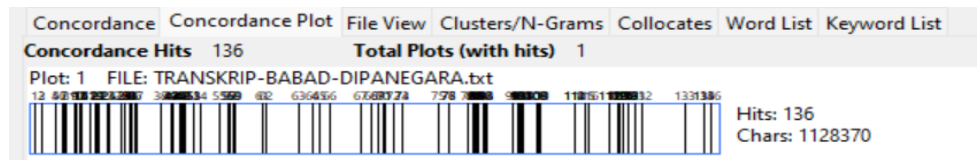
Attitudes are related to the evaluation of things, the character of people, and feelings. Attitudes refer to the phrases used in the text and can be seen from the use of adjectives and adverbs to see the author's evaluative attitude which aims to lead the reader's point of view and opinion. Attitudes in the appraisal system consist of three simultaneous called affect, judgment, and appreciation. Each of these forms is used in the Babad Dipanegara text as follows;

3.1 Affect

Affect can be divided into several parts of a person's emotional form. Fontaine, et al (2013) in their book entitled components of Emotional Meaning describes several forms of emotion. They can be divided into positive and negative forms. These two categories can be sorted in the form of affect of un/happiness, in/security, and dis/satisfaction.

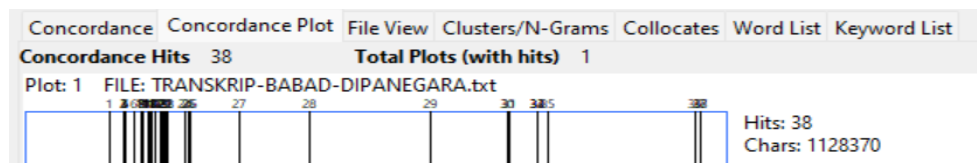
1. Kanjeng Panembahan sampai **menangis** memerintahkan untuk segera berangkat, musuh sudah terlihat bersorak dan menembak, adik Sang Raja malah berani. (398)
2. "Anak bandel luar biasa, dan mana mungkin mau, coba ajaldah sendiri", diajak malahan melotot, Pangeran Benawa **tertawa**, dicitium dahinya, "Aduh, anakku. (116)
3. Sudah sampai di Kartasura kaget pasukan Cina, terburu kerja sama dengan Martapura, Mangun Honeng sangat **gelisah** tetapi kemudian Kanjeng Sunan Kuning lolos, Martapura dan Mangun Honeng juga lolos. (219)
4. "Sebab **nyaman** hati teman saya, hanya jika keinginannya dapat bertemu dengan Sang Raja dapat terlaksana, bersama Jenderal menunggu siang dan malam. (601)
5. Raden Ngabehi **menghilang** pergi sekehendaknya sendiri, hanya memperhatikan kepada Sang Retna, dan diperbolehkan duduk bersama Sang Retna Dumilah dan Dyah Retna Parantresna. (102)
6. Berganti cerita. Nyai Ageng Tingkir anaknya sudah dewasa, Jaka Tingkir senang di ladangnya, wajahnya sangat rupawan dan sopan segala tingkahnya, para wanita **terpesona** melihatnya (56)

In example (1) it is found that the word **menangis** (cry) is used 136 times in the text Babad Dipanegara. The word **menangis** is a behavior that is used to express feelings of sadness, disappointment, regret, and so on by shedding tears and making sobbing or sobbing sounds. The use of the word **menangis** in the sentence above shows the sad feeling felt by Kanjeng Panembahan because his order to start a war has not been carried out yet. Kanjeng Panembahan expressed his feelings or responded to the situation that occurs in the form of crying behavior. The use of the word “**menangis**” in the text is obtained by utilizing the Antconc feature which make the the calculation of the words use in the text is easier. This can be seen in the following picture.



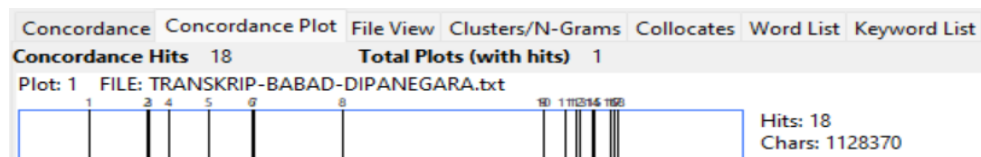
Picture 1: The number of occurrences of the word “**menangis**”

Example (2) shows the positive form of affect used in the text. **Tertawa** or in English is known as laugh and in Indonesian dictionary categorized as a verb which means the feeling of joy, pleasure, or amusement which is then expressed in the form of behavior or attitude. In the context of the example, tertawa describes the feelings of Prince Benawa who was tickled by being kissed on the forehead. The word **tertawa** is used 38 times in the text and it can be seen in the picture below.



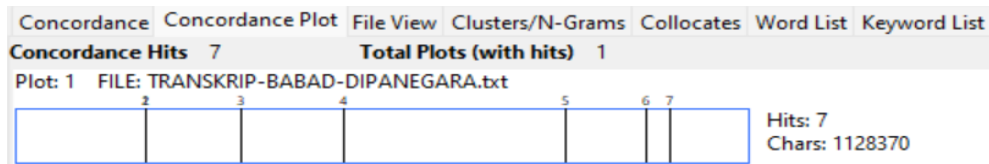
Picture 2: The number of occurrences of the word “**tertawa**”

The word **gelisah** in the example (3) indicates a feeling of insecurity from Mangun Honeng. **Gelisah** in Indonesian dictionary is an adjective form that means feeling uneasy or always feeling worried which is related to the mood. Feelings of anxiety are also closely related to a trigger of an event that disturbs the mind and causes anxiety. In the context above, Mangun Honeng experienced anxiety because he was afraid of being arrested by Chinese troops. These thoughts eventually became the trigger for the emergence of anxiety. The word **gelisah** is used 18times in the text.



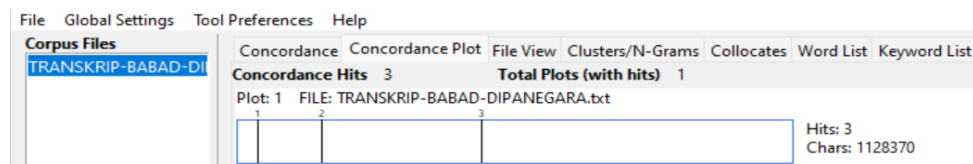
Picture 3: The number of occurrences of the word “**gelisah**”

In example (4) the word **nyaman** (comfortable) is used which is a form of feeling safe. **Nyaman** is an adjective that can be used to describe someone's feeling like calm, fresh, or cool. In the context above it is stated that a person can feel comfortable when his desires are fulfilled. The intended desire is to meet the king. In the following concordance, it can be seen that the word comfortable is used 7 times in the text.



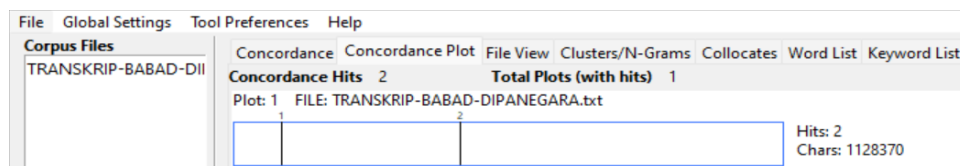
Picture 4: The number of occurrences of the word “nyaman”

The word **menghilang** in example (5) shows that one way to express the negative form of dissatisfaction is by disappearing or **menghilang**. Disappear has a meaning as a form of not showing himself or herself in public. In the text above it is stated that Prince Ngabehi disappeared of his own free will. This shows that Prince Ngabehi experienced an emotion that caused him to make the decision to disappear. The word disappear is used 3 times in the text.



Picture 5: The number of occurrences of the word “menghilang”

The positive form which is the opposite of dissatisfaction is a feeling of satisfaction which can be seen in example (6). A person's sense of satisfaction can be expressed in a fascinating form or **terpesona**. **Terpesona** occurs because of a strong attraction or amazed by something. In the clause above the use of the word fascinated is used to show the awe felt by women who see Jaka Tingkir who has grown up. **Terpesona** is used 2 times in the text of Babad Dipanegara.



Picture 6: The number of occurrences of the word “terpesona”

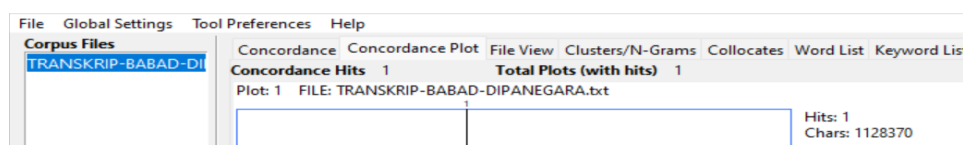
3.2 Judgment

Judgment is a normative assessment of human behavior related to rules or behavioral conventions which include social sanctions and social esteem. Judgment has an assessment that is equivalent to attitudes but in the form of social sanctions and social rewards which can be expressed positively and negatively. The judgment related to existing social norms regarding truth and ethics are emphasized on the moral behavior of the writer. In the text, it is found that

there is a form of the judgment relating to an assessment of a person's behavior or character is carried out normatively. Normative judgment leads to a sanction which in the text is found to be either positive or negative. The examples can be seen as below,

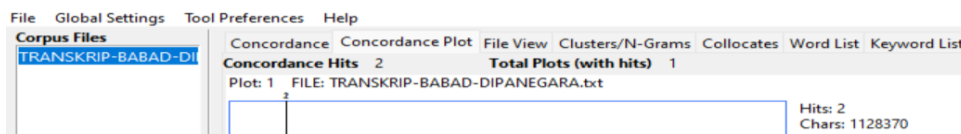
7. "Ratuku, aku tidak bermaksud mengganggu, tetapi aku menginginkan, seandainya mengganggu silakan **diberi peringatan** bahkan dimarahi." (280)
8. Arya Jipang **diberi hadiah** oleh negara Pati karena menuruti perintah Raja (67)

Example (7) shows that the form of social sanction **diberi peringatan** or warning is used because the speaker feels that he does not disturb the Queen, but if the Queen feels this way, then the person concerned can be given a warning. In this case, **diberi peringatan** or being given a warning is a form of social sanction that can be given to someone if they do something that is not in accordance with existing norms and is included in the category of negative behavior. The word *diberi* is the passive form of the word *memberi*. *Diberi* is a verb that requires a noun after it to make the sentence meaningful. In Babad Dipanegara text, the use of the negative form of judgment is found 1 time.



Picture 7: The number of occurrences of the phrase “**diberi peringatan**”

Other forms of social esteem can be found in the example (8) from the phrase **diberi hadiah**. **Diberi hadiah** or to be given a gift by someone is a good thing and also an honor. A person can be given a prize for being kind. In Indonesian dictionary, gifts are included in the category of nouns that have the meaning of giving and can be turned into mementos, awards or honors. In the context Arya Jipang was rewarded by the Pati state for obeying the Kings' orders is a good thing. The awarding of gifts by the Pati state was due to the good behavior carried out by Arya Jipang is a form of good faith. The phrase *diberi peringatan* is used 2 times in the text which indicates a positive form of appreciation directed at someone.



Picture 8: The number of occurrences of the phrase “**diberi hadiah**”

3.3 Appreciation

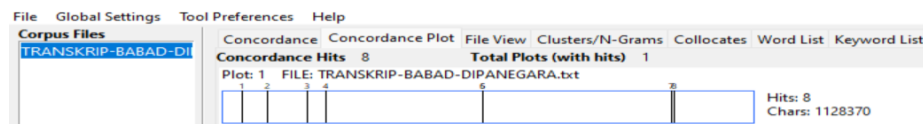
Appreciation is similar to judgment, but there are several things that distinguish appreciation from judgment. Appreciation is in a positive form, but in appreciation the assessment made of objects, attitudes, and so on does not require a right or wrong criterion. This is because appreciation is an expression of evaluation that cannot be measured because it is relative. If an assessment is made of the same thing, the appreciation expressed by someone can be in the form of a positive appreciation which will not be the same because it is adjusted to the

thoughts of each individual. In the sentence “He is very handsome”, the aspects assessed in the sentence are relative in nature so that they cannot be categorized with true or false criteria.

The text uses a form of appreciation that describes a positive assessment. Appreciation is given by someone to other people or it can be given to ourselves for something that is done and produces good results. Appreciation is only found in the positive form and cannot be found in the negative form.

9. 'Aku beri gelar Adipati Mondaraka.' Semuanya sudah lebih baik, semua mengucapkan **terima kasih**. Disaksikan semua yang hadir, Sang Raja berkata lagi, "Hai, Senapati Mataram, pesanku supaya kau ingat. (106)

The example above shows that **terima kasih** can be used to appreciate the action of the King in giving the title to Adipati Mondaraka. The form of appreciation from the people is expressed in the form of thanks or **terima kasih**. The people's gratitude is a positive form shown towards the King's decision. **Terima kasih** is used 8 times in the text.



Picture 9: The number of occurrences of the phrase “**terima kasih**”

4. Conclusion

The explanation above shows that in the text Babad Dipanegara, it is found that there are two forms of general emotion that occurs in humans which can be put into writing. These emotions are in the positive and negative form that is contained in a person's behavior. The attitude of a person is then found to be used in more detail in the form of affect, judgment, and appreciation. Each of those forms is used in the text purely to describe someone's emotions. The use of positive and negative emotional forms found in the text is used in a balanced way so it can be said that this text is a text that aims to tell the journey of Prince Dipanegara's life or autobiography without any commercial elements which generally have more positive emotional forms. This text also does not have a dominant negative element which is usually widely used in black campaigns.

5. Acknowledgements

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