

Attitudinal Messages in the Friday Sermon on *Death*: Appraisal Analysis

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Abstract. Friday sermons are the most significant speeches in the Muslim world and have been for years, they are the least critically investigated in the science of discourse analysis. The primary goals of this study were to investigate the attitudinal resources in the Friday Sermon on Death and to figure out the most attitudinal resources are revealed how sermon meanings are constructed in the Friday Sermon on death. This study falls into the category of descriptive qualitative research. The data comes in the form of text, which comprises attitudes, and it is these attitudes that are being investigated in this study. This study concentrated on attitudinal resources in the appraisal theory. The transcript of Friday sermon data for this enquiry was obtained from the Navedz.com website on March 27, 2009. It was determined that the preacher Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti established himself with 23 Affect clauses with a percentage of 39 percent. Judgement is linked to 29 sentences in the Friday sermon, then according to the findings, the preacher used appreciation resources in 7 clauses. The writer can conclude that in every Friday sermon hosting, there are always messages delivered through the transcript likely; affect, judgement, and appreciation posing to the attendees in getting their religious life.

Keywords: attitudinal messages, Friday sermon, death, appraisal analysis

Introduction

Appraisal theory tends to offers a helpful new tool for investigating the evaluative resources that speakers employ to negotiate social interactions and communicate attitude. The selection of Islamic Friday sermons in the Prophet's Mosque in Madinah allows us to understand how this powerful genre is utilized to influence views and behaviour across the country. Friday sermons may also be a source of inspiration for listeners' future lives. Friday sermons must be studied in terms of information arrangement in order to assist the preacher in properly delivering the message Assola, (2017). This is the first comprehensive study of Islamic religious speech throughout a full nation, as well as the first systematic application of Appraisal theory in this genre of discourse.

Despite the fact that Friday sermons are the most important addresses in the Muslim world and have been for centuries, they are the least critically examined in the discipline of discourse analysis. Friday sermons, as the name suggests, are delivered every Friday in every mosque throughout the world: The priest preaches to the gathering, which is followed by Friday prayers. The sermon subjects' change, but they always address various and current concerns in spiritual, financial, governmental, and societal concerns. Attendees (*mustamik*) should be able to understand the sermon. In addition, Fahrurroji et al., (2018) points out that it will have a beneficial influence on the *mustamik* and may improve their conduct in daily life. The khotib need to pay attention to his sermon in order for the guests to grasp his khutbah. The priest might use his sermons to religiously affirm or question beliefs or acts in the community. As a result, priests typically rely on persuasion to deliver messages.

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In the appraisal theory, the researcher concern on attitudinal resources. The attitude relates to the evaluation of human conduct, the text or process, and the phenomena afterwards psychological attitude that has been altered. Attitude, which is the centre of this study, is separated into three sub-systems: Affect, Judgment, and Appreciation Rohmawati, (2016). The affect system expresses emotions to the human; the judgment system assesses the human's personality and actions; and the appreciation system evaluates the worth of objects. SFL's Appraisal theory is a very wonderful method in discourse analysis, enabling us to distinguish the correlations of attitude expression that represent to start negotiating social interactions and society behavioural norms and value systems, as well as how some these patterns connect with linguistic selection, subject matter, and idea.

Research Questions

1. How do the attitudinal resources reveal in the Friday Sermon on Death?
2. Why do sermon meanings are constructed in the Friday Sermon on death?

Review of Literature

Many recent researchers have conducted research on appraisal theory. Appraisal Theory is a framework for analysis developed within Systemic Functional Linguistics (Sabao, 2016). Martin. J.R in his paper developed the appraisal framework as a structured method of evaluative expression at the discourse semantics level (Martin, J.R., 2005). Thus, Halliday et al., (2004) defined Appraisal as discourse-semantic instrument for constructing interpersonal meanings that is made possible by lexico-grammar. Under the theoretical framework of systemic functional linguistics, Jin, (2019) underlined appraisal theory as the formation of interpersonal meaning. There are three major domains under the Appraisal classification of the language of subjectivity: Attitude, Engagement, and Graduation (Aloy Mayo & Taboada, 2017). Furthermore, Ghasani & Sofwan, (2017) assisted that Appraisal help the speaker in communicating their stance in speech via choice of words or diction. It focuses on how the speaker or author communicates his or her subjective attitude through words. Related to the current study's setting, the researcher emphasizes on the attitudinal resources that the revealed in Friday Sermon on death.

Attitude is a paradigm for classifying emotions as they appear in English texts (Martin, J.R., 2005). In addition, Attitudes are concerned with the appraisal of objects (appreciation), the character of individuals (judgment), and emotions (affect). The core of the appraisal system is attitude, which refers to the inter-subjective assessment of individuals and processes using a system of values with behavioural reaction and cultural constraints (Su, 2016). Moreover, Hamdani, (2021) states that affect is also associated with an emotional reaction to everything. Judgement refers to the resources used to construct moral judgements of behaviour and is manifested as normalcy, capability, tenacity, sincerity, or appropriateness (Ross & Caldwell, 2019). People's views regarding conduct, which they appreciate or critique, laud or condemn, are addressed by judgment. Appreciation is concerned with evaluating natural occurrences based on how they are appreciated not in a certain field (Martin & Rose, 2003).

Moreover, a clear understanding of the basic system of Friday sermon, the following are previous studies on the Friday sermon: Friday sermon or known as *Khotbah Jumat* is a religious speech with a formal, even sacred context. Many Muslim people should listen to them in order to fulfil the requirement of attending Friday prayers as one of the symbols of Islam. Moreover, states that the sacredness on Friday sermon makes the discourse on Friday sermons interesting from a sociolinguistic standpoint, as it may strengthen the socio-cultural research of the society and its speakers. Additionally, there are several types of sermons in every religion that are employed according to the demands of the audience and culture. In Islam, there are several types of sermons such as Character Study, Topical Sermons, Occasional Sermons, and Expository Sermons (Rakhmawati & Saddhono, 2020; Saddhono et al., 2016; Usman & Iskandar, 2021; Wardoyo, 2017).

Method

Since it addresses linguistic phenomena in the form of words and language, this study belongs under descriptive qualitative research. A descriptive qualitative study's general goal is to explain or examine a phenomena, problem, or topic, and it can include a wide range of questions pertaining to people's perspectives, knowledge, attitudes, feelings, perceptions, and/or perspectives (Ehsani et al., 2016). Furthermore, the data is in the form of text, which contains attitudes, and it is those attitudes that are being studied in this study. The use of systemic functional linguistics is the method adopted in this study (SFL) on April 13th, 2001, the researcher examines a Friday sermon delivered by Imam Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti from the Prophet's Mosque in Madinah. The sermon scripts from Imam Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti served as the source of data for this study. This research focused on attitudinal resources in appraisal field. The transcript of Friday sermon data for this inquiry came from website published by Navedz.com March 27, 2009. The information was obtained from <http://navedz.com/friday-khutbah-sermons-death/>

The data obtained is qualitative as a consequence of classifying the words and phrases. The researcher used the content analysis approach to guide the inquiry in this study. Graneheim et al., (2017) described Qualitative content analysis as a self-contained approach that may be applied at various levels of abstraction and perception. It was due to the fact that the content analysis technique incorporated methodologies for researcher readings and interpretation of media sources, which are critical to qualitative content analysis. Based on the framework of Martin and Rose theory, the data source for this analysis was 'Appraisal' and its 'Attitude' resource. The following Friday sermon will be thoroughly examined in terms of attitude meaning within appraisal theory. Something significant in this realm should be highlighted. The following Friday sermon were attitude analysed from three perspectives: affect, judgment, and appreciation. Through the examination of the realization and distribution of the attitude meaning within appraisal theory, the researcher will try to figure out how it reveals the emotion of writers and how it forms interpersonal relationships between speakers and listeners.

The processes of analysing the data include determining the obtaining the transcript of the Friday sermon on website. The first step in examining the data is to read the script. Following that, the writer will divide the material into clauses. The clause is then classified using the appraisal theory according to Martin and White (2005). Followed by demonstrating this by emphasizing the section in the speech that corresponds to attitudinal resources on appraisal theory. After that, calculating how many data points belong to affect, judgement, or appreciation resources and label the data depending on the findings. Finally, after completing all of the preceding stages, the writer analyses and interprets the findings based on the data.

Research Findings

Following the Friday sermon script, a full analysis have been done under the attitude meaning within appraisal theory. Something significant in this realm should be highlighted. The following Friday sermon script was attitudinal analysed from three perspectives: affect, judgment, and appreciation. We shall try to figure out how it reveals writers' emotions and how it builds interpersonal relationships between authors and readers by analysing the realization and transmission of attitude significance within appraisal theory.

Additionally, the similarities and differences of those kind of appraisal might be displayed in the table below:

Attitudinal Analysis of the Friday Sermon: Death

Table 1. The Representation of Attitudinal Resources in the Friday Sermon

Kinds of Attitude	Attribute	Amount	Frequencies
Affect	Dis/inclination	8	14%
	Un/happiness	5	8%
	In/security	6	10%
	Dis/satisfaction	4	7%
Judgement	Normality	1	2%
	Capacity	14	24%
	Tenacity	3	5%
	Veracity	3	5%
	Propriety	8	14%
Appreciation	Reaction	1	2%
	Composition	2	3%
	Valuation	4	7%
Total Amount		59	100%

Here is the witness of research result as follows:

Khutbah (Sermons): Death

By Imam Al-Madinah Al-Munawwarrah ‘Abdul Bari Ibn ‘Awad ath-Thubayti from the Prophet’s Mosque in Madinah, Muharram 19, 1422 (April 13, 2001)

Table 2. The Transcript

Sermon	Meanings
1	<p>All praise is due to Allah. I testify that there is no deity worthy of worship except Allah and that Muhammad (SAW) is His servant and Messenger. I enjoin you and myself to fear Allah, for it is the provision and safety in this world and the Last Day, “<i>the day when neither wealth nor sons will avail, except him who brings to Allah a clean heart.</i>” Allah says,</p>
2	<p>“<i>Everyone shall taste death. And only on the day of Resurrection shall you be paid your wages in full. And whoever is removed away from the fire and admitted to Paradise he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).</i>” (Surah Al-‘Imran 3:175)</p> <p>Such is the reality of death and what comes after it. Every one of us shall taste it whether poor or rich; healthy or sick, old or young; leader or led and none of us can escape it. Allah says,</p>
	<p>“<i>Whosoever you may be, death will overtake you even if you are in a fortress built up strong and high.</i>” (Surah An-Nisa 4:78)</p> <p>Death, as manifested in its character and effects is one of the mysteries that dazzles human intelligence because it has to do with the soul. Allah says,</p>
	<p>“<i>And they ask you (O Muhammad) concerning the spirit. Say: ‘The spirit is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’</i>” (Surah Al-Isra’ 17:85)</p> <p>One of it mysteries is that you see a youth who was full of health and energy suddenly falls dead without warning; thereby making that youthfulness and energy fade away, bringing all his senses to a complete standstill. That youth might even be an erudite scholar, an eloquent author, a skilled physician or brilliant inventor but it is absolutely out of the question that this quality should prevent death from overtaking him when his time is due. Allah says,</p>

“When their term is reached, neither can they delay it nor can they advance it an hour (or a moment).” (Surah Yunus 10:49) ‘Amr bin Abdullah used to mount the pulpit and say,

“Many a person who has seen the beginning of a day but would not see it’s end. And many a person who has expected morning but would not live to see it. If only you had known your appointed time and how it comes to pass, you would have detested nursing hope for worldly materials and its deception.”

While man enjoys his **good health**, playing and merrymaking, **moving** about in haughtiness, commanding and forbidding, death and illness suddenly attacks him, **weakens** his body, makes his limbs lifeless and then **closes** his record.

How near is death! Every day it becomes **closer** to us and no sooner has the book reached its appointed time that we belong among the dead. Then it becomes **clear** that life is really like **flowers that bloom** then afterwards wither or like a **lamp that illuminates** then afterwards dies **down**.

Let those who crave for this world and its pleasures ponder over these scattered **graves** all over the place and realize that the way to pleasures and lustful things, though decorated with **beautiful** roses inevitably leads to the present condition of those buried in these graves. Happiness is for him whom a messenger of death has opened his eyes to **reality** before he died, and whoever does not heed to the warning of the Quran and death, even if mountains were to thrust one another in front of him, he would not heed.

Dear brothers! What we witness in the cemeteries is a great lesson for us. The carrier of the bier to the cemetery today is taken back there tomorrow (as a dead person) and is left there only with his deeds either **good** or **evil**.

It is also very **unfortunate** that in these days we see some among those who escort the deceased laughing and playing or attending the funeral for showing off. This phenomenon is due to the heedlessness that has hardened people’s hearts and made them forget the Last Day and the frightening conditions of the **grave**. May Allah awaken us from this heedlessness!

Brothers in **faith**! It is expected of him who knows that he will die, be buried, raised up on the day of Resurrection and enter Paradise or Hell to always remember death, prepare for it and reflect on it. He is in fact expected to regard himself among the dead. This is because all that is coming is near and when the angel of death comes neither your wealth nor your people can prevent him from taking your soul.

Where are those who achieved their aims and none were comparable to them in that? They collected but could not eat what they collected; they built mansions but could not live there! We on our part are still swimming in the pool of life as if we are meant to live here forever. Uways Al-Qarne said,

“Remember death when you sleep and always think of it when you are awake.”

Fellow Muslims! It is a fact that this world and its tribulations appear insignificant in the eyes of him who always remembers death, for, he has lofty aims and strong resolutions; he is far from hypocrisy and always yearns for the everlasting bliss in the eternal Paradise.

Dear Brothers, remembering death does not in any way make one's life loathsome to him; forcing him to sit in his home and leave all means of sustenance. It is rather meant to deter him from committing sins and soften his hard heart. We remember death in order to have **good** preparation for it and for all that follows it by doing righteous deeds, obeying Allah and increasing one's efforts in all acts of worship. Abdur-Rahman ibn Mahdee said,

“If Hammaad bin Salamah is told, ‘You will die tomorrow.’ He will not be able to increase anything in his deed, because his time is full of worship and remembrance of Allah.”

How do we prepare for death? We prepare for death by **shunning** all abominable things and returning **trusts** to their rightful owners. We prepare for death by eliminating hatred and enmity from our hearts. We prepare for death by being **good** to the kith and kin. Ibn al-Mubaarak said that Saalih Al-Mariy used to say,

“If the remembrance of death leaves me for an hour my heart becomes spoilt.”

It is also said that,

“Whoever frequently remembers death is honoured with three things: quick repentance, self-contentedness and energy in doing acts of worship; and whoever forgets death is punished with three things: delaying repentance, lack of contentedness and laziness in acts of worship.”

When will one who always follows his lustful desires and moves wantonly in his heedlessness remember death? When will one who has no regard for Allah's injunctions in Halaal or Haraam remember death? When will one who deserts the Quran, prays not Fajr in congregation, usurps people's property unlawfully, takes usury, and commits fornication, remember death? How can one whose habit is slandering others and backbiting, whose heart is full of rancour and envy remember death?

Fellow Muslims! The Prophets, whenever death came to them were given a chance of choosing between remaining on this world and **moving** to that noble position. It is beyond doubt that every Prophet would select the everlasting bliss. This happened to Prophet Muhammad (SAW), as narrated by Al-Bukhari and Muslim on the authority of Ayesha (RA) that she said,

*“The Messenger of Allah saws used to say while he was **healthy**, ‘No Prophet died until he saw his place in the Paradise, he was then given the choice between that place and remaining in this world.’ So when he was dying and his head was on my thigh, he fainted for a while then regained his*

during death and its pain; in the **grave** and its darkness; and the Day of Resurrection and its horror people fall into two groups. A group shall remain firm; secured from fright and given glad tidings of Paradise while the other group shall suffer disgrace and ignominy.

Allah says,

consciousness. He stared at the ceiling, then said, ‘O Allah! I choose the Highest Companionship.’ I then said, ‘He was not preferring us.’ It was then that I understood statement he used to tell us and it was **true**. She said, ‘The last word he uttered was: ‘Oh Allah, I choose the Highest Companionship.’”

“Verily, those who say, ‘Our Lord is Allah (alone) and then stood straight, on them the angel will descend (at the time of their death saying,) ‘Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised.’” (Surah Fussilat 41:30)

Angels shall descend upon the **believers** who are straight in their religion during death in their **graves** and when they are resurrected in order to **assure** them of security and to allay their **fears** of the horror of the day of judgement. The angels will be telling them,

*‘Do not **fear** about what you are going to meet and do not grieve over what you will be leaving behind of children, family and wealth.’*

The angels will also say,
‘We have been your friends in the life of this world and (are so) in the hereafter.’ (Surah Fussilat 41:31)

i.e. we will also be your friends in the hereafter, keeping your company in your **graves** and when the horn is blown, we will also **assure** you of security on the day of resurrection.

As for the unbelievers, when death comes to them and they start suffering its agonies, they will be subjected to ignominy and disgrace. Allah says,

“And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands saying, “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the **truth. And you used to reject His ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with **disrespect**.”** (Surah Al-An’aam 6:93)

Their **sorrow** shall increase so much so that they will wish to go back to this world. Allah say,

“Until when death comes to one of them, he says, ‘My Lord send me back.’” (Surah Al-Mu’minoan 23:99)

Qataadah said while commenting on this verse,

*“By Allah, he would not wish by this statement to go back to his family and wealth nor to collect the **good** things of this world and **satisfy** his desires. He would rather wish to go back and do acts of obedience to Allah. May Allah bless him who does in this life what the disbelievers would wish to do when he sees the torment of Hell!”*

Fellow Muslims! How is the need of a dying Muslim to Allah’s **success** that his last words may be, **“Laa ilaaha illa Allah”**. Mu’aadh bin Jabal narrated that the Prophet said, **“Whoever has ‘La ilaha illa Allah’ as his last words will enter Paradise.”**

Ibn Al-Qayyim said,

*“Dictating this word to a dying man is recommended because one who is dying **experiences** horrors that were unknown to him before, so it is **feared** that forgetfulness might overtake him since Satan is **close** to*

The righteous predecessors also recommended that a dying person be reminded of his **good** deeds, so that he can have positive thoughts about his Lord. Jaabir narrated : The Messenger of Allah (SAW) said,

human beings. Moreover, uttering this statement while dying has a great effect in erasing ones misdeeds because it is a testimony of a slave of Allah who believes in it and knows its meanings; for whose lustful desires are now dead and whose soul has become i after its might. Then that testimony becomes his last utterance, it purifies him from all his sins because he meets with his Lord with a sincere testimony...

“None of you should die except in the state of having positive thoughts about Allah.” (Muslim)

The Sunnah encourages talking about good deeds of a dead person and abstaining from talking about his misdeeds. Al-Bukhari reported on the authority of Ayesha (RA) that she narrated,

‘The Prophet (SAW) said,

“Do not abuse the dead; for they have gone to meet the consequences of their deeds.”

In Sahih Al-Bukhari, Abul-Aswad said,

“I came to Madinah while there was an epidemic there. I sat with ‘Umar ibn al-Khattab. Then a funeral procession passed by and people praised its owner. ‘Umar said, “It becomes incumbent.” Then another funeral procession passed by and people also praised its owner, and ‘Umar said, “It’s incumbent;” then a third procession passed by and people spoke ill of its owner. ‘Umar also commented, “It becomes incumbent.” Then I said, “What is incumbent, O Leader of the Faithful? ‘Umar (RA) answered, “I said as the Prophet (SAW) said, that, “Any dead Muslim whom four persons testify in his favour, Allah will make him enter Paradise, We said, “And three persons?” He said, “And three persons.” We also said, “And two persons?” He said, “Yes, and two persons.” We did not thereafter ask him of one person.”

It should be added that those whose testimony is regarded are the people of virtue and truthfulness. The testimony of an enemy shall not be considered.

It is also recommendable that the person who washes the dead should conceal whatever defects he may see on him. It is also a right of a Muslim on his fellow Muslims to escort his funeral, pray on him and supplicate for him. In Sahih al-Bukhari, Abu Hurayrah narrated that the Prophet (SAW) said:

“Whoever attends the funeral of a Muslim faithfully and hoping for the reward of Allah and stays with him until Salaah is done on him and he is buried, he will go back home with two qeeraats, each is as big as the size of Mount Uhud; and whoever observes Salaah on him and then goes back before he is buried will get one qeeraat.”

As regards debts, the family of the deceased should hasten to pay it because a believer’s soul hangs on his debt until it is paid on his behalf. Debts of Allah should also be promptly paid for, it is more deserving to be paid. Ibn Mas’ood said, **“A Believer has no rest until he meets Allah.”**

The table above shows that the attitudinal resources of judgement is prevalent in this Friday sermon. Which is with the percentage (49%), followed by affect with the percentage (39%) and appreciation with the percentage (12%). The most frequent resources of preacher Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti has positioned 29 judgment elements in his Friday sermon. The characteristic of judgement is the most frequently used item by the presenter, with a total of 59 appraisal items and a focus on the characteristic of judgement.

According to (Wu & Zhao, 2018) capacity is used to measure how capable a person is. In line with the statement before, (Martin, J.R., 2005) state that capacity is concerned with the

appraisal of someone's capability in people's actions, such as strong, intelligent, and poor. The preacher Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti is more dominant to use the positive judgement of capacity because he tends to praises Allah who has a high value of justice to all people without discrimination within the death of person.

“One of it mysteries is that you see a youth who was full of *health* and energy suddenly falls dead without warning.”

As positively, the preacher tries to influence the *mustamik* to remember about someone's death that can come at any time, any place, and any condition. The preacher wants to highlight the mysteries of dead cannot be seen by anyone that is worth to be admiring by all the *mustamik* who listens his Friday sermon toward death.

Discussion

We can observe from the examination of the language data above that in the Friday sermon discourses, the attitude resources affect and appreciation are commonly utilized to express the preacher's mood and the interpersonal link between the speaker and the listener. Preacher implemented himself through 23 clauses of Affect. Affect has a proportion of 39% and is second ranked among Judgment and Appreciation. Because English culture is more focused on individuality, human cognition and emotion are deeply embedded in English culture. Judgement is related to 29 clauses in the Friday sermon and has the highest rating among other Affect and Attitudes. The third is from the viewpoint of Appreciation. According to the chart, the preacher Al-Madinah Al- Munawwarrah 'Abdul Ibn 'Awad Ath-Thubayti employed appreciation resources via 7 sentences, which equals 12 percent. The attitudinal resources of judgement are largely employed in the Friday sermon discourse under the influence of English culture to stress not only the preacher's positive emotional but also the preacher's position as a behaviour topic. The attitude resource of judgements are widely utilized in the Friday sermon as a vital symbol of expression of personal behaviour and ideas of value to make the personal emotion suitably expressed, and also to make the emotion understandable by listeners better. In the other hand, this finding contrast with (Alhabib, 2020) who found that The fraction of attitudes dominated by the use of judgment. It is logical since the speech's goal is to stimulate and encourage people to work together to solve issues and heal the world. This result of result is different from other research that usually focus on the content of the Friday sermon, otherwise the writer is the only research who concerns and intends to relate Friday sermon transcript with the appraisal analysis; judgment, affect, appreciation. Through this study, Moslem will be able to understand the content of the 'death' transcript comprehensively. Moreover, this research is a breakthrough in understanding Friday sermon through the knowledge of language especially English.

Conclusion and Implication

Based on the data above, it is possible to conclude that on the Friday sermon text employed three types of Attitudes, which are Affect, Judgement, and Appreciation. Totally there are 59 clauses separated into 29 clauses of Judgement, 23 clauses of Affect, and 7 clauses of appreciation. Judgement is revealed in 29 clauses of the Friday sermon and gets the highest grade among other Affect and Attitudes. It makes sense because The Friday sermon as a crucial symbol of expression of personal behaviour and concepts of worth to make the personal feeling adequately communicated, as well as to make the emotion better understood by attendees. With the findings of this study, English students and teachers may be able to broaden their horizons. English students and teachers, particularly those in higher education, may take the study's findings into account when planning future research. Additionally, they will get more knowledge that may be utilized to conduct similar research and use the findings of this study as a source to understand Appraisal study.

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