



APPRAISAL RESOURCES USED BY USTADZ HANAN ATTAKI AND USTADZAH HALIMAH ALAYDRUS IN THEIR PREACHES

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Abstract

This research examines the similarities and differences in language use between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus through the lens of Appraisal Theory by Martin and White (2005). It analyzes how both preachers convey evaluative meaning within Islamic preachings, using data from selected YouTube videos. Employing a quantitative descriptive method, the study finds the findings show that both preachers use positive Attitude resources to inspire faith and emotional engagement, but they differ in how these meanings are expressed. Ustadz Hanan Attaki tends to mix positive and negative Affect, using emotions such as dissatisfaction and insecurity to encourage self-reflection and repentance. His Judgment focuses on capacity and effort, reflecting motivational and corrective preaching. Meanwhile, Ustadzah Halimah Alaydrus emphasizes positive Judgment and Appreciation, particularly propriety and valuation, to build empathy, moral assurance, and spiritual comfort. Her language conveys warmth and ethical support.

Key words: Appraisal Theory, Attitude, Graduation, Engagement, Islamic Preachings, Religious Discourse, Evaluative Language

A. INTRODUCTION

Language plays a crucial role in shaping religious discourse and influencing audience perceptions within the context of Islamic preaching. Preachers often employ specific linguistic strategies to convey moral, spiritual, and motivational messages effectively, thereby fostering emotional engagement and moral reflection among their audiences. Among various linguistic features, the use of appraisal resources comprising attitude, engagement, and graduation has been identified as central to understanding how preachers communicate evaluative meanings, evoke emotions, and manage dialogic space during sermons (Martin & White, 2005; Fairclough, 1992).

Recent studies in discourse analysis have contributed to the growing body of research on evaluative language in religious discourse. Zulfikar, Fanani, and Maisarah (2025) examined Mufti Menk's sermon *How to Control Anger from a Religious Perspective* using Appraisal Theory and found that emotional expressions (Affect) and moral evaluations (Judgment) played key roles in persuading audiences to reflect and control emotions. Mustapha and Razak (2019) conducted a critical appraisal of Zakir

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Naik's evangelistic discourse and identified his strong reliance on assertive tone, logical reasoning, and intertextual authority to convey conviction. Similarly, Leiliyanti, Munir, and Awaliyah (2022) explored the language of female clerics Aisah Dahlan and Mamah Dedeh, revealing how female preachers employ positive judgment and heteroglossic engagement to promote empathy and shared responsibility. These studies demonstrate that appraisal resources significantly contribute to the persuasiveness and emotional resonance of sermons. Nevertheless, they primarily focus on non-Indonesian or gender-specific cases, leaving a gap in the comparative analysis of Indonesian male and female preachers using the same theoretical lens.

Addressing this gap, the present study aims to identify and compare the Appraisal resources used by Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus in their preaches. Specifically, it focuses on examining how both preachers employ the three main systems of Appraisal, Attitude, Graduation, and Engagement to express emotion, evaluation, and stance. The objective of this research is to analyze the similarities and differences in their linguistic choices and to interpret how these reflect differences in preaching style, communicative purpose, and gendered expression. Through this investigation, the study seeks to contribute to the understanding of how evaluative language operates in religious discourse and how it shapes the preacher audience relationship. By doing so, this research seeks to contribute to the broader understanding of gendered discursive practices in Islamic preaching, offering insights into how language functions as a tool for moral education and social influence. Furthermore, it aims to enhance the application of appraisal theory in analyzing religious discourse, especially within non-Western contexts, enriching the field of discourse analysis with nuanced perspectives on gender and religion.

The significance of this research lies in its effort to bridge the gap between theoretical frameworks of evaluative language and their practical application within the Indonesian Islamic preaching tradition. Given the rise of digital media and social platforms as new preaching venues, understanding how preachers negotiate evaluative language across gendered lines can inform more effective communication strategies and foster greater audience understanding in diverse social contexts.

This study adopts a qualitative approach grounded in Martin and White's (2005) Appraisal Theory, analyzing preaches transcripts through systematic coding of attitude, engagement, and graduation. Data will be collected from selected videos of sermons by the two preachers, focusing on their verbal expressions in relation to specific spiritual and moral topics. The findings are expected to illuminate distinct gendered patterns of language use, contributing to academic discourse on religious linguistics and gender studies.

This research aims to fill a crucial gap in the existing literature by providing a comparative, linguistically grounded analysis of evaluative language in Islamic preaches delivered by male and female preachers in Indonesia. Its outcomes are anticipated to offer valuable insights for discourse analysts, religious practitioners, and communication strategists working within the realm of Islamic moral and social education.

B. RESEARCH METHOD

This study employs a quantitative discourse analysis approach, specifically utilizing the Appraisal Theory proposed by Martin and White (2005), to examine the linguistic features of evaluative language in Islamic sermons delivered by Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus. The primary rationale for selecting this approach lies in its capacity to explore how speakers utilize language to convey attitude, grade information, and engage audiences, which are central to understanding persuasive and moral-building strategies in religious speech.

Data collection involves purposive sampling of recorded sermons available online, focusing on two prominent Indonesian preachers one male and one female to allow a comparative analysis of their linguistic choices. Seven videos from each preacher, spanning various topics related to spiritual self-growth, are selected. Although the number of videos between the two speakers is not balanced, the total data for each speaker is around 2,500 words. Transcripts of these videos are produced through careful transcription, maintaining the integrity of spoken language features such as intonation markers and non-verbal cues when available.

The analytical framework employed is the Appraisal Theory, which categorizes evaluative language into three subsystems: Attitude (affect, judgment, appreciation), Engagement (monoglossic, heteroglossic resources), and Graduation (scale and focus of evaluation). This framework enables a systematic identification and classification of linguistic resources used by preachers to express approval, disapproval, moral judgment, and emotional tone. Data coding is carried out manually, with the transcripts segmented into clauses or sentences, then annotated accordingly.

C. RESULT AND DISCUSSION

1. Research Finding (tentative)

A. The Used of Attitude Resources in Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus

Attitude is an assessment of how someone feels regarding something. Attitude is separated into three subcategories based on the type of positive or negative word emphasis. The three sub categories are affect, appreciation and judgment.

1. The Used of Affect in Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus

Affect examines emotional manifestations based on polarity (positive/negative) and intensity (high/medium/low). This segment examines how preachers produce diverse feelings in their sermons, providing insights into emotional persuasion strategies.

Tabel 1. The comparison between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus in the level of Polarity of Affect

Polarity of Affect	Ustadz Hanan Attaki		Ustadz Ustadzah Halimah		Differences
	F	%	F	%	
Positive					
Happiness	9	12,67%	12	21,81%	9,14%
Security	4	5,63%	5	9,09	3,46%
Satisfaction	2	2,81%	2	3,63%	0,82%
Desire	15	21,12%	6	10,9%	10,22%
Fear	0	0	0	0	0
Total of Positivity	30	42,25%	25	45,45%	3,2%
Negative					
Unhappiness	7	9,85%	8	15,54%	5,69%
Insecurity	5	7,04%	0	0	7,04%
Dissatisfaction	11	15,49%	8	14,54%	0,95%

Desire	16	22,53%	3	5,45%	17,08%
Fear	2	2,81%	11	20%	17,19%
Total of Negativity	41	57,74%	30	54,54%	3,2%
TOTAL	71	100%	55	100%	6,4%

Table 1. shows how the two preachers' approaches differ in expressing attitudes through positive and negative evaluations in preaching. From the data above, both preachers are significantly used negative affect in their preaching with percentage 57,74% by Ustadzah Hanan Attaki and Ustadzah Halimah Alaydrus in 54,54%. The negative desire by Ustadz Hanan Attaki is 22,53% that was higher than the negative desire of Ustadzah Halimah Alaydrus with 5,45%. The negative happiness by Ustadzah Halimah Alaydrus is 15,54%, meanwhile the negative happiness by Ustadz Hanan Attaki is lower than negative Ustadz Hanan Attaki with 9,85%.

Moreover, the positive attitude by these two preacher have the highest percentage in positive desire and positive happiness. Ustadz Hanan Attaki produced positive desire in 21,12%, and desire Ustadzah Halimah Alaydrus with 10,9%. Futuremore, the higher percentage of the positive happiness used by Ustadzah Halimah Alaydrus, meanwhile Ustadz Hanan Attaki is 12,67%.

Table 2. Comparison between Ustadz Hanan Attaki dan Ustadzah Halimah Alaydrus in the level of Intensity of Affect

Intensity of Affect	Ustadz Hanan Attaki		Ustadzah Halimah Alaydrus		Differences
	F	%	F	%	
High					
Happiness	5	7,24%	16	29,09%	21,85%
Security	1	1,44%	5	9,09%	7,65%
Satisfaction	2	2,89%	10	18,18%	15,29%
Desire	7	10,14%	6	10,9%	0,76%
Fear	0	0	11	20%	20%
Total	15	21,73%	48	87,27%	65,54%
Medium					
Happiness	8	11,59%	2	3,63%	7,96%
Security	8	11,59%	0	5,45%	6,14%
Satisfaction	4	5,79%	0	0	5,79%
Desire	20	28,98 %	3	5,45%	23,53%
Fear	2	2,89%	0	0	2,89%
Total	42	60,86%	5	9,09%	51,77%
Low					
Happiness	2	2,89%	2	3,63%	0,74%
Security	1	1,44%	0	0	1,44%
Satisfaction	4	5,79%	0	0	5,79%

Desire	4	5,79%	0	0	5,79%
Fear	0	0	0	0	0
Total	11	15,94%	2	3,63%	12,31%
TOTAL	68	100%	55	100%	129,62%

Table 4.2 compares the intensity levels of Affect between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus, categorizing emotional expressions as high, medium, or low in their preaching videos. From the data, high intensity dominates Ustadzah Halimah Alaydrus is 87.27%, with happiness 29.09% and fear 20% as the most dominant category used, indicating strong emotional appeals for empathy in self growth narratives.

Meanwhile, Ustadz Hanan Attaki shows that it is often used in medium intensity with 60.86%, with desire 28.98% and happiness 11.59% used to balance motivation without overwhelming force. Besides that, Ustadz Hanan Attaki is also used low intensity with satisfaction and desire in 5,79%.

2. The Used of Judgement in Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus

Judging someone to do something is a shortened version of judgment, divided into polarity and intensity subcategories. This sub category investigates how preachers assess moral and social norms, highlighting ethical dimensions in religious discourse.

Table 3. The Comparison between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus in the level of Polarity in Judgement

Polarity in Judgement	Ustadz Hanan Attaki		Ustadz Ustadzah Halimah		Differences
	F	%	F	%	
Positive					
Normality	13	30,95%	4	4,39%	26,56%
Capacity	7	16,66%	9	9,89%	6,77%
Tenacity	6	14,28%	7	7,69%	6,59%
Veracity	2	4,76%	13	14,28%	9,52%
Propriety	2	4,76%	19	20,87%	16,11%
Total	30	71,42%	52	57,14%	14,28%
Negative					
Normality	0	0	8	8,79%	8,76%
Capacity	7	16,66%	15	16,48%	0,18%
Tenacity	2	4,76%	1	1,09%	3,67%
Veracity	0	0	5	5,49%	5,49%
Propriety	3	7,14%	10	10,9%	3,76%
Total	12	28,57%	39	42,85%	14,28%
TOTAL	42	100%	91	100%	28,56%

Table 3 compares the polarity of Judgement between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus in their preaching videos. From the data, positive judgement is more prominent in Ustadz Hanan Attaki with 71.42%, but Ustadzah Halimah Alaydrus shows a balanced but slightly lower positivity in 57.14%.

The positive normality by Ustadz Hanan Attaki is 30,95% is higher than the positive normality by Ustadzah Halimah Alaydrus with 4,39%. Meanwhile, Ustadzah Halimah Alaydrus has the higher positive judgement is in propriety with 20,87%, but Ustadz Hanan Attaki used 4,76% in propriety which is lower.

The similarities lies in the negative judgement by both preachers are in negative capacity, ustadz Hanan Attaki with 16,66% and ustadzah Halimah Alaydrus with 16,48%.

Table 4. Comparison between Ustadz Hanan Attaki dan Ustadzah Halimah Alaydrus in the level of intensity of judgement

Intensity of Judgement	Ustadz Hanan Attaki		Ustadz Ustadzah Halimah		Differences
	F	%	F	%	
High					
Normality	2	4,76%	6	6,59%	1,83%
Capacity	6	14,28%	14	15,38%	1,1%
Tenacity	3	7,14%	7	7,69%	0,55%
Veracity	2	4,14%	12	13,18%	9,04%
Propriety	1	2,38%	27	29,67%	27,29%
Total	14	33,3%	66	72,52%	39,22%
Medium					
Normality	11	26,19%	5	5,49%	20,7%
Capacity	5	11,9%	3	3,29%	8,61%
Tenacity	4	9,52%	1	1,09%	8,43%
Veracity	0	0	6	6,59%	6,59%
Propriety	5	11,9%	2	2,19%	9,71%
Total	25	59,52%	17	18,68%	40,84%
Low					
Normality	0	0	1	1,09%	1,09%
Capacity	3	7,14%	7	7,69%	0,55%
Tenacity	0	0	0	0	0%
Veracity	0	0	0	0	0%
Propriety	0	0	0	0	0%
Total	3	7,14%	8	8,79%	1,65%
TOTAL	42	100%	91	100%	81,71%

The data in Table 4. show that both preachers demonstrate different levels of intensity in their judgmental expressions. Ustadz Hanan Attaki most frequently uses medium intensity 59,52%, while Ustadzah Halimah Alaydrus predominantly uses high intensity 72,52%. This indicates that Ustadzah Halimah Alaydrus' preaching

carries stronger evaluative force compared to Ustadz Hanan Attaki more medium tone.

In the high intensity category, both preachers show the highest proportion in propriety, with 29,67% for Ustadzah Halimah and only 2,38% for Ustadz Hanan Attaki. This reveals that Halimah places a stronger emphasis on moral judgment and ethical standards in her preach. Ustadz Hanan Attaki's highest high intensity subcategory is capacity 14,28%, reflecting his focus on ability and personal effort.

At the medium intensity level, Ustadz Hanan Attaki records the highest frequency 59,52% with the subcategory normality 26,19%, showing his preference for balanced and relatable evaluations. Meanwhile, Ustadzah Halimah Alaydrus's medium intensity is relatively low 18,68% and mainly focused on veracity 6,59%, indicating her emphasis on honesty and truthfulness.

In the low intensity category, both preachers use minimal judgment, with 7.14% for Ustadz Hanan Attaki and 8.79% for Ustadzah Halimah. The highest subcategory in this level for both is capacity, suggesting mild evaluation of ability or effort.

3. The Used of Appreciation in Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus

Appreciation utilizes polarity and intensity analysis to determine the value of items, including reactivity, composition, and valuation. This sub categories investigates how preachers assess traits and worth, which contributes to our knowledge of value based communication.

Table 5. The Comparison between Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus in the level of Polarity in Appreciation

Polarity in Appreciation	Ustadz Hanan Attaki		Ustadz Ustadzah Halimah		Differences
	F	%	F	%	
Positive					
Reaction Impact	0	0	7	13,2%	13,2%
Reaction Quality	3	5,45%	3	5,66%	0,21%
Composition Quality	12	21,81%	4	7,54%	14,27%
Composition Complexity	5	9,09%	2	3,77%	5,32%
Valuation	18	32,72%	26	49,05%	16,33%
Total	38	69,09%	42	79,24%	10,15%
Negative					
Reaction Impact	0	0	0	0	0%
Reaction Quality	0	0	1	1,88%	1,88%
Composition Quality	4	7,27%	1	1,88%	5,39%
Composition Complexity	1	1,81%	5	9,43%	7,62%
Valuation	12	21,81%	4	7,54%	14,27%
Total	17	30,9%	11	20,75%	10,15%

TOTAL	55	100%	53	100%	20,3%
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The findings in Table 5. reveals that both preachers predominantly use positive appreciation to evaluate people, actions, and religious values. Ustadz Hanan Attaki shows 69,09% positive appreciation, while Ustadzah Halimah Alaydrus displays an even higher proportion, 79,24%. In contrast, the use of negative appreciation is lower for both, with 32,9% in Ustadz Hanan Attaki preaching and 20,75% in Ustadzah Halimah Alaydrus.

These percentages show that both preachers have similarities in positive appreciation more frequently in positive valuation, Ustadz Halimah Alaydrus used 49,05% which is higher than Ustadz Hanan Attaki with 32,72%. The positive composition quality of Ustadzh Hanan Attaki is 21,81% that was higher than Ustadzah Halimah Alaydrus with 7,54%.

They both also have differences in percentage of negative polarity. The negative valuation by Ustadz Hanan Attaki is 21,81% which is higher than negative valuation by Ustadzah Halimah Alaydrus with 7,54% that is lower.

Table 6. Comparison between Ustadz Hanan Attaki dan Ustadzah Halimah Alaydrus in the level of intensity of appreciation

Intensity in Appreciation	Ustadz Hanan Attaki		Ustadz Ustadzah Halimah		Differences
	F	%	F	%	
High					
Reaction Impact	0	0	9	16,98%	16,98%
Reaction Quality	1	1,81%	0	0	1,81%
Composition Quality	5	9,09%	4	7,54%	1,55%
Composition Complexity	1	1,81%	1	1,88%	0,07%
Valuation	13	23,63%	24	45,28%	21,65%
Total	20	36,36%	38	71,69%	35,33%
Medium					
Reaction Impact	0	0	0	0	0%
Reaction Quality	2	3,63%	2	3,77%	0,14%
Composition Quality	9	16,36%	0	0	16,36%
Composition Complexity	5	9,09%	2	3,77%	5,32%
Valuation	16	29,09%	5	9,43%	19,66%
Total	32	58,18%	9	16,98%	41,2%
Low					
Reaction Impact	0	0	0	0	0%
Reaction Quality	0	0	0	0	0%
Composition Quality	2	3,63%	0	0	3,63%
Composition Complexity	0	0	4	7,54%	7,54%
Valuation	1	1,81%	1	1,88%	0,07%

Total	3	5,45%	5	9,43%	3,98%
TOTAL	55	100%	53	100%	80,51%

The data in Table 6. shows that both preachers use different proportions of high, medium, and low intensity in expressing evaluation. Ustadz Hanan Attaki employed high medium intensity in 58,18% of his preach, while Ustadzah Halimah Alaydrus used high intensity more frequently, at 71,69%. Meanwhile, low intensity appeared relatively infrequently in both, with 5,45% for Ustadz Hanan and 9.43% for Ustadzah Halimah. In high intensity both preachers have similarities in the dominant category of valuation, Ustadz Hanan Attaki shows 23,63% and Ustadzah Halimah Alaydrus at 45,28% as the higher. In medium intensity, valuation category still often used by two preachers. Ustadz Hanan Attaki has 29,09% that was higher than Ustadzah Halimah Alaydrus with 9,43%. Furthermore in low intensity, the highest category used in Ustadzah Halimah Alaydrus is in composition complexity 7,54%. The highest category used by Ustadz Hanan Attaki is composition quality with 3,63%.

2. Discussion

In the Attitude subsystem, which includes Affect, Judgment, and Appreciation, both preachers show that emotions and values are central to how they communicate faith. In the Affect category, both frequently express positive emotions such as happiness, satisfaction, and security to motivate and reassure their audiences. This emotional positivity helps strengthen listeners' faith and sense of peace. However, their use of Affect differs in focus. Ustadz Hanan Attaki incorporates both positive and negative emotions, such as insecurity and dissatisfaction, to remind audiences of human imperfection and the importance of repentance. This combination of emotional tones reflects a persuasive strategy that balances inspiration with reflection, encouraging believers to improve themselves spiritually.

In contrast, Ustadzah Halimah Alaydrus focuses more on positive Affect and Judgment resources, particularly propriety and veracity, to highlight sincerity, moral purity, and ethical responsibility. Her preaching emphasizes gentleness, empathy, and reassurance, using Appreciation to value goodness, peace, and harmony. While Hanan uses evaluation to challenge and awaken conscience, Halimah uses it to nurture and comfort, offering guidance through emotional stability and compassion.

These findings support previous studies in religious discourse. Razzaq (2023) found that positive Affect in sermons helps create emotional closeness and trust between preachers and audiences, as seen in Ustadzah Halimah Alaydrus is gentle tone. Alkhodari and Habil (2019) identified that male preachers like Zakir Naik often use Judgment and negative Affect to stimulate critical reflection, similar to Ustadz Hanan Attaki's approach. Meanwhile, Elewa (2025) and Hasanah (2023) revealed that female religious speakers tend to use supportive and empathetic language, emphasizing moral balance and social harmony. Likewise, Ermanto et al. (2020) noted that female preachers such as Mama Dedeh often rely on emotional warmth and propriety, which aligns with Halimah's tone. Overall, the use of Attitude in both preachers' sermons demonstrates how gender shapes the emotional and moral framing of religious speech: Hanan's discourse is motivational and reflective, while Halimah's is nurturing and ethically grounded.

D. CONCLUSION AND SUGGESTIONS

This research examines the evaluative language of two Indonesian Islamic preachers, Ustadz Hanan Attaki and Ustadzah Halimah Alaydrus, utilizing Appraisal Theory. It reveals that both preachers employ positive attitudes to inspire their audiences, but differ significantly in their focus. Ustadz Hanan Attaki incorporates negative affect to highlight human flaws and promote reflection, while Ustadzah Halimah Alaydrus emphasizes positive traits to foster sincerity and clarity. In terms of Engagement, Ustadz Hanan Attaki tends towards assertive, monoglossic expressions, while Ustadzah Halimah Alaydrus favors dialogic, heteroglossic language. Regarding Graduation, both aims to enhance emotional impact but differ in their approaches, Ustadz Hanan Attaki balances force and accessibility, whereas Ustadzah Halimah Alaydrus underscores intensity and confidence. Overall, the study illustrates the differing linguistic strategies shaped by gender, stressing the importance of understanding how emotion and stance influence contemporary religious discourse in Indonesia. Future research should expand to a broader spectrum of speakers and integrate multimodal perspectives for a more comprehensive analysis.

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