

Revealing The Main Characters Through The Attitude System in The Folktale Asal Usul Kata Madura

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Received : November 3, 2025

Accepted : December 21, 2025

Published : December 30, 2025

Citation: Farukhdin, M. H., Ayuningtias, D. I., Sriyono., & Inayati, R. (2025). Revealing The Main Characters Through The Attitude System in The Folktale Asal Usul Kata Madura. Lingua : Journal of Linguistics and Language, 3(4), 247-258. <https://doi.org/10.61978/lingua.v3i4.1231>

ABSTRACT: This study aims to reveal the characteristics of the main characters in the folktale Asal Usul Kata Madura through the attitudinal system. This study was conducted because research on how emotion, moral judgments, and evaluations are expressed through language in Indonesian folklore is still very limited. Using the qualitative descriptive method, data were obtained through in-depth reading, identification of clauses containing evaluative elements, and grouping based on three attitude subsystems, namely affect, judgment, and appreciation. The results of the analysis show that affect is the most dominant form of attitude, particularly the expression of insecurity and dissatisfaction, accompanied by moral judgments through judgment, and a small amount of evaluation through appreciation. A total of 35 clauses were identified and analysed from the folklore, consisting of 10 data for Sang Hyang Tunggal, 16 data for Bendoro Gung, and 9 data for Raden Segoro, providing comprehensive data for mapping the attitudes of the main characters. This study concludes that language evaluation in Madurese folklore functions as a means of conveying moral and emotional messages that are passed down from generation to generation. Further studies are recommended to analyse more folklore to enrich the reader's understanding of evaluative patterns in Indonesian cultural narratives. This study presents a detailed map of attitudes that reveals how character identities are constructed linguistically in the oral tradition of Madura, and offers a systematic model for interindividual analysis that can be applied to other regional folklore in Indonesia.

Keywords: Appraisal, Attitudinal System, Folklore, Madura



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INTRODUCTION

Madurese folklore is an oral cultural heritage that serves not only as entertainment but also as a means of reflecting social and moral values, community identity, and transmitting knowledge,

norms, and attitudes across generations. Through folklore, one can instill social values, strengthen solidarity, and maintain the continuity of traditions for future generations. (Surya et al., 2017) state that folklore is important in building social and cultural unity while also uniting humanity under universally accepted norms of truth, peace, democracy, equality, and beauty. Thus, Madurese folklore plays a crucial role in conveying life values, fostering a sense of togetherness, and preserving traditions so that they remain known from one generation to the next. To further understand how these values are linguistically constructed and emotionally conveyed within folklore narratives, this study employs the appraisal framework in Systemic Functional Linguistics (SFL), particularly focusing on the attitude system. The appraisal framework encompasses three domains: attitude, engagement, and graduation. This decision is taken to be a comprehensive and theoretically coherent representation of character identification, as the attitude system provides the resources necessary to evaluate the emotional and moral qualities of the narrative protagonist

Appraisal is a theoretical framework in Systemic Functional Linguistics (SFL) that examines how language users express, negotiate, and contain attitudes, emotions, and valuation in texts. This framework focuses on evaluation language, specifically the attitude system, which enables speakers or writers to convey their point of view or position, thereby building a relationship with the audience. The Appraisal theory looks at how people use words to share their feelings and opinions, which helps us understand how international students develop their values by analyzing the stories they tell about their experiences (Irayanti et al., 2025; Li et al., 2025; Solihah, 2020). Appraisal involves key systems such as attitude to express emotion/affect, character assessment or judgment, and appreciation, which involves scaling the strength of evaluation, and engagement to review the source and attitude towards the proposition. Specifically, this study focuses on three main characters in the narrative the king (Sang Hyang Tunggal), Bendoro Gung, and Raden Segoro to show that their personalities are not merely plot devices, but are constructed linguistically through specific patterns of affect, judgment, and appreciation. By separating these characters, this study illustrates how the attitude system shapes their individual characterization, going beyond broad narrative descriptions.

The attitude system in appraisal theory consists of three subsystems: affect, judgment, and appreciation (Martin & White, 2005). Affect deals with the expression of emotion and feelings, helping speakers or writers convey their emotional stance either explicitly or implicitly. Affect refers to the expression of positive or negative emotions, specifically classified as happiness, security, and satisfaction, that arise as a reaction to external events or surroundings (Fitriati et al., 2018; Natalia, 2017; Prastikawati, 2021). Judgment focuses on evaluating human behaviour, character, and action in accordance with social and ethical norms, reflecting cultural values through assessments of competence or morality. The judgment system is a human assessment of character and behaviour that emphasizes positive or negative evaluations of an individual's moral conduct (Li, 2016; Putra et al., 2024). Appreciation refers to how language evaluates objects, phenomena, or processes based on their aesthetic quality, value, or impact, allowing speakers or writers to express engaging, structured, or significant content. (Gong, 2020; Simanjutak, 2022; Vidhiasi, 2021) argue that appreciation comprises the semantic resources used to construe the positive or negative value of things, including natural phenomena or processes, by assessing their aesthetic qualities and social value (such as from appearance, and impact) rather than human behaviour.

Many studies on written text, such as political speeches, are analysed using appraisal theory conducted by Alhuthali, (2024) with the title "Appraisal Theory and Interpreting Political Speech" and Thanh, (2025) "Appraisal Affect in American Political Speeches". Moreover, there are studies on the literary work that were also conducted by Ghafar et al., (2022) "Exploring the Attitude Resources of Emotions Winds and Clouds over a Literary Discourse: An Appraisal Theory

Analysis," and Manggala, (2023) analysis using the appraisal theory of two folktales in Sulawesi. Based on the examples above, appraisal theory has been widely applied in the analysis of various types of texts, such as political speeches or folklore(Cristina, 2024; Savolainen, 2022). Its application to Indonesian folklore, especially that originating from Madura, is still very limited. On the other hand, studies of folk tale narratives in Indonesia mostly focus on literary aspects such as narrative structure, cultural values, and ideational meaning. For instance, Harits, (2018) emphasizes that Madura folktales act as literary and social history reflecting the local genius of the society. For example, a study conducted by Mahmud & Imperiani, (2019), entitled "The Realization of Ideational Meaning in Indonesian Folktales," examines the ideational meaning in folk tales such as Malin Kundang, Timun Emas, and Sangkuriang. While previous studies on Indonesian folklore have extensively explored structural motifs and cultural values, they often overlook the interpersonal layer where characters identity is negotiated through evaluative language. This study fills that gap by providing a systematic analysis of how characterization is derived from the speaker's stance, showing that the emotional and moral weight of the Madurese tradition is embedded within the attitudinal choices of the text. Thus, the application of evaluation theory in the analysis of Madurese folklore provides a precise linguistic framework for revealing how character identity is constructed through evaluative language. Rather than focusing on broad cultural themes, this study prioritizes the mechanical ways in which specific attitudinal choices, including affect, judgment, and appreciation, interact to form an internal profile for each character. This approach enables a detailed understanding of characterization as a result of interpersonal discourse by isolating the linguistic signs that define the emotional and moral presence of characters in the narrative.

This study aims to complement previous studies by applying linguistic analysis to Madurese folklore based on the appraisal system in the story of Asal Usul Kata Madura. Manggala (2023) states that research sees folktales as a form of literary work and treats the language in the folktales as a resourceful data to examine. Based on the background and gaps in the literature above, the limitations of the literature review, which is still minimal in examining attitudes through appraisal studies, are more appropriately examined in subsystems such as Affect, Judgment, and Appreciation, which are constructed through specific word choices. As Marpaung, (2022) states, Appraisal Theory provides analytical tools to help readers understand issues related to evaluative sources and the negotiation of intersubjective positions, as well as opening up new areas in interpersonal understanding. Therefore, (Wihadi et al., 2024) argue that the research aimed to find out what the prevalent attitudinal items, as one of the domains in the appraisal system, were deployed and how the advertorial writer exploited them. Thus, this study not only contributes to expanding the application of appraisal theory in the field of Indonesian folklore but also provides new insights into the role of folk tales as a means of identity formation, strengthening cultural values, and preserving the oral traditions of the Madurese people.

METHOD

To conduct this study, the researchers employed a descriptive qualitative research approach. According to Creswell, (2014), qualitative researchers obtain data objectively by analyzing documents, observing behaviors, or conducting interviews with the subject. The source of data is one of folklore from Madura with the title Asal Usul Kata Madura. The unit of analysis is the clause or word, operationally defined as a grammatical unit expressing a complete proposition, segmented based on the presence of evaluative lexis indicating the character's attitude. Following the framework by Martin & White (2005)The data were separated and coded into three categories:

Affect, which encompasses emotional states such as anger, happiness, and sadness. Furthermore, judgment for evaluating people's behaviour, such as good, kind, and bad. Lastly, appreciation for evaluating things or objects such as interesting, beautiful, or ugly. In this study, the researchers served as the main instruments for data collection and analysis. The data were gathered through close reading and interpretation of the folklore text rather than audiovisual materials. The data of analysis in this study is the clause, specifically targeting evaluative clauses that contain lexical choice indicating the character's attitude. The researchers first carefully read the entire text to identify emotionally and evaluatively rich expressions. Second, the researchers chose and extracted sentences or clauses that indicate attitudinal meaning. Third, the researchers conducted a close textual analysis of these clauses based on appraisal theory, specifically focusing on affect, judgement, and appreciation. Thus, the researchers describe the types and distribution of attitudinal meanings found in the folklore, interpreting them within the theoretical framework of appraisal theory.

RESULT AND DISCUSSION

Following the methodology described in the previous section, the collected data were categorized into three subsystems of attitude within the assessment framework: affect, judgment, and appreciation. This categorization allows for an in-depth analysis of how emotional expressions, moral judgments, and value-oriented descriptions are linguistically constructed in the narrative. This analysis not only highlights the distribution of attitude meanings throughout the text but also reveals how each character is portrayed through evaluative language patterns. Choriyah & Jaya, (2025) state that characterization not only influences the story's progression but also helps readers understand the internal and external conflicts faced by the characters. The next section presents the results of this analysis, explaining the frequency, linguistic indicators, and interpretive implications associated with each character in the folklore.

The King (Syang Hang Tunggal or Prabu Giling Wesi)

This king is portrayed as a wise leader who is also easily provoked. An analysis of Syang Hyang Tunggal's attitude shows how the language of the story reveals both his leadership qualities and his human weaknesses.

Table 1. The data on the appraisal attitude of Sang Hyang Tunggal

No	Type of Attitude	Frequency	Sample of Attitude
1	Affect	55,5%	Raja menjadi murka dan hampir saja menampar sang Tabib “The king became furious and was on the verge of slapping the healer.”
2	Judgment	33,3%	Seorang Raja yang baik yang Bernama Sang Hyang Tunggal “A Good King Named Sang Hyang Tunggal”.
3	Appreciation	11,1%	Raja merayakan kememenangan itu memberi gelar Tumenggung gemet kepada Pangeran Segoro. “The king celebrated the victory by conferring the title of <i>Tumenggung Gemet</i> upon Prince Segoro.”

Based on the classification of the attitude system of the clause of the king, it can be concluded that the representation of attitude in the narrative is largely dominated by affect, especially the subtype negative of in/security and dis/satisfaction, however, the researchers did not find a sample of affect positive that represents the king. Negative emotions such as anger, doubt, and distrust appear in various forms, for example, when the king becomes wrath, feels disturbed, or distrusts the information received. This portrays the king as an emotional and reactive individual, particularly when confronted with challenging or unexpected situations. On the other hand, judgment also occurs in the evaluation of the king, especially a positive subtype, such as in a description that he is a good, wise, and prudent leader, and is not afraid to face threats. Meanwhile, appreciation only exists once that positive subtype, which is reaction, like celebrating the victory, which shows a positive reaction toward events. Here are the examples of words that indicate the attitudinal system.

1. Raja menjadi murka dan hampir saja manampar sang Tabib (Azhar et al., 2019, p. 1).
“The king became furious and was on the verge of slapping the healer.”
2. Ia juga ragu dan sangat terganggu dengan berita dari sang Tabib (Azhar et al., 2019, p. 2).
“He was also doubtful and very disturbed by the news from the physician.”
3. Prabu Giling Wesi gelisah mengetahui ini (Azhar et al., 2019, p. 7).
“Prabu Giling Wesi was anxious upon learning of this matter.”

Those three examples above show that the king experienced intense negative emotions. The king's anger reflects explosive rage, while his doubt and distraction show uncertainty and inner turmoil regarding the information he received. His anxiety about this issue reveals his worry and insecurity. In the Appraisal, all three were classified as affect type, with the subtypes of dissatisfaction and insecurity.

1. Raja merayakan kememenangan itu memberi gelar Tumenggung gemet kepada Pangeran Segoro (Azhar et al, 2019, p. 9).

“The king celebrated the victory by conferring the title of Tumenggung Gemet upon Prince Segoro.”

The second sample of attitude is appreciation. Based on the frequency table, the level of appreciation is the lowest compared to the others, with a frequency 11,1%. The example assesses the King's action in a social and symbolic context. The granting of titles as a form of reward for victory shows that the King was able to recognize achievements and give appreciation, because it assesses events or actions as something valuable and worthy of celebration. Thus, the third sample of the attitude reflects the king is judgment.

1. Seorang Raja yang baik yang Bernama Sang Hyang Tunggal (Azhar et al, 2019, p. 1).
“A Good King Named Sang Hyang Tunggal”.
2. Prabu Giling Wesi yang tidak gentar menghadapi niat invansi tersebut (Azhar et al, 2019, p. 7).
“Prabu Giling Wesi was undaunted by the invasion”.

The last is the judgment system also appears in the evaluation of the king's Character, such as in the sample of attitude on the table above, that he is a good, wise, and prudent leader who is

undaunted in the face of threats. This evaluation builds the image of the king as a figure with high moral capacity and integrity.

Based on the discussion above, which attitude system appears to reflect the character of the king. The linguistic construction of Sang Hyang Tunggal reveals a character defined by the tension between overall wisdom and unstable emotions. Although he is recognized as a “wise and cautious leader” through positive assessments, his dominant affect (55.5%) consists entirely of negative subtypes such as ‘angry’ and “anxious.” This pattern implies a moral message about the weakness of authority: even a “good king” is vulnerable to human weaknesses such as insecurity and anger, illustrating that leadership in this fairy tale is a struggle between ethical idealism and emotional instability.

Although the attitude surrounding Sang Hyang Tunggal depicts complex and emotionally unstable leadership, the narrative also places significant evaluative focus on Bendoro Gung. Unlike the king, whose emotions often stem from specific responsibilities and situations, the portrayal of Bendoro Gung centers on vulnerability, moral integrity, and social pressure. The following section explores how these aspects emerge through the distribution of affection, judgment, and appreciation in his characterization.

Bendoro Gung

The princess is portrayed as emotionally fragile but morally strong. This emphasizes that the analysis of Bendoro Gung's attitude reveals a balance between personal vulnerability and steadfastness in upholding norms.

Table 2. The data on the appraisal attitude of Bendoro Gung

No	Type of Attitude	Frequency	Sample of Attitude
1	Affect Negative	43,7%	Ia merasa sendirian dan butuh bantuan. “She felt alone and needed help.”
	Affect Positive	6,3%	Sang putri berjalan dengan penuh harap hingga ia menjumpai sebuah tanah. “The princess walked with hope until she came upon a piece of land.”
2	Judgment	43,7%	Salah satu putri baginda Raja yang terkenal karena kebaikan. “One of the King's daughters, famous for her kindness .”
3	Appreciation	6,3%	Kecantikan Bendoro Gung terkenal luas. “Bendoro Gung's beauty is widely known .”

Based on the classification of the attitude system in the clauses describing Bendoro Gung, it can be concluded that the representation of attitudes in this narrative is dominated by negative affect (43,7%), particularly the subtype of insecurity, such as fear, loneliness, and worry. These emotions appear in various forms, for example, when she feels afraid and screams, when she feels alone and needs help, or when she worries about her child's safety. This portrays Bendoro Gung as an emotionally vulnerable figure who is under pressure, especially when facing accusations and unfair

treatment. On the other hand, judgment (43,7%) also appears significantly, especially the positive subtype of propriety, such as description of her as pure, innocent, and upholding moral integrity. This assessment builds Bendoro Gung's image as a figure who adheres to norms and rejects injustice. Meanwhile, the lowest frequency was found in positive affect (6,3) and appreciation (6,3), which only touched on expectation and her beauty and social reputation. Thus, the combination of affect and judgment forms an image of Bendoro Gung as an emotionally fragile but morally strong figure.

1. Putri membantah tuduhan sang raja karena ia merasa masih suci dan belum pernah disentuh laki-laki manapun, apalagi melakukan hal-hal yang melanggar norma (Azhar et al., 2019, p. 3).

“The princess denied the king’s accusations because she felt she was still pure and had never been touched by any man, let alone done anything that violated norms.”

2. Ia bersikukuh bahwa ia tidak bersalah karena kehamilan itu adalah bukan atas kehendaknya (Azhar et al., 2019, p. 3).

“She insisted that she was innocent because the pregnancy was not of her own volition”

3. Sang putri tidak bersalah dan masih suci (Azhar et al., 2019, p. 4).

“The princess was innocent and still pure.”

Those three examples assess Princess or Bendoro Gung's character in terms of morality and integrity. In the appraisal system, this falls under the judgment type, propriety subtype, because it shows that Bendoro Gung upholds the values of purity, adherence to norms, and rejection of unfair accusation. The assertion that the pregnancy was not of her own volition and that she is still pure shows that Bendoro Gung is a highly moral and principled character, even though she is in a difficult position.

1. Putripun marasa ketakutan dan berteriak dengan keras (Azhar et al., 2019, p. 2)

“Putri felt scared and screamed loudly.”

2. Ia merasa sendirian dan butuh bantuan (Azhar et al., 2019, p. 5)

“She felt alone and needed help.”

3. Khawatir akan kesalamatan anaknya (Azhar et al., 2019, p. 6)

“Worried about her child’s safety.”

The second sample of attitude is affect. Those three examples above show that Putri experiences intense negative emotion. Fear, loneliness, and worry are forms of affect, especially a subtype of insecurity, because they describe feelings of insecurity and emotional pressure. Reactions such as screaming, feeling alone, and worrying about her child show that Putri is an emotionally vulnerable character, yet she still shows care and affection. The emotion reinforces Putri's character as a human and emotional figure in the face of stressful situations.

1. Kecantikan Bendoro Gung terkenal luas di masyarakat bahkan ke kerajaan-kerajaan tetangga (Azhar et al., 2019, p. 1)

“Bendoro Gung's beauty was widely known among the people and even in neighboring kingdoms.”

The last sample of attitude that appears to represent Bendoro Gung is appreciation. The sentence above is an example of appreciation because it assesses the aesthetic qualities of the character. The word 'beauty' indicates a positive assessment, while "widely known" emphasizes social recognition that transcends the local sphere. This shapes the image of Bendoro Gung as a figure who is valued and recognized socially.

Based on the discussion above, the attitude system that emerges in the portrayal of Bendoro Gung shows a dominance of negative affect and positive judgment. The characterization of Bendoro Gung serves as a narrative device to illustrate the virtue of perseverance. By balancing intense negative emotions (loneliness and fear) with strong positive attributes (moral integrity and purity), the text depicts her as a figure whose ethical steadfastness transcends his vulnerability. The moral implication is that sincerity and adherence to social norms provide spiritual strength that can withstand unfair accusations and isolation, ultimately rewarding the character with a "widely renowned" legacy of beauty and social respect.

While Bendoro Gung is generally portrayed through expressions of fear, resilience, and moral integrity, this narrative introduces a different evaluative approach in the characterization of Raden Segoro. His characterization combines physical strength, emotional responsiveness, and social recognition, offering a more balanced profile. The following section analyzes how these aspects are expressed through affect, judgment, and appreciation in the text.

Raden Segoro

Raden Segoro is portrayed as a character who is physically strong and also has good emotional control. An analysis of his attitude highlights a combination of courage, resilience, and high empathy.

Table 3. The data on the appraisal attitude of Raden Segoro

No	Type of Attitude	Frequency	Sample of Attitude
1	Affect Negative	22,2%	Raden segoro menjadi terharu dan mereka berpelukan. “Raden Segoro was moved , and they embraced each other.” Raden Segoro merasa senang akan hal itu. “Raden Segoro was pleased about that.”
	Affect Positive	22,2%	
2	Judgment	43,7%	Tubuh Raden Segoro demikian kuat dan tidak pernah sakit. “Raden Segoro's body was so strong , and he was never sick.”
3	Appreciation	6,3%	Raden segoro menjadi terkenal “Raden Segoro becomes famous ”

Based on the classification of attitude systems in clauses describing Raden Segoro, it can be concluded that the representation of attitudes in this narrative is dominated by judgment (43.7%), particularly the positive capacity subtype, such as descriptions of his strong, healthy body and

never being sick. This portrays Raden Segoro as a tough and courageous figure who is admired for his competence. At the same time, affect also plays an important role with a balanced distribution: negative affect (22.2%) appears in the form of disappointment or strange feelings towards his mother's decision, while positive affect (22.2%) appears in the form of emotion and affection when he hugs other people. These emotions emphasize Raden Segoro's sensitive and human side, showing that he is not only strong but also capable of feeling emotional closeness. The lowest frequency was found in appreciation (6.3%), which only emphasized his social reputation as a famous figure. Thus, the combination of dominant judgment and balanced affect forms the image of Raden Segoro as a physically strong figure who is socially respected but remains emotionally responsive and sensitive.

1. Raden Segoro menjadi terkenal (Azhar, Hani'ah, & Hartanto, 2019, p. 7).

"Raden Segoro becomes famous."

The phrase shows that Raden Segoro is widely known by the community in his environment. It falls under the appreciation type, as it assesses the social status or reputation of a figure. The word "famous" indicates that Raden Segoro's existence was considered important and valued. It is also supported by the previous sentence that Raden Segoro had helped society that was diseased with his ability.

1. Raden Segoro merasa aneh dan sedikit kecewa akan keputusan ibunya (Azhar et al., 2019, p. 9).

"Raden Segoro felt strange and a little disappointed by his mother's decision."

The second example of the above attitude is affect. Both examples show that Raden Segoro experienced complex emotions. Strange and slightly disappointed feelings reflect dissatisfaction, because his mother's decision did not match his expectations. On the other hand, feeling moved and hugging represent positive affect (specifically the subtype of happiness/affection), which reflects warmth and deep emotional bonds. The affect system in these examples depicts Raden Segoro as a human and sensitive character, capable of expressing both personal disappointment and sincere affection in his interpersonal relationships.

1. Raden Segoro mendengar kabar ini tidak merasa gentar (Azhar et al., 2019, p. 9).

"Raden Segoro heard this news but did not feel intimidated."

2. Raden segoro menjadi terharu dan mereka berpelukan (Azhar et al., 2019, p. 10).

"Raden Segoro was moved, and they embraced each other."

The last example of the attitude that represents the character of Raden Segoro is judgment. The sentence assesses Raden Segoro's character in terms of tenacity, namely his determination and courage in facing challenging situations. When he does not feel intimidated, it shows that he has mental resilience and courage, which are important qualities in the narrative of a hero, a young leader. The judgment system in this example shapes the image of Raden Segoro as a character who is strong and worthy of respect, especially in the context of conflict or pressure.

The attitude system that emerges in the portrayal of Raden Segoro shows a dominance of positive judgments that emphasize physical strength and courage, accompanied by a balanced distribution of affect between negative and positive emotions. Raden Segoro is constructed as the main

character who serves as the moral foundation of the narrative through a dominant profile of positive judgment (ability and perseverance) combined with balanced emotions. Unlike the explosive anger of the King or the fear of Bendoro Gung, Segoro's emotions—such as feeling “moved” (a positive emotion)—demonstrate high empathy and good emotional control. This characterization reinforces the moral message of an “ideal hero” who combines physical strength and social popularity with the sensitivity to maintain deep interpersonal relationships, making him a stabilizing force for the community.

CONCLUSION

This study examines the attitude system in the Madurese folklore Asal Usul Kata Madura, to identify how evaluative language constructions shape the identity of the main characters. The findings show that characterization is encoded through distinctive linguistic patterns: the King is defined primarily by Affect (55.5%), depicting a leader whose ideal status is often tested by human volatility, such as anger and anxiety. On the other hand, Bendoro Gung functions as a morally significant figure through a balanced distribution between Negative Affect (43.7%) and Positive Judgment (43.7%), signifying a character defined by resilience and integrity despite experiencing emotional suffering. Lastly, Raden Segoro represents the hero archetype through Judgment (43.7%), where his physical capacity and courage take priority, despite being balanced by a sensitive emotional side—particularly Positive Affect (22.2%) in the form of compassion—which enables interpersonal connections.

Theoretically, this study contributes to the field by demonstrating that the Appraisal framework is an appropriate tool for uncovering the “interpersonal layer” in Indonesian folklore. It shows that this type of folklore works as a way to share cultural values not only through the story itself, but also through the use of evaluative sources—emotions, judgments, and appreciation—to teach moral lessons. By mapping these attitudes, this study reveals how emotional and moral values are linguistically encoded to build community identity and preserve Madurese traditions. Each tale has a lesson that builds up a strong individual, which in turn contributes to building up the community (Khan, 2018).

Although this study provides valuable insights into the attitude system in Madurese folklore, there are several limitations, such as the use of a single folklore text, the qualitative nature of the analysis, and the absence of triangulation with oral interpretations or community perspectives. Next research is recommended to examine more Madurese or other Indonesian folklore corpora, incorporating comparative analysis, multimodal data, or community ethnographic approaches. These developments have the potential to broaden our understanding of evaluative language in cultural narratives and contribute to the development of appraisal theory and folklore studies.

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