



**INTERPERSONAL MEANING IN ENGLISH AND  
JAVANESE CATHOLIC DAILY PRAYERS**

( A COMPARATIVE STUDY )

**THESIS**

Submitted in partial fulfillment of the requirements  
for Degree of *Magister Pendidikan* (M.Pd) in English

PERPUSTAKAAN  
UNNES

**RATNA KUSUMAWARDHANI**  
**2201502007**

**THE GRADUATE PROGRAM OF ENGLISH EDUCATION  
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## ABSTRACT

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Key words: interpersonal meaning, Catholic Prayers, speech functions, speech roles, appraisal system.

Prayer is created in a certain cultural and situational context. Prayer also contains interpersonal meaning. So, how the interpersonal meanings of English and Javanese Catholic Daily prayers are realized

The purposes of the study are aimed at describing 1) the realization of interpersonal meaning found in English Catholic daily prayers, 2) the realization of interpersonal meaning found in Javanese Catholic daily prayers, 3) the similarities and differences in expressing the interpersonal meaning of the prayers of the two languages.

The study is a descriptive qualitative research as the aim of the study is to describe the interpersonal meaning of English and Javanese Catholic daily prayers. The data are documents, in this case, the prayer texts. They are 6 English Catholic Daily Prayers and 6 Javanese Catholic Daily Prayers. The study was conducted based on clause, modality, and appraisal devices. Clause analyses and its modality are used to know the relation between the speaker and the addressee. Here, the relation between Catholic people and God, Hail Mary, or Jesus Christ. While the appraisal devices are used to know the way Catholic people express the prayers. They are attitude, amplification, source, and speech level.

The result is shown in 1) speech functions, 2) speech roles, and 3) the appraisal of English and Javanese Catholic Daily prayers. As the texts are prayers, the speech functions found in English and Javanese prayers are giving information and demanding goods and services. The speech roles of English and Javanese prayers are statements and demands. The differences are mostly found in the appraisal systems, i.e. the use of the lexis to express the prayers, and the speech level.

It is suggested that prayers are good media for teaching languages. By knowing the interpersonal meaning of the prayers, people are able to say the prayers correctly. They will express their statements and demands politely as the addressee is God.

## APPROVAL

This thesis was examined by the Board of Examiners on the twenty-seventh of August, 2007 in the English Education Department of the Graduate Program of Semarang State University (UNNES) and was decided acceptable.



## DECLARATION

I certify that this thesis is definitely my own work. I am completely responsible for the contents of this thesis. Other writers' opinions or findings included in this thesis are quoted or cited in accordance with the academic writing standards.



Semarang, August 2007

Ratna Kusumawardhani  
2201502007

**The Lord is far from the wicked: and he will hear the  
prayers of the just**

( HOLY BIBLE : Proverbs 15:29)

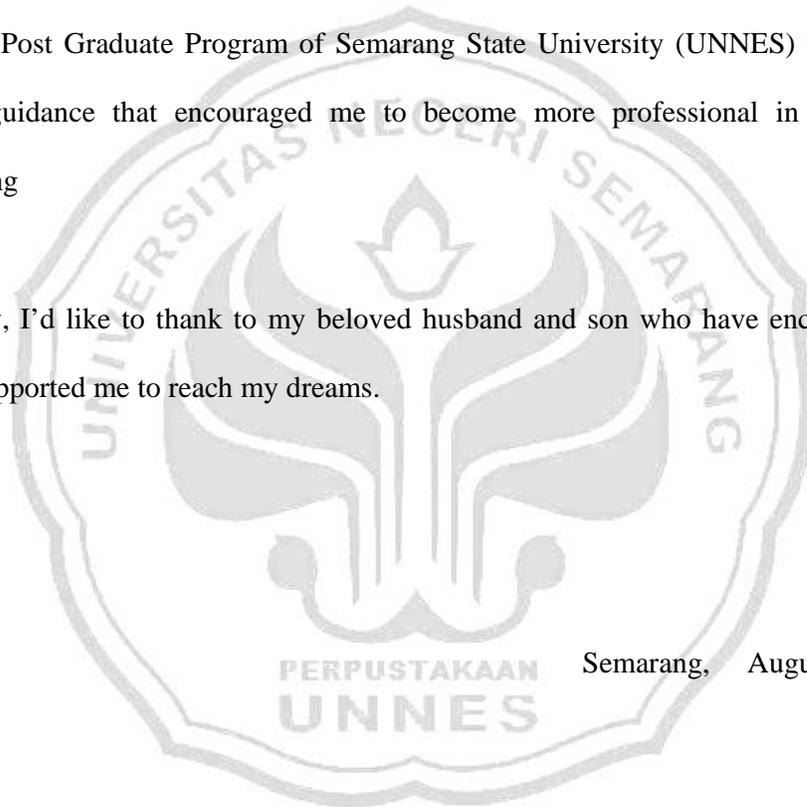


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# CHAPTER I

## INTRODUCTION

### 1.1 Background

Language is the greatest gift to mankind given by God. To survive in a society people must interact with each other by performing communication which is mainly dominated by the use of language, either verbal or non-verbal, or by exploiting the two sources simultaneously. Language must have developed out of human needs to establish interpersonal relations. Through language, people promote peace among themselves. However, language can also serve the opposite, it might trigger conflicts and hostilities or even wars. The biblical story about the Tower of Babel is an illustration how language serves as a means to unify people. When people do not speak the same language, confusion, disagreement and quarrel might take place. So, language can be a means of peace when it is used to convey one's as well as other's acceptance of rights and obligations. On the other hand, it might be a trigger of conflicts and hostilities if language is used to incite unhappy feeling of one's or other's right deprivation.

As human beings, people do not only communicate with others, but they also communicate with God. In Biblical religion, the relationship between God and man is genuinely interpersonal. Some things are brought to pass only as man prays (1 Tim.2:1-4). Prayer is essentially communion. God desires man's fellowship, and man needs the friendship of God. Prayer is the process

of addressing human beings for purposes of praise, adoration, thanksgiving, petition, penitence, and so on. As one kind of texts, prayers can be exploited to expose ideas, thoughts, and emotions of the writer about any phenomenon and dimensions taking place in his surrounding or in the society where he resides. Prayer is also created in a certain cultural and situational context. On that account, the writer of such a prayer – as a person who lives in a cultural as well as situational environment – must be more or less influenced by any aspects of life in that environment.

Alip (2003) in his paper “Language and Peace” mentions that “language has assumed as indexical functions. It serves to indicate the speaker’s or the interlocutor’s status in their relation. “A language might serve an in-group language or an out-group language. An in-group language indicates that the speaker wants to show that he or she belongs to the interlocutor’s group. On the other hand, an out-group language indicates that the speaker assumes that the interlocutor does not belong to his or her group. For example, a person speaking “Javanese Ngoko” or low level Javanese to a peer might indicate that this person is of a higher status and is exerting the power to the interlocutor. And a Javanese student might address the lecturer in “Javanese Kromo’ or high level Javanese trying to show respect. For convenience sake, many youngsters prefer speaking Bahasa Indonesia to their fellow Javanese because Bahasa Indonesia is free from indexical function of power and respect. A happy fact perhaps that the government decides Javanese should be taught as a

compulsory subject to the students from the elementary to the senior high schools in Central Java.

A text is a unit of a language in use and language is a source for making meaning. A text is regarded as a semantic unit. As a unit of meaning a text contains textual, interpersonal, and ideational meaning. The texts the people use to express their intentions are prayers. I am interested in analyzing Catholic daily prayers because the prayers, of course, contain interpersonal meanings. The realisation of interpersonal meanings of the prayers is shown in the relation between the Subject and Finite of the clauses, the use of modality, and appraisal words. From this interpersonal meaning, we will know whether people inform something or demand something from God. If people know how the prayers are realized in their interpersonal meaning, they will understand the essence of the prayers much better. When this happens, people will not only say the prayers correctly, they will also learn the language used in prayers. Further, language teachers will be able to teach the students the language through prayers. Besides learning the grammar, the students will learn the lexis used in prayers. For example, in English Catholic prayers, the words “thy”, ‘thou’ are used instead of ‘your’, whereas in Javanese prayers, the words ‘kawula’, ‘dalem’ are used instead of ‘kula’, ‘sampeyan’. Such lexical items are used to show that God is powerful and people have to say the prayers politely.

## **1.2 Problem Statements**

Based on the background above, three problems will be stated. They are:

1. How is the interpersonal meaning of English Catholic daily prayers realized?
2. How is the interpersonal meaning of Javanese Catholic daily prayers realized?
3. To what extent are the two languages similar or different in expressing interpersonal meanings?

### **1.3 Purpose of the Study**

This study is aimed at describing:

1. The realization of interpersonal meaning found in English Catholic daily prayers
2. The realization of interpersonal meaning found in Javanese Catholic daily prayers
3. The similarities and differences in expressing the interpersonal meanings of the prayers of the two languages.

### **1.4 Significance of the Study**

1. To know the similarities and differences between English and Javanese Catholic prayers ; so people, hopefully, know the cultures of Catholic people in saying the prayers.
2. To make language education relevant to the daily lives. The teacher guides the students independent constructions.
3. To raise awareness, among language teachers, that interpersonal grammar provides resources to express interpersonal meanings, the meanings that many people tend to take for granted.

### 1.5 Organization of the Thesis

The thesis is organized as follows:

Chapter I is introduction. It consists of the background, the statements of the problems, the objectives of the study, the significance of the study, the organization of the thesis, the definition of the terms.

Chapter II is a review of related literature. It presents mood, modality, appraisal system, and lexis.

Chapter III is research methodology. It discusses the research design, object of the study, units of analysis, and data analysis.

Chapter IV is the findings and their interpretation. The research findings are based on the data analysis. Then, the findings are interpreted to make them understandable.

Chapter V consists of conclusions and implications. Here, the writer presents the conclusions taken from the research findings and give some implications

### 1.6 Definition of the Terms

#### *Metafunctions*

The content plane of natural language is functionally diverse: it extends over a spectrum of three distinct modes of meaning, ideational, interpersonal and textual. These highly generalized functions of the linguistic system are referred to as metafunctions. (Halliday and Matthiessen, 2000:7)

- The ideational metafunction is concerned with construing experience. It consists of Senser (nominal group) + Process (verbal group) + Phenomenon.

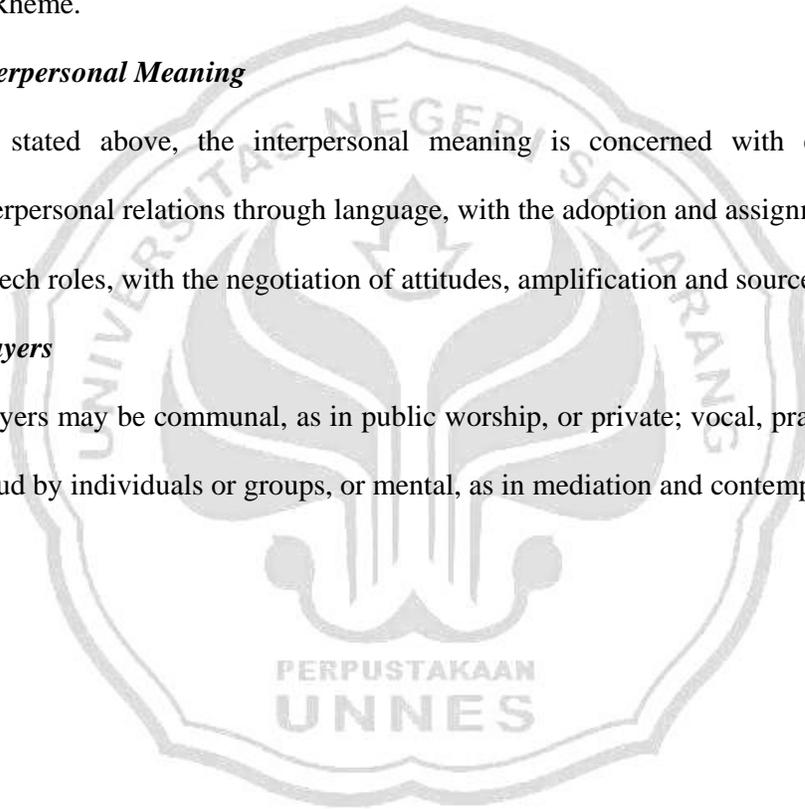
- The interpersonal metafunction is concerned with enacting interpersonal relations through language between speaker and addressee. It consists of Mood (Subject + Finite) and its polarity.
- The textual metafunction is an enabling one; it is concerned with organizing ideational and interpersonal meaning as discourse. It consists of Theme and Rheme.

### ***Interpersonal Meaning***

As stated above, the interpersonal meaning is concerned with enacting interpersonal relations through language, with the adoption and assignment of speech roles, with the negotiation of attitudes, amplification and source.

### ***Prayers***

Prayers may be communal, as in public worship, or private; vocal, prayer said aloud by individuals or groups, or mental, as in meditation and contemplation.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 Previous Study

Studies on appraisal systems have been done by some researchers, such as:

1. 'Appraisal system used to express ideologies in the Jakarta Post Issue: Gus Dur versus KPU' (Widhiyanto, 2004). The purposes of his study re to describe and analyze how *The Jakarta Post* organizes news of a certain issue in order to perform its social functions based on appraisal system point of view, and to what extent the organizes of news depicts ideology.
2. 'Appraisal devices realizing attitudes in Martin Luther King Jr.'s speech 'I have a dream' (Dian Milasari, 2006). This study is concerned with evaluation – the appraisal devices and kinds of attitudes that are negotiated in a text. This study aimed to find out the appraisal devices are used to realize the attitudes of the speech conveyed by the speaker as well as the types of attitudes are conveyed in the speech.

In this thesis, the writer not only analyzes the prayers based on appraisal systems, but also analyzes them based on the mood and modalities, as she wants to analyze the 'Interpersonal Meaning' of the prayers

As indicated earlier in chapter one, a comprehensive study of meaning includes ideational, interpersonal, textual and logical meanings. However, this thesis is aimed at describing the interpersonal meanings that unveil the interpersonal relationships established by prayers with God.

To make sense of the interpersonal meanings conveyed by prayers some stages of analysis need to be conducted since interpersonal meanings “reside” in different components of the clause. First, interpersonal meanings are realized in the structure of the Mood that include the Subject and Finite. It is the mood that determines the speech functions/speech acts indicating a person’s intent. Second, Modalities that realise Finite – convey various kinds of attitudes and their intensity. Thus, Modalities will be addressed and used as a basis of analysis. Third, interpersonal meanings are also realised in lexis. In Systemic Functional Linguistics analysis on attitudinal lexis is labeled as appraisal analysis. This analysis is focused on the lexical choices conveying different attitudes with different degrees of intensity. Apart from those three areas, there is, actually, another aspect that conveys significant interpersonal meanings, that is, intonation. However, since this is a study on written texts, this aspect will not be addressed.

## 2.2 Prayer

In Catholic Encyclopedia, **Prayer** is defined as an act of the virtue of religion which consists in asking proper gifts or graces from God. In a more general sense it is the application of the mind to Divine things, not merely to acquire a knowledge of them but to make use of such knowledge as a means of union with God. Thus may be done by acts of praise and thanksgiving , but petition is the principal act of prayer. This expression is not intended to instruct or direct God what to do, but to appeal to His goodness for the things we need; and the appeal is necessary, not because He is ignorant of our needs or sentiments, but to give definite form of our desires, to concentrate our whole

attention on what we have no recommend to Him, to help us appreciate our close personal relation with Him. The expression need not be external or vocal; internal or mental is sufficient.

By prayer we acknowledge God's power and goodness, our own neediness and dependence. Like every act that makes for salvation, grace is required not only to dispose us to pray, but also to aid us in determining what to pray for. For certain objects we are always sure we should pray, such as our salvation and the general means to it, resistance to temptation, practice of virtue, final perseverance; but we need light and the guidance of the Spirit to know the special means that will most help us in any particular need. Christ has taught us what we should ask for in prayer and also in what order we should ask it. The prayer which has been taught by Christ is 'Our Father' in English, or 'Rama Kawula' in Javanese. It is mentioned before that we need light and the guidance of the Spirit, it is expressed in the prayer 'Glory Be' in English and 'Mugi Linihurna' in Javanese. Catholic people also believe to the Mother of Jesus Christ, so the prayer of 'Hail Mary' or 'Sembah Bekti' is expressed to devote her. Catholic people also say the prayers 'Act of Contrition' or 'mBangun Keduwung', 'Act of Hope' or 'mBangun Pengarep-arep', 'Act of Charity' or 'mBangun Katresnan' to express their faith in God and hope in His goodness.

The use or habit of prayer redounds to our advantage in many ways. Besides obtaining gifts and graces we need, the very process elevates our mind and heart to a knowledge and love of Divine things, greater confidence in God,

and other previous sentiments. Indeed, so numerous and so helpful are these effects of prayer that they compensate us, even when the special object of our prayer is not granted. Often they are of far greater benefit than what we ask for. Therefore, in this thesis, the writer wants to analyze the Catholic Daily Prayers to know the interpersonal meaning expresses in those prayers.

### **2.3 Mood**

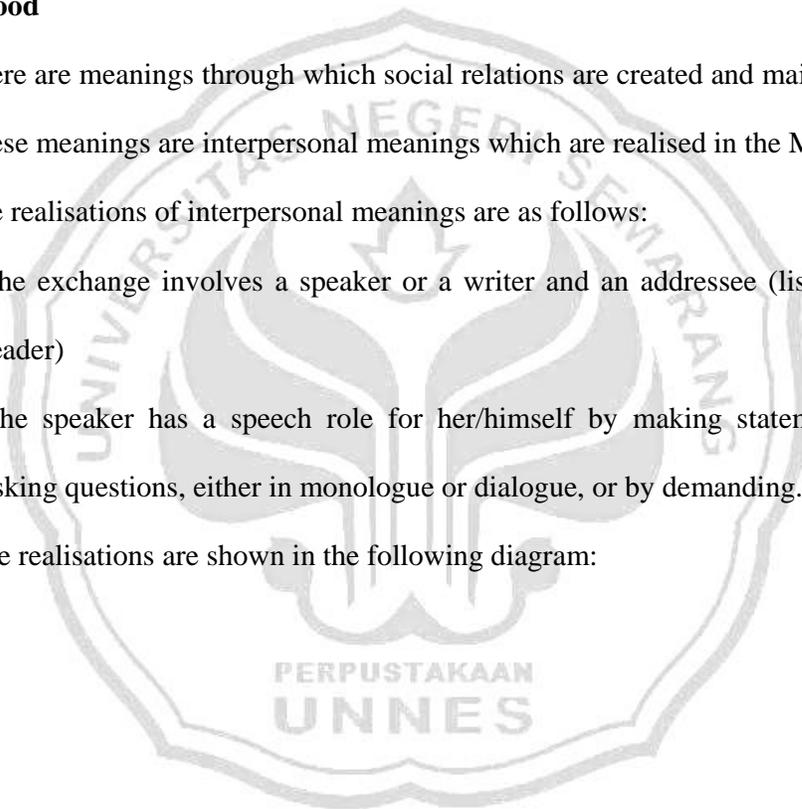
There are meanings through which social relations are created and maintained.

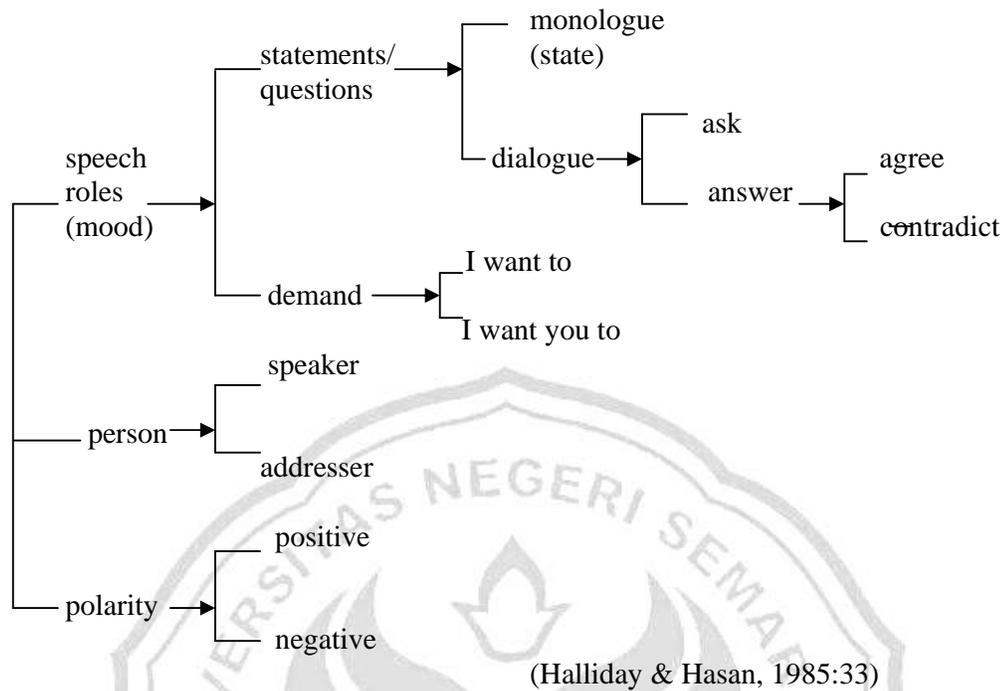
These meanings are interpersonal meanings which are realised in the Mood.

The realisations of interpersonal meanings are as follows:

- The exchange involves a speaker or a writer and an addressee (listener or reader)
- The speaker has a speech role for her/himself by making statements or asking questions, either in monologue or dialogue, or by demanding.

The realisations are shown in the following diagram:





As a message, the clause is organized as an interactive event between the speaker or writer and the audience or reader. For example, in asking a question, a speaker is taking on the role of the seeker of information and requiring the listener to take on the role of the supplier of the information demanded.

Halliday (1994:68) says that 'the most fundamental types of speech role are giving and demanding. The nature of the commodity being exchanged may be either goods and services or information.' Further, Haliday (1994:69) draws the following table:

Table 1

## Speech functions and responses

	Initiation	Expected responses	Discretionary alternative
Give goods&services Demand -----“-----	Offer command	acceptance undertaking	rejection refusal
Give information Demand -----“-----	statement question	acknowledgement answer	contradiction disclaimer

From the table above, it can be seen that the most fundamental types of speech functions are giving and demanding. The nature of the commodity being exchanged may be either goods and services or information. And there are four primary speech functions: offer, command, statement and question. If the aim is to demand an object or an action, the exchange is non-verbal. On the other hand, the exchange is verbal if the aim is to tell something or to demand information.

In the speech exchange there is an interactant i.e. the speaker (“I” or “we”) or addressee (“you”) and a non-interactant. Interactant corresponds to the first and second person and non-interactant to third person.

David Butt, et.al.(1965:66) explain that “the two grammatical features which carry the main burden of interpersonal meanings are the Subject and the Finite. They combine to make the Mood of the clause.”

According to Halliday (1994:76), the Subject is something by reference to which the proposition can be affirmed or denied.

The identification of the Subject can be done by

- a. the tag test, for example:

George was reading a newspaper, wasn't he ?

b. changing the verb, from singular to plural or plural to singular, for example:

The boy reads a book becomes The boys read a book

The definition of 'Finite' is given by Halliday (1994:75) as follows 'the Finite has the function of making the proposition finite.'

The finite has two main interpersonal roles in the verbal group: it can be a sign of Time in relation to the speaker, or a Modal sign of the speaker's opinion. As a sign of time, the Finite shows the tense. It can be past, present or future at the moment of speaking. The Finite also expresses the speaker's judgements of how likely or unlikely something is; for example:

John could write a letter

John must have written a letter

The finite also consists of semantic feature of polarity. The polarity can be either positive or negative, for example:

John was writing a letter

John wasn't writing a letter

In the exchange of information, the Subject and the Finite are both present. The order of the Subject and Finite in the mood blocks shows whether information is given or demanded. In clauses giving information, the Subject precedes the Finite and the Finite is always present tense. The Mood block is known as Declarative Mood. When the speakers demand information by asking questions and expecting yes/no response, the Mood block is

Interrogative Mood. In demanding goods and services, the speakers may give orders or commands. The Mood block is known as Imperative Mood.

## 2.4 Modality

Matthiessen (1995:505) clarifies that Modality is the general term for all signs of speaker's opinion. When the opinion is about probability or usuality, it is known as Modalisation. When the opinion expresses obligation and readiness, it is known as Modulation. The following examples show modality

### Modalisation

Probability : He will be at home now

Usuality : He is usually at home on Saturdays

### Modulation

Obligation : You should go home now

Readiness : I will go home now

## 2.5 Appraisal system

Martin & Rose (2003) define 'Appraisal is a system of interpersonal meanings. We use the resources of Appraisal for negotiating our social relationships, by telling our listeners or leaders how we feel about things and people.' The lexicogrammar of interpersonal includes:

- speech functions and the information versus goods and services dichotomy
- the interpersonal functionality of Subject and Finite
- polarity and modality, and interpersonal metaphor
- comment adjuncts
- attitudinal epithets

Further, three dimensions are identified by which social relationships may be organized – power/status, contact and affect. A consistent preference for high values of modals of obligation (*you must/should, it's necessary that*) and for high values of probability (*definitely, I'm certain that*) are linked with the more powerful speaker in an unequal status relationship. In contrast, a preference for modal values of inclination (*I'm keen, I'm willing*) and for values of probability (*perhaps, may, I guess...*) are linked with the less powerful speaker in an unequal status relationship. Likewise, the use of reduced expression forms, colloquial lexis and a diversity of forms of personal address are associated with contexts of higher involvement/contact between interactants.

There are three aspects of appraisal: attitude, amplifications, and source.

**Table 2**  
**Basic options for appraisal**

Attitude	Affect	<b>envied</b> <b>torn to pieces</b>
	Judgement	a <b>bubbly vivacious</b> man <b>wild energy, sharply intelligent</b>
	Appreciation	A <b>top</b> security firm A <b>beautiful</b> relationship
Amplification		<b>sharply</b> intelligent <b>wild</b> energy
Source		He was <b>popular</b> with <u>all</u> the “Boer’Afrikaners and <u>all</u> my <u>girlfriends</u> <b>envied</b> me

Source: Martin & Rose (2003)

### 2.5.1. Attitude

ATTITUDE includes those meanings by which texts/speakers attach an intersubjective value or assessment to participants and processes by reference either to emotional responses or to systems of culturally-determined value systems.

ATTITUDE itself divides onto three sub-systems. The attitude for expressing emotion is affect, the attitude for judging character is judgement, and the attitude for valuing the worth of things is appreciation.

#### a. Affect

Affect is concerned with emotional response and disposition and is typically realized through

- mental processes of reaction, for example *I hate chocolate*
- attributive relationals of affect, for example *He's frightened of spider*
- ideational metaphor which is realized as nouns, for example *His fear was obvious to all*

Values of affect occur as either positive or negative, such as love – hate, please – irritate. By appraising events in affectual terms, the speaker/writer invites their audience to share their emotional response, or at least to see the response as appropriate and well motivated, or at least understandable.

When that invitation is accepted, then, solidarity or sympathy between speaker and listener will be enhanced. Once such an emphatic

connection has been established, then there is the possibility that the listener will be more open to the broader ideological aspects of the speaker's position. When the invitation to share the emotional response is not taken up – when the affectual value is seen inappropriate – then the solidarity or sympathy will most probably be diminished and the chance of ideological also diminished. In line with the descriptions above, Martin & Rose (2003) say that 'People express their feelings in two general ways. First, we can have good feelings or bad feelings, so affect can be positive or negative. Second, people can express their feelings directly, or we can infer how people are feeling indirectly from their behavior, so affect can be expressed directly or implied'

**Table 3**  
**Options for affect**

Positive		We were ecstatic We even celebrated
Negative		I was torn to pieces I can't explain the pain and bitterness in me
Direct	emotional state	ecstatic wild consuming fear
	physical expression	withdrawn shake uncontrollably
Implicit	extraordinary behavior	wander from window to window rolls this way, that side of the bed
	metaphor	ice cold in a sweltering night eyes...dull like the deed

Source: Martin & Rose (2003)

### **b. Judgement**

The system of JUDGEMENT encompasses meanings which serve to evaluate human behavior positively or negatively by reference to a set

of institutionalized norms. But unlike affect, we find that judgements differ between personal judgements of admiration or criticism and moral judgements of praise or condemnation.

**Table 4**  
**Options of judgement**

		Direct	Implied
Personal	admire	<i>bubbly, vivacious, energetic, intelligent, popular</i>	<i>He was working in a top security structure</i>
	criticize	<i>What's wrong with him?...I can't handle the man anymore!</i>	<i>I can't explain the pain and bitterness in me when I saw ...</i>
Moral	praise	<i>Their leaders have the guts to stand by their vultures</i>	<i>I envy and respect the people of the struggle</i>
	condemn	<i>Our leaders are too holy and innocent. And faceless</i>	<i>... 'those at the top' were again targeting the next 'permanent from society'..</i>

Under Judgement we may assess behaviour as moral or immoral, as legal or illegal, as socially acceptable or unacceptable, as laudable or deplorable, as normal or abnormal and so on. Values can be realised as:

- adverbials : *justly, fairly, honestly, cleverly, eccentrically*
- attributes and epithets: a *corrupt* politician, don't be *cruel*, she's very *brave*
- nominals: *a brutal tyrant, a liar, a hero*
- verbs: *to cheat, to deceive, to chicken out, to triumph*

There are two categories of JUDGEMENT. They are *social sanction* and *social esteem*. JUDGEMENTS of social sanction involve an

assertion that some set of rules or regulation, more or less explicitly codified by the culture, are at issue. Those rules may be legal or moral and hence JUDGEMENTS of social sanction turn on questions of legality and morality. From the religious perspective, breaches of social sanction will be seen as sins. From the legal perspective they will be seen as crimes. JUDGEMENTS of social esteem involve evaluations under which the person judged will be lowered or raised in the esteem of their community, but which do not have legal or moral implications. Thus negative values of social esteem will be seen as dysfunctional or inappropriate or to be discouraged but they will not be assessed as sins or crimes.

**Table 5**  
**The system of JUDGEMENT**

<b>Social Esteem</b>	positive [admire]	negative [criticize]
<b>Normality</b> (custom)  'is the person's behaviour unusual, special, customary	standard, everyday, average, lucky, charmed  fashionable, avant grade	Eccentric, odd, maverick unlucky, unfortunate dated, unfashionable
<b>Capacity</b>  'is the person competent, capable?'	skilled, clever, insightful  athletic, strong, powerful  sane, together	Stupid, slow, simple-minded  clumsy, weak, uncoordinated  insane neurotic
<b>Tenacity</b> (resolve)  'is the person dependable, well disposed?'	plucky, brave, heroic  reliable, dependable  resolute, persevering	cowardly, rash, dependent  unreliable, undependable  distracted, lazy, unfocussed
<b>Social Sanction</b>	positive [praise]	negative [condemn]
<b>Veracity</b> (truth)  'is the person honest?'	honest, truthful, credible authentic, genuine frank, direct	deceitful, dishonest bogus, fake deceptive, obfusatory

<b>Propriety</b> (ethics)	good, moral, virtuous	bad, immoral, lascivious
'is the person ethical, beyond reproach?	law abiding, fair, just	corrupt, unjust, unfair
	caring, sensitive, considerate	cruel, mean, brutal

### c. Appreciation

APPRECIATION is the system by which evaluations are made of products and process. Appreciation can be thought of as the system by which human feelings, either positive or negative, towards products, processes and institutionalizes as a set of evaluations. Thus, appreciation typically evaluates texts, such as plans and policies, as well as manufactured and natural objects. Humans may also be evaluated by means of APPRECIATION when viewed more as entities than as participants who behave, such as *a beautiful woman, a key figure*.

Appreciations may be grouped into reactions, composition and valuation.

- Reaction describes the emotional impact of the work on the reader/listener/viewer. Under reaction, the product/process is evaluated in terms of the impact it makes or its quality. For example:

- Reaction: impact: positive – arresting, stunning, dramatic
- Reaction: impact : negative – dull, uninviting, monotonous
- Reaction: quality : positive - lovely, splendid, attractive
- Reaction : quality : negative – ugly, plain

- Composition is textually tuned. It describes the texture of a work in terms of its complexity or detail. The product or process is evaluated according to its makeup, according to whether it conforms to various conventions of formal organization, for example:

- Composition : balance: positive – unified, symmetrical, harmonious
  - Composition : balance: negative – unbalanced, incomplete, discordant
  - Composition: complexity: positive-simple, intricate, precise
  - Composition: complexity: negative-convoluted, simplistic
- Under ‘social value’, the object, product or process is evaluated according to various social conventions. We would expect that the set of social values which have currency, for example, the visual arts, might not be extensive application in the world of politics.

**Table 6**  
**Types of appreciation**

	Positive	Negative
<b>Reaction</b> : impact ‘did it grab me?’	arresting,captivating,involving, engaging,absorbing,imposing, stunning,striking,,compelling, interesting fascinating,exciting,moving remarkable,notable,sensational lively,dramatic,intense	dull,boring,tedious, staid  dry,ascetic,uninviting unremarkable,pedestrian flat,predictable,monotonous
<b>reaction</b> : quality ‘did I like it?’	lovely, beautiful, splendid appealing,enchanted,pleasing, delightful,attractive,welcome	plain, ugly repulsive,off-putting,revolting irritating,weird
<b>composition</b> :balance ‘did it hang together’	balanced,harmonious,unified symmetrical,proportional	unbalanced,discordant unfinished,incomplete
<b>composition</b> :complexity ‘was it hard to follow?’	simple,elegant intricate,rich,detailed,precise	ornamental,over-complicated extravagant,puzzling monolithic,simplistic
<b>Valuation</b>	Challenging,significant,deep,	shallow,insignificant,

'was it worthwhile?'	profound,provocative,daring, experimental,innovative, original,unique,fruitful, illuminating,enduring,lasting	unsatisfying,sentimental conservative,reactionary, generic,unmemorable, forgettable
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Source : Martin&Rose (2003)

### 2.5.2 Amplification/Graduation

Under amplification/graduation, we are concerned with values which act to provide grading or scaling, either in terms of the interpersonal force which the speaker attaches to an utterance or in terms of the preciseness or sharpness of focus with which an item exemplifies a valuer relationship. There are two kinds of resources for amplification or graduation, force and focus.

#### a. Force

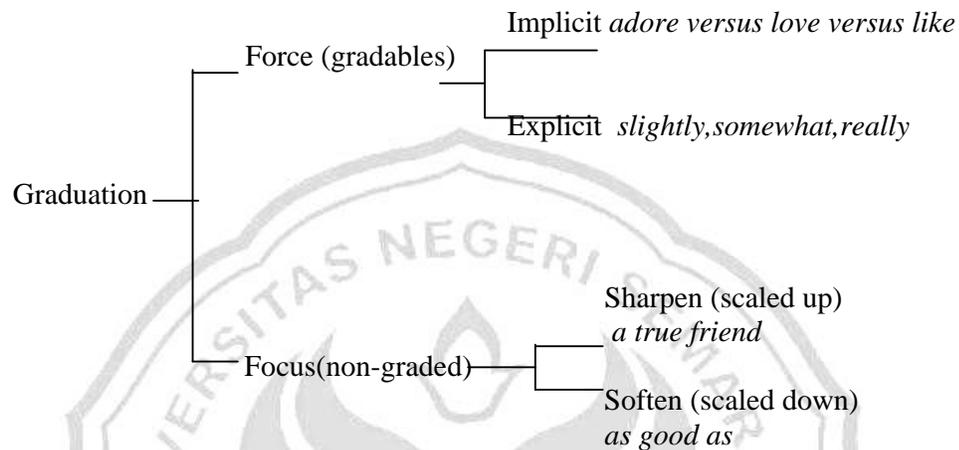
Force is the kind of amplifying to intensify meanings. It is most exemplified by the set of adverbs of 'intensifiers, amplifiers, and emphatics', such as *slightly, a bit, somewhat, quite, very, really, extremely*. Via these values, the speaker raises or lowers the intensity of a wide range of semantic categories. For example 'very' in 'a very smart boy' acts to heightens the intensity of the judgement value of 'smart', and 'a bit' in 'I'm a bit worried' acts to lower the intensity of the factual value of 'worried'.

#### b. Focus

Focus is the kind of amplifying to sharpen or soften the valuer relationship represented by the item. Values at the 'sharp' end of the focus scale are exemplified by 'true' in 'true friend', 'real' in 'a real

mistake'. Values at the 'soft' end of the focus scale are exemplified by the terms 'kind of, sort of, as good as'.

The system of GRADUATION can be drawn as follows

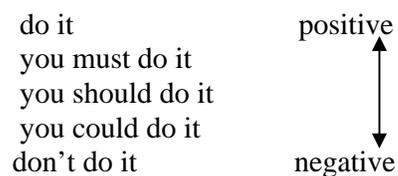


### 2.5.3 Source / Engagement

There are three kinds of sources. They are projection, modality, and concession.

- **Projection** is the relation between someone says and what he said. Projections may quote the exact words that someone said.
- **Modality**, as a resource, can set up a semantic space between yes and no – a cline running between positive and negative poles. There are two kinds of modality, one for negotiating services and the other for negotiating information.

Demands for a service can be negotiated as follows



Statements that give information can be negotiated as follows:

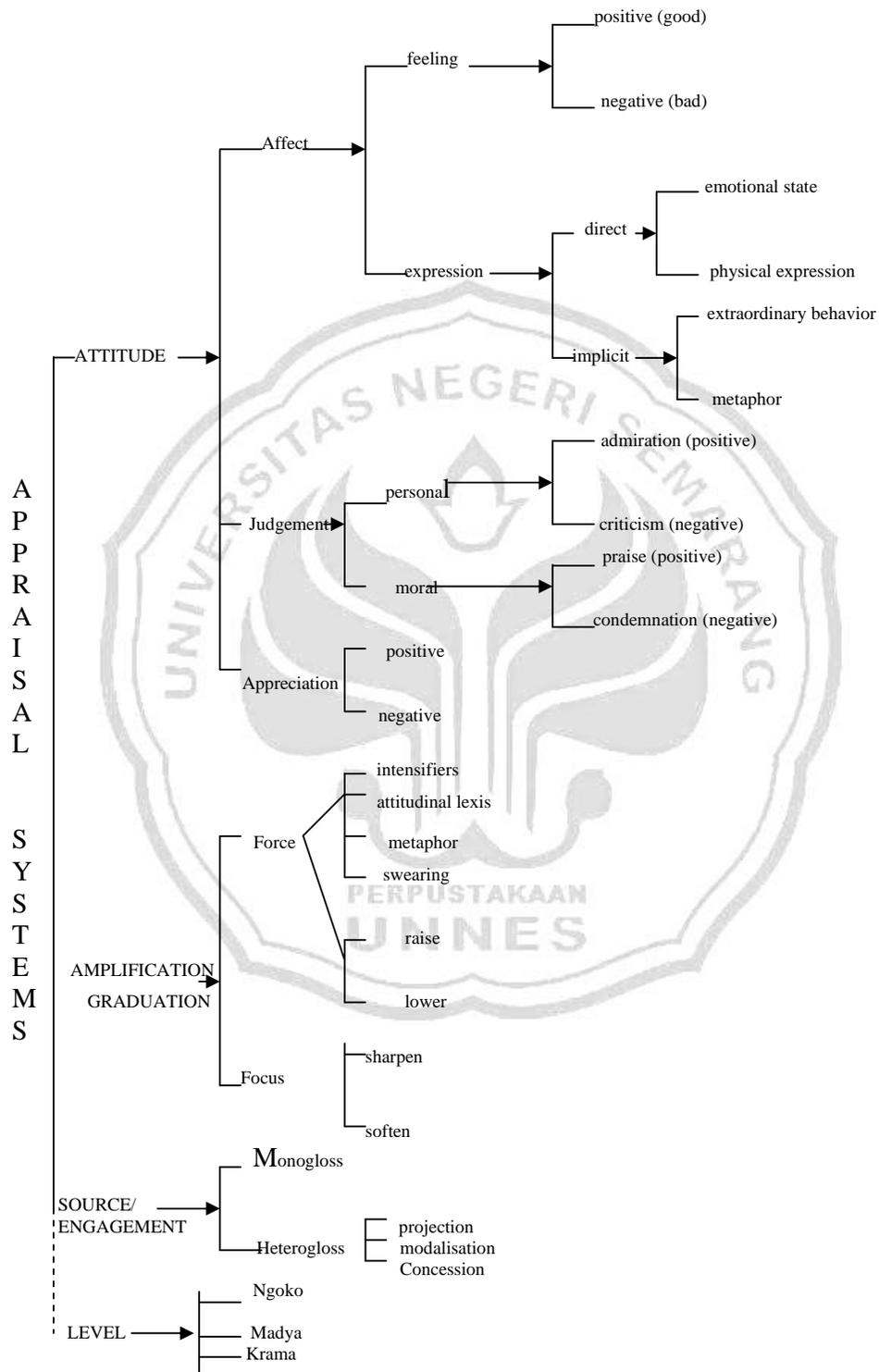
It is	positive
It must be	↑
It should be	↕
It might be	↓
It isn't	negative

Martin&Rose,p 42-43

- The conjuncton 'but' is used to signal **Concession**.



The diagram of Appraisal Systems is as follows (Martin & Rose, 2003):



## 2.6 Lexis

As has been mentioned above, appraisal is a huge resource for constructing communities of feeling, and it is realized through lexis as well as grammar. In other words, lexis is the part of language. Lexis also shows the power of the person participating in the communication as well as the politeness of the language used.

Power in discourse is to do with powerful participate controlling and constraining the contributions of non-powerful participants. According to Fairclough (1989:46), there are types of constraints:

- contents, on what is said or done
- relations, the social relations people enter into the discourse
- subjects, or 'the subject position' people can occupy

Discourse types and orders of discourse vary across cultures. Unequal encounters may happen where the non-powerful people have different cultural and linguistic background from those of powerful people.

## 2.7 Javanese Speech Levels

The Javanese language is the spoken language of the people in the central and eastern part of the island of Java. Although not currently an official language anywhere, almost half of the population of Indonesia are of Javanese decent or live in an area where Javanese is the dominant language. Five of six Indonesia presidents since 1945 are of Javanese decent. It is therefore not surprising that Javanese has a deep impact on the development of Bahasa Indonesia, the national language of

Indonesia. Javanese is recognized as a regional language in 3 provinces of Java. They are Central Java, Yogyakarta, and East Java. It is taught in schools and is also used in mass media.

Basically, there are three factors which influence the choice of using a certain speech level in Javanese. They are age, social factors and formality. In Javanese, to speak to an elder, a younger person is supposed to show politeness, that is by using a higher level of speech. The use of a higher level of speech is also expected from a person when speaking to the person of a higher social status. The politeness shows how different the social status between the speaker and the addressee. Another factor that influences the use of speech level is formality. If the situation is formal, the speaker is expected to use a higher level of speech, for example in traditional or cultural meetings.

There are three speech levels or registers in Javanese. They are:

a. Ngoko (informal register)

It is used between friends and close relations. It is also used by persons of higher status to persons of lower status, such as elder to younger people or bosses to subordinates.

b. Madya (polite informal, neutral)

This is an intermedial register that is neither informal nor formal.

If, for example, the speaker is a high school student and the addressee is an old brother, a university student, he is expected to use Madya

c. Krama (polite formal)

A student is expected to use Krama to the teacher. A child also uses Krama to his parents. It is also used between individuals of equal status in a formal situation.

**Table 7**  
**The examples of Ngoko, Madya and Krama sentences**

Ngoko	Aku arep mangan	'I want to eat'
Madya	Kula ajeng nedha	
Krama	Kula badhé nedha Dalem badhé nedha	

The examples show that the difference between the sentences in Ngoko, Madya and Krama above relates with the difference of the lexis, not of the syntax or morphology. The word 'I', for example, has three different forms, such as 'aku' in Ngoko, 'kula' in Madya, and 'dalem' in Kromo. The word 'nedha' is the same for Madya and Krama.

The above examples also show the word-order of Javanese sentences. Unlike English declarative sentences which consist of Subject and Predicate (finite+verb), the Javanese declarative sentences consist of Jejer (Subject) and Wasésa (predicate/verb). Verbs are not inflected for person or number. Tense is not indicated either, but it is expressed by adverbs. For examples:

<u>Surip</u>	<u>lunga</u>	
Jejer /subject	Wasésa/ predicate (verb)	
<u>Suratman</u>	<u>mau bengi</u>	<u>kemalingan</u>
Jejer/ Subject	adverb	Wasésa predicate(verb)

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

This is a descriptive qualitative research as the aim of the study is to describe the interpersonal meaning of English and Javanese Catholic daily prayers. Qualitative research methods were developed in social sciences to enable researchers to study social and cultural phenomena. Qualitative data sources include observation and participant observation (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions.

In this research, the focus is on the word-level or appraisal devices since it is based on appraisal systems which are used to search the interpersonal meaning of the prayers. The texts are also analyzed in linguistic system, which is called interpersonal metafunction to know the relation between the speaker and the addressee.

#### **3.2 Object of the Study**

The objects of this research are the daily prayers said by Catholic people. As the objects are written texts, so the data are collected through documents. Six Catholic daily prayers in English (Basic Prayers) are taken from 'Traditional Catholic Prayers' ([www.catholictradition.org/prayers/htm](http://www.catholictradition.org/prayers/htm)). They are Our Father, Hail Mary, Act of Contrition, Act of Hope, and Act of Charity. While the daily prayers in Javanese (Sembahyangan Padinan) taken from

'Padupan Kencana'(1977) consist of Rama Kawula, Sembah bekti, Mugi Linuhurna, mBangun Keduwung, mBangun Pangarep-arep, mBangun Katresnan. The complete prayer texts are available in Appendix 1

### 3.3 Units of Analysis

In analyzing the Catholic daily prayers, Systemic Functional linguistics and the Appraisal Systems are applied. The units of analysis are clause, modality and appraisal devices.

As stated above, the texts are firstly analyzed on clause-complex. Here the researcher focuses on the analysis of the interpersonal meaning to know the relation between the speaker and the addressee. The interpersonal metafunction consists of Mood (Subject + Finite) and its polarity, or its modality. Secondly, the prayers are analyzed on word-level. In this analysis, the researcher will see how the appraisal devices are used in these prayers. This includes how they present their attitudes toward the phenomenon, how they amplify the presentation of the attitudes, and how they get the sources.

### 3.4 Data Analysis

#### 3.4.1 Analysis of the prayers based on Interpersonal Meaning

Halliday analysed lexicogrammar into three broad metafunctions: ideational, interpersonal, and textual. In each metafunction an analysis of a clause gives a different kind of structure composed from a different set of elements. In the ideational metafunction, a clause is analysed into Process, Participants and Circumstances, with different types for different process types. In the interpersonal metafunction, a clause is

analysed into Mood and Residue, with the mood element further analysed into Subject and Finite. In the textual metafunction, a clause is analysed into Theme and Rheme.( [www.ling.helsinki.fi/kit/2001s/CH 32 Ogen/GW-MSc.Thesis/node 16 html](http://www.ling.helsinki.fi/kit/2001s/CH%2032%20Ogen/GW-MSc.Thesis/node%2016.html)).

In line with the title of this thesis, the analysis of the prayers is based on interpersonal meaning, so the following interpersonal metafunction layer will be used

Subject	Finite	Complement/Adjunct
Mood		Residue

### 3.4.2 Analysis of the prayers based on Appraisal Systems

The analyses are done depending on the kinds of attitude, amplification, and the source.

#### a. Analysis of Texts based on Systems of Attitude

Attitude includes those meanings by which the texts/speakers attach an intersubjective value or assessment to participants and processes by reference either to emotional responses or to systems of culturally-determined value systems. Attitude itself is divided into three sub-systems, they are Affect, Judgement and Appreciation.

##### 1) Affect

People express their feelings in two general ways. First, we can have good and bad feelings, so affect can be positive or negative. Second, people can express their feelings directly and indirectly (implied).

### Options for affect

positive	
Negative	
Direct	emotional state
	Physical expression
Implicit	extraordinary behavior
	Metaphor

### 2). Judgement

Judgement serves to evaluate human behaviour, it differs between personal judgements of admiration or criticism and moral judgements of praise or condemnation.

#### The system of JUDGEMENT

<b>Social Esteem</b>	positive [admire]	negative [criticize]
<b>Normality</b> (custom) 'is the person's behaviour unusual, special, customary?'		
<b>Capacity</b> 'is the person competent, capable?'		
<b>Tenacity</b> (resolve) 'is the person dependable, well disposed?'		
<b>Social Sanction</b>	positive [praise]	negative [condemn]
<b>Veracity</b> (truth) 'is the person		

honest?’		
<b>Propriety</b> (ethics)  ‘is the person ethical, beyond reproach?’		

### 3). Appreciation

- APPRECIATION is the system by which evaluations are made of products and process. Appreciation can be grouped into reactions, composition and valuation.

#### Types of appreciation

	positive	Negative
<b>reaction</b> : impact ‘did it grab me?’		
<b>reaction</b> : quality ‘did I like it?’		
<b>composition</b> :balance ‘did it hang together’		
<b>composition</b> :complexity ‘was it hard to follow?’		
<b>Valuation</b> ‘was it worthwhile?’		

#### b. Analysis of Texts based on Amplification/Graduation

There are two kinds of resources for amplification or graduation, force and focus.

## 1) Force

Force is the kind of amplifying to identify meanings. The adverbs of ‘intensifiers, amplifiers, and emphatics’ are used; for example slightly, extremely, etc

## 2) Focus

Focus is the kind of amplifying to sharpen or soften the relationship represented by the item. The term like ‘kind of, as good as’ are used.

The system of Graduation

Force	Implicit Explicit	Intensifiers Attitudinal lexis Metaphor Swearing
Focus	Sharpen Soften	

## c. Analysis of Texts based on Source

There are three kinds of sources, they are projection, modality, and concession.

- 1) Projection is the relation between someone says and what he said
- 2) Modality can set up a semantic space between yes and no – between positive and negative poles. There are two kinds of modality, one for negotiating services and the other for negotiating information
- 3) Concession is signaled by the conjunction ‘but’

The system of Source

Projection		
Modality	Demand	Positive Negative
	Information	Positive Negative
Concession		

### 3.4.3 The similarities and differences between English and Javanese Catholic Prayers

Analysis	English	Javanese
Speech Function		
Mood/Modality		
Lexicon		

## CHAPTER IV

### RESEARCH FINDINGS AND INTERPRETATION

This chapter deals with the research findings and discussions. They are the results of the analysis done in the viewpoints of speech functions, modality, and appraisal systems of the Catholic daily prayers. The findings and its interpretation will answer the problems stated in the previous chapter. They are 1) How is the interpersonal meaning of English Catholic daily prayers realized? 2) How is the interpersonal meaning of Javanese Catholic prayers realized? 3) To what extent are the two languages similar or different in expressing interpersonal meanings? The findings are presented by making use of some tables. For a complete view of the result of the analysis, readers are suggested to refer to the appendixes

There are six English Catholic daily prayers and six Javanese Catholic daily prayers being analyzed to know the interpersonal meaning of the prayers (see Appendix 1). First, the texts are analyzed to know the speech functions and the modality of text (see appendix 2). The second analysis was done to show the interpersonal meaning of the texts from the point of view of the appraisal system of the lexis (see appendix 3). Finally, the analysis was done to find out the similarities and differences between the English and Javanese Catholic daily prayers (see appendix 4).

#### **4.1. The realization of Interpersonal Meaning in English Catholic daily prayers.**

The realization of Interpersonal Meaning in English Catholic daily prayers are done in the following ways:

**a. from the point of view of speech functions**

Table 8

Analysis of the texts based on Speech Functions

KINDS OF TEXTS	SPEECH FUNCTIONS		SUMS OF ANALYZED ITEMS
OUR FATHER	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	2
	Give Information	statement - acknowledgement	3
	Demand Information	question – answer	-
HAIL MARY	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command - undertaking	1
	Give Information	statement - acknowledgement	2
	Demand Information	question – answer	-
GLORY BE	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command - undertaking	-
	Give Information	statement - acknowledgement	1
	Demand Information	question – answer	-
ACT OF CONTRITION	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	1
	Give Information	statement - acknowledgement	1

	Demand Information	question – answer	-	
ACT OF HOPE	Give goods & services	Offer - acceptance	-	
	Demand Goods & services	command – undertaking	1	
	Give Information	statement - acknowledgement	-	
	Demand Information	question – answer	-	
ACT OF CHARITY	Give goods & services	Offer - acceptance	-	
	Demand Goods & services	command - undertaking	-	
	Give Information	statement - acknowledgement	2	
	Demand Information	question – answer	-	
The sums			9	5

Table 8 shows that the types of speech functions are giving and demanding, while the commodities are goods, services or information. As the texts are prayers, give information are mostly used ( 9 items ). The expected responses in giving information are acknowledgements, while in demanding goods and services, the expected responses are undertaking.

The prayer ‘Our Father’ is taught by Jesus Christ Himself. The given information is as a Son, Jesus greets His Father who is in Heaven by hallowing His Name. He also acknowledges His Father’s power by saying ‘The Kingdom come’, and ‘thy will be done, on earth, as it is in Heaven’. Further, Jesus demands His Father to give bread and asks God to forgive trespasses and deliver from the evil. Thus, by saying

the prayer 'Our Father', Jesus teaches the catholic people the way to praise God as the Father and as a King in the Heaven. By this prayer, it is hoped that people will know that God is our Father as well as the One who has power and the Almighty. We demand bread from God, it means that God will undertake it by fulfilling our daily needs. We also demand God to undertake us by forgiving our trespasses and delivering us from the evil.

The information given in the prayer 'Hail Mary', as the mother of Jesus, is very graceful, so Catholic people praise her as the Holy Mother. Catholic people demand Holy Mother to pray for them – they want Her to save them – who are sinners, now and forever. Even Catholic people believe that Holy Mary will answer their prayers. When they get difficulties or need something, they will come to Holy Mary as their mother. They will devote Her.

In the prayer 'Glory Be', the information stated in this prayer is that Catholic people believe the Trinity- Father, who is in Heaven, the Son, Jesus Christ, and the Holy Spirit that brightens ones' mind.

In the prayer 'Act of Contrition', Catholic people state that they have offended God who is very good and loves everybody, and inform they detest all the sins because they dread the loss of Heaven and pins of Hell. Therefore, Catholic people demand God to confess their sins, to do penance, and to amend their lives.

Catholic people wants to express their hope to God by saying the prayer ‘the Act of Hope’. They obtain pardon of the sins and to live everlasting through the merits of Jesus Christ.

In ‘Act of Charity’, Catholic people inform that they love God and other people as they love themselves. They also forgive those who have injured them, and ask pardon of all whom they have injured. It means that people have to love God and others, and they have to forgive who have injured and vice versa.

**b. from the point of view of speech roles/mood and modality**

Table 9

Analysis of the texts based on Mood & Modality

KINDS OF TEXT	SPEECH ROLE/ MOOD	MODALITY	SUMS OF ANALYSED ITEMS	
OUR FATHER	Statement	-	3	
	Demand	-		2
HAIL MARY	Statement	-	2	
	Demand	-		1
GLORY BE	Statement	-	1	
	Demand	-		
ACT OF CONTRITION	Statement	1	1	
	Demand	-		1
ACT OF HOPE	Statement	-		
	Demand	-		1
ACT OF CHARITY	Statement	-	2	
	Demand	-		
SUM		1	9	5

Table 9 shows the exchange involving a speaker or a writer. In this case they are Catholic people, and an addressee – God, Jesus Christ, Hail Mary. The speaker has a speech role for her/himself by making statements in monologue as the texts are prayers, or by demanding.

The speech role or mood is indicated by the Subject and Finite. The order of the Subject and the Finite in the mood block shows whether information is given or demanded. In clauses giving information, the Subject precedes the Finite and the Finite is always in present tense. The mood block is known as Declarative Mood. In demanding goods and services, the speakers may give orders or commands. The mood block is known as Imperative Mood. Modalities – probability, usuality, obligation, and readiness – are rarely used in the prayers.

In ‘Our Father’, the information is shown by the order of the Subject and the Finite. The Subject precedes the Finite, and the Finite is in present tense:

- Thy Name be hallowed;
- The Kingdom come;
- Thy Will be done

Besides, demand is also shown in this prayer, the mood block is Imperative Mood:

- Give us this daily bread (demand goods)
  - Forgive us our trespasses;
  - And lead us not into temptation;
  - But deliver us from evil
- } (demand services)

In ‘Hail Mary’, the information is stated that

- Lord is with Hail Mary

- and as a mother, she is blessed among women, and Her son, Jesus is also blessed.

- The mood block is declarative.

- The demand is shown by the imperative: Catholic people ask Holy Mary as the Mother of God to pray for them.

The mood block of the prayer 'Glory Be' is declarative:

Catholic people state that the Father, the Son, and the Holy Spirit is actually One, that is God.

In 'Act of Contrition', the statement is as follows:

- they are sinners because they have offended God, so they detest their sins as they will not lose the Heaven and is put into Hell.

Therefore, they demand God to help them to confess their sins, to do penance, and to amend their lives (imperative mood). The modality is 'readiness', it is shown in the statement '... firmly resolve ...'

Catholic people say the prayer 'Act of Hope' as they believe that God the Almighty will undertake their demand. God will help them to obtain pardon of their sins and life everlasting.(imperative mood)

The information stated in 'Act of Charity':

- Catholic people state that they love God above all things as God is the worthy of love.

- Catholic people also state that they also love others, and they will forgive all who have injured.

**c. from the point of view of appraisal systems**

The texts are analyzed into three aspects of appraisal: attitude, amplification, and source.

The first analysis is on the attitude for expressing emotion, i.e. affect. Affect can be positive or negative. Affect can also be expressed directly or implied. The second, the attitude for judging character is judgement. There are two categories of judgement.,They are social esteem and social sanction. Social esteem covers normality (custom), capacity, and tenacity (resolve); while social sanction involves veracity (truth) and propriety (ethics). The third analysis is on appreciation – the system by which evaluations are made of products and process. Appreciations cover reactions, composition, and valuation.

Table 10.a

The appraisal system of OUR FATHER

Lexis	Affect - positive - negative - direct  -implicit	4 points 4 points -emotional state(2 points) -physical expression(2 points) -extraordinary behavior(1 point) -metaphor (1 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (+) - (0) - (+,-) - (0)
	Appreciation -reaction	-impact (+,-) -quality (+)

	-composition	-balance (0) -complexity (0)
	-valuation	(0)
	Graduation	
	-force	-implicit (*) -explicit (0)
	-focus	-sharpen (0) -soften (0)
	Source	
	-projection	(0)
	-modality	-demand (+,-) -information (+)
	-concession	(0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Our Father', Catholic people state their prayer in 4 (four) statements that show positive affect. They are:

- Our father, Who art in Heaven, hallowed be Thy name
- Thy Kingdom come
- Thy Will be done, on earth, as it is in Heaven
- Give us this day our daily bread

Catholic people express negative affect by the following lexis:

- forgive and trespass in **forgive** us our **trespasses**  
we **forgive** who **trespass** against us
- temptation in lead us not into **temptation**
- evil in deliver us from **evil**

Catholic people express direct affect in two ways. They are:

- 1) emotional state : **forgive** us our **trespasses**  
we **forgive** who **trespass** against us
- 2) physical expression : **give** us this day our daily bread  
**lead** us not into temptation

Catholic people also express implicit affect in two ways. They are:

- 1) extraordinary behavior: **deliver** us from the evil
- 2) metaphor : **our daily bread** instead of 'prosperity'

In 'Our Father', Catholic people judge God in positive normality and positive capacity in the following expressions:

- 1) positive normality: Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven. Give us this day our daily bread
- 2) positive capacity : forgive us our trespasses as we forgive those who trespass against us

Catholic people also state their prayer in positive and negative veracity, they are

- 1) positive veracity : Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven
- 2) negative veracity :- lead us not into temptation  
- but deliver us from evil

Catholic people shows their appreciation in impact reaction and quality reaction. Impact reaction can be positive and negative.

- 1) positive impact : - Our Father, Who art in Heaven, hallowed be Thy Name.  
- Thy Kingdom come.  
- Thy Will be done, on earth, as it is in Heaven.  
- Give us this day our daily bread
- 2) negative impact: - forgive us our trespasses  
- we forgive those who trespass against us  
- lead us not into temptation  
- but deliver us from evil.

And quality reaction is shown in 'as it in Heaven'

There are two kinds of graduation. They are force and focus. In 'Our Father', Catholic people shows the implicit force in intensifier – Give us this daily bread - to show that they always ask God to fulfill their needs.

The source in 'Our Father' is found in modality. It is shown in positive and negative demand, and positive information.

Catholic people express their positive demand, as follows:

- Thy Kingdom come
- Thy Will be done
- give us
- forgive us
- deliver us

And the negative demand : lead us not

While the positive information is Our Father, hallowed be Thy Name

Table 10.b

The appraisal system of Hail Mary

Lexis	Affect - positive - negative - direct  -implicit	2 points 0 points -emotional state(0 points) -physical expression(1 point) -extraordinary behavior(2 points) -metaphor (2 points)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (+) - (+)
	Appreciation -reaction  -composition -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (*) -soften (0)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Catholic people affect Holy Mary by the following statements to show

1) positive affect : - The Lord is with thee

- Blessed art thou among women
- Blessed is the fruit of thy womb
- 2) direct affect, which is expressed by physical expression:
  - pray for us sinner
- 3) implicit affect occurs both in extraordinary behavior and metaphor:
  - a) extraordinary behavior: - Hail Mary, full of grace
    - Hail Mary, Mother of God
  - b) metaphor
    - : - the fruit of thy womb, Jesus
    - : - Mother of God
    - : - at the hour of our death

Catholic people judge Holy Mary in social esteem and social sanction. In social esteem, Catholic People judge Holy Mary in positive normality :

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death

In social sanction (praise), Catholic people judge in positive veracity and propriety: 1) pos.veracity : - full of grace  
2) pos.propriety: - Holy Mary

The appreciation of Catholic people occurs in positive and negative impact reactions:

- 1) positive impact reaction: - Hail Mary, full of grace, the Lord is with thee
  - Blessed art thou among women
  - blessed is the fruit of thy womb, Jesus.
  - Holy Mary, Mother of God, pray for us sinners
- 2) negative impact reaction: - at the hour of our death

The graduation of Catholic people is shown in force and focus. The graduation is expressed in implicit force through:

- 1) intensifiers : - full of grace
- 2) attitudinal lexis : -blessed art thou among women, and blessed is the fruit of thy womb, Jesus
- 3) metaphor : - blessed is the fruit of thy womb, Jesus
  - Mother of God, the hour of our death.

As mentioned before, graduation is also shown in focus. The focus is used to sharpen the values of Catholic people, in this case, as sinners: - pray for us, sinners.

Source of the prayer 'Hail Mary' is described by modality. The modality consists of positive demand and positive information.

- 1) positive demand : pray for us
- 2) positive information : - the Lord is with thee
  - Blessed art thou
  - blessed if the fruit

Table 10.c  
The appraisal system of 'Glory Be'

Lexis	Affect - positive - negative - direct  -implicit	1 point 1 point -emotional state(1 point) -physical expression(0 point) -extraordinary behavior(0point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (0) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (0)
	Source -projection -modality  -concession	(0) -demand (+) -information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Glory Be', Catholic people state positive, negative, and direct affect:

- 1) positive affect : - Glory be the Father, and to the Son, and to the Holy Spirit
- 2) negative affect : - It was in the beginning, is now, and ever shall be world without end
- 3) emotional state : - Glory be the Father, and to the Son, and to the Holy Spirit

In 'Glory Be', judgement is only found in positive social sanction. Here, the Catholic people state "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end".

Catholic people express their appreciation both in positive and negative appreciation, and also in positive composition:

- 1) positive appreciation: Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end
- 2) negative appreciation: world without end
- 3) positive complexity composition: Holy Spirit

Graduation of 'Glory Be' occurs in force and focus. Implicit force is stated by the intensifier: world without end, while the focus is used to sharpen the expression: Glory be to the Father, and to the Son, and to the Holy Spirit.

Source of 'Glory Be' is shown in modality. Catholic people say the prayer in positive demand and information.

- 1) Positive demand : Glory be
- 2) Positive information: it was, is now, shall be

Table 10.d  
The appraisal system of 'Act of Contrition'

Lexis	Affect - positive - negative - direct  -implicit	1 point 4 points -emotional state(1 point) -physical expression(0 point) -extraordinarybehavior(3points) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (-) - (+) - (-) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (*) -sharpen (*) -soften (0)
	Source -projection -modality -concession	(0) -demand (+,-) -information (0) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Act of Contrition', Catholic people state the prayer in positive, negative, direct, implicit affect:

- 1) positive affect : I firmly resolve, with the help of Thy grace
- 2) negative affect : - I am heartily sorry for having **offended** Thee  
- I **detest** all my sins  
- I **dread** the loss of Heaven and the pains of Hell  
- They **offend** Thee

3) direct affect is shown in emotional state:

- I am heartily sorry
- I detest all my sins
- I dread the loss of Heaven and the pains of Hell

4) implicit affect is shown in extraordinarily behavior:

- heartily sorry
- all my love
- firmly resolve

Judgement in 'Act of Contrition' occurs in social esteem and social sanction. In social esteem Catholic people judge in negative normality, positive capacity, and negative tenacity; while in social sanction Catholic people judge in positive veracity.

- 1) negative normality : - I **dread** the loss of Heaven and the pains of Hell  
- They **offend** Thee
- 2) positive capacity: I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life
- 3) negative tenacity: - I am heartily sorry for having **offended** Thee  
- I detest all my sins
- 4) positive veracity: - who art all-good and deserving of all my love

In 'Act of Contrition', Catholic people appreciate in positive and negative impact reaction.

- 1) positive reaction : - my God, Who art all-good and deserving of all my love.  
- I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life
- 2) negative reaction: - I am heartily sorry for having **offended** Thee  
- I **detest** all my sins  
- I **dread** the loss of Heaven and the pains of Hell  
- They **offend** Thee

Graduation of 'Act of Contrition' occurs force and focus. Catholic people graduate their prayer in implicit force which is expressed by intensifiers and attitudinal lexis. The focus exists to sharpen the graduation:

- 1) implicit-intensifier : - I am heartily sorry  
 - All my love  
 - Firmly resolve
- 2) implicit-attitudinal lexis: - I dread the loss of Heaven  
 - The pain of Hell  
 - All my sins
- 3) focus – sharpen : - all my love  
 - heartily sorry

The source of ‘Act of Contrition’ is shown by the modality in positive and negative demand.

- a. positive demand : - confess my sins  
 - do penance  
 - amend my life
- b. negative demand : - who art all-good and deserving

Table 10.e  
 The appraisal system of ‘Act of Hope’

Lexis	Affect - positive - negative - direct  -implicit	1 point  -emotional state(2 points) -physical expression(0 point) -extraordinarybehavior(6points) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (+) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+) -quality (0) -balance (0) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (*) -soften (0)

	Source -projection -modality -concession	(0) -demand (+) -information (0) (0)
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Notes: (+) positive (-) negative (0) no expression (\*) with expression

Catholic people state the prayer 'Act of Hope' in positive affect, direct, and implicit affect:

- 1) positive affect : - I hope to obtain pardon of my sins,  
the help of Thy grace
- 2) direct affect – emotional state : - **relying on** Thy almighty power and infinite mercy and promises  
- **I hope** to obtain pardon of my sins
- 3) implicit – extraordinarily behavior : - Thy **almighty power**  
- **infinite mercy and promises**  
- **obtain pardon** of my sins  
- **the help of Thy grace**  
- **Life Everlasting**  
- **through the merits** of Jesus Christ

Judgement of 'Act of Hope' occurs in social esteem and social sanction. In social esteem, Catholic people judge 'Act of Hope' by positive normality and positive tenacity; while in social sanction Catholic people express the prayer in positive veracity:

- 1) positive normality : - relying on Thy  
- I hope to obtain pardon of my sins
- 2) positive tenacity : - the help of Thy grace, and Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer
- 3) positive veracity : - almighty power  
- infinite mercy and promises

Catholic people appreciate God by the positive reaction and positive composition:

- 1) positive reaction– impact : - O my God, relying on Thy almighty power and infinite mercy and promises  
- I hope to obtain pardon of my sins, the help of Thy grace, and Life everlasting,

through the merits of Jesus Christ, my Lord and Redeemer

2) positive composition-complexity:

- almighty power
- infinite mercy and promises
- the help of Thy grace
- Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer

Graduation of 'Act of Hope' can be found in force and focus. Catholic people graduate implicitly by attitudinal lexis : - almighty power  
- infinite mercy

They also graduate by sharpening the expression: - almighty power  
- life everlasting  
- infinite mercy

The source of 'Act of Hope' is modality. The modality shows the positive demand: 'I hope to obtain pardon of my sins'

Table 10.f  
The appraisal analysis of 'Act of Charity'

Lexis	Affect - positive - negative - direct  -implicit	1 point 2 points -emotional state(2 points) -physical expression(0 point) -extraordinarybehavior(2point) -metaphor (1 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (+,-) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (-) -quality (+) -balance (+) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (*)

	Source -projection -modality -concession	(0) -demand (0) -information (+) (0)
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Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Act of Charity' Catholic people express the prayer in positive, negative, direct, and implicit affect:

- 1) positive affect : I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love
- 2) negative affect : - who have injured me  
- whom I have injured
- 3) direct affect-emotional state : - I love my neighbour as myself for the love of Thee  
- I forgive all, and ask pardon of all
- 4) implicit affect-extraordinary behavior: - my whole heart and soul  
- all love
- 5) implicit affect- metaphor : - Thou art all-good and worthy of all love

Judgement of 'Act of Charity' can be found in positive and negative tenacity, and positive veracity. Catholic people judge it as follows:

- 1) positive tenacity : - O my God, I love Thee above all things, with my whole heart and soul  
- I love my neighbor as myself for the love of Thee
- 2) negative tenacity : - I forgive all who **have injured me**  
- ask pardon of all whom I have **injured**
- 3) positive veracity : - Thou art all-good  
- and worthy of all love

Catholic people appreciate in the 'Act of Charity' through positive and negative reaction, and positive composition:

- 1) negative reaction – impact : - all who have injured me, and ask  
pardon of all whom I have injured
- 2) positive reaction – quality : - I love Thee above all things, with my whole heart and soul, because

- Thou art all-good and worthy of all love  
 - I love my neighbor as myself for the love of Thee  
 - I forgive all
- 3) positive composition-balance : - whole heart and soul  
 - worthy of love
- 4) positive composition-complexity: - above all things  
 - my whole heart and soul

The graduation in 'Act of Charity' occurs in force and focus. Catholic people shows

- 1) the implicit force by intensifier : - I love Thee above all things  
 - I love my neighbor as myself for the love of Thee
- 2) the implicit force by attitudinal lexis : - Thou art all-good and worthy of all love
- 3) the focus is softened by the following expression: - whole heart and soul

The source of 'the Act of Charity' is expressed by modality in positive information

- I love --- of all love.
- I love ----Thee
- I forgive ----, and ask ----

The interpersonal meaning of the English Catholic prayers is also shown by the choice of lexis to show the relation between Catholic people and the addressee, in this case Father ( God ) or Mother ( Holy Mary ) or Holy Spirit who has power, so instead of using the word 'you', the words 'Thee, Thy'

#### **4.2 The realization of Interpersonal Meaning in Javanese Catholic daily prayers**

The realization of Interpersonal Meaning in Javanese Catholic daily prayers are done in the following ways:

##### **a. from the point a view of speech functions**

Table 11

Analysis of the texts based on Speech Functions

KINDS OF TEXTS	SPEECH FUNCTIONS		SUMS OF ANALYZED ITEMS
RAMA KAWULA	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	2
	Give Information	statement - acknowledgement	3
	Demand Information	question – answer	-
SEMBAH BEKTI	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	1
	Give Information	statement - acknowledgement	3
	Demand Information	question – answer	-
MUGI LINUHURNA	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	-
	Give Information	statement - acknowledgement	1
	Demand Information	question – answer	-
mBANGUN KEDUWUNG	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	1
	Give Information	statement - acknowledgement	2
	Demand Information	question – answer	-
mBANGUN PENGAREP-AREP	Give goods & services	Offer - acceptance	-
	Demand	command –	1

	Goods & services	undertaking	
	Give Information	statement - acknowledgement	2
	Demand Information	question – answer	-
mBANGUN KATRESNAN	Give goods & services	Offer - acceptance	-
	Demand Goods & services	command – undertaking	1
	Give Information	statement - acknowledgement	2
	Demand Information	question – answer	-
The sums			13      6

The prayer 'Rama Kawula' was actually written by a father – he is Father van Lith. He is the first father who came to Muntilan, Central Java. He wrote the prayer in Javanese in order to gather the Catholic people there.

In 'Rama Kawula', Catholic people state that Father is very honorable (*Rama/Asma Dalem kaluhurna*). They also state that Father as a King stays in Heaven (*Kraton Dalem*), and He has the power in Heaven (*ing Swarga*) as well as in Earth (*ing Donya*).

In this prayer, catholic people demand God to give daily bread (*rejeki*), and forgive their sins (*lepas*). Catholic people also ask 'Rama' not to lead them into temptation (*tinehbihna saking panggodha*) and deliver them from the evil (*linuwarna saking piawon*).

In the prayer 'Sembah Bakti', Catholic people acknowledge Holy Mary by saying 'Sembah bakti kawula, Dèwi Maria, kekasihing Allah'. Catholic people also state that among women, Holy Mary is

blessed and praised and (*sami-sami wanita Sang Dèwi pinuji piyambak*), and is blessed the fruit of the womb, Jesus (*saha pinuji ugi wohing salira Dalem, Jesus*). Here, Catholic people demand Holy Mary to pray for them now and forever (*Dèwi Maria, ibuning Allah, kawula tiyang dosa sami nyuwun pangèstu dalem, samangké tuwin bénjing dumugining pejah*).

Catholic people hallow the Trinity by saying the prayer ‘Mugi Linuhurna’. Here, they inform that they believe in God, the Son and the Holy Spirit (*Mugi linuhurna Hyang Rama, saha Hyang Putra, tuwin Roh Suci*).

In mBangun Keduwung, Catholic people state that they are remorseful for their sins (*keduwung dhateng sadaya dosa kawula*). Therefore, as the sinners, Catholic people state that with the help of God they will not do sins again (*Kawula gadah niyat, srana sih pitulungan Dalem boten badhé nglampahi dosa malih*). As sinners, they demand God to amend their lives (*Gusti, kawula tiyang dosa nyuwun kawelasan Dalem*).

In mBangun Pengarep-arep, Catholic people state that God is very good (*Allah, ingkang Maha Saé*), and because of the merits of Jesus Christ, they hope that they will get everlasting lives (*kawula gadah pengageng-ageng bade nampi saking sampéyan Dalem kamulyan langgeng*). Catholic people ask God to strengthen their hopes (*Gusti, kawula aturi nyantosoaken pengajeng-ajeng kawula*).

God hopes that people always love each other. Catholic people say that they love God above all things (*Gusti, Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis*). In the prayer ‘mBangun Katresnan’, Catholic people say that they love God, and they also love others as they love themselves (*Margi kawula ugi tresna dhateng sesame kados dhateng badan kawula piyambak*). Catholic people ask God to pay attention to their loves (*Gusti, kawula aturi tansah ngindahaken katresnan kawula*).

**b. from the point of view of Speech Role/Mood and Modality**

In Javanese, the speech role is indicated by the predicate, as the main construction, accompanied by subject and/or object, and the semantic role of the subject (as mentioned in chapter II) can be as *pelaku, sasaran, pengalam, peruntung, or attribut*.

Table 12

Analysis of the texts based on Speech Role and Modality

KINDS OF TEXT	SPEECH ROLE	MODALITY	SUMS OF THE ANALYSIS ITEMS
RAMA KAWULA	Statement	-	3
	Demand	-	2
SEMBAH BEKTI	Statement	-	3
	Demand	-	1
MUGI LINUHURNA	Statement	-	1
	Demand	-	1
mBANGUN KEDUWUNG	Statement	1	2
	Demand	-	1
mBANGUN PENGAREP-AREP	Statement	1	2
	Demand	-	1
mBANGUN KATRESNAN	Statement	-	2
	Demand	-	1
Sums		2	13 8

Table 12 shows the speech roles and modality of the prayers. The speech roles are either statements or demands. Here, Javanese Catholic People are the speakers and the addressee is God, Jesus Christ, or Hail Mary.

The speech role is indicated by the Subject and the Predicate. The order of Subject and Predicate shows whether information is given or demanded. In clauses giving information, the Subject precedes the Predicate, while in demanding goods and services, the speakers may give orders or commands.

In 'Rama Kawula', the information given is as follows:

- *Rama kaluhurna* (Catholic People hallow the Father)
- *Kraton Dalem mugi rawuh* (The Kingdom come)
- *Karsa Dalem kalampahan* (Thy Will be done)

As the addressee is God, Javanese people will not give order although they demand goods or services. They will say :

- *Kawula nyuwun rejeki* (Give us daily food/bread)
- *Kawula nyuwun pangapunten* (forgive us our trespasses).
- *Kawula nyuwun tinebihna saking panggoda*(lead us not into temptation)

In 'Sembah Bekti', the information stated in this prayer is:

*Sembah bekti kawula Dèwi Maria* (Hail Mary is full of grace)

- *Pangéran nunggil ing panjenengan dalem* ( Lord is with thee)

- *Sang Dèwi pinuji piyambak, saha pinuji ugi wohing salira Dalem, Sri Yesus* ( Holy Mary is blessed, and the fruit of the womb, Jesus, is also blessed.

The demand of the Catholic people is

- *nyuwun pangestu dalem* ( pray for them)

In ‘Mugi Linuhurna’, the statement given is as follows:

- *Mugi linihurna Hyang Rama, Saha Hyang Putra tuwin Roh Suci* ( Glory be the Father, the Son, and Holy Spirit)

In ‘mBangun Keduwung’, Catholic people state

- *kawula keduwung dhateng sadaya dosa kawula* ( I am heartily sorry for having offened Thee)
- *kawula gadhah niat, srana sih pitulungan Dalem boten badhé nglampahi dosa malih* (with the help of God they will not do sins again). The modality found in this clause is readiness. It shows that Catholic people ‘*gadah niat...*’

In ‘mBangun Pengarep-arep’, Catholic people state that ‘*Allah, ingkang Maha Saé*’ (God is very good), and because of the merits of Jesus Christ; they say ‘*kawula gadah pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng*’ (they hope that they will get everlasting lives). Catholic people ask ‘*Gusti, kawula aturi nyantosakaken pengajeng-ajeng kawula*’

( Catholic people ask God to strengthen their hope). The modality found is ‘probability’. It shows that Catholic people ‘...*pengajeng-ajeng...*’

God hopes that people always love each other. Catholic people say ‘*Gusti Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis*’ ( they love God above all things ). *Margi kawula tresna dhateng Sampéyan Dalem, kawula ugi tresna dhateng \_esame kados dhateng badan kawula piyambak* (And as they love God, they also love others as they love themselves). They ask ‘*Gusti, kawula aturi tansah ngindahaken katresnan kawula*’ ( They ask God to pay attention to their love).

**c. from the point of view of appraisal systems.**

The Javanese Catholic prayers are also analyzed in their appraisal systems since Javanese Catholic People want to tell the listeners or readers how they express their feelings, statements or demands to God, Hail Mary, or Holy Spirit. Similar to the analysis of English Catholic Prayers, the Javanese Catholic prayers are analyzed into attitude, amplification/graduation, and source.

Table 13.a

The appraisal system of ‘Rama Kawula’

Lexis	Affect - positive - negative - direct	2 points 3 points -emotional state(2 points) -physical expression (2 points)
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-implicit	-extraordinary behavior(0 point) -metaphor (0 point)
Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (-) - (0)
Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (+) -balance (+) -complexity (0) (0)
Graduation -force  -focus	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
Source -projection -modality -concession	(*) -demand(+,-) - information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Rama Kawula', Catholic people state their prayer in 2 (two) statements that show positive affect. They are:

- *Rama kawula ..... kaluhurna*
- *Kraton ..... rawuha*

Catholic people express negative affect by the following lexis:

- *sakathaing lepat nyuwun pangapunten Dalem*
- *Kawula nyuwun tinebihna saking panggodha*
- *linuwarna saking piawon*

Catholic people express direct affect in two ways. They are:

- 1) emotional state : - *nyuwun pangapunten*  
- *kawula ugi ngapunten*
- 2) physical expression : - *tinebihna saking panggodha*  
- *linuwarna saking piawon*

In 'Rama Kawula', Catholic people judge God in positive normality and negative veracity in the following expressions:

- 1) positive normality: - *Rama kawula ....*  
- ..... *rejeki Kanggé sapunika*
- 2) negative veracity : - *sakathaing lepat ..... panggodha*

Catholic people shows their appreciation in impact reaction and quality reaction. Impact reaction consist of positive and negative.

- 1) positive impact : - *kaluhurna*  
- *rawuha*  
- *kalampahan*
- 2) negative impact: - *sakathaing lepat ..... panggodha*

And quality reaction is shown in – *Karsa Dalem kalampahan*  
- *kados ing swarga*

Appreciation is also expressed in positive composition-balance:  
- *donya kados ing swarga*  
- ..... *kados déné anggèn*

There are two kinds of graduation.,They are force and focus. In 'Rama Kawula', Catholic people show the implicit force in

- 1) intensifier : *sakathaing lepat*
- 2) attitudinal lexis : *Asma Dalem kaluhurna*

while in focus, the graduation is softened : - *nyuwun pangapunten*  
- *mugi rawuha*

The source in 'Rama Kawula' is found in projection and modality. In Rama Kawula, modality is shown in positive and negative demand, and positive information.

- 1) projection : *Kraton Dalem mugi rawuha*
- 2) Catholic people express their positive demand, such as follows:  
- *kawula nyuwun ..... sapunika*  
- *sakathaing lepat ..... sesami*  
- *kawula nyuwun ..... panggodha*

3) And the negative demand : *linuwarna .....piawon*

While the positive information is : - *Rama ..... rawuha*  
- *Karsa Dalem ..... swarga*

Table 13.b  
The appraisal system of 'Sembah Bekti'

Lexis	Affect	
	- positive	1 point
	- negative	1 point
	- direct	-emotional state(1 point) -physical expression (1 point)
	-implicit	-extraordinary behavior(2 points) -metaphor (2 points)
Judgement		
-normality	- (+)	
-capacity	- (0)	
-tenacity	- (0)	
-veracity	- (0)	
-propriety	- (0)	
Appreciation		
-reaction	-impact (0) -quality (+,-)	
-composition	-balance (+) -complexity (0)	
-valuation	(0)	
Graduation		
-force	-implicit(*) -explicit (0)	
-focus	-sharpen (*) -soften (*)	
Source		
-projection	(0)	
-modality	(+)	
	(+)	
-concession	(0)	

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Catholic people affect Holy Mary by the following statements to show

1) positive affect : - *Sembah bekti ..... Sri Yesus*

2) negative affect : - *kawula tiyang dosa*

3) direct affect, which is expressed by

- emotional state: - *sembah bekti*

- physical expression: *nyuwun pangèstu*

4 implicit affect occurs both in extraordinary behavior and metaphor:

- a) extraordinary behavior: - *nunggil* .....
- *pinuji piyambak*
- b) metaphor : - *kekasihing Allah*
- *wohing salira.....ibuning Allah*

Catholic people judge Holy Mary in social esteem and social sanction. In social esteem, Catholic People judge Holy Mary in positive normality : '*Sembah bekti* ..... *pejah*

The appreciation of Catholic people occurs in positive and negative quality, positive balance composition

- 1) positive quality reaction: - *pinuji piyambak*
- 2) negative quality reaction: - *dumugining pejah*
- 3) positive balance composition : - *sami-sami wanita*
- *pinuji ugi wohing*

The graduation of Catholic people is shown in force and focus. The graduation is expressed in implicit force through:

- 1) intensifiers : - *Sembah Bekti kawula*
- 2) attitudinal lexis :- *Pinuji piyambak*
- 3) metaphor : - *kekasihing Allah*
- 4) swearing : - *wohing salira*
- *Ibuning Allah*

As mentioned before, graduation is also shown in focus. The focus is used to sharpen and soften the values of Catholic people

- 1) sharpen : - *sembah bekti*
- *kekasihing*
- *pinuji piyambak*
- 2) soften : - *nyuwun pangestu*
- *sami-sami wanita*

Source of the prayer 'Sembah Bekti is described in modality. It is shown in positive demand and positive information:

- 1) positive demand : - *nyuwun pangestu dalem*
- 2) positive information : - *sembah bekti*
- *Pangéran nunggil*

Table 13.c  
The appraisal system of 'Mugi Linuhurna'

lexis	Affect - positive - negative - direct  -implicit	0 point 0 point -emotional state(1 point) -physical expression (0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (0) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (0) -quality (0) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit(*) -explicit (0) -sharpen (*) -soften (*)
	Source -projection -modality  -concession	(0) (+) (0) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'Mugi Linuhurna' Catholic people state direct affect:

1) emotional state : - *Mugi Linuhurna*

In 'Mugi Linuhurna', judgement is only stated in positive normality as it is expressed in "*kados ing mulabuka*". '*kados ing mulabuka*' also shows the appreciation in positive composition – balance .

Graduation of 'Mugi Linuhurna' occurs in force and focus. Implicit force is stated by the intensifier: *Mugi .... kados ing mulabuka*. To sharpen the focus, Catholic people say '*Hyang Rama, Hyang Putra*', and to soften the graduation, Catholic people say '*Mugi Linuhurna*'

Source of 'Mugi Linuhurna' is modality. Catholic people say the prayer is in positive demand '*Mugi Linuhurna ....laminipun*'

Table 13.d  
The appraisal system of 'mBangun Keduwung'

Lexis	Affect - positive - negative - direct  -implicit	2 points 3 points -emotional state(2 points) -physical expression (2 points) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) (+) (+,-) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'mBangun Keduwung', Catholic people state the prayer is in positive, negative, direct, as well as implicit affect:

- 1) positive affect : *kawula keduwung dhateng sadaya dosa kawula Kawula gadhah niyat*
- 2) negative affect : - *boten badhé nglampahi dosa malih-malih*
- 3) direct affect is shown in emotional state:  
- *kawula keduwung dhateng*
- 4) implicit affect is shown in extraordinary behavior:  
- *srana sih*  
- *gadhah niyat*

Judgement in 'mBangun Keduwung' occurs in social esteem. In social esteem Catholic people judge in positive and negative normality

- 1) positive normality : - *Maha Saé*
- 2) negative normality: - *kawula tiyang dosa*

In 'mBangun Keduwung', Catholic people appreciate in negative impact reaction and positive quality reaction.

- 1) negative reaction : - *boten badhé nglampahi dosa malih-malih*
- 2) positive reaction: - *Allah ingkang Maha Saé*

Graduation of 'mBangun Keduwung' occurs in force and focus. Catholic people graduate their prayer in implicit force which is expressed by intensifiers. The focus exists to soften the graduation:

- 1) implicit-intensifier : - *kawula keduwung dhateng sadaya dosa kawula*
- 2) focus –soften : - *gadhah niyat*  
- *boten badhé nglampahi dosa malih-malih*

The source of 'mBangun Keduwung' is shown by the modality in positive demand, positive and negative information.

- 1) positive demand : - *kawula tiyang dosa nyuwun kawelasan Dalem*  
 2) positive information : *Allah ..... Dalem*  
 Negative information : *Kawula gadhah niat .....boten badhé nglampahi dosa malih-malih*

Table 13.e  
 The appraisal system of 'mBangun Pengarep-arep'

Lexis	Affect - positive - negative - direct  -implicit	1 point 0 point -emotional state(0 point) -physical expression(0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (0) - (0) - (+)
	Appreciation -reaction  -composition  -valuation	-impact (+) -quality (-) -balance (+) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+) -information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Catholic people state the prayer 'Mbangun Pengarep-arep' in positive affect

- 1) positive affect : - Allah .....kawula  
 - Anggèn.....Dalem

Judgement of 'Mbangun Pengarep-arep' occurs in social esteem and social sanction. In social esteem, Catholic people judge 'mBangun Pengarep-arep' by positive normality and in social sanction, Catholic people express the prayer in positive propriety:

- 1) positive normality : - langgeng
- 2) positive propriety : - - Maha Saé

Catholic people appreciate God by the positive and negative reaction, and positive composition:

- 1) positive reaction- impact : - Maha Saé  
- Kanjeng Gusti
- 2) positive composition- balance : awit Sampéyan Dalem ingkang sagah
- 3) positive composition-complexity: - Allah .....Kristus  
- tuhu temen ing kasagahan

Graduation of 'mBangun pengarep-arep' can be found in force and focus. Catholic people graduate implicitly by attitudinal lexis : - Sampéyan Dalem ingkang sagah  
- tuhu temen

They also graduate by softening the expression: - gadah pengajeng-ajeng

The source of 'mBangun Pengarep-arep' is modality. The modality shows the positive demand and positive information:

- 1) positive demand : kawula aturi nyantosakaken pengajeng-ajeng kawula
- 2) positive information: - Allah ..... kawula  
- Anggèn ..... kawula

Table 13.f  
The appraisal analysis of 'mBangun Katresnan'

Lexis	Affect - positive - negative - direct  -implicit	1 point 2 points -emotional state(2 points) -physical expression(0 point) -extraordinary behavior(2point) -metaphor (1 point)
	Judgement -normality	- (0)

	-capacity -tenacity -veracity -propriety	- (0) - (+,-) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (-) -quality (+) -balance (+) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality -concession	(0) -demand (0) -information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

In 'mBangun Katresnan' Catholic people express the prayer in positive, direct, and implicit affect:

- 1) positive affect :- Gusti ..... tresnani
- 2) direct affect-emotional state :- kawula tresna  
- kawula ugi tresn
- 3 implicit affect-extraordinary behavior: - Gusti Allahing ktresnan  
- ngungkuli samukawis
- 4 implicit affect- metaphor : - gumolonging manah

Judgement of 'mBangun Katresnan' can be found in positive capacity and positive veracity:

- 1 ) positive capacity : - *ngungkuli*
- 2) positive veracity : - *Saé*  
- *pantes*

Catholic people appreciate in the ' mBangun Katresnan' through positive reactionan and positive composition:

- 1) positive reaction – impact :- *Allahing katresnan*

- *Maha-Saé*
- 2) positive reaction - quality : - *ngungkuli samukawis*  
- *gumolonging manah*
- 3) positive composition-balance : - *awit Sampéyan Dalem punika*  
*Maha-Saé*  
- *tresna datheng sesami kados*  
*datheng badan kawula piyambak.*
- 4) positive composition-complexity: - *sakelangkung pantes sanget dipun*  
*tresnani*

The graduation in 'mBangun Katresnan' occurs in force and focus.

Catholic people show:

- 1) the implicit force by intensifier : *kawula tresna ing Sampéyan Dalem*  
*ngungkuli samukawis*
- 2) the focus is sharpened by the following expression:  
- *ngungkuli samukawis*  
- *sakelangkung pantes sanget dipun*  
*tresnani*

The source of 'mBangun Katresnan' is expressed by modality in positive demand and information

- 1) positive demand: - *kawula ugi tresna datheng sesame kados datheng*  
*badan kawula piyambak*  
- *kawula aturi tansah ngindahaken katresnan kawula*
- 2) positive information: *Gusti .....tresnani*

The interpersonal meaning of the English Catholic prayers is also shown by the choice of lexis to show the relation between Catholic people and the addressee, in this case, Father ( God ) or Mother ( Holy Mary ) or Holy Spirit as supposed to have power, so Javanese Catholic people use the polite language, the so-called 'Krama'

### 4.3 The similarities and differences between English and Javanese Catholic prayers.

After the English and Javanese Catholic prayers are analyzed in the previous parts, in this section the comparison will be discussed to show the similarities and differences between those prayers.

Table 14.a  
Similarities and differences between 'Our Father' and 'Rama Kawula'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		OUR FATHER	RAMA KAWULA
Speech Function		Give ^acknowledgement Give^acknowledgement Give^acknowledgement Demand^undertaking Demand^undertaking	Give^acknowledgement Give^acknowledgement Give^acknowledgement Demand-undertaking Demand-undertaking
Mood/ Modality	Speech roles	Statement Statement Statement Demand Demand	Statement Statement Statement Demand Demand
	Modality	-	-
Lexis	Affect		
	- positive	4 points	2 points
	- negative	4 points	3 points
	- direct	-emotional state(2 points) -physical expression(2 points) -extraordinarybehavior(1 point) -metaphor (1 point)	-emotional state(2 points) -physical expression (2 points) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement		
	-normality	- (+)	- (+)
	-capacity	- (+)	- (0)
	-tenacity	- (0)	- (0)
	-veracity	- (+,-)	- (-)
	-propriety	- (0)	- (0)
	Appreciation		
	-reaction	-impact (+,-) -quality (+)	-impact (+,-) -quality (+)

	-composition -valuation	-balance (0) -complexity (0) (0)	-balance (+) -complexity (0) (0)
	Graduation -force -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (0)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality -concession	(0) -demand (+,-) -information (+) (0)	(0) -demand(+,-) - information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.a shows the similarities and differences between both prayers. The similarities in those two prayers are found in the speech function and speech role. Both prayers consist of 3 statements of giving information or acknowledgement and 2 demands of asking goods or services. But, in these two prayers, modality does not appear, whereas the lexis- affect, judgement, appreciation, graduation, and source - occur in both prayers in their varieties.

On the other hand, the differences are found in the following:

- in 'Our Father', there are 4 points positive affect, but in 'Rama Kawula', there are 2 points positive affect
- in 'Our Father', there are 4 points negative affect, whereas in 'Rama Kawula', there are 3 points negative affect
- For implicit affect in 'Our Father', there is 1 point of extraordinary behavior and  
1 point of metaphor. But Rama Kawula does not have those two-extraordinary behavior and metaphor.

In short, it can be said that the positive and negative affects of 'Our Father' occur more often than 'Rama Kawula'. The implicit affects occur in Our Father, but there is no implicit affect in 'Rama Kawula'.

The difference also occur in the judgement. They are:

- in 'Our Father', the capacity judgement is positive, but in 'Rama Kawula', there is no capacity judgement;
- in 'Our Father', the veracity judgement is positive and negative, while in 'Rama Kawula', the veracity judgement is only negative;

Thus, the judgement of 'Our Father' is more various than the judgement of 'Rama Kawula'.

In the appreciation, the difference only occurs in balance composition, in 'Our Father' balance composition does not occur, while in 'Rama Kawula' there is positive balance composition. So, 'Rama Kawula' shows more appreciation than 'Our Father'.

The difference in graduation also occurs in both prayers. There is no softened focus in 'Our Father', whereas in 'Rama Kawula', softened focus is expressed. It means that in 'Rama Kawula', graduation occurs more than 'Our Father'.

In source, the difference between 'Our Father' and 'Rama Kawula' is shown in the projection. There is projection expressed in 'Rama Kawula', while no expression of projection occurs in 'Our Father'. 'Rama Kawula' uses more projection than 'Our Father' does.

Table 14.b

The similarities and differences between 'Hail Mary' and 'Sembah Bakti'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		HAIL MARY	SEMBAH BEKTI
Speech Function		Give-acknowledgement Give-acknowledgement Demand-undertaking	Give-acknowledgement Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech rules	Statement Statement Demand	Statement Statement Statement Demand
	Modality	-	-
Lexis	Affect - positive - negative - direct  -implicit	2 points 0 points -emotional state(0 points) -physical expression(1 point) -extraordinary behavior(2 points) -metaphor (2 points)	1 point 1 point -emotional state(1 point) -physical expression (1 point) -extraordinary behavior(2 points) -metaphor (2 points)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (+) - (+)	- (+) - (0) - (0) - (0) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)	-impact (0) -quality (+,-) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (*) -soften (0)	-implicit(*) -explicit (0) -sharpen (*) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (+) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.b shows the similarities and differences between both prayers. The similarities in those two prayers are slightly found. There is almost no similarity of both prayers, in the speech function, speech role, and lexis.

The differences of the two prayers are found in the following:

- in 'Hail Mary' the speech functions and speech roles consist of 2 statements of giving information and 1 demand, while in 'Sembah Bakti', the speech functions and speech roles consist of 3 statements and 1 demand.

In 'Sembah Bakti', the speech function and speech role are more various than the expression of 'Hail Mary'.

The differences of the lexis are expressed in the following:

- In 'Hail Mary', there are 2 points positive affect, but in 'Sembah Bakti', there is 1 point positive affect
- In 'Hail Mary', there is no point of negative affect, whereas 'Sembah Bakti', there is 1 point negative affect
- In 'Hail Mary', the direct affect is expressed by no emotional state and 1 point of physical expression, whereas in 'Sembah Bakti' the direct affect is expressed by 1 point of emotional state and 1 point of physical expression.
- For implicit affect in 'Hail Mary and 'Sembah Bakti', there is no difference between those two-extraordinary and metaphor.

In short, it can be said that the affect of 'Sembah Sujud' is more various than 'Hail Mary'.

The differences also occur in the judgement. They are:

- in 'Hail Mary', the veracity judgement is positive, but in 'Sembah Sujud', there is no veracity judgement;
- in 'Hail Mary', the propriety judgement is positive, while in 'Sembah Sujud', there is no propriety judgement.

Thus, the judgement of 'Hail Mary' is more various than the judgement of 'Sembah Sujud'.

In the appreciation, the differences between 'Hail Mary' and 'Sembah Bakti' are as follows:

- in 'Hail Mary', the impact reaction is positive and negative, while in 'Sembah Sujud' there is no impact reaction.
- In 'Hail Mary', quality reaction is not available, whereas in 'Sembah Sujud', quality reaction occurs in positive and negative expression.
- In 'Hail Mary', there is no balance composition, while in 'Sembah Sujud', balance composition is positive.

So, in appreciation, 'Sembah Sujud' is more various than 'Hail Mary'.

The difference in graduation also occurs in both prayers. There is no softened focus in 'Hail Mary', whereas in 'Sembah Sujud', softened focus is expressed. It means that in 'Sembah Sujud', graduation occurs more than 'Hail Mary'.

In source, the difference between 'Hail Mary' and 'Sembah Sujud' is shown in the modality, especially in the demand. In 'Hail Mary', the demand is positive and negative, while in 'Sembah Sujud', the expression is positive. So 'Hail Mary' uses more modality.

Table 14.c

The similarities and differences between 'Glory Be' and 'Mugi Linuhurna'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		GLORY BE	MUGI LINUHURNA
Speech Function		Give-acknowledgement	Give-acknowledgement
Mood/ Modality	Speech roles	Statement	Statement
	Modality	-	Probability
Lexis	Affect - positive - negative - direct  -implicit	1 point 1 point -emotional state(1 point) -physical expression(0 point) -extraordinary behavior(0point) -metaphor (0 point)	0 point 0 point -emotional state(1 point) -physical expression (0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (0) - (+) - (0)	- (+) - (0) - (0) - (0) - (0)
	Appreciation -reaction  -composition -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (+) (0)	-impact (0) -quality (0) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (0)	-implicit(*) -explicit (0) -sharpen (*) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+) -information (+) (0)	(0) (+) (0) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.c shows the similarities and differences between both prayers. The similarities in those two prayers are found in the speech function and speech role. Both prayers consist of 1 statement of giving information or acknowledgement. The lexis- affect, judgement, appreciation, graduation, and source - occur in both prayers in their varieties.

The differences are found in the following:

- in 'Glory Be', modality does not exist, but in 'Mugi linuhurna' , there is 1 modality, i.e. probability
- in 'Glory Be', there are 1 point positive and 1 point negative affect, whereas in 'Mugi Linuhurna', there is no positive and negative affect

In short, it can be said that the positive and negative affects occur in 'Glory Be', while in 'Mugi Linuhurna', the affects do not occur. The other affects occur both in 'Glory Be' and 'Mugi Linuhurna'.

The difference also occur in the judgement. They are:

- in 'Glory Be', the normality judgement is not available, but in 'Mugi Linuhurna', there is positive normality judgement;
- in 'Glory Be', the veracity judgement is positive, while in 'Rama Kawula', the veracity judgement is not found;

Thus, the judgement of 'Glory Be' and 'Mugi Linuhurna' occurs in both prayers in different part. In 'Glory Be', the judgement is available in positive veracity, while in 'Mugi Linuhurna, the judgement occurs in positive normality.

In the appreciation, the difference occurs in impact reaction. The positive and negative impact reaction occur in 'Glory Be', there is no impact reaction in 'Mugi Linuhurna'. There is no balance composition in 'Glory Be', while in 'Mugi Linuhurna' the balance composition occurs. On the other hand, complexity composition is found in 'Glory Be', on the other hand, in 'Mugi Linuhurna' complexity composition does not exist. So, the appreciation occurs in different part.

The difference in graduation also occurs in both prayers. There is no sharpened and softened focus in 'Glory Be', whereas in 'Mugi Linuhurna', sharpened and softened focus is expressed. It means that in 'Mugi Linuhurna', graduation occurs more than in 'Mugi Linuhurna'.

In source, the difference between 'Glory Be' and 'Mugi Linuhurna' is shown in the modality. The modality is expressed in positive demand and information in 'Glory Be', while in 'Mugi Linuhurna', the modality is found in positive demand. 'Glory Be' uses more projection.

Table 14.d  
The similarities and differences between 'Act of Contrition and  
'mBangun Keduwung'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF CONTRITION	mBANGUN KEDUWUNG
Speech Function		Give -acknowledgement Demand-undertaking	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech roles	Statement Demand	Statement Statement Demand

	Modality	Readiness	Readiness
Lexis	Affect - positive - negative - direct  -implicit	1 point 4 points -emotional state(1 point) -physical expression(0 point) -extraordinarybehavior(3points) -metaphor (0 point)	2 points 3 points -emotional state(2 points) -physical expression (2 points) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (-) - (+) - (-) - (+) - (0)	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)	-impact (+,-) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (*) -sharpen (*) -soften (0)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (0) (0)	(0) (+) (+,-) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.d shows the similarities and differences between both prayers.

The similarities in those two prayers are found in the speech function and speech role. Both prayers consist of statements of giving information or acknowledgement and demands of asking goods or services, although in 'Act of Contrition, there are only 1 statement and 1 demand, whereas in 'mBangun Keduwung', there are 2 statements and 1 demand. The similarity also occur in

modality of these two prayers. Whereas the lexis- affect, judgement, appreciation, graduation, and source - occur in both prayers in their varieties.

The differences are found in the following:

- in 'Act of Contrition', there is only 1 point positive affect, but in 'mBangun Keduwung', there are 2 points of positive affect
- in 'Act of Contrition', there are 4 points negative affect, where as in 'mBangun Keduwung', there are 3 points negative affect
- in 'Act of Contrition', there is 1 emotional state and no physical expression, while in 'mBangun Keduwung', there are 2 points of emotional state and 2 physical expression
- For implicit affect in 'Act of Contrition', there are 3 points of extraordinary behavior . But mBangun keduwung does not have extraordinary behavior.

In short, it can be said that the positive and negative affects of 'mBangun Keduwung' occur more often than 'Act of Contrition'. The implicit affects occur in 'Act of Contrition, but there is no implicit affect in 'mBangun Keduwung'.

The differences also occur in the judgement. They are:

- in 'Act of Contrition', nefative normality judgement occurs, while in 'mBangun keduwung' positive normality occurs
- in 'Act of Contrition', the capacity judgement is positive, but in 'mBangun Keduwung ', there is no capacity judgement;
- in 'Act of Contrition', 'the tenacity judgement is negative, whereas in 'mBangun Keduwung', there is no tenacity judgement;

- in 'Act of Contrition', the veracity judgement is positive, while in 'mBangun Keduwung', the veracity judgement is negative;

Thus, the judgement of 'Act of Contrition' is more various than the judgement of 'mBangun keduwung'.

In the appreciation, there is no quality reaction in 'Act of Contrition', while positive quality reaction is positive. In 'Act of Contrition' balance composition does not occur, while in 'mBangun Keduwung' there is positive balance composition. So, 'mBangun Keduwung' shows more appreciation than 'Our Father'.

The difference in graduation also occurs in both prayers. In 'Act of Contrition', explicit force occurs, while in 'mBangun Keduwung', the explicit force does not occur. In 'Act of Contrition', the focus is sharpened, while the focus is not softened. There is no sharpened focus in 'Act of Contrition', whereas in 'mBangun Keduwung', softened focus is expressed. It means that in 'Act of Contrition', graduation occurs more than in 'mBangun Keduwung'.

In source, the difference between 'Act of Contrition' and 'mBangun keduwung' is shown in the modality. The modality in 'Act of Contrition' shows in positive and negative demand, but there is no information. In 'mBangun Keduwung', the demand is positive and there is positive and negative information. 'Act of Contrition' uses more modality.

Table 14.e  
The similarities and differences between 'Act of Hope' and  
'mBangun Pengarep-arep'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF HOPE	mBANGUNPENGAREP-AREP
Speech Function		Demand-undertaking	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech roles	Demand	Statement Statement Demand
	Modality	-	Probability
Lexis	Affect - positive - negative - direct -implicit	1 point  -emotional state(2 points) -physical expression(0 point) -extraordinarybehavior(6points) -metaphor (0 point)	2 points 0 point -emotional state(0 point) -physical expression (0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (+) - (+) - (0)	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+) -quality (0)  -balance (0) -complexity (+) (0)	-impact (+) -quality (-) -balance (+) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0)  -sharpen (*) -soften (0)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality -concession	(0) -demand (+) -information (0) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.e shows that there are more differences than the similarities that occur in both prayers. The similarities in those two prayers are found in some parts of the lexis. On the other hand, the differences are found in the speech function, mood/modality, and lexis. The differences are shown in the following:

- in 'Act of Hope', there is only one speech function that occurs in demand, but in 'mBangun Pengarep-arep', there are 3 speech functions, 2 statements in giving information and 1 demand.
- in 'Act of Hope', there is no modality, whereas in 'mBangun Pengare-arep', there is a modality. It is probability

So, the speech function and speech role of 'mBangun Pengarep-arep' occur more than 'Act of Hope'

- in 'Act of Hope', there is only 1 point of positive affect, but in 'mBangun Pengarep-arep, there are two points of positive affect
- For direct affect in 'Act of Hope', there are 2 points of emotional state, but there is no emotional state in 'mBangun pengarep-arep'.

In short, it can be said that the positive and direct affect of 'Act of Hope' occurs more often than 'mBangun Pengarep-arep'.

The difference also occur in the judgement. They are:

- in 'Act of Hope', the tenacity judgement is positive, but in 'mBangun Pengarep-arep', there is no tenacity judgement;
- in 'Act of Hope', the veracity judgement is positive, while in 'mBangun Pengarep-arep', the veracity judgement is negative;

Thus, the judgement of 'Act of Hope' is more positive than the judgement of 'mBangun Pengarep-arep'

In the appreciation, the difference occurs in quality reaction, in 'Act of Hope' quality reaction does not occur, while in 'mBangun Pengarep-arep' there is negative quality reaction. The difference also occurs in balance composition, in 'Act of Hope' balance composition does not occur, but in 'mBangun Pengarep-arep', the balance composition is positive. So, 'mBangun Pengarep-arep' shows more appreciation than 'Act of Hope'.

The difference in graduation also occurs in both prayers. In 'Act of Hope', the focus is sharpened, while in 'mBangun Pengarep-arep', softened focus is expressed.

In source, the difference between 'Act of Hope' and 'mBangun Pengarep-arep' is shown in the modality. There is no information expressed in 'Act of Hope', while in 'mBangun Pengarep-arep', positive information occurs.

Table 14.f  
The similarities and differences between 'Act of Charity' and  
'mBangun Katresnan'

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF CHARITY	mBANGUN KATRESNAN
Speech Function		Give-acknowledgement Give-acknowledgement	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech roles	Statement Statement	Statement Statement Demand
	Modality	-	-
lexis	Affect - positive	1 point	1 point

	- negative - direct  -implicit	2 points -emotional state(2 points) -physical expression(0 point) -extraordinarybehavior(2point) -metaphor (1 point)	2 points -emotional state(2 points) -physical expression (0 points) -extraordinary behavior(2 points) -metaphor (1 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (+,-) - (+) - (0)	- (0) - (+) - (0) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (-) -quality (+) -balance (+) -complexity (+) (0)	-impact (+) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (*)	-implicit(*) -explicit (0) -sharpen (*) -soften (0)
	Source -projection -modality  -concession	(0) -demand (0) -information (+) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

Table 14.f shows that there are differences occur in both prayers. In 'Act of Charity', the speech function and speech role occur in statement, while in 'mBangun Katresnan', the speech function and speech role occur both in statement and in demand. The similarities in those two prayers are also found in some parts of the lexis, such as in affect.

On the other hand, the differences are found in the following:

The differences occur in the judgement. They are:

- in 'Act of Charity', the capacity judgement does not occur, while in 'mBangun Katresnan', the capacity judgement is positive

- in 'Act of Charity', the tenacity judgement is positive and negative, but in 'mBangun Katresnan', there is no tenacity judgement;

In the appreciation, the difference occurs in impact reaction. In 'Act of Charity' the impact reaction is negative, while in 'mBangun Katresnan', impact reaction is positive. Complexity composition in 'Act of Charity' is positive, while complexity composition does not occur in 'mBangun katresnan'.

The difference in graduation occurs in focus of both prayers. In 'Act of Charity', the focus is softened, while in 'mBangun Katresnan', sharpened focus is expressed.

In source, the difference between 'Act of Charity' and 'mBangun Katresnan' is shown in the modality. There is no demand expressed in 'Act of Charity', while in 'mBangun Katresnan', sharpened focus occurs.

#### **4.4 Discussion and Interpretations**

In this section, the researcher wants to interpret the result findings in order to answer the research problems. The texts are analyzed by the clauses, mood and modality, and appraisal systems.

##### **4.4.1 The realization of English Catholic prayers**

The analysis of the prayers is based on their speech functions, speech roles, and lexis.

The types of speech functions in English Catholic Prayers are giving and demanding. There are 9 items of giving information.

Here, Catholic people want to acknowledge God as Father, Holy Mary as Mother and Jesus Christ as the Son.

The examples of the information are as follows:

- Our Father, Who art in Heaven, hallowed be Thy Name ( in 'Our Father' )
- Lord is with Hail Mary ( in 'Hail Mary' )
- Glory Be to the Father, and to the Son ( in 'Glory Be' )

Besides statements, Catholic people also express the prayers by demanding, either goods or services, for example 'Give us this day our daily bread (in 'Our Father'), and demanding services, such as 'ask pardon of all' ( in 'Act of Charity').

I (one) modality occurs in 'Act of Contrition, i.e. readiness in '.....firmly resolve'

In appraisal systems, affects always occur in English Catholic Prayers. For example:

- I hope to obtain pardon of my sins (direct affect in 'Act of Hope')
- The almighty power - implicit affect in 'Act of Hope'

Judgement in English Catholic Prayers almost occur in each prayer; for examples:

- 'I firmly resolve, with ..... (capacity judgement in 'Act of Contrition)
- and worthy of all love (veracity judgement in 'Act of Charity)

Appreciation is mostly expressed in reaction. For examples:

- Hail Mary, full of Grace, the Lord is thee ( impact reaction- in 'Hail Mary')
- I am heartily sorry for having offended thee (impact reaction-in 'Act of Contrition')

Intensifiers are the most graduation which occur in English Catholic Prayers, such as:

- I love my neighbor as myself for the love of Thee (in 'Act of Charity')
- full of Grace ( in 'Hail Mary')

Source of English Catholic Prayers exists both in demand and information, for example:

- confess my sins ( demand in 'Act of Charity')
- I love .... Thee ( information in 'Act of Charity')

#### **4.4.2. The realization of Javanese Catholic prayers**

The analysis of the prayers is based on their speech functions, speech roles, and lexis.

The types of speech functions in Javanese Catholic Prayers are giving and demanding. There are 13 items of giving information. Here, Catholic people want to acknowledge God as *Rama*, Holy Mary as *Ibuning Allah* and Jesus Christ as *Hyang Putra*.

The examples of the information are as follows:

- Rama kawula ing swarga, Asma Dalem kaluhurna ( in 'Rama Kawula' )

- Pangéran nunggil ing panjenengan dalem ( in ‘Sembah Bekti’ )
- Mugi linihurna Hyang Rama, saha Hyang Putra tuwin Roh Suci ( in ‘Mugi Linuhurna’ )

Besides statements, Catholic people also express the prayers by demanding, either goods or services, for example ‘Kawula nyuwun rejeki kanggé sapunika’ ( in ‘Rama Kawula’), and in demanding services, such as ‘kawula aturi tansah ngindahaken katresnan kawula’ (in ‘mBangun Katresnan). Modality occurs in two prayers, ‘probability –pengajeng-ajeng’ ( in ‘mBangun pengarep-arep’) and ‘readiness-gadah niat’ (in ‘mBangun Keduwung’).

In appraisal systems, affects always occur in Javanese Catholic Prayers, although there are a few in ‘Mugi Linuhurna’ and ‘mBangun Pengajeng-ajeng’. The examples of affects are as follows:

- kawula keduwung dhateng sadaya dosa kawula (in ‘mBangun Keduwung’)
- kawula tiyang dosa ( in ‘Sembah Bekti’)

Judgement in Javanese Catholic Prayers is rarely expressed ; for examples:

- ‘Rama kawula .....’ (normality judgement in ‘Rama kawula’)
- ‘kados ing mulabuka’ (veracity judgement in ‘Mugi Linuhurna)

Appreciation is expressed both in reaction and in composition. For examples:

- Allah ingkang Maha Saé (quality reaction – in ‘mBangun

keduwung’)

- awit Sampéyan Dalem ingkang sagah (balance composition – in ‘mBangun pengarep-arep)

Intensifiers in force and soften in focus mostly occur in the graduation of Javanese Catholic Prayers, such as:

- sakathaing lepat (intensifier in force graduation – in ‘Rama Kawula’)
- nyuwun pangapunten (softened focus graduation in ‘Rama Kawula’)

Source of Javanese Catholic Prayers exists both in demand and information, for example:

- kawula aturi nyantosakaken pengajeng-ajeng kawula (demand in ‘mBangun Pengarep-arep)
- Allah ..... kawula (information in ‘mBangun Pengarep-arep)

#### 4.4.3 The similarities and differences between English and Javanese Catholic Prayers

- The similarities between English and Javanese Catholic Prayers occur in speech functions and speech roles. Catholic people express the prayers, either in statements to give information, or in demands to demand goods and services.

For example: ‘Mother of God’ in ‘Hail Mary’, and

} Giving information

‘Kekasihing Allah’ in ‘Sembah Bakti’

b. The differences between English and Javanese Catholic Prayers will be presented in the following table:

**Table 15**

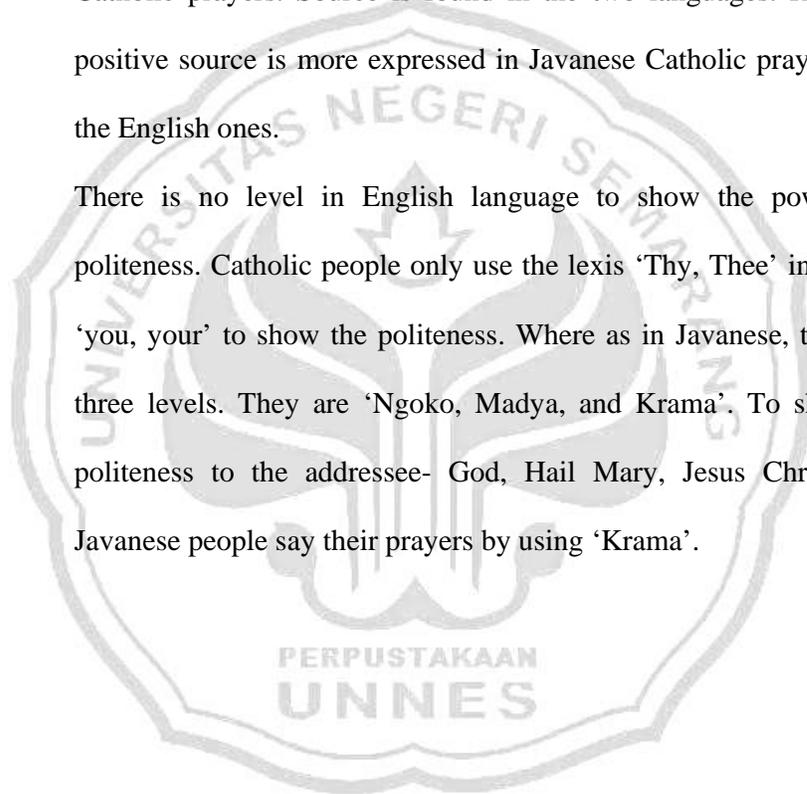
**The differences between English and Javanese Catholic Prayers**

<b>APPRAISAL SYSTEM</b>	<b>ENGLISH PRAYERS</b>	<b>JAVANESE PRAYERS</b>
AFFECT	50 points	37 points
JUDGEMENT	Positive (14 points) Negative (4 points)	Positive (7 points) Negative (3 points)
APPRECIATIONS	Positive (11 points) Negative (5 points)	Positive (15 points) Negative (4 points)
GRADUATION	11 points	14 points
SOURCES	Positive (9 points) Negative (3 points)	Positive (11 points) Negative (2 points)
LEVEL	-	3 levels

Table 15 shows that affect is expressed more in English Catholic prayers than the Javanese ones. The English Catholic people are likely to invite their audience to share their emotional response, solidarity or sympathy. Judgement is also expressed more in English Catholic prayers than the Javanese ones as this is caused by different cultures. The number of positive judgement is higher than the negative one.

In appreciation as the system of evaluation, Javanese Catholic people give more positive appreciation than the English Catholic people. Graduation is the kind of amplifying to intensify its meanings, and to sharpen or soften the value of the relationship. Here, the number of graduation of Javanese Catholic prayers is higher than the English Catholic prayers. Source is found in the two languages. However, positive source is more expressed in Javanese Catholic prayers than the English ones.

There is no level in English language to show the power and politeness. Catholic people only use the lexis 'Thy, Thee' instead of 'you, your' to show the politeness. Where as in Javanese, there are three levels. They are 'Ngoko, Madya, and Krama'. To show the politeness to the addressee- God, Hail Mary, Jesus Christ-, the Javanese people say their prayers by using 'Krama'.



## CHAPTER V

### CONCLUSIONS AND IMPLICATIONS

In this chapter, conclusions and suggestions of the study are presented on the bases of the research findings and the interpretations given.

#### 5.1 Conclusions

Based on the findings and interpretations presented in chapter four, it is concluded as follows:

- 5.1.1 The types of speech function found in Catholic Daily Prayers are giving information and demanding goods and services. So, the speech roles which occur in those prayers are statements and demands.(see appendix 2). The appraisal systems of the prayers are shown in affects, judgements, appreciations, graduations and sources.(see appendix 3)
- 5.1.2 Giving information and demanding goods and services occur in the analysis. Therefore, the speech roles are statements and demands. (See appendix 2). The analysis of the prayers based on the appraisal systems shows that the lexis of Javanese prayers covers affects, judgements, appreciations, graduations and sources.(see appendix 3)
- 5.1.3 The comparison between English and Javanese Catholic prayers shows that there are similarities in speech functions and speech roles. Catholic people express their prayers in statements and demands. On the other hand, the differences occur in the lexis (see appendix 4 and table 15), and the level.

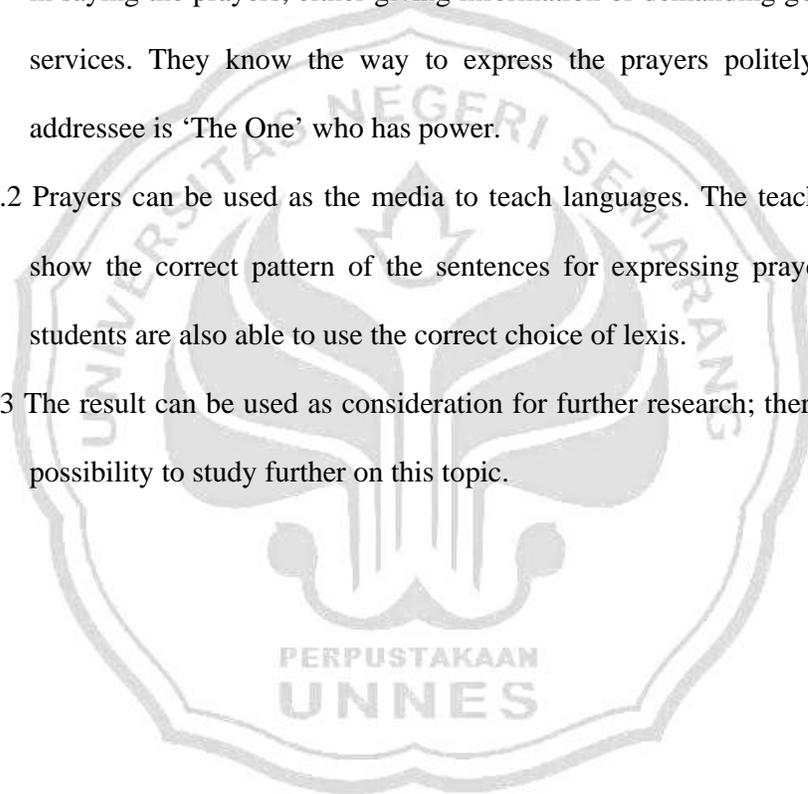
## 5.2. Implications

The result of analyzing the interpersonal meaning of English and Javanese Catholic prayers will give benefits.

5.2.1 The readers, especially, Catholic people will know the essence of the prayers. Hopefully, they are able to express the interpersonal meaning in saying the prayers, either giving information or demanding goods and services. They know the way to express the prayers politely as the addressee is 'The One' who has power.

5.2.2 Prayers can be used as the media to teach languages. The teachers can show the correct pattern of the sentences for expressing prayers. The students are also able to use the correct choice of lexis.

5.2.3 The result can be used as consideration for further research; there is still possibility to study further on this topic.



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**APPENDIX 1:**

**THE TEXTS OF CATHOLIC DAILY PRAYERS**



**OUR FATHER**

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

**HAIL MARY**

Hail Mary, full of grace, the Lord is with thee. Blesses art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

**GLORY BE**

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

**ACT OF CONTRITION**

O My God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

**RAMA KAWULA**

Rama kawula ing swarga, Asma Dalem kaluhurna. Kraton Dalem mugé rawuha. Karsa Dalem kalampahan wonten ing donya kados ing swarga. Kawula nyuwun rejeki kanggé sapunika. Sakathaing lepat nyuwun pangapunten Dalem, kados déné anggèn kawula ugi ngapunten dhateng sesami. Kawula nyuwun tinebihna saking panggodha, saha linuwarna saking piawon. Amin.

**SEMBAH BEKTI**

Sembah bekti kawula, Dèwi Maria, kekasihing Allah. Pangéran nunggil ing panjenengan dalem. Sami-sami wanita Sang Dèwi pinuji piyambak, saha pinuji ugi wohing salira Dalem, Sri Yésus. Dèwi Maria, ibuning Allah, kawula tiyang dosa sami nyuwun pangèstu dalem, samangké tuwin bénjing dumugining pejah. Amin.

**MUGI LINIHURNA**

Mugi linihurna Hyang Rama, saha Hyang Putra tuwin Roh Suci, kados ing mulabuka, sapunika sarta ing salaminipun. Amin.

**mBANGUN KEDUWUNG**

Allah ingkang Maha Saé, kawula keduwung dhateng sadaya dosa kawula, margi tresna datheng Sampéyan Dalem. Kawula gadhah niat, srana sih pitulungan Dalem boten badhé nglampahi dosa malih-malih. Gusti, kawula tiyang dosa nyuwun kawelasan Dalem. Amin.

**ACT OF HOPE**

O my God, relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and Life Everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

**ACT OF CHARITY**

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love, I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured. Amen.

**mBANGUN PENGAREP-AREP**

Allah, ingkang Maha Saé, krana lelanetan Dalem Kanjeng Gusti Yésus Kristus, kawula gadah pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng tuwin sadaja sih nugraha ingkang kawula betahaken kanggé njangka kawula. Anggèn kawula ngajeng-ajeng punika kanti pitados, awit Sampéyan Dalem ingkang sagah; Allah ingkang maha Kuwasa, bèrbudi tanpa wates dhateng kawula, serta tuhu temen ing kasagahan Dalem. Gusti, kawula aturi nyantosakaken pengajeng-ajeng kawula!

**mBANGUN KATRESNAN**

Gusti Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis, kanti gumolonging manah, awit Sampéyan Dalem punika Maha-Saé sarta sakelangkung pantes sanget dipun tresnani. Margi kawula tresna dhateng Sampéyan Dalem, kawula ugi tresna dhateng sesami kados dhateng badan kawula piyambak. Gusti, kawula aturi tansah ngindahaken katresnan kawula!

**APPENDIX 2:****ANALYSIS OF THE PRAYERS BASED ON MOOD/MODALITY****OUR FATHER**

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

1. //Our Father, Who art in Heaven,

Our Father, Who	art	in Heaven
Subject	Finite	Circum Adjunct
Mood		Residue

2. hallowed be Thy Name//

hallowed	be	Thy Name
Predicator	Finite	Subject
Residue	Mood	

3. //Thy Kingdom come//

Thy Kingdom	come	
Subject	Finite	Predicator
Mood		Residue

4. //Thy Will be done, on earth,

Thy	Will	be done	on earth
Subject	Finite	Predicator	Circum Adjunct
Mood		Residue	

5. as it is in Heaven//

as	it	is	in Heaven
Conj Adjunct	Subject	Finite	Circum Adjunct
	Mood		Residue

6. //Give us this day our daily bread,

Give	us	this day	our daily bread
Predicator	Complement	Circ. Adjunct	Complement
Residue			

## 7. and forgive us our trespasses

and	forgive	us	our trespasses
Conj. Adjunct	Predicator	Complement	Complement
Residue			

## as we forgive those

as	we	forgive	those
Conj. Adjunct	Subject	Finite	Pred.
	Mood		Residue

## who trespass against us

who	trespass	against us
Subject	Finite	Predicator
Mood		residue

## 8. and lead us not into temptation

and	lead	us	not	into temptation
Conj. Adjunct	Pred.	Compl.	Mood Adjunct	Circ. Adjunct
	Mood			Residue

## but deliver us from the evil//

but	deliver	us	from the evil
Conj. Adjunct	Predicator	Complement	Circ. Adjunct
residue			

## 9. //Amen//

Amen
Compl. Adjunct
Residue

**HAIL MARY**

Hail Mary, full of grace, the Lord is with thee. Blesses art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

1. //Hail Mary, full of grace, the Lord is with thee//

Hail Mary, full of grace, the Lord	is	with thee
Subject	Finite	Circ.adjunct
Mood		Residue

2. //Blessed art thou among women

Blessed	art	thou	among women
Predicator	Finite	Subject	Circ.Adjunct
	Mood		
Residue			

and blessed is the fruit of thy womb, Jesus.

and	blessed	is	the fruit of thy womb, Jesus
Conj.Adjunct	Predicator	Finite	Subject
	Residue	Mood	

3. // Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.//

Holy Mary, Mother of God	pray	for us sinners,	and at the hour of our death.
Subject	F	P	Complement
Mood		Residue	

4. // Amen//

Amen
Compl.Adjunct
Residue

**GLORY BE**

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

## 1. //Glory be to the Father,

Glory	be	to the Father,
Compl.	Finite	Compl.
	Mood	
Residue		

and to the son

and	to the son
Compl.adjunct	Complement
	Residue

and to the Holy Spirit,

and	and to the Holy Spirit
Conj.Adjunct	Complement
	Residue

as it was in the beginning,

as	it	was	in the beginning,
Conj.Adjunct	Subject	Finite	Circ.Adjunct
	Mood		

is now

is	now
Finite	Circ.Adjunct
Mood	Residue

and ever shall be, world without end

and	ever shall	be	world without end
Conj.Adjunct	Finite	Pred.	Circ.Adjunct
	Mood	Residue	

## 2. //Amen//

Amen
Compl.Adjunct
Residue

## ACT OF CONTRITION

O My God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

1. //O My God, I am heartily sorry for having offended Thee,

O My God	I	am	heartily	sorry for	having offended	Thee
Comp.Adjunct	S	F	Mood Adjunct	Compl.	Predicator	Compl.
Mood				Residue		

2. // and I detest all my sins//

And	I	detest	all my sins
Conj.Adjunct	S	F	p
Mood		Residue	

3. // because I dread the loss of Heaven

Because	I	Dread	the loss of Heaven
Conj.Adjunct	S	F	P
Mood		Residue	

4. and the pains of Hell;

And	the pains of Hell
Conj.Adjunct	Complement
Residue	

5. but most of all because they offend Thee, my God

But	most of all	because	they	offend	Thee, my God,
Conj.Adjunct	Comp.Adjunct	Conj.Adjunct	S	F	P
			Mood		Residue

6. Who art all-good

Who	art	all-good
Subject	Finite	Complement
Mood		Residue

and deserving of all my love//

And	deserving of	all my love
Conj.Adjunct	Predicator	Complement
Residue		

7. // I firmly resolve, with the help of Thy grace,

I	firmly	resolve	with the help of Thy grace,
S	Mood Adjunct	F	P
Mood		Residue	

to confess my sins,

to confess	my sins
Predicator	Complement
Residue	

to do penance,

to do	penance
Predicator	Complement
Residue	

and to amend my life//

And	to amend	my life
Conj.Adjunct	Predicator	Complement
Residue		

8. //Amen//

Amen
Compl.Adjunct
Residue

**ACT OF HOPE**

O my God, relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and Life Everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

1. // O my God, relying on Thy almighty power

O my God	relying on	Thy almighty power
Compl.Adjunct	Predicator	Complement
Residue		

and infinite mercy and promises, //

And	infinite mercy and promises
Conj.Adjunct	Complement
Residue	

2. // I hope to obtain pardon of my sins, the help of Thy grace, and Life Everlasting, through the merits of Jesus Christ, my Lord and Redeemer //

I	hope to obtain	pardon of my sins, the help of Thy grace, and Life Everlasting	
S	Finite	Predicator	Complement
Mood		Residue	

through the merits of Jesus Christ, my Lord and Redeemer
Circum.Adjunct
Residue

3. //Amen//

Amen
Compl.Adjunct
Residue

**ACT OF CHARITY**

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love, I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured. Amen.

1. // O my God, I love Thee above all things, with my whole heart and soul,

O my God	I	love	Thee	above all things, with my whole heart and soul
Comp.Adjunct	S	F	P	Comp
	Mood		Residue	
Circ.Adjunct				

because Thou art all-good

Because	Thou	art	all-good
Conj.Adjunct	Subject		F
	Mood		Residue
Compl			

and worthy of all love, //

And	worthy of all love
Conj.Adjunct	Complement
	Residue

2. //I love my neighbor as myself for the love of Thee//

I	Love	my neighbor	as myself for the love of Thee
S	F	P	Complement
Mood		Residue	
Adjunct			

3. // I forgive all

I	forgive	all
S	F	P
Mood		Residue
Compl		

who have injured me,

who	have	injured	me
S	F	P	Compl
Mood		Residue	

and ask pardon of all

And	ask	pardon of all
Conj.Adjunct	Pred	Compl
	Residue	

whom I have injured//

Whom	I	have	injured
Compl	S	F	Pred
	Mood		
	residue		

4. //Amen//

Amen
Compl.Adjunct
Residue



**RAMA KAWULA**

Rama kawula ing swarga, Asma Dalem kaluhurna. Kraton Dalem mugu rawuha. Karsa Dalem kalampahan wonten ing donya kados ing swarga. Kawula nyuwun rejeki kanggé sapunika. Sakathaing lepat nyuwun pangapunten Dalem, kados déné anggèn kawula ugi ngapunten dhateng sesami. Kawula nyuwun tinebihna saking panggodha, saha linuwarna saking piawon. Amin.

1. // Rama kawula ing swarga,  
// Rama kawula ing swarga

2. Asma Dalem kaluhurna//

Asma Dalem	kaluhurna
Subject	Pred.
Mood	Residue

2. //Kraton Dalem mugu rawuha//

Kraton Dalem	mugu	rawuha
Subject	Adjunct	Predicate
Mood	Residue	

3. // Karsa Dalem kalampahan wonten ing donya kados ing swarga//

Karsa Dalem	kalampahan.	wonten ing donya kados ing swarga.
Subject	Pred.	Circ.Adjunct
Mood	Residue	

4. // Kawula nyuwun rejeki kanggé sapunika//

Kawula	nyuwun	rejeki	kanggé sapunika
Subject	Pred.	Complement	Adjunct
Mood	Residue		

5. // Sakathaing lepat nyuwun pangapunten Dalem, kados déné anggèn kawula ugi ngapunten dhateng sesami//

// Sakathaing lepat nyuwun pangapunten Dalem

Sakathaing lepat	(kawula)	nyuwun	pangapunten Dalem
Adjunct	(subject)	Pred.	Complement
	Mood	Residue	

kados déné anggèn kawula ugi ngapunten dhateng sesami//

kados dene anggèn	kawula.	ugi	ngapunten	dhateng sesami.
Conj. Adjunct	Subject	Adjunct	Pred.	Complement
	Mood	Residue		

6. // Kawula nyuwun tinebihna saking panggodha, saha linuwarna saking piawon//

Kawula nyuwun tinebihna saking panggodha,

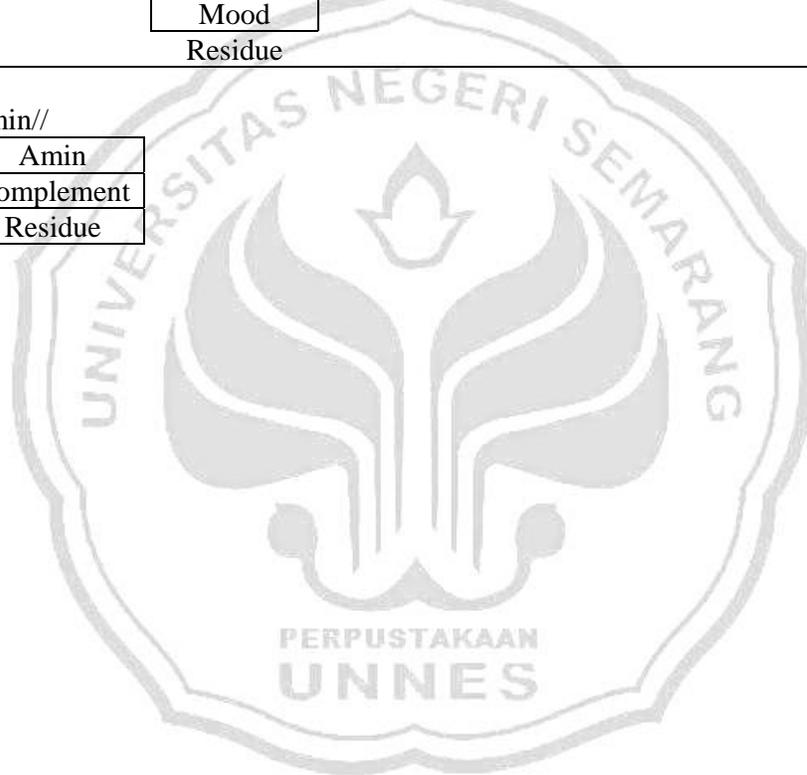
Kawula	nyuwun	tinebihna	saking panggodha
Subject	Pred.	Complement	Circ.Adjunct
Mood	Residue		

saha linuwarna saking piawon

saha	(kawula)	(nyuwun)	linuwarna	saking piawon
Conj.Adjunct	Subject	Pred.	Compl.	Circ.Adjunct
	Mood	Residue		

7. //Amin//

Amin
Complement
Residue



**SEMBAH BEKTI**

Sembah bekti kawula, Dèwi Maria, kekasihing Allah. Pangéran nunggil ing panjenengan dalem. Sami-sami wanita Sang Dèwi pinuji piyambak, saha pinuji ugi wohing salira Dalem, Sri Yésus. Dèwi Maria, ibuning Allah, kawula tiyang dosa sami nyuwun pangestu dalem, samangké tuwin benjing dumugining pejah. Amin.

1. //Sembah bekti kawula, Dèwi Maria, kekasihing Allah//

(punika)	Sembah bekti kawula	Dèwi Maria, kekasihing Allah
Pred.	Complement	Adjunct
Residue		

2. // Pangéran nunggil ing panjenengan dalem//

Pangéran	Nunggil	ing panjenengan dalem
Subject	Pred.	Circ.Adjunct
Mood	Residue	

3. // Sami-sami wanita Sang Dèwi pinuji piyambak,

Sami-sami wanita	Sang Dèwi	pinuji	piyambak
Adjunct	Subject	Pred.	adjunct
Mood			
Residue			

saha pinuji ugi wohing salira Dalem, Sri Yésus.

saha	pinuji	ugi	wohing salira Dalem, Sri Yésus.
Conj.adjunct	Pred.	Adjunct	Subject
Residue			Mood

4. //Dèwi Maria, ibuning Allah, kawula tiyang dosa sami nyuwun pangestu dalem, samangké tuwin benjing dumugining pejah//

Dèwi Maria, ibuning Allah	kawula tiyang dosa	sami	nyuwun	pangestu dalem
Adjunct	Subject	Adjunct	Pred.	Complement
Mood				
Residue				

Samangké tuwin benjing dumugining pejah
Circ. Adjunct
Residue

5.//Amin//

Amin
Complement
Residue

**MUGI LINIHURNA**

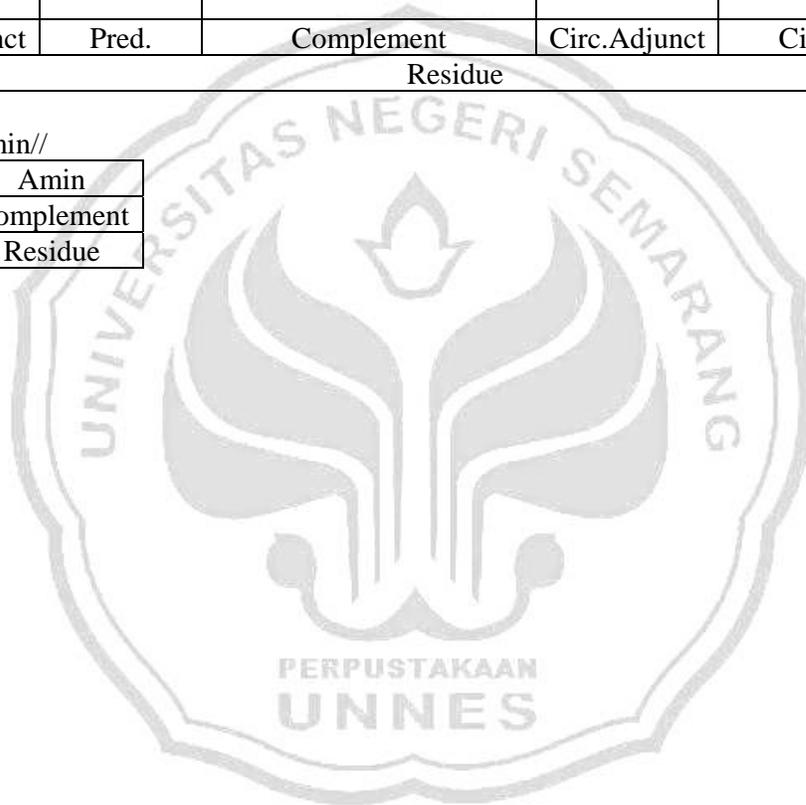
Mugi linihurna Hyang Rama, saha Hyang Putra tuwin Roh Suci, kados ing mulabuka, sapunika sarta ing salami-laminipun. Amin.

1. //Mugi linihurna Hyang Rama, saha Hyang Putra tuwin Roh Suci, kados ing mulabuka, sapunika sarta ing salami-laminipun//

Mugi	linihurna	Hyang Rama, saha Hyang Putra tuwin Roh Suci	kados ing mulabuka	sapunika sarta ing salami-laminipun.
Adjunct	Pred.	Complement	Circ.Adjunct	Circ.Adjunct
Residue				

2. //Amin//

Amin
Complement
Residue



**mBANGUN KEDUWUNG**

Allah ingkang Maha Saé, kawula keduwung dhateng sadaya dosa kawula, margi tresna datheng Sampéyan Dalem. Kawula gadhah niat, srana sih pitulungan Dalem boten badhé nglampahi dosa malih-malih. Gusti, kawula tiyang dosa nyuwun kawelasan Dalem. Amin.

1. //Allah ingkang Maha Saé, kawula keduwung dhateng sadaya dosa kawula, margi tresna datheng Sampéyan Dalem//

//Allah ingkang Maha Saé, kawula keduwung dhateng sadaya dosa kawula,

Allah ingkang Maha Saé	kawula	keduwung	dhateng	sadaya dosa kawula
Adjunct	Subject	Pred.	Adjunct	Complement
	Mood	Residue		

margi tresna datheng Sampéyan Dalem//

margi	(kawula)	tresna	datheng Sampéyan Dalem
Conj.adjunct	Subject	Pred.	Circ.adjunct
	Mood	residue	

2. //Kawula gadhah niat, srana sing pitulungan Dalem boten badhé nglampahi dosa malih-malih//

//Kawula gadhah niat,

Kawula	gadhah	niyat
Subject	Pred.	Complement
Mood	Residue	

srana sih pitulungan Dalem boten badhé nglampahi dosa malih-malih//

srana	sih pitulungan. Dalem	(kawula)	boten badhé	nglampahi	dosa	malih-malih
Conj.Adjunct	Complement	Subject	Finite	Predicator	Compl.	Adjunct
		Mood		Residue		

3. //Gusti, kawula tiyang dosa nyuwun kawelasan Dalem//

Gusti	kawula tiyang dosa	nyuwun	kawelasan Dalem.
Adjunct	Subject	Pred.	Complement
	Mood	Residue	

4. //Amin//

Amin
Complement
Residue

**mBANGUN PENGAREP-AREP**

Allah, ingkang Maha Saé, krana lelanetan Dalem Kanjeng Gusti Yésus Kristus, kawula gadah pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng tuwin sadaja sih nugraha ingkang kawula betahaken kanggé njangka kawula. Anggèn kawula ngajeng-ajeng punika kanti pitados, awit Sampéyan Dalem ingkang sagah; Allah ingkang maha Kuwasa, bèrbudi tanpa wates dhateng kawula, serta tuhu temen ing kasagahan Dalem. Gusti, kawula aturi nyantosakaken pengajeng-ajeng kawula!

1.// Allah, ingkang Maha Saé, krana lelanetan Dalem Kanjeng Gusti Yésus Kristus

Allah, ingkang Maha Saé	krana	lelanetan Dalem Kanjeng Gusti Yésus Kristus
Adjunct	Conj.Adjunct	Complement
Residue		

kawula gadah pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng tuwin sadaja sih nugraha

kawula	gadah	pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng tuwin sadaja sih nugraha
S	Pred.	Complement
Mood	Residue	

ingkang kawula betahaken kanggé njangka kawula//

ingkang	kawula	betahaken	kanggé njangka kawula
Conj.Adjunct	Subject	Pred.	Adjunct
	Mood		
	Residue		

2.// Anggèn kawula ngajeng-ajeng punika kanti pitados

Anggèn	kawula	ngajeng-ajeng	punika	kanti pitados
Conj.Adjunct	Subject	Pred	Complement	Circ.Adjunct
	Mood			
	Residue			

awit Sampéyan Dalem ingkang sagah; Allah ingkang maha Kuwasa,

awit	Sampéyan Dalem ingkang sagah; Allah ingkang maha Kuwasa
Conj.Adjunct	Complement

bèrbudi tanpa wates dhateng kawula, serta tuhu temen ing kasagahan Dalem//

bèrbudi tanpa wates dhateng kawula, serta tuhu temen ing kasagahan Dalem
Complement

3.// Gusti, kawula aturi nyantosakaken pengajeng-ajeng kawula//

Gusti	kawula	aturi	nyantosakaken pengajeng-ajeng kawula
Adjunct	Subject	Pred.	Complement
	Mood		
	Residue		



**mBANGUN KATRESNAN**

Gusti Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis, kanti gumolonging manah, awit Sampéyan Dalem punika Maha-Saé sarta sakelangkung pantes sanget dipun tresnani. Margi kawula tresna dhateng Sampéyan Dalem, kawula ugi tresna dhateng sesami kados dhateng badan kawula piyambak. Gusti, kawula aturi tansah ngindahaken katresnan kawula!

1.// Gusti Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis, kanti gumolonging manah

Gusti Allahing katresnan	kawula	tresna	ing Sampéyan Dalem	ngungkuli samukawis	kanti gumolonging manah
Adjunct	Subject	Pred.	Complement	Adjunct	Circ.adjunct
	Mood	Residue			

awit Sampéyan Dalem punika Maha-Saé sarta sakelangkung pantes sanget dipun tresnani//

awit	Sampéyan Dalem	punika	Maha-Saé	sarta	sakelangkung pantes sanget.	dipun tresnani.
Conj.adjunct	Subject	Pred.	Adjunct	Conj.adjunct	Circ.adjunct	Pred.
	Mood	Residue				

2.// Margi kawula tresna dhateng Sampéyan Dalem

Margi	kawula	tresna	dhateng Sampéyan Dalem
Conj. Adjunct	Subject	Predicate	Complement
	Mood	Residue	

kawula ugi tresna dhateng sesami kados dhateng badan kawula piyambak.

kawula	ugi	tresna	dhateng sesami	kados dhateng badan kawula piyambak.
Subject	Adjunct	Pred.	Complement	Circ.adjunct
	Mood	Residue		

3.//Gusti, kawula aturi tansah ngindahaken katresnan kawula//

Gusti	kawula	aturi tansah ngindahaken	katresnan kawula
Adjunct	Subject	Pred.	complement
	Mood	Residue	

### APPENDIX 3:

#### ANALYSIS OF THE PRAYERS BASED ON APPRAISAL SYSTEM

##### OUR FATHER

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

##### AFFECT

Positive		<ul style="list-style-type: none"> <li>- Our father, Who art in Heaven, hallowed be Thy name</li> <li>- Thy Kingdom come</li> <li>- Thy Will be done, on earth, as it is in Heaven</li> <li>- Give us this day our daily bread</li> </ul>
Negative		<ul style="list-style-type: none"> <li>- <b>forgive</b> us our <b>trespasses</b></li> <li>- we <b>forgive</b> who <b>trespass</b> against us</li> <li>- lead us not into <b>temptation</b></li> <li>- deliver us from <b>evil</b></li> </ul>
direct	emotional state	<ul style="list-style-type: none"> <li>- <b>forgive</b> us our trespasses</li> <li>- we <b>forgive</b> who <b>trespass</b> against us</li> </ul>
	physical expression	<ul style="list-style-type: none"> <li>- <b>give</b> us this day our daily bread</li> <li>- <b>lead</b> us not into temptation</li> </ul>
implicit	extraordinary behavior	<ul style="list-style-type: none"> <li>- <b>deliver</b> us from the evil</li> </ul>
	metaphor	<ul style="list-style-type: none"> <li>- <b>our daily bread</b></li> </ul>

##### JUDGEMENT

Social esteem	Positive (admire)	Negative(criticize)
Normality (custom)	Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven. Give us this day our daily bread	
Capacity	forgive us our trespasses as we forgive those who trespass against us	
Tenacity (resolve)		

<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	Our Father, Who art in Heaven, <u>hallowed</u> be Thy Name. Thy Kingdom come. Thy Will be done, on earth, as it is in Heaven.	- lead us not into <u>temptation</u> - deliver us from evil
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>	- Our Father, Who art in Heaven, <b>hallowed</b> be Thy Name. - Thy Kingdom <b>come</b> . - Thy Will <b>be done</b> , on earth, as it is in Heaven. - <b>Give</b> us this day our daily bread	- forgive us our trespasses - we forgive who <b>trespass</b> against us - lead us <b>not into temptation</b> - deliver us from <b>evil</b>
<b>Reaction : quality</b>	- as it in Heaven	
<b>Composition : balance</b>		
<b>Composition complexity</b> :		
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b> <b>Metaphor</b> <b>Swearing</b>	Give us this day our <u>daily bread</u>
	<b>Explicit</b>		
<b>Focus</b>	<b>Sharpen</b>		
	<b>Soften</b>		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand/services</b>	<b>Positive</b> : -Thy Kingdom come - Thy Will be done - give us - forgive us - deliver us

		<b>Negative:</b> - lead us not
	<b>Information</b>	<b>Positive</b> : Our Father, hallowed be Thy Name <b>negative</b>
<b>Concession</b>		

**HAIL MARY**

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen

**AFFECT**

Positive		<ul style="list-style-type: none"> <li>- The Lord is with thee</li> <li>- Blessed art thou among women</li> <li>- Blessed is the fruit of my womb, Jesus</li> </ul>
Negative		
direct	emotional state	
	physical expression	- <b>pray</b> for us sinners
implicit	extraordinary behavior	<ul style="list-style-type: none"> <li>- Hail Mary, full of grace</li> <li>- Hail Mary, Mother of God</li> </ul>
	Metaphor	<ul style="list-style-type: none"> <li>- The fruit of thy womb, Jesus</li> <li>- Mother of God</li> <li>- At the hour of hour death</li> </ul>

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>	Hail Mary, full of grace, the Lord is with thee. <u>Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.</u> Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death	
<b>Capacity</b>		
<b>Tenacity (resolve)</b>		
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	full of grace	
<b>Propriety (ethics)</b>	Holy Mary Hail Mary	

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
--	-----------------	-----------------

<b>Reaction : impact</b>	<ul style="list-style-type: none"> <li>- Hail Mary, <u>full</u> of grace, the Lord is with thee</li> <li>- Blessed art thou among women</li> <li>- blessed is the fruit of thy womb, Jesus.</li> <li>- Holy Mary, Mother of God, pray for us sinners</li> </ul>	- at the hour of our death
<b>Reaction : quality</b>		
<b>Composition : balance</b>		
<b>Composition complexity</b> :		
<b>Valuation</b>		

#### GRADUATION

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b>  <b>Metaphor</b>  <b>Swearing</b>	<ul style="list-style-type: none"> <li>- full of grace</li> <li>- Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.</li> <li>- blessed is the fruit of thy womb, Jesus,</li> <li>- Mother of God, the hour of our death</li> </ul>
<b>Focus</b>	<b>Explicit</b>	: pray for us, <u>sinners</u>	
	<b>Sharpen</b>		
	<b>Soften</b>		

#### SOURCE

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : pray for us  <b>Negative</b>
	<b>Information</b>	<b>Positive</b> : - the Lord is with thee - Blessed art thou - blessed is the fruit of the womb  <b>Negative</b>
<b>Concession</b>		

**GLORY BE**

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

**AFFECT**

Positive		- Glory be the Father, and to the Son, and to the Holy Spirit
Negative		- it was in the beginning, is now, and ever shall be world without end
direct	emotional state	- Glory be the Father, and to the Son, and to the Holy Spirit
	physical expression	
implicit	extraordinary behavior	
	Metaphor	

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>		
<b>Capacity</b>		
<b>Tenacity (resolve)</b>		
	PERPUSTAKAAN	
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end	
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>	Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now,	world <u>without</u> end

	and ever shall be	
<b>Reaction : quality</b>		
<b>Composition : balance</b>		
<b>Composition complexity</b>	: Holy Spirit	
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b> <b>Metaphor</b> <b>Swearing</b>	- world without end
	<b>Explicit</b>		
<b>Focus</b>	<b>Sharpen</b>	- Glory be to the Father, and to the Son, and to the Holy Spirit	
	<b>Soften</b>		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : Glory be...
		<b>Negative</b>
	<b>Information</b>	<b>Positive</b> : - it was... - is now - shall be....
		<b>Negative</b>
<b>Concession</b>		

**ACT OF CONTRITION**

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

**AFFECT**

Positive		- I firmly resolve, with the help of Thy grace
Negative		- I am heartily sorry for having <b>offended</b> Thee - I <b>detest</b> all my sins - I <b>dread</b> the loss of Heaven and the pains of Hell - They <b>offend</b> Thee
direct	emotional state	- I am heartily sorry - I <u>detest</u> all my sins - I <u>dread</u> the loss of Heaven and the pains of Hell
	physical expression	
implicit	extraordinary behavior	- heartily sorry - all my love - firmly resolve
	Metaphor	

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>	PERPUSTAKAAN UNNES	- I dread the loss of Heaven and the pains of Hell - they offend Thee
<b>Capacity</b>	I <u>firmly resolve</u> , with the help of Thy grace, to confess my sins, to do penance, and to amend my life	
<b>Tenacity (resolve)</b>		- I am heartily sorry for having offended Thee - I detest all my sins
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	Who <u>art all-good</u> and deserving of all my love	

<b>Propriety (ethics)</b>		
<b>APPRECIATION</b>		
	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>	<ul style="list-style-type: none"> <li>- my God, Who art all-good and deserving of all my love.</li> <li>- I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life</li> </ul>	<ul style="list-style-type: none"> <li>- I am heartily sorry for having <b>offended</b> Thee</li> <li>- I <b>detest</b> all my sins</li> <li>- I <b>dread</b> the loss of Heaven and the pains of Hell</li> <li>- They <b>offend</b> Thee</li> </ul>
<b>Reaction : quality</b>		
<b>Composition : balance</b>		
<b>Composition complexity</b> :		
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b>	<ul style="list-style-type: none"> <li>- I am <u>heartily</u> sorry</li> <li>- <u>All</u> my love</li> <li>- <u>Firmly</u> resolve</li> <li>- I dread the loss of Heaven</li> <li>- The pain of Hell</li> <li>- All my sins</li> </ul>
	<b>Explicit</b>	<b>Attitudinal lexis</b>	
		<b>Metaphor</b>	
		<b>Swearing</b>	
<b>Focus</b>	<b>Sharpen</b> : - <u>all</u> my love		
	<b>Soften</b> : - <u>heartily</u> sorry		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : - confess my sins - do penance - amend my life <b>Negative</b> : - who art all-good and deserving
	<b>Information</b>	<b>Positive</b>  <b>Negative</b>
<b>Concession</b>		

**ACT OF HOPE**

O my God, relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

**AFFECT**

Positive		- I hope to obtain pardon of my sins, the help of Thy grace
Negative		
direct	emotional state	- <b>relying on</b> Thy almighty power and infinite mercy and promises - <b>I hope</b> to obtain pardon of my sins
	physical expression	
implicit	extraordinary behavior	- Thy <b>almighty power</b> - <b>infinite mercy and promises</b> - <b>obtain pardon</b> of my sins - <b>the help of Thy grace</b> - <b>Life Everlasting</b> - <b>through the merits</b> of Jesus Christ
	Metaphor	

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>	- relying on Thy - I hope to obtain pardon of my sins	
<b>Capacity</b>		
<b>Tenacity (resolve)</b>	the help of Thy grace, and Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.	
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	- almighty power - infinite mercy and promises	
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>	- O my God, relying on	

<b>Reaction : quality</b>	Thy almighty power and infinite mercy and promises - I hope to obtain pardon of my sins, the help of Thy grace, and Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.	
<b>Composition : balance</b>  <b>Composition complexity</b>	: - almighty power - infinite mercy and promises - the help of Thy grace - Life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.	
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>  <b>Explicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b>  <b>Metaphor</b> <b>Swearing</b>	- -almighty power - infinite mercy
<b>Focus</b>	<b>Sharpen</b>  <b>Soften</b>	: - Almighty power - life everlasting - infinite mercy :	

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive:</b> I hope to obtain pardon of my sins  <b>negative</b>
	<b>Information</b>	<b>Positive</b>  <b>negative</b>

<b>Concession</b>	
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### ACT OF CHARITY

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

### AFFECT

Positive		- I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love
Negative		- who have injured me - whom I have injured
direct	emotional state	- I love my neighbour as myself for the love of Thee - I forgive all, and ask pardon of all
	physical expression	
implicit	extraordinary behavior	- my whole heart and soul - all love
	Metaphor	- Thou art all-good and worthy of all love

### JUDGEMENT

Social esteem	Positive (admire)	Negative(criticize)
Normality (custom)		
Capacity		
Tenacity (resolve)	- O my God, I love Thee above all things, with my whole heart and soul - I love my neighbor as myself for the love of Thee	- I forgive all who <b>have injured</b> me - ask pardon of all whom I have <b>injured</b>
Social sanction	Positive (praise)	Negative (condemn)
Veracity (truth)	- Thou art <b>all-good</b> - and <b>worthy of all love</b>	
Propriety (ethics)		

### APPRECIATION

	Positive	Negative
Reaction : impact		all who have injured me,

<b>Reaction : quality</b>	<ul style="list-style-type: none"> <li>- I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love</li> <li>- I love my neighbor as myself for the love of Thee</li> <li>- . I forgive all</li> </ul>	and ask pardon of all whom I have injured.
<b>Composition : balance</b>	<ul style="list-style-type: none"> <li>- whole heart and soul</li> <li>- worthy of all love</li> </ul>	
<b>Composition complexity</b>	<ul style="list-style-type: none"> <li>- above all things</li> <li>- my whole heart and soul</li> </ul>	
<b>Valuation</b>		

### GRADUATION

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b>  <b>Attitudinal lexis</b>  <b>Metaphor Swearing</b>	<ul style="list-style-type: none"> <li>- I love Thee above all things</li> <li>- I love my neighbor as <u>myself for the love of Thee</u></li> <li>- Thou art <u>all-good and worthy of all love</u></li> </ul>
<b>Focus</b>	<b>Explicit</b>		
	<b>Sharpen</b>		
	<b>Soften</b> : -	whole heart and soul	

### SOURCE

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>positive</b>

		<b>negative</b>
	<b>Information</b>	<b>Positive</b> :- I love --- of all love. - I love -----Thee. - I forgive ----, and ask ----
		<b>negative</b>
<b>Concession</b>		

### RAMA KAWULA

Rama kawula ing swarga, Asma Dalem kaluhurna. Kraton Dalem mugè rawuha. Karsa Dalem kalampahan wonten ing donya kados ing swarga. Kawula nyuwun rejeki kanggé sapunika. Sakathaing lepat nyuwun pangapunten Dalem, kados déné anggèn kawula ugi ngapunten dhateng sesami. Kawula nyuwun tinebihna saking panggodha, saha linuwarna saking piawon. Amin.

### AFFECT

Positive		- Rama kawula .....kaluhurna - Kraton .....rawuha
Negative		- Sakathaing lepat nyuwun pangapunten Dalem - Kawula nyuwun tinebihna saking panggodha - linuwarna saking piawon
direct	emotional state	- nyuwun pangapunten - kawula ugi ngapunten
	physical expression	- tinebihna saking panggodha - linuwarna saking piawon
implicit	extraordinary behavior	-
	Metaphor	

### JUDGEMENT

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>	- Rama kawula ..... - ...rejeki Kanggé sapunika	
<b>Capacity</b>		
<b>Tenacity (resolve)</b>		-
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	-	-Sakathaing lepat .....panggodha
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>	- kaluhurna - rawuha - kalampahan	-Sakathaing lepat .....panggodha
<b>Reaction : quality</b>	- Karsa Dalem kalampahan - kados ing swarga	
<b>Composition : balance</b>	- donya <u>kados</u> ing swarga - ..... <u>kados</u> déné	
<b>Composition complexity :</b>	anggen	
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b> <b>Metaphor</b> <b>Swearing</b>	- sakathaing lepat - Asma Dalem kaluhurna
	<b>Explicit</b>		
<b>Focus</b>	<b>Sharpen</b>		
	<b>Soften</b>	: - nyuwun pangapunten - mugu rawuha	

**SOURCE**

<b>Projection</b>		- Kraton Dalem mugu rawuha
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : - kawula nyuwun ..... sapunika - sakathaing lepat ..... sesami - kawula nyuwun ..... panggodha  <b>Negative</b> : linuwarna ..... piawon
	<b>Information</b>	<b>Positive</b> : - Rama ..... rawuha - Karsa Dalem ..... swarga  <b>Negative</b>
<b>Concession</b>		

**SEMBAH BEKTI**

Sembah bekti kawula, Dèwi Maria, kekasihing Allah. Pangéran nunggil ing panjenengan dalem. Sami-sami wanita Sang Dèwi pinuji piyambak, saha pinuji ugi wohing salira Dalem, Sri Yésus. Dèwi Maria, ibuning Allah, kawula tiyang dosa sami nyuwun pangèstu dalem, samangké tuwin bénjing dumugining pejah. Amin.

**AFFECT**

Positive		- Sembah bekti .....Sri Yesus
Negative		- kawula tiyang dosa
direct	emotional state	- Sembah bekti
	physical expression	- nyuwun pangèstu
implicit	extraordinary behavior	- nunggil ..... - pinuji piyambak
	Metaphor	- kekasihing Allah - wohing salira.....ibuning Allah

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>	- Sembah bekti.....pejah	
<b>Capacity</b>		
<b>Tenacity (resolve)</b>	-	-
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	-	
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>		
<b>Reaction : quality</b>	- pinuji piyambak	- dumugining pejah
<b>Composition : balance</b>	- <u>sami-sami</u> wanita - pinuji <u>ugi</u> wohing	
<b>Composition complexity</b>		
<b>Valuation</b>		

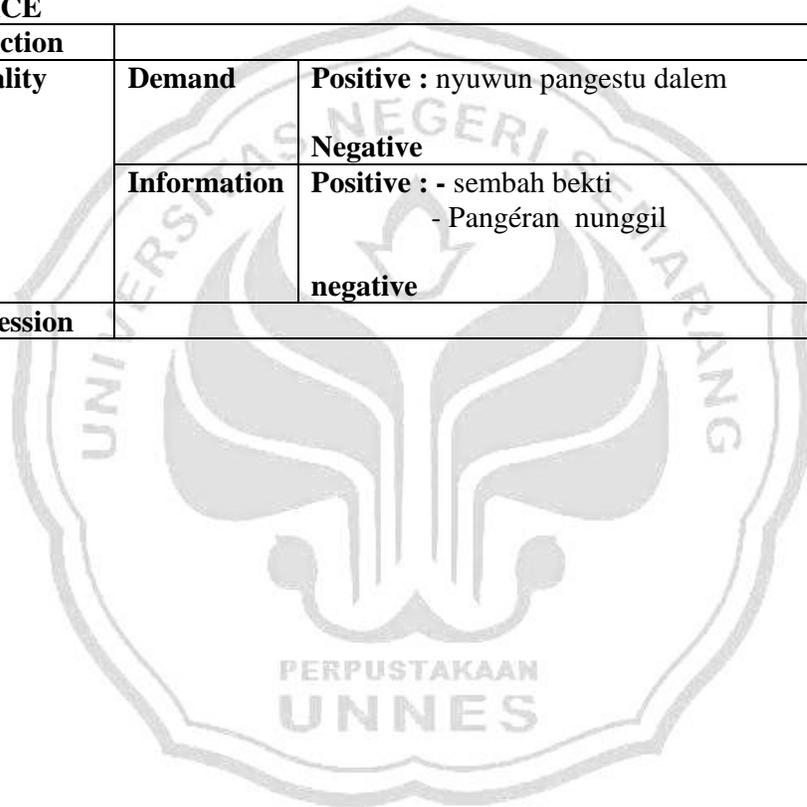
**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b> <b>Metaphor</b>	- Sembah Bekti kawula - Pinuji piyambak - kekasihing Allah - wohing salira
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	<b>Explicit</b>	<b>Swearing</b>	- ibuning Allah
<b>Focus</b>	<b>Sharpen</b> : - sembah bekti - kekasihing - pinuji piyambak  <b>Soften</b> : - nyuwun pangestu - sami-sami wanita		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : nyuwun pangestu dalem <b>Negative</b>
	<b>Information</b>	<b>Positive</b> : - sembah bekti - Pangéran nunggil <b>negative</b>
<b>Concession</b>		



**MUGI LINIHURNA**

Mugi linihurna Hyang Rama, saha Hyang Putra tuwin Roh Suci, kados ing mulabuka, sapunika sarta ing salami-laminipun. Amin.

**AFFECT**

Positive		
Negative		-
direct	emotional state	- Mugi linihurna
	physical expression	
implicit	extraordinary behavior	-
	Metaphor	-

**JUDGEMENT**

<b>Social esteem</b>	<b>Positive (admire)</b>	<b>Negative(criticize)</b>
<b>Normality (custom)</b>		
<b>Capacity</b>		
<b>Tenacity (resolve)</b>	-	-
<b>Social sanction</b>	<b>Positive (praise)</b>	<b>Negative (condemn)</b>
<b>Veracity (truth)</b>	- kados ing mulabuka	
<b>Propriety (ethics)</b>		

**APPRECIATION**

	<b>Positive</b>	<b>Negative</b>
<b>Reaction : impact</b>		
<b>Reaction : quality</b>		
<b>Composition : balance</b>	- kados ing mulabuka	
<b>Composition complexity</b>		
<b>Valuation</b>		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b>	- Mugi .....kados ing mulabuka
	<b>Explicit</b>	<b>Attitudinal lexis</b> <b>Metaphor</b> <b>Swearing</b>	
<b>Focus</b>	<b>Sharpen</b> : - Hyang Rama, Hyang Putra		
	<b>Soften</b> : - Mugi linihurna		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive :-</b> Mugi linihurna .....laminipun <b>Negative</b>
	<b>Information</b>	<b>positive</b> <b>negative</b>
<b>Concession</b>		



**mBANGUN KEDUWUNG**

Allah ingkang Maha Saé, kawula keduwung dhateng sadaya dosa kawula, margi tresna datheng Sampéyan Dalem. Kawula gadhah niat, srana sih pitulungan Dalem boten badhé nglampahi dosa malih-malih. Gusti, kawula tiyang dosa nyuwun kawelasan Dalem. Amin.

**AFFECT**

Positive		- kawula keduwung dhateng sadaya dosa kawula - Kawula gadhah niat
Negative		- boten badhé nglampahi dosa malih-malih
direct	emotional state	- kawula keduwung dhateng
	physical expression	
implicit	extraordinary behavior	- srana sih - gadhah niat
	Metaphor	-

**JUDGEMENT**

Social esteem	Positive (admire)	Negative(criticize)
Normality (custom)	- Maha Saé	- kawula tiyang dosa
Capacity		
Tenacity (resolve)	-	-
Social sanction	Positive (praise)	Negative (condemn)
Veracity (truth)	-	
Propriety (ethics)		

**APPRECIATION**

	Positive	Negative
Reaction : impact		- boten badhé nglampahi dosa malih-malih
Reaction : quality	- Allah ingkang Maha Saé	
Composition : balance		
Composition complexity :		
Valuation		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b>	-kawula keduwung dhateng <u>sadaya</u> dosa kawula
	<b>Explicit</b>	<b>Attitudinal lexis</b> <b>Metaphor</b> <b>Swearing</b>	
<b>Focus</b>	<b>Sharpen</b>		
	<b>Soften</b> : - <u>gadhadh</u> niat - <u>boten</u> badhé nglampahi dosa <u>malih-malih</u>		

**SOURCE**

<b>Projection</b>			
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : kawula tiyang dosa nyuwun kawelasan Dalem	
	<b>Information</b>	<b>Negative</b>	
		<b>Positive</b> : Allah ..... Dalem	
		<b>Negative</b> : Kawula gadhadh niat.....boten badhé nglampahi dosa malih-malih	
<b>Concession</b>			

### mBANGUN PENGAREP-AREP

Allah, ingkang Maha Saé, krana lelanetan Dalem Kanjeng Gusti Yésus Kristus, kawula gadah pengajeng-ajeng badé nampi saking Sampéyan Dalem: kamulyan langgeng tuwin sadaja sih nugraha ingkang kawula betahaken kanggé njangka kawula. Anggèn kawula ngajeng-ajeng punika kanti pitados, awit Sampéyan Dalem ingkang sagah; Allah ingkang maha Kuwasa, bèrbudi tanpa wates dating kawula, serta tuhu temen ing kasagahan Dalem. Gusti, kawula aturi nyantosakaken pengajeng-ajeng kawula!

### AFFECT

Positive		- Allah .....kawula - Anggèn.....Dalem
Negative		-
direct	emotional state	-
	physical expression	
implicit	extraordinary behavior	-
	Metaphor	-

### JUDGEMENT

Social esteem	Positive (admire)	Negative(criticize)
Normality (custom)	- langgeng	
Capacity		
Tenacity (resolve)	-	-
Social sanction	Positive (praise)	Negative (condemn)
Veracity (truth)	-	
Propriety (ethics)	- Maha Saé	

### APPRECIATION

	Positive	Negative
Reaction : impact	- Maha Saé - Kanjeng Gusti	
Reaction : quality		- berbudi tanpa wales
Composition : balance	- awit Sampéyan Dalem ingkang sagah	
Composition complexity :	- Allah .....Kristus - tuhu temen ing kasagahan	
Valuation		

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b> <b>Attitudinal lexis</b>	- Sampéyan Dalem ingkang sagah
	<b>Explicit</b>	<b>Metaphor</b> <b>Swearing</b>	- tuhu temen
<b>Focus</b>	<b>Sharpen</b>		
	<b>Soften</b> : gadah pengajeng-ajeng		

**SOURCE**

<b>Projection</b>			
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : - kawula aturi nyantosakaken pengajeng-ajeng kawula	
	<b>Information</b>	<b>Positive</b> : - Allah ..... kawula - Anggèn ..... kawula	
		<b>negative</b>	
<b>Concession</b>			

### mBANGUN KATRESNAN

Gusti Allahing katresnan, kawula tresna ing Sampéyan Dalem ngungkuli samukawis, kanti gumolonging manah, awit Sampéyan Dalem punika Maha-Saé sarta sakelangkung pantes sanget dipun tresnani. Margi kawula ugi tresna datheng sesame kados datheng badan kawula piyambak. Gusti, kawula aturi tansah ngindahaken katresnan kawula!

### AFFECT

Positive		- Gusti .....tresnani
Negative		-
direct	emotional state	- kawula <u>tresna</u> - kawula ugi tresna
	physical expression	
implicit	extraordinary behavior	- Gusti Allahing katresnan - ngungkuli samukawis
	Metaphor	- gumolonging manah

### JUDGEMENT

Social esteem	Positive (admire)	Negative(criticize)
Normality (custom)		
Capacity	- ngungkuli	
Tenacity (resolve)	-	-
Social sanction	Positive (praise)	Negative (condemn)
Veracity (truth)	- Saé - pantes	
Propriety (ethics)		

### APPRECIATION

	Positive	Negative
Reaction : impact	- Allahing katresnan - Maha-Saé	
Reaction : quality	- ngungkuli samukawis - gumolonging manah	
Composition : balance	- <u>awit</u> Sampéyan Dalem punika Maha-Saé - tresna datheng sesame <u>kados</u> datheng badan kawula piyambak.	
Composition : complexity	- sakelangkung pantes sanget dipun tresnani	

**GRADUATION**

<b>Force</b>	<b>Implicit</b>	<b>Intensifiers</b>	- kawula tresna ing Sampéyan Dalem <u>ngungkuli samukawis</u>
	<b>Explicit</b>	<b>Attitudinal lexis</b> <b>Metaphor</b>	- kawula tresna ing Sampéyan Dalem ngungkuli samukawis, kanti <u>gumolonging manah</u>
<b>Focus</b>	<b>Sharpen</b>	: - ngungkuli samukawis - sakelangkung pantes sanget dipun tresnani.	
	<b>Soften</b>		

**SOURCE**

<b>Projection</b>		
<b>Modality</b>	<b>Demand</b>	<b>Positive</b> : - kawula ugi tresna datheng sesame kados datheng badan kawula piyambak - kawula aturi tansah ngindahaken katresnan kawula <b>Negative</b>
	<b>Information</b>	<b>Positive</b> : Gusti ..... tresnani <b>Negative</b>
<b>Concession</b>		

**APPENDIX 4****THE SIMILARITIES AND DIFFERENCES BETWEEN  
ENGLISH AND JAVANESE PRAYERS**

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		OUR FATHER	RAMA KAWULA
Speech Function		Give ^acknowledgement Give^acknowledgement Give^acknowledgement Demand^undertaking Demand^undertaking	Give^acknowledgement Give^acknowledgement Give^acknowledgement Demand-undertaking Demand-undertaking
Mood/ Modality	Speech rules	Statement Statement Statement Demand Demand	Statement Statement Statement Demand Demand
	Modality	-	-
lexis	Affect - positive - negative - direct  -implicit	4 points 2 points -emotional state(2 points) -physical expression(2 points) -extraordinary behavior(1 point) -metaphor (1 point)	2 points 3 points -emotional state(2 points) -physical expression (2 points) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (+) - (0) - (+,-) - (0)	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)	-impact (+,-) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (0)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (0) (0)	(*) -demand(+,-) - information (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		HAIL MARY	SEMBAH SUJUD
Speech Function		Give-acknowledgement Give-acknowledgement Demand-undertaking	Give-acknowledgement Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech rules	Statement Statement Demand	Statement Statement Statement Demand
	Modality	-	-
lexis	Affect - positive - negative - direct  -implicit	2 points 0 points -emotional state(0 points) -physical expression(1 points) -extraordinary behavior(2 points) -metaphor (2 points)	1 points 1 points -emotional state(1 point) -physical expression (1 point) -extraordinary behavior(2 points) -metaphor (2 points)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (0) - (+) - (+)	- (+) - (0) - (0) - (0) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)	-impact (0) -quality (+,-) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (*) -soften (0)	-implicit(*) -explicit (0) -sharpen (*) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (+) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		GLORY BE	MUGI LINUHURNA
Speech Function		Give-acknowledgement	Give-acknowledgement
Mood/ Modality	Speech rules	Statement	Statement
	Modality	-	probability
lexis	Affect - positive - negative - direct  -implicit	1 point 1 point -emotional state(1 point) -physical expression(1 point) -extraordinary behavior(0point) -metaphor (0 point)	0 point 0 point -emotional state(1 point) -physical expression (0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (0) - (+) - (0)	- (+) - (0) - (0) - (0) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (+) (0)	-impact (0) -quality (0) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (0) -soften (0)	-implicit(*) -explicit (0) -sharpen (*) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+) -information (+) (0)	(0) (+) (0) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF CONTRITION	mBANGUN KEDUWUNG
Speech Function		Give -acknowledgement Demand-undertaking	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech rules	Statement Demand	Statement Statement Demand
	Modality	Readiness	Readiness
lexis	Affect - positive - negative - direct  -implicit	1 point 4 points -emotional state(1 point) -physical expression(0 point) -extraordinarybehavior(3point) -metaphor (0 point)	2 points 3 points -emotional state(2 points) -physical expression (2 points) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (-) - (+) - (-) - (+,-) - (0)	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+,-) -quality (0) -balance (0) -complexity (0) (0)	-impact (+,-) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (*) -sharpen (*) -soften (0)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (0) (0)	(0) (+) (+,-) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF HOPE	mBANGUNPENGAREP-AREP
Speech Function		Demand-undertaking	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech rules	Demand	Statement Statement Demand
	Modality	-	Probability
lexis	Affect - positive - negative - direct  -implicit	1 points 2 points -emotional state(2 points) -physical expression(2 points) -extraordinarybehavior(6point) -metaphor (0 point)	2 points 0 point -emotional state(0 point) -physical expression (0 point) -extraordinary behavior(0 point) -metaphor (0 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (+) - (0) - (+) - (+) - (0)	- (+) - (0) - (0) - (-) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (+) -quality (0) -balance (0) -complexity (+) (0)	-impact (+) -quality (-) -balance (+) -complexity (+) (0)
	Graduation -force  -focus	-implicit (*) -explicit (0) -sharpen (*) -soften (*)	-implicit(*) -explicit (0) -sharpen (0) -soften (*)
	Source -projection -modality  -concession	(0) -demand (+,-) -information (0) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression

INTERPERSONAL MEANING		ANALYSIS	
		ENGLISH	JAVANESE
		ACT OF CHARITY	mBANGUN KATRESNAN
Speech Function		Give-acknowledgement Give-acknowledgement	Give-acknowledgement Give-acknowledgement Demand-undertaking
Mood/ Modality	Speech rules	Statement Statement	Statement Statement Demand
	Modality	-	-
lexis	Affect - positive - negative - direct  -implicit	1 point 2 points -emotional state(2 points) -physical expression(0 point) -extraordinarybehavior(2point) -metaphor (1 point)	1 point 2 points -emotional state(2 points) -physical expression (0 points) -extraordinary behavior(2 points) -metaphor (1 point)
	Judgement -normality -capacity -tenacity -veracity -propriety	- (0) - (0) - (+,-) - (+) - (0)	- (0) - (+) - (0) - (+) - (0)
	Appreciation -reaction  -composition  -valuation	-impact (-) -quality (+) -balance (+) -complexity (+) (0)	-impact (+) -quality (+) -balance (+) -complexity (0) (0)
	Graduation -force  -focus	-implicit (*) -explicit (*) -sharpen (0) -soften (0)	-implicit(*) -explicit (0) -sharpen (*) -soften (0)
	Source -projection -modality  -concession	(0) -demand (0) -information (0) (0)	(0) (+) (+) (0)

Notes: (+) positive (-) negative (0) no expression (\*) with expression