Manifestation of Ideology and Power in Matthew's Parables: Investigation of Appraisal in View of Critical Discourse Analysis

Neiva Cahya Utami[✉], **Henrikus Joko Yulianto, Katharina Rustipa**

Universitas Negeri Semarang, Indonesia

Article Info	Abstract
	This topic was chosen because the researchers want to know which appraisal is dominant in Matthew's parables. According to Martin & White (2005), appraisal studies determine how Matthew evaluates what Jesus said in the Bible, especially in the parables. The researcher wants to know how Jesus used parables to teach his disciples. Why could the disciples understand what Jesus said, and why is using parables a powerful way to teach about the Kingdom of God. This study also focuses on the ideology and power with which Jesus used parables to teach his disciples. Based on this theory, ideology can be analyzed using appraisal studies, which include the analysis of affect, judgments, and appreciation. Therefore, this study aims to explore the manifestations of ideology and power by examining the evaluative study in Jesus' parables based on Matthew's writings. In this study, the researchers will collect data using an observation guide. Therefore, there are no actual participants who took part in this study. The data results and discussion on the Gospel of Matthew macro genre indicate it is a narrative text.

[✉]Correspondence Address:
Unnes, Sekaran, Kec. Gn. Pati, Kota Semarang, Jawa Tengah 50229
E-mail: neivacahya@gmail.com

INTRODUCTION

The Holy Bible may be an ethical agent. Most Christians studied the holy bible to educate them on moral values through existing illustrations in there. Parables are one of the various literary forms found within the Bible, but they are eminently predominant within the New Testament gospels. Parables were utilized by Jesus for two goals. To begin with, since parables are story-based, they are simple to review and educate without burdening our intellect. We appreciate stories since they communicate to us in ways that conventional discussion does not. Second, Jesus utilized stories to distinguish the hungry from the total. (Friend, 2009). This research as it were taken the information from what Matthew composed at that time. The reason is that Matthew tells about Jesus as the Lord, not human or God or servant. It implies that Jesus has his honor, a part of disciples, and a Kingdom. This research also uses the most up-to-date version of the book of scriptures which is called NIV (New International Version) for upgrading the words without altering the meaning. NIV is utilized since it has the closest meaning translation from the first language.

This investigation needs to know the ideology and power that is raised in Jesus' parables composed by Matthew. One of the ways to get its ideology from a linguistic point of view is through Systemic Functional Linguistics (SFL). It may be a theory of language that highlights the relationship between language, content, and context (Halliday, M. A. K., & Hasan, 1989). One of the branches of SFL that are analyzed in this study is utilizing the appraisal approach proposed by Martin, J.R. and Rose (2003) or Martin & White (2005). Based on that, the analyst will attempt to analyze not as it were the ideology of the content book, especially the bible, but the control of Jesus Christ within the Matthew Parables. Ideologies frame the basis of the belief frameworks or social representations of particular groups (Van Dijk, 2001). These definitions make it clear that ideology could be a sort of view or concept held by a society or a development on social, political, and religious

issues. Power implies a method of acting on an acting point or subjects by ethicalness of their acting or being actionable (Foucault, 1982). The analysis of this study focuses on the appraisal theory of (J. R. Martin & P. R. R. White, 2003; J. R. Martin, 1997; J.R. Martin & White, 2005; Martin, J.R. and Rose, 2003).

Appraisal is one of the SFL branches that describe approximately interpersonal meaning. Interpersonal meaning discusses the response between individuals and each other that have interaction in daily life. The people's expressions and attitudes have a part in the relationship between appraisal and interpersonal meaning. By communicating feelings about people and things, appraisal is utilized to arrange social connections in existence (Mulatsih & Yuliasri, 2019). Appraisal is separated into three branches, they are engagement, graduation, and attitude. Attitude bargains with feelings, like an emotional response, judgment of somebody's behavior, and the assessment of things. Engagement bargains with sourcing attitudes and the play of voices around opinions in talk. Meanwhile, graduation goes to reviewing phenomena whereby feelings are opened up and categories blurred (J.R. Martin & White, 2005).

Fatmawati et al., (2018) presented an article titled "Power of Sakdiyah Ma'ruf in Stand-Up Comedy through Appraisal Method." In that study, the researchers used a YouTube video of stand-up comedy to transcribe what Sakdiyah said. The researcher used a descriptive qualitative approach to show the truth of Appraisal's Attitude and the significance of each statement translated from a Stand-Up Comedy video. As a result, Sakdiyah has more power and a higher position than the audience because she has more experience living in a traditional environment. Cahyono et al., (2021) conducted study to expose the ideology and power conveyed in the news article "The Burning Scar: Inside the Destruction of Asia's Last Rainforest". The data for this study were obtained from the BBC, one of the most well-known online newspapers. The ideology and power of the text were determined using systemic functional linguistics, namely the appraisal provided by J.R. Martin & White, (2005), during

the critical analysis. This study described and criticized the Indonesian government for selling their land to a firm without notifying the indigenous tribe that lives there. In Shabriani, (2023) said that Nadiem Makarim conveyed his ideas through speech by evaluating something or someone, expressing and highlighting his feelings, and embracing other points of view. This was presented as a common-sense notion required to handle specific educational difficulties raised by society.

This present study differs from prior studies in that it employs unique data from the holy bible. The researcher examines the data utilizing appraisals by J.R. Martin & White, (2005), as well as Martin, J.R. and Rose, (2003), and then ideology and power by Martin, (1992). Another interesting feature of this research is that it focuses on recognizing the evaluation first, followed by the ideology and authority as shown in parables delivered by Jesus or the person who tells them. It is about how Jesus used his ideology and power while teaching His disciples.

METHOD

This study adopted a descriptive qualitative method to reveal the appraisal that was found in Jesus' parables based on Matthew's gospel. This research strives to discover cultural and linguistic phenomena experienced by the participant, Jesus, as described in Matthew's gospel. To reach this goal, an appraisal framework developed by J. R. Martin & Rose (2007) was employed in this research to analyze the data. The appraisal was used to evaluate the language of the parables in Matthew's gospel.

1. Source of Data

The source of the data was taken from Jesus' parables based on Matthew's gospel. The parables were written by Matthew, as Jesus' disciples.

2. Procedure

Data Collection

This research used observation sheets as the instrument for collecting the data. This observation sheets will be used to achieve the research object of this study. First, the observation sheet is used to analyze the genre of each parable. Second, the observation sheet analyzes the kinds of appraisal systems found in Jesus' parables. Third, it is used to analyze the realization of the appraisal system in Jesus' parables based on Matthew's Gospel.

3. Data Analysis

The data of this research were analyzed inductively by applying four stages of analysis. These comprise domain, taxonomy, componential, and cultural themes (Spradley modified by Santosa, 2017).

RESULTS AND DISCUSSIONS

Results

This part discusses the finding of genre in Matthew's gospel. Matthew's gospel contains Jesus' sermon, which includes many events. Because of that, Jesus' sermon also has the genre. The genre is divided into the macro genre and the micro-genre. The macro genre is one full text in Matthew's gospel, while the micro-genre is the genre from each part or chapter in Matthew's gospel. For the next, based on the language characteristics, this text is categorized into narrative text. This is because several events, conflicts, and moral values are told in sequence by the author, namely Matthew. Besides that, the researcher also found the use of time conjunctions and verbs to describe the events. Because of that, Matthew's book has a structure containing

orientation^complication^resolution^reorientation. After examining the different genres, we can analyze the appraisal system. The kinds of appraisal are divided into three branches: attitude, engagement, and graduation. Attitude consists of affect, judgment, and appreciation. Engagement consists of monogloss and heterogloss. Graduation consists of force and focus.

1. Genre Macro of Matthew's Gospel

According to Anderson & Kathy (1997), narrative text is a piece of writing that entertains

and instructs readers or listeners through storytelling. Percy & Zuhri (2013) states that narrative essays present a tale or sequence of events. 1). Orientation: The writer informs the audience about the story's characters, setting, and timeline. 2). Complication: The plot is driven by several events that often lead to complications or problems. 3). Resolution. In "satisfying" narratives, complications are resolved. A narrative text tells a story chronologically (Asirika & Refnaldi, 2017). According to the concept explained before, this research focuses on the narrative text. This is because Matthew's gospel contains many tales.

2.   Social Function in Matthew's Gospel

The social function in Matthew's Gospel is realized on each stage. As we can see in the orientation, we are presented with who Jesus is. This stage consists of two phases: the story of Jesus' genealogy and Jesus' birth. The next complication describes the characters who have their problems. This chapter tells us many complicated stories, from chapters 3 to 25. That chapter is divided into seven phases: Jesus' baptism, The Kingdom of God, Jesus's Tested in the Wilderness, The Sermon on the Mount, Jesus' miracles, The twelve Jesus disciples, and the parables. The baptism of Jesus tells us that Joseph is one of the disciples whom Jesus chose to give the Baptist to Jesus for the first time, and this is the beginning of the story.

After Jesus had been Baptized, He could report to all people about the Kingdom of God. However, when Jesus told about the kingdom of God, He was tempted by evil. Jesus did not give up; He always talked about the kingdom of God using many parables. Jesus' use of parables was a natural teaching method that fit the traditions of his time. Next is a resolution that is used to solve the conflicts. It was taken from chapters 26 until 27, which tells us about Jesus' misery. It told us from Judas' betrayal of Jesus, Jesus' departure to Pilate, The soldiers' mockery of Jesus, the crucifixion of Jesus, the passing of Jesus, the burial of Jesus, and The Guard at the Jesus Tomb. The last is reorientation, which is taken from chapter 28. That chapter told us about Jesus' resurrection and the command for reporting the bible. Reorientation here is the conclusion of Matthew's Gospel.

Because of that, Matthew's Gospel is classified as a narrative text. The narrative text is one of the genre texts that contain many stories. Matthew's Gospel includes many tales from the parables that make people understand The Kingdom of God more easily.

3.   Schematic Structure

The schematic structure is the stage for composing a genre text. In this research, many parables in Matthew's Gospel are a macro-genre categorized into narrative texts. Because of that, the stages of narrative text consist of orientation^complication^resolution^reorientation. The details for each stage are discussed below:

1.   Orientation

In the orientation, Matthew introduces Jesus' genealogy. Matthew also talks about the journey when Jesus was born and the Three Magi from the East who came to see and praise Jesus, the savior born in Bethlehem. Matthew told about the escape to Egypt and the return to Nazareth.

The details are as follows:

(1)   This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: [2] Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, [3] Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, [4] Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, [5] Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, [6] and Jesse the father of King David.

In example (1), the phase of the genealogy of Jesus from Abraham is explained. In this part, the genealogy of Jesus is described in detail from the first Abraham to David. Abraham was the first Hebrew patriarch; God called him to journey to a new land, where he founded a new nation. Besides that, King David is most famous for the

harp while worshiping God and for killing the Philistine giant, Goliath, with a slingshot and a rock. From Abraham to David, there are fourteen generations, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

The researcher found two micro-genres in that paragraph: narrative and descriptive text. The purpose of narrative text is to retell about the generation before Jesus lived. The researcher found the use of simple past tense in all of the sentences in this chapter, for example, '*Abraham was the father of Isaac.*' The use of the word 'was' indicates the use of simple past tense and shows that Abraham was Isaac's father in the past. So, it is categorized into narrative text. The descriptive text describes in detail the genealogy of Jesus from Abraham to David, which has been explained before; there are fourteen generations from Abraham to David. The researcher found the use of simple present tense to describe the genealogy of Jesus, for example, '*This is the genealogy of Jesus the Messiah the son of David, the son of Abraham.*' As we can see in that sentence, the verb 'is' indicates the use of simple present tense, which shows the factual situation that happened at that time. Because of that, it is categorized into descriptive text.

2. Complication

In the complication, many kinds of conflict arose in this story. In this situation, each phase is told in one paragraph and narrated in two or more paragraphs, even in another chapter. It is because Matthew wanted to talk in detail about that phase and make the reader understand more about it. Because of that, Matthew illustrates each phase and explains the social function in each phase. This section describes the sequence of each chapter. There are chapters three to 25.

The details are as follows

(2) When Jesus came down from the mountainside, large crowds followed him. [2] A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean." [3] Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cleansed of his leprosy. [4] Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

Example (2) tells us about Jesus' miracles. One of them is when Jesus came down from the mountainside. He met a man with leprosy. The man came to Jesus and said that he wanted to be healed from leprosy. At that time, Jesus performed a miracle, and the man became clean from leprosy. Jesus told the man not to tell anyone about what Jesus did to him but to show himself to the priest as a testimony of Jesus' miracle.

The example above showed two micro-genres called narrative and recount. The use of simple past tense, such as *came, reached out, touched, cleansed, said, gave, etc.*, showed narrative and recount text characteristics. This text is also categorized into recount text because it shows a personal experience from the man who cleaned from his leprosy:

3. Resolution

The resolution is a part of the story that tells the ending of it. In this story, Matthew explains the ending with a sad ending but also as a relief story for many people. The tragic ending here is that Jesus was crucified on the cross, but Jesus also paid for our sins and made his disciples proud of Jesus as their savior. This part is told from chapters 26-27; it starts when Judas agrees to betray Jesus until the death of Jesus. The story begins with one of Jesus' disciples betraying Jesus and selling Jesus to the chief priests. The phases depicted cannot only occur or appear in one paragraph but can also appear in two or more paragraphs. This aims to tell the story chronologically, why and how the event occurred because of the purpose of the sequence. This event is to identify and explain the problem effectively and sequentially. Thus, each of the illustrated phases will also be social functions that emerge, described in each phase.

(3) While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Then he took a

cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. [28] This is my blood of the covenant, which is poured out for many for the forgiveness of sins. [29] I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

The example (3) about The Last Supper was Jesus' last dinner with His disciples before He was betrayed and arrested. The Last Supper is recorded in all three Synoptic Gospels (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30). That final dinner wasn't just an ordinary dinner but a Passover meal. One of the crucial events in the Last Supper was Jesus' command to commemorate what He would do for humanity: shed His blood on the cross and thereby pay the debt of our sins. In addition to foretelling His suffering and death for our salvation, Jesus also used the Last Supper to give new meaning to the Passover holiday by establishing the New Covenant, establishing church regulations, foretelling Peter's denial, and the betrayal of Judas Iscariot. The Last Supper fulfills the observance of the Passover meal in the Old Testament. Passover is an important holiday for the Jewish people because it commemorates the event when God saved them from the plague of physical death and released them from slavery in Egypt.

In example (3), there are two types of micro-genres: narrative and recount text. The narrative tells about the past event when Jesus and His disciples had the last supper together, and the recount tells us about the personal experiences of Jesus and His disciples. It can be seen in example (3) that the researcher found some characteristics of the text referring to a narrative genre, such as the use of the word 'he' on 'Then he took a cup, and when he had given thanks, he gave it to them' refers to Jesus as the main point of this story. The researcher also found the use of simple past tense and past continuous tense in 'Then he took a cup' and 'While they were eating', emphasizing the activities that Jesus and his disciples carried out at the Last Supper. Because of that, the researcher

concludes that the micro-genre realized in example (3) is narrative and recount text.

4. Reorientation

The final part of the narrative text structure usually contains a conclusion, a moral message (moral value), or a change in the character's character at the end of the story. This reorientation is optional because it does not always have to be present in a narrative text. In this part, Matthew said that Jesus' resurrection made many people feel happy. This story comes from chapter 28. Matthew told us about Jesus' rise until the Great Commission after Jesus died.

(4) Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. [17] When they saw him, they worshiped him; but some doubted. [18] Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Example (4) explains the Great Commission. The Great Commission is given under the banner of the authority of Jesus Christ. Since Jesus' authority is universal, the command must also be considered universal. Every church must go to all people and teach the whole gospel. Charles Spurgeon said of the Great Commission, "The Great Commission is the foundation of all churches, and the great seal of the kingdom affixed to it gives it the power to carry it out and ensure its success, and the royal guarantee of His constant presence with His faithful followers." It is mandatory to view God's Great Commission as something that should not be considered optional. Not every church needs to reach out to every nation, but every church needs to do its part to make disciples of the nations. The lost soul across the street will be consigned to the same hell as the soul lost in the jungles of Africa. The Great Commission is the mission given by a merciful God to his faithful church to go into the world and make disciples of the lost, baptizing them and

teaching them to obey God's commandments. Matthew 28:18-20 calls for an obedient church with disciples willing to offer themselves for the glory of God so that God's mercy will be extended to the elect.

In the example described above, researchers found two types of micros-genres: narrative and explanation text. The explanation text is raised when Matthew focuses on the story of Jesus's death. Matthew explained in detail what His disciples needed to do after His crucified. The researcher found the use of material verbs such as 'went' and relational verbs such as 'When they saw him, they worshiped him', which states that the author explains a certain point discussed. Furthermore, the researcher also found other characteristics, such as the use of conjunctions, for example, 'but', which the author uses to conflict with the statement he made. It is concluded that the type of micro text in the examples of phases (4) is narrative text.

4. Linguistic Features in Jesus' parables

The application of linguistic rules in a given text is a linguistic possession. General language characteristics always consider grammatical forms like tense and transitivity. However, in this research, the use of linguistic features is realized using the appraisal system by Martin & Rose (2007). The appraisal system is categorized into three types: attitude, graduation, and engagement (Martin & White, 2005; Martin & Rose, 2007). Attitude is categorized as affect, judgment, and appreciation. Graduation is the segmentation into two sub-groups: force, attitudinal lexis, intensifier, metaphor, swearing, and focus, which are sharpened and softened. The engagement is categorized into projecting source, modality, and concession. The explanation for each type of appraisal can be look on this data:

Types of appraisals	Categories	Sub-categories	Σ		Sub-total	%
			+	-		
Attitude	Affect	Mental	14	6	20	
		Happiness	3	0	3	2.61 %
		Security	0	2	2	
Total of affect			**17**	**8**	**25**	
	Judgment	Normality	26	9	35	
		Capacity	116	34	150	
		Ethics	4	20	24	22.91 %
		Tenacity	2	8	10	
Total of judgment			**148**	**71**	**219**	
	Appreciation	Comp: balance	2	7	9	
		Valuation	19	7	26	
		React: quality	6	9	15	7.85 %
		React: impact	8	17	25	
Total of appreciation			**35**	**40**	**75**	
Engagement	Monogloss	-	152	-	152	
Total of monogloss			**152**	**0**	**152**	15.90 %
	Heterogloss	Concession	-	30	30	
		Modality	35	37	72	
		Projecting Sources	65	3	68	17.78 %
Total of heterogloss			**100**	**70**	**170**	
Graduation	Focus	Sharpen	16	-	16	
		Soften	2	-	2	1.88 %
Total of focus			**18**	**0**	**18**	
	Force	Metaphor	173	78	251	
		Intensification	10	19	29	
		Attitudinal Lexis	10	7	17	31.07 %
Total of force			**193**	**104**	**297**	
Total					**956**	100%

Table 1. Finding of Appraisal

The explanation below explains each type of appraisal findings and data obtained from the parables in the Gospel of Matthew, chapters 1-28.

4.1 Attitude in Jesus' Parables

Attitude is connected with the role of the author's or speaker's values in evaluating human behavior and objects and involves emotional responses to participants and processes. According to Martin & White, (2005) and Hood (2010), Attitude is grouped into affect, judgment, and appreciation. Below is a table that describes the relationship pattern between genre and Attitude appraisal and describes the linguistic characteristics of Jesus' parables.

Types of appraisals	Categories	Sub-categories	Σ +	Σ -	Sub-total
Attitude	Affect	Mental	14	6	20
		Happiness	3	0	3
		Security	0	2	2
Total of affect			**17**	**8**	**25**
	Judgment	Normality	26	9	35
		Capacity	116	34	150
		Ethics	4	20	24
		Tenacity	2	8	10
Total of judgment			**148**	**71**	**219**
	Appreciation	Comp: balance	2	7	9
		Valuation	19	7	26
		React: quality	6	9	15
		React: impact	8	17	25
Total of appreciation			**35**	**40**	**75**

Table 2. Finding of Attitude

4.1.1 Affect

Affect is an expression of a person's positive and negative feelings. Here is an example of data:

Example 1

"But **blessed** are your eyes because they see,"

The word "blessed," which is underlined, denotes a mental state. From the clause in the example above, 'blessed' is categorized as an appraising item, while the lexis' your eyes' is the appraised item or something the writer assesses. As stated in the previous sentence, People who follow Jesus know that their eyes and ears are blessed because they can see and hear. It implies that they can see, hear, and comprehend all that Jesus does and says when they put their faith in him. The situation is different for those who rejected Jesus; they are unable to see or hear what Jesus is up to. Because it is an act of compassionate love for Jesus' disciples who follow his teachings and believe in his name, it falls under the category of mental impact.

4.1.2 Judgment

Judgment refers to one's attitude toward others and their behavior Martin & White, (2005). Here is an example of data analysis:

Example 2

'*You are the **salt of the earth**.*'

The underlined word 'the salt of the earth' shows a positive judgment of normality. The appreciator is Jesus, who is appreciated by his disciples. The clause above shows that 'the salt of the earth' is remarkable from Jesus to his

disciples. In his statement, Jesus wants his disciples to understand the meaning of 'salt'. Here, 'salt' means that our soul is safer because there is also no seasoning when there is no salt. Jesus wants us, as his disciples, to be 'the salt of the earth' around our environment. It means Jesus' disciples can be helpful to the other and can give some seasoning to someone's life, like salt.

4.1.3 Appreciation

Appreciation is a way of interpreting the meaning of the things we value, especially the things we build and the services we provide, and the value of natural phenomena (Martin & White, 2005).

Example 3

'Still other seed fell on **good** soil,'

In example 16, it can be seen that the lexis 'good' is categorized into appreciation: reaction: quality: and positive. The clause appears when Jesus gives a parable about the seeds sown on various types of soil. In the clause written by Matthew, he expressed his appreciation for good soil. That is because that soil can make the seeds grow well. This is just like humans. If they can develop themselves, they will get many benefits.

4.2 Engagement in Jesus' Parables

Engagement is related to the interpersonal negotiation of attitude, and this negotiation depends on a social dialogical perspective (Martin & White, 2005).

Types of appraisals	Categories	Sub-categories	Σ +	Σ -	Sub-total
Engagement	Monogloss	-	152	-	152
Total of monogloss			**152**	**0**	**152**
	Heterogloss	Concession	-	30	30
		Modality	35	37	72
		Projecting Sources	65	3	68
Total of heterogloss			**100**	**70**	**170**

Table 3. Finding of Engagement

4.2.1 Heterogloss

Based on Table 3, the data findings in the Heterogloss category are 170 data. Below is the explanation and example of what is identified as Heterogloss.

Example 4

'*I **would heal** them*'

As seen in the example presented in example 38 above, there is bolded data that 'would heal.' This data was found in the parables about the secrets of the kingdom of God. The author uses 'would' to categorize into modalities to express probability. It means to state something that will happen in the future. In this regard, the author said that although many people are ignorant, Jesus will still their hearts and make them believe in the kingdom of God through His teachings.

4.2.2 Monogloss

Example 5

'*and puts them into practice is **like a wise man** who built his house on the rock*'

Example 6

'*and does not put them into practice is **like a foolish man** who built his house on sand.*'

Example 7

'*and it fell with a **great crash**.*'

Example 8

'*It sprang up **quickly**,*'

As presented in examples 5-8 above, four examples are identified as monogloss. These data findings were found in various chapters in Jesus' parables contained in Matthew's gospel. Therefore, the source of these clauses comes from the author himself.

4.3 Graduation in Jesus' Parables

Graduation is an appraisal system that aims to strengthen or weaken language functions related to the writer or speaker's attitudes and sources (Martin & White, 2005).

Types of appraisals	Categories	Sub-categories	Σ		Sub-total
			+	-	
Graduation	Focus	Sharpen	16	-	16
		Soften	2	-	2
Total of focus			**18**	**0**	**18**
	Force	Metaphor	173	78	251
		Intensifier	10	19	29
		Attitudinal Lexis	10	7	17
Total of force			**193**	**104**	**297**

Table 4 Finding of Graduation

4.3.1 Force

Based on the table above, force got the highest scale of data. Here is an example:

Example 9

'You are the salt of the earth.'

Based on example 9, the bolded phrase is categorized into graduation: force: metaphor. This clause can be found in Matthew 5:13. In that clause, the writer uses the word 'salt of the earth' to explain the people's condition. Jesus wants His disciples to imitate how salt works. It means that people should become like salt, which has many functions as long as they do not lose their saltiness.

4.3.2 Focus

It can be seen in Table 4, 18 data of focus found in Jesus' parables. These 18 data appear in different chapters in Matthew. The following are the examples and explanations of the data findings.

Example 10

'*and it fell with a **great crash**.*'

In the example described in the quote above, the phrase great crash is categorized as graduation: focus: qualities: sharpen. The example is explained in the parable of people building houses on several different plots of land. In using it, the author intends to clarify the effect that occurs when the person creates a house on the sand where the house will be washed away when it rains and will become very destroyed.

Discussion

Based on the findings of the data related to the linguistic features of appraisal, researchers found the dominance of positive data over negative data in this parable of Jesus. This is because the author's role as the protagonist emphasizes his evaluative attitude towards the parables delivered by Jesus and their after-effects. In addition, the author also appreciates the parables that Jesus used when he taught, despite the many oppositions that occurred in Israel. Using positive lexis, the author intends to explain the good side of the parables delivered by Jesus. However, as the protagonist, the author also gives a negative evaluation related to Jesus' parables. This is like using words that are not balanced by what is being said. For example, the author provides his protagonist's view when, in Jesus' parable, a problem arises, namely when there is opposition from Israel about the Kingdom of God. According to the author, the parable has

been explained clearly, but Israel still found the faulty about what Jesus taught. In other words, the right protagonist means that the author agrees with what happened when Jesus taught and wrote it into a book to be read and understood.

In this study, the researcher found dominant high-graded gradability. In his gospel, Matthew uses high grades more than low grades. This is because apart from talking about the genealogy of Jesus, he also talks about Jesus' teachings about the Kingdom of God. This teaching about the Kingdom of God is what Jesus taught to the people using many parables. In these parables, there are many uses of positive metaphors. The material discussed by Matthew in his Gospel, apart from the teachings of Jesus, also discusses factual circumstances at that time, such as the genealogy of Jesus, the story of the mission of the twelve disciples of Jesus, and the death and death of Jesus himself. The content of Matthew himself comes from his conversion to following Jesus, so he became a better person thanks to God's grace. So, Matthew could boldly write the stories according to what he experienced when he was with Jesus. In this gospel, the author, Matthew, tells the parables of Jesus with great courage despite the opposition of the Israelites. Thus, Matthew is a character who has strong power despite the opposition of Israel.

In addition, the amount of high grades, which is more than 50%, shows that the purpose of Matthew in writing the Gospel, especially in terms of Jesus' teaching by using parables, is to control the reader's mind and also to convince the reader that what Matthew wrote is really from Jesus and also the parables conveyed by Jesus are commands that must be carried out and interpreted correctly. In addition, Matthew also emphasizes some parables so that readers or listeners pay more attention to Jesus' commands and prohibitions so that people can believe and have faith in the things of the Kingdom of God.

CONCLUSION

Matthew's gospel is a narrative text with 28 chapters, arranged in the macro genre of orientation, complications, resolution, and reorientation. The study focuses on Jesus' parables, analyzing their appraisals using attitude, engagement, and graduation. Graduation is the most dominant appraisal, especially in metaphorical language. The author's assessment of Jesus' parables is based on factual events, with judgment being the most prevalent attitude. Engagement is evident in heterogloss and monogloss, with heterogloss being the most dominant. The author uses other sources to emphasize their opinion, while modality and concession deny issues in the story. The study's credibility is maintained due to its focus on Jesus' parables. Overall, the analysis provides valuable insights into the narrative structure of Matthew's gospel.

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