

## **Appraisal System Analysis in *Catatan Pinggir* Goenawan Mohammad in Tempo Magazine**

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### **ABSTRACT**

This study examines the aspects of the appraisal system in Goenawan Mohammad's *Catatan Pinggir* in Tempo magazine and explores the author's ideology conveyed to the readers. The data were taken from Goenawan Mohammad's *Catatan Pinggir*, published in Tempo magazine in December 2011. The data collection was carried out by observing free-of-talk. These data were analyzed using an appraisal analysis framework based on Halliday's theory of interpersonal meaning in Functional Systemic. The result shows that in *Catatan Pinggir*, written by Goenawan Mohammad through the appraisal tool, the author's attitude was identified to be conveyed to the readers. The attitude that the author wants to convey is an attitude of mutual respect and openness to differences. Based on this attitude, the author's ideology is that the author wants an attitude of mutual love and respect without seeing any differences.

**Key Words:** Appraisal System, *Catatan Pinggir*, Goenawan

### **INTRODUCTION**

In everyday life, humans cannot be separated from interactions with other people. Interaction between one person and another is done by communicating through language. The form of communication through the language chosen is also different, both orally and in writing. These forms of communication are the purpose of a person communicating with others, namely to convey ideas, ideas, or desires to others both privately and to the general public through language. It is this language that often has multiple meanings because each participant interprets it differently.

In the modern world, ideas, experiences, or even complaints (Javanese: *uneg-uneg*) are easily conveyed to the general public through both print and electronic media. One of the print media that raises ideas from one of Indonesia's figures, Goenawan Mohammad, is Tempo magazine. Ideas or opinions conveyed by Goenawan Mohammad as a culturalist are easily found on the last page of Tempo magazine in the *Catatan Pinggir* column. The ideas conveyed by Goenawan Mohammad are not only related to politics but also culture and literature.

The ideas conveyed in *Catatan Pinggir* through language mirror Goenawan Mohammad's ideology. Fowler (1986: 19) agrees that the chosen language structure creates a web of meaning that pushes towards a certain perspective, and the web of meaning is the ideology of the speaker. Thus, a text cannot be seen as just a text consisting of words, phrases, callas, sentences, or paragraphs. Furthermore, a text is a sociological event through interchangeable meanings, so that meaning will always be multiple, and there is no single meaning (Halliday, 1978: 139). By looking at the complexity of texts that are not only concerned with linguistic structures, linguists use a multidisciplinary approach in understanding linguistic phenomena, namely an analysis that does not only look at a text from a grammatical structure but also how a text can reveal a person's ideology through the language used in a text.

Through the appraisal system analysis approach, which is the development of the theory of Systemic Functional Grammar in the realm of interpersonal meaning, the forms of semiotic interaction in the *Catatan Pinggir* and Goenawan Moehammad's ideology reflected in the *Catatan Pinggir* in Tempo magazine can be known. Thus, through the appraisal system tool, this research examines Goenawan Mohammad's ideology in the *Catatan Pinggir* in Tempo magazine.

## METHOD

This research is library research. The population data used in this study are *Catatan Pinggir* in Tempo magazine, written by Goenawan Mohammad. Data collection was conducted by listening to the texts in the *Catatan Pinggir* in November and December 2011, followed by selecting texts related to mutual respect. However, the unit of analysis in this study is the clause unit in Goenawan Mohammad's *Catatan Pinggir* in Tempo magazine.

The steps used in this research based on the theory that has been presented are looking for attitude, amplification, and engagement, and the last is to reveal the author's ideology in *Catatan Pinggir*, written by Goenawan Mohammad. Data analysis is done by matching clauses, phrases, and words with the appraisal tool and analyzing the attitude negotiation identified through the appraisal system to find the author's ideology.

## THEORETICAL FRAMEWORK

Appraisal is one form of interpersonal meaning. Interpersonal meaning expresses the act of communication with someone, the role, and expression in understanding feelings, attitudes, or statements (Martin, 1992: 21). Interpersonal meaning is one of the meanings of Halliday's theory of Systemic Functional Linguistics. Interpersonal meaning has two focuses, namely (1) the type of interaction area and exchange of purposes and (2) the role of the speaker in a message (Butt et al., 2000: 86).

An appraisal is an evaluation of the attitude contained in a text, either in the form of the strength of feelings involved in a text or the way the value can be obtained (Martin, 2003: 16). Both of these are the attitudes of a person reflected in a text related to social interaction. The focus in appraisal is the attitudes and values that are negotiated with the reader. A critical aspect of appraisal is the source of opinions that will naturally arise (Martin, 2003:22). Appraisal is used to negotiate social relations between people by telling the reader what is felt about objects and people. There are three aspects explored in the discussion of appraisal systems, namely attitudes, how attitudes are applied (graduation), and the source of attitudes.

The first aspect of the appraisal system is attitudes, which are related to the evaluation of objects, people's character, and feelings. Attitudes are divided into three basic evaluations, namely affect (people's feelings), judgment (people's character), and appreciation (the value of an item). Affect relates to a person's feelings. The evaluation that relates to the writer/reader is how they emotionally evaluate a person, object, or something happening. Affect can be expressed through verbs related to mental processes, adverbs, and adjectives of emotion. The effect can be categorized into positive and negative, which relates to good and bad traits related to attitudes and emotions. Affect can also be expressed in two ways, namely directly (direct) and indirectly (implied).

The aspect of the judgment is a normative assessment of human behavior related to rules or conventions of behavior. In other words, judgment is related to ethics, related to religion, morals, legal rules, or existing regulations. Just as attitudes are expressed positively and negatively, and directly or indirectly, judgment can also be judged based on existing social norms. Judgment can be divided into two: personal judgment, which consists of admiration or criticism, and moral judgment, which consists of praise or condemnation.

The last attitude is appreciation. Appreciation is an assessment of objects, including attitudes towards television shows, films, books, CDs, paintings, sculptures, houses, buildings, and any kind of spectacle or relationships between people that are considered the same as objects. Appreciation assesses objects positively and negatively.

The second aspect of the appraisal system is amplification, or graduation/amplifying attitude, which is how the attitude is applied. Amplifying attitude can be divided into two parts. The first is force, which is related to the strength of words or related to the rise and fall of the voice and is related to intensifiers (word strength), attitudinal lexis (words that have attitudes), metaphors, which are words that use parables, and swearing, which are words that show the writer's emotional outbursts. The second is the focus related to sharpening and refining words.

The last aspect of the appraisal system is engagement (Sources of attitudes), which is related to the source of attitudes divided into two, namely heterogloss, which is related to the source of attitudes that come from other than the author, and monogloss, which is related to the source of attitudes that come only from the author. Heterogloss relates to the source of attitudes that come not only from the author but from other sources.

## **FINDING AND DISCUSSION**

The results show that the *Catatan Pinggir*, written by Goenawan Mohammad, has the following appraisal tools:

| Nb  | Aspects              | Realms                       | Clauses   |
|-----|----------------------|------------------------------|---|
| 1.  | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Ternak itu hanya komoditas, benda-benda yang muncul dalam nilai tukar</i><br>(Livestock are simply commodities, objects that appear in exchange value)   |
| 2.  | <i>Attitude</i>      | <i>Judgment (criticize)</i>  | <i>Dan dalam pesta makan yang asyik kemudian, ada sesuatu yang dilupakan...</i><br>(And in the fun party that followed, something was forgotten...)   |
| 3.  | <i>Engagement</i>    | <i>Heterogloss</i>           | <i>Pertalian itulah yang diisyaratkan oleh hadits hingga kita harus berbuat baik terhadap segala sesuatu</i><br>(This relationship is what is hinted at by the hadits so that we must do good towards everything)   |
| 4.  | <i>Attitude</i>      | <i>Affect</i>                | <i>Kematian hewan adalah saat yang khidmat</i><br>(The death of an animal is a solemn occasion)   |
| 5.  | <i>Attitude</i>      | <i>Judgment (criticize)</i>  | <i>Ia secara radikal berbeda dengan jam-jam produksi daging di abbatoir Amerika</i><br>(It is radically different from the hours of meat production in the American abbot)  |
| 6.  | <i>Attitude</i>      | <i>Affect</i>                | <i>Di ruang-ruang pembunuhan itu, trauma, kesedihan dan hal sejenisnya akan dianggap pemborosan</i><br>(In those killing rooms, trauma, grief, and the like would be considered waste)  |
| 7.  | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Hari raya korban bukan hari yang acuh tak acuh</i><br>(The holiday of the sacrifice is not an indifferent day)   |
| 8.  | <i>Engagement</i>    | <i>Heterogloss</i>           | <i>Di hari itu kita sebenarnya tak hanya mendengar cerita tentang dahsyatnya iman Nabi Ibrahim...</i><br>(On that day we actually not only heard stories about the great faith of the Prophet Ibrahim...)   |
| 9.  | <i>Attitude</i>      | <i>Affect</i>                | <i>Tetapi juga kesedihan hatinya yang dalam</i><br>(But also deep sorrow in his heart)  |
| 10. | <i>Attitude</i>      | <i>Judgment (admiration)</i> | <i>Pengorbanan itu amat besar maknanya karena ada hubungan yang tak tergantikan antara yang akan mengorbankan dan yang akan dikorbankan</i><br>(Sacrifice has a very big meaning because there is an irreplaceable relationship between the person who will sacrifice and the person who will be sacrificed.) |
| 11. | <i>Amplification</i> | <i>Attitudinal lexis</i>     | <i>Maka di hari kurban, manusia diharapkan peka akan kekejaman yang akan dilakukan dan kesalahan yang bisa terjadi</i><br>(So, on the day of sacrifice, humans are expected to be sensitive to the atrocities that will be committed and the mistakes that can occur)   |
| 12. | <i>Amplification</i> | <i>Swearing</i>              | <i>Dengan pisau yang terhunus, manusia tak pantas berlaku bengis</i>  |

|     |                      |                             |   |
|-----|----------------------|-----------------------------|---|
|     |                      |                             | (With a knife drawn, humans do not deserve to act violently)  |
| 13. | <i>Engagement</i>    | <i>Heterogloss</i>          | <i>Nabi pernah menegur seseorang yang sebelum menyembelih menginjakkan kakinya di atas pipi kambing seraya mengasah pisau</i><br>(The Prophet once reprimanded someone who, before slaughtering, placed his foot on a goat's cheek while sharpening a knife)  |
| 14. | <i>Amplification</i> | <i>Focus</i>                | <i>Kekejaman tak boleh berkali-kali</i><br>(Cruelty cannot be repeated)   |
| 15. | <i>Amplification</i> | <i>Metaphor</i>             | <i>Nyawa hanya angka</i><br>(Life is just a number)   |
| 16. | <i>Attitude</i>      | <i>Judgment (criticize)</i> | <i>Kapitalisme atau sistem apapun yang mengasingkan hidup dari kehidupan membuat alam dan hewan hanya sebagai cadangan konsumsi yang dihitung</i><br>(Capitalism or any system that alienates life from life makes nature and animals mere reserves for calculated consumption)   |
| 17. | <i>Amplification</i> | <i>Metaphor</i>             | <i>Orang lupa bahwa “ada” berarti menjadi dengan yang lain</i><br>(People forget that “to exist” means to be with another)  |
| 18. | <i>Attitude</i>      | <i>Judgment (criticize)</i> | <i>Tiap kali manusia mengkonsumsi sesuatu, sesuatu pun berkorban, sesuatu pun dikorbankan</i><br>(Every time humans consume something, something is sacrificed, something is sacrificed)  |
| 19. | <i>Attitude</i>      | <i>Judgment (condemn)</i>   | <i>Tapi manusia rakus dan hewan diubah</i><br>(But humans are greedy, and animals are transformed)  |
| 20. | <i>Engagement</i>    | <i>Heterogloss</i>          | <i>Dari Jardin des Plantes, Paris, Rilke, sang penyair, melukiskan dinding pemisah itu dalam sajaknya yang menyentuh, Der Panther.</i><br>(From the Jardin des Plantes, Paris, Rilke, the poet, depicts the dividing wall in his touching poem, Der Panther)  |
| 21. | <i>Amplification</i> | <i>Metaphor</i>             | <i>Pandangannya dari balik lintasan jeruji jadi lelah, tak mampu menangkap apapun lagi. Seakan ada ribuan jeruji, dan di belakang sana dunia tidak ada lagi</i><br>(His gaze from behind the bars became tired, unable to catch anything else. It was as if there were thousands of bars, and behind them, the world no longer existed) |
| 22. | <i>Amplification</i> | <i>Attitudinal lexis</i>    | <i>Berger (dalam Why Look at Animals) memandang kebun binatang sebagai “dukungan untuk kekuasaan kolonial modern”</i><br>(Berger (in Why Look at Animals) views zoos as “support for modern colonial power”)  |
| 23. | <i>Amplification</i> | <i>Metaphor</i>             | <i>Imajinasi modern membuatnya hanya makhluk imitasi</i><br>(The modern imagination makes them just imitation creatures)  |
| 24. | <i>Engagement</i>    | <i>Heterogloss</i>          | <i>Dalam kartun ini manusia adalah template-pola yang sudah ada dalam The Jungle Book Rudyard Kipling</i><br>(In this cartoon, humans are templates that already exist in Rudyard Kipling's The Jungle Book)  |
| 25. | <i>Amplification</i> | <i>Metaphor</i>             | <i>Tapi di sekitarnya satwa liar yang berbudi atau yang jahat tampil dalam wajah orang: si penyayang atau si pembenci</i>   |

|     |                      |                              |  |
|-----|----------------------|------------------------------|--|
|     |                      |                              | (But around him, the virtuous or evil wildness appears in people's faces: the merciful or the hater)   |
| 26. | <i>Amplification</i> | <i>Attitudinal lexis</i>     | <i>Bahkan baginya "manusia" adalah sang pembentuk peradaban</i><br>(In fact, for him "man" is the shaper of civilization)  |
| 27. | <i>Amplification</i> | <i>Force</i>                 | <i>Hewan bisa jadi korban: ia "korban bakaran" dalam tradisi Yahudi dan kurban sembelihan dalam Islam</i><br>(Animals can be sacrifices: they are "burnt offerings" in Jewish tradition and slaughter sacrifices in Islam)   |
| 28. | <i>Attitude</i>      | <i>Judgment (admiration)</i> | <i>Jika kita ingat yang menggantikan putra Ibrahim adalah seekor domba hidup bukan benda, kita akan sadar betapa akrab dan ambiguanya hubungan sesama makhluk bernyawa</i><br>(If we remember that what replaced Abraham's son was a living sheep, not an object, we will realize how intimate and ambiguous the relationship between living creatures is) |
| 29. | <i>Engagement</i>    | <i>Monogloss</i>             | <i>Kekejaman, kekuasaan, pengorbanan: agaknya manusia selalu diingatkan, ia hidup bersama "hewan yang lain"</i><br>(Cruelty, power, sacrifice: apparently, humans are constantly reminded they live with "other animals")  |
| 30. | <i>Attitude</i>      | <i>Affect</i>                | <i>"kasihan kamu", katanya, "baru sekarang kamu kenal Tintin"</i><br>( <i>"Poor thing," he said, "only now do you know Tintin."</i> )  |
| 31. | <i>Attitude</i>      | <i>Affect</i>                | <i>Dengan senang hati</i><br>(With pleasure)   |
| 32. | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Tintin tampak bersih sampai ke ulu hati</i><br>(Tintin looks clean to the core)   |
| 33. | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Ia tak pernah mencoba mengganggu</i><br>(He never tried to interfere)   |
| 34. | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Ia membosankan</i><br>(He is boring)  |
| 35. | <i>Engagement</i>    | <i>Heterogloss</i>           | <i>"Every hero becomes a bore at last," kata Ralph Waldo Emerson</i><br>( <i>"Every hero becomes a bore at last," said Ralph Waldo Emerson</i> )   |
| 36. | <i>Attitude</i>      | <i>Judgment (praise)</i>     | <i>Pahlawan, tokoh cerita yang dipaparkan untuk memenangkan niat baik, umumnya diletakkan dalam kategori manusia luar biasa-tapi dengan norma kebajikan yang biasa</i><br>(Heroes, story characters who are presented to win goodwill, are generally placed in the category of extraordinary humans but with ordinary norms of virtue)                     |
| 37. | <i>Attitude</i>      | <i>Judgment (praise)</i>     | <i>Ia pahlawan karena ia meneguhkan apa yang bisa membuat tentram orang marah</i><br>(He is a hero because he confirmed what could make angry people calm)   |
| 38. | <i>Attitude</i>      | <i>Judgment (praise)</i>     | <i>Tintin sejenis santo sehari-hari: orang amat baik yang tak datang dari pengorbanan yang ekstrem</i><br>(Tintin is a kind of everyday saint: a very good person who does not come from extreme sacrifice)  |

|     |                      |                              |  |
|-----|----------------------|------------------------------|--|
| 39. | <i>Engagement</i>    | <i>Monogloss</i>             | <i>Namun ada yang berharga dari Tintin: ia mengajak kita sejenak lepas dari zaman yang penuh sinisme ini.</i><br>(However, there is something valuable about Tintin: he invites us to escape from this era full of cynicism for a moment)  |
| 40. | <i>Attitude</i>      | <i>Judgment (admiration)</i> | <i>Kisah petualangannya menimbulkan gelak, tapi gelak yang tak ganas, gelak yang justru membuat kita akrab dengan orang lain, betapapun menggelikan orang itu.</i><br>(The story of his adventures causes laughter, but laughter that is not vicious, laughter that actually makes us familiar with other people, no matter how ridiculous that person is.)                |
| 41. | <i>Attitude</i>      | <i>Appreciation</i>          | <i>Demikianlah sang pahlawan yang membosankan memberi ruang bagi sosok yang tak seperti dirinya: orang-orang yang mengasyikkan</i><br>(Thus, the boring hero makes room for people who are not like him: exciting people)  |
| 42. | <i>Amplification</i> | <i>Force</i>                 | <i>Dalam Tintin humor tumbuh dari sikap membuka diri terhadap yang beda</i><br>(In Tintin, humor grows from an attitude of opening oneself to others)  |
| 43. | <i>amplification</i> | <i>Attitudinal lexis</i>     | <i>Tak aneh bila cerita ini bisa mempertalikan manusia lewat 80 bahasa</i><br>(It is not surprising that this story can connect people through 80 languages)   |
| 44. | <i>amplification</i> | <i>Metaphor</i>              | <i>Petualangan di Kongo (terbit pada 1930) mencerminkan Herge yang memandang bangsa Afrika sebagai makhluk asing yang ditundukkannya. Mereka mirip monyet hitam yang malas dan bodoh</i><br>(Adventures in the Congo (published in 1930) reflects Herge's viewing of Africans as alien beings whom he had subjugated. They resemble black monkeys who are lazy and stupid) |
| 45. | <i>Attitude</i>      | <i>Amplification</i>         | <i>Ia memandang Chang pergi meninggalkannya. Sayu tapi rela</i><br>(He watched Chang leave him. Sad but willing)   |
| 46. | <i>Amplification</i> | <i>Force</i>                 | <i>Dengan cinta yang besar, makhluk yang aneh itu, manusia, bisa berhasil, tapi bukan menang</i><br>(With great love, those strange creatures, humans, can succeed but not win)  |

Based on the appraisal system tool, an attitude is identified in the marginal notes in Tempo magazine written by Goenawan Mohammad. The results of the data analysis will be used to identify the ideology of Catatan Pinggir, written by Goenawan Mohammad. Ideology, according to Martin (1992: 581), is "a system of coding orientation which makes meaning selectively available depending on subject class, gender, ethnicity, and generation" which is a coding system that makes meaning selectively available through subject class, gender, ethnicity, and generation.

The ideology in the text begins with Halliday's method of Systemic Functional Linguistics. Halliday states that all language use encodes the ideology represented by language. Differences in language use are due to sociolinguistic differences, lexical choices, and different

paraphrased syntaxes. This statement is expressed in the Linguistic Encyclopedia (Malmkajaer, 1991: 118).

“all linguistic usage encodes ideological patterns or discursive structures which mediate representations of the world in language; that different usages (e.g., different sociolinguistic varieties or lexical choices or syntactic paraphrases) encode different ideologies, resulting from their different situations and purposes...”

The ideology adopted by the marginal notes written by Goenawan Mohammad is a form of expression of the feelings of community members towards the things that happen around them. Goenawan Mohammad conveys this form of expression as an opinion as well as a criticism of everything both related to phenomena that occur in society, as well as related to literature. This can be seen in the following clause:

*Maka di hari kurban, manusia diharapkan peka akan kekejaman yang akan dilakukan dan kesalahan yang bisa terjadi*  
(So, on the day of sacrifice, humans are expected to be sensitive to the atrocities that will be committed and the mistakes that can occur)

The clause above is one example of a clause that is a criticism from the author related to the meaning of the sacrifice day carried out on Eid al-Adha against the cruelty and mistakes made by humans both to each other and to other creatures.

*Catatan Pinggir* is a place of opinion for Goenawan Mohammad to respond to phenomena that occur in society, whether related to politics, culture, literature, or others. So, the sentences used in the marginal notes also contain much criticism, so it is not surprising that judgment criticism dominates many of Goenawan Mohammad's *Catatan Pinggir*. This can be seen, for example, in the following sentence:

*Dan dalam pesta makan yang asyik kemudian, ada sesuatu yang dilupakan-sesuatu yang sebenarnya hari itu dikukuhkan kembali: pertalian manusia dengan apa yang hidup dan yang mati.*  
(And in the merriment that followed, something was forgotten—something that day was reaffirmed: man's connection to the living and the dead.)

The clause above seems to emphasize and stress to the reader that the day of sacrifice is not a day to enjoy meat, but more than that, the day of sacrifice is a day to strengthen human ties with other creatures. Not only that, the direct criticism conveyed by the author emphasizes that the author is open to everything and wants to move the attitude of openness toward the reader.

Related to affect, the author uses more negative affect by using adjectives. The attitude reflected, in effect, confirms that the author feels he is part of an oppressed or powerless group. Sentences containing negative affect can be seen in the sentence, "In those killing rooms,

trauma, sadness, and the like would be considered a waste." Negative sentences like this dominate the author's marginal notes more than positive ones. This sentence emphasizes that the author is part of someone who feels sad when animals are mercilessly killed.

For the domain of judgment, Goenawan Mohammad often uses personal judgment in the form of criticism rather than moral judgment. Sentences containing criticism, rather than just sentences containing admiration, dominate Goenawan Mohammad's writing in the *Catatan Pinggir*. Sentences containing criticism can be seen in the sentence.

*Kapitalisme atau sistem apapun yang mengasingkan hidup dari kehidupan membuat alam dan hewan hanya sebagai cadangan konsumsi yang dihitung*  
(Capitalism or any system that alienates life from life makes nature and animals mere reserves for calculated consumption)

The sentence above criticizes the capitalist system that does not destroy much nature and animals as other creatures. The sentence above is part of the author's criticism of the reality of capitalism. The admiration in the *Catatan Pinggir* tends to be that of characters such as Prophet Ibrahim, who has given up his son to be a sacrificial animal, and Tintin, who represents a hero. This can be seen in the following sentence:

*Jika kita ingat yang menggantikan putra Ibrahim adalah seekor domba hidup bukan benda, kita akan sadar betapa akrab dan ambigu hubungan sesama makhluk bernyawa.*

*Tintin tampak bersih sampai ke ulu hati.*

(If we remember that what replaced Abraham's son was a living sheep, not an object, we will realize how intimate and ambiguous the relationship between animate beings is.

Tintin looks clean to the core.)

The dominance of criticism over admiration shows that the author is an observer of the phenomena that occur and responds quickly to things perceived as inhumane, unfair, and others.

The sentences delivered by the author, Goenawan Mohammad, are not necessarily opinions or criticisms. The author often conveys his opinion using metaphors that readers may easily understand. This can be seen in the following example:

*Orang lupa bahwa "ada" berarti menjadi dengan yang lain.*

*Tapi di sekitarnya satwa liar yang berbudi atau yang jahat tampil dalam wajah orang: si penyayang atau si pembenci.*

(People forget that "to exist" means to be with another.

But around him, the virtuous or evil wildness appears in people's faces: the merciful or the hater.)

The two sentences above are one of the similes used by the author in the *Catatan Pinggir*. The simile used in the *Catatan Pinggir* is evidence that the author does not only use a single example but also tries to provide multiple examples that the reader may quickly understand rather than just a single example.

The *Catatan Pinggir*, written by Goenawan Mohammad, is a collection of statements that are not just personal opinions but have strong sources. The sentence can be seen in the following example:

*Berger (dalam Why Look at Animals) memandang kebun binatang sebagai “dukungan untuk kekuasaan kolonial modern”.*

*Dalam kartun ini manusia adalah template-pola yang sudah ada dalam The Jungle Book Rudyard Kipling*

*“Every hero becomes a bore at last” Kata Ralph Waldo Emerson*

*(Berger (in Why Look at Animals) views zoos as “support for modern colonial power.”*

*In this cartoon, humans are templates already existing in Rudyard Kipling's The Jungle Book.*

*"Every hero becomes a bore at last," said Ralph Waldo Emerson)*

The example of the above sentences indicates that Goenawan Mohammad is not only a culturalist, but also an intellectual with extensive knowledge. In the *Catatan Pinggir* entitled "Animals," the author not only quotes the hadith regarding the sacrificial holiday but also the book *Why Look at Animals* and Rudyard Kipling's *The Jungle Book*; similarly, in the *Catatan Pinggir* entitled "Tintin" which is a phenomenal storybook. In this case, the author also uses another source of writing to reinforce his opinion, namely the writings of Ralph Waldo Emerson.

The exciting thing in the *Catatan Pinggir* written by Goenawan Mohammad is the similarity of themes that the author wants to convey. The similarity of themes in this case can be seen in the following clause:

*Tentu, hewan bisa jadi korban: ia “korban bakaran” dalam tradisi Yahudi dan urban sembelihan dalam Islam. Ia bisa diperlakukan hanya sebagai alat tukar untuk beroleh sesuatu dari Tuhan. Tapi tak Cuma itu. Jika kita ingat yang menggantikan putra Ibrahim adalah seekor domba hidup, bukan benda, kita akan sadar betapa akrab dan ambigunya hubungan sesama makhluk bernyawa.*

*Tintin dikenang bukan sebagai kisah keberanian, yang terlupakan adalah apa yang nakal dari Milou alias Snowy, anjingnya yang bandel, apa yang konyol dari Thompson&Thomson, dua agen rahasia yang bodoh itu, dan apa yang meledak-ledak dari Haddock, si pemabuk yang rebut. Demikianlah sang pahlawan yang membosankan member ruang bagi sosok yang seperti dirinya: orang-orang yang mengasyikkan.*

(Of course, animals can be sacrificed: they are “burnt offerings” in Jewish tradition and urban slaughter in Islam. It can be treated only as a means of exchange to obtain

something from God. But not only that. If we remember that what replaced Abraham's son was a living sheep, not an object, we will realize how intimate and amicable the relationship between living creatures is.

Tintin is not remembered as a story of bravery; what is forgotten is what is naughty about Milou, aka Snowy, his wayward dog; what is ridiculous about Thompson & Thomson, the two stupid secret agents, and what is explosive about Haddock, the drunkard who fights. Thus, the boring hero makes room for figures who are like him: exciting people.)

The two quotes above emphasize that humans must be open with others even though they do not have good character traits or attitudes, such as Tintin, who befriends Haddock, the drunkard. Not only that, but humans should also love each other with other creatures, such as animals, even though the animal is a potential animal to be sacrificed. Another example is also seen in Tintin, who befriends the dog Snowy. This emphasizes that the author wants mutual respect for different people and other creatures.

## CONCLUSION

Based on the analysis of the appraisal system tools in the table above, it can be seen that *Catatan Pinggir*, written by Goenawan Mohammad, has complete appraisal tools, which include attitude, amplification, and engagement. In the column above, it can be seen that the *Catatan Pinggir* entitled "Animals" is dominated by sentences that criticize (judgment in the criticize category), the use of metaphors and quotations or explanations from other sources such as hadith or books by Jardin des Plantes (heterogloss). This is different from *Catatan Pinggir* entitled "Tintin" which talks more about attitude in the form of praise and admiration as well as sentences related to the assessment of the characters in Tintin (appreciation).

The mandate Goenawan Mohammad wants to convey in *Catatan Pinggir* is mutual respect for differences, differences in human nature or character, and differences with other creatures. Through the *Catatan Pinggir* written by Goenawan Mohammad, the author wants to describe in real terms how humans should behave towards differences. In this case, the author wants to invite readers to be open and respectful of different people.

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