

Muslim American Voices: Saba Fathima's Attitudinal Position in TEDx Talks

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ABSTRACT

This study examines the appraisal system of Saba Fathima's speech "Making Spaces for Muslim Voices" at TEDx Talk to understand Fathima's attitude regarding the Muslim American voices. Utilizing the qualitative approach, this study employs Martin and White's Appraisal Theory. It collects the data by dividing the speech into clauses and examines them based on three elements of appraisal's attitude such as affect, judgment, and appreciation. The attitude can also be divided into positive and negative attitude. The findings demonstrate that the most common attitude used by Saba Fathima is judgement (55%), followed by affect (41%) and appreciation (4%). It implies that Fathima prefers to show the assessment of experience she faced as Muslim American rather than emphasizing her appreciation. Additionally, she shows more positive attitude than the negative one, implying her optimism toward the future of Muslim American. The study shows how Saba Fathima strategically arranges the words and structures her speech to build an interpersonal relationship with her audiences. By carefully selecting the diction, she effectively communicates her messages and thoughts, influences the audience's perspective, and creates meaningful interactions. This study also highlights her ability to convey a shared responsibility in addressing the issues faced by Muslim Americans. In conclusion, the study underscores the importance of rhetorical strategies in producing persuasive and impactful speeches.

Keywords: *Appraisal Theory, Attitudinal Position, Muslim American, Muslim Attitude, Saba Fathima, TEDx Talks.*

INTRODUCTION

Anti-Muslim prejudice and discrimination have increased dramatically in the US since the 9/11 attacks. Muslims are beginning to experience racist slurs, verbal abuse, hate crimes, and employment discrimination. Many Americans portray Muslims in derogatory ways, which leads to an increase in Islamophobia over time. Anti-Muslim hate crimes increased by 1,600 percent in the immediate wake of

9/11, and the Department of Justice looked into over 800 such cases between 2001 and 2007 (Takyar, 2019). In Moosavi's research in 2015, he found that respected Ministers and elite society were involved in giving bad stereotypes to Islam such as Islam is violent, barbaric, oppressive, and this is spread through media coverage (Li & Zhang, 2021). Anti-Muslim sentiment saturated the media following the terrorist attacks in San Bernardino, Paris, and Orlando, and the number of reported hate crimes

nearly tripled (Levin, 2016, as cited in (Takyar, 2019). The number of anti-Muslim incidents in America in 2016 was 307, which was a record high since 2001 (Lowe et al., 2018).

Anti-Muslim makes a particular concern for Muslims where there are around 4 million Muslims in America and 81% of them are Native Americans (Shammas, 2015). The American Muslim community expresses their concerns orally or in textually. Online platforms are one of the ways for Muslim communities to express their feelings for the discrimination they experience. Saba Fathima, one of the American Muslim communities, voices her opinion as an American Muslim by giving a speech through a YouTube channel, namely TEDx Talks.

TEDx Talks is a popular YouTube channel where speakers share new ideas and research. TEDx Talks has been around since 2006 and has featured more than 2,600 topics of conversation (MacKrill et al., 2021). TEDx Talks is becoming increasingly popular in the global market and reached 1 billion views on November 13, 2012 (Gallo, 2014). TEDx Talks has several principles in every presentation or speech made by each speaker, speaking on TEDx Talks cannot be longer than 18 minutes and cannot be shorter than 3 minutes. This is applied by all speakers in TEDx Talks regardless of the speaker's personality or status (Gallo, 2014). TED selects TEDx Talks speakers directly or from a selection that has been nominated by the public. Saba Fathima became one of the selected American Muslim communities to present their opinions. Through this opportunity, Saba Fathima was able to give reasons for people to be more concerned and open-minded towards American Muslims.

Saba Fathima decided to use speech as a medium for her thoughts since the speaker has the ability to elicit the opinions of the audience and to either justify or blame actions or ideas (Mazlum & Afshin, 2016). Speech is one way of communicating information about the feelings, attitudes, and mental states of the speaker and the listener (Mixdorff et al., 2017). To achieve the goal of the speech, the speaker must have good communication skill to transmit these attitudes and emotions. The ability to organize the speech in the appropriate language is essential for creating an impactful speech that will help the speaker and audience build relationships (Mazlum &

Afshin, 2016). The theory of appraisal system can be used to analyze the speaker's attitude.

Through Saba Fathima's speech at Tedx Talks, she proved her communication skills by effectively conveying her ideas in the speech. She is also able to convey messages in the speech to audiences well and straightforwardly which garnered a lot of positive responses. Her speech encourages American society to be more open-minded to Islam and Muslims (Fathima, 2022). Therefore, it is important to analyze his speech more deeply using an appraisal system approach.

The purpose of this study is to examine Saba Fathima's attitudinal position toward American Muslim in her speech at TEDx Talks. The research investigates how the word order and diction can express social connections and express her feelings or opinions about something by looking at attitudinal position. It can be investigated from the aspect of affect, judgment, and appreciation. Yuliyanti (2023) stated that the concept of attitude refers to speaker affective responses, which include emotional responses, behavioral assessments, and evaluations of the three distinct aspects of affect, judgment, and appreciation. That is why the speaker's attitudinal position can be seen through speaker's emotions which allow the speaker to demonstrate the connection she built with her audience.

Therefore, the researchers aim to explore how Saba Fathima uses several strong dictions in her speech to show that she is against Muslim discrimination and describes the situation of Muslims in America. Under the direction of the Appraisal System by Martin & White (2005), this study examines Saba Fathima's position in declaring that Muslim Americans need spaces.

LITERATURE REVIEW

In the study of attitudinal position, various perspectives and frameworks have been conducted before. One of them is conducted by Liu (2023) with the title Articles on Depression in American Medical Websites: An Analysis Based on Appraisal Theory, which is published on 2023. Leyi Liu analyzes the distribution of assessment resources as well as the interaction between the article's writer

and the readers from online medical articles through Appraisal Theory. The research uses both qualitative and quantitative method to collect the data. The data is collected from 14 online medical articles. which focuses on depression or abbreviated as OMDD from four different article which are APS, Mayo Clinic, WebMD, and Everyday Health. The findings indicate that the articles on the four sites use strategies methods of assessment to realize their interpersonal meaning, which can be used as a model for other health communication platforms (Liu, 2023).

Ghafar et al. (2022) conducted a study examining the emotional expressions in the Flannery O'Connor Award-winning fiction "Winds and Clouds over a Funeral" using the Appraisal Framework by Martin and White (2005). Utilizing a quantitative approach, the study revealed that the fiction predominantly conveys negative emotions in its evaluations. The first category of attitudinal resources accounted for 55% of the data, primarily expressing negative feelings. The second category, representing 27%, employed positive language in evaluating judgments. The third category, making up 18%, used appreciations to convey emotions positively within the text. This study is beneficial for researchers, teachers, and students in understanding the portrayal of positive and negative emotions across different genres and offers insights into applying Appraisal Theory to literary discourse to analyze evaluative language in such texts.

Another study about appraisal theory was conducted by Zang Lu (2023). Through qualitative and quantitative analysis of the corpus, this study explores the distribution patterns and realizations of attitudinal resources in these news reports, aiming to reveal the attitude and stance of China Daily towards Japan's plan. The study shows that appreciation resources rank highest, accounting for more than half of the attitudinal resources, followed by affect resources and judgment resources. Among these, negative resources outweigh positive ones. Furthermore, through the use of attitudinal resources, China Daily tends to adopt a negative and concerned attitude towards the Fukushima nuclear wastewater discharge plan. This study aids in effectively understanding and expressing attitudes and stances in discourses.

Additionally, Aljuraywi & Alyousef (2022) also used Martin's appraisal theory to explore evaluative language within political discourse. The study utilized a mixed-method research design to examine the features of the three types of attitude: affect, judgement and appreciation employed by Donald Trump, Joe Biden, Leslie Stahl and Norah O'Donnell in four political interviews on 60 Minutes during the 2020 presidential elections in the United States of America. The analysis revealed that Trump and Stahl employed more attitude resources of affect in their interviews, whereas Biden and O'Donnell used more attitude resources of appreciation. The findings also revealed that each of the four participants strategized the attitude types and polarity to achieve particular argumentative goals.

In contrast to previous studies above, this study is carried out in a different way. The corpus, theory, and research methods in this study may show the differences. This study examines the attitudinal position of Saba Fathima, a Muslim American, regarding Muslim discrimination and Muslim freedom in America by using Martin & White's (2005) appraisal theory. The theory employed in this study is quite similar with the previous research. Nevertheless, the object of the research in this study is different.

THEORETICAL FRAMEWORK

This study analyses the attitudinal position of Saba Fathima through her speech. The appraisal theory approach is applied to support the analysis of this research. The appraisal theory approach was developed by Martin & White (2005). Martin & White (2005) created Appraisal Theory at the discourse semantic level from Halliday's Systemic Functional theory. Appraisal theory is a branch of systemic-functional linguistics that focuses on interpersonal meaning. Martin and White present Appraisal Theory in a thorough and methodical manner, indicating the maturity of Appraisal Theory. Munday (2018) states that this method is excellent for anyone who wishes to explore people's feelings, values, and attitudes through the language they use. As a result, it reveals how individuals place themselves in relation to discourse or communities.

Three key domains of appraisal are offered in order to categorize the feelings values and attitude toward discourse: Engagement, Attitude, and Graduation (Martin & White, 2005). Liu (2023) states that the main component of the appraisal system, attitude, which expresses the speaker's emotions. Engagement, on the other hand, is concerned with sourcing attitudes and the interplay of voices surrounding viewpoints in debate. The last, Graduation, is used to change the consequences of rhetoric and to reinforce or weaken speaker's attitudes and feelings. In this study, the approach only emphasizes the attitude term, which has three subcategories.

The first sub-type is "Affect" which is involved with identifying both positive as well as negative emotions, such as whether we feel joyful or depressed, secure or uneasy, intrigued or bored (Martin & White, 2005). Martin & White (2005) claimed that people who are feeling the emotion are referred to as Emoter, and the cause or stimuli that are accountable for the emotion are referred to as Triggers. Martin & White (2005) classified affect into six categories that become the aspects of creating an emotion in order to identify further about emotion or feeling in affect, these aspects are as follows: 1) the first aspect relates to the feeling that is called positive or negative expression by society, 2) the second aspect talks about emotion which is interpreted as the opposite of behavioural surges and mental or relational processes, 3) the third aspect is the feeling that are interpreted as being in response to a particular emotional or undirected mood, 4) the fourth aspect talks about how to grade the feelings, 5) the fifth aspect explains how feelings can be separated into two categories, realis and irrealis, 6) the sixth aspect talks about emotions, which are grouped into three categories: un/happiness, in/security, and dis/satisfaction.

The second sub-type is "Judgement" which refers to the appraisal of human behaviour and has to do with what behaviour is appropriate and inappropriate, which includes both positive and negative evaluation. The resource for assessing people's behaviour in light of multiple normative norms are the main emphasis of the judgement system (Martin & White, 2005). When evaluating actions, judgment also contains positive and negative evaluations that are similar to affect. For instance,

Mehmet & Simmons (2018), stated that the phrase "positive" indicates something which people respect or laud, whereas "negative" indicates that which people hate or criticize. In general, judgments can be categorized in two categorizes, namely 'social esteem' (including normality, capacity, and tenacity) and social sanction (involving 'veracity' and 'propriety').

The last sub-type is "Appreciation" which shifts to evaluations of "things," particularly those that manufacture and perform, but also includes natural events, and what such things are worth (Martin & White, 2005). According to Martin & White (2005), the three components of appreciation, namely: reaction, which describes how something grabs our attention; composition, which describes how well-formed and balanced something is; and valuation, which describes how useful or valuable something might be.

METHODS

This research employs the qualitative method by utilizing Martin & White's (2005) to analyze Saba Fathima's attitude regarding Islam discrimination and freedom in America. To determine the attitudinal position, the data are examined and placed into data cards. The sampling technique used in the research is the purposive sample technique. According to Creswell (2013), purposive sampling is open data collection to analyze text or images, and the researcher can provide personal interpretation of her findings by explaining them through qualitative procedures.

The data for this study was gathered from the Tedx official YouTube account in Cherry Creek 2022, specifically from Saba Fathima's speech entitled "Making Space for Muslim Voices." The speech transcript was obtained on May 21, 2023, via Notta - AI Transcription (<https://app.notta.ai/7065944503009411073/dashboard>). To confirm the accuracy, the researchers examine the speech video and its transcript.

This study is an audio-visual materials, and it uses a documentative technic to collect the data. To

collect the data, the researchers do these following steps:

1. watching the video recording of Saba Fathima's speech in TEDx Talks on TEDx Talks official YouTube account (<https://youtu.be/1gL6Bk9Rz7E>),
2. reading the video transcription of Saba Fathima's speech in Tedx Talks on its official YouTube account,
3. examining the similarities between the video and its transcript,
4. categorizing the data into clause and numbering the data.

By applying Martin's appraisal system, this research follows several steps to analyze the data:

1. identifying the attitudinal position which is found in the data by applying Appraisal theory,
2. classifying the types of attitude in the data such as affect, judgement, and appreciation,
3. analyzing how the usage of attitudinal position in the data,
4. concluding the analysis.

RESULTS AND DISCUSSION

This section presents the attitude of Saba Fathima regarding Muslim American issues which is seen through the appraisal system. It covers the explanation of people's emotions, assessments of the speech's contents, and judgments of behavior. The three subtypes of attitude that need to be examined in order to fully understand attitude expression are affect, judgment, and appreciation. The following explains the results of appraisal system.

Table 1 shows how Saba Fathima expressed more judgement than Affect and appreciation. The explanation about this finding will be further discussed in the following parts.

Affect

Affect is the expression of both positive and negative emotions or feelings of the subject (Martin & White, 2005). The analysis of Saba Fathima's affect system

in her speech reveals that the speaker uses a variety of emotional expressions in her speech used to represent her feelings. The speech's expressions can be classified as either positive or negative, and they are divided into four categories: dis/inclination, un/happiness, in/security, and dis/satisfaction. The following table shows the outcome of affect identification in Saba Fathima's speech.

Table 1. The frequency of appraisal systems in Fathima's speech

| No. | Attitude | | Token | % | |
|--------------|--------------|-----|-----------|------------|----|
| 1. | Affect | (+) | 32 | 33 | 41 |
| | | (-) | 1 | | |
| 2. | Judgement | (+) | 31 | 45 | 55 |
| | | (-) | 14 | | |
| 3. | Appreciation | (+) | 3 | 3 | 4 |
| | | (-) | - | | |
| Total | | | 81 | 100 | |

As can be seen in Table 2 below, the occurrences of the affect sub-system are classified as either positive or negative affects. Both positive affects and negative affects were identified in Saba Fathima's speech. Nevertheless, there are several types of affect that are not found, which are both positive and negative happiness, negative inclination, and negative satisfaction. Furthermore, the following section is the analysis of affect which is divided into two parts: positive affect and negative affect.

Table 2. The frequency of affect system in Fathima's speech

| No. | Affect | | Token | % | |
|--------------|------------------|-----|-----------|------------|----|
| 1. | Dis/Inclination | (+) | 7 | 7 | 21 |
| | | (-) | - | | |
| 2. | Un/Happiness | (+) | - | - | - |
| | | (-) | - | | |
| 3. | In/Security | (+) | 24 | 25 | 75 |
| | | (-) | 1 | | |
| 4. | Dis/Satisfaction | (+) | 1 | 1 | 3 |
| | | (-) | - | | |
| Total | | | 33 | 100 | |

Positive Affect

The positive affect examples which are found on Saba Fathima's speech are as follows.

- (1) “**I felt like it was my responsibility** to defend myself, to defend myself against what is being said about me as a Muslim, against my community.”
- (2) “But that day fully realized that I don’t need **to accommodate myself** to the world.”
- (3) “The world **needs to make space** for me.”
- (4) “and we **deserve** to have our identities validated.”
- (5) “and **that was such a profound realization** for me.”

The data examples above show some of the affect expressions that Saba Fathima used in her speech. In example (1), the speaker conveys a positive affect regarding the Muslim community in data. Positive inclination is indicated by the expression, “I felt like it was my responsibility” which suggests the speaker’s intention towards something. By utilizing the word ‘felt,’ it means she is aware of something. Saba Fathima conveys about her intention to give the audience a particular feeling or impression about her responsibility to defend herself and her community against what is being said by American people about Muslim.

Furthermore, in examples (2), (3), and (4), the expressions “I don’t need to accommodate myself to the world,” “the world needs to make space for me,” and “and we deserve to have our identities validated” refer to the word ‘trust.’ The Oxford Dictionary defines ‘trust’ as having the belief that something is reliable, accurate, or true. In the speech, the purpose of the term ‘trust’ is used to show Saba Fathima’s confidence about what she says and what she has to do. Therefore, these expressions belong to the category of positive affect, particularly positive security.

The example in (5) is included on positive satisfaction. Dis/satisfaction, according to Martin & White (2005), is concerned with people’s sense of achievement and displeasure with the activities they participate in, whether they are spectators or participants. In data (5), the phrase “that was such a profound realization for me” indicates one of the achievements that Saba Fathima makes in her life through her experience. According to Oxford Dictionary, the word ‘profound’ is showing the great

knowledge or understanding, while the word ‘realization’ shows the process of being aware of something. Therefore, Saba Fathima uses that diction or expression to express her interest in what she has gained in the past.

Negative Affect

Within the context of negative affect, Saba Fathima’s speech contains only one type of affect, which is negative security. The negative affect in the speech can examine in the example that follows.

- (6) “And among them was a middle-aged white man. We could not find an interpreter for him that day, and we were struggling. **I was constantly worried**, and I was apologizing to him. I was telling him that this must be such an inconvenience”

As demonstrated in the example above, the expression “I was constantly worried” embodies the negative affect of security. The word ‘worried’ makes the negative security can be recognized. The definition of ‘worry,’ based on Oxford Dictionary, is to feel anxious about something. In relation to the speech, Saba Fathima uses that word to convey her anxiety about a middle-aged white man that she told before. As a result, it is regarded as part of negative affect in the field of security.

Judgement

According to Martin & White (2005), the judgment system is centered for assessing individuals’ actions of normative norms. As stated by Puspita & Pranoto (2021), social esteem and social sanction are two categories into which judgment is generally classified, and those both have distinct traits. Social esteem is concerned with normality, capacity, and tenacity, while social sanction is concerned with veracity and propriety (Puspita & Pranoto, 2021). The judgment data is divided into five categories in the following table: normality, capacity, tenacity, veracity, and propriety. The positive and negative feelings are also divided into these categories.

There are a total of 45 occurrences of judgement systems, as shown in table 15. Positive judgments are employed more frequently than negative judgements, positive judgements occur 31 times while negative judgements occur 14 times.

Furthermore, the following section is the analysis of Judgement which is divided into two parts: positive judgment and negative judgment.

Table 3. The frequency of the judgement system in Fathima's speech

| No. | Judgement | | Token | | % |
|--------------|-----------|-----|-----------|------------|----|
| 1. | Normality | (+) | 2 | 12 | 27 |
| | | (-) | 10 | | |
| 2. | Capacity | (+) | 22 | 26 | 58 |
| | | (-) | 4 | | |
| 3. | Tenacity | (+) | - | - | - |
| | | (-) | - | | |
| 4. | Veracity | (+) | 1 | 1 | 2 |
| | | (-) | - | | |
| 5. | Propriety | (+) | 6 | 6 | 13 |
| | | (-) | - | | |
| Total | | | 45 | 100 | |

Positive Judgement

Some instances of the usage of positive judgment in Saba Fathima's speech are given in the section that follows.

- (7) "We see major brands like Nike **embracing hijab** in their apparel lines."
- (8) "Secondly, I **found** that there is misrepresentation."
- (9) "We **see** Sport Federations lifting ban on hijabs."
- (10) "I started a podcast last year called Impact Club where I decided that there is **a dearth of inspiration** in my life."
- (11) "And Ted is **a prime example** of that as I stand today and talk to all of you."

Example (7) explains Saba Fathima's judgement of certain developments in the Muslim world, particularly people's perceptions regarding the hijab. The phrase "embracing hijab" shows a positive judgement to the famous brands who begins to include hijab in their product lines. The definition of 'embrace,' according to the Oxford Dictionary, means to put your arms around someone or something as a symbol of love or to include anything we love. It indicates that the famous brand companies like Nike begins to value and love the hijab as one of Muslim identities. In conclusion, the

phrase "embracing hijab" is associated with Saba Fathima's positive judgement, particularly positive normality.

Subsequently, (8) and (9) serve other examples of judgment in the speech. In both examples, Saba Fathima assesses her and other Muslim Americans' capacity to find and see the religious issues around them. According to the Oxford Dictionary, the word 'found' which is the past form of the word 'find,' means to ascertain the truth of something after trying, testing, or experiencing it. Meanwhile, the word 'see,' according to the Oxford Dictionary, means to become aware of someone or something by using our eyes. In short, the words 'find' and 'see' refer to a person's ability to do something. These two terms are related to the Oxford Dictionary definition of 'can,' which is used to indicate that something is possible for someone to do. Therefore, Saba Fathima thinks that she and the Muslim community in America have the capacity to do those things such as 'find' and 'see.' Thus, it is believed that these two terms represent a positive judgement in the field of capacity.

Furthermore, (10) provides a further example of the positive judgment employed in Saba Fathima's speech. The phrase "a dearth of inspiration" explains Saba Fathima's ups and down when trying to start something new. This phrase refers to Saba Fathima's honesty in explaining herself and her experiences in starting something new which is not always easy, interesting and enjoyable. The Oxford Dictionary defines 'honesty' as the quality of being not concealing the truth about anything. Therefore, the phrase "a dearth of inspiration" belongs to a positive judgement of veracity.

Finally, example (11) demonstrates the positive judgement of propriety, as shown by the term "a prime example." According to Oxford Dictionary, the word 'prime' means the best quality or excellent. Thus, that phrase means that Tedx Talks is the best example platform that has helped Saba Fathima. In this case, that phrase also shows the politeness of Saba Fathima toward Tedx Talk which has given her valuable opportunity to voice and share her thought to people around the world. Therefore, based on the explanation, the phrase "a prime example" belongs to a positive judgement of propriety.

Negative Judgement

Within the context of negative judgment, Saba Fathima's speech contains only two types of judgment, which are negative normality and negative capacity. The negative judgements in the speech can examine in the example that follows.

- (12) "Secondly, I found that there is **misrepresentation**."
- (13) "Misrepresentation that embodies **negative stereotypes, fear, separation**, how to somehow being a Muslim makes you **incompatible** with the rest of the world or association of Muslims in general with **violence and terrorism**."
- (14) "And, a real-life example of this is like when a school teacher decided to pull off a hijab or a headscarf from a young girl because she was **offended** by it."
- (15) "The first one is a lack of it, a sheer lack of it, **a lack of representation and a lack of engagement** with the Muslim community."
- (16) "We **don't see** a lot of inspirational Muslim subjects, part of our mainstream storytelling and reporting."

Example (12) indicates that Saba Fathima has discovered that non-Muslim community have a misrepresentation of the Muslim community. As a result, Muslim is labeled with word, phrases or ideas that do not accurately reflect how the real Muslim is. This misrepresentation starts when the act of terrorism arises and they deliberately or unintentionally use the name of Islam in their vicious activities. This creates a bad perception of Islamic communities among non-Islamic communities, which leads to misrepresentation. The Oxford Dictionary defines 'misrepresentation' as the act of providing false or incomplete information about someone or something in order to create wrong impression on others' perceptions of them. As demonstrated in example (13), this misrepresentation creates feelings of hate that leads to bad words in describing Muslim society. In her speech, Saba Fathima utilized this as negative judgement to express how she felt about the way non-Muslim community think toward Muslim community, which is still like that. To put it shortly, the term 'misrepresentation' refers to a negative judgement in the field of normality.

As explained in the previous paragraph, misrepresentation leads to bad nicknames for the Muslim community as presented in example (13). The terms "negative stereotypes, fear, separation, incompatibility, violence and terrorism" refer to the negative judgment of non-Muslim communities towards Muslim communities which is based on feeling of dislike. As defined by the Oxford Dictionary, a 'stereotype' is a fixed notion or image that many people have which is frequently untrue and may be offensive or hurtful, the word 'fear' refers to the negative feeling you have when you are in danger or when something in particular frightens you, the word 'separation' refers to the act of separating people, the word 'incompatible' refers to two people or groups who are too different from each other so they cannot live or work together happily, the word 'violence' refers to violent behavior intended to harm or kill someone, 'separation' refers to the act of separating people or things, and the word 'terrorism' refers to the use of force to further political objectives. These words become bad nicknames of Muslim community which refer to the hatred of non-Muslim community towards Muslim community. Therefore, these words refer to negative judgment in the field of normality.

Furthermore, example (14) explains how a non-Muslim teacher treats her Muslim students. The word offended is used to provide further explanation of what the teacher is doing. According to the Oxford Dictionary, the word 'offended' which is the past form of the word 'offend,' means make someone feel upset by saying something rude or embarrassing. This shows that the hatred of non-Muslim community towards Muslim community indiscriminate, even in the professional realm, these things can happen. Therefore, that word refers to negative judgment in the field of normality.

Then, example (15) also indicates a negative judgement. The word 'lack' means the state not having enough of something. Thus, the terms "lack of representation" and "lack of engagement" allude to the fact that the American Muslim community lacks sufficient representation and engagement in both daily life and the workplace. The word 'unable' has a similar meaning to the word 'cannot.' The definition of 'can' based on Oxford Dictionary means to indicate that something is possible for someone to do, while the word 'not' has the opposite meaning. Likewise, in

the last example on example (16), the expression “don't see” refers to the inability of the Muslim community to find new inspirational Muslim subjects, apart from part of mainstream story and report. Therefore, Saba Fathima thinks that she and the Muslim community in America have no capacity to do those things. Thus, it is believed that those two data represent a negative judgement in the field of capacity.

Appreciation

Appreciation, the third and last sub-system, is concerned with evaluations of natural and semiotic phenomena (Puspita & Pranoto, 2021). Appreciation is classified into three categories: reaction, composition, and valuation. It is further divided into positive and negative appreciation. There are several categories in Saba Fathima's speech that are related to these types. The frequency of the resources for appreciation in the speech is displayed in table below.

Table 4. The frequency of the appreciation system in Fathima's speech

| No. | Appreciation | Token | % | |
|--------------|--------------|-------|----------|------------|
| 1. | Reaction | (+) | 1 | 33 |
| | | (-) | - | |
| 2. | Composition | (+) | - | - |
| | | (-) | - | |
| 3. | Valuation | (+) | 2 | 67 |
| | | (-) | - | |
| Total | | | 3 | 100 |

The table above displays the two appreciation categories that are present in the speech which are reaction and valuation. Positive appreciation is the only category that is found in the data. The positive appreciation examples which are found on Saba Fathima's speech are as follows.

- (17) “And I spoke to Muslim women that have **changed my life.**”
- (18) “Because my whole life, **I have struggled to fit in.**”
- (19) “We need to understand **that we are all unique in our identities**, and we deserve to have our identities validated.”

In example (17), the expression “changed my

life” reveals Saba Fathima's attitude on the Muslim women who she has mentioned in her speech. According to Martin & White (2005), appreciation is the process by which we evaluate objects—including those we create and perform—as well as natural phenomena. In the field of reaction, it refers to a response that either grabs our interest or makes us feel pleased and the impact is discovered dominantly (Puspita & Pranoto, 2021). According to Oxford Dictionary, the word ‘changed’ which is the past form of the word ‘change,’ implies to alter someone or something in order to make them different. According to that explanation, Saba Fathima employs that word to convey her positive appreciation of the Muslim woman who specifically influences her. Therefore, the word ‘change’ refers to positive appreciation in the field of reaction.

Subsequently, example (18) identifies another instance of positive evaluation of Saba Fathima's speech. The statement “I have struggled to fit in” illustrates how Saba Fathima assessed her attempts to fit the world in, which finally make her think that the world which has to fit her in. This instance has to do with the positive appreciation in the field of valuation. The primary purpose of valuation is to clarify how we assess somethings based on their value, which includes their innovative, authentic, and timeliness (Martin & White, 2005). The definition of ‘struggle,’ according to the Oxford Dictionary, is to make a great effort to do anything when it is challenging or when there are numerous issues. Thus, Saba Fathima uses the word ‘struggle’ to convey her positive assessment of herself, which belongs to positive appreciation in the field of valuation.

The final example of positive appreciation is shown in example (19). The term ‘unique’ in that data denotes the positive appreciation of valuation. The Oxford Dictionary defines ‘unique’ as extremely special or unusual. In her speech, Saba Fathima gives a good assessment of the Muslim community with the word ‘unique,’ which can build the self-assurance of Muslim community as a Muslim America. Additionally, Saba Fathima tries to convince them that it is something they deserve and it has to be validated by non-Muslim community. Therefore, the word ‘unique’ refers to positive appreciation in the field of valuation.

CONCLUSION

Using the appraisal theory as a framework, this study examines Saba Fathima's attitude in her speech by concentrating on attitude system. Based on the discussions and findings, this study concludes that Saba Fathima shows more positive attitude than the negative one, implying her optimism toward the future of Muslim American. The judgement dominates the speech, followed with affect and appreciation coming after. Thus, it may be inferred that Saba Fathima prefers to show the assessment of experience she faced rather than emphasizing her appreciation when elaborating her speech. In addition, even though the negative features are infrequently than the positive ones, the findings indicate that the negative ones are used to show the helplessness of Muslim community in the several things. Saba Fathima chooses to employ the negative judgment as her attitude when narrating the helplessness, despite the fact that it occurs infrequently. Besides that, Saba Fathima uses a lot of positive affect and positive judgment to foster optimism and draw focus toward the efforts of the Muslim community to revolutionize thought and movement.

By using the Appraisal Theory by Martin and White (2005) the study shows how Saba Fathima strategically arranges the words and structures her speech to build an interpersonal relationship with her audiences. By carefully selecting the diction, she effectively communicates her messages and thoughts, influences the audience's perspective, and creates meaningful interactions. This study highlights her ability to convey a shared responsibility in addressing the issues faced by Muslim Americans. In conclusion, the study underscores the importance of rhetorical strategies in producing persuasive and impactful speeches.

This study encourages future researchers to delve deeper into various aspects of Saba Fathima's speech, including graduation and engagement. This study will also contribute to addressing the discrimination against Muslims, especially in Muslim America. Additionally, the researchers suggest to the future researchers who are interested in appraisal theory for analyzing other media, like news, video

clarifications, captions on social media, other types of speech, and so on.

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