

Transitivity and Appraisal Systems of the Online Reviews on Madura Religious Tourism Destinations

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This study observes the way the visitors express their appraisal in reviews of religious tourism and the linguistic resources they have chosen for their intentions. Further, it identifies the interaction of transitive and appraisal systems of the online reviews, that is, the processes utilized by the appraiser in their reviews and the way the processes are connected to the expressions of appraisal in the clauses and sentences in those reviews. The reviews are available online from Tripadvisor, https://www.tripadvisor.com/Attraction_Review. Each review that contains of transitivity and appraisal systems is analyzed based on types of processes originally taken from Halliday and Matthiessen (2004) and the appraisal system proposed by Martin and White (2005). There are absences of transitivity system of verbal and behavioral processes. For appraisal system, there are no judgement and engagement. The interaction of transitivity and appraisal systems relates to lexicogrammatical aspects that are utilized to highlight the interdependence of - and continuity between - vocabulary (lexis) and syntax (grammar). It brings out a connection between both the ideational and interpersonal functions of the language.

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Introduction

Language is mostly a medium for communication and expressing ideas, feelings and thoughts (Thompson, 2014). However, in the use of language, often, it is not only used to transfer information, but also utilized to alter reality and create a change in the society (Weiss & Wodak, 2007). In relation with system of transitivity, the language of reviews can also provide the reality and references to people in which it describes experience as types of processes associated with participants and circumstantial. The transitivity system serves as a means for examining the way the writers interpret experiences, depict patterns, and form a mental image of reality (Halliday, 1970 as cited in Song, 2013). Thus, it can be inferred that understanding the way individuals assign meaning to their experiences can be studied through the use of the transitivity system.

The use of language specifically to give reviews or evaluation is nowadays often found in every aspect of life, moreover for everything concerning with goods and services.

One of which is tourism sector. Tourism sector in Madura Island is various, ranging from natural, cultural, culinary, attractions, and religious tourisms. One of the tourism potentials that still becomes a mainstay is the potential for religious tourism. Religious tourism encompasses numerous activities such as leisure, recreation, education, and participation in religious practices, aimed at spending spare time. Moreover, engaging in these activities can offer advantages to individuals, both physically and mentally, in the short and long run. (Chaliq, 2011)

It was further explained that there are several benefits that can be obtained by doing religious tourism, including usually after traveling we will feel refreshed and ready to return to our daily activities. But actually we can get more benefits by doing recreation through religious tourism, which can refresh our minds, add insight, and even strengthen our belief in the creator, gain experience and knowledge about the atmosphere in the intended tourist destination and to gain experience and knowledge in tourism field. By employing the categorization of tourism purposes according to the UNWTO, it can be identified many types of tourism, namely Business and professional activities, vacationing, leisure pursuits, recreational endeavors, visiting friends and relatives (VFR), educational pursuits, health and medical needs, religious and pilgrimage journeys, shopping excursions, and transit purposes. (The World Tourism Organization [UNWTO], 2016). Furthermore, religious tourism can be categorized as a greatly enriching destination within the tourism sector (Simandjuntak et al., 2019).

Religious tourism destinations in Madura are also expected to provide happiness for their visitors. The happiness that is felt and expressed by the visitors can be represented through their linguistic expressions in the form of reviews of religious tourist attractions and other online media. The transitivity system in functional systemic linguistics with regard to language meaning can be realized through 6 (six) processes, namely material, mental, verbal, behavioural, relational, and existential (Halliday, 1994).

The review expressed by the visitors through the transitivity processes can be a reference for potential religious tourists to visit or return to visit these religious tourism destinations. These representations can be a benchmark for its usefulness and contribution to the satisfaction and happiness obtained by its visitors in accordance with the goals and benefits of religious tourism destinations. Thus, the transitivity system can measure the existence of the Madura religious tourism destination whether it has been able to meet the expectations of its visitors in providing satisfaction and happiness.

In relation with the visitor's satisfaction and happiness, the visitors often write reviews of the destinations after visiting them. Review platforms play a prominent role, not just in helping potential consumers of tourism services and travelers in making decisions (Zervas et al., 2021), but also in providing precious insights into the perspectives and levels of contentment or discontent among participants in tourism activities. Furthermore, these platforms are also important in facilitating the marketing efforts of tourism amenities, points of interest, and travel spots. They promote to overall satisfaction with tourism services and are concerned as an integral part of the entire tourism contribution.

The language of online evaluation or review in the form of written review is in line with affective function of language that expresses emotions, attitudes, judgment, and feelings (Dann, 1996). This role is linked with the inclusion of interjections, that give extra details regarding the speaker's inner feelings. The use of the first person is typically favored in this context. Online reviews or evaluations for tourism destinations usually utilize certain language. It employs a language according to the reviewers' perspectives

about the tourism destinations that have been visited. The language used in the reviews usually concerned with the writers' own point of views, impressions, and experiences. The expressions of those kinds of reviewers' opinions, Martin & White (2005) proposed the systems of appraisal that comprising attitude, engagement, and graduation.

The way the visitors express their religious tourism experiences which can be in the form of attitude, engagement, and graduation through the online reviews can be elaborated via transitivity systems, so that it can be understood how religious tourism provides satisfaction and happiness for its visitors. The aim is to elucidate how reviewers use language in their reviews and express their evaluation of Madura's religious tourism destinations through the transitivity and appraisal systems.

Systemic Functional Linguistics (SFL) theory considers language as a social phenomenon, namely language tends to be a means of doing rather than knowing something. Eggins (2004) states that the systemic approach relates to a semantic-functional approach to language. It is based on four main aspects of using language in social life, namely functional, semantic, contextual, and semiotic. The basic theory of SFL proposed by Halliday (1994) views semiotics as a deliberate option within a system for deriving meaning within an existing context. This involves using language that fits the contextual meaning. Semiotic systems linked to semantic complexity involve language metafunctions within linguistic units (Eggins, 2004: 3).

Transitivity is one of the elements in systemic functional linguistics. For the operation, Halliday's SFL provides metafunctions of language in three types, namely ideational metafunctions, interpersonal metafunctions, and textual metafunctions (Halliday, 1971:332-334; Halliday and Matthiessen, 2004: 29-31). Transitivity includes in ideational metafunctions. The ideational meanings are the meanings about how we represent experience in language. Within this function, the ideational meaning concerns with the expressions of content in the use of language. It is the expression of cognitive meaning (Halliday, 1971: 332) that refers to our experience of the real world. When people use language, it is understood that they speak for someone doing something. Hence, the ideational meaning could refer to experiential meaning looking the clause as representation. In this ideational metafunction, the functions pertain to responses elicited by something, perceptions, or cognitions, and other linguistic acts of speaking and understanding.

Ideational function serves grammatical resources especially at the level of clause to decipher both the experience in and out of the world, as the range of roles and interpretations of the world portrayed through systems of transitivity. (Haratyan, 2011: 261). In addition, Young and Harrison (2004: 3) also state that the focus of the ideational metafunction is on the grammar of transitivity.

The main reasoning of the system of transitivity is that the strong notion of reality comprises of feeling, happening, doing, and being of the on-going matters. Transitivity explains the processes reflected in discourse and the connections between participants in these processes. As explained by Richardson (2007: 57), the analysis of transitivity is the main key to understand the representation of actions in discourses. The transitivity system comprises six processes, namely material, behavioral, mental, verbal, relational, and existential. (Halliday and Matthiessen, 2004: 171). This process is employed in this explanation to address all phenomena expressed by a verb.

a. Material Process

The material process within transitivity pertains to actions or activities, in which usually concerns with physical and tangible activities. It deals with clauses conveying the facts that someone doing an activity or an entity that may be accomplished to different

entities. The process can be examined by understanding what actions x performs. In this process, two participants are the actor referring to the actor of the process and the objective concerning the individual or entity influenced by the process. Examples of material process are below.

Richard (*actor*) hits (*process*) the ball (*goal*).
The watch (*actor*) broke (*process*).

b. Mental Process

Mental process represents mental responses such as thoughts, perception, or feelings. Mental process provides a concept toward person's awareness and emotional state and senses the experiences of the reality. To understand the process, it can be used a question such as what do you think about x? or what do you feel about x? what kind of information do you have regarding x? Within the mental process, there are two actors involved. They are the senser that refers to A conscious individual engaged in mental processes and experiencing emotions phenomenon that is perceived, thought through, or seen by conscious senser. Examples of this process are shown in the following (Clark, 2007: 147).

Chaterine (*sensor*) puzzled over (*process*) the problem (*cognition*).
Margareth (*sensor*) saw (*process*) the new bag (*perception*)

c. Relational Process

The relational process involves establishing connections between two participants in terms of "being" and "having." It includes two types, namely identifying relational, which aims to define with participants termed token and value, where the value represents the token's identity, and attributive relational, which serves for description. Examples of relational process can be seen below.

Rebecca's bag (*identified*) is (*process*) hermes (*identifier*).
John's car (*identified*) was (*process*) in the garage (*identifier*)

d. Behavioral Process

Behavioural process describes the outer expressions of inner workings and replicates both psychological and physiological behaviours such as laughing, sneezing, or breathing. The behavioral process usually involves a single participant, often a conscious individual referred to as the behavior. The followings are examples of behavioral process.

They (*behave*) laughed (*process*) at the clown (*circumstance*).
The dog (*behave*) barked (*process*)

e. Verbal Process

Verbal process describes the art of saying something and also its synonyms. There are commonly three participants involved in verbal process. They are the sayer who is in charge for the verbal process; the receiver refers to the person who is being subjected to the verbal process; and the verbiage refers to the nominal statement of the verbal process. It can be seen through the following examples.

Andrew (*sayer*) told (*process*) a story (*verbiage*) to his students (*receivers*).
The judge (*sayer*) announced (*process*) the sentence (*verbiage*) to the court (*receiver*).

f. Existential Process

The existential process illustrates states of existence, being, and occurrence. It usually employs verbs such as "be," "occur," "exist," or "arise." The participant in this process is the entity that exists, preceding the sequences of "there is/are." The word "there" serves as a dummy subject in this context. (Clark, 2007: 148). For example, There has been a theft or Has there been a fight? Existential processes can be considered as similar to material processes in which both processes can answer an inquiry *what happened?* In a material process, an actor and a goal will be identified, with the participant role being replaced by a process. Therefore, "There has been a theft" might be substituted with "John stole." In the existential process, the actor and goal are absent and replaced by the existent, which is a nominalized element.

In addition, appraisal system as the extension of Halliday's Systemic Functional Linguistics is one of three primary discourse semantic resources that construct interpersonal meaning. It functions as an analytical tool to gain deeper insights into issues which associated with evaluative resources. Martin & White (2005) categorized three systems of appraisal into attitude, engagement, and graduation.

Certainly, attitudes play a fundamental role in human cognition and behavior, involving our emotions, assessments, and opinions toward different subjects or situations. This attitude framework significantly influences our perception and engagement with the surrounding environment and typically includes three primary semantic domains: emotions, evaluations, and aesthetic considerations. The attitudinal systems consist of affect, judgement, and appreciation. Affect refers to positive and negative assessment/evaluation presented as emotional reactions for example expression of happiness, sadness, burden etc. Judgement concerns with positive and negative evaluation of Human conduct and personality are evaluated in relation to ethics or morality and other established systems of norms. This evaluation is guided by normative principles. Appreciation involves evaluating objects, artifacts, texts, situations, and processes based on their socially assigned value, ranging for reaction, composition, and valuation.

Engagement involves the authorial voice positioning itself in relation to a subject and actively interacting with it. This involves using tools like projection, modality, and different comment adverbials to convey the speaker or writer's position and predict possible reactions, like quoting, reporting, acknowledging, denying, countering, or affirming. Conversely, graduation functions along two scales: one for intensity or quantity grading, and another for prototype and precision grading, which determine category definitions. It also encompasses evaluating the degree of intensity or weakness of a feeling, which is determined by force, including intensification, comparative/superlative constructions, and repetition. This study uses transitivity and appraisal systems to understand the reviews of the religious tourism destination in Madura.

Methods

This study investigates the discourse of online reviews of Madura Religious Tourism of Indonesia. It aims at understanding six processes of transitivity and appraisal systems in the reviews. It employs qualitative research method for describe, interpret, and explain the phenomena. It focuses on the system of transitivity comprises the six processes of material, mental, verbal, behavioural, relational, and existential processes of the online reviews of religious tourism of Madura in relation with the language of appraisal used.

The sources of data were the online reviews about Madura religious tourism destinations. They are available online from Tripadvisor, https://www.tripadvisor.com/Attraction_Review. TripAdvisor is the largest travel platform. According to Statista (2020), Tripadvisor dedicates to the user evaluations and photographs of tourist-related locations and facilities. It has 49 markets in 28 languages and boasted 9 million users. Based on Travel Daily News (2012), 98% of respondents thought that the reviews on the site were correct. This article discusses the language of online reviews of religious tourism in English that consists of processes and evaluation. The data were the clauses and the sentences from the online reviews containing transitivity system of six processes and appraisal system.

Organizing the data according to the suggested classification framework, which considers aspects such as material, mental, verbal, behavioral, relational, and existential elements, as well as the categorization of evaluated items for each religious tourism destination. Additionally, categorizing the language employed in online reviews based on positive or negative assessments, particularly focusing on religious tourism spots in Madura as reviewed on the TripAdvisor website. Each category undergoes data coding for analysis purposes. The use of coding, for example, is (D1-1, app1, ma1) that means data is taken from Data 1 number 1 for appraisal system of appreciation no.1 and the category of material process 1. Data within every category were labelled based on the systems of transitivity and appraisal and after which it was presented. While doing so, understanding and comprehending the overall reviews are a must. Aside from reading the texts, it is also needed to read other materials and literature related to the study in order to get additional information that supports the objectives of the study, then discussing issues of sample selection.

After collecting and classifying the data, the analysis was conducted based on the classification of data of each aspect of transitivity and appraisal systems. The analysis of types of processes is originally taken from Halliday and Matthiessen (2004) for the system of transitivity and the system of appraisal system from Martin and White (2005). From the type, the analysis goes forward to explain the function of using each process. It relates the transitivity and attitude in the online reviews. After finishing the analysis, the conclusion was drawn.

The following Table 1 and Table 2 show the categories of the processes of transitivity and appraisal systems.

Table 1

Processes of Transitivity

No	Processes	Category Meaning	Participants	Sample verbs
1	Material	doing happening	actor, goal actor, affected	elect, give, choose get, exposed
2	Mental	perception affection cognition volition	senser phenomenon senser phenomenon senser phenomenon senser phenomenon	- see, hear, notice, feel, taste, smell - like, love, admire, miss, fear, hate - think, believe, know, doubt, remember, forget - want, need, intend, desire, address

3	Verbal	saying	sayer, receiver, verbiage	say, tell, pledge, express, address
4	Relational	attributive	carrier - attribute	to be, linking verb, become, look, last
		identifying possessive	token-value possessor possessed	to be, equal, signify, define - have, has, possess, own
5	Behavioral	behaving	behavior	smile, look, stiff
6	Existential	existing	existent	to be

Table 2
Appraisal Systems

	System	Dimension	Sample Resources
1	Attitude	Affect Judgement Appreciation	sad, anxious, love, adore, fearful, normal, natural, dishonnest, fine, good, simple, boring,
2	Engagement	Monogloss Heterogloss	The banks have been greedy possibly, probably, I think, it is said,
3	Graduation	Force Focus	slightly, small, large, a few, many a real..., a true..., the reasonable...

Results and Discussion

There are three religious tourism destinations in Madura that got reviews from the visitors. They are Aer Mata Cemetery, Sumenep Great Mosque, and Sumenep Tomb of Kings. Aer Mata cemetery is in Bangkalan regency and the other two destinations are in Sumenep Regency. The reviews for the destination are presented in each table. The reviews from the visitors for Aer mata Cemetery as one of the religious tourism destinations in Madura are available in the following table 3.

Table 3
Realization of Appraisal and Transitivity Systems of the Reviews of Aer Mata Cemetery

No	Description	Apprais ed item	Appraisal System				Transitivity System		
			Affect (aff)	Appreci ation (app)	Graduat ion (grad)	Materi al (ma)	Menta l (me)	Relati onal (rel)	Existenti al (ex)
1-1	There were many people asking for alms	local people			Many				existing
1-2	It can really put people off							attribu tive	
1-3	especially when their motivation for going to such a sacred place is to pay their respects to the deceased	cemeter y		+scared				Attribu tive	
1-4	I did enjoy seeing the	tombsto ne	+enjoy					affecti on	

1-5	monuments and tombstones but the culture and behaviour of the locals there unfortunately left a fairly unpleasant experience	culture	- unpleasant				identifying
1-6	This is a cemetery of a queen from Madura kingdom long time ago.	cemetery		Long time ago			identifying
1-7	Many people still come here	people (visitors)		many	doing		
1-8	because they believe that this is a sacred place	people (visitors)	believe	+scared		cognition	identifying
1-9	and they still pray for the queen.	People (visitors)		still	doing		
1-10	For queen cemetery is being close for public and only family member that able to get inside	cemetery		only			identifying
1-11	because the key is hold by the cemetery guard.	cemetery			doing		
1-12	This place is famous	cemetery		+famous			attributive
1-13	many local even tourist also visit this place with bus.	local tourist		many	doing		
1-14	After all it's good to visit this kind of place	cemetery		+good			identifying
1-15	as we can take this as historical place of Madura island.	cemetery		+historical			attributive
1-16	This beautiful cemetery houses the royal graces of	cemetery		+beautiful			identifying

1-17	the Cakringrat family Some of the graves are pre-Islamic and are made from fine sandstone.	grave	Pre-islamic +fine	some	identifying
1-18	It is very pleasant just wandering about looking at the finely carved headstones	headstones	+pleasant	very	identifying
1-19	which is said to have holy qualities.	spring water	+holy		identifying
1-20	The Sumenep sultanate has left far more evidence of itself, including a large palace, a wonderful royal mosque and a massive hilltop cemetery.	palace mosque	+large +wonderful		identifying
1-21	The main historical sight associated with the Bangkalan royal family is Aer Mata Cemetery.	cemetery	+historical		identifying
1-22	An easy motorbike trip from town, a visit here rewards you will some nice rural scenery and some beautifully decorated royal graves, at least one of which draws local pilgrims.	rural scenery	+nice		identifying

There are 22 (twenty-two) clauses of reviews for Aer Mata Cemetery as the religious tourism destination in Madura. The language used for the evaluation expresses appraisal for attitudinal system of affect and appreciation and graduation. There are absence of the appraisal system of judgement and engagement. In this context, all the appraisers are the visitors or tourists, meanwhile the appraised items cover the cemetery, local people, people/visitors/local tourists, cemetery, tombstone, culture, grave, headstones, spring water, and scenery.

Affect system of evaluation concerning with the emotional reaction is to express the visitor's feeling on the way they enjoy the destinations. The system of appreciation, both in positive and negative for reaction, composition, and valuation. It expresses the impact and quality of the destinations, whether the visitors like it or not. It also defines the composition of all the features in the destination, whether to hang together or not, hard to follow or not. Appreciation of valuation, in particular, expresses the worthiness of the destinations. Graduation system is for quantification and intensification. The most evaluation used for the destination is appraisal system of appreciation in which it evaluates the things not human.

There are 4 (four) transitivity system of processes for the appraisal of the tourism destinations. They are material, mental, relational, and existential processes. Material process of doing when there is an actor and goal. The only mental process of the reviews is affection without any volition or perception. The relational process holds the most frequently used in the reviews. They are attributive, identifying, and possessive. There is only one existent for the existential process. Out of 6 (six) processes of transitivity, there are absences of verbal and behavioral processes because there are no sayers and receivers and also no behavers.

The realization of the appraisal system for the local people is only once, by providing graduation force of many. It uses mode of quantification *many* to show number of people.

(1) There were *many* people asking for alms (D1-1, grad1, ex1)

Excerpt (1) is the only appraised item for local people. The appraisal system of graduation using force quantification *many* shows the existence of a number of local people that present in such a negative way for asking for alms. It seems the activity of local people is not expected by the tourists. The evaluation for the local people is in negative though there is no explicit expression.

Another appraised item about the local is its culture and behavior. Through the relational process for the category meaning of identifying, the culture and behavior are evaluated in appraisal system of negative appreciation *unpleasant*.

(2) but the culture and behaviour of the locals there unfortunately left a fairly unpleasant experience (D1-5, app5, rel5)

This clause in excerpt (2) is the continuation from the previous clause that also provides positive evaluation of enjoying the destination. The use of coordinating conjunction *but* at the beginning of the clause is to contrast with the previous positive evaluation that means contrasted the positive with a negative review from the visitors about the culture and behavior. This negative appreciation is expressed in relational process of identifying.

Besides local people and the culture, the appraised item is cemetery. It gets a lot of reviews because the cemetery is one of the main religious tourism destinations in Madura. For example, below is the review of Aer Mata cemetery.

(3) This place is famous. (D1-12, app12, rel12)

(4) After all it's good to visit this kind of place. (D1-14, app14, rel14)

(5) as we can take this as historical place of Madura island (D1-15, app15, rel15)

- (6) This beautiful cemetery houses the royal graces of the Cakringrat family. (D1-16, app16, rel16)

Aside from the negative appreciation for the local people and the culture, the cemetery itself was reviewed in positive ways. The positive appreciations of *famous*, *good*, *historical*, and *beautiful* in examples (3) – (6) above were revealed in both relational processes of attributive and identifying. From the appreciation, the visitors consider that as the object and tourism destination, Aer Mata cemetery is a place worth to visit.

Many tourists, mostly local tourists, also become the appraised item. They are mainly appraised in term of graduation system regarding to the quantity of many.

- (7) Many people still come here (D1-7, grad7, ma7)
(8) many local even tourists also visit this place with bus. (D1-13, grad13, ma13)

Excerpts (7) and (8) show the use of quantification graduation with respect to imprecise reckonings of number (many). Appraisal system of graduation for the tourists is construed by the material process of doing. They do tangible action of coming and visiting the site.

About the headstones or tombstone in the cemetery, it is also valued to be positive. It construed a positive appreciation that is intensified by the use of *very*. The appreciation is expressed by a relational process (identifying).

- (9) I did enjoy seeing the monuments and tombstones (D1-4, aff4, me4)
(10) It is very pleasant just wandering about looking at the finely carved headstones (D1-18, app18, grad18, rel18)

The examples (9) and (10) show the evaluation for tombstones or headstones. Through appraisal system of affect expressing the feelings of *enjoy* is manifested by the use of transitivity system of mental process. According to the visitor, the objects (tombstones) in Aer Mata Cemetery are enjoyable. Meanwhile, the force graduation of intensification is also used to appreciate the headstones. It is not manifested in mental process, but on relational process (identifying).

Another object in surrounding the cemetery is the rural scenery. As stated in (D1-22, app22, rel22), the scenery is portrayed to be nice and beautiful. From its finest and beauty, visiting the cemetery can be such kind of self-reward. As a reward, visiting this religious tourism destination will be a joyous activity.

Besides Aer Mata Cemetery, there is a great mosque of Sumenep as one of other religious tourism destinations. Table 3 below provides the realization of appraisal and transitivity systems.

It can be noted that in Table 3, there are 25 (twenty five) clauses represent the reviews for the great mosque of Sumenep. Within this destination, the appraised items from the appraisers, herewith the visitor, are the mosque itself, ornaments, interiors, surroundings, and policy. There are two types of appraisal systems of appreciation and graduation, and mostly in positive appreciation. There are only two processes out of six of transitivity systems, i.e. material and relational processes.

Table 4.
Realization of Appraisal and Transitivity Systems of the Reviews of Great Mosque of Sumenep

No	Description	Appraised item	Appraisal System		Transitivity system	
			Appreciation (app)	Graduation (grad)	Material (ma)	Relational (rel)
2-1	Mosque Jami' (Great) of Sumenep is not only unique	great mosque	+unique			Identifying
2-2	but also it has shown multiple values.	great mosque	+multiple value			attributive
2-3	Old mosque in the middle of Sumenep City, build 747 years ago.	great mosque	+old			identifying
2-4	It consists of a pretty facade with the mosque separated behind it.	great mosque	+pretty			attributive
2-5	The interior is very impressive.	mosque interior	+impressive	very		attributive
2-6	Enormous pillars support the vaulted ceiling.	pillars	+enormous			identifying
2-7	It's a great shame that non-Muslims are not welcome to enter the mosque, other than for looking at the facade.	policy	-shame	great		attributive
2-8	This mosque has a fine facade that is a combination of European, Arab and Chinese styles.	mosque	+fine			possessive
2-9	The interior is very grand with a huge vaulted columned style	interior	+grand	very		
2-10	This is a great shame	policy	-shame	great		attributive
2-11	but visitors are discriminated against.	visitor	-discriminated			identifying
2-12	It is easy to find		+easy			attributive
2-13	Great Mosque in Sumenep is very well managed in the heart of the city, in front of Sumenep Central Park.	great mosque	+well-managed			attributive
2-14	We can find a nice and clean place for ablution at the right side of entrance gate, and proceed to go inside the mosque	mosque	+nice +clean		doing	
2-15	The ornament with white and yellow color will stun the view	ornament	+stun			identifying
2-16	It looks very clean and fresh with cool air,	mosque environment	+clean +fresh			attributive
2-17	It is very much the heart of the city,	location	+the heart of the city			attributive

2-18	and like the rest of the city, is painted in bright and pleasant colors	mosque	+pleasant	doing	
2-19	The great gate, in pearl white and lemon yellow with occasional lines of black for contrast, is downright iconic	mosque	+great +iconic		identifying
2-20	they ARE traditional.	mosque	+traditional		identifying
2-21	Adopting Chinese-style minaret, this beautiful mosque is part of the Sumenep "keraton" (royal palace) complex	mosque	+beautiful		identifying
2-22	It is one of the oldest mosques in Indonesia, having fully built in the year 1787 AD.	mosque	+oldest		identifying
2-23	Yes, it was a great mosque...	mosque	+great		identifying
2-24	The colourful entrance gate is striped yellow and white and features swastika motifs, once a Buddhist design before the Nazis usurped it.	mosque entrance	+colorful		attributive
2-25	The mosque itself has also maintained its traditional lines and its very photogenic.	mosque	+maintained +traditional +photogenic	very	attributive

The great mosque itself got a lot of reviews from the visitors. One of the impressive things is about its characteristic.

- (11) Mosque Jami' (Great) of Sumenep is not only unique (D2-1, app1, rel1)
- (12) but also it has shown multiple values. (D2-2,app2, rel2)
- (13) Yes, it was a great mosque (D2-23, app23, rel23)

For the first, the uniqueness of the great mosque becomes the attraction. Even not only its uniqueness, the great mosque brings various values as mentioned in (11) and (12). Because of its specific characteristic, it becomes one of the religious tourism destinations in Madura. Mosque is the holy place for Muslims to perform prayer and other religious or social activities. In general, each mosque has a different building that reflects its characteristics. It is the same as the Great Mosque of Sumenep that has its uniqueness. All the positive appreciations about the characteristics of the mosque are construed by the use of relational process of transitivity both attributive and identifying.

As a religious tourism destination, the evaluation is commonly still based on the physical condition or appearance.

- (14) It consists of a pretty facade with the mosque separated behind it. (D2-4, app4, rel4)
- (15) This mosque has a fine facade that is a combination of European, Arab and Chinese styles. (D2-8, app8, rel8)
- (16) The great gate, in pearl white and lemon yellow with occasional lines of black for contrast, is downright iconic (D2-19, app19, rel19)

The examples of reviews (14), (15), (16) assess the physical condition of the mosque, in particular the supporting part of the front building. The facade and the gate as the front side of the mosque firstly impressed the visitors. It is common that the first visible part is the front side that can attract attention. The evaluation of physical condition is revealed by transitivity system of relational process either for attributive, possessive or identifying. This kind of relational process gives the resumes of the connections of being and having between two participants involved. In this matter the mosque is attributed or identified by a certain characteristics. It is also described the possession of the mosque.

Another review or evaluation for the great mosque of Sumenep is concerning with its interiors or ornament. It is still in relation with the physical appearance, but in more specific for the things inside the mosque.

(16) The interior is very impressive (D2-5, app5, rel5)

(17) The interior is very grand with a huge vaulted columned style (D2-9, app9, rel9)

In general, the visitors give their positive evaluation towards the interior of the mosque in the form of appreciation because what they evaluate is about the thing not human. The positive appreciations are also expressed through the use of relational process.

Furthermore, the visitors provide review of the mosque environment. The environment is also good for the visitor. It is assessed to be clean and fresh as expressed in the following example (18).

(18) It looks very clean and fresh with cool air, (D2-16, app16, rel16)

Again, there is positive appreciation for religious tourism in Madura. It is about the environment of the great mosque of Sumenep. The cleanliness and freshness of the air is the main point for them. Madura that is known as the salt island in dry land, but the surrounding of the mosque is good. It is explained in transitivity system of relational process of attributive.

The only negative evaluation is about the policy for entering the mosque as one of the religious tourism destination.

(19) It's a great shame that non-Muslims are not welcome to enter the mosque, other than for looking at the facade (D2-7, app7, rel7)

It is understood that mosque is the holy place for Muslim, but from this review there is a hope that as a tourism destination, it should be accommodate non-Muslims to visit the place only as a tourism destination. Emphasizing with the expression *a great shame* that means there is a complaint. There is a suggestion to open the mosque for non-Muslim too. They are as tourists to enjoy the physical attractions, the beautiful building and the surroundings. This kind of negative appreciation is shown through the transitivity system of relational attributive.

The last religious tourism destination that got reviews from the tourists is Sumenep Tomb of Kings. The destination is in Sumenep regency.

Table 5.
Realization of Appraisal and Transitivity Systems of the Reviews of Sumenep Tomb of Kings

No	Description	Apprais ed item	Appraisal System		Transitivity system	
			Appreciation (app)	Graduation (grad)	Mental (me)	Relational (rel)
3-1	These royal graves of the royal families of Sumenep were set in this elaborate setting in the late 18th century.	grave	+royal			attributive
3-2	European style arches and domes dignify the cemetery.	cemetery	+european			attributive
3-3	There are numerous graves, including some mausoleums to 3-the side that have beautiful painted woodwork inside.	grave	+beautiful	Numerous		Attributive
3-4	There was a lot of people praying at the sultan tomb	people		A lot of		attributive
3-5	It is an important Islamic site in the history of Islam in Indonesia	tomb	+important			attributive
3-6	the atmosphere feels very magical and solemn,	cemetery	-magic +solemn	Very	perception	
3-7	A quiet place, because it is rather in the suburbs the city center.	cemetery	+quiet -suburbs			identifying

The realization of appraisal systems for the reviews of Sumenep tomb of kings is the use of appreciation and graduation. Meanwhile, there are only two out of six processes of transitivity system used for the reviews, i.e. mental process and relational process. The appraised items for Sumenep tomb of kings are people/visitors, grave, cemetery, tomb, and the dominant process of transitivity is relational process.

For the visitor, it is described by *a lot of* that provides an uncertain amount. They visit the tomb and deliver a prayer for the late sultan that has been buried.

(20) There was a lot of people praying at the sultan tomb (D3-4, grad4, rel4)

In the example (20), graduation quantification emphasizes the amount of the visitors. If there are a lot of people go there, it could indicate that the place has a positive value. Sumenep tomb of king is a religious tourism located in Sumenep Regency. This historical place is the burial place of the Sumenep kings and their family. Because of the king tomb, the place attracts visitors to come. This kind of appraisal is presented in relational attributive process.

Another appraised item is cemetery. Cemetery here refers to the tombs of the king and family.

(21) the atmosphere feels very magical and solemn (D3-6, app6, grad6, rel6)

The cemetery is appraised to be a place with magical and solemn atmosphere. Magical is in negative appreciation and positive appreciation of solemn. Magical usually concerns with something relating to or resembling magic. Solemn relates to the characteristics by deep sincerity. Those kinds of appreciation are based on the visitor's perception under mental process of transitivity.

The visitors of the tomb of kings in Sumenep regency mostly give positive appreciation as one of the religious tourism destinations in Madura. Those positive appreciations are revealed by mostly the use of relational attributive and identifying processes.

Discussion

From the findings, it can be traced that the language of reviews for religious tourism destinations in Madura is realized through the use transitivity and appraisal systems. It is understood that the appraisal concerns the way to evaluate the tourism destination and transitivity can identify the participants involved. In relation to the transitivity system, the language of the review can also offer a reality and reference to people where it depicts the experience as a kind of process that is related to the participants and circumstances.

The overall realization of transitivity system for religious tourism destinations consists of material process of doing for both Aer Mata Cemetery and Great Mosque Sumenep, mental process of affection for Aer Mata Cemetery and Sumenep Tombs of King, relational process of attributive, identifying and possessive for all three religious tourism destination, and existential process for the only Aer Mata Cemetery. There are absences of verbal and behavioral processes because there is no sayers and receivers and no behavers respectively. The reviews are in written and only give evaluation on physical matters of religious tourism sites.

From the transitivity analysis, relational process is the process that exists in the review for the three religious tourism destinations. It is a bit different from previous studies on transitivity analysis that mostly used material process (Wigati & Norhasanah, 2021; Isti'anah, 2014; Um-e- Ammara, Rehana & Maryiam, 2019), but has the same phenomenon in Tia's & Syahputra's (2022) study in which relational process is frequently used. It means that in reviewing the religious tourism destination in Madura, the reviewers tend to mostly define and describe about the places. The material processes of the reviews in religious tourism destinations appear in Aer Mata Cemetery and Great Mosque Sumenep and absence in Sumenep Tombs of King. Material process that emphasizes to the actor, goal, and recipient is used in the online reviews of those places to reveal what the tourists can do in those destinations. Meanwhile, mental process that deals with thoughts, perception, or feelings can be found in Aer Mata Cemetery and Sumenep Tombs of King. Through this process, the reviewers express their feelings when they are in those places. Aer Mata Cemetery is the only place that has existential process. It shows the existence of the local people and their activities in surrounding of the place.

In the appraisal system, there are no evaluative judgments, whether positive or negative, as judgments typically pertain to expressing attitudes towards human

behavior rather than inanimate objects, and are often tied to specific rules or moral principles (Martin & White, 2005). Moreover, the absence of any expression of engagement may suggest that the reviewers refrain from openly disclosing their personal commitments when providing reviews of tourism destinations. Appraisal system found in Aer Mata Cemetery comprises affect, appreciation, and graduation; for the Great Mosque Sumenep, there are appreciation and graduation and for Sumenep Tombs of King, there are appreciation and graduation.

The appraised items of the reviews comprise local people, local culture, cemetery, tomb, grave, headstones, tombstones, mosque, interior, ornaments, scenery, environment/surroundings, policy, and location. In evaluating those items, the appraisers, namely the visitors/tourists, construe the assessment through the appraisal systems of affect, appreciation, and graduation. Affect system of appraisal is used to convey the visitor's emotional reaction towards the destination, in particular, their feeling about the object in the destinations. Affect system is represented by the use of mental process of affection. It is in line with one of the meaning categories of mental processes concerning with the affect system (Halliday and Matthiessen, 2004).

The language of evaluation used for appraising religious tourism destination in Madura is in line with Binarkaheni's (2019) in which for evaluating the services, the reviewers also used affect, appreciation, and graduation. Affect concerns with the reviewer's or visitor's emotional reactions and appreciation concerns with evaluating the things. Graduation deals with gradability. Instead of those three categories of affect, appreciation, and graduation, study conducted by Techacharoenrungrueang (2019) on café reviews found judgement system for the review as the addition in attitudinal system comparing to the reviews for religious tourism destination in Madura. Meanwhile, other previous studies on appraisal systems for reviews texts that were conducted by Zaytoon (2019), Suroto & Devi (2022), and Mahfiroh & Mahripah (2023), found that the reviews were also used system of attitude for affect, judgement, and appreciation in which for religious tourism in Madura there is no judgement evaluation that is commonly used to evaluate based on normative principle.

The interaction between transitivity and appraisal systems in the online reviews of religious tourism destinations in Madura can be conveyed through the realization of mental process and attitudinal system of affect, appreciation, and graduation system. Relational attributive process is appreciation and graduation, and relational process of identifying with appreciation. Existential process is in relation with graduation. Only material process of doing that does not relate to any evaluations.

This attitude is expressed as mental process, for example *enjoy* in (9). Although the experiential meaning, that is the data provided by the visitor may include interpersonal nuances that convey feelings, typically with a positive tone. The processes by which its ideational meaning is imbued with evaluative significance often fall under the category of mental processes. (Hunston, 1995).

Attitudinal system of appreciation is mostly used in the reviews, whether appreciation for reaction, composition, or valuation. The appraisal system encompasses both positive and negative aspects of appreciation is not only expressed through the use of mental process but also relational process. Although it is commonly understood that the expression of mental state shows about attitude or feeling, but relational process is used in both attributive and identifying.

From all realization of the systems of transitivity and appraisal and the interaction between them, different types of evaluations utilize unique aspects of grammar, resulting in diverse approaches to encoding evaluation within the clause. As a

result, processes can naturally incorporate evaluation, meaning that attitudinal implications are integrated directly into the process itself. (Thompson and Hunston, 2000).

Transitivity and appraisal systems are closely related in SFL because they both provide interpretation of meaning and representation of experience in language. Transitivity provides a structure for representing actions, events, and states (Morley, 2000), whereas appraisal offers resources for evaluating and expressing attitudes toward those representations. This relationship between transitivity and appraisal allows for different interpretations of discourse, where the representation of events cannot be separated from the evaluation of those events. Thus, transitivity and appraisal produce meaning in discourse by representing actions and evaluating them through linguistic resources. Their relation contributes to the complexity and richness of language use in communication.

Conclusion

There is a tendency toward positive evaluation for the appraised items that can be a good form of promoting religious sites in Madura. The reviews provided by the visitors is only evaluating on the existing physical appearance, building, and any tangible objects without any evaluation on how they experience mentally inwardly after visiting the places. With regard to this reviews, there are no testimonies of their religious concerns after visiting religious tourism sites or destiantions.

The interaction of transitivity and appraisal systems relates to lexicogrammatical aspects. Lexicogrammar is used to emphasize the interdependence of - and continuity between - vocabulary (lexis) and syntax (grammar). The choices of transitivity and evaluative language used provide a version of reality of religious tourism destinations for the readers who have not visited yet.

A compelling exploration of the interplay between transitivity and appraisal systems can be accomplished by cataloging common connections between specific process types and the manifestation of appraisal. This reveals a nuanced interaction between the lexical and grammatical aspects of language in reviews, highlighting a strong correlation between the ideational and interpersonal functions of language.

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