



Construction of Evaluative Attitude in the *Madīh* Section of *Qasidah Banat Su'ad* by Ka'ab bin Zuhair based on Martin and White's Appraisal Theory

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ABSTRACT

Background: Qasidah Banat Su'ad by Ka'ab bin Zuhair is one of the most significant works of classical Arabic literature, representing the poet's transformation in attitude toward Prophet Muhammad after embracing Islam. Although the poem has been extensively examined from the perspectives of literary history, *balāghah*, and stylistics, studies investigating its evaluative attitude construction through Appraisal Theory remain limited. **Objective:** This study aims to identify the types of attitudinal expressions, analyze patterns of evaluative attitudes, and explain how Ka'ab bin Zuhair constructs his evaluation of Prophet Muhammad in the *Madīh* section based on Martin and White's Attitude subsystem. **Method:** This study employed a qualitative approach using qualitative content analysis of the Arabic text in the *Madīh* section of Qasidah Banat Su'ad. **Result:** The findings identified 15 attitudinal expressions, consisting of one Affect (6.7%), eleven Judgement (73.3%), and three Appreciation (20.0%). The predominance of Judgement indicates that the poet constructs Prophet Muhammad as an exemplary figure characterized by leadership, courage, and moral integrity, whereas Affect and Appreciation reinforce the poet's emotional transformation and the aesthetic dimension of praise. **Conclusion:** The study concludes that evaluative attitude construction in the *Madīh* section is predominantly realized through moral judgments of the Prophet's character. **Originality/Value:** This study offers theoretical and analytical novelty at the intersection of Systemic Functional Linguistics and classical Arabic literature by examining the discursive construction of evaluative stance in *madīh* poetry, an area traditionally dominated by conventional *balāghah* and literary criticism. By bridging theoretical and methodological gaps through Martin and White's Appraisal framework, this research provides a strategic contribution toward developing an integrated linguistic model for classical Arabic poetic texts and setting future research agendas in Arabic discourse semantics.

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1. INTRODUCTION

In the pre-Islamic Arab era up to the early development of Islam, poetry was used not only as a means of artistic expression but also played a role in social communication, public opinion shaping, political legitimation, and the dissemination of cultural values (Eazolli & Hatamleh, 2025). Following the spread of Islam, poetry underwent a functional shift by foregrounding Islamic values through themes of faith, morality, justice, community unity (*ummah*), and brotherhood (*ukhuwwah*), gradually shifting tribal identity toward a religious identity (Aslan & Araz, 2026). This shift has attracted broad interest because it demonstrates how classical poetic discourse became a critical instru-

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ment for reflecting changes in how society constructs meaning, values, and ideological viewpoints during a religious transition.

From the perspective of Systemic Functional Linguistics and literary studies (Sadeghi et al., 2025; Syamsurijal et al., 2022), a poetic text should ideally be understood not merely from aesthetic aspects, but also as a form of discourse representation that systematically realizes interpersonal meanings (Chen & Zhong, 2022). Based on the Appraisal Theory framework developed by Martin & White (2005), linguistic expressions should be able to map how speakers' express emotions, attitudes, and evaluations toward subjects in a measurable manner through the Attitude subsystem, which encompasses Affect, Judgement, and Appreciation (Zeng et al., 2024). In the context of classical *madīh* poetry such as Qasidah Banat Su'ad by Ka'ab bin Zuhair, this ideal condition demands that the poet's ideological reorientation and reverence for Prophet Muhammad be explained linguistically as a complete construction of evaluative attitude.

However, discourse reality and empirical evidence indicate a significant problem: the linguistic mechanisms forming these evaluative meanings in classical Arabic poetry remain largely unexplained. Most readings of the *Madīh* section in Qasidah Banat Su'ad still tend to be dominated by subjective thematic and historical interpretations, lacking support from systematic linguistic evidence. This gap persists because the complex metaphorical structure and expressions of classical Arabic often make it difficult for scholars to clearly delineate between the poet's personal emotional outbursts, evaluations of a figure's moral capacity, and the aesthetic appreciation of the text; consequently, the poet's attitudinal construction toward the Prophet has not been mapped with precision.

Studies applying Appraisal Theory have expanded rapidly in recent years across various discourse genres. Numerous studies demonstrate that this theory is effective for analyzing journalistic discourse texts and public discourse translation (Firouzi & Farahzad, 2025; White, 2025). Another study by Phan (2025) confirms that research utilizing the Appraisal framework continues to grow globally. Findings from these studies reveal that the application of Appraisal Theory remains predominantly centered on English language corpora and contemporary texts, while its application to classical Arabic literary texts remains relatively limited. On the other hand, specific studies on Qasidah Banat Su'ad have exclusively focused on aspects of literary history, *balāghah*, and stylistics alone, thus failing to provide an account of systemic linguistics-based evaluative mechanisms.

Although various studies have examined classical literary discourse and Appraisal Theory, most prior research addresses these aspects separately and lacks a comprehensive picture of how evaluative attitudes are constructed throughout the *Madīh* section of Qasidah Banat Su'ad. Furthermore, previous studies have rarely touched upon the integration of the Attitude subsystem in shaping the overall ideological representation of early Islamic poetic texts. Based on these gaps, this study offers an integration of the Attitude subsystem to address this literature gap, uniting emotional perspectives, moral judgment, and aesthetic appreciation that have previously been studied only in isolation. This approach is expected to provide a conceptual foundation and a more comprehensive framework for analyzing classical poetic discourse.

This study was conducted to analyze attitudinal expressions in Qasidah Banat Su'ad, which have thus far received limited systematic discussion in academic publications. The significance of these findings lies in filling this academic gap, clarifying the development of interpersonal meaning concepts in classical literary discourse, and uncovering the integrated evaluative dimensions that have previously been overlooked. Beyond enriching scholarly literature in Systemic Functional Linguistics, this study is intended to serve as a reference for researchers, academics, and practitioners in advancing Arabic text analysis as well as its practical application in Arabic language and literature instruction.

The main objective of this study is to identify the forms of attitudinal expressions in the *Madīh* section of Qasidah Banat Su'ad based on the categories of Affect, Judgement, and Appreciation. Furthermore, this study focuses on describing the patterns of evaluative attitudes constructed by Ka'ab bin Zuhair and explaining how these expressions represent the poet's attitude construction and ideological transformation toward Prophet Muhammad through a qualitative content analysis approach.

2. METHOD

2.1 Research Design

This study employed a qualitative approach utilizing qualitative content analysis integrated with text analysis based on Systemic Functional Linguistics. This approach was selected because the study aims to uncover the construction of evaluation realized through linguistic choices in the text, rather than to quantify relationships between variables. The analytical framework used is the Attitude subsystem of Appraisal Theory by Martin & White

(2005), which comprises three categories: Affect, Judgement, and Appreciation. These three categories were used to identify and interpret forms of attitudinal expressions in the Madīḥ section of Qasidah Banat Su'ad.

2.2 Research Object

This study is a library research project and was therefore not conducted at a field research site. The object of study is the Arabic text of Qasidah Banat Su'ad by Ka'ab bin Zuhair, with the scope of analysis focused specifically on the Madīḥ section, the portion of the qasidah containing praise for Prophet Muhammad. All stages of the study were carried out in 2026. The research subject is the Madīḥ section of Qasidah Banat Su'ad by Ka'ab bin Zuhair. The primary data source consists of the Arabic text of the Madīḥ section obtained through documentation techniques from the article "*Pesan pesan Qashidah Banat Su'ad Karya Ka'ab bin Zuhair: Pujian yang Diungkapkan di Depan Nabi SAW*" by Bachrum Bunyamin, published in the book *Bunga Rampai Dinamika Kajian Ilmu Ilmu Adab dan Budaya*. The article presents the qasidah text based on the *Diwan Ka'ab bin Zuhair* edited by Ali Fa'ur and was utilized as a documentation source due to limited access to the printed edition of the primary reference Diwan. To maintain analytical consistency, the entire research process was conducted using the same textual version.

2.3 Instruments and Data Collection

The primary instrument of this study was the researcher (*human instrument*), supported by a coding sheet based on the categories of Affect, Judgement, and Appreciation. Data were collected through documentation techniques by identifying the Madīḥ section, selecting couplets that met the criteria, and subsequently coding each data unit according to the Appraisal categories.

Secondary data sources include scientific articles and previous research examining classical Arabic literature, Ka'ab bin Zuhair, Systemic Functional Linguistics, and Appraisal Theory. The data units in this study are the couplets (*bayts*) in the Madīḥ section that contain evaluative elements. The units of analysis comprise words, phrases, and clauses that realize attitudinal expressions according to the categories of Affect, Judgement, and Appreciation. Data selection was conducted purposively based on the following criteria: (1) located within the Madīḥ section; (2) containing evaluative expressions directed toward Prophet Muhammad, Islam, the poet himself, or the Quraysh tribe; and (3) possessing linguistic indicators that can be analyzed using the Appraisal Theory framework.

2.4 Data Analysis

Data analysis was conducted through three stages: data reduction, coding, and interpretation. Each unit of analysis was classified into the categories of Affect, Judgement, or Appreciation. Subsequently, the classification results were interpreted to explain how these attitudinal expressions constructed Ka'ab bin Zuhair's evaluative representation of Prophet Muhammad in the Madīḥ section.

The study was carried out in six stages: (1) collecting the qasidah text; (2) identifying the Madīḥ section; (3) selecting the couplets that served as data; (4) determining the units of analysis consisting of evaluative words, phrases, and clauses; (5) coding the data into the categories of Affect, Judgement, and Appreciation based on the Attitude subsystem indicators; and (6) interpreting the relationships among the three subsystems to explain the evaluation construction in the qasidah.

3. RESULTS AND DISCUSSION

3.1 Results

The identification of the Madīḥ section of Qasidah Banat Su'ad revealed 15 units of attitudinal expressions realized across three Attitude categories: Affect, Judgement, and Appreciation. The frequency distribution and percentage of the overall data are summarized in Table 1 below.

Table 1. Recapitulation of Attitude Categories

Attitude Category	Frequency	Percentage
Affect	1	6.7%
Judgement	11	73.3%
Appreciation	3	20.0%
Total	15	100%

The identification results of the Madīḥ section of Qasidah Banat Su'ad indicate that there are 15 units of attitudinal expressions realized in three Attitude categories: Affect, Judgement, and Appreciation. As shown in Table 1, Judgement emerged as the most dominant evaluative form, accounting for 11 data units (73.3%), followed by Appreciation with 3 data units (20.0%), while Affect was found in only 1 data unit (6.7%).

The predominance of the Judgement category indicates that the Madīḥ section primarily serves to construct a positive evaluation of Prophet Muhammad by assessing his personal qualities. These evaluations are realized through the subcategories of Capacity, Tenacity, and Propriety, which respectively represent leadership ability, steadfastness in fulfilling the prophetic mission, and the Prophet's moral integrity. Conversely, the Affect category appears in only one expression representing Ka'ab bin Zuhair's emotional shift when confronting Prophet Muhammad, indicating that emotional functions within the Madīḥ section are relatively limited. Meanwhile, the Appreciation category is utilized to reinforce the representation of the Prophet through symbols, metaphors, and poetic imagery that enhance both the aesthetic value and the emphasis of the praise.

The distribution of these three categories shows that the construction of evaluative attitude in the Madīḥ section does not rely on the poet's emotional expressions, but is instead oriented toward building the image of Prophet Muhammad as an ideal figure possessing leadership capacity, courage, and moral nobility. Thus, Judgement serves as the primary evaluative strategy used by Ka'ab bin Zuhair, whereas Affect and Appreciation complement this construction through emotional and aesthetic dimensions, thereby yielding a holistic representation of the Prophet.

3.1.1 Affect as an Expression of the Poet's Emotional Attitude

The findings indicate that the Affect category is the least frequent attitudinal expression compared to Judgement and Appreciation. Across the entire analyzed Madīḥ section, only one data unit realizing Affect was identified, namely the expression أَهَيْبُ عِنْدِي (*ahību 'indī*) in bayt 46. This finding suggests that the primary orientation of the Madīḥ section is not the communication of the poet's emotional experience, but rather the construction of a positive image of Prophet Muhammad through evaluations of his qualities and authority.

Table 2. Realization in the Madīḥ Section

Bayt	Evaluative Expression	Transliteration	Subcategory	Evaluative Meaning
46	أَهَيْبُ عِنْدِي	ahību 'indī	Insecurity	The poet's feeling of awe, respect, and intimidation when speaking to Prophet Muhammad.

This expression appears in the following couplet:

لِذَاكَ أَهَيْبُ عِنْدِي إِذْ أَكَلِمُهُ | وَقِيلَ إِنَّكَ مَسْئُوبٌ وَمَسْئُولٌ

Lizāka ahību 'indī iż ukallimuhu wa qīla innaka mas'ūlun wa mas'ūl.

Meaning: "For that reason, I feel awe when I speak to him, while it is said that you will be held accountable."

Within the Appraisal Theory framework, the phrase أَهَيْبُ عِنْدِي is categorized as Affect because it directly represents the speaker's emotional state. More specifically, this expression falls under the Insecurity subcategory. [Kholifah et al. \(2023\)](#) explain that insecurity is an effect subcategory representing feelings of disquiet or discomfort caused by internal or external factors. In analysis, this category identifies expressions of character anxiety when facing situations perceived as significant or high pressure. Unlike Judgement, which focuses on evaluating someone's behavior, Affect represents positive or negative evaluations regarding the feelings or emotions experienced by the speaker toward a phenomenon ([Mega Putra et al., 2024](#)). Therefore, affect in this dataset is not directed at Prophet Muhammad as an object of evaluation, but rather depicts Ka'ab bin Zuhair's emotional response when interacting with him.

The lexical choice أَهَيْبُ indicates that the fear expressed by the poet is not directed toward physical threat, but reflects awe toward the Prophet's authority, aligning with the primary rhetorical function of classical madīḥ poetry in extolling figures. In line with this, Nur [Taufiq et al. \(2025\)](#) explain that praise qasidahs dedicated to Prophet Muhammad utilize various rhetorical devices (*balāghah*) to convey veneration, making the expression أَهَيْبُ more accurately understood as an acknowledgment of the Prophet's nobility and authority rather than literal fear. This finding indicates that Affect is not Ka'ab bin Zuhair's main evaluative strategy, as he praises not through excessive emotional outbursts, but through concise yet meaningful respect. The low frequency of Affect highlights its transitional function, bridging the poet's emotional transformation from an opponent to a follower before entering broader praise through Judgement and Appreciation in subsequent couplets.

3.1.2 Judgement as a Representation of Evaluation Toward Prophet Muhammad

The results of the analysis indicate that Judgement is the most dominant Attitude category in the Madīḥ section of Qasidah Banat Su'ad. Of the 15 identified attitudinal units, 11 units (73.3%) were realized in the Judgement category. This dominance demonstrates that Ka'ab bin Zuhair's evaluative strategy was oriented toward constructing the image of Prophet Muhammad by evaluating his personal qualities rather than expressing the poet's emotional experiences or appreciating objects and phenomena. Within the Appraisal Theory framework, Judgement is an evaluative system used to assess character, behavior, capability, and moral quality based on established social norms (Iswandi et al., 2025).

Based on the coding results, the Judgement category was realized through three subcategories: Capacity (6 data units), Tenacity (3 data units), and Propriety (2 data units). Meanwhile, the subcategories of Normality and Veracity were not found in the research corpus. This indicates that Ka'ab bin Zuhair's praise was not constructed to portray Prophet Muhammad as extraordinary due to uniqueness or explicit assertions of honesty, but focused instead on the Prophet's capacity, courage, and moral nobility.

3.1.3 Capacity: Representation of Prophet Muhammad's Capability and Leadership

The Capacity subcategory represents the most dominant form of Judgement, containing six data units. All data in this category depict Prophet Muhammad as a figure of extraordinary capability, authority, and high leadership capacity. Prior to discussing each subcategory, all data units were assigned identification codes to facilitate analysis and discussion. Coding was performed based on the Attitude category and Judgement subcategory realized in each evaluative expression. The code JC (Judgement Capacity) marks data representing evaluations of Prophet Muhammad's capability or capacity, JT (Judgement Tenacity) marks data indicating steadfastness or courage, and JP (Judgement Propriety) marks data evaluating his moral integrity and nobility. This coding system aims to streamline data tracking during analysis without altering the evaluative meaning within each expression.

Table 3. Judgement Capacity Data

Code	Bayt	Evaluative Expression
JC 01	45	ذِي نَقَمَاتٍ
JC 02	48	يَلْجُمُ ضِرَّ غَامِئِينَ
JC 03	52	إِنَّ الرَّسُولَ لَسَيْفٌ
JC 04	52	يُسْتَضَاءُ بِهِ
JC 05	52	مُهَنْدٌ
JC 06	52	مَسْلُوكٌ

Data JC 01: ذِي نَقَمَاتٍ

This expression literally means "possessor of retributions" or "possessor of power". In the context of the qasidah, this expression is not intended to portray Prophet Muhammad as harsh, but as a figure possessing authority to uphold truth. Thus, this expression is categorized as Judgement Capacity because it evaluates the Prophet's capability and authority as a leader. This lexical choice shows that Ka'ab began viewing the Prophet not as an opponent, but as a legitimate authority figure in Islamic society.

Data JC 02: يَلْجُمُ ضِرَّ غَامِئِينَ

This expression describes a lion's ability to overpower two other lions. In the metaphorical structure of the qasidah, the lion represents Prophet Muhammad, directing the evaluation toward his capacity to face powerful adversaries. Through this metaphor, Ka'ab constructs the Prophet's image as a leader with extraordinary capacity when confronting challenges.

Data JC 03 to JC 06: إِنَّ الرَّسُولَ لَسَيْفٌ يُسْتَضَاءُ بِهِ | مُهَنْدٌ مِنْ سُيُوفِ اللَّهِ مَسْلُوكٌ

These four expressions form a cohesive, mutually reinforcing metaphor. The Messenger is depicted as a sword (سَيْفٌ) that serves as a source of light (يُسْتَضَاءُ بِهِ), made of the finest quality (مُهَنْدٌ), and drawn ready for action (مَسْلُوكٌ). In Appraisal Theory, this overarching metaphor realizes Judgement Capacity because it evaluates the capability, strength, and effectiveness of Prophet Muhammad as a defender of the faith and guide for the community. The sword metaphor not only enhances the poem's aesthetic power, but also presents a leadership representation that is firm, resilient, and capable of providing direction to society.

The Capacity subcategory demonstrates that Ka'ab bin Zuhair established Prophet Muhammad's legitimacy by emphasizing his personal capability. This capacity relates not only to courage against enemies, but also encompasses the ability to lead, guide, and protect the Islamic faith.

3.1.3 Tenacity: Representation of Prophet Muhammad's Steadfastness and Courage

The Tenacity subcategory was identified in three data units, all describing Prophet Muhammad's consistency and bravery in facing various challenges.

Table 4. Judgement Tenacity Data

Code	Bayt	Evaluative Expression
JT 01	47	ضَيْعَمٌ
JT 02	49	لَا يَتْرُكُ الْقُرْنَ
JT 03	49	وَهُوَ مَقْلُولٌ

The expression ضَيْعَمٌ (lion) is a metaphor that, in classical Arabic literary tradition, symbolizes a warrior's courage, steadfastness, and superiority. The use of this metaphor positions Prophet Muhammad as an undaunted figure in the face of threats. This meaning is reinforced by the expressions لَا يَتْرُكُ الْقُرْنَ and وَهُوَ مَقْلُولٌ, which depict that struggle is not abandoned until the opponent is overcome. These three data units form a single evaluative construction depicting the Prophet's bravery as a consistent character trait rather than a momentary victory. This finding shows that bravery in the qasidah is represented not as aggression, but as steadfastness in defending the truth. Consequently, Tenacity serves to reinforce Prophet Muhammad's image as a leader deeply committed to the prophetic mission.

3.1.4 Propriety: Representation of Prophet Muhammad's Moral Nobility

The Propriety subcategory was found in two data units evaluating Prophet Muhammad along moral and ethical dimensions.

Table 5. Judgement Propriety Data

Code	Bayt	Evaluative Expression
JP 01	51	أَخُو بَقَّةٍ
JP 02	52	مِنْ سَيُوفِ اللَّهِ

The expression أَخُو بَقَّةٍ, literally meaning "a trustworthy person," realizes Judgement Propriety by evaluating Prophet Muhammad as a person of integrity and high moral character. It shows that Ka'ab's respect was based not only on physical strength, but also on ethical qualities. This moral dimension is expanded through religious legitimacy in the phrase مِنْ سَيُوفِ اللَّهِ ("one of God's swords"), depicting the Prophet's struggle as part of Divine will. Thus, his authority receives both social recognition and a spiritual foundation that reinforces the nobility of his prophetic mission.

the dominance of Judgement proves that the Madīh section functions to construct the Messenger's image as an ideal figure who is strong, trustworthy, steadfast in truth, and morally exalted. This evaluative strategy is structured systematically by placing Capacity (ability and leadership) as the foundation of praise, which is reinforced by Tenacity (steadfastness) and Propriety (moral nobility) to consolidate legitimacy and honor toward Prophet Muhammad in madīh poetry tradition.

3.1.5 Appreciation as a Representation of Prophet Muhammad's Value and Majesty

Unlike Judgement, which evaluates Prophet Muhammad's personal character and qualities, Appreciation in the Madīh section is used to construct the Prophet's image through appreciation of accompanying symbols, metaphors, and poetic depictions. Although appearing with lower frequency (3 data units, 20.0%, all within the Reaction subcategory), Appreciation serves an important rhetorical function in strengthening the qasidah's aesthetic dimension and deepening the poet's praise. To facilitate data tracking and maintain consistency across Attitude subcategories, these expressions are coded as AR (Appreciation Reaction), marking aesthetic responses to the quality of objects, phenomena, or artistic representations accompanying Prophet Muhammad's image (Mega Putra et al., 2024).

Table 6. Appreciation Reaction Data

Code	Bayt	Evaluative Expression
AR 01	50	تَظَلُّ حُمُرُ الْوَحْشِ ضَامِرَةً
AR 02	50	لَا تَمْشِي بِوَادِيهِ الْأَرَاجِلُ
AR 03	51	مُضَرَّجُ النَّبَرِ وَالزَّرْسَانِ

These three data units do not evaluate Prophet Muhammad directly as a human being, but appreciate metaphorical depictions that build the poem's atmosphere and aesthetic power. In Appraisal Theory, Appreciation evaluates the quality of objects, phenomena, processes, or artistic representations to evoke an aesthetic response (Asril et al., 2022). Therefore, the evaluation focus here is not on the Prophet's character, but on how Ka'ab bin Zuhair constructs his image through poetic symbols.

The expression *تَظَلُّ حُمُرُ الْوَحْشِ ضَامِرَةً* depicts wild animals growing emaciated from residing within a lion's domain. This imagery is reinforced by *لَا تَمْشِي بِوَادِيهِ الْأَرَاجِلُ*, illustrating that no one dares traverse the valley where the lion dwells. Literally, both expressions describe nature, but within the qasidah context, they establish an atmosphere affirming the awe-inspiring authority of the metaphorized figure. Ka'ab not only states that Prophet Muhammad possesses power, but presents an environment symbolically demonstrating his vast influence and majesty. Thus, the appreciative value lies in the quality of the artistic depiction that enhances the poem's rhetorical effect.

Similarly, the expression *مُضَرَّجُ النَّبَرِ وَالزَّرْسَانِ* presents visual imagery of blood-stained garments and battle gear, utilized as an aesthetic device to build a heroic impression and evoke the atmosphere of struggle accompanying Prophet Muhammad. Although Appreciation data are limited, their rhetorical function is vital in forming a poetic landscape through symbols of lions, valleys, and battle atmospheres that reinforce evaluations of the Prophet. Here, metaphors act as supporting vehicles for evaluative meaning previously realized through Judgement. Consequently, Judgement and Appreciation interact complementarily: Judgement constructs the Messenger as strong, brave, and moral, while Appreciation enhances this representation through poetic symbols for greater persuasiveness and aesthetics.

It should be noted that key metaphors such as *إِنَّ الرَّسُولَ لَسَيْفٌ* ("Verily the Messenger is a sword") and *مِنْ سَيُوفِ اللَّهِ* ("among the swords of God") are classified as Judgement because the target of evaluation is Prophet Muhammad as a person, even though they possess appreciative dimensions using the sword as a cultural symbol of strength, protection, and honor. This approach maintains analytical consistency with Appraisal Theory while demonstrating how aesthetic and evaluative strategies operate in tandem. Overall, Appreciation demonstrates that praise in the Madīh section is built through direct evaluation and poetic symbolism. This highlights Ka'ab bin Zuhair's success in harmonizing evaluative and aesthetic functions.

3.1.6 Evaluative Attitude Construction in the Madīh Section

The analysis reveals that evaluative attitude construction in the Madīh section of Qasidah Banat Su'ad is built through the integration of three Attitude categories: Affect, Judgement, and Appreciation. These categories complement one another in forming a representation of Prophet Muhammad while reflecting Ka'ab bin Zuhair's ideological transformation after embracing Islam. Affect serves as an emotional foundation through the expression *أَهْيَبُ عُنْدِي*, marking awe and the poet's transition from opponent to follower. This foundation is reinforced by Judgement, which evaluates the Prophet's personal qualities via Capacity, Tenacity, and Propriety to establish socio-religious legitimacy. This aligns with Appraisal Theory, where character evaluation forms interpersonal meaning (Ramadhani Hasibuan & Br Perangin-angin, 2024)

Appreciation complements this construction by offering symbolic space and aesthetic dimensions through metaphors of lions, swords, light, and battle. Judgement and Appreciation act complementarily, using poetic imagery as rhetorical tools to deepen evaluations of the Prophet's capacity and moral nobility. Together, these three categories produce a holistic representation of Prophet Muhammad as an ideal figure with moral, religious, and symbolic legitimacy. This finding demonstrates that praise in madīh poetry functions as an integrated linguistic strategy combining emotional transformation, character evaluation, and poetic aesthetics.

3.2. Discussion

The empirical data obtained lead to the primary conclusion that Ka'ab bin Zuhair's evaluative attitude expressions in the Madīh section are predominantly represented by evaluations of the figure's personal qualities and leadership, which are subsequently supported by poetic appreciation and a small portion of emotional expressions. This clarifies the poet's linguistic strategy, which focuses on constructing a positive image of Prophet Muhammad as

an ideal, high-integrity leader rather than merely venting personal emotions. Substantively, these results fulfill the study's objective by demonstrating how classical Arabic language structures realize interpersonal meaning and represent the poet's ideological transformation after embracing Islam. The meaning of these findings indicates that veneration toward the Prophet is rationally constructed through the legitimacy of leadership capacity, tenacity, and moral nobility framed by poetic aesthetics.

The results of this study can be explained through the interaction of several main factors, namely the dominance of evaluations regarding capability, tenacity, and moral nobility assessing Prophet Muhammad's authority and character, while other factors such as feelings of awe or trepidation serve as the poet's psychological transition. This condition demonstrates that the relationship among these factors forms a mechanism influencing the image construction of the praised figure. Regarding emotional expressions, the poet's awe functions as an opening, while other factors such as metaphors of swords, lions, and light provide symbolic support that consolidates the Prophet's position as a protector and guide for the community.

The findings of this study support and extend the conceptual framework of Martin and White's Appraisal Theory (Bahar et al., 2025; Budiono et al., 2026; Nailafidah & Handayani, 2024), which posits that evaluations toward subjects are realized through the attitude evaluation subsystem. This theoretical framework underscores the importance of mapping language evaluation in revealing speakers' interpersonal attitudes. In line with expert views stating that character evaluation is a primary vehicle for constructing discourse meaning, it is clear that the use of personality assessments and aesthetic appreciation in this classical poetic text serves as a critical instrument for reconstructing religious values, morals, and ideological legitimacy during the early Islamic transition (Al Ghafiqi, 2026; Al Omar, 2025; Nandang et al., 2023; Taofik et al., 2025).

When comparing the results of this study with previous research highlighting the critical role of poetic discourse in reflecting cultural and religious value shifts in early Islam (Baharuddin et al., 2020; Farhan, 2025; Hakim, 2023; Susanto, 2022; Aslan & Araz, 2026), similarities emerge regarding the acknowledgment of ideological orientation transformation in classical poetry, confirming that poetic discourse serves as an instrument of socio-religious legitimacy. However, a significant difference lies in this study's systematic proof of linguistic indicators based on Systemic Functional Linguistics. This distinction arises because prior studies focused more on historical approaches and general *balāghah* themes, whereas this study applies an empirical qualitative analysis framework for attitude evaluation.

The merit of this study lies in its capability to simultaneously unite the analysis of emotional dimensions, moral judgment, and aesthetic appreciation, thereby yielding a more holistic understanding of evaluative construction in classical literature. This aligns with Systemic Functional Linguistics frameworks regarding interpersonal meaning mapping, where lexical choices in a text systematically realize evaluative functions (Hadidi & Mohammadbagheri Parvin, 2015; Kabel, 2021; Loi et al., 2015; Suwanto et al., 2021). The academic value proposition of this study is demonstrated by its ability to comprehensively reveal the interplay between classical Arabic linguistic structures and ideological persuasion functions, offering potential as a robust scholarly reference in religious literary discourse studies.

This study uncovers an important finding: identifying the link between the emphasis on a figure's moral capacity and the effectiveness of poetic metaphors within an attitude evaluation framework, an aspect that had not been systematically revealed in prior studies on Qasidah Banat Su'ad (Budiono et al., 2026; Chaer et al., 2022; Manik & Harahap, 2026; Muharam et al., 2024; Pribadi, 2011). This aligns with discourse analysis views asserting that classical literary texts possess comprehensive evaluative mechanisms. Furthermore, this finding addresses a literature gap by demonstrating that Appraisal Theory can be precisely applied to a classical Arabic corpus characterized by rich and complex metaphors.

A deeper critique presented in this study shows that these dynamics reveal a conceptual tension between the poet's personal emotional outbursts and Prophet Muhammad's socio-political legitimacy demands, necessitating a re-conceptualization of how classical praise poetry is read (Algarni, 2026; Budiono et al., 2026; Syaifuji & Irawan, 2021; Yasin & Hasanah, 2025). Further analysis demonstrates that the poet intentionally compressed personal emotional expressions while expanding character evaluation, shifting the reverence focus from personal fear toward an acknowledgment of Prophet Muhammad's moral authority and leadership. Based on the study's results, a perspective can be developed that classical Arabic praise rhetoric functions not merely as an aesthetic outlet, but as a medium for negotiating social and ideological positions.

Interpretation of these results must also consider factors outside the analyzed variables, such as Jahiliyyah poetic conventions and the socio-cultural context of Arab society during religious transition. Beyond the focus on attitude evaluation in this study, traditional *balāghah* rhetorical background elements may also have influenced the

poet's word selection patterns. Another analytical lens suggests that the dominance of capacity evaluations might also have been driven by Ka'ab bin Zuhair's need to secure legal protection and direct political recognition from the leader of the new Islamic community.

A synthesis of the overall findings shows that the phenomenon of evaluative construction in Qasidah Banat Su'ad cannot be understood partially. The preceding discussion highlights a conceptual common thread: veneration toward Prophet Muhammad is built through a harmonious integration of the poet's emotional transformation, leadership quality evaluations, and aesthetic poetic symbolism. These findings not only confirm Martin and White's Appraisal Theory, but also provide a comprehensive understanding of how classical Arabic language choices functioned to consolidate moral, religious, and social legitimacy in early Islamic literary discourse.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The findings of this study offer several theoretical, practical, and methodological implications. Theoretically, this study extends the application of Appraisal Theory, particularly the Attitude subsystem, within classical Arabic literary studies. Previously, Appraisal research was primarily applied to English-language corpora and contemporary discourse, while its application to classical Arabic poetry remained relatively limited. Through the analysis of the Madīḥ section of Qasidah Banat Su'ad, this study demonstrates that the categories of Affect, Judgement, and Appreciation systematically explain the mechanisms of interpersonal meaning construction in classical Arabic literary texts. These findings indicate that evaluation in poetry is realized not only through direct assessments of the praised figure, but is also constructed through complementary relationships among Attitude categories.

Practically, this study provides an alternative approach to teaching Arabic literature, linguistics, and Islamic studies. The results show that classical Arabic poetry analysis can be conducted not only through traditional *balāghah*, stylistics, or literary history approaches, but also through linguistic analysis focused on interpersonal meaning. Thus, this study serves as a reference for Arabic text analysis instruction that integrates linguistic, aesthetic, and Islamic value dimensions.

4.2 Research Contributions

This study contributes to the development of Systemic Functional Linguistics, specifically the application of Appraisal Theory to classical Arabic literary corpora. Unlike previous research that generally emphasized literary history, *balāghah*, and stylistics in Qasidah Banat Su'ad, this study focuses its analysis on attitudinal expressions realized through Affect, Judgement, and Appreciation categories. This approach yields a new perspective on how Ka'ab bin Zuhair constructed his evaluative attitude toward Prophet Muhammad through language choices.

The main contribution of this study lies in the finding that evaluative attitude construction in the Madīḥ section is not built by an isolated Attitude category, but through an integration of Affect, Judgement, and Appreciation. Affect represents the poet's emotional transformation, Judgement builds legitimacy regarding Prophet Muhammad's capacity, courage, and moral integrity, while Appreciation reinforces this representation through symbols, metaphors, and aesthetic imagery. These findings demonstrate that evaluative meaning in madīḥ poetry is formed through complementary relationships among Attitude categories, producing a representation of Prophet Muhammad as an ideal figure from Ka'ab bin Zuhair's perspective.

Furthermore, this study offers an analytical model applicable to other classical Arabic literature research. The identification, coding, and interpretation procedures for attitudinal expressions used in this study can serve as a methodological benchmark for future research examining interpersonal meaning in Arabic poetry, religious texts, and other classical literary works using Appraisal Theory.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

This study has several limitations that should be considered when interpreting the results. First, the scope is restricted to analyzing the Attitude subsystem of Appraisal Theory, leaving the remaining two subsystems, Engagement and Graduation, unanalyzed. Consequently, this study does not provide a complete mapping of interpersonal meaning construction across the entire Madīḥ section of Qasidah Banat Su'ad.

Second, the object of study is focused specifically on the Madīḥ section containing praise for Prophet Muhammad. This limitation was established to enable an in-depth analysis of attitudinal expressions. As a result, the findings

do not represent the overall evaluative structure of Qasidah Banat Su'ad, particularly the *nasīb* and *raḥīl* sections, which possess distinct linguistic characteristics and rhetorical functions.

Third, primary data were obtained through text documentation presented in a scientific article referencing Ali Fa'ur's edited edition of *Diwan Ka'ab bin Zuhair*. This source selection was made due to limited access to the printed edition of the primary Diwan. Nevertheless, a single text version was consistently used throughout the research process to maintain analytical consistency and minimize textual variations.

Fourth, the identification and classification of attitudinal expressions relied on researcher interpretation based on Appraisal Theory indicators. Although coding was conducted systematically using coding sheets, potential variation in interpreting metaphorical expressions in classical Arabic poetry remains open due to the rich contextual and symbolic nature of literary language.

5.2 Recommendation for Future Research

Based on the results and limitations outlined, several recommendations are suggested for future research. First, future studies are encouraged to integrate all three Appraisal Theory subsystems (Attitude, Engagement, and Graduation) so that interpersonal meaning construction in Qasidah Banat Su'ad can be explained more comprehensively. This approach would provide a more complete understanding of Ka'ab bin Zuhair's evaluative and rhetorical strategies.

Second, subsequent research could expand the object of study by analyzing the complete structure of Qasidah Banat Su'ad, including the *nasīb* and *raḥīl* sections. Analyzing the entire qasidah would enable a comparison of evaluative expression patterns across each structure, illustrating the development of the poet's linguistic strategies in constructing overall meaning.

Third, future research can apply Appraisal Theory to other classical Arabic poetic works, including *madīḥ*, *fakhr*, *hijā'*, or other classical poetry genres. Expanding the corpus would enrich the application of Systemic Functional Linguistics in Arabic literary studies and yield broader insights into evaluative expression characteristics across various Arabic poetic traditions.

Fourth, future studies may combine Appraisal analysis with other linguistic, literary, or digital humanities approaches, such as metaphor analysis, critical discourse analysis, corpus linguistics, or *balāghah* analysis. Integrating these diverse approaches holds the potential to yield a deeper understanding of the relationships among language choices, literary aesthetics, and meaning construction in classical Arabic texts.

6. CONCLUSION

This study aimed to analyze the construction of evaluative attitude in the *Madīḥ* section of Qasidah Banat Su'ad by Ka'ab bin Zuhair through the Attitude subsystem of Martin and White's Appraisal Theory. The findings reveal that attitudinal expressions in the *Madīḥ* section are realized through three main categories: Affect, Judgement, and Appreciation. Among these, Judgement is the most dominant category, as most evaluative expressions are directed toward constructing Prophet Muhammad's image as a figure possessing leadership capacity, courage, and moral integrity. Meanwhile, Affect represents Ka'ab bin Zuhair's emotional transformation after receiving pardon from the Prophet, and Appreciation reinforces this representation through symbols, metaphors, and aesthetic imagery characteristic of *madīḥ* poetry.

The research findings also demonstrate that these three Attitude categories do not operate in isolation, but complement one another in building the poet's evaluative attitude construction. Affect serves as the foundation for Ka'ab bin Zuhair's emotional transformation, Judgement establishes legitimacy regarding Prophet Muhammad's personal qualities, and Appreciation reinforces evaluative meaning through artistic representation. The integration of these three categories produces an image of Prophet Muhammad as an ideal figure who obtains moral, religious, and symbolic legitimacy from the poet's perspective.

This study extends the application of Appraisal Theory, specifically the Attitude subsystem, to classical Arabic literature. Methodologically, it demonstrates that analyzing attitudinal expressions offers a systematic approach to uncovering interpersonal meaning in classical Arabic poetry. These findings are expected to serve as a reference for future research developing Appraisal Theory studies in Arabic literature and religio

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Arina Vionarsih: Conceptualization and Design, Methodology, Writing - Original Draft, Formal Analysis, datacuration. R. Myrna Nur Sakinah: Conceptualization, Writing - Review & Editing.

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