

**CRITICAL DISCOURSE ANALYSIS OF METAPHOR IN THE NEWS OF
JAKARTA POST**

THESIS
Presented to
The State Islamic University
Maulana Malik Ibrahim of Malang
In partial fulfillments for the Degree of Sarjana Sastra (S.S)

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ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
THE STATE ISLAMIC UNIVERSITY OF
MAULANA MALIK IBRAHIM MALANG
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Advisor

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state that the thesis entitled “*Critical Discourse Analysis of Metaphor in the news of Jakarta post*” is truly my original work. This thesis is written to fulfill the requirement for the degree of *Sarjana Sastra (S1)* in English Letters and Language Department, Humanities and Culture Faculty, the State Islamic University of Maulana Malik Ibrahim Malang. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

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MOTTO

THROUGH LANGUAGE I KNOW WHO YOU ARE

DEDICATION

This thesis is sincerely dedicated to my parents (H. Abd Fatah Manan and Hj.

Karimah Karim) for their love, pray, support, and patience.

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I express my praise and gratitude to the almighty God of universe, the one and only, Allah SWT for His abundant blessing and mercy, which lead me to be able to complete my thesis entitled *Critical Discourse Analysis of Metaphor in the news of Jakarta Post* as the prerequisite for the degree of *Sarjana Sastra*.

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Malang, January 23, 2012

The author,

Ahmad Thoyyib Shofi

ABSTRACT

Thoyyib Shofi, Ahmad. 2011. *Critical Discourse Analysis of Metaphor in the news of Jakarta Post*. Thesis, English Letters and Language Department, Humanities and Culture Faculty, The State Islamic University of Maulana Malik Ibrahim Malang.

The Advisor : Dra. Meinarni Susilowati, M. Ed.

Key Words : Metaphor, Critical Discourse Analysis, Socio Cognition

The new concept of metaphor was introduced. The main principle of the new concept is that metaphor does not only concern with language, but also connect with the way we think. It can form our thought. Thought is most often a hidden ideology that might present belief and value system of particular group. It is admitted that metaphor is an ideology. Therefore, the appropriate approach to analyze ideology of metaphor is Critical Discourse Analysis (CDA). It is relevant for academic research in any subjects such as social, political, educational, and linguistic sciences. It tries to detect social inequality, power and relations embedded in texts used by the powerful people in communication. The aim of this research is to find out the way how journalists employ metaphors on the news.

The descriptive qualitative method is employed in conducting this research. To obtain the data, the researcher himself becomes the main instrument by browsing the internet, reading and classifying the data. Then, the data are analyzed by using Critical Discourse Analysis proposed by van Dijk.

The findings of the research show that the journalists use metaphors by making a comparison between the original issues with something else, with different meanings. The journalists use metaphor to highlight, dramatize, and bias the issues which occur in the social life. The special purpose of journalists in using metaphor in the Jakarta post daily newspaper is to discriminate, marginalize, intimidate, and downgrade other personals or groups.

Based on the findings above, I suggest the next researches should not fall and flow in journalist, persons, and groups view of something because we have to be neutral. Then, because this research use van Dijk's theoretical framework, I hope the next researchers analyze metaphor uses other different frameworks such as Woodak's or Fairchlaugh's frameworks. Different framework will show whether metaphor in the news of Jakarta Post is appropriate to analyze with another framework. Furthermore, next researchers are able to conduct research metaphor use van Dijk's theory in other subjects such as formal speech, movies scrip, and etc.

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CHAPTER I

INTRODUCTION

This part discusses background of the study, statement of the problem, objectives of the study, scope and limitation of the study, and definition of the key terms.

1.1 Background of the Study

Metaphor is from a Greek word *metapherein*, which means *to transfer*. It is a linguistic process of transferring meaning from one thing to another, or in other word we can say that metaphor is describing something by making a comparison with something else (Thornborrow and Wareing, 1998). In addition, metaphor is a figure speech in which the descriptive word or phrase is transferred to different objects or action (Sterm, 2000). For example, the word *happy is light* or *sad is dark*, both two phrases are metaphors. The meaning of *happy* is described as *light* by a comparison or the descriptive word *sad* which is transferred to the object *dark*. This comparison seems very simple, but the meaning behind that metaphor might be deeper and rich (Kovecses, 2000).

In early 1988, the new concept of metaphor was introduced. The main principle of the new concept is that, metaphor does not only concern with language, but also connect with the way we think (Lakoff, 1992; Krennmayr, 2011.). It can form our thought; in everyday life metaphor is also used as a communicative tool (Lakoff and Johnson in Kennedy, 1996). Moreno (2008) further stated that metaphor is “as a transfer between two conceptual domains, the source and target domain.” Source domain is the root of metaphors, target domain

is the branches of metaphor that explains the source and it is usually used as communicative tool in everyday life (Sterm, 2002). For example, the phrase *she brightened when I say that I love her* is a metaphor from the source *Happy is light* and the phrase *she is in a dark mood* is the target domain from source domain *Sad is dark*. This theory has known as two domain mapping model of metaphor (Lakoff, 1992). Howell (2000) agreed with Lakoff and Johnson (1988) that metaphor is used in everyday life and it is not only concerned with language, it may structure our entire conceptual system. Howell (2000) further stated that metaphor has relationship with culture and conceptual system including politics, economics, and ideology. For example, the concept *Time is Money* is a metaphor that describes the western culture, which conveys a value that *Time is a valuable commodity*.

Metaphor and media have a close relationship. Uskali (2007) stated that media cover events by giving some versions of story, give meanings based on rhetoric, culture, and pragmatic. Through metaphors, journalists convey complex ideas and communicate the value of their work to the readers (Tsang, 2009). Furthermore, in this era metaphor is commonly used by elites in media as a tool for special purpose in politics. The metaphor is used for hiding ideology that is struggled by elites in society and metaphor can influence people's view of world. Consciously, elites persuades people to follow their way of viewing something; on the contrary, people unconsciously follow their way of viewing something (Gogorosi, 2005). In addition, metaphors are also used as a part of journalism for popularizing, highlighting and dramatizing issues for relevant audiences (Hellsten,

2002). For example, the headline that is taken from the Jakarta Post March 2010, *Politics is the art of possible*. This headline brings a concept that politics is like an art. As we know that art is something that is very interesting and has a great value such as music or painting. This headline, in my opinion, is concretizing issues, because after reading this metaphor, readers will think that politics is something beautiful just like talented artists usually create an art, and the special art. If we connect politics and art, both two issues are relevant. Good talented politician who usually uses some tricks to create something beautiful in political system always plays good politics. The word *possible* describes that politics is something that is unpredictable. Something impossible becomes possible because politics is a purpose, to reach that purpose politicians need a beautiful thing, in other words we can say that it is an art (Santoso, 2004).

Newspaper is one of the media that often uses metaphors in conveying information. Morley (1998) stated that to attract the readers, usually journalists or writers make some interesting writing by developing it using unusual or sensational words. Morley (1998) further stated that to expose the hidden ideology, journalists display the story by structuring news such as reordering, prioritizing, or highlighting the event. To reach this aim usually journalists use metaphors. Koller (2004) stated using metaphors in the headlines, reporters define a topic, make a specific conceptualization and persuade readers to share their metaphors that cover message and ideology. Some information in newspaper is a fact, but with metaphors journalists may give some different perspectives to the readers. Therefore, the duty of journalists does not only focus on how to

symbolize their ideas using metaphors but also how to communicate them to the readers. To successfully communicate their idea journalists should find a suitable structure, symbol, word or schema in conveying attractive message to the readers (Soler, 2007).

Based on the explanation above, metaphors does not only concern with language, but also the thought. Thought is most often a hidden ideology that might present belief and value system of particular group (Fowler, 1991). Therefore, the appropriate approach to analyze ideology of metaphor in The Jakarta Post is Critical Discourse Analysis (CDA). Charteris-Black (2004) stated, “metaphor is the central of CDA since it is concerned with forming a coherent view of reality”. In addition, Hodge (1993) stated that ideology involves a systematically organized presentation of reality, and metaphors are ideology if ones use and take it as reality (Lakoff, 1995). In the socio-cognitive approach, Van Dijk in Hart (2007) addressed, cognitive linguistics as the perfect tool to address metaphors in CDA. Broadly speaking, socio-cognitive CDA explores the relationship between language, cognition, and culture. Furthermore, it provides interpretation the pervasiveness and persuasiveness of metaphor (Hart, 2007).

Van Dijk (1993) stated that CDA is a type of discourse analytical research that studies the way social power abuse, dominance, and inequality that is reproduced by text and talk in the social and political contexts. The framework of CDA by Van Dijk (2000) have three points: macro structure, superstructure, and micro structure. Macro structure is the global meaning from the topic or the discourse that occurs. Super structure is a sequence of texts such as how elements and

structures of discourse are arranged in a full body of text. Micro Structure is concerned with discourse by investigating and analyzing semantic, syntax, stylistic, and rhetoric. Henceforth, the connection between metaphors and CDA is in rhetoric because rhetoric consists of three categories; graphic, metaphor, and expression. I analyze news text of The Jakarta Post because there are some metaphors that are interesting to discuss. The journalists employ metaphors for describing things with other things in the news of sensitive cases in Indonesia. Additionally, through metaphors the journalists present their view of reality to the readers toward those sensitive issues.

Some of the relevant researches related to this research are actually found in numerous amounts. Moreno (2008) conducted research on metaphors in Hugo Chávez's political discourse. In all three periods of Hugo Chávez's on his regime, most metaphors used to describe the nation were personifications, most metaphors used to describe his revolution were conflict metaphors, and most metaphors used to describe the opposition were conflict or crime metaphors. Kholisoh (2010) analyzing the hegemonic utterances on Valkyrie movie concluded that hegemonic utterances were practiced by the main and supporting characters due to the social structures. However, the CDA's concept used was so wide including microstructure, macrostructure and superstructure that it is actually still needed more elaborations. Rofiq (2010) analyzing derogation and euphemization in Ahmadinejd's International Speeches found that to derogate his out-groups and his political enemies, Ahmadinejad employed a variety of discursive tactics

proposed by Teun Van Dijk (2004). However, in his analysis, Rofiq did not mention the historical context of the data.

The difference of my research with the previous studies is that I analyze metaphors used by journalists in reporting news in the Jakarta Post using Van Dijk's Microstructure theory in which language use, discourse, verbal interaction, and communication belong to the microstructure (Van Dijk, 1993). There are four kinds of elements of Microstructure. They are semantics, syntactic, lexicon, and rethoric. Rethoric has five elements: Style, Interaction, Expression, Metaphor and Visual image. Then, I focus more on metaphors to fill the gap among the previous studies mentioned above.

1.2 Problem of the Study

Based on the background of the study explained above, the research question can be formulated as follows: How are metaphors used by journalists in the news of Jakarta Post?

1.3 Objective of the Study

Related to the problem above, the objective of the study is to understand and give detailed explanation on how metaphors are used by journalists in the Jakarta post.

1.4 Significance of Study

By this research, practically, the readers are expected to understand the way how the journalists presents metaphors in the news in order to know the purpose of metaphors in texts so that they do not fall and flow to the journalists view of something. From this part, the journalist convinces the readers through metaphors to achieve the positive goals.

This research, theoretically, is also expected to be a good resources that complete research mapping on CDA theory that proposed by van Dijk especially on metaphor . The findings of this research are expected to give contribution to the development of science, especially in the field of CDA study.

1.5 Scope and limitation

The focus of this research is on metaphor in the news of the Jakarta Post. This research will be analyzed by Van Dijk's Microstructure theory (1993).

However, the research is limited to analyze the news published in February to March 2011 due to available limited time.

1.6 Definition of key terms

To avoid misunderstanding about the terms, definitions of the related terms are given as follows:

1. Metaphor is linguistic process of transferring meaning from one thing to something else, and that something else actually have different interpretation and sense (Moreno, 2008).

2. Critical Discourse Analysis is the study about the relationship between discourse and power in society (van Dijk, 2001).
3. Socio Cognition is the relationship of text, context, belief, mental, memory, and history in society (van Dijk, 2001).

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter covers some reviewed theories that are related to this study. The discussion involves CDA, Approaches in CDA, and metaphors. The elaborated explanation is described as follows:

2.1 Metaphor

Metaphor is hotly debated and studied by some linguists. The modern view of metaphor is mostly influenced by Lakoff and Johnson's (1988) cognitive theory, the theory shows that metaphor is thought, which influences people's perspective of world (Kovekces, 2000). This theory is the opposite of the traditional view of metaphor. Before cognitive theory appeared, some linguists stated that the function of metaphor is only to make language charming and pretty. It means that metaphor has no connection with thought, but only with language (Saffer, 2005). In addition, Lakoff and Johnson (2000) stated that metaphors are closely related with the social condition because people use metaphor in everyday life. Through metaphor, people can have different view of world because metaphor represents ideology of group of people. Moreno (2008) found that metaphor analysis can be classified into three types, namely (1) those that focus on press articles written by journalists and other media professionals, (2) those that focus on political speeches, policy statements,

press conferences and political debates, and (3) those that focus on creative works such as novels, short stories, poems and plays.

2.2 Theories of Metaphor

Traditionally, scholars in the field of linguistics, literal, rhetoric, and philosophy studies have studied metaphors. Over the past three decades metaphor analysis has become increasingly popular particularly in cognitive linguistics, psycholinguistics, anthropology, environmental politics, and media economics (Hellsten, 2002).

2.2.1 Linguistic Theory of Metaphor

Linguistic Theory of Metaphor states that metaphors are only used in literary works such as in poetry, prose, and other literary works. The principal function of metaphor is to make language pretty and charm. Blasko(1999) further explained that until the late 1970 metaphor was mostly regarded as a rethoric device which could make language pretty. In addition, metaphor was seen as “deviant and needed to be explained in normal term of language” (Saffer, 2005: 4). Indeed, metaphor is generally seen as novelties, which is used for specific rhetorical purpose. The word “metaphor” was defined as “a novel or poetic linguistic expression where one or more words for a concept are used outside of their normal conversation meaning to express a similar concept” (Lakoff, 1993: 27).

Searle in Rohrer (1995) asserts that metaphors could only be understood by the literal meaning, then comparing it to the figurative meaning, and combining a literal-

figurative. So, in order to understand a metaphor, the hearer has to find something common between the metaphor and its subject.

“Metaphor doesn’t only refer to something, but also describes some aspects of it. When a speaker uses a metaphor, hearers learn a different characteristic of the subject of the metaphor. Metaphor is a rhetorical device that can be replaced by a proper name. The transfer of meaning may go from general to particular, from particular to general, from particular to particular or doing an analogy. Where metaphor states that ‘A is B’, that only ‘A is like B.’ in simile, the comparison takes place between two relations: ‘A is to B like C is to D’.” (Hellsten, 2002: 17).

One of important things to linguists that study metaphor is the meaning. Searle (1995) believes that the meaning of metaphor is based on the speaker want to mean. Searle in Hellsten (2002) gives three stages how hearers interpret the metaphorical statement of the speaker. Firstly, the hearer has to recognize a figurative statement rather than literal. He usually does this by thinking that this literal statement is not true. For example, “Sam is pig”, this statement is totally not true if we see from literal side. How do we know the meaning? Searle said that we know because of the context of the statement. When we listen to the speaker, we need to know the context to lookout the metaphorical speech. Secondly, stage of metaphor interpretation involves the hearer finding of a possible alternative meaning he has deduced is figurative. Searle stated that this is done by the hearer going back to the statement (X) and working out what features X has that might be present in the subject (Y). Thirdly, when the hearer goes to the possible features of X that he has deduced in second stage, and work out which of them the speaker probably meant to apply to the subject Y. Searle further stated, this is a complex process, affected by factor such as

context, prior knowledge and shared knowledge, or common ground. But when it works, the metaphor is understood.

Searle in Semino (2002) further stated that to understand metaphor it would be better if we find the meaning than make a literal description. To understand the figurative statement the hearers have to process the statement, but a literal statement can be understood in a passive way. This is why metaphors often have more expressive impact than literal language, as the hearer is more involved in the process of understanding of the context of the statement

2.2.2 Cognitive Theories of Metaphor

The current view of metaphor was developed by the researchers who focus on cognitive linguistic. It was firstly known with the publication of *Metaphors We Live By*, by Lakoff and Johnson (1988), which is popular as Conceptual Theory of Metaphor (CMT). Deignan (2000) stated that the fundamental principle of Conceptual Metaphor Theory is that metaphors frame the thought. Metaphors are a cross-domain mapping between the *source* domain and the *target* domain. For example as follows:

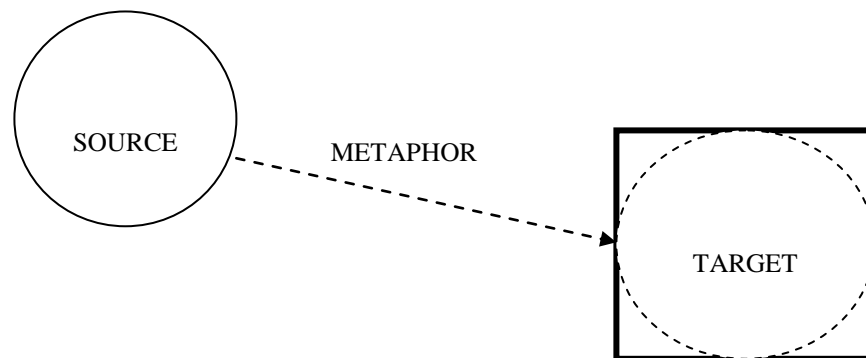
We know for sure that *the bumpy road* the Egyptians have to pass through is still *very long*, and the *journey will be very exhausting*, life threatening and demand huge sacrifices. The
 Jakarta Post, Jakarta | Wed, 02/02/2011 10:26 AM

Paragraph above is the piece of news text in the Jakarta Post that reports Egypt Revolution at 02 February 2011. The italic words from the paragraph above are metaphors. The phrase *the bumpy road*, *very long*, and *journey will be very*

exhausting are the target domain from the source domain *REVOLUTION IS A JOURNEY*. Lakoff and Turner (1989) gave explanation as follows:

The *source* domain consists of entities, attribute and process which has connection with semantic in the mind... The *target* domain tends to be abstract, and takes its structure from the source domain by a process known as *conceptual metaphor*. Target domains have relationships between entities, attributes and processes which relate to those things found in the source domain. (Lakoff and Turner, cited Hellsten, 2002: 19).

In addition, Saffer (2005) stated that the *cross-domain* mapping is the central of Cognitive Theory of metaphor. He further stated that the way we understand new things is by describing it into thing that we have already known, or we can give the new meaning on a natural metaphor by making a mapping and producing some other metaphors. *Cross-domain* mapping of metaphor is described as below:



Cognitive theory of metaphor concludes that the human conceptual system is influenced by metaphors. Therefore, metaphor cannot be translated into literal expression without cognitive content (Lakoff, 1992). Hellsten (2002) further agreed that human conceptual system is constructed by metaphors or in other word

metaphors are conceptual devices. Lakoff (1992) described a love relationship as follows: *Our relationship has hit a dead-end street*. Love is being conceptualized as a journey, with the implication that the relationship is stalled, the lovers cannot keep going the way they have been going, they must turn back, or abandon the relationship together. This is not an isolated case.

English has many everyday expressions that are based on a conceptualization of love as a journey, and they are used not just for talking about love, but for reasoning about it as well (P.17). Some other examples of metaphors about love are *Look how far we've come, It's been a long, bumpy road, We can't turn back now, We're at a crossroads, We may have to go our separate ways, The relationship isn't going anywhere, We're spinning our wheels, Our relationship is off the track, The marriage is on the rocks, We may have to bail out of this relationship* (Kovecses, 2004). These are ordinary, everyday English expressions. They are not poetic and they are not necessarily used for special rhetorical effect. Those like *Look how far we've come*, which are not necessarily about love, can be understood as being about love" (Lakoff, 1992). He further explains that if metaphors are only a case of semantic, each metaphorical phrase would have different origins of word. Metaphors such as *we have hit a dead end in our relationship* and *look how far we have come, we cannot turn back now* would have different metaphorical mapping or different source and target domain, because both two examples above are clearly from the same conceptual mapping that *LOVE AS A JOURNEY* (Rayson, 2005). Rayson

(2005) further stated that metaphorical phrases are the deeper level reflection from metaphorical mapping. Lakoff in Rayson (2005) gives example to support this theory. He found so many metaphorical mapping, and concluded that metaphor is not only about words. It reflects the way we think. We speak metaphorically because we think, a great deal of our everyday based on metaphorical mappings (Lakoff, 1992)

If everything is a metaphor so is there something that is not metaphor?

Logically, not everything can be metaphor. Lakoff (1992) explained that non-metaphorical concept is something that is based on physical experience. The example “the balloon went up” is not metaphorical, neither “the cat is on the mat.” They are direct comparison, and because there is no transfer between conceptual domains.

2.2.3 Conceptual Blending Theory

Fauconnier and Turner (1995) introduced multi domain of metaphor that was known as Blending Theory (BT). In contrast to Conceptual Metaphor theory, Blending theory connects with meaning construction, its conceptual operation performed during discourse event based on mental space theory (Hart, 2007). In mental space theory, words do not refer directly to entities in the world but refer to the construction of mental space, which contain certain elements. According to Fauconnier and Turner in Hart (2007: 7):

Mental spaces are small conceptual packets constructed as we think and talk, for purposes of local understanding and action. They are interconnected, and can be modified as thought and discourse unfold.

Hart (2007) further stated that elements in mental space are the entities, objects, action, and process relate to explicit and implicit in discourse. In any scope of discourse a number of interconnected mental spaces may be constructed, where linguistic expression will establish new space, elements within them, and relation between the elements. Among other phenomena such as reference and metonymy, metaphor is one of particular linguistic that directly constructs a number of mental spaces. In the case of metaphor, mental space is constructed during discourse based on a specific conceptual blending operation.

Fauconnier in Hart (2007) elaborated on many domain models, he is not in line with Lakoff's (1992) view that metaphor is deeper than language alone, and that our use of metaphor reflects the way our minds work. According to Fauconnier (1997), the process of metaphorical cognition can be described as a number of stages. The first stage concerns the *induction* of analogy. When we use a metaphor, we apply a *schema* from one domain to another. So, for the concept of a computer virus we connect the framework that we already have about robbery, including perhaps ideas that concern criminal, cruel, something that really frightening, onto our mental domain that relates to state. But the mapping only goes as far as making structural similarities, we do not necessarily make detailed and technical parallels between the two domains, we do not necessarily treat "state robbery" in exactly the same way as bank robbery (Fauconnier and Turner, 2002).

The second stage of metaphor creation concerns with *categorization*, and the creation of a new conceptual structure. The mapped domain does not actually determine how we think of the existing domain; it simply helps us to build new ways of thinking about it. Furthermore, if reality prevents us from building this new domain, the metaphor may break down as it is proven that it “doesn’t work”. For a state *robbery* the metaphor does work quite well. Yet even in this example, the mapping mostly works at a high level; at a more detailed level law enforcer or corps rely on their own specific way to deal with robbery (Fauconnier and Turner, 2002).

The next stage in Fauconnier’s model of metaphor creation is that of *naming*. By transferring *names* of things from one domain to another, we are no longer talking about one thing as if it were another. Rather, we actually say it is the other thing. This means that the metaphorical mapping has (to use Fauconnier’s own words) “become well-established in our conceptual and grammatical system”(Fauconnier, 1997:07). This makes the mapping less obvious at a conscious level, so that it becomes unconscious and more natural in use. The creation of the metaphors as a model have purpose for reasoning and the new thinking about the target domain. The final stage is one of *conceptual blending*. Eventually, the two categories become blended so that, for example in state robbery example, robbery means both a bank robbery and a state robbery. They are both now seen as the same kind of thing.

At first, it may seem that Lakoff’s Two Domain model and Fauconnier’s Multispace model are in conflict, because one proposes that there are distinct

conceptual domains, and the other proposes shared conceptual areas. Grady(1999), however, suggested that they are not actually incompatible. Rather, the two models demonstrate two different means of making metaphor. Lakoff's model deals with stable metaphorical relationships that remain held within longterm memory. In the contrary, Fauconnier's model demonstrates how new metaphors are created, permits that these metaphors may be dynamic and transitory in nature.

2.3 Critical Discourse Analysis

In general, the Critical Discourse Analysis (CDA) presupposes not only doing the relationship of the interrogation product with the macro-contextual behind the text. Moreover, what makes discourse analysis "critical" is the explanation of the ways in which unequal power relations are produced and naturalized in discourse (Lemke and Smythe in Amin, 2009:17). A critical approach to discourse analysis explores text not as truths but as discourses that act in the world in ways that both define and distribute power. Such approaches are concerned not just to what text says, but also with what texts do. This is also based on Fairclough & Wodak (1997) who argued that CDA sees discourse and language as "social practice" and consider the "context language use" to be crucial, As follows:

"CDA sees discourse form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s) and social structure(s), which frame it: The discursive event is shaped by them, but also shapes them. That is, discourse is socially constitutive as well as socially condoned-it constitute situations, objects of knowledge, and the social identities of and relationships between people and groups of people. Since discourse is socially consequential, it gives rise to

important issues of power. Discursive practice may have major ideological effects, that is, they can help produce and reproduce unequal power relations between (for instance) social classes, woman and men, and ethnic/culture majorities and minorities' through the ways in which they represent things and position people." (Fairclough and Wodak 1997:258)

It is a study of the relationship between discourse, power, dominance, social inequality and the position of the discourse analyst in such social relationship. Since this is complex, multidisciplinary and as yet underdeveloped domain of study, which one may call sociopolitical discourse analysis (Fairclough in Hart; 2007). Van Dijk (1998) stated that dominance is defined here as the exercise of social power by elites, institutions or groups, that results in social inequality, including political, cultural, class, ethnic, racial and gender inequality. This reproduction process may involve such different modes of discourse power relations as the more or less direct or overt support, enactment, representation, legitimation, denial, mitigation or concealment of dominance, among others. More specifically, critical discourse analyst wants to know what structures, strategies or other properties of text, talk, verbal interaction or communicative events play a role in these modes of reproduction (Van Dijk: 1998)

To explain the understanding about CDA, it is necessary to discuss about the main principles of CDA. According to Van Dijk in Eriyanto (2008) these are some main principles of CDA as follows:

A. Action

Discourse is understood as action. It is not placed in the closed room but associate as interaction with other people. Hence, discourse has to be viewed as

purpose to persuade, to debate, to influence, to protest, to react, etc, furthermore, discourse is understood as something that is expressed consciously and under control.

B. Context

Critical Discourse Analysis also examines the context of communication such as background, situation, events, and condition. It could be presented in following questions such as who is communicating with whom and why, in what condition of society and situation, through what medium; how different types of communication evolved, and their relationship or each other (Cook 1994, 2001).

C. History

One important thing to understand text is analyzing the context with histories. In analyzing text is necessary to investigate why do discourse is like that, why do the language used is like that, and so on.

D. Power and Dominance

According to Van Dijk (1993), the main direction of Critical Discourse Analysis (CDA) is the study and critique of social inequality. It focuses on the role of discourse reproduction and challenge of dominance. Dominance is defined as the exercise of social power by elites, institution or groups that result in social inequality, including political, cultural, class, ethnic and gender inequality.

Unlike discourse analyst, critical discourse analyst should investigate an explicit sociopolitical stance such as the analysis of view perspective, principles and

aims, both within their discipline and within society. Those are the production of dominance and inequality. Power involves control, namely by (members of) one group over (those of) other groups. Such control may pertain to action and cognition: that is a powerful group may limit the freedom of action and cognition: that is, a powerful group limit the freedom of action of others, but also influence their minds (Van Dijk, 1993:253-254).

E. Ideology

Ideologies are the basic frameworks for organizing the social cognitions shared by the members of social groups, organizations or institution. It is expressed within a conceptual triangle that connects society, discourse and social cognition on the framework of a CDA“as system of principles that organizes social cognition, ideologies are assumed to control the minds of the members, the social reproduction of the groups” (Van Dijk, 1997: 27).

CDA also explores on how the media and language are used as the instrument to dominate and manipulate reality. Media actually exist in social reality, which is loaded by various interest, conflict, and complex facts (Sobur, 2004:30). This statement makes media dilemmatic that it could disclose two different significant influences in society, as negative and positive influence.

Traditionally, content analysis approaches in critical media studies have revealed biased, stereotypical, sexist or racist images in text, illustrations, and photos (Van Dijk, 1993:358). CDA provides the critic with an instrument for

studying communication within the “socio-cultural context.” Van Dijk and Kints (2000) stated that the interesting use of knowledge occurs when phrases have to be understood nonliterally. People assume that every utterance is determined by knowledge how it is to be interpreted. This interpretation determines what assumption, followed from a given proposition. A problem arises because many expressions that we found are not used literally. How do we understand metaphors and other nonliteral expressions? We certainly use our knowledge to understand such expressions, and not as mysterious rareties which require a lot of problem-solving activity naturally and readily.

2.4 Some models of Critical Discourse Analysis

Although there are many figures in CDA, there are three models of CDA that are always associated with the researchers such as Fairclough, van Dijk and Mills. As stated previously, Fairclough (1989) tends to use the socio cultural approach, while Mills (2000) encourages the use of multiple methods in language research emphasizing on exploring how the text shows and biases women and Van Dijk (2001) uses the socio cognitive approach. They essentially have the same idea of critical discourse analysis, but they have distinctive models of analysis. Thus, in this research, I am going to use van Dijk’s model of CDA, the most popular one.

2.4.1 Fairclough's Model

In Critical Discourse Analysis (CDA) approach, Fairclough (1995) refers to discourse as “the use of language seen as a form of social practice” and to discourse analysis as the “analysis of how text within sociocultural practice”. According to him, language is not only a representational tool, but also it is a form of action and there is ideological element within it. Fairclough (2000a) added CDA is based on a view of discourse of the part of social process. Discourse includes all form of meaning making such as visual image, body language, as well as language. We can see social life as interconnected network of different kinds of economic, political, cultural and so on. And every practice has discourse element (Woodak, 2004).

The distinction of Foucault's and Fairclough is in relation to the analysis of actual practice. According to Fairclough, there is no concept of practice in Foucault (Clegg, 1994). Fairclough(1999) further stated that we have to analyze “the relationship between text, process and their social situation” (Fairclough: 1989). In other word, the analysis has moved away from focusing on ‘whatness’ of the text (description) towards concentrating on the ‘howness’ and ‘whyness’ of the text. Additionally, according to Fairclough (1998), CDA is to display why the speaker/writer, among the arrangement of language structures and modes, speaker/writer just selects certain forms or models.

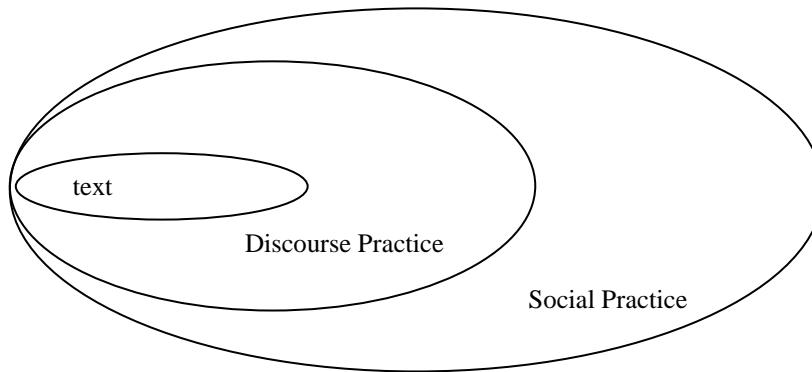
Fairclough (2000a), in relation to discourse, further explains that language use (as Parole in Saussurean term) is not an individual utterance regardless of the social side,

but it is socially determined. Parole is, as Saussure was aware, characterized by extensive linguistic variation, and it is the account of this variation given by modern Sociolinguistics which has done most to undermine the Saussurean concept of parole. Sociolinguistics has shown that this variation is not, as Saussure thought, a product of individual choice, but a product of social differentiation-language varies according to the social identities of people in interactions, their socially defined purpose, social setting, and so on (Fairclough: 1998).

Fairclough (2009) divided Critical Discourse Analysis (CDA) in three dimensions: text, discourse practice, and sociocultural practice. Based on Fairclough model's analysis, "Text" is linguistically analyzed by investigating words, semantic, and text form. Fairclough (1998) also adds cohesion and coherence to know how the sentences are combined to understand the meaning. Fairclough in Darma (2009) further explained that the function of analyzing such elements is to investigate three problems. First, the idea of the texts that usually refers to some ideologies. Second, relation, the analysis on the relation between the speaker and the journalists, how they convey the text is it by formal or informal, opened or closed. Third, analyzing the identity of writers and readers, how the personal and identity is shown in text. "Discourse Practice" is the dimension that discusses the relation of the process of text productions and consumptions (Nakanishi, 2011). The production such text is different when the author produces text of poetry that is normally produced by personal process. The consumption of text also is categorized as personal process.

Fairclough's framework for analysis

3 levels-discourse can be understood as:



2.4.2 Sarah Mills's Model

Mills in Darma (2009) wrote discourse theory and she focused on the feminism discourse. Sara Mills exposed how women are shown in the text, such as in novel, picture, photo, and also in the news. The theory of discourse that is made by Mills is known as Discourse Feminism perspective. Discourse Feminism perspective focused on exploring how the text shows and biases women. Women in the text are often described as persons that marginal and troublesome. So, this unfair and bad image that is always shown by some text about women is the focus of Mills's writing. This kinds of marginalization are also written in some newspaper. The basic theory of CDA approach is the investigation of information pattern and discourse strategy that the writer uses, so, by her theory the hidden discrimination and feminism will be visible (Mills, 1997)

Mills (2000) further stated that CDA can be applied in other disciplines. The idea of Mills is little bit different from other critical linguist that usually focuses on language and the influences in communication, whereas Mills's theory also investigates the position of the actor that is shown in the text. This position means, the subject in the story and the object of the story determine how the text is and the meaning behind the text, beside the position of actors in the text. Mills (2000) also investigates the position of the writers and the readers, and this is about how the readers take their position in the story. The position of the readers is very important because it influences the concept of understanding the text. Finally, the formation of the story and the position of the readers will make someone legitimate and others become illegitimate.

2.4.3 Teun A. van Dijk's Model

Dijk's (1993) Critical Discourse Analysis (CDA) model is the most popular among researchers because he elaborates discourse elements simpler. He stated that research on discourse is not enough if it is only concerned with the text, because text is just the production of people. We have to investigate how the text is produced, so we will understand why the text is like that. If the text gives ideology to the readers, such as the freedom of religion in Indonesia, the researcher has to investigate why the text is produced, who produces the text, and why the text is about it. In addition, Dijk (2000) stated that this approach is called as "Socio-Cognition" because it investigates

both text and social contexts, especially to explain the process of how the text is produced. For example, the text questioning the freedom of religion in Indonesia are produced because of several cases of *Ahmadia*, such as attacking *Ahmadis*, marginalization, and etc. whereas, Indonesia guarantees everyone's religion and belief because it is the part of human right. In short, the basic conceptual and theoretical frameworks of Van Dijk's (2000) are analysis on macro and micro, power, access and discourse, context, text and talk, and mind.

The basic analysis of Van Dijk's (1993) approach is Micro and Macro analysis. Micro level covers language, discourse, verbal interaction and so on. Macro level is something that connects with social life, like power dominance and inequality. According to Van Dijk(2000), CDA has to discuss the 'gap' between micro and macro level. In everyday interaction and experience both micro and macro levels stand together (Van Dijk: 1998). For example, the news of the political situation of PSSI in some media and news papers is a discourse at the micro level of social interaction in the specific situation, but at the same time some persons behind the news or persons who have power higher then PSSI, such as government, are the part of macro level. van Dijk (1998), proposed several ways to analyze and bridge between both two micro and macro level to be analyzed as follows:

1. Member groups: language users in discourse as members of several social group, organization, and institutions may act their members. This is how institutions or groups use language in discourse to build the image of the members. They may

view their selves in text which, typically, is modified to meet the intended interest and has better representation that they really are.

“...Frankly speaking, I, as a member of the North Sumatra community, am ashamed to see this province named as the most corrupt region in Indonesia. **It is a kind of a slap in the face** for the people of North Sumatra to clean ourselves up,” North Sumatra provincial legislator Rahmat Shah said in Medan...(JP, 24 Februari 2011)

As the provincial legislator of North Sumatra, Rahmat Shah using the metaphor “It is a kind of a slap in the face” to convince the public that this case is shocking. He tries to build a positive figure of institution of North Sumatra, which means corruption case in North Sumatra is rare. He is very shocked hearing the news.

2. Action process: social act of individual actors are the part of group action and social process, such as legislation, news making, or the action of protesters. The action of individual in the groups is influenced by the background of his/her group and social process. Individual may has special purpose based on group ideology.

“...For residents of Jakarta who followed the massive riots and demonstrations before Soeharto’s fall in 1998, **watching TV reports on the ongoing demonstrations in Cairo may revive a sense of bitter, painful and sorrowful nostalgia...**” (JP, 02 February 2011)

We can understand that the journalist means the painful and sorrowful nostalgia in 1998 because of the brutality of Suharto and his group. The journalist figures Suharto and his group to act brutally which created several painful. This news, actually, as the

protest from several groups who are unsatisfied with Suharto. The news is also produced before Mubarak falling, to influence readers to agree with the journalist that Mubarak and Suharto are tyrants who have similar characteristics.

3. Context-social structure: situation of discursive interaction are the part of social structure. A press conference may be a typical practice of organizations and media institutions. Local and global context are related, and both reproduction of local and global context are restrain on discourse.

“...Dipo has acted as a **“bumper”** for the President, which is all right because he might think he is paid to play such a role. But he should remember that the President does not pay him from his own pocket but from the people’s pockets...”(JP, 07 March 2011)

Several days before the news was produced, Dipo commented that media should not criticize SBY often. In this case, media and organization agree that Dipo Alam should not act like a “bumper” for his master. In this bad situation, Organizations and institutions who are not satisfied with SBY’s reign are very happy because media attack Dipo. It could be a profit to them to attack SBY reign through the media, because the media in contrast with SBY’s secretary Dipo Alam.

4. Personal and social cognition: language user as social actors have both personal and social cognition: personal memories, knowledge and opinions, as well as they are shared with member of group or culture. Both types of cognitions influence

interaction and discourse of individual members, whereas social representation governs the individual actions of group.

“...Cabinet Secretary Dipo Alam on Sunday dismissed Din’s statement, saying the Muslim leader was **barking up the wrong tree**. He argued that the government had issued a 2008 joint-ministerial decree to address the Ahmadiyah “problem” and that it was up to leaders in the regions to enforce the regulation...” (JP, 07 March 2011)

Dipo Alam says the metaphor above in personal. People still remember that Dipo Alam is the “bumper” of president. Furthermore, people still remember that Dipo Alam was in opponet with the some media recently. Surprisingly, after criticizing some media he continues criticizing Islam leaders related to the case of *Ahmadia*. He does not agree with Islam’s leaders who always blame government but do not give solution to the *Ahmadia* case. He shares the idea with people that actually the case of *Ahmadia* should be solved together. People are blind because the culture and condition of Islam religion in Indonesia is incompatible with *Ahmadia*. Hence, this case is difficult to solve because both *Ahmadia* and other Islamic Organization are standing on their ideology, whereas, the government are not easy to take action because this nation guarantee each person’s belief.

5. Memory: Memory is an element in human’s mind, which human are able to recognize certain things and have knowledge about them (Moreno, 2008). In more detailed, Moreno (2008) explained that memory in this perspective is made of two parts: short-term and long-term memory. Short-term memory is used to remember or recall an

event and occasion that occurred on the past. For instance, we try to remember our friend's home address that was given in few minutes ago. long-term memory is a memory used to remember or refer to an event or object that took place in longer past time. For example, we try to remember or run the story of how the movement of PKI occurred in 1965. As a matter of fact, typically, people tend to take for granted in using their long term memory to judge a certain event, for instance, of how people still judge the descendants of PKI rebelled as a dangerous group in the society. This condition results from people's long-term memory of the badness of PKI rebellion and, hence, they should be suspicious over them that they might do the same act as what their ancestors did in the past.

Van Dijk (2007) describes that discourse have three dimensions. Those are text, social cognition, and social context, so he combines them in oneness analysis. In the text, the analysis is on the structure of text and discourse strategy to give a theme. In Social-cognition, we need to analyze how the text is produced and individual writers or journalists who produce texts. In social context, we need to analysis on the issue and discourse in society (van Dijk, 2001).

In this research to analyze metaphor I use the three dimensions of van Dijk's (2001) CDA. I analyze the text, social cognition, and social context of metaphor in the news of Jakarta Post. I decide to use all three dimensions in order to get detail explanation of the research and it is also as procedure step of doing research in CDA.

CHAPTER III

RESEARCH METHOD

This chapter provides a detailed description of research design, data and data sources, data collection, and data analysis processes as follows:

3.1 Research Design

This study uses descriptive qualitative design. This research is qualitative research because it aims to get understanding and to obtain information concerning the metaphor used by journalists in the Jakarta Post. The research analyzes texts in their natural setting without giving them any treatment as how, typically, quantitative research does. This research is also categorized into descriptive because this research describes the ways the metaphors are reflected on utterances.

In addition, this research uses Critical Discourse Analysis approach proposed by van Dijk (2000) and focuses on understanding and interpreting critically metaphors on the utterances used by journalists on the news texts.

3.2 Data and Data Source

The data that are used by this research are taken from the Jakarta Post daily newspaper of February to March 2011 issues. The source of data is in the forms of news's script that is obtained from website <http://www.thejakartapost.com/paper>. That website is officially provided by the Jakarta Post daily newspaper in which the credibility of the data is guaranteed. The news text that I obtain from website is exactly the same as the news of Jakarta Post daily newspaper.

3.3 Research Instrument

In this research, I am the main instrument to obtain and analyze the data. I am also directly involved in drawing conclusion of the findings.

3.4 Data collection

In gathering the data, some steps were done. First, I downloaded February and March 2011 issues from the official website <http://www.thejakartapost.com/paper>. Then, I read the whole news text. Finally, I select the words, phrases, and sentences containing metaphor terms. And I list them based on the topic to systematically analyze the data.

3.5 Data Analysis

The data are analyzed as follows. First, I described the contexts of the selected utterances. Second, I explained the metaphor based on CDA views proposed by van Dijk (2000) by investigating metaphor related to the context, text, and social cognition.

After explaining the metaphors, I discussed the findings critically to find out the existence of domination, discrimination, or unequal representation through the discursive strategies. Finally, I made conclusion to answer the research focus.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the analysis of data of the study according to the theoretical framework discussed in the preceding chapter.

4. 1 Research Findings

The explanation and analysis of the data findings that are relevant to describe and interpret based on van Dijk's Critical Discourse Analysis theory are presented below. There were 17 excerpts, which were selected from February to March 2011 issues. Each of datum was arranged based on the date, the title and the topics of news. In one data there is one or more datum as I mark (1.1), (1.2), and (1.3). The result of the analysis, then, is discussed in the segment of discussion.

Datum 1

Egypt was still in a helter-skelter situation. Violence and brutality gripped the city. Finally, Susilo Bambang Yudhoyono ordered to evacuate thousands of Indonesian citizens before the situation was getting worse. The government had formed a taskforce for the evacuation led by former foreign minister and current President's Advisory Board member Hassan Wirajuda. However, the evacuation was late because Cairo airport had been full of people around the world who wanted to leave Egypt soon. The people were getting mad because of the cancelled or delayed flights.

- RI citizens evacuated from Egypt -
The Jakarta Post | Tue, 02/01/2011 10:36 AM
.....

Nerves frayed, **shouting matches erupted (1.1)** and first fights broke out as thousands crammed inside Cairo airport's new Terminal 3 seeking flights home. In an attempt to reduce tensions, the airport's departures boards stopped announcing flight times — but the move simply fueled anger about canceled or delayed flights.

.....

“It’s an absolute zoo. What a mess,” (1.2) said Justine Khanzadian, 23, a graduate student from the American University of Cairo who was among those waiting at the airport for hours to leave Egypt. “I decided to leave because of the protests. The government here is just not stable enough to stay.”

.....

The bold typed word in datum (1.1) is metaphor. It clearly describes people at the airport with the phrase “shouting matches erupted”. People are very noisy because they are shouting to get a free ticket to home. The word “matches” gave description that people look like a burning fire in the matches, the fear blazes each person that makes the situation worse. The journalist also uses the word “erupted” to compare the situation inside the airport to a volcano eruption. The journalist convinces the readers by sharing the comprehension of “erupted” metaphor. As the readers have already known, erupted volcano is something horrible, because lava, rock, and gas break out together from the earth. As a matter of fact, the journalist through the metaphor describes the situation in Cairo Airport which was getting more and more crowded and frightening because of the bad situation of Egypt. The metaphor in datum (1.1) is to intimidate the government of Egypt. The government of Egypt is not stable enough to stay; it takes time to fix it. The function of that metaphor is to heighten tension in Egypt, the effect of that, the situation in Egypt which was very bad. Egypt in public or in international view looked like failure. All elements of the country including public

transportation or security system did not run well. The government of Egypt was totally paralyzed.

In Datum (1.2), a graduate student who was at the airport said, “It is an absolute zoo, what a mess.” This phrase is a metaphor because he compared and described Cairo airport to a zoo. People are like the animals that struggle to get foods. That metaphor shows that people struggled to get the free ticket to go home. Some people cannot control themselves; anger, fear, and shouting were spilled up because of the limited ticket or delayed flight at the same time as they cannot wait to leave Cairo. The metaphor in datum (1.2) is directed to criticize the government of Egypt, as the airport is a mess. The graduate students clearly downgraded Egypt as the protests.

Datum 2

The context of the data below rekindled the fall of Suharto in 1998 as a result of the protest. Precisely, the journalist considered the fall of Suharto and the fall of Hosni Mubarak were similar. People still felt the violence, fear and riot when Suharto fell. The protesters forced Suharto to end up his position as the president of Indonesia by going down to the street to express their aspiration. As Suharto fell, the protesters of Mubarak also fought with the police officers who blocked them on the street.

-Commentary: Cairo riots jolt our memories of Soeharto’s fall in 1998-
Kornelius Purba, The Jakarta Post, Jakarta | Wed, 02/02/2011 10:26 AM

.....

For residents of Jakarta who followed the massive riots and demonstrations before Soeharto's fall in 1998, watching TV reports on the ongoing demonstrations in Cairo may revive a sense of **bitter, painful and sorrowful nostalgia (2.1)**. Even now many Indonesians still have to live with the trauma caused by the violence. But we know that the sacrifices of those who lost their lives and futures in the struggle to regain the people's sovereignty is very fruitful. We know for sure that **the bumpy road the Egyptians have to pass through is still very long, and the journey will be very exhausting (2.2)**, life threatening and demand huge sacrifices. Many nations and multinational corporations do not want to see a democratic Egypt, because for them **dealing with dictators is much cheaper and more profitable (2.3)**.

.....

Metaphor in the datum (2.1) describes the phenomenon occurring at Suharto reign as **“a sense of bitter, painful and sorrowful nostalgia”**. Lexically, “bitter” here means an experience that causes deep pain or anger, to describe that people are unhappy because they cannot forget bad things which had happened in the past. The journalist used “a sense of bitter” because he described that at that time Indonesia needed a revolution to end those sorrowful pains. The demonstration in 1998 that demanded Suharto to retire from his position was the only way to end his tyrant. Some incidents such as brutality, violence, economic crisis, murder, should not occur because those are the sorrowful pain of people. In short, the metaphor “a sense of bitter, painful and sorrowful nostalgia” applied to meaning to all crime, violence, and intimidation memory when Suharto was still a president of Indonesia. Implicitly, through the metaphor journalist reminded the readers not to forget that phenomenon behind the Egypt revolution which were similar to the revolution of Indonesia in 1998. Hence, Egypt can take Indonesia's experiences to build the new Egypt.

The metaphor in the datum (2.2) “**the bumpy road the Egyptians have to pass through is still very long, and the journey will be very exhausting**”

describes that Egyptian needs a long time to stabilize the country. The word “the bumpy road” means that Egyptians will face some problems such as the fighting between the opposition of Mubarak, the economic crisis, the government’s reformation and the intervention from another country that may slow down their step in building Egypt democracy. The metaphor “the journey will be very exhausting” means that to build Egypt to be better is like a journey. Step by step, Egypt has to go through the path which sometimes is difficult to pass. Moreover, the journalist used metaphor “exhausting” because building Egypt needs a lot of break through and strategies.

In datum (2.3), the utterance **dealing with dictators is much cheaper and more profitable** clearly describes that building democracy in every country is not easy. Such metaphor deeply criticizes or suggests every country or people to realize that democracy is very important because it could make harmonious among people. Egypt needs a struggle to build democracy, but we have to understand that many nations and multinational corporations do not want to see democratic Egypt. The intention of this metaphor is to state that dictator is always easy to be deceived. A super power country, such as US, likes to have a deal with dictator, because dealing with dictator is easy, the regulation is both dictator and that country get the same profit. But, if the super power country failed to have a deal with dictator they will directly destroy or provoke another country to destroy him using an argument that dictator should be lost.

Through the metaphor the journalist further reviews the sorrowful memory. The datum as below:

.....

Soeharto and the gang robbed the state (2.4) and many Western banks were willing to offer their deposit boxes as safe havens.

.....

In the datum (2.4), by his metaphor, the journalist reminded the brutality of Suharto when he was a president. Suharto was described as a robber and his friends, the building cabinet, were described as his gang. Robbery is a crime, and absolutely Suharto was portrayed as the most wanted criminal in this country. Bank robbery is commonly done by a group of brutal persons who are not reluctant to kill anyone who wants to stop them. Implicitly, the journalist shows the readers that Suharto was a criminal. Of course, the way Suharto robbed the state was different from the bank robbery. Bank robbery used guns to paralyze people, but Suharto abused his power to paralyze people. Suharto had no doubt to kill others if they endangered his position as a president. Also, Suharto paid more attention to some persons or organizations who always criticized him.

Datum 3

The interesting context of this news is about the whining of Susilo Bambang Yudhoyono because of his low payment. The president ordered legislative to raise his payment over Rp. 62 millions. The people gave bad reaction to it.

-By the way ... From leaders to simple folks, we love a good whine-
The Jakarta Post | Sun, 02/06/2011 12:07 PM

.....

Traffic whining varies, from simple things like, “It’s been hours and my car is not moving”, to the hapless and self-blaming “Why did I take this way?” to more serious statements like “Why is the government doing nothing about this?” It’s the government that is on the receiving end of much of the whining. And so the powers that be **turn a deaf ear (3.1)** to the complaints, probably in the hope the nagging voices will eventually die down, to join **the mountain of unresolved cases (3.2)** in this country.

.....

The metaphor “**a deaf ear**” in the datum (3.1) portrayed the governments as a handicapped or disabled person. Journalist employed that metaphor to describe that the governments did not respond to the people’s problem. They just act like a deaf person who cannot listen to every single word of the complaint. So that’s why people start to whine in showing their complaint to the government. The important message of why the journalist used “a deaf ear” metaphor was every one can act like “a deaf ear” person because it was easy to do. Through the metaphor the journalist polarizes Yudhoyono’s request to raise his salary over Rp. 62 million. He convinced the readers that actually Yudhoyonos’s request was nonsense because his salary was high enough. Moreover, Yudhoyono said it briefly in front of the public, as he needed public’s respond to it. People have different opinion to it. Some people felt that He was a selfish person who only thought about himself; he forgot that he did not respond to the people’s problem.

The second metaphor, “the mountain of unresolved cases” (datum 3.2) showed that the journalist actually wanted to say that Indonesia had lots of unresolved problems. Those were just like a mountain, unresolved problems

which pile up gradually and at long last it grows bigger and bigger. Consequently, it was difficult to solve because there were too many problems. Maybe they can provide solution but it took time to solve all of them.

Datum 4

The attack on *Ahmadis* in Banten and mobs destroying three churches in Temanggung Central Java was the context of the following data. Some experts criticized government because of the failure of the government to protect all citizens and tolerate the intolerant organization and extremist. The government was slow to give solution toward human right and sensitive issue.

-Amid the violence, the state is conspicuously missing: Experts-
Adianto P. Simamora and Mariel Grazella, The Jakarta Post, Jakarta | Wed,
02/09/2011 10:51 AM

.....

“The state should not turn **a blind eye (4.1)** to intolerance and violence supported by organizations preaching intolerance,”

.....

The statement in datum 4 above was said by University of Indonesia political analyst Andrinov Caniago in the press conference. He used metaphor “**a blind eye,**” to criticize the country. Through that metaphor, he protested why people just let mobs do that awful action despite the fact that the state had law to guarantee every person’s belief.

The utterance “**a blind eye**” described that Indonesian such as people, government, and socialite just watched violence in the television without doing anything. Indonesians are afraid to make a good solution to the problem. They knew that this problem was very hard to solve, then they just take no action and pretend that the violence never happened. Therefore, Indonesian turns to a blind eye, they did not see anything. Additionally, the solution that had already been made by the government and socialite was not equal. They had the same opinion to disband *Ahmadiyah* from this country because their belief was not appropriate with other Islamic organizations in Indonesia. Yet again, it was against the law because the country guaranties every single belief. So, the metaphor **a blind eye** gave description that people of Indonesia still did not accept that we have to respect the differences of other person belief in Indonesia.

Another metaphor that is relevant with this case was also found. This metaphor was stated by *Ahmadis*, Zafrulloh, and the victim of the violence. He expressed his feeling through the metaphor. It was told to the Jakarta post as below:

.....

“**The attack is like a flame (4.2)**. If it grows bigger, it will become very hard to put out and the society as a whole will be severely damaged,”

.....

He describes the attack using the word “a flame” which showed us that the attack was crawling just like a flame which burned everything closed to it. If the attack were like a flame, it could start from one place then it influenced people to attack other *Ahmadis* in different places. Fauzi Bowo commits to safeguard all

Ahmadis in Jakarta. He had met Jakarta police military to make the city safe. No special measure for *Ahmadiyah* followers. After hearing Fauzi's statement, Zafrulloh, told the Jakarta Post use utterance "the attack is like a flame". The hidden ideology of the metaphor in datum (4.2) is that, Zafrulloh gave advice to all government of any places to follow Fauzi Bowo's action to safeguard *Ahmadiyah* followers to anticipate the attack.

In another version, the deputy of MUI, Amidhan, asserted that *Ahmadiyah* was a new religion as below:

- SBY suggests dialogue for *Ahmadiyah* solution -
Ina Parlina, The Jakarta Post, Jakarta | Fri, 02/18/2011 11:10 AM

.....

MUI deputy chairman Amidhan said his office agreed to exclude *Ahmadiyah* from Islam and allow them to exist as a new religion. "This is actually an internal problem of Muslims in Indonesia. This is not a matter of religious tolerance," Amidhan said.

"The *Ahmadis* claim to believe in Islam but they do not follow its teaching," he said, adding that for that reason it must abandon Islam and form a new religion

"They are like **a thorn in the flesh (4.3)**. If they do not do it, I'd say conflict will break out," he said.

.....

The phrase **a thorn on the flesh** was a metaphor. The phrase was very clear in describing *Ahmadiyah* as a troublous Islamic organization in Indonesia. "a thorn" was tiny but very sharp; we will get hurt if we prick it on our flesh. Through metaphor Amidhan stated that *Ahmadiyah* was not Islam but a new religion. *Ahmadis* was always said that they applied the pure of Islamic teaching, but actually they did not.

Ideologically, metaphor of datum (4.3) functions to discriminate *Ahmadiyah*. Amidhan wanted to convince people who criticized the mobs attack on *Ahmadis*. The mobs attack on *Ahmadiyah* was considered as normal because other Muslims assume that Islam was contaminated by something which was not suitable with Islamic teachings. Amidhan further argued that the root of the violence was not on the mobs, but on *Ahmadiyah* itself. If they wanted to live safely in this country, they had to follow the right path of Islam or move to another country. Then, mobs will not attack them anymore.

Datum 5

People have different opinion about the celebration of Valentine's Day. Some Muslims argue that celebrating Valentine's Day is not problematic as long as people do not lead it to negative activity such as free sex. Other Muslims argue that Muslim should not celebrate the Valentine's Day because it is one of Christian ideology. Originally this celebration is to remember Valentine, a person who struggled to spread the ideology of love. Unfortunately, people have celebrated Valentine's Day but they do not know the message behind it.

The piece of news text below was published at 13 February 2011 in the next day after the celebration of Valentine's Day. The reporter informed the readers to commemorate forget St. Valentine's death for his beliefs, teach the world to live in peace with love. As a matter of fact, the hate is still around people.

- By the way ... If you love someone, let them be -
The Jakarta Post | Sun, 02/13/2011 10:09 AM

.....

Most of us are in the pink right now, bathed in that warm and fuzzy glow of Valentine’s Day (5.1) just a day away. In recent years, local advertisers and businesses have certainly got that loving feeling, teasing us with sweet temptations and other (pricey) ploys to woo our sweethearts.

.....

In the beginning of news text, the reporter started with a beautiful metaphor. He stated, **“Most of us are in the pink right now, bathed in that warm and fuzzy glows of Valentine’s Day.”** The interpretation of the word “pink” is very deep. Pink was a beautiful color, bright and sweet, because pink was the color of love. If most of us were in pink, our love was flaring up. No hate but love. Then, the phrase “bathed in that warm and fuzzy glow” describes that love made us joyful. The word “bathed” means that life along with love was warm. In addition, “warm and fuzzy glow of valentine’s day” explains that valentine or love was warm just like sunshine, all creatures such as plan, animal, and human, need. The word “fuzzy” meant that with love violence and brutality will not happen anymore.

The ideology of the previous metaphor was simple but very touch. The reporter persuaded the readers to remind the essential meaning of Valentine’s Day. Most of us just celebrate it but not apply it in the life. In fact, young couples are used to celebrating it by having date and searching a romantic place to express their love one another. Furthermore, any of them abused the celebration of Valentine’s Day to show the love by having free sex party. Actually, those were wrong, because valentine was not just for the couple that fall in love but for all people. We can express our love to our friends, parents, family and people without

caring where they were from or what they wear. We need love to make peace in this world. If it was applied, the violence and mob brutality in Temanggung and Cikeas would not be done.

Datum 6

The context of the datum below was about the disappointment of the unresolved horrible problems in this county. The journalist stated on the news that we live together in the state of barbarity. The law in this country did not run well, the police officers do not do the duty well; people always became the victims of politics. Hence, media took place to discuss that problem in a talk show programs by giving sensitive words, but the result was nothing, because the fact was taboo to discuss.

- Insight: When violence is rampant, words are a cloak of inaction -
B. Herry-Priyono, Jakarta | Thu, 02/17/2011 11:29 AM

.....

What we have in this country is **a chicken-hearted police (6.1)**

.....

On his text news the journalist used the metaphor **a chicken-hearted police** to claim that the police officers were cowardly, timorous, gutless and toothless. In fact, the police officers of the country had to defend and save guard each citizen from dangers such as robbery, violence, and so on. On the contrary, the police officers just did not respond well when we need them, they did not have enough power to face such problems such as corruption. When people attacked *Ahmadiyah* they just did not save the victim bravely. The police officers are

ferocious to hunt the peaceful demonstrator but gutless when it comes to arrest corruptors.

Datum 7

The context of the following data were the unruly crowds intimidating judges in and outside our courts becomes a trend in the Indonesian judicial system, because there has been no clear legal basis to punish the perpetrators. The latest incident, a group of fanatics were unhappy with the five-year jail given to a man accused of blasphemy hurled insults at the panel of judges at Temanggung District Court in Central Java. The anarchy did not stop there. After being unable to grab the tightly guarded convict, they vandalized the Court building and continued to vent their anger by attacking churches and raining stones on police officers.

- Commentary: Stop terror in Court or risk falling under rule of thugs - Pandaya, The Jakarta Post, Jakarta | Fri, 02/18/2011 11:12 AM

.....

In a more **hair-raising incident (7.1)**, last year scores of thugs from rival groups cut each others' throats outside the South Jakarta Court, which was holding a trial of two persons accused of murder committed during an argument at a night club. Three lives were lost in skirmishes outside the Court.

.....

In fact, a court in Jambi province set a good example last year when it charged a former school headmaster for calling judges "**pigs**" (**7.2**) after he was sentenced to 10 years in prison for sexual assault.

.....

The journalist of this news employed the metaphor in datum (7.1) to describe the incident that happened last year; it was the most horrific case in and outside the court. The journalist through the metaphor highlighted the issue and made the readers focus on that writing. Therefore, he presented all cases to prove that he was right. He persuaded the readers to believe him that intimidating judicial system became a trend in Indonesia, because there was no clear legal basis to punish the perpetrators.

To make his statement strong, the journalist presented the metaphor “**pigs**”, said by the crowd in Jambi’s court as in datum (7.2) to make the readers paid attention on that issue. As a result, the audiences assumed that intimidating judicial system in Indonesia was a serious problem.

The two metaphors above were a reminder to the readers not to intimidate the court judicial system. Through metaphor in datum (7.1) the journalist told the readers that people were actually had poor understanding on the judicial system. For example, several cases of mistrusted court became a trend. In addition, the journalist put the metaphor judges as **pigs** (7.2) to clarify that the state had to take action on judicial corruption. The pigs or the corrupt judges had to be disbanded from this country. Hence, the people’s perception that the rich and powerful person can buy justice will not appear again.

Datum 8

The election of the head soccer association of Indonesia started on February. There was an issue that the election of PSSI was a case of politics. Every

candidate of PSSI chief had a special purpose, and they became the candidates because they represent one community or party. Furthermore, some football observers said that the election of PSSI chief was orchestrated. In fact, some candidates that were very potential were eliminated unfairly. It is because of politic purpose, power and dominance.

- George unfairly excluded from race: Lawyer -
Matheos Viktor Messakh, The Jakarta Post, Jakarta | Mon, 02/21/2011 9:13 AM

.....
Indonesian Army Chief of Staff Gen. George Toisutta was **dropped from the race (8.1)** to head the Indonesian Soccer Association (PSSI) based on a jury-rigged interpretation of PSSI rules, his lawyer says.

.....

“The Race” above was a metaphor. The journalist describes the election of the head of Indonesian Soccer Association (PSSI) as “the race.” As we know that the race was run for one’s money. The racer also must be a good player if they want to win the race. Additionally, every rider commonly got different sponsor and organization with different purpose. Through metaphor “the race” in datum (8.1) the journalist convinced the readers that “a race is a game.” Then, on his writing he compared the election of head PSSI by using metaphor “the race.” The result, the election of head the Indonesian Soccer Association (PSSI) was just a trick of games. Additionally, George’s lawyer, Timbul, told to the Jakarta that the election of head PSSI is unfair. Indonesian Army Chief of Staff Gen, George Toisutta, eliminated because he has not been actively involved in soccer more than five years. Timbul added that actually Pak George had been involved in

soccer more than 10 years. What we call soccer is not only played under PSSI. In the contrary, the law of PSSI said that the candidate should not been in prison, but the head of PSSI, Nurdin Halid, has been prisoner twice, this was contrast the regulation and why he could be one of the candidate?

In other news, the journalist also criticizes PSSI using a very good metaphor. The condition before the text produced is a little bit worse. The football lovers were disappointed by the work of PSSI's committee. People mistrusted the leadership of Nurdin Halid, because the law of FIFA were very clear that the committee of Soccer Association must be clean. The fact was Nurdin had already been in prison twice, both for corruption. Furthermore, Nurdin Halid is the leader of PSSI. It was clear that Nurdin Halid should not be the leader of PSSI because it contrasted the law of FIFA that committee of Soccer Association must be clean. The excerpt was as follows:

The Jakarta Post, Jakarta | Wed, 03/30/2011 12:23 PM

.....

All actors in the PSSI drama 'are dirty' (8.2): Legislator

.....

Should the saga of the country's soccer association be turned into a film, it would be easy to frame the figure of chairman Nurdin Halid as the **villain (8.3)**. It is harder, however, to specify exactly who the protagonist would be.

.....

Based on the context above the journalist employed the metaphor in datum (8.2) to discriminate PSSI committee, the journalist persuaded the reader to agree with him that PSSI was such kind of drama. People had already known that a drama was organized. The scenario determined the story, the play director

managed the performance, and the actors played the plays. Frankly speaking, if PSSI just a drama, all actors had made the plot behind the scene. What they showed in front of public was doing as arranged and manipulated acts.

The journalist also described the committee of PSSI as “dirty.” The word “dirty” means that all committee were criminal. They had been in prison for some reasons. The hidden ideology that actually the journalist wanted to show to the reader that PSSI was the nest of criminal. Furthermore, the journalist employed the metaphor “villain” in datum (8.3) to describe how Nurdin Halid looked like. He compared to an antagonist character. In short, the journalist wanted to downgrade that Nurdin Halid and the gangs were inappropriate to manage the Indonesia Soccer Association (PSSI).

Datum 9

The Motion Picture Association (MPA) ordered affiliated distributors to stop sending Hollywood films to Indonesia. The Trade Minister said that the new tax policy on foreign films abide by Article 7 of WTO rules on protection and enforcement of intellectual property rights.

- Fans' reactions mixed over Hollywood boycott -
Irawaty Wardhany, The Jakarta Post, Jakarta | Mon, 02/21/2011 9:14 AM

.....

Film fans in Jakarta are caught between **a rock and a hard place (9.1)** after being deprived of Hollywood's brightest stars and being forced to see only mediocre local films after distributors stop sending American films to Indonesia.

.....
 “**This is a double-edged sword (9.2)**. The absence of Hollywood films could give the impetus to local filmmakers to produce more quality films. But the problem is the local industry barely has the capacity to do so,” Rachmat Sutrisno told The Jakarta Post.

The journalist put the metaphor to highlight the issue. The word “a rock” that originally means a hard mineral material of earth’s crust. The journalist compared the first choice to a rock. Moreover, he added the word “a hard place” to compare the second choices to a place that was difficult to reach. The utterance of (9.1) was a metaphor that described the two equally difficult alternatives that were faced by film lovers. First, they were sad because the government raised the taxes of foreign movie. It automatically would limit the supply of the quality film from others countries like Hollywood. The contrary, the local film maker fight to produce the better films.

The film lover, Sutrisno, through metaphor in datum (9.2) told his feeling to journalist that this case was complicated. That metaphor functioned to convince people that it was hard to choose the two choices. After reading that metaphor, the reader totally believed that this case was full of dilemma. In one side, the absence of Hollywood films could give negative impact to local filmmaker to produce more good films.

Datum 10

The context of the following data was that Cabinet Secretary Dipo Alam would use all possible ways and means to defend his boss, President Susilo

Bambang Yudhoyono. But considering his high intellect, it was also understandable if some of us choose to label him a “shameless licker” because he had defied basic principles of democracy and simple etiquette just to please his boss. The mass media often gave critic to the president of Indonesia. Some televisions, newspaper, magazine, and other mass media always gave bad respond to the governmental system of Yudhoyono. Therefore, the Cabinet Secretary Dipo Alam defended him because of the critic.

- Commentary: To Cabinet Secretary Dipo Alam: It’s taxpayers’ money, not yours! - Kornelius Purba, The Jakarta Post, Jakarta | Wed, 02/23/2011 11:33 AM

.....

“**They [the religious leaders] are crows,**” (10.1) the media quoted him as branding the prominent leaders.

.....

Dipo has acted as a “**bumper**”(10.2) for the President, which is all right because he might think he is paid to play such a role. But he should remember that the President does not pay him from his own pocket but from the people’s pockets.

.....

The two data above (10.1) and (10.2) were metaphors. The first metaphor was employed when the cabinet secretary, Dipo Alam, polarized the media because they build a bad perception to the government. The journalist exposes the harsh utterance that was said by Alam was meaningful for convincing the readers that Alam downgraded the religious leaders. After reading the metaphor (10.1), the readers would be very upset with him because he compared the religious leaders to crows. Insensibly, the readers would flow smoothly to the hidden ideology that was presented to them. As a result, people would follow the

journalist idea and think that Alam denied the critic of a group of religious leader because they said that the government was lying to the people. Next, readers think that Alam used the metaphor as shown in (10.1) to underestimate religious leaders. Through metaphor, Alam shared his idea to the public that religious leaders are not qualified in politics. The appropriate thing to them was to lead their followers, not get involved in the politics or governmental system. Hence, what they can do was just to criticize the governments without giving solution. They were only singing just like crows.

The journalist also strengthened his statement through the metaphor “**bumper**” in datum (10.2) to describe that Alam was the warrior who was ready to protect his master. Based on the original meaning of “bumper,” it was a horizontal bar across the front or back of a motor vehicle to reduce damage. Therefore, Alam was ready to fight if someone wants to attack his boss. Broadly speaking, through metaphor the journalist had purpose to discriminate Alam, the journalist built a public perception that Alam was afraid with the mass media, since the mass media exposed the weaknesses of the government. The journalist successfully persuaded the readers because recently public trusted the mass media more. Moreover, the mass media had strong position in democratic country, it was powerful enough. Unfortunately, Alam did not realize it. He felt that he had enough power to polarize the critic of people and mass media anytime, perhaps because he thought that, beside him the most powerful person in Indonesia was Yudhoyono.

Datum 11

The helter-skelter situation in Libya was getting worse. The opposition started to fight with the police military of Moammar Qaddafi. They wanted Qaddafi to end up his tyrant and bring him to justice. They needed his responsibility because Qaddafi had murdered some people who had different political views. Meanwhile, Qaddafi said in a televised speech that he retained control over the capital Tripoli. Qaddafi also announced “major reforms” including a plan to devolve power to local governments and gave them control over their budgets.

- Libyan ambassador to RI quits in protest -
 Veeramalla Anjaiah, The Jakarta Post, Jakarta | Wed, 02/23/2011 10:47 AM

.....
 On the Libyan side of the border with Egypt, anti-Qaddafi rebels armed with clubs and Kalashnikov rifles welcomed visitors, one holding an upside-down picture of Qaddafi defaced with the words “**the butcher tyrant, murderer of Libyans**” (11.1), a Reuters correspondent who crossed into Libya reported.

.....

The metaphor on datum (11.1) harshly compared the president of Libya with something creepy. If we hear the word “butcher tyrant,” we think that he was a person that was blood thirsty. He was easy to cut the throat if it was necessary and treat human like slaughtered animals. In addition, one of Qaddafi rebellion added a metaphor “murderer of Libyans” to convince the public that Qaddafi was a very brutal person. As a matter of the fact, he killed some protesters.

A Libyan describes Qaddafi using that metaphor because he hated him. He tried to build public perception that Qaddafi was a horrible criminal. The only way to stop him was just retired him from the chair of president and brought him to justice in order to give appropriate punishment to him. The metaphor that was said by anti Qaddafi has a function to discriminate him. With his metaphor he had a purpose to get some support from other people to punish Qaddafi.

Datum 12

The context of the following datum was that North Sumatra was the most corrupt province in Indonesia based on the number of corruption cases handled by investigators, a study said. According to a survey by the Indonesia Corruption Watch (ICW), there were 38 corruption cases in the North Sumatra during the second half of 2010, placing it on the top of its list of provinces with the greatest number of graft cases.

- N. Sumatra is most corrupt province: ICW -
 Bagus BT Saragih and Apriadi Gunawan, The Jakarta Post, Jakarta/Medan |
 Thu, 02/24/2011 10:10 AM

.....
 “Frankly speaking, I, as a member of the North Sumatra community, am ashamed to see this province named as the most corrupt region in Indonesia. **It is a kind of a slap in the face (12.1)** for the people of North Sumatra to clean ourselves up,” North Sumatra provincial legislator Rahmat Shah said in Medan. Rahmat added that North Sumatra should be the nation’s premier province for achievement, not corruption.

In the datum above, it was clear that North Sumatra provincial legislator, Rahmat Shah, who described that North Sumatra as the most corrupt region in Indonesia was shocking problem. He compared it by means of a metaphor “a kind of a slap in the face.” It hurts when somebody slaps us, especially when it was in our face. Indeed, through metaphor Rahmad actually conveyed the readers that such problem was not expected. He further convinced that “as a member of the North Sumatra community he was ashamed to see the province named as the most corrupt province in Indonesia.”

Through the metaphor Rahmat was building a good image again while the reputation of his province was bad. Through the metaphor he wanted to build a public perception that he regretted and will start to fix it all, solve the problem seriously. It obviously the hidden meaning of his metaphor was a deep regret to the most ashamed problems in this country. Building image was a kind of the strategy to get dominance. People of North Sumatra would not fully trust the government because they know that North Sumatra was the most corrupt province, so Rahmat built a good image to get dominance and social power in North Sumatra. By this strategy Rahmat expected people of North Sumatra trusted their government again.

Datum 13

The context of following data was about the case of the troublesome police officers. The shocking case happened in Jayapura, the police officer assaulted

female prisoners to do oral sex with him. Another case was illegal levies that were often done in Indonesia.

- Officers sexually assaulted prisoner; police chief quits -
 Proditia Sabarini and Ika Krismantari, The Jakarta Post, Jakarta | Wed,
 03/02/2011 4:02 AM

.....
 The public was angered by Edmon's extremely light penalty amid the persistent refusal of the police to reveal to the public the **"fat bank accounts"** (13.1) of several police officers.

The metaphor in utterance (13.1) was very familiar to us. Some media often used it to criticize the police officers accounts. Some corruption cases that involved the police officers were exposed recently. It means that corrupt government gave much money to police officers in order to stop investigating the corrupt government. As a result, the government seemed clean, and the police officers enjoyed the bribing money from corruptors as a gift because the police officers saved them. Consequently, the police officers suddenly became a rich man because his bank account step by step was huge and fat. Finally, mass media produced a beautiful metaphor "fat bank accounts" to strengthen fact that police officers were corruptors. The journalist compared the high bank account to the word "fat" as an explanation that police officers had a lot of money. It is metaphorically an expression on "fat" people who become fat because they ate a lot of foods, junk foods or healthy foods.

By this metaphor, the journalist built an image that police officer was rich. The journalist gave information to the readers that some police officers had much

money. Where did they get the money? This was very difficult question to answer, whether they got the money fairly or unfairly. Although the journalist did not explain where the police officers got the money from, fair or unfairly, the readers assumed that the police officers got the money from corruption. Furthermore, the journalist used the utterance “fat bank account” to give negative image to the police officers. The utterance had function to stereotype the police officer.

In another case, a journalist also used a metaphor in describing something that was common in the traffic as follows:

- By the way ... : Accept the traffic offense ticket and enjoy legal comedy -
The Jakarta Post | Sun, 03/27/2011 11:03 PM

.....
He looked back at me suddenly and asked, “Do you want to make any remarks?” I wasn’t sure what he meant, but I suspected he was attempting the classic tactic of settling this sort of offense “**amicably**”(13.2) on the spot by offering some money, which I would refuse.

.....
The metaphor in datum (13.2) was very common in our life. When somebody breaks the traffic law, a cop will give him a ticket and say “amicably” or “by law”? The meaning of the metaphor “amicably” in this case is that, we give some money to the cop directly on the spot where we get a traffic ticket. It is easier and we will be free from that violation without coming to the court.

The message behind the metaphor in data (13.2) was actually to convince the readers that the traffic policy in Indonesia was not all applied. Besides, by giving such metaphor in the news, the aim of the journalist is actually downgrading the traffic policy of Indonesia.

Datum 14

- By the way ... : Let me ask you, is it a sin to sell God's gifts? -
The Jakarta Post | Sun, 03/06/2011 1:06 PM

.....
A number of unbelievable things have been simultaneously occurring around the world, ranging from the ongoing **jasmine revolution (14.1)** in the Arab world to the **chili revolution (14.2)** in Indonesia that has made the **price of chili hotter than chili itself (14.3)**.

.....

The metaphor **Jasmine revolution** in datum (14.1) was a metaphor that compared a revolution in the Arab world with a flower. Any of us had already known that jasmine had a very good smell just like a perfume. Even in a far distance, we can still enjoy its good smell. Through the metaphor the journalist told the people that the revolution in the Arab world was similar to when people smell a jasmine. If one person brought a jasmine so all people around them were able to smell it. Frankly speaking, the Arab revolution was started because Tunisia began to make a revolution. Afterward, some other Arab countries around Tunisia such as Egypt and Libya started to follow the Tunisia's step, to make a revolution in order to end the tyrant. That was the hidden ideology of the metaphor **Jasmine revolution** in datum (14.1).

However, the journalist further used the metaphor **Chili revolution** in datum (14.2) to the revolution of Indonesia. Jasmine revolution was a good revolution, in the contrary, chili revolution is a bad revolution. Through metaphor in datum (14.2), the journalist shares his perception to the readers that the

revolution of Indonesia is a bad revolution. Politics and economics were still unstable.

Therefore, the metaphor in datum (14.3) has function to describe the economic situation of Indonesia; the prices of foodstuff are still unstable. The journalist describes that the price of chili was hotter than chili. By this metaphor, he convinced to the readers that the price of chili was very expensive because the governments were failure to manage its economics. The used of the metaphor **price of chili hotter than chili itself** was that, the news will look perfect or eye catching. In short, the journalist used metaphor “Chili revolution” to describe the fail of the government to build the new Indonesia and he further used metaphor “price of chili hotter than chili itself” to prove that the economics of Indonesia was still unstable or in the worse condition.

Datum 15

The *Ahmadiyah* problem was going to be worse because the government finally take no action to solve it. Some other big Islamic organizations finally gathered and discussed how to solve *Ahmadiyah* related problems. The two largest Islamic organizations in Indonesia *Nahdlotul Ulama* and *Muhammadiyah* urged to disband *Ahmadiyah*. Hence, Cabinet Secretary Dipo Alam criticized Islamic organization leader.

- Govt wipes its hands of Ahmadiyah ‘problem’ -
 Bagus B.T. Saragih, The Jakarta Post, Jakarta | Mon, 03/07/2011 1:20 AM

Cabinet Secretary Dipo Alam on Sunday dismissed Din's statement, saying the Muslim leader was **barking up the wrong tree (15.1)**. He argued that the government had issued a 2008 joint-ministerial decree to address the Ahmadiyah "problem" and that it was up to leaders in the regions to enforce the regulation.

.....

The three utterances in datum (15.1) was metaphor. The metaphor "**barking up the wrong tree**" had deep interpretation. Bark was the voice of dogs or foxes. Usually they bark when they pursue something. The meaning of "barking up the wrong tree" was pursuing a mistaken line of thought. The word "tree" metaphorically "a thought" or "an idea." A thought has roots, branches, and some other part of trees. If the tree has strong root, the tree will stay steadily. It was similar as a thought, if we have a strong conviction, our life will be very unwavering. Another metaphor that was used by journalist which had relevant topic presented above was on the next data as follows:

- Ministry meeting likely 'one-sided': Ahmadiyah -
Ina Parlina and Yuli Tri Suwarni, The Jakarta Post, Jakarta/Bandung | Tue,
03/22/2011 10:40 AM

.....

In Bandung, members of FUI successfully persuaded eight Ahmadiyah members to return the Ahmadis — who had been deemed heretical — to the "**right path**"(15.2) of Islam by relieving their debt on Monday. Two men, three women and three young girls who were previously members of Ahmadi's Al-Ukhuwah, returned to Islam, claiming that they wanted a peaceful life.

.....

The bold typing in utterance (15.2) above was very familiar in the social life. The original meaning of "path" was a way or a track laid down for walking or made by continual treading. The utterance was said in religious panel discussion on how to solve *Ahmadiyah* problem. Based on the context, the "right path"

implicitly had meaning a right faith. The function of this metaphor was actually to intimidate, which brings an ideology that *Ahmadiyah* was a wrong faith; the followers have to choose the right Islamic teaching. That was the only solution to solve this terrible problem.

Datum 16

The seventh edition of the festival enchanted jazz lovers with three days of great performances by international and local musicians who attract the audience with sweet lyrics. Sunday night's special show belonged to jazz legend George Benson, who crooned his greatest hits. Performing on his second night at the festival, the maestro jazz guitarist played several eternal love songs adored by Indonesians.

- Java Jazz ends with romance -
 Prodit Sabarini and Ika Krismantari, The Jakarta Post, Jakarta | Mon,
 03/07/2011 1:26 AM

.....

Lidell performed several songs, including Multiply and Little Bit of Feel Good. He also wowed the audience with his sampler as he created layers of sounds from his own voice. One audience member said Lidell's performance was "**levitating**", making her dance and lose track of time.

.....

One audience said that the performance was "levitating". This utterance actually described that the performance was very satisfying, especially with the enthusiasm expressed by the audience weeks before the festival started. When we enjoy the performance, what we feel like our souls are flying smoothly to the air.

The reason of why the journalist put that metaphor on the news is to convince the readers that the java jazz concert was very awesome.

Datum 17

The context of the following datum was the Corruption Eradication Commission (KPK) invites some leaders of Prosperous Justice Party (PKS) for corruption investigation. Yusuf, a PKS legislator in the House from 2004-2009, accused Anis of embezzling Rp 10 billion (US\$1.15 million) in campaign funds, which he believed came from unnamed Middle East sources. Hence, KPK investigate Anis in order to know the truth.

- PKS reported to KPK for funds case -
 Bagus BT Saragih and Ina Parlina, The Jakarta Post, Jakarta | Tue,
 03/22/2011 10:40 AM

.....
 PKS Secretary-General Anis Matta, a House of Representatives deputy speaker whose name was mentioned in the report to the KPK, denied the accusations of Yusuf Supendi, calling the accusations slander. **“It’s an old song,” (17.1)** Anis said.

.....
 Anis said he would not sue Yusuf for defamation as it could prolong the **“unhealthy debates” (17.2)**. He added that all alleged involvement cited in the case had been settled by the party’s internal mechanisms.

Two data above are metaphors. The two bold typing utterances above were actually had another interpretation from the original meaning. Based on the context, the metaphor (17.1) functioned for downgrading the Corruption Eradication Commission (KPK). By the metaphor Anis actually wants to build a public opinion. The public should not make amount of molehill. The investigation on politicians was command, which proves whether they were clean or not. The

ideology was that PKS was a clean party, there was no corruption, and KPK was just a slander. Anis convinces the public that we should not hear what KPK said. To deny that accusation the secretary of (PKS), Anis Matta, said the metaphor **“it’s an old song”** to the journalist.

Another metaphor in data (17.1) said by Anis was also meaningful. “Unhealthy debates” meanings that all corruption presumption was planted and settled by party’s internal mechanism, KPK had to clarify this presumption carefully. Actually, the function of this metaphor was to polarize KPK. The implicit meaning behind the metaphor was that, KPK was too early in making conclusion. Anis wants to clarify that PKS party is still clean.

4.2 Discussions

The analysis shows that the journalists use metaphors by making a comparison between the original issues with something else, describing it with something real, but actually has different sense. However, Critical Discourse Analysis explores the role of discourse in social life. Metaphors and CDA is coherent because metaphors are the tool to convey implicit discourse and ideology, while CDA is the study to investigate implicit ideology and discourse within metaphors.

Based on the analysis presented above, the journalists employ metaphor to highlight, dramatize, polarize and bias the issues occur in the social life. Other actors such as personals and groups also employ metaphor when the journalists interview them by describing a thing with another thing. Just like what journalists

do, they deliver some ideologies to the audiences through metaphors. Despite other actors play significant role in the newspaper, the news is close to the point of view of journalists that tend to consider positive and negative sides to inform the news. In the other hand the journalists are also in dilemma because other actors abuse mass media to deliver their ideology. Moreover, one of the owners of the Jakarta post is a big party in Indonesia. So that's why, the journalist should choose between reporting the fact to the public or obey their boss to abuse the news.

The special purpose of journalists and other actors in using metaphors in the Jakarta post daily news is to discriminate, marginalize, intimidate, and downgrade another personal or groups. As shown in data (4.3), (10.1), and (11.1) the journalist and some persons employ metaphor in order to marginalize persons and groups. Through metaphors the journalists compares persons and groups with something uncommon thing to the reader's ears. By this strategy the journalists convince the readers with their metaphors by building a new perception to the public.

Other metaphors that I found in data (7.2) (8.3), (10.2), (10.1), (11.1), (13.1), and (13.2) have function to downgrade. Persons and journalists describe issue with something bad to the readers. They compare something with something else, but that something else in the real life is dreadful. Such as the pigs, crows, fat, and so on. To convince the readers, they present some examples of disability or the weakness of persons and groups on the news. With that strategy, the

persuasion will be running well and finally the readers will easily accept the hidden ideology.

In addition, the function of metaphors that I found in data (3.1), (4.1), (6.1), and (15.2) is to intimidate. The journalists have a good way to deliver the message behind the metaphors. They protest and criticize some persons or groups especially the governments by giving such solution but they figure it out with another thing. For example, when the journalist presents the news of the discrimination of *Ahmadiyah* they employ metaphors “a blind eye” and “a deaf ear” to intimidate that the government should take action to solve that problem. Furthermore, groups and persons employ metaphor to marginalize another group as shown in datum (4.2). To successfully marginalize them, the actors polarize the object, and abuse the media to persuade the readers to agree with them.

The findings above are relevant with the existing theory of CDA. Van Dijk (1998) stated dominance is done by elites, and institution or groups. The findings show that the journalist, social elites, and powerful groups or institution use metaphor to convey their ideology by building good or bad image in the Jakarta post news. Sometimes they use metaphor to downgrade, intimidate, and marginalize other groups to show their dominance.

CHAPTER V CONCLUSION AND SUGGESTION

After presenting the findings and discussion in the preceding chapter, the research derives conclusion and provides some suggestions to the readers, especially to the people who concern with critical discourse analysis, specifically in metaphor analysis and also the next researchers who are interested in conducting researches in the similar field.

5.1 Conclusion

From the findings and discussion in the previous chapter I conclude that the journalists used metaphors in the Jakarta post by making a comparison between the original issues with something else, and describing it with something real but actually has different meaning. By that comparison and portrayal the journalists expected there would be a new perception of something from the readers. Based on the analysis presented in the preceding chapter, the journalists employed metaphor to highlight, dramatize, and bias the issues occur in the social life. Furthermore, the special purposes of journalists in using metaphor in the Jakarta Post daily news is mostly to discriminate, marginalize, intimidate, and downgrade another personal or groups. Groups or institutions also show their dominance by saying metaphorical phrase to the journalist for hidden purpose and hopefully the journalist published it in the newspaper.

5.2 Suggestions

As a human I realize that this research is far from being perfect. Therefore, for the next researchers that conduct research on metaphor I suggest them analyze

the context carefully, because the context is the key why persons, groups, and journalists employ metaphors on their utterance. I also suggest them to analyze the background of persons or groups who employ metaphors in order to get clear understanding of the ideology conveyed in the metaphors. In addition, we should be accurate in analyzing the context in order not to fall and flow with the view of perception that is built by some metaphor users. Furthermore, we need to investigate group action and social process such as policies or law, news making, or the action of individual in the group who is influenced by the group ideology.

Because this research use van Dijk's theoretical framework, I hope the next researchers analyze metaphor by using other different frameworks such as Woodak's or Fairchlaugh's frameworks. By applying the suggestion, it is expected that the next researcher will find more data on metaphors in the news of mass media. News is close to the point of view of journalist that tends to consider positive and negative sides to inform the news. As a researcher, we need to analyze the back ground of the mass media and also the journalist because the news is far from neutrality. Then, the next study in metaphors will provide more tangible knowledge in mass media. Furthermore, next researchers are able to conduct research metaphor use van Dijk's theory in other subjects such as formal speech, movies script, and etc. because there must be some ideologies behind the metaphors.

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