METAPHOR IN IR. SOEKARNO'S SPEECH

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ABSTRACT

This article describes about metaphors used in the speech of Ir.Soekarno from 1965 to 1967, assessed using Critical Discourse Analysis approach to the model Teun van Dijk and supported by Norman Fairclough. The purpose of this article is to describe the structures of discourse in Bung Karno's speech, especially about the metaphor. The research method rests on three stages, namely: (1) the collected captured data is data that representative with the formulation of the problem, (2) analysis of data, and (3) exposure analysis results. This study uses data from the speech in a book of speeches Ir. Soekarno "Unfinished Revolution" (Budi Setiono and Bonnie Triana) 1965 - 1967. The source of data studied in the form of a written text. Set of Sukarno's speech, taken 30 texts to speech as the study sample. This study uses data in the form: metaphor, consisting of nominative, predictive and sentence metaphor. Use of Metaphor in Bung Karno's speech clarified the meaning of the words or phrases used by Bung Karno when addressing the people of Indonesia.

Keywords: metaphor, discourse, critical discourse, Ir. Soekarno

INTRODUCTION:

Ir. Soekarno or better known as Bung Karno, is the first president of the Republic of Indonesia. He once proclaimed the independence of Indonesia (along with Drs. Mohammad Hatta) on August 17, 1945.

The fighting spirit of a nation shown on 17 August 1945 independence based on faith in God Almighty and sincerity to make sacrifices. The cornerstone of these struggles are the values of the struggle of the Indonesian nation. Besides the values of the nation still struggles

relevant in solving any problems in the community, nation, and state and proven reliability.

Events proclamation of Indonesian independence is the culmination of the struggle for independence earlier. Therefore, this event is imperative to understand and to be used as an alloy in the independence and transform into everyday life. The event regarded as the culmination of resistance or revolution of the Indonesian people against the invaders.

The style language of Bung Karno in speech is typical and not boring. Bung Karno used words pitched firmly, sometimes with harsh words that spontaneously uttered in speech, as the following quotation: *go to hell with your aid* [1], addressed to the United States.

His expertise is not only dazzling speech to the people of Indonesia, but also recognized by the international community. Bung Karno mastered many foreign languages; known through his speech uses foreign languages, such as Dutch, England, Germany, making it attractive as an object for the study of critical discourse analysis.

Not only speech, in his writing, Bung Karno produced a variety of metaphors legendary using animal emblem, as follows:

> *Di bawah Matahari terbit, manakala Liong barongsai dari Tiongkok bekerja sama dengan Gajah Putih dari Muang Thai, dengan Karibu dari Filipina dengan Burung Merak dari Burma, dengan Lembu Nandi dari India, dengan ular Hydra dari Vietnam, dan sekarang, dengan Banteng dari Indonesia, maka Imperialisme akan hancur lebur dari permukaan benua kita".*
>
> *("Under the sun rises, when Liong of Barongsai of the Chinese cooperating with the White Elephant of Muang Thai, while Karibu from the Philippines and peafowl of Burma, with ox Nandi from India, with the serpent Hydra of Vietnam, and Now, with the Bull of Indonesia, then Imperialism will be destroyed on the surface of our continent").*

Indirectly, Bung Karno said that if the nations united in one, then imperialism and colonialism will be easily to be cut off. The discourses expressed by Ir. Soekarno in his speech are interesting to be examined with a critical view as a linguistic phenomenon that can reveal the meaning expressed or implied.

The purposes of this paper are as follows:

1. To configure the ideological super structure in Ir. Soekarno's speech from 1965 to 1967.
2. To configure the ideological macro structure in Ir. Soekarno's speech from 1965 to 1967.
3. To configure the ideological micro structure in Ir. Soekarno's speech from 1965 to 1967.

UNDERSTANDING DISCOURSE:

Discourse is inseparable from language. However, discourse analysis is an appropriate way to strip forms of a series of supporting such a language or what contained in the language of discourse or a larger unit. One of the interesting studies of metaphor is the use of metaphor in political discourses. The outstanding feature of metaphor in this case lies on it uniqueness and specification that very different to other genre of writing like business, literary of arts, science and technology. Such uniqueness refers to the poetic function of literary wok to convey message or ideas to its readers [2]. Politics is a struggle for power in order to put certain political, economic and social ideas into practice. In this process, language plays a crucial role, for every political action is prepared, accompanied, influenced and played by language [3].

One of the characteristics of discourse includes forthcoming events, such as when people use language to communicate ideas or truth (even to express emotions), and they do it as part of social events is more complicated. There are three main dimensions to the concept of discourse, namely: (1) the use of the language, (2) communication of the truth or belief (cognition), (3) interaction in social situations [4].

In connection with the descriptive view of the discourse, Fairclough says that discourse in the descriptive sight obstructed in the dimensions of an explanation of how the praxis discursive, such as interviews, speeches, dialogs, and so on socially constructed or how the influence of social [4].

According to Fairclough and Wodak, this analysis sees language use both speech and writing is a form of practice common use of discourse as a social practice causes a dialectic relationship between a certain descriptive event with the situation, institutions, and social structures that shape it [4]. Discourse can produce

and reproduce unequal power relations between social classes, men and women, the majority and minority groups through representation in the social position shown.

It is found that there are two definitions of Critical Discourse Analysis given by Titscher and Wodak [5], as follows:

1. Critical Discourse Analysis (CDA) is based on the ideas of the Frankfurt School critical, especially Habermas. According to Habermas, should reflect and heed the historical context of interaction involved. If the thought of Habermas applied, meaning linguistics or discourse analysis should be able to reveal, aspects of the humanitarian aspects of language or discourse experienced.

2. Critical Discourse Analysis (CDA) is a continuation of the tradition of critical linguistics. This term firstly appeared in connection with an assessment of the followers Halliday (especially Roger Fowler, Gunter Kress, and Bob Huge) about the function of language in society.

Through metaphorical analysis and the semiotic analysis of signs within the text, the author exposes underlying meanings not readily accessible to the average listener and affirms our right as citizens to deconstruct and demystify coded messages in political discourse [6]. A political symmetric situation gives a free opportunity to the editorial cartoon to express metaphor with an open emotive attitude [7]. The relationship between power, discourse and cognition provides the theoretical framework for the present analysis of Obama´s Inaugural Address; a speech which relies on literal meanings, and above all on figurative ones. Using this speech, Escudero demonstrated how metaphor is a powerful strategy since first, it facilitates the understanding of abstract concepts in a short time span; second, it conveys positive images that benefit the orator; and, finally, because the message conveyed is doubly powerful as it works through both auditory and visual channels [8]

Imaged metaphor of animals, usually used by speakers to describe the condition or fact in nature according to the language user experience. Metaphor with animal elements tend imposed on plants. Metaphor with animal elements are also imposed on the man with the image of humor, irony, pejorative, or exceptional connotation image, for example, fable and others. This metaphor revealed that there is human-animal imaged relation which is equated with an infinite number of animals. Imaged-abstract metaphor is a diverting expressions from abstract to more concrete. Usually the transfer of that phrase can still be transparent but in some cases etymology is needed to search for a particular meaning of such metaphor [9].

MATERIAL AND METHODS:

This research used qualitative method. To be able to gather the data needed, resourcing observation, documenting, and notation were done. Data obtained (in the shape of words, images, behaviors) are not mentioned in the shape of numbers or statistics, but remain in the form of qualitative has to mean more than just a number or frequency. Data analysis techniques performed by using the author of the text analysis techniques.

RESULT AND DISCUSSION:

Metaphors found in this study consisted of nominative, predictive and sentence metaphors.

1. Nominative Metaphor

Metaphor nominative, both subjective and objective shown in the following quote:

(1) "Manusia itu bukan *manusia batu.* Manusia itu bukan *kayu.* Manusia diberi Tuhan itu pikiran, diberi angan-angan……."

("Man is not a man of stone. The man is not timber. Man was given God's mind, given the wishful thinking .... ")

In the citation, the meaning of the word denotative stone, wood is an inanimate object that cannot be moved. In the context of this Ir.Soekarno's speech, metaphorical meaning of stones is to make an analogy that the Indonesian people are not silent to fight for Indonesian people who always gets calls or challenge from the other nation. Indonesian people must always move forward to achieve a peaceful nation, equitable, and prosperous nation.

(2). "Contoh yang saya sebutkan dalam pidato saya pada Panca Tunggal itu bahwa orang *menunggangi* kejadian ini untuk kepentingan diri sendiri".

("The example I mentioned in my speech at Panca Tunggal it that people are riding on this incident for its sake.")

The quotation above was part of Ir. Sukarno's speech when he addressed the leaders of seven political parties. Nominative metaphor in the quotation *'menunggangi',* a meaningful word means riding on a horse or buffalo for transportation. However, for *riding* word, Bung Karno did not want any self-interest, group interest or the interests of ideology.

PREDICATIVE METAPHOR:

Predicative metaphor found in the text of Ir.Soekarno's speech is *brondong-brondong, bangsa tempe*. In English, these words called *popcorn* and nation of tempeh.

Predicative metaphor of the word *brondong* also can be seen in the following quote:

"Yang saya kehendaki adalah supaya dam rusak itu, sementara mengadakan *brondong-brondong* itu tadi, selesai sebelum nanti air hujan datang meng-ebah.

("What I wish is that the dam is broken, while holding the popcorn, it was finished before the rain came.")

The quote above is a part of Ir.Soekarno's speech, when he gave a speech at the plenary session of the Dwikora cabinet, in Bogor, six November 1965. The word *brondong* (popcorn) has a negative connotation, but in Ir.Soekarno's speech preceding words have a positive meaning, which means *to prepare*. Thus, the predicative metaphor of the word *brondong* significantly positive to improve the environment damaged by natural circumstances.

The second predicative metaphor found in Ir.Soekarno's speech is a noun phrase *'Bangsa Tempe'* which is in English, it is called *the nation of tempeh*. It is explained in the following quotation:

*"Jadi, saya dari mulanya sudah mengetahui bahwa bangsa Indonesia ini, apalagi bangsa Indonesia yang selalu saya katakan **bukan bangsa tempe**, bangsa yang demikian ini, tidak boleh tidak, harus mempunyai **politieke ideen"**.*

("So, I already knew that from the beginning of the Indonesian people, especially people of Indonesia I always say not a nation of tempeh, the nation as such, may not be so, must have politicked Ideen."

The quote above is also a part of Bung Karno's speech at a cabinet meeting in Bogor Dwikora, six November 1965. Metaphor predictive in the quote is the word *bangsa tempe (the nation of tempe)*. It gives meaning to a denotative meaning. In this case, it means *food,* something to eat. But for Ir. Soekarno, in his speech, this predicative metaphor *'bangsa tempe'* gives a connotative meaning which consists of negative meaning. The negative meaning in the phrase is referred to *Indonesia as the prime mover in achieving independence is not weak and is not the ones who cannot foment revolution.*

SENTENCE METAPHOR:

Sentence Metaphor used in Ir.Soekarno's speech is:

"Sekadar satu goncangan air dalam samudra, atau satu goncangan air dalam sungai besar yang maha dahsyat turun dari gunung ke samudra raya".

("Simply the moving of the waters in the ocean, or a shaking water in the main rivers almighty down from the mountains to the ocean highway.")

The above quotation contains a metaphor sentence. The sentence has a positive meaning to the Indonesian people to not too pay attention to the events occurred on 30 September, Bung Karno stated that it was just water flow in the oceans that would stop, and just a short time occurrence. Down from the mountains to the ocean highway meant that everything will be back to normal in a revolution.

CONCLUSION:

Study of critical discourse in this study focuses on the efficient use of metaphor in Ir. Soekarno's speech from 1965 to 1967, in the book "Revolusi Belum Selesai" written by Setiyono & Triyana. The metaphor used by the president in his speeches consisted of nominative, predictive and sentence metaphor. Thus, metaphors employed in Ir. Soekarno's speech was mostly used denotative and connotative meaning significantly.

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