DELIBERATE USE OF ISLAMIC RELIGIOUS TERMS METAPHOR IN INDONESIAN POLITICAL DISCOURSE AND THE POTENTIAL SEMANTIC DEROGATION

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ABSTRAK

The use of metaphor is salient in everyday discourse including in political discourse. As one of the common target domains of conceptual metaphor, politics uses various source domains which enable speakers or writers to describe various aspects of politics using a more concrete description through the use of conceptual metaphor. This study focuses to examine the deliberate use of Islamic religious terms as the source domain of metaphor in Indonesian political discourse. The aims are to describe the aspect of the deliberateness of the metaphor use, the mapping of the elements from the source domain to the target domain of politics, and the potential semantic derogation that occur from the use of the metaphors. Conceptual Metaphor Theory (CMT) and Deliberate Metaphor Theory (DMT) is used as the theoretical framework. DMT that is proposed by Steen (2011) is used to analyze the intentional use of metaphors by the speakers, whereas the CMT which is proposed by Lakoff and Johnson (1980) is used to analyze the elements mapping between the source domain and target domain to identify the transferred elements that enable Islamic religious terms used in particular context when speaking about the political situation. The study is qualitative with five news articles on Political topics from Indonesian online media as the source of the data. The data shows that Islamic terms such as shalat, makmum, masbuk, murtad, berjamaah, and talak*, are used deliberately by the speakers to highlight particular elements behind each term to describe a political event. The use of the metaphors are intended to provide a more vivid and more concrete description of the discussed topics, furthermore, the speakers are mostly from the Islamic party and are deliberately used the terms to enable their supporters to understand the situation in a more concrete by using a concept from the source domain that they understand well. Despite that, there will be a potential semantic derogation that may occur during the metaphorical use of Islamic religious terms in political discourse, as mostly, the metaphors are used in a more negative context.*
Keywords: *Conceptual Metaphor; Deliberate Metaphor; Islamic Terms: Political Coalition*

INTRODUCTION

The use of metaphor in discourse is important for some reasons; Chilton (2004) agrees that "Metaphor has long been recognized as important in political rhetoric" (p. 51) and further asserts that metaphor in political discourse is frequently used not just as additions to literal propositions, but as modes of reasoning. Charteris-Black (2011)underlines the persuasive function of metaphor in political speech. Whereas Littlemore & Low (2006) states that metaphor can serve as an evaluative function, toning down an extreme position, or flagging the irony in a statement. Arcimavičienė (2011)agrees that political discourse especially in media becomes a complex interactive media that relate to the politician, media, and public.

Lakoff and Johnson (1980) who approach metaphor from a cognitive perspective agree that metaphor is understood as an experientially based mapping between a concrete source domain and an abstract target domain (Lakoff & Johnson 1980). Goatly (2007) who shares a similar view defines metaphor as thinking about one thing (A) as if it is another thing (B). Conceptual Metaphor Theory (CMT) view metaphor as something that lies on the conceptual and cognitive level (Lakoff and Johnson, 1980) where there are two domains involved Kovecses (2010) The source domain is the topic that is more abstract, whereas the target domain is a domain which is more concrete and is used to speak about the source domain

This paper aims to focus on the source domain of Islamic Religious terms. Stefanowitsch, (2006) affirms that the study of the metaphor can be on source domain-oriented. In this study, the source domain is the Islamic religious terms with the politics target domain. Several studies discuss the use and the importance of metaphor in political discourse, one of them is by Umar & Rasul (2017) that examine political myths in Nawaz Sharif political speech. Related to religious terms metaphor Williams (2018), studies the use of Christian terms in David Cameron's campaign speech and reports that David Cameron uses the religious terms to attract the potential Christian voters in England. Polova (2020) who specifically investigates the use of Islamic terms as a source domain of metaphor in political speeches used by Turkish politicians concludes that metaphor of Islamic terms become an important tool in representing Islamic ethics in public discourse, although the metaphors can trigger both positive and negative connotation.

From various studies above, in particular to the Indonesian political context, there hasn't been any study that focuses on the use of Islamic terms metaphor. The main theoretical framework is the CMT with further approach within Steen's Deliberate Metaphor Theory (DMT) as one of the extended paradigm of CMT that focus on the deliberateness of the metaphor in use, Steen (2011) affirms that a metaphor is deliberate when it is intentionally used and require everyone involve in the communication to move attention away from the target domain to the source domain. Furthermore, the elements mapping from target domain to source domain will also be examined. As for semantics derogation aspect, most of the previous studies that link metaphor with semantics derogation are mostly focus on the derogatory meaning of women metaphor (Kiełtyka, 2005; Kochman-Haladyj, 2007; Schulz, 1990), thus, this study attempts to highlight that and build on a path to further study of semantics derogation triggered by metaphor in different source domains and target domains.

METHODOLOGY

This study is descriptive qualitative. The data are purposively chosen headlines on a political topic that uses Islamic terms metaphor. Steen (2010)agrees that "a linguistic expression is metaphorical when its most basic sense stands in contrast to its current contextual meaning, and there is a cross-domain mapping between these two senses' (p.25-26). After the sentences with Islamic metaphorical terms from the political discourse are chosen, the analysis stage is conducted to find the elements mapping of source domain to target domain, this is conducted to identify the transferred elements from the source domain to target domain. The analysis is also conducted to the deliberateness aspect of metaphor and the potential semantics derogation.

RESULTS AND DISCUSSION

The use of Islamic terms as the source domain of metaphor means that the Islamic terms used will provide a more concrete description of what is being discussed about the target domain Politics. The aspect of the deliberateness of the use, the highlighted elements, and the potential semantics derogation become some important components that are relevant to discuss. There are five sentences that contain Islamic terms metaphor used to describe political activities taken as the data.

> (1) *PPP ibaratkan PKS makmum yang pergi tinggalkan 'salat'.*(Sholeh, 2013)
>
> PPP describes PKS as a prayer's follower who leaves the prayer
>
> (2) *Cak Imin Istilahkan Prabowo Makmum Masbuk, Ini Penjelasannya.* (Riaupos, 2019)
>
> Cak Imin calls Prabowo a late joiner of prayer, this is the explanation
>
> (3). *PAN Sebut Yusril Murtad, Kader PBB Marah-Marah.* (Warta Ekonomi, 2018)
>
> PAN says Yusril is an apostate, PBB cadres become upset
>
> (4) *Akhyar Nasution Talak Tiga PDIP, UAS Dukung AMAN.* (Nina, 2020)
>
> Akhyar Nasution announces tripple talaq to PDI-P, UAS supports AMAN
>
> *(5). Empat Kasus Korupsi Berjemaah Para Wakil Rakyat di Daerah.*(Prabowo, 2020)
>
> Four congregational corruption cases conducted by the members of the regional house of Representatives

From the metaphorical expressions above, three of them which are data (1), (2), and (3) are directly uttered by political figures of Islamic parties and are used also as the media headlines. Whereas the data (4) and data (5) are not uttered directly by political figures but from media headlines.

Deliberate Use of Metaphor and The Highlighted Elements

Since the emergence of CMT, various studies focus to investigate the use of metaphor in discourse, as well as an extended paradigm and approach. One of them is the Deliberate Metaphor Theory (DMT). Steen (2013) agrees the use of metaphor is deliberate when it is intentionally used. The focal point of DMT is attention (Steen, 2011), in pragmatic terms, a metaphor is used deliberately as a metaphor when its source domain concept requires setting up a source domain referent in the representation of the utterance. When this happens, the source domain referent is in our attention as an element of what the utterance is about.

There are two data of metaphorical expressions that are considered as a deliberate metaphor from the target domain of thinking and speaking about politics, to the source domain and thinking and speaking about the practice of (congregational) prayer.

(1) *PPP ibaratkan PKS makmum yang pergi tinggalkan 'salat'.*
    PPP describes PKS as a prayer's follower who leaves the prayer
(2) *Cak Imin Istilahkan Prabowo Makmum Masbuk, Ini Penjelasannya*
    Cak Imin calls Prabowo a late joiner of prayer, this is the explanation

In data (1), the context of the situation is the PKS party who initially joined the coalition parties during the preparation of the Indonesian Election 2014, at the later stage, PKS decided to leave the coalition. This move has been described by PPP and states that PKS is a prayer's follower who leaves the prayer. Both of the parties are associated with the Islamic party. Leaving a congregational prayer in actual context, not a proper practice unless for a significant reasonable excuse.

In data (2), the metaphor is uttered by the chairperson of PKB Party, Muhaimin Iskandar, commonly known as Cak Imin to comment on the move by Gerindra who joins the coalition at the end of the coalition process approaching the 2019 presidential election and describe it as a late joiner of prayer. In the actual context of prayer, it will still be considered having the same reward as it still joins the congregational prayer. *Makmum Masbuk* or late joiner in prayer is someone who joins the congregational prayer after the leader (Imam) has started one or more *rakats*. In both of the metaphorical use above, the metaphor producers deliberately divert addresses' attention from the political field to the activity of prayer and map the elements that are similar between the two.

When a metaphor is used deliberately, it provides an alternative perspective on the topic of an utterance (Steen, 2008). This, in turn, implies that ''the addressee has to move away from their attention momentarily from the target domain of the utterance or even phrase to the source domain that is evoked by the metaphor related expression. Islamic terms metaphor in politics is a novel metaphor, where it is not conventionally used. By intentionally using the Islamic terms as the source domain, the speaker will move away from the attention of the audience from political activities to the source domain, in this case, the practice of prayer

I argue in this paper, that the choice to use the deliberate metaphor by the speaker is to get engaged with their audience. From the data (1) and (2), the metaphors are used by the head of the Islamic political party to communicate the political coalition state, and by intentionally using the Islamic terms, it will provide an analogy that matches with the common cognitive knowledge where the supporters of the party are familiar with. As Steen (2015) affirms that in DMT, metaphor is not only viewed as a matter of metaphor in thought expressed in linguistic forms metaphor in language but also as a matter of communication between language users. Thus, the intentional use of Islamic terms metaphor is chosen to better communicate the topic from the speaker to the audience.

The inferences that may arise from data (1), (2), and other metaphorical expressions will be different, in a way that there are different elements and schemas that can be entailed from each metaphor, also the elements from the source domain are not all will be mapped onto target domain. Ahrens (2010) asserts that the particular source domain can be used to speak about the target domain since it has similar characteristics or elements.

To be able to interpret the metaphors with Islamic terms as the source domain, the metaphor interpreter should have knowledge of the source domain concept and map the similar characteristics from the source domain to the target domain. The use of prayer as the source domain of the dynamics of the political coalition is used in data (1) and data (2) is possible because there are similarities in the elements between the two domains.

(2) *PPP ibaratkan PKS makmum yang pergi tinggalkan 'salat'.*
    PPP describes PKS as a prayer's follower who leaves the prayer
(2) *Cak Imin Istilahkan Prabowo Makmum Masbuk, Ini Penjelasannya*
    Cak Imin calls Prabowo as late joiner of prayer, this is the explanation

Table 1- The Elements Mapping from Source Domain to Target Domain

No.	Source Domain	Target Domain
1.	*Salat (berjamaah)* (Congregational) Prayer	The Political coalition
2.	*Makmum* Follower of Prayer	The member of the coalition
3.	*Imam* Leader of Prayer	The leader of the coalition
4.	*Masbuk* Late joiner of prayer	Joining Coalition late

From data (1) above, when PKS Party left the coalition, it is metaphorically described as a prayer follower who leaves the congregational prayer early, which in literal actual context, it is not common for a congregational prayer follower to leave early; whereas in data (2), the opposite is described that the Gerindra party led by Prabowo join the coalition at the later time, it is said as *makmum masbuk* or late joiner of congregational prayer. The similarities between congregational prayer and the political coalition lie in the spirit of conducting activities together to gain more reward.

There are inferences and entailments that can be inferred from the metaphor as asserted by Kovecses (2003) that in metaphor, there are few components that are intertwined, one of them is the potential inferences or entailments. In data (1) the inference is that PKS somehow does not finish or complete the mandatory requirements as PKS leaving the activity early where it should have been conducted till finish. As for data (2), when *makmum masbuk* (late joiner of congregational prayer) is used. The inference is, even the follower is late, she/he will gain the same reward as the other followers, and will also need to accomplish the unfinished task.

As for the data (3), the highlighted element from the source domain to the target domain is that *murtad* or leaving one's religion is mapped onto becoming a lawyer for the presidential candidate. The metaphorical expression is uttered by one of PAN political figures Eggi Sudjana to comment Yusril Ihza Mahendra, a lawyer who is also the main figure in PBB party and acts as a lawyer for Jokowi-Ma'ruf presidential candidate in preparing for the 2019 Presidential election. This action is assumed by the metaphor producer as an action that breaks the Islamic parties' solidarity which in the 2019 presidential election supported another candidate.

(3).*PAN Sebut Yusril Murtad, Kader PBB Marah-Marah*
   PAN says Yusril is an apostate, PBB cadres become upset

Where Yusril as the founder of PBB party is metaphorically described as *murtad* (apostate) for accepting the role as the lawyer for Jokowi – Ma'ruf. This metaphor has sparked anger from PBB cadres because the inference of murtad itself is one of the biggest sins in Islam. Thus, the deliberate use of the metaphor by the metaphor producer has left the supporters to interpret the inferences also and trigger upset.
Whereas in data (4) the similar and highlighted elements mapped in metaphorical use is "separation"

(4) *Akhyar Nasution Talak Tiga PDIP, UAS Dukung AMAN*
   Akhyar Nasution announces triple talaq to PDI-P, UAS supports AMAN

Bani & Pate (2015) states that *Talaq* (Indonesian spelling is *talak*) is the verbal noun from the Arabic verb t*alaaq* means to untie, to free. Technically, *talaaq* is a unilateral power vested in Muslim husband to repudiate his wife as and when he wishes. The headline in data (4) above is about the candidate of Medan city major who is not appointed for candidacy by the PDI-P, although Akhyar was the party's regional figurer before, thus, the use of "triple talaq" in metaphor only maps the sense of divorce or separation between Akhyar Nasution and his party PDI-P. The additional inferences from the use of "triple talaq" is the separation is instant and although the reunion between the two is highly unlikely, although the reunite is still possible.

The Potential Semantics Derogation

The potential semantic change into the derogatory side on the use of metaphor is possible, due to the fact that the polysemous effect is triggered by metaphorical use. Ullmann (1972) affirms that there are six factors that motivate semantic change, where one of them is a Polysemy, when a word may acquire a new sense or scores of new senses without losing its original meaning. Lopukhina, Laurinavichyute, Lopukhin, & Dragoy (2018) agree that metaphor can trigger polysemy since, in metaphor, a new sense is

derived from the literal sense of a word through metaphorical mapping: the word's existing sense is transferred from its own source domain to another target domain, based on similarities between the domains

The example (5) where the use of *"berjamaah"* or congregational as a metaphor to describe the big numbers of the members of Regional House of Representatives (DPRD) that has conducted corruption case. Thus, the only similar sense between *berjamaah* on its source domain when it is used metaphorically is "do something together"

> (5). *Empat Kasus Korupsi Berjemaah Para Wakil Rakyat di Daerah.*
> Four congregational corruption cases conducted by the members of the regional house of Representatives

The metaphorical use of *"berjamaah"* in a context where the numbers of the member of the regional House of Representatives committed corruption and the highlighted elements from its metaphorical mapping is only the "act of conducting action together". The literal use of the word will occur in a positive environment and will infer a positive image. Polova (2020) has reported the potentially negative connotation of Islamic metaphor in Turkish political discourse

The use of *berjamaah* (congregational) as a metaphor in that particular context has caused the word to be exposed in a negative environment and collocation and will trigger an unconscious association, the meaning of the word will be very much affected by the co-text of the sentence. Thus, the multiple uses of the word *berjamaah* (congregational) in a similar negative context will potentially trigger a polysemy with derogatory meaning. Therefore, it can be suggested that the target domain of metaphor will play important role in assigning an association and inferences of the metaphorical use.

CONCLUSION AND SUGGESTION

The dynamics of the political field required a more concrete description for the people to understand the situation, and the use of metaphor is then very significant in communicating them. The deliberate use of Islamic terms metaphor to describe politics not only to provide a vivid description but also to maintain the communicative aspect between the speakers who are the political party figures with their supporters, by using the novel metaphors, is meant to send vivid description on the dynamics of the political coalition. It is also seen that of course not all elements from the source domain terms are mapped onto the target domain. As for the potential semantics derogation for the particular use of the word *berjamaah* (congregational), it is triggered by the collocational context in which the metaphor occurs. Further corpus studies that focus on the collocational analysis to the wide numbers of data should be conducted to measure and compare the context of the metaphorical use of Islamic terms metaphor.

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