

CHAPTER III

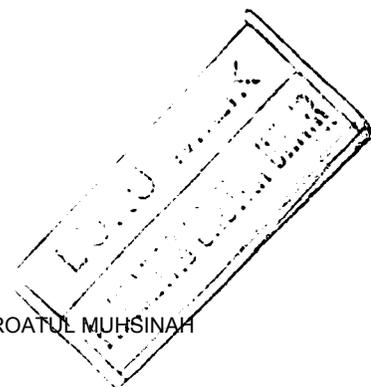
PRESENTATION AND ANALYSIS OF THE DATA

This chapter provides the answer to the research problem stated in the first chapter. It presents the data along with the analysis of the data and description of the finding.

The writer identifies and analyses the data based on the transcription of Aa' Gym's speeches from "Indahnya Kebersamaan" program in SCTV. To perform an easier discussion, the writer numbers the speeches of Aa' Gym in the appendix based on the sentences he utters. It is because the speeches are long speeches.

The data are grouped based on the two classifications of the rhetorical devices: figurative language which covers metaphor, simile, analogy, personification, allusion, irony, and synecdoche; and schematic language which covers anaphora, antistrophe, ploche, epizeuxis, symploche, antithesis, litotes and questioning. Then they are immediately analysed in terms of persuasive purposes.

Since persuasion depends on three modes: credibility of the speaker (ethos), ability to control audiences' emotion (pathos), and reasoning or presenting proofs of truth-values (logos), the writer, then, gives the explanation about those three modes connected with the use of the rhetorical devices in Aa' Gym speeches.



III. 1. Presentation And Analysis Of The Data

A. Figurative Language

1. Metaphor

DATA 1

1. sesudah itu panjang penderitaannya, terutama wanita, yang maap, segelnya rusak wanita,... (34)

From the data above, we can see that Aa' Gym connects the word '*segel*' (seal) after he talked about woman. Seal is one of the most important things when a new goods is sold. Seal constitutes one of the proofs that the goods is a new one. Just because a broken seal, the price of goods or things may decrease drastically. In the data, he says that a woman will experience long suffering when she did such bad thing, in this case, woman's seal will be broken. To say that women's seal is broken is to speak metaphorically—as we know that in metaphor the attributes of one thing are imputed to a different thing. By drawing comparisons (Hairston, 1978:183), not only can writers make us see things more clearly but also very often they can influence us to see them their way. Some persuasive metaphors are so subtle that readers may not realize they are being influenced. Here, Aa' Gym compares one of the functions of two dissimilar things: seal and hymen. He builds his audience image of seal to be adopted as hymen. Roughly speaking, Aa' Gym actually forces the audience to transfer the emotional quality of the item being compared—seal—to the other item—hymen. They are convinced to consider seal as hymen—the world 'seal' which is known as the important thing to be transferred to the importance of virginity. Submerged

metaphor like this (Martin and Ohmann (1963:130-132)) is likely to hide its very real persuasive effect under the bland facade of ordinariness. In short, Aa' Gym influences them to consider the hymen as seal which can debase or decrease the worth of women when it is broken, in this case, when she is not virgin anymore. In other words, the metaphor is used to convince the audience—to support his idea that when they do such bad things they will experience such long suffering including the lost of their virginity.

2. ada yang tidur pules nanti dia jam setengah tiga bertambah pulau (50)

When we look at a map, we can see islands are drawn by groups of dots and line to form many areas. To say that one's island is getting bigger when he/she is in a deep sleep is to say metaphorically. By drawing comparison he actually influences the audience to see it his way. In this case Aa' Gym makes a comparison of the form of two dissimilar things; island and saliva. He builds his audience image of island to be adopted as saliva. He uses the metaphor to force the audience to transfer the emotional quality of the item being compared— island—to the other item—saliva. The metaphor is used to convince the audience—to support his idea that the success of people depends on the activity they do. When they spend their time only for sleeping they will only get their saliva bigger. The word 'island' is also used to support his credibility to not to speak disgusting thing in front of his audience—since saliva is considered disgusting.

3. ... masih mending yang manis, lumayan berkurang dikit, lha modal kita **udah pas-pasan ngomong jelek, bangkrut dalam ilmu wajah.** (86)

Bankrupt is a condition in which people experience financial loss. It means that they get nothing from their effort. It is commonly used in bussiness field. To say that one will bankrupt in terms of face is to say metaphorically. By drawing comparison he actually influences the audience to see it his way. He builds his audience image of a condition of bankrupt to be adopted as disadvantage of saying bad thing. In this case, the metaphor is used by Aa' Gym to create strong connotation from the word 'bankrupt' which is known as the condition in which people get no benefit from his bussiness, but they even experience financial loss or detriment. Here, Aa' Gym compares one of the qualities of two different things; bankrupt in business field and disadvantages of doing something bad. To convince his audience not to do deeds except generating knowledge, exercises, and charity, Aa' Gym uses the metaphor in order that the audience do not say bad things because it has no advantages or even it can damage them.

DATA 2

1. Kita harus bangkit bersama-sama, sudah terlalu lama **kita ini terlelap** (16)

When people are in a deep sleep too long, they do not concern about anything. They even do not realize about many things that happen around them because they have been so engrossed in their sleep. To say that people have been

in a deep sleep too long when they face many problems is to say metaphorically. Here, the attribute of one thing is imputed to a different thing. Submerged metaphor like this (According to Martin and Ohmann (1963:130-132)) is likely to conceal their very real persuasive effect under the bland facade of ordinariness. By using this metaphor, Aa' Gym expresses his evaluation about the attitude of Indonesian people in facing the problem. It means that the metaphor is used to criticize them for being unaware with the problem. By drawing the comparison he actually influences the audience to see it his way. By advantaging the connotation of the word '*terlelap*' (be sound asleep) he convinces the audience that they have wasted their time and do not concern with the problem or crisis faced by their country. It means that they know nothing about the development of Indonesia. The condition is the same when people have been in a deep sleep too long. As stated by Martin and Ohmann (1963:130-132), though submerged metaphors make less noticeable impression, they affect our consideration fully as much for the reason that the reader assents to them without thought or examination.

2. **bohong** itu akan menjadi **penjara** bagi kita. Kita akan kehilangan sebagian hidup kita hanya untuk melindungi ketidakjujuran kita (45-46)

Prison is a place where people are approved to break the law. People are arrested in a prison because of their fault. To say that the lie will be the prison for us is to say metaphorically. The metaphor is used by Aa' Gym to create strong connotation from the word 'prison' which is known as the place where bad people are arrested because of their fault. By drawing comparison he actually influences

the audience to see it his way. In this case, he creates a new idea by finding a similarity in two dissimilar objects. It means that the metaphor is used as his concept of thinking that people in prison cannot do anything they want—their freedom to do many things is restricted. It means that once they lie, they have to keep their lie saved so that they will spend their time to lie again to keep the first lie. By making such comparison, he convinces the audience that lie is a big fault which restricts their time to do many things. It means that lie restricts their time only for keeping their lie, so that they cannot develop themselves.

3. demi Allah mati nanti juga, tinggal matinya harum atau bau namanya.... (203)

The word 'fragrant' is commonly used to modify flower or perfume. Meanwhile, 'bad odor' is commonly used to modify disgusting thing. To say that one's name will be fragrant or to be in bad odor is to speak metaphorically. Actually this metaphor has become part of human's regular language, however by using the metaphor Aa' Gym can compare the quality of two dissimilar things; people and fragrant or bad odor thing. Flower is liked by people because of its beautiful and fragrance. That's why people often protect flowers. On the contrary, people get rid of bad odor thing like trash because of its smell. By drawing comparison he actually influences the audience to see it his way. By saying 'harum atau bau namanya,' actually he asks the audience to transfer the emotional quality of the adjective 'harum' (fragrant) to be adopted by people, in this case, to be a kind person and avoid being "bau" (bad odor)—in this case bad people—in

order that people around them love and care with them. Then, when they die, people still consider them as kind people.

4. Nggak usah saya kasak kusuk menggadaikan harga diri (213)

Pawning is lending money from an institution by giving goods or things as the guarantee of the lending. To say that one pawns his/her self-esteem is to speak metaphorically. By drawing the comparison he actually influences the audience to see it his way. It means that an activity of pawning is not only prevail for goods but also one's self. He builds his audience image of an activity of pawning something to be adopted as pawning one's self. In this case, Aa' Gym wants to create connotation of his utterance by using the word 'pawn' to be connected with 'self-esteem'. He uses the metaphor to convince the audience to keep their credibility, and not to risk their self-esteem by doing many bad things.

5. Jadi intan ma intan, di taro di tempat sampah juga tetep intan, tapi kalo sampah di taro di kotak perhiasan tetep aja sampah, makanya jadilah intan-intan, jadilah mutiara-mutiara (221)

To ask the audience to be a diamond or pearl is to speak metaphorically. He builds his audience image of diamond and pearl to be adopted as them. He makes a comparison between two dissimilar things; human and diamond or pearl. Here, Aa' Gym advantages the existence of diamond—even though it is placed in an abhor place, it still be a diamond and it is not influenced by the abhor of the place—beautiful and expensive. It means that he uses the metaphor as a concept

of thinking and also as a justifiable cause of his idea to the audience. The audiences are asked by Aa' Gym to adopt the characteristic of diamond. They are asked to be their best. In this case, he convinces his audiences that the characteristics of beautiful and expensive are not only necessary for diamond but also for human being. So, whenever and wherever they are, they will feel confident and always be the best. Then, if they really know that they are qualified people, they will never be afraid of competition.

It has been known that several researches approved that metaphorical conclusion brought about more change in audiences than more literal but intense conclusion. It has also been explained by Martin and Ohmann (1963:130-132), that metaphor is, very important instrument for directing the persuasive energy of language, and probably the most effective single instrument when it comes to controlling the connotation of a particular word.

From the data and the analysis of the data above, we find several metaphors used by Aa' Gym. He often makes direct comparison between two dissimilar things to be considered as the same that is called as metaphor; an imaginative comparison in which two dissimilar things are described as being alike in some significant way. Aa' Gym uses the metaphors, in his speeches, as one of his techniques to convince the audience. As stated by Hairston (1978:183) that by drawing comparisons, not only can writers make us see things more clearly but also very often they can influence us to see them their way. Some persuasive metaphors are obvious, others, however, are so subtle that readers may not realize they are being influence (1978:183).

All metaphors in data 1 constitute submerged metaphors, they cover sentences number 34 (*'yang segelnya rusak wanita'*), 50 (*'yang tidur pules nanti bertambah pulau'*), 86 (*'bangkrut dalam ilmu wajah'*). In data 2 submerged metaphors cover sentences number 16 (*'sudah terlalu lama kita ini terlelap'*), 230 (*'harum atau bau namanya'*), 213 (*'menggadaikan harga diri'*). Overt metaphors in data 2 cover sentences number 45 (*'bohong itu akan menjadi penjara bagi kita'*), and sentence number 221 (*'jadilah intan-intan, jadilah mutiara-mutiara'*). Those submerged metaphors suggest comparison without using 'is' or 'are' that indicate the likening of two dissimilar categories. The overt metaphors suggest comparison by using imperative sentence (221st sentence), and using simple future tense (45th sentence) which show that two things are described as being alike.

From the analysis of the data we see that Aa' Gym uses more submerged metaphor than over metaphors. Regarding this, Martin and Ohmann (1963:130-132) state as follows:

A good writer or speaker is likely, to be sparing in his use of strong figures of speech. And, because he knows that submerged metaphors have a persuasive effect out of proportion to their quite presence, he will treat them with a great deal of respect. Submerged metaphors are likely to conceal their very real persuasive effect under the bland facade of ordinariness. The submerged metaphors, though they make less noticeable impression, affect our consideration fully as much for the reason that the reader assents to them without thought or examination

Meanwhile, the overt metaphors in Aa' Gym's speeches are not only used as his concepts of thinking but also as justifiable causes of his ideas to the audience. Regarding this, Martin and Ohmann (1963:130-132) say that the overt metaphors strike eye and ear at once and, if they are fresh and apt, persuade us to consider their subject in a particular light. An overt metaphor may induce as to

accept a new way of looking a matter (1963:130-132). In data 2, the 45-46th sentence Aa' Gym compares human and diamond or pearl and the 221st sentence he makes a comparison between prison and lie.

By comparing two dissimilar things from different categories through those metaphors, Aa' Gym attempts to transfer the emotional qualities of one of the items being compared, such as form and function, to the other item. So that, the audience will picture the emotional quality of one of the items being compared (building image of the item) in their mind—since it brings connotation because of the different area of things being compared—to be imputed to other item. Then, by getting audience to transfer their conclusions of items being compared to the other item, he is persuading the audience that a view or conclusion drawn from one suggests a similar conclusion for the other.

2. Simile

DATA 2

1. Jadi pemimpin itu bukan yang seperti ujung piramida di dalam Islam, bukan di atas letaknya, tetapi piramida terbalik, di bawah.

(115)

From the data, we can see that Aa' Gym states that a leader, in Islam is not like the tip of pyramid, not in the top, but it is like the back warded pyramid, that is in the bottom. By comparing leadership in Islam and pyramid, Aa' Gym makes the audience see the two dissimilar things being compared as his way. First, he builds the audience's image of pyramid. Then, he explains that actually, a good

leadership is like the back-warded pyramid. Here, he convinces the audiences that actually the position of a leader (which is supposed as the tip of pyramid) is under the citizens (the quadrangle part of pyramid), not on top of them. It means that he makes the audience feel sorry about their perception of leadership—that the position of leader is supposed above citizens. This simile is used to support his statement that a leader has to serve his citizens, not the other way round. He also criticizes the government about their leadership. He wants the audiences to think about it and finally choose the right person to be president because at that time, the event of the election of president is about to be held.

2. Kalo lihat orang lain sudah jadi musuh, maka perkataan bagai pisau lebih cenderung ingin merusak, ingin menghancurkan (141)

When we hear the word 'knife', our mind will picture something sharp that can be used to cut things or to stab someone. From the data we can see that Aa' Gym compares between utterance and knife. He says that the utterance is like a knife when we see others as our enemy, because it tends to destroy and damage. By using the simile, Aa' Gym wants to compare the existence of two dissimilar things; knife and enemy. He expects the audience to transfer the emotive quality of knife to be compared to the condition in which we suppose other people as our enemy. In this case, he convinces his audiences that the characteristics of negative function of knife when it is used in a wrong way—to destroy things or stab someone also prevail when we consider someone else as our enemy. Moreover he adds that when utterance is like knife, it tends to destroy or damage.

3. **Ingat yang menonjolkan diri tidak pada tempatnya itu seperti ambeyen, harus dioperasi dia. (gerr) (210)**

As McCrimmon (1967:183) says that simile is the likening of one thing to another by using “like” or “as”, Aa’ Gym uses such likening between hemorrhoids and person who thrust himself forward in a wrong place. From the data we can see that Aa’ Gym compares person who thrust himself forward in a wrong place as hemorrhoids which is needed to be operated. As we know that hemorrhoids is a kind of disease which needs to be operated. By saying that the one who thrust himself forward in a wrong place is like hemorrhoids, Aa’ Gym wants to convince the audience that they don’t have to thrust himself forward because the attitude is bad.

4. **Di Indonesia ini banyak yang GR, gede rumongso, gede rasa, dia tu nggak ngukur dirinya, kalo nggak ngukur kan suka nggak lucu Pak, misalkan kepala salah ukur, kopya kekecilan lucu, kopya kegedean seperti helm lucu,(gerr) makanya pandai-pandai ngukur diri yang baik. (211)**

From the data, we can see that Aa’ Gym intends to say that in Indonesia there are many over confident people who do not measure themselves. In this case he describes it as rimless cap. He says that it will be funny when rimless cap is too small or too big like motorcycle helmet. We know that rimless cap is used by people suited to the measure of his head. Aa’ Gym says that when we use rimless which is not suitable with our head’s size, for example, our rimless cap is too

small, it will be funny, or too big like motorcycle helmet, it also will be funny. The image given by Aa' Gym is already accepted by the audience, since the image is often experienced by the audience. Then, he uses the conclusion of the image to ask the audience that they have to measure themselves as good as possible. By making such comparison, we can say that Aa' Gym is succesful in convincing the audience to accept a conclusion by showing similarities to a conclusion the audience already does accept.

Researchers, such as Reinsch (1971) (as cited in Sandell, 1977: 77) investigated the effects of the metaphor and the simile, in persuasive discourse. They found that metaphors and simile aiding persuasion to a significant degree, compared to literal version.

From the data and the analysis of the data above, we can see that Aa' Gym uses simile as his justifiable causes of his ideas. Compared to the metaphor before—as stated by Hall (1998:115)—the simile, because it announces itself, is more reasonable, more conscious of what is doing. By comparing two dissimilar things, Aa' Gym makes the audience see the things being compared as his way. Then, he is succesful in convincing the audience to accept a conclusion by showing similarities to a conclusion the audience already does accept.

3. Analogy

DATA 1

1. **Lihat balapan motor, balapan mobil, balapan sepeda, siapa yang juara? Yang juara adalah yang paling memiliki dua perkara. Satu, yang**

bisa memacu kendaraannya lebih cepat dan yang bisa mengendalikan kendaraannya lebih terampil. Dipacu, tidak bisa mengendalikan, terguling keluar jalur, nabrak, atau bahkan ditabrak, sekarang pandai mengendalikan kendaraan, tapi pelan, tidak jadi juara. Nah generasi muda harus memiliki dua hal ini, satu, keterampilan memacu kemampuan dirinya, dan yang kedua, kemampuan mengendalikan diri. Ada pemuda yang memacu, tapi dia salah jalur masih sangat muda sudah hamil. (25, 26 27, 28 and 29)

In the 25-28th sentences, Aa' Gym draws an analogy by comparing a racer and teenager in general. Here, Aa' Gym makes a comparison between two different categories; the life of a racer and the life of people, especially teenagers. First, he builds the audience' image by explaining the capabilities that should be mastered by a racer when he joins a motor race. He says that the winner is the one who has two abilities. First, the one who is able to spur his vehicle faster and the one who can skilfully control his vehicle. If it is pushed ahead and he can't control it, it will be rolled out of the line, it will struck a thing, or even struck, on the other hand, when he is able to control it but he plays it slowly, he will not be the winner. Here, Aa' Gym makes use of view which is already accepted by audience, that is an underboner—in order to win the race—should master those abilities. Finally he asks the youth to adopt these two abilities. The first is an ability to spur themselves, and the second is an ability to control themselves. Moreover, He gives an example of a girl who spurs herself but she is pregnant, because she makes mistake in taking the line. By drawing the comparison, Aa' Gym succeeds

in persuading audience that the ability to spur and control something is not only necessary for a racer but an actual asset in our lives. In other words, by using the analogy, we can see that Aa' Gym is convincing the audience to accept a conclusion by showing similarities to a conclusion the audience already does accept.

2. Jadi inget teori kijang dengan singa. Ketika bangun, singa, "hah..gawat ni saya harus lari secepatnya. Kalo saya tidak cepat pasti saya nanti kalah dengan kijang." Kata kijang "saya harus lari ni secepatnya, kalo saya pelan dimakan singa." Kita tidak tahu kita ini singa atau kijang, kalo kita kijang pelan dimakan singa, kalo kita singa pelan gak kebagian apa-apa, you are loser man (59-60)

Small antelope and lion are animals. To say that we do not know whether we are small antelope or lion is to speak metaphorically. In this case, this extended metaphor is used by Aa' Gym to transfer the emotional qualities of item being compared (small antelope and lion) to other items (human). From the data we can see that Aa' Gym explain his analogy in detail. He says that when lion awaked, it says, " I have to run quickly, if not, I'll be defeated by the antelope". Meanwhile, the antelope says, "I have to run quickly, if I run slowly I'll be eaten by lion." After that he compares human and the theory of small antelope and lion. From the data, he says that he and the audience do not know whether they are small antelope or lion. If they are small antelope, they run slowly, they will be eaten by lion, but if they are lion, they run slowly, they will get nothing. By

drawing the comparison he convinces the audience that the need for speeding up or acceleration is not only necessary for small antelope and lion but also for human being in order that they can get what they want.

3. **Kalo kita ingin melakukan percepatan, cari lingkungan, karena kupu-kupu terbang sendiri lama, kupu-kupu masuk ke dalam mobil, mobil melaju, dibawa cepat.** Artinya kalo kita ingin cepat maju, lihat lingkungan kita. (109 and 110)

From the sentences, Aa' Gym makes a comparison between butterflies and people in general. Here, he draws similarities of the existence of the butterflies with the existence of people when they want to accelerate themselves. Butterflies, if it flies by it self, it will take a long time to find its destination, but if it enters a car, and the car sped on, it is automatically brought to move quickly. Here, Aa' gym convinces the audience, in order that they can accelerate themselves, they should consider their environment. In other words, by comparing those two dissimilar things Aa' Gym uses the analogy as justification of his ideas that people have to find good friend and environment in order that they can accelerate themselves to be fine people.

4. **Kalo lingkungan kita the gable' man, gable, udah segera jadi tukang gable. Lingkungannya mabok, ikut mabok, karena menurut nabi kan bergaul dengan penjual minyak wangi ikut harum, bergaul dengan pande besi, maap ini hanya kiasan, akan ikut bau bakaran, bahkan**

terperciki api. Maka kalo kita ingin maju, cari orang-orang yang sholeh dan pinter.. (111-113)

From the sentence, we can see that Aa' Gym compares the values of getting along with blacksmith or perfum seller and the value of getting along with drunkard. He says that when we get along with a perfume seller, our body will be fragrant. If we get along with a blacksmith, our body will smell like the fire smell even we will be bespattered by fire. The statement is used as the justifiable cause of his previous statement that if our environment is full of the domino's player, we will immediately be a domino's player. If our environment is drunkard, we will be a drunkard, We can say that the function of the analogy is the same as the previous analogy. Here, by comparing those dissimilar things Aa' Gym uses the analogy as justification of his ideas that people have to find good friend and environment in order that they can accelerate themselves to be fine people. In other words, by making such comparison Aa' Gym is successful in convincing the audience to accept a conclusion by showing similarities to a conclusion the audience already does accept.

5. **Maka lingkungan merupakan kunci bagi percepatan diri kita seperti kupu-kupu kalo terbang sendiri lama. Tapi kalo terbang masuk ke mobil, mobilnya maju, dibawa cepat dia. Kecuali kalo mobilnya mogok, dibawa diem (115).**

The analogy above is the repetition of the previous analogy (109-110th sentence). Here, Aa' gym convinces the audience, in order that they can accelerate

themselves, they should consider their environment. In other words, by comparing those two unlike things Aa' Gym uses the analogy as the justifiable causes of his ideas that people have to find good friend and environment in order that they can accelerate themselves to be fine people.

6. **Lihat tukang parkir walaupun banyak mobil tapi tidak sombong, walaupun mobilnya ganti-ganti tidak takabbur, diambil sampe habis tidak sakit hati.** Kenapa? Karena hanya **merasa tertitipi.** Nah supaya kita tidak tertipu, **dunia ini cuma titipan,** kita tuh **cuma mampir,** mati! Demi Allah mati! (128-129)

In the 128-129th sentences, Aa' Gym is drawing a comparison between a parking attendant and people in general. Here, he draws similarities of the existence of the parking attendant with the existence of people in considering the world. A parking attendant, even though he has a lot of cars, he is not arrogant. Even though his cars are fashionable, he is not arrogant. Moreover, even though they are taken he is not hurt, because he feels that they are entrusted to him. Here, Aa' Gym convinces the audience, in order that they are not manipulated, they should consider this world only as an entrusted goods, and the God as the owner of this world has the right to take this goods. Here, by comparing those two things Aa' Gym invites the audience to see the thing that is ordinary and familiar to them (the parking attendant) in a new light and make that view memorable, and perhaps open to subsequent conclusion. By using the analogy, we can say that Aa'

Gym is succesful in convincing the audience to accept a conclusion by showing similarities to a conclusion the audience already does accept.

DATA 2

1. Katakan Sabang itu sama dengan sebuah kota disebelah baratnya Inggris, disana ada sebuah kota yang namanya Dublin, Irlandia, maka Sumatera itu akan menjorok melewati Inggris, ujungnya di Prancis, Kalimantan itu akan ada di Jerman, Sulawesi itu ada di Ukraina, masuk terus Jawa itu di Italia, Nusa Tenggara itu di Yunani, bahkan di atas Turki, dan ujungnya yang namanya Papua itu berada di Georgia di rusia, dan yang namanya Meraoke itu akan ada di ujung atas dari Turki. Bayangkan dari Dublin sampai ke Rusia itulah Indonsia, tiga belas negara tertutup. (9-10)
2. Kalo kita pindahkan sekarang Indonesia ke Afrika katakanlah, simpan di kota Rabat, ujung paling barat Afrika itu adalah Maroko, diatas maka akan menjorok ke bawah, Sumatera itu ada di Aljazair naik lagi di Jawa itu di Nigeria, kalimantan itu ada di negara Libia, dan Sulawesi ada di sana, Mesir itu diujung dari pada Maluku dan Irian dan bawahnya Irian itu ada di Sudan utara daan kota Meraoke ada di Jeddah Saudi Arabia, delapan negara tertutup, dari ujung barat Afrika sampai ke Saudi Arabia itulah Indonesia. (11)
3. Kalo mau disimpan di Amerika Serikat maka ujung yang namanya Sabang disimpan di kota yang namanya Vanlophen, Kanada, dan

Meraoke akan berada di seberang paling timur di Washington, itulah Indonesia. Makanya negara sehebat ini, sebesar ini, kalo terpuruk, ah! (12-13)

In the 9th-10th sentences he makes comparisons between Indonesia and Europe. He compares the wide of Indonesia with Europe. After describing the wide of Indonesia—if the map of Indonesia is located in Europe, he concludes that Indonesia will cover 13 countries of Europe. He says that Indonesia is from Dublin until Russia. Such comparison also can be found in the next sentences (the 11th and the 12th -13th). Aa' Gym illustrates Java as Nigeria, so, Sumatera is in Aljazair, Kalimantan is in Libia. Eight countries are covered, from the west of Africa up to Arabia, that is Indonesia., finally he concludes that 8 countries in Africa—from the west of Africa up to Arabia are covered—is Indonesia. Again, in the 12th -13th sentence, Aa' Gym also compares the wide of Indonesia and America. By comparing Indonesia and several continents in the world, Aa' Gym tries to build the audience's image to see the wide of Indonesia to be transferred to the wide of Europe, Africa and America and to convince the audience that Indonesia is really a big country. As Warren and Brook (1972:292) say that by drawing comparison, not only can speakers make us see things more clearly but also very often they can influence us to see them in their way. The analogy can make that view memorable, and perhaps open to subsequent conclusion. In this case, these extended metaphors are used by Aa' Gym to make the audience agree with his idea that such a big country like Indonesia should become a developed country, like other countries being compared.

4. Masih ingat teori sayur lodeh tidak?.....Hari pertama, "Mama luar biasa, ini top sekali, ini gudeg yang paling hebat," itu pertama makan, mama hebat, hebat. Besoknya bikin lagi gudeg, "Ha ini gudeg yang kemarin Ma," topnya sudah hilang. Hari ketiga gudeg lagi, "Ma masih gudeg?" Hari keempat gudeg itu lagi,"gudeg, gudeg, gudeg." Hari kelima gak pulang tu si bapak. Makanya maaf-maaf saja jangan bangga diberikan jabatan, karena jabatan itu awal kehinaan, kalo kita tidak mampu terus mengembangkan kemampuan diri kita menjadi solusi. (124-130)

From the analogy, we can see that Aa' Gym explain the theory of *Lodeh* (as he says) to be transferred to the leadership world. He explains several conditions or value of 'lodeh theory' to be transferred to the condition in which people have position or duty. In the '*Lodeh theory*' above, Aa' Gym explains about a situation in which a wife who makes '*lodeh*' (a kind of food made of vegetables) every day. At the first and second time, the husband praised the '*lodeh*'. Nevertheless, in the following days, the husband got bored with the '*lodeh*'. By comparing those two dissimilar field, Aa' Gym convinces the audience by showing similarities to accept a conclusion the audience does accept. He asks the audience to be creative in order that they will not face a condition which is described in '*lodeh theory*.' It can also make that view memorable because the analogy taken from their daily problem.

5. Jadi kita itu seperti keluarga besar, sedang jalan masuk ke dalam lubang sama-sama. Nah di dalam lubang itu bukannya keluar, berantem! “Kamu sih!” Ada juga yang kreatif morotin yang didalem, dompet ilang diambil, ngumpulin sepatu, terus, ngumpul-ngumpul, ini namanya koruptor, nipu lagi, “Kamu mau gak naik ke atas, bayar dulu sama saya,” padahal dia juga ga naik naik! Ada juga yang naik sendirian aja, gak naik naik juga, selebihnya saling mengutuk, saling mencela, tidak pernah keluar! Yang kita butuhkan sekarang adalah semangat bersatu padu karena tidak mungkin kita keluar dari krisis ini oleh kekuatan satu, dua orang. (132-134)

From the analogy we can see that Aa' Gym draws several similarities of two different categories; Indonesia and a big family. Here Aa' Gym wants to transfer the emotional qualities of the problems of a big family which is failed to go out from a hole to the problem faced by Indonesia. He describes the fighting in detail. People who are creative in stealing other's properties like wallet, shoes, or described as corruptor. Then, he explains that there are people who deceives others to get money even less they are not able to go out themselves. There are people who try to get out of the hole by themselves but always fail. And the rest, they damn each other, condemn and criticize each other, they will never go out. Finally he concludes that because of the fighting and the egoism, they cannot go out of the hole—in this case from the crisis. By making such comparison, Aa' Gym convinces the audience to view the issue from a new angle. He wants to show the condition of Indonesia by describing it as the big family. The analogy is

used to make the audience to open their minds to the subsequent idea that what they need now is the courage to be firmly united in facing the problem because it is impossible for them to go out from the crisis when they rely on one's power.

It is said before (according to Martin and Ohmann, 1963:130-132) that metaphor is a very important instrument for directing the persuasive energy of language, probably the most effective single instrument when it comes to controlling the connotation of particular word. The statement must be prevail for analogy—since metaphor is a condensed argument by analogy, or an analogy is an extended metaphor or simile. Moreover, Brooks and Warren (1972:427) suggests that it is perfectly true that an extended metaphor can sometimes be used for very powerfull effect.

From the presentation of the data and the analysis of the data above, we can see that Aa' Gym makes many analogies in his speeches. The analogies are used by Aa' Gym to convince his audience to accept a conclusion by showing similarities to a conclusion the audience already does accept. As McCrimmon (1984:285) said, Analogy is a metaphor or simile extended through one or more paragraphs to explain a difficult idea or to persuade a reader or a hearer that because of two things are alike, a conclusion drawn from one suggests a similar conclusion for the other. Moreover, by using analogy Aa' Gym presents a way of seeing a subject through a prism of a new perspective. He shows several similarities of characteristics and function from the items being compared so that the likeness can be seen more clearly than metaphor and simile. It can build imagination of the items being compared in audience's mind which are about

experiences they have ever experienced. The process of discovering resemblances will lead audience to a fresh understanding. It means that the analogy can cause the audience to view an issue from a new angle, make that view memorable, and perhaps open minds to subsequent conclusions.

4. Personification

Data 2

1. **bohong** itu akan **mencuri waktu kita** Kita akan kehilangan sebagian hidup kita hanya untuk melindungi ketidakjujuran kita (45-46)

Stealing is an action to take one else's property without permission. It is a deed which is can be done by persons. To say that lie will steal our time is to personify language and to speak metaphorically. In this case, Aa' Gym personifies non-human thing: he makes it person. The personification is used by Aa' Gym to creat negative connotation from the word 'steal' and it is used to convince the audience that lie is really inflict them. From the data we can say that Aa' Gym only use1 personification. Like metaphor, the personification can be used as his concept of thinking (relates to metaphor data 2.2 that lie will be the prison for them). It gives additional explanation about the idea that indeed lie will restrict their freedom.

5. Allusion

DATA 1

1. Maka orang-orang yang sukses dia tidak akan membiarkan waktu beria-sia, mungkin pernah dengar lagu ini "Jangan biarkan waktu berlalu sia-sia, jangan biarkan hidup hmm..hmm..hidup di dunia hanya sekali saja, esok lusa ajal pun tiba. Pandai dikau..." (54-55)
2. Lewat, lewati dengar lagu "Malangnya hidup ini" lagu ini aja udah bikin menderit, ganti lagunya "Bila kesulitan menghadang, hadapi dengan senyuman, pantang lelah dan keluh kesah, bulatkan tekad terus berjuang" jadi semangat!..... (77)
3. Kalo mau bicara pastikan bicara kita jadi ilmu, itu baru manfaat, kalau tidak, falyakun khoiron au yashmut, diam!... (82)

DATA 2

1. Mau pergi ke kantor anter sampe pintu, cium tangan, doa, "kulepas dikau pahlawan" (gerr) (100)

It has been stated that to refer to, or even quote a powerful phrase or clause that the audience may also already know is one of powerful techniques. From the data, we can see that Aa' Gym also quotes several songs (data1, sentence 55 and 77) and a *hadits* (a saying of prophet Muhammad) to be exerted in his speeches. He introduces the songs by asking the audience whether they ever heard the songs or not. Such allusions are not only used to support his ideas with the views of professional references (in the form of songs and *hadits*) but also to

give the audiences the pleasure of recognition because the references he alludes have been known by people. By using such allusions, he does not only invite the audience to recall something ever happened but also to share experience with his audience in order to convince them by advantaging the message of things alluded to. So that, it also leads to strong persuasion since the songs alluded are really persuasive (when we see the message of the songs (sentence 55 and 77, data 1)). The song (sentence 55) says that people are asked to not to let the time goes useless, because they live only for once, tomorrow, the death will pick them up. Sentence 77 says that they have to keep on fighting even though many obstacles block their way, they have to face it with smile, and never give up. He uses such allusions to communicate with his audience since Aa' Gym understands that something alluded to is something known by people. From sentence number 82 (data1) we can see that he doesn't translate the *hadits* into Indonesian since he considers the audience know it.

In the second data the allusion is used by Aa' Gym to make the audience laugh and give humor sense (sentence 100)—since the song he uses to describe the example of the life of a husband and wife is usually used in heroic situation. It causes something funny because of the unusual connection. It means that such allusions not only add vigour and concreteness to his speech but also increase his relationship with his audience by drawing on a stock of shared experiences and common knowledge.

6. Irony

DATA 1

1.ini keunggulan orang Indonesia. Jadi orang lain cemas kita kalem....
(16-17)

DATA 2

1. beberapa yang lain juga ditelepon tapi mungkin salah sambung.
(gerr) jadi mungkin yang lain juga maunya sih hadir, husnudzon aja
(182)

From the data, we see that Aa' Gym uses irony to criticize people. Cockcroft and Cockcroft (1992:123) say that its oppositional nature makes it especially used in dialectic, both emotional and logical. We can find irony in the 16th sentence (data1) and 182nd sentence (data2). As irony functions for emphasizing the inconsistencies between word and deed, Aa' Gym uses the word '*keunggulan*' (superiority) to modify the attitude of Indonesian people, to say that Indonesian people are not superior actually. The inconsistency is clearer when we see the next sentence, '*orang lain cemas, kita kalem*' (the other people worry about it, but we are calm). Aa' Gym actually wants the audience not to be calm because of the problem. Here, Aa' Gym also plays on the audience's guilt. He wants to make the hearer feel bad about the condition. So that, the audience will be aware of and concern with the problem. As Perrin (1942:238) said, light irony is a form of humor, from data 2, the phrase '*sudah ditelepon mungkin salah sambung*' (some other people were also called, but it may go to wrong line) we

can see that the audience laugh when Aa' Gym makes the statement. The irony is actually also used to criticize people, in this case several leaders who do not attend his invitation.

8. Synecdoche

DATA 1

1. bangsa korupsi..... (4)
2. bangsa yang licik.... (5)

DATA 2

1. Ya Allah... jadikan pertemuan ini menjadi terbukanya hati-hati yang tertutup, tercahayainya hati yang gulita melembutnya hati yang membatu (1)
2. Tapi kenapa bangsa ini dikenal sebagai bangsa korup, bangsa tidak jujur.... (67)

In his speeches, Aa' Gym uses synecdoche, both in terms of the whole represents the part and the parts represent the whole. In data 1 and 2, Aa' Gym actually does not want to say that all of Indonesian people are corrupt and tricky people. Here, by using the word '*bangsa*' (nation), he convinces the audience that indeed in Indonesia there are lots of people who are corrupt and tricky. Besides that, by using such synecdoche he doesn't need to mention the name of the corrupt and tricky people. So that, by using the synecdoche he can criticize people without mentioning the name. It is said by Cockroft and Cokroft (1992:122) that

synecdoche can be an important ideological weapon, through which people, issues or ideas can be effectively marginalized by omitting to mention them.

In the data 2, the word '*hati*' (heart) represents the person or people in general. Here, he uses the word '*hati*' because heart is an essence thing of people's existence. Here, he wants the audiences to think of their heart and criticize people that still there are many heart hardened-people.

B. SCHEMATIC LANGUAGE

1. Repetition

As many linguists find that repetition creates strong impression in speeches, Aa' Gym in his speech also uses many of repetitions. Here, he says the same words or phrases more than once for emphasis or to make the audience memorize the words or phrases being repeated. This may seem crude, but it may lodge in the mind's of the audience. In his speeches, Aa' Gym uses all of the kinds of figures of repetition. The presentation and explanation of the data are given below.

a. Anaphora (Initial Repetition)

DATA 1

1. ada yang saat ini sedang pacaran,(51)

ada yang saat ini sedang nonton TV.....(52)

Ada yang saat ini sedang di wc.....(53)

The phrase '*ada yang saat ini*' is repeated three times (in the 50th, 51th, and 52nd sentence). Actually, Aa' Gym can change the sentence into '*ada yang saat ini sedang pacaran, nonton tv, atau di wc,*' but because the phrase '*ada yang saat*

ini' (at this time) is considered important, Aa' Gym repeats the phrase three times to impress the audience. In this case, Aa' Gym wants to emphasize that in this world, at the same time, people do various kinds of activities. He explains that at this time, there are people who are dating, there are people who are watching TV, there are people who are in toilet. From those activities, we can see that there are people who do good action, work hard, waste their time, or even they are careless. He wants to convince the audience that people do different activities at the same time. Furthermore, the differences in advantaging the time will determine the success of people.

2. tiap waktu harus jadi belajar, tiap waktu harus jadi berlatih makin terampil dan tiap waktu harus jadi beramal.....(72)

The phrase '*tiap waktu harus jadi*' is repeated three times. In this case Aa' Gym repeats the phrase to emphasize the importance of time. He asks the audience to make use of time as good as possible in order that it becomes opportunity to learn something, to do exercise, and to be charity. He even uses the word '*harus*' (indicates an obligation) to give more emphasis to the phrase being repeated.

3. Pada saat yang sama orang naik kemampuannya, pada saat yang sama kita leha-leha.....(76)

The phrase '*pada saat yang sama*' (at the same time) is repeated to emphasize the same opportunity which is owned by people. They have the same

opportunity to be successful people. The differences in gaining an achievement are caused by the differences in advantaging time. Because of the differences of their activities people have differences of skill or ability to do something. Those who advantage their time as good as possible will get their skill developed.

4. **setiap ngobrol jadi ilmu, setiap ngobrol jadi berlatih.....(79)**

Concerning the previous repetition that every time has to be knowledge, exercise and charity, Aa' Gym repeats the phrase '*setiap ngobrol harus jadi*' (every chat has to be) to give more emphasize toward his previous idea—as the example of activity which is mostly done by people. It means that we have to concern toward everything we do, in this case, chatting. It really has to generate knowledge, exercise and charity.

5. **Cari lingkungan, cari teman!.....(117)**

The word '*cari*' (find) is repeated because Aa' Gym convinces the audience to consider about finding friend and circumstance. He really asks the audience to find environment and friend in order that they do not make mistake to get along with other people, because environment and friend contribute big influence of oneself.

DATA 2

1. **Boro-boro** ngurus bangsa kalo ngurus anak tiga saja hilang tiga tiganya.
(24)

Boro-boro mempersatukan Indonesia dengan istri aja gak akur. (25)

Boro-boro mempersatukan Indonesia tetangga saja dimusuhi. (26)

Aa' Gym repeats the word '*boro-boro*' which indicates an expression of dissatisfaction. From the data, it is used to give impression and also to convince the audience as not to be passionate in gaining a high position if they are not able to manage small thing. He uses the word '*boro-boro*' to relate two ideas. They are about taking care of the nation and the loss of the three of people's child they've taken cared, integrating Indonesia and disability to make a good relationship with their wife, integrating Indonesia and fighting with their neighbor

2. **Tidak ada** dusta diantara kita. **Tidak pernah ada** bohong. **Tidak ada** janji yang diingkari. **Tidak ada** amanat yang dihianati, ini penting. (39-42)

The word '*tidak ada*' in the sentences is repeated three times. Here, he convinces the audience that a good leadership will have no such bad things. There is no lie, no promise denied, no mandate betrayed.

3. **Makin banyak** kepuasan, orang makin seneng. **Makin banyak** kekecewaan lahirilah kutukan. (92-93)

The word 'the more' is repeated not only to show the strong relationship between the deed and the result, but also between the two sentences. By repeating the word '*makin banyak*' the audiences are persuaded to do more good deeds, and no more bad deeds. As he said that the more satisfactions they get, the more people will be happier, and the more disappointments are accepted, it will bear a curse.

Blankenship (1966:136) says that if the speaker wants to emphasize a word, he often places it either toward the beginning of a sentence or at the end. Not only *position* helps determine emphasis—parallel structure is also a key means for emphasizing, especially through repetition (1966:136). In delivering speeches, Aa' Gym often repeats words or phrases at the beginning of sentences or clauses. From the first data and the second data above, we can see that anaphora does not only repeat one word, but it repeats two or more words. In this case, he repeats some important words or phrases to emphasize the word or phrase being repeated because they are considered important.

b. Antistrophe (Terminal Repetition)

DATA1

1. Sebelum 25 orang tua masih membiayai, mau gaya masih dimodali, sekolah, kuliah masih dimodali.....(38)

By repeating the phrase '*masih dimodali*' (still being supported), Aa' Gym convinces the audience to realize that if they still feel enjoy now, it is because they are still being supported by their parents. Several years later, it will be different. It means that he asks the audience to think of their future, that they (the teenagers) have to earn their living after they pass the age of 25.

2. Singapura 24 jam sehari, Chicago 24 jam sehari, Citedas e.. Citedas 24 jam sehari..(44)

The phrase '*24 jam sehari*' (24 hours a day) is repeated three times. Aa' Gym says the every country has the same duration in a day, that is 24 hours a day.

Here, he wants to convince the audience that they have the same duration in a day. They have the same opportunity to be successful or to gain their purposes. No country has more than 24 hours in a day.

3. tiap hari masalah bertambah, kebutuhan bertambah, potensi konflik bertambah.....(63)

The word '*bertambah*' (increasing) is also repeated to convince the audience that the difficulties they face are increasing. He reminds the audience that they will face such difficulties in life and the difficulties are increasing every day. He explains that problems, needs, and potential of conflicts are increasing. The more they get older the more they face problems.

DATA 2

1. Karyawan senang atasan jujur, semua orang nyari yang jujur, tampil saja kita jujur! (66)

The word '*jujur*' (honest) is repeated three times to emphasize. It means that the honesty is really needed. It is liked by every body. Finally Aa' Gym asks the audience to be honest.

From the data above, we can see that Aa' Gym in his speeches, also repeats words and phrases at the final of several sentences as the key means for emphasis. It relates to Blankenship (1966:136) opinion that if the speaker wants to emphasize a word, he often places it either toward the beginning of a sentence or at the end. Not only *position* helps determine emphasis-parallel structure is also a key means for emphasizing, especially through repetition (1966:136).

c. Ploche (Random Repetition)

DATA1

1. waktu sama isi beda.....(47,48, 53, and 61)

The phrase '*waktu sama isi beda*' (the same time but different content) is repeated because it is one of the main ideas in his speeches. He really wants to convince the audience that people in this world have the same time and opportunity to be successful. But people, apparently cannot advantage the opportunity to fulfill his time to gain the same quality with others. That's why there are people who succeeded or fail in this life. In short, what makes people to be different in gaining success is their differences in advantaging time.

2. percepatan.....(106, 107, and 108)

'*Percepatan*' (acceleration) is repeated several times like in the 106th, 107th, and 108th sentence to make the audience memorize the word because it is very important in their lives. Aa' Gym says that they really need is speeding up or acceleration, not merely speed, because if we do not progress every day, we will lose in the competition of life.

3. ilmu, latihan, amal (85, 87,88, 93, 94, and 144)

'*Ilmu, latihan, amal*' (knowledge, exercise, charity) are also repeated in the speeches. They are repeated several times in sentences since they are also one of the main ideas of the speeches to memorize. In this case he wants to emphasize that knowledge, exercise and charity must be generated from every activity they do.

DATA 2

1. Saudara memberikan keteladanan apa? (19 and 23)

The sentence is repeated by Aa' Gym to touch the heart of audience since before they hope goodness given by someone else they have to give example of being fine people. In this case, he is questioning about what people have done for others.

2. jujur (in line 39-69) (honest)

The word '*jujur*' (honest) is also repeated several times because it constitutes the essence of his speech in order that it can penetrate to the heart and mind of the audience.

3. Kesalahan (83-88)

The word '*kesalahan*' (fault) is also repeated by Aa' Gym to explain the effect of fault in life in order that they do not make fault.

4. saudara (138-143)

By repeating the word '*saudara*' (brother and sister), Aa' Gym asks the audience to keep the word in mind. He also convinces the audience to see other people as their relatives to avoid conflicts, because, they are actually, brothers and sisters.

From the data presentation and the data analysis above, we can see that Aa' Gym also repeats several words or phrases again and again in different sentences. The words or phrases are repeated because they are considered important. He repeats the words and phrases to emphasize the main idea of his speeches. In data 1, the phrase '*waktu sama isi beda*', '*percepatan*', '*ilmu*', '*latihan*' ,

amal' are the main ideas of his speech. In data 2, the word '*jujur*,' '*kesalahan*,' '*saudara*' are also the main ideas of his speech. They are repeated in order that the audiences remember the message of the words or phrases.

d. Epizeuxis (Instant Repetition)

DATA1

1. Kalau kita **prihatin** terhadap keadaan bangsa ini, **prihatin** dengan pemimpin-pemimpin (3)

The word '*prihatin*' is repeated by Aa' Gym to emphasize the importance of concerning with the condition of the nation and its youth since there are many people who do not concern with the problem faced by the nation even though they play an important role in this country

2. Kalo generasi mudanya **dibiarkan** bodoh, **dibiarkan** hura-hura, **dibiarkan** tanpa keterampilan(10)

The word '*dibiarkan*' in the 10th sentence is repeated three times. Here, besides repeating the word, actually Aa' Gym also plays on the audience's sympathy. He makes the audience feel sorry for letting the youth to be stupid, to be extravagant with money. In other words, Aa' Gym convinces the audience, especially parents and government, to not to let the youth to develop this nation.

3. "Hai...**selamatkan** bangsa ini," **selamatkan** masa muda Saudara!
(11)

The word '*selamatkan*' is also repeated since the word '*selamatkan*' has a connotation—a condition is need to be saved when it is in danger. He persuades

the audience to keep the youth saved in order that they can keep this nation saved. It also shows stylistic effect which support his credibility.

4. generasi muda kita **tenang, tenang, tenang**, karena tidak tahu.....(21)

The word '*tenang*' (leads to laziness) is repeated to show the fact that what have been done by the youth to develop this nation is nothing. They are only calm in facing the problems of this country. It means that Aa' Gym asks them not to be calm toward the problem of their country.

5. Lihatlah **balapan** motor, **balapan** mobil, **balapan** sepeda(21)

Concerning his explanation of speeding up or acceleration, Aa' Gym gives example of concrete activity which is need speeding up. He also repeats the example, in this case, the word 'balapan' or race. Here, he wants to remind the audience that life is a competition. Then, he gives the explanation of the race in the next sentences.

6. yang kita butuhkan bukan kecepatan, percepatan, **nambah, nambah, nambah, nambah**..... (49)

Regarding his explanation of speeding up, he emphasizes it by repeating the result of speeding up that is an increased quality of skill. In this case, he repeats the word '*nambah*'

7. perawat **datang** dari Filipina, **datang** dari Malaysia, dokter **datang**, Insinyur **datang** ke Indonesia (58)

By repeating the word '*datang*', Aa' Gym wants to emphasize that many people do come from many country to compete in bussiness world in the free trade era . they are doctor, nurses, engineer, etc.

8. **marah lagi marah lagi ga ada lagi yang laen (66)**

The phrase '*marah lagi*' is repeated to emphasize that there are no other activity people do when they do not have knowledge besides angry.

9. sama mahasiswa juga, kalo **kurang ilmu, kurang wawasan, demo lagi demo lagi.....(67)**

The word '*kurang*' and '*demo lagi*' are repeated to show the fact to the audience especially university students that if they really lack of knowledge they only can make demonstration. Furthermore, still there are many activities which can be done by the students.

10. Kalo mau bicara, pastikan **bicara kita jadi ilmu, bicara kita berlatih, bicara kita jadi amal (82)**

the phrase '*bicara kita jadi*' is repeated three times to emphasize the importance of generating knowledge, exercise and charity from every speaking activity in order that the audience be aware of their activity, in this case speaking.

11. Nonton apa saja **harus jadi ilmu, harus jadi latihan (84)**

Relating to the previous repetition, in this part he repeats the phrase '*harus jadi*' as the explanation of generating knowledge, exercise, and charity when people do any activity, in this case watching television.

12. Orang-orang yang akan bisa **membangun umat, membangun bangsa ini (95)**

The word '*membangun*' (build) constitutes common word which is often spoken by many people in a developing country like Indonesia. This word is repeated since it has connotation. Basically, the word *membangun* lead to 'build'

a building. When it is used in terms of nation, certainly it brings a kind of emotive feeling.

13. kecuali jadi ilmu, jadi sarana berlatih, dan jadi amal sholeh (97)

The repetition is the same with several previous repetition to emphasize the importance of generating knowledge, exercise, and charity.

14. tidak ada alasan bagi kita untuk mengeluh dari masa lalu, tidak ada alasan (103)

The phrase '*tidak ada alasan*' (there is no reason) is repeated to emphasize that all individuals no matter how poor or how pity their past was, can do everything if they want to—since there is equality of opportunity that allows anyone to become successful. They are asked to not to blame their past.

15. gak lucu, gak lucu sama sekali (121)

The phrase '*ini gak lucu*' (it's not funny') is repeated to emphasize the idea that competition without competitor is abnormal.

16. dunia ini cuma titipan, kita tuh cuma mampir, mati! Demi Allah mati! (129)

The word '*hanya*' (only) is repeated to emphasize that all of this things in this world are merely entrusted goods, not more than that. And finally the life of this world will end.

17. Ngobrol dengan orang tua, jadi ilmu, lihat teman jadi ilmu, semua harus jadi ilmu (140)

Aa' Gym repeats the phrase '*jadi ilmu*' (to be knowledge) to emphasize the importance of generating knowledge when people do anything. They are asked to not to do anything except generating knowledge.

DATA 2

1. begitu strategis, begitu besar, begitu berpotensi. (4)
2. Kalo kita berbicara Jepang, Jepang itu tidak lebih besar dari Sumatera. Kalo kita berbicara negara tetangga Malaysia, Malaysia juga tidak lebih besar dari pulau Jawa. Apalagi Taiwan, apalagi Singapura (5-6)
3. pilihan kita hanya satu, apapun yang terjadi di negeri ini maka pilihannya hanya satu, kita harus bangkit bersama-sama... Apapun yang terjadi pilihannya hanya satu kita harus bangkit bersama-sama (15-16)
4. Masuk ke pintu kantor polisi, puas atau kecewa, ketika daftar, puas atau kecewa, ketika diproses, puas atau kecewa, ketika mau berahir, puas atau kecewa. (91)
5. Jadi kalo orang kecewa, kecewa, kecewa,kecewa, lahiriah kutukan. (106)
6. Kalo memuaskan, memuaskan, memuaskan, lahiriah kepercayaan. (107)
7. Seorang istri, suami pulang, memuaskan, makan memuaskan, kamar memuaskan, kamar mandi memuaskan, mau pergi puas! Pulang lagi ke rumah. (108)

8. Tapi kalo kecewa, kecewa, kecewa, kecewa, kecewa, sama, daftar ke polisi puas ato tidak, ketika menunggunya puas ato tidak, diproses puas ato tidak. (109)
9. Pemimpin itu harus paling banyak pengorbanan pikirannya, pengorbanan tenaganya, pengorbanan hartanya... (116)
10. cari ilmu, cari input cari wawasan baru...(131)
11. Saudara macem-macem, ada saudara sekandung, ada saudara sesuku, ada saudara seaqidah, ada juga saudara sebangsa.(140)
12. “setuju?” setuju, setuju, setuju, setuju...(147)
13. Pemimpin yang baik di negeri manapun adalah pemimpin yang bisa membuat rakyatnya cerdas, yang membuat bangkit kader-kader pemimpin yang baru, yang banyak, yang melimpah... (194)
14. mati, demi Allah mati nanti juga ... (203)
15. Belajar, belajar, belajar, belajar, belajar, berlatih, belajar, berlatih, belajar, pemimpin yang rindu, cinta ilmu akan maju (231)

From the data above, we can see that Aa' gym often repeats words and phrases immediately. Basically, All of the repetitions are used to emphasize the words or phrases that are considered important, and also to impress the audience. The functions of those epizeuxis are also the same with all epizeuxis in data 1.

In data 2 we also find many epizeuxis used by Aa' Gym. The word '*begitu*' (indicates quality) is repeated three times (sentence 4) to strengthen the idea that Indonesia is not an ordinary country. The idea is emphasized again in the next sentence (5-6) in order that the audiences realize that Indonesia is a big

country. Aa' Gym wants the audience to agree with his idea that Indonesia is a very strategic, big, and potential country. The clause '*pilihan kita hanya satu*' (sentence 15-16) is also repeated three times. The clause says that the choice of Indonesian people is only one, they have to get up together, whatever happens in this country. He convinces the audience that they have no other choice besides working together to build this nation. He repeats the phrase to make the audience memorize about the idea.

The other example is the phrase '*puas atau kecewa*' (satisfied or disappointed) in the 91st sentence. From the data we can see that Aa' Gym wants to emphasize the value of satisfaction and disappointment. By repeating the phrase 'satisfied or disappointed', he wants to build the image of giving satisfaction and disappointments towards others. He wants the audience to consider the value of the phrase being repeated. In this case, he takes police office as the example—since people often go to police office. Aa' Gym repeats the phrase four times to emphasize that they have to think about what they are giving to other people, do they satisfy or disappoint others. Here, Aa' Gym explains the result of satisfaction and disappointment in the next sentence (106 and 107th sentence). He repeats immediately the word 'disappointed' four times and the word 'satisfied' three times. From the immediate repetition, Aa' Gym asks the audience to give satisfaction to others and avoid to disappoint others. Still, it is repeated again in sentence number 108 and 109 by using other example—the relationship of a wife and husband. The other example of epizeuxis is the repetition of the word '*pengorbanan*' in the 116th sentence. Here, he emphasizes

that a good leader must give many sacrifices to his citizens. That's why he repeats the word 'sacrifice' three times to emphasize that a leader has to sacrifice himself for this nation. The word '*belajar*' and '*berlatih*' are also repeated immediately many times by Aa' Gym in the 231st sentence. Here, Aa' Gym really emphasizes the importance of study and exercise. He asks the audience to study again and again.

5. Symploche (Two-Track Repetition)

DATA 1

1. yang segelnya rusak wanita, yang perutnya bengkak wanita, maaf, yang hamil wanita, yang melahirkan anak wanita(34)
2. yang di kelas bintang kelas itu pasti 24 jam sehari, yang tidak naik kelas 24 juga sehari, yang perusahaannya maju 24 jam sehari, yang bangkrut 24 jam sehari (45)
3. satu detik dia satu putaran, satu detik orang yang sukses 2 putaran(48)

DATA 2

1. Jangan bermimpi merubah Indonesia kalo merubah dirinya saja tidak sanggup! Jangan bermimpi mengendalikan Indonesia kalo mengendalikan nafsunya saja tidak sanggup... (20-21)
2. Ditanya berat badan tidak ngaku, ditanya ukuran kaki tidak ngaku. (78)

From the data above, we see that Aa' Gym repeats several identical or slightly varied words or phrases at the beginning of sentences or series and ends with another same words or phrases. In the first data, he repeats the word 'yang' at the beginning of series and the word 'wanita' at the end of each series (the 34th sentence). Here, he gives an example of the detriment of the girl when she do a fault. Women, as the doer, will get many detriments. He says that the one whose seal is broken is the woman, whose stomach is swollen is the woman, who is pregnat is the woman, who bears a baby is the woman The use of symploche, here, gives an additional impression to the audience, and also to emphasize the strong relationship between repeated at first and in the end (between the doer and the result of the deed)—that the woman is the one who really gets the negative impacts. The other repetition (sentence 45) he emphasizes that all of people have the same oportunity to be succesful people. Aa' Gym explains that people, who are the winner in the class have, who are failed to continue to the next level in study, whose company are advanced, who got bankrupt have 24 hours in a day. In the second data, we can take the example from the 20th - 21st sentence. He repeats the phrase '*jangan mimpi*' (don't dream) in the beginning of the sentences, and end the sentences by using the word '*tidak sanggup.*' They are asked not to dream of changing Indonesia if they cannot change themselves and their passion. Aa' Gym wants to emphasize that before they do a big job they have to finish their small job. That's why he repeats the phrase 'don't dream of controlling' and 'cannot control your self.'

2. Antithesis

DATA 1

1. Siapapun yang sekarang tua, itu dulunya pasti muda..... (3)

The data shows a contrast idea between the phrase '*sekarang tua*' and '*dulunya pasti muda*'. The statement explains that people who are old now, they were young in the past.

2. Jadi orang lain cemas kita kalem(17)

The contrast idea in the data are '*cemas*' (be worry) and '*kalem*' (be calm). Here, Aa' Gym actually criticizes the audience about being lazy and do not care about their problems. Then, he wants the audience to change his attitude by presenting those contrast attitudes.

3. waktu sama isi beda (47, 48, 53, and 61)

The contrast ideas in the data are the phrase '*waktu sama*' and '*isi beda*' (the same time but different content). The phrase '*waktu sama isi beda*' (the same time but different content) as one of the main ideas of his speech is formed in antithesis since antithesis can cause direct contrast which probably make the phrase become easy to remember—as we know that crucial sentences in speech should be memorable. It may also destroys the opposing argument—that people usually think a success is a difficult thing to be gained

4. mulut udah bunyi mikir belum..... (80)

The antithesis shows a contrast idea between the phrase '*mulut udah bunyi*' and '*mikir belum*'. This illustrates a condition in which people who have used their mouth to speak without thinking about what they are going to speak.

5. Saya tidak mengatakan telmi ya, tapi apa bedanya. (81)

From the data, we can see the contrast ideas of the antithesis from '*tidak mengatakan telmi*' and '*tapi apa bedanya*'. The stament explains that Aa' Gym actually want to say that people being spoken is litle bit slow in thingking, by using contrasting words '*tidak mengatakan*' and '*apa bedanya*'. He says that he does not state the statement, but he implies it.

DATA 2

1. Gelar yang tidak pernah ada sebelumnya dan tidak ada lagi sesudahnya. (28)

The words in opposition from the data are '*sebelumnya*' and '*sesudahnya*' which indicate contra words: beforthe and after.

2. Sekarang dipilih menjadi pemimpin, tunggu, sebulan, dua bulan yang pertama bisa dipuji, tempo setahun bisa dikutuk (120)

The antithesis illustrates Aa' Gym's ideas about a condition in which person who is selected to be a leader. The contrary condition is stated in a single sentence. He says that for the first two months he can be appreciated. Then, he asks the audience to see the development of his leadership for the next time, in a year for example, he can be accursed.

3. Memang katanya menjadi tua itu mudah, menjadi dewasa susah (170)

The data shows the words in opposition: '*mudah*' and '*susah*' (easy and difficult). In this case he says that to be an adult is easy, to be a mature person is difficult.

4. **karpetya masih ada pejabatnya udahan gitu. (202)**

The words in opposition are '*masih ada*' and '*udahan*'. In the antithesis he says that the carpet still exists, but the official is gone. It means that people, position, wealth and everything in this world finally will end.

5. **Sekarang saudara jadi punya jabatan, kedudukan, tapi dikutuk, dilaknat (204)**

The contrasting ideas in the antithesis are '*jabatan, kedudukan*' and '*dikutuk, dilaknat*'. In this antithesis, Aa' Gym intends to stir the audience's emotion by showing contrasting ideas immediately one after another they are 'duty, position' and 'being accursed'.

6. **Salah satu keterampilan besar bangsa ini, jadi bangsa ini sangat terampil berantem dengan saudaranya sendiri**

The contrast of the word '*keterampilan*' (which indicate a skill) and '*terampil berantem*' (fighting) can make the audience surprised. It is used to make the audience surprised because contrasting ideas are put one after another. He invites the audiences to see the immediate contrast of both two things, and finally he convinces the audiences that they are really very competent to fight.

7. **Buat apa kita punya mobil berharga, punya rumah berharga, punya penampilan berharga, tapi kalo dirinya sendiri tidak punya harga? (213)**

From the data we can see the contrast ideas used by Aa' Gym. After he says 'worthy car, worthy house, worthy performance', he continues his statement

with the phrase 'if we don't have self-worth'. Since the data is in the form of question, it can give additional touch to the audience.

As antithesis is considered as a means of magnifying and articulating persuasive emotion, Aa' Gym often uses the antithesis in his speeches. From the data, we can see that antithesis gives a direct contrast in which two sets of words or ideas are set in opposition to one another. So that, the audiences feel the contrast and stirred by it. Take for example in the 17th sentence (data 1). Here, Aa' Gym actually criticizes the audience about being lazy and do not care about their problems. Then, he wants the audience to change his attitude by presenting those contrast attitudes. Again, the phrase '*waktu sama isi beda*' (the same time but different content, sentence 47, 48, 53 and 61 data 1) as one of the main ideas of his speech is formed in antithesis since antithesis can cause direct contrast which probably make the phrase become easy to remember—as we know that crucial sentences in speech should be memorable. It may also destroys the opposing argument—that people usually think a success is a difficult thing to be gained. From data 2 we also finds several antithesis, for example sentence 204 he makes a direct contrast by saying the word 'duty, position' and 'accursed'. The antithesis can cause the audience feel the contrast and stirred by it. Again, the contrast of the word '*keterampilan*' (which indicate a skill) and '*terampil berantem*' (fighting) make the audience surprised. It is used to make the audience surprised because contrasting ideas are put one after another. He invites the audiences to see the

immediate contrast of both two things, and finally he convinces the audiences that they are really very competent to fight.

3. Litotes

Data 2

1. Orang kecil model saya ma malu mau ngundang yang besar, tapi ini bapak ko' mau-maunya hadir. (182)

The litotes is used by Aa' Gym to support his credibility. He identifies himself as a common citizen to show his modesty. He says that as a citizen, he is shy to invite great people, and then, he questions why the great people are willing to attend his invitation. By saying such litotes (As suggested by Cockcroft and Cockcroft (1992:133)) the audience is left to deduce that the speaker could put the point infinitely more strongly. This amplifies the persuasive effect by conveying powerfully understated confidence.

4. Questioning

DATA 1

1. ada yang menjadi menteri, mana? Ada yang jadi presiden disini, mana?... (7)
(there will be a minister here, which one of you? President, which one of you?)

2. yang pasti adalah akan tiba saatnya giliran generasi muda tampil di negeri ini, betul tidak? ... (8) (I take it for granted that young generation will appear when the time comes, is it true or not?)
3. mungkinkah negara ini menjadi unggul? mungkin! (14)
(is it possible for our country to be the superior?)
4. siapa yang juara? Yang juara adalah..... (24) (who is the winner? The winner is...)
5. Kenapa jadi tegang begini? (35) (why is the situation tighten?)
6. Adek usia berapa Dek? (37) (how old are you, Sis?)
7. Kenapa 25? (38) Begini rahasianya.... (why is 25? The secret is...)
8. kuncinya dimana? kuncinya ternyata orang yang sukses itu..... (43)
(where is the key? The key is, apparently the successful person,...)
9. apa rahasianya? waktu sama isi beda .(47) (what is the secret? The same time but different content)
10. itu jadi ilmu atau tidak? harusnya setiap ngobrol jadi ilmu (79)
(will that be knowledge? Every chat should be knowledge)
11. karena tiap orang ngomong jelek pasti wajah ikut jelek, betul? (85)
(because when we talk some thing bad our faces seem bad, right?)
12. Ibu apal? (87) (Do you remember, Madam?)
13. latihannya apa? latihan memaafkan, latihan mendengarkan, jadi amalnya apa? Doakan kebaikan bagi dia..... (87) (what is the exercise? Practice to forgive, practice to listen, and what is the charity? Pray for his goodness)

14. pokoknya tiap detik tiap menit jadi ilmu, jadi latihan dan jadi amal, setuju tidak? (88)
(every second, every minute, must be knowledge, be exercise, and be charity, do you agree or not?)
15. setuju? Alhamdulillah (97) (agree? Thanks God)
16. Kalo orang banyak modal, sukses gak aneh, betul tidak? Halo! (101)
(if a person is successful because of his capital, it's not strange, right? Hallo?)
17. Ayo apalagi alasannya untuk tidak maju ha? (102) (Again, what is the reason to fail in gaining the progressiveness?)
18. Terus ini? masih semangat? (119) (does it need to be continued? Do you still have spirit?)
19. Jelas tidak ini? kenapa bengong ini? (126) (is it clear or not? Why are you be blank?)

DATA 2

1. kita harus bangkit bersama-sama setuju tidak? para penonton, pemirsa dirumah setuju? (15)
2. Saudara memberikan keteladanan apa? (19)
3. orang yang jujur, waktunya, tenaganya untuk maju pesat sekali! Kenapa? karena..... (43-45)
4. apa yang harus ditakuti ha? (50)
5. Ibu, kalo belanja ingin kepada pedagang yang jujur? (55)
6. ibu ingin punya suami jujur? (57)

7. Ibu siap kalo suaminya jujur? Tidak? Kenapa jadi pudar begini, siap? (58)
8. Setuju tidak setiap orang nyari orang yang jujur, perusahaan nyari karyawan jujur? (65)
9. tapi kenapa bangsa ini dikenal sebagai bangsa korup, bangsa tidak jujur? (67)
10. Tau penyebabnya kenapa orang tidak jujur? (68)
11. Kalo orang sudah yakin rejeki dari Allah kenapa dia harus licik ha? (70)
12. yang kedua, kuncinya dari kredibilitas, satu tadi apa? (81)
13. terlalu sering bikin kesalahan itu tidak akan dipercaya lagi, betul tidak? (83)
14. Untuk kredibel itu namanya sigma kepuasan ya, apa Pak? (95)
15. pemimpin adalah pelayan kaum tersebut, bukan ingin dilayani, tapi bisa melayani, halo, setuju tidak? (112)
16. setuju? (113)
17. saudara-saudaraku sekalian, yang ketiga, satu apa? (119)
18. pemimpin hanya akan kredibel kalo dia kreatif, inovatif, mengapa? (119)
19. dua bulan yang pertama bisa dipuji, tempo setahun bisa dikutuk, kenapa? (120)
20. Masih ingat teori sayur lodeh tidak? Saya pernah ceramah ini ya, masih ingat tidak? (121)
21. masih ingat tidak pelajaran ini agar kita bisa bersatu? (137)

22. rapat itu yang paling penting beda pendapat, kalo rapat pendapatnya sama semua buat apa rapat? (147)
23. kenapa orang bule harus disweeping? (150)
24. coba kalo kita banyak panunya, bule juga, betul tidak? (150)
25. Yang kedua semangat apa hayo? (155)
26. bosen tidak si Bu? (166)
27. masa' negara ini harus dipimpin oleh anak-anak? (168)
28. anak-anak ma ribut-ribut juga cepet damainya, ribut-ribut diit damai, betul tidak? (168)
29. setuju tidak, setuju tidak, setuju tidak hadirin? (171)
(do you agree or not? Agree or not? Agree or not, audience?)
30. sehari berapa bungkus? (178) (how many cigarette wrappers a day?)
31. satu, semangat apa? (183) (first, what spirit?)
32. yang ketiga semangat apa? (189) (the third, what spirit?)
33. nggak lama lah jadi penguasa Indonesia mati juga, betul tidak? (201)
34. tinggal matinya harum atau bau namanya, itu kan?(203)
35. punya jabatan, kedudukan, tapi dikutuk, dilaknat, terus apa artinya? (204)
36. mau menang saja sudah licik, gimana udah menang nanti ya, bahaya!
Betul tidak? (207)
37. yang tersinggung berarti licik betulan, betul tidak? (208)
38. buat apa kita punya mobil berharga, punya rumah berharga, punya penampilan berharga, tapi kalo dirinya sendiri tidak punya harga? (213)

39. lihat jendral sudirman.....bahkan batuk-batuk tapi dihormati, kenapa?
(218)
40. keteladanan itu bagaimana? (222)
41. apa cinta ilmu? (228)
42. Apa ciri pahlawan? (234)
43. Ciri penjahat apa? (235)
44. apa Bu Pak? BAL itu apa? (239)

As Wales (2001:346) believes that rhetorical question is useful as persuasive devices to appeal to the listeners' reason or as emotive devices to suggest the speaker's out burst of natural feeling, Aa' Gym often uses questions in his speeches. The questions are made for various purposes. One of the purposes of his questions is for dramatic effect since those questions actually need no answer or the answer is obvious. The questions can make the audience get involved in the problem being discussed. So, it can engage the audience's attention by making them feel that their personalities are being addressed. By making many questions, he seeks for the audience's feedback. In this case, he identifies himself as a communicative speaker. In data 1 (for example sentence number 7), he asks the audience a question to make them get involved. From data 1 we can find the other rhetorical questions from sentences number 8, 14, 35, 79, 88, 97, 102, 119, 126. From data 2 we can also find similar questions, they are sentences number 15, 55, 57, 65, 83, 95, 113, 121, 137, 150, 166, 168, 171, and 178.

In his speeches, Aa' Gym also makes questions because he really wants to know the answers. From data 1 we can see sentence number 37. From data 2 we can see sentence number 30. Here he really wants to know the answer of the questions he makes since the questions are about the audience's privacy. It can also engage the audience's attention by making them feel that their personalities are being addressed.

By making questions he also, sometimes, reinforces an opinion already formed or forming. From data 1, we can find such question in sentence number 47. Those questions are used by Aa' Gym to ask about ideas which are already explained before in order that the audience memorize the idea of his speech. From data 2 we can find such questions in sentences number 81, 119, 183, 203, and 239.

From the data we also find that Aa' Gym also asks question and answers the question himself, for example, data 1: sentences number 24, 38, 43, and 87; data2: 43-45, 68, 119, 155, 189, 120, 218, 222, 234, 235 and 239. These questions can raise the audience's curiosity about the answers of the questions since most of the questions he makes are about provocative problems. This can show his superior stance in relation to audience and topic. It means that audiences will automatically follow the one they consider more superior than them. From this, we can say that Aa' Gym is able to identify himself as a figure that can gives way out of the problems being discussed or even the best solution for the problems. Furthermore, it seems that everything he speaks is not for his own interest but for the audience's good.

He also makes questions to shake the audience's confidence that opposed to his view. From data 1 we can find such question in sentence number 101. The question is made since there are many people consider a successful person become successful because of his wealth. Here, Aa' Gym gives a kind of contra idea that if a person is successful because of his capital, it's not strange and not extraordinary condition. In data 2 we can find such questionings in sentences number 19, 50, 58, 67, 70, 112, 147, 201, 203, 204, 207, 208, and 213.

III. 2. The Finding

Table 3. 2. 1. The Total Number of Figurative Language Used by Aa' Gym

In *Indahnya Kebersamaan* Program of SCTV

Dated March 28, 2004, and April 11, 2004

Figurative language	Data 1	Data 2	Total
Metaphor	3	5	8
Simile	-	4	4
Analogy	6	5	11
Allusion	3	1	4
Irony	1	1	2
Personification	1	-	1
Synecdoche	2	2	4

**Table 3. 2. 2 The Total Number of Schematic Language Used by Aa' Gym
In *Indahnya Kebersamaan* Program of SCTV
Dated March 28, 2004, and April 11, 2004**

Schematic Language	Data 1	Data 2	Total
Anphora	5	3	8
Antristrophe	3	1	4
Ploche	3	4	7
Epizeuxis	17	13	30
Symploche	3	2	5
Antithesis	5	7	12
Litotes	-	1	1
Questioning	19	44	53

From the table of the total number of figurative language and schematic language used by Aa' Gym above, we can see that Aa' Gym uses many figurative and schematic language in his speeches. In data 1, figurative language he uses is metaphor, analogy, allusion, irony, and synecdoche. In data 2 he uses metaphor, simile, analogy, allusion, irony, synecdoche, and personification. It means that he doesn't use simile and personification in the first speech. The schematic language he uses in the first speech is anaphora, antistrophe, ploche, epzeuxis, symploche, antithesis, and rethorical question. Meanwhile, the schematic language he uses in the second data cover anaphora, antistrophe, ploche, epzeuxis, symploche,

antithesis, litotes, and rethorical question. It means that Aa' Gym doesn't use litotes in the first speech.

From the total number of the persuasive devices we can see that Aa' Gym uses more schematic language rather than the figurative language. The figurative language that is mostly used is analogy. Then, the schematic language which is mostly used by Aa' Gym is rhetorical question.

III. 3. The influences of the rhetorical or persuasive devices (figurative and schematic language) toward the *ethos*, *pathos*, and *logos* of Aa' Gym

It has been said that a speaker will show his *ethos*, *pathos*, and *logos* through his speech—including his language. In this part, the writer tries to explain the *ethos*, *pathos*, and *logos* of Aa' Gym which are reflected from his use of figurative language and schematic language.

1. Figurative Language

It has been stated by several writers such as Rieke and Sillars (1984: 210) and Spurgin (1989:190) that the metaphor (including its variant-simile and analogy) is, by far, the most important and the most effective figure of speech and the only one on which available research has been done. Osborn (1966) and Reinsch (1991) (as cited in Sandell, 1997: 77), for example, investigated the effects of the metaphor and still another related figure, the simile, in persuasive discourse. They found metaphors aiding persuasion to a significant degree, compared to literal version. The researches suggest that metaphorical conclusion brought about more change in audiences than more literal but intense conclusion. From table 3. 2. 1, we can see that the figurative language which is mostly used by Aa' Gym in his two speeches is analogy. The metaphor is the second figurative language he uses frequently. It means that Aa' Gym advantages the use of languages that have been proven by reseachers brought about more change in audiences than more literal language. For this reason, in the following sections the writer would like to give further explanation about the *ethos*, *pathos*, and *logos* of

Aa' Gym which are reflected from his use of metaphor, simile (the variant of metaphor), and analogy (extended metaphor or simile) in his speeches.

1. The *ethos*

From the analysis of the data of the rhetorical devices used in Aa' Gym's speeches, we can say that figurative language gets its power from its ability to relate one realm of experience to another way. In other words, metaphor, simile, analogy gain their power to persuade from the resemblances they picture from two dissimilar things. From this, it can be said that Aa' Gym is a smart person who can relate two dissimilar things to be considered as the same. He is able to make several points of similarities (for example, analogy) that have never been thought by other people. In this case he is able to make comparison by imparting to one relationship the ideas that people would give to another relationship. So that the audience will see that Aa' Gym is a creative and even genius man who can make unusual connections of two dissimilar things to be considered as the same. From this, we can say that by using metaphor, simile, and analogy in his speeches, Aa' Gym is able to present his credibility toward his audiences. It means that the metaphors, similes, and analogies used by Aa' Gym in his speeches can support his good character and personality.

From the analysis of the data, we can see that most of the metaphors, similes, and analogies used by Aa' Gym are taken from human's daily life. He takes one aspect of life to be compared to the other aspects, so that freshness of those devices seems answer humans daily problems. The analogies that he uses,

especially, provide possibilities that might not have been thought of without the analogies. In this case, we can say that metaphor, simile and analogy (as the extended metaphor or simile) also give new insight to the audience. This can fulfill the audience's need of knowing something new that can be adopted in their lives. From the explanation, we can say that the devices are able to communicate Aa' Gym's position as the one who knows many things. In this case the perception of competence, trustworthiness, and ingenuity can emerge because of the devices.

Aristotle (in Gardner, 1995) considered metaphor a sign of genius, believing that the individual who could make unusual connections was a person of special gifts. MacCormac (in Gardner, 1995) describes metaphor as an evolutionary knowledge process that combines brain, mind, and culture in the creative formation of language. Moreover, Bower and Osborn (1966) (cited in Sandell, 1997: 77) say that perception of competence, trustworthiness, and ingenuity was affected in a very complex way by interactions between alleged speaker, topic, and type of metaphor. From the statements, we can say that metaphor, simile, and analogy can communicate the strength of Aa' Gym's *ethos*.

2. *The pathos*

The ability to stir the audience's emotion—according to Quintilian (cited in Cockcroft and Cockcroft, 1992:45)—can be achieved by using the imagination to picture circumstances or occasions in which emotion is inherent. As the analysis of figurative language in the data analysis of the speeches of Aa' Gym, we can see

that, indeed, metaphor, simile, and analogy gain their power to persuade from the resemblances they picture from two dissimilar things. By using metaphor, simile, and analogy, Aa' Gym attempts to build his audience's imagination of those dissimilar things to be considered as the same. He compares those dissimilar things by pointing several possible similarities in detail (especially in analogy). So that, audience are expected to have similar imagination with him. By getting audience to transfer the emotional quality of two dissimilar things as well as control them to picture events or circumstance by using the methapor, simile and analogy, Aa' Gym is able to control his audience's emotion. In this case, Aa' Gym is able to build picture of one thing—especially in analogy—including the likening of function, existence, and other characteristics—which causes audiences recall images they have previously experienced—to be compared to the other thing. So that, the force to accept an opinion is invisible because of his ability to make those two unlike things to be the same in the conclusion of the comparison. Paivio (1988: 150-3) says that perhaps through imagery, metaphor provides a vivid and, therefore, memorable and emotion-arousing representation of perceived experience. From the statement, we can say that metaphor, simile, and analogy are used since they can provide memorable view toward the audience.

Regarding metaphor, McCrimmon (1967:183) states that:

The effectiveness of metaphors and similes lies in their power to evoke images, emotions, even the very flavors of experience, which are difficult if not impossible to communicate in literal terms. They picture vividly in a few words what would be less effective described in many.

Moreover, as the writer has said before, most of the metaphors, similes, and analogies used by Aa' Gym are taken from human's daily life. It is supported by Minot (1981) that figurative language is especially effective when it is new, fresh, and based on material familiar to the audience. It means that—when we talk about motive need—they can also fulfil the audiences' motive need—as Rakhmat (1999: 102) says that when motive appeal is treated as a bullet, emotion is the power to pull the bullet. The power of motive appeal is determined by the power of emotion that colors it.

3. The *logos*

As the analysis of figurative language in the data analysis of the speeches of Aa' Gym, we can see that, indeed, metaphor, simile, and analogy can be used to help Aa' Gym, to convince an audience to accept a conclusion by showing similarities to a conclusion the audience already does accept. So that, the metaphors, similes, and analogies used by Aa' Gym can be used as his justifiable causes of his ideas—since much of argument is a matter of seeing how one idea resembles another. Moreover, the process of discovering resemblances will lead audience to a fresh understanding. In this case, we can say that the argumentative potential of the figurative language is obvious. They play an important role—as we know that argumentative thinking is also needed in persuasion.

Regarding this, Richards (cited in Rieke and Sillars, 1984: 206) has argued that metaphor is not an ornament to language but the omnipresent principle of all its free actions. Such a conclusion makes a good deal of sense, as metaphor

involved, in Aristotle's words, "an eye for resemblance" and much of argument is a matter of seeing how one idea resembles another. Most specifically a metaphor is a condensed argument by analogy. It gains its force by imparting to one relationship the adherence that people would give to another relationship (1984: 206).

2. Schematic Language

From table 3. 2. 2 The Total Number of Schematic Language Used by Aa' Gym, we can see that rhetorical question is the schematic language which is mostly used by Aa' Gym in his speech. Epizeuxis (instant repetition) is the second schematic language which is frequently used by Aa' Gym in his two speeches. The third schematic language which is frequently used by Aa' Gym is antithesis. For this reason, the writer tries to give further explanation about the use of the three of schematic language related to his *ethos*, *pathos* and *logos*. In this case she tries to explain about his use of rhetorical question, repetition and antithesis.

1. The *ethos*

From the analysis of the data we can see that Aa' Gym makes many repetitions and questions. He repeats words or phrases to show his communicative skill toward the audience. This can also show his spontaneous expression of emotion that can show his rhetorical skill.

The questions he makes are mostly used to create an interactive communication with his audiences—since the value of rhetoric, not as monolog but as dialog. So that, the questions can support his personality as a man who can

deliver speech in a chatty or friendly way. This also can make him get closer with his audience. Moreover, He also makes questions and answers the questions himself. This can show his superior position in relation to audience and topic. The answers he gives are his way of establishing the fact that he has a right to speak on his topic, that is, he knows something about it. In this case, audiences will see that he is a clever man who knows many things (especially about topic being discussed) and what he says is worthy of being accepted by those who hear him speak. As a result, automatically the audience will follow the one they consider more superior than them.

By making a contrary relationship in a sentences (antithesis), audience will see that Aa' Gym is a genius man who can put two contradictory words or idea into one sentence. In this case, he is able to point many contradictory things which have never been thought by the audience. As we can see in the analysis of the data, antithesis is also used to criticize people because of the oppositional words or ideas. In this case, antithesis can also communicate Aa' Gym's credibility as a smart person.

2. The *pathos*

We know that he repeats many words and phrases. This is probably the major resource of schematic rhetoric and the one with closest affinity to the spontaneous expression of emotion (Cockroft and Cockroft 1992:131). Hayakawa (1949:119) says that from the point of view of scientific reporting, repetitions are extraneous; but without them, phrases would not have impressed people. From the

statement, we can say that repetition is used by speaker, in this case Aa' Gym to express his emotion and impress audiences at once. They can also stir the audiences' emotion since they are repeated many times.

One of the purposes of his questions is for dramatic effect since there are many questions actually need no answer or the answer is obvious. It can move the audiences' emotion because the audience will automatically answer the question directly—based on their experiences—even though they realize that the answers are obvious. Moreover, the questions asked by Aa' Gym are questions about familiar problems.

As we know, antithesis constitutes a direct contrast in which two sets of figures are set in opposition to one another. In this case, antithesis can be used to make the audience feel the contrast and stirred by it. The device also can make the audience feel sorry about things being described contradictory. So, we can say that antithesis can be used to stir the audience emotion.

3. The *logos*

Schematic language can also communicate Aa' Gym's *logos*. Antithesis has argumentative potential since it can show the contradictory of two ideas. From the analysis of the data, we can see that it can make audience feel surprised because of the immediate contrast of two things. It can create a compact of a short dramatic statement or argument that deviate the answer one expected to make.

Wales (2001:346) believes that rhetorical question is useful as persuasive devices to appeal to the listeners' reason. From the data, we can see that Aa' Gym makes many questions which ask about the reason or feeling of the audiences toward something. Those questions certainly give opportunity to his audience to think about the answer of the questions. Here, he plays not only toward the audiences' emotion but also the audiences' thinking.

From the explanation above we can say that the figurative language, especially metaphor, simile, and analogy and schematic language especially rhetorical question, repetition, and antithesis used by Aa' Gym, indeed, can communicate the strength of Aa' Gym's *ethos, pathos, and logos*.

CHAPTER IV

DISCUSSION OF THE FINDINGS