MICRO-CELEBRITIES' CONCEPT OF HIJRAH: A CRITICAL METAPHOR ANALYSIS

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Abstract

The integration between the Conceptual Metaphor Theory (CMT) and the pragmatic aspect of the metaphor usage has resulted in the emergence of the Critical Metaphor Analysis (CMA) approach to examine metaphors in public discourse. By applying this approach, the present study explores the types of metaphors in Ustadz Hanan Attaki (henceforth UHA) and Ustadz Abdul Somad (Henceforth UAS) both English and Indonesian speech corpora on economic discourses and their possible latent ideologies. The results also indicate that some (linguistic) realizations of conceptual mappings of the metaphors in UHA and UAS' corpus are used to evoke the emotion and the soul of their audiences. Further, the current study also shows that both UHA and UAS share similar *collectivism/jama'ah* ideological values manifested through the *journey* and *battle* metaphors dataset.

Keywords: Critical Discourse Analysis (CDA), Critical Metaphor Analysis (CMA), Metaphor, Ideology

INTRODUCTION

Metaphor is the way of thinking about something and represent it in the form of utterances (Lakoff and Johnson, 1980). The identification of metaphor used in a utterance can be done through the use of Conceptual Metaphor Theory (henceforth CMT). The function of CMT is to connect between source domain and target domain in the target text (Lakoff, 1993). Source domain is the notion or ideology before it is formed into metaphorical utterance, while target domain is a result from that ideology that has become metaphorical utterance. Take, for example, a Charteris-Black' (2006) study in which he found that the source domain surrounding the issue of immigration in Britain was once conceptualized as a natural disaster, in this case is 'flood' or 'tide'. It is because, the coming of legal and illegal immigrations are assumed fluctuated similar to the characteristic of 'flood' or 'tide' that is hardly if ever predictable. The ultimate aim of such a metaphorical

utterance was used for influencing the British public's belief about immigration proposed by right-wing politicians in British election campaign in 2005 (ibid.).

The current disruptive era of social media has given everyone the chance to become famous, and this has led to a new phenomenon called micro celebrity (Marwick & Boyd, 2011). The presence of various social media platforms enables everyone to present and express themselves. Anyone can gain popularity if they have power on social media. Strength is measured through the number of followers in their social media accounts (Jargalsaikhan & Korotina, 2016). The more followers a person has, the stronger the person's status in the media. To become a micro celebrity, one needs endeavors to be the center of attention among the social media users (Cultureshop, 2015). A figure can be called micro celebrity if s/he has a very large number of followers and his/her name is known by many social media users. In addition to bringing up micro celebrities, such as celebgrams and celeb-tweets, social media also creates micro-celebrity *ustadz* figures.

The present study is aimed at investigating the use of metaphors in the two micro-celebrity *ustadz*'s *dakwa* on the concept of *hijrah*, namely Ust. Hanan Attaqi (henceforth called UHA) and Ust. Abdul Somad (henceforth called UAS). The motivations of this selection are, firstly, the fact that these figures' popularity is initially gained through the social media for their light but fully-loaded delivery on Islamic issues, particularly among the youth. Besides, secondly, they both seem to have authority on Islamic knowledge and related issues as they are graduates from prestigious Islamic universities in the Middle-East.

Furthermore, by adopting the critical perspective proposed by Charteris-Black (2004), I expect to unveil the underlying intentions and implicit ideological motivations of each conceptualized metaphor by both *ustadz* to persuade the viewers of their *dakwah*. Although there have been many comparative studies with regard to metaphor analysis, most of them focused on analyzing metaphoric conceptualization of economic discourse in news media and political speeches corpora for comprehensively analyzing various discourses. Therefore, this study is also expected to show how discourses in Islamic *dakwah* and other discourses differ in conceptualizing reality metaphorically.

Therefore, on the basis of the background described above, the present study is aimed at investigating the conceptual metaphors used in the UHA and UAS' *dakwah* on the *hijrah* concept and providing any possible ideological explanations for their use of the operated conceptual metaphors. This study is interesting to be done because analyzing concept of *hijrah* from ulama who get its popularity through social media is an interesting discourse in this technology era.

THEORETICAL FRAMEWORK

Micro-Celebrity *ustadz* are typically identified by their lots of followers on social media, as well as footage of their *dakwa* on the social media timeline. However, the main concern lies in the fact that even ordinary people can get the status of celebrity-*ustadz* by utilizing the social media. The public cannot really objectively judge about the knowledge

breadth or background of the micro-celebrity *ustadz* because the social media merely reveals the front stage, or the screen-look of a particular figure. Memorizing one or two Quranic verses or *hadith*, and possessing the persuasive 'rhetoric' of Islam, one can be easily recognized as *ustadz* in the social media users.

From this perspective, discourse creates social reality, which is practice, knowledge, ideology, beliefs and values of institutional, economic and political structures. From this perspective too, discourse is also a means by which people see and appreciate the world. In representing a reality, discourse locates social actors (including their micro-celebrities and their followers) in varied manners, organizes, and mediates their relationships with each other.

In the hype of micro-celebrity *ustadz,* the use of metaphors is very likely to help attract the people's sympathy and support. Many have suggested that metaphor is rhetorically employed for persuasion and, therefore, it might be used pervasively in media discourse, as its objective is, among other things, to persuade the recipients (readers or viewers) of the respective discourse (Charteris-Black, 2004, p. 7).

The application of a critical perspective in metaphor analysis was initially suggested by Charteris-Black (2004). Considering the persuasive nature of the use of metaphor in political speeches he believes that it is the speaker's ideology, attitude or belief which may influence his preference for a certain conceptual metaphor over another (ibid.: 41). This critical view clearly emphasizes the importance of interpreting beyond the semantic meaning of metaphor by scrutinizing the social context in which the discourse is situated.

Thus far, since the emergence of the Cognitive Linguistics (CL) theory of metaphor by Lakoff and Johnson's (1980) publication, there have been numerous metaphorical researches carried out on various aspects of economic discourse. However, most of them have focused on investigating the use of metaphor in the media (e.g. magazines and newspapers' reportings on economic issues), for instance, Bratož (2004) who cross-linguistically investigated the types of metaphors in Slovene and English Economic magazines. She revealed that both languages shared similar metaphors, such as ECONOMY IS AN ORGANISM, DOWNWARD MARKET MOVEMENTS ARE NATURAL DISASTERS, MERGER IS MARRIAGE, TAKEOVERS ARE WAR, and THE FINANCIAL MARKET IS THEATER. In addition, she emphasized that those metaphors on economic discourse found in the Slovene corpus might be transferred cross culturally from the Anglo-American concepts, although some of their linguistic realizations seem to be uniquely culture-specific.

Similarly, *Urbonaitė* and Šeškauskiė̇n (2007) had a cross-linguistic investigation of HEALTH metaphor in political and economic discourse in the English-Lithuanian magazines and papers. They uncovered seven identical types of HEALTH metaphors in both languages, such as PROBLEM IS MALFUNCTION, PROBLEM IS PAIN, (MEANS OF) IMPROVEMENT IS MEDICAL TREATMENT, (GOOD) CONDITION IS (GOOD) HEALTH, LASTING TOO LONG (DISEASE) IS CHRONIC, EVALUATION IS DIAGNOSIS, and SPREAD OF IDEAS IS CONTAMINATION. They concluded that,

although both languages shared similar types of HEALTH metaphors, Lithuanian seem to describe ailments or diseases with more specific linguistic-manifestations than English which, in line with the previously reviewed research, are deemed as culture-specific.

Furthermore, Charteris-Black and Ennis (2001) analyzed the use of metaphors in English and Spanish newspapers' financial reportings corpora. They uncovered that metaphors in the two languages shared similar conceptualizations, such as ECONOMY IS ORGANISM and MARKET MOVEMENTS AS NATURAL DISASTERS manifested in several distinct linguistic expressions pertaining to physical conflict, physical and mental health, mood, weather conditions, and earthquakes. However, quantitatively, they emphasized that there are different preferences, while on the one hand, Spanish news reporting on economics is dominated by psychological mood and personality-based metaphors, English reporting, on the other hand, prefers using nautical-related metaphors.

Unlike media-based metaphorical analyses on economic discourses, there have been few researches that investigated the metaphors in the presidential (political) speeches or took a critical approach for the analysis. Take, for example, Scacco's (2009) research that critically analyzed the use of metaphors in Obama's speeches on economic issues during the first 100 days of his presidential administration. He unveiled that Obama conceptualized the American economic crisis in three higher-level metaphors, namely (GOOD) ECONOMY IS (GOOD) HEALTH, ECONOMY IS A BUILDING, and ECONOMY IS A JOURNEY. He further specified that Obama's concept of ECONOMIC CRISIS IS A DISEASE is aimed at firmly describing the economic state to the people and its urgency for quick response or treatment. Besides, the concept of ECONOMIC POLICY IS A NEW FOUNDATION (of A BUILDING) is used to illustrate the importance of Obama's new policies for the nation's economy and thus demands support from the citizens. Finally, the concept of ECONOMY IS A JOURNEY is aimed at reminding American people of the likelihood to encounter similar crisis or economic problem in the future.

METHOD

The study employed a descriptive qualitative design. The data are obtained from two youtube channels, namely https://www.youtube.com/results?search_query=hanan+attaki+channel and https://www.youtube.com/results?search_query=UAS+channel youtube channel. Those channels provide each candidates' dakwah videos on *hijrah* topic. Therefore, the data took the form of utterances containing metaphoric expressions.

The data were collected through five steps (Steen, 1999). First, the identification of metaphor-related words in which an analyst needs to distinguish which words are metaphorically used by understanding the context where they occur or consulting them with a dictionary. Second, the identification of propositions among the identified metaphorically used words. Third and fourth steps, a researcher needs to identify

comparable similarities of linguistic realizations in source and target domains and identify an analogical structure between them simultaneously. Finally, after establishing an analogical structure, the researcher drew a cross-domain mapping.

The data were analyzed qualitatively through cognitive metaphor theory proposed by Lakoff and Johnson (1980) and critical metaphor analysis by Charteris-Black (2004). The theories are applied to find out the political thought through the use of conceptual metaphors. Eventually, the researcher elucidated any possible ideological load in the use of respective conceptual metaphors at discursive level. These theories work best to find out the result of the research question because they provide a chronological analysis from how a single metaphor can lead a discourse into an acceptable concept with several ideologies inserted.

DISCUSSION

The findings indicate the use of some conceptual metaphors in the topic of *Hijrah* by both *ustadz*. UHA used various kinds of metaphors, including *DOA IS A WEAPON, HIJRAH IS A JOURNEY*, and *SIN IS A DISEASE*. Meanwhile, UAS employed a fewer types of metaphors in his *dakwa* speeches, namely *HIJRAH (AGAINST SINFUL ACTS) IS A BATTLE* and *HEART IS AN OBJECT IN THE CONTAINER*.

Doa is a weapon

This type of metaphor certainly conceptualized *doa* as a mighty tool capable of doing or changing anything (including one's destiny) beyond human perception. UHA, for instance, conceptualizes doa as a necessary element for the consistency in doing *hijrah* and as a weapon that will defeat any hindering factors during its process. It is evident when observing the Table 1. that indicates the linguistic forms of *doa is a weapon* metaphor used by UHA are manifested in the lexemes, such as '*powerful*', '*menaklukkan*' (to defeat), as illustrated in the Table 1. below.

Table 1. DOA IS A WEAPON Metaphor

No.	Type	Excerpt	Lexemes	Source
1	*Doa* is a weapon	*doa kita itu* **<u>Powerful</u>** *Ia dapat* **<u>menaklukkan</u>** *seluruh permasalahan hidup*	*powerful, menaklukkan*	Cara Berhijrah

This kind of metaphor has particular conceptual mappings that correspond between the source and target domain. *Doa* shares the characteristics of the weapon as both are tools through which the shooter or prayer use to achieve a certain target or goal.

Hijrah is a journey

The second most resonant metaphor observed in UHA's data is *HIJRAH IS A JOURNEY METAPHOR*. This metaphor conceptualizes the the phases that every *hijrah*

individual undergoes as a trip, departing from the badness to the goodness, or from the sins to the rightous acts. Also, the metaphor of this type entails some dillematic moments that one may encounter (illustrated as *persimpangan* 'intersection') during the journey, whether to stop and go back to where he/she embarks, or continue to reach the final destination. The journey metaphor implies that, overall, UHA aims at framing the audience to see *hijrah* as a continuous effort that calls for sacrifices. However, the types of sacrifices have been left unclear and lack of elaboration throughout the speech as exemplified in the Table 2.

Table 2. HIJRAH IS A JOURNEY Metaphor

No.	Type	Excerpt	Lexemes	Source
2	*Hijrah is a Journey*	*"**Tafakur** itulah yang **mengantarkan** saya kepada dakwah"* *"**Perjalanan** hijrah butuh pengorbanan yang tak sedikit"* *"Mungkin kalian pernah berada di **persimpangan** antara kembali atau tetap istiqomah?"*	*Mengantarkan, perjalanan, persimpangan*	Cerita Awal Mula Hijrahnya Ustadz Hanan Attaqi

Conceptualizing *hijrah* in such a way may activate the frame that *hijrah* requires patience as it may take time to reach the level of 'better than before' person. Rhetorically, UHA's aim at using this metaphor were perhaps twofold: either to build his followers' confidence and optimism in udergoing *hijrah* processes by highlighting the consequences of paving the path of *hijrah* itself.

Sin is a disease

The third prominent metaphor in UHA's speeches is that the conceptualization of SIN IS A DISEASE metaphor. This variant of metaphor highlights our cognitive understanding that our body is weak when we suffer from an illness or get infected by a virus and, thus, its proper prevention and protection is of the importance in our lives. Therefore, such a metaphor could be potentially a persuasive tool for UHA to encourage his followers to prevent any sinful acts.

The list of keywords (see Table 3.) demonstrates how the metaphor is framed in UHA's rhetoric to describe various sins that may infect or stain one's faith. It is much evident by the metaphoric occurrences of the lexemes like *gengsi* 'pride', *dengki* 'envy', and *sombong* 'arrogance' through which he attempts to remind the audience and regard those acts as big threat to our faith's well-being. Further, this kind of metaphor also enables UHA to conceptualize *ibadah* 'worship' as a remedy for any faith's illness.

Table 3. SIN IS A DISEASE Metaphor

No.	Type	Excerpt	Lexemes	Source
3	*Sin* is a disease	"**menyembuhkan diri** dengan ibadah" "**meredakan** kesempitan hati" "jika hati telah **terinfeksi**, sulit melihat kebaikan" "**orang menolak karena** Gengsi, dengki, dan sombong, itu sebab hati kotor dan **sakit**"	*menyembuh kan, meredakan, terinfeksi, sakit*	*Hijrah* Itu Keren

Hijrah (against sinful acts) is a battle

While, UHA conceptualizes *hijrah* as a journey; traveling from unfavoured acts to the good deeds, UAS views it conceptually in the metaphoric sense as a battle one needs to carry out against prohibited and sinful acts respectively. Besides, through this metaphor, he conceptualizes *setan* 'devils' as our common enemy in doing *hijrah*. In addition to it, he also strongly emphasizes the importance of being in a *jama'ah* 'being in a group' after declaring *hijrah* in which he conceptualizes it as a stronger shield to protect us from the *setan*.

This pattern of metaphor maybe used to achieve a persuasive end, namely *collectivism*. For instance, in order to create solid force, one needs to gather in a group to be properly strengthened at the same time. In other words, we cannot hope to frighten our foes in the battle field unless we remain in a strong and compact group. Therefore, this metaphor may potentially evoke the audience's awareness of the importance of collective actions to avoid failure and loss in the battle, as illustrated in the following Table 4:

Table 4. HIJRAH IS A BATTLE Metaphor

No.	Type	Excerpt	Lexemes	Source
1	*Hijrah* is a battle	"berjamaah kita **terselamatkan** kawan-kawan" "setan akan **menerkam** kadang-kadang setan **tidak terlalu kuat**" "kita ter us **waspada** kita terus **kontrol**"	*tidak terlalu kuat, terselamatkan, menerkam, waspada, kontrol*	Tantangan Setelah *Hijrah*

CONCLUSION

The CMA appoach proposed by Charteris-Black (2004) combines the conceptual (cognitive) semantic and pragmatic analyses of the metaphor usage by the politicians (e.g., the President) on economic discourses may help us reveal that metaphor as an effective rhetorical device to manifest their ideological stance to the public and persuade them to believe it as justifiable truth. By applying that approach, the present study demonstrates that both UHA and UAS use different types of source domain metaphors on the one hand, notwithstanding it also shows few diverse (linguistic) realizations that are adjusted and conditioned in accordance to the objectives and the context of each event on the other hand.

However, further studies are necessary to provide stronger evidence particularly on the notion of whether these metaphors are also confirmed across cultures and nations with different geopolitical landscapes. In addition, since the present study takes a general description of the use of metaphor in both UHA and UAS' speeches, the direction of the future research could focus on looking at a certain point of time within their speeches with much greater and more detailed description of the metaphor types in use, values, or ideological contestations. Even more challenging, future studies may also be extended to specifically examine the shifts in the use of metaphor and its ideological tendencies of religious speeches on *hijrah* or other trending topics at any particular time.

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