

Metafora dalam Wacana Persuasif: Analisis Genre terhadap Teks Pidato Pelantikan Barack Obama sebagai Presiden Amerika Serikat

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Pendahuluan

Barack Obama telah menjadi tokoh fenomenal yang menarik perhatian manusia penghuni dunia ini. Perilaku politiknya telah memberikan gambaran kepada kita bahwa dia memiliki karakter pembaharu. Perjuangannya meniti karir sampai menduduki jabatan presiden dilaluinya dengan melalui pemanfaatan IT secara tepat guna. Keputusannya untuk merayu pemilihnya melalui jalur ini telah menunjukkan ketepatan analisis terhadap gejala dan indikator abad informasi yang pada hakikatnya mengarah pada peperangan persepsi (*war of perception*). Penanda yang telah ditunjukkan di atas bahwa dia adalah tokoh dunia yang memiliki “a *willingness to change*” (hasrat untuk berubah), digambarkannya pula melalui tindakannya sebagai presiden Amerika Serikat dalam menjalankan pemerintahannya. Keistimewaannya dalam melaksanakan gagasan menjadi tindakan menempuh cara yang sangat unik yang dapat pula kita kategorikan cukup cerdas. Sebuah contoh untuk hal tersebut, misalnya melalui kutipan sebagai berikut. “Ketika Senat Amerika Serikat memperdebatkan setuju atau tidak atas langkah-langkah presiden baru itu, Obama berdialog langsung dengan rakyat di beberapa kota yang paling terkena krisis” (Iskan, Maret 2009, *Radar Banten*). Dengan demikian, langkah yang dilakukannya telah menjadi kegiatan tandingan dan penyeimbang dari langkah senat yang merupakan wakil rakyat dari berbagai negara bagian. Alih-alih bersitegang dengan senat, dia lebih senang berdialog langsung dengan rakyatnya tentang problematik mereka yang nyata.

Kemampuan Obama dalam merebut komitmen rakyatnya dapat digambarkan pula melalui teks pidato pelantikannya sebagai presiden Amerika Serikat yang ternyata penuh dengan metafora. Pemanfaatan metafora dalam teks pidatonya ini telah memberikan kekuatan kepada dirinya untuk membangun kepercayaan dan semangat rakyatnya untuk menghadapi masa depan yang lebih cerah. Gaya persuasifnya dengan cara meningkatkan ketepatan penggunaan metafora memungkinkan terjadinya komunikasi yang lancar dan bermakna. Dia menggunakan tipe kepemimpinan yang memimpin dengan hati (*leadership from within*) dan berbicara sampai ke hati rakyatnya. Pendekatan yang tepat untuk mengkaji teks pidato ini adalah analisis genre karena Fowles (Swales, 1991:37) mengatakan “*genre analysis is valuable because it is clarificatory, not because it is classificatory*”. Genre analisis bermanfaat karena mampu menjelaskan, bukan hanya membagi-bagi teks tertentu. Artinya melalui analisis genre peneliti akan mampu menyimpulkan analisisnya bukan saja jenis-jenis wacananya, tetapi juga menguraikan pula substansinya. Oleh karena itu, perlu dikaji kandungan metafora yang dimiliki oleh teks pidato tersebut untuk menumbuhkan perkembangan berpikir melalui gaya bahasa dalam teks. Dalam tulisan ini akan dideskripsikan kekuatan metafora dalam teks pidato pelantikan Barack Obama, yang memungkinkan penuturnya mengoptimalkan fungsi bahasa sebagai alat untuk berkomunikasi.

Genre dan Masyarakat Wacana

Pengertian genre adalah seperti yang dijelaskan oleh Swales (1991: 45), yaitu 1) *a genre is a class of communicative events* (genre adalah tataran kegiatan berkomunikasi); 2) *the principal criterial feature that turns a collection of communicative events into a genre is some shared set of communicative purposes* (tulisan dengan kriteria tertentu yang merupakan sekumpulan tindakan berkomunikasi yang disebut genre memiliki sejumlah tujuan berkomunikasi); 3) *exemplars or instances of genres vary in their prototypicality* (contoh-contoh genre bervariasi sesuai dengan jenis-jenisnya). Dengan demikian genre adalah wacana kegiatan berkomunikasi yang memiliki tujuan dan jenisnya yang berbeda-beda.

Sebuah masyarakat wacana memiliki enam karakteristik yang akan menjadi penanda kehadirannya (Swales, 1991: 24), yaitu 1) *a discourse community has a broadly agreed set of common public goals* (masyarakat wacana memiliki sejumlah tujuan yang telah disepakati bersama) ; 2) *a discourse community has mechanisms of intercommunication among its members* (sebuah masyarakat wacana memiliki sejumlah mekanisme berkomunikasi antaranggotanya); 3) *a discourse community uses its participatory mechanisms primarily to provide information and feedback* (masyarakat wacana menggunakan mekanisme penyerta terutama untuk memperoleh informasi dan umpan balik); 4) *a discourse community utilizes and hence possesses one or more genres in the communicative furtherance of its aims* (masyarakat wacana menggunakan satu atau lebih genre, dan itu karena mereka memiliki satu atau lebih genre dalam pencapaian tujuan mereka berkomunikasi); 5) *in addition to owning genres, a discourse community has acquired some specific lexis* (sebagai tambahan kepemilikan genre, sebuah masyarakat wacana telah memperoleh sejumlah kosakata yang spesifik); 6) *a discourse community has a threshold level of members with a suitable degree of relevant content and discursal expertise* (masyarakat wacana memiliki tingkatan pemakai yang sesuai dengan kemampuannya menggunakan wacana). Oleh karena itu, dalam menganalisis wacana dengan menggunakan pendekatan kajian genre harus mempertimbangkan karakteristik di atas, yang keuntungannya akan mengarahkan kita memperoleh hasil analisis yang lebih tepat.

Metafora dalam Cakupan Linguistik dan Gaya Bahasa.

Linguistik adalah ilmu yang mempelajari tentang bahasa, sementara bahasa itu sendiri terdiri dari beberapa komponen yang berkaitan erat satu sama lain. Misalnya komponen yang berupa makna, bunyi, susunan kata-kata, yang dalam ilmu linguistik dikenal dengan istilah fonetik, fonologi, semantik, morfologi, dan sintaksis.

Metafora yang merupakan gejala perubahan makna dipelajari dalam Semantik yang mengkaji tentang makna yang dihubungkan dengan penyampaian makna oleh sarana-sarana gramatikal dan leksikal suatu bahasa. Perubahan makna menurut Williams (Keraf, 1982:170) terbagi kedalam empat jenis, yaitu penyempitan (*narrowing*); perluasan (*widening*), pengalihan (*transferring*); dan pergeseran (*shift*). Metafora sebagai salah satu perubahan makna termasuk kedalam kategori perubahan makna pengalihan. Perubahan makna pengalihan terjadi bilamana dua kategori kejadian atau objek yang berbeda mempunyai satu sifat yang sama. Sementara itu Keraf (1982:85) mengatakan bahwa metafora adalah perubahan makna karena persamaan sifat antara dua objek yang merupakan pengalihan semantik berdasarkan kemiripan persepsi makna.

Metafora sebagai salah satu unsur gaya bahasa merupakan cara pengungkapan pikiran dan perasaan seseorang melalui bahasa secara khas. Gaya bahasa atau disebut juga *style* di dalam ilmu Linguistik dipelajari oleh cabang linguistik yang disebut Stilistika. Di dalam ilmu stilistika gaya didefinisikan sebagai kajian variasi linguistik, yaitu yang mempunyai hubungan rapat dengan konteks teks dan konteks situasi.

Teks Pidato dalam Perspektif Wacana sebagai Cara Berkomunikasi

Di bawah ini beberapa (tiga puluh enam) metafora yang telah digunakan pada teks pidato Barack Obama sebagai ekspresi pikiran dan perasaannya kepada seluruh rakyat Amerika dan dunia dari 103 kalimat yang digunakan dalam naskah teks pidato tersebut.

rising tides of prosperity; the still waters of peace; the oath is taken amidst gathering clouds and raging storms; the midst of crisis; network of violence and hatred; a sapping of confidence; a nagging fear; unity of purpose; the petty grievances; worn out dogmas; the path for the faint-hearted; rugged path towards prosperity and freedom; toiled in sweatshops; the lash of the whip; their hands were raw; our time of standing pat; narrow interests; dust ourselves off; the economy calls for action, bold and swift; harness the sun and the winds and the soil; a decent wage; the blood of generations; sturdy alliances; the keepers of this legacy; a hard-earned peace; patchwork heritage; the bitter swirl of civil war and segregation; the old hatreds; the lines of tribe; the silencing of dissent; the road that unfolds; the fallen heroes who lie in Arlington whisper through the ages 80; our darkest hours; a new era of responsibility; a most sacred oath; the face of our common dangers.

Kumpulan metafora yang diterakan di atas, secara kontekstual dapat dilihat pada 103 kalimat di bawah ini. Kutipan naskah pidato ini dideskripsikan secara utuh untuk menggambarkan kemampuan dari penggunaan metafora dalam wacana pidato seorang pemimpin negara adidaya.

1. My fellow citizens.
2. I stand here today humbled by the task before us, grateful for the trust you have bestowed, mindful of the sacrifices borne by our ancestors.
3. I thank President Bush for his service to our nation, as well as the generosity and cooperation he has shown throughout this transition.
4. Forty-four Americans have now taken the presidential oath.
5. The words have been spoken during **rising tides of prosperity** and **the still waters of peace**.
6. Yet, every so often **the oath is taken amidst gathering clouds and raging storms**.
7. At these moments, America has carried on not simply because of the skill or vision of those in high office, but because we the people have remained faithful to the ideals of our forebears, and true to our founding documents.
8. So it has been.
9. So it must be with this generation of Americans.
10. That we are in **the midst of crisis** is now well understood.
11. Our nation is at war, against a far reaching **network of violence and hatred**.
12. Our economy is badly weakened, a consequence of greed and irresponsibility on the part of some, but also our collective failure to make hard choices and prepare the nation for a new age.
13. Homes have been lost; jobs shed; **businesses shuttered**.
14. Our health care is too costly; our schools fail too many; and each day brings further evidence that the ways we use energy strengthen our adversaries and threaten our planet.
15. These are the indicators of crisis, subject to data and statistics. Less measurable but no less profound is **a sapping of confidence** across our land — **a nagging fear** that America's decline is inevitable, and that the next generation must lower its sights.
16. Today I say to you that the challenges we face are real.
17. They are serious and they are many. They will not be met easily or in a short span of time.
18. But know this, America — they will be met.
19. On this day, we gather because we have chosen hope over fear, **unity of purpose** over conflict and discord.
20. On this day, we come to proclaim an end to **the petty grievances** and false promises, the recriminations and **worn out dogmas**, that for far too long have strangled our politics.
21. We remain a young nation, but in the words of scripture, the time has come to set aside childish things.
22. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the God-given promise that all are equal, all are free and all deserve a chance to pursue **their full measure of happiness**.
23. In reaffirming the greatness of our nation, we understand that greatness is never a given.
24. It must be earned.
25. Our journey has never been one of shortcuts or settling for less.
26. It has not been **the path for the faint-hearted** — for those who prefer leisure over work, or seek only the pleasures of riches and fame.
27. Rather, it has been the risk-takers, the doers, the makers of things — some celebrated but more often men and women obscure in their labor, who have carried us up the long, **rugged path towards prosperity and freedom**.
28. For us, they packed up their few worldly possessions and traveled across oceans in search of a new life.
29. For us, they **toiled in sweatshops** and settled the West; endured **the lash of the whip** and plowed the hard earth.
30. For us, they fought and died, in places like Concord and Gettysburg; Normandy and Khe Sahn.
31. Time and again these men and women struggled and sacrificed and worked till their hands were raw so that we might live a better life.
32. They saw America as bigger than the sum of our individual ambitions; greater than all the differences of birth or wealth or faction.
33. This is the journey we continue today. We remain the most prosperous, powerful nation on Earth. Our workers are no less productive than when this crisis began.
34. Our minds are no less inventive, our goods and services no less needed than they were last week or last month or last year.
35. Our capacity remains undiminished.
36. But **our time of standing pat**, of protecting **narrow interests** and putting off unpleasant decisions — that time has surely passed.
37. Starting today, we must pick ourselves up, **dust ourselves off**, and begin again the work of remaking America.
38. For everywhere we look, there is work to be done.
39. The state of **the economy calls for action, bold and swift**, and we will act — not only to create new jobs, but to lay a new foundation for growth.
40. We will build the roads and bridges, the electric grids and digital lines that feed our commerce and bind

us together. 41. We will restore science to its rightful place, and wield technology's wonders to raise health care's quality and lower its cost. 42. We will ***harness the sun and the winds and the soil*** to fuel our cars and run our factories. 43. And we will transform our schools and colleges and universities to meet the demands of a new age. 44. All this we can do. 45. And all this we will do. 46. Now, there are some who question the scale of our ambitions — who suggest that our system cannot tolerate too many big plans. 47. Their memories are short. 48. For they have forgotten what this country has already done; what free men and women can achieve when imagination is joined to common purpose, and necessity to courage. 49. What the cynics fail to understand is that the ground has shifted beneath them— that the stale political arguments that have consumed us for so long no longer apply. 50. The question we ask today is not whether our government is too big or too small, but whether it works — whether it helps families find jobs at ***a decent wage***, care they can afford, a retirement that is dignified. 51. Where the answer is yes, we intend to move forward. 52. Where the answer is no, programs will end. 53. And those of us who manage the public's dollars will be held to account — to spend wisely, reform bad habits, and do our business in ***the light of day*** — because only then can we restore the vital trust between a people and their government. 54. Nor is the question before us whether the market is a force for good or ill. 55. Its power to generate wealth and expand freedom is unmatched, but this crisis has reminded us that without a watchful eye, the market can spin out of control — and that a nation cannot prosper long when it favors only the prosperous. 56. The success of our economy has always depended not just on the size of our gross domestic product, but on the reach of our prosperity; on our ability to extend opportunity to every willing heart — not out of charity, but because it is ***the surest route*** to our common good. 57. As for our common defense, we reject as false the choice between our safety and our ideals. 58. Our founding fathers, faced with perils we can scarcely imagine, drafted a charter to assure the rule of law and the rights of man, a charter expanded by ***the blood of generations***. 59. Those ideals still light the world, and we will not give them up for expedience's sake. 60. And so to all other peoples and governments who are watching today, from the grandest capitals to the small village where my father was born: know that America is a friend of each nation and every man, woman, and child who seeks a future of peace and dignity, and that we are ready to lead once more. 61. Recall that earlier generations faced down fascism and communism not just with missiles and tanks, but with ***sturdy alliances*** and enduring convictions. 62. They understood that our power alone cannot protect us, nor does it entitle us to do as we please. 63. Instead, they knew that our power grows through its prudent use; our security emanates from the justness of our cause, the force of our example, the tempering qualities of humility and restraint. 64. We are ***the keepers of this legacy***. 65. Guided by these principles once more, we can meet those new threats that demand even greater effort — even greater cooperation and understanding between nations. 66. We will begin to responsibly leave Iraq to its people, and forge ***a hard-earned peace*** in Afghanistan. 67. With old friends and former foes, we will work tirelessly to lessen the nuclear threat, and roll back the specter of a warming planet. 68. We will not apologize for our way of life, nor will we waver in its defense, and for those who seek to advance their aims by inducing terror and slaughtering innocents, we say to you now that our spirit is stronger and cannot be broken; you cannot outlast us, and we will defeat you. 69. For we know that our ***patchwork heritage*** is a strength, not a weakness. 70. We are a nation of Christians and Muslims, Jews and Hindus — and non-believers. 71. We are shaped by every language and culture, drawn from every end of this Earth; and because we have tasted ***the bitter swill of civil war and segregation***, and emerged from that dark chapter stronger and more united, we cannot help but believe that ***the old hatreds*** shall someday pass; that ***the lines of tribe*** shall soon dissolve; that as the world grows smaller, our common humanity shall reveal itself; and that America must play its role in ushering in a new era of peace. 72. To the Muslim world, we seek a new way forward, based on mutual interest and mutual respect. 73. To those leaders around the globe who seek *to sow conflict*, or blame their society's ills on the West — know that your people will judge you on what you can build, not what you destroy. 74. To those who cling to power through corruption and deceit and ***the silencing of dissent***, know that you are on the wrong side of history; but that we will extend a hand if you are willing to unclench your fist. 75. To the people of poor nations, we pledge to work alongside you to make your farms flourish and let clean waters flow; *to nourish starved bodies and feed hungry minds*. 76. And to those nations like ours that enjoy relative plenty, we say we can no longer

afford indifference to suffering outside our borders; nor can we consume the world's resources without regard to effect. 77. For the world has changed, and we must change with it. 78. As we consider **the road that unfolds** before us, we remember with humble gratitude those brave Americans who, at this very hour, patrol far-off deserts and distant mountains. 79. They have something to tell us today, just as **the fallen heroes who lie in Arlington whisper through the ages**. 80. We honor them not only because they are guardians of our liberty, but because they embody the spirit of service; a willingness to find meaning in something greater than themselves. 81. And yet, at this moment — a moment that will define a generation — it is precisely this spirit that must inhabit us all. 82. For as much as government can do and must do, it is ultimately the faith and determination of the American people upon which this nation relies. 83. It is the kindness to take in a stranger when the levees break, the selflessness of workers who would rather **cut their hours** than see a friend lose their job which sees us through **our darkest hours**. 84. It is the firefighter's courage to storm a stairway filled with smoke, but also a parent's willingness to nurture a child, that finally decides our fate. 85. Our challenges may be new. 86. The instruments with which we meet them may be new. 87. But those values upon which our success depends — hard work and honesty, courage and fair play, tolerance and curiosity, loyalty and patriotism — these things are old. 88. These things are true. 89. They have been the quiet force of progress throughout our history. 90. What is demanded then is a return to these truths. 91. What is required of us now is **a new era of responsibility** — a recognition, on the part of every American, that we have duties to ourselves, our nation, and the world, duties that we do not grudgingly accept but rather seize gladly, firm in the knowledge that there is nothing so satisfying to the spirit, so defining of our character, than giving our all to a difficult task. 92. This is the price and the promise of citizenship. 93. This is the source of our confidence — the knowledge that God calls on us to shape an uncertain destiny. 94. This is the meaning of our liberty and our creed — why men and women and children of every race and every faith can join in celebration across this magnificent mall, and why a man whose father less than sixty years ago might not have been served at a local restaurant can now stand before you to take **a most sacred oath**. 95. So let us mark this day with remembrance, of who we are and how far we have traveled. In the year of America's birth, in the coldest of months, a small band of patriots huddled by dying campfires on the shores of an icy river. 96. The capital was abandoned. 97. The enemy was advancing. 98. The snow was stained with blood. 99. At a moment when the outcome of our revolution was most in doubt, the father of our nation ordered these words be read to the people: 100. "Let it be told to the future world ... that in the depth of winter, when nothing but hope and virtue could survive...that the city and the country, alarmed at one common danger, came forth to meet (it)." 101. America, in **the face of our common dangers**, in this winter of our hardship, let us remember these timeless words. 102. With hope and virtue, let us brave once more the icy currents, and endure what storms may come. 103. Let it be said by our children's children that when we were tested we refused to let this journey end, that we did not turn back nor did we falter; and with eyes fixed on the horizon and God's grace upon us, we carried forth that great gift of freedom and delivered it safely to future generations.

Beberapa metafora yang sangat menarik dalam teks ini misalnya *rising tide of prosperity* (pasang naik kemakmuran) dan *the still water of peace* (perdamaian abadi). Metafora ini akan lebih jelas lagi potensi persuasifnya apabila kita baca dalam konteks kalimat lengkap sebagai berikut: *The words has been spoken during the rising tide and the still water of peace* (kalimat ke-5). Penyimak metafora akan merasa tertarik ketika penutur menyebut kemakmuran bagaikan pasang yang tengah naik, demikian pula halnya ketika mereka mendengarkan penutur yang mengumpamakan perdamaian dengan metafora air yang diam atau tidak bergerak. Di samping itu jika kita perhatikan pula metafora *a sapping of confidence* (penggalian kepercayaan diri) dan *a nagging fear* (ketakutan yang berlebihan) dalam kalimat berikut: *Less measurable but no less profound is a sapping of confidence across our land- a nagging fear that America's decline is inevitable, and that the next generation must lower its sights* (kalimat ke-15), kalimat seperti ini akan memberikan dampak psikologis yang berbeda apabila diungkapkan tanpa menggunakan metafora. Dengan menggunakan metafora yang tepat, kalimat ini akan memberikan pengaruh yang lebih kuat kepada pendengarnya. Untuk contoh yang lain yang dapat kita ambil, yaitu *the blood of generations* (darah beberapa generasi). Metafora ini menunjukkan ekspresi bahwa untuk memperjuangkan sebuah keyakinan atas kebenaran hukum diperlukan pengorbanan dari generasi ke generasi. Hal tersebut tergambarkan melalui konteks kalimat dari kata itu. . *Our founding fathers, faced with*

perils we can scarcely imagine, drafted a charter to assure the rule of law and the rights of man, a charter expanded by the blood of generations (kalimat ke-58). Seorang pendengar ketika menyimak penggunaan metafora dalam kalimat itu, cenderung dia atau mereka akan lebih menghargai jerih payah orang lain yang telah membangun negara hukum dari generasi ke generasi sebelumnya.

Penutup

Setelah kita mencermati deskripsi teks pidato pelantikan Barack Obama, disertai beberapa contoh analisis terhadap metafora yang digunakan di dalamnya, maka kita sampai pada beberapa simpulan implementatif berdasarkan data teks pidato, teori wacana, dan analisis genre yang telah dikemukakan yaitu: 1) teks pidato yang banyak menggunakan metafora di dalamnya termasuk kedalam salah satu tataran berkomunikasi; 2) cara berkomunikasi dengan pendengarnya melalui teks pidato bermuatan metafora mempunyai tujuan persuasif; 3) genre persuasif ini memiliki contoh-contoh yang bervariasi sesuai dengan tujuannya; 4) masyarakat wacana yang memanfaatkan metafora dalam teks pidato telah menyepakati tujuan penggunaannya; 5) masyarakat wacana yang menggunakan metafora dalam teks pidato telah memiliki berbagai mekanisme untuk berkomunikasi; 6) masyarakat wacana menggunakan mekanisme penyerta dalam memperoleh umpan balik dari teks; 7) setiap masyarakat wacana memiliki kekayaan metafora secara spesifik; 8) masyarakat wacana memiliki tingkatan pemakai yang sesuai dengan kemampuannya menggunakan wacana.

Daftar Pustaka

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