

**THE USE OF METAPHOR IN MALALA YOUSAFZAI'S
SPEECH FOR NOBEL PEACE PRIZE AWARD**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature



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2019**

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 6 September 2019

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The Use of Metaphor in Malala Yousafzai's Speech for Nobel

Peace Prize Award

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ABSTRACT

In the present era, language has become an important tool to deliver messages, thoughts, and feelings. One of the things that language becomes very important is when a person delivers a speech. A speech is where a person can tell messages, thoughts, and feelings. By using language in a speech, a person usually wants to inform, instruct, entertain, and even persuade other people to do or to trust something. One of the remarkable speeches is a speech delivered by Malala Yousafzai for Nobel Peace Prize Award in Oslo, 2014. The speech contains some metaphors that can create misunderstandings and wrong interpretations. This study aims to analyze the use of metaphors in Malala's speech for Nobel Peace Prize, so that there is no misunderstanding and wrong interpretation of the messages and the ideas contained in the speech. The researcher uses Lakoff and Johnson's theory regarding conceptual metaphor theory. The method used in this research is descriptive qualitative. The researcher has found 13 cases of metaphor from Malala's speech. The 13 cases of metaphor consist of 7 data from structural metaphor, 3 data from orientational metaphor, and 3 data from ontological metaphor. Structural metaphor becomes the most used metaphor in Malala's speech.

Keywords: *Metaphor, Malala Yousafzai, Speech*

The Use of Metaphor in Malala Yousafzai's Speech for Nobel

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ABSTRAK

Bahasa adalah salah satu komponen penting dalam kehidupan manusia. Bahasa telah menjadi alat yang penting untuk menyampaikan pesan, gagasan, dan perasaan. Melalui Bahasa, manusia dapat mengekspresikan apa yang mereka rasakan dan apa yang mereka pikirkan. Salah satu fungsi bahasa adalah untuk berpidato. Dengan menggunakan Bahasa dalam pidato, seseorang biasanya ingin menginformasikan, menginstruksikan, menghibur, dan bahkan mempengaruhi seseorang untuk melakukan atau mempercayai sesuatu. Salah satu pidato yang terkenal adalah pidato yang telah disampaikan oleh Malala Yousafzai setelah ditetapkan sebagai penerima Nobel Perdamaian di Oslo, 2014. Pidato tersebut mengandung beberapa metafora yang dapat menimbulkan kesalahpahaman dan interpretasi yang salah. Penelitian ini bertujuan untuk menganalisa pemakaian metafora dalam pidato Malala pada acara penganugerahan Nobel Perdamaian, sehingga tidak ada kesalahpahaman dan interpretasi yang salah terhadap pesan dan gagasan yang ada dalam pidato tersebut. Peneliti menggunakan teori metafora konseptual oleh Lakoff dan Johnson. Penelitian ini menggunakan metode kualitatif deskriptif. Peneliti menemukan 13 kasus metafora dalam pidato Malala yang terdiri dari 7 metafora struktural, 3 metafora orientasional, dan 3 metafora ontologis. Metafora struktural menjadi metafora yang paling banyak digunakan dalam pidato tersebut.

Kata kunci: *Metafora, Malala Yousafzai, Pidato*

MOTTO

“Less is more”

(Minimalism)



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DEDICATION

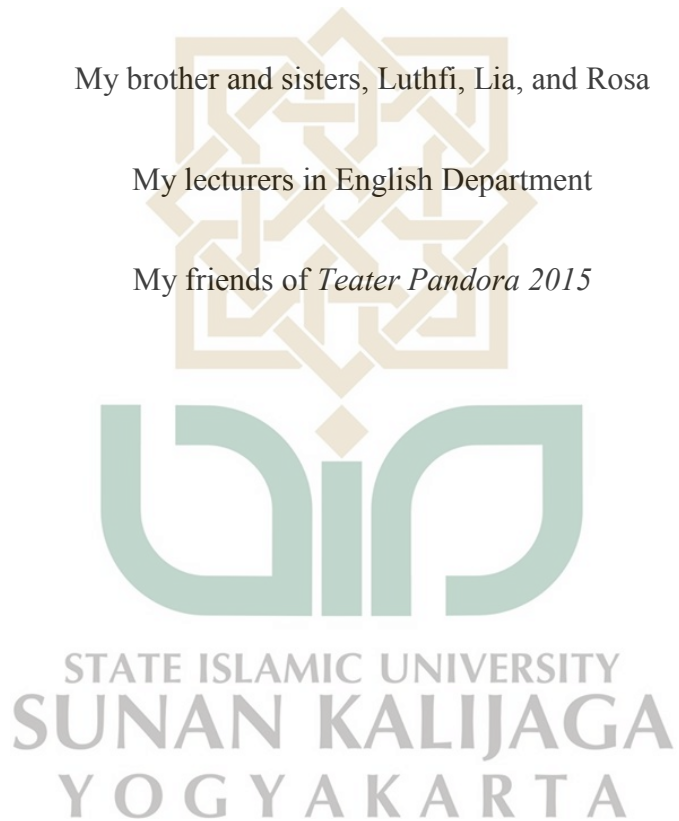
I dedicate this graduating paper to;

My beloved parents, Mardliyah, Muchhammadu, and Ririn

My brother and sisters, Luthfi, Lia, and Rosa

My lecturers in English Department

My friends of *Teater Pandora 2015*



ACKNOWLEDGEMENT

Assalamu'alaikum wr.wb

First of all, my greatest thankful appreciation is to Allah SWT who has been giving me His blessing so that I am able to finish my graduating paper. I would like to express my deeply appreciations for people who have supported me. They are;

1. My beloved parents, Mr. Muchammadu, as the main support, and Mrs. Mardliyah, for teaching how to be a strong boy, and Mrs. Ririn, for giving advices and supports.
2. My beloved sister, Mrs. Annisaul Khikmawati Amaliyah, for being a mother for me, my strong brother, Mr. Luthfi Khalid Amrullah, for teaching how to fight against the world, and my sister, Rosa, for being a good little sister.
3. Dr. H. Akhmad Patah, M.Ag as the Dean of Faculty of Adab and Cultural Sciences, UIN Sunan Kalijaga.
4. Dr. Ubaidillah, S.S., M.Hum.as the Head of English Department.
5. Dr. Witriani, S.S., M.Hum. asmy academic advisor.

6. Dr. Ening Herniti, M.Hum. as beloved advisor of my graduating paper.
7. Dr. Ubaidillah, S.S., Ulyati Retno Sari, S.S., M.Hum., M.Hum., Fuad Arif Fudiyartanto, S.Pd., M.Hum., M.Ed., Dwi Margo Yuwono, S.Pd., M.Hum., Arif Budiman, S.S., M.A., Bambang Hariyanto, S.S., M.A., Aninda Aji Siwi, S.Pd., M.Pd., Harsiwi Fajar Sari, S.S., M.A., Nisa Syuhda, and Rosiana Rizqy Wijayanti, S.Hum., M.A. and all the lectures of English Literature Department. Thank you for your useful knowledge.
8. All my beloved *Gemash* friends
9. All of my friends of *Teater Pandora 2015*.
10. All of my *twensever* friends, especially *twensjog*.
11. All of my friends in *IMM*, especially Luqman Hidayat and Linarsih, for being good partners.
12. All of my friends of *Sikunir Journey*.
13. Lastly, a big thank to the one who will be on my side for dealing with the world.

Finally, I do realize that nobody is perfect in this world. There are many lacks and mistakes in writing this graduating paper. Therefore, I really appreciate to all readers who give me suggestions to improve this graduating paper.

Wassalamu 'alaikum wr.wb.

Yogyakarta, September 4th, 2019

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CHAPTER I

INTRODUCTION

1.1 Background of study

In this modern era, language is one of the important things in human's life. People use language every day to have an easier life for many kinds of purposes. One of the language usages is for telling an opinion to other people, such as speech. A speech is a mass communication using spoken language by a person as a speaker to a large number of people as audiences. The language of a speech may be different from the language used in daily conversation. In order to be well transferred to the public, a speech usually employs a great number of vocabularies in it. Moreover, a speech must have a certain theme to be delivered. The theme is closely related to the types of the speech. The types of the speech can be seen from the goals. They are to inform, instruct, entertain, or persuade.

There are many remarkable speeches in this world delivered by presidents, ministers, or even activists. One of the remarkable speeches is a speech delivered by Malala Yousafzai in Oslo, 2014 for her Nobel Peace Prize Award. Malala is a Pakistani woman who fights for children and women's right to education. Taliban has shot her on her head when she went home from school with her friends in a bus. Taliban did it because she did a campaign about violence that Taliban did to her and her friends. She survived the gunshot wound and has become a leading spokesperson for human rights, education and women's rights (<https://www.biographyonline.net/women/malala.html>).

In Malala Yousafzai's speech for her Nobel Peace Prize Award, she applies many excellent and brave words in her speech while she is only 17th years old who gives a speech in front of many great people at that time. Hence, in the video recording of her speech which was uploaded by YouTube channel *Malala fund*, she can entertain the audiences with her speech. It is proven by the audiences' attention toward Malala's speech throughout the speech. The audiences give full attention toward the speech. It is also proven by how the audiences give applause toward excellent and brave words told by Malala in her speech.

The nice attention and great appreciation given by the audiences can be caused by two factors. The first is the emotion told by Malala when she is speaking. The second is the content in the speech. Malala applies many excellent words which can make audiences feel amazed. It is like when she says "Thank you to my father for not clipping my wings and for letting me fly" and the audiences give her applause. However, not all of the words or sentences that are applied by Malala can be understood well by the audiences, whether live audiences or online audiences who watch the video recording. Malala applies many metaphors in her sentence "Thank you to my father for not clipping my wings and for letting me fly", so to get well-understanding on that sentence, that sentence can be applied or analyzed by using the metaphor theory, the systematicity of metaphorical concepts, as proposed by George Lakoff and Mark Johnson.

Lakoff and Johnson (2003: 3) say that metaphor is for most people a device of the poetic imagination and the rhetorical flourish – a matter of extra rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. In addition, Lakoff and Johnson (2003: 3) tell that spatialization metaphors are rooted in physical and cultural experience; they are not randomly assigned. A metaphor can serve as a vehicle for understanding a concept only by virtue of its experiential basis. New metaphors or novel metaphors are different from conventional metaphors in that they are beyond social conventions and “are capable of giving us a new understanding of our experience” (Lakoff and Johnson, 2003:139). The power of new metaphors is to create a new reality rather than simply to give mankind a way of conceptualizing a preexisting reality as conventional metaphors do. Therefore, new metaphors play a very important role in imagination and creation of new meaning.

The theory of metaphor itself comes from a subdiscipline of linguistics, named stylistic. Simpson (2004: 2) explains that stylistics is concerned with the study of style in texts, especially in literary works. Although the preferred object of study in stylistics is literature, many other forms of discourse such as advertisements, journals, popular musics, or speeches often display a high degree of stylistic dexterity. The techniques of stylistic analysis are scrutinizing the linguistic structure and function to help understanding literary texts and other forms of discourse.

Meanwhile, to understand the metaphors that Malala applies in her speech, it is important to find the meanings of the metaphors. The study about meaning is called semantics. Semantic study is a study about how meaning is constructed, interpreted, clarified, obscured, illustrated, and paraphrased language used by many people for many kinds of importance and purpose in their life. Therefore, the meaning of language appears in many different varieties. Those different varieties of meaning can be seen because of the difference of point of view.

1.2 Problem Statement

Related to the metaphors that are used by Malala Yousafzai in her speech, the researcher takes a question in this discussion. The question is what are the types of metaphorical utterances and their meanings in Malala Yousafzai's speech?

1.3 Objective of Study

Based on the problem statement above, the researcher has objective of the study. The objective of the study is to find and find out what forms of metaphors and their meanings in Malala Yousafzai's speech.

1.4 Significances of Study

Making research in the use of metaphors in Malala Yousafzai's speech, the researcher hopes to be useful:

- 1) For researcher, this research can be useful for personal as an insight into the linguistics used in a literary work.

- 2) For reader, the results of the analyses are expected to be able to clearly inform about the types of metaphors and their use in Malala Yousafzai's speech.
- 3) For the next researchers, as a reference material for researchers who want to research topics that are relevant to this research.

1.4 Literature Review

The first literature review is a journal entitled "A Multimodal evaluation of Malala Yousafzai's speech at Harvard University" by Cristina Georgiana Ivascu and Silje Handeland which was published in 2014 by Forum de Recerca. The material object used in this research is Malala Yousafzai's speech at Harvard University in 2013, upon receiving the Humanitarian of the Year Award from the Harvard Foundation (The Harvard Foundation for intercultural and race relations, 2013), and the formal object is an evaluation of semantic resources and attitude according to Martin, J. R. & P. White (2005). It analyzes non-linguistic resources (gestures, head movements, and gaze) and paralinguistic (loudness, syllabic duration, pauses, and laughter from the audience). The speaker follows generic structure similar to other conference speeches as it commences with a salutation, introduction of special guests, appreciation, and the occasion of the speech. Furthermore, the speaker talks about her personal experience in order to transmit her own feeling, values, and attitude through verbal and non-verbal resources. Thus, she presents the purpose of the topics which she introduces in her speech in a meaningful manner. Additionally, she provides the audiences with solutions and hope in the

future. At the end of the speech, she once again shows her appreciation.

The second literature review is a journal article by Gholam Hassan Araki and Mahmood Naghizadeh entitled “A Study of Metaphors in the speech of Persian Language Students based on Cognitive Approach” which was published in 2015 by applied linguistic and language research. This research take speeches of Persian language students as its object. The author has randomly selected fifty Persian speaker students and recorded thirty hours of their speech, presented in three different linguistic contexts. Writing out the linguistic data, 1.000 sentences are collected. Then, the author applies the theory of metaphor by George Lakoff and Mark Johnson to analyze the object. It is found that a significant part of the students’ speech is metaphorical, and varieties of conceptual metaphors are seen. The structural metaphor has the highest frequency of the occurrences and the orientational metaphor has the lowest frequency.

The third literature review is a thesis by Mentari Putri Pramanenda Sinaga entitled “The Ideology of Women Empowerment in Malala Yousafzai’s Speeches: a Critical Discourse Analysis” which was presented to the graduate program in English Language studies in partial fulfillment of the requirements for the degree of Magister Humaniora in English Language Studies of Sanata Dharma University 2018. This research has some Malala Yousafzai’s speeches as its objects. Those are Malala Yousafzai’s speech at the youth takeover of the united nation, Malala Yousafzai’s speech at receiving the humanitarian award in Harvard University, Malala Yousafzai’s speech

at receiving Nobel Peace Prize Award, and Malala Yousafzai's speech at United Nation Sustainable Development Summit. Then, as the analysis tools of this research, the researcher applies some theories. Those are ideology, critical discourse analysis (CDA), systemic functional grammar (SFG), resistance, women empowerment, and Pakistan. As the results of the research, the researcher finds that by considering Taliban's authority and efforts to sustain unequal relations of power, the researcher defines that Malala Yousafzai's speech is ideological.

From the literature reviews above, it can be concluded that the similarity between Mentari's research and this research is the object of the research, although the objects that are taken by Mentari are more than one object, but one of her objects is Malala Yousafzai's speech for Nobel Peace Prize Award that is also taken for this research. Besides, the similarity between this research and Cristina and friend's research is Malala Yousafzai's speech, although those are different speech, but they have the same theme.

1.5 Theoretical Approach

In cognitive semantics, metaphor as a mean to organizing, processing, and transferring information and representation of general concepts of categorizing, mechanism of processing and empirical and environmental influences has been studied. Metaphor is one of the key discussions in cognitive semantics. George Lakoff and Mark Jonson (2003: 186) in *Metaphor We Live By* book declare that the conceptual system of human mind which people's idea and behavior are based on them is inherently metaphoric. Finally, George Lakoff introduces the

"contemporary theory of metaphor" to complete his previous studies. This research has been done in the given theory. This approach traditional studies of the metaphor have been challenged and the metaphor is not considered as a conceptual system which is restricted to vocabulary and at the level of literal language but it is rooted in the image system of the human mind and has been done as a cognitive phenomenon which in that a kind of copying pattern from the concrete domain (source) to the abstract domain (target). Conceptual metaphors are those connect these fields of concepts. This copying of patterns allows metaphor to be the pattern to create new metaphor for example in the metaphor *thought is food*. The word *thought* is conceptual domain and *food* is target domain. The conceptual of *food* is the source domain in this metaphor, and target field is understood from the source fields. What happened in the conceptual metaphor is mapping of two fields.

1.6 Method of Research

1.7.1 Type of Research

A method used in this research is qualitative method. The researcher decides to use qualitative method because the data analyzed in this research are in the form of speech. According to Cresswell (2010: 4), qualitative research is applied when the data analyzed are related to meanings. Speech in this research is considered as meanings.

1.7.2 Data Sources

The data which is provided to do the research is primary data that contains two materials. The first data is the speech text which is

taken by the researcher from Nobel Prize official website. The second is video recording which was uploaded on YouTube channel named *Malala fund*.

1.7.3 Data Collection Technique

In collecting the data for this research, the researcher uses observation method. There are some techniques to carry out this method. Some of them are known as *teknik simak bebas libat cakap* (non-participate observation technique) and *teknik catat* (note taking technique). *Teknik simak bebas libat cakap* (non-participate observation technique) refers to a technique in which the researcher observes language used in a certain context or discourse without getting involved in the conversation while *teknik catat* (note taking technique) refers to a technique in which the researcher takes down some notes of the conversation right after he or she observes the conversation (Sudaryanto, 1993:134). The researcher uses observation method in collecting data. In this method, a tapping technique is applied to the language usage of the informant without the involvement of researchers in the speech event. The tapping technique is done by reading the script or text of the speech. The next is watching the video recording to match with the script and to determine the metaphors that are found in the speech. Then, the researcher classifies the metaphors in the Malala Yousafzai's speech. The last, the researcher makes some notes.

1.7.4 Data Analysis Technique

In this research, the researcher uses analytical descriptive to analyze the data. According to Ratna(2010: 336), analytical descriptive is a method to distribute their research by describing and analyzing the data all at once. The steps are in the following below:

- a. Reviewing the assembled data
- b. Identifying the metaphor data
- c. Classifying the types of metaphor
- d. Analyzing the metaphors and the meaning of metaphors
- e. Drawing the conclusion based on the research data

1.7 Paper Organization

The graduation paper consists of four chapters. The first chapter is the introduction. It explains what are needed to conduct the research. The introduction consists of background of study, problem statements, objectives of study, significances of study, literature review, theoretical background, methods of study, and paper organization. Then, the second chapter is the object of study which contain all of the data needed to analyze the problem. The third chapter is the research finding which contains the results of the research and the explanation of them. The fourth chapter is the conclusion. The content of the conclusion is the answer of the problem statements.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

In this research, the researcher chooses Malala Yousafzai's speech for Nobel Peace Prize Award as the object of the research. The researcher uses Lakoff and Johnson's conceptual metaphor theory to analyze the use of metaphor in Malala's speech. The researcher finds 13 cases of metaphors in Malala's speech. Those are 7 cases of structural metaphor, 3 cases of orientational metaphor, and 3 cases of ontological metaphor.

The researcher aims to analyze the use of metaphor in Malala's speech in order to avoid misunderstandings and wrong interpretation of the ideas and messages contained in Malala's speech. It is because there are several unusual and illogical words.

4.2 Suggestion

Metaphor has become a good tool to deliver and to explain ideas, thoughts, and messages. The researcher proposes the readers some suggestions in order to develop some researches of metaphor.

- 1) The researcher suggests the readers or the next researchers to analyze metaphor in other speeches.
- 2) To suggest or to advice the readers how to make a great analysis to the object of the research

- 3) It is essential for the readers in learning about language, especially in using metaphor in a speech.



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APPENDIXES

The Transcript of Malala Yousafzai's Speech for Nobel Peace Prize Award

Bismillah hirrahman ir rahim.

In the name of God, the most merciful, the most beneficent.

Your Majesties, Your royal highnesses, distinguished members of the Norwegian Nobel Committee, Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award. Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspire me.

I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth – which we strongly believe is the true message of Islam. And thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.

I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger

brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children's rights for a long time. Twice as long, in fact, then I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani, they can work together and achieve their goals of children's rights.

Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means "grief stricken", "sad", but in order to lend some happiness to it, my grandfather would always call me Malala – "The happiest girl in the world" and today I am very happy that we are together fighting for an important cause.

This award is not just for me. It is for those forgotten children who want education. It is for those frightened children who want peace. It is for those voiceless children who want change. I am here to stand up for their rights, to raise their voice... it is not time to pity them. It is not time to pity them. It is time to take action so it becomes the last time, the last time, so it becomes the last time that we see a child deprived of education.

I have found that people describe me in many different ways. Some people call me the girl who was shot by the Taliban. And some, the girl

who fought for her rights. Some people, call me a “Nobel Laureate” now. However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.

Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education, we had a thirst for education because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, suddenly changed into a place of terrorism. I was just ten that more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares. Education went from being a right to being a

crime. Girls were stopped from going to school. When my world suddenly changed, my priorities changed too. I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.

I chose the second one. I decided to speak up. We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill the whole humanity?

Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, “do not harm yourself or others”. And do you not know that the very first word of the Holy Quran is the word Iqra”, which means read”?

The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win. We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not. It is the story of many girls. Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped

learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence, even her brother was killed, but she did not succumb.

Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.

Though I appear as one girl, though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels. (It means I am 5 foot only) I am not a lone voice, I am not a lone voice, I am many. I am Malala. But I am also Shazia. I am Kainat. I am Kainat Soomro. I am Mezon. I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they, why shouldn't they have this right to go to school.

Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty, and injustice. We still see conflicts in which innocent people lose their lives

and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.

Many children in Africa do not have access to education because of poverty. And as I said, we still see, we still see girls who have no freedom to go to school in the north of Nigeria. Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, many children, especially in India and Pakistan are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.

One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son, she had a child when she herself was still a child – only 14. I know that she could have been a very good doctor. But she couldn't ... because she was a girl.

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla. In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go there to school and get quality education and to get this opportunity

to fulfil their dreams. This is where I will begin, but it is not where I will stop. I will continue this fight until I see every child, every child in school.

Dear brothers and sisters, great people, who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change – lasting change. My great hope is that this will be the last time, this will be the last time we must fight for education. Let's solve this once and for all.

We have already taken many steps. Now it is time to take a leap. It is not time to tell the world leaders to realise how important education is – they already know it – their own children are in good schools. Now it is time to call them to take action for the rest of the world's children. We ask the world leaders to unite and make education their top priority.

Fifteen years ago, the world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.

In year 2015, representatives from all around the world will meet in the United Nations to set the next set of goals, the Sustainable

Development Goals. This will set the world's ambition for the next generations. The world can no longer accept, the world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?

Leaders must seize this opportunity to guarantee a free, quality, primary and secondary education for every child. Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.

Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard? We are living in the modern age and we believe that nothing is impossible. We have reached the moon 45 years ago and maybe will soon land on Mars. Then, in this 21st century, we must be able to give every child quality education.

Dear sisters and brothers, dear fellow children, we must work... not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty. Let us become the first generation to decide to be the last, let us become the first generation that decides to be the last that sees empty classrooms, lost childhoods,

and wasted potentials. Let this be the last time that a girl or a boy spends their childhood in a factory. Let this be the last time that a girl is forced into early child marriage. Let this be the last time that a child loses life in war. Let this be the last time that we see a child out of school. Let this end with us. Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.

Thank you so much.

Lists of data

No.	Structural Metaphors
1.	I am many
2.	I am Kainat Soomro
3.	I am Mezon
4.	I am Amina
5.	Voiceless Children who want change
6.	Lost childhoods
7.	We had a thirst or education

No.	Oriental Metaphors
1.	We would sit there with big dreams in our eyes

2.	Our future was right there in that classroom
3.	This funding will go to is where my heart is

No.	Ontological metaphors
1.	Your kind and encouraging words strengthen and inspire me
2.	Thank you to my father for not clipping my wings and letting me fly
3.	It is time for the word thinks bigger
4.	Our voices have grown louder and louder
5.	Neither their ideas nor their bullets could win

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CURRICULUM VITAE

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EDUCATIONAL BACKGROUND

University/ School	Faculty	Discipline	Dates From to
State Islamic University SunanKalijaga Yogyakarta	Adab and Cultural Sciences	English Literature	2015-2019

MA Al-Ishlah Paciran		Sciences	2011-2014
SMPM 12 Paciran			2008-2011
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NON-FORMAL EDUCATION

2014 – 2015 : LIPIA Jakarta

ORGANIZATION EXPERIENCE

2016 – present : Muhammadiyah Student Organization



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