

# Analysing Metaphors in Female Rectors' Speech in American Universities: A Translation Study

**Endang Purwaningsih<sup>a</sup>, Djatmika<sup>b</sup>, Mangatur Rudolf Nababan<sup>c</sup>, Agus Hari Wibowo<sup>d</sup>**, <sup>a</sup>Doctor Candidate, Sebelas Maret University, Surakarta & Gunadarma University, Indonesia, <sup>b,c,d</sup>Sebelas Maret University, Indonesia, Email: <sup>a</sup>[epurwaningsih59@gmail.com](mailto:epurwaningsih59@gmail.com), <sup>b</sup>[djatkika@staff.uns.ac.id](mailto:djatkika@staff.uns.ac.id), <sup>c</sup>[amantaradja@yahoo.com](mailto:amantaradja@yahoo.com), <sup>d</sup>[agushari67@staff.uns.ac.id](mailto:agushari67@staff.uns.ac.id)

The purposes of this research are multiple: to investigate the metaphorical forms found in the speech of female rectors; to find out the translation techniques, methods and ideology used in translating these metaphorical forms into Indonesian; to discover the different translation techniques produced by the translators; to identify the different forms of metaphors which are found in translations; to analyse the impact on the quality of translation of applying translation techniques; and to investigate the factors behind translators translating metaphors. This study used a qualitative descriptive method with an interdisciplinary approach. The text of the speech is taken from four female rectors from four of the best universities in America. The results show that there were three types of metaphors, being structural, ontological and orientational. The female translator used eleven types of translation techniques: established equivalents, modulation, literal, generalisation, discursive creation, explication, pure borrowing, transposition, addition, deletion and reduction. The male translator used seven types of translation techniques: established equivalents, modulation, literal, generalisation, discursive creation, pure borrowing, and addition. There were 152 structural metaphors translated into structural metaphors and non-metaphors by the female translator, and structural metaphors by the male translator. In addition, 58 ontological metaphors become ontological metaphors by the female translator and ontological metaphors by the male translator. Eight orientational metaphors are translated into the same types of metaphors. The application of these translation techniques has implications for the average quality of the translation.

**Keywords:** *Metaphor, Gender-based Translation, Speech Texts, Female Rectors*



## INTRODUCTION

In speech activities, it is often found that language has a certain metaphorical meaning. In line with Aristotle's opinion (West and Turner, 2013), it is argued that metaphors are important tools in speech because they help the audience understand something as easy to understand and more interesting, and the choice of words in the speech can support the speaker in conveying ideas.

Metaphor is part of the figurative language style. The figurative language style itself includes similes, metaphors, allegories, parables and fables, personification, allusion, eponyms, epithets, synecdoche, metonymy, irony, cynicism and sarcasm. Metaphor is one part of figurative language which has two meanings, namely metaphor in a narrow sense and in a broad sense. Metaphor in a narrow sense is defined as a form of figurative language or a figure of speech, for example, 'sources of knowledge' and 'motherland' (Anderson, Karrin Vasby, and Kristina Hon Sheeler, 2005). Metaphor does not use words such as, 'like' and 'as'.

Research on metaphors in speech has been conducted by Anastasia (2008). In Anastasia's dissertation, metaphors in female speech from the aspect of communication have been researched. In her dissertation, it was explained that a review of the metaphors used by female leaders will provide insights into the personal experiences of these female leaders.

The speeches analysed in Anastasia's dissertation are twenty female university leaders' speeches, delivered in the last seventeen years. The research found 46 contextual themes that were plotted using a Venn diagram and led to the emergence of ten broad metaphorical themes. The ten broad metaphorical themes are characterised by 1) three main themes, namely boundaries, resources and persistence, 2) four main themes, namely vision, strength, growth and creativity, and 3) three supporting themes, namely power, competition and nature.

Metaphors are deemed necessary to be studied in the field of translation for two reasons (Knowles, M, & Moon R. 2006). First, the text of speeches delivered by female leaders using metaphors is an interesting example to determine the types of metaphors used in communicating with audiences. Second, research in the field of translating metaphors is found more in the translation carried out by single translator through textbooks from English into Indonesian (Karnedi 2011). Based on this, the researcher assumed that it was possible to carry out further studies relating to the translation of gender-different metaphors. Throughout the research in Indonesia, there has been no research in the field of translation that examines the translation of metaphors from English speech texts into Indonesian by two translators with different genders (Barrett and David, 2001).

Based on the research gap discussed above, this research is important to being able to find differences in the forms and types of metaphors and translation techniques used between the translation results of metaphors produced by male translators and female translators. As a product, the translation of the target text (TL) can be studied as a result of the process of translating text from the source language (SL) into the target language (TL). Therefore, according to Wilcox (2000), in this process, the role of the translator is very important, especially when a text is translated by two translators with different genders.

In the description process, the source language data (SL) and the target language (TL) are described. In this study, English metaphors are described as SL data and Indonesian metaphors as TL data. In order to research translation in metaphors, it is necessary to explain metaphors first. Metaphors can be classified based on their semantic fields. The semantic field is a specific part of the lexicon defined by general terms or concepts (Wilcox, 2000).

This study uses the cognitive metaphor category proposed by Lakoff and Johnson (1980), but still considers the traditional metaphor category as a comparison. The selection is based on one justification that the metaphor categories proposed by Lakoff and Johnson are fundamental and schematic and more oriented to the cognitive or cultural aspects of SL. Using a cross-gender approach (Heywood, Semino, and Short, M. 2002) is one of the concerns in this study because the data used are speech texts delivered by female leaders and the translation results are from two translators with different genders. The objectives of this research are: 1) to investigate the metaphorical forms found in the speeches of female rectors; 2) to identify the translation techniques, methods and ideologies used by both the male and female translator in translating these metaphorical forms into Indonesian; 3) to find out the differences in what translation techniques are produced by the female translator and the male translator; 4) to ascertain the different metaphorical forms found in translations produced by the male translator and the female translator; 5) to assess the impact of the application of translation techniques on the quality of translation in terms of accuracy, acceptability and legibility, and; 6) to apprehend the factors behind the male and female translators using certain techniques, methods and ideologies in translating these metaphors. This study discusses the forms of metaphors in the translated text produced by two certified translators with different genders. The data source (SL) consists of four (4) female rectors' speech texts in America that have been translated by a male translator and a female translator.

## **METHODOLOGY**

This study uses a descriptive qualitative method. The qualitative method presented is in the form of a translation text from the source language speech into the target language. It analyses the results of the translation of the metaphor from two translators with different genders, which will bring out the different meanings and intentions of the use of these

metaphors. Conclusions are presented descriptively in the form of words and language, in a certain context, naturally using various scientific methods (Moleong, 2010).

The location used is a media location because the data taken are four (4) speech texts delivered in public by female rectors at the time of appointment and taken from the internet media. The data used are metaphors both in the form of words and phrases in four inauguration speeches of female rectors at universities in America, written in English. The data was then translated into Indonesian by two translators with different genders.

There are two primary data in this study, namely linguistic data and translation data. Linguistic data includes the forms of metaphors in the female rector's speech in the inauguration and their translation into Indonesian. Translation data includes translation techniques, translation methods, translation ideology and translation quality. Secondary data of this study are the results of research conducted by Anastasia (2008), Murtado (1999) and Karnedi (2011).

The data source used in this research is the documentation used of the female speech text at the inauguration of the rectors in America and its translation in Indonesian. This study utilises twenty(20) speech texts delivered by female rectors in the context of appointment as the source of research data. The four speeches selected by the researcher as data sources were the first three out of four from the best universities included in the top ten universities in the USA, namely the Massachusetts Institute of Technology (MIT), Princeton University and Pennsylvania University. These speech texts contained many metaphorical messages. The four rectors are female leaders who are committed to carrying out their duties, especially in terms of leadership. Translations of these speeches into Indonesian were also used as data sources. The second primary data source is informants. The informants in this study were evaluator and one expert, to obtain translation techniques, methods, ideology and quality.

The sampling technique used in this study was purposive sampling. The data collection which is implemented in this research is assignment, document analysis and Focus Group Discussion (FGD). To generate translation data, a female translator and a male translator were assigned to translate the female rector's script for her inauguration speech. The documents analysed were the text of the female rectors's inauguration speech and its translation into Indonesian. The text was analysed in order to find metaphorical forms that exist in the source language text and its translation in Indonesian. After reviewing the document, the next step was to identify the translation data. Translation data includes translation techniques, translation methods and translation ideologies.

In this study, data in the form of metaphors in the form of words and phrases, and the translation, were then given to the rater to be validated in relation to the assessment of the translation results from the two translators with different genders. The results of this

validation were used to determine the quality of the translation, which includes accuracy, acceptability and readability.

## RESULTS

The form or type of metaphor in the speech text delivered by female rectors in America at the time of inauguration: from these data it can be seen that the findings of structural metaphors are 70 percent or 152 data. The next metaphor category found with a considerable number was the ontological metaphor, which amounted to 58 data or 26percent. The last type of metaphor, namely orientational metaphors, had eight (8) findings or 4percent. The following is a table of findings of metaphor types in the speech text.

**Table 1. Types of metaphor**

No.	Types of metaphor	Total of source text	Percentage
1	Structural	153	70%
2	Ontology	59	26%
3	Orientalional	8	4%
Total		220	100%

The results of the Focus Group Discussion (FGD) with expert (1 person) and rater (2 people), obtaining results from four female rectors' speeches at universities in America, found 220 metaphors. The data consisted of words, phrases and a clause. In the FGD, researcher, raters and experts agreed to find eleven translation techniques as suggested by Molina and Albir (2002). For the assessment of translation quality, the researcher used the parameter assessment by Nababan (2004).

The results of the analysis show that there were eleven translation techniques used by female and male translators:

**Table 2. Translation techniques**

No.	Translation Techniques	Total of Translation Technique by female translator	Total of Translation Technique by male translator
1	Established Equivalent	136	162
2	Modulation	10	9
3	Literal	4	11
4	Generalisation	2	2
5	Discursive Creation	12	8
6	Explication	32	0
7	Pure borrowing	11	7
8	Transposition	2	0

9	Addition	1	4
10	Deletion	4	0
11	Reduction	1	0

Based on the translation techniques used in accordance with the table above, a number of these techniques are translated using more than one translation technique. Therefore, in this study the translation techniques are grouped into two types, namely the translation techniques used by the female translator singly, which in this study is these eleven techniques: established equivalent, modulation, literal, generalisation, discursive creation, explication, pure borrowing, transposition, addition, deletion, reduction, and multi-used translation techniques, of which two were found in this study (established equivalent and pure borrowing).

As for the techniques used by male translator singly, this study found as many as seven techniques, namely established equivalent, modulation, literal, generalisation, discursive creation, pure borrowing and addition, while those used by both translators numbered five techniques, being: established match, discursive creation, literal, pure borrowing and addition.

The established equivalent technique was applied 136 times by the female translator and 163 times by the male translator to translate metaphors from the source language. The following are examples of metaphors which are translated using different techniques.

### Sample 1:

**SL:** "Thank you for your welcome to the great **global family of MIT**".

**TL:Female:** "Terima kasih atas penyambutan anda untuk ***keluarga besar MIT***".

**TL:Male:** *Terima kasih untuk penerimaan Anda untuk ***keluarga global besar*** dari MIT.*

In the data above, the female translator used the established equivalent technique in translating ***global families*** into extended families. Established equivalents are translation techniques using familiar terms or expressions (based on dictionaries or everyday usage). The global translation in the Oxford Living Dictionary is ***global, mendunia, menyeluruh, besar***, therefore the translator translates the ***global family*** into ***keluarga besar*** according to the context in the source language. Therefore, the translation of ***global family*** into a ***large family*** by the female translator is categorised as translation using established equivalent techniques. Just like the female translator, the male translator also used the established equivalent techniques in translating the global family into ***keluarga global besar***.

### Sample 2:

**SL:** The institutions you represent have been powerful **drivers** to democratise education

**TL (Female):** *Institusi-institusi yang Anda wakili telah merupakan **parapendorong** besar untuk men-demokratis-kan pendidikan*

**TL (Male):** *Lembaga-lembaga yang Anda wakili telah menjadi **penggerak** yang kuat untuk mendemokratisasikan pendidikan*

The male translator rendered the metaphor *drivers* into para pendorong, not *penggerak*. *Pendorong* has a stronger connotation than *penggerak*. The ideology adopted by the male translator is also parallel to the ideology adopted by the female translator. The male translator believes that this academic institution can be a trigger for changing the educational ideology believed by the community, which is why he translates the drivers (SL) metaphor into a *driver*, which is something that can be active, move and change, like education in this context.

### Sample 3:

**SL:** We also need to sustain our rich diversity of ideas and cultures by **building** a powerful pipeline of young women and ....

**TL:Female:** *Kita juga perlu mempertahankan ide dan budaya kita yang kaya dan beragam dengan **menyertakan** sejumlah perempuan muda mahasiswa ....*

**TL:Male:** *Kita juga harus mempertahankan keragaman kita yang kaya untuk ide-ide dan budaya-budaya dengan **membangun** sebuah lini pipa yang kuat terdiri dari para wanita muda dan ...*

The result of the discursive creation technique shows the female translator translates the verb *building* into *menyertakan*. Referring to the Advanced Dictionary (Oxford, 2015), the verb *building* is described as to make something, especially a building, by putting parts together. In this case, the word *building* is used in the sentence, "We also need to sustain our rich diversity of ideas and cultures by building a powerful pipeline of young women ...", does not mean the same in the translation in the target language, "*menyertakan sejumlah perempuan muda mahasiswa.*" Although in reality building can be interpreted as *membangun* in Indonesian, the verb building can still be interpreted as another word according to the context of its use in a sentence. In the context of the source text, the verb building can be interpreted as to involve or *menyertakan*, with the meaning of "to involve a powerful pipeline of young

women." This is in accordance with the discursive creation technique, a translation technique that replaces a term or expression with a description of its form and function (Albir, 2002).

### **Differences in Translation Techniques Employed by Male and Female Translators**

After identifying the translation techniques used by the male translator and female translator, differences were discovered between the translation techniques employed by the male and female translator.

#### **1. Explication and Literal Techniques**

**SL:** We must *seize the day*.

**TL (Female):** *kita harus memanfaatkan waktu ini dengan sebaik-baiknya*

**TL (Male):** *Kita harus menangkap hari ini.*

The female translator translated the metaphor “*seize the day*” using the explication technique into “*memanfaatkan waktu ini*” into the TL. According to Molina and Albir (2002), explication is a translation technique that makes explicit or paraphrases the information implicit in the SL. The metaphorical phrase ‘seize the day’ has the meaning of “making the most of the time”, and the translation technique used by the female translator uses explanations that reveal the meaning of the metaphor.

Meanwhile, the male translator used a literal translation technique, which is a word-for-word translation technique. Literal technique is a translation technique that translates word for word without relating it to the context (Molina and Albir, 2002). In the SL text, the word *seize* is a metaphor which is translated using literal technique by translator into “*menangkap*”. In the SL, *seize the day* has a contextual meaning of “*making the most of the time.*”

#### **2. Literal and Discursive Creation Techniques**

**SL:** But for MIT to help build a better world, we must be able to **build** on the strength of our own community right here.

**TL (Female):** *Tetapi agar MIT dapat membantu membangun dunia yang lebih baik, kita harus mampu mendasarkan pada kekuatan dari komunitas kita sendiri di sini.*

**TL (Male):** *Tapi untuk MIT bantu membangun sebuah dunia yang lebih baik, kita harus mampu membangun di atas kekuatan komunitas kita sendiri tepat di sini.*



The female translator translated the structural metaphor *build* to attract the attention of potential readers. The word build is translated to "*mendasarkan*" in the TL. Translated literally, build means build. In the SL, the word build is a metaphor which translates to "*mendasarkan*".

The male translator used literal translation to translate the word build. *Build on the strength* translates to "*membangun di atas kekuatan*". In this context, *build on the strength* means using the community as a solid foundation. Therefore, the translation result from this literal technique cannot convey the message from the text SL.

### 3. *Explication and Modulation Techniques*

**SL:** As my father would have said more eloquently than I, at the **dawn** of this new millennium, ...

**TL (Female):** *Sebagaimana ayah saya akan mengungkapkannya secara lebih bijak daripada saya, pada awal dari milenium baru ini, ...*

**TL (Male):** *Sebagaimana ayah saya akan telah mengatakannya dengan lebih fasih daripada saya, pada turunnya millennium baru ini, ...*

The female translator translated the metaphor "... *dawn* ..." into "... *awal* ..." in the target language, which makes the meaning of the word in the target language text more explicit than in the source language text. Based on the Oxford Advance Learner Dictionary (2018) the word "... *dawn* ..." is a noun which means the beginning or the initial sign of something. Therefore, the female translator used the amplification translation technique, a translation technique that makes explicit or paraphrases information that is implicit in the source language. The explication technique increases target readers or viewers' comprehension and clarifies the meaning and message (Suyudi et al, 2019).

The male translator translated "... *dawn* ..." into "... *turunnya* ..." in the target language text, which makes the focus of the sentences in the source language text different from the target language text. Therefore, male translator used the modulation translation technique, where the translator changes the point of view, focus or cognitive category in relation to the source text. The change in perspective can be lexical or structural.

### 4. *Explication and Established Equivalent Technique.*

**SL:** ...., a commitment to defending the dignity of all people, and the confidence to pursue my *dreams*.

**TL (Female):** ...komitmen untuk membela martabat semua orang, dan rasa percaya diri untuk mengejar *impian* saya.

**TL (Male):** ...suatu tekad untuk membela kehormatan dari semua orang, dan keyakinan untuk mengejar *mimpi-mimpi* saya.

The female translator translated the metaphor "... *dreams* ..." using the explication technique into "... *impian* ..." in the target language, which makes the meaning of the words in the target language text more explicit than in the source language text. Based on the Oxford Advance Learner Dictionary (2018) the word "... *dream* ..." as a verb can mean a desire or dream to have or become something. Meanwhile, based on *Kamus Besar Bahasa Indonesia*(2005) the noun "... *dreams* ..." means something that is dreamed of; which is very desirable. The meaning of the word "... *dreams* ..." in the target language text is more explicit.

The male translator used familiar terms that were already in the target language. Based on *Kamus Besar Bahasa Indonesia* (2005) "... *a dream* ..." means dream or aspiration. Therefore, the male translator used the established equivalent translation technique.

## 5. *Explication and Literal Techniques*

**SL:**...., with scholars turned inward in solitary contemplation, *immunised* from the cares of the day, is an image ...

**TL (Female):**...., di mana para cendekiawan mengintrospeksi diri dalam perenungan, seakan *terbebas* dari hingar-bingarnya hari, adalah suatu gambaran...

**TL (Male):**...., dengan para sarjana berpaling ke dalam di dalam perenungan sendirian, *dibuat kebal* dari kepeduliaan hari itu, merupakan sebuah gambaran...

Female translator translated the metaphor "... *immunised* ..." using explication technique of translation into "... *terbebas* ..." in the target language, which makes the meaning of the word in the target language text more explicit than the source language text. Based on the Oxford Advance Learner Dictionary (2018) the word "... *immune* ..." can mean a part is not affected by something, while, based on the KBBI (2005), the noun "... *bebas* ..." has the meaning of being completely free (not obstructed, disturbed, etc. so that it can move, speak, act, and so on). The meaning of the word "... *immunised* ..." in the target language text is more explicit.

The male translator translated "... *immunised* ..." using the literal translation technique into "... *dibuat kebal* ...", which makes the target language text easier to understand by readers in the target language, because the male translator uses existing established terms in the target

language. Based on the *Kamus Besar Bahasa Indonesia* (2008) "... *kebal* ..." means not susceptible to verbal abuse; not ashamed even though they are scorned; thick skin.

### **Differences in the Form of Metaphors in the Translation Produced by Male and Female Translators**

After identifying the type of metaphor in the original text of the female rector's speech, the text was translated by the male translator and female translator. The following are the findings of the metaphorical forms of each translator. From the overall results of structural metaphors in the SL, 152 data were found: the female translator translated 127 structural metaphors into words and 41 data into words or non-metaphorical expressions; the male translator translated all the structural metaphors of the SL into structural categories, as much as 132 data.

The next metaphor category found with quite a large number was the ontological metaphor category (SL), which amounted to 58 data, and was translated by the female translator into 40 ontological metaphors, while the male translator translated the metaphor into the same type of metaphor, with 52 data. Of the last type of metaphor, the orientational metaphor (SL), eight (8) metaphors were found and then translated by the female translator into the same type of metaphor, as many as seven (7) data, while the male translator translated nine(9) data into the same type of metaphor. Unlike the female translator, the male translator translated all the SL's metaphors into the same category.

From the findings, the most common metaphors found in the speech texts of female rectors in America were 152 structural metaphors, followed by the ontological metaphor and lastly the orientational metaphor. These findings can be seen in the following example.

Female Translator: Structural Metaphors:

SL: (A4) "The institutions you represent have been powerful *drivers* to democratise education, helping to liberate the minds and lives of people around the world".

Female: *Institusi-institusi yang Andawakili telah merupakan para pendorong besar untuk mendemokratis-kan Pendidikan.*

The SL is then translated by the two translators into two different dictions, namely *penggerak* by the male translator and *pendorong* by the female translator and by her, compound words in the SL are also explained in the TL by using the word *para*. The word *penggerak* can be defined as a person who moves or moves something, while the word *pendorong* means a person who pushes or pushes forward. The difference in meaning is found in these two translations, even though both of them can be categorised into the ontological type of personification because it explains that an institution has a human ability, namely to move, move forward or push.

In orientational metaphors, the two translators also translated metaphors into orientational metaphors; the difference lies in the diction. The word *rise* is translated as *naik* by the female translator and *bangkit* by the male translator. Both indicate a movement from one low point to a higher one. The word *bangkit* itself means getting up from a sleep position, low or supine starting position such as a sleeping position and slowly getting up to an upright or above position. As the University of Pennsylvania progresses slowly towards the excellence it desires. The word *naik* used by the female translator can also be understood with a similar meaning in terms of excellence.

In the structural metaphor of the word *penggerak* by the male translator, and *pushing* by the female translator, and by them both, compound words in the SL are also explained in the TL by using the word *para*. The word *penggerak* can be defined as ‘a person who moves or moves something’, while the word *pendorong* means a person who pushes or pushes forward.

In the ontological metaphor, the metaphor of *embrace* has a literal meaning "to put your arm around someone and hold them in a friendly or loving way". By this meaning, the metaphorical expression can be categorised into the ontological metaphor of personification, where the Killian Court room, as the target domain, is considered to be able to carry out human-like activities, namely embracing or hugging someone. Through *embrace* in the source domain, an understanding of Killian Court as a comfortable space can be better understood by listeners or readers. The male translator, translated the word *embrace* into the same category of metaphor, namely ontological personification. The word *embrace* is translated into the word *embrace* which is the source domain to describe Killian Court. Based on the Indonesian Dictionary (Kamus Besar Bahasa Indonesia Online, 2018), the word hug means "two hands hug". The difference in words is then chosen by the female translator who translates the source domain in the source language (*embrace*) into non-metaphorical words, namely, *ruangan*, which directly serves as the room where the speaker and the audience are located.

### **Quality of Translation in Terms of Accuracy, Acceptability and Readability**

The results of the translation of the metaphor in ST and TT that are the object of this study were assessed by a rating team, who mainly questioned three things: accuracy, acceptability and readability. These findings reveal the quality of the translation in the aspect of accuracy in the translation of the text of the female rector's speech in America, which was translated by a male and a female translator.

There were 196 accurate translations for the female translator, while for the male there were 184. Seven (7) inaccurate translations were found for the female translator and as many as

nine (9) data for the male translator. Finally, inaccurate translations were found in seventeen (17) data for the female translator and 26 times for the male translator.

The following findings show the quality of the translation in the acceptability aspect of the translation of the female rectors' speech text in America which was translated by male and female translator.

There were 200 data on accurate translations for the female translator, while for the male, 191. Inaccurate translations were found six data (6) for the female translator and as many as eighteen (18) data for the male translator. Finally, thirteen (13) inaccurate translations were found for the female translator and nine (9) data for the male translator.

The following findings show quality of the translation in the legibility aspect of the translation of the female rectors' speech text in America, which was translated by a male and a female translator.

Translations with high readability for the female translator were 200 data, while those for the male translator were 191. Meanwhile, translations with moderate readability were found fifteen data (15) for the female translator, and as many as 25 data for the male translator. Finally, translations with low readability were found in four (4) data for the female translator and two (2) data for the male translator.

In translating the metaphor "*drivers*", the metaphor form in the TT is a **structural metaphor**, for both of the translators. The female translator used the word (metaphor) "*penggerak*" to translate the metaphor of "*drivers*". The concept of this metaphor is to be a person or something in control of a situation. It means changing or not depending on the controller. In the ST, there is an implicit hope that the situation (education) will change, that education will become more democratic (... to democratise education), so the metaphor they chose is "*drivers*". The concept contained in the use of these metaphors is transferred to the TL with the use of the metaphor "*penggerak*".

## Discussion

This section of the discussion refers to the results of the analysis, which are summarised in four tables of component analysis of the speech texts of female rectors (male and female translators). The discussion referring to this component analysis begins with the relationship between the domains, consisting of the types of metaphors, the structural, ontological and orientational. As mentioned earlier, the research is a development of research conducted by Anastasia (2008), but using metaphorical data used in the speech of female rectors at universities in America. This is different from the research conducted by Anastasia (2008).

This study examines the metaphors from previous research related to the field of translation. Metaphors are necessary in the field of translation for two reasons. The first is the text of the speech delivered by female leaders using metaphors, which is an interesting example with which to find out the types of metaphors used in communicating with an audience. Second, research in the field of metaphor translation is more about the translation carried out by a single translator through textbooks from English into Indonesian (Murthado, 1999, Karnedi 2011). Therefore, it is possible to carry out further studies related to the translation of metaphors by male and female translators. The researcher found no research in the field of translation that examines the translation of metaphors from English speech texts into Indonesian by two translators of different genders.

The results reveal the translation of the metaphors translated by the male and female translators produced different techniques and qualities. The female translator used eleven (11) translation techniques while the male translator used only seven (7) techniques.

From the result obtained, there is a translation technique which frequency of use stands out, namely the explication technique. The female translator tends to use descriptive techniques while the male translator never applies this technique. Pure borrowing techniques produce accurate translations but are considered unacceptable by readers of the target language. From the affective aspect (reader responses), it is also considered to have a moderate readability level. Unlike the adaptation technique, the quality of the translation is considered high in terms of accuracy, acceptability and readability.

Furthermore, the results explain the differences in translation techniques used by the male and female translators. Previously, data from the motivational book *The Secret* (2013) resulted in an analysis of fifteen (15) types of translation techniques out of a total of 292 techniques proposed for translating metaphors that indicate attitudes. Meanwhile, an assessment of the quality of translation shows high quality results, as well as the application of translation techniques that have a positive impact on the quality of translation, and the use of techniques that can accommodate differences in language and cultural rules. This difference is influenced by several factors, such as the translator's background, gender, their experiences and their strategies in translating the speech text.

In the next stage, the differences in metaphorical forms in the translations produced by the male and female translators are discussed. The finding that the female translator tends to apply descriptive techniques rather than literal techniques is in accordance with the theory of Lakoff and Johnson (2003), which states that the language used by female translators is very attentive to detail and often uses standard language. From the description above, it appears that the female translator has higher quality translation results compared to the male translator. Finally, the factors behind male and female translators in using certain techniques, methods and ideologies in translating these metaphors consist of three main factors, the translator's background, the translator's experience and the translator's competence.

## Conclusion

Based on the analysis, three types of metaphors were found with 218 metaphors in the original text of the speech, namely structural, ontological and orientation. The use of structural type metaphors is as much as 152 data, or 70 percent of the total data, the use of the ontology type metaphor is 58 data or 26percent of the total data, the use of orientation type metaphors is as much as eight (8) data or four (4) percent of the total data.

Alongside, the findings of the translation technique in the translation of the speech text that have been translated by the female translator number as many as eleven (11) types of techniques: established equivalent, modulation, literal, generalisation, discursive creation, explication, pure borrowing, transposition, addition, deletion and reduction. On the other hand, the male translator used seven (7) techniques: established matches, modulation, literal, generalisation, discursive creation, pure borrowing and addition.

Based on the results of the analysis of the translation techniques used by the translator in translating the speech text, it can be seen that the method used by the translator is oriented towards the target language because the techniques used have the same tendency. Meanwhile, in terms of the results of research on the translation techniques and methods used by the translator in translating the speech text, it can be seen that the ideology used was domestication.

The different forms/types of metaphors are found in the translations produced by both the male translator and female translators. From the overall results of structural metaphors in the SL, 152 data were found the female translator translated 127 structural metaphors into words and 41 data into words or non-metaphorical expressions, while the male translator translated all the structural metaphors of the SL into structural categories, as much as 132 data. The next metaphor category found with quite a large number was the ontological metaphor (SL) which amounted to 58 data, which was translated by the female translator into ontological metaphors with 40 data. The male translator translated the metaphor into the same type of metaphor, with as many as 52 data. The last type of metaphor, the orientational metaphor (SL), eight (8) metaphors were found and then translated by the female translator into the same type of metaphor, namely as many as 7 data. By a male translator, 9 data were translated into the same type of metaphor. Unlike the female translator, the male translator translated all of the SL's metaphors into the same type of metaphors.

The application of these translation techniques has implications for the average quality of the translation. There are 200 data on accurate translation for the female translator, and 191 for the male. Meanwhile, the translation that is less accurate revealed six(6) data for the female translator and for the male translator, as many as eighteen (18) data. Finally, inaccurate translations were found with as many as thirteen (13) data for the female translator and nine



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(9) data for the male translator. The average quality of the translation translated by the female translator from the aspect of accuracy, acceptability and readability shows a score of 2.8. This means that the results of the translation by the female translator can be concluded as very good.





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