

Stagnancy of Wealth: A Metaphoric Rhetorical Criticism on Torch Movement Speech 3 by Aminuddin Baki

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ABSTRACT

This article scientifically looks at the Torch Movement Speech 3 by Aminuddin Baki, also known as *Ceramah Obor 3*, and a metaphor, “Stagnancy of wealth” or simply, “*Beras secupak tidak akan jadi segantang*,” which is an ancient Malay metaphor. This is qualitative research using the content analysis method based on the Neo Aristotelian Criticism perspective. The metaphor will be analysed and discussed based on four main aspects namely metaphorical elements, metaphorical meaning, metaphorical impact, and finally a metaphorical comparison. The research used the theory by Sonja K. Foss. Its main aim is to identify the metaphor employed within a certain context, and also to determine the structure of the metaphor in modern-day communication interaction. After analysing the metaphor of the “Stagnancy of Wealth”, the study found that the metaphor was focused on emphasizing deep reasoning to sensitize the Malays. This metaphor was stapled by the idea of progress in order to deliver a message to the Malay audience that their weakness in the ability to adapt had prevented them from staying relevant to the benefits of progress in their environment. The study concluded with a recommendation that was related to the attainment of progress from a particular point of view.

Keywords:

Metaphor, rhetoric, criticism, speech, stagnancy

INTRODUCTION

Naturally, people have an incline toward wealth (Little, DeBruine & Jones, 2013). This is not entirely surprising since most would tend to relate the comfort of life with wealth. With it, a person can acquire worldly needs and desires. The compulsion to amass wealth, however, is often associated with greed.

Greed can be quite destructive to society (Chaubey, 2006). It compels a person to victimize others for his gain. In light of this, the community may employ various strategies to combat greed. One of the simplest ways to do this is by reframing the idea of wealth itself through the use of the rice metaphor as included below. If the totality of wealth is perceived as a stagnant entity, therefore, to be greedy.

LITERATURE REVIEW

The usage of metaphor in speeches or oral communication is the main strategy in rhetoric. A metaphor is a form of figurative speech we use in order for communication to take place. External concepts are adopted as a metaphor to impart meaning. It may not be apparent at first sight in interpreting the dual ideas. To examine the theory of Metaphor (Lakoff, 1993) is employed in mapping, reasoning, and in problem-solving.

a. Metaphor

Is a term from rhetoric that refers to a figure of speech or a linguistic device in which a word or phrase that denotes one thing is used figuratively for something else as a way of suggesting a likeness or analogy between the two (Fauziah & Faridah 2004).

b. *Rhetoric*

Stoner and Perkins (2005) define rhetoric as a message that relies on verbal and non-verbal symbols that are more or less intentionally influenced the social attitudes, values, beliefs, and actions. It consists of three cannons of rhetoric namely, Ethos, Pathos, and Logos.

Ethos - is the charisma of the speaker. For instance, in an academic forum, if the speaker is an expert within a field and has published several articles in high-impact journals, then his ethos is favourable to the audience (Rodriguez Sedano, Rumayor & Paris, 2011).

Pathos - requires an intricate understanding of the issue that would be best moved the audience. It is vital to be sympathetic to the audience's needs (Higgin & Walker, 2012). The rhetor must be able to put himself within the calamity of those he addresses, to feel connected to the predicaments faced, and then devise a persuasive response.

Logos - would apply bounded rationality (Todd & Gigerenzer, 2003) and proceed by showing evidence (McCrosky, 1969) for example the amount of cost that can be maximally incurred for the company to stay afloat.

Rhetoric is becoming more and more popular across the English-speaking mass media world and it should be specified that it is here taken in the classical sense of the word. The main function of rhetoric is to convince the hearer or audience about the necessity to address a specific topic. The speaker needs to be aware of the emotional state the audience finds himself in, so as to adapt his speech and trigger the necessary emotions such as sadness, joy, friendship, or hatred which will lead to persuasion.

c. *Criticism*

Is the dissemination of ideas, an unprejudiced and impartial effort to study and spread what is known and thought in the world? The goal is to see the object in itself as it is (Arnold, 1964).

d. *Speech*

Speech is considered a guiding principle for business prose and a persuasive force in helping to establish the image of an organisation. A study conducted by Myers and Kesslers (1980) on speeches by the leaders in large organisations in America stated that three general corporate strategies were introduced to minimize problems - they were influencing government policy, education on economics for the public, and increasing the social responsibility of the business.

METHODOLOGY

This is a content analysis research that uses the Neo-Aristotelian criticism approach. The content analysis used is based on the qualitative research tradition which is primarily exploratory in nature (Kartini & Faridah, 2022) that generates data in the form of words rather than numbers. According to Punch (2013 cited in Kartini & Faridah, 2022, pp 56) qualitative research is illuminative and manifestations of the phenomenon of interest. For this study, the content is coded based on metaphoric criticism which is an approach that mostly emphasizes the specific strategy implemented within rhetoric. This study analyses the metaphoric contents in the Torch Movement Series 3 which emphasizes the metaphor, "Stagnancy of wealth." The speech by Aminuddin Baki was chosen because he was a prominent, prolific, and influential Malay scholar in the 1960s era.

Rezeki secupak tidak akan menjadi segantang
a bowl of rice will never grow into a bag (Torch Movement Series 3)

An individual can perform numerous deeds to increase his wealth (Pawasutipaisit & Townsend, 2011) for a particular duration of time. According to the metaphor nonetheless, doing so will not increase his total wealth. Instead, a portion of the wealth will be merely transferred from one part to another, to make it appears more at a certain point, when in fact, the totality remains the same.

Imagine that wealth is divided into four separate timelines as shown below (Figure 1). Each period involves a certain allocation of wealth. Although wealth might fluctuate with the passing of time, the totality is believed to be the same. As such, assume that the person increases wealth at the time (1). What would happen? There is no increase in total wealth. He is merely relocating the wealth of future time (3) to the current time (1). Thus, at the time (3), he will receive no wealth. This metaphor can be very effective in dealing with greed since it presupposes is an unchanging totality of wealth that consequently demoralizes avarice.

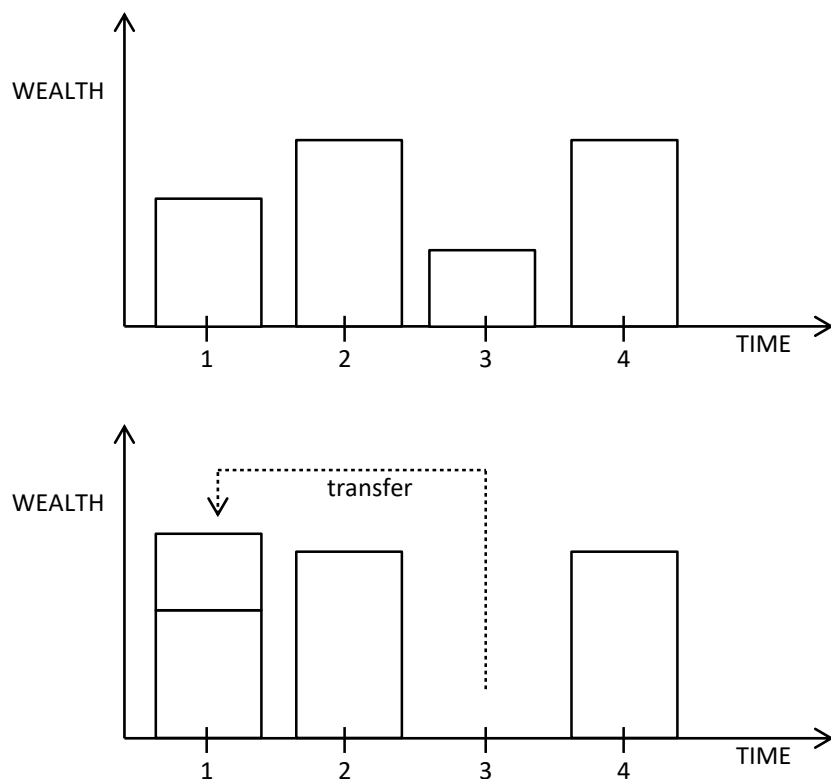


Figure 1: Implication of Rice Metaphor

Metaphorical Element

In the past, the standard for quantifying rice is not based on weight (Clark, 1877). Thus, the conventional measure of rice such as kilogram or pound is not prevalent in the community because they do not have the luxury to define the exchange of goods in terms of precise scientific quantity. This can be attributed to the lack of technology, even simple ones, suffered by the people at that time.

The most convenient way to determine the amount of rice and its value is thus dependent on the container it fills (Marchiori et al., 2012). Ergo, society can regard the totality of rice based on what it occupies whereby it can either involve a cup, a bowl, a pot, or perhaps, a bag. Quantity can be arranged in the form of an order (Wadhwa & Capaldi-Phillips, 2014). Ascending order refers to the arrangement that places the entity from that of the lowest degree to the highest. On the other hand, descending order sequences objects from the highest amount to the lowest. In this respect, the measure of rice can be ordered in an ascending manner. For example (Figure 2), the order would be a cup, bowl, pot, or bag.

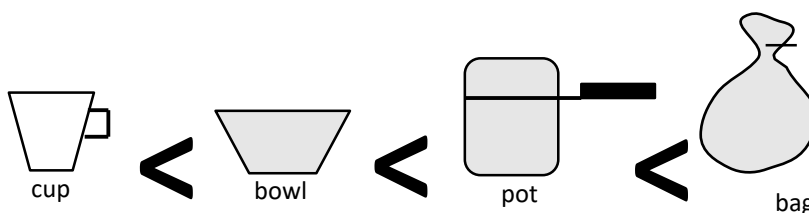


Figure 2: Ascending Order of Rice

The symbol '<' between the entities implies 'less than.' As such, $\text{cup} < \text{bowl}$ signifies the semantics that the quantity of rice in a cup is less than the one in the bowl. It must be reminded that less than ramification is transitional. This means that if it is known that $\text{cup} < \text{bowl}$, and $\text{bowl} < \text{pot}$, then by inference it can be said the $\text{cup} < \text{pot}$ or cup is less than pot although there is no direct interaction between them.

Given the notion of order and transitivity (Díaz et al., 2008), it is quite possible to compare the quantity of rice between two containers that are not explicitly linked to one another. Although it is an approximation, the act is quite apt. For instance, it can be deduced that a bowl of rice is less than a bag of rice ($\text{bowl} < \text{bag}$), or a cup of rice is less than a bag of rice ($\text{cup} < \text{bag}$). Now, suppose a cup is filled with rice and there is no space left within it. Later, the rice in the cup is transferred entirely into the bag. Since the amount of space offered by a bag is so much larger than a cup, it can be reasoned (Forbus et al., 1990), almost with complete certainty, that the aforementioned transfer will leave a significant space in the bag, although none was available earlier in the cup.

By comparison, it is rather apparent that the amount of rice in a cup is nearly insignificant when contrasted to a bag (Parrish & Beran, 2014). Observe the amount of untouched space in the bag that is yet to be occupied. However, if the transfer allows repetition, and a sequence of rice can be transferred within a certain duration between the two, then the contribution of the cup in filling up the bag will gain significance. In other words, time is the factor when it comes to making an impact on quantity, assuming that a repetition is a viable option at hand. Now, from the perspective of economics (Dobson & Palfreman, 1999), wealth is defined as the difference between assets and liabilities (Figure 2). An asset is any form of economic resource that is both tangible and intangible. For instance, if an individual owns a series of shops in town, they are considered tangible assets. On the other hand, if he possesses shares in a publicly owned company, then the shares are intangible assets.

$$\text{wealth} = \text{asset} - \text{liability}$$

Figure 3: Definition of Wealth

Contrary to assets, liabilities (Giné & Karlan, 2014) are economic obligations that must be fulfilled by an individual or company. These obligations often involve the transfer of assets from the obliged to the receiving party, either in the form of cash, commodity or services. To illustrate the idea, when a person takes a loan, the monthly payment required to clear part of the stipulated debt is a form of liability.

Based on the definition of wealth, the construct can either exhibit positive or negative value (Park & Jang, 2014). A positive value occurs when there is more asset than liability while a negative one transpires when the liability is higher relatively. In its most simplistic sense, wealth can be conceptualized as how much money a person has compared to his debt. If he has more money than debt, his wealth is positive. Else, it is negative.

To conclude, these two measures, assets and liabilities, practically determine the state of wealth for a person at a particular time. It must be understood that wealth is not static (Chade & Vera, 2014). Instead, it is dynamic and changes with time-based on the actions performed by the individual about his economic standing. In effect, how a person responds economically to his environment determines wealth.

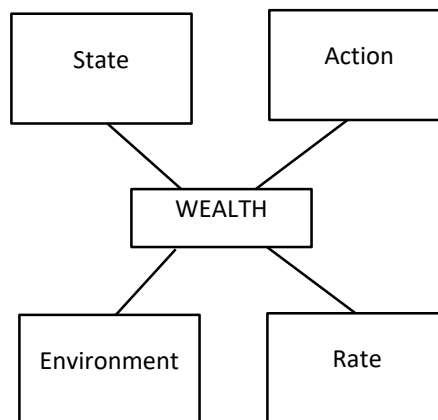


Figure 4: Construct of Wealth

The construct of wealth involves four elements (Figure 4) – State, Action, Rate, and Environment. The state is basically what has been explained before. Action (Van Rooij & Teppa, 2014) is the Economically significant transaction that is deployed by the individual which affects wealth as a whole. The action need not be exclusive. In other words, a particular action can affect both assets and liability at the same time.

For instance, when an individual buys a new house (Holmans, 1994), the state of his wealth changes. He acquires a new asset and at the same time, committed himself to liability. The house is the new asset while the payment that he makes every month to procure the entity at the end of the 20-year period, is the liability. Here, the wealth related to the purchase depends on the value of the asset through time.

To demonstrate the idea more clearly, assume that the house is bought at \$1,000,000. Every month, the person pays \$10,000 for the next 15 years. Let us consider two cases that may happen. For

the first case, imagine that a new complex is being built by Google near a residential area. Approximately 1000 new people with high income (Madsen, 2012) will be coming to the place.

Due to increasing demand compared to supply, the house now boasts a value of \$1,500,000. This is a 50% increase from its original price. For the sake of simplicity, assume that if the house is priced at \$1,500,000 then a payment of \$15,000 instead of \$10,000 must be made every month. Since the person is paying \$10,000 / month for the house, it can be said that he is now making \$5,000 every month.

In this scenario, the building of the new complex as well as the influx of people into the housing area signifies the environment that impacts wealth. Again, only economically related elements should be included within the environment. Other elements (such as the migration of harmful birds through the city) that do not contribute to the increase or decrease of wealth are not significant.

Now, consider an alternative scenario, supposed that a new nuclear plant (Yamane et al., 2011) is being built near the city instead. Given the high risk of residing near a nuclear reactor, people within the area started leaving the place. For argumentation's sake, assume 800 residents in total have left their houses. Here, the supply is higher than the demand and the price suffers a plunge. Thus, instead of paying \$10,000/month and gaining a house of that value, the individual now suffers increased liability and a loss of wealth.

From both of the scenarios, it can be inferred that the rate of wealth (Sousa, 2010) or how much wealth changes through time will impact the entire state of wealth. If the rate increases, the asset would consequently appreciate and wealth becomes positive. On the other hand, if the rate decreases to the extent that liability is greater than an asset, then the state of wealth falls into a negative value. The state of wealth is changed by what the environment (Hajduová et al., 2014) provides and how the individual reacts through actions. The right action is defined as that which focuses on the cultivation of assets that will increase in value over time. On the contrary, the wrong actions involve the emphasis on liability that will increase periodically. The environment provides an opportunity for decision-making. Thus, selecting the appropriate action is crucial in the management of wealth

Metaphorical Meaning

Pragmatically speaking, the rice metaphor (Table 1) signifies the conception of wealth (Halik & Webley, 2011) from the perspective of the Malay community in the past. It portrays wealth as a non-increasing entity. This can be seen by the static interpretation of growth which does not include the idea of time. Furthermore, this is confirmed by the exclusion of an external source of wealth from the metaphor.

WEALTH AS RICE

Table 1: Rice and Wealth

THEME	RICE	WEALTH
Storage	Bowl or bag	Bank
Quantity	Bowl of rice	Small amount of wealth
	Bag of rice	Large amount of wealth
Progress	Bowl growing into a bag	Small to large amount of wealth
Impossibility	Bowl never growing	Cannot increase wealth
Source	None	Non-recurring

Storage (Castro & Sousa, 2012) is a rather pivotal notion in the accumulation of wealth. For this metaphor, the different type of containers applied, such as a bowl or bag, constitutes the storage of wealth as a whole. It can be mapped to the actual place of storing wealth, such as a bank, or perhaps, a company in which investment resides. Either way, the metaphor establishes storage as the central point of its argumentation.

When speaking of placing a commodity within a storage facility, the entire quantity of the entity becomes of great interest. The metaphor accentuates two levels of quantity. They are represented by a bowl and a bag of which the former signifies a small amount of wealth, while the latter, great wealth. Although in reality, the amount of money to be kept, either small or large will not determine the bank, the metaphor distinguishes quantity by varying the storage involved.

The progress of wealth (Walder & He, 2014) is implied by the growth of rice from a bowl to a bag. Here, however, the idea of growth is simplified into the act of transferring rice from one container to another. It conveys the idea that wealth can move from one form to another. Perhaps to imply that when people resort to bartering, like exchanging chicken with rice, the equivalence is maintained to a certain extent.

Asserting the impossibility of growth, the metaphor treats wealth as a non-evolving entity (Sotomayor, 2008). It states the absurdity of assuming that a bowl of rice will grow into a bag by clarifying that the content of the storage does not change with time, and will never do. Wealth can transmute between forms, but the entirety of its being remains unequivocally constant.

The metaphor also excludes any alternative sources of wealth (Elston & Audretsch, 2010) to stress the principle of rigidity. There is no mention of other sources from which more rice can be attained besides the one already retained within the bowl. In its own way, it projects a strong image of exclusivity. That is a firm belief that severs the possibility of performing any action that can potentially increase wealth.

It is assumed that the Malays posit a rather strong belief in the unchangeable attribute of wealth based on an inaccurate interpretation of hadith (Zarabozo, 1999). The hadith mentions that the sustenance of men is defined before their birth. However, it does not state the finality of sustenance such that it will not transform through the course of life.

On the authority of Abdullah ibn Masood (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings of Allah be upon him), and he is truthful, the believed, narrated to us,

*“Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: **to write down his rizq (sustenance)**, his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm’s length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm’s length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.”*

In actuality, there are numerous ways to increase wealth as recommended by Islam. For instance, asking for forgiveness from God is an effective way to induce the ascension of wealth. Here, those who do so, are promised 'heavenly blessings abundant' which is interpreted as wealth. Apart from that, they are also promised additional strength in life.

11:52 Hence, O my people, ask your Sustainer to forgive you your sins, and then turn towards Him in repentance-[whereupon] He will shower upon you **heavenly blessings abundant**, and will add strength to your strength: only do not turn away [from me] as people lost in sin!
(Asad,)

Finally, It is said that *takwa*, or the sincere fear of God can open the fate of men to the kind of wealth unimagined by the mind.

65:2 – 65:3 Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endowed with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is ((Allah)) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion. (Ali)

Metaphorical Impact

At first glance, the rice metaphor brings forth a negative impact on the audience. It compels the listeners to believe that economic-related effort is irrelevant to the increase of wealth when in fact it is not (Thompson & MacMillan, 2010). As such, no matter how much input is invested into the act of accumulating wealth, no increment would be experienced by the individual. This can result in torpidity among the community.

Although greed is a compelling possibility, it is inconclusive as to what actually motivated the inception of this metaphor (Xu, 2000) within the Malay community. Rationally speaking, propagating systematic helplessness or apathy through a common saying among the people of the nation would unequivocally be counterproductive to the development of the economy. Then again, perhaps it is intended to promote humility or moderateness, with regard to wealth. The role of humility with respect to the economy is rather intriguing. If wealth is assumed to be preordained and immutable, then the community will not be competing against each other to gather wealth (Hilbig et al., 2013). In this sense, they would be less calculative in their economic exchange. Especially, when indulging in the activity of buying and selling from one another.

It is a well-known fact that when it comes to making sales, one of the main principles is to maximize profit (Xu et al., 2012). Engaging in business solely based on profit may make the individual very calculative in his exchange. This is not commendable from the perspective of the Malays because it impedes the person from contributing back to the community for the sake of helping others per se.

Consider the opposite scenario of that mentioned earlier. By not being calculative, the seller can be more considerate with the business dealing. For instance, when a somewhat poor customer comes to his shop, he can offer a more promising discount (Curry, 2008) even when doing so would involve sacrificing a major portion of the profit. In retrospect, the metaphor can help inspire this behavior to take place.

A downside of this is excessive altruism (Wilson, 2004) whereby an individual stretches his resources to help another. This occurs to the point of causing a series of self-defeating repertoires whereby the person repeatedly endangers his own economic well-being for the sake of others. Failing to survive, he may transfer the inconvenience to those around him. It is hypothesized that the rationale behind the use of the rice metaphor by Baki is not to instigate apathy or unwarranted altruism. Instead, it is meant as a form of provocation to elevate the mentality (Darya, 2013) of the Malays to a higher

level within the dimension of economic progress. In effect, the metaphor should not be perceived from the context of commonality.

To appreciate the intended impact of the rice metaphor, its negation (Hasson & Glucksberg, 2006) must be considered with a greater inspection. Without the loss of generalization, the rice metaphor is translated into the simpler principle that 'no amount of effort will increase wealth.' Hence, the negation would be, more or less, as shown below. Notice that Baki proposed the increment of effort to improve wealth.

A bowl of rice will never turn into a bag
No amount of effort will increase wealth

Negation (no amount of effort will increase wealth)
the full amount of effort will increase wealth

It must be reminded, however, that when one speaks of effort from the Islamic perspective, it is not confined to actions performed in the name of economy. Rather, it includes effort that may invite the cultivation of prosperity from the treasures of God. For instance, it is explained again and again in Islam that God will help a person as long as he is helping others (Brito et al., 2014).

The accrual of wealth, therefore, as explained by Baki not only involves an economic effort but those related to Islamic principles as well, whereby wealth is signified as a form of responsibility (Park et al., 2014) from God. In this respect, the rice metaphor is practically delivered as a catalyst to induce the Malays to start investing in the development of wealth.

Despite the honorable intention of the rice metaphor in creating a positive impact on the audience, the actual effect may not be as intended. The Malay community can be quite resilient to change. When provoked, they may resort to withdrawal instead of revival to maintain harmony (Ahmad & Majid, 2010), where the zest to enhance their economic standing may deteriorate altogether.

The reason for the Malays' withdrawal in the presence of change might be attributed to their commitment to tradition (Sua, 2013). Here, it would be appropriate to mention a metaphor that was quite prominent among the community in the past, of which tradition is equated to biological legacy. Although realistically, the notion sounds a bit of malarkey, it was actually in use before.

Biar mati anak, jangan mati adat
Better to sacrifice your child than to lose your tradition

Examine the way a child is compared to tradition in this metaphor. Tradition is revered so highly to the point that rhetorically, it is implied of being worth more than the life of a child (Andrushko et al., 2011). Some may argue that tradition is crucial because it integrates society as a whole where as a child would only impact a particular family. Despite the absurdity of the notion, this obsession could be the reason that propels the Malays to reject positive change, which in turn would stymie the process of improvement.

Instead of being fettered by unreasonable tradition, Baki proposes a paradigm shift that centralizes not on cultural dogmatism, but rather, on practical advancement (Mannan & Waldram, 2014), coupled perhaps with Islamic virtues. The Malays can revolve their economic stature by adopting the way of life recommended by Islam. It is can be shown that in Islam, the search for economic progress is not prohibited as long as the effort adheres to the stipulated boundary of the religion.

28:77 (Y. Ali) But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief. (Ali,)

From the Quranic verse above (Ali,), Muslims are encouraged to seek both the wealth of the afterlife and that of this life (*nor forget thy portion in this world*). However, in doing so, one should not indulge in transgression (*seek not (occasions for) mischief in the land*). As such, it is permissible to strive for prosperity but such an act must never involve the victimization of others or any other forms of disruption.

Metaphorical Comparison

To analyze the impact of accumulation the metaphor of wealth here contends against another one that portrays it as a shed that protects the individual on rainy days (Raymond, 2010). Now, although the former is more concerned with the process of building wealth as opposed to the deliberation of collecting it for emergencies, both refer to the notion of storage.

A bowl of rice will never grow into a bag
WEALTH IS LIKE RICE IN DIFFERENT CONTAINERS

Saving for the rainy day
WEALTH IS LIKE A SHED ON RAINY DAYS

From the perspective of goal, the rice metaphor indirectly speaks of the notion related to the significant increase in wealth. It is apparent that the aim is imparted in a negative connotation, and perhaps to a certain extent, quite inversely from the textual description, but the truth remains pure and simple. The metaphor acts in a manner that is remorseful of wealth (Mungan, 2012).

The shed metaphor, however, paints a more positive light on wealth. It is not laden with the pressure of collecting wealth, but rather, saving it for the purpose of impending crisis (Johnston, 2014). Should there be a day when the individual is burdened by a particular calamity; the wealth saved might be able to offer assistance in resolving the problem at hand.

Perhaps a concrete scenario can demonstrate the role of wealth in an emergency. For instance, when an individual suffers a certain disease such as cancer (Svatek et al., 2014) and must be admitted to the hospital, the wealth he had gathered earlier can be used to support the extremely high financial requirement of being at the medical facility. Such financial support may only be available through years of saving.

In reality, the accumulation of wealth reflected by the rice metaphor suggests the need of incorporating actions that enable its increase. These actions are practically active in the sense that they must contribute to extending the input of wealth. For instance, the individual may have to work more or invest (Foucault & Fresard, 2014) more wisely in his ventures to instigate the realization of additional income.

Contrary to the active contribution that relies on the expansion of input, the shed metaphor proposes that the output should be minimized such that more wealth can be contained or saved (Berger, 2014) for future emergencies. The contained wealth must be conserved diligently by rejecting any trivial requests that are not entirely urgent in their nature. Instead, it should only be disbursed when a truly pressing situation arises.

RESULT AND DISCUSSION

The rice metaphor covered within this section touches mostly on the idealism related to the static portrayal of wealth or rather, how the community believes that it is a fated quantity that can never be changed. This may have resulted from their erroneous interpretation of a hadith in Islam that explains the nature of creation and wealth that is decided prior to birth. However, this is refuted by various Islamic preaching that describes the manner in which wealth can be increased through virtuous

actions. This metaphor is subsequently compared to another that insinuates wealth as a form of assistance in moments of emergency. More wealth should be contained or saved immediately at that particular time for future pressing needs as emphasised by communication and industrial psychology scholars Katz and Kahn (Huda & Faridah, 2021) who aptly put it: *What you are today is what you will be tomorrow* – which emphasised that current saving on wealth will assist in our future needs, especially in times of difficulties.

CONCLUSION

The metaphor used by the late Aminuddin Baki was focused on emphasizing deep reasoning to sensitize the Malays. This metaphor was stapled by the idea of progress in order to deliver a message to the Malay audience that their weakness in the ability to adapt had prevented them from staying relevant to the benefits of progress in their environment. This was analyzed based on the metaphors used endowed with a recommendation that was related to the attainment of progress from a particular point of view.

The other conclusion of this study includes metaphorical methods of conveying messages which are still relevant in the current society due to the fact that the Malays are culturally sensitive to direct messages as often practiced by Westerners. For decades, Malay people do not express their feelings or ideas openly but would rather use metaphors to convey their intentions. Hence the use of metaphor is still an effective method to sensitize the audience to respond to a certain situation due to its subtleness in addressing the issue while at the same time being impactful enough to urge the audience to compel to the situation as envisioned by the creator. This can be seen in how Aminuddin Baki's speech managed to invoke the urge in the Malay society to pace more actively towards advancement despite their inability to adapt. All three canons of rhetoric were wisely used when conveying his speeches in the early sixties.

AUTHOR BIOGRAPHY

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