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Structural Conceptual Metaphors of Emotion Expressions Used by Mandailingnese Speakers

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ABSTRACT

This study investigates the structural conceptual metaphors employed by Mandailingnese speakers to express emotions, aiming to elucidate how abstract emotional experiences are mapped onto more concrete concepts through metaphor. The research adopted a qualitative, descriptive design grounded in Conceptual Metaphor Theory (CMT), as developed by Lakoff and Johnson. Data were drawn from spoken language, including words, phrases, and clauses, collected through recordings of native Mandailingnese speakers' utterances. An interactive model was applied to analyze the data. The findings indicate that Mandailingnese speakers frequently utilize structural conceptual metaphors such as Time Is Money, Life Is a Journey, and Causation As Forced Movement to articulate emotions. In particular, many emotions were conceptualized in temporal terms, mapping feelings onto the domain of time. This mapping illustrates how speakers draw upon familiar, concrete domains to understand and communicate abstract emotional states. These results suggest that structural conceptual metaphors are central to Mandailingnese emotional expression and may contribute to enhancing emotional intelligence. By framing emotions within metaphorical constructs, speakers are better able to comprehend, communicate, and regulate their emotional experiences. Overall, this study provides valuable insights into the interplay between language, culture, and cognition, demonstrating how metaphor shapes the expression and perception of emotions within the Mandailingnese community.

Highlights:

- This study investigates the structural conceptual metaphors employed by Mandailingnese speakers to express emotions,

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aiming to elucidate how abstract emotional experiences are mapped onto more concrete concepts through metaphor.

- The research adopted a qualitative, descriptive design grounded in Conceptual Metaphor Theory (CMT), as developed by Lakoff and Mark.
- Data were drawn from spoken language, including words, phrases, and clauses, collected through recordings of native Mandailingnese speakers' utterances.

Keywords: Language; Metaphor; Expression; Mandailing; Qualitative

1. Introduction

Language is a dynamic, systematic, and symbolic means of human communication that simultaneously enables expression, cultural meaning-making, and the transmission of ideology across social contexts. As Rawian et al. note, "language and ideologies are inextricably linked because language can both express and support ideologies[1]," positioning language as both a reflective and constructive social force. Moreover, language is a dynamic, symbolic medium of communication that facilitates meaning-making through multiple modalities[2]. In educational contexts, language—specifically English literacy—can be acquired through engaging, multi-modal digital environments, where vocabulary, reading, and speaking skills develop organically and subconsciously through interaction with media like video games[2].

Language is a means by which we communicate feelings[1]. We also reflect emotionally on the language we and others use. Emotion plays an essential role in many aspects of human life. When studying the relationship between language and emotion, it is important to distinguish from the outset between the expression of emotions and the conceptualisation of emotions[3]. It is widely accepted that people are able to conceptualise emotions and talk about them in much the same way as they discuss experiences and other aspects of the world. In this sense, emotions are "normal" for language. By contrast, the expression of emotions is generally regarded as a non-verbal phenomenon.

Mandailingnese, a language spoken by the Mandailingnese people primarily in North Sumatra, Indonesia, has a rich cultural heritage that is deeply reflected in its language, including the expression of emotions. In Mandailingnese, emotions are often expressed in ways that aligns with community values, such as maintaining harmony and showing respect. Emotive expressions can be subtle or overt depending on the social context, and there is a strong emphasis on controlling negative emotions in public to avoid conflict or disruption. Emotive expression is deeply embedded in the language and culture, reflecting the community's values, relationships, and social dynamics[4].

Regarding emotions, the inquiry is not solely focused on whether language may impact our thoughts, but also on whether language can affect our feelings[5]. Ponsonnet findings suggest that expressive resources are more specialised semantically than descriptive ones, each focusing on different sets of emotions. Additionally, she discusses the impact of grammatical structures on the linguistic encoding of emotions and considers the effects of language shift on emotional expression.

The importance of emotion in relation to language and linguistics is explored from three different viewpoints: (a) the conceptualisation of emotions, (b) the expression of emotions, and (c) the grounding of language[3]. Regarding the conceptualisation viewpoint, the emotional lexicon is the focus of discussion. More than just content words (noun, verb, adjective), the importance of prepositions is also recognised (to long for, hate against). From the viewpoint of expression, it is asserted that emotions are conveyed across all levels of language: phonological, morphological, lexical, syntactic, and through figurative expressions such as metaphor and metonymy. The concept of "grounding" language in emotion suggests that emotion serves as a foundational element necessary for language to function. It also plays a crucial role in the development and emergence of language, both in individual development (ontogeny) and in human evolutionary history (phylogeny).

Metaphors can be Analysed from two complementary perspectives. The traditional view treats metaphors as figures of speech—elements of figurative language whose main function is stylistic or literary. By contrast, the cognitive-linguistic perspective, as embodied in Conceptual Metaphor Theory (CMT), considers metaphors to be foundational to

human thought [6,7]. Rather than seeing metaphors merely as ornamental language, this modern view positions them as cognitive structures that shape how we understand and reason about abstract concepts. Contemporary work, such as Feist & Duffy's review on metaphorical perspectives on time ("Moving Time" vs. "Moving Ego"), demonstrates that conceptual metaphors are linked not only to shared bodily experience but also vary across individuals, languages, and contexts—underscoring metaphors' role in cognition rather than merely language usage [8].

Metaphor precedes language [9]. This represents a significant and debated departure from conventional approaches to metaphor analysis and interpretation. However, this study does not aim to engage in theoretical or philosophical discussions about the nature of language or the interpretation of thought across various fields within cognitive science and linguistics. Nevertheless, the study embraces the underlying philosophical and cognitive principles of this perspective. Among these assumptions identified by Lakoff include but are not limited to: 1) metaphor is more than language; it is a matter of thought and reason, 2) metaphor precedes and motivates language, 3) basic conceptual metaphors are embodied human experiences, 4) basic metaphors are mapped from experiential source domains onto target abstract domains, and 5) complex and rich abstract target domains may be a function of an inherited image schema and mappings from primary or basic metaphors [10].

Lakoff and Johnson, from the above perspectives, argue that people derive and construct meaning from their experiences by mapping concrete, embodied experiences onto unfamiliar or abstract ones [9]. Therefore, this theoretical approach is well-suited for discourse analysis involving speakers of a second language, as it relies more on personal experience than on linguistic proficiency. When individuals share similar experiences, even limited language ability can be sufficient to convey those commonalities [11].

Lakoff has long stressed that classical theories largely ignored metaphors in their analyses [12]. This may be due to the assumption that understanding a metaphor involves first interpreting the literal meaning of a sentence and then applying a systematic process to derive the metaphorical meaning. Metaphors were typically viewed as creative or poetic expressions that fall outside the scope of everyday, ordinary language. Quinn mentions that the extent to which the

theory applies across various cultural contexts and languages remains unclear [13]. Lakoff said that the Event Structure Metaphor has been recognized as a potential metaphorical universal [10]. Its source domains are rooted in fundamental human experiences, serving as the basis from which numerous more specific and intricate metaphors are derived [14,15].

The core principles of Conceptual Metaphor Theory (CMT) are outlined in Lakoff's seminal book, *Metaphors We Live By* [10], and his essay *The Contemporary Theory of Metaphor* [13]. The system in which metaphors operate, as Lakoff's suggestion, is such that the theory of cognitive models adopts a new way of understanding knowledge, proposing that the mental processes used to categorize information are deeply rooted in physical experiences that shape embodied thought. Meaning arises from these embodied experiences. It emphasizes the strong connection between mind and body, suggesting that people's physical experiences are inherently tied to how they think, use language, and comprehend the world. Gestalt perception defines the foundational level of experiential semantics, i.e., imagined mental representations and movement skills. According to Lakoff, people function most effectively at this level, indicating that we typically organize our experiences at this foundational stage [16]. Unlike the classical perspective, which places the basic level at the bottom of a hierarchy and treats it as indivisible, this view does not apply here. While this level is considered basic, it does not imply that gestalts lack internal structure. In fact, gestalts are cognitively more fundamental than their individual components, even though they possess complex internal organization [9].

Analyzing conceptual metaphors in a language can help people understand complex ideas, communicate, and think creatively. It can also help people understand how language and thought interact to shape human cognition. The benefits of analyzing conceptual metaphors include: 1) understanding complex ideas: Metaphors can help people understand abstract ideas by relating them to more concrete concepts; 2) communicating: Metaphors can help people communicate their ideas and influence public perception; and 3) thinking creatively: Metaphors can help people think creatively and advance ideas. To structure our concepts that we use in natural language, Lakoff identified three types of conceptual metaphors: 1) structural conceptual metaphor, 2) orientation conceptual metaphor, and 3) ontological concep-

tual metaphors[9].

Abstract, non-physical concepts are often understood as if they were tangible entities. These metaphors usually go unnoticed because they are deeply embedded in our conceptual framework, making them seem like literal descriptions of mental experiences. We rely on these metaphors to make sense of events, actions, and states: events are viewed as objects, actions as substances, and states as containers[9]. Conceptual metaphors can be analysed using two main approaches: 1) analysing conceptual metaphors associated with a selected target domain and study the origins of their source domains, and 2) analysing the source domains and recognize the target domains they give rise to.

2. Methodology

2.1. Approach

This study employed a qualitative research approach, which is suitable for investigating and interpreting the meanings that individuals or groups attach to social or human phenomena. In the present context, it focuses on metaphors used to express emotions by Mandailingnese speakers. Qualitative research is particularly appropriate because it facilitates the exploration of social phenomena within their natural contexts[17,18]. This approach emphasizes the interpretation of words, phrases, and ideas as conveyed by participants, allowing researchers to understand their perspectives and conceptualizations[17].

Qualitative research has become increasingly popular through methods such as case studies and ethnography, and it is widely employed across disciplines including psychology, cultural anthropology, and medical sciences. In this study, a qualitative approach is essential, as the lexical items related to the objects of research—namely, metaphors of emotion—require careful semantic analysis. The structure of the final report is flexible, reflecting the inductive nature of qualitative inquiry, which emphasizes personal meaning and seeks to capture the complexity of the research context[19]. According to Sudaryanto, the qualitative method is grounded in observable phenomena and the lived experiences of speakers, with language data serving as the primary material for analysis[20].

The qualitative research paradigm is closely associated with the social sciences and people-centered research methods. Rather than seeking to quantify reality, qualitative research aims to understand the world through the perspectives of those who experience it[21,22]. It emphasizes depth over breadth, prioritizing meaning, interpretation, and context in human experiences. Central to this approach are themes such as attitudes, emotions, beliefs, and interpretations. Unlike quantitative research, which focuses on causality and measurable evidence, qualitative inquiry is concerned with describing and understanding lived experiences, often referred to as phenomena. For example, Mudge et al. used a visual analogue scale to assess treatment satisfaction and dressing tolerability; although this study explored personal experiences, it employed a quantitative method, illustrating that qualitative research is specifically designed to investigate aspects of human experience that cannot be easily quantified[23].

Qualitative research prioritizes the quality of experiences rather than their quantity, focusing on individuals' understandings and beliefs. While such research may eventually contribute to theory development, as in grounded theory, it typically does not begin with a predefined hypothesis. Instead, the data guide the study's direction and shape its findings, moving from specific observations to broader insights. Often described as 'feature detecting,' qualitative research employs methods such as interviews and participant observation to identify the essential characteristics of a phenomenon as experienced by participants.

According to Bogdan and Biklen, data comprise the raw materials collected from the field, including interview transcripts, observations, and field notes, which form the basis for analysis[24]. In this study, the data consist of utterances expressing metaphors of emotion, as conceptualized by Lakoff and Johnson, produced by the informants[9]. Creswell and Poth note that qualitative research does not prescribe a specific number of participants; rather, the number of informants depends on the research approach[25]. Accordingly, Mandailingnese informants were selected based on the geographic area relevant to the study.

2.2. Process

The research process in qualitative studies involves the development of research questions and methods as the study progresses, with data typically collected in the natural environment of the participants. Analysis is conducted inductively, moving from specific observations to broader themes,

allowing the researcher to interpret the data and uncover its underlying meaning.

In this study, the research locations were selected purposively, based on their potential to provide an in-depth understanding of the research problem. As Creswell notes, this site was chosen deliberately because it is believed to to provide the best understanding of the research problem [26]. Thus, the locations were chosen not for their statistical representativeness, but for their contextual richness and ability to generate meaningful data.

The study was conducted in three villages—Singengu Jae, Singengu Julu, and Sayur Maincat—located in the Kotanopan District, Mandailing Natal Regency, North Sumatra Province. These locations were selected purposively due to their relevance and potential to provide comprehensive insights into the focus of the study. The population of Mandailingnese speakers in these villages is relatively homogeneous, which allowed for a focused exploration of metaphors used in emotional expression. A total of 15 informants participated, with five from each village: five informant fromSingengu Jae; five informant from Singengu Julu; and five informant from Sayur Maincat.

According to Creswell, qualitative research employs four main strategies for data collection: observation, interviews, documents, and audio-visual materials [27]. First, observation involves the researcher taking detailed notes on the case based on the participants' activities. Second, interviews are conducted face-to-face, allowing for direct interaction and deeper insight into participants' perspectives. Third, documents may include materials used or provided by participants during the study. Finally, audio-visual materials, such as images or videos recorded by the researcher, are used to supplement and enrich the collected data.

2.3. Data Analysis

The data on conceptual metaphors collected in this study consisted of 118 instances. Of these, 61 were identified as structural conceptual metaphors, while the remaining data were classified as orientational and ontological conceptual metaphors. The analysis of structural conceptual metaphors was guided by the theoretical framework of Kövecses [28].

Metaphors not only shape language but also influence ideas, attitudes, and behaviors [9]. Individuals in every society use specific conceptual metaphors to understand and communicate their cultural, social, personal, and embodied experiences. This study employed Conceptual Metaphor Theory (CMT) to analyze the data. Initially developed by Lakoff and Johnson [9] and later elaborated by Kövecses [28], CMT views conceptual metaphors as a process through which one concept or experiential domain is understood in terms of another. This process involves systematic correspondences between two conceptual domains, commonly referred to as the source and target domains.

3. Findings and Discussion

3.1. Findings

Structural conceptual metaphors found in emotional expression used by Mandailingnese speakers were gathered from the field. There were 59 data altogether with various types of conceptual metaphors (see **Table 1**). There were about 15 structural conceptual metaphors with the concept of Time Is Money, 19 structural metaphor with the concept of Life Is A Journey, and 25 structural conceptual with the concept Causation As Forced Movement. It can be seen the dominance of Causation As Forced Movement may relate to agriculture, nature, emotions, and daily life, often blending literal reality with symbolic meaning to express experiences of hardship, resilience, knowledge, and value. This makes them ideal examples of how conceptual metaphors shape understanding in both practical and emotional domains. Meanwhile, the presence of Time Is Money could indicate time, youth, and life planning, and reflecting deeply rooted conceptual metaphors used by speakers (likely within a cultural or traditional context) to communicate values, responsibilities, and future-oriented thinking. Life Is A Journey could indicate portraying life as a path or road that people walk together or alone, with direction, purpose, and obstacles. It captures progress, companionship, loss, and purpose.

The patterns found in the structural conceptual metaphors of Mandailingnese emotional expression result from a deep integration of traditional livelihood, cultural values, spiritual beliefs, and emerging modern influences. These metaphors are culturally resonant cognitive tools that help speakers understand and express complex emotional experiences in practical, relational, and symbolically rich ways. They reflect how Mandailingnese speakers interpret life as shaped by movement, causality, and time, grounded in

their environment and evolving sociocultural realities. The implication of this finding is to enhance communication and understanding.

The implication of this finding for Mandailingnese speakers, structural conceptual metaphors are not only a linguistic tool but also a cognitive framework that enhances in-

tellectual capabilities in communication. By allowing speakers to reason, categorize, abstract, and articulate thought more effectively, these metaphors bridge culture, cognition, and language. Strengthening awareness and use of these metaphors could further enrich the educational and communicative capabilities of the Mandailingnese community.

Table 1. Structural Conceptual Metaphor Used by Mandailingnese Speakers.

Data	Emotion Expression	Interpretation	Conceptual Metaphor
1	*Ulang **sio-sio on waktu posomu***	Don't **waste your youth**	Time Is Money
2	***Satiop detik** na godangan dabo arganai*	**Every second** is precious	Time Is Money
3	*Ulang iambangko **waktu inda dong argana***	Don't think that **time is worthless**	Time Is Money
4	***Mangabis-abiskon waktu** atia poso angkan na manyosal dei saulakon*	**Wasting time** in youth will regret in old age	Time Is Money
5	***Lale di waktu** dompak manyuan, pandapotan ni saba inda mamuaskon*	**Wasting time** during planting season, the harvest is not satisfactory	Time Is Money
6	*Ipa ipas ma gari mambolus dalan matobang **anso inda marugi** atia tobang niba*	Get married soon so you **don't lose out** in old age	Time Is Money
7	***Mangatur waktu antara malahirkon** mandapot anak na denggan*	**Arranging** the spacing of births produces quality children	Time Is Money
8	*Natobang-tobang najolo **kayo sipaingot na mararga***	The old people in the past were rich in **valuable advice**	Time Is Money
9	*Iutkon sipaingot ni natobang mu harana alai **kayo pangalaman***	Obey the advice of your parents because they are **rich in experience**	Time Is Money
10	*Dompak posomu **ama na mar arga** tu atia tobangmu masonang*	Your youth is **very valuable** for your prosperous old age'	Time Is Money
11	*Sajia **bahat waktu** na diabiskon ko tu si?*	How much time have you **spent** on it?	Time Is Money
12	*Au inda giot au **mangabis-abiskon waktu***	I don't want to **waste time**	Time Is Money
13	*Ita dabo angkon na **marhemat do tu waktu***	We have to **save time**	Time Is Money
14	*Danaki mada na malo **mampargunaon waktu** nia denggan*	The child knows how **to manage** well' time	Time Is Money
15	*Por roangku **mangalehen waktu** ji keluargaku*	I want to **spend time** with my family'	Time Is Money
16	***Parjolo ni hangoluan** na jeges imuloi sian parkawinan na sah dohot rap marsihaholongan*	**The starting point** of a harmonious life begins with a legal marriage and mutual love'	Life Is A Journey
17	*Pasangan alak lai dohot adaboruna angkon na adong **tujuan ngoluna** songoni juo parencanaan na tobang*	A married couple must have **a life goal** that is full of mature planning	Life Is A Journey
18	***Direncanaon** dei atia nangkan naro ji daganak dohot ponuh paretonganna*	**The future** of children with full calculation	Life Is A Journey
19	***Atia dak danak** angkon nai pature parsikolana dohot parangena anso jadi alak na marguna di luat i.*	**Childhood** must be considered in terms of education and morals so that they become useful people in society	Life Is A Journey
20	***Dompak mananom eme** angkon na di pature do maso manyuan sampe manyabi*	**The rice planting season** must be considered at every stage from sowing to harvest	Life Is A Journey

Table 1. *Cont.*

Data	Emotion Expression	Interpretation	Conceptual Metaphor
21	***Rap ni pardalanan ni waktu** aha-aha na porlu ipature ima patotop maribadah tu Allah SWT*	**As time goes by**, the thing that needs to be considered is strengthening worship to Allah SWT	Life Is A Journey
22	*Ami na tobang-tobangon **dompak so sampe waktu nami**, angkon inda maradian na maribadahi*	We, the old people, must never stop worshiping **before our time comes**	Life Is A Journey
23	***Bahat alangan** na ami adopi saonok naon*	**There are many obstacles** that we have faced so far	Life Is A Journey
24	***Marmocom-mocom alangan** atia mangolu angkon na diadopi dohot tawakkal dot marsorah diri*	***Berbagai rintangan** semasa hidup harus dan berserah diri'*	Life Is A Journey
25	***Sian manyuan sampe marhasil** sagalo cobaan ro margonti gonti*	**From planting to success**, all trials take turns	Life Is A Journey
26	*Ia dompak **manjalaki arah ngoluna***	He is **looking for his life direction**	Life Is A Journey
27	*Adong na **mardalan rap-rap di wakatu na lolot**, adong buse na **mandongani satongkin sobaru marsarak***	Some **walk together for a long time**, some only accompany for a short time and then apart.	Life Is A Journey
28	*Keta **mangalangka** rap mambolus **i tangkok na gincat***	Let's **walk together** to get through that steep slope	Life Is A Journey
29	*Ning roangku **lilu** au ibagasan ngolungku*	I feel **lost** in this life	Life Is A Journey
30	*Pandapotan taon on dao markurang baen na bahati **hama** na magan suanani, nautamona **monci***	This year's harvest has decreased significantly due to the many **pests** that attack plants, especially rats	Causation As Forced Movement
31	***Hama monci** na payahan dipamate harana monjap kalai di lubag-lubangi*	**Rat pests** are difficult to eradicate because they hide in holes	Causation As Forced Movement
32	*Ji parsaba, **monci** ma **hantu** na manyusahkon jalai*	For farmers, **rats** are **ghosts** that are very disturbing to farmers	Causation As Forced Movement
33	*Sawit na baru disuan abis isega-sega **siluman babi arangan***	Newly planted oil palms are destroyed by **wild boar ghosts**	Causation As Forced Movement
34	*Salain hama monci inda talu manyusahkon parsabai **wereng** na mangalala batangi*	In addition to rat pests, no less troublesome for farmers are **brown planthoppers, the tree trunk destroyers'**	Causation As Forced Movement
35	*Inda talu mangarsak petani sawit ima **ninja, panangko sawit***	No less disturbing for oil palm farmers are **ninjas, palm oil thieves**	Causation As Forced Movement
36	*Au porlu dope waktu mancerna **barita na baru ubegei***	I need time to digest the news I just heard	Causation As Forced Movement
37	*Materi na disampeoni **amana marisi, daging sude***	The material presented is **very substantial, full of knowledge**	Causation As Forced Movement
38	***Ulang tolon mata-mata informasii**, biar niba bahatan gabus do*	Don't **swallow the information raw**, I'm afraid **most of it is a lie**	Causation As Forced Movement
39	*Homa **sira di bagasan kaluargaon, sip, tai mambaen sude marguna***	You are the **salt in this family, silent, but make everything work**	Causation As Forced Movement
40	*Inda sude na marmaknai angkon na godang, **sira pe menek, tai pula indadong ia ngana mardai.***	Not everything that is meaningful has to be big. **Salt is small, but without it, there is no taste**	Causation As Forced Movement
41	***Inspirasi dabo songon angina dei**, ro sip, tai manggoyahkon sude ate-atei*	Inspiration is like the wind, coming silently, but shaking my whole soul	Causation As Forced Movement
42	*Emosinia **mangalir** songon aek naso bis iuntong*	Emotions **flow like a river that cannot be dammed'**	Causation As Forced Movement

Table 1. *Cont.*

Data	Emotion Expression	Interpretation	Conceptual Metaphor
43	*Prinsip ni hangoluan on,* ***tano ingananku jongjong, inda angin*** *na ro dot kehe*	Life is **the ground I stand on**, **not the wind that comes and goes'**	Causation As Forced Movement
44	***Baen otikna*** *solar mambaen nelayan* ***inda ke tu laut***	**Scarcity** of diesel fuel results in fishermen **being reluctant to go to sea**	Causation As Forced Movement
45	***Otikna*** *parsadiaan ni ubat-ubatan pertanian di koperasi petani* ***mangurangi pandapotan***	**Lack of** agricultural medicines in farmer cooperatives **reduces harvest yields**	Causation As Forced Movement
46	***Dung sude alangani marroan,*** *sannari bisa au ma* ***jongjong*** *buse*	**After all those storms**, I can finally **rise** again	Causation As Forced Movement
47	***Pikiran nia golap***, *ponuh awan nalomlom naso* ***jungada kehe***	Cloudy, full of black clouds that have not **gone away**	Causation As Forced Movement
48	*Di balik mikim nia, adong* ***lorong na golap*** *naso bahat kalak mambotona*	Behind her smile, there is a **dark tunnel** that not many people know	Life Is A Journey
49	*Hangoluanku muloi* ***torang*** *dung lopus maso-maso kolom*	My life began to brighten after going through dark times	Life Is A Journey
50	*Oi baya, ro ia tu tano sere on*	Wow…, he came to the **golden land**	Life Is A Journey
51	*Iman dohot taqwa* ***basis*** *kasalamatan di akhirat*	Faith and piety are **the basis** of salvation in the afterlife	Causation As Forced Movement
52	*Nasonting mada kikik na* ***angkon na ijujar so madabu***	He is really stingy, **he has to be poked first before it falls**	Causation As Forced Movement
53	*Tagi na lalaho baya anak mi* ***bisuk manjuluk tano***	It's nice, like you who have **a wise child who pokes the ground**	Causation As Forced Movement
54	*Dot doho mangan tu amian adong gulena* ***bulung botik mardai mera***	Come eat at our house, there is **papaya leaf curry** that feels like a cliff	Causation As Forced Movement
55	*Inda tahan au da ibagason be songon* ***Cino na karom*** *doma ulala*	I can't stand it anymore in this house like **China's shipwrecked** I think	Causation As Forced Movement
56	*Inda jadi mandapot gulaen na godang* ***dabu roa*** *niba*	I didn't get it, so I **fell disappointed**	Causation As Forced Movement
57	*Ulang ko mabiar disia dabo* ***danak na pipil pusot*** *dope*	Don't be afraid of him, that **kid who just had his umbilical cord removed** again.	Life Is A Journey
58	*Paipas madabo nalaoi,* ***erer doma songon pardalan ni boru***	Walks quickly please... **slowly like a bride walking**	Life Is A Journey
59	*Ho antong tele,* ***napurcayaan ko tu alak sude***, *ia dabo na* ***geduk ate-ate*** *dei soiboto ho*	You huh..., trust everyone, he has **a crooked heart**. Just so you know	Causation As Forced Movement

3.2. Discussion

3.2.1. Time is Money

As shown in **Table 1** (see Data 1), the Mandailing-nese phrase *ulang sio-sio on waktu posomu* ("Don't waste your youth") can be categorized as a structural conceptual metaphor under the concept **Time Is Money**. In this metaphor, *waktu posomu* ("your youth") is understood as a valuable resource, analogous to money, that must be conserved and used wisely.

The **Time Is Money** metaphor is an ontological metaphor that attributes tangible, concrete qualities of money to the abstract concept of time. At the same time, it can also be considered a structural metaphor, as it emphasizes relationships and patterns in human experience. Structural metaphors function as metaphorical frameworks in which a complex, often abstract concept is comprehended through another concept that is typically more concrete. This type of metaphor differs from organizational metaphors, which are primarily concerned with arranging or structuring ex-

periences rather than mapping one conceptual domain onto another.

3.2.2. Life is a Journey

From **Table 1** (see Data 16), *Parjolo ni hangoluan na jeges imuloi sian parkawinan na sah dohot rap marsihaholongan* (The starting point of a harmonious life begins with a legal marriage and mutual love). It is identified as Structural Conceptual Metaphor with the concept of Life Is A Journey. It is a structural type that borrows an abstract quality of life to something concrete like journey/goal since it highlights relationships and patterns within our experience. The conceptual metaphor of life as a journey/goal in this research is manifested in different expressions with quite diverse source domains. The metaphor "Life is a Journey/Goal" is a concept that views life as a journey/goal that has a specific purpose. In this metaphor, life is likened to a journey that has a starting point and an ending point as the goal, and has a clear direction and purpose. The metaphor "Life is a Journey" has Journey Target as source and Life Mapping as Life is likened to a journey that has a specific purpose/goal.

The metaphor "Life is a Journey" has several implications, including: 1) Purpose of Life: This metaphor emphasizes the importance of having a clear and directed purpose in life, 2) Direction and Focus: This metaphor emphasizes the importance of having a clear direction and focus in life, 3) Struggle and Sacrifice: This metaphor also emphasizes the importance of struggle and sacrifice to achieve life goals, and 4) Achievement and Success: This metaphor emphasizes the importance of achievement and success in life.

Life as a journey/goal is manifested most through the following source domains: 1) life direction, 2) life course, 3) life expedition, 4) bridge, 5) labyrinth, 6) life orientation, 7) ticket, and 8) cycle[1].

It is a structural type that maps an abstract quality of life onto something concrete like journey/goal since it highlights relationships and patterns within our experience. The conceptual metaphor of life as a journey/goal in this research is manifested in different expressions with quite diverse source domains. The metaphor "Life is a Journey/Goal" is a concept that views life as a journey/goal that has a specific purpose. In this metaphor, life is likened to a journey that has a starting point and an ending point as the goal, with has a clear direction and purpose.

3.2.3. Causation as Forced Movement

From **Table 1** (see Data 30), *Pandapotan taon on dao markurang baen na bahati hama na magan suanani, nautamona monci* (This year's harvest has decreased significantly due to the many pests that attack plants, especially rats). Metaphor type: Structural Conceptual Metaphor with the concept of Causation As Forced Movement. A cause is a force that forces something to move or change.

It is identified as structural conceptual metaphor with the concept of Causation As Forced Movement— a necessary prerequisite for a change of action, which can be viewed as a "force" or "cause" that pushes or compels the action, similar to how a physical force causes a body to move[29]. A structural conceptual metaphor with the concept of cause as forced movement is a metaphor that maps the structure of the concept of forced movement onto the concept of cause.

In this metaphor, the cause is considered a force that compels something to move or change. Examples include "He pushed me to do that" and "I was forced to do that because of circumstances." In these examples, the cause is considered as a force that forces someone to do something. In a social context: "He forced me to follow the rules." In a psychological context: "I was forced to do that because of mental pressure." In a physical context: "The force of gravity forces objects to fall to the ground."

Thus, the structural conceptual metaphor with the concept of cause as forced motion can help us understand how we understand and describe causes in various contexts. The conceptual structure of this metaphor can be explained as follows as 1) a cause is a force that forces something to move or change, and a person or thing that is forced is an object that is affected by the force. The movement or change that occurs is the result of the force that is forced.

4. Conclusions

The findings of this study indicate that Mandailingnese speakers utilize a diverse range of structural conceptual metaphors to express emotional experiences, with 59 instances systematically documented in the field data. Among these, three dominant metaphorical schemas emerged: Causation As Forced Movement (25 instances), Life Is A Journey (19 instances), and Time Is Money (15 instances).

The prevalence of the Causation as Forced Movement

metaphor reflects a culturally embedded worldview shaped by agrarian practices and the demands of rural subsistence. Within this framework, emotions are conceptualized as involuntary responses to external forces, encapsulating themes of resilience, adversity, and environmental constraint. This pattern highlights the interplay between literal experiences and symbolic representations in structuring emotional meaning.

The Life Is a Journey metaphor conceptualizes human existence as a trajectory characterized by direction, obstacles, companionship, and transitions. It provides a cognitive framework for understanding emotional development and social relationships, conveying notions of purpose, progression, and retrospection. This schema facilitates the organization of narratives related to individual maturation as well as collective experience.

The Time Is Money metaphor represents an emerging conceptual orientation in which time is viewed as a valuable economic resource. Its frequent use in discourses concerning youth, life planning, and responsibility suggests a sociocultural shift toward efficiency-driven and goal-oriented paradigms. This trend reflects the adaptive nature of traditional values within contemporary contexts.

Collectively, these metaphors demonstrate how Mandailingnese speakers systematically map abstract emotional states onto more concrete experiential domains, thereby revealing the intricate interconnections between language, cognition, and cultural practice.

Despite the insights gained, this study has several limitations. First, the research was conducted in only three villages in the Kotanopan District, Mandailing Natal Regency, which may limit the generalizability of the findings to other Mandailingnese communities or contexts. Second, the study focused exclusively on structural conceptual metaphors, leaving orientational and ontological metaphors less thoroughly explored. Third, the sample size of 15 informants, while sufficient for qualitative inquiry, may not capture the full diversity of metaphorical expression across different age groups, genders, or social backgrounds within the Mandailingnese population. Finally, the data were based on verbal expressions collected through interviews and observations, which might have been influenced by participants' self-presentation or memory recall.

Future research could address these limitations by expanding the study to include additional villages or regions inhabited by Mandailingnese speakers, thereby capturing a broader range of metaphorical expressions. Studies could also examine orientational and ontological metaphors in greater depth to provide a more comprehensive understanding of emotional conceptualization within this cultural context. Moreover, including a larger and more diverse sample of participants—considering factors such as age, gender, education, and occupation—would enhance the representativeness of the findings. Finally, incorporating complementary data collection methods, such as diaries, storytelling, or digital communication analysis, could provide richer insights into the use of metaphors in everyday emotional expression.

Institutional Review Board Statement

Not applicable.

Informed Consent Statement

Not Applicable.

Data Availability Statement

No new data were created.

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Conflicts of Interest

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