

Mapping the Abstract: How Conceptual Metaphors Architect Lampungese Social Realities

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Abstract

Modern cognitive linguistics acknowledges metaphors as essential cognitive processes that influence human cognition; however, their manifestation in indigenous Austronesian languages remains significantly underexamined. This study seeks to address this gap by examining the social, relational, and emotional dimensions of the Lampung language (Lampungese) through conceptual metaphors. A qualitative research design was employed grounded in Conceptual Metaphor Theory (CMT), utilizing a meticulous triangulation of naturalistic observation, in-depth interviews with twenty native speakers, and natural social experiments within traditional Lampungese enclaves. The analysis indicates that the meaning-making process of quotidian Lampungese predominantly relies on orientational and structural metaphors. The application of orientational mappings to systematically arrange spatial relations, such as face-to-face proximity (*lawan*) and linearity, serves as a metric for assessing cooperative dynamics and emotional resilience, devoid of the intrinsic competitiveness present in related languages. Simultaneously, structural metaphors facilitate the articulation of abstract cultural realities via tangible physical concepts. It transforms the physical aspects of family life (*inggoman*) into emotional experiences, everyday labour into sacred rituals of tradition (*begawi*), and the proportional into the divine (*bagian*). This study concludes that the daily vocabulary of the Lampungese is not merely a collection of arbitrary linguistic signs but rather the result of intricate and profoundly rooted cultural logic. The findings present substantial empirical evidence for the cultural specificity of CMT, contest superficial literal misinterpretations of the indigenous lexicon, and furnish profound insight into how the Lampungese community cognitively constructs a social reality characterised by harmony, fulfilment, and divine order.

Keywords: conceptual metaphor theory, Lampungese, cognitive linguistics.

Introduction

Metaphor has traditionally been viewed as nothing more than a stylistic flourish added to ordinary, literal language. However, modern cognitive linguistics firmly establishes that metaphor is not just a communicative and conceptual tool, but a powerful one that actively shapes human thought and cognition (Aloairdhi & Kahlaoui, 2020; James et al., 2023). The human conceptual system is intrinsically metaphorical, helping people to understand the complex reality surrounding them (Mannoni, 2021; Sargsyan, 2023). This cognitive process is achieved through conceptual mappings, in which the relation between two different domains is understood by projecting features from a concrete, familiar source domain to an abstract target domain (Aloairdhi & Kahlaoui, 2020; Cui & Li, 2023). This allows humans to make sense of complex experiences such as life, death or happiness by grounding them in cross-modal sensory correspondences and everyday bodily experiences (Aloairdhi & Kahlaoui, 2020; Lesur et al., 2025). Metaphors are everywhere, often used unthinkingly in everyday

communication, and seem to be the primary means by which people make sense of their interactions with the world (Sherris, 2021).

The neurological basis of metaphor processing is universal, whereas the embodiment of metaphors is highly culture-specific (Aloairdhi & Kahlaoui, 2020). Metaphors have a certain “national character” and are an important key to understanding how a society perceives the world, which is a direct reflection of its own linguistic picture of reality (Cui & Li, 2023). Comparative studies reveal that different cultures share physiological experiences, but differ in their metaphorical conceptualisations of internal organs or abstract legal rights due to different historical and social values (Cui & Li, 2023; Mannoni, 2021). The use of journey and battle metaphors in healthcare discourse to view illness also provides deep insight into how patients and physicians uniquely construct emotional vulnerability (Magaña, 2026). Thus, translating or analysing metaphors is never merely a linguistic switch, but rather a deep movement from one cultural conceptualisation of lived experience to another worldview altogether (Mannoni, 2021; Sargsyan, 2023).

Considering the inherent cultural embedding, the scholarship of sociolinguistics promotes a critical re-evaluation of the metaphors of everyday life through a re-centering of analysis on indigenous languages (Sherris, 2021). The exclusive focus on universalist frameworks can help to perpetuate the hegemony of dominant languages, masking the culturally specific semiotic capital of local communities (Sherris, 2021). Studies of indigenous languages have shown that metaphors are closely tied to local lived experiences and environmental engagements (Paramita & Sadtyadi, 2021; Sherris, 2021). For instance, in Nigerian indigenous societies, traditional names are not just identifiers, they are complex syntactic metaphors; they are the ‘film reels’ that capture the cosmopolitan worldview of the community and social realities (James et al., 2023). The findings underscore that the use of figurative language in indigenous contexts is a direct result of quotidian practices and local epistemology and thus, demand analyses that are cognisant of these complex conceptual frameworks.

Lampung language (Lampungese) of Indonesia is one of the most interesting but dangerously neglected areas for this type of localised metaphor analysis. Preliminary linguistic studies on Lampungese show that cultural values play a fundamental role in meaning formation (Reranta & Putri, 2023). Researchers observe that connotative meaning in Lampungese where a denotative term takes on further emotional or social dimensions, often operates through “reflected meaning” or pseudo referential associations (Reranta & Putri, 2023). Conceptual metaphor is an empirical basis to understand a concept by recalling other concept which has similar associative traits (Reranta & Putri, 2023). This phenomenon occurs when animal words or culturally significant places are used to describe human characteristics according to social consensus (Reranta & Putri, 2023). In addition, the research on Lampungese politeness strategies provides the use of self-image metaphors in which the physical notion of face is expanded to symbolise an individual’s public reputation and honour (Reranta, 2023).

However, despite these important preliminary findings on connotative meanings, there is an important gap in the academic literature on the systematic cognitive mechanisms of metaphorization in Lampungese. The previous studies are mainly limited to the field of general pragmatics, politeness strategies, or simply identifying the connotative differences (Reranta, 2023; Reranta & Putri, 2023). They have not critically considered how the core everyday lexicon in Lampungese originates from deeper processes of metaphorical conversion, where literal notions are systematically mapped onto abstract domains and so a standard lexicon is constructed. This study fills this gap by providing a comprehensive study of how the Lampungese speakers cognitively transform the concrete into the everyday to express social, relational, and philosophical realities. This study’s focus on an indigenous Austronesian language is a conscious effort to challenge the dominant paradigms of global languages (Cui

& Li, 2023; Magaña, 2026). What is new in this research is the empirical evidence that ordinary Lampungese words are not arbitrary linguistic signs, but are sophisticated products of deeply embedded cultural metaphors. In conclusion, this study argues that the Lampungese lexicon should be seen as a deep storehouse of the cognitive mappings of the community, and how these mappings are translated into concrete social realities.

Theory and Method

This study uses a qualitative research design with the Conceptual Metaphor Theory (CMT) as a comprehensive theoretical and methodological framework to systematically explore and analyse the everyday conceptual metaphors contained in the Lampung language (Lampungese). The research is well suited for qualitative methodology as it concerns interpretive analysis of social, behavioural and linguistic phenomena and allows researchers to explore, explain and construct theories of cultural meaning making. This method is particularly useful in linguistic research interested in understanding the nuances of indigenous communication, emphasising the importance of cultural phenomenology and depth of understanding over mere statistical frequency.

The theory behind this study is that our human conceptual system is basically metaphorical. Metaphors are not merely rhetorical ornaments, but cognitive tools that enable humans to transfer familiar, concrete source domains to complex, abstract target domains. According to CMT, metaphors are classified into different types. Two of them are the focus of this study: structural metaphor and orientational metaphor (Lakoff&Johnson, 1980). Complex, abstract experiences are understood in terms of systematic correspondences to simpler, concrete everyday experiences, forming a structural metaphor (Lakoff & Johnson, 1980). This type of metaphor is one that structures and enables us to understand one conceptual domain in terms of another; one that connects abstract notions with concrete vocabulary that has similar mappings of meaning (Kövecses, 2010).

On the other hand, orientational metaphors refer to space organization and relations like up down, in out, or front back (Lakoff & Johnson, 1980; Lesur et al., 2025). These spatial orientations are not arbitrary but are deeply rooted in physical and cultural experiences, spatially orienting nonspatial abstract concepts to make them easier to interpret. Structural and orientational metaphors work systematically in a culture to dictate how people see, think and behave and have a strong effect on emotional and psychological states, through shared cognitive mechanisms (Doquin de Saint Preux & Masid Blanco, 2021).

In the context of Lampungese, this cognitive mapping is heavily informed by local cultural values, social structures and emotional stewardship. This intertwining is in close agreement with the notion of connotative meaning, wherein the basic denotative meaning of a word is substantially augmented by particular feelings, emotions, or cultural values. The cultural association has an impact on the lexical semantics of Lampungese as shown by the previous semantic studies of the language; meaning is often constructed through the “reflected meaning”, a pseudo referential mechanism where a concept is understood by thinking of another concept that has similar associative properties. This cultural projection is apparent in the politeness strategies of Lampungese, where the physical notion of “face” metaphorically extends to mean a person’s public reputation and self image, illustrating how culturally sanctioned rules are actively shaping everyday vocabulary. The construction of such cultural metaphors cannot be divorced from the speakers’ constant interaction with their outer social and physical environment. It is akin to the culturally bound use of phatic expressions that foster communal cohesiveness.

Furthermore, the present study applies the theories of morphology to account for the process of how these conceptual metaphors are converted into the lexicalised words.

Metaphorical extensions in Lampung frequently undergo a systematic process of lexicalisation. This process is similar to the morphological lexicalisation of Lampungese sound symbolic systems, where raw conceptual inputs (e.g. natural sounds) are structurally combined with specific morphological affixes to form fully recognised words. In this way, concrete metaphorical mappings in Lampungese are fixed as common nouns and verbs through morphological compounds, such as the nominalising suffix “an” or the prefix “ke,” which are added to verbal roots to produce culturally specific words. This study, therefore, investigates Lampungese metaphors through a synthesis of cognitive mapping, cultural connotation and morphological lexicalisation.

In order to systematically capture these linguistic phenomena, data collection was conducted through a rigorous triangulation of three primary methods: naturalistic observation, in depth interviews, and natural social experiments. First, the researcher conducted covert naturalistic observation to capture the real life use of metaphors. In observing spontaneous conversations among the selected Lampungese speakers in their traditional hometown areas, the researcher let the metaphorical forms to arise spontaneously in daily interactions so that the researcher could not influence or interfere in an unnatural way.

Second, in-depth semi structured interviews were conducted in order to explore the specific semantic tendencies and cognitive origins of the identified metaphors. The researcher intentionally selected twenty native speakers based on the strict criteria for informant selection established in previous semantic and acoustic studies of Lampungese. The criteria were that informants should speak Lampungese as their daily language (i.e., the dominant API dialect), live in traditional Lampungese enclaves, and be over fifty years old. Age is important to ensure stable long-term linguistic acquisition and to minimise the semantic and syntactic interference from Bahasa Indonesia which is very prevalent in the younger generations and transmigrants. During these interviews informants were asked to explain the contextual usage and the origins and the cultural nuances of specific target words, thus providing the cultural context to decode the metaphorical mappings.

Third, the researcher used natural social experiments to test the metaphors' applicability in context and their emotional resonance. A natural social experiment, as effectively used in previous studies of Lampungese connotative meanings and acoustic parameters, is to ask respondents to talk casually and unplanned in using the target metaphorical words or manipulated speech patterns. The researcher observed the interlocutors' spontaneous reactions, their comprehension and emotional reactions. This method acts as a real world verification tool, confirming that the researcher's interpretations are indeed a reflection of the community's living linguistic reality and not based on abstract etymological assumptions.

The analysis of data was an iterative, interpretive process based on the systematic segmentation techniques used in acoustic analyses, adapted in this case for semantics. First, the recorded utterances were carefully transcribed and translated into English. The lexical items were then morphologically segmented to extract root words and their respective affixes, using the same structural breakdown used to study lexicalised items in Lampungese. The researcher then identified the literal source domains and mapped them to the abstract target domains and evaluated if they were orientational or structural metaphors. Finally, the cognitive mappings were critically interpreted in relation to Lampungese cultural values, integrating the morphological and semantic patterns into a coherent theoretical account of how Lampungese social realities are cognitively architected in their daily language.

Findings and Discussion

The main findings of the study and their interpretations are presented in this section. Analysis of data from interviews, observations and textual sources shows that speakers of Lampungese employ culturally based methods of mapping concrete concepts to abstract domains. These mappings can be found in expressions of social interaction, emotion, time and everyday practices. In summary, the data patterns suggest that two metaphorical processes are used in Lampungese meaning making, namely orientational metaphor which uses spatial relations to organise ideas and structural metaphor which applies concrete concepts to explain more abstract ones. We will discuss each finding separately below.

Orientalional Metaphor

As discussed in the previous chapter, the orientation metaphor employs spatial relational schemas as cognitive frameworks for organizing and interpreting abstract ideas. In Lampungese, this concept is applied in some cases. First, they use the term '*lawan*' /*lawan*/, meaning 'face to face,' to describe a situation in which two things have a reciprocal relationship. This usage contrasts significantly with Malay, despite the two languages sharing cognate vocabulary. In Malay, *lawan* typically carries connotations of conflict, opposition, or competition and is commonly used in contexts such as games, sporting events, debates, or physical confrontation. Consequently, the term in Malay tends to imply a sense of rivalry or antagonistic interaction. In contrast, Lampungese employs *lawan* in a broader and more neutral semantic range. Although the word can indeed be used in competitive or adversarial contexts when appropriate, competition is not inherent to its meaning. Instead, the Lampungese form primarily denotes a relational positioning in which two entities are mutually oriented toward one another, without presupposing tension or conflict.

In Lampungese, the literal meaning of '*lawan*,' referring to two entities positioned 'face to face,' undergoes a conceptual broadening that enables it to function in a range of abstract contexts. Through this semantic extension, the term can be employed to characterize affective relationships, cooperative engagements, or even neutral interactions, with its interpretation shaped by the surrounding discourse. This multifunctional usage can be illustrated through the following sentence:

SL: Hanggumku lawan niku.

/hanggumku lawAN niku/

TL: 'My pride faces you.'

My love for you

As shown above, the sentence 'my love faces you' illustrates how a spatial configuration is mapped onto an emotional orientation, producing a meaning equivalent to 'my love is for you.'

Another found sentence appears and can be seen below:

SL: Amon lawan niku, nyak haga.

/AMon lawAN niku, na? hAGA/

TL: If I face you, I want

If I am with you, I want (1)

If I face you, I want (2)

As shown above, the sentence '*amon lawan niku, nyak haga...*' can be mutually translated into 'If I face you, I want...', which may yield two distinct interpretations: (1) 'If I am with you, I want...', implying cooperation or shared involvement, and (2) 'If I face you, I want...', suggesting a potentially competitive relationship. Because the term can operate within multiple semantic frames, its interpretation must always be grounded in contextual cues. Without such contextual information, ambiguity may arise, particularly in utterances where

relational dynamics are open to both cooperative and competitive readings. This demonstrates the importance of pragmatic context in analysing metaphorical extensions of spatial terms in Lampungese.

Another finding shows that Lampungese cognitively associate steadfastness and consistency with the notion of "straightness," while wavering and inconsistency are linked to a "meandering" path. This conceptual pattern is evident in everyday expressions. One example reflecting this finding is the popular sentence below:

SL: niatku mak ngiri nganan lagi

/niatku ma? ɲiki ɲanan lagi/

TL: 'My intention does not turn left or right more.'

I intend to remain steadfast and not waver anymore.

As shown above, the sentence 'niatku mak ngiri nganan lagi' can be interpreted in English as 'I intend to remain steadfast and not waver anymore.' In the sentence, the words 'ngiri turn left' and 'ngana turn right' are applied to refer to the wavering or inconsistency.

The next subsequent finding concerns how Lampungese speakers structure temporal concepts. The analysis reveals that they conceptualize the present moment as something positioned "in front," while the future is understood as lying "at the back." This spatial mapping is reflected in the following expression:

SL: Piker-piker angkon solsol di muri.

/pikɛɾ pikɛɾ, aŋkon solsol di muɾi/

TL: Think, think, rather than regret it later.

'Think deeply! rather than regret at back'

As shown above, the Lampungese sentence 'piker-piker angkon solsol di muri' can be translated into English as 'Think deeply! Rather than regret at back, a phrase that conveys the idea that one should consider matters carefully now so as not to experience regret later on. This example illustrates how spatial orientation is employed to frame temporal reasoning in everyday discourse.

Structural Metaphor

The first finding concerns the term "*kehago*" /kəhago/. Morphologically, this form is derived from the prefix *ke* /kə/ attached to the verbal morpheme *hago* /hago/ (some dialects pronounce it /haga/ or /ago/), which then creates the new meaning of "to wish" or "to want." Through this morphological process, the verb is nominalized, producing a meaning roughly equivalent to that which is desired or what is wanted. However, Lampungese speakers do not use *kehago* in a broad or general sense to denote anything that is desired. Instead, the term functions as a culturally specific label for a sweetheart either a boyfriend or a girlfriend. This usage suggests that, within Lampungese cognition, the idea of *kehago* is closely tied to the figure of a beloved person, someone who embodies one's wishes, affection, or longing. The finding highlights how linguistic structure and cultural worldview interact: for Lampungese speakers, desire is not an abstract notion but is meaningfully anchored in personal relationships, revealing how deeply language is shaped by emotional and social values.

The next finding concerns the term "*inggoman*" (/ingoman/). Morphologically, this word is formed from the noun "*inggom*" /ingom/, meaning "to protect," combined with the nominalizing suffix "*an*" /an/, which marks the actor or the one who performs the action. Etymologically, therefore, "*inggoman*" denotes a protector or a guardian. In actual usage, however, the term functions as a culturally embedded expression for "wife." To further clarify the nuance of this term, the researcher conducted interviews with several native speakers of Lampungese. The responses consistently indicated that the notion of protection associated with *inggoman* does not refer to guarding physical objects or providing material security. Instead, it carries a more abstract and affective connotation: a wife is perceived as the one who safeguards

the emotional harmony, the relational atmosphere, and the overall well being of the home and family. This finding suggests that Lampungese cognition places the role of the wife within a domain of emotional stewardship, reflecting a cultural understanding in which familial stability and harmonious relations are central forms of protection.

The next finding concerns the term "*begawi*" (/bəgawi/). Morphologically, the word is formed from the nominalizing prefix "*be*" /bə/ combined with the verbal root "*gawi*" /gawi/, which means "to do" or "to work." As in many other regional languages in Indonesia such as Javanese, Sundanese, and several Malay dialects the term is etymologically associated with work, task, or occupation. Lampungese speakers do not use *begawi* with this everyday meaning. Instead, the term is reserved for referring to one of the most important and sacred customary events in Lampung culture.

In this context, "*begawi*," also known as "*cakak pepadun*" /cakaʔ pəpadun/, designates the traditional inauguration ceremony of a customary leader within the Lampungese community. This ceremony is a formal and obligatory process for anyone who is to assume the rank or status of a customary leader. It is carried out under the authority of the traditional institution, which oversees and legitimizes the appointment according to established customary rules. Moreover, the event is elaborate, often lasting from three to seven days and involving large crowds as well as multiple ritual stages.

Given its complexity, duration, and communal significance, Lampungese conceptualize *begawi* as a form of serious work a major undertaking that demands time, energy, and collective commitment. This understanding explains why the term, although etymologically meaning 'to work,' has come to denote the highest form of customary ceremony in their cultural system. Reflectively, this shift in meaning reveals how language adapts to cultural priorities: what counts as the most meaningful "work" for a community becomes embedded in the very words they use to describe it.

The next finding concerns the lexical item '*kesimpulan*' (/kəsimpulan/), which literally means 'conclusion.' Etymologically, the term derives from the Malay '*kesimpulan*,' which also carries the literal sense of 'the end' or 'the summary.' In Lampungese daily usage, however, the term refers more specifically to the successful ending of a process or struggle. This can be seen in the example below:

SL: Induh, kapan masani? Haga wat kesimpulan.

/induh kapən masani, haga wat kəsimpulan/

TL: knows when time wants their conclusion.

Who knows when it will be achieved?

As shown above, the Lampungese sentence is translated literally into the English 'Who knows when there will be a conclusion?' which can be acceptably rendered in English as 'Who knows when it will be achieved?'. This illustrates that Lampungese speakers cognitively map the notion of 'end' or 'summary' onto the idea of reaching a state of success or accomplishment, rather than simply arriving at any terminal point.

Moreover, this linguistic pattern indicates a culturally grounded interpretation of finality: an event or process is only considered to have a *kesimpulan* if it ends successfully. When the expected outcome is not attained, Lampungese speakers commonly say '*mak ngedok kesimpulan*' /maʔ ŋədoʔ kəsimpulan/, literally 'no having conclusion.' In such cases, the struggle or process is not conceptualized as finished. This suggests that the Lampungese understanding of closure is evaluative rather than neutral, intertwining the idea of completion with achievement. Reflectively, this reveals how linguistic expressions can encode cultural perspective here, demonstrating that for Lampungese speakers, an 'end' gains meaning only when it signifies fulfillment, not merely cessation.

A comparable finding to the earlier discussion is the term "*bagian/bagian*." Etymologically, it derives from the Malay *bagian*, meaning 'a part' or 'a portion' of a whole

entity. In Lampungese usage, however, the term undergoes a metaphorical extension, functioning as a synonym for concepts such as destiny, fate, or personal allotment of luck. To explore this semantic shift, the researcher conducted in depth interviews with several Lampungese native speakers. The interviews revealed a shared cultural belief among the Lampungese that God has already determined every human being's destiny. This divine plan is conceptualized as a complete whole that encompasses both favourable and unfavourable outcomes.

Within this worldview, each individual receives only a "part" of that divinely ordained total. Consequently, Lampungese speakers apply the literal concept of *bagian* 'a part of a whole' to the abstract idea of life and destiny. This metaphor illustrates a culturally embedded way of understanding human fortune as a distributed portion of a predetermined cosmic order. Reflectively, the metaphor highlights how linguistic expressions are shaped by theological and cultural frameworks; the use of *bagian* to refer to fate reveals that destiny is not viewed as random but as an apportioned share of a larger divine design.

To understand more, below is a metaphoric sentence containing the word "*bagian*."

SL: *mati malang bagian, sangon nasib badan*

/mati malaŋ bagian, saŋon nasib badan/

TL: So bad part, certainly destiny's body.

What bad luck; it's your destiny.

In the sentence above, it is clear that the term '*bagian*' is used in a way that contextually aligns with the English word 'luck.' This illustrates its functional role in everyday Lampungese conversation, where the term extends beyond its literal meaning of 'a part' to denote an individual's share of fortune or destiny, reflecting how speakers draw on the metaphorical sense of *bagian* to describe variations in personal fate.

The final finding of this study concerns the term '*muli/muli*,' which corresponds to 'girl' in English. From a cognitive perspective, Lampungese speakers perceive girls as physically smaller than boys, and this perception influences the metaphorical extension of the term. The abstract notion of "small" is subsequently mapped onto a particular type of banana that is noticeably smaller than other varieties. As a result of this conceptual association, both Lampungese speakers and other ethnic groups in Lampung commonly refer to the banana as "*punti*" /*punti*/ or "*muli*" in Lampungese or "*pisang*" /*pisaŋ*/ or "*muli*" in nonLampung vernaculars. Next, the banana variety in this paper will be called the "*muli banana*." This linguistic practice demonstrates a culturally grounded metaphor where human physical traits are projected onto natural objects.

To examine whether this conceptualization operates symmetrically specifically, whether boys, viewed as physically 'big,' generate similar compound forms the researcher explored potential lexical parallels using the Lampungese term for 'big,' which is '*meranai*' (/məʁanai/). However, the investigation did not reveal any compound expressions that employ this term in an analogous way. Furthermore, the researcher also did not find any other compound words using the term '*multi*' while containing the meaning of 'small' as the modifier. In this case, Lampungese prefer to use the lexeme '*lunik*' (/luni/), which literally means 'small,' such as '*way*' (/wɔɪ/) '*lunik*' ('small river').

The absence of comparable compound forms may indicate one of three possible explanations. First, it is possible that the modifier '*muli*' in the compound term does not originate from a conceptual comparison between 'girl' and 'boy.' If this is the case, then the term '*meranai*,' meaning 'big,' would not naturally appear in similar compounding patterns. This interpretation would further imply that the researcher may have misinterpreted the original data or received inaccurate explanations from informants. Second, it may be that other banana varieties entered the Lampung region already bearing established names from non Lampung sources, leading Lampungese speakers to retain these external designations. In contrast, the

muli banana is likely indigenous to Lampung, which would explain why it retains a uniquely local name. This interpretation is supported by the fact that in other Indonesian provinces the fruit is often referred to as Pisang Lampung, and the term "pisang muli" appears in medical academic papers, including works by Sirait and Ashari (2019) and Sapriila and Sopiya (2019). The third possibility is that the analysis presented in the previous chapter is correct, while the absence just suggests that the metaphorical extension observed with "*muli*" is unidirectional and culturally specific, highlighting how linguistic patterns may selectively develop around certain social categories but not others.

Taken together, these findings show that the metaphorical patterns found in Lampungese both orientational and structural operate as part of a coherent cultural logic reflected in everyday speech. The examples discussed in this section illustrate how spatial concepts and concrete cultural experiences are continually mapped onto abstract meanings, actively shaping how speakers comprehend relationships, emotions, time, and social roles. By mapping the abstract, these metaphors effectively architect the social realities that Lampungese people navigate daily. These observations provide a foundation for the broader discussion in the next section, where the implications of these metaphors for Lampungese cognition and cultural practice will be considered in greater depth.

Conclusion

This study has systematically demonstrated that the Lampungese lexicon is profoundly shaped by underlying conceptual metaphors that map concrete, physical domains onto abstract social, relational, and emotional realities. Through the empirical analysis of everyday terms such as *lawan*, *kehago*, *inggoman*, *begawi*, *kesimpulan*, *bagian*, and *muli*, it is evident that Lampungese speakers heavily rely on both orientational and structural metaphors to architect their cognitive worldview and everyday social realities. Orientational metaphors in Lampungese uniquely organize spatial relations (e.g., face to face proximity, straightness, and front back temporal positioning) to evaluate cooperative dynamics, emotional steadfastness, and temporal reasoning without the inherent competitiveness frequently found in other cognate languages. Concurrently, structural metaphors extend concrete concepts such as physical protection, daily labor, and proportional parts to architect profound cultural realities regarding familial emotional stewardship (*inggoman*), sacred customary obligations (*begawi*), and divine destiny (*bagian*).

These findings have important implications for cognitive linguistics, semantics and sociolinguistics. Theoretically, the study provides significant empirical evidence for the ongoing development of the theory of conceptual metaphor, showing that cognitive mappings are heavily constrained by specific cultural logic, environmental engagement and theological frameworks rather than being purely universal. Socioculturally, knowledge of these embedded metaphors offers a crucial insight into how the Lampungese community structurally constructs their social realities, highlighting harmony, fulfilment and divine order, and thus dispelling superficial or literal misunderstandings of their language and averting cross-cultural miscommunication.

Future studies should expand the range of metaphorical analysis to other domains of the Lampungese language such as ecological, economic or political discourse to determine whether these specific cognitive mappings consistently structure social realities across different semantic fields. Comparative studies with other indigenous Austronesian languages are also highly recommended in order to accurately map regional variations in conceptual metaphorization. Finally, educators and language preservationists should actively incorporate these metaphorical frameworks into local language teaching curricula. In doing so, they can ensure that the deeper cultural worldview and emotional stewardship encoded in the

Lampungese lexicon are accurately transmitted to younger generations and appreciated by cross-cultural learners.

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