CHAPTER V
CONCLUSION, IMPLICATION, AND SUGGESTION

5.1 Conclusions

Based on the data analysis, the conclusions are drawn as follows:

1. There were three types of Mandailingnese Speakers express the emotions based on conceptual metaphors, they are: structural, onrientational and ontological conceptual metaphors. Structural conceptual metaphors, Orientational Conceptual Metaphors and ontological conceptual metaphor were expressed.

2. There were some ways of Mandailingnese Speakers expressed the emotions based on conceptual metaphors in such a way that emotions are expressed in conceptual metaphors by mapping the abstract concept of emotion to a more familiar concrete concept, namely Mapping Emotions to Time Concept, Mapping Emotions to Spatial Concepts and Mapping Emotion to Mind Concept

3. There were five reasons behind the Mandailingnese Speakers expressed emotion based on conceptual metaphors. The first was because Mandailingnese Speakers need helping to understand complex emotion. Another reason was because Mandailingnese Speakers want to communicate emotions more effectively. The next reason was because conceptual metaphors allow language speakers to describe subjective and and personal experiences in more expressive. Further, reason was because conceptual metaphorscan shape the perception and

understanding emotions by mapping them to a specific concepts. The last reason was because conceptual metaphors allow language speakers to increase language expression and creativity. As the new finding in this research that conceptual metaphor can enhance emotional intelligence and communication.

5.2 Implications

1. **Cognitive Linguistic Universality with Cultural Specificity.** The use of structural, orientational, and ontological conceptual metaphors by Mandailingnese speakers reflects a **universal cognitive mechanism** shared across languages and cultures. However, the specific metaphorical expressions used, rooted in local experiences, environments, and values, suggest that metaphorical thought is also **culturally shaped**, reinforcing the importance of cultural context in metaphor studies.

2. **Conceptual Metaphors as Tools for Emotion Expression.** The categorization of emotions using concrete domains (e.g., **time, space, and the mind**) implies that **Mandailingnese speakers rely on embodied experiences** to conceptualize and communicate abstract emotions. This reveals how language users make the intangible (emotions) more tangible and relatable through metaphorical mappings.

3. **Enhancing Emotional Intelligence and Communication.** It is the novelty found that conceptual metaphors enable **more precise and nuanced emotional expression**, which can enhance **emotional intelligence** and

interpersonal communication. For language education, especially in multilingual or multicultural settings, these metaphors could serve as **pedagogical tools** to help learners grasp both language and emotion more effectively. Who use metaphors are people who are mature in intelligence.

5.3 Suggestions

In relation to conclusions, some suggestions were proposed as following:

1. For the linguist and practitioners

   It is good to continue to examine and explore study relating the particular linguistic in order to contribute developing the language science.

2. For the world of education

   It is suggested that to teach conceptual metaphor in education because conceptual metaphor is the means to teach emotional maturity is through metaphors. The means to mature people to speak is to teach them with metaphors. Mandailing people who use metaphors are people who are mature in intelligence.

3. For the authors

   It is advisable to extend the matters contained literary value such conceptual metaphors that increasing the linguistic study and interesting to readers.