

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

This study focused the use of conceptual metaphors in Mandailingnese Language. Given the growing interest in conceptual metaphor research produced by speakers involved or related to emotion because language is a powerful tool for the study of emotion. Conceptual Metaphor as an expression of Emotion: Conceptual metaphor can be used to express emotions through sensory and motor experiences.

The relationship between conceptual metaphors and emotions can be explained theoretically through several concepts, i.e. (1) Cognitive Theory, (2) Psychological Theory, and (3) Neuroscience Theory.

Cognitive Theory can be distinguished into (1) Conceptual Metaphor Theory (Lakoff & Johnson, 1980): Conceptual metaphor is a way of thinking and understanding abstract concepts through sensory and motor experiences. (2) Theory of Emotion as a Metaphorical Concept (Lakoff, 1980): Emotion can be understood as a metaphorical concept that represents subjective experiences through metaphors. **It could be seen that conceptual metaphor assumes universality due to shared bodily experiences but, it overlooks how culture, ideology, and language shape different metaphors were identified as the theory gap which would be answered in finding.** While the theory of conceptual metaphor provides a powerful framework for understanding how abstract concepts, such as emotions

are grounded in sensory and motor experiences, it often lacks detailed explanation of how cultural, contextual, and linguistic variations shape these metaphorical mappings. The theory generally emphasizes universal cognitive mechanisms but does not sufficiently address how different speech communities or language users conceptualize and express emotions metaphorically in diverse ways.

Furthermore, there is a gap in explaining how individual or social factors (e.g., age, gender, social role, or identity) influence the use and interpretation of emotional metaphors. Most foundational theories (e.g., Lakoff & Johnson, 1980) prioritize generalized conceptual systems, potentially overlooking how emotional metaphors evolve dynamically within specific sociocultural or regional settings.

Psychological Theory can also distinguished into (1) Theory of Emotion as a Cognitive Process (Lazarus, 1991): Emotion is understood as a cognitive process that involves evaluating and interpreting situations. (2) Theory of Emotion as Subjective Experience (Damasio, 2004): Emotion is understood as a subjective experience that involves physiological and psychological changes. Neuroscience Theory aimed at (1) Theory of Emotion as Brain Activity (Damasio, 2004): Emotion is understood as brain activity that involves certain neural networks. (2) Conceptual Metaphor Theory as a Brain Process (Lakoff, 2008): Conceptual metaphor is understood as a brain process that involves the same neural networks as emotions. Emotion as a Source of Conceptual Metaphor: Emotion can be a source of conceptual metaphor, because emotions can affect how we perceive things and understand abstract concepts. The interaction between conceptual metaphor and emotion in the brain can explain how conceptual metaphor can influence emotions

and reverse. The interaction between conceptual metaphor and emotion in the brain can explain how conceptual metaphor can influence emotions and vice versa. Thus, the relationship between conceptual metaphor and emotion can be explained theoretically through concepts related to cognitive theory, psychology, and neuroscience.

Emotion language serves several important functions in communication, both at an individual and a social level. It helps to convey internal emotional states, facilitate social interactions, and maintain relationships within a community. Conveying an internal emotional state through emotional language involves using research words, tone, and expressions that accurately reflect what you're feeling inside. This approach helps others understand your emotional experience, fostering empathy, connection, and clarity.

Emotion language plays a crucial role in facilitating social interactions by enhancing communication, building connections, and promoting understanding among individuals. Emotional language plays a vital role in maintaining and nurturing relationship within community by fostering understanding, trust, and a feeling of acceptance. In the other hand, emotion language refers to the discrepancy or mismatch between the emotions a person experiences internally and how they express those emotions externally through language. This is the highlight the challenges in accurately conveying one's true emotional state, leading to potential misunderstandings, miscommunication, or emotional disconnects in interactions with others.

A language spoken by the Mandailing people primarily in North Sumatera, 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 a way 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.

Conceptual metaphors can help understand and communicate emotions in a more effective and creative way, and enable language speakers to describe subjective and personal emotional experiences in a more expressive and interesting way. A metaphoric model serves as a framework for organizing knowledge in one area (the target domain) by applying ideas and relationships from another, more familiar area (the source domain). In this context, metaphor is not just a stylistic element used to enhance language with figurative meaning; rather, it plays a crucial role in understanding and shaping conceptual systems and is an integral part of daily communication.

Conceptual metaphor refers to the cognitive process in which one domain of experience (typically abstract or complex) is understood in terms of another (usually more concrete or familiar). **This results in a kind of mismatch or disconnect between actual real-world experiences and the way they are represented metaphorically which is identified as the phenomena gap that**

would be answer in finding. In essence, conceptual metaphors do not mirror the real world directly but offer a framework for interpreting it.

This disconnect arises because metaphors are not literal representations of phenomena. Instead, they are *tools* our minds use to grasp intangible or difficult concepts. For example, in the metaphor "Time Is Money," time as a continuous, irreversible phenomenon, is conceptualized as a quantifiable, spendable resource. While in reality, time cannot be literally saved, spent, or wasted like money, the metaphor enables people to structure their behaviors and decisions in ways that make abstract notions of time more manageable.

This metaphorical framing can create biases, simplifications, or distortions, particularly when a metaphor becomes deeply embedded in language and thought. For instance, metaphors like "Argument Is War" encourage adversarial thinking in discussions, potentially limiting more collaborative or constructive interpretations. Thus, the disconnect lies in how metaphor reshapes perception, sometimes in ways that don't accurately reflect the full complexity of the real-world experience.

Nevertheless, this disconnect is not a flaw but rather a feature of how human cognition works. Conceptual metaphors bridge the gap between the known and the unknown, the concrete and the abstract. Their power lies not in precision, but in accessibility and coherence. As such, they reflect the subjective, culturally influenced nature of human understanding rather than a one-to-one mapping of objective reality. The following is the example of preliminary data:

Table 1.1 Preliminary Data of Conceptual Metaphors

| Emotion Language | Source Domain | Target Domain | Concrete Concepts |
|--|---|---|--------------------------|
| <i>Parjolo ni hangoluan na jeges imuloi sian parkawinan na sah dot rap marsihaholongan</i> 'The starting point of a harmonious life begins with a legal marriage and mutual love' | <i>Parjolo ni hangoluan</i> 'The starting pont' | <i>Parkawinan na sah</i> 'with legal marriage' | Life direction |
| <i>Direncanaon dei atia nangkan naro ji daganak dohot ponuh pareotonganna</i> 'the future plan of children with full calculation' | <i>Direncanaon dei atia daganak</i> 'the future plan of childre' | <i>dohot ponuh pareotonganna</i> 'with full calculation' | Ticket |
| <i>Dompak mananom eme angkon na dipature do maso manyuan sampe manyabi</i> 'The rice planting season must be condidered at every stage from sowing to harvest' | <i>Dompak mananom eme</i> 'the rice planting season' | <i>maso manyuan sampe manyabi</i> 'from sowing to harvest' | life course |
| <i>mangalangka rap mambolus i tangkok nagincat</i> 'walk together to get through that steep slope' | <i>Mangalangka rap</i> 'walk together' | <i>i tangkok na gincat</i> 'to get through that steep slope' | life direction |

Conceptual metaphors can help understand and communicate emotions in a more effective and creative way, and enable language speakers to describe subjective and personal emotional experiences in a more expressive and interesting way. A metaphoric model serves as a framework for organizing knowledge in one area (the target domain) by applying ideas and relationships from another, more familiar area (the source domain). In this context, metaphor is not just a stylistic element used to enhance language with figurative meaning; rather, it plays a crucial role in understanding and shaping conceptual systems and is an integral part of daily communication.

For some people, metaphors are used in interaction and communication colloquialism may only be part of the language style so its function is only as a rhetorical variation. The speaker will use a figurative expression when he feels no literal language is capable produces the same effect or there is no equivalent literal language using figurative language to convey the meaning he wants so the opponent get the same response. In traditional rhetoric, metaphor is classified as a figurative, namely as an image that classifies existence variations in meaning in the use of words and more precisely in the process denomination.

A metaphor is explained as the application of something a name that belongs to something else and in proportion by way of comparison marked explicitly by a theme comparative, for example "like...", in other words a comparison is a form of extended metaphor. In simple terms it can be said to be a metaphor is a bridging comparison (Ricoeur 2002). Beardsley (in Ricoeur 2002) says a metaphor is a miniature poetry. That way the relationship concerning literal meaning and meaning the figurative in a metaphor functions as a reinterpretation of the original concept of deep bridging one sentence of harmonizes the intricate meaning that provides distinctiveness unique to a piece of literature as a whole. Literary works, what is meant here is the communicative work which is dissimilar to the communicative work others, particularly scientific communication which carries clear and hidden meanings to nature of a relationship.

In relation to this metaphor, Lakoff and Johnson (1980) argues: "The usual ways we talk about arguments are based on a metaphor we rarely recognize. This metaphor isn't just found in the words we choose, but is deeply embedded in how

we understand the concept of an argument itself. In fact, human thinking is largely shaped by metaphor. That's what is meant by saying that our conceptual system is structured through metaphor and defined". This opinion about Lakoff claims that metaphor is not merely in the language of we use moreover it is the reality that human thought processes and systems of comprehension are partial is metaphorical.

Meanwhile, Wahab (1995) states that metaphor exists in its important role in determining the connection between human knowledge expressed through language and the external world he desires. He adds that a metaphor is a type of linguistic expression whose meaning cannot be directly derived from the words themselves, as the intended meaning goes beyond the literal interpretation. Instead, it relies on interpreting the expression based on familiar experiences. In other words, a metaphor reflects an understanding formed through our experience with a certain kind of thing that is intended to be the subject another. In line with this, Taylor (in Siregar 2004) states metaphor is not understood as a speaker's violation of the rules of language competence. In contrast, the cognitive paradigm sees metaphor as a tool to conceptualize abstract domains of experience and not carry over into concrete and familiar domains.

Macagno & Walton, (2014, p. 1) mention that Emotive language involves the deliberate selection of words to stir emotions and provoke a reaction from the audience. The choice of specific words can influence how people feel, leading to different emotional responses. Particularly strong or emotionally charged words often called loaded words go beyond their literal definitions to trigger positive or negative feelings, playing a key role in persuading others to accept a certain

viewpoint. Words aren't just tools for describing the world or naming things they also express emotions, desires, and feelings. They hold great power: they can inspire us, intimidate us, and even drive us to take action. Emotions are an essential part of being human. They help us communicate, connect, and cope with the challenges and joys of life. Finally, is about conceptual metaphor as the main approach used as the tool of the analysis of the emotional language.

Further, Edwards, (1999, p.279-280) adds Emotion categories cannot be fully understood simply as isolated feelings or expressions, nor can their use in language be reduced to purely rational or cognitive processes. Instead, they are discursive in nature and can be analyzed as part of how language is used to carry out social actions. Emotion-related discourse includes not only specific terms like anger, surprise, or fear, but also a wide array of metaphors. These emotion metaphors serve as conceptual tools that, regardless of their metaphorical basis or the language they appear in, are accessible for use in communication and discourse.

Metaphor in this study does not rely on traditional theoretical frameworks, i.e. metaphor as figurative language but it refers to such as Conceptual Metaphor Theory (CMT), a cognitive linguistic framework introduced by Lakoff and Johnson (2008).

In the context of Conceptual Metaphor (CM) research, there are numerous increasing studies on linked subjects, and various reviews have been conducted by Holyoak and Stamenkovic, 2018; Bundgaard, 2019; Gandolfo, 2019; Tohidian and Rahimian, 2019; Kövecses, 2020; Bearman et al., 2021.

So, metaphors are no longer seen merely as literary expressions, but as conceptual understandings formed by the human mind, closely linked to language and real-world experiences in other words, the way we mentally interpret everyday observable phenomena (Forceville, 2006). Hence, Conceptual Metaphors are deeply embedded in everyday communication and form the foundation for reasoning and cognitive processes shaped by our life experiences (Lakoff & Johnson, 2008). As such, they are viewed as crucial for general language use and the formation of mental connections, which leads to the understanding that all languages are inherently metaphorical (Goatly, 1997). Supporting this view, Goatly (2011) examined linguistic corpora, including literary texts, to explore how metaphors convey meaning. According to Lakoff and Johnson (1980), native speakers across all languages frequently use metaphors when describing the world. However, the specific metaphorical words and expressions can differ widely from one language to another.

When we shift our focus from metaphorical language in various languages to conceptual metaphors, we begin to see that many of these underlying metaphors are common across diverse linguistic and cultural backgrounds. For instance, Alverson (1994) discovered that the conceptual metaphor TIME IS SPACE exists in multiple languages, including English, Mandarin Chinese, Hindi, and Sesotho. Numerous other scholars have also identified this same conceptual metaphor in many additional languages. In fact, several conceptual metaphors are found to be widespread across a broad range of languages.

Further, Lakoff (1993), mentions a metaphor is defined as understanding one concept through another, based on our experiences and knowledge of the world. To grasp how a Conceptual Metaphor works and how it is analyzed, two key components need to be understood. A Conceptual Metaphor involves two main parts: (1) the Source Domain (SD), which is typically a simpler, more concrete concept, and (2) the Target Domain (TD), which generally represents a more abstract or complex idea. These two domains are connected through a process called mapping, which reflects how our minds link concepts with real-world experiences. (Lakoff & Johnson, 2008).

Following Kuhn (1993:539) “metaphor” in this research refers to processes where placing terms or concrete examples side by side activates a web of similarities that shape how language connects to reality. The term “metaphor” is used here not in its narrow, traditional linguistic sense, but as rich, complex metaphorical frameworks (Lakoff and Johnson, 1980). A metaphoric model organizes our understanding of one domain (the target) by applying concepts and relationships from another, more familiar domain (the source). In this broader view, metaphor is not simply a decorative linguistic tool, but a core method by which we learn and structure our thinking, an integral part of everyday language. Metaphors are so deeply embedded in our thinking that they often go unnoticed. For example, the way we talk about electrical circuits often draws from the metaphor of fluid flowing through pipes: voltage as water pressure, batteries as pumps, and current as the flow itself. In a less technical but equally metaphorical case, the American understanding of anger is built on the idea of a heated fluid in a container, which

leads to expressions like “blowing off steam” or “keeping his anger bottled up” (Lakoff and Kövecses, 1987). These metaphorical structures reveal that metaphors are not just stylistic choices layered onto objective descriptions, they are a primary way we represent and make sense of knowledge. In fact, much of what we understand as shared cultural knowledge is based on metaphorical models (Lakoff and Johnson, 1980).

According to Foolen (1997: 350) Humans are capable of understanding emotions, not only their own, but also those of others, and in this process, cognition acts as a bridge between language and emotion. Additionally, speakers can directly convey their emotions through language, which leads to the use of expressive (also known as emotive or affective) language.

Lindquist et al., (2006:3) mention the difference between emotion and affect can be identified that affect emotions can be experienced as internal bodily sensations (such as feeling angry or uncomfortable) and as perceptions of others' emotions, interpreting someone else's emotional state based on their facial expressions, tone of voice, body language, or behavior (e.g., recognizing that someone appears angry or upset). According to the psychological constructionist perspective, the emotional words a person knows significantly influence how they interpret and give meaning to affective states, transforming these basic feelings into full emotional experiences and perceptions. From this standpoint, emotions are formed when these affective states are understood as specific examples of culturally recognized emotion categories. In this way, emotions are seen as constructed outcomes, built from more fundamental psychological “components” (Barrett,

2006a; Clore & Ortony, 2013; Cunningham, Dunfield, & Stillman, 2013; Lindquist, 2013; Russell, 2003).

Language and emotion can be said as expressing feelings through language and understanding emotions through speech (Lindquist et al., 2006). The unique challenge of communicating capacity to express complex, nuanced, and emotion is also owned by humans. They also face the distinct challenge of expressing those experiences to others through language.

The use of the term “language” in this occasion to refer the language individuals use to express emotions exclusively such as joy, fear, anger, pride, disgust, contentment, and the like. In linguistics, these all are called as semantic aspects of language. The term emotion that is used in this research has a very particular meaning since no single scientific definition of the term has been universally established (Lindquist et al., 2006). Foolen (2012) clarifies that the significance of emotion within language and linguistic research (as the scientific investigation of language) is analyzed from three points of view, i.e. (1) the conceptualization of emotions, (2) the expression of emotions and (3) the grounding of language.

From the conceptualization perspective, studies on emotional vocabulary examine not only content words such as nouns, verbs, and adjectives, but also highlight the significance of prepositions (e.g., *long for*, *hate against*). From the expression perspective, it is argued that emotions are conveyed across all linguistic levels, including phonology, morphology, lexicon, syntax, and figurative language, such as metaphor and metonymy. In this research, the main focus is on metaphor

based on conceptual semantics. Murphy (2010:59) mentions conceptual semantics distinguishes a single, universal meaning to a word. Instead of having a lexical semantic meaning in addition to the conceptual representation of the actual referent, here the two are combined into what Jackendoff (2007) calls "lexical concepts".

The study systematically explores how metaphors are used in spoken Mandailingnese by examining various types of nouns that can serve as either the source or target of metaphorical expressions. These include: (1) natural elements and phenomena, (2) humans, (3) animals, (4) body shapes and colors, (5) body parts, (6) medicine, (7) diseases, (8) food-related items, (9) artifacts and belongings, (10) emotions, (11) personality traits and virtues, and (12) religious vocabulary. The findings highlight how metaphors function as cultural constructs, as reflected in the meanings associated with the source nouns and the conceptual links made between different domains. This underscores the importance of considering cognitive, linguistic, communicative, and cultural factors in metaphor research.

Ontologically, Conceptual Metaphors illustrate the following examples:

1. Metaphor "Love is a Journey":

In this metaphor, the concept of "love" is considered as a journey that has a beginning, middle, and end. The ontology in this metaphor represents the concept of "love" as an entity that can be reached and experienced.

2. Metaphor "Heart is a Container": In this metaphor, the concept of "heart" is considered as a container that can be filled and emptied. The ontology in this

metaphor represents the concept of "heart" as an entity that has capacity and can change.

There are some benefits of Ontology in Conceptual Metaphor Research, i.e.

- (1) Understanding Metaphorical Concepts: Ontology helps researchers understand how metaphorical concepts in the language represent reality.
- (2) Identifying Patterns and Structures: Ontology helps researchers identify patterns and structures in metaphorical concepts.
- (3) Improving Understanding of Language and Culture: Ontology helps researchers understand how language and culture represent reality and metaphorical concepts.

Thus, ontology in the study of conceptual metaphors of a language helps researchers understand how metaphorical concepts in the language represent reality and basic concepts about what exists in the world.

There are some theories that support the concept of ontology in conceptual metaphor research, such as:

- (1) Linguistic Theory: There are two theories in this part, i.e. (a) Cognitive Semantic Theory: It emphasizes that the meaning of words and concepts is not only determined by references to objects in the world, but also by cognitive concepts and human experiences (Lakoff, 1980). (b) Conceptual Metaphor Theory (CMT): It explains that metaphor functions not just as a linguistic device, but also as a means of thinking and understanding abstract concepts (Lakoff & Johnson, 1980).

(2) Philosophical Theory: There are two theories in this, i.e. (a) Ontology Theory: Explains what exists in the world and how these concepts are related (Quine, 1953). (b) Epistemological Theory: Explains how we gain knowledge and understand concepts (Kuhn, 1962).

In Cognitive Linguistics, a fundamental assumption is that language and cognition are closely interconnected. Human cognitive processes shape the structure of language, while language, in turn, impacts the way people think. The extent to which language influences cognition remains a central issue in debates on linguistic relativity, as discussed in works such as, Casasanto (2008). Majid et al. (2004), Pinker (1997), Slobin (1996), and Cognition, in turn, is closely connected to emotion. (Damasio, 1994). If cognition is strongly connected to both language and emotion, then, the relation between language and emotion can be split into four possibilities, i.e. (1) Language and emotion are not directly linked; instead, cognition acts as a bridge between them—emotions are processed through cognitive frameworks, which are then represented in language (as seen in how different emotions are categorized lexically). (2) Language can also have a direct link to emotion, allowing individuals to express feelings explicitly through speech. (3) There is both a direct and indirect relationship between language and emotion: language not only conveys emotional experiences but also reflects how emotions are conceptualized. (4) The nature of the language-emotion relationship varies depending on the type of emotion. For instance, belief-based emotions like surprise are often articulated through language, while emotions such as anger or fear tend to be conceptualized mentally but primarily expressed through non-verbal means.

Various topics related to emotion and language especially those that are related to conceptual metaphor has been done both as the dissertations and articles published in international journals. In the form of dissertations, for instance, Güldenring (2020), Čičin-Šain (2019). Rajeg (2013), Smaragdi (2012), Marianna (2012), Schnoebelen (2012), Lundmark (2005). In the form of international articles, for instance, Majid (2012), Nguyen (2013), Onkawe and Jared (2023), Sauciue (2009). The descriptions about these related topics will be described in 2.2.

From the above related researches the theories of cognitive linguistics, conceptual metaphors, and emotions are taken to strengthen the researcher knowledge about them. The most related research with this dissertation was Rajeg (2013) that was identified as the research gap in this study. The differences were in the research methodology because Rajeg (2013) used both qualitative and quantitative whilst this dissertation uses qualitative only. Rajeg (2013) uses quantitative because he used corpus from selected texts. This dissertation is fully field research because the data will be taken from the natives (informants) of Mandailingnese. Rajeg (2013) provided a comprehensive analysis of emotion metaphors in Indonesian using written electronic corpus data, his study focused exclusively on written texts and did not explore how emotional metaphors are used in spoken discourse, interpersonal communication, or across different cultural subgroups within Indonesia. Additionally, sociolinguistic factors, regional variation, or multimodal expressions of metaphors (e.g., gesture, tone, or facial expression) were not addressed. The new finding of this research is expected to reveal new insights into emotional experiences and expressions and also to provide

a unique perspective on cognitive processes, cultural influences, and emotional experiences.

1.2 The Problems of the Study

In conjunction with the descriptions about the background of the research, the problems of the research are presented as follows:

1. What types of conceptual metaphors of emotion expressions used by Mandailingnese Speakers?
2. How are conceptual metaphors of emotion expressions linguistically realized by Mandailingnese Speakers rather than used?
3. Why are conceptual metaphors of emotion expressions realized by Mandailingnese speakers as the way they are?

1.3 The Objectives of the Study

Based on the issues addressed in the study, the research objectives are:

1. To investigate types of conceptual metaphors of emotion expressions used by Mandailingnese Speakers.
2. To elucidate the way of conceptual metaphors of emotion expressions linguistically realized rather than used by Mandailingnese Speakers.
3. To analyze the reason why conceptual metaphors of emotion expressions realized by Mandailingnese Speakers as the way they are.

1.4 The Scope of the Study

This study focused to investigate and elucidate the conceptual metaphors of emotions expression used by Mandailingnese Speakers, more specifically on expressions taken from face to face conversational. Besides that, the researcher also scoped the research to the expressions (word or phrase) of Mandailing speakers who live in Singengu Jae, Singengu julu and Sayurmaincat in Kotanopan District.

The conceptual metaphors were analyzed by using Lakoff and Johnson's theory and Systemic Functional Grammar about the relational process. The theory which is used in analyzing this research is based on Conceptual Metaphor Theory was initially developed by Lakoff and Johnson who classify the conceptual metaphor into three types, namely structural conceptual metaphor, orientational conceptual metaphor and ontological conceptual metaphor. However, to function within language, these conceptual metaphors must be realized linguistically, and one of the most frequent ways this occurs is through relational processes, as defined in Systemic Functional Linguistics (SFL) by Halliday.

In SFL, relational processes are grammatical structures that serve to identify or attribute qualities or identities to entities. These processes typically use verbs like is, are, was, seems, becomes, and remains. When a conceptual metaphor is used to draw a parallel between an abstract concept and a concrete image, relational processes often provide the syntactic framework that makes this mapping explicit. It could be said that conceptual metaphors are often realized linguistically through relational processes, especially when the metaphor structures an identity or attributes qualities to abstract concepts.

1.5 The Significance of the Study

The results of this research are anticipated to be beneficial and applicable to both theoretical and practical domains. Theoretically, the findings are expected to advance the linguistic theory in line which emotion language enriches our understanding of the relationship between language, thought and culture.

Practically, the results of the research are to give valuable and significant use in the development of linguistics, especially for those who are interested in studying and exploring linguistic cognitive whether it is on academic. Besides, this research will give benefits for native Mandailing language in understanding and comprehending metaphorical concepts and meanings related to emotions. Furthermore, this research result will give advantage to English Applied Linguistics teaching enriches learners' linguistic and cognitive skills. It provides a bridge between abstract theory and practical application, making language more meaningful, culturally aware, and cognitively grounded.

