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A Cognitive Linguistic Approach to Life Metaphor in Tetralogy *Laskar Pelangi*

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Abstract

This study aims at finding the use of life metaphors in tetralogy Laskar Pelangi (hereinafter TLP). Data were analyzed in the framework of the Conceptual Metaphor Theory (CMT) by using a descriptive qualitative approach. We found 21 life metaphors in TLP and the finding shows that the conceptual metaphor of life as a target domain is mapped into several diverse source domains, and they are: life is a fluid in a container, life is a journey, life is a living organism, life is a precious possession, life is dedication to others, life is a struggle, life is guidance, life is war, and life is hard work. It can be concluded that TLP is rich with the use of metaphors in describing the cultural events of the Malays in detail. The way how the Malay master the problems in their lives, how they see and understand the world, is made clear by their language, which is reflected in conceptual metaphors. The results of this research support the idea that metaphors are not just rhetorical devices to say something more stylistically but they are conceptual in nature and its existence can be different in each culture.

Keywords: *Conceptual metaphor theory, Life metaphor, Cognitive Linguistics, Tetralogy Laskar Pelangi*
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Introduction

The term metaphor was already discussed by Aristotle over 2000 years ago and has evolved over the centuries through the influence of various domains such as linguistics.

Pang (2020) explained that since the 1960s, the metaphor discussion had reached an unprecedented level and had become one of the central topics of language discussion among linguists. She assumed that by surveying the previous approaches in defining the metaphor, they highlight three central phases of metaphor research as follows: a rhetorical, a semantic, and a cognitive phase. Further, we can find detailed descriptions of the development of metaphors research (Kovecses, 2018).

Aristotle and Quintilian (Pang, 2020) determined the rhetorical phase with their metaphorical approaches. According to Aristotle and Quintilian, the metaphor is accordingly a rhetorical device, an attached and dispensable ornament of language. Richards & Black

(Pang, 2020), on the other hand, do not see metaphors as linguistic ornaments, but rather as cognitive instruments that enable the perception of the semantics of a word. So the semantic phase is characterized by Black and Richards' interaction theory. In the 1980s, Lakoff and Johnson founded their cognitive theory of metaphors based on the interaction theory. Lakoff & Johnson (1980) state that, contrary to common belief, a metaphor is not a rhetorical device employed to embellish literary language. They argued that metaphors constitute the foundation of our conceptual system and influence our thoughts, actions, and communication.

In addition to their description and classification of metaphors, Lakoff & Johnson (1980) discuss their significance in both philosophy and linguistics point of view. This thinking is supported by other researchers who study metaphors in the field of cognitive linguistics such as Kovecses (2018), who proposes a detailed framework of cognitive metaphors and their role in linguistics, analysis in literatures, ethics, and politics. He focuses on the diversification of metaphors as a result of cultural differences and explores the correlations between metaphorical expression and cultural variations. Kovecses (2018) states that the two domains involved in the conceptual metaphor have special names. He explains that the conceptual domain from which we draw metaphorical expressions to understand another conceptual domain is called the source domain, while the conceptual domain that is understood in this way is the target domain. In his opinion, life, arguments, love, theory, ideas, social organizations, and others are target areas while travel, war, buildings, food, plants, and others are source areas. The target domain is the domain that we are trying to understand using the source domain. Accordingly, the metaphor for the cognitive language perspective is not an exclusively linguistic phenomenon.

We can recognize metaphors as conceptual metaphors that carry the intention of understanding an abstract domain into another more concrete domain (Lakoff and Johnson, 1980). Further, Kovecses (2018) also concludes that conceptual metaphors belong to language, thought, social–cultural practice, brain, and body- with metaphor in thought are essential. In other words, we can suggest that metaphor is a linguistic, conceptual, social-cultural, neural, and bodily phenomenon and that it exists on all of these different levels at the same time.

Conceptual metaphor theory distinguishes between (conceptual) metaphors that are part of our thinking and metaphorical expressions (also known as linguistic metaphors). Different metaphorical expressions can thus be instantiations of the same conceptual metaphor. An analysis of the various metaphorical expressions used in connection with a phenomenon could, therefore, reveal our understanding of this phenomenon. The metaphorical expressions used in connection with an event can refer to the same or different metaphors and thus to different or even contradicting views of the same phenomenon. Metaphors are also common under all circumstances, and metaphorical expressions can be found in all types of texts, even if some genres or topics might invite to a higher density than others. One term is very important in CMT: image schema. (Johnson, 1987) defined it as a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to our experience. It is a pre-conceptual schematic structure that comes from our physical experience and helps us to organize experiences. It works constantly in our perceptual interaction, body movement through space, and in the physical manipulation of objects.

Furthermore, Ehineni (2017) explains that, in the Yoruba context, conceptual metaphors operate within a cultural frame of interpretation. He means that metaphors are not just "conceptual" but contextual and cultural at the same time. His assumption is based on the fact that a number of Yoruba proverbs are products of ancient stories, folktales or events

that happened in the past. Thus, it is difficult to interpret these proverbs' metaphors without acknowledging their pretexts—stories—in the Yoruba culture by which they are accessed.

In Chinese, according to Yu (2017), the metaphorical concept of *life is an opera* that is a central theme in Chinese culture that confirms and emphasizes China's cultural values and philosophical outlook on life. As such, it is richly and broadly represented and manifested in various forms of cultural artifacts. The author describes it in the various cultural artifacts in the forms of song lyrics, Chinese calligraphies, Chinese paintings, and Chinese-style photographs. Interesting enough, in Indonesian, the metaphor *hidup ini adalah panggung sandiwara* ('this life is a stage') has similar metaphorical content with *life is an opera*. This is another proof, that metaphor is conceptual in nature and can be found in different cultures. In recent years, there has been an increasing interest in metaphor from the view of cognitive linguistics. Many important works on metaphor are carried out in connection to other disciplines such as translation study (Bojovic, 2014 ; Burmakova & Marugina, 2014; Manipuspika, 2018), contrastive linguistics (Hamdi, 2015; Chen, 2010; Lapasau, 2018; Safarnejad &Abdul Ghani, 2019), corpus linguistics (Musolff, 2016; Wilinski, 2017; Luo, 2018; Semino, 2017), theory of metaphor (Kovecses, 2017); Fludernik, 2011; Langacker, 2016), literature (Pang, 2020); Walker, 2016; Brown, 2018; Redling, 2014), cultural studies (Ehineni, 2017); Golden & Lanza, 2013; Subagiharti et al., 2015; Huszka, 2020), discourse analysis (Steen, 2011; Kovecses, 2018; Ramirez, 2019; Silvestre-Lopez, 2020).

Research about conceptual metaphor is also conducted in Indonesian, as done by the authors Haula & Nur (2019), who analysed the conceptualization of metaphors in the opinion rubric of Kompas newspaper with a cognitive semantic approach. Their results showed that the ontology metaphor was more dominant compared to structural and orientational metaphors in the writing of opinion. Meanwhile, in malay literature studies, metaphors are also an interesting aspect to study. In their essay, (Subagiharti *et al*., 2015) deal with the history of Hikajat Abdullah (Abdullah Tales) and examine its anthropomorphic metaphors. The essay "Hikajat Abdullah" (or Abdullah's story) is excellently edited by Abdullah bin Abdul Kadir Munsji (AbAKM) in the 19th century and written in classical Malay. The result of study found that the metaphors in classical Malay have certain features: (1) the sentences are long, repetitive and tortuous, (2) there are many passive sentences with specific vocabularies such as *Ratna mutu manikam*, *masyghul* (sad), (3) many sentences are preceded by particular conjunctions, for example *sebermula* 'in the beginning", once, Hatta, while then sahibul saga said when and during, and (4) the sentences are rich in suffixes. (Safarnejad dan Ghani, 2019) use Metaphor Identification Procedure (MIP) and the Conceptual Metaphor Theory (CMT) to examine Malay and Persian data. They compare the metaphorical expressions of only the two concepts of happiness and sadness as presented in Persian and Malay languages by analysing two selected novels. The results show that the two languages have many metaphorical expressions of happiness and sadness based on shared physical experiences. In addition, the analysis of metaphorical expressions of happiness and sadness in the two languages showed that the metaphor is widely used in expressions of emotional concepts and plays an essential role in our understanding and speaking. The author emphasize that the application of the Metaphor Identification Procedure (MIP) ensures a reliable and flexible method for identifying metaphorical expressions on a linguistic level. Besides, Conceptual Metaphor Theory (CMT) delivers a systematic tool to identify the concepts of emotional metaphorical expressions behind the linguistic metaphors.

However, only a little research has been done to analyze metaphorical expression in Indonesian within the scope of cognitive linguistics. One of the studies that examined conceptual metaphors in Indonesian language was conducted by (Huszka, 2020) dealing with anger metaphors in various terms (*marah, kesal, sebal, jengkel, gusar, ngegas, gondok,*

etc.). According to this analysis, anger is conceptualized as a hot substance that threatens to explode or to overflow (its container), something sharp (i.e. a weapon), something that makes someone lose control. Remarkably, this "hot substance" is not always a liquid (blood), but also fire. The control aspect is exceptionally pronounced; and it shows that anger must be suppressed because anger threatens the common good and if anger is openly shown in public in Indonesia (and in other cultures among historical Nusantara), it could cause someone to lose face in front of the others.

Not many Indonesian scholars conduct metaphor studies in Indonesian language within the field of cognitive linguistics. Therefore, this research intends to fill the gap in this particular research field. We focus our research with the following questions: What are the sources of life metaphors used in TLP? Which dominant life metaphor is used in TLP? What concepts are reflected through the use of metaphor in TLP? And lastly, we would like to know about the cultural values of the Indonesian people or - more specifically - Malay community which are reflected through life metaphors in TLP.

The data in this study are expressions of life metaphor that indicate the existence of a concept system consisting of the target domain concept and the source domain concept taken from TLP, written by an Indonesian author, Andrea Hirata. This tetralogy consists of *Laskar Pelangi, Sang Pemimpi, Maryamah Karpov*, and *Edensor*. His magnum opus Laskar Pelangi (The Rainbow Troops) is one of the classic novels of the 20th- century and has been translated into thirty-four languages. At least 4 million copies have been printed so far. It has also won many awards such as Germany Buch Awards 2013 and the New York Book Festival 2013. Hirata soon gained worldwide recognition and acclaimed with the publication of his first novel, a feat that is unique among Indonesian authors. In his works, Andrea Hirata places thought and life, art, and reality in a very complicated relationship and thus he helped to color and shape the world of 20th-century Indonesian literature. His first novel Laskar Pelangi which is a story of his childhood, has brought his name to the international scene. His novels, in addition to the Laskar Pelangi tetralogy, *Ayah, Padang Bulan, Sirkus Pohon, Cinta Dalam Gelas, Sebelas Patriot, Orang-orang Biasa, Guru Aini, Buku Besar Peminum Kopi*, are part of the Indonesian literary canon and are still among the most important and widely accepted works in Indonesian society.

Methods

The metaphor analysis reconstructs culturally widespread, socially situated, and individually produced metaphors through which subjects create and perceive their world. The texts are broken down into their metaphorical components in a word-for-word analysis; all metaphorical expressions including their immediate text-context are recorded in a separate list. Metaphorical concepts are reconstructed from this list by systematic comparisons and represent the basis for further interpretation. This central step, which can be understood as a hermeneutic one, identifies the metaphorical patterns occurring in a local text. Metaphor identification is not an easy process. To improve the reliability of identification and to minimize misinterpretation of metaphorical expressions, the following steps are taken. First, the two metaphor researchers identify the metaphorically used words and cultural values by reading the novels extensively and repeatedly. Then, we have a discussion about it, and then we go throught the same process of metaphor identification and have a discussion about the mismatched cases.

The two discussions after the annotation are very important because they can largely avoid and neutralize different conclusions regarding errors and preferences for the identification of the metaphors and cultural values in TLP between the two researchers. Before identifying the metaphors and their meaning in Hirata's tetralogy, the novels should

be read several times so that the contexts of the metaphors and the cultural dimension come out more clearly, and the researchers can identify them easier. On the other hand, the topic and cultural events can be revealed by reading the context several times. Because the use of metaphors and cultural backgrounds in the novels almost always serves the overarching theme, the unveiling of the subject and the cultural dimension, therefore, provides a prerequisite for the analysis of the metaphor and the cultural dimension.

Results and Discussions

According to Luo (2018), the concept of life has many facets to it: a particular living being or living beings in general, the active force that makes living beings alive, the state or duration of living, a way of life, the activity or spirit that make up the living existence as social life and relationships, and so on. Its applicability stretches from the micro-level of individual plants, animals or humans to the macro-level of organizations, nations or societies. Thus, it is always interesting to talk about life since every culture has its understanding of life, and every language also has its way to describe life. This study aims to analyze the use of life metaphors in TLP. We found in TLP 21 metaphorical expressions describing life.

Table 1
The Mapping of Life Metaphor in TLP

No.	Metaphor	Conceptual Structures	Amount
1.	Life is a fluid in a container	well, honey	5
2.	Life is a journey	bridge, expedition, road	3
3.	Life is a precious possession	robbing, spending, detention	3
4.	Life is a living organism	breath, joint	2
5.	Life is dedication to others	devoting, supporting	2
6.	Life is a struggle	difficulties, obstacles	2
7.	Life is guidance	teaching, guiding	2
8.	Life is war	fighting	1
9.	Life is hard work	slamming bones, sweating blood	1
			21

The following are the results of life metaphor analysis in TLP in the order of frequency and its discussion, each with at least one linguistic examples illustrating each source domain

.

1. Life is a fluid in a container

- *Buku   baginya   adalah obat   dan **sumur kehidupan** yang   airnya   selalu*
  Books   him POSS are medicine and well   life PRON DET water POSS always

  memberi kekuatan baru.
  give   power new

'Books for him is the medicine and   the well of life whose water always gives him new strength'.

- *Setelah ini di Belitong, tentu   hidupku akan kembali **berlinang madu***
  After DET in Belitong, surely   life Poss will back   poured   honey

'After this in Belitong, of course my life will be sweet like honey'.

- *Kopi yang dituangkan nona Molenaar nan bohai tadi adalah*
  Coffee DET poured   miss Molenaar   so beautiful is

  ***linangan madu** terakhir hidupku*
  puddle   honey last   life POSS

'The coffee that the beautiful Ms. Molenaar poured earlier was the last sweetness of my life'.

The first metaphor suggests that life is conceptualized as a fluid in a container. In TLP, this conceptualization is most commonly used to describe the state of a person's life, such as running water or water in a container. If his life is in good condition, the water will taste sweet like honey. Water is also used as a source to support human's life. In villages in Indonesia, the source of clean water for residents is mainly from wells, so it's no wonder there is a concept of the well of life. In addition to wells that are considered as a source of life, honey also plays an important role in the life of Belitong people as a source of food that supports life. They collect honey directly from the forests in their environment for their own consumption or they sell it on the village market.

2. Life is a journey

- *Dunia baginya   hitam putih dan hidup adalah sekeping **jembatan papan lurus***
  world him PRON black white and life   is   a piece   bridge   wood straight

  yang harus dititi
  must cross over

'The world for him is black and white and life is a straight wooden bridge that must be crossed'

- *Jarak   antara kedua matanya   adalah bentangan titik zenit dan nadir*
  Distance between both eyes PRON is   stretch   point zenith

  ekspedisi hidupku
  expedition life POSS

'The distance between her eyes is a stretch zenith point of my life expedition'.

- *Sungguh ganjil, **perjalanan hidupku** akhirnya membawaku dengan sendirinya kesini.*
  Really   strange   journey life POSS finally   brought me   with   itself here

'It's really strange that my life journey finally brought me here'.

Life is also conceptualized as a journey expressed through the source domains of roads, bridges, and expeditions. Life is a journey that we must take to achieve certain goals. As long as you live, you have to deal with the problems that arise along the way. The concept of life is a journey does not only exist in TLP but also an integral concept in many cultures (Ruiz, 2010; Lakoff, 1992). The primary metaphor *life is a journey* may be universal, since all human beings experience the steps in life that we must undertake from our early childhood to the end of our life.

3. Life is a precious possession

- *sampai penyakit nista* **merampok hidupnya.**
  until   disease   hernia   robbed life POSS

  'until the hernia disease robbed his life'

- *Lebih menarik membicarakan tentang orang-orang seperti apa yang   rela*
    More interesting talk   about   people   like what PRON willing

  menghabiskan hidupnya *bertahan di sekolah semacam ini.*
  spend   life POSS hold on at school   like   this

  'It is more interesting to talk about people who are willing to *spend their lives in this kind of school'*.

- *hidup Weh* **disita malu**.
  life   be confiscated shame

  'Weh had a shamefull life'

Thirdly, life is conceptualized as a precious possession, namely something that we have to protect because it is valuable. You can protect your life, you can spend your life, and you also can lose your life because someone else takes it. In Malay society, it is clear that metaphors reflect traditional beliefs and ideas among the community, for example, the belief that one has to live his or her life according to his religion or the habit and customs among the society and that life is very precious which is the gift of God. Some of these beliefs are passed down from one generation to the next generation. In the third example, *"hidup Weh disita malu"*, life is conceptualized as a valuable thing that can be taken away from the possessor if one cannot take good care of it. The passive verb *"disita"* literally means *be confiscated*.

4. Life is a living organism

- *Seperti guru-guru kami, filicium memberi* **nafas kehidupan** *bagi ribuan organisme*
  Like   teachers our   filicium gives   breath life   for thousand organisms

  dan menjadi tonggak penting mata rantai ekosistem.
  and become pillar important eyes   chain ecosystem

'Like our teachers, filicium gives breath of life for thousands of organisms and become an important milestone in the ecosystem chain'.

- *Semuanya gara-gara Masyarakat Melayu Dalam terlalu* **menggantungkan hidup**
  All PRON because Society   Malay remote   too   depend   life

pada tambang timah. Ketika maskapai runtuh, sendi-sendi kehidupan runtuh.
on mining tin When mining collapses, pillars life collapses

'All because of the people of Melayu Dalam overly dependent on tin mining. When the mining collapses, the pillar of life collapse'.

In these examples, life is conceptualized as a living organism, a very important aspect to maintain someone else's life. In the first example, the author describes teachers as a chain of ecosystems that gives life to other organisms. Filicium is compared to the teachers, who help others in life. In another example, a person's life is described as having some joints whose existence must be supported by the source of living, namely tin mining. When the source of life collapses, life also collapses.

5. *Life is a dedication to others*

- *Nadine adalah muara segala keluh kesah yang telah **mengabdikan hidupnya***
  Nadine is   estuary all   complains PRON has dedicated   life PRON

  selama   puluhan tahun untuk Afrika.
  as long as decades years for   Africa

'Nadine is the estuary of all complaints who has devoted her live for decades to Africa'.

- *Seperti para guru yang mengabdi dibawahnya, pohon ini tak henti- hentinya*
  Like teachers PRON dedicate   under PRON tree this   not stop

  ***menyokong kehidupan** sekian banyak spesies.*
  support   life   so   many   species

'Like the teachers who serve under it, this tree incessantly supports the lives of many species'.

Life in TLP is also conceptualized as a dedication is given to others through the source domain devote, serve, and support. In the Indonesian context, this has indeed become a deeply rooted culture which is also supported by several proverbs, especially from Malay culture such as *adat hidup tolong-menolong, syariat palu-memalu* ('in daily life, we must help each other, and according to religion, helping each other bear fruitful wood'. *Hidup manusia biar berjasa* ('As long as we live, we should do good for ourselves and the community')).

6. *Life is a struggle*

- *Ia mengesankan sebagai pria yang kenyang akan pahit getir dan **kesusahan hidup.***
  He impressive   as   man   PRON satisfied on bitter   and distress   life

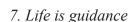'He has an impression as a man who has bitterly struggle and bitter life'.

- *Belajar adalah hiburan yg membuatnya lupa pada seluruh penat dan **kesulitan hidup.***
  Learning   is   entertainment make PRON forget on whole fatigue and   distress
   life

'Learning is an entertainment that makes him forget all the fatigue and difficulties of life'.

The typical linguistic examples of these life metaphors suggest that the person who is pursuing something in life can undergo some obstacles that he or she has to overcome. For some communities, life means nothing more than struggling because they do not belong to the wealthy society. They live in poverty line and cannot support themselves.

7. Life is guidance

- *Beliau **menorehkan benang merah kebenaran kehidupan** yang sederhana*
  He   incised   thread   red   thruth   life   DET   simple

  melalui kata-katanya yang ringan namun bertenaga seumpama titik-titik air hujan
  through words POSS light though powerfull   as   drops   rain

'He carved a simple truths of life through his simple words, yet those are powerful like heavy raindrops.'.

- *mengajari kami menggubah deburan ombak menjadi prosa, membimbing kami*
  teaches   us   create waves   become   prose guiding   us

  *merangkai bait puisi dari setiap **elemen kehidupan.***
  string up verses poem from every element life

'He teaches us to compose the sounds of pounding waves became prose, guiding us composing poetic verses from every element of life'.

The author describes the teachers who are committed to guiding the students with all deficiencies in the school. The pupils are not only taught compulsory subjects in schools, but they are also guided in the interpretation of every aspect in life. They learn to make poetry by observing nature directly. The life of the teachers in this novel is described by unrestricted guidance for others.

In rural Indonesia, teachers still play an important role in the lives of their students. Teachers can be role models that are valued by their students. Indonesian culture, especially in rural areas, respects teachers like respecting one's own parents and denying teachers means denying parents which means committing a sin.

8. Life is a war

- *Sejak kecil, setiap segi **Kehidupanku mesti diperjuangkan** seperti perang*
  Since jung every edge life POSS   mus   fight for   like war

'Since my childhood, every aspect of my life must be fought like a war'

In this metaphor, life is conceptualized as something to fight for, and compared to war. This applies to the Malay community described in TLP as a disadvantaged community, even though there is a source of tin. However, because of the monopoly from the central government, the people there do not experience prosperity, and they are even very poor and have to struggle to earn a living every day.

9. Life is a hard work

- *Orang Melayu bekerja keras **sepanjang hidup, membanting tulang- belulang,***
  People Malay work hard as long as life   slamming   bones

  berkeringat darah, berlumur cobaan berat, siapa yang menyerah
  sweating blood smeared   ordeal   who DET gives up

  tidak dapat tempat di hati mereka
  don't have   place at heart POSS

'The Malays drudge all their lives, slamming bones, sweating blood, smeared with ordeal, whoever gives up cannot get a place in their hearts'.

The concept of *life* is *hard work* is semantically synonymous with previous metaphors *life is a struggle*. Working very hard is also an idiom phrase that commonly heard in Indonesia. Because the people there are accustomed to hard living, then the community is also accustomed to working hard to make ends meet. This metaphor is also based on the life of inland Malay society in Belitong reflected in TLP, which is described as a society that far from prosperity. They view work as an important aspect of society, and poverty is viewed as a consequence of being lazy or idleness.

The findings are consistent with the assumption in the cognitive linguistics that metaphor analysis aims at culturally widespread, socially situated, and individually produced patterns of thinking, feeling, and acting through which subjects create and perceive their world. Tendahl & Gibbs (2008) remarks that people use metaphors to think with, to explain themselves to others, to organize their talk, and their choice of metaphor often reveals- not only their conceptualizations - but also, and perhaps more importantly for human communication, their attitudes, and values.

The results of this research are also in line with the perception of Lakoff and Johnson (1980) that metaphor is pervasive in everyday life, not just in language, but in thought and action. Furthermore, the authors add that our ordinary conceptual system, in terms of which we both think and act is fundamentally metaphorical in nature.

Life in TLP is presented by using some literal meanings as well as metaphorically. In comparison, we can study one of the metaphors that are best studied with a series of very stable mapping namely, *life is a journey* (Lakoff, 1992). The journey metaphor for life appears in a large number of metaphorical linguistic expressions in English, including the following: *He got a head start in life, he's without direction in his life, I'm where I want to be in life, I'm at a crossroads in my life, he'll go places in life, he's never let anyone get in his way, he's gone through a lot in life*.

Koves (in Kovecses, 2005) examines life metaphors in American as it perceived by the students at a university, and as a result, life is conceptualized as *life is a precious possession, life is a game, life is a journey, life is a container, life is a gamble, life is a compromise, life is an experiment, life is a test, life is a war, and life is a play*.

The results show some similarities in concepts with our research, namely: *life is a precious possession, life is a war, and life is a journey*. This finding shows that Indonesian (Malay) and Americans have a different perception of life and those differences arise due to different preferences when using source domains which mostly overlap. Therefore, we can see that metaphors work basically the same in many human languages, with some differences due to cultural influences and historical similarities. Life as a journey can be viewed as one possible conceptualization in understanding life. Furthermore, (Kovecses, 2010) presents the conceptualization of life as follows: *a. Life is a journey, b. Life is a (gambling) game, c. Life is a building, d. Life is a burden, e. Life is a play, f. Life is a precious possession, g. Life is a sporting game, h. Life is a story, i. Life is a bondage, j. Life is a fire, k. Life is a light, l.Life are plants/ human lifecycle is the lifecycle of a plant*.

So we have some similarities and differences between Indonesian (Malay) conceptual metaphor of life with those in English speaking countries. Those differences are because we experience diversity in the physical environment, social setting, and cultural setting. Besides, diversity in *Weltanschauung*, differential concerns, and interests also play an important role.

Conclusions

The conceptual metaphor of life in Indonesian language in TLP as a target domain is mapped into several diverse source domains, and they are *life is a fluid in a container, life is a journey, life is a living organism, life is a precious possession, life is a dedication to others, life is a struggle, life is a guidance, life is a war*, and *life is a hard work*. Meanwhile, the dominant life metaphors used in TLP are *life is a fluid in a container, life is a journey, and life is a precious possession*. Life in TLP is perceived in many ways such as a bridge, an expedition, a well, honey, etc. Hirata's metaphorical utterances bring cultural aspects to the forefront,

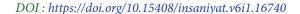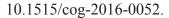such as language, customs, religion, and events.

We have already discussed how metaphors in TLP are used to conceptualize meaning as well as how these metaphors are interpreted within the Malay or Indonesian context. It is expected that the metaphor as a cognitive tool will appear in both the ordinary and the literary language. Nevertheless, the reader should bear in mind that the study is based on a limited number of examples taken from one tetralogy. To obtain a wider source of the use of life metaphors in Indonesian, a larger number of samples is needed with wider usage, such as the use of metaphors in novels for several decades. Therefore, for further research, we recommend using the linguistic corpus from the Indonesian vocabulary database so that more metaphors can be examined.

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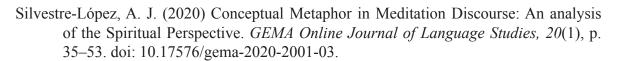
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