



Conceptualization of Metaphor in the MALAKA YouTube Channel: A Cognitive Semantic Study

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ABSTRACT

This study is motivated by the importance of metaphors as a cognitive mechanism that helps humans understand abstract concepts through more concrete experiences. In educational discourse, metaphors are often used to facilitate the communication of complex ideas to audiences, including in educational video content. However, research on the conceptualization of metaphors in video media, particularly on educational YouTube channels, remains relatively limited. Therefore, this study aims to uncover the types of structural, orientational, and ontological metaphorical conceptualization in the MALAKA YouTube channel, specifically in the Expert Class segment. This study employs a descriptive research design with a qualitative approach. The data sources consist of eleven videos in the “Expert Class” segment on the MALAKA YouTube channel, while the research data comprises words, phrases, clauses, or sentences containing metaphorical expressions. Data were collected through documentation techniques using the observe-and-record procedure, then analyzed using extralinguistic mapping techniques based on Lakoff and Johnson’s conceptual metaphor theory. The results indicate that metaphor conceptualization on the MALAKA YouTube channel utilizes three types of conceptual metaphors: structural, orientational, and ontological. Structural metaphors exhibit three mapping patterns: journey, illness, and war. Orientational metaphors display top–bottom, front–back, and inside–outside orientations. Meanwhile, ontological metaphors exhibit patterns of personification, reification, and containerization. These findings indicate that metaphors in the MALAKA discourse do not merely function as rhetorical variations but as conceptual mechanisms that help construct an understanding of abstract reality through concrete experiences.

Keywords: conceptualization, metaphor, cognitive semantics

Konseptualisasi Metafora dalam Kanal YouTube MALAKA: Kajian Semantik Kognitif

ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya metafora sebagai mekanisme kognitif dalam membantu manusia memahami konsep abstrak melalui pengalaman yang lebih konkret. Dalam wacana edukatif, metafora kerap digunakan untuk mempermudah penyampaian gagasan kompleks kepada audiens, termasuk dalam konten video edukasi. Namun, kajian mengenai konseptualisasi metafora pada media video, khususnya kanal YouTube edukatif, masih relatif terbatas. Oleh karena itu, penelitian ini bertujuan untuk mengungkap jenis konseptualisasi metafora struktural, orientasional, dan ontologi dalam kanal YouTube MALAKA, khususnya pada segmen Kelas Pakar. Penelitian ini menggunakan jenis penelitian deskriptif dengan pendekatan kualitatif. Sumber data penelitian berupa sebelas video dalam segmen Kelas Pakar pada kanal YouTube MALAKA, sedangkan data penelitian berupa kata, frasa, klausa, atau kalimat yang mengandung ungkapan metaforis. Data dikumpulkan melalui teknik dokumentasi dengan prosedur simak dan catat, kemudian dianalisis menggunakan teknik padan ekstralingual berdasarkan teori metafora konseptual Lakoff dan Johnson. Hasil penelitian menunjukkan bahwa konseptualisasi metafora dalam kanal YouTube MALAKA memanfaatkan tiga jenis metafora konseptual, yaitu metafora struktural, orientasional, dan ontologi. Metafora struktural memunculkan tiga pola pemetaan, yaitu perjalanan, penyakit, dan perang. Metafora orientasional menampilkan orientasi atas–bawah, depan–belakang, dan dalam–luar. Sementara itu, metafora ontologi memperlihatkan pola personifikasi, reifikasi, dan kontainer. Temuan tersebut menunjukkan bahwa metafora dalam wacana MALAKA tidak sekadar berfungsi sebagai variasi retorika, tetapi sebagai mekanisme konseptual yang membantu mengonstruksi pemahaman terhadap realitas abstrak melalui pengalaman konkret.

Kata kunci: konseptualisasi metafora, semantik kognitif, metafora struktural, metafora orientasional, metafora ontologi

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INTRODUCTION

In communication practice, language functions not only as a means of conveying information but also as a means of conceptualizing human experience (Ismaniar & Chandra, 2024). Through language, humans interpret knowledge, experience, and social reality to then understand and pass on (Leech, 1981). In linguistic studies, this meaning-making process is the primary focus of semantics. However, developments in research indicate that meaning is not solely lexical or grammatical, but is closely related to the human cognitive system. Therefore, a cognitive semantic approach emerged that views meaning as the result of conceptualization based on the speaker's experience and perception (Gardenfors et al., 1999). From this perspective, language is not separate from thought but rather reflects how humans understand the world. One of the main mechanisms in the conceptualization process is metaphor. Metaphor allows humans to understand abstract concepts through more concrete concepts (Lakoff & Johnson, 1980). Thus, metaphor functions as both a style of language and a fundamental cognitive tool in thinking. The use of metaphors is even present in everyday communication and various public discourses (Hermandra, 2021).

The development of digital technology has also expanded the use of metaphors, particularly in social media and video-based platforms. In this context, metaphors are often used as a rhetorical strategy to simplify complex concepts for easier understanding by audiences. One media outlet that utilizes this strategy is the YouTube channel MALAKA, which presents educational content utilizing metaphors as a tool for conceptual explanation. The use of metaphors in educational videos is interesting because it involves a combination of language, visuals, and the audience's cognitive experience. This suggests that metaphors operate at a linguistic level while also serving as a pedagogical mechanism in conveying knowledge (Suwignyo et al., 2025).

Nevertheless, research on the conceptualization of metaphors is still dominated by the study of written texts, such as literary works or media discourse. Research specifically examining metaphors in video media, particularly educational videos, is quite limited. A literature search indicates that between 2020 and 2025, studies of video-based metaphors remained relatively minimal, particularly in the context of research in Indonesia. Furthermore, previous research generally combines metaphor analysis with image schemas, while specific metaphor mapping, such as grouping structural metaphors into specific conceptual patterns (journey, disease, war) and classifying ontological metaphors (personification, reification, container), has not been systematically conducted. Therefore, this study focuses on the conceptualization of metaphors in the MALAKA YouTube channel using a cognitive semantic approach.

Based on the background described above, the research questions are formulated as follows:

- 1) What are the types of conceptualization of structural metaphors in the MALAKA YouTube channel?
- 2) What are the types of conceptualization of orientational metaphors in the MALAKA YouTube channel?
- 3) What are the types of conceptualization of ontological metaphors in the MALAKA YouTube channel?

In line with the problem formulation above, the objectives of this research are divided into three, namely:

- 1) To describe the types of structural metaphor conceptualizations in the MALAKA YouTube channel.
- 2) To describe the types of orientational metaphor conceptualizations in the MALAKA YouTube channel.
- 3) To describe the types of ontological metaphor conceptualizations in the MALAKA YouTube channel.



The results of this research have various benefits, both theoretically and practically. These benefits include:

- 1) For the field of language studies, the study of metaphor conceptualizations in the MALAKA YouTube channel can contribute to research related to the subdiscipline of cognitive semantics.
- 2) For linguistics researchers, the results of this research can be used to enrich references and comparative material for further research on metaphor conceptualization.
- 3) For Indonesian Language and Literature Education students, the results of this research can be used as a reference for a deeper understanding of linguistics, particularly cognitive semantics.
- 4) For language teachers, the results of this research can be used to develop more contextual and engaging learning strategies so that students can understand a concept through the use of metaphor.

Based on these benefits, a conceptual foundation is needed that can explain how metaphor works as a cognitive mechanism in understanding and conveying knowledge. Therefore, this research is based on cognitive semantics, a branch of linguistics that views meaning as the result of the interaction between language and the human cognitive system (Croft & Cruse, 2004). One of the main mechanisms in cognitive semantics is conceptual metaphor, which is the process of understanding a concept (target domain) through another concept (source domain) (Lakoff & Johnson, 1980). According to Alfiani & Ajie (2025), metaphorical conceptualization has manipulative and emotional-evaluative roles. The manipulative role serves to construct stereotypes and societal perceptions, while the emotional-evaluative role serves to attract listeners' interest and generate subjective judgments. These two roles make metaphorical conceptualization an effective medium for conveying messages, creating different types. The three types of metaphorical

conceptualization are structural, orientational, and ontological.

According to research by Fatim & Anshory (2023), a structural metaphor is a type of metaphor applied by mapping one domain with another domain that correlates with everyday human experience. The second type is the orientational metaphor, which is based on the organization of conceptual systems based on human spatial experience (Lakoff & Johnson, 1980). The third type is the ontological metaphor, a type of metaphor that maps an abstract domain to a more concrete entity (Nuryadin & Nur, 2021).

Studies on the conceptualization of this metaphor have been widely conducted in various discourse contexts. However, the application of this theory shows variation in terms of objects, analytical approaches, and presentation of results. Therefore, a review of previous research is important to map the position of this research and confirm its contribution compared to previous studies.

The first relevant study by Fatim & Anshory (2023) examined the conceptualization of feminist metaphors on the social media platform Twitter using a cognitive semantic approach. In this study, similarities were found in the methodological approach and problem analysis tools. However, differences were found in the research locus and discussion, which included discussions around image schemas.

The second study by Alfiani & Ajie (2025) addressed the topic of conceptual metaphors in the form of political hashtags used as social criticism. Based on this research, there were similarities in the theories and methods applied. Furthermore, differences were found in the inclusion of image schemas, research loci, data formats, and data presentation mechanisms.

The third study by Mashud et al. (2025) examined conceptual metaphors in the discourse on the 2024 presidential election in the media Kompas.com. This study found uniformity in the types of approaches and theories used. However, differences were also found in the research loci,

which impacted the data analyzed, namely the dominance of political themes.

METHOD

This type of research is descriptive, aiming to answer the questions of what, where, how, and when, without controlling or manipulating the variables (Fiantika et al., 2022; Razak, 2017; Fraenkel et al., 2012). Furthermore, the approach applied in this study is qualitative. This approach focuses on a comprehensive understanding of the concepts, social processes, meanings, and perceptions of the metaphorical data found.

The data sources for this research were eleven videos taken from the Expert Class segment on the MALAKA YouTube channel, accessible through <https://bit.ly/SegmenKelasPakarMALAKA>. The research data here consist of words, phrases, clauses, or sentences containing structural, orientational, and ontological metaphors. The data were collected through a documentation technique using a listening and noting procedure. This procedure included:

- 1) Carefully listening to the videos in the MALAKA Expert Class segment
- 2) Documenting and transcribing metaphorical expressions into text
- 3) Interpreting and analyzing the data according to the instruments and theories used
- 4) The data collection process could be stopped when data saturation was reached, i.e., no significant new metaphorical patterns were discovered after the analysis process.

In this research, the instrument used was a data table. The table consists of six columns containing code descriptions representing the data source, metaphor type, mapping type, and data number; data citations; mapping type, source domain, and target domain. The use of this table instrument as a reference basis in categorizing metaphor data, thus facilitating data analysis in the study. Meanwhile, the data analysis technique used in this

study is the equivalence technique, namely a systematic language analysis whose determining tool is outside the language being studied. Contextually, a type of extralingual equivalence technique is used that connects linguistic elements with factors outside of language, such as concepts, experiences, and the underlying reality (Mahsun, 2017; Afifuddin & Saebani, 2002). The complete procedure of the equivalence analysis technique can be described as follows:

- 1) Identifying metaphorical expressions obtained from videos in the MALAKA Expert Class segment
- 2) Coding data to facilitate data citation and classification
- 3) Classifying data coding results based on the type of metaphor mapping
- 4) In cases of data ambiguity, classification was determined based on the dominant source domain in forming conceptual meaning
- 5) Interpreting classified data according to the theoretical basis
- 6) Presenting research results in a report to answer three research questions: analyzing the types of conceptualization of structural, orientational, and ontological metaphors.
- 7) Drawing conclusions

RESULTS

1. Structural metaphor

As explained in the introduction, structural metaphor is a type of mapping that links one domain to another domain that correlates with everyday human experience. Due to its general nature, this study limited the findings to three main themes: travel, illness, and war. This was done to avoid overpopulation during the data collection process.

1.1 Journey

The structural metaphor of a journey is a mapping scheme that interprets a developmental process as a journey with a starting point, a path, obstacles, and a final destination. The following



are findings from the structural metaphor data for the journey type.

Data 1

"Because to catch up, the gap in knowledge with technology and young people" (STR/23/V2/JL)

Data 1 has a source domain of "journey" and a target domain of "learning." The learning process is mapped as a journey that has phases of transcending and falling behind. On the other hand, knowledge is mapped as an object that becomes a person's prestigious value and therefore needs to be pursued. Being left behind in a journey is a person's inability to learn to keep up with the times. This demonstrates that the development of technology and young people is a rapid flow that demands constant acceleration.

1.2 Disease

This type of structural metaphor mapping understands certain conditions, systems, or situations as if they were physical health conditions that can experience disruption, damage, or healing. The structural metaphor of disease can be observed in the following data:

Data 2

"His daily income is bleeding, which means unhealthy" (STR/26/V3/SK)

Data 2 has the source domain "bleeding" and the target domain "financial loss." This data uses a structural metaphor to describe financial conditions similar to human physical conditions. The word "bleeding" directs the interpretation of expenses exceeding income, which is referred to as a loss. This is emphasized by the inclusion of the word "unhealthy" after it.

1.3 War

The war-type structural metaphor maps non-military activities into a conflict framework involving opposing parties, strategies for overcoming opponents, and an orientation toward

outcomes such as victory or defeat. This type of metaphor is demonstrated by the following data:

Data 3

"Life isn't about attacking, it's about surviving" (STR/18/V2/PR)

Data 3 has a source domain of "war" and a target domain of "life." In warfare, various strategies can be employed—attacking and defending. This aligns with the use of similar words in Data 3. Furthermore, the addition of the word "survival," or defending oneself to stay alive, strengthens the nuances of the war metaphor.

2. Orientational Metaphors

In this study, the findings of the orientational metaphor data were divided into three main themes: top-bottom, front-back, and inside-outside.

2.1 Top-bottom

The top-bottom orientational metaphor stems from the human body's experience of perceiving vertical space, such as standing, falling, or experiencing changes in position. This scheme can be recognized through the use of vertical vocabulary, such as up, down, increasing, high, falling, and so on. One top-down metaphorical framework is seen in the following data:

Data 4

"High-minded, humble" (ORI/73/V10/AB)

Data 4 represents the orientational metaphor "up = arrogant/negative" and "down = positive." The phrase "high-minded" reflects an exaggerated upper position, namely an inflated ego and distance from others. Conversely, "humble" is understood as a lower position, signifying openness, self-awareness, and acceptance of personal limitations. This data shows that a lower orientation is not always interpreted negatively. Unlike quantitative and hierarchical contexts, the "low" position is associated with positive values. This demonstrates the flexibility of the top-down orientational metaphor, whose evaluative meaning depends on the target domain activated in the discourse.

2.2 Front-back

The front-back orientational metaphor is based on human experience in moving through horizontal space to understand the concepts of time, quality, and change as forward or backward movement. The manifestation of this mapping is shown in the following data:

Data 5

"Making our nation much more advanced"
(ORI/48/V6/DB)

Data 5 shows a mapping between the source domain "movement forward" and the target domain "nation's condition." Based on this data, the nation is positioned as a collective entity moving along the same trajectory, so the front-back orientation serves to unite individual goals within a shared vision of progress. The word "advance" indicates spatial distance progression, metaphorically representing a significant level of development. Progress, while abstract, is conceptualized as progressive action that must be achieved through collective movement.

2.3 Inside-Outside

This type of orientational metaphor stems from human experience confronting spatial relations, which are then used to understand abstract situations, for example, psychological or social conditions. Its characteristics can be recognized through the use of the vocabulary of inside, outside, trapped, entering, or trapped. This orientational framework is evident in the following data:

Data 6

"Already entering (age) 50" (ORI/76/V11/DL)

Data 6 displays the source domain "movement into" to explain the target domain of "human age development." The word "entering" indicates a person's transition from one phase of life to the next. Therefore, this metaphor implies that the journey of life is understood spatially through the experience of the human body moving from outside to inside a space.

3. Ontological Metaphor

This study focuses the findings of the ontological metaphor data on three themes: personification, reification, and container.

3.1 Personification

Ontological metaphor with personification mapping allows abstract concepts to be understood as living entities or human experiences. The application of this conceptual framework is evident in the following data presentation:

Data 7

"Fever is truly a friend" (ONT/91/V10/PF)

Data 7 represents the source domain "friend" to explain the target domain "fever." Medically, fever is the body's physiological response to infection or certain disorders. However, through the inclusion of the word "friend," fever is understood as an entity that "sides" the human body and plays a role in the recovery process. Thus, this metaphor reframes the experience of illness from something entirely negative into a positive, adaptive process.

3.2 Reification

Reification mapping focuses on conceptualizing abstract experiences, ideas, or states as concrete objects that can be touched, moved, or even destroyed. This framework is contained in the following data presentation:

Data 8

"The rich buy time" (ONT/27/V2/RF)

Data 8 demonstrates reification mapping, characterized by the presence of the source domain "economic commodity" to explain the target domain "time." The act of purchasing can only be done for goods or services that have exchange value. The application of this verb to the concept of time indicates that time is understood as a limited resource that has value and can be controlled through financial power.



3.3 Container

The ontological metaphor of the container type stems from the human cognitive tendency to understand experience as a space or container with boundaries, an inside, and an outside. The mapping schema of this container metaphor is shown in the following data exposition:

Data 9

"... and you can't fulfill that dream" (ONT/10/V1/KT)

In data 9, the container mapping is indicated by the target domain "dream" understood through the source domain "container." The verb "memengahi" in data 9 is commonly used for entities with clear boundaries. Its attachment to the context of dreams implies that dreams are not only understood as long-term dynamic processes, but also as target containers that demand concrete fulfillment. If the dream is "full," it can be implied that life is successful. And vice versa.

DISCUSSION

This discussion aims to interpret the research findings within a cognitive semantic framework, specifically Lakoff & Johnson's theory of metaphor conceptualization. The argumentation focuses on the conceptual patterns, cognitive functions, and discursive implications of the metaphors used in the MALAKA YouTube channel. Furthermore, the discussion links the findings to previous research to emphasize the research's position and contribution.

Conceptualization of Structural Metaphor

The structural metaphors in the MALAKA YouTube channel demonstrate conceptual patterns organized into three main domains: travel, illness, and war. This finding confirms the basic assumption of conceptual metaphor theory, which states that humans understand abstract concepts through universal, concrete experiences (Lakoff & Johnson, 1980). The use of the travel domain to explain the learning process, for example, suggests that intellectual activity is understood as a linear

process with a starting point, direction, obstacles, and a final destination. This aligns with the findings of Widiatmika (2023), who demonstrated that life experiences and personal development are often mapped as journeys due to their dynamic nature and ease of comprehension by the speaker. Thus, the journey metaphor serves as an effective cognitive tool for simplifying complex concepts into more concrete and structured schemas.

However, from another perspective, the dominance of the journey metaphor also carries ideological implications that are not entirely neutral. The learning process, positioned as "catching up," creates the construct that knowledge is an object to be pursued in a constantly moving competition. This perspective has the potential to simplify the reality of education, which is not always linear and not always oriented towards acceleration. In other words, the journey metaphor not only explains reality but also establishes normative standards of progress and success. A similar approach is evident in the metaphor of illness used to describe financial conditions. From a cognitive perspective, this mapping is effective because it is rooted in universal human bodily experiences, as Kövecses (2002) explains, stating that physical experience is the primary basis for understanding abstract concepts.

However, the use of the illness metaphor also presents its own set of problems. By framing financial losses as an "unhealthy" or "bleeding" condition, the discourse implicitly constructs economic problems as abnormalities that must be immediately "cured." This perspective has the potential to obscure the structural factors underlying these conditions, as the focus of interpretation is directed at the individual or system as the "sick" entity. A similar approach is also true of the metaphor of war, which maps life as a battleground. On the one hand, this metaphor facilitates understanding by simplifying the complexities of life into clear conflict structures, as Semino (2021) argues that the metaphor of war is effective in framing complex phenomena. However, on the other hand, the dominance of this

metaphor indicates a tendency toward competitive framing, which positions reality as a conflict that demands strategy, resilience, and victory. Consistent with the findings of Wicke & Bolognesi (2020), war metaphors can shape audience perceptions of social situations as confrontational crises, leading to social relations being understood in a win-lose framework.

Compared with previous studies such as Alfiani & Ajie (2025) and Fatim & Anshory (2023), this study demonstrates continuity in the use of conceptual metaphor theory, but presents differences in the analysis strategy. Previous studies generally classified metaphors generally without segmenting specific conceptual patterns, whereas this study systematically delimits and maps metaphors into three main patterns. From this perspective, this study has the advantage of sharp categorization, which avoids data overdispersion while clarifying dominant conceptual patterns. However, this study also has limitations, particularly the data scope, which focuses only on a single YouTube channel, thus limiting the generalizability of the findings. Furthermore, the analysis is still based on linguistic aspects and does not integrate multimodal dimensions such as visuals and audio, which play a crucial role in the context of video media.

Conceptualization of Orientational Metaphors

Orientational metaphors in the MALAKA YouTube channel demonstrate three main patterns: top-bottom, front-back, and inside-outside, all of which are rooted in human spatial experience. From a first perspective, these findings reinforce the assumption in conceptual metaphor theory that body orientation in space forms the basis for abstract meaning formation (Lakoff & Johnson, 1980). The use of the top-down orientation, for example, suggests that evaluative values such as good-bad or positive-negative are understood through vertical position. However, the "high-minded, humble" data actually demonstrates a reversal of this general pattern, with the "up" position being interpreted negatively (arrogance),

while the "down" position is interpreted positively (humility). This finding aligns with research by Zhu et al. (2026), which asserts that the meaning of orientational metaphors is not entirely universal but can shift depending on the cultural context and target domain being activated. Thus, orientational metaphors are contextual.

From a second perspective, the flexibility of meaning in the top-down metaphor suggests that spatial orientation functions as both a cognitive categorization tool and a value-laden evaluative device. In this context, the use of "humble" as a positive value reflects a cultural construct that idealizes humility as a moral virtue. This suggests that metaphors can reproduce certain social norms. This finding also extends the research findings of Anisa (2022), which tended to show binary vertical relationships (up = positive, down = negative), because in the context of the MALAKA discourse, more complex evaluative variations were found. A similar pattern is also seen in the front-back metaphor, which maps national progress as forward movement. From a cognitive perspective, this mapping demonstrates that abstract concepts such as development or progress are understood as linear and progressive trajectories. This aligns with Lakoff & Johnson's (1980) framework on the metaphor of time and change as forward movement. However, from a critical perspective, this metaphor is not neutral because it contains an ideology of progressivity that positions "advance" as the ideal standard. The use of the phrase "advanced nation" implicitly constructs that stagnant progress is a form of backwardness that must be avoided. Thus, the front-back metaphor not only simplifies the concept but also guides collective perspectives on the direction of social development.

Meanwhile, the inside-outside metaphor demonstrates that human experience with space is used to understand life stages. The data from "turning 50" demonstrates that age is understood as a space that can be entered, thus conceptualizing changes in time as spatial movement. From a first-person perspective, this metaphor is effective



because it utilizes the most basic bodily experience: moving from outside to inside a space. This aligns with Kövecses' (2002) view that spatial experience is a primary source for conceptualizing abstract meaning. However, from a second perspective, this metaphor also establishes symbolic boundaries for human life stages. By understanding age as "space," each life stage appears to have clear boundaries, positioning individuals as either "inside" or "outside" a particular age category. Consequently, this metaphor is able to explain age-related changes and reproduce normative social categorizations. Compared with the research by Haula & Nur (2018), this study demonstrates continuity in the use of an orientational metaphor framework, but presents novelty in the findings of variations in meaning that do not entirely follow universal patterns. Previous research has tended to emphasize stable and binary orientational relationships, while this study demonstrates that metaphorical meaning can be flexible and adaptive to discourse context. From this perspective, the study's strength lies in its ability to uncover anomalies and evaluative variations that enrich the study of cognitive semantics. However, this study also has limitations, particularly the limited scope of the data on a single channel and the failure to consider cross-cultural factors that may influence these meaning variations. Furthermore, the analysis still focuses on linguistic aspects without integrating multimodal elements that could potentially strengthen metaphor interpretations in video contexts.

Conceptualization of Ontological Metaphor

The ontological metaphors in the MALAKA YouTube channel exhibit three main patterns: personification, reification, and container, all of which demonstrate the human tendency to understand abstract concepts through concrete entities. From a first-person perspective, this finding reinforces the basic assumption of conceptual metaphor theory that abstract experiences are often "embodied" into something

possessing boundaries, form, or even agency according to Lakoff & Johnson (1980). In personification data such as "fever is actually a friend," a medical concept that is essentially neutral, even negative, is reconstructed as an entity that has a social relationship with humans. This aligns with Kövecses's (2002) view that personification utilizes the human agent model as the closest framework for understanding complex phenomena. Thus, this metaphor functions as an effective cognitive strategy because it shifts understanding from the abstract scientific domain to more familiar social experiences.

However, from a second perspective, personification can also ideologically reframe reality. By referring to fever as a "friend," the experience of illness is no longer positioned as a nuisance to be avoided, but rather as a process possessing positive value. This perspective has the potential to shape a particular attitude toward health conditions, namely accepting bodily disturbances as part of an adaptive mechanism. On the one hand, this can foster a more reflective perspective on the body, but on the other hand, it also has the potential to reduce the urgency of medical treatment if interpreted literally. These findings suggest that ontological metaphors are evaluative and persuasive in shaping audience perspectives.

A similar pattern is also seen in reification metaphors, such as the phrase "buying time." From a cognitive perspective, this mapping indicates that time is understood as a concrete entity with exchange value, thus being treated like an economic commodity. This is relevant to Nguyen's (2024) view that reification functions to objectify abstract concepts to make them easier to understand and mentally control. Thus, this metaphor helps audiences understand the concept of time as a limited and valuable resource. However, from a critical perspective, this metaphor also reflects a powerful ideological construct: the capitalist view of time as something that individuals can "buy" with economic resources. The implication is that the experience of time is

no longer universal, but rather dependent on an individual's socioeconomic position. In other words, this metaphor can reproduce power relations within society.

The container metaphor, as in the phrase "fulfilling a dream," suggests that an abstract concept is understood as a bounded space or container. From a first-person perspective, this mapping is effective because it is rooted in the fundamental human experience of physical space, which has an inside and an outside. As explained by Kövecses (2002), spatial experience is a primary source in the formation of ontological metaphors. By viewing dreams as containers that can be "fulfilled," an initially abstract concept becomes more concrete and measurable. However, from a second perspective, this metaphor also carries normative implications: that life success is measured by the extent to which the "container" is fulfilled. This perspective has the potential to oversimplify the complexity of life's achievements, which cannot always be measured linearly or quantitatively. Furthermore, this metaphor also creates a symbolic boundary between "fulfilled" and "unfulfilled" conditions, which can influence how individuals evaluate themselves.

Compared with previous studies such as Nuryadin & Nur (2021) and Mashud et al. (2025), this study demonstrates continuity in the use of an ontological metaphor framework, but presents a novelty in separating the category of reification as a separate unit of analysis. Previous studies tended to combine various forms of ontologization without clear segmentation, whereas this study explicitly distinguishes between the granting of agency (personification), the granting of material status (reification), and the granting of spatial boundaries (container). From this perspective, this study has the advantage of a sharp categorization that allows for a more focused and systematic analysis. However, this study also has limitations, particularly the limited amount of data from a single source and the lack of empirical testing of the impact of the use of metaphors on audience understanding. Furthermore, the analysis still

focuses on linguistic aspects without considering the multimodal dimension that has the potential to enrich interpretation.

CONCLUSION

Based on the problem formulation and analysis results, it can be concluded that the conceptualization of metaphors in the MALAKA YouTube channel is divided into three main types: structural, orientational, and ontological metaphors, each of which demonstrates a systematic conceptual mapping pattern in understanding abstract reality.

First, the structural metaphors in the MALAKA discourse are realized through three main patterns: journey, illness, and war. These three patterns demonstrate that abstract concepts such as learning, financial conditions, and life are understood through concrete, universal experiences. The journey metaphor constructs intellectual activity as a linear process toward a specific goal, the illness metaphor frames problems as abnormal conditions requiring treatment, while the war metaphor positions reality as an arena of conflict demanding strategy and resilience. Thus, structural metaphors not only function as cognitive tools to simplify concepts but also shape perspectives that tend to be progressive, problematic, and competitive.

Second, the orientational metaphors in the MALAKA channel are realized through the patterns of top-down, front-back, and inside-outside, which are rooted in human spatial experience. The findings indicate that spatial orientation is used to evaluate and construct abstract meaning quickly and efficiently. However, this evaluative meaning is not entirely universal; it is flexible and contextual. This is evident in the reversal of meaning in the metaphor "upward-downward," as well as in the use of the metaphors "front-backward" and "inside-outward," which not only represent change or position but also shape norms about progress and symbolic boundaries in social life. Thus, orientational metaphors function as both cognitive and evaluative mechanisms in framing reality.



Third, ontological metaphors in MALAKA's discourse are realized through patterns of personification, reification, and container. These three patterns demonstrate a conceptual tendency to embody abstract experiences as concrete entities possessing agency, form, or boundaries. Personification allows abstract concepts to be understood as living entities, reification materializes concepts into controllable objects, and containers map concepts as spaces with specific boundaries. Thus, ontological metaphors not only facilitate understanding but also shape certain perspectives and values, such as attitudes toward health, time, and success.

Overall, the conceptualization of metaphors on the MALAKA YouTube channel demonstrates that metaphors function not merely as linguistic ornaments but as systematic cognitive structures that simplify, organize, and frame reality for the audience.

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