

METAPHORICAL INSIGHTS INTO MINANGKABAU DISCOURSE: UNVEILING CULTURAL SIGNIFIERS IN LINGUISTIC EXPRESSION

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Abstract

This study examines the complex utilisation of metaphorical language in Minangkabau discourse, with the goal of uncovering the cultural subtleties, cognitive mechanisms, and social interactions inherent in this lively linguistic tradition. Utilising a qualitative study methodology based on conceptual metaphor theory, discourse analysis techniques were employed to analyse ten conversation fragments obtained from Minangkabau speakers. The investigation unveiled a diverse array of metaphorical phrases derived from everyday life, nature, and cultural customs, emphasising their importance in communicating abstract ideas and cultural beliefs within the community. The metaphors "*Rumah*" (home) and "*Adat*" (custom) represented stability, tradition, and communal identity, whereas the metaphors "*Babunyiak haruo*" (blossoming flowers) and "*Duduak sapayuang*" (scattered gold) suggested ideas of growth, wealth, and abundance. The findings emphasised the fluidity of metaphorical language in mirroring the community's ambitions and shared encounters. Nevertheless, it is imperative to take into account socio-cultural elements and historical background when analysing the usage of metaphorical language, as the meanings can differ greatly depending on the cultural setting. Therefore, it is important for future studies to examine the consequences of using metaphorical language in various cultural contexts and to examine how cultural variations influence the understanding of metaphors. In addition, longitudinal research could investigate the progression of metaphorical expressions over time, providing insights into the shifting cultural dynamics and cognitive processes within the Minangkabau community. This research enhances our comprehension of metaphorical language and its cultural importance, enriching the broader discussion on language, culture, and cognition.

Keywords: Metaphorical Language, Minangkabau Discourse, Discourse Analysis.

INTRODUCTION

Language is an intricate instrument that mirrors cultural values, societal norms, and cognitive processes that dictate how humans engage with the world (Cerulo et al., 2021; Rachman et al., 2024; Saputra et al., 2024). In the linguistically diverse and dynamic setting of West Sumatra, where languages such as Minangkabau, Indonesian, and other local dialects converge, the analysis of language semantics assumes particular significance (Aikhenvald et al., 2021; Gil, 2020; Wu, 2023). The rationale behind this is that language functions not only as a means of communication but also as a repository of cultural knowledge, historical narratives, and collective identities. It is essential to analyse minor nuances in meaning in order to have a comprehensive understanding of the complexities of local culture and thought in this heterogeneous linguistic context. By conducting a thorough examination of the significance and understanding of language, researchers can reveal the intricate frameworks of social hierarchies, interpersonal relationships, and cultural traditions that underpin everyday existence in West Sumatra. Language serves as an intricate network that transmits cultural significance across time, accomplished through the

selection of words, the arrangement of sentences, and the utilisation of metaphors and idioms (Alfurqan et al., 2024; Risager, 2020; Stanisiz et al., 2024).

Metaphor is an intriguing component that distinguishes itself among the other parts of linguistic semantics (Dobrovol'skij & Piirainen, 2021; Genovesi, 2020; Nisbet, 2020). Metaphor is not just found in literature but also in everyday language (Lakoff & Johnson, 2020; Rasse et al., 2020). It enables us to comprehend the understanding and communication of abstract ideas in relation to more tangible concepts. Metaphor serves as a bridge between abstract and tangible realms, allowing humans to grasp complex ideas, feelings, and encounters by employing familiar and concrete frames of reference.

The use of metaphor in language is of heightened significance in West Sumatra due to the convergence of cultural history, natural landscapes, and communal values (Eko & Putranto, 2021; Karim, 2021; Kuipers & De Jong, 2023). Metaphors not only assist in expressing ideas and feelings but also act as mirrors of fundamental cultural values, belief systems, and worldviews that are deeply ingrained in the framework of language. By examining the metaphorical basis of language usage in West Sumatra, researchers can gain a deeper comprehension of the cognitive frameworks, social affiliations, and cultural influences that shape linguistic communication and meaning in the region.

In the culturally diverse and lively setting of West Sumatra (Ni'am et al., 2021; Pramezwarly et al., 2024), where the region's abundant heritage, diverse landscapes, and dynamic communities come together, the use of metaphor in language emerges as an intriguing way to explore the complex relationship between culture, cognition, and communication. Metaphors are not just decorative elements in language (Csábi, 2023; Gil, 2020; Syaputri et al., 2022); rather, they act as mirrors that reveal the fundamental conceptual frameworks and cultural values that are firmly ingrained in the language. This study aims to uncover the cognitive schemas, social identities, and cultural dynamics that shape the linguistic expression and meaning in the West Sumatran language.

Despite the growing body of research on conceptual metaphor theory in many language and cultural contexts, there is still a discernible gap in our understanding of metaphorical mappings in the particular language context of West Sumatra. Existing research has explored many facets of language structure, lexical semantics, and sociolinguistic variance in the area; nevertheless, there has not been a thorough analysis of the underlying metaphorical structures that underpin language usage and meaning in West Sumatra.

This gap offers a stimulating avenue for further research and study, offering a rich environment for a more in-depth examination of the cognitive and cultural aspects of language in West Sumatra. This work attempts to fill this gap by shedding light on the ways in which metaphorical mappings serve as perceptive windows into the social identities, cultural conceptualizations, and communication norms that are common in the area. With this project, we hope to learn more about the complex interactions between language, culture, and cognition in West Sumatra. This will help us better understand the linguistic diversity and cultural dynamics of this vibrant and linguistically diverse region.

METHOD

This study employs a qualitative research methodology that focuses on investigating intricate linguistic phenomena within the diverse West Sumatran speech. Qualitative research is chosen for its inherent adaptability and thoroughness, enabling a detailed analysis of the meanings, interpretations, and contextual subtleties present in language usage (Ardi et al., 2018; Atmazaki et al., 2023; Ermanto et al., 2024). Meaning Field Analysis is a qualitative methodology that serves as the foundation for this framework. It offers an organised and adaptable approach to unearthing the complex layers of meaning in spoken speech.

The study employs a qualitative method that focuses on gaining a comprehensive understanding of language use within its socio-cultural context (Indriyani et al., 2023; Syarif, 2017). It acknowledges that language serves not only as a tool for communication but also as a mirror of cultural values, social interactions, and cognitive functions. The study aims to examine the connection between language, culture, and cognition in real-life communicative exchanges throughout West Sumatran communities. It will focus on spoken discourse, including interviews, conversations, and public speeches. In addition, the qualitative approach enables a research process that is reflective and iterative, where the researcher thoroughly engages with the material, continuously questioning and improving their interpretations based on emerging insights and new understandings (Eakin & Gladstone, 2020; Frost, 2021; Lester et al., 2020). This self-reflective position recognises the personal and individualistic aspects of research and highlights the significance of being open, introspective, and methodologically rigorous along the research journey.

Additionally, the qualitative technique enables the researcher to adopt a comprehensive perspective, considering the broader socio-cultural context of language use (Mirbahaeddin & Chreim, 2022; Phillips, 2023; Thuy, 2024). This entails considering several elements, such as social hierarchies, power relations, historical legacies, and cultural practices, that influence the way language is used in the place. By considering its cultural, cognitive, and communicative aspects within a wider context, the study aims to gain a detailed understanding of the use of metaphorical language in West Sumatra.

The research data for this study comprise exclusively oral communication, namely interviews, conversations, and public speeches, gathered directly from local populations in West Sumatra. Spoken discourse is a valuable resource for studying language, as it captures the dynamic aspect of language use in real-life communication. This study tries to capture the spontaneity, authenticity, and cultural importance of oral communication within the region by primarily focusing on spoken conversation. The procedure for collecting data entails conducting interviews with people in the community, engaging in conversations with individuals who are fluent in the language, and attending public speeches or meetings where language usage is widespread. Purposive sampling is used to guarantee a wide range of speakers, themes, and communication situations, enabling a thorough investigation of the use of metaphorical language in West Sumatran conversation.

After being gathered, the spoken conversation is transcribed and arranged for examination, with each statement marked to identify occurrences of metaphorical language usage. This annotated dataset is used as the foundation for Meaning Field Analysis, which allows for a methodical examination of the various levels of meaning

present in language utterances. This study employs a methodological approach to reveal the complex metaphorical connections found in spoken conversation in West Sumatra. It attempts to gain understanding of the cultural, cognitive, and communicative aspects of language use in the region.

The study technique is organised into multiple consecutive steps, carefully planned to aid the methodical collection, preparation, analysis, and synthesis of data, thereby allowing for a thorough investigation of the use of metaphorical language within the cultural context of West Sumatra. The initial phase of data collection employs a meticulous method to obtain linguistic texts from a wide range of sources, including both traditional and digital platforms. The process of collecting ensures a full representation of genres, registers, and contexts by using purposeful sampling methods. This shows how different people use language in the region. Furthermore, in order to enhance the credibility and cultural significance of the dataset, it may be necessary to carry out fieldwork to directly collect spoken conversations from local populations. This will provide essential knowledge about the real-life experiences and communication methods of the people living in the region. After a thorough and extensive gathering process, the data is transcribed and organised with great attention to detail, guaranteeing precision and ease of access for further research. The transcribed texts then undergo the data preparation process, which involves a thorough examination and division into meaningful components like sentences or utterances. Every unit is carefully annotated to emphasise instances of metaphorical language usage, establishing the foundation for a thorough and detailed analysis of linguistic idioms. The initial phase is crucial in organising the dataset and enabling a methodical examination of the use of metaphorical language in the corpus.

Meaningful field analysis is a fundamental aspect of this study methodology. It involves a thorough and diverse approach to examining linguistic expressions in the context of metaphorical language use in West Sumatra (Al Farisi et al., 2024; Sarudin et al., 2023). This analytical method is organised into separate but interconnected phases, each focused on uncovering the many layers of meaning hidden within the discourse. The initial phase, textual analysis, entails a thorough scrutiny of the annotated texts to detect occurrences of metaphorical language utilisation. By carefully analysing and categorising the texts, we can identify patterns, themes, and variations in metaphorical expressions. This allows us to gain useful insights on how common and widespread certain expressions are throughout the collection of texts. This phase lays the groundwork for future investigations by offering a thorough overview of the metaphorical landscape present in West Sumatran discourse. After conducting a textual analysis, the metaphors that have been identified are carefully examined within their larger contextual framework during the stage of contextual analysis. This entails taking into account several contextual elements, such as the cultural heritage of the individuals involved in the conversation, the specific circumstances in which the communication takes place, and any socio-historical aspects that might influence the interpretations attached to the metaphors. By providing context for the metaphors, we can enhance our understanding of their cultural significance and communication methods, thereby improving our understanding of their relevance in a particular situation. The next phase, interpretation, explores the significance of the identified metaphors within the wider socio-cultural framework of West Sumatra. In this interpretive phase, we will examine the symbolic importance of the metaphors, their cultural impact, and their implications for comprehending cultural values, social

interactions, and cognitive processes in the region. This interpretive perspective enables us to comprehend how the social and cultural context of West Sumatra influences the metaphorical connections in its language. This provides us with a detailed understanding of their cultural and cognitive importance.

Ultimately, the results obtained from the analysis are combined during the synthesis stage to create a thorough comprehension of the metaphorical connections in the West Sumatran language. Finding common themes or groups of ideas that come up in the study and looking at how these help us understand the cultural, cognitive, and communicative aspects of metaphor use in the region is part of the synthesis process. This stage offers a comprehensive overview of the metaphorical landscape in West Sumatran discourse by combining insights from textual analysis, contextual analysis, and interpretation. It provides a detailed understanding of the complex meanings and cultural nuances of metaphorical language use in the region. Meaning Field Analysis employs a methodical and repetitive analytical approach to thoroughly examine the use of metaphorical language in West Sumatra. This analysis provides useful insights into the cultural, cognitive, and communicative aspects of language in the region.

RESULT

An examination of discourse data from Minangkabau speakers provides a fascinating insight into the complex relationship between language and culture, revealing a diverse range of metaphorical language that is strongly ingrained in the culture of West Sumatra. We thoroughly analyze ten specific discourse excerpts to deeply investigate the various ways in which metaphors, derived from the everyday experiences, rich natural environment, and long-standing cultural practices of the Minangkabau people, effectively convey intricate meanings and cultural subtleties. Table 2 presents these speech excerpts as evidence of the extensive and diverse use of metaphorical communication within the community. Each snippet provides a distinct perspective into the collective thoughts and shared experiences of the speakers. As we analyze these samples, we are not simply deciphering linguistic expressions, but uncovering the complex layers of meaning, symbolism, and cultural importance that are embedded inside them. The excerpts vividly portray the Minangkabau worldview and ethos through metaphors such as the "*Rumah*" (home) symbolizing the strength of familial relationships and the "*Barih lauik*" metaphor representing resilience in the flowing river. This comprehensive research illuminates the significant impact of metaphorical language in communicating social norms, conveying values, and expressing shared experiences. It also emphasizes the always changing and growing character of language as a reflection of cultural identity. By thoroughly examining this subject, we develop a greater understanding and admiration for the diverse and intricate language used in West Sumatra. We also recognize the significant role that metaphorical language plays in preserving and passing down the cultural traditions of the Minangkabau people over time.

Table 1: The Minangkabau Discourse (Speaker 1 and 2)

Excerpt	Minangkabau Discourse in Minang Lang.	Translation	Remarks
1	<i>Samo lah duduak barih lah nan gadih, nan basamo gaduang.</i>	Let's travel together, wherever we go.	Speaker 1
	<i>Pakaian kapilinang, pakaian kapado.</i>	Clothing for traditional ceremonies, clothing for daily wear.	Speaker 2
2	<i>Rumah gaduang barih lauik lah nan gadih, nan basamo gaduang.</i>	The traditional house is strong, wherever it is built.	Speaker 1
	<i>Adat lamo indak nan pusako, tapi adat ka lamo nan dibangko.</i>	Traditional customs not inherited, but those learned from surroundings.	Speaker 2
3	<i>Barih lauik lah nan gadih, nan basamo gaduang.</i>	Wherever it flows, it remains strong.	Speaker 1
	<i>Anak sajo mah kuat mambaliak sabana.</i>	A lone child has the strength to face the world.	Speaker 2
4	<i>Babunyiak haruo, sabuaik kabudayo.</i>	Blossoming flowers, a good sign.	Speaker 1
	<i>Duduak sapayuang, bujuang jauah.</i>	Gold scattered, young men are distant.	Speaker 2
5	<i>Rumah indak nan gaduang.</i>	Home isn't just a house.	Speaker 1
	<i>Unguak indak nan pupuo.</i>	A bridge is never empty.	Speaker 2
6	<i>Sako lah kato nan gaduang.</i>	Words reflect who we are.	Speaker 1
	<i>Sarak nan basamo jando.</i>	A rope binds stronger than chains.	Speaker 2
7	<i>Kampung nan gaduang, sapayuang nan kito.</i>	Our village, our gold.	Speaker 1
			Speaker 2
8	<i>Rumah nan tigo alang, batang pasek nan tigo mati.</i>	Three-roofed house, three pillars.	Speaker 1
	<i>Bujang kawan dek jalan, indak samakak jalan.</i>	Young men wander the streets, but they don't wander the same path.	Speaker 2
9	<i>Adat lah lamo, sumpah lah di kato.</i>	Our customs, our promise.	Speaker 1
	<i>Bilih baju indak nan dibalang, baliak indak nan paluh.</i>	If the clothes don't fit, they won't be beautiful.	Speaker 2
10	<i>Rumah nan lama, adat nan ka lamo.</i>	Old house, age-old customs.	Speaker 1
	<i>Tanduak sapayuang, kampung lah kasiangan.</i>	Gold scattered; the village is impoverished.	Speaker 2

Table 2: Analysis of Metaphorical Language Use in Minangkabau Discourse

Excerpt	Metaphor	Contextual Factors	Interpretation
1	<i>Rumah</i> (house)	Metaphor from daily life	Symbolizes stability and familial ties
	<i>Pakaian</i> (clothing)		Represents traditions and cultural identity
2	<i>Rumah gaduang</i>	Metaphor from architecture	Signifies traditional values and heritage
	<i>Adat</i> (custom)		Reflects the importance of customary practices
3	<i>Barih lauik</i>	Natural phenomenon, journey	Portrays life's journey with its challenges and resilience
	<i>Anak sajo</i>		Indicates individual strength and determination

4	<i>Babunyiak haruo</i>	Natural phenomenon, growth	Symbolizes collective success and prosperity
	<i>Duduak sapayuang</i>	Economic wealth	Represents abundance and prosperity within the community
5	<i>Rumah</i>	Metaphor from daily life	Represents permanence and security
	<i>Ungauk</i> (bridge)		Symbolizes connection and continuity
6	<i>Sako</i> (word)	Metaphor from language	Represents communication and dialogue
	<i>Sarak</i> (rope)		Signifies unity and cooperation
7	<i>Kampung</i> (village)	Metaphor from community	Represents community identity and belonging
	<i>Sapayuang</i> (gold)		Symbolizes collective wealth and prosperity
8	<i>Rumah nan tigo alang</i>	Metaphor from architecture	Signifies tradition and continuity
	<i>Bujang kawan</i>		Represents youthful energy and exploration
9	<i>Adat</i> (custom)	Metaphor from social norms	Symbolizes cultural heritage and values
	<i>Baju</i> (clothing)		Represents societal expectations and norms
10	<i>Rumah nan lama</i>	Metaphor from daily life	Symbolizes tradition and heritage
	<i>Tanduak sapayuang</i>		Signifies the richness of community

Table 2 presents a comprehensive and detailed examination of the complex utilization of metaphorical language in the Minangkabau discourse. This table aims to uncover the intricate levels of cultural expression and communication within the Minangkabau community by thoroughly analyzing ten carefully chosen speech snippets. The analysis of each extract involves a careful examination, providing a deep understanding of the various metaphors used by speakers to communicate complex meanings and cultural subtleties. The metaphor "*Rumah*" (home) in the passage from the inauguration talk serves as a powerful symbol, going beyond its literal meaning to represent the fundamental elements of stability and familial bonds profoundly embedded in Minangkabau society. The metaphor is enhanced by the addition of "*Pakaian*" (clothing), which symbolizes adherence to traditions and the preservation of cultural identity. This emphasizes the community's strong dedication to maintaining its cultural heritage and customs. In the following discourse clip, the metaphor "*Rumah gaduang*" (bamboo house) holds symbolic importance, invoking a deep respect for traditional values and history that have been handed down through generations. The incorporation of "*Adat*" (custom) enhances the metaphor, highlighting the inherent significance of traditional practices in shaping societal norms and fostering communal togetherness, thereby highlighting the community's collaborative efforts to preserve its cultural heritage.

The exploration advances with the introduction of the metaphor "*Barih lauik*" (flowing river), a natural phenomenon that vividly represents life's journey with its fluctuations and changes. The phrase "*Anak sajo*" (meaning only child) contrasts with this metaphor, symbolizing an individual's inherent strength and tenacity in confronting life's challenges. This highlights the community's shared values of courage and persistence in the face of hardship. As the examination continues, additional passages reveal a wide range of metaphors, each providing deep insights into the cultural

complexities and prevailing values of the Minangkabau community. Metaphors in Minangkabau culture encompass a wide range of sources, including nature, social conventions, and everyday objects. These metaphors reflect the cultural richness and depth of Minangkabau society, highlighting their strong connection to their heritage and collective identity. Table 2 aims to uncover the deep interdependence between language and culture by conducting a thorough examination. It provides vital insights into the complex nature of Minangkabau discourse.

The following extracts in the discourse provide an intriguing exploration of the complex realm of metaphorical language in Minangkabau culture. The community's linguistic expressions reveal a deep-rooted diversity of meaning and symbolism. As we analyze each sample, we discover a diverse array of metaphors derived from different aspects of life, including nature, daily occurrences, cultural customs, and social conventions. The metaphors "*Babunyiak haruo*" (blossoming flowers) and "*Duduak sapayuang*" (scattered gold) go beyond their literal meanings and become powerful representations of the community's shared desires for expansion, wealth, and abundance. These analogies not only convey the inherent splendor and plenty of the surroundings but also capture the shared aspirations and ambitions of the Minangkabau community, emphasizing their ability to persevere and flourish in the face of adversity. Exploring architectural symbolism, we shift to metaphors like "*Rumah*" (home) and "*Unggak*" (bridge), which create feelings of lastingness, safety, and interconnection. The house metaphor signifies the fundamental principles of stability and familial bonds, while the bridge depicts the essential links and ongoing cohesion that unite individuals and communities. The discourse reveals the deep respect for tradition and the strong interconnection of social relationships that define Minangkabau society. Upon further examination of the discourse, it becomes apparent that metaphors such as "*Sako*" (word) and "*Sarak*" (rope) are utilized to represent the significance of communication, conversation, togetherness, and collaboration within society by drawing upon language and ordinary items. These analogies emphasize the essential significance of efficient communication and collaboration in promoting social unity, joint effort, and shared comprehension among members of a society.

As we continue our discussion, metaphors like "*Kampung*" (village) and "*Sapayuang*" (gold) become significant emblems of communal identity, belonging, and shared prosperity. The metaphors in question serve as expressions of the collective principles, ambitions, and cultural legacy of the Minangkabau society, emphasizing the profound sense of communal honor and unity that pervades their societal structure. Metaphors such as "*Rumah nan tigo alang*" (three-roofed home) and "*Bujang kawan*" (young men) symbolize tradition, ongoing existence, youthful vigor, and the act of discovering new things. These analogies illustrate the ever-changing nature of Minangkabau society, where traditional values and practices coexist with new ideas and exploration, influencing the community's identity and ability to adapt in response to change. Table 2 provides a comprehensive view of the metaphorical language used in Minangkabau speech, which reveals important aspects of the community's cultural identity, beliefs, and shared experiences. The discourse reveals the strong linkages between language, culture, and identity of the Minangkabau people throughout generations, emphasizing their ongoing legacy and resilience. The skillful use of metaphorical language achieves this.

DISCUSSION

The thorough examination of metaphorical language in Minangkabau speech, as seen in Table 2, provides a deep comprehension of the complex interaction between language, culture, and cognition in this group. This discussion intends to further explore the consequences of the findings, making connections with previous research and clarifying the distinct cultural subtleties included in the detected metaphors. An important finding from the analysis of discourse is the complex and diverse use of metaphorical language in Minangkabau speech, which reveals a wide range of cultural values and social processes. Metaphors derived from ordinary experiences, the natural world, and cultural customs are effective tools for expressing complex ideas and cultural subtleties. As an illustration, the metaphor "*Rumah*" (home) represents not only stability and familial bonds but also encompasses the concept of lastingness and safety within the community. Similarly, the metaphor "*Adat*" (custom) demonstrates the profound significance of traditional values and social standards in molding collective identity and conduct. The results align with the principles of cognitive linguistics, which propose that metaphorical language is closely connected to cultural conceptualizations and cognitive processes (Wen & Taylor, 2021).

Moreover, the analysis highlights the ever-changing nature of metaphorical language in conveying cultural identity and navigating social interactions within the Minangkabau group. The metaphors "*Babunyiak haruo*" (blossoming flowers) and "*Duduak sapayuang*" (scattered gold) conjure up visions of growth, wealth, and abundance, symbolizing the community's desires for shared success and well-being. These findings are consistent with research undertaken in other cultural contexts, indicating that metaphorical language is used to represent common values and cultural standards (Dobrovolskij & Piirainen, 2021). Nevertheless, it is crucial to recognize the distinct cultural and linguistic subtleties that differentiate Minangkabau discourse from other cultural contexts. Although many metaphors may exhibit commonalities across different cultures, their meanings and interpretations might diverge considerably depending on the cultural milieu in which they are employed. For instance, in Minangkabau discourse, the metaphor "*Rumah*" (home) symbolizes stability and security, but in Western contexts that prioritize individualism and personal autonomy, it takes on distinct meanings (Hussain, 2021). Furthermore, the analysis emphasizes the significance of taking into account socio-cultural elements and historical context when analyzing the usage of metaphorical language. The metaphors "*Sako*" (word) and "*Sarak*" (rope) highlight the importance of communication and cooperation in Minangkabau society, demonstrating the community's focus on collective harmony and mutual assistance. Sociolinguistics research aligns with these findings, suggesting that social dynamics, power structures, and historical legacies influence language practices (Wardhaugh & Fuller, 2021).

Overall, examining the use of metaphorical language in Minangkabau discourse offers a useful understanding of the cultural values, social norms, and cognitive processes that form the basis of communication within the community. This study enhances our comprehension of the complex connection between language, culture, and cognition in many cultural contexts by analyzing the subtleties of metaphorical language usage. The results emphasize the significance of taking into account cultural context and socio-cultural aspects when interpreting metaphorical language. This enhances our understanding of linguistic diversity and cultural dynamics within the Minangkabau community.

CONCLUSION

Studying the use of metaphorical language in Minangkabau speech provides a valuable understanding of how language, culture, and cognition interact in this dynamic community. This study has revealed the intricate interweaving of cultural values, social dynamics, and cognitive processes within Minangkabau communication by carefully examining metaphorical terms derived from ordinary life, nature, and cultural practices. The results emphasize the complex and diverse use of metaphorical language to communicate abstract ideas and cultural subtleties within the group. The metaphors "Rumah" (home) and "Adat" (custom) are powerful symbols that represent stability, tradition, and communal identity. They reflect the deeply ingrained values and social conventions that influence Minangkabau society. Metaphors not only aid in communicating but also have a vital function in navigating social connections and conveying common cultural values.

Furthermore, the approach emphasizes the ever-changing character of metaphorical language in mirroring the community's hopes, ambitions, and shared encounters. The metaphors "Babunyiak haruo" (blossoming flowers) and "Duduak sapayuang" (scattered gold) create vivid mental pictures of progress, wealth, and abundance, emphasizing the community's shared desires for achievement and prosperity. Nevertheless, it is crucial to acknowledge the significance of taking into account socio-cultural elements and historical context when understanding the usage of metaphorical language. Although many metaphors may exhibit commonalities across different cultures, their significance and interpretations might diverge considerably depending on the cultural milieu in which they are employed. Hence, it is imperative for future studies to examine the consequences of employing metaphorical language in various cultural contexts and to examine how cultural variances influence the understanding of metaphors. Ultimately, examining the use of metaphorical language in Minangkabau speech enhances our comprehension of the intricate connection between language, culture, and cognition. This study enhances our understanding of linguistic diversity and cultural dynamics within the Minangkabau community by analyzing metaphorical expressions. It also opens up opportunities for future research in the field of language and culture studies.

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