Arini Hidayah [iD][1,2,A], **Sailal Arimi** [iD][1,B]

[1]Gadjah Mada University, Yogyakarta, Indonesia; [2]Surakarta University, Karanganyar, Indonesia
[A]arini.hidayah@mail.ugm.ac.id; ariniunsa@gmail.comt; [B]sailal_arimi@ugm.ac.id

Conceptual Metaphor of Promise Expressions in Indonesian

Abstract

This research focuses on the cognitive aspect of language, specifically the mental organisation of knowledge acquired from life experiences. This study investigated the concept of promise, its source domain mapping, and its cognitive frame in Indonesian. By examining language cognition via conceptual metaphors, this research aimed to contribute to cognitive linguistics theory. A qualitative study was conducted to examine conceptual metaphors used to express promise in Indonesian. Data were acquired from 200 respondents at Gadjah Mada University, Indonesia, using Google Forms distributed via WhatsApp. Surveys were the primary tool for collecting participants' promise expressions. Using a distributional technique, utterances were classified based on promise type, source domain mapping, and the promise expression frame. The analysis revealed that promise is conceptualised through several modes, including: modal promise, announcing reality, contract, bond, bill, hidden motive, habit, phony, and assertion. Furthermore, conceptual metaphors such as PRAYER, TANTALIZING, AGENDA, DEBT, FACT, REQUEST, and QUOTATION were mapped to Indonesian promise phrases. Indonesian promises focused on abilities, demands, hope, and belief, with a concentration on needs, ambitions, and beliefs. The unifying feature of the promise expression frame in Indonesian is the desire for something to be achieved by a particular party. Differences in the frame arise due to variations in the respondents' life experiences.

Keywords: conceptual; metaphor; promise; expression; Indonesian

1 Introduction

This research focuses on the cognitive aspect of language, which involves the mental organisation of knowledge acquired from life experiences. This organisation is achieved by metaphorical mechanisms employed by humans. Every utterance made by a human is a metaphor, as every metaphor represents a notion. This is because all human speech originates from the mind. The human mind engages in the process of categorisation, definition, and the creation of conceptual metaphors. According to the perspective of cognitive linguistics, the process of comprehending a notion by its association with other concepts is referred to as a metaphor. Conceptual A (target domain) might be understood as a metaphorical representation of conceptual B (source domain) (Kövecses, 2010).

Conceptual metaphors can provide insight into the cognitive processes underlying language usage, as they are often employed in ordinary speech and necessitate cognitive mechanisms during sentence construction. Cosăceanu (2017) asserts that the cognitive theory of metaphor is employed to both explicate and examine various conceptual metaphors delivered through media speech. The text introduces the fundamental principles of the cognitive theory of metaphor, including metaphorical mapping, target domain, source domain, idealised cognitive model, and picture schema. Krisnawati (2014) and Lakoff and Johnson (1980) rejected this idea and put forth a broader interpretation of metaphor that emphasizes a distinction between specific literal expressions and modified conceptual metaphors. Their demonstration showcased the process of creating metaphors using common language, emphasizing their primarily conceptual nature

and their existence solely within our minds. Metaphor provides two primary functions: it enhances the aesthetic appeal of texts and elucidates the cognitive process within the human mind. According to Lakoff and Johnson (1980, 2020), a conceptual metaphor is created when an individual draws a comparison between one object and another, which is more precise in nature. Human experiences are often influenced by the connection between mappings in metaphor, which plays a significant role in the creation of conceptual metaphors. These metaphors are typically expressed through specific language usage. Specific linguistic utterances possess inherent semantic interpretations, which are subsequently employed to discern correspondences within a metaphorical framework.

This relationship is evident through the ownership of a metaphorical map. The foundation for mapping linkages in metaphors is in the human experience, which is crucial in the creation of conceptual metaphors that are typically expressed through specific linguistic utterances. Linguistic discourse serves the purpose of identifying and analysing mapping relationships in metaphors.

This study chose language expressions that have many concepts, namely the expression of promise. Promise is (1) to tell somebody that you will definitely do or not do something, or that something will definitely happen; (2) to make something seem likely to happen; to show signs of something (Hornby, 2000). Based on research, promises are not always pleasing and not always beautiful. Therefore, objectively based on the data taken from the questionnaire, the promise concepts of this research are: PROMISE IS PRAYER, PROMISE IS TANTALIZING, PROMISE IS AGENDA, PROMISE IS DEBT, PROMISE IS FACT, PROMISE IS REQUEST, and PROMISE IS QUOTATION.

To understand the thought or concept of promise, it is necessary to apply cognitive-linguistic theory. The principle of cognitive linguistics is to start from the mind, which then gives rise to language in it, and finally perform actions that then give rise to language in it, and finally perform actions from the results of thinking in a language, such as the expression of promises. Promise expressions have different concepts based on the experience experienced by the speaker. Several concepts of promise arise from each thought and then lead to different expressions. The expression then elicits a different response when revealed to others. Background knowledge is important in the formation of a concept of promise. Conceptual metaphor analysis is a way to find answers to concepts thought of by the speaker.

Based on the background of the research above, the following problem formulation can be explained:

1. How is the concept of promise conceptual?
2. How is the mapping of the source domain of the promise expression done? and
3. What is the frame in the expression of promise?

The purpose of this study is to explain the concept of promise, the source domain of promise expression, and the frame of promise expression. This research is expected to provide theoretical and practical benefits for readers. This research may contribute to the field of theoretical cognitive linguistics. This research can be used by the community as a source of reference and knowledge related to understanding promises that are used daily.

2   Literature Review

Metaphor is a language tool that speakers employ to express ideas, enhance speech quality, and refine the meaning of a statement by making comparisons. Metaphor is the linguistic technique of using words or phrases to draw parallels or analogies without explicitly conveying their literal significance (Martani et al., 2019). Metaphor is a rhetorical device that highlights and categorizes variations in meaning, resulting in the development of specialised language for denoting different concepts. Therefore, it was determined that figuratively conveyed concepts are not universally comprehended by recipients. Ricoeur (2012) viewed the metaphor as a figure of speech to describe and group differences in meaning, leading to the creation of terminology for identifying things that are used to describe various things. Thus, it was established that metaphorically presented ideas are not always understood by listeners. This implies that effective communication using metaphors requires a shared cultural or contextual background between the speaker and the listener to ensure clarity and mutual understanding.

The semantic interpretation of a linguistic expression, referred to as a metaphor, cannot be ascertained only based on the symbol employed, as it is embedded inside the phrase's context (Akastangga, 2020; Anggraini et al., 2021; Budiman et al., 2016; Feka, 2020; Nasution, 2008; Ullmann, 1970; Wulandari, 2018). However, metaphorical language elements are frequently used by speakers to concretise abstract ideas in specific contexts in learning discourse. Lakoff and Johnson (1980) refer to this as a "conceptual metaphor". Conceptual metaphor is the result of mental creation based on analogy, which involves linking one thing to another. Put another way, a metaphor is a cognitive process that maps one domain of experience (the source domain) to another (the target domain), enabling knowledge of the second domain that is not fully understood from the first. The metaphor alludes to a shift in meaning across concepts. The underlying concept serves as the foundation for this transfer when determining whether to include data in the metaphorical data. This process requires careful interpretation to distinguish between literal and metaphorical meanings within discourse. As such, analysing metaphors involves not only linguistic knowledge but also cognitive and contextual awareness to grasp the intended message accurately.

Metaphorical terms are widespread in human language. Human languages are exceedingly difficult to evolve without the use of metaphors. Practically every human endeavour requires the use of metaphorical language in order to carry it out successfully. Metaphors can be found in all domains of language usage (Hendrokumoro et al., 2023; Wijana, 2016, 2018, 2019). As a result, the terms source domain and target domain are used in conceptual metaphor theory. A conceptual complex, a notion, a mental experience, a representational space, or a cognitive object are examples of domains. Thus, certain aspects of experience, such as aesthetic experience, are necessary to comprehend the meaning of metaphors (Langacker, 1987; Sullivan, 2007). In this instance, the idea encompasses intellectual concerns and includes all-natural experiences. In order to make the ambiguity of meaning tangible, the shape of meaning depicted by the metaphor enables interpretation to explain its role as a messenger. Through this interpretive process, metaphors act as cognitive tools that bridge abstract and concrete realities. They allow individuals to structure and communicate complex thoughts by drawing upon familiar experiential frameworks. Consequently, metaphor is not merely a linguistic ornament but a fundamental mechanism in human cognition and meaning-making.

Conceptual Metaphor Theory posits that a metaphor consists of two distinct levels: the conceptual level and the language level. The latter pertains to the speaker's selection of words and phrases to convey a specific message, while the former concerns the fundamental conceptual framework and cognitive representations that bolster the language level (El Refaie, 2019; Lakoff & Johnson, 2020). When a speaker compares love to a firm, it can be inferred that the speaker is referring to it using words such as investment, transactions, purchase, and profits. The speaker perceives lovers as two entities or enterprises engaging in transactions, and he applies the same perspective to love. Lakoff and Johnson (1980, 2020) and Pye (2017) asserted that, in the analysis of metaphors within language, it is essential to examine the underlying concepts beyond the lexical level and to focus on the speaker's conceptual framework. The language selection carries a certain background frame that provides its own perspective so that language units can be understood and known for use. Frames are the activities of verbalizing, objectifying, narrating, and conceptualizing (Arimi, 2015). Evans and Green (2006) state that frames are framers or schematisations of various kinds of experiences that are represented at a person's level of understanding and remain in memory for a long time. These frames help individuals organise their thoughts and interpret new information based on prior knowledge and experience. In metaphorical expression, frames guide the mapping process between the source and target domains, ensuring coherence and reliability in communication. Therefore, understanding metaphor requires not only identifying linguistic expressions but also uncovering the cognitive structures and experiential backgrounds that shape those expressions.

Several studies on conceptual metaphor have been carried out with varying results (Abdel-Qader & Al-Khanji, 2022; Anggraini et al., 2021; Fadhilah et al., 2019; Kuslambangningrum, 2015; Kusmanto, 2019; Linkevičiūtė, 2019; Musyayyab & Arimi, 2022; Naimah, 2022; Putra et al., 2014; Sidiq & Darmayanti, 2021; Sukirman et al., 2022; Sukyadi, 2006). Abdulaal et al. (2023) and Fadhilah et al. (2019) conducted a multimodal analysis of the conceptual metaphors related to language acquisition among upper-intermediate EFL learners, incorporating psychological aspects. The multimodality-based examination of upper-intermediate learners' metaphors indicated that the metaphorical verbal and non-verbal representations of EFL learners had the same viewpoints on acquiring a foreign language. The learners' favourable disposi-

tions were also demonstrated by the retrieved metaphorical ideas. Linkevičiūtė (2019) examined conceptual metaphors within Donald Trump's political rhetoric in the context of the politics domain (2018). The study identifies the verbal terms associated with the subsequent mental metaphors: Politics embodies warfare, a journey, a race, a crime, love, and friendship, as exemplified by Trump's political discourse, along with conceptual metaphors like game, water, and sleep. A cognitive linguistic study by Musyayyab and Arimi (2022) examined apologetic conceptual metaphor in an Indonesian Lawyers Club conversation. It was found that apologies are used to calm the other person and make communication more comfortable. When searching for conceptual analogies, researchers found that *MAAF* (APOLOGY) is recognised as another idea. Some concepts pertain to things, while others to abstract entities. Metaphor in Indonesian public intellectuals' political confrontations was examined by Naimah (2022). Metaphors express speakers' strength, culture, and magnificence in language and common sense. Sukirman et al. (2022) examined Indonesian metaphors in speech acts in learning. Euphemistic, censoring, experiential, relational, and expressive values were found in metaphoric language features used in learning interactions. Usman and Yusuf (2020) examined Acehnese dehumanizing metaphors in Indonesia. Acehnese metaphors that dehumanise people mostly use animals, with the rest using inanimate entities and plants, according to this study. Kuslambangningrum (2015) examined conceptual metaphor analysis in George W. Bush's and Barack Obama's inaugural addresses. Sukyadi (2006) considered the role of prototypes in defining the abstract concepts of anger and hate. Kusmanto (2019) presented a conceptualisation of political discourse metaphor: a cognitive semantic study. Abdel-Qader and Al-Khanji (2022) examined conceptual metaphor in COVID-19 speeches by American President Joe Biden. Putra et al. (2014) examined a study of conceptual metaphor in several of Barack Obama's 2013 speech and remarks on the economic crisis. Sidiq and Darmayanti (2021) examined metaphorical features in Shinzo Abe's first speech on the spread of the coronavirus in Japan.

3   Methodological Approach

This methodology of research is qualitative. It was based on natural data. Additionally, the data collected directly from the research subject is exhaustive, full, and does not alter the data's shape or form. It is done in order to thoroughly carry out the purposes and advantages of qualitative research (Moleong, 2009; Salim & Syahrum, 2012; Siyoto & Sodik, 2015). Additionally, qualitative research is interpretive and related to cultural studies.

In this study, the descriptive qualitative (Krippendorff, 2004; Taylor et al., 2015) design is chosen for a number of reasons, some of which are listed below. (1) The sources of the data and the data themselves are unaltered by the researcher. (2) The primary tool for interpretation is the researcher. (3) The data are presented and discussed in an interpretive manner. (4) Interactive inductive analysis is used to examine the data. The primary focus of this research is the use of metaphorical language elements. (6) Since theory is just used as a guide for analysis, it is not necessary to develop a theory in advance.

3.1   Participants

This research was conducted at Gadjah Mada University, Indonesia, on 13–17 May 2023. The researchers obtained data on the expression of appointments from as many as 200 respondents using Google Forms distributed through the WhatsApp application. There were 200 respondents who filled out the Google form, and 141 respondents with valid data because they answered consistently. There were 59 respondents who answered invalidly because they did not answer consistently.

3.2   Instruments

By using questionnaires, it is possible for researchers to control for specific variables and quickly collect large amounts of data without the need for transcription (Murdiyanto, 2020; Sugiyono, 2013). The instrument used in this study was a questionnaire distributed via Google Forms and WhatsApp. This tool was used to collect promise expressions from participants.

3.3 Procedure

The procedure in this research took place in stages. The stages for the design of research activities were carried out through collecting data, analysing data, results, and discussions.

Data Collection The data collected in this research are promise expressions in Indonesian by 200 participants (141 participants with valid data and 59 participants with invalid data). Each question about promise expressions in the questionnaire can produce 141 data points. There are six questions in the promise expressions; the total data is 846.

Data Analysis The researchers use the distributional method in data analysis. The distributional method is a way of research whose determining tool is part of the language in question. In this method, there is a technique for direct elements. The technique for direct elements is a method used in data analysis by dividing the lingual data into several elements or parts that are considered direct parts to form the construction in question. Techniques for direct elements are used to identify and classify data that is a conceptual metaphor in the expression of promise (Moeryadi, 2009; Salim & Syahrum, 2012; Santosa, 2014; Sudaryanto, 1993). The research data are utterances that are then classified according to the purpose of analysis: to explain the concept of promise, to map the source domain of promise expression, and to map the frame of promise expression.

4 Findings and Discussion

4.1 Findings

Tables 1–3 display conceptual metaphors of promise expressions in Indonesian based on the data. The data revealed that conceptual metaphors are derived from three research questions: concept of promise, source domain of promise expression, and frame of promise expression.

The Concept of Promises in Indonesian There are nine promise concepts in Indonesian. They are illustrated in Table 1.

Table 1. The Concept of Promises in Indonesian.

No.	Concept of Promises	Frequency	Percentage	Prototype
1	Modal promise	3	2%	
2	Declaring reality	85	60%	
3	Concern deal	25	18%	
4	Bond	7	5%	
5	Bill	12	9%	Declaring reality
6	Hidden agenda	2	1%	
7	Habit	4	3%	
8	Fake	1	1%	
9	Assertion	2	1%	
	Total	**141**	**100%**	

Table 1 shows that the concepts of promises in Indonesian are: modal promise (three data, 2%), declaring reality (85 data, 60%), consent deal (25 data, 18%), bond (seven data, 5%), bill (12 data, 9%), hidden agenda (two data, 1%), habit (four data, 3%), fake (one datum, 1%), and assertion (two data, 1%). The prototype of the concept of promises in Indonesian is declaring reality.

1. MODAL PROMISE
Linguistic expression:

(1)   Data 1
        Pernyataan mengenai hal yang akan dilakukan di masa datang dengan menguntungkan pendengar.
        Statements about what to do in the future to benefit the listener.

The sentence in data (1) shows the definition of a promise based on the idea that there is something useful to the listener if the speaker utters the promise statement. Statements about what to do in the future to benefit the listener can be described as pieces of advice or recommendations. These are suggestions or guidance provided with the intention of helping the listener improve their situation, achieve their goals, or enhance their well-being. There are three cases (2%) where the promise functions as a modal promise.

2. DECLARING REALITY

Linguistic expression:

(2)   Data 2
        Kesanggupan untuk menepati apa yang dikatakan.
        The ability to live up to what was said.

(3)   Data 3
        Sesuatu yang harus ditepati.
        Something to keep.

(4)   Data 4
        Suatu tanggung jawab dari perkataan yang supaya ditepati.
        Something that will definitely be done.

(5)   Data 5
        Kata-kata hati yang diungkapkan untuk ditepati.
        Words of the heart expressed to be kept.

(6)   Data 6
        Ucapan yang harus ditepati atau dibarengi dengan usaha untuk mewujudkannya.
        Utterance that must be fulfilled or accompanied by efforts to make it happen.

(7)   Data 7
        Komitmen yang harus ditepati.
        Commitments to be kept.

The sentence in data (2) shows the definition of a promise based on the idea that the speaker is able to keep what the speaker says. Data (3) refers to an item or object that you should hold onto or preserve for a particular purpose or value. The specific thing to keep can vary depending on the context or personal preference. Data (4) shows that something that will definitely be done refers to an action or task that is certain or guaranteed to happen. Data (5) refers to heartfelt sentiments or expressions that are shared with the intention of being remembered and cherished. These words hold deep meaning and emotions and are worth preserving. Data (6) means an utterance that must be fulfilled or accompanied by efforts to make it happen, and can be referred to as a commitment or a promise. Making a commitment involves expressing an intention or a declaration to do something, but it requires subsequent action and effort to ensure its fulfilment. Data (7) means commitments to be kept, referring to promises or obligations that one is expected to honour and fulfil. These commitments can be made in various areas of life, including personal relationships, professional responsibilities, and societal obligations. There are 85 data (60%) that state that the promise is declaring reality.

3. CONCERN DEAL

Linguistic expression:

(8)   Data 8
        Sebuah ucapan atau ungkapan yang menunjukan kepastian terhadap apapun dan siapapun bahkan bisa juga untuk diri sendiri.

An utterance or expression that shows certainty towards anything and anyone, it can even be for yourself.

(9)   Data 9
        Kesanggupan untuk melakukan sesuatu.
        The ability to do something.

The sentence in data (8) indicates the definition of a promise in which the speaker expresses certainty to do something to the listener. An utterance or expression that shows certainty towards anything and anyone, including oneself, is called an affirmation. Affirmations are positive statements or declarations that reflect a strong belief in something or someone. They are used to foster a sense of confidence, self-assurance, and determination. Data (9) shows that the ability to do something refers to having the capability, skill, or competence to perform a particular action or task. It implies possessing the necessary qualities, knowledge, or resources to successfully accomplish a given objective. There are 25 data (18%) that state that the promise is a consent deal.

4. Bond

Linguistic expression:

(10)   Data 10
        Suatu ikatan dan bersifat mengikat, kemudian dilakukan oleh dua orang atau lebih dimana orang tersebut telah membuat kesepakatan atas kesanggupannya baik yang mengucap janji maupun yang menerima janji. Menurut ajaran Islam hukum berjanji adalah mubah, sementara hukum menepati janji adalah wajib, sehingga bagi yang melanggar janji berarti suatu keharaman baginya.
        A binding agreement is made between two or more people, where both parties have agreed to fulfil their promise. According to Islamic teachings, making promises is permissible, while keeping promises is obligatory. Therefore, breaking a promise is considered unlawful.

(11)   Data 11
        Suatu ikatan dan bersifat mengikat, kemudian dilakukan oleh dua orang atau lebih dimana orang tersebut telah membuat kesepakatan.
        A binding bond which is carried out by two or more people where the people have made an agreement.

(12)   Data 12
        Sesuatu kontrak antara dua orang bersifat psikologis, diniatkan dari hati untuk memberikan atau melakukan sesuatu berupa sumpah maupun jaminan.
        A contract between two people is psychological, intended from the heart to give or do something in the form of an oath or guarantee.

Data (10) shows that the concept of promises in Islam extends to various aspects of life, including personal relationships, business transactions, and societal interactions. When a person makes a promise, they are expected to fulfil it, recognizing the moral and ethical obligation they have undertaken. Breaking a promise without valid reason is seen as a betrayal of trust and a violation of Islamic teachings. The consequences of breaking a promise in Islam may vary depending on the nature and severity of the breach. It is considered a sinful act, and individuals are encouraged to seek forgiveness and make amends for any broken promises. The emphasis is placed on repentance, seeking forgiveness from Allah, and striving to rectify the situation. The sentence in data (11) shows the definition of a promise that when the speaker makes a promise, the speaker gives a bond to the listener. The bond and binding between two or more people, where an agreement has been made, is commonly known as a contract. A contract is a legally enforceable agreement that establishes rights and obligations between the parties involved. It is a formal agreement that outlines the terms and conditions to which the parties have willingly consented. Data (12) seems to be referring to a more informal or personal agreement that is rooted in a psychological commitment rather than a legally binding contract. In such cases, the terms "psychological contract" or "personal agreement"

might be more suitable to describe the nature of the arrangement. There are seven data (5%) that state that the promise is a bond.

5. BILL

Linguistic expression:

(13)   Data 13
Hutang atau ikrar yang harus di tepati.
Debts or pledges that must be fulfilled.

(14)   Data 14
Hutang dalam bentuk kata maupun tindakan.
Debt in word or action.

(15)   Data 15
Hutang seseorang kepada orang lain ataupun diri sendiri untuk melakukan sesuatu yang harus ditepati.
A person's debt to others or oneself to do something that must be kept.

The sentence in data (13) shows the definition of a promise that when the speaker makes a promise, the speaker gives a bond to the listener. Debts or pledges that must be fulfilled are obligations or commitments that have been made and require adherence or fulfilment. These are promises or agreements made by an individual to another party, and it is expected that they will be honoured or completed as agreed upon. Data (14) means debt, in both word and action, referring to an obligation or a financial liability that one owes to another individual, organisation, or entity. It involves owing a specific amount of money or resources that needs to be repaid within a certain timeframe or according to agreed-upon terms. Data (15) refers to a person's debt to others or oneself to do something that must be kept, can be described as a sense of obligation or responsibility. It refers to a moral or ethical duty that an individual feels towards others or themselves to fulfil certain commitments or take specific actions. There are seven data (5%) that state that the promise is a bill.

6. HIDDEN AGENDA

Linguistic expression:

(16)   Data 16
Suatu hal yang digunakan untuk menyakinkan seseorang atas sesuatu hal yang dianggap penting.
A thing that is used to convince someone of something that is considered important.

The sentence in data (16) shows the definition of promise that when the speaker utters the promise it means the speaker seduces the listener. A thing that is used to convince someone of something considered important is often referred to as persuasive evidence or a persuasive tool. It is an item, information, or strategy employed to support and strengthen an argument or viewpoint, with the aim of influencing the listener's beliefs, opinions, or decisions. There are two data (1%) that state that the promise is a hidden agenda.

7. HABIT

Linguistic expression:

(17)   Data 17
Harapan atau keinginan dari orang lain atau diri sendiri yang belum bisa dilaksanakan saat itu.
Expectations or desires from others or oneself that cannot be implemented at that time.

The sentence in data (17) shows the definition of a promise that when the speaker utters a promise it means that there is an expectation for others or oneself that the speaker wants to achieve. Expectations or desires from others or oneself that cannot be implemented at that time can be described as unrealistic

expectations or unattainable desires. These are hopes or aspirations that are not currently feasible or practical due to various limitations or constraints. There are four data (3%) that state that the promise is a habit.

8. FAKE

Linguistic expression:

(18)   Data 18
        Sebuah omong kosong yang akan diulangi lagi dan tidak akan berubah.
        A nonsense that will be repeated again and will not change.

The sentence in data (18) shows the definition of a promise that when the speaker utters a promise it can contain falsehood in the expression of the promise to the listener. A nonsense that will be repeated again and will not change is often referred to as gibberish or babble. It is a type of speech or communication that lacks meaning, coherence, or logical structure. There is one datum (1%) that states that the promise is a fake.

9. ASSERTION

Linguistic expression:

(19)   Data 19
        Suatu perkataan yang diinginkan agar dipercayai oleh orang yang diajak bicara.
        A word that is desired to be believed by the person being spoken to.

The sentence in data (19) shows the definition of a promise when the speaker utters a promise to affirm that what is said will be carried out by the speaker. A word that is desired to be believed by the person being spoken to is called a persuasive word or a convincing word. The words are carefully chosen to create an impact and influence the listener's beliefs, opinions, or actions. They are aimed at gaining the trust and confidence of the listener and encouraging them to accept or adopt a particular perspective. There are two data (1%) that state that the promise is an assertion.

The Concept Source Domain Mapping of Promise Expressions   There are seven conceptual source domain mappings of promise expressions in Indonesian. These are illustrated in Table 2.

Table 2. The concept of promises in Indonesian.

No.	Conceptual source domain mapping of promises	Frequency	Percentage	Prototype
1	PROMISE IS PRAYER	5	0%	
2	PROMISE IS TANTALIZING	294	36%	
3	PROMISE IS AGENDA	23	3%	
4	PROMISE IS DEBT	136	16%	PROMISE IS TANTALIZING
5	PROMISE IS FACT	239	29%	
6	PROMISE IS REQUEST	81	10%	
7	PROMISE IS QUOTATION	47	6%	
	Total	**825**	**100%**	

Table 2 shows that the conceptual source domain mappings of promise expressions in Indonesian are: PROMISE IS PRAYER (five data, 0%), PROMISE IS TANTALIZING (294 data, 36%), PROMISE IS AGENDA (23 data, 3%), PROMISE IS DEBT (136 data, 16%), PROMISE IS FACT (239 data, 29%), PROMISE IS REQUEST (81 data, 10%), and PROMISE IS QUOTATION (47 data, 6%). The prototype of conceptual source domain mapping of promise expressions in Indonesian is PROMISE IS TANTALIZING.

1. PROMISE IS PRAYER

Linguistic expression:

(20)   Data 20
         Saya insyaAllah tidak akan mengecewakan ibuku lagi.
         I, God willing, will not disappoint my mother again.

The sentence in data (20) shows the speaker praying to God that the speaker will not do something that can disappoint his mother. The conceptual blending that connects promise and prayer is efforts to achieve goals. The conceptual blending that connects promise and prayer with efforts to achieve goals can be understood in the context of personal commitment and seeking divine assistance.

2. PROMISE IS TANTALIZING

Linguistic expression:

(21)   Data 21
         Kalau kamu mendapat nilai rapor bagus nanti akan saya belikan sepeda nanti.
         If you get a good report card, I will buy you a bicycle later.

The sentence in data (21) shows the speaker wants to give the listener a bicycle if the listener gets a good report card at school. This can provide motivation to listeners to be more diligent in learning. The conceptual blending that connects promise and tantalizing is to be enthusiastic in carrying out goals. The conceptual blending that connects promise and tantalizing with being enthusiastic in carrying out goals highlights the excitement and motivation associated with making a promise and striving to achieve one's objectives.

3. PROMISE IS AGENDA

Linguistic expression:

(22)   Data 22
         Jika kau terima cintaku, aku akan segera melamarmu.
         If you accept my love, I will propose to you soon.

     The sentence in data (22) indicates that the speaker loves the listener. The speaker will propose to the listener if the listener accepts his love. The conceptual blending that connects promise and agenda is feelings of the heart. The conceptual blending that connects promise and agenda with feelings of the heart suggests that promises made in relation to an agenda are rooted in deep emotional sentiments.

4. PROMISE IS DEBT

Linguistic expression:

(23)   Data 23
         Saya pinjam uang Ibu nanti bulan depan pas gajian saya berjanji akan mengembalikan.
         I borrowed money from my mother. Next month when I get paid, I promised I would return it.

The sentence in data (23) indicates that the speaker wants to borrow money to the listener. The speaker will repay the money to the listener. The conceptual blending that connects promise and debt is responsibility. The conceptual blending that connects promise and debt with responsibility reflects the understanding that making a promise creates a sense of obligation and accountability.

5. PROMISE IS FACT

Linguistic expression:

(24)   Data 24
         Aku bersumpah tidak akan mengulangi hal itu lagi.
         I swear I won't do that again.

The sentence in data (24) indicates that the speaker swears to the listener. The conceptual blending that connects promise and fact is risk borne. The conceptual blending that connects promise and fact with risk

borne suggests the acknowledgment of the potential risks or consequences associated with fulfilling a promise based on factual information.

6. PROMISE IS REQUEST

Linguistic expression:

(25)   Data 25
       Jika saya ranking 1, beliin aku sepeda.
       If I rank first, buy me a bicycle.

The sentence in data (25) indicates that if the speaker gets first place in class, the speaker requests a bicycle from the listener. It shows that the speaker wants something from the listener. The conceptual blending that connects promise and request is deep desire. The conceptual blending that connects promise and request with deep desire revolves around a strong longing or yearning for something.

7. PROMISE IS QUOTATION

Linguistic expression:

(26)   Data 26
       Ibu sabar ya, Allah akan sayang pada hambanya yg sabar dan bersyukur.
       Please, mother, be patient, God will love his patient and grateful servant.

The sentence in data (26) shows that the speaker wants to hearten the listener. The listener is facing problems, so the speaker advises the listener to be patient because God will love the person who is patient and graceful. The conceptual blending that connects promise and quotation is feeling. Feeling refers to the subjective experience of emotion or sentiment. It is the internal state of an individual that can be influenced by various factors such as thoughts, experiences, and physiological responses. Feelings can encompass a wide range of emotions, including happiness, sadness, love, anger, fear, excitement, and many more.

Frame of Promise Expressions There are four frames of promise expressions in Indonesian. These are illustrated in Table 3.

Table 3. Frame of promise expressions in Indonesian.

No.	Frame of promise expressions	Frequency	Percentage	Prototype
1	Ability	118	84%	
2	Demands	7	5%	
3	Hope	7	5%	Ability
4	Belief	9	6%	
	Total	**211**	**100%**	

Table 3 shows that frame of promise expressions in Indonesian are: ability (118 data, 84%), demands (seven data, 5%), hope (seven data, 5%), and belief (nine data, 6%). The prototype of frame of promise expressions in Indonesian is ability.

1. Ability

Linguistic expression:

(27)   Data 27
       Pernyataan dari seseorang kepada orang lain untuk memberikan sesuatu dikemudian hari.
       A statement from a person to another to give something in the future.

Respondents define promises related to motivation about the ability of something. The ability of something refers to its capacity or capability to perform a particular action or function. It signifies the potential or

skill that enables an object, organism, or system to accomplish a specific task or achieve a desired outcome. Ability can be inherent or acquired through learning, practice, or development. Data (27) shows the promise to give something abstract or non-abstract to someone. There are 118 data (84%) that promise from ability.

2. Demands

Linguistic expression:

(28)   Data 28
        Pernyataan mengenai hal yang akan dilakukan di masa yang akan datang yang menguntungkan pendengar.
        A statement about what will be done in the future that benefits the listener.

Respondents show promises that are connected to the rationale for making demands. Making demands refers to expressing a request or requirement in a forceful or assertive manner, often expecting compliance or action from others. When someone makes a demand, they are seeking to have their needs, desires, or expectations fulfilled by someone else. Data (28) shows that the promise that benefits the listener will be carried out in the future. There are seven data (5%) that promise from demands.

3. Hope

Linguistic expression:

(29)   Data 29
        Kata-kata yang memberi harapan kepada orang lain.
        Words that give hope to others.

Respondents express promises that are connected to the rationale for hope. Data (29) demonstrates that the promise will offer the listener hope. Hope is a positive emotional state characterised by a sense of optimism, belief, and expectation that things will turn out for the better. It is a feeling of anticipation and confidence in the possibility of positive outcomes or desired results. There are seven data (5%) that promise from hope.

4. Belief

Linguistic expression:

(30)   Data 30
        Sesuatu hal yang diucapkan atau diyakini untuk dipenuhi.
        Something that is said or believed to be fulfilled.

Respondents express promises that are connected to the rationale for belief. Belief refers to acceptance, conviction, or trust in something as true, real, or valid without necessarily requiring empirical evidence. It involves holding a mental attitude or conviction that certain ideas, concepts, or propositions are accurate, reliable, or meaningful. Data (30) demonstrates that the promise will bring belief to the listener. There are nine data (6%) that promise from belief.

4.2   Discussion

The discussion of these research findings begins with a clear affirmation of the hypotheses. The primary hypothesis, which posited that promise expressions in Indonesian culture are significantly influenced by conceptual metaphors, is supported by our data. This is evidenced by the analysis of promise expressions collected from 141 valid participants, demonstrating a clear link between promise expressions and conceptual metaphors, such as risk borne and efforts to achieve goals. The secondary hypothesis, regarding the variability of these expressions across different contexts, also finds support in the nuanced understanding of promise expressions as influenced by cultural and situational contexts.

Comparing our results with existing literature, we find similarities with the work of Musyayyab and Arimi (2022), who explored conceptual metaphors in apology expressions in Indonesian, suggesting a broader applicability of conceptual metaphors in language expressions within the culture. However, our findings

diverge from studies like Usman and Yusuf (2020), which focused on dehumanizing metaphors in Acehnese culture, indicating that the nature and function of metaphors can significantly vary across different cultural contexts and linguistic expressions.

These results are theoretically meaningful as they align with the descriptive qualitative approach advocated by Taylor et al. (2015), emphasizing the interpretive role of the researcher and the inductive analysis of data. This approach allowed us to uncover the nuanced ways in which promise expressions are constructed and understood within the Indonesian context, contributing to the broader field of metaphorical language studies.

However, this study is not without limitations. The sample, while sizable, is drawn from a specific population (university students and staff), which may limit the generalizability of our findings to the broader Indonesian population or other cultural contexts. Additionally, the reliance on self-reported data through questionnaires may introduce bias or inaccuracies in the expression of promises. Future research could benefit from a more diverse sample and the inclusion of observational or experimental methods to validate and extend our findings.

In conclusion, this study contributes to the understanding of promise expressions in Indonesian culture through the lens of conceptual metaphors, offering both theoretical and practical insights. While acknowledging the limitations of this research, we believe these findings underscore the importance of cultural and contextual factors in shaping linguistic expressions. Future research should aim to explore these expressions in more diverse contexts and through varied methodological approaches to further elucidate the complex interplay between language, culture, and cognition.

5   Conclusion

The explanation of the promise concept, source domain of promise expression, and frame of promise expression is the aim of this article. In this study it was found that there are several concepts of promise in Indonesian. The concepts of promises in Indonesian are: modal promise (three data, 2%), declaring reality (85 data, 60%), deal (25 data, 18%), bond (seven data, 5%), bill (12 data, 9%), hidden agenda (two data, 1%), habit (four data, 3%), fake (one datum, 1%), and assertion (two data, 1%). The prototype of the concept of promises in Indonesian is declaring reality. It means to fulfil or meet the obligations or commitments that were made or agreed upon. When someone complies with what was promised, they follow through on the specific actions, tasks, or responsibilities that they committed to or assured others they would do. From the concepts of promises in Indonesian which have been found, it can be concluded that there are similarities between one concept and another: describing the need for something between speakers and listeners.

The concept source domain mappings of promise expressions in Indonesian are: PROMISE IS PRAYER (five data, 0%), PROMISE IS TANTALIZING (294 data, 36%), PROMISE IS AGENDA (23 data, 3%), PROMISE IS DEBT (136 data, 16%), PROMISE IS FACT (239 data, 29%), PROMISE IS REQUEST (81 data, 10%), and PROMISE IS QUOTATION (47 data, 6%). The prototype of concept source domain mapping of promise expressions in Indonesian is PROMISE IS TANTALIZING. Promises that are tantalizing can have a powerful psychological impact, capturing attention and fuelling motivation. They can influence behaviour, drive individuals to pursue the promised goal, or create a sense of hope and optimism. From several blends formed from the target domain and the source domain, the expressions of promise in Indonesian are efforts to achieve goals, to be enthusiastic in carrying out goals, feelings of the heart, responsibility, deep desire, and feeling between speaker and listener.

The frame of promise expressions in Indonesian are: ability (118 data, 84%), demands (seven data, 5%), hope (seven data, 5%), and belief (nine data, 6%). The prototype of frame of promise expressions in Indonesian is ability. Ability refers to the capacity or skill to do something or perform a specific task. It is the possession of the necessary knowledge, competence, or aptitude required to carry out a particular action. The similarity between the frame of promise expressions in Indonesian is the desire for something to be achieved by a particular party. The difference in the frame of expression of promises arises because there are differences in the life experiences of the respondents.

References

Abdel-Qader, L. M., & Al-Khanji, R. R. (2022). Conceptual metaphor in COVID-19 speeches of the American President Joe Biden. *Theory and Practice in Language Studies*, *12*(4), 810–818. https://doi.org/10.17507/tpls.12 04.24

Abdulaal, M. A. A. D., Abuslema, N. F. M. A., Hal, A. Z. M., Amer, A. A., & Altohami, W. M. A. (2023). A multimodal investigation of EFL upper-intermediate learners' conceptual metaphors of language learning with some psychological implications. *Humanities and Social Sciences Communications*, *10*(1), Article 51. https://doi.org/10 .1057/s41599-023-01546-9

Akastangga, M. D. B. (2020). Metafora Metafora Dalam Puisi Kerinduan Ibnu 'Arabi (Kajian Semiotik-Pragmatik). *Jurnalistrendi: Jurnal Linguistik, Sastra, Dan Pendidikan*, *5*(1), 27–46.

Anggraini, G., Nadra, N., & Usman, F. (2021). Metafora dalam Pitaruah Ayah Karya Sanggar Balerong Jakarta. *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, *18*(1), 27–47. https://doi.org/10.30957/lingua.v18i 1.670

Arimi, S. (2015). *Linguistik kognitif: Sebuah pengantar*. Jurusan Sastra Indonesia, Fakultas Ilmu Budaya, Universitas Gadjah Mada.

Budiman, B., Musyarif, M., & Firman, F. (2016). Ideologi Buletin Dakwah Al-islam dalam Kajian Wacana Kritis. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, *9*(1), 21–34.

Cosăceanu, A. (2017). The conceptual metaphor. *Analele Universitatii Ovidius Constanta, Seria Filologie*, *28*(2), 143–158. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85042482474&partnerID =40&md5=044e8af8378885fa2cb38ae19eef55f1

El Refaie, E. (2019). *Visual metaphor and embodiment in graphic illness narratives*. Oxford University Press. https: //doi.org/10.1093/oso/9780190678173.001.0001

Evans, V., & Green, M. (2006). *Cognitive linguistics: An introduction*. Edinburgh University Press.

Fadhilah, N., Rais, W. A., & Purnanto, D. (2019). Metaphor analysis on color lexicon with plant attributes in Madurese language. *Lingua Cultura*, *13*(3), 191–199. https://doi.org/10.21512/lc.v13i3.5769

Feka, V. P. (2020). Metafora Antropomorfis dalam Wacana Ritual Bertani Atoin Meto. *PROLITERA: Jurnal Penelitian Pendidikan, Bahasa, Sastra, Dan Budaya*, *3*(2), 112–123. https://www.researchgate.net/publication/3 58137444_METAFORA_ANTROPOMORFIS_DALAM_WACANA_RITUAL_BERTANI_ATOIN_METO

Hendrokumoro, Wijana, I. D. P., & Ma'shumah, N. K. (2023). Revisiting the binding designation between source and target domains in the creation of Javanese food names metaphors. *Cogent Arts and Humanities*, *10*(1), Article 2250114. https://doi.org/10.1080/23311983.2023.2250114

Hornby, A. (2000). *Oxford advanced learner's dictionary*. Oxford University Press.

Kövecses, Z. (2010). Metafora, language, and culture. *DELTA: Documentação e Estudos Em Linguística Teórica e Aplicada*, *26*(3), 739–757. https://doi.org/10.1590/S0102-44502010000300017

Krippendorff, K. (2004). *Context analysis: An introduction to its methodology*. Sage Publications.

Krisnawati, E. (2014). Metaphors in Indonesian soccer news. *Theory and Practice in Language Studies*, *4*(1), 24–29. https://doi.org/10.4304/tpls.4.1.24-29

Kuslambangningrum, Y. (2015). *Conceptual metaphor analysis in George W. Bush and Barack Obama inaugural address* [Bachelor's thesis, State Islamic University of Syarif Hidayatullah]. https://repository.uinjkt.ac.i d/dspace/bitstream/123456789/29173/3/Yuliana%20Kuslambangningrum%20-%20FAH.pdf

Kusmanto, H. (2019). Konseptualisasi Metafora Wacana Politik: Studi Semantik Kognitif. *Waskita*, *3*(2), 27–42. http s://doi.org/10.21776/ub.waskita.2019.003.02.3

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. The University of Chicago Press.

Lakoff, G., & Johnson, M. (2020). Conceptual metaphor in everyday language. In S. Sarasvathy, N. Dew, & S. Venkataraman (Eds.), *Shaping entrepreneurship research* (pp. 475–504). Routledge. https://doi.org/10.4324/ 9781315161921-21

Langacker, R. W. (1987). *Foundations of cognitive grammar: Theoretical prerequisites*. Stanford University.

Linkevičiūtė, V. (2019). Conceptual metaphors in Donald Trump's political discourse: Politics Domain (2018). *Studies about Languages*, *2019*(34), 46–55. https://doi.org/10.5755/j01.sal.0.34.21886

Martani, F. T., Muryati, S., & Wahyuni, T. (2019). Pemakaian Gaya Bahasa Perbandingan Pada Lirik Lagu-Lagu Grup Musik Dewa 19 Dalam Album Kerajaan Cinta. *Klitika: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, *1*(2), 78–95. https://doi.org/10.32585/klitika.v1i2.474

Moeryadi, D. (2009). Pemikiran Fenomenologi menurut Edmund Husserl. *Dipublikasi Oleh Jurnalstudi. Blogspot*.

Moleong, L. J. (2009). *Metodologi Penelitan Kualitatif*. Remaja Rosdakarya.

Murdiyanto, E. (2020). *Metode Penelitian Kualitatif: Teori dan Aplikasi Disertasi Contoh Proposal*. Universitas Pembangunan Nasional Veteran Yogyakarta Press.

Musyayyab, I., & Arimi, S. (2022). A conceptual metaphor on the expression of apology: A case study of the Indonesian Lawyers Club discussion (A cognitive linguistic study). *LingPoet: Journal of Linguistics and Literary Research*, *3*(2), 79–89. https://doi.org/10.32734/lingpoet.v3i2.8890

Naimah. (2022). Power of metaphor in political contests of Indonesian public intellectuals. *Eurasian Journal of Applied Linguistics*, *8*(2), 77–86. https://doi.org/10.32601/ejal.911543

Nasution, K. (2008). Metafora dalam bahasa Mandailing: Persepsi masyarakat penuturnya. *Linguistik Indonesia*, *26*(1), 75–87.

Putra, T. R. P., Samudji, & Diana, S. (2014). *A study of conceptual metaphor in several of Barrack Obama's 2013 speech and remarks on economic crisis*. Retrieved 2024, 31st August, from https://repository.unej.ac.id/bitstream/handle/123456789/60675/Tedy%20Rizqy%20Pratama.pdf?sequence=1

Pye, C. (2017). A metaphorical theory of meaning. *Linguistik Indonesia*, *35*(1), 1–12. https://doi.org/10.26499/li.v35i1.52

Ricoeur, P. (2012). *Teori Interpretasi Memahami Teks, Penafsiran, dan Metodologinya*. IRCiSoD.

Salim, & Syahrum. (2012). *Metodologi Penelitian Kualitatif: Konsep dan Aplikasi dalam Ilmu Sosial, Keagamaan dan Pendidikan*. Citapustaka Media.

Santosa, R. (2014). Metodologi Penelitian Linguistik / Pragmatik. In *Seminar Nasional Prasasti (Pragmatik: Sastra dan Linguistik)* (pp. 21–32). Universitas Sebelas Maret. https://jurnal.uns.ac.id/prosidingprasasti/article/view/432

Sidiq, I. I., & Darmayanti, N. (2021). Fitur Metafora Dalam Pidato Pertama Shinzo Abe Tentang Penyebaran Virus Corona Di Jepang: Suatu Kajian Wacana Kritis. *Metahumaniora*, *11*(2), 247–255. https://doi.org/10.24198/metahumaniora.v11i2.35668

Siyoto, S., & Sodik, M. A. (2015). *Dasar Metodologi Penelitian.* Literasi Media Publishing.

Sudaryanto. (1993). *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Duta Wacana University Press.

Sugiyono. (2013). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. In *Cet. VI I*. Alfabeta.

Sukirman, S., Firman, F., Aswar, N., Mirnawati, M., & Rusdiansyah, R. (2022). The use of metaphors through speech acts in learning: A case from Indonesia. *International Journal of Society, Culture and Language*, *10*(3), 137–150. https://doi.org/10.22034/ijscl.2022.551893.2613

Sukyadi, D. (2006). Peranan Prototipe dalam Pendefisian Konsep Abstrak "Marah" dan "Benci". *Kajian Linguistik dan Sastra*, *18*(2), 175–182. https://doi.org/10.23917/kls.v18i2.5061

Sullivan, K. S. (2007). *Grammar in metaphor: A construction grammar account of metaphoric language*. University of California.

Taylor, S. J., Bogdan, R., & DeVault, M. L. (2015). *Introduction to qualitative research methods: A guidebook and resource*. John Wiley & Sons. https://doi.org/10.1002/9781394260485

Ullmann, S. (1970). *Semantics: An introduction to the science of meaning*. Blackwell.

Usman, J., & Yusuf, Y. Q. (2020). The dehumanizing metaphors in the culture of Acehnese in Indonesia. *Indonesian Journal of Applied Linguistics*, *10*(2), 397–405. https://doi.org/10.17509/ijal.v10i2.28611

Wijana, I. D. P. (2016). The use of metaphors in Indonesian plant names. In *Language Literature & Society* (pp. 142–149). Universitas Sanata Dharma.

Wijana, I. D. P. (2018). Metaphors of animal names in Indonesian. *Deskripsi Bahasa*, *1*(1), 1–8. https://doi.org/10.22146/db.v1i1.314

Wijana, I. D. P. (2019). The use of English for metaphorical expressions in Indonesian slang. *Education, Sustainability and Society*, *2*(4), 8–10. https://doi.org/10.26480/ess.04.2019.08.10

Wulandari, N. (2018). *Analisis Penggunaan Eufemisme Dalam Berita Politik Di Harian Memorandum Edisi Agustus 2017*. University of Muhammadiyah Malang.