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EXPLORING CULTURAL SIGNIFICANCE: HOW DO “CHILD” METAPHORS DIFFER BETWEEN INDONESIAN AND ENGLISH?

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Abstract || This study aims to compare the usage of metaphors containing the term “anak” or “child” in both Indonesian and English. Analyzing data from various textual sources, prevalent metaphors in both languages were identified. Despite some similarities, significant differences exist in their usage and interpretation. Examples include “Anak Buah/Subordinate”, “Anak Lokal/Native”, “Anak Panah/arrow”, “Anak Perusahaan/subsidiary company”, “Suku Anak Dalam/tribal people”, “Anak Sumpit/Arrowhead Archery”, and “Anak Tangga/Staircase.” These metaphors are deeply ingrained not only in linguistic structures but also in the collective values, beliefs, and experiences of the societies where the languages are spoken. Indonesian metaphors often reflect cultural values like unity and interaction with nature, while English metaphors may portray individualism or technology. Understanding these cultural distinctions is crucial for effective cross-cultural communication.

Keywords || Metaphor; Comparison; Culture; Cross-Cultural Communication

Abstrak || Studi ini bertujuan untuk membandingkan penggunaan metafora yang mengandung istilah “anak” dalam bahasa Indonesia dan bahasa Inggris. Dengan menganalisis data dari berbagai sumber tekstual, metafora yang umum dalam kedua bahasa diidentifikasi. Meskipun ada beberapa kesamaan, terdapat perbedaan signifikan dalam penggunaan dan interpretasinya. Contohnya termasuk “Anak Buah/Subordinate”, “Anak Lokal/Native”, “Anak Panah/Arrow”, “Anak Perusahaan/Subsidiary Company”, “Suku Anak Dalam/Tribal People”, “Anak Sumpit/Arrowhead Archery”, dan “Anak Tangga/Staircase.” Metafora-metafora ini tertanam dalam struktur linguistik serta nilai-nilai, kepercayaan, dan pengalaman kolektif masyarakat di mana bahasa tersebut digunakan. Metafora dalam bahasa Indonesia sering mencerminkan nilai-nilai budaya seperti persatuan dan interaksi dengan alam, sementara metafora dalam bahasa Inggris dapat menggambarkan individualisme atau teknologi. Memahami perbedaan budaya ini sangat penting untuk komunikasi lintas budaya yang efektif.

Katakunci || Metafora; Perbandingan; Budaya; Komunikasi Lintas Budaya

Introduction

Metaphor constitutes a significant linguistic tool facilitating the conveyance of intricate meanings through simplified language. Among the prevalent languages, Indonesian and English stand out for their abundant employment of metaphors, which encapsulate distinct cultural insights, values, and concepts. The term “anak” or “child” in Indonesian and English serves as a quintessential example, highlighting the depth of meaning and metaphor within these linguistic frameworks. Examining the utilization of “anak” or “child” across diverse linguistic contexts offers profound insights into the cultural ethos and cognitive processes of its users.

While the fundamental denotation of “anak” or “child” in Indonesian and English remains comparable, the intricacy of its usage and metaphorical implications notably differ between the two languages. Hence, the principal objective of this research is to conduct a comprehensive comparison and thorough analysis of metaphors associated with the term “anak” or “child” in Indonesian and English. Employing a contrastive study methodology, this research aims to elucidate the disparities and parallels in the interpretation and application of these metaphors by delving into the linguistic, cultural, and social milieus that underpin their usage in both languages. Consequently, this endeavor aspires to furnish an elucidation of how metaphors, particularly those concerning the notion of “anak” or “child,” shape cultural perceptions and representations within Indonesian and English-speaking communities.

This research endeavors to enhance the comprehension of cultural disparities and perspectives between Indonesian society and English-speaking societies through a meticulous analysis of metaphorical usage. Additionally, it aims to yield fresh and profound insights into the utilization of metaphors in Indonesian and English, catering to speakers of both languages, thereby laying a foundation for fostering cross-cultural and linguistic understanding. Furthermore, it is anticipated that the findings of this study will serve as a wellspring of inspiration for further investigations in the domains of contrastive linguistics, semantics, and cultural studies, with a specific emphasis on delving deeper into how metaphors reflect and mold thought patterns and cultural values across diverse societies.

Several limitations were acknowledged and addressed in this research. Firstly, the analysis was confined to examining metaphors

involving the term “anak” or “child” solely within Indonesian and English contexts. Furthermore, the focus was predominantly on metaphors present in written texts, such as literature, articles, and online media, thus excluding those potentially encountered in spoken or oral communication contexts. Finally, dialectal variations or regional linguistic nuances within both languages were not taken into account, despite their potential influence on the usage and interpretation of metaphors across distinct cultural and linguistic settings.

Previous studies conducted underscore the significance of metaphor as a crucial facet of language, enabling the communication of intricate meanings through simplified language. Lukmana et al. (2019) emphasize the importance of comprehending metaphor types in Minangkabau songs; however, their research does not explicitly juxtapose metaphor usage between the two languages. Their study reveals that the selected Minangkabau songs predominantly feature structural and orientational metaphors.

Conversely, Santi et al. (2022) broadened the research scope by analyzing metaphors employed in political articles within the online newspaper Jakarta Post during the Covid-19 pandemic era. Their findings indicate the presence of various metaphor types, with structural metaphors emerging as the most prevalent. Nonetheless, akin to prior research, direct comparison between metaphor usage in Indonesian and English is absent.

Surip & Mulyadi (2019) delved into conceptual metaphors utilizing the term “communication” to convey messages. While their research focus differs from preceding studies, it underscores the diversity of metaphor application across different contexts. Meanwhile, research by Salem et al. (2022) scrutinized the portrayal of the Syrian humanitarian crisis through the conceptual metaphor of “Other” in English newspaper articles, shedding light on metaphor utilization within political and humanitarian crisis contexts. However, their study does not specifically contrast metaphor usage between Indonesian and English.

From the literature review, it is evident that although research addressing metaphor usage in Indonesian and English exists, few studies directly compare metaphor usage involving the term “anak” or “child” between the two languages. Therefore, this research endeavors to bridge this knowledge gap and provide a novel contribution to the fields of contrastive linguistics and semantics.

Metaphorical Figures of Speech

Metaphor, as a primary facet of language, assumes a profoundly significant role in enabling us to convey meaning with greater creativity and expressiveness than through literal language alone. Within a linguistic framework, metaphor is akin to a form of rhetoric, employing words or phrases imbued with implicit figurative or comparative meanings to elucidate or communicate abstract or intricate concepts in a more tangible or familiar manner (Banaruee et al., 2019). In essence, metaphors facilitate the association of complex ideas or notions with imagery that is readily comprehensible or recognizable to the audience (Renz, 2009). Moreover, metaphors transcend mere linguistic devices; they also reflect our comprehension of the world and confer significance upon our daily encounters Shorakhmetov (2024), thereby shaping the framework of our cognitive processes and perception of a multifaceted reality.

The concept of metaphor in language has attracted considerable attention from linguists, exemplified by the exhaustive exploration undertaken by scholars such as Lakoff & Johnson (2023) in their seminal work “Metaphors We Live By”. Within this work, they posit a transformative perspective, contending that metaphor transcends its conventional role as a rhetorical device in communication to constitute an inherent component of human comprehension of reality. They elucidate how metaphors serve as the underpinning of our conceptualization of the world around us.

For instance, in Indonesian, metaphors frequently draw upon elements from nature or local culture to convey deeper meanings. For instance, the expression “hati yang dingin” or “cold hearted” is employed to denote an attitude of indifference or reluctance, while “matahari terbenam” or “sunset” symbolizes the culmination of a journey or process. Hence, metaphors in language not only showcase the linguistic richness of a culture but also unveil how that culture perceives and interprets the world through its language.

The Role of Metaphor in Culture

Metaphors not only exert influence over language as a medium of communication but also play a profoundly significant role in shaping and reflecting culture as a whole. The concepts and meanings encapsulated within metaphors often mirror fundamental values, beliefs, and collective experiences within a culture. Within a cultural

context, metaphor transcends its status as a mere linguistic device Christensen & Wagoner (2015); it serves as a potent instrument for articulating collective identity, distinct worldviews, and the intricacies of relationships among individuals or groups within a society (Pritzker, 2003).

Metaphors can serve as windows unveiling the essence of a culture, offering a profound and intricate glimpse into the perspectives and life experiences of a community. Beyond language, metaphor functions as a cultural mirror, elucidating the uniqueness and intricacy of human existence (Kimmel, 2004). Thus, delving into the use of metaphor within a cultural milieu can yield profound insights into deeply ingrained values, revered norms, and the societal dynamics that propel a community forward.

For instance, within the realm of Indonesian culture, one often encounters metaphors rooted in nature or local traditions, employed to convey values deemed paramount, such as unity, humility, or spiritual fortitude. Metaphors like “like trees growing together” or “like water flowing in a river” reflect a profound comprehension of the significance of solidarity and cohesion in communal living. This underscores the perception within Indonesian culture that nature and tradition serve as wellsprings of profound wisdom and exemplars.

Conversely, within the domain of Western culture, metaphors intertwined with technology or modern civilization are more prevalent, reflecting a shift in cultural values and paradigms towards a greater emphasis on material progress and individualism. Metaphors such as “like a running machine” or “like a connected social network” typify the tendency to draw analogies from the technological and digital realm to elucidate social processes or relationships. Thus, disparities in metaphor usage between Indonesian and Western cultures underscore distinctions in fundamental cultural values, perceptions, and priorities, manifesting in the manner through which individuals articulate their thoughts and experiences via language.

Contrastive Analysis

Contrastive analysis, as a method employed to compare and assess disparities and commonalities between two or more languages, assumes a pivotal role in the examination of metaphorical expressions within Indonesian and English. This stems from its capacity to furnish profound insights into how disparate cultures articulate and convey

analogous concepts through their respective linguistic frameworks (Kizi, 2023).

Through the utilization of a contrastive analysis approach, researchers can systematically scrutinize discrepancies in metaphorical usage between Indonesian and English, encompassing the underlying conceptualizations of these metaphors, the cultural nuances they embody, and their implications on individuals' cognition and behavior. Such analysis not only enables researchers to pinpoint variations in the structure and functionality of metaphors across the two languages but also facilitates an exploration of how distinctions in culture, historical background, and societal context influence the selection and interpretation of metaphors within these linguistic domains.

Contrastive analysis serves as a robust foundation for comprehending the intricacies and diversities inherent in metaphorical usage across diverse cultures Mair (2023), thereby fostering the expansion of cross-cultural comprehension of abstract or intricate concepts (Auni & Manan, 2023). Furthermore, it yields noteworthy contributions to the advancement of linguistic theory, semantics, and cultural studies by furnishing deeper insights into the interplay between language, culture, and human cognition (NamazianDost, 2017).

By employing a contrastive analytical approach, researchers can methodically discern disparities in the concepts conveyed through metaphorical expressions, as well as the underlying perceptions and values prevailing within societies utilizing these two languages. For instance, the prevalent use of metaphors rooted in nature or tradition within Indonesian discourse may signify the cultural richness and profound spirituality inherent in that society. Conversely, the frequent employment of metaphors associated with technology or commerce in English may mirror a stronger inclination towards technological advancement and efficiency in daily life.

Through the application of this contrastive analytical paradigm, researchers can delve further into comprehending how disparities in metaphorical usage between Indonesian and English mirror distinctions in the underlying values, priorities, and worldviews of their respective speakers. This framework constitutes a valuable contribution to cross-cultural comprehension, illuminating how language serves not only as a medium of communication but also as a reflection of cultural richness and the intricacies of human cognition.

Methodology

In this research, a qualitative approach is employed. The selection of a qualitative approach stems from the research's focus on comprehending and analyzing the utilization of metaphors involving the term “anak” or “child” in Indonesian and English. This methodological choice affords researchers the opportunity to delve into the contextual intricacies, meanings, and connotations inherent in metaphors, while also grasping the underlying cultural perspectives. Through the qualitative approach, this research aims to yield a nuanced understanding of the disparities and similarities in metaphorical usage between the two languages.

Data for the research will be sourced from various written texts encompassing the usage of the term “anak” or “child” in both Indonesian and English. These textual sources may comprise books, articles, poetry, songs, short stories, and other materials available in both online and print formats. The selection of data sources will be guided by the diversity of genres and contexts in which the term “child” is employed in both languages, thereby reflecting multifaceted aspects of life and culture.

The data collection technique employed will be text analysis. Data will be gathered through thorough reading and analysis of pertinent texts. Each instance of the term “anak” or “child” used in a metaphorical context will be noted, alongside the context of its usage, the encapsulated meaning, and any related connotations. Furthermore, instances of metaphorical usage in cultural or everyday contexts will also be recorded to elucidate the interplay between language and culture.

Data analysis will involve the application of contrastive analysis and content analysis techniques. Contrastive analysis will facilitate a comparison of the usage of metaphors involving the term “anak” or “child” in Indonesian and English, highlighting discrepancies and similarities in context, meaning, and connotation. Meanwhile, content analysis will enable a thorough examination of the data, identifying emergent patterns and themes, and elucidating the meanings and implications inherent in metaphorical usage. Through the amalgamation of these analytical techniques, this research endeavors to furnish a comprehensive understanding of the comparative aspects of Indonesian and English metaphors concerning the term “child”, while

also providing profound insights into the intricate relationship between language, culture, and human cognition.

Results

The presentation skills development program, which serves as the focal point of this research, has been meticulously crafted to incorporate reflection and self-analysis methodologies. Participants not only receive comprehensive guidance but also undergo structured training on the concept of self-assessment and strategies conducive to substantial enhancement of their presentation skills. This intervention unfolds through two distinct and continuous phases: the pre-assessment stage and the post-assessment stage.

Comparison of Indonesian and English Metaphors Concerning “Anak” or “Child”

The objective of this study is to juxtapose the utilization of metaphors featuring the term “anak” or “child” in Indonesian and English. Analysis of data sourced from textual references has unveiled several metaphors prevalent in both languages. The ensuing presentation encapsulates some of the data gathered and scrutinized:

Table 1. the Utilization of Metaphors Featuring the Term “Anak” or “Child” in Indonesian and English

Indonesian	English	Differences	Meaning
Anak Kos	Boarding Boy	There is no difference. Both languages still include the words “anak” or “child or boy” and “kos” or “boarding.”	This term refers to someone who lives or resides temporarily in a boarding house or hostel, usually to pursue studies or work in a city far from their place of residence.
Anak Haram	Illegitimate Child	There is no difference. Both languages still include the words “anak” or “child” and “haram” “illegitimate child.”	This denotes a child born from an extramarital relationship.
Anak Buah	Subordinate	The English language no longer includes the word “anak” or “child” but refers to a	This term refers to someone who holds a low position or standing within an organization.

Indonesian	English	Differences	Meaning
Anak Jalanan	Street Child	single word, “subordinate,” There is no difference. Both languages still include the words “anak” or “child” and “jalanan” or “street.”	This term refers to homeless children living on the street.
Anak Kota	City Kid	There is no difference. Both languages still include the words “anak” or “child or kid” and “kota” or “city.”	It denotes a child or teenager who resides in an urban area characterized by high levels of crime.
Anak Desa	Village Boy	There is no difference. Both languages still include the words “anak” or “child” and “desa” or “village.”	This term refers to someone who resides in a rural area and possesses a strong connection to nature or maintains a traditional way of life.
Anak Negeri/Lokal	Native	English no longer includes the word “child” but refers to a single term “native”.	This term refers to someone who is born in a specific place.
Anak Sekolah	Schoolchild	There is no difference. Both languages still include the words “anak” or “child” and “sekolahan” or “school.”	This term denotes someone who is currently undergoing education within a school setting.
Anak Panah	Arrow	English no longer includes the word “anak” or “child” but employs a single term “arrow”.	This term denotes a sharp weapon in the form of a long object, pointed at the tip and often equipped with feathers or similar items at the base serving as a balance guard.
Anak Rantau	Displaced Children	There is no difference. Both languages still include the term “anak” or “child,” but English substitutes it with “displaced,” signifying a change	This term refers to individuals seeking livelihoods in other countries or regions.

Indonesian	English	Differences	Meaning
Anak Layangan (Alay)	Silly Kid	in position, rather than “Leave home,” which denotes “Rantau.” in Indonesian There is no difference. Both languages still include the word “anak” or “child, kid, or boy,” but English employs “silly,” denoting foolishness, rather than the intended context of “kite” which denotes “layangan” in Indonesian.	This term describes someone leading a tacky or cheesy lifestyle.
Anak Perusahaan	Subsidiary Company	English employs the term “subsidiary,” which denotes a branch, rather than the words “kid, boy, or child,” pertaining to “anak” in Indonesian.	A company controlled or owned, either directly or indirectly, by another company is termed a parent or holding company.
Suku Anak Dalam	Tribal People / Jungle People	English does not utilize the words “kid, boy, or child,” signifying “anak” in Indonesian.	This term refers to individuals residing in forested regions.
Anak Indigo	Indigo Child	There is no difference. Both languages still include the words “anak” or “child” and “indigo.”	This term describes a person perceived to possess special, unusual, and occasionally supernatural abilities.
Anak Sumpit	Arrowhead Archery	English does not utilize the words “kid, boy or child,” signifying “anak” in Indonesian.	This term refers to sticks crafted from sugar palm trees, serving as weapons to immobilize hunted animals. The ends of the chopsticks are pointed, while the back of the base features a type of cork made from a tree branch.
Anak Tangga	Staircase	English does not utilize the words “kid, boy, or child,”	This term refers to a child in the specified context. This term

Indonesian	English	Differences	Meaning
Anak Zaman	Child of the Age	There is no difference. Both languages still include the words “anak” or “child.”	refers to the platforms where feet rest on stairs. This term refers to children of the same age.
Anak Rumahan	Indoor Boy	English does not employ the word “home,” denoting “rumah” in Indonesian, but uses “indoor,” signifying inside.	This term describes someone who engages in numerous activities within the confines of their home.
Anak Sambung	Stepchild	There is no difference. Both languages still include the words “anak” or “child”	This term refers to children who become part of a new family after one of their parents remarries.
Anak Angkat	Adopted Child	English employs the term “adopted,” signifying adoption in English, rather than the word “diangkat,” signifying “lifted” in Indonesian.	This term refers to a child whose rights have been transferred from within the authority of the family of parents, legal guardians, or other individuals responsible for the care, education, and upbringing of the child, within the family environment of the adoptive parents based on a court decision or determination.

Indonesian Metaphors Regarding “Anak” or “Child”

The Indonesian metaphors concerning “anak” or “child, boy, or kid” serve as mirrors reflecting the intricate cultural, social, and moral dimensions that envelop this concept within Indonesian society. Ranging from children residing in boarding houses to those inhabiting rural villages, each metaphor encapsulates diverse roles and identities across various contexts. An intriguing example is the “anak kos” or “Boarding Boy.” In Indonesian culture, boarding houses often serve as domiciles for students or workers distanced from their familial abodes. Consequently, “Boarding Boy” connotes not only an individual’s residential status but also signifies a life stage wherein autonomy is cultivated, and aspirations are pursued.

Conversely, “Anak Jalanan” or “Street Child” signifies the grave societal challenges encountered by youngsters dwelling in urban streets.

They serve as poignant symbols of social inequality and underscore the imperative to safeguard vulnerable youth. While inherently tragic, this metaphor serves as a poignant reminder of the urgency to extend assistance and foster a more equitable society. Additionally, “Anak Desa” or “Village Boy” epitomizes traditional lifestyles and a profound connection to nature. Rural youngsters often possess unique insights and skills requisite for navigating rustic existence, such as agriculture or artisanal craftsmanship. This metaphor underscores the importance of comprehending and valuing the diverse tapestry of Indonesian life.

Furthermore, “Schoolchild” epitomizes a dedication to education and erudition. In Indonesia, education is revered as a conduit to a brighter tomorrow, with schoolchildren embodying the aspirations of their families and communities. This metaphor also accentuates the pivotal role of educational institutions in shaping the character and competencies of future generations. Notably, technical metaphors like “Subsidiaries” elucidate hierarchical dynamics within the corporate realm. Conversely, “Indigo Child,” albeit imbued with metaphysical connotations, alludes to the belief in individuals possessing latent extraordinary abilities or potential yet to be fully realized.

From a linguistic standpoint, the disparities between Indonesian and English in metaphorical usage of “Child” are intriguing to scrutinize. For instance, while Indonesian still employs “Anak” or “child,” English opts for the term “Subordinate,” delineating variances in linguistic portrayal of an individual’s organizational rank and stature. Indonesian metaphors pertaining to “Child” not only encapsulate pragmatic facets like residential or occupational status but also underscore the underlying social, cultural, and identity values. In essence, each metaphor mirrors the intricate tapestry of human existence and societal dynamics in Indonesia, enriching our comprehension of diverse roles and identities in everyday life.

English Metaphors Regarding “Anak” or “Child”

English metaphors concerning “anak” or “child, boy, or kid” offer a multifaceted and intricate portrayal of the diverse roles, identities, and life circumstances prevalent in English society and the broader Anglo-Saxon world. These metaphors encapsulate various facets of life and cultural dynamics. For instance, “City Kid” delineates the experiences of children inhabiting metropolitan environments in the British urban landscape. These individuals often contend with myriad challenges including elevated crime rates and intricate social pressures, thereby

underscoring the complexities inherent in urban living and the roles assumed by children within such contexts.

Conversely, “Boarding Boy” sheds light on the experiences of children residing in dormitories or boarding houses. This metaphor epitomizes a phase of life characterized by burgeoning independence and the pursuit of educational or vocational aspirations in locales distanced from one’s familial abode. Additionally, it accentuates the dichotomy between domestic life and the communal milieu of boarding accommodations. Furthermore, “Street Child” evokes imagery of arduous social realities wherein children grapple with destitution while dwelling on the streets. They serve as poignant symbols of societal inequity and injustice, thus underscoring the imperative of extending compassion towards marginalized youth and fostering systemic remedies.

Moreover, “Native” denotes individuals born in a specific locale. Though conceptually straightforward, this metaphor harbors profound implications regarding one’s identity and societal standing, thereby accentuating the profound bond between individuals and their birthplace. From a linguistic standpoint, disparities between Indonesian and English in the usage of the “anak” or “child, boy, or kid” metaphor underscore variations in lexical structure and semantic connotations. For instance, while Indonesian employs “Subordinate,” English utilizes the same term, elucidating dissimilarities in how language delineates hierarchical arrangements and organizational roles.

The English metaphor of the “Child” not only mirrors social and cultural realities but also furnishes deeper insights into the dynamics of human existence across diverse contexts. In a broader sense, this metaphor enriches our comprehension of the intricate interplay between individuals, society, and their milieu, thereby underscoring the pivotal role of language in both reflecting and shaping social constructs.

Differences in the Use of Metaphor

While there are resemblances in the utilization of the term “anak” or “child, boy, or kid” within various metaphors, notable disparities between Indonesian and English emerge, particularly in articulating analogous concepts through divergent lexicons. An intriguing example is evident in the comparison between “Anak Buah” in Indonesian and “Subordinate” in English. In Indonesian, “Anak Buah” denotes an individual occupying a subordinate position within an organizational hierarchy. Conversely, in English, the equivalent notion is conveyed

through the term “Subordinate,” which no longer incorporates the term “child” but is encapsulated within a single word. This disparity underscores the divergent linguistic strategies employed to delineate hierarchical structures within organizational contexts.

Similar disparities manifest in word pairs such as “Anak Lokal” and “Native.” In Indonesian, “Anak Lokal” alludes to individuals born in a specific locale. Conversely, in English, this concept is succinctly encapsulated within the term “Native.” Such distinctions underscore varying linguistic approaches to elucidating one’s inherent origins or existence. Furthermore, discrepancies are evident in more concrete metaphors such as “Arrow.” In Indonesian, “Anak Panah” denotes a pointed projectile weapon characterized by a lengthy shaft, equipped with feathers or similar appendages at its base to facilitate stability. Conversely, in English, the identical concept is encapsulated within the term “Arrow.” This disparity underscores linguistic variances in describing identical physical entities.

Furthermore, contrasts are discernible in metaphors describing social or cultural circumstances, such as “Anak Rantau” and “Displaced Child.” In Indonesian, “Anak Rantau” refers to individuals seeking livelihoods in foreign locales. Conversely, in English, this notion is articulated through the term “Displaced Child,” emphasizing the experience of geographical displacement. This disparity underscores divergent metaphorical focal points between the two languages. Moreover, nuances in meaning are discernible in word pairs such as “Anak Layangan” abbreviated as “Alay” and “Silly Kid.” In Indonesian, “Anak Layangan (Alay)” literally translates to “child” and “kite,” suggesting a child playing with a kite, although the intended meaning refers to someone exhibiting a tacky or cheesy lifestyle. Conversely, in English, this concept is conveyed through the term “Silly Kid,” emphasizing foolish or frivolous behavior. Such distinctions underscore how languages reflect divergent social and cultural judgments.

Furthermore, disparities in metaphorical structure are discernible in word pairs such as “Anak Perusahaan” and “Subsidiary Company.” In Indonesian, “Anak Perusahaan” denotes a company controlled or owned by another entity. Conversely, in English, this concept is encapsulated by the term “Subsidiary Company,” emphasizing the subsidiary or branch. These disparities underscore how language delineates hierarchical relationships within corporate entities.

Moreover, differences in metaphorical usage may also reflect variances in culture or geographical context, exemplified by word pairs

such as “Suku Anak Dalam” and “Tribal People/Jungle People.” In Indonesian, “Suku Anak Dalam” refers to individuals residing in forested areas. However, in English, this notion is articulated through the term “Tribal People/Jungle People,” spotlighting both cultural and environmental nuances.

Lastly, disparities in metaphorical expression are evident in the utilization of technical or specialized terminology, illustrated by word pairs such as “Anak Sumpit” and “Arrowhead Archery.” In Indonesian, “Anak Sumpit” alludes to sticks derived from sugar palm trees used as hunting weapons to immobilize game animals. Conversely, in English, this concept is articulated as “Arrowhead Archery,” specifying the pointed end of a chopstick. This divergence highlights how language reflects disparities in technical expertise or knowledge.

Contrastive analysis of metaphorical usage between Indonesian and English furnishes insights into disparities in the structure, meaning, and contextual application of metaphorical terms. This underscores the intricacies of language as a conduit for conveying human thoughts, concepts, and experiences, underscoring the significance of comprehending cultural and linguistic contexts in facilitating cross-cultural communication.

Discussion

This research elucidates the widespread and intricate utilization of metaphors in both Indonesian and English languages. Metaphor, serving as a linguistic tool imbuing communication with color and depth, stands as a linguistic phenomenon augmenting the comprehension of creativity and expression within linguistic frameworks. Throughout this study, researchers delve profoundly into the usage of metaphor as a pivotal element in conveying messages that transcend mere literal expressions.

This research entails meticulous analysis of various texts from both languages, enabling researchers to delineate the diverse array of metaphors employed across varied communicative contexts. The findings unveil that metaphors serve not only aesthetic or stylistic purposes but also play a crucial role in elucidating abstract or intricate concepts in a manner that resonates with the audience on a concrete and relatable level.

Moreover, this research sheds light on the disparities and similarities in how the two languages employ metaphor for communicative intents. These revelations not only furnish profound

insights into the opulence and intricacy of language but also offer a deeper comprehension of how humans harness language as a conduit to articulate thoughts, emotions, and concepts that elude direct expression. Furthermore, this research not only underscores the pivotal role of metaphor in language but also renders a valuable contribution to our comprehension of human communication and interaction through linguistic mediums.

Metaphors, transcending their function as mere linguistic tools employed for creative message conveyance, traverse linguistic confines to mirror our interpretation of the surrounding world and imbue mundane experiences with meaning. In elucidating the findings of this research, metaphors prevalent in both Indonesian and English languages emerge not merely as verbal instruments but as reflective mirrors echoing the cultures from which they originated and were nurtured.

In delving into the myriad metaphors unearthed in this research, it becomes evident that they are rooted not solely in linguistic structures, but also in the collective values, beliefs, and experiences underpinning the societies in which the respective languages are employed. For instance, metaphors prevalent in Indonesian may mirror cultural values such as communal bonds, collaborative endeavors, or humanity's interconnectedness with nature, whereas those in English may signify individualism, competitive spirit, or the interface with modern technology.

Beyond mere linguistic constructs, metaphors serve as windows offering insights into how humans perceive the world and grapple with their realities. Hence, this research not only delves into the role of language as a conduit for communication but also underscores its profound significance as a potent emblem of cultural identity and the collective worldview of the society in which the language evolves.

The adoption of a contrastive analysis approach in elucidating the findings of this study underscores the imperative of comprehending the disparities and parallels in metaphorical usage between disparate languages or cultures. Through this approach, researchers can meticulously probe into how variations in culture, historical context, and societal milieu intricately shape the selection and interpretation of metaphors in both Indonesian and English.

Contrastive analysis empowers researchers to discern how each culture harnesses metaphor as a tool for conveying messages, articulating sentiments, and interpreting life's vicissitudes. Discrepancies in metaphorical usage between the two languages not

only signify linguistic distinctions but also underscore variances in core cultural values, perceptions, and priorities. For instance, Indonesian metaphors may predominantly reflect values such as kinship, solidarity, or societal cohesion, whereas those in English may tilt towards themes of individualism, attainment, or social mobility.

By comprehending these disparities through contrastive analysis, we can garner profound insights into how individuals articulate their thoughts and navigate their experiences through language. This enables us not only to cultivate an appreciation for cultural and linguistic diversity but also to grasp the intricacies of the interplay between language and culture in the process of communication. Therefore, the adoption of the contrastive analysis approach in this research not only furnishes a more nuanced comprehension of metaphorical usage in the two languages but also paves the way for deeper insights into human cultures and worldviews.

Moreover, the findings of this research underscore the intricate nature of human cognition and its interconnection with language. Through scrutinizing the deployment of metaphors in Indonesian and English, we can discern how individuals' perspectives and life encounters are encapsulated in the metaphors inherent to their language.

Conclusion

This research has elucidated a thorough and intriguing comparison concerning the utilization of metaphors involving the word “anak” or “child” in Indonesian and English. Through meticulous data examination and thoughtful analysis, the researchers have unveiled that while there are certain resemblances in the metaphors found in both languages, there exist notable disparities in the interpretation and application of these metaphors within their respective cultural and linguistic frameworks. In Indonesian, metaphors containing the word “anak” or “child” frequently allude to familial connections and connotations associated with a child’s role within the family or society.

Conversely, in English, metaphors featuring the word “anak” or “child” tend to incorporate more contemporary analogies. For instance, a metaphor like “subsidiary” is utilized to denote a branch or segment of an organization. In a broader context, the usage of metaphor in English often exhibits greater receptiveness to innovation and adaptation, thereby reflecting evolving cultural dynamics. Thus, this research furnishes a more holistic depiction of how metaphors mirror

diverse cultures and societal perspectives. This not only enhances our comprehension of the intricacies of language and culture but also catalyzes further contemplation on how we comprehend and articulate complex concepts through the employment of language and metaphor.

The outcomes of this research carry several significant implications. Firstly, comprehending the disparities in metaphorical usage between Indonesian and English can augment insights into cultural distinctions and the underlying values they encapsulate. Secondly, this research furnishes a deeper comprehension of the intricate interplay between language and culture, alongside elucidating how metaphors serve as reflections of human cognition regarding their environment. Thirdly, the findings of this study can serve as a foundational framework for further exploration in the realms of contrastive linguistics and cultural studies. However, despite the valuable insights provided by this study, it is essential to acknowledge several limitations. Firstly, the data utilized may not encompass all conceivable metaphors employed in both languages. Secondly, this study solely concentrates on comparing metaphors involving the term “child,” thereby excluding other metaphorical categories in both languages. Thirdly, future research endeavors may necessitate the consideration of broader contextual and cultural factors to attain a more comprehensive understanding.

For forthcoming research, it is recommended to broaden the scope of the dataset by encompassing metaphors in a broader context and utilizing a more diverse array of data sources. Moreover, further investigations can delve into the ramifications of metaphorical usage in cross-cultural communication, elucidating how such usage can influence perceptions and comprehension among individuals from disparate cultural backgrounds. Additionally, employing more in-depth qualitative methodologies, such as interviews or observations, can facilitate a more comprehensive understanding of how metaphors are employed in real-world scenarios.

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