CONCEPTUAL METAPHOR OF ENGLISH VERSION *MAHFUDZOT* IN "*MAHFUDZOT GONTOR*" APPLICATION

THESIS

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THESIS

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I state that the thesis entitled " **Conceptual metaphor of English version** *mahfudzot* in '*mahfudzot gontor*' application" is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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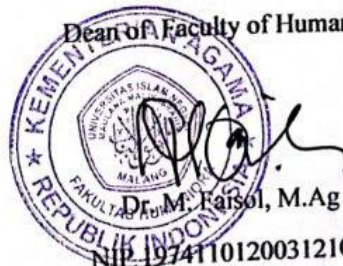
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MOTTO

الصَّبْرُ يُعِيْنُ عَلىَ كُلِّ عَمَلٍ

Patience helps all works

(mahfudzot)

DEDICATION

This thesis is proudly dedicated to
My beloved parents,
Ayahku, Bapak Ahmad Zubaidi and *Ibu* Siti Nurhayati
My teacher,
Abi Isroqunnajah and *Ummah* Ismatud Diniyah
My beloved teachers at *Madrasah Aliyah* and Islamic boarding school, who
support me to be able to continue my education at state university
And all My family, Teachers, and Friends that I can't mention all their names,
Who always give prays, motivations, and spirit.

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and supported me, especially my close friend in PPTQ Nurul Huda. and to someone who always support me and teaches me to be strong.

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Nurul Mufidah

ABSTRACT

Mufidah, Nurul (2023). "Conceptual Metaphor of English Version *Mahfudzot* in *'Mahfudzot Gontor'* Application". Undergraduate Thesis. Department of English literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Vita Nur Santi M.Pd.

Keywords: Conceptual metaphors, mahfudzot, mahfudzot application, abstract meaning,

Following the development of the world of science and education, both are experiencing rapid progress. Dynamics that continue to climb up and become easier to access can help us discover new things. Lately, *mahfudzot* has not only been published through books or scriptures but also through applications on smartphones. *Mahfudzot* is a series of wise Arabic proverbs originating from the works of prominent figures with different professions, such as sages, poets, wisdom experts, companions of the prophet, religious experts, and also Sufis. This study examines the conceptual metaphor of *mahfudzot* in the application *mahfudzot Gontor.* Because there are many metaphors in *mahfudzot.* The metaphorical meaning of the sentence is beautiful from its literal meaning. In addition, the *Mahfudzot* metaphor sentence in several languages can cause misunderstanding and misdirection of the reader. Therefore, studying conceptual metaphors and metaphorical expressions in *mahfudzot* English translations is very important. This study aims to analyze the types of conceptual metaphors in *mahfudzot* and how *mahfudzot* convey abstract meanings. In this study, researcher used a qualitative descriptive analysis method and applied the theory of Lakoff & Johnson (2003) to analyze the data. The result of this study is that the researcher found 20 metaphor data divided into three types, 10 for ontological metaphors, 9 for structural metaphors, and 1 for orientational metaphors. And to analyze how mahfudzot convey abstract meaning. The researcher looks at structures and patterns sentences referring to types of conceptual metaphors, namely ontological, structural, and orientational. Therefore, the different structures show how a mahfudzot convey abstract meaning.

ABSTRAK

Mufidah, Nurul (2023). "Analisis Metafora Konseptual pada *Mahfudzot* Versi Bahasa Inggris dalam Aplikasi *Mahfudzot* Gontor". Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Vita Nur Santi M.Pd.

Kata Kunci: Metafora konseprual, Mahfudzot, Aplikasi mahfudzot, Makna abstrak

Mengikuti perkembangan dunia ilmu dan pendidikan, keduanya mengalami kemajuan yang sangat pesat. dinamika yang terus merangkak naik dan semakin mudah di akses membantu kita dalam menemukan hal hal baru. Akhir akhir ini *mahfudzot* tidak hanya dipublikasikan lewat buku atau kitab, namun juga melalui aplikasi pada smartphone. *Mahfudzot* merupakan rangkaian bijak pribahasa arab yang berasal dari karya tokoh terkemuka dengan profesi yang berbeda-beda, seperti kaum bijak, penyair, ahli hikmah, sahabat nabi, ahli agama dan juga para sufi. Penelitian ini mengkaji tentang metafora konseptual pada *mahfudzot* dalam aplikasi mahfudzot complete gontor. Karena terdapat banyak gaya bahasa dalam *mahfudzot*, dan yang paling banyak adalah metafora. Makna metaforis kalimat tersebut indah dari arti harfiahnya. Selain itu, Kalimat metafora *mahfudzot* di beberapa bahasa dapat menyebabkan kesalahpahaman dan penyesatan pembaca. Oleh karena itu, kajian tentang metafora konseptual dan ekspresi metafora dalam terjemahan bahasa Inggris *mahfudzot* menjadi sangat penting. Tujuan penelitian ini adalah menganalisis jenis-jenis metafora konseptual pada mahfudzot dan bagaimana *mahfudzot* tersebut menyampaikan makna abstrak. Dalam penelitian ini , peneliti menggunakan metode analisis deskriptif kualitatif dan menerapkan teori lakoff & johnson (2003) untuk menganalisis data. Hasil dari penelitian ini yaitu peneliti menemukan 20 data metafora yang terbagi menjadi 3 jenis, 10 untuk metafora ontologis, 9 untuk metafora struktural, dan 1 untuk metafora orientasional. Dan untuk menganalisis bagaimana *mahfudzot* menyampaikan makna abstrak. Peneliti melihat struktur dan pola kalimat dengan mengacu pada jenis metafora konseptual yaitu ontological, structural dan orientasional. Jadi struktur yang berbeda menunjukkan bagaimana seorang mahfudzot menyampaikan makna abstrak.

ستخلص البحث

مفيدة، نورل (٢٠٢٣). تحليل الاستعارات المفاهيمية في النسخة الإنجليزية من محفوظوت في تطبيق محفوظوت الكامل لغونتور. بحث الرسالة. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. مشرف الرسالة فيتا نور سانتي الماجستير.

كلمات الأساسية : استعارة مفاهيمية ، محفوظوت ، تطبيق غونتور محفوظ الكام, خلاصة معنى,

بملاحظة تطور عالم العلم والتعليم، يشهد كلاهما تقدمًا سريعًا للغاية. تساعدنا الديناميكيات التي تستمر في الصعود ويصبح الوصول إليها أسهل على اكتشاف أشياء جديدة. في الآونة الأخيرة، لم يتم نشر فقط من خلال الكتب، ولكن أيضًا من خلال التطبيقات على الهواتف الذكية. المحفوظات عبارة عن سلسلة من الأمثال العربية الحكيمة التي نشأت من أعمال شخصيات بارزة بمهن مختلفة ، مثل الحكماء والشعراء وخبراء الحكمة وأصحاب الرسول وخبراء الدين وكذلك الصوفيين. تبحث هذه الدراسة في الاستعارة المفاهيمية للمحفوظة في تطبيق المحفودزوت الكامل. لأن هناك أنماطًا عديدة للغة في محفوظوت ، ومعظمها استعارات. المعنى المجازي للجملة جميل من معناه الحرفي. بالإضافة إلى ذلك ، فإن الجملة الاستعارية المحفوظة بعدة لغات يمكن أن تسبب سوء فهم وتوجيه خاطئ للقارئ. لذلك ، فإن دراسة الاستعارات المفاهيمية والتعبيرات المجازية في ترجمات المحفوظات الإنجليزية مهمة للغاية. الغرض من هذه الدراسة هو تحليل أنواع الاستعارات المفاهيمية في المحفودزوت وكيف تنقل هذه المحفود معاني مجردة. في هذه الدراسة ، استخدم الباحثون طريقة التحليل الوصفي النوعي وطبقوا نظرية (2003) Lakoff & Johnson لتحليل البيانات. وكانت نتيجة هذه الدراسة أن الباحث وجد 20 مجاز مقسمة إلى 3 أنواع، 11 للاستعارات الوجودية، و 8 للاستعارات البنيوية ، و 1 للاستعارات الاسترشادية. ولتحليل كيف ينقل محفوظ المعنى المجرد. يبحث الباحث في هياكل وأنماط الجمل التي تشير إلى أنواع الاستعارات المفاهيمية ، وهي الأنطولوجية والتركيبية والتوجيهية. لذا فإن التراكيب المختلفة توضح كيف ينقل المحفودزوت المعنى المجرد.

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CHAPTER I

INTRODUCTION

This chapter describes the research background, problems, significance, scope, limitations, and definitions of key terms.

A. Background of Study

Mahfudzot is a series of wise Arabic proverbs originating from the works of prominent figures with various professions, such as sages, poets, experts in wisdom, companions of the prophet, religious experts, and also Sufis. *Mahfudzot* is also a memorized sentence (Fauziddin & Fikriya, 2020). *Mahfudzot* was created by the Arabs, known as a nation that likes to sing and memorize beautiful words full of meaning. It has become a hereditary tradition today, not only in Arabian but has spread to various countries.

The beautiful words scattered like wasted pearls. From the words of scholars to the term no man's land, *mahfudzot* has become a torch of encouragement that inspires many people to be better and wiser. Because indeed, the purpose of this beautiful sentence of *Mahfudzot* is to provide content that, if instilled, will become a philosophy of life, teach nobility, give mental strength, and teach life beliefs.

Mahfudzot uses concise sentences in the form of parables and symbols with figurative meanings full of wisdom (Lukman, 2021). One of the most common figures of speech in *mahfudzot* is a metaphor. The metaphorical meaning of the sentence is beautiful from its meaning. The importance of the metaphorical meaning in *Mahfudzot* is the systematization of the art of

speaking. As a result, metaphors can be used in linguistic methods to communicate one's thoughts and gather information that shows the soul and personality of the writer. It is in line with the expression of Lakoff & Johnson (2003), stating that metaphor permeates everyday life, not only in language but also in thoughts and actions.

Abstract meaning in *mahfudzot* is one of the main uniqueness of *mahfudzot* that distinguishes it from other literary works. *Mahfudzot*, in its meaning, contains elements of Islam, religious advice, and life guidelines. The conveyance of meaning in *mahfudzot* tends to imply the meaning to be conveyed, and the stylization in the meaning of mahfudzot does not refer to the literal meaning of the supporting words. Still, to the implied meaning. The abstract meaning of mahfudzot needs to be discussed because this meaning is the true meaning, which is conveyed abstractly through figurative and metaphorical words so that the message contained in *mahfudzot* is expected to be conveyed correctly to the reader.

The researcher analyzes how this *mahfudzot* convey abstrak meaning by looking at the structure and pattern of sentences and referring to the types of conceptual metaphors in the *mahfudzot*. That is, structural metaphors have their own sentence structure characteristics and ontological and orientational metaphors. Therefore, the different structures indicate how *mahfudzot* convey abstract meaning.

Metaphors are rhetorical tools used at certain times to produce certain effects (Saeed, 2009). In addition, Lakoff & Johnson (1980) stated that the

essence of metaphor is to understand one thing against another. In 1980, George Lakoff and Mark Johnson introduced the Conceptual Metaphor Theory (CMT) in the book We Live by. Moreover, which later developed into a theory (Lakoff & Johnson, 2003). This theory has two kinds of concepts: source domain and target domain. The function of the source domain is to understand the target domain. The source domain is concrete, while the target domain is abstract. (Lakoff & Johnson, 2003). Lakoff & Johnson (2003) also stated that metaphor is pervasive in everyday life, not only in language but also in thoughts and actions.

In this study, the researcher will discuss conceptual metaphors in the English version of *mahfudzot* and how these metaphors convey abstract meanings. The choice of *mahfudzot* as an object of study of metaphor is not without reason. Researcher chose this object for several reasons. The first reason is that *mahfudzot* has many data that contains metaphors. It is because the language script in *mahfudzot* is packaged in beautiful, metaphorical, symbolic, and enigmatic words. *Mahfudzot* has language characteristics that are almost the same as poetry. Crouch et al. (2003) explained that metaphor forms metaphorical image sentences. The characteristics of the source domain to the target realm or existing concepts convey the beauty of *mahfudzot* sentences. In that arena, metaphor is one of the leading choices in the variety of *mahfudzot* languages as things that can beautify *mahfudzot* into something interesting to analyze.

The second reason is that *mahfudzot* was not created by just anyone but by

prominent people and religious figures. *Mahfudzot* has been passed down for years as a frame or model of a typical situation in human life. The words of these prominent people deserve to be studied more deeply because each sentence contains meaning and message to produce an exemplary moral message. Its function is to improve morals and ways of behaving well with fellow human beings and with God.

The third reason is that the metaphor in *mahfudzot* in several languages can cause misunderstanding for the reader. It is natural, especially for translation sentences, because of differences in structure and sentence patterns. Misunderstanding and misdirection of mahfudzot can be fatal, and the beautiful messages of *mahfudzot* cannot be delivered to readers properly. Therefore, studying conceptual metaphors and metaphorical expressions in the English translation of *mahfudzot* is very important.

The *mahfudzot Gontor* application contains a collection of *mahfudzot* and their translations in two languages, Indonesian and English. *Mahfudzot* was compiled by the Gontor language center team, which was then created and designed as an application by the mbahmukiper and has obtained the copyright for general distribution. This application has the best design to facilitate navigation, and the user experience is equipped with various features. The purpose of designing this application is to be useful, bring blessings to many people, and serve as a guide for the general public, especially for alumni who claim to have difficulty finding *mahfudzot* reminder media complete with explanations.

For the more, this application has a blue color with an icon hand holding a smartphone. The title *'mahfudzot Gontor'* Is written under the icon. This application is designed with full features: Arabic mahfudzot with English and Indonesian translations. This application is designed with complete features: clear Arabic text, page zoom, block feature, copy paste, attractive design, simple and easy to use, light and fast, bookmark, and search, full offline. This app has been updated to the latest version and downloaded over 5000 times. For the main view when we open it, that is, at the bottom of the application, there is a home button which means the main page, and the favorite button, which makes it easier for us to save the favorite *mahfudzot* that we want to save or memorize, and the third button is the privacy policy which contains application regulations regarding privacy policies.

On the home page or main page, there are 10 title options for grouping *mahfudzot*, namely the most popular 50+ *mahfudzot*, class 1 *mahfudzot* Gontor, class 1 *mahfudzot* Gontor and their meanings, class 1 *mahfudzot* Gontor part two, class 2 *mahfudzot* Gontor, class 2 *mahfudzot* Gontor with meaning, class 3 *mahfudzot* Gontor and its meaning, class 4 *mahfudzot* Gontor and meaning (1-8), class 4 *mahfudzot* Gontor and meaning, grade 5 mahfudzot. We can click on the title of each title option, which will then present the *mahfudzot* according to the title listed. There is a *mahfudzot* sentence in Arabic accompanied by how to read it in Indonesian, then below it is a *mahfudzot* translation in Indonesian, followed by an English translation.

The number of *mahfudzot* for each title varies. For short *mahfudzot*,

namely popular *mahfudzot*, class 1 and class 2, each title contains 50 *mahfudzot*, while for long *mahfudzot*, namely grades 3, 4, and 5, there are from 15 *mahfudzot* to 20. In this study, the researcher chose a group of the popular *mahfudzot* because *Mahfudzot* is shorter and may already be familiar to some people's ears. Contains 50 *mahfudzot* with transliteration and translation in Indonesian and English.

Many studies that examine conceptual metaphors use Lakoff and Johnson's theory to find out the abstract meaning conveyed by the source domain from the target domain, as in research (e.g., Aulia, 2022; Octaviani, 2022; Ummah, 2021; Siregar & Lubis, 2021; Arong, 2021; Haula, 2020; Sarif & Risagarniwa, 2020; Widiasri & Nur, 2020; Devita & Nur, 2019; Chairunisa, 2017). This study will also analyze conceptual metaphors using the theory of Lakoff & Johnson (2003) concerning some of the findings of previous studies.

Similarity to Nisa's research (2022), which investigates conceptual metaphors in the English translations of Al-Furqon and Al-Mu'minun from Abdullah Yusuf Ali. Researcher see much research on conceptual metaphors in translating the Quran because the data comes from Arabic, then translated into English. In addition, the theory used is the same, namely the theory of Lakoff & Johnson (2003). The method used is descriptive qualitative. The result of this study is that the researcher found 18 verses, including metaphors, out of a total of 195 verses; 10 are categorized as structural metaphors, and 8 are ontological metaphors.

Regarding the object of a research study in conceptual metaphors, there

are many types of objects of study. Among them are many studies that examine the translation of the Koran, such as an analysis of conceptual metaphors in Al-Furqon and Al-Mu'minun by Nisa (2022), an Investigation of Yasin's letter by Tajudin (2021), Juz amma by Zana (2020)). Meanwhile, Alif conducted other studies, such as Instagram captions for Malang youth (2019). Furthermore, the object of metaphor often researched is poetry, as in Rizqiyah's research (2022), which discusses Dreams, Spelled in Poetry. Another object of study is news, such as research by Sylvania et al. (2022) in the subuh daily opinion rubric by Maghfiroh and Aziz (2020) in the news title kontan.co.id.

However, from all the studies above, there has yet to be studied *mahfudzot* as an object of study to be analyzed using conceptual metaphors. Therefore, this study will examine the English translation of *mahfudzot* in the *mahfudzot* complete Gontor application. In addition, researchers used the theory of Lakoff & Johnson (2003) to analyze the types and meanings of abstracts in each *mahfudzot*. This study will provide new inspiration for discoveries in the field of metaphor, particularly in Islamic literature. Researcher also examine the types and functions of conceptual metaphors in *mahfudzot* using the theory of Lakoff & Johnson (2003).

B. Research Questions

A. What types of metaphors are used in the English version of *mahfudzot* in *mahfudzot* Gontor application?

B. How do the conceptual metaphors used in the English version of *mahfudzot* convey abstract meaning?

C. Significance of the Study

Practically, this research is expected to add to the contribution of linguistic research, especially in the field of conceptual metaphors. It is also hoped that this research can become a potential for broader discussion of religious understanding through a linguistic basis and can be useful for future academics who are interested in studying conceptual metaphors and the meanings of metaphors in *mahfudzot.*

D. Scope and Limitations

The scope of this research is in semantic linguistics by using Arabic aphorisms as research objects or commonly called *mahfudzot* English translation versions in an application entitled *mahfudzot* Gontor compiled by the Gontor language center team which is then created and designed in the form of an application by mbahmukiper which has already obtain the copyright for general distribution. The researcher uses *mahfudzot* because it contains a lot of figurative language, especially in metaphors.

This study uses the theory of Lakoff & Johnson (2003) which says there are two conceptual domains, namely the source domain and the target domain. The source domain is used by humans to understand abstract concepts in the target domain. The source domain is more concrete, while the target domain is abstract. Metaphors regulate relationships between objects and create understanding of certain objects through understanding other objects.

This study is limited to analyzing the types of conceptual metaphors and their meanings only in selected aphorisms that contain metaphors in *mahfudzot* phrases or sentences that are interesting to study so that it does not analyze all *mahfudzot* in the application.

E. **Definition of Keywords**

These terms will contain research definitions:

1) **Metaphor:** A word or group of words that has no real meaning, but rather as a picture based on similarities or comparisons. Metaphor is a part of human social life, especially in communication that is applied in language.

2) **Conceptual Metaphor**: An understanding of an idea that refers to another term that is in accordance with the previous concept, to understand or construct a more abstract concept.

3) *Mahfudzot*: A term in the literary tradition at Islamic boarding schools to refer to beautiful sentences containing pearls of wisdom, words of wisdom, wisdom and philosophy of life.

4) **The *Mahfudzot Gontor* Application** : The application that is used as the object of this research is an application that contains a collection of *mahfudzot* and their translations in Indonesian and English, this application was compiled by the Gontor language center team which was then created and designed in the form of an application by mbahmukiper which has received copyright for general distribution.

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CHAPTER II

LITERATURE REVIEW

In this chapter, the researcher discusses a literature review relating to some general or specific matters regarding the theories underlying the research. A researcher uses the theory put forward by Lakoff & Johnson (2003).

A. Cognitive Semantics

1. Definition of Semantics

The word semantics comes from Greek: the noun sema, which means "sign" or "symbol." Semantics is a branch of linguistics that studies linguistic signs with the things they signify (Dessiliona & Nur, 2018). Semantics also includes the type, division, formation, and change of meaning. As a technical term, semantics implies "the study of meaning." Assuming that meaning is part of language and semantics is part of linguistics. As with sound and grammar, the components of meaning, in this case, also occupy a certain level. If the sound element generally occupies the first level, grammar is at the second level; then the meaning component occupies the last level (Palmer in Aminudin, 2015, p. 15). This expression is in line with Chaer (2007), who says that semantics can be interpreted as the science of meaning or about meaning, which is one of the three levels of language analysis: phonology, grammar, and semantics.

Semantics is a component of grammar. Apart from that, there are syntactic and phonological components. Semantic studies can also analyze distinguishing or distinctive features (Chomsky, 2009). Another definition

was also put forward by Kreidler (1998) that semantics is mainly related to the competence of the speaker to use the language system in producing meaningful utterances and processing (understanding) the statements made by other people. From some of the experts' opinions above, semantics can be understood as a part of linguistics that studies a meaning in language, is structured, and can be expressed in communication. Semantics is inseparable from meaning. When someone learns about semantics means, he also learns about meaning.

One area of study of semantics related to experience is conceptual systems and semantic structures known as cognitive semantics. The phenomenon of cognitive semantics began in the 1970s as a contradictory view of traditional semantic philosophy that did not involve cognitive organization in linguistics. The relationship between words and their relation to human experience is not interpreted as a meaningful component in an organization or manifestation of language.

2. Semantic Area

Cognitive semantics is part of cognitive linguistics. Cognitive linguistics, according to Evans & Green (2006), is a study that studies how a person thinks about something that is spoken through his language. This definition aligns with Cuyckens & Geeraets (2012) opinion that cognitive linguistics is the relationship between language and one's cognitive function. Everyone's cognition is used to know and learn everything in this world. Therefore, everyone can interpret every concept in the world

cognitively, and these concepts can be different because they are influenced by different cultures (Haula & Nur, 2019).

Cognitive semantics is an experimental-based approach, namely, how language is used and experienced (Arimi, 2015). According to Evans & Green (2006), the principles of cognitive semantic analysis are in the form of concept formation, semantic structure, meaning representation, and meaning formation (Wiradharma & Tharik WS, 2016). Cognitive semantics investigates the relationship between experience, conceptual systems, and the semantic structures embodied by language. In particular, cognitive semantics investigate conceptual structure (knowledge representations) and conceptualization (constructed meaning).

Cognitive linguistic studies prioritize explaining how language and thought exist together in speaking and thinking rather than separately (Arimi, 2015). Therefore, the possibility of this cognitive linguistic study concerns what humans think and what humans say. It is in line with the expression of Evans (2007), who defines cognitive semantics as a study that studies the meanings in a person's cognition or the interpretation of cognition.

Therefore, research on cognitive semantics is related to conceptual and organizational content in language (Talmy, 2000). From this sentence, it can be understood that metaphor is part of semantics. A metaphor is a figurative language that conceptualizes one concept to another. Metaphor is the transfer of meaning based on the similarity of function, form, and use,

Lewandowski (1985:708) explains that conceptual metaphor is part of the semantic discussion, where creativity related to the use of metaphor is a phenomenon related to semantic creativity, namely: the ability to generate and understand a set of linguistic combinations which may not make sense literally (Paivio, 1979, p. 150).

B. Conceptual Metaphor

1. Definition of Conceptual Metaphor

Conceptual metaphor is a conceptualization from one element to another based on the analogy principle of Lakoff and Johnson (1980). Alternatively, metaphor is a cognitive mechanism in which the second realm is understood in part from the first realm, where there is a transfer from one concept to another. According to Kovecses (2010), metaphor is defined as understanding a conceptual domain in terms of another.

Conceptual metaphor put forward by Lakoff & Johnson (2003) is the result of a mental construction based on the principle of analogy which involves the conceptualization of one element to another. In other words, metaphor is a cognitive mechanism in which one realm of experience (the source realm) is mapped to another realm of experience (target) so that the second realm is partly understood from the first. The metaphor indicates a transfer from one concept to another. The basis for this transfer is the fundamental principle when determining whether data is included in the metaphorical data corpus.

For example, Life is a journey. In the phrase life is a journey, there

are sources and targets. The word journey, which means journey includes the realm of sources, and the word Life which means Life, is the realm of targets. It can understand that life 'life' is similar to the word 'journey.' Life has a beginning and an end; born and die. The journey has a starting point and a destination, the starting point of the trip, and the destination location. The conceptual metaphor includes transferring the source domain to the target domain. The source domain is used to understand abstract concepts in the target domain. The source realm is usually in the form of things obtained from everyday Life. The source realm is concrete.

Conceptual metaphor means that each linguistic expression (sentence) has one concept, which is mapped with another linguistic expression (sentence) that has another concept. George Lakoff (1993) in Arimi (2015) states that "metaphor is fundamentally conceptual, not linguistic in nature." Analysis using conceptual metaphors is further divided into three types: structural, orientational, and ontological.

Lakoff, also known as a pioneer of cognitive linguistics, argues that we speak using metaphors, think using metaphors, and act using metaphors. According to Arimi (2015), The essence of metaphor is to understand and even experience something through something else. So, everything we do, communicating or writing, cannot be separated from metaphors.

2. Types of Conceptual Metaphors

There are three types of conceptual metaphors, namely structural

metaphors, oriental metaphors, and ontological metaphors by Lakoff &
Johnson (2003). The first is a structural metaphor. This metaphor is based
on two domains: the source domain and the target domain. Structural
metaphors are based on systematic relations in everyday experience. In a
structural metaphor, a concept is transferred by using another concept. The
transfer was made based on a systematic correlation of everyday life
experiences. This metaphor is based on the source and target domains.

For example, in *mahfudzot* الْوَقْتُ كَالْسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ (Time is like
a sword, if you don't use it properly, it will cut you). It is a structural
metaphor *mahfudzot.* In this metaphor, a concept is transferred by using
another concept. The transfer was done based on a systematic correlation
of everyday life experiences. The transferred concepts are called the source
domain and the target domain. In this *mahfudzot,* the source domain used
is the sword, and the target domain is time. Therefore, it can be explained
that the sword is used to comprehend abstract concepts in time from the
source and target domains used in the *mahfudzot*, namely the sword and
time, which is based on systematic correlation in everyday experience.
Structural conceptual metaphors enable speakers to understand the target
domain in terms of the structure of the source domain.

The second is orientational metaphor, which is a type of metaphor
related to spatial orientation or orientation of human experience, such as
up-down, in-out, front-back, and life-and-death. Off), deep-shallow, and
central-peripheral. This spatial orientation arises from the fact that we have

a body, and the body functions in a physical environment. This metaphor is based more on the physical experience of humans in orienting themselves in daily life.

For example in *mahfudzot* أُطْلُبِ العِلْمَ مِنَ المَهْدِ إِلىَ اللَّحْدِ (Seek knowledge from the cradle to the grave). It is a *mahfudzot* type of orientational metaphor. This metaphor is related to spatial orientation or orientation of human experience. In this *mahfudzot*, the source domain used is the target domain space and processes. Therefore, it can be explained that the space above or when it is alive and below or has died is used to understand abstract concepts in seeking knowledge. This metaphor is based more on human physical experiences in adjusting direction orientation in everyday life, such as ups and downs, measured by human physical experience. Conceptual orientation metaphors allow speakers to create a coherent set of targets through some basic human spatial orientation, such as up-down, in-out, center-periphery, etc.

The third ontological metaphors are metaphors that conceptualize thoughts, experiences, and processes of other abstract things into something that has physical properties. In other words, ontological metaphors make abstract nouns concrete nouns (Nurhadi, 1980). This metaphor sees events, emotional activity, and ideas as entities and substances.

For example in *mahfudzot* خَيْرُ جَلِيْسٍ في الزَّمَانِ كِتَاب (The best friend at all times is books). It is a *mahfudzot* type of ontological metaphor. This

metaphor turns abstract nouns into concrete nouns. In this *mahfudzot*, the source domain books, and the target domain is humans. Therefore, books are used to understand abstract concepts in humans. Because of the source and target domains used above, this is an ontological metaphor. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. This metaphor sees events, emotional activity, and ideas as entities and substances.

3. Theory of Conceptual Metaphor

Many theories can be applied in analyzing conceptual metaphors, such as the theory of Kovesces (2010), Cruse & Croft (2004), Goatly (2007), Gerhard Kurz (1982), Haley (1988) and Lakoff & Johnson's theory (2003). In this study, a researcher will use the theory of Lakoff & Johnson (2003) to analyze conceptual metaphors in the English version of *Mahfudzot* for several reasons. Firstly, the researcher thinks that this theory is suitable for analyzing the data that has been collected. Secondly, in linguistic, this theory aligns with Lakoff & Johnson's (1980) statement, which states that metaphors are acquired and understood cognitively by humans based on everyday life experiences expressed through their language. The way people think and act every day is a metaphor. One can understand something through understanding other things that are known before. Metaphors in everyday life, language activities, and human thoughts and actions, Lakoff & Johnson (1980).

The conceptual metaphor theory of Lakoff and Johnson (2003) usually called CMT (Conceptual Metaphor Theory), is because this theory is often used to analyze conceptual metaphors. In CMT, there are two conceptual domains: the source and target domains. Humans use the source domain to understand abstract concepts in the target domain. Conceptual metaphors see the connection between the two domains, namely the source domain and the target domain, in the form of mapping or correspondence. The source domain is used for the area where the metaphor is described, while the target domain is used where the metaphor is applied (Knowles and Moon, 2006: 33).

According to Lakoff and Johnson, there are two concepts: abstract and concrete. Abstract concepts are constructed systematically from concrete concepts through a metaphorical process. Lakoff and Johnson named the abstract concept a conceptual metaphor, a generalized metaphorical formula that characterizes a specific abstraction. So, a conceptual metaphor is a particular abstraction embodied in generalized metaphors.

This theory will be applied to conceptual metaphors. Arimi (2015) says that conceptual metaphors have the meaning that each linguistic expression unit (sentence) has a concept that is mapped with another linguistic expression unit (sentence) that has another concept. Therefore, in this context, conceptual metaphors place themselves in a source domain on the one hand and in a target domain on the other. The concept of metaphor

began to develop since the publication of the book Metaphor We Live By in 1980, written by George Lakoff and Mark Johnson.

A metaphor is a figurative language that compares one thing to another. Lakoff and Johnson observe that all human languages use metaphorical meanings to communicate at various levels of abstraction from concrete reality. Tarigan (1985) says that a language style is a form of rhetoric, namely using of words in speaking and writing to convince or influence listeners and readers.

4. Components of Conceptual Metaphor

Metaphor has two components, namely target and source. Based on the explanation of Lakoff and Johnson (2003), which was reinforced by Kovecses (2006). Humans use the source realm to understand abstract concepts in the target domain. The source realm is generally the form of things commonly found in everyday life. The source realm is more concrete, while the target realm is abstract.

To the understanding meaning of the metaphor, it is found that the characteristics of the target and the source are similar. By comparing the characteristics of the two, it will be found the basis of a metaphor used. The selection of a particular source for a target is done because it is based on the experience the body feels when experiencing the condition that feels. Metaphors organize relationships between objects and create an understanding of particular objects through understanding other objects. In other words, the source domain is used by humans to understand abstract

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concepts in the target domain.

For example, Kovecses (2006) exemplifies affection as warmth. It is based on the experience of getting affection from another person, and a person feels warmth, so this metaphor appears. As previously explained, conceptual metaphors indicate a process to explain an entity based on feelings, experiences, and thoughts about realities that exist or are imagined to exist by using other entities that are more concrete or can be visualized. Alternatively, felt by the body.

Therefore, according to Kovecses (2006), some components can be explained as follows. The first is the realm of the source, the target realm, and the basis of the metaphor. These three components are essential in conceptual metaphors. The source domain, which has more concrete characteristics, is the basis for explaining more abstract targets. For example, in the metaphor of life as a journey, it can be understood how life (life) which is abstract, is described so that it is easier to understand because it is compared to a journey (journey). People can understand what is meant by the life (life) that is the target based on the similarity of characteristics possessed by the journey (journey) as a source.

The similarities in the characteristics of the two components form the basis metaphor. For example, when traveling, there are goals, obstacles, and distance traveled; there are difficulties in life, progress in life, goals in life, and others. Body-perceived experiences can motivate the relationship between source and target. To explain this, Kovecses gives an example:

affection is warmth. It can be shown the relationship between affection with warmth.

The explanation is what the body feels when getting a hug as a form of affection. For example, the body feels warm, comfortable, and calm. What is felt penetrates the memory, then, where to find the right word to describe how affection is. In addition, the similarity between the source and the target can also show the relationship between the source and the target. According to Kovecses, the similarity is only sometimes the basis for showing the relationship between the target and the source.

C. Abstract Meaning

1. The meaning in *Mahfudzot*

   Every sentence must contain meaning; meaning can be formed through several processes. Therefore, it is often known that there are several types of meaning, such as literal meaning, grammatical meaning, contextual meaning, and metaphorical meaning (Pustaka Phoenix, 2011). *Mahfudzot* contains several elements of meaning; the first is the literal meaning. The literal meaning is the meaning that corresponds to the concept described in the dictionary; the *mahfudzot* sentence in its literal meaning is beautiful because it uses metaphors and many other language styles. The second is abstract meaning. What is meant by abstract meaning in *mahfudzot* is the true meaning of *mahfudzot* conveyed abstractly through figurative and metaphorical words so that the messages contained in the *mahfudzot* are expected to be conveyed properly to the reader.

The third is metaphorical meaning is the meaning that arises as a result of an element of comparison between two concepts with the same characteristics. The meaning of metaphorical expressions can be obtained through the rationale and conceptuality of metaphors by looking for similarities in the meaning relationship between the target and the source. The similarity between the target and the source can be revealed by comparing the semantic components found in the target and source areas, Lakoff & Johnson (2003). Metaphorical expressions can be used to describe a situation, event, reality, and other concepts based on similarities or comparisons between one concept and another. Lakoff and Johnson (2003) explain that metaphors can reflect something initiated, experienced, and felt by someone in everyday life.

2. Abstract meaning of *Mahfudzot*

In this study, the second research question is about how mahfudzot convey abstract meaning. The researcher analyzes using generative grammar and refers to the types of conceptual metaphors in mahfudzot. In the analysis of generative grammar, the researcher also applies limits to limit the extent to which mahfudzot grammar is analyzed.

Linguists use the term "grammar" to refer to the structural properties of language that have developed naturally and which have been mastered by native speakers of that language without explicit instruction. The term "generative" is associated with the tradition of grammatical research initiated by Noam Chomsky. This term is sometimes interpreted

too narrowly to refer only to works that are direct derivatives of Chomsky's work. Thus, generative grammar is a branch of theoretical linguistics that provides a set of rules that can accurately predict which combinations of words will make grammatically correct sentences.

The study of generative grammar began in the 1950s with Noam Chomsky, a prominent American linguist, philosopher, writer, and lecturer. He took a naturalistic approach to studying language, which is said to have contributed to the cognitive revolution in psychology. A key component of his work is the theory that the nature of generative grammar derives from a universal grammar common among all spoken and written language forms. The main component in this grammar is the derived tree. This diagram views a sentence as a tree with connected lower and upper branches instead of a simple string of words.

In this study, each mahfudzot will be analyzed using a generative grammar by applying limitations only in terms of subject-predicate structure, clauses, conditional clauses, noun phrases, imperative sentences, comparative adjectives, and conjunctions. It facilitates understanding, and with these elements, it has provided answers to how abstract meanings are conveyed by each mahfudzot.

D. *Mahfudzot*

1. Definition of *Mahfudzot*

Mahfudzot in the Arabic dictionary comes from the word *hafidza – yahfadzu – hifdzan,* which means 'memorize' or 'something that is

memorize.' Usually, *mahfudzot* is taught in Islamic boarding schools and is rarely found in public schools or *madrasah* lessons. Therefore, not many people are familiar with the term mahfudzot. *Mahfudzot* is recommended to be memorized and practiced in everyday life. Since ancient times, Arabs have been widely known as people who love to sing and memorize beautiful words full of meaning. It has become a hereditary tradition until now. Those beautiful words were scattered like wasted pearls. From the sayings of the scholars to the words of no man's land, *mahfudzot* has now become a torch of encouragement that inspires many human beings to be better and wiser.

The purpose of learning *mahfudzot* in schools or Islamic boarding schools and strong Islamic-based education schools, according to Eliyana (2014), is to provide content that, if instilled, will become an essential philosophy of life for students, teaching nobility to each student, giving mental strength to each student, and teaching about faith in living life, especially for each student.

Mahfudzot is also divided into two types, namely *mahfudzot* in the form of *matsal* and *Hikmah. Matsal* word from Arabs, light discussion, born from events whose content contains a high aesthetic value and then interpreted in other languages; it is likened to *Matsal*, while the second is *Hikmah. Hikmah* is a word for Arab who has high intellectual ability. The language is concise and has a high value of beauty. Thus the two have similarities in their concise language, and their meaning can affect

listeners or readers (Turos Pustaka, 2018).

2. The Translation of *Mahfudzot*

The translation is the transfer of messages from the source language to the closest equivalent in the target language, the first is about the meaning, and the second is about the style of the language. The translation of *mahfudzot* from Arabic into English becomes two main issues. The first is transferring messages from the source language to the target language. The second is related to imagery in metaphors, that is, the image that appears from each user of the usually different language. The transfer of meaning from one language to another through the semantic structure and the transferred meaning must be maintained, while the form may be changed.

Due to linguistic differences and cultural-religious elements, translating books or sentences containing religious elements is far more complex than translating modern secular works (Nida, 1964). Literality level is the most crucial problem in translating religious texts. There are various reasons why people prefer exact translations of religious texts. Some people favor literal translations because they believe there are many hidden meanings behind the words in religious literature.

This research focuses on the translation version of *mahfudzot* in English. Furthermore, when viewed in terms of structure and meaning, between *mahfudzot* in Arabic and its translation in English have the same meaning and the same goal, the only difference is in the use of the word

mahfudzot, and that occurs due to differences in social and cultural life between the two languages. However, the translation in this *mahfudzot* application has been adjusted. It produces the source language message or message with the closest and proper language equivalent in the recipient language, namely English, in terms of meaning and style. Ideally, the translation will be perceived as something other than the translation. And to produce the mandate, grammatical and lexical adjustments are made.

3. Application of *Mahfudzot Gontor*

In this modern era, along with the times and advances in technology. Innovation and digitization also occur in *mahfudzot*, which are usually only found in books and religious books, nowadays *mahfudzot* is in the form of applications that can be downloaded on smartphones for free, one of which is an application entitled *mahfudzot* complete Gontor. This application contains a *mahfudzot* and translations in Indonesian and English from grade 1 to grade 5, compiled by the Gontor language center team and taught in several Islamic boarding schools such as Gontor Islamic Boarding School, Daar El Qolam and other modern *mahfudzot* Islamic boarding schools.

The application *mahfudzot* complete Gontor was created and designed as an application by mbahmukiper, which has obtained the copyright for general distribution. This application is also full-featured, version 1.0, released on 7 Aug 2021, can be downloaded on Android

version 4.4 and higher, and has been downloaded more than 5,000 times for a content satisfaction rating and gets five stars. Mbahmukiper builds the application as a free application. This service is provided by Mbahmukiper at no cost and is intended for use as is. This application is also safe and verified. Hopes The *Mahfudzot* application will be helpful and bring blessings to many people.

Figure 1. '*Mahfudzot Gontor'* Application.
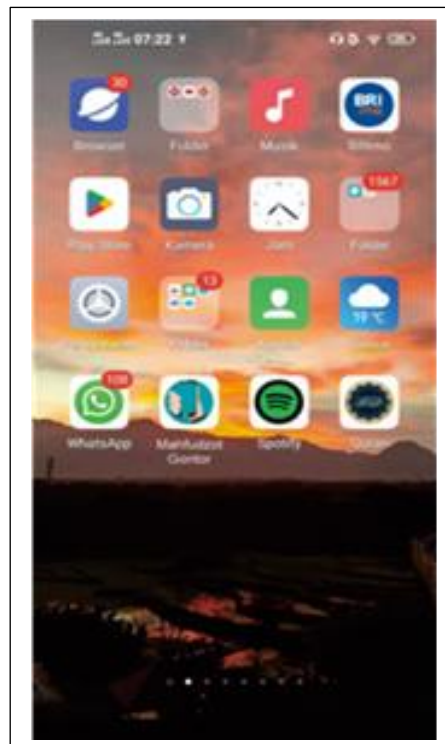
Figure 2. '*Mahfudzot Gontor'* application in smarthphone.

4. Conceptual Metaphors in *Mahfudzot*

     Metaphor becomes a critical discourse in the meaning of *mahfudzot* because we can identify metaphorical linguistic expressions with metaphors. Metaphorical linguistic expressions are words and expressions in the conceptual realm used to understand other conceptual domains. This study used *mahfudzot* as a data source in an application entitled *mahfudzot Gontor.*

     Mahfudzot has language characteristics that are almost the same as poetry. Metaphorical involvement plays its role in *Mahfudzot's* Aphorisms. The characteristics of the source domain to the target domain or existing concepts convey the beauty of sentences. The metaphorical involvement used in *mahfudzot* clearly expresses the idea in every word. Crouch et al. (2003) explained that the involvement of metaphors is created when forming metaphorical image sentences.

     Concerning the process of producing metaphors, Lakoff (2006) says that metaphors are essential to conceptualizing one mental domain with another mental domain with language. It is also explained by Collins and Qulillian (in Jay, 2003: 108) that humans have a mental lexicon and a semantic memory that can be used whenever he needs by activating it.

     The theory used to analyze *mahfudzot* data is using conceptual metaphor theory by Lakoff & Johnson (2003) or commonly known as (Conceptual Metaphor Theory/CMT), which includes the transfer from the source domain (source domain) to the target domain (target domain)

so that the second domain is understood to be inseparable from the first domain. An essential feature of CMT is the utilization of certain aspects of the source or target domain that play a role in metaphors. That is, if it is stated that a conceptual metaphor can be expressed by Y as X, this does not mean that all concepts Y or X are covered; only certain aspects are selected.

CHAPTER III
RESEARCH METHOD

In this chapter, the researcher will describe the research design, research instruments, data sources, data collection, and data analysis. The research method is essential in determining accurate research results.

A. Research Design

In this study, the researcher used writing methods of qualitative descriptive analysis to collect and present descriptive data in written data. This research data is in the form of text in the English version of *Mahfudzot* in *Mahfudzot Gontor* application. So descriptive qualitative methodology will be needed to be applied in this study. This study will analyze the type of conceptual metaphors and how conceptual metaphors are used in *mahfudzot* to realize the meaning of metaphors using descriptive qualitative methodology.

One important thing is why a researcher uses qualitative methods because this research is classified as exploratory. Qualitative research involves using and collecting various study materials, writing data sources and interpreting the results using words, not numbers. Because the researcher uses ideographic (written text), research that focuses on this content analysis uses qualitative methods to analyze the type of metaphor and the meaning of *mahfudzot* in the use of metaphors.

B. Research Instrument

The research instrument in this study was the researcher herself, because her presence in this study served to analyze, investigate, and identify the types of metaphors that exist in *mahfudzot*, as well as being a person who presented the results of research conducted independently

C. Data Source

Data is information or facts discussed in the research. The data source is the subject data that can be collected for research purposes. Therefore, for this study, the researcher used words, phrases, and sentences containing metaphorical expressions in *mahfudzot* as data. Meanwhile, as a source of data, the researcher uses several *mahfudzot* sentences from an application entitled *mahfudzot Gontor*. Compiled by the Gontor language center, which was then made an application and published by mbahmukiper.

D. Data Collection

In collecting data, the researcher used the Vrije Universiteit Metaphor Identification Procedure (MIPVU) introduced by Steen (2010) as a guide for identifying and analyzing metaphors. The steps taken by researcher in collecting data are as follows. Firstly, the researcher downloaded the ' *Mahfudzot* Lengkap Gontor' application on the smartphone. Secondly, open the application. Thirdly, read *Mahfudzot* carefully in the application. In this application, *mahfudzot* is divided into ten classifications based on class and one category of famous *mahfudzot*. In this study, researcher chose to analyze the types of famous mahfudzot. The famous mahfudzot is classified as a short *mahfudzot*. Fourthly,

researcher highlights *Mahfudzot's* sentences which have the potential to contain metaphors.

E. Data Analysis

After getting the data of *Mahfudzot* from the application, the researcher analyzed the data through several stages. Firstly, the researcher categorizes words, sentences, and phrases that contain conceptual metaphors using the theory of Lakoff & Johnson (2003). Secondly, starting to identify the types of metaphorical expression by utilizing Lakoff and Johnson's (2003) theory, which consists of structural, orientational, and ontological metaphors. Thirdly, after identifying and classifying the data, investigate the meaning of the metaphors found in *Mahfudzot* using the theory of Lakoff and Johnson (2003). Fourthly, analyze and interpret how the conceptual metaphors used in the English version of *mahfudzot* convey abstract meanings. In this stage, the researcher analyzes by looking at the structure and pattern of sentences referring to the types of conceptual metaphors in the mahfudzot. And fifthly, the researcher make conclusion based on data analysis.

CHAPTER IV
FINDINGS AND DISCUSSION

This chapter discusses the research findings as well as the results of the data analysis. The research conclusion describes the findings of the study. In this chapter, tables are used to assist in a complete description. Moreover, research talks are documented in the discussion sub-chapter, which shows the efforts made to achieve the given study objectives.

A. Findings

Metaphorical sentences on *Mahfudzot* in several languages can cause misunderstanding and misdirection of readers. Therefore, studying conceptual metaphors and expressions of *mahfudzot* metaphors in English translation is very important. For a more straightforward presentation, conceptual metaphors can be classified based on their cognitive functions. According to Lakoff & Johnson (2003), there are three forms of metaphor: structural, ontological, and orientational. To support the findings in knowing the abstract meaning of *mahfudzot* metaphors, researcher will also apply theory (Lakoff & Johnson, 2003) or known as the Conceptual Metaphor Theory (CMT), where there are two types of concepts in this theory, namely the concept of the source domain and the target domain. The function of the source domain is to understand the target domain. The source domain is concrete, while the target domain is abstract (Lakoff & Johnson, 2003).

This research focuses on the metaphor in *mahfudzot* who becomes rich not

only in the holy exhortations and the beauty of his sentences but also in metaphorical terms. The researcher analyzed the conceptual metaphors in this study's English translation of *mahfudzot*. According to the 20 *mahfudzot* data analysis, 11 *mahfudzot* are ontological metaphors, 8 *mahfudzot* are structural metaphors, and 1 is orientational metaphor. To facilitate explanation, the researcher provides a *mahfudzot* data table with information on the source domain and a target domain and a table with a description of the *mahfudzot* types analyzed by the researcher. Then from each finding of *mahfudzot*, the researcher analyzed the data of *mahfudzot* one by one to find out the abstract meaning of each *mahfudzot* and the messages and advice that the *mahfudzot* wanted to convey. The following is an analysis of the types of conceptual metaphors with the theory of Lakoff & Johnson (2003).

Table 1. Conceptual metaphor on *mahfudzot*

SAMPLE	METAPHORICAL EXPRESSION	TYPES
Datum 1	الْوَقْتُ كَالْسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ Time is like a sword, if you don't use it properly, it will cut you.	Structural Metaphor
Datum 2	الوَقْتُ أَثْمَنُ مِنَ الذَّهَب Time is more expensive than gold	Structural metaphor
Datum 3	العِلْم في الصِّغَرِ كَالنَّقْش عَلىَ الحَجَرِ . Knowledge in childhood is like carving on a rock.	Structural metaphor

Datum 4	الْعِلْمُ بِلاَ عَمَلٍ كَالشَّجَر بِلاَ ثَمَرٍ Knowledge without the practice is like a tree without fruit.	Structural metaphor
Datum 5	ثَمْرَةُ التَّفْرِيطِ النَّدَامَةُ وَثَمْرَةُ الْحَزْمِ السَّلَامَةُ The fruit of carelessness is remorse, and the fruit of prudence is salvation.	Structural metaphor
Datum 6	قُلِ الْحَقَّ وَلَوْ كَانَ مُرًّا Tell the truth, even though it is bitter.	Structural metaphor
Datum 7	الْطَائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصْفُرَيْنِ فِيْ الأَدْغَانِ A bird in the hands is worth two in the bush	Structural metaphor
Datum 8	بَيْضَةُ الْيَوْمِ خَيْرٌ مِنْ دَجَاجَةِ الْغَدِ Today's egg is better than tomorrow's chicken	Structural metaphor
Datum 9	لَوْلاَ الْعِلْمُ لَكَانَ النَّاسُ كَالبَهَائِمِ If there were no knowledge, humans would be like animals	Ontological metaphor
Datum 10	خَيْرُ جَلِيْسٍ فِي الزَّمَانِ كِتَابٌ The best friend at all times is book.	Ontological metaphor
Datum 11	الصَّبْرُ يُعِيْنُ عَلَى كُلِّ عَمَلٍ Patience helps all works	Ontological metaphor
Datum 12	سَلَامَةُ الإِنْسَانِ في حِفْظِ اللِّسَانِ	Ontological metaphor

	The safety of mankind is in the protection of the tongue.	
Datum 13	سُوْءُ الخُلُقِ يُعْدِي Character damage is contagious.	Ontological metaphor
Datum 14	رَأْسُ الذُّنُوْبِ الكَذِبُ The root of sin is lie.	Ontological metaphor
Datum 15	لاَ تَكُنْ رَطْباً فَتُعْصَرَ وَلاَ يَابِسًا فَتُكَسَّرَ Do not be weak so that you will be blackmailed, and do not be harsh, so that you will be broken	Ontological metaphor
Datum 16	الكَلاَمُ يَنْفُذُ مَا لاَ تَنْفُذُهُ الإبَرُ Words can penetrate what needle can't.	Ontological metaphor
Datum 17	أُنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَال Look at what was said and don't see who said it.	Ontological metaphor
Datum 18	عَثْرَةُ القَدَم أَسْلَمُ مِنْ عَثْرَةِ اللِّسَانِ Slip of foot is safer than slip of tongue.	Ontological metaphor
Datum 19	آفَةُ العِلْمِ النِّسْيَاَنُ The disaster of knowledge is forgetting	Ontological metaphor
Datum 20	أُطْلُبِ العِلْمَ مِنَ المَهْدِ إِلَىَ اللَّحْدِ Seek knowledge from the cradle to the grave	Orientational metaphor

1. Types of Metaphors

a. Structural metaphor

1) Datum 1

الوَقْتُ كَالسَّيْفِ فَإِنْ لَمْ تَقْطَعْهُ قَطَعَكَ. .25

Al-Waqtu kas sayf fainlam taqto'hu qotoaka
Waktu itu seperti pedang, jika kau tidak
memotongnya maka dia akan memotongmu.

Time is like a sword, if you don't cut it, it will cut you.

Analysis:

This datum is a *mahfudzot* in the category of time, which contains metaphors. The *mahfudzot* context above is an inanimate object, a sword, representing time. This sentence has no metaphor if the word sword is not accompanied by the word time. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. Where the source domain in this *mahfudzot* is the sword, and the target domain is time. Therefore, it can be explained that the sword is used to comprehend abstract concepts in time. Using the sword to describe time will be more easily accepted and understood by reason. The meaning of the *mahfudzot* is that time is likened to a sword. If we are not good at using a sword, surely the sword will cut us down.

It's the same with time. If we can't use time well, then time itself will cut us down.

The structural metaphor in this sentence is 'Time is like a sword' which is nominal sentence marked by the presence of to be definitive in the form of 'is'. 'time' is a noun, its position as a subject. 'is'is to-be definitive, its position as a predicate. 'Like' is a preposition. 'a sword' is a noun.'like a sword' position as a complement. The metaphorical sentence 'time is like a sword' is supported by two clauses: 'if you don't cut it' and 'it will cut you.' Both of which are conditional sentence type 1.

2) Datum 2

12.

الوَقْتُ أَثْمَنُ مِنَ الذَّهَبِ

Al-Waqtu atsmanu minadz dzahabi
Waktu itu lebih mahal daripada emas.

Time is more expensive than gold.

Analysis:

This datum is a *mahfudzot* in the category of Time, which contains metaphors. The *mahfudzot* context above is an inanimate object, namely gold, representing Time. This sentence has no metaphor if the word gold is not paired with the word time. There are metaphors because there are parables and comparisons.

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The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. The source domain in this *mahfudzot* is gold, and the target domain is Time. Therefore, it can be explained that gold is used to understand abstract concepts in Time. Using gold to describe time will be more easily accepted and understood by reason. Other evidence from structural metaphors shows that a concept is functional in everyday life. Gold is precious because it has a high price; if someone is wasting Time, then it is like wasting gold as something valuable.

The structural metaphor in this sentence is a nominal sentence, marked by the presence of a definitive to be in the form of 'is'. 'time' is a noun, and its position here is as a subject. 'is'is to be definitive, its position as a predicate. 'More expensive than' is a comparative adjective. 'gold' is a noun.

3) Datum 3

18.

العِلْمُ فِي الصِّغَرِ كَالنَّقْشِ عَلَى الحَجَرِ

Al-'ilmu fish shighari kan naqsyi 'alal hajari
Ilmu pengetahuan di waktu kecil itu, bagaikan ukiran di atas batu.

Knowledge in childhood is like carving on a rock.

Analysis:

This datum is a *mahfudzot* in the category of science that contains metaphors. The context of the *mahfudzot* is an inanimate object, namely carving on a stone, representing knowledge in childhood. This sentence has no metaphor if the word knowledge in childhood does not accompany the word carving. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. Where the source domain in this *mahfudzot* is carving the stone, and the target domain is knowledge in childhood. Therefore, carving on the stone is used to understand abstract concepts in knowledge in childhood. Carving on stone to describe knowledge in childhood will be more easily accepted and understood by reason. The meaning of the *mahfudzot* is that childhood is when the information will be recorded in the brain very deeply as if we had carved it in stone. Therefore, maximize learning when you are small.

The structural metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. This sentence consists of 2 phrases: ' knowledge in childhood' and 'carving on rock'. The phrase 'knowledge in childhood' is a noun phrase because it combines a noun and a prepositional phrase. The noun is 'knowledge,' and the prepositional phrase is 'in childhood' where 'in' is a preposition and 'childhood' is a 'noun'. 'is'is to be definitive, its

position as a predicate. 'like' is a preposition.'carving on rock' is a noun phrase because it is a combination of a noun and a prepositional phrase. Noun, namely 'carving' and prepositional phrase 'on rock'. Where 'on' is a preposition and 'rock' is a noun.

4) Datum 4

العِلْمُ بِلاَ عَمَلٍ كَالشَّجَرِ بِلاَ ثَمَرٍ .21

Al-'ilmu bilaa 'amalin kasy syajari bilaa tsamarin
Ilmu tanpa pengamalan bagaikan pohon tak berbuah.

Knowledge without the practice is like a tree without fruit.

Analysis :

This datum is a *mahfudzot* in the category of knowledge that contains metaphors. The *mahfudzot* context above is an inanimate object, namely a tree without fruit, describing knowledge without charity. This sentence has no metaphor if the word tree without fruit is not juxtaposed with the word knowledge without charity. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this *mahfudzot* is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. The source domain in this *mahfudzot* is a tree without fruit, and the target domain is knowledge without charity. Therefore, it can be explained that fruitless trees are used to understand

abstract concepts in science without charity. Using tree sentences without the fruit to describe knowledge without charity will be more easily accepted and understood by reason. Other evidence from structural metaphors shows that a concept is functional in everyday life. A tree that bears fruit is a very important thing to have because there are many benefits from fruits. If a tree does not bear fruit, it is as if the tree is of no use.

The structural metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. This sentence consists of two phrases, namely the first phrase, 'knowledge without practice,' because it combines a noun and a prepositional phrase. The noun is 'knowledge' and the prepositional phrase is 'without the practice' where 'without' is a preposition and 'the practice' is a noun. The phrase 'knowledge without practice' is positioned as a subject. The second phrase, 'a tree without fruit', is a combination of a noun and a prepositional phrase. The noun is 'a tree', and the prepositional phrase is 'without fruit' where 'without' is a preposition and 'fruit' is a noun. 'is' is to be definitive, its position as a predicate. 'like' is a preposition.

5) **Datum 5**

ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ وَثَمَرَةُ الحَزْمِ السَّلاَمَةُ. 42.

Tsamrotut tafriti an-nadamah wa tsamrotul hazmi as-salamah
Buah kecerobohan itu adalah penyesalan, dan
buah kecermatan itu adalah keselamatan.

The fruit of carelessness is remorse, and the fruit of prudence is salvation.

Analysis:

This datum is a *mahfudzot* in the category of adab and morals, which contains metaphors. The context of the *mahfudzot* above is remorse, described as a fruit of carelessness. The sentence does not contain a metaphor if the word carelessness is not paired with the word the fruit, in which the fruit is a sweet food that grows from a tree, and the word used alongside it is usually not the word carelessness.

The type of conceptual metaphor used in this *mahfudzot* is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. The source domain in this *mahfudzot* is the fruit, and the target domain is the perceived result. The word result that is felt will be more easily accepted by reason than the word fruit. In mahfudzot 'the fruit of carelessness is remorse and the fruit of precision is salvation'. If someone is careless when doing something, he will regret receiving the results of his work, but if someone does an activity carefully, he will get salvation.

The structural metaphor in this sentence is a nominal sentence, which is marked with a definitive to-be of the form 'is'. This sentence consists of 2 phrases. The first is 'The fruit of carelessness is remorse', which is a noun phrase because it is a combination of a prepositional phrase and a noun. The prepositional phrase is 'the fruit of careleness', where 'the' is the article, 'fruit' is a noun, 'of carelessness' is a prepositional phrase, where 'of' is a preposition and

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'carelessness' is a noun. 'is'is to-be definitive. The second phrase is 'the fruit of prudence is salvation', which is also a noun phrase, consisting of prepositional phrases, namely 'of prudence' and 'the fruit' is a noun phrase. These two phrases are connected by 'and', coordinating conjunction.

6) Datum 6:

قُلِ الحَقَّ وَلَو كَانَ مُرًّا 35.

Qulil Haqqa walau kaana murran
Katakanlah yang benar itu, walaupun ia pahit.

Tell the truth, even though it is bitter.

Analysis:

This datum is a *mahfudzot* in the category of adab and morals, which contains metaphors. The context of the *mahfudzot* above is taste, which is bitter, describing human relations. This sentence has no metaphor if the word bitter is not accompanied by the word tell the truth. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. Where the source domain in this *mahfudzot* is bitter, and the target domain is human relations. Therefore, it can be explained that bitter is used to understand abstract concepts in human relations. Using bitter sentences to describe human concerns will be

more easily accepted and understood by reason. Other evidence from structural metaphors can also be seen that a concept is something that is functional in everyday life. In contrast, the bitter taste is a feeling that we often experience in everyday life. The meaning of saying the truth even though it's bitter is even though it hurts.

This sentence consists of 2 clauses, namely 'tell the truth'and 'even though it is bitter'.'tell the truth' is an imperative sentence, where 'tell' is a verb, 'the' is an article, 'truth' is a noun.'even though' is a subordinating conjunction. 'it' is a pronoun that refers to 'tell the truth. 'is' is to be definitive.' Bitter' is a comparative adjective.

7) Datum 7

الطَّائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصْفُرَيْنِ فِيْ الأَذْغَان 27.

At-Thoir fil yadi atsmanu min usfuroyni fil-adghon

Seekor burung ditangan lebih berharga

dari pada dua ekor di Semak-semak

A bird in the hands is worth than two in the bush

Analysis:

This datum is a *mahfudzot* in the category of *adab* and morals, which contains metaphors. The context of the *mahfudzot* above is that living things in the form of animals, namely birds, describe human morality. The sentence has no metaphor if there is no comparison between one bird in the hand and two birds in the bush. There is a metaphor because there is a parable.

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The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. The source domain in this *mahfudzot* is birds, and the target domain is human morality. Therefore, it can be explained that birds are used to understand abstract concepts in human morality. Using bird sentences to describe human morality will be more easily accepted and understood by reason. Other evidence from structural metaphors shows that a concept is functional in everyday life. Birds are animals we often encounter in everyday life and have their benefits.

The structural metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. This sentence consists of two phrases: 'a bird in the hands' and 'two in the bush'. The phrase 'a bird in the hands' position as a subject is a noun phrase because it consists of a noun and a prepositional phrase. The noun is 'a bird,' and the prepositional phrase is 'in the hands'. 'is' is to be definitive, its position as a predicate. 'worth than' is a comparative adjective that modifies 'a bird in the hands'. 'two in the bush' is a noun phrase because it consists of a noun and a prepositional phrase. The noun is 'two', and the prepositional phrase is 'in the bush'.

8) **Datum 8**

بَيضَةُ اليَوْم خَيرٌ مِنْ دَجَاجَةِ الغَدِ. 11

Baidhatul yaumi khairun min dajaajatil ghadi
Telur hari ini lebih baik daripada ayam esok hari.

Today's egg is better than tomorrow's chicken.

Analysis:

This datum is a *mahfudzot* in the category of adab and morals, which contains metaphors. The *mahfudzot* context above is inanimate objects and living things, namely eggs and chickens, describing human life. The sentence does not contain a metaphor if there is no comparison between today's egg and tomorrow's chicken. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. The source domain in this *mahfudzot* is eggs and chickens, and the target domain is human life. Therefore, it can be explained that eggs and chickens are used to understand abstract concepts in human life. Using the sentences egg and chicken to describe human morality will be more easily accepted and understood by reason. Other evidence from structural metaphors shows that a concept is functional in everyday life. In contrast, we often encounter eggs and chickens in everyday life, and they have their benefits.

The structural metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. This sentence consists of 2 phrases: ' today's egg' and 'tomorrow's chicken'. The phrase 'today's egg' is a noun phrase. It is indicated by the noun 'egg', which is the head of the noun phrase, while the adverb 'today's' is a modifier that modifies the noun. The phrase 'today's egg'

includes a possessive pronoun marked with an apostrophe s. 'better than' is a comparative adjective. Then the phrase 'tomorrow's chicken' is a noun phrase. It is indicated by the noun 'chicken', which is the head of the noun phrase, while the adverb 'tomorrow's' is a modifier that modifies the noun.

9) Datum 9

17.

لَوْلاَ العِلمُ لَكَانَ النَّاس كَالبَهَائِم

Laulal 'ilmu lakaanan naasu kal bahaa-imi
Seandainya tiada berilmu niscaya manusia itu seperti binatang.

If there were no knowledge, humans would be like animals.

Analysis:

This datum is a *mahfudzot* in the category of knowledge that contains metaphors. The *mahfudzot* context above is living things, namely animals, describing humans without knowledge. This sentence has no metaphor if the word animal is not juxtaposed with the word human without knowledge. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is a structural metaphor. It is evidenced by the source and target domains used in *mahfudzot* based on systematic correlations in everyday experience. Where the source domain in this mahfudzot is carved on stone, and the target domain is childhood science. Therefore, carving on the stone is used to understand abstract concepts

in science in childhood. The use of carvings on stone to describe science in childhood will be more easily accepted and understood by reason. The meaning of the mahfudzot is that childhood is when the information will be recorded in the brain very deeply as if we had carved it in stone. Therefore, maximize learning when you are small.

The structural metaphor in this sentence is a conditional sentence type 2. It consists of two clauses. The first is the 'if there were no knowledge' clause. 'if' is used as a subordinate in the conditional clause. 'there' is a pronoun, its position as a subject. 'were' is to be, its position as a predicate. 'no knowledge' is a noun phrase, its position as a complement. The second is the clause 'humans would be like animals'. 'humans' is a noun whose position is as a subject. 'would be' is a verb.'like animals' is a noun phrase because it combines a noun and a preposition. The noun is 'animals', and the preposition is 'like'. The phrase 'like animals' is positioned as a complement.

b. Ontological metaphor

10) **Datum 10**

14.

خَيْرُ جَلِيسٍ فِي الزَّمَانِ كِتَابٌ

Khairu jaliisin fiz zamaani kitaabun
Sebaik-baik teman duduk pada setiap waktu adalah buku.

The best friend at all times is book.

Analysis :

This datum is a *mahfudzot* in the category of life motivation, which contains metaphors. The *mahfudzot* context above is an inanimate object, a book describing the best friend. This sentence has no metaphor if the word book is not paired with the word best friend. There is a metaphor because there is a parable.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological conceptual metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, the ontological metaphor uses personification, whereas, in the *mahfudzot,* the book is considered as if it were a friend. The source domain in this mahfudzot is a book, and the target domain is a best friend. Therefore, the book is represented as a best friend. The parable of a book as a best friend will be more easily accepted and understood by reason. Namely, books like friends, guide, fill the free time with positive activity.

The ontological metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. The best friend at all times' position as a subject is a noun phrase because it combines a noun phrase and a prepositional phrase. The noun phrase is 'the best friend', of which 'the' is the article, 'best' is an adjective, and 'friend' is a noun. And the prepositional phrase is 'at all times'.

'at' is a preposition, 'all' is an adverb, 'times' is a noun. 'is' to be definitive, its position as a predicate. 'book' is a noun, its position as a complement.

11) Datum 11

8.

الصَّبْرُ يُعِينْ عَلى كُلِّ عَمَلٍ

As-Shabru yu'iinu 'ala kulli 'amalin
Kesabaran itu menolong segala pekerjaan

Patience helps all works.

Analysis:

This datum is a mahfudzot in the category of adab and morality, which contains metaphors. The context of mahfudzot is patience, which helps all work. The sentence has no metaphor if the word patience does not do the verb to help, whereas someone usually does the word help. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by Mahfudzot above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological conceptual metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, the ontological metaphor uses personification. In this mahfudzot, patience is considered as if it is going to do an act of helping, usually used for

human subjects. The source domain in this mahfudzot is human, and the target domain is patience. The parable of patience helps all work to be more easily accepted and understood by reason. Everything will be easier to live if we are patient in doing it.

The ontological metaphor in this sentence is a verbal sentence, marked by the verb helps. 'patience' is a noun, its position as a subject. 'helps' is a verb.'all works' is a noun phrase. 'all' is a distributive determiner which is a modifier for the word 'works'.

12) Datum 12

سَلاَمَةُ الإنْسَانِ في حِفْظِ اللِّسَانِ. 24

Salaamatul insaani fii hifzhil lisaani
Keselamatan manusia itu dalam menjaga lidahnya (perkataannya).

The safety of mankind is in the protection of the tongue.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot* is guarding the tongue, which is described as something that can save humans. The sentence does not contain a metaphor if the verb protects is not used for the tongue, where the tongue is the sense of taste and a very important organ of communication. And the verb that is usually used is to feel. There is a metaphor because of personification.

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The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, the ontological metaphor uses personification where in the *mahfudzot*, 'guards' as if it is being done for an act or an individual instead of guarding the tongue. The source domain in this *mahfudzot* is human, and the target domain is guarding. The parable of guarding the tongue will be more easily accepted and understood by reason. That is guarding the words we will say because of the effect that reaches someone's safety.

The ontological metaphor in this sentence is a nominal sentence, marked by a definitive to-be in the form of 'is'. This sentence consists of 2 phrases. The first is 'the safety of mankind', a noun phrase. 'the' is the article, 'safety' is a noun. 'of' is a preposition, and 'mankind' is a noun. The second is the phrase 'the protection of the tongue', which is a noun phrase. 'the' is an article, 'protection' is a noun, 'of' is a preposition, and 'tongue' is a noun. These two phrases are combined by 'is', which is to be definitive. And 'in' is a preposition.

13) Datum 13

25.

سُوْءُ الخُلُقِ يُعْدِي .25

Suu-ul khuluqi yu'dii
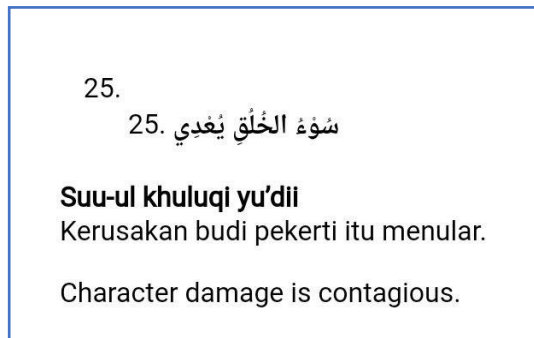Kerusakan budi pekerti itu menular.
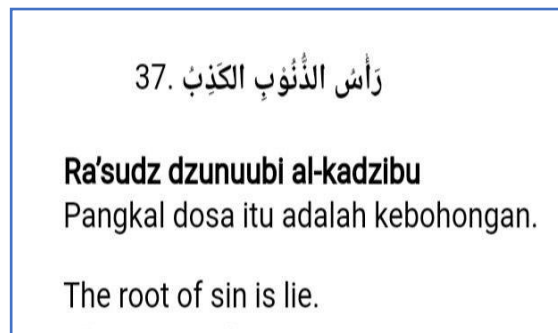
Character damage is contagious.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot* is a bad character described as contagious. The sentence would not contain a metaphor if the verb contagious were not used for vices. Where the verb contagious is used for a disease or virus. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, ontological metaphors use personification. In the mahfudzot, 'infectious' is used for bad qualities, usually for diseases or viruses. The source domain in this *mahfudzot* is a virus or disease, and the target domain is human morality. The parable of contagious vices will be more easily accepted and

understood by reason. That is, the bad character will be easily transmitted to others, like a disease or virus that is easily transmitted.

The ontological metaphor in this sentence is a nominal sentence, marked by the presence of a definitive to be in the form of 'is'.'character damage' position as a subject which is a noun phrase. 'character' is a noun, and 'damage' is a noun. 'is' is to be definitive, its position as a predicate. 'contagious' is an adjective, its position as a complement.

14) **Datum 14**

رَأْسُ الذُّنُوبِ الكَذِبُ .37

Ra'sudz dzunuubi al-kadzibu
Pangkal dosa itu adalah kebohongan.

The root of sin is lie.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot* is a lie described as the root of sin. The sentence does not contain a metaphor if the root is not aligned with the word sin. The root is the essence of the plant, which is likened to a lie. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes

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(other abstractions) of something physical. Ontological metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, ontological metaphors use personification. In the mahfudzot, the 'root of sin' gives the nature of lies. The source domain in this mahfudzot is the root, and the target domain is human morality. The parable of the root of sin is that lies will be more easily accepted and understood by reason. That is, lying will make humans commit other sins.

The ontological metaphor in this sentence is a nominal sentence, marked by the existence of a to be definitive in the form of 'is'. 'the root of sin' position as a subject which is a noun phrase. 'the root of sin' is a combination of a noun and a prepositional phrase. Noun, namely 'the root' 'the' is an article, 'root' is a noun, and the prepositional phrase 'of sin', 'of' is a preposition, 'sin' is a noun. 'is'is to be definitive, its position is as a subject. 'lie' is a noun as a complement.

15) **Datum 15**

<div style="border:1px solid #44f; padding:10px;">

31. لاَ تَكُنْ رَطْبأً فَتُعْصَرَ وَلاَ يَابِسًا فَتُكَسَّرَ

Laa Takun rot'ban fatu'soru wa laa yabisan fatukassaru

Janganlah engkau bersikap lemah sehingga engkau akan diperas, dan janganlah pula bersikap keras, sehingga engkau akan dipatahkan.

Do not be weak so that you will be blackmailed,
and do not be harsh, so that you will be broken.

</div>

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot* is a lie described as the root of sin. The sentence does not contain a metaphor if the root is not aligned with the word sin. The root is the essence of the plant, which is likened to a lie. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, ontological metaphors use personification. In the mahfudzot, the 'root of sin' gives the nature of lies. The source domain in this mahfudzot is the root, and the target domain is human morality. The parable of the root of sin is that lies will be more easily accepted and understood by reason. That is, lying will make humans commit other sins.

The ontological metaphor in this sentence consists of 2 imperative sentences. The first is 'do not be weak so that you will be blackmailed', and the second is 'do not be harsh so that you will be broken'. Both are negative imperative sentences. These two sentences are connected by 'and', which is a coordinating conjunction. The first imperative sentence consists of two clauses,

namely 'do not be weak' and 'you will be blackmailed. 'so that' is a subordinative conjunction. The second imperative sentence also consists of two clauses: 'Do not be harsh' and 'You will be broken'.

16) Datum 16

31. الكَلاَمُ يَنْفُذُ مَا لاَ تَنْفُذُهُ الإِبَرُ

Al-Kalamu yanfudu maa laa tanfudu al-ibar

Kata-kata bisa menembus apa yang tidak bisa dilakukan oleh jarum.

Words can penetrate what a needle can't.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot*, namely the words spoken, is described as something that can penetrate something that a needle cannot even penetrate. The sentence has no metaphor if the words are not accompanied by the word penetrate, where the word penetrate is used to penetrate needles and other concrete objects. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological conceptual metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container.

In short, ontological metaphors use personification, whereas, in the mahfudzot, words are perceived as if they were about to perform the act of penetrating something. The source realm in this mahfudzot is the object, and the target realm is human relations. The parable of words that can penetrate something a needle cannot penetrate will be more easily accepted and understood by reason. That is, bad comments will stab and hurt the heart where a needle cannot penetrate the heart.

The ontological metaphor in this sentence has an analysis, namely 'words' is a noun, its position as a subject. ' can' is a modal auxiliary verb. 'penetrate' is the first form of the verb. 'what a needle can't' is a noun, its position as a complement to the clause 'words can penetrate'.

17) Datum 17

31. أُنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَالَ

Undzur Maa qola wa la tandzur man qola

Lihatlah apa yang dikatakan dan jangan lihat siapa yang mengatakannya.

Look at what was said and don't see who said it.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of *mahfudzot*, namely the words spoken, is described as something the eye can see. The sentence only has a metaphor if the

word is accompanied by the word see, where the word see is used for concrete objects, not in the form of words. There is a metaphor because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological conceptual metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, ontological metaphors use personification, whereas, in the mahfudzot, words are considered as something that can be seen. The source domain in this mahfudzot is speech, and the target domain is human morality. The parable of seeing words will be more easily accepted and understood by reason. That is a suggestion for us always to appreciate input and comments from everyone, even if that person is younger.

The ontological metaphor in this sentence consists of 2 imperative sentences. The first 'Look at what was said' is a positive imperative sentence. The second 'don't see who said it' is a negative imperative sentence. These two sentences are connected by 'and', which is a coordinating conjunction. The first imperative sentence, 'look at what was said', where 'look' is a verb, 'at what was said' is a prepositional phrase. The second imperative sentence is 'don't see who said it'. 'don't see' is a verb, and 'who said it' is a prepositional phrase.

18) Datum 18

عَثْرَةُ القَدَمِ أَسْلَمُ مِنْ عَثْرَةِ اللّسَانِ. 23

Atsrotul qodami aslmau min atsrotil lisani

Tergelincirnya kaki lebih selamat dari pada tergelincirnya lidah

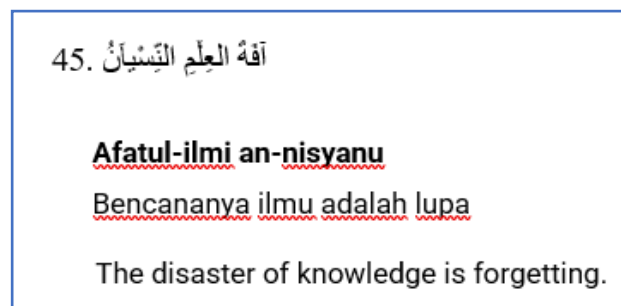Slip of foot is safer than slip of tongue.

Analysis:

This datum is a *mahfudzot* in the category of adab and morality, which contains metaphors. The context of the *mahfudzot* above compares the slipping of the feet and the tongue. The sentence has no metaphor if the word slipped is not accompanied by the word tongue. There are metaphors because there are parables and comparisons.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological conceptual metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, the ontological metaphor uses personification where in this mahfudzot, the source domain is the phenomenon of slipping or falling, and the target domain is human morality. Therefore, it can be explained that slipping or falling is used to understand abstract concepts in human morality. Using the word slip of the tongue to describe human behavior will be more easily accepted and

understood by reason. That teaches us to think before saying what's on our minds because slipping the tongue is more dangerous than falling off the leg.

The ontological metaphor in this sentence consists of two phrases. The first is 'Slip of foot', which is a verb phrase. The 'slip of tongue' consists of a verb and a prepositional phrase. The verb is 'slip' and the prepositional phrase 'of foot', where 'of' is a preposition and 'foot' is a noun. The second, 'slip of tongue' is a verb phrase. 'slip' is a verb, 'of' is a preposition, and 'tongue' is a noun. These two phrases are combined by 'is', which is to be definitive. And 'safer than' is a comparative adjective.

19) Datum 19

45. آفَةُ العِلْمِ النِّسْيَانُ

Afatul-ilmi an-nisyanu
Bencananya ilmu adalah lupa
The disaster of knowledge is forgetting.

Analysis:

This datum is a *mahfudzot* in the category of science that contains metaphors. The context of *mahfudzot* forgets is described as a disaster from knowledge. The sentence does not contain a metaphor if the disaster is not aligned with the word science. A disaster is an event that threatens and disrupts people's lives, both caused by natural factors and human factors. There is a metaphor here because of personification.

The type of conceptual metaphor used in this caption is an ontological metaphor. It is evidenced by the source and target domains used by *Mahfudzot* above. This metaphor conceptualizes thoughts, experiences, and processes (other abstractions) of something physical. Ontological metaphors allow speakers to understand their general expertise in objects, substances, and containers without further specifying the type of object, substance, or container. In short, ontological metaphors use personification. In the mahfudzot, the 'disaster of knowledge' gives the trait of forgetting. The source domain in this mahfudzot is a disaster, and the target domain is human nature. The parable of the disaster of knowledge is that forgetting will be more easily accepted and understood by reason. Namely, in studying knowledge, forgetting is the main thing that hinders us.

The ontological metaphor in this sentence is a nominal sentence, marked by the existence of a to be definitive in the form of 'is'. 'The disaster of knowledge' position as a subject which is a noun phrase. 'The disaster of knowledge' is called a noun phrase because it is a combination of a noun and a prepositional phrase. Noun, namely 'the disaster', 'the' is an article, and 'disaster' is a noun. Prepositional phrases are 'of knowledge' where 'of' is a preposition and 'knowledge' is a noun. 'is' is to-be definitive, its position as a predicate. 'Forgetting' is a noun in the gerund form, its position as an object.

20) Datum 20

<div style="border: 1px solid blue; padding: 10px;">

أُطْلُبِ العِلْمَ مِنَ المَهْدِ إِلَى اللَّحْدِ. 10

Uthlubil 'ilma minal mahdi ilal lahdi
Tuntutlah ilmu sejak dari buaian hingga liang kubur.

Seek knowledge from the cradle to the grave.

</div>

Analysis:

This datum is a *mahfudzot* in the category of science that contains metaphors. The source domain used in this *mahfudzot* is the target domain space and process. Therefore, it can be explained that the space above or when it is alive and below or has died is used to understand abstract concepts in seeking knowledge. The type of conceptual metaphor used in this case is an orientational metaphor. This metaphor is based more on human physical experience in adjusting direction orientation in everyday life, such as UP-DOWN, measured by human physical experience. The conceptual orientation metaphor allows the speaker to create a coherent set of targets through some basic human spatial orientation, such as up-down, in-out, center-periphery, and others.

This orientational metaphor is a phrase. The phrase is a combination of a verb phrase and a prepositional phrase. The verb phrase is 'seek knowledge', 'seek' is a verb, and 'knowledge' is a noun that modifies seek. Then this verb phrase is modified by a prepositional phrase, namely 'from the cradle to the

grave'. Which consists of 'from' is a preposition, 'the' is an article, and 'cradle' is a noun. 'To the grave' is also a prepositional phrase, where 'to' is a to-infinitive, 'the' is an article, 'grave' is a noun.
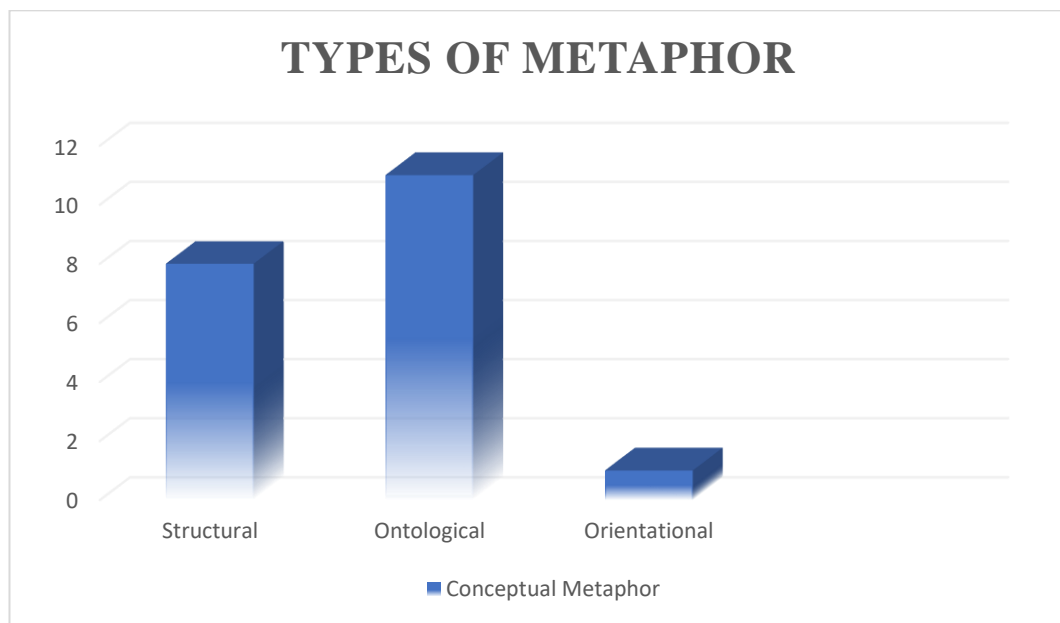
B. Discussion

TYPES OF METAPHOR

Figure 2. Chart of the findings of types of metaphor

After the data analysis, the discussion section will be carried out. The researcher describes the data analysis findings about the types of metaphors and abstract meanings of metaphors found in *mahfudzot* in the application *mahfudzot Gontor*. And it was found that there were 20 *mahfudzot* data containing metaphors. According to Lakoff & Johnson (2003), there are three types of metaphors; structural metaphor, ontological metaphor, and orientational metaphor. In this study, the researcher found 20 metaphor data divided into three types, 10 for ontological metaphors, 9 for structural metaphors, and 1 for orientational metaphors.

The first discussion about types of metaphors. There are three types of conceptual metaphors. The first is ontological metaphor. The ontological metaphor consists of source and target domains that conceptualize thoughts, experiences, and processes (other abstractions) that have a physical nature. The researcher found 11 ontological metaphors. Example in datum 13, "Character damage is contagious." The source domain is a virus or disease, and the target domain used is human morality. Therefore, it can be explained that viruses or diseases are used to understand abstract concepts in human morality. Due to its personification, this data is classified as an ontological metaphor. And these metaphors allow speakers to understand their general experience in terms of objects, substances, and containers without further specifying the type, object, substance, or container.

The second type of metaphor is a structural metaphor. This metaphor is based on two domains: the source domain and the target domain. Structural metaphors are based on systematic correlation in everyday experience. In a structural metaphor, a concept is transferred by using another idea. The transfer was made based on a systematic correlation of everyday life experiences. The researcher found 9 structural metaphors from the data analysis. Example in datum 1 "Time is like a sword. If you don't use it properly, it will cut you." The source domain used in this case is the sword, and the target domain is time. Therefore, it can be explained that the sword is used to comprehend abstract concepts in time.

The third type of metaphor is orientational, which is related to spatial orientation or orientation of human experiences, such as up-down or inside-out. This spatial orientation arises from the fact that we have bodies, and bodies function

in a physical environment. The researcher found one datum of this orientational metaphor: datum 20, "Seek knowledge from the cradle to the grave." In this *mahfudzot*, the source domain used is space, and the target domain used processes. Therefore, it can be explained that the upper room, or when living and below or has died, is used to understand abstract concepts while seeking knowledge. This metaphor is based more on human physical experience in adjusting direction orientation in everyday life.

The following discussion is about the way abstract meanings convey in *mahfudzot,* which contain metaphors in the *'mahfudzot Gontor'* application. The researcher explores how abstract meaning convey in every type of *mahfudzot* by looking at the structure and pattern of sentences using generative grammar and referring to the types of conceptual metaphors in the *mahfudzot.* Structural, ontological, and orientational metaphors have their structural characteristics. Therefore, the difference in structure shows how a *mahfudzot* convey abstract meaning.

Analysis of sentence patterns *mahfudzot* using generative grammar found the study's results. The first *mahfudzot* type of structural metaphor. All of the data is a nominal sentence. The sentence pattern of the structural metaphor has a uniqueness; namely, the data is in the form of two noun phrases combined with a comparative adjective or preposition. Therefore, the pattern obtained is noun phrase-comparative adjective-noun phrase. For example, in *mahfudzot* datum 7, الْطَائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصْفُوَرَيْنِ فِيْ الأَدْغَانِ A bird in the hands is worth two in the bush. *Mahfudzot* consists of two phrases. The first, 'a bird in the hands,' is a noun phrase.

And the second 'two in the bush' is also a noun phrase. The phrase is combined by a comparative adjective in the form of 'is worth'.

The second is the *mahfudzot* type of ontological metaphor. The data found are in the form of nominal sentences and verbal sentences. The sentence pattern is mostly imperative sentences, and there is some data form of noun phrases. The pattern obtained is imperative sentence-conjunction-imperative sentence. For example, in *mahfudzot* datum 17, namely اُنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَنْ Look at what was said and don't see who said it. The *mahfudzot* consists of two imperative sentences. The first is 'Look at what was said,' which is a positive imperative sentence, and the second, 'don't see who said it,' is a negative imperative. The two sentences are joined by 'and', which is a coordinative conjunction.

The third is the *mahfudzot* type of orientational metaphor. The data found is a datum in the form of a single phrase consisting of a verb phrase and a prepositional phrase. For example, in *mahfudzot* datum 20, namely أُطْلُبِ العِلْمَ مِنَ المَهْدِ إلىَ اللَّحْدِ Seek knowledge from the cradle to the grave. *Mahfudzot* consists of 'seek knowledge; as a verbal phrase and 'from the cradle to the grave' as a prepositional phrase.

From the generative grammar analysis, it can be concluded that of the 20 *mahfudzot* data containing metaphors, 18 *mahfudzot* are nominal sentences, and two *mahfudzot* are verbal sentences. The uniqueness of the sentence patterns in the *mahfudzot* is that most data contain imperative sentences and noun phrases with comparative adjectives to convey abstract meaning to *mahfudzot*.

Theory of Lakoff & Johnson (2003) states that metaphors are acquired and understood cognitively by humans based on everyday life experiences, which are expressed through their language. The way people think and act every day is a metaphor. It aligns with the *mahfudzot*, with many sentences being daily correlations. And the messages contain meanings in mahfudzot that apply to everyday life directly. Most of these mahfudzot data use a lot of objects close to everyday life, such as fruitless trees, carving of stone, animals, eggs and chickens, and so on.

The next discussion, the researcher discusses the similarities and differences between conceptual metaphor analysis and previous studies. This research has similarities with previous research, which has data almost similar in shape to the English version of the translation of the Quran, captions, and poetry. It is because, besides containing figurative language, the data is also in the form of proverbs and uses riddle sentences. The similarities between the results of this study and Muludyan's research (2020) found three types of conceptual metaphors in juz amma. Which type of metaphor the most found is ontological metaphors, 23 data from the 27 data found. This is because this type of metaphor tries to clarify the abstract concept by conceptualizing it into other things with similar characteristics. The author of *mahfudzot* uses this kind of metaphor to explain the content and to convey the message of the *mahfudzot* clearly without neglecting aesthetic value.

This research is different from Nisa's research (2022) which examined conceptual metaphors in the English translations of Al-furqon and Al-mukminun by Marmaduke Pitchall. Although using the same theory, the research results are

different. She found 18 verses containing metaphors. For research results, the type of metaphor that is most commonly found is a structural metaphor. An example of an ontological metaphor is in verse "And establish regular Prayer: so that Prayer refrains from shame and immorality. According to this verse, "prayer" "restrains" those who practice "obscene words," but also "restrains" them from committing a shameful crime.

This research is also different from Hardiyanti's research (2019), which uses the same theory, Lakoff & Johnson (2003) to identify conceptual metaphors in English Instagram captions for young people in Malang. The researcher says this data has almost the same character as *mahfudzot* because both types of research contain metaphorical sentences; the characters are like proverbs, full of riddles, and have meanings that contain good advice and messages. The difference in the results of this study is that the type of conceptual metaphor most often used is a structural metaphor. And the next analysis is to find some differences between Indonesian teenage boys and girls in using conceptual metaphors seen from the source and target domains used.

CHAPTER V

CONCLUSION

This chapter summarizes the findings of conceptual metaphor analysis in *mahfudzot.* This chapter ends with suggestions, especially for future researchers.

A. Conclusion

This sub-chapter provides research conclusion after analyzing the English versions of *mahfudzot* data. Researcher draw conclusion based on research problems. From the first research question, the researcher found three types of metaphors; ontological, structural, and orientational. From total 50 mahfudzot, the researcher found that ontological metaphor is the type that often appears in the English version of *mahfudzot* in application *mahfudzot Gontor.* There are 10 ontological metaphors found in this *mahfudzot* because many sentences symbolically conceptualize thoughts, experiences, and processes of abstract things into something that has physical properties, such as "character damage is contagious." Which viruses or diseases are used to understand abstract concepts in human morality. This metaphor conceptualizes thoughts, experiences, and processes of other abstract things into something that has a physical nature.

The second research problem is about how *mahfudzot* convey abstract meaning. The researcher explores *mahfudzot* one by one by looking at sentence structure and patterns using generative grammar and referring to the types of conceptual metaphors in *mahfudzot.* From the analysis of 20 mahfudzot data containing metaphors, 18 mahfudzot were nominal sentences, and 2 were verbal sentences. The uniqueness of the sentence patterns in *mahfudzo*t is that most of the

data contain imperative sentences and noun phrases that contain comparative adjectives to convey abstract meaning to *mahfudzot*

To summarize, based on the results of data analysis, many metaphors and conceptual metaphors were found in the English version of *mahfudzot* in the application *mahfudzot Gontor*. It proves that *mahfudzot* uses metaphorical, beautiful language, symbols, and is full of riddles to convey a message or life advice. The involvement of metaphors is created when forming metaphorical image sentences. The characteristics of the source domain to the target domain or existing concepts convey the beauty of *mahfudzot* sentences. Therefore, metaphor is one of the leading choices in the variety of *mahfudzot* languages as things that can beautify *mahfudzot* into something interesting to analyze.

B. Suggestion

This research was conducted to analyze objects in the semantic field and focus on the meaning. This conceptual metaphor research uses the English version of *mahfudzot* data on the application *mahfudzot Gontor*. The researcher suggests further research that wants to analyze almost the same study to expand the study, for example, using *mahfudzot*. Using the extended version of *mahfudzot,* which people rarely know about, it is hoped that it can be studied more intensely to get a large amount of conceptual metaphor data.

In addition, in this study. Researcher use the application as a data source for the *mahfudzot* English version. In the future, researcher hope to use other, more modern features or features that have never been used before. Researcher also

suggest using a comparison technique using two or more English data from different data sources or translators. Besides that, further research can also use conceptual metaphor theory by other experts.

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CURRICULUM VITAE

Nurul Mufidah was born in Malang on March 15, 2001. She graduated from MAN Gondanglegi in 2018. During her study ata senior high school, she actively participated in English Club (EC) organization. She started her higher education in 2019 because to learning more in Islamic boarding school. She studying at the English Literature Department in UIN Maulana Malik Ibrahim Malang.

SOURCE AND TARGET DOMAINS

NO	SENTENCES	SOURCE DOMAIN	TARGET DOMAIN
Datum 1	الْوَقْتُ كَالسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ Time is like a sword, if you don't use it properly, it will cut you	Sword	Time
Datum 2	الوَقْتُ أَثْمَنُ مِنَ الذَّهَب Time is more expensive than gold	Treasure	Time
Datum 3	الِعلْمُ في الصِّغَر كَالنَّقْش عَلىَ الحَجَر. Knowledge in childhood is like carving on a rock.	Carving	Knowledge
Datum 4	العِلْمُ بِلاَ عَمَلٍ كَالشَّجَر بِلاَ ثَمَرٍ Knowledge without the practice is like a tree without fruit.	Plant	Knowledge
Datum 5	ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ وَثَمَرَةُ الحَزْم السَّلاَمَةُ The fruit of carelessness is remorse, and the fruit of prudence is salvation	Pit	Human morality
Datum 6	قُلِ الحَقَّ وَلَوْ كَانَ مُرًّا Tell the truth, even though it is bitter.	Bitter	Human relations
Datum 7	الْطَائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصفُرَيْنِ فِيْ الأَدْغَانِ		

	A bird in the hands is worth two in the bush	Animals	Human morality
Datum 8	بَيْضَةُ الْيَوْمِ خَيْرٌ مِنْ دَجَاجَةِ الْغَدِ Today's egg is better than tomorrow's chicken	Egg and chicken	Human life
Datum 9	لَوْلاَ الْعِلْمُ لَكَانَ النَّاسُ كَالْبَهَائِمِ If there were no knowledge, humans would be like animals	Animals	Human
Datum 10	خَيْرُ جَلِيْسٍ فِي الزَّمَانِ كِتَابٌ The best friend at all times is book.	Book	Human
Datum 11	الصَّبْرُ يُعِيْنُ عَلَى كُلِّ عَمَلٍ Patience helps all works	Human	Patience
Datum 12	سَلاَمَةُ الإِنْسَانِ فِي حِفْظِ اللِّسَانِ The safety of mankind is in the protection of the tongue.	Human	Protection
Datum 13	سُوْءُ الخُلُقِ يُعْدِي Character damage is contagious	Viruses / diseases	Human morality
Datum 14	رَأْسُ الذُّنُوْبِ الكَذِبُ The root of sin is lie.	Plant	Human morality
Datum 15	لاَ تَكُنْ رَطْباً فَتُعْصَرَ وَلاَ يَابِسًا فَتُكَسَّرَ Do not be weak so that you will be blackmailed, and do not be harsh, so that you will be broken	Things	Human morality

Datum 16	الكَلامُ يَنْفُذُ مَا لاَ تَنْفُذُهُ الإبَرُ Words can penetrate what needle can't.	Things	Human relations
Datum 17	أنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَال Look at what was said and don't see who said it.	Words	Human morality
Datum 18	عَثْرَةُ القَدَمِ أسْلَمُ مِنْ عَثْرَةِ اللِّسَانِ A slip of the foot is safer than slip of the tongue.	Slip	Human morality
Datum 19	آفَةُ العِلْمِ النِّسْيَانُ The disaster of knowledge is forgetting	Natural phenomena	Human nature
Datum 20	أُطْلُبِ العِلْمَ مِنَ المَهْدِ إلىَ اللَّحْدِ Seek knowledge from the cradle to the grave	Space	Proces

APPENDIX 2

TABLE OF TYPES OF CONCEPTUAL METAPHOR

SAMPLE	METAPHORICAL EXPRESSION	TYPES
Datum 1	الْوَقْتُ كَالْسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ Time is like a sword, if you don't use it properly, it will cut you	Structural Metaphor
Datum 2	الوَقْتُ أَثْمَنُ مِنَ الذَّهَب Time is more expensive than gold	Structural metaphor
Datum 3	العِلْمُ في الصِّغَر كَالنَّقْش عَلىَ الحَجَر. Knowledge in childhood is like carving on a rock.	Structural metaphor
Datum 4	العِلْمُ بِلاَ عَمَلٍ كَالشَّجَر بِلاَ ثَمَرٍ Knowledge without the practice is like a tree without fruit.	Structural metaphor
Datum 5	مْرَةُ التَّفْرِيْطِ النَّدَامَةُ وَثَمْرَةُ الحَزْم السَّلاَمَةُ The fruit of carelessness is remorse, and the fruit of prudence is salvation	Structural metaphor

Datum 6	قُلِ الْحَقَّ وَلَوْ كَانَ مُرًّا Tell the truth, even though it is bitter.	Structural metaphor
Datum 7	الْطَّائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصْفُرَيْنِ فِيْ الْأَدْغَان A bird in the hands is worth two in the bush	Structural metaphor
Datum 8	بَيْضَةُ الْيَوْم خَيْرٌ مِنْ دَجَاجَةِ الغَدِ Today's egg is better than tomorrow's chicken	Structural metaphor
Datum 9	لَوْلاَ العِلْمُ لَكَانَ النَّاسُ كَالبَهَائِم If there were no knowledge, humans would be like animals	Ontological metaphor
Datum 10	خَيْرُ جَلِيْسٍ في الزَّمَانِ كِتَابٌ The best friend at all times is book.	Ontological metaphor
Datum 11	الصَّبْرُ يُعِيْنُ عَلىَ كُلِّ عَمَلٍ Patience helps all works	Ontological metaphor
Datum 12	سَلاَمَةُ الإِنْسَانِ في حِفْظِ اللِّسَانِ The safety of mankind is in the protection of the tongue.	Ontological metaphor
Datum 13	سُوْءُ الخُلُقِ يُعْدِي Character damage is contagious.	Ontological metaphor
Datum 14	رَأْسُ الذُّنُوْبِ الكَذِبُ The root of sin is lie.	Ontological metaphor

Datum 15	لاَ تَكُنْ رَطْباً فَتُعْصَرَ وَلاَ يَابِسًا فَتُكَسَّرَ Do not be weak so that you will be blackmailed, and do not be harsh, so that you will be broken	Ontological metaphor
Datum 16	الكَلاَمُ يَنْفُذُ مَا لاَ تَنْفُذُهُ الإِبَرُ Words can penetrate what needle can't.	Ontological metaphor
Datum 17	أُنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَال Look at what was said and don't see who said it.	Ontological metaphor
Datum 18	عَثْرَةُ القَدَمِ أَسْلَمُ مِنْ عَثْرَةِ اللِّسَانِ A slip of the foot is safer than slip of the tongue.	Ontological metaphor
Datum 19	آفَةُ العِلْمِ النِّسْيَانُ The disaster of knowledge is forgetting	Ontological metaphor
Datum 20	أُطْلُبِ العِلْمَ مِنَ المَهْدِ إِلَى اللَّحْدِ Seek knowledge from the cradle to the grave	Orientasional metaphor

APPENDIX 3

TABLE OF TYPES OF MAHFUDZOT BASED ON THEMES AND PROBLEMS

SAMPLE	SENTENCES	CATEGORY
Datum 1	الْوَقْتُ كَالْسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ Time is like a sword, if you don't use it properly, it will cut you	Time
Datum 2	الوَقْتُ أَثْمَنُ مِنَ الذَّهَب Time is more expensive than gold	Time
Datum 3	العِلْمُ فِي الصِّغَر كَالنَّقْش عَلىَ الحَجَرِ. Knowledge in childhood is like carving on a rock.	Knowledge
Datum 4	العِلْمُ بِلاَ عَمَلٍ كَالشَّجَر بِلاَ ثَمَرٍ Knowledge without the practice is like a tree without fruit.	Knowledge
Datum 5	مْرَةُ التَّفْرِيطِ النَّدَامَةُ وَثْمَرَةُ الحَزْم السَّلاَمَةُ The fruit of carelessness is remorse, and the fruit of prudence is salvation	Adab and morality

Datum 6	قُلِ الحَقَّ وَلَوْ كَانَ مُرًّا Tell the truth, even though it is bitter.	Adab and morality
Datum 7	الْطَائِرُ فِيْ الْيَدِ أَثْمَنُ مِنْ عُصْفُرَيْنِ فِي الأُدْغَان A bird in the hands is worth two in the bush	Adab and morality
Datum 8	بَيْضَةُ اليَوْمِ خَيْرٌ مِنْ دَجَاجَةِ الغَدِ Today's egg is better than tomorrow's chicken	Adab and morality
Datum 9	لَوْلاَ العِلْمُ لَكَانَ النَّاسُ كَالبَهَائِم If there were no knowledge, humans would be like animals	Knowledge
Datum 10	خَيْرُ جَلِيْسٍ فِي الزَّمَانِ كِتَابٌ The best friend at all times is book.	Motivation
Datum 11	الصَّبْرُ يُعِيْنُ عَلىَ كُلِّ عَمَلٍ Patience helps all works	Adab and morality
Datum 12	سَلاَمَةُ الإنْسَانِ فِي حِفْظِ اللِّسَانِ The safety of mankind is in the protection of the tongue.	Adab and morality
Datum 13	سُوْءُ الخُلُقِ يُعْدِي Character damage is contagious	Adab and morality

Datum 14	رَأْسُ الذُّنُوبِ الكَذِبُ The root of sin is lie.	Adab and morality
Datum 15	لاَ تَكُنْ رَطْباً فَتُعْصَرَ وَلاَ يَابِسًا فَتُكَسَّرَ Do not be weak so that you will be blackmailed, and do not be harsh, so that you will be broken	Adab and morality
Datum 16	الكَلاَمُ يَنْفُذُ مَا لاَ تَنْفُذُهُ الإِبَرُ Words can penetrate what needle can't.	Adab and morality
Datum 17	أُنْظُرْ مَا قَالَ وَلاَ تَنْظُرْ مَنْ قَال Look at what was said and don't see who said it.	Adab and morality
Datum 18	عَثْرَةُ القَدَمِ أَسْلَمُ مِنْ عَثْرَةِ اللِّسَان A slip of the foot is safer than slip of the tongue.	Adab and morality
Datum 19	آفَةُ العِلْمِ النِّسْيَانُ The disaster of knowledge is forgetting	Knowledge
Datum 20	أُطْلُبِ العِلْمَ مِنَ المَهْدِ إِلىَ اللَّحْدِ Seek knowledge from the cradle to the grave	Knowledge