



A METAPHOR ANALYSIS IN KUNTO AJI'S SONG ALBUM "MANTRA MANTRA"

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ABSTRAK

This study examines the use of metaphor in Kunto Aji's album Mantra Mantra as a form of figurative language that conveys complex emotional and psychological meanings. The research is grounded in Conceptual Metaphor Theory proposed by George Lakoff and Mark Johnson, which views metaphor not only as a linguistic device but also as a cognitive tool for understanding abstract experiences. The objectives of this study are to identify the types of metaphors used in the song lyrics and to interpret their meanings within the context of the album. This research employs a descriptive qualitative method, with song lyrics from nine selected songs in the Mantra Mantra album as the primary data. The data were collected through close reading and analyzed using textual analysis. The metaphors were classified into three types: structural, orientational, and ontological metaphors, followed by interpretation based on their contextual meanings. The findings reveal that all three types of metaphors are present in the lyrics, with ontological metaphors appearing most frequently. These metaphors conceptualize abstract experiences such as anxiety, love, memory, identity, and self-healing through concrete domains like physical objects, movement, space, and human actions. Furthermore, the metaphors form consistent conceptual patterns, such as emotions as physical entities, life as a journey, and self-development as a process of struggle. The study also finds that metaphors in the album carry critical meanings, challenging modern societal values such as productivity pressure, social expectations, and the measurement of success through numerical achievement. In conclusion, metaphors in Mantra Mantra function not only as aesthetic elements but also as cognitive and critical tools that shape human understanding of emotional experiences. They enable listeners to interpret complex psychological conditions and reflect on themes of mental health, self-awareness, and personal growth.



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INTRODUCTION

Language serves as the fundamental system of oral and written symbols through which individuals interact, share knowledge, and collaborate. As Akmajian et al. (2010)

stated that language is a system of arbitrary vocal symbols used for human communication. Because of this symbolic and conventional nature, language becomes essential in enabling communication among individuals.

Communication is closely related to language. Communication becomes good when people use language that fits the audience. In many social situations, people must change their language style so others can understand them. If the language is not suitable for the audience, the message can be misunderstood.

Language also has two kinds of power in society. It can bring people together and help them feel connected. When people use friendly and respectful language, communication becomes easier and relationships become stronger. People can share ideas, feelings, and experiences more clearly.

However, language can also create distance between people. When someone uses language that is not respectful, too difficult, or not suitable for others, people may feel confused or excluded. Research shows that the same language that helps a group feel united can also make other people feel left out when it is used in the wrong way. Therefore, people should use language carefully so communication can be clear and positive.

Linguistics is the scientific study of language. It helps people understand how language works and how it is used in real life. Linguistics studies language in two main ways. First, it studies the structure of language, such as sounds, words, and grammar. Second, it studies language as a social activity, including how people use language in different social situations. Because of this, linguistics becomes an important field for understanding both the form of language and its role in society.

Linguistics is the scientific study of language and provides an important framework for examining language-related phenomena. It allows researchers to analyze language not only as a structured system, such as sounds, words, and grammar, but also as a social phenomenon that functions within society. Through this perspective, linguistics connects microlinguistics, which focuses on language structure, with macrolinguistics, which examines how language operates in social contexts.

In linguistic research, language itself becomes the main object of study. Researchers investigate how language is formed, how it is used by speakers, and how it changes across different situations, communities, and periods of time. As noted by Sakui & Gaies (1999), understanding language requires systematic observation and analysis so that patterns of language use can be clearly described and explained.

Linguistics studies how language works, while literature studies human experiences that are expressed through texts. Literary studies focus on the elements inside a text, such as characters, themes, and plot, and also examine how the text is connected to society. By studying literature, readers can understand not only the structure of a story but also the social values, culture, and ideas that influence the text.

In literary research, the text becomes the main focus of analysis. Researchers try to understand the meaning of a text by interpreting its content, themes, and messages. They often use qualitative analysis to explain meanings in detail, and sometimes use quantitative approaches to identify patterns and trends in literary works.

One important aspect studied in literature is figurative language. Figurative language refers to the use of words that do not carry their literal meaning but are used to create special effects and deeper meanings. Through figurative expressions such as metaphors, similes, and symbolism, writers can present abstract ideas and emotions in

a more vivid and imaginative way, making the text more expressive and meaningful for readers.

In the study of literature, figurative language plays a central role. Akmajian et al. (2010) define figurative language as a departure from literal meaning in order to achieve a special effect. This alternative use of language allows authors to express abstract ideas through sensory comparisons.

The effectiveness of figurative language depends on its ability to form shared meaning with readers. Ye (2024) argues that when figurative language resonates with readers' experiences, it becomes a site of shared understanding.

Many scholars consider metaphor as an important part of artistic thinking. Metaphor helps people understand ideas by comparing one thing with another. Because of this, metaphor is not only used as decoration in language, but also helps readers and listeners gain deeper understanding and new perspectives. Figurative language allows people to see connections between different ideas and express meanings in a more creative way.

In literary research, the study of figurative language focuses on both the beauty of language and its social impact. Figurative expressions can bring people together by sharing common feelings and experiences, but they can also show social differences and tensions. Words with figurative meaning may influence how individuals see themselves and how society forms collective understanding.

In modern literary studies, songs are often viewed as a form of poetry because song lyrics contain themes, emotions, and symbolic meanings. The effectiveness of a song in delivering its message depends on the choice of words, including the metaphors used, and on how listeners interpret them. Through the stories and meanings in the lyrics, songs can represent the voice of a community, create a sense of unity, or even question social norms and beliefs.

According to Nehe et al. (2022), analyzing language in audiovisual texts such as movie scripts allows researchers to examine linguistic elements systematically, including the types and meanings of figurative expressions used in dialogue. Through this approach, the text becomes an object that can be studied both in terms of its internal structure such as figurative forms and patterns, and its contribution to meaning in the story. In contemporary literary and linguistic research, texts like movie scripts or song lyrics are therefore treated as important research data that can be explored using qualitative methods to interpret meaning and identify dominant language patterns.

Songs are literary works with beautiful and meaningful words. A song is made up of melodies, lyrics, and musical notes. Music includes elements like rhythm, harmony, sound, and how the parts come together. These musical components are known to people all around the world. Even the literary part of a song can touch the hearts of those who listen.

At its core, figurative language is about using our imagination to say things that literal words just can't capture. When we encounter it, we can't simply look up the words in a dictionary; we have to think a bit deeper to find the hidden meaning. According to Nuraeni & Peron (2017), figurative language is a deliberate "detour" from standard meanings, used by writers to create a much stronger emotional impact. Because of this, these devices aren't just fancy decorations for a page—they are essential tools that give a story or a poem its artistic soul (Citron & Zervos, 2018).

The most famous of these tools is the metaphor. In a recent study, Bushra (2024)

explains that a metaphor works by linking two very different things because they share a similar "vibe" or quality. Interestingly, metaphors aren't just for books; they are actually how our brains process the world. Beknazarova et al. (2021) identify several ways we use these "mental metaphors" in our daily lives, including:

1. Structural Metaphors: This is when we organize a complex idea using a simpler one (like saying "Time is money").
2. Orientational Metaphors: This is when we use directions or physical positions to describe how we feel (like saying someone is at their "peak" or feeling "down").
3. Ontological Metaphors: This is when we treat abstract ideas or feelings as if they were physical objects we can hold or measure.

In the end, the way we think, act, and talk every day is deeply connected to these patterns. As Fahad Otaif (2015) points out, figurative language acts as a bridge, taking our messy, abstract human experiences and turning them into something others can actually understand.

Choosing Kunto Aji's album "Mantra Mantra" as the focus of this study is motivated by its distinctive role as a contemporary literary work that extends far beyond mere entertainment. Within the realm of literature, these songs are best understood as "performative poems"—artful uses of language that explore and articulate the intricacies of the human psyche. The writer sees "Mantra Mantra" as an ideal subject for examining figurative language because it employs metaphors to transform abstract emotions such as anxiety and hope into vivid, relatable images that resonate deeply with listeners (Fatimah et al., 2025).

What makes 'Mantra Mantra' particularly compelling is its "metaphorical density," where nearly every lyric acts as a conduit linking the artist's inner world with the listener's lived experience. According to Bushra (2024), a literary work gains significance in research when its language is "generative," meaning its figurative expressions are open to multiple interpretations and layered meanings. The album's emphasis on mental health issues further underscores how figurative language functions as a powerful tool for social connection and personal healing (Komatsubara, 2024). By centering on the theme of "Mantras," Kunto Aji taps into a long-standing literary tradition of using words as transformative spells, highlighting how modern lyricism continues to evolve as a form of literary art (Citron & Zervos, 2018).

The writer has determined that Kunto Aji's album, *Mantra Mantra* (2018), serves as the most appropriate object for this study. This decision is based on the observation that the album's lyrics function as sophisticated literary artifacts that offer more than mere entertainment; they provide a profound exploration of figurative meaning. Unlike typical commercial music, *Mantra Mantra* utilizes complex figurative language to navigate themes of psychological struggle and mental health. This choice aligns with the view of Fatimah et al. (2025), who state that selecting art that explores the human internal state is vital for literary research, as it demonstrates how language can act as a tool for emotional resilience and healing.

The focus of this analysis is directed toward ten selected songs that represent a broad spectrum of metaphorical and aesthetic quality: "Rehat" (*Rest*) "Pilu Membiru" (*Melancholy Blue*) "Salam pada Rindu" (*Greetings to Longing*) "Konon Katanya" (*So They Say*) "Mantra-Mantra" (*Incantations*) "Jakarta-Jakarta" (*Jakarta-Jakarta*) "Topik Semalam" (*Last Night's Topic*) "Rancang Rencana" (*Drafting Plans*) "Bungsu" (*The*

Youngest) "Jangan Terlalu Difikirkan" (*Don't Overthink It*)

In addition, this study examines *Mantra Mantra* by Kunto Aji as a modern literary work. This album is not only a collection of songs, but also a form of contemporary Indonesian literature that is closely connected to psychological well-being. The lyrics are written with deep emotional awareness and are intended to comfort listeners, making the album a suitable object for literary analysis rather than only musical or linguistic study.

It argues that in modern Indonesian literature, song lyrics are not only a form of entertainment, but also a powerful medium that can help people understand their emotions and survive their mental struggles.

METHOD

This study employs a descriptive qualitative method, as the primary data are non-numerical and consist of textual materials. In literary studies, this approach is essential because it treats song lyrics as sophisticated aesthetic objects rather than mere data points. Unlike quantitative research, which relies on statistical outcomes, this qualitative inquiry focuses on interpretation, nuance, and the construction of meaning.

The core activity involves a "close reading" of metaphorical expressions to examine how specific word choices and phrases build symbolic meaning. As Creswell (2013) emphasizes, qualitative research is fundamentally concerned with understanding the process and the significance that individuals or cultural products assign to social and humanitarian issues. Therefore, a qualitative lens is the most appropriate for capturing the aesthetic depth and emotional resonance of Kunto Aji's lyrics.

To bridge the gap between theory and the data, this study utilizes textual analysis. Textual analysis is a method that allows scholars to interpret how people make sense of the world around them through various media, including song lyrics. In a literary context, a "text" is viewed as a cultural product that communicates complex messages.

The population of this study consists of all song lyrics in the *Mantra Mantra* album by Kunto Aji. The album contains several songs that explore themes of mental health, self-reflection, and emotional experiences. From this population, the sample of the study is selected using purposive sampling technique, which allows the researcher to choose data that are most relevant to the research objectives (Sugiyono, 2016). The sample includes nine selected songs from the album that contain significant metaphorical expressions.

The data of this research are in the form of words, phrases, clauses, and sentences that contain metaphorical expressions in the song lyrics. The primary data source is the official lyrics of the songs in the *Mantra Mantra* album. Meanwhile, secondary data sources include books, journal articles, and previous studies related to metaphor, figurative language, and Conceptual Metaphor Theory.

The data collection process in this study follows a systematic Qualitative-Literary approach, focusing on the depth of interpretation rather than the quantity of data. The researcher acts as the primary instrument in identifying and extracting metaphorical expressions from the selected song lyrics. The following steps are conducted to ensure a rigorous and organized data collection process:

Table 1. conducted to ensure a rigorous and organized data collection

Step	Action	Purpose
Verification	Cross-checking lyrics	To ensure textual reliability.
Close Reading Identification	Repeated reading & listening Identifying Source & domains	To capture aesthetic and emotional nuances. To find the "heart" of the Target metaphor.
Data Reduction	Filtering relevant metaphors	To stay focused on Mental Health themes
Coding	Assigning codes to the phrases	To organize data for Analysis chapter.

RESULT AND DISCUSSION

Analysis of Meaning Interpretation in “Sulung”

Table 2. Meaning Interpretation in “Sulung”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MM-SLG/S1/L1	Kau yang pertama terluka	You are the first to be hurt	Physical Injury (wound)	Emotional Pain / Psychological Burden	Ontological
MM-SLG/S1/L3	Kau harus kuat	You must be strong	Physical Strength	Mental Resilience / Emotional Control	Structural
MM-SLG/S2/L2	Langkahmu tak boleh goyah	Your steps must not falter	Physical Movement / Balance	Life Stability / Emotional Control	Orientalational

In the song “Sulung,” Kunto Aji portrays the psychological burden of the eldest child through metaphorical expressions. Using Conceptual Metaphor Theory by George Lakoff and Mark Johnson (1980), the lyrics transform abstract emotional experiences into concrete imagery. The phrase “kau yang pertama terluka” represents an ontological metaphor where emotional pain is conceptualized as physical injury, emphasizing the invisible burden carried by the firstborn. The expression “kau harus kuat” reflects a structural metaphor that equates mental resilience with physical strength, highlighting social pressure to suppress vulnerability. Meanwhile, “langkahmu tak boleh goyah” illustrates an orientational metaphor, framing life as a journey and emotional stability as balance, which reflects fear of failure and the demand for perfection. Together, these metaphors construct a narrative of silent struggle, where the individual is wounded yet required to remain strong and stable. This creates a psychological paradox in which strength becomes both a necessity and a burden. Within the album *Mantra Mantra*, “Sulung” serves as an entry point to themes of self-healing, demonstrating that metaphor functions not only as a stylistic device but also as a cognitive tool for understanding and articulating emotional experiences.

Analysis of Meaning Interpretation in “Rancang Rencana”

Table 3. Meaning Interpretation in “Rancang Rencana”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MM-RR/S1/L1	Dalam ku ingat, suara terdengar	In my memory, a voice is heard	Sound / Echo	Memory / Inner Thought	Ontological
MM-RR/S1/L2	Jangan berubah	Do not change	Stability / Fixed Object	Relationship / Identity	Structural
MM-RR/S2/L1	Kita siap tuk berlari lebih jauh dari ini	We are ready to run further than this	Physical Movement (running)	Life Progress / Ambition	Orientalational
MM-RR/S2/L3	Esok kita singkap takdir	Tomorrow we will unveil destiny	Opening / Revealing Object	Future / Fate	Structural

In the song “Rancang Rencana,” Kunto Aji uses metaphors to reveal a contradiction between the desire for control and the reality of uncertainty. While the song initially appears optimistic, it subtly critiques the human tendency to overestimate stability and predictability in life.

The metaphor of memory as a “voice” portrays the past as an active and uncontrollable force that continues to influence the present. The phrase “jangan berubah” reflects resistance to change, revealing a fear of loss and an unrealistic desire for permanence. Meanwhile, “berlari lebih jauh” conceptualizes progress as movement, highlighting societal pressure to constantly move forward and achieve more. The expression “singkap takdir” presents destiny as something that can be revealed, creating a paradox between control and uncertainty.

Collectively, these metaphors depict a psychological cycle involving the past, present, and future, where individuals are influenced by memory, resist change, and feel anxious about what lies ahead. In line with George Lakoff and Mark Johnson (1980), this analysis shows that metaphors not only shape language but also reflect how individuals construct an illusion of control in an inherently uncertain life.

Analysis of Meaning Interpretation in “Pilu Membiru”

Table 4. Meaning Interpretation in “Pilu Membiru”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MM-PM/S1/L1	Tak ada yang seindah matamu, hanya rembulan	Nothing is as beautiful as your eyes, only the moon	Moon (nature object)	Beauty of a person	Structural
MM-PM/S1/L2	Tak ada yang selembut sikapmu, hanya lautan	Nothing is as gentle as you, only the ocean	Ocean (soft movement)	Emotional warmth / tenderness	Structural
MM-PM/S2/L1	Tercekat lidahku	My tongue is choked	Physical obstruction	Inability to express emotion	Ontological
MM-PM/S2/L2	Masih banyak yang belum sempat aku katakan padamu	There is still much left unsaid	Object (unsaid words)	Regret / unresolved feelings	Ontological
MM-PM/S1/L3	Wangimu berlalu	Your scent passes by	Movement (passing object)	Memory / presence fading	Orientalational

In the song “Pilu Membiru,” Kunto Aji uses metaphors to portray loss, memory, and unresolved communication as a state of partial presence rather than complete absence. The comparison of a loved one to the moon suggests beauty intertwined with distance and inaccessibility, while the ocean metaphor reflects emotional depth that is both comforting and overwhelming.

The expression “tercekat lidahku” conceptualizes emotional overwhelm as physical limitation, indicating that grief disrupts the ability to communicate. Similarly, unspoken words are treated as tangible entities, representing ongoing regret and emotional incompleteness. The phrase “wangimu berlalu” further depicts memory as something that fades and moves, highlighting its fragile and transient nature.

Together, these metaphors construct a paradoxical emotional state in which the lost person remains present through memory, idealization, and regret. In line with George Lakoff and Mark Johnson (1980), the song demonstrates that metaphor shapes how individuals understand grief—not as letting go, but as continuously negotiating

between presence and absence.

Analysis of Meaning Interpretation in “Topik Semalam”

Table 5. Meaning Interpretation in “Topik Semalam”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MM-TS/S1/L1	Kau jangan takut	Do not be afraid	Physical Threat / Danger	Anxiety	Ontological
MM-TS/S1/L2	Aku punya rencana	I have a plan	Designing / Planning	Life Direction / Future	Structural
MM-TS/S1/L3	Semua masih ada di kepala	Everything is still in my head	Container (head)	Thoughts / Uncertainty	Ontological
MM-TS/S2/L1	Kurangkai dengan waktu	I arrange it with time	Arranging Objects	Life Process / Preparation	Structural
MM-TS/S2/L2	Kusemai harapanmu	I plant your hope	Planting / Agriculture	Hope / Future Expectation	Ontological
MM-TS/S2/L3	Bertahan menungguku di sini	Stay and wait for me here	Physical Staying / Waiting	Emotional Commitment	Orientalational

In the song “Topik Semalam,” Kunto Aji uses metaphors to reveal a tension between certainty and uncertainty in romantic commitment. Although the lyrics sound reassuring, they reflect overthinking and delayed readiness.

Fear is conceptualized as an external entity, suggesting it can be controlled, while the idea of having a “plan” frames relationships as something structured and manageable. However, this sense of control is undermined by the phrase “semua masih ada di kepala,” which shows that these plans exist only mentally. Time is portrayed as a tool for arranging the future, indicating postponement, while hope is likened to a growing plant, reflecting potential rather than completion. The notion of waiting further highlights an imbalance, where one person delays commitment while the other remains patient.

Together, these metaphors expose a paradox in which certainty is promised but uncertainty persists. In line with George Lakoff and Mark Johnson (1980), the song demonstrates how metaphor shapes thought, revealing that commitment is often negotiated between intention and hesitation.

Analysis of Meaning Interpretation in “Rehat”

Table 6. Meaning Interpretation in “Rehat”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MR-RHT/S1/L1	Tenangkan hati	Calm your heart	Physical Object (heart that can be controlled)	Emotional State	Ontological
MR-RHT/S1/L2	Semua ini bukan salahmu	This is not your fault	Moral Judgment / Blame	Psychological Burden	Ontological
MR-RHT/S1/L3	Yang kau takutkan takkan terjadi	What you fear will not happen	External Threat / Danger	Anxiety / Imagination	Structural
MR-RHT/S2/L1	Yang kau cari hilang	What you seek disappears	Lost Object	Meaning / Purpose in Life	Ontological
MR-RHT/S2/L2	Yang kau kejar lari	What you chase runs away	Moving Object / Escape	Goals / Expectations	Structural
MR-RHT/S3/L1	Biarkanlah semesta bekerja	Let the universe work	Human Labor / Agency	Life Process / Fate	Structural
MR-RHT/S3/L2	Kita coba lagi	Let’s try again	Repetition of Action	Emotional Recovery	Structural

In the song “Rehat,” Kunto Aji uses metaphors to challenge the dominant ideology of control and productivity, presenting rest as a form of resistance. The metaphor “tenangkan hati” conceptualizes emotions as objects that can be managed, yet the song emphasizes acceptance rather than forced control. Fear is portrayed as an external entity, suggesting that anxiety is often misleading and not grounded in reality.

Additionally, the expressions “yang kau cari hilang” and “yang kau kejar lari” depict goals as escaping objects, critiquing the belief that effort always leads to achievement. These metaphors highlight the illusion of control and the pressure of modern “hustle culture.”

Collectively, the song promotes a shift from constant striving to self-acceptance. In line with George Lakoff and Mark Johnson (1980), the metaphors demonstrate how language shapes perception, encouraging a view of rest not as weakness, but as an essential part of mental well-being.

Analysis of Meaning Interpretation in “Jakarta -Jakarta”

Table 7. Meaning Interpretation in “Jakarta -Jakarta”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MJ- JKT/S1/L1	Ingin beranjak pergi	Want to move away	Physical Movement (leaving a place)	Psychological Escape	Structural
MJ- JKT/S1/L2	Membuatku tegak berdiri	Makes me stand tall	Physical Posture / Strength	Personal Growth / Identity	Structural
MJ- JKT/S1/L3	Hingar bingar... takkan pernah mati	The bustling never dies	Living Organism (immortality)	Urban Activity / City Life	Ontological
MJ- JKT/S1/L4	Membuatku merasa sepi	Makes me feel lonely	External Force acting on subject	Emotional Isolation	Ontological
MJ- JKT/S2/L1	Barisan panjang di pusat kota	Long lines in the city center	Physical Queue	Social Competition	Structural
MJ- JKT/S2/L2	Mengejar mimpi	Chasing dreams	Hunting / Pursuit	Ambition / Success	Structural
MJ- JKT/S3/L1	Berpacu memburu impianku	Racing to hunt my dreams	Competition / Race / Hunting	Career Struggle	Structural
MJ- JKT/S3/L2	Benturkan, bentuklah dirimu	Collide, shape yourself	Physical Collision / Crafting	Self-Development through Struggle	Structural
MJ- JKT/S4/L1	Kota yang takkan pernah mati	A city that never dies	Living Being (immortal entity)	Jakarta as System / Machine	Ontological

In the song “Jakarta Jakarta,” Kunto Aji uses metaphors to depict urban life as both dynamic and paradoxical. The city is conceptualized as a living being with constant activity, yet this liveliness contrasts with feelings of loneliness, reflecting urban alienation.

Metaphors such as long queues and chasing dreams portray the city as a competitive system marked by pressure and hierarchy. The idea of self-development as collision suggests that personal growth emerges through struggle and hardship, emphasizing the harsh realities of metropolitan life. Additionally, the desire to leave the city highlights a tension between escape and attachment, as the city both shapes and confines identity.

Overall, these metaphors reveal that urban life involves contradictions between opportunity and isolation, ambition and exhaustion. In line with George Lakoff and Mark Johnson (1980), the song demonstrates how metaphor reflects complex human experiences, particularly the psychological impact of living in a modern city.

Analysis of Meaning Interpretation in “Konon Katanya”

Table 8. Meaning Interpretation in “Konon Katanya”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MK-KK/S1/L2	Peran yang kau tak suka	A role you dislike	Theater / Acting	Social Identity / Life Role	Structural
MK-KK/S1/L3	Pembatas ruang gerakmu	Limiting your movement space	Physical Space Barrier	Social Restriction / Pressure	Structural
MK-KK/S2/L1	Hidup bukan tentang angka	Life is not about numbers	Mathematics / Measurement	Self-worth / Life Value	Ontological
MK-KK/S3/L1	Lidah lancangku merayu	My tongue persuades	Body Part as Agent	Communication / Influence	Ontological
MK-KK/S3/L2	Bebaskanmu	Free you	Imprisonment / Captivity	Psychological Limitation	Structural
MK-KK/S4/L1	Raih tanganku	Reach my hand	Physical Reaching	Emotional Support / Connection	Structural
MK-KK/S1/L4	Apa kata ayah	What father says	Authority Voice	Social Norm / Control	Ontological

In the song “Konon Katanya,” Kunto Aji uses metaphors to critique social norms that shape identity through external expectations. Life is conceptualized as a performance, where individuals are forced to play roles imposed by society, reflecting a lack of authenticity.

Social pressure is portrayed as a physical barrier that limits personal freedom, while authority figures act as controlling forces. The rejection of “numbers” as a measure of life challenges the idea that human value can be quantified. Additionally, freedom is framed as liberation from psychological imprisonment, emphasizing the need to break away from societal constraints. Overall, these metaphors highlight the tension between conformity and authenticity. In line with George Lakoff and Mark Johnson (1980), the song demonstrates how metaphor shapes understanding of identity and freedom, ultimately promoting self-determination over external validation.

Analysis of Meaning Interpretation in “Saudade”

Table 9. Meaning Interpretation in “Saudade”

Data Code	Lyric (Indonesian)	English Translation	Source Domain	Target Domain	Type of Metaphor
MS-SDD/S1/L1	Dikatakan oleh angin	Told by the wind	Human Communication	Nature / Intuition / Guidance	Ontological
MS-SDD/S1/L2	Dikatakan awan hitam	Told by dark clouds	Human Speech	Natural Signs / Warning	Ontological
MS-SDD/S2/L1	Perjalanan takdir	Journey of destiny	Physical Journey	Life Path / Fate	Structural
MS-SDD/S2/L2	Kenangan berselimut doa	Memories wrapped in prayer	Clothing / Covering	Emotional Protection / Spiritual Meaning	Structural
MS-SDD/S2/L3	Hangatnya akan terjaga	The warmth will be preserved	Temperature / Heat	Emotional Comfort / Love	Ontological
MS-	Sampai kita	Until we are	Erasing Object	Human	Structural

SDD/S3/L1	dihapus waktu	erased by time		Existence / Mortality	
MS-SDD/S4/L1	Keping harapan	Pieces of hope	Fragmented Object	Fragile Expectation	Ontological
MS-SDD/S4/L2	Tempatmu bersandar	A place to lean on	Physical Support	Emotional Security	Structural
MS-SDD/S4/L3	Tanganku terbuka	My hands are open	Physical Gesture	Acceptance / Emotional Availability	Ontological

In the song “Saudade,” Kunto Aji uses metaphors to present longing as a meaningful and integrated human experience rather than mere sadness. Nature is conceptualized as a speaking entity, suggesting that guidance and meaning come not only from within but also from interaction with the environment.

Life is framed as a journey shaped by destiny, emphasizing acceptance rather than control, while time is portrayed as an erasing force that highlights

human mortality. At the same time, memories and love are depicted as protected and enduring through metaphors of warmth and care, indicating emotional continuity despite physical loss. Hope is described as a fragile, fragmented object, reflecting vulnerability, while emotional support is expressed as physical stability.

Overall, these metaphors construct a spiritual perspective where loss is not eliminated but transformed. In line with George Lakoff and Mark Johnson (1980), the song demonstrates how metaphor shapes understanding, presenting longing as an essential part of human identity and acceptance.

Analysis of Meaning Interpretation in “Bungsu”

Table 10. Meaning Interpretation in “Bungsu”

Data Code	Lyric (Indonesian)	English Translation	Source Domain (Concrete)	Target Domain (Abstract)	Type of Metaphor
MB-BNG/S1/L1	Cukupkanlah ikatanmu	Limit your attachments	Physical Bond / Rope	Emotional Attachment	Structural
MB-BNG/S1/L2	Relakanlah yang tak seharusnya untukmu	Let go of what is not meant for you	Releasing Object	Letting go of unhealthy ties	Structural
MB-BNG/S2/L1	Sebelum kau menjaga, merawat, melindungi	Before you guard, nurture, protect	Physical Care / Protection	Responsibility in relationships	Structural
MB-BNG/S2/L2	Segala yang berarti	Everything that matters	Valuable Object	Important relationships / priorities	Ontological
MB-BNG/S2/L3	Yang sebaiknya kau jaga adalah dirimu sendiri	What you should protect is yourself	Physical Protection	Self-care / Self-preservation	Structural
MB-BNG/S1/L3	Ikatanmu	Your bond	Rope / Binding Object	Emotional Dependence	Ontological

In the song “Bungsu,” Kunto Aji uses metaphors to explore emotional relationships, self-worth, and personal boundaries. Relationships are conceptualized as physical bonds, suggesting that attachments can both support and restrict individuals.

The idea of “letting go” frames detachment as releasing an object, emphasizing that not all relationships should be maintained. Additionally, self-care is portrayed as

physical protection, highlighting the importance of prioritizing one's own well-being before caring for others. Values and relationships are also treated as objects of worth, indicating a need to evaluate emotional investments.

Overall, these metaphors present emotional maturity as the ability to set boundaries and prioritize oneself. In line with George Lakoff and Mark Johnson (1980), the song demonstrates how metaphor shapes understanding, suggesting that true strength lies in knowing when to let go and focus on self-healing.

CONCLUSION

Based on the analysis of metaphors in Kunto Aji's songs, it is clear that metaphors play a major role in creating meaning, especially for complex emotional and psychological experiences. Using the framework of Conceptual Metaphor Theory by Lakoff and Johnson, this study finds that abstract ideas like love, anxiety, identity, memory, and self-worth are understood through more concrete areas. These include physical objects, space, movement, and human actions. This shows that metaphors are not just "decorations" in lyrics, but are actually important thinking tools that shape how we see our own emotions.

Furthermore, the findings show that these metaphors form clear and organized patterns. Emotional experiences are often seen as physical things or substances. For example, feelings are described as objects that can be held, released, or even built up over time. Additionally, life is often seen as a journey, and personal growth is shown as a process that involves struggle, pressure, or even "collision." These structures prove that human experiences are understood through our physical bodies and real-life actions, which is the main idea of conceptual metaphor theory.

More importantly, this study highlights that these metaphors carry a deeper, critical meaning. Instead of just describing how someone feels, the metaphors actually critique society's common values. For instance, several songs challenge the idea that success must be measured by "numbers" or achievements. They emphasize the importance of self-care over being too attached to others and question the pressure to always be productive. In this way, the metaphors show a resistance to modern social expectations that value performance and control over emotional health.

In addition, the study shows that the metaphors create a repeating theme of internal conflict. This includes the tension between needing others and being independent, between trying to control life and learning to surrender, and between ambition and exhaustion. These tensions suggest that the songs do not offer "easy" answers. Instead, they give a realistic picture of human experience as something complex and often full of contradictions. The use of metaphor allows these difficult feelings to be expressed in a way that people can easily understand and relate to.

In conclusion, the metaphors in Kunto Aji's songs do more than just make the lyrics sound good; they are a powerful way to share deep reflections on life, identity, and strength. By turning abstract feelings into concrete images, these metaphors help listeners understand their own emotional struggles. Therefore, this study confirms that metaphor is an essential part of both language and thought because it connects our abstract ideas to our real, lived experiences.

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