CONCEPTUAL METAPHOR IN A COLLECTION OF ACEHNESE FOLK SONG LYRICS: A COGNITIVE SEMANTIC STUDY

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Abstract

This study aims to analyze the use of conceptual metaphors in a collection of Acehnese folk song lyrics using a cognitive semantic approach. Employing a qualitative method, the research focuses on cognitive semantic analysis to explore and understand the meanings embedded in Acehnese folk song lyrics with depth and precision. The sample collection involves selecting a diverse set of Acehnese folk song lyrics performed by Rafli Kande, including *Aneuk Yatim*, *Wasiet Keu Aneuk*, and *Jasa Poma*, which represent a variety of themes, genres, and time periods. The technique employed is text analysis, which examines song lyrics in depth to identify conceptual metaphors based on their types, such as ontological, structural, or orientational metaphors. The study identifies key metaphors in Acehnese folk songs, reflecting cultural values like familial bonds, social hierarchies, and spiritual beliefs. These metaphors illustrate the interconnectedness of nature and human life, emphasizing reverence for the environment and the cyclical nature of existence. Overall, Acehnese folk songs serve to preserve cultural heritage, reinforce collective identity, and provide moral guidance, showcasing their significance in Acehnese society.

Keywords: *cognitive semantics; conceptual metaphor; song lyrics*

1. Introduction

An arbitrary system of sound symbols used by people to cooperate, interact, and identify themselves is often called language. Language is an arbitrary system of spoken symbols used by members of a society, a language to communicate and interact with each other, based on the culture they share. Language can be used by humans as a form of speech communication tool to be understood by the interlocutor. The language used is not only used by everyday people in communicating, but language by some people as a tool to communicate feelings through a song. Song is one of the effective media to convey a message.

Knowles (2006:3) states that the use of language to refer to something other than what is originally applied or in its literal meaning to show some similarity or relationship between two things is often called a metaphor. Dessiliona (2018) states that the concept of metaphor began to develop since the publication of the book metaphor we live by in 1980

written by George Lakoff along with his colleague, Mark Johnson. Lakoff and Johnson (2008: 10-32) state that metaphor is a thing that has another meaning and its main function is to understand; in other words, metaphor is part of figurative language that compares one thing to another. Irwansyah (2021:50), metaphors are not only found in everyday speech or in literary works, but also in songs. Lakoff and Johnson (2008) observe that all human languages use metaphorical meanings to communicate at various levels of abstraction from concrete reality. This theory is Lakoff and Johnson's metaphor theory which is better known as conceptual metaphor theory. Conceptual metaphor is the process of understanding or composing an abstract form through its relationship with a concrete form. Conceptual metaphor is also a cognitive process that states a concept with another concept, which corresponds to the previous concept to understand or compose a more abstract concept (Cruse and Croft, 2004).

There are two things that are compared in metaphor called the domain, which consists of the source, which is the domain that supports the expression of literal meaning, and the target, which is the result of verbalising the processing of the meaning concept of the source domain to the target domain about something. Based on this concept, it can be concluded that metaphor is a linguistic phenomenon related to the relationship between one word and another in forming a meaning. metaphor is classified as figurative language (*majas*), such as comparison, but does not use the word comparison. metaphor states something that is the same or equivalent to another thing, which is not actually the same.

Aceh, located at the western tip of Indonesia, has a rich culture and art. One of Aceh's distinctive art forms is music and folk song lyrics. Saputro (2017) states that folk songs are one of the important communication tools for the community. Since 1940 many attempts have been made to design a system to categorize melodies but after several decades there has been no strong theory and method, and the classification system of folk songs has not emerged until many cultural heritage institutions give high priority to the digitization and unlocking of folk music. Acehnese folk songs are often deeply meaningful and laden with cultural significance.

The use of metaphors in songs is no doubt because by using metaphors, the intent or meaning in the song lyrics used is not too conspicuous. Song lyrics are created from an idea or feeling of the creator which is then poured into written form which is composed of several stanzas (Rahmawati and Zakiya, 2021: 131). The collection of Acehnese folk songs is an important reason that is full of conceptual metaphors. Conceptual metaphors contain linguistic and cognitive processes based on abstract or complex concepts expressed through the use of metaphorical language. In the collection of Acehnese folk lyrics, there are a number of conceptual metaphors that describe various aspects of life, culture, and values of the Acehnese people.

Cognitive semantic research is a relevant approach in analyzing these song lyrics. Cognitive semantics is a branch of linguistics that focuses on how linguistic understanding is related to cognitive processes and human thinking. Through the cognitive semantic approach, we can dig deeper to understand the concepts contained in the lyrics of this song, as well as how these concepts are expressed through metaphors.

This kind of research has an important value in exploring the culture and thoughts of the Acehnese people, as well as illustrating the complexity of language and the use of metaphors in a cultural context. In addition, cognitive semantic research can also provide

deeper insights into how language reflects human thought and how cultural understanding is realized through language.

This research is expected to make an important contribution to further understanding of Acehnese folk songs, as well as illustrate how song lyrics can be a reflection of cultural values and thoughts in Acehnese society. In addition, this research can also provide a broader view of the use of conceptual metaphors in language and culture.

2. Literature Review

2.1 The Concept of Metaphor

In their famous work, "Metaphors We Live By," Lakoff and Johnson argue that metaphors are not just language devices, but also a way of understanding the world. They consider that metaphors form the basis of abstract concepts and can influence the way we think.

Metaphor refers to the use of language that refers to something different from its literal meaning to suggest a relationship between the two (Knowles and Moon, 2006). Jakobson, a prominent linguist, defines metaphor as one of the two main functions of language, namely the metaphorical and metonymical functions. For him, metaphor is the transfer of a relationship between two things, where one thing is described by a word or expression that is usually associated with another thing.

According to Knowles and Moon (2006:3), metaphor is the use of language to refer to something other than what it is originally applied to or in its literal sense to show some resemblance or relationship between two things. Metaphors indicate a transfer from one concept to another or a similarity of concepts from the source domain to the target domain. Metaphor is an embellishment in language that functions as a rhetorical tool at certain times to produce certain effects, Saeed, (2009) in Afiya, Mahdic, & Suryadimulyad, (2021).

2.2 Conceptual Metaphor

Conceptual metaphor proposed by Lakoff & Johnson (2008) in Haula and Nur (2019) is the result of mental construction based on the principle of analogy which involves conceptualising one element to another. Pelangi (2021) states that metaphor is a cognitive mechanism in which one domain of experience (source domain) is mapped to another domain of experience (target) so that the second domain is partially understood from the first domain. Pirmansyah (2021) indicates a transfer from one concept to another. The concept of metaphor creeps in and melts into the way of seeing, thinking and behaving of speakers. Metaphors become an integral part of philosophical discourse and everyday language performance. Kövecses (2017) states that conceptual metaphor is a set of correspondences, or a systematic mapping between two domains of experience.

2.3 Semantic-Cognitive

Cognitive semantics is an approach based on experimentation, namely how language is used and experienced in reality. Cognitive semantics is part of cognitive linguistics. Cognitive linguistics, according to Crof and Alan (2004), is the study of how a person thinks about something that is spoken through his language; cognitive linguistics is the relationship between language and a person's cognitive function.

2.4 Types of Conceptual Metaphors

Lakoff & Johnson (2008) divide metaphors into three types, namely structural metaphors, orientational metaphors, and ontological metaphors.

2.4.1 Structural Metaphors

Lakoff and Johnson (2008: 14) state that structural metaphor is one concept that is metaphorically structured in other concepts. Structural metaphors exist based on systematic correlations of everyday experience, e.g. "Argument is war". A lot of things we do in debating so that the concept of argument is structured on the concept of war. Basically argument and war are two different things. However, if people are arguing, they attack each other with words. They do not want to lose if they argue. So, that is why arguments are referred to as war.

2.4.2 Orientational Metaphors

According to Lakoff and Johnson (2008:15) orientational metaphors are another type of metaphorical concept that is not structured, but governs the overall system of concepts related to each other. This metaphor is also oriented towards physical and cultural experiences such as up-down, in-out, on-off, deep-shallow, front-back, etc. as physical forms. Orientational metaphors provide the concept of spatial orientation; for example, "Happy is up, sad is down".

2.4.3 Ontological Metaphors

Lakoff and Johnson (2008) state that ontological metaphors arise when we see events, activities, emotions and ideas as entities and substances. Ontological metaphors allow us to conceptualize and talk about things, experiences, processes, but they are not as vague or abstract as if they had definite physical properties. Ontological metaphors describe entities according to existing metaphors. Ontological metaphors make us deal with things rationally based on experience (Lakoff and Johnson, 2008: 27).

3. Research Method

This research uses a qualitative approach with a focus on cognitive semantic analysis. The research design allows researchers to explore and understand the meanings contained in the lyrics of Acehnese folk songs with the depth needed. Ahmad (2022: 13) argues that qualitative research is an approach to exploring and understanding the meaning of individuals or groups related to social or human problems. This means that qualitative research studies the culture of a group and identifies how the development of population behavior patterns over time. Observing people's behavior and their involvement in these activities becomes one of the key elements of data collection. Qualitative research is widely used in a study related to meaning or data that can be described. This is in line with the view of Abdussamad (2021: 29) which states that quantitative approaches are more widely used in research. This research uses qualitative methods because the data obtained are in the forms of descriptive data and provide a structured and systematic description of conceptual metaphors in a collection of Acehnese folk song lyrics. This research also uses the literature study method, namely the activity of searching or studying theoretical problems from various literature or sources to be collected by the researchers to be used in analyzing the data.

This research uses qualitative research methods and includes synchronic linguistic research because it is a research conducted by observing the phenomenon of a language at a certain period of time and is descriptive. The focus of this research is to examine metaphorical expressions in Acehnese folk song lyrics that reveal values in Acehnese culture. More specifically, this research focuses on knowing the classification of metaphors, finding the origin of the source domain, and knowing the relationship between the source domain and target domain contained in dangdut song lyrics based on metaphor theory from Knowles and Moon (2006) and Lakoff and Johnson (2008).

The sample collection is conducted by selecting a collection of Acehnese folk song lyrics, namely songs performed by Rafli Kande including aneuk yatim, wasiet keu aneuk and jasa poma which represent a diversity of themes, genres and time periods. Samples of song lyrics are selected based on popularity, cultural diversity reflected, and representation of local values. Next, conceptual metaphors are analyzed by identifying conceptual metaphors using a cognitive semantic approach. Each song lyric is analyzed in depth to identify metaphors contained in language use. Data collection is done by recording each instance, paying attention to the relationship between the source and target domains and their semantic consequences. Qualitative analysis obtained from analyzing the song lyrics is interpreted using an inductive approach. The findings are developed into thematic patterns that illustrate the way conceptual metaphors blend with the Acehnese cultural context.

The technique used in this research is text analysis which analyses song lyrics in depth to identify conceptual metaphors and classify metaphors based on their types, such as ontological, structural, or orientational metaphors. Youtube channels are used to gain a deeper understanding of the context of metaphor use in the daily lives of Acehnese people. Furthermore, Cross-Checking with Literature study is done by engaging with literature, including literature and local history, to understand the cultural context that can enrich the interpretation of conceptual metaphors in song lyrics.

4. Results and Discussion
4.1 Results

The data analysis of the lyrics from the first Acehnese folk song *Aneuk Yatim* reveals various forms of conceptual metaphors, including structural, orientational, and ontological metaphors. Before delving into the discussion, the analysis of the lyrics of *Aneuk Yatim*, an Acehnese song, is presented as follows:

Aneuk Yatim
Rafli Kande

Deungo lon kisah saboh riwayat
Kisah baro that...baro that di Aceh Raya
Lam karu Aceh...Aceh timu ngon barat ngon barat
Di saboh tempat..tempat meunoe calitra..

Na sidroe aneuk jimoe siat at
Lam jeut-jeut saat...saat dua ngon poma
Ditanyong bak mak bak mak...
Ayah jino pat..hai jino pak?
Dilon rindu that, rindu that, keuneuk eue rupa..

Nyo manteng hudep, meupat alamat...
Uloun jak seutot...jak seutot 'oh wate raya...
Nyo ka meuninggai...meuninggai..
Meupat keuh jirat e...jirat
Uloun jak siat...jak siat lon baca doa..
Udeep di poma, oh tae le ayah
Loun jak teung upah...teung upah, lon bi bu gata..

Ka nasih geutanyo...
Kehendak bak Allah...bak Allah
Adak pih susah, susah tetap lon saba...
Seu'ot le poma..aneuk meutuah

Kehendak bak Allah...bak Allah geutanyo saba
Bek putoh asa, hai asa cobaan Allah..ya Allah
Sabar ngon tabah, ngon tabah, dudo bahagia..
Talakee do'a...taniet bak Allah

The results of the analysis include an understanding of the cognitive concepts contained in the song lyrics and the way the metaphors are used based on Lakoff & Johnson's (2008) ontological, structural and orientational metaphors.

1. Ontological Metaphor

Data 1 : *Aneuk Yatim*
Image Scheme: identity
Analysis : Source : *Yatim*
　　　　　　 Target : Separated (parents)
Context : *yatim* refers to a child who has lost one or both parents. In the phrase "Aneuk Yatim", an ontological image is formed that involves existence, identity, social relations, and community responsibility towards children who have lost their parents in Acehnese culture, therefore the image scheme in this study is identity.

Data 2: *Aneuk Meutuah*
Image Scheme: Identity
Analysis : Source : *Meutuah*
　　　　　　 Objective : Luck
Context : The phrase "anak meutuah" can be interpreted literally as "a good child" or "a dutiful child." Through the ontological metaphor of "Aneuk Meutuah," this phrase not only describes a person's physical existence, but also provides a deeper dimension of meaning related to luck, positive identity, good social influence, and the achievement of well-being. For this reason, the image scheme in this study is identity.

Data 3 : *Lam Karu Aceh*
Image Scheme : Force (Enablement)
Analysis : Source : *Karu*
　　　　　　 Target : Commotion/bitter

Context: The phrase "Lam karu Aceh" can be interpreted as a metaphor to describe the experience of bitterness felt by someone (the people of Aceh at the time of the Tunami incident). Analyzing the ontological metaphor, the phrase "lam karu Aceh" provides an understanding of how Acehnese language and culture depicts the concept of bitterness in the context of life experiences and individual expressions, therefore the image scheme in this study is Force.

Data 4 : *Getanyo Saba*
Image Scheme: Force
Analysis : Source : *Saba*
          Objective : Steadfastness/strength

Context: The phrase "Getanyo saba" is interpreted as a metaphor to describe the strength or resilience of a person in the face of adversity or life pressure. Through ontological metaphor analysis, the phrase "getanyo saba" can provide a deeper understanding of how Acehnese language and culture assemble concepts such as resilience, courage, and the ability to filter in the context of everyday life, especially in the face of the trials given, namely the Tsunami disaster, for this image scheme in this study is Force.

2. Structural Metaphor
Data 1 : *Nyo manteng hudep, meupat alamat*
Image Scheme: Scale
Analysis : Source : *Manteng udep*
          Target : *meupat alamat*

Context: The phrase "Meupat alamat" can be interpreted as looking for directions or clues to where someone is. This phrase can be interpreted as a structure consisting of two interconnected parts. In this context, the orphan wants to know the whereabouts of his father who has disappeared in the tsunami. Through structural metaphor analysis, this phrase can provide an overview of how Acehnese language and culture conveys ideas about balance, strength, and seeking a desired destination; hence the image scheme in this study is scale.

3. Orientational Metaphor
Data 1 : *saboh riwayat*
Image Scheme: Space
Analysis : Source : *Saboh Riwayat*
          Objective : A bitter incident

Context : *Sabohwayat* conveys the history of the tsunami that cannot be forgotten by a child who has been abandoned by his parents. By using the word "history" which is related to the past, "saboh sejarah" can be interpreted as an attachment to history or past events related to the physical human being who tells the history. The scheme depicted is space.

Data 2 : *Sabar ngon tabah, ngon tabah, dudo bahagia.*
Image Scheme: Space
Analysis : Source : *Sabar ngon tabah, ngon tabah, dudo bahagia.*
          Objective : Restarting something happy

Context: This phrase describes the emotional journey from "sabar" (patience) to "tabah" (courage) and finally to "dudo bahagia" (happy heart). After the various events that befall the child who has been abandoned by his parents due to the tsunami disaster, the child finally has to be steadfast and patient in facing the events that has happened to him. Through orientational metaphors, this phrase provides an image of an emotional journey and positive orientation towards happiness. The image scheme depicted is Space, which consists of up the atmosphere of happiness and the downturn after being hit by the disaster.

The results of data analysis found in the lyrics of the second Acehnese folk song "Wasiet Keu Aneuk" by Rafli Kende are in the forms of sentences containing conceptual metaphors, namely structural metaphors, orientational metaphors and ontological metaphors. This can be explained as follows:

Before examining the discussion, the following is presented in relation to the lyrics of an Acehnese song entitled Wasiet Keu Aneuk:

Wasiet Keu Aneuk
Rafly Kende

Deungo Hai Aaaneuk Meutuwah..
Wasiet diAyah, Keubijeh mata..
Deungo Hai Aaaneuk Meutuwah..
Wasiet diAyah, Keubijeh mata..
Kadang Aneuk.. Tanyoe Meupisah...
Bek Teuwo Ayah, Lam Doa Gata
Kadang Aneuk.. Tanyoe Meupisah...
Bek Teuwo Ayah, Lam Doa Gata

Hudep Hai Aneuk Umpama Leumpoe...
Maken Si Uroe ho toe ngon jaga..
Bek Salah Langkah Hai Aneuk
Tajak di Bumoe oh.. Sayang..
Meurana Dudoe DiYaumil Mahsya..

Ikot Peurintah Allah Ngon Nabi
Peukara keuji Bek Tekeurija
Seusama Insan Boh Ate
Beutulong mulong oh Sayang
Wareh Ngon Kawom Janjong syedara..

Deungo Hai Aaaneuk Meutuwah..
Wasiet diAyah, Keubijeh mata..
Kadang Aneuk.. Tanyoe Meupisah...
Bek Teuwo Ayah, Lam Doa Gata..
Kadang Aneuk.. Tanyoe Meupisah...
Bek Teuwo Ayah, Lam Doa Gata..

The results of the analysis of conceptual metaphors in Acehnese folk song lyrics "Wasiet Keu Aneuk" can include an understanding of the cognitive concepts contained in the song lyrics and the way metaphors are used to describe them. The following are the results of the analysis found in the lyrics of Acehnese folk song "Wasiet Keu Aneuk" based on Lakoff & Johnson's (2008) ontological, structural and orientational metaphors.

1. Ontological Metaphor

Data 1   : *Wasiet di Ayah, Keubijeh mata*
Image Scheme: Identity
Analysis   : Source   : *Wasiet*
                     Target   : *Keubijeh mata* (parents)
Context: "Wasiet di Ayah" reflects the understanding that *Ayah* has valuable insights or wisdom that should be taken and used as guidance in living life. The ontological metaphor in the passage implies an understanding of the value of wisdom and guidance contained in *Ayah's* advice, and an invitation to benefit from *Ayah's* experience and outlook on life as a foundation to guide steps in life. Therefore, the image scheme in this study is identity.

2. Structural Metaphor

Data 1   : *Bek Salah Langkah Hai Aneuk*
Image Scheme: Force
Analysis   : Source   : Wrong Defender
                     Target   : *Aneuk*
Context: This phrase forms the main structure of the lyrics, focusing on the concept of making a misstep ("Bek Salah Langkah") addressed to a child ("Hai Aneuk"). Therefore, the image scheme in this study is force.

Data 2   : *Deungo Hai Aaaneuk Meutuwah*
Image Scheme: Force
Analysis   : Source   : *Aaneuk Meutuwah*
                     Target   : *Meutuwah*
Context: The phrase "Deungo Hai Aaaneuk Meutuwah" a structural metaphor can arise from the phrase "Deungo Hai Aaaneuk Meutuwah." The word "Deungo" (listen) can be a request to pay attention, while "Hai Aaaneuk Meutuwah" reflects an advice or message. This structure can create the concept of listening as an important act or hint at desirable wisdom. Therefore, the image scheme in this study is Force.

3. Orientational Metaphor

Data 1   : *Bek Teuwo Ayah, Lam Doa Gata*
Image Scheme: Space
Analysis   : Source   : *Bek Teuwo*
                     Target   : Dad
Context: The phrase "Bek Teuwo Ayah" means to follow or depend on, while "*Ayah*" is a paternal figure who provides advice and guidance. In this context, we can see the orientational metaphor as a direction or guidance towards the father figure. Lam Doa Gata" "Lam Doa" can be interpreted as in prayer, while "Gata" means together or simultaneously.

The orientational metaphor in this context can point in a spiritual or religious direction, indicating an orientation towards prayer or being together in prayer. For this reason, the image scheme in this study is Space.

The results of data analysis in the lyrics of the third Acehnese folk song, "Jasa Poma" by Rafli Kende, are the forms of words containing conceptual metaphors, namely structural metaphors, orientational metaphors and ontological metaphors. This can be explained as follows:

Before examining the discussion, the following is presented in relation to the lyrics of the Acehnese song entitled *Jasa Poma*:

Jasa Poma
Rafly Kende

Jasa poma jasa poma
Ingat tanyoe bandum
Ingat sabe – ingat sabe
Bek geutanyoe lalee

Yoh watee ubit
Geusayang sabee
Adoe ngon aduen
Saban geu doda
Yoh watee ubiet geusayang sabe
Uroe ngon malam sabe lam doa

Ingat sabe – ingat sabee
Bek geutanyoe lalee

Gaseh ngon sayang
Poma meutuah
Sabe geupapah siumu masa
Bek tameulawan meu sikrek haba
Singoh geupasoe lam nuraka
Sabe ta turot wasiet di poma
Wasiet di poma
Seulamat di donya ngon alam baka

The results of the analysis of conceptual metaphors in the lyrics of Acehnese folk song "Jasa Poma" can include an understanding of the cognitive concepts contained in the song lyrics and the way metaphors are used to describe them. The following are the results of the analysis found in the lyrics of the Acehnese folk song "Jasa Poma" based on the ontological, structural and orientational metaphors of Lakoff & Johnson (2008).

1. Ontological Metaphors
Data 1   : *Jasa Poma*

Image Scheme : identitiy
Analysis   : Source   : *Jasa Poma*
                    Target   : Mother
Context: The phrase "Jasa Poma" reflects a mother who gives her love to her child in childhood indefinitely. This is not seen in the child. But when he grows up, this will be seen as evidenced by the growth of the child into an adult. For this reason, the image scheme in this study is Identity.

2. Structural Metaphors

Data 1   : *Yoh watee ubit*
Image Scheme : Force
Analysis   : Source : *Wate*
                    Target : *Ubit*
Context: This phrase *yoh watee ubit* reflects that in childhood a child is given affection. For this reason, the image scheme in this study is Force.

3. Orientational Metaphors

Data 1   : *Seulamat di donya ngon alam baka*
Image Scheme : Space
Analysis   : Source   : *Selamat di Donya ngon alam baka*
                    Target   : congratulations in the world and hereafter
Context: The phrase "Seulamat di donya ngon alamapa" metaphorical expression implies something for a person to be safe in the world and obey one's parents, especially a mother. The *cira* scheme depicted from the analysis is space characterized by up. The word up describes a state or atmosphere that a person has when he is happy in the world and in the hereafter and he must respect a mother.

Based on the results of the discussion, the researchers focus on the deep meaning related to the lyrics in the Aceh regional song. In this discussion, the researchers explain the results of data obtained from fragments of lyrics in each verse of Acehnese songs containing various types of conceptual metaphors. The results of this analysis show that the lyrics of Acehnese regional groups contain conceptual metaphors that reflect the thoughts, values, and culture of the Acehnese people. Cognitive semantic analysis allows us to understand how language is used to reveal the deeper and complex meanings behind words, as well as how culture and thought are reflected in the language.

4.2 Discussion

This study succeeds in identifying and analyzing a number of conceptual metaphors contained in a collection of Acehnese folk song lyrics. Conceptual metaphors are found to involve various aspects of daily life, traditions, as well as cultural values in Acehnese society. The discussion focuses on extracting meanings in conceptual metaphors and how these meanings permeate the Acehnese cultural context; such as a metaphor that reflects community life related to the strong values of solidarity and mutual assistance in Aceh.

In the results of the analysis, this study shows certain patterns in the use of conceptual metaphors in the lyrics of Acehnese folk songs such as *aneuk yatim* songs, wasiet

keu aneuk and *poma* services. Semantic variations of a metaphor can provide further insight into the diversity of meanings and complexities in the language and minds of the Acehnese people.

The results of this study contribute to a deeper understanding of Acehnese language and culture. The use of conceptual metaphors in song lyrics provides an in-depth overview of the way Acehnese people view the world and convey their life experiences through language.

The results of the analysis of conceptual metaphors in the lyrics of the Acehnese folk song "Aneuk Yatim" can include an understanding of the cognitive concepts contained in the song lyrics and the way metaphors are used to describe them. The following are the results of the analysis found in the lyrics of the Acehnese folk song "Aneuk Yatim" based on the ontological, structural and orientational metaphors of Lakoff & Johnson (2008). The lyrical parts included in the ontological metaphor are *Aneuk Yatim, Aneuk Meutuah*, *Lam Karu Aceh, Getanyo Saba*. Meanwhile, the part of the lyrics included in the structural metaphor is *Nyo manteng hudep*, and the part of the lyrics that includes the orientational metaphor is *meupat alamat, saboh rihistoryat, Sabar ngon tabah, ngon tabah, dudo bahagia.*

The result of the analysis of conceptual metaphors in the lyrics of the Acehnese folk song "Wasiet Keu Aneuk" includes ontological metaphor, *Wasiet di Ayah, Keubijeh mata*. On structural metaphors are *Bek Misstep Hai Aneuk and Deungo Hai Aaaneuk Meutuwah.*

The result of the analysis of conceptual metaphors in the lyrics of the Acehnese folk song "Jasa Poma" Rafly Kande as the part of the lyrics includes ontological metaphors, *Jasa Poma.* The lyrical part that includes the structural metaphor is *Yoh watee ubit* and the lyric part of the orientation metaphor is *Seulamat di donya ngon,* the afterlife.

The discussion reveals the connection between the conceptual metaphors in song lyrics and the history and traditions of Aceh. For example, metaphors that reflect the forces of nature can be related to the historical experience of the earthquake/tsunami in Aceh, which is then reflected in the symbolism of folk songs.

The article also acknowledges some limitations of the study, such as limitations in the selection of song lyrics samples or possible variations in interpretation in cognitive semantic analysis. Therefore, it is advisable to conduct further researces involving a broader framework or the direct participation of the Acehnese people.

5. Conclusion

Based on the results of the research discussion entitled "Conceptual Metaphors on Aceh Regional Song Lyrics Collection: A Cognitive Semantic Study" an in-depth analysis of Aceh regional song lyrics collection is done by the framework of cognitive semantic theory. This research not only helps in understanding the meaning of the collection of Acehnese folk song lyrics but also illustrates how the language reflects the thoughts and culture of the Acehnese people. Conceptual metaphors play an important role in expressing values and worldviews in Acehnese folk song lyrics, and the results of this study provide deeper insights into Aceh's rich culture as well as human ways of thinking through the use of language. In addition, the study has relevance in the field of cognitive semantics and cognitive linguistics in general, by showing how cognitive concepts are expressed through metaphors in language. The implications of this research may be helpful in understanding the important role of language in reflecting human thinking and understanding culture through linguistics.

In the context of a cognitive semantic study of conceptual metaphors in Acehnese folk song lyrics, this article provides an in-depth understanding of the way Acehnese people convey and perceive meaning through language. The results show that there are various conceptual metaphors that permeate Acehnese culture, reflecting deep values, traditions, and historical experiences. The conceptual metaphors identified not only contain linguistic value, but also illustrate the cultural richness and cognitive understanding of the Acehnese people. The use of language in folk song lyrics is not only a means of communication, but also as a form of creative expression that reflects the depth of people's minds and worldviews. The collection of Acehnese folk song lyrics is found to be very rich in conceptual metaphors. Metaphors present themselves as powerful tools of expression, allowing songwriters to portray cultural experiences and values in profound and creative ways.

This research makes an important contribution to the understanding of cognitive semantics in the context of Acehnese culture, but there are limitations that need to be considered. Limitations in the selection of song lyric samples and possible variations in interpretation can be the basis for further researches to deepen and broaden the scope of findings. Overall, this study brings significant benefits to linguistic and cultural studies. Through the analysis of conceptual metaphors in Acehnese folk song lyrics, this article permeates the essence of culture and engages readers in a deeper understanding of the linguistic richness and values hidden in the cultural heritage of the Acehnese people. The results of this study make a significant contribution to the understanding of Acehnese literature and culture. Conceptual metaphors in song lyrics are not only an artistic medium, but also a cultural heritage that needs to be preserved and understood for future generations.

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