



Revitalization of the Mandailing regional language (North Sumatra, Indonesia); focusing on metaphor mapping and concrete efforts for language preservation

(Revitalisasi bahasa daerah Mandailing (Sumatera Utara, Indonesia); berfokus pada pemetaan metafora dan upaya konkret untuk pelestarian bahasa)

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Abstract: The background of writing this paper is based on a sense of concern about the extinction of the Mandailing regional language, especially the metaphor type. The purpose of this research is to reveal the pattern of mapping metaphors of the Mandailing regional language and concrete efforts in the preservation and revitalization of the Mandailing regional language to avoid extinction. The data source used is the use of the Mandailing regional language, a metaphor type used in social communication in the community. The data of this study is in the form of lingual units of spoken language in the social life of metaphor-type communities. The research method uses qualitative descriptive with data collection through the interactive engagement method. Meanwhile, the data processing method is based on the analysis of CMT conceptual metaphor theory through the mapping of various domains referred to in the use of metaphor-type Mandailing regional language. The data analysis method uses the referential method, to show and compare references or meanings contained in the realm of metaphorical speech mapping. This study found that there are five domains used in the metaphorical type of Mandailing regional language, namely: the human realm 5 (25 %) data, the object realm 4 (25 %) data, the plant realm 3 (18.75 %) data, the earth realm 2 (12.5 %) data, and the living realm 3 (18.75 %) data. These five realms of metaphors are used as referential data in metaphorical speech for society through the association of relevant meanings in social life. Meanwhile, the data on the language attitudes of the Mandailing people is still considered inadequate, and the level of community concern in preserving the Mandailing language is not good. Based on data on the level of public concern from cultural practitioners 8%, educators/teachers 20%, and the general public 26%. There are several concrete efforts in revitalizing the Mandailing regional language, including: the need for special regional regulations to strengthen and preserve, changing school curriculum policies by including the content of the Mandailing regional language, increasing community involvement in the preservation of regional languages, making the Mandailing regional language an active language of daily communication in the community.

Keywords **Regional language Mandailing, Metaphorical type, Language revitalization, and language endangerment**

Abstrak: Latar belakang penulisan paper ini didasari rasa kekhawatiran atas kepunahan bahasa daerah Mandailing, khususnya tipe metafora. Tujuan penelitian ini untuk mengungkapkan pola pemetaan metafora bahasa daerah Mandailing dan upaya konkret dalam pelestarian dan revitalisasi bahasa daerah Mandailing agar terhindar dari kepunahan. Sumber data yang digunakan merupakan penggunaan bahasa daerah Mandailing tipe metafora yang dipakai dalam komunikasi sosial di masyarakat. Data penelitian ini berupa satuan lingual bahasa lisan dalam kehidupan sosial masyarakat tipe metafora. Metode penelitian menggunakan deskriptif kualitatif dengan pengumpulan data melalui metode simak libat cakap. Sementara metode pengolahan data dilakukan berdasarkan analisis CMT teori metafora konseptual melalui pemetaan berbagai ranah yang dirujuk dalam penggunaan bahasa daerah Mandailing tipe metafora. Metode analisis data menggunakan metode referensial, untuk menunjukkan dan membandingkan referen atau makna yang terdapat dalam ranah pemetaan ujaran metafora. Penelitian ini menemukan bahwa terdapat lima ranah yang dipakai dalam bahasa daerah Mandailing tipe metafora yakni: ranah manusia 5 (25 %) data, ranah benda 4 (25 %) data, ranah tumbuhan 3 (18,75 %) data, ranah bumi 2 (12,5 %) data, dan ranah makhluk hidup 3 (18,75 %) data. Kelima ranah metafora ini dijadikan data referen dalam ujaran metafora bagi masyarakat melalui asosiasi makna yang relevan dalam kehidupan

sosial. Sementara data sikap bahasa masyarakat suku Mandailing dinilai masih belum memadai, serta tingkat kepedulian masyarakat dalam melestarikan bahasa Mandailing tergolong belum baik. Berdasarkan data tingkat kepedulian masyarakat dari praktisi budaya 8 %, pendidik/guru 20%, dan masyarakat umum 26 %. Ada beberapa upaya konkret dalam merevitalisasi bahasa daerah Mandailing, diantaranya: perlu adanya peraturan daerah khusus untuk memperkuat dan melestarikan, merubah kebijakan kurikulum sekolah dengan memasukkan muatan bahasa daerah Mandailing, meningkatkan keterlibatan masyarakat dalam pelestarian bahasa daerah menjadikan bahasa daerah Mandailing sebagai bahasa aktif komunikasi sehari-hari di masyarakat.

Kata Kunci Bahasa daerah, Mandaling, Tipe metafora, Pemertahanan, dan Kepunahan

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INTRODUCTION

The revitalization program for regional languages is one of the key efforts to protect the existing regional languages in Indonesia. This initiative is mandated by Article 32, paragraph 2 of the 1945 Constitution, which states that the state respects and preserves these languages as national cultural treasures. Additionally, it is supported by Law Number 24 of 2009 in Articles 41(1) and 42(1), as well as Government Regulation Number 57 of 2014. The revitalization of regional languages aims to preserve and develop these languages by passing them on to the younger generation, promoting their usage, and maintaining their role in daily communication. This ensures that the vitality of regional languages remains secure, protected from extinction, and effectively transmitted. Regional languages must be upheld and preserved as an integral part of human life, representing a tangible form of cultural richness that should be safeguarded. The government plays a crucial role, while the community is an essential element in ensuring that regional languages continue to thrive and be used within society.

The province of North Sumatra plays a significant role in the development of the national language and the preservation of regional languages. According to Surip & Dalimunte (2023), North Sumatra has eight distinctive cultures that need to be maintained and preserved to ensure their existence. These eight cultures of North Sumatra are Malay, Toba Batak, Karo Batak, Simalungun Batak, Mandailing Batak, Coastal Batak, Nias, and Pakpak Dairi (Harahap, 2001:26). Each of these North Sumatran cultures has its regional language that should be preserved, as it represents the richness of a nation. The various efforts can be made by the government and the community, including revitalizing regional languages among the younger generation, strengthening local content through educational institutions, promoting language-speaking communities among the youth, and more.

The picture below is the description of the Mandailing Natal District in North Sumatra Province, which is the area where native speakers of the Mandailing local language reside. Based on the data below, almost all districts in Mandailing Natal have very few native speakers of the Mandailing local language. Among the 24 districts in Mandailing Natal, the highest percentage of native Mandailing language speakers is in Mandailing Natal district at 22.60%, while the lowest is in Huta Bargot district at 1.12%. When considering the average across all districts in Mandailing Natal, it stands at 8.79%. This data indicates that concerning the distribution of native Mandailing language speakers, the situation is relatively worrisome as it may lead to the language's extinction. Therefore, maximum efforts are needed to preserve the Mandailing local language and prevent it from becoming extinct.



Figure 1. Map of Mandailing Natal Regency North Sumatra-Indonesia
 Source: Mandailing Natal district government information and communication office

Based on Figure 1 above and supported by the data in Table 1 below, the distribution of native Mandailing language speakers across 24 districts in Mandailing Natal Regency, North Sumatra Province, is presented. However, there are concerns about the marginalization and potential extinction of the Mandailing language, as only 8.79% of the population across these sub-districts are native speakers. Additionally, the presence of other regional languages in North Sumatra influences the development of local languages and is prominent in daily communication within communities. The Mandailing language shares a strong affinity with seven other indigenous languages in North Sumatra. These eight languages are spoken in neighboring regions, suggesting a close linguistic kinship. According to Juliana (2012), while these eight languages are closely related, each functions independently within its respective community. Currently, several Mandailing language dictionaries and language study books are available. Efforts to revitalize the Mandailing language include regional government policies that integrate local language content into the school curriculum.

Table 1
Distribution of Native Speakers of the Mandailing North Sumatra-Indonesian Regional Language

No	District	Population	Native Speakers of Mandailing language	Percentage
1	Batahan	22,926	2817	12.29 %
2	Sinunukan	22,110	2010	9.09 %
3	Christmas trunk	25,468	2492	9.78 %
4	Linga Bayu	27,966	2284	8.17 %
5	Ranto Baek	14,310	1203	8.41 %
6	Kotanopan	27,902	2846	10.20 %
7	Ulu Punggut	4,690	272	5.80 %
8	Mining	10,968	1008	9.19 %
9	Sorik Merapi Valley	11,024	929	8.43 %
10	Merapi Peak	9,098	1003	11.02 %
11	Muara Sipongi	12,679	1029	8.11 %
12	Pakantan	2,229	223	10 %
13	Connection	90,838	4107	4.52 %
14	South Panyabungan	10,355	1420	13.71 %
15	West Connection	10,802	1293	11.97 %
16	North Panyabungan	22,707	2830	12.46 %
17	East Panyabungan	14,329	1029	7.18 %
18	Huta Bargot	8,889	1826	1.12 %
19	Christmas	34,414	3028	8.79 %

No	District	Population	Native Speakers of Mandailing language	Percentage
20	Estuary Batang Girls	23,001	1023	4.45 %
21	Siabu	53,583	1920	3.58 %
22	Malintang Hill	12,893	1021	7.92 %
23	Fighting Dragon	4,951	108	2.18 %
24	Mandailing Christmas	478,062	108,029	22.60 %
Average				8.79 %

Source: Statistical data of Mandailing Natal Regency

The distribution of native speakers of the Mandailing regional language described in Table 1 above, it can be seen that although almost all sub-districts still have native speakers, the distribution is relatively small and it is feared that it will decrease. Based on the results of interviews with several respondents, the local government has instructed each household to actively participate in efforts to preserve the Mandailing regional language in their social life and has encouraged the younger generation and social organizations to collaborate in various activities that directly aim to preserve the regional language. In line with Nasution's (2021) opinion, the local government has taken several steps to preserve the Mandailing local language, such as involving the younger generation and all community groups, involving every household in the preservation of the local language, and implementing policies through the formal education system.

Malah & Taiwo (2020); Stojan & Novak (2019); Gandolfo (2019); Surip, et al., (2021) have discussed metaphor as one type of language used to express abstract thoughts or concepts related to phenomena or events of interest through cross-domain mapping within a conceptual system. Surip further adds that the use of Mandailing regional language of the metaphorical type can be traced through expressions or language usage. Metaphorical expressions can take the form of words, phrases, or sentences representing cross-domain manifestations within the conceptual system (Surip, et al., 2021:62). Referring to Siregar (2004:143) and Surip & Dalimunte (2023:7), the use of regional language as a medium for daily communication in expressing intentions and objectives in the form of metaphorical language can be a valuable source of data for understanding metaphor usage. In addition, Nurjanah & Herudin (2022); Harrison & Joubert (2020); Olko (2021) also emphasized that concrete concepts and steps are needed to ensure that regional languages remain alive and preserved in people's lives.

Research on metaphor and the revitalization of regional languages has been conducted by Beyribey (2020); Heyvaert et al., (2020); Haula & Nur (2019); Nurjanah & Haerudin (2022); O'Grady (2018). These studies are related to language revitalization efforts, preservation of languages from extinction, and metaphor analysis. The focus of this research is on the efforts to revitalize the Mandailing regional language of the metaphorical type in North Sumatra, to prevent it from extinction due to the lack of native speakers. Rahima (2024); Hadiwijaya, et al., (2022); Nugroho et al., (2022) also found in their research results that regional languages must be preserved to avoid language extinction. One thing that needs to be done is through the integration of regional languages through the social life of the community.

The research gap in this study aims to reveal the mapping of conceptual metaphors and concrete efforts in preserving the Mandailing regional language to avoid extinction. Based on several previous studies conducted by various researchers, it was found that there needs to be a deeper study of the preservation of the Mandailing regional language so that it continues to exist as a language that develops in society. Existing research still focuses on the analysis of the meaning of regional languages, and the development of regional languages. Based on the objective analysis above, the purpose of this study is to find novelty about the mapping of metaphors and the best strategies in revitalizing the Mandailing regional language to avoid language extinction. While the contribution of this work is focused on objects related to concrete efforts that can be made by the government and society in preserving the Mandailing regional language so that it continues to exist as an everyday language in all activities of community life.

Preserving the use of metaphorical regional languages in society is one way to ensure that regional languages in North Sumatra remain in the hearts of the people and are used in daily social interactions. The use of metaphorical regional language represents an effort by the community to preserve regional languages through the use of language associations in different contexts. [Surip & Dalimunte \(2023:9\)](#) notes that this type of metaphor reflects the indirect use of regional language to convey messages in a context different from the norm. For example, in Mandailing language, "*Lagi ke tub agas ni halabi an, babiat do aya nia*" translates to "Don't go to that person's house; their father is a tiger" in Indonesian. In this example, the use of metaphorical regional language prohibits visiting that person's house because their parents are associated with the characteristics attributed to a tiger: ferociousness, quick temper, and stubbornness. [Surip, et al., \(2021\)](#) emphasizes that understanding the intended message of metaphorical regional language requires effort to interpret the associations.

Regional languages evolve through cultural processes that influence human social interactions. Regional languages can be seen as a reflection of a culture's character. In line with [Widianto's \(2018\)](#) opinion, regional languages represent the wealth of a society and serve as a mirror of an independent society's life. Regional languages carry the wisdom of a community and reflect cultural values embedded within the regional language. Regional languages are born out of cultural processes in society and naturally have variations or types influenced by social, cultural, and situational factors. Variations or types of regional languages can also be observed based on their usage and application within the community.

Varieties of types of language have been extensively discussed by language experts, including [Putra \(2010\)](#), who defines language variation as the diverse use of language resulting from a variety of means, situations, and language usage fields. [Suwito \(2002:43\)](#) further describes language variation as a term used to refer to one of the many variations found in language usage. Meanwhile, [Kosasih \(2017\)](#) defines language variation as different types of language use based on varying factors, including the topic being discussed, the relationship between speakers, conversational partners, and the medium of communication.

Based on the level of formality in language use, [Sugihastuti \(2005\)](#); [Putra \(2010\)](#) suggested that language variation can be categorized by different functions and situations, which can be observed in terms of speakers/writers and their usage. Language variations can be categorized into: a) regional language types, commonly known as accents or dialects, which include variations such as Javanese dialect, Balinese dialect, Manado dialect, and others. These language types are created due to the strong influence of the speaker/writer's native language. b) educational level-based language types, which can be distinguished between scholarly and non-scholarly language variations. c) Attitude-based language types, which depend on the speaker/writer's attitude towards their communication partner. This type is influenced by the subject of conversation, communication goals, the speaker's attitude, and more. These aspects distinguish between formal and informal variations. According to Putra, these language variation types are also referred to as social dialects or sociolects. Social dialects serve as the basis for the stereotypes of groups with distinct characteristics, such as ethnicity or social class.

Metaphorical regional languages are regional languages used by communities through metaphorical patterns that do not directly convey the message's intended meaning but rather employ associative patterns that share similar meanings. According to [Surip, et al., \(2021\)](#), metaphor is a cognitive process that helps understand a foreign concept by relating it to another, already familiar concept—not by directly transferring meaning, but by interacting with and comprehending the idea. Metaphors do not carry specific meanings; instead, they are used to suggest, familiarize, or guide the listener toward a meaning that might otherwise be overlooked. Metaphors involve the use of words or expressions associated with one object or concept based on similarity, such as "the foot of a mountain" or "the foot of a table," both analogized to a human foot. [Lakoff & Johnson \(2003:5\)](#) explain that the essence of metaphor lies in understanding and experiencing one thing in terms of another.

Based on initial observations, metaphorical regional languages in North Sumatra Province have seen limited development and minimal use among the population. Therefore, this research aims

to revitalize the metaphorical regional language through digital platforms to raise awareness among students in the Indonesian Literature Department at the University of Negeri Medan regarding the preservation of regional languages in North Sumatra. Currently, all eight ethnic groups in North Sumatra have developed dictionaries for their regional languages with the involvement of various communities. In addition, through various academic activities, such as higher education courses and language learning in schools, as well as the commitment of language practitioners, there should be efforts to establish digital-based media suitable for the current era of information technology to facilitate the preservation of regional languages.

METHOD

The research method employed in this study is qualitative descriptive. This descriptive method serves as a step in analyzing the issues concerning the revitalization of Mandailing regional language of the metaphorical type and obtaining a mapping of metaphorical messages. According to [Sutopo \(2003\)](#), the use of qualitative descriptive methods can capture various qualitative information with more detailed and nuanced descriptions that are more valuable than mere numerical statements or frequencies in statistics. Descriptive data analysis aims to elaborate on the phenomenon of the regional language that occurs using a scientific procedure to address current issues ([Sudaryanto, 1993:63](#)). This research seeks to capture, describe, and explain qualitatively what the revitalization of Mandailing regional language of the metaphorical type and the mapping of metaphorical messages in Mandailing regional language look like. Research methods essentially represent a scientific approach to obtaining data for specific purposes and use ([Sugiyono, 2017:2](#)).

The method and techniques used in this research refer to [Sudaryanto \(1993\)](#). The research is divided into three stages: data preparation, data analysis, and data presentation. In the data preparation stage, the author employs the researcher and professional method. The referring method involves not only listening to the spoken language but also language data in written form. The technique used in this method is the Elicitation Technique, which involves eliciting language use in both speech and writing. This technique is followed by advanced techniques: the Observational-Participatory Listening Technique (OPLT), Free Observational-Participatory Listening Technique (FOPLT), Note-Taking Technique, and Recording Technique. The use of these methods and techniques aims to acquire data on metaphorical expressions in the Mandailing language and to explore efforts supporting the revitalization of the regional language to prevent its extinction.

Several stages were undertaken in this research, including gathering data on metaphorical language in the local dialect, conducting data analysis, and presenting the results of the data analysis obtained from the field. Data collection techniques were conducted through two methods: the participant observation method, through interviews with respondents to obtain initial data on the meaning of Mandailing metaphorical language, understand the forms of metaphorical meaning association, and map the Mandailing regional metaphorical language. Then, the observation method through questionnaires prepared by the researcher was administered to the indigenous Mandailing community, consisting of cultural practitioners (100 respondents), educators (100 respondents), and the general public (100 respondents) living in the Mandailing Natal regency and Medan city. The questionnaire provided to the 300 respondents aimed to understand the language attitudes of the community, the role of the community, and the concrete efforts of the community in strengthening and preserving the Mandailing regional language ([Mahsun et al., 2021](#)).

To obtain valid data, the researcher also used note-taking techniques and attempted to record, categorize, and clarify Mandailing regional metaphorical language data. Subsequently, to analyze and describe the meaning of Mandailing regional metaphorical language data, as well as understand the forms of association of existing metaphorical language to obtain mapping data and forms of revitalization in strengthening and preserving the Mandailing regional language. Data analysis steps in this research were carried out through selecting sentences in the regional dialect of metaphorical language, analyzing the data by elaborating on mapping metaphorical language types, analyzing

appropriate forms of revitalization, and concluding the results of data analysis based on meaning and mapping.

Data in the study were obtained from 300 respondents consisting of cultural actors, teachers, and indigenous Mandailing people through questionnaires and respondent interviews. All respondents had given a verbal statement of informed consent during the implementation of the research that the data obtained from this research will be kept confidential and only used for scientific purposes and scientific development, and useful for the development of the Mandailing regional language to avoid language extinction.

RESULTS AND DISCUSSION

The following data presents the research results in the form of mapping metaphors in the Mandailing regional language and efforts to revitalize the metaphorical aspects of this language in North Sumatra. Mapping metaphorical data is conducted to understand trends in the use of metaphorical expressions in the Mandailing language, making it adaptable to community life patterns. Subsequently, various preservation efforts are explored to ensure the continued existence and cultural significance of metaphorical language within the community.

The analysis of metaphorical data in the Mandailing language is based on Conceptual Metaphor Theory (CMT) by Lakoff & Johnson (2002); Kövecses (2004), focusing on the study of conceptual metaphors. Several domains are identified within the metaphorical data of the Mandailing language. Furthermore, efforts to revitalize the metaphorical aspects of the Mandailing language in North Sumatra are examined to prevent its extinction. The following section presents the research results and discussion.

Mapping of Metaphorical Language in Mandailing Regional Language, North Sumatra

The mapping of metaphorical language data includes a description of research data and an analysis of the data results to identify trends in language pattern variations. The analysis of Mandailing regional language data of the metaphorical type is based on the Conceptual Metaphor Theory (CMT) by Lakoff & Johnson (2002); Kövecses (2004), focusing on the analysis of conceptual metaphors. Several mappings of Mandailing regional language of the metaphorical type in North Sumatra include:

1. Metaphors of the Human Domain

Here's the research data on metaphors of the human domain;

(1)	<i>Mudab-mudaban nian, talak tangan muyu manarimona songoni muse dobot marbontar ni ate-ate...</i> (Hopefully, you are open-handed and have the sincerity to accept it)
(2)	<i>... anso ulang on manjadi ngot-ngot ni bagasan ipon sangatungkol i bagasan ngadol '...</i> (so that there won't be any more pain inside your teeth or discomfort within your molars)
(3)	<i>Ngada tola on jagar-jagar nami on mayup tu jae, angkon mayup tu julu do.</i> (Our daughter should not drift downstream but should drift upstream)
(4)	<i>Muda ditatap ko au, soir matamu tu halak,</i> (If you look at me, sharpen your gaze on someone else)

Data (1), the metaphorical concept of *marbontar date-ate* meaning "having a sincere heart" cannot be seen in its physical form by human senses but conventionally, its meaning can be understood. It serves as a figurative symbol representing sincerity of heart. In the context of the sentence, this metaphorical data is uttered by the prospective bride to the groom during the Mandailing cultural engagement ceremony. In this utterance, the prospective bride requests the groom to accept them with joy and willingly. According to Siregar (2008), the metaphorical message above signifies creating an impression or influence to make the groom, as the interlocutor, listen and accept the prospective bride with a sincere heart. This metaphorical data refers to the existence of sincerity, even though it cannot be perceived by the human senses.

Data (2), the metaphorical concept of *ngot-ngot ni bagasan ipon Sangatungkol i bagasan ngadol* although not perceptible by the senses, can be understood when its meaning is interpreted. This

metaphor signifies the aspirations that have been successfully realized by the prospective bride, which were deeply rooted in her heart and are no longer her concerns now. When related to the concept of *dalihan natolu*, this metaphor is conveyed by the *Suhud* (representative of the groom) and the prospective bride to the *Hatobangon* (representative of the bride's family) during the pre-wedding council meeting because the realization of her aspirations will demonstrate her love for her future husband by organizing a grand customary event (*marborja*) (Hasibuan, 1989:24). Supported by the opinions of Saad et al., (2018), in this culture, when a son is born, both parents feel proud and aspire to hold a grand customary event when he gets married. This metaphor also signifies the importance of a son as he will carry on the patrilineal lineage from his father. The psychological impact is significant if someone does not have a son because it means the end of the lineage.

Data (3), the metaphorical message *may up tu julu* meaning "drifting upstream" with "julu" referring to the river's headwaters, carries an indirect meaning when related to the context of the sentence. According to Purba & Sidebang (2024), this metaphor signifies a person of nobility who is knowledgeable about customs, and thus, their behavior and speech adhere to prevailing norms. The interpretation of this metaphor suggests that the groom should be a person of good manners and customs, ensuring the economic conditions of both newlyweds are safe after they embark on their new life. This utterance is conveyed by the *Subut* (representative of the groom) to the *mora* (representative of the bride's family) during the proposal. Its illocutionary act is a request to the *mora* to ensure the well-being of their daughter.

Data (4), in Mandailing culture, this metaphor indicates that the Mandailing community encourages individuals to be enthusiastic in navigating life. It advises learning from life experiences that accompany one's journey and does not give up easily. It emphasizes not relying solely on parents and family for support but taking responsibility and collaborating effectively with others. This approach encourages others to assist in achieving life's hopes and aspirations. Additionally, it emphasizes the importance of not solely depending on nature, fostering a meaningful relationship with both nature and fellow humans.

2. Metaphor in the Objects Domain

Here's the research data on metaphors in the object's domain;

(5)	<i>Horas tondi madingin pir tondi matogu.</i> (Congratulations, may your spirit remain cool and strong)
(6)	<i>Harana ditatap langit dao, ditombom tano pir, pيران do pe na so ada,</i> (We see the sky is very far, but when it is stepped on the hard ground, it becomes even harder).
(7)	<i>... i son adong santan pamor-morgoil, Ibo roba nian mago ma na milas....</i> (here, coconut milk can provide refreshment and alleviate something hot)
(8)	<i>Ulos naso ra buruk, gobak-gobek i ngali ni ari, andung-andung ni milas ni ari.</i> (an everlasting blanket, used as a cover on cold days and a protector on hot ones)

Data (5), the concept of the metaphor '*tondi*' is abstract, serving as a figurative symbol whose meaning can only be interpreted within the context of a sentence. From the Mandailing society's perspective, a human being consists of three parts: the body, the soul (spirit), and the '*tondi*'. The body is the coarse and tangible form, the soul or spirit is the abstract entity that animates the coarse body, and '*tondi*' is an abstract entity that fills and guides the coarse body and soul with blessings, making a person appear dignified and honorable. '*Tondi*' represents the strength, energy, and spirit of the soul that maintains the balance and strength of both the spiritual and physical aspects, as well as the harmony of an individual's life. '*Tondi*' is a standalone entity. In an unconscious state, a person's condition exists outside of their body and soul, such as when they face difficulties. However, a lost '*tondi*' can be summoned back through a traditional ceremony called *mangupa* (Maracub, 1958:26). When we examine the discourse, this situation occurs when the traditional leader or king advises the newlyweds, with the illocutionary goal of ensuring that they can follow the advice in the future.

Based on Sibarani's opinion (2003), data (6) falls into the category of *kosmos*. To understand this metaphor, we must look at Mandailing culture itself. Before a wedding ceremony, the '*anak boru*'

expresses their intentions to the morals regarding the burdens they must bear. Due to limitations in both moral and material capabilities, the *anak boru* uses words that imply self-deprecation with the intention that the *mora* understands their situation. This way, both parties can achieve their desired outcomes. According to Saad et al., (2018); Surip, et al., (2023), the metaphorical utterance in data 6, the *anak boru's* locution means stating a situation, its illocution is hoping that *the mora* understands the *anak boru's* condition, and the perlocutionary act is that *the mora* can sympathize with them.

Data (7), *Pamorgo-moroi* coconut milk is coconut milk mixed with flour and sugar, known as "otak," provided to guests during housewarming ceremonies. Before consuming this dish, someone imparts words of advice to the homeowner. Building a house in Mandailing society is considered an achievement. The wood needed for constructing the house is gathered piece by piece, making the process relatively lengthy as they collect the wood from the forest. Once enough wood has been gathered, the house is erected. This metaphor is spoken by the *mora* to the *anak boru* who have successfully built their house. It can be interpreted as a wish that the house they will inhabit should be safe and tranquil for its occupants, and that prosperity will flow abundantly.

Data (8), the concept of the metaphor *ulos* is analogous to adat (customs). In this metaphor, adat is seen as bringing warmth and fostering intimacy when someone is grieving, and it can serve as protection during joyful occasions because adhering to tradition will make a person feel physically and spiritually complete (Harahap, 2001:12). This is corroborated by Purba & Sidebang (2024) opinion that adat, symbolized by *ulos*, is given by the *mora* to the *anak boru* during the *marbokkot bagas* (housewarming) ceremony because the *anak boru* has successfully built a house, and it is hoped that the house will be blessed.

3. Metaphors in the Plant Domain

Here's the research data on metaphors in the plant domain;

(9)	<i>Mora mataniari so gokebon, dapdap na so dahapon,</i> (we cannot challenge the sun and the dadap tree that cannot be embraced)
(10)	<i>Napuran nami na opat ganjil lima gonop,</i> (Our sirih (betel leaf) is arranged in a pattern of four odds and five evens)
(11)	<i>I son tarida do i ibana ayu ara nagodang, batangna pada parsandean, tunjangan parsi gantungan, banir parkolipan, bulungna parsilaungan,</i> (here, there is a large tree with its trunk providing a place to lean on, its roots serving as a place to hang, its big roots providing a hiding place, and its leaves offering shelter)

Data (9), *Mataniari* or 'sun' is the celestial body that brings light and heat to the earth during the daytime. No one can challenge the sun because of its heat. This metaphor is linked to the *mora*, who should not be challenged or opposed because doing so may bring disaster, and this party is considered to have forgotten its humanity. According to Allan (2001), the utterance from the *anak boru* in terms of locution informs the situation and in terms of illocution requests and simultaneously asserts that the *mora* should not be challenged. This metaphor is in line with the metaphor of *t ondi* dialogue, *baru pematang* 'opposing oneself, the body bears the consequences.'

Data (10), The metaphor with the symbolic expression " *opat odd lima gonop* " means that when someone chews betel nut, it is usually mixed with lime, gambier, and areca nut, making it a total of four components. According to Hasibuan (1989); Harahap (2001), the betel nut mixture is not considered complete if it is not accompanied by tobacco as the fifth element. This metaphor can be interpreted to mean that when someone undertakes a task, they should think carefully and prepare everything earnestly to achieve maximum results. When related to the context, every traditional event in Mandailing is considered legally valid if attended by five groups: *Subut, Kahanggih, anak Boru, Mora,* and *Harajaon*.

Data (11), The metaphor's symbolic expression *ayu ara na godang* is like a strong king who upholds customary law, has strong warriors (*anak boru*), owns a palace, is just, and likes to help those in need. This utterance is delivered by the *anak boru* to *Subut*. Implicitly, the speech act in this utterance is to ask *Subut* to fulfill the wishes of the *anak Boru*.

4. Metaphors of the Earth's Domain

Here's the research data on metaphors of the earth's domain;

(12)	<i>Tutor marsitatapan, rura manjalabi pardomuan,</i> (Two hills of equal height, two rivers seeking a meeting place)
(13)	<i>Laklak diginjang pintu singkoru i golom-golom, maranak sampulu pitu marboru sapuluh onom,</i> (the carvings above the door and the intricately strung beads, there are 17 sons and 16 daughters)

Data (12): The metaphor in the above example is symbolized by the tutor *marsitatapan*, which means two families coming together are of equal standing, both having customs and coming from good lineage. Mandailing customs uphold equality with the hope that if families are built on the foundation of equality, they will be happy. Between both sides, no one feels socially superior so families can understand each other and come together.

Data (13): *Laklak* is the bark of a tree that serves as a covering, allowing the plant to grow and thrive. When the bark is peeled, the plant withers and dies. In this metaphor, *laklak* is placed above the door and symbolizes the protector of the family. The position of *laklak* above the door, the entrance to the house, is interpreted as the importance of parents instilling principles of protection and responsibility in their sons, even in large numbers.

According to [Saad et al., \(2018\)](#); [Allan \(2001\)](#); [Purba & Sidebang \(2024\)](#); [Surip & Dalimunte \(2023\)](#), the metaphor *singkoru* 'beads' refers to seeds bound with thread, usually used for decoration. The analogy of *singkoru* with daughters conveys the idea that daughters should always appear beautiful. This metaphor is also interpreted to mean that parents should be able to reconcile the various desires of their daughters, allowing them to have a unified personality, just as a string of beads comes together in large numbers. In addition to the mentioned traits, both *laklak* and *singkoru* are easily peeled and broken. Thus, this metaphor also reminds future parents to maintain unity to protect and guide their sons and daughters.

5. Metaphor in the Living Creatures/ Animals Domain

Here's the research data on metaphors in the living creatures/animals' domain;

(14)	<i>Habang ninna lanok in the sea of Siborang binoto do he male sanga boru-boru,</i> (It knows which flies are male and which are female flying across the ocean)
(15)	<i>Songon langkitang di Batang Aek, Bope Inda Marsitandaan Tai Marsihabolongan, Muda Ro Musu Marsijagoan ,</i> (Like snails in the water, even though they don't know each other, they respect each other; if an enemy comes, they protect each other)
(16)	<i>... rap we mark, na margading do on marbulele I mandailing Godang,</i> (as we know, those who come to adhere to the prevailing customs in Mandailing.)

Data (14), The metaphor labeled 'lanok di Laut Siborang' is associated with the extraordinary abilities possessed by someone that are not typically found in ordinary humans. According to [Siregar \(2008\)](#); [Surip & Dalimunte \(2023\)](#); [Silalahi \(2024\)](#), this metaphor is interpreted within the context of the whole sentence, which illustrates that a king must possess greater abilities and wisdom than the common people. This metaphor is conveyed by *Panusunan Bulung* (the king) to the newlyweds, with the illocutionary act of encouraging the newlyweds to be wise in building their future families.

Data (15), '*Langkitang*' is a type of snail known for its cohesiveness despite not knowing each other. This metaphor signifies the importance of unity and mutual assistance between the newlyweds for a good purpose. The king conveys this metaphor to the newlyweds as both advice and hope that they will implement it in their married life.

Data (16), '*Bulele*, ' meaning ivory for an elephant, serves as its source of strength. The metaphor '*margading do in marble* implies that the groom possesses strengths, including cultural traditions, heritage, customs, and wealth. According to [Lakoff & Johnson \(2003\)](#); [Hilverty \(2002\)](#), this metaphor conveys a message to the Mandailing people to work harder to earn a living and avoid poverty. This utterance is conveyed by the bride's family to the groom's family, with the illocutionary act of requesting that the groom's family accept the bride's family warmly. The following is the form of mapping the type of metaphor of the Mandailing Regional Language found in this study.

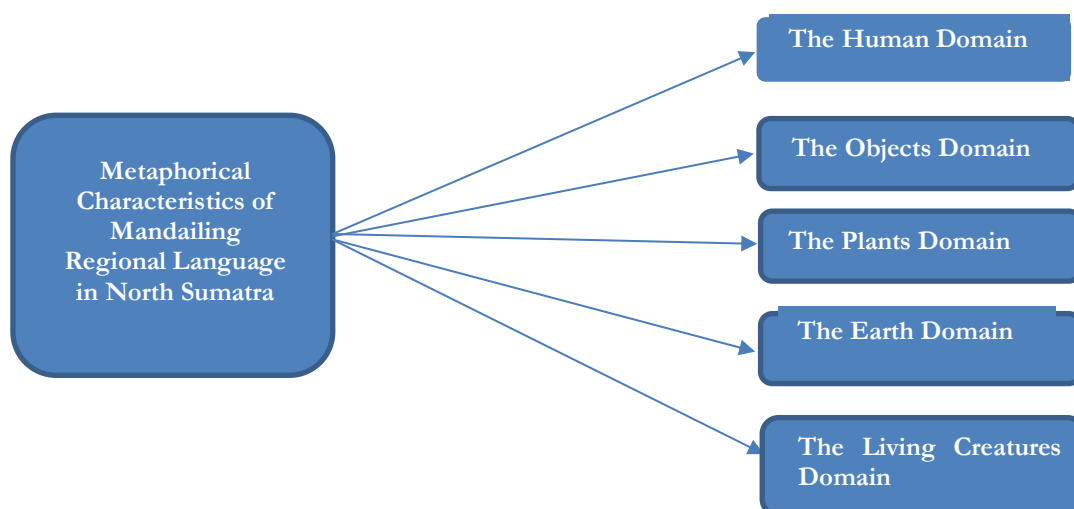


Figure 2. Mapping of Mandailing Regional Language with Metaphor Type

Based on Figure 2 above, we can interpret that the use of the Mandailing regional language, metaphor type, tends to utilize the domains of humans, objects, plants, and living beings/ animals. The usage of Mandailing regional language metaphorical vocabulary is constructed within these four domains. This implies that the usage of Mandailing regional language metaphorical vocabulary is influenced by the cultural patterns of the Mandailing people, which still focus on human life patterns, objects closely related to humans, and various plants, and animals known in human life.

The mapping of the Mandailing regional language with metaphorical type still constructs contents that are closely related to the culture and social aspects of the Mandailing ethnic group. In language, including the usage of metaphorical language, some still utilize various concepts about human life, objects, plants, and living beings. The usage of various concepts closely related to human life in metaphorical language will be associated with other relevant concepts attached to the meanings. This is in line with the opinion of [Lakoff & Johnson \(2003:32\)](#), which states that metaphors can penetrate everyday life not only through language but also through thought and action. This Conceptual Metaphor Theory (CMT) explores meaning through the relationships between objects and generates an understanding of a specific object through an understanding of another object ([Surip, et al., 2021:9](#)).

Based on the research data, the Mandailing regional language of the metaphor type, some of its data still associates various aspects closely related to social and cultural life to facilitate the interlocutor in interpreting the conveyed message. In line with [Kövecses' opinion \(2004\)](#), metaphors are processed in the human mind through abstract concept reasoning to form vague ideas based on more concrete experiences. Metaphors serve as a tool for expressing ideas through language to think about things that are already close to life.

Revitalization of the Mandailing Regional Language Type of Metaphor in North Sumatra

The Principle of Regional Language Revitalization is defined as a strategy to maintain the sustainability of regional languages for everyday use within the community and prevent them from becoming extinct. In the linguistic context, as stated by [Sartini \(2004\)](#), revitalization means reviving or injecting new vitality or energy into a regional language. This process aims to bring the language back to the established norms and regulations, emphasizing that all regional languages must be preserved, and regional governments, together with community stakeholders, should make efforts to ensure the survival of regional languages.

1. Enhancing Students' Attitudes Toward the Use of Mandailing Regional Language Type of Metaphors in North Sumatra in Classroom Settings

The following are the results of research results looking at three aspects of the language attitudes of the Mandailing ethnic community in North Sumatra in social life in society. The questionnaire scores were filled in by 300 indigenous Mandailing people who were determined based on three categories, namely 100 cultural practitioners, 100 educational practitioners (teachers), and 100 ordinary people who live in the city of Mandailing Natal and the city of Medan. Filling in the questionnaire data from respondents shows that there needs to be efforts to increase awareness of the indigenous Mandailing tribe community in seeking to preserve and maintain the Mandailing regional language as a whole and the metaphorical type of Mandailing language in particular, the data can be seen in the data presentation in the following Table 2.

Table 2
Data on the Concern of the Mandailing Indigenous Community in Mandailing Regional Language Preservation Efforts Types of Metaphors in North Sumatra

No	Aspect	Average Questionnaire score _		
		Cultural Actors	Educator (Teacher)	Ordinary People
1	The language attitudes of the indigenous Mandailing tribe are based on indicators of pride in the use of the metaphorical type of regional Mandailing language	86 %	68 %	74 %
2	The language attitudes of the indigenous Mandailing tribe are based on indicators of the tendency to use metaphorical types of regional Mandailing language in life	83 %	62 %	71 %
3	The linguistic attitude of the indigenous Mandailing tribe is based on a tendency to care for the preservation of the metaphorical type of Mandailing regional language	81 %	53 %	46 %
4	Utilization of various metaphorical types of media/ applications of the Mandailing regional language in efforts to maintain the regional language in North Sumatra	86 %	82 %	63 %
Average		84 %	66.3 %	63.5 %

Based on Table 2, it is known that in general, the indigenous Mandailing community has a linguistic attitude towards caring in efforts to maintain the metaphorical type of regional Mandailing language in North Sumatra. This can be seen from the difference in the average score of the questionnaire given to 300 respondents from the indigenous Mandailing tribe who live in the city of Mandailing Natal and the city of Medan. Respondents who participated in filling out the questionnaire consisted of 100 cultural actors, 100 educators (teachers), and 100 ordinary people.

Based on the data obtained, the value of the linguistic attitude lift score of the indigenous Mandailing tribe, which consists of cultural actors, teachers, and ordinary people, has different data. Of these three elements, there is data on language attitudes from indigenous Mandailing cultural practitioners who have the highest average level of concern for the metaphorical type of regional Mandailing language to be preserved with various efforts and by various media/ applications. Data from respondents from cultural actors, from the four components, namely pride, inclination, concern, and use of media/applications, was at an average of 84%, while educators (teachers) were at an average of 66.3%, and ordinary people at an average of 63.5%. Based on the research data, it can be seen that respondents from teachers and ordinary people have language attitudes towards the level of concern so that the metaphorical type of Mandailing regional language is still in the sufficient category, so it is necessary to have various government strategies and policies so that the indigenous Mandailing community has high language attitudes in increasing the role of preserving and maintaining the Mandailing regional language so that it continues to exist and develop, to avoid extinction.

Based on research data, it is known that the language attitudes of the indigenous Mandailing ethnic community based on indicators of pride, use, and concern in preserving and maintaining the metaphorical type of Mandailing regional language need to be improved so that the metaphorical type of Mandailing regional language continues to maintain its existence and continues to develop. A person's language attitudes can improve, influenced by self-encouragement, high levels of awareness,

and easy access to language use through various digital-based applications. This is confirmed by the opinion of [Saad et al., \(2018\)](#); [O'Grady \(2018\)](#); [Surip & Dalimunte \(2023\)](#), every human being has a linguistic attitude in using and preserving the language used in life. The tendency for human language attitudes to increase towards a language is influenced by self-motivation, concern, and the use of facilities that make it easier for humans to use language in their social lives. A language will slowly become extinct if native speakers do not care and take part in preserving it in society.

Table 3
Language Attitudes of the Mandailing Indigenous People Based on Indicators Pride in the Use of Mandailing Regional Languages Types of Metaphors

No.	Aspect	Average Questionnaire score _		
		Cultural Actors	Educator (Teacher)	Ordinary People
1	Proud to use metaphorical types of regional Mandailing language in everyday life	87 %	72 %	63 %
2	Not proud enough to use metaphorical types of regional Mandailing language in everyday life	8 %	20 %	26 %
3	Not proud to use metaphorical types of regional Mandailing language in everyday life	5 %	8 %	11 %
Total Respondents		100	100	100

Table 3 explains research data related to the language attitudes of the indigenous Mandailing community based on indicators of pride in the use of the Mandailing regional language, a metaphorical type. Based on research data, respondents who have a language attitude feel proud to use the metaphorical type of regional Mandailing language in their daily lives in the good category, namely the average score of cultural actors is 87%, teachers are 72% and ordinary people are 63%. Then the language attitude of not being proud enough to use the metaphorical type of Mandailing regional language in everyday life is in the less good category, namely cultural actors 8%, teachers 20%, and ordinary people 26%. Meanwhile, language attitudes feel that they are not proud of the regional Mandailing language, the metaphor type is in a bad category, namely 5% of cultural actors, 8% of teachers, and 11% of ordinary people.

According to [Surip & Dalimunte \(2023\)](#); [O'Grady \(2018\)](#); [Wahab \(1995\)](#), the tendency of a person's language attitude in using a language will increase if there are supporters who encourage self-attitude and facilitate access to its use. A person's interest in preserving a language is influenced by self-commitment and a sense of ownership so that the language does not become extinct. Various steps can be taken so that human language attitudes can support the existence of language from extinction. Among them is the need for government policies that encourage the indigenous Mandailing tribe community to play an active role in language preservation, every community in the home environment, education providers, and community communities need various efforts to strengthen commitment so that regional languages become everyday languages in households, are included in school curriculum policies and need tools to make it easier for people to preserve language in social life.

Table 4
Language Attitudes of the Mandailing Indigenous People Based on Trend Indicators Use of Mandailing Regional Language Metaphor Types in Life

No	Aspect	Average Questionnaire Score		
		Cultural Actors	Educator (Teacher)	Ordinary People
1	Mandailing regional language as a metaphor in social life	72 %	51 %	41 %
2	Sometimes they use the Mandailing regional language as a metaphor for social life	19 %	36 %	38 %
3	Less accustomed to using regional Mandailing language metaphors in social life	9 %	13 %	21 %
Total Respondents		100	100	100

Based on the data in Table 4, it can be seen that data on the language attitudes of the indigenous Mandailing tribe community can be seen from the indicators of the tendency to use metaphorical types of the Mandailing regional language in social life. Data was obtained that native people often use metaphorical types of regional Mandailing language. There were differences between the three elements of the respondents. Cultural actors averaged a score of 72% or good, teachers 51% less well, and ordinary people 41% also less well. Meanwhile, research data from the answers of respondents who have a language attitude that sometimes uses the Mandailing regional language, the metaphor type in social life, is on average less good, namely 19% of cultural actors, 36% of teachers, and 38% of ordinary people. Meanwhile, the language attitudes of respondents who are less familiar with the three elements of society are also in the poor category, namely 9% of cultural actors, 13% of teachers, and 21% of ordinary people. This research data explains that the language attitudes of the indigenous Mandailing community towards the tendency to use their regional language, especially types of metaphors in social life, are still not good. This requires serious attention from all elements of the Mandailing society and the Mandailing Natal district government, so that the Mandailing regional language, especially metaphorical types, can continue to develop and be preserved by the community in social life.

In line with the opinion of Surip et al., (2023); Amphæris (2022); Juliana (2012); Widiyanto (2018), a language can maintain its existence in society and will even continue to develop if there is serious attention from its native speakers to preserve it in life. everyday life in society, and there are efforts by the government or various community associations and organizations to maintain and preserve regional languages so that they are popular and used in social life. This means that there must be efforts and concrete steps aimed at ensuring that regional languages avoid extinction. If the native speakers of a language are increasingly eroded by age and die, while there are no successors, then one day the regional language will be headed for language extinction.

Table 5
Language Attitudes of the Mandailing Indigenous People Based on Indicators Concern for the Preservation of the Mandailing Regional Language Metaphor Type

No	Aspect	Average Questionnaire Score		
		Cultural Actors	Educator (Teacher)	Ordinary People
1	Concerned about preserving the use of metaphorical types of Mandailing regional language in everyday life	81 %	35 %	30 %
2	Less concerned about preserving the use of metaphorical types of regional Mandailing language in everyday life	12 %	43 %	46 %
3	Doesn't care about preserving the use of metaphorical types of regional Mandailing language in everyday life	7 %	22 %	24 %
Total Respondents		100	100	100

Based on the data in Table 5, data was obtained regarding the language attitudes of the Mandailing indigenous people based on indicators of concern for the preservation of metaphorical regional languages. Data obtained on the level of concern of respondents in preserving the use of the Mandailing regional language for cultural actors was in the category 81% or good, teachers 35% or not good, and ordinary people 30% or not good. Meanwhile, data on language attitudes are less concerned about preserving the Mandailing regional language from the three elements of respondents, namely; cultural actors 12%, teachers 43%, and ordinary people 46%. Then the language attitude of not caring, from the three elements of respondents, namely; cultural actors 7%, teachers 43%, and ordinary people 46%. We can understand from this research data that the indigenous people of Mandailing still have poor language attitudes in their concern for preserving their regional language. Under the opinion of Nurjanah & Haerudin (2022); Nasution (2021); Ungsitipoonporn (2019), say that regional languages need to continue to be developed and preserved through various strategies, one of which is through the native people who speak the language having a caring attitude

independently and together to take part. part in making the regional language the language of everyday communication in social life.

2. Strengthening the Role of the Mandailing Indigenous People in Preserving the Mandailing Regional Language Metaphor Type

Preserving the metaphorical type of Mandailing regional language in society is one of the efforts to make it a regional language in North Sumatra that still exists and is used as an everyday language in society. A metaphorical type of regional language preservation is a community effort to preserve regional languages through various language associations in other contexts that have similar meanings. This type of metaphor, according to [Lakoff & Johnson \(2003\)](#); [Surip & Dalimunte \(2023\)](#); [Purba & Sidebang \(2024\)](#), reflects the use of regional language which does not directly convey messages in the usual context but is transferred in association with other contexts based on human knowledge and experience. For example, "*u lang ko ke tub agas ni balabi an, babiat do aya nia*", which means 'You don't go to that person's house, his father is a tiger'. An example of this metaphorical utterance has the meaning of forbidding people from going to their house because their parents are associated with the characteristics that are associated with tigers, namely fierce, irritable, and stubborn. Surip and Dalimunte strengthens regional language. This type of metaphor requires efforts to interpret what is associated to understand the meaning and purpose of the message conveyed.

The research data obtained shows that the level of concern of the Mandailing ethnic community in efforts to preserve and maintain the metaphorical type of Mandailing regional language is still in the adequate and poor categories. This data means that the language attitude of the Mandailing people in preserving their regional language is quite worrying because it will have an impact on language extinction. The indigenous Mandailing tribe community does not yet have the seriousness and high motivation to preserve and maintain the metaphorical type of regional Mandailing language to continue to exist and be preserved in the social life of the community. On this basis, structured efforts and the involvement of all elements of society are needed to take concrete steps so that the Mandailing regional language avoids extinction.

Apart from strengthening the role of the indigenous Mandailing tribal community in preserving it, efforts must be made by the community through various government policies, commitment within the family, and various community activities that support the existence of the Mandailing regional language. Following the opinions of [Siripen \(2019\)](#); [Surip & Dalimunte \(2023\)](#); [Siregar \(2008\)](#), a language must continue to be improved so that it remains preserved in people's lives. A language will become extinct from people's lives if there are no more native speakers. The role of the language community can be encouraged to support the maintenance of the language to be developed into an obligatory language in social life in society.

The data obtained above can also be the basis for the emergence of various community concerns that the metaphorical type of Mandailing regional language requires various concrete actions. If the role of all elements of the indigenous Mandailing community increasingly lacks concern and a sense of responsibility, this will have an impact on weakening the existence of regional languages, and one day the Mandailing regional language could even be headed toward extinction. The role of the community in preserving their regional languages must continue to be increased. There are various efforts to maintain a language, for example: through issuing government regulations and policies, and increasing community awareness and commitment so that the metaphorical type of regional Mandailing language can be developed. If there is no massive movement to maintain it, then this type of regional language cannot develop, and one day the native speakers of this language will run out. Following the opinions of [Sibarani \(2003\)](#); [Nurjanah & Haerudin \(2022\)](#); [Amphaeris et al., \(2022\)](#), the role of the community in using regional languages must be maintained through various supporting policies. Efforts to maintain the existence of a language can be made through the community's commitment to preserving it in social life.

3. Real efforts to preserve the Mandailing Regional Language

Based on the research data obtained, it is known that there are several conditions in the linguistic community in trying to maintain the Mandailing regional language so that it does not become extinct. These include whether the Mandailing regional language has become part of the SD/SMP/SMA equivalent school curriculum in the Mandailing Natal district, whether has it been preserved in all activities in the community, and whether there are regional regulations for strengthening and preserving the Mandailing regional language. The following data can be presented in Table 6 below.

Table 6
Data on the Response of the Mandailing Indigenous People in Efforts Preservation of the Mandailing Regional Language so that it does not become extinct

No	Component	Average Questionnaire Score		
		Cultural Actors	Educator (Teacher)	Ordinary People
1	Are there any regional regulations for the Mandailing Natal district regarding strengthening and preserving the Mandailing regional language?	2 %	4 %	7 %
2	Has the Mandailing regional language been included in the elementary/middle school/high school curriculum as a local content subject?	16 %	18 %	10 %
3	Has the Mandailing regional language been preserved in all social activities in the community?	32 %	24 %	28 %
Total Respondents		100	100	100

Table 6 reveals that until now there are no regional regulations in the Mandailing Natal district regarding strengthening and preserving the Mandailing regional language. Of the three groups of respondents, only 2% of cultural actors answered the questionnaire, 4% of teachers, and 7% of ordinary people. This data explains that a small portion of the indigenous Mandailing tribe community is not aware of the Mandailing Natal regent's regulations regarding strengthening and preserving the Mandailing regional language. Meanwhile, some respondents answered that until now there are no regional government regulations regarding the maintenance and preservation of the Mandailing regional language. Furthermore, based on the respondent's answers, the Mandailing regional language has not been included in the SD/SMP/SMA equivalent school curriculum in the Mandailing Natal district as a local content subject. In this problem, cultural actors say 16%, teachers 18% and the community costs 10%, the majority of formal education institutions in Mandailing Natal district have not included Mandailing regional language lessons as local content. There are a small number of schools founded by several community institutions that have included regional language lessons as local content, but the percentage is very small. Then the Mandailing regional language has not been equally preserved in all social activities in society. Respondent data revealed 32% of cultural actors, 24% of teachers, and 28% of ordinary people. This data explains that the indigenous Mandailing community, both those living in the Mandailing district and the city of Medan, have not maximally preserved the Mandailing regional language in all social activities. There are many community communities, social organizations, and indigenous Mandailing tribal community associations that can be used as media in strengthening and preserving the Mandailing regional language to avoid extinction. If the Mandailing regional language is not preserved in social life, of course, the regional language types will also be in a position where they cannot develop, including the metaphorical type of the Mandailing regional language.

This is confirmed by the opinions of several researchers, including [Nurjanah & Haerudin \(2022\)](#); [Nasution \(2021\)](#); [Juliana \(2012\)](#); [Widianto \(2018\)](#), who have stated that any regional language needs to make real efforts to avoid the extinction of the language and society. Language plays a vital role in the care and responsibility of keeping regional languages thriving. Various regional governments have made efforts to strengthen regional languages within society by enacting regulations

that encourage all community members to participate in preserving their linguistic heritage. This includes integrating regional languages into the school curriculum as local content, incorporating regional language activities in educational settings, and promoting the active use of regional languages in all social interactions. Families are encouraged to make regional languages their primary means of communication at home. Without the active participation and sense of responsibility from all elements of society, regional languages will struggle to develop, and native speakers may gradually diminish over time. Ultimately, this could lead to the disappearance and extinction of these regional languages from human life.

CONCLUSION

Based on the description of the research results and discussion, the mapping of metaphorical types in the Mandailing regional language reveals a tendency to relate to the realm of perception in various aspects of human life, objects, plants, and living creatures. Data collected from 20 regional languages in Mandailing indicate that metaphorical types derive their meanings from associations across different mapping domains. The research identifies four key domains used as metaphors in the Mandailing regional language: the human domain (4 instances, 25%), the object domain (4 instances, 25%), the plant domain (3 instances, 18.75%), the earth domain (2 instances, 12.5%), and the living things domain (3 instances, 18.75%). These findings suggest that the Mandailing community predominantly uses metaphorical language in relation to humans and living creatures, which significantly influences social communication.

The language attitudes of the indigenous Mandailing respondents are classified as poor overall. However, public concern for preserving the metaphorical Mandailing regional language in everyday life is rated positively. Among students, attitudes of pride in using the Mandailing regional language reflect an average score of 87% for cultural practitioners, 72% for teachers, and 63% for ordinary people. Conversely, those who do not feel proud to use the Mandailing regional language in everyday life score lower: 8% for cultural actors, 20% for teachers, and 26% for ordinary people. A small percentage, specifically 5% of cultural actors, 8% of teachers, and 11% of ordinary people, express feelings of shame regarding the use of the regional Mandailing language, categorizing these attitudes as poor. These indicators suggest that the language attitudes among the indigenous Mandailing tribe are sufficient but require improvement through various initiatives. One effective approach is for regional governments to enact regulations aimed at strengthening and preserving regional languages, thereby holding all societal elements accountable for their maintenance. Such regulations would facilitate the inclusion of regional languages in elementary, middle, and high school curricula as local content subjects, encourage teachers to incorporate regional language content into their lessons, and promote the active use of regional languages in all social activities. Additionally, fostering the Mandailing regional language as the primary means of communication within households can further support its preservation.

The efforts to revitalize the Mandailing regional language initiated by the local government encompass formal education, community social life, and the engagement of the younger generation and social organizations to collectively lead the movement for preserving the Mandailing local language. In line with Nasution's opinion, the Mandailing local government has undertaken several structured initiatives to safeguard the regional language. These include encouraging every household to participate in preserving the local language, implementing policies through the formal education system, and rallying the younger generation and all community groups to collaborate in upholding the Mandailing local language. The regional government and all societal elements share equal responsibility for this preservation, and the synergy among these components is crucial in protecting the Mandailing local language from extinction.

Similarly, the language attitude of the Mandailing community is categorized as moderate regarding the use of the regional language, feelings of pride in it, and concern for the metaphorical aspects of the Mandailing regional language to ensure its continued development. The average score for all three language attitude indicators among the Mandailing community is 51.67%, placing it in the

moderate category. This data suggests that the language attitudes of the Mandailing community do not fully support the preservation of the metaphorical Mandailing regional language in social life. These findings highlight the need for immediate efforts to preserve the metaphorical Mandailing regional language and indicate that community attitudes must be encouraged to support its continued existence. Strategies for maintaining the language can include increasing motivation within the community to incorporate the language into their daily lives, establishing government regulations that bolster regional language preservation, and encouraging all community members to actively participate in preserving the metaphorical Mandailing regional language to ensure its ongoing development and survival.

DECLARATIONS

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