

Conceptual Metaphors in *Mahfudzat*: The Representation of Knowledge Values in Arab Society

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ABSTRACT

This study aimed to identify the forms of metaphor in *Mahfudzat*'s work on knowledge and to prove that the work reflects the life of Arab society. Lakoff and Johnson's (2003) theory were used as the base for data analysis. The theory states that there are source and target domains in metaphor which are described in this study by using Kovesces' mapping table. As this is a descriptive-qualitative research, the data of this study are in the forms of textual materials of *Mahfudzat* from Modern Islamic Boarding school Darussalam Gontor. The data source is limited to *Mahfudzat* materials containing the word 'knowledge' in the curricula for Grade 1 and 2. For collecting the data, documentation techniques were applied by reading and understanding the text as well as identifying, classifying, and categorizing the data. Meanwhile, the process of data analysis went through several stages i.e.: reading, composing metaphors, describing conceptual metaphor mapping, categorizing the types of metaphors, and drawing conclusions. The results show that there are 13 data related to science in *Mahfudzat*. In addition, 8 data containing metaphors were found, comprising 2 structural metaphors, 1 orientational metaphor, and 5 ontological metaphors.

Key words: Arab society, conceptual metaphor, knowledge, *Mahfudzat*

INTRODUCTION

Mahfudzat is a term in the literary tradition of *pesantren* (Islamic learning system) to refer to beautiful sentences containing pearls of wisdom, wise sayings, life lessons, and philosophy. Usually, *Mahfudzat* is not taught at public schools or state *madrasahs* (Islamic schools). Instead, it is more commonly taught in *pondok pesantren* (Islamic boarding schools).

Mahfudzat, as a way of life, certainly reflects the culture that thrives within Arab society. Studying *Mahfudzat* and its meanings only is insufficient to truly appreciate the values within it. Therefore, in addition to analyze the forms of metaphors within *Mahfudzat*, it is also necessary to analyze their application in Arab society and their daily lives.

As stated by Lakoff and Johnson (2003), metaphorical expressions in our language are bound to metaphorical concepts systematically. We can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities. To gain an insight into how metaphorical expressions of Arab people's activities manifest, we can observe them in *Mahfudzat*.

This research focuses on conceptual metaphor in *Mahfudzat* with a theme of knowledge. From the perspective of Arab teaching ideology rooted in Islam, knowledge is considered the second most important investment after manners in a person. A cultured individual, characterized by education, possesses virtues such as morals, etiquette, discipline, and orderliness. When these qualities are realized within an individual, they contribute to the development of civilization. The synergy between knowledge and manners is reflected within them (Tahir 2015).

The perspective regarding knowledge within Arab societies rooted in Islamic ideology can be highly applicable to Indonesian society, which is predominantly Muslim. Indonesia may not be an Arab country, but it holds the largest Muslim population in the world (Schleifer 2023). Therefore, research on the conceptual metaphor of knowledge for Arab communities as encapsulated in *Mahfudzat* is crucial. The aim is to delve deeper into the cultural values and wisdom within *Mahfudzat* regarding the concept of knowledge. Through this analysis, it can be determined whether these values can indeed be applied to Indonesian society.

LITERATURE REVIEW

Research on conceptual metaphor has been conducted in various contexts. The material objects examined using Lakoff and Johnson's (2003) conceptual metaphor theory encompass a wide range of media, including songs, poetry, news headlines, magazine discourse, group communication, Twitter social media, technology columns in newspapers, and *Mahfudzat*.

The first medium is songs. Previous studies on conceptual metaphor in the context of songs include the research by Matanari, Zebua, and Hutabarat (2023) entitled *Conceptual Metaphor in Katy Perry's Song Lyrics*. The data were collected from eight of Katy Perry's most popular songs: *Firework*, *The One that Got Away*, *Roar*, *Birthday*, *Unconditionally*, *this is How We Do*, *Dark Horse*, and *Daisies*. The study revealed three types of conceptual metaphors in Katy Perry's lyrics: structural metaphor, ontological metaphor, and orientational metaphor. Subsequently, research by Alfatih, Aibonotika, and Suri (2023) analysed conceptual metaphors in 14 songs by Sekai no Owari. From these 14 songs, 47 metaphorical datum points were analysed, resulting in five examples of structural metaphors, 22 orientational metaphors, 11 ontological metaphors, and nine ontological metaphors with the subtype of personification. Furthermore, Irwansyah (2021) conducted a study on conceptual metaphors of love in Taylor Swift's 1989 album. The findings identified 16 metaphorical conceptualizations, such as love as a game, love as fire, love as a problem object, love as a throne, and love as a sinful act. Additionally, Risthavana Putri et al. (2023) examined conceptual metaphors in the lyrics of Fiersa Besari and Feby Putri, identifying twelve conceptual metaphors based on Lakoff and Johnson's theory: five structural metaphors, one orientational metaphor, and six ontological metaphors. Moreover, Widyastuti and Fateah, (2024) analysed Didi Kempot's song Banyu Langit using conceptual metaphor theory focused on love. Their analysis clarified that the lyrics contain four explicit and four implicit metaphors, facilitating the interpretation of meanings within the source and target domains.

The second medium in poetry. Conceptual metaphor research in poetry was conducted by Nurkhazanah and Nur (2022) with the title *Metafora Konseptual Dalam Puisi Berbahasa Korea 'Indonesia Inmin-Ege Juneun Si'* [인도네시아 인민에게 주는 시] Karya Park Inhwan: Analisis Semantik Kognitif. The data were collected from the lines of the poem *Indonesia Inmin-ege Juneun Si* [인도네시아 인민에게 주는 시] by Park Inhwan, which contains words or phrases with metaphorical meanings. The study revealed 12 examples of structural metaphors, four orientational metaphors, and 12 ontological metaphors. The identified metaphorical schemas included image schemas of force with subthemes of compulsion, counterforce, restraint, and empowerment; unity with subthemes of part-whole and integration; existence with subthemes of object, process, and cycle; space with subthemes of up and down; scale with the subtheme of path; and identity with the subtheme of matching. Then, Trisiana et al. (2024) conducted a comparative study of conceptual metaphors in Indonesian and Korean poetry

by Chairil Anwar and Soe Jeong-Ju, respectively. The findings showed similarities in conceptual metaphor usage dominated by structural metaphors, although Chairil Anwar's poetry employed metaphors more extensively than Soe Jeong-Ju's. Furthermore, Wangi et al. (2025) applied pragmatics and Lakoff and Johnson's (2003) conceptual metaphor theory to analyse the poetry of KH Mustofa Bisri, which contains Islamic, humanitarian, and social critique themes. Their study found that the poems play a strong communicative role in conveying moral messages, Islamic values, and social criticism. Additionally, metaphor usage in these poems is often reflective and symbolic, with interpretation depending on the social and cultural context.

The third medium is news headlines. Conceptual metaphor research has also addressed news headline writing, such as the study by Mashud et al. (2025) on conceptual metaphors in the discourse surrounding the 2024 presidential election in Kompas newspaper. Their findings identified three types of metaphors: structural, ontological, and orientational, with ontological metaphors predominating to conceptualise the entity of candidate popularity. Similarly, Haula (2020) investigated conceptual metaphors in news headlines on Kontan.co.id using cognitive semantic analysis, finding structural, orientational, and ontological metaphors.

The fourth medium is magazine discourse. Nuryadin & Nur (2021) examined conceptual metaphors in Gontor magazine, focusing on the theme of travel (*rihlah*). They identified 11 metaphorical Datum points based on Lakoff and Johnson's (2003) theory, comprising seven structural metaphors, three orientational metaphors, and one ontological metaphor. Additionally, they found 11 image schemas according to Cruse and Croft's theory, including one force schema, two existence schemas, and six extistence schemas.

The fifth medium involves group communication. Astri et al. (2023) studied metaphor usage among students of the Department of Language and Literature Education (PBS), Faculty of Teacher Training and Education (FKIP), Universitas Prima Indonesia. Their research focused on the use of metaphors as instructional material in daily student communication. They found that metaphor use among FKIP Unpri students can be integrated as an innovative and effective teaching material for literary appreciation.

The sixth medium is Twitter social media. Fatim & Al Anshory (2023) analysed conceptual metaphors using Lakoff and Johnson's (2003) theory and Croft and Cruse's image schema theory on Twitter posts by influencer Iim Fahima Jachja during 2021–2022. They identified 11 conceptual metaphors: five structural, two orientational, and four ontological metaphors. Image schemas found included one force/compulsion schema, three force/balance schemas, one force/empowerment schema, two force/control schemas, three identity/congruence schemas, and one existence/object schema. Their findings indicated a feminist conceptual metaphor tendency on Iim Fahima Jachja's Twitter, predominantly in structural metaphors that systematically correlate experience with everyday phenomena.

The seventh medium involves metaphor and image schema analysis in technology discourse. Widiastri and Nur (2021) studied technology rubrics in the Kompas.com electronic newspaper (March 2020 edition), identifying 16 conceptual metaphors: nine structural metaphors with conceptual meanings of enemy, leader, and human; four orientational metaphors related to space and quality; and three ontological metaphors concerning money and fame. Image schema analysis according to Cruse and Croft revealed five force schemas, six existence schemas, one container schema, and four space schemas. Structural

metaphors were the most frequent, reflecting the everyday life relevance of the technology column, where metaphor use is based on systematic correlations with daily experiences to facilitate reader comprehension.

Regarding *Mahfudzat*, conceptual metaphors have been studied by Mufidah (2023) in the research with the topic conceptual metaphor of English version of *Mahfudzat* in Gontor's Mahfudzat application. The data were extracted from the application for first-grade students. The study revealed 20 metaphorical data points divided into three categories: 10 ontological metaphors, nine structural metaphors, and one orientational metaphor.

Most conceptual metaphor studies have focused on songs and poetry. The study most closely related to this research is that of Mufidah. However, a gap exists between Mufidah's study and this research. Mufidah (2023) analyzed *Mahfudzat* from its English translation, whereas the original *Mahfudzat* is in Arabic. The conceptual metaphor elements of *Mahfudzat* in its original language form have not yet been the subject of any inquiry. Therefore, this study aims to fill this gap by examining the conceptual metaphors of *Mahfudzat* from the perspective of Arabic as the source language.

This research employs the theory of metaphor proposed by Lakoff and Johnson (2003). Lakoff and Johnson (2003) state that metaphor permeates our daily lives; it reflects what we feel, think, and experience in our daily lives. They assert that the basis of metaphor is understanding and experiencing one thing in terms of another, or understanding and interpreting something using different terms. Simply, put *target domain as source domain*. A conceptual metaphor consists of two conceptual domains, namely the source domain and the target domain, where the target domain is what we try to understand through the use of the source domain.

According to Lakoff and Johnson (2003), there are three types of functions in conceptual metaphors: structural metaphor, orientational metaphor, and ontological metaphor. Structural metaphor is one type of conceptual metaphor that maps the structure from the source domain to the target domain by participants' understanding a particular concept in terms of another concept. For example, in the sentence 'Books are windows to the world', the concept of 'books' is understood as 'windows to the world', thus books are metaphorically represented by another metaphor because the phrase 'windows to the world' is used metaphorically.

Then, orientational metaphor is a metaphor that organises the entire system of interconnected concepts. Orientational metaphor refers to spatial concepts or space-related concepts that explain abstract knowledge with aspects of human grounded experience in real space, such as up vs down, front vs back, for example: 'A knowledgeable person is tall'. In other words, this orientational metaphor metaphorizes something with spatial attributes, namely, having height or width.

Meanwhile, ontological metaphor helps us form concepts or abstract things such as ideas, events, experiences, emotions, and so on in our lives. For example, 'Time is money'. Something abstract is metaphorized with something concrete. Time is abstract, while money is concrete.

Aside from using the theories from Lakoff and Johnson (2003), this research will also be accompanied by the mapping proposed by Zoltan Kövecses. In his book, Kövecses and Benczes (2010) stated that the term 'understanding' has been used to characterize the relationship between two concepts (A and B) in the metaphorical process. But what does it mean for A to be understood in terms of B? The answer lies in the existence of a set of systematic correspondences between the source and the target, meaning that the conceptual elements

composing B correspond to the elements of A. Technically, this conceptual correspondence is often referred to as mapping. Here is an example of a mapping table for 'Love is a journey'.

Table: Mapping between 'love' and 'journey'

Source: JOURNEY		Target: LOVE
the travelers	->	the lovers
the vehicle	->	the love relationship itself
the journey	->	events in the relationship
the distance covered	->	the progress made
the obstacles encountered	->	the difficulties experienced
decisions about which way to go	->	choices about what to do
the destination of the journey	->	the goal(s) of the relationship

The table illustrates the conceptual metaphor 'Love is a Journey' by mapping elements from the source domain of a journey to the target domain of love. In this metaphor, the travellers represent the lovers, and the vehicle symbolizes the relationship itself, which carries them through their shared experiences. The journey corresponds to events in the relationship, while the distance covered reflects the progress they make together. Any obstacles encountered during the journey metaphorically represent the difficulties they face, and decisions about which way to go parallel the choices they must make within the relationship. Ultimately, the destination of the journey signifies the goals or aspirations they hope to achieve as a couple, making this metaphor a powerful way to conceptualize love as a dynamic and goal-oriented experience.

METHOD This study is descriptive qualitative research. The data source for this research is the *Mahfudzat* material from Modern Darussalam Gontor Islamic boarding school, obtained directly through the *Mahfudzat* teaching materials acquired by the researcher during learning sessions. The data source is limited to *Mahfudzat* containing the word *'ilmu* (knowledge) within the curriculum materials for classes 1 and 2. Classes 1 and 2 materials are selected because the curricula in these classes were designed to provide learning motivation for new students entering the boarding school. Thus, *Mahfudzat* containing the word *'ilmu* are most commonly found in these classes. A total of 13 *Mahfudzat* containing the word *'ilmu* have been identified in the curriculum materials for classes 1 and 2. The data used in this research are words containing metaphors within the *Mahfudzat*.

In collecting the data, documentation technique is used, involving steps such as reading and understanding the text, identifying data, classifying data, and grouping data. Meanwhile, in analyzing the data, several stages are involved, including reading, compiling conceptual metaphors, describing the mapping of conceptual metaphors, categorizing types of metaphors, and drawing conclusions from the analysis.

RESULTS The research findings are presented in the form of descriptions. According to the research problem formulation, each *Mahfudzat* is discussed sequentially based on the types of conceptual metaphor functions according to Lakoff and Johnson. Furthermore, each metaphor found within the *Mahfudzat* is mapped according to the mapping created by Zoltan Kövecses. Finally, evidence is provided to

describe that the *Mahfudzat* indeed thrives within Arab society and is still used to this day.

Based on the analysis conducted, there are 13 *Mahfudzat* with a theme of knowledge. Out of these 13 *Mahfudzat*, 8 of them contain metaphors. After classifying the 8 *Mahfudzat*, there are 2 instances of structural metaphors, 1 orientational metaphor, and 5 instances of ontological metaphors. Below is the discussion of the conceptual metaphors found in *Mahfudzat* containing the word '*ilmu* (knowledge).

Structural Metaphors

In structural metaphors, abstract concepts are understood through more concrete experiences, creating a framework for deeper meaning. The metaphorical use of 'orphan in knowledge and manners' maps the physical condition of being parentless onto a cognitive and moral domain, suggesting that just as an orphan lacks parental care, a person without knowledge and manners is deprived of essential guidance. Similarly, the phrase "beauty of knowledge and manners" builds on the tangible concept of physical beauty to highlight the aesthetic and admirable qualities of intellectual depth and ethical conduct. In both cases, structural metaphors reshape how we perceive abstract values—such as wisdom and behavior—by grounding them in familiar.

The Relationship between the Concept of 'orphan' and 'orphan in knowledge and manners'

Datum 1: *orphan – orphan in knowledge and manners*

الْيَتِيمُ يَتِيمُ الْعِلْمِ وَالْأَدَبِ

al-yatīmu yatīmu al-'ilmi wa al-adabi

An orphan is an orphan of knowledge and manners.

ال-يَتِيمُ	و	ال-عِلْمِ	يَتِيمُ	ال-يَتِيمُ
<i>al-adabi</i>	<i>wa</i>	<i>al-'ilmi</i>	<i>yatīmu</i>	<i>al-yatīmu</i>
manners	and	knowledge	orphan	An orphan
DEF-NOM-COMP	CONJ	DEF-NOM-COMP	NOM-COM	DEF-NOM

Based on the distinguishing characteristics outlined by Lakoff and Johnson (2003) in their book *Metaphors We Live by*, the metaphor above can be categorised as a structural metaphor. The concept of 'orphan', concretely, according to the Arabic dictionary *al-Munjid*, refers to a child whose father has passed away before reaching adulthood or, in Islamic terms, puberty. The concept of 'orphan' (a child whose father has passed away before reaching adulthood) in this metaphor is depicted with a more abstract concept, namely 'orphaned in knowledge and manners'.

In Datum 1 above, the linguistic metaphor is found in the phrase *yatīmu al-'ilmi wa al-adabi*, which means orphaned in knowledge and manners. The word *yatīmu* which means a child whose father has passed away before reaching adulthood, is introduced into another concept. The word *yatīmu* is brought into the concept of knowledge and manners, implying a child who, since childhood, has had their knowledge and manners die. The death of knowledge and manners here means not being equipped with knowledge and manners, or it could also mean that the child refuses to be equipped with knowledge and manners. Essentially, there is no intake of knowledge and manners entering into the child's being.

The conceptual metaphor of 'The orphan is the orphan in knowledge and manners'

In the conceptual metaphor 'he is the orphan of knowledge and manners', there is a mapping from the source domain 'orphan of knowledge and manners' to the target domain 'orphan'. This results in the phrase 'orphan of knowledge and

manners' in Datum 1 representing an abstract concept that depicts the absence of knowledge and manners, used to describe a person in a more dire condition than an actual orphan. An orphan who has lost their father still has many opportunities to lead a noble and guided life with the presence of knowledge and manners.

However, without knowledge and manners, a person with an intact parental background cannot lead a noble and guided life. Datum 1 also emphasises that 'An orphan is not one who has lost their father, but rather an orphan is one devoid of knowledge and manners'. In other words, the concept of 'orphan of knowledge and manners' is used to illustrate something worse than being an actual orphan. Based on this understanding, there is a mapping from the source domain 'orphan of knowledge and manners' to the target domain 'orphan' as follows.

يَتِيْمُ الْعِلْمِ وَالْأَدَبِ	الْيَتِيْمُ
yatiimul ilmi wal adabi	al-yatiimu
orphan of knowledge and manners	orphan
Relying on the knowledge of others to guide them	Needs support from others for everyday life
Requiring additional assistance or guidance to acquire the necessary knowledge and skills	Requires special attention
Requires extra assistance to create opportunities for success in life	Needs assistance from foster parents to attain opportunities for a more decent livelihood

The mapping above illustrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept of "orphan of knowledge and manners" to depict a condition worse than being an "orphan" itself.

The existence of the *Mahfudzat* in Arab society

The examples of the use of this *Mahfudzat* can be found on the YouTube account @abounouhismail. He is a content creator who, according to his Facebook bio, hails from Morocco. The content he produces focuses on Islamic knowledge. It is not uncommon for him to review quotes from books to use as content and discuss them in a few minutes. This includes *Mahfudzat*, which contains metaphors as in Datum 1, which he has also reviewed. This indicates that indeed this *Mahfudzat* exists among Arab society.

The Relationship between the Concept of 'beauty' and 'the beauty of knowledge and manners'

Datum 2: *beauty – the beauty of knowledge and manner*

إِنَّ الْجَمَالَ جَمَالُ الْعِلْمِ وَالْأَدَبِ					
inna al-jamāla jamālu al-'ilmi wa al-adabi					
Indeed, beauty is the beauty of knowledge and manners					
إِنَّ	الْجَمَالَ	جَمَالُ	الْـعِلْمِ	وَ	الْأَدَبِ
Inna	al-jamāla	jamālu	al-'ilmi	wa	al-adabi
Indeed,	the beauty	beauty	knowledge	and	manners
CONJ	DEF-NOM	NOM-COMP	DEF-NOM-COMP	CONJ	DEF-NOM-COMP

The metaphor above falls under Lakoff and Johnson's (2003) structural metaphor, characterized by the shift from concrete to abstract concepts. The concept of 'beauty' or physical beauty is concretely interpreted as physical attractiveness. In the *al-Munjid* dictionary, it is defined as the 'goodness/beauty of a creation'. The

concrete concept of physical beauty in this metaphor is depicted with a more abstract concept, namely the concept of 'beauty of knowledge and manners'.

The linguistic metaphor in Datum 2, the phrase *jamālu al-'ilmi wa al-adabi* translates to 'the beauty of knowledge and manners'. The term 'beauty', commonly understood as physical attractiveness, is portrayed with a more abstract concept in this metaphor. The word 'beauty' is brought forth within the context of knowledge and manners, signifying the nobility of etiquette or ethics, and the vastness of knowledge, which constitute a beauty that is not visible physically but is far more enduring than other physical beauties. Many individuals and cultures perceive that knowledge and manners hold a higher value than physical beauty. Knowledge and manners can contribute positively to society. Someone with good knowledge and ethics can actively participate in solving social issues, assisting others, and creating positive change. However, it's important to understand that physical beauty can also hold positive values, and these values can vary among individuals and cultures. The best approach is to seek a proper balance between intellectual development, ethics, and maintaining physical health and overall well-being.

The conceptual metaphor of 'beauty' and 'the beauty of knowledge and manners'

In the metaphor 'Beauty is the beauty of knowledge and manners', there is a mapping from the source domain 'beauty of knowledge and manners' to the target domain 'beauty'. This leads to the phrase 'the beauty of knowledge and manners', which is an abstract concept of beauty that is more enduring than physical beauty, being used to describe the nobility of someone who is cultured and knowledgeable. In this context, it is emphasised that 'Beauty is not with the clothes that adorn us; indeed, beauty is the beauty of knowledge and manners'. Based on this understanding, there is a mapping from the source domain 'beauty of knowledge and manners' to the target domain 'physical beauty' as follows.

جَمَالُ الْعِلْمِ وَالْأَدَبِ	الْجَمَالُ
<i>jamālu al-'ilmi wa al-adabi.</i>	<i>al-jamālu</i>
The beauty of knowledge and manners	beauty (physical)
Reflecting intellectual and moral depth.	Physical beauty is superficial.
It's seen in someone's character and attitude, reflecting positive values and ethical behavior."	It's often visual in nature.
It tends to be more enduring and holds long-term value.	It lasts for the short term.

The mapping above demonstrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept 'the beauty of knowledge and manners' to describe a condition of nobility that surpasses physical 'beauty'.

The existence of the *Mahfudzat* in Arab society

The usage of *Mahfudzat* as described can be found on the YouTube account @Al-roshd-channel. The manager of this account is unknown. According to the information in their Facebook bio, the account originates from Sanaa, Yemen. On this account, *Mahfudzat* with the metaphor described in Datum 2 is sung and connected with other *Mahfudzat*.

Oriental Metaphor

Oriental metaphor structure concepts in relation to spatial orientation, such as up-down, in-out, or front-back, often reflecting cultural values and cognitive associations. These metaphors help people understand abstract ideas through physical experience. For example, being 'up' is commonly associated with positive qualities like power, importance, or virtue, while being 'down' suggests weakness, insignificance, or negativity. In many languages and cultures, including Arabic, expressions like 'high status' or 'lowly behavior' are rooted in orientational metaphors. By mapping spatial direction onto emotional or intellectual dimensions, orientational metaphors offer a powerful way to conceptualize and communicate complex human experiences. The comparison between knowledgeable individuals and ignorant individuals.

Datum 3: *A knowledgeable person is big – A foolish one is small*

العالم كَبِيرٌ وَإِنْ كَانَ حَدَثًا # وَالْجَاهِلُ صَغِيرٌ وَإِنْ كَانَ شَيْخًا

Al'ālimu kabīrun wa inkāna hadaṣan # waljāhīlu ṣagīrun wa inkāna syaikhan

A knowledgeable person is great even though young, and a foolish one is small even though old.

ال-عالم	كَبِيرٌ	وَ	إِنْ	كَانَ	حَدَثًا
<i>Al'ālimu</i>	<i>kabīrun</i>	<i>wa</i>	<i>in</i>	<i>kāna</i>	<i>hadaṣan</i>
A knowledgeable person	great	and	even though	he is	young
DEF-NOM	ADJ	CONJ	CONJ	PST-M-3-SGL	ADV
وَ	ال-جاهل	صَغِيرٌ	وَ	إِنْ	كَانَ
<i>al-jāhīlu</i>	<i>wa</i>	<i>ṣagīrun</i>	<i>wa</i>	<i>in</i>	<i>kāna</i>
an ignorant person	and	small	and	even though	he is
DEF-NOM	CONJ	ADJ	CONJ	CONJ	PST-M-3-SGL
					ADV

Based on the characteristics described, it can be concluded that the metaphor above belongs to the orientational metaphor category. In Datum 3, the linguistic metaphor is found in the word *kabīrun* which means 'big' and the word *ṣagīrun* which means 'small'. This *Mahfudzat* illustrates individuals with knowledge and without knowledge in the context of society. A knowledgeable person is considered 'big' in society even if they are young, while someone with narrow knowledge is regarded as 'small' even if they are old. The *Mahfudzat* also states that humans are not born with knowledge, so it is obligatory for them to learn if they desire nobility. If one wishes to become a leader, they must have extensive knowledge so as not to be underestimated by their people.

The Conceptual Metaphor of 'A knowledgeable person is big'

In the metaphor 'A knowledgeable person is big', there is a mapping from the source domain 'big' to the target domain 'knowledgeable person'. This results in the word 'big' which is an orientation, being used in Datum 3 to depict the nobility of someone who is knowledgeable or has extensive knowledge. Based on this understanding, there is a mapping from the source domain 'big' to the target domain 'knowledgeable person' as follows.

كَبِيرٌ	العالم
<i>kabīrun</i>	<i>al'ālimu</i>
big (person)	a knowledgeable person

A great/big person can refer to an individual who has made significant positive contributions to society or the world in the form of innovation, development, or social assistance.

A great person can also reflect someone who exhibits resilience in facing challenges and possesses depth of character as well as a profound understanding of the world.

A great person refers to someone who has achieved great goals and overcome challenges exceptionally.

Knowledgeable individuals can often provide positive contributions to society.

Knowledge opens doors to a deeper understanding of the world.

Knowledgeable individuals can face challenges and problems in a systematic and creative manner.

The mapping above illustrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept "big" to describe the condition of nobility attributed to "a knowledgeable person."

صَغِيرٌ

ṣagīrūn

small (person)

In a societal context, it can refer to individuals or groups with little influence or power.

Being in the lower economic class, less educated, or having a job with lower social recognition.

الْجَاهِلُ

al-jāhilū

a foolish one

Individuals considered 'foolish' have less influence in community life.

Those with less knowledge often are less fortunate economically or socially and are considered 'small' by some in society.

The Conceptual Metaphor of 'A foolish one is small'

In the metaphor 'A foolish person is small', the comparison above is a mapping from the source domain 'small' to the target domain 'foolish person'. This results in the word 'small', which is an orientation, being used in Datum 3 to depict the insignificance of someone who lacks knowledge.

The mapping above illustrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept 'small' to describe the condition of 'a foolish person'.

The existence of the Mahfudzat in Arab society

It is fascinating how *Mahfudzat* is frequently utilised to impart a philosophy of life. The *Mahfudzat* containing the metaphor in Datum 3 originates from the words of a prominent scholar of the Maliki school of thought, Ibn Batal. His words continue to serve as a reference and motivation for seekers of knowledge. In the YouTube account *دروس الشيخ سفيان عايش (durusu asy syaikh sufyan 'āyisy)*, recordings can be found where Sheikh Sufyan 'Ayisy elucidates the meaning of this *Mahfudzat*. Sheikh Sufyan 'Ayisy is an Islamic author from Jordan. This indicates that the *Mahfudzat* is still alive within Arab society and continues to be taught.

Ontological Metaphor

Ontological metaphors help us understand abstract ideas as concrete entities. In Arabic expressions, knowledge is often seen as 'light', symbolizing guidance and clarity, as light removes darkness just like knowledge dispels ignorance. Additionally, knowledge is portrayed as 'prey', suggesting it is something valuable

and difficult to obtain, requiring effort and pursuit. These metaphors reflect how knowledge is highly valued—both as a guiding force and as a reward that must be actively sought and captured through persistence.

**The
Relationship
between
Knowledge
and Light**

Datum 4: *And he informed me that knowledge is light*

وَالْعِلْمُ نُورٌ وَأَخْبَرَنِي بِأَنَّ

Wa akhbaranī bianna al'ilma nūrun

And he informed me that knowledge is light

نُورٌ	ال-عِلْمُ	أَنَّ	بِ	نِي	أَخْبَرَ	وَ
<i>nūrun</i>	<i>al'ilma</i>	<i>Anna</i>	<i>bi</i>	<i>nī</i>	<i>akhbara</i>	<i>Wa</i>
light	knowledge	really	that	me	he informed	And
COMP	DEF-NOM	ADV	CONJ	POSS-OBJ	PST-TR-M-SGL	CONJ

Based on the distinguishing characteristics outlined by Lakoff and Johnson (2003) in their book *Metaphors We Live by*, the metaphor can be categorized as an ontological metaphor. The abstract concept of knowledge in this metaphor is depicted with something more concrete, which is light. According to Lakoff and Johnson (2003), our experiences with physical objects, especially our own bodies, provide the basis for a diverse range of ontological metaphors, which shape how we view events, activities, emotions, and ideas as entities and substances.

In Datum 4, the linguistic metaphor is located in the word *nūrun*, which means 'light'. The use of the word 'light' can refer to sunlight, lamplight, or other sources of illumination. Additionally, this word is often used in a broader context to depict brightness or clarity. In the context of metaphor, 'light' is also frequently used to refer to knowledge, enlightenment, wisdom, or goodness. For example, expressions like 'enlightenment' or 'seeing the light at the end of the tunnel' can denote new understanding or hope amidst difficulties.

**The conceptual
metaphor of
'Knowledge is
light'**

In the metaphor 'Knowledge is light', there is a mapping from the source domain 'light' to the target domain 'knowledge'. This results in the word 'light', which is an entity, being used in Datum 4 to depict knowledge or learning. In Datum 4, it is emphasized that 'The Light of God (Knowledge) will not be given to those who commit sins'. Based on this understanding, there is a mapping from the source domain 'light' to the target domain 'knowledge' as follows.

نُورٌ	الْعِلْمُ
<i>nūrun</i>	<i>al'ilmu</i>
light	knowledge
Illuminating the darkness.	Providing enlightenment and knowledge that dispels ignorance.
It can spread and penetrate various mediums.	It has the ability to transcend the limits of understanding and open up new horizons.
Light travels at high speed.	Knowledge can also spread rapidly in the era of information and technology.

It can be reflected by surfaces and scatter in various directions.	It can be reflected through thought, discussion, and investigation, spreading in various directions to enrich understanding.
It can be broken down into colors.	It can be broken down into various fields of knowledge and specialisations.
It's important for plant life and the process of photosynthesis.	It's important for the growth and development of society.
It can be considered as waves carrying energy.	Waves carrying information.

The mapping above illustrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept 'light' to depict 'knowledge'.

The existence of the *Mahfudzat* in Arab society

The metaphor in Datum 4 is from a *Mahfudzat* attributed to Imam Shafi'i. This *Mahfudzat* tells the story of Imam Shafi'i, who was struggling with memorisation. He complained to his teacher, Imam Waqi', about his difficulty. Imam Waqi' then told him that knowledge is light, and the light of Allah will not be given to those who commit sins. This *Mahfudzat* is quite well-known among Arabic language learners. One example can be found on the YouTube account @MazenAbuZarqa, where there is a video featuring Dr. Mebrouk Zid Elkhair, a lecturer from Laghouwat University in Algeria, discussing the *Mahfudzat* containing the metaphor in Datum 4.

The Relationship between Knowledge and Prey

Datum 5: *Knowledge is a prey and writing is its tether*

الْعِلْمُ صَيِّدٌ وَالْكِتَابَةُ قَيْدُهُ

Al'ilmu ṣayyidun wa alkitābatu qayyiduhu.

Knowledge is a prey and writing is its tether.

ال-عِلْمُ	صَيِّدٌ	وَ	ال-كِتَابَةُ	قَيْدُهُ
<i>Al'ilmu</i>	<i>ṣayyidun</i>	<i>wa</i>	<i>al-kitābatu</i>	<i>qayyiduhu</i>
knowledge	prey	and	writing	its tether
DEF-NOM	NOM-COMP	CONJ	DEF-NOM-COMP	COMP-POSS

The metaphor above falls into the ontological metaphor category according to the distinguishing characteristics of Lakoff and Johnson. The abstract concept of knowledge in this metaphor is depicted with something more concrete, which is prey animals.

In Datum 5, the linguistic metaphor is located in the word *ṣayyidun*, which means 'prey animals'. The use of the term 'prey animals' can refer to animals that are the target or objective of hunting activities. These animals are typically hunted for their meat, fur, or other body parts, depending on the hunting purpose and local traditions. In a metaphorical context, hunting is an activity in which someone seeks and pursues a specific target, and this can be linked to the effort of seeking knowledge or understanding.

The conceptual metaphor of 'Knowledge is a prey'

In the metaphor 'Knowledge is prey animals', there is a mapping from the source domain 'prey animals' to the target domain 'knowledge'. This results in the phrase 'prey animals', which is an entity, being used in Datum 5 to depict knowledge or

learning. In Datum 5, it is emphasized that 'Knowledge is prey animals and writing is its binder'. Therefore, when someone acquires knowledge, it should be bound with writing to prevent it from being lost or forgotten. Based on this understanding, there is a mapping from the source domain 'prey animals' to the target domain 'knowledge' as follows.

صَيْد <i>ṣayyidun</i> a prey	الْعِلْمُ <i>al'ilmu</i> knowledge
It must be obtained and captured.	Knowledge must be pursued, not awaited. One hunts for knowledge to understand the surrounding world through research and learning.
Leaving footprints.	The exploration of knowledge creates traces of new discoveries and understanding.
A hunter will feel joy when successfully capturing their prey.	A learner also feels happy when obtaining the understanding they desire.

The mapping above illustrates the relationship between the source domain and the target domain. Additionally, it indicates the use of the concept 'prey animals' to depict 'knowledge'.

The existence of the *Mahfudzat* in Arab society

The metaphor in Datum 5 originates from a *Mahfudzat* attributed to Imam Shafi'i. This *Mahfudzat* is often used to advise students of knowledge to bind their knowledge with writing, because knowledge is likened to prey animals. An example of the use of this *Mahfudzat* can be found on the YouTube account @INASDZA, which is a nonprofit organisation connecting Algerian scholars worldwide. In this account, there is a video of a lecturer opening a seminar event for students. The theme of the seminar is related to how to write and publish a journal. In the opening speech, the *Mahfudzat* containing the metaphor in Datum 5 is also quoted.

CONCLUSIONS

Mahfudzat is a pearl of wisdom originating from Arabic. Some *Mahfudzat* are known to have originated from certain individuals, while others remain unknown. However, both continue to thrive within Arab society and often serve as philosophies or guiding principles for those who study them. The Arab society referred to here encompasses not just one country but includes Arab countries in the Gulf region, North Africa, and those in the Fertile Crescent region. In this research, evidence of the existence of *Mahfudzat* was found in Morocco (North Africa), Yemen (Gulf region), Jordan (Fertile Crescent region), and Algeria (North Africa). The advice within *Mahfudzat* is not only conveyed through the words of a *sheikh* or teacher in a gathering of knowledge, but the medium of delivery can also include songs. In this study, 13 *Mahfudzat* Datum were found with themes related to knowledge. Out of these 13, 8 contained metaphors. After classification according to the Lakoff and Johnson theory, from the 8 *Mahfudzat* data, there were 2 instances of structural metaphors, 1 orientational metaphor, and 5 instances of ontological metaphors.

Research on conceptual metaphors in *Mahfudzat* hopes to be further developed by future researchers. This study only addresses concepts related to knowledge, while there are still many important themes in *Mahfudzat* that need to be researched, such as manners or ethics, leadership, and patience.

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