

THE CONCEPTUALIZATION OF HUMANS AND LEADERS IN THE 2017 JAKARTA GOVERNOR ELECTION: A COGNITIVE LINGUISTIC PERSPECTIVE

Konseptualisasi Manusia dan Pemimpin dalam Pemilihan Gubernur Jakarta Tahun 2017: Sebuah Kajian linguistik Kognitif

Aliurridha^{a,1*}, Elya Febriani^{b,2}, Mustakim Saleh^{c,3}

^{abc}Universitas Mataram

Jalan Majapahit No. 62, Gomong, Mataram, Nusa Tenggara Barat, Indonesia, 83125
aliurridha@staff.unram.ac.id, elya_febriani@staff.unram.ac.id,
mustakimsaleh@staff.unram.ac.id

* Penulis Korespondensi

INFORMASI ARTIKEL

Riwayat Artikel

Diterima: 20 Februari
2025
Direvisi: 30 Maret 2025
Disetujui: 17 April 2025

Keywords

*conceptual metaphor
cognitive linguistics
political discourse
semantics*

Kata Kunci

metafora konseptual
lingistik kognitif
wacana politik
semantik

ABSTRAK

Abstract

Humans and leaders are crucial topics in the 2017 Jakarta Governor Election. Both gubernatorial candidates and their running mates employed distinct metaphors to elucidate these two subjects. This research aims to explore how humans and leaders were conceptualized in the 2017 Jakarta Governor Election and to evaluate the consistency of these metaphors. This research employs a descriptive qualitative methodology utilizing a cognitive linguistics perspective. Data of this research were collected through reading and note-taking techniques. The data were then analyzed using referential and abductive inferential methods. The findings of this research revealed that Ahok-Djarot conceptualized humans as buildings, containers, computers, inanimate objects, and broken entities, whereas Anies-Sandi conceptualized humans solely as buildings. In leadership discourse, Ahok-Djarot conceptualized leaders as servants, parental figures, and administrators of justice, whereas Anies-Sandi characterized leaders as role models, brothers to the people, and courier. The Ahok-Djarot candidate pair demonstrated inconsistencies in employing their metaphor regarding these two topics.

Abstrak

Manusia dan pemimpin adalah topik yang krusial dalam debat Gubernur Jakarta tahun 2017. Kedua kandidat gubernur dan wakilnya menggunakan metafora yang berbeda dalam mengkonseptualisasikan kedua topik tersebut. Penelitian ini bertujuan untuk mengungkap bagaimana manusia dan pemimpin dikonseptualisasikan dalam debat Pemilihan Gubernur Jakarta tahun 2017 serta menguji koherensi dari kedua metafora itu. Metode penelitian ini adalah deskriptif kualitatif dengan pendekatan linguistik kognitif. Data dikumpulkan melalui teknik baca dan catat. Selanjutnya, data dianalisis menggunakan metode referensial dan inferensial abduktif. Penelitian ini menemukan bahwa Ahok-Djarot mengonseptualisasikan manusia sebagai bangunan, kontainer, komputer, benda mati, dan entitas yang rusak, sedangkan Anies-Sandi mengonseptualisasikan manusia sebagai bangunan. Dalam

wacana kepemimpinan, Ahok-Djarot mengonseptualisasikan pemimpin sebagai pelayan, orang tua, dan administrator keadilan, sedangkan Anies-Sandi mengonseptualisasikan pemimpin sebagai panutan, saudara bagi rakyat, dan kurir. Pasangan calon Ahok-Djarot menunjukkan ketidakkonsistenan dalam penggunaan metafora untuk kedua topik tersebut.

1. Introduction

For many years, metaphor was known as a figure of speech or poetic imagination which was restricted in literature domain or merely matter of languages. However, the groundbreaking theories of George Lakoff and Mark Johnson in 1980 redefined metaphor as a concept that shapes human cognition, transcending its traditional role as a mere linguistic or literary device. Lakoff & Johnson (1980: 1) elucidated that metaphor is crucial in shaping human experience. Furthermore, metaphor is utilized across diverse communicative contexts as it serves as a conceptual framework that governs human cognition, predominantly leading to linguistic expressions. As a mental framework, metaphor helps individuals in comprehending novel events or abstract concepts by reference to more specific human experiences or tangible objects. However, in *Bahasa Indonesia*, the majority of metaphor studies remain predominantly focused on literature, including poetry (Supriyadi, 2013; Ulya et al., 2016), newspapers (Haula & Nur, 2019; Nirmala, 2011, 2012; Sukarno, 2017), religious lectures (Hartanto, 2018), rendering in it difficult to find studies on metaphors in Indonesian political discourse, particularly those employing a cognitive linguistics approach.

Politicians use metaphors to express their ideas because metaphors have persuasive power (Charteris-Black, 2011: 29-30), and metaphor can increase the emotional effects of speakers by making them sound right (Charteris-Black, 2011: 313). Consequently, politicians frequently utilize metaphors to engage their audience and articulate intricate concepts more accessibly. Politicians utilize metaphors to generate vivid imagery that resonates with the public, facilitating a clearer comprehension of the conveyed message. Nevertheless, research on metaphors in political discourse in *Bahasa Indonesia* is confined to identifying the forms or types of the metaphors (Fatim & Al Anshory, 2023; Kristianingsih, 2021; Kusmanto, 2019; Surip & Lubis, 2022). It is essential to examine how Indonesian politicians strategically employ these metaphors to manipulate public perception and shape political discourse.

Aliurridha & Efendi (2021: 142) demonstrated that metaphors in political speech are utilized to illustrate abstract notions through more physical objects and concrete human experiences. Considering that the majority of individuals possess just a rudimentary understanding of political issues, politicians are compelled to elucidate these abstract concepts to their intended audiences through the use of metaphorical language. Hidayat (2014), in his study of the political discourse of Shinzo Abe, the 96th Prime Minister of Japan, discovered that metaphors were employed to construct power and ideology, manipulate public perception and behavior, and to elucidate abstract concepts.

Due to the complexity and abstraction of numerous political topics, many politicians employ metaphors to elucidate abstract concepts (Charteris-Black, 2011: 31-32). This explains the prevalence of metaphorical expression in political speech.

One of the most contentious political elections in Indonesia is the 2017 Jakarta gubernatorial election. The election has garnered considerable interest due to the candidates' varied backgrounds and concerns related religious and ethnic tensions in the city, alongside issues related to evictions and inequitable leadership. Electorate is attentively observing the candidates' reactions to these difficulties and their proposals for enhancing governance in Jakarta. The participants deliberated on many subjects at the 2017 Jakarta Governor Debate. The principal topics discussed by the participants were humanity and leadership.

This study aims to analyze the conceptualization of humans and leaders in the 2017 Jakarta Governor Debate and to evaluate the coherency of linguistic expressions with their respective conceptual metaphors.

Literature Review

Since the publication of *Metaphor We Live By* in 1980, there have been significant transformations in the study of metaphor. Metaphors are not only considered as language phenomena which create an explosion study of metaphor in multidisciplinary research. Furthermore, it was contributed to open a new field such as cognitive linguistics. Yet, there is a very little study of metaphors using a cognitive linguistic approach. Supriyadi (2013) focused on the manner in which human perception generates symbols imbued with metaphorical meaning, while Ulya et al., (2016) only focus on finding the types of metaphor. Nirmala (2011, 2012) and Sukarno (2017), and Hartanto (2018) have used cognitive approaches but only to find transfers of meaning between the source and target domain without effort to explain why the speakers using those source domains.

Cognitive linguistics is a study of language as part of human cognition which involves categorization, visual perception, reasoning, analogical thinking, and metaphorical mapping (Izgarjan & Prodanovi, 2015: 16). The metaphorical mapping in the human conceptual system is contributed to create linguistic expressions of metaphor. Thus, when a person says "our relationship *meets a dead end*", "*we are stuck*", and "*we are in a different way*" about his relationship, then it can be concluded that the individual possesses conceptual metaphor LOVE IS JOURNEY. The abstract concept of love can be understood in term of the journey. In the conceptual metaphor, there are two domains which are source and target domain (Lakoff & Johnson, 1980, 1999). A domain is the foundational knowledge structure that includes interconnected words, concepts, and conclusions (Nabeshima, 2017: 123).

The aforementioned explanation delineates the distinction between conceptual metaphors and metaphorical expressions. Conceptual metaphor is a cognitive process that underlies the emergence of metaphorical expressions. A conceptual metaphor, or cognitive metaphor, describes how we comprehend one idea or conceptual domain by relating it to another (Lakoff & Johnson, 1980). This process involves in the use of concrete experiences (the source domain) to make sense of more abstract or complex concept (the target domain).

The traditional theory of metaphor considers metaphor as a literary device that draws comparisons between two disparate objects, concepts, or experiences. It was commonly assumed that metaphors were restricted to poetry, fiction, and nonfiction. However, Lakoff & Johnson (1980: 1) contended that metaphors play a role in our daily communication, as they constituted a conceptual system that influences our perception of reality. Moreover, Goatly (1997: 3) asserted that, whether we realize it or not, we use metaphor in our daily lives. The distinction between literal and figurative language

is not always clear. While many researchers argue that figurative meanings differ significantly from literal ones, there is little consensus on how to define literal and figurative language (Gibbs, 1994: 75). The main distinction between figurative and literal expressions is that literal expressions rely on conventional criteria for classification, while figurative expressions often use similarities or unconventional criteria to interpret meaning (Goatly, 1997: 4).

Cognitively, metaphors cause a shift in the human conceptual system by the asymmetry interconnection between the source and target domain. This semantic tension produces linguistic expressions of metaphor which Charteris-Black (2004: 21) categorized into reification, personification, and depersonification. Reification is a metaphor in which an abstract term or phrase is used to refer to concrete words or phrases in a different context. Personification is a metaphor that involves the use of an animate object that is in another context refers to something inanimate. On the other hand, depersonification is a metaphor that involves the use of an inanimate object that is in another context refers to something that is an animate object.

Metaphorical expressions are produced within a specific linguistic and extralinguistic context (Panther & Thornburg, 2017: 276), meaning that the selection of the source domain of metaphors in a particular discourse requires interpreting the context. In cognitive linguistics Croft & Cruse (2004: 102-103) classified context into four categories: linguistics contexts, physical context, social context, and stored knowledge. Linguistic contexts delineated by three distinct aspects: prior discourse, the immediate linguistic environment, and the discourse type. The prior discourse refers to the dialogue that transpired directly prior to the studied language unit. The immediate linguistic environment refers to the phrase or sentence present within the studied linguistic unit. The categories of discourse pertain to genre, register, and field.

The genre of discourse in this research is turn-taking debate where each participant was given questions from moderator, panellist, and by the other participants or the opponents of the debate. The register was formal and technical where the participants had restricted time to speak. The field of discourse is a political competition where the participants aim to win the election by making them look more competent than their opponent. Metaphorical expressions in political discourse serve multiple purposes, including influencing the audience, persuading individuals to accept the speaker's assertions (Charteris-Black, 2004, 2011; Goatly, 2007), and legitimizing the speaker while delegitimizing their adversaries (Charteris-Black, 2011; Hellín-García, 2013).

Subsequent to the language context, a physical context exists. Physical context denotes the elements surrounding individuals that are perceivable through sight, sound, or touch, which can influence their perception. In Indonesia, it is challenging to encounter the idiom "as white as snow" due to the absence of snow in the region. The environment lacks a physical context for such expression to occur. Social context pertains to the specific circumstances in which persons are situated and the interpersonal relationships that exist among them. For instance, the position and influence among the participants, as well as their sentiments (e.g., positive, negative, or neutral).

The final context refers to stored knowledge, encompassing all utterances shaped by background and experience, which can influence those utterances. The stored

knowledge is significant in constructing the meaning in cognitive linguistics. (Nirmala, 2015) found that meanings in Javanese and Indonesian languages were constructed by the conceptualization process in the human mind that construct a new word based on the existing word that giving a new meaning. The existing word carries human experience that becomes the source domain. The source domain carries an old experience of human to produce a new meaning. This new meaning shows the attitude of the speaker toward certain issues.

2. Method

This research is a descriptive qualitative study using a cognitive approach. This approach is used to describe metaphors as part of the human conceptual system that governs thought. Furthermore, it can be used to elaborate on the patterns of speakers' thoughts through their metaphorical expressions (Charteris-Black, 2004, 2011; Kövecses, 2010; Lakoff & Johnson, 1980).

The data in this research consist of words or phrases derived from the conceptual metaphor 'human' and 'leaders' that appeared in the 2017 Jakarta Governor debate. The data for this study were taken from *YouTube*, where gubernatorial and vice gubernatorial candidates engaged in debates. The source data were obtained from CNN, as it is one of the official media that broadcasts the discussion live on its YouTube account. This research utilizes two sources of data, derived from the first¹ and second² rounds of debate conducted by the Jakarta General Election Commission. Moreover, the data were exclusively derived from the debates including candidate Governor Anies Baswedan and his partner Sandiaga Uno, together with the incumbent Basuki Tjahaja Purnama (Ahok) and his running companion Djarot Saiful Hidayat, as they were the candidates who progressed to the second round. It was essential to assess their coherence while addressing specific concerns, particularly regarding humanity and leadership.

The data were collected in June 2019 by reading the transcription of the debates. To collect the data, the researcher used the reading and note-taking techniques. The research instrument was the researcher himself as a human instrument, using several indicators of metaphorical expressions (Charteris-Black, 2004, 2011; Goatly, 1997, 2007; Lakoff & Johnson, 1980). The procedures for collecting data include: 1) observing and recording every word spoken during the debate; 2) transcribing the debate; and 3) reading the transcription and selecting data that contains metaphorical expressions based on the characteristic of metaphor described by Charteris-Black (2004, 2011), Goatly (1997, 2007), and Lakoff & Johnson (1980).

¹ 2017 Jakarta Gubernatorial Election Debate (AHY-Sylvi, Ahok-Djarot, Anies-Sandi). This inaugural open debate organized by the DKI General Election Commission occurred on Friday, January 13, 2017, at the Bidakara Hotel, Jalan Gatot Soebroto, South Jakarta. The debate commenced at approximately 20:00 WIB and concluded around 22:00 WIB, with live coverage provided by three television networks. CNN is one such media source. This URL provides access (<https://www.youtube.com/watch?v=I-P6G9OAHVE&t=16s>)

² Final Debate of the 2017 Jakarta Gubernatorial Election, Second Round; Ahok-Djarot vs. Anies-Sandi. This final debate included the Jakarta Gubernatorial Candidate and Deputy Gubernatorial Candidate pairs, Ahok-Djarot and Anies-Sandi, for the second round of the Jakarta Gubernatorial Election, conducted at the Bidakara Hotel in South Jakarta at approximately 19:30 WIB. The debate consisted of six segments, centered around the theme "From the People for Jakarta". This debate is accessible via this link (<https://www.youtube.com/watch?v=DmMNPStSeNw&t=39s>)

The data were analyzed using the referential method (Sudaryanto, 2015) and the abductive inference method (Krippendorff, 2004). The referential method was used to find the source domain of metaphors by examining the referential meanings. The abductive inference method was used to elaborate the conceptualization by analyzing the semantic features, how the meaning was constructed, and the interpretation of the meanings.

3. Findings and Discussion

This study identifies five conceptualizations of humanity and six conceptualizations of leadership. Humans are conceptualized as a building, a container, a computer, an inanimate object, and broken things. These are based on five conceptual metaphors: HUMAN IS A BUILDING, HUMAN IS A CONTAINER, HUMAN IS A COMPUTER, HUMAN IS AN INANIMATE OBJECT, and HUMAN IS BROKEN THINGS. Leaders are conceptualized as servants, role models, parents, brother, administrator of justice, and couriers. These are based on six conceptual metaphors: LEADER IS A SERVANT, LEADER IS A ROLE MODEL, LEADER IS A PARENT, LEADER IS A BROTHER, LEADER IS AN ADMINISTRATOR OF JUSTICE, and LEADER IS A COURIER.

Table 1. The conceptualization of human and leaders in the 2017 Jakarta Governor Election

No.	Topic	vehicle	Lexical choices	speakers
1.	human	building/construction	<i>membangun manusia</i>	Anis-Sandi Ahok-Djarot
		container	<i>otaknya penuh, perutnya penuh</i>	Ahok-Djarot
		computer	<i>i-Core7, pentium</i>	Ahok-Djarot
		inanimate objects	<i>memindahkan manusia, memperbaiki orang</i>	Ahok-Djarot
		servants	<i>pelayan warga, melayani dengan hati, memuaskan</i>	Ahok-Djarot
2.	leaders	role models	<i>memimpin dengan memberikan contoh, memimpin adalah memberi contoh</i>	Anis-Sandi
		parents	<i>mendidik, seperti orang tua, mengajari</i>	Ahok-Djarot
		brothers	<i>rakyat adalah saudaranya, saudara kita,</i>	Anis-Sandi
		administrator of justice	<i>mengamidnistrasi keadilan sosial</i>	Ahok-Djarot
		courier	<i>mengantar Jakarta</i>	Anis-Sandi

The most intriguing aspect of this discovery is that there are instances where both candidates utilize the same lexical item to refer to the topic of humanity; yet, they predominantly employ different lexical items to define the same topic. These lexical items are derived from the conceptual metaphor that each applicant holds for the topic.

Anies-Sandi and Ahok-Djarot utilize the same vehicle for human issues. They conceptualized humans as buildings, whereas Ahok-Djarot employed alternative metaphors such as containers, computers, and inanimate objects. In the topic of leadership, they possess fundamentally divergent conceptualizations of the subject. Anies-Sandi perceived leaders as role models, siblings, and couriers, whereas Ahok-Djarot viewed leaders as parental figures and administrators of justice, as seen by their lexical choices pertaining to the subject.

3.1. The Conceptualization of Humans

In this research, humans were conceptualized in various ways, one of which is as a building. The conceptual metaphor HUMAN IS A BUILDING produces certain linguistic expressions:

- 1) *Saya akan **membangun manusianya** bukan benda mati*
- 2) *Pertanyaanya bagaimana **membangun manusia**?*
- 3) *Ya, bagi kami membangun Jakarta itu visi terutama adalah **membangun manusianya. Membangun manusia** dengan indikator terukur.*

In those expressions, humans were conceptualized as buildings. The verb develops (*membangun*) in Bahasa Indonesia, typically applied to inanimate objects like buildings, houses, or other physical structures, activates the conceptualization of humans as buildings. However, when applied to humans, it creates semantic tension through figurative displacement (Halley, 1980). The verb develop possesses semantic features such as +activity, +concrete, +for concrete entities, +for inanimate objects, and +visible process. Then, when it is applied to the word 'human,' it induces a deviation in the semantic features, resulting in +activity, +concrete, +for concrete entities, -for inanimate objects, and -visible process. Then, the deviation in semantic features turns this expression into a metaphor.

These metaphorical expressions were consistently used by the participants. Both of the candidates, whether Anies-Sandi and Ahok-Djarot, were consistently used those expressions. It can be seen that both of them have no differences in how they conceptualize humans. The conceptualization of humans as buildings derives from the human experience of constructing buildings. Just as a stronger and taller building indicates better quality, a stronger and more capable humans is perceived as having higher quality. The term 'stronger' refers to humans' capacity to fulfill economic needs, while 'higher' refers to social class, which is divided into low, middle, and high categories.

Anies-Sandi used the metaphor 'build human' to explain his policies, which would focus on humans and criticize his opponent's policies, which he believed did not concern humans and more concerned with inanimate objects, such as infrastructure and reclamation. Ahok-Djarot responded to the question using the metaphorical expression 'build human' with measurable indicators, which led to the creation of another conceptual metaphor: HUMAN IS A CONTAINER.

The conceptualization of humans as containers was expressed by Ahok-Djarot. They produced linguistic expressions that conceptualized humans as containers through several different expressions:

- 4) *Manusia Jakarta yang kita bangun adalah **otaknya harus penuh, perutnya juga penuh, dan dompetnya juga penuh***
- 5) *Kebijakan kami, ..., harus membuat **penuh otak, perut, dan dompet** warga DKI.*

In these expressions, brain (*otak*) and stomach (*perut*) as part of human were conceptualized as a container by the adverb full (*penuh*). The adverb full commonly

employed for saturating containers such as glasses, cups, drums, or any other receptacles capable of holding or dispensing liquids. However, when applied to a human, it generates semantic tension via figural displacement (Halley, 1980). This is evident in the semantic features of the brain and stomach, categorized as concrete, animate, human, and human components. Containers are classified as physical, inanimate, non-human entities that are not associated with humans. Consequently, the expression 'to make full,' when referring to containers like glasses, cups, drums, and similar items, possesses the semantic features + concrete, + for inanimate object, and +visible process, but when it combines with brain or stomach, the semantic features will be +concrete, -for inanimate object, and -visible process. The alteration in semantic features transforms these sentences into a metaphor.

These metaphorical expressions were used by Ahok-Djarot to convey that their goal was to cultivate an individual with a well-developed intellect, enough nourishment, and financial stability. These metaphors denote persons who are intelligent and possess substantial purchasing power; the term "powerful brain" figuratively signifies intelligence, while "full stomach" metaphorically indicates the ability to sustain one's family. The conceptualization of humans as containers derives from human experiences in filling containers. When containers are filled, they gain value. Similarly, when humans have filled their brain with knowledge, they become more valuable; they become more useful. Furthermore, humans who have no food and have not eaten will lack energy and become less valuable because they cannot work for themselves.

Humans were also conceptualized as computers by Ahok. This conceptual metaphor, HUMAN IS A COMPUTER, produces linguistic expressions like iCore 7 and Pentium, as seen in this example:

- 6) *Supaya kalau kami dilanjutkan lagi bukan hanya visi-misi program tercapai tapi Ahok-nya sudah menjadi **iCore7, i7**, bukan **Pentium** lagi kalau komputer.*

In this expression, Ahok used the computer terms 'iCore 7' and 'Pentium' to describe himself as someone who has been growing. Pentium is an older type of computer that has been left behind compared to the latest version, iCore 7. Ahok, who is a human, falls into categories such as concrete, animate, and human. He is, nevertheless, regarded himself as a computer, which falls into categories of an inanimate thing, technology, and electrical gadget. This generates semantic tension because of the imbalance between the source and target domains, which possess distinct categories and subcategories. This asymmetrical link induces a transformation in the human conceptual framework, resulting in the depersonification of the metaphor, wherein a computer, an inanimate entity, denotes an animate being, a human (Charteris-Black, 2004: 21).

In this expression, the speaker aimed to explain that he has grown from being someone known for being rude, authoritarian, strict, and having a high temper to becoming more respectful and kinder. The conceptualization of human as computer derives from human experiences using computers over time.

Another conceptualization of humans in this research was viewing humans as inanimate objects. This conceptualization can be seen in the following expressions:

- 7) *Sebagai orang tua ya tidak mengukum mereka, kita **pindahkan** ke tempat yang lebih layak. Bagaimana sungai mau dinormalisasi kalau tidak **pindahkan** dari rumah kumuh*

- 8) *Harus kita akui, saat kami **memindahkan** waktu itu, ada unsur sosial yang tidak kami perhatikan waktu itu*

The verb moved (*pindahkan, memindahkan*) in these expressions triggers a new meaning: that humans are inanimate objects. The word 'move' is generally applied to inanimate items incapable of autonomous motion; hence, it is indicated that a human, with the ability to relocate these objects, is the agent doing the action. The term 'move,' characterized by the semantic features of +activity, +concrete, +for concrete entities, +for inanimate objects, and +visible process, alters its semantic attributes when paired with 'them,' denoting the populace of Jakarta, classified as animate, human, plural, encompassing both men and women. In this situation, the semantic features of 'move' transition to +activity, +concrete, +for concrete beings, -for inanimate objects, and +visible process.

This expression was used consistently throughout the first and final seasons of the debate by Ahok to explain why he demolish the houses of Jakarta's residents. In this expression, the speaker conceptualizes people as inanimate objects that can move on their own and have no tendency to argue or reject his policies. The speaker relocated these individuals to locations he deemed more viable than their slum residences, without prior consultation. The speaker demonstrates a conceptual metaphor with these expressions: HUMAN IS AN INANIMATE OBJECT.

The final conceptualization of humans is as broken things, which can be seen in the following expression:

- 9) *Karena kami ingin **memperbaiki orang***

This expression was used by Ahok and is coherent with data 7) and 8). In this expression, Ahok conceptualizes humans as broken things that need to be fixed. To fix (*memperbaiki*) in Bahasa Indonesia is a verb usually associated with repairing broken things, which has the semantic features +activity, +concrete, +for concrete entities, +for inanimate objects, and +visible process. However, when it is applied to people, who are categorized as animate, human, plural, and comprising both men and women, the semantic features of 'to fix' change to +activity, +concrete, +for concrete entities, -for inanimate objects, and -visible process. According to the speaker, these people can be 'fixed' by relocating them and educating them not to live on riverbanks or in slum houses. However, he did this by demolishing their homes without considering their desires, treating them as if they were inanimate objects or, worse, broken things. Thus, the speaker uses the conceptual metaphor HUMAN IS A BROKEN THING.

3.2. The Conceptualization of Leaders

In this research, a leader was conceptualized in various ways. Both the gubernatorial and vice-gubernatorial candidates had different source domains for conceptualizing leaders. One of them is a servant, a metaphor consistently used by Ahok-Djarot in the first and final seasons of the debate:

- 10) *Kami adalah **pelayan** warga Jakarta.*
11) *Ketuk pintu, **layani dengan hati**.*
12) *Kami tidak bisa **memuaskan** semua orang.*
13) *...karena kita adalah **pelayan warga**, kepala daerah yang **melayani warga dengan sepenuh hati**.*

These various expressions conceptualized a leader as a servant, as identified by the lexical choices serve (*melayani*), servant (*pelayan*), and satisfy (*memuaskan*), which refer to the leader and the leader's duties. These expressions were continuously used by Ahok and Djarot, demonstrating their coherent concept of leadership. The leader,

an abstract concept, was conceptualized as a servant, based on human experience in serving. This metaphor reshapes the frame of leadership, shifting the perspective from one who gives orders to one who receives them. Yet, the question is whether the metaphor is coherence with their previous metaphors

However, in previous discussions, Ahok-Djarot conceptualized humans as inanimate objects. As inanimate objects, humans were considered unable to refuse being relocated to places deemed better by them. These people could not object and should follow their leader because these people were not considered to know what is good and what is right. This perspective is equivalent to viewing humans as broken things, where, as leaders, the speakers felt the need to do something and fix them.

Another conceptualization of leaders in this research is leaders as role models. This conceptualization was consistently used by Anies-Sandi in both the first and final seasons of the debates:

- 14) *Kalau kita mengedepankan to lead by example. Leading adalah memberikan contoh. Memimpin dengan memberikan contoh*
- 15) *Karenanya tugasnya tidak hanya melayani tapi juga menggerakkan warga, menggerakkan masyarakat*

The conceptualization of leaders as role models can be seen in the metaphorical expressions 'leading is an example' and 'lead by giving examples,' which were used by the vice gubernatorial candidate, Sandi, to explain his concept of leadership. These expressions were employed by Sandi in response to questions about how to reduce traffic in Jakarta. He advocated for leaders to be role models for citizens in using public transportation. Sandi believed that if leaders used public transportation, Jakarta's citizens would follow suit, leading to a preference for public transit and a reduction in traffic. Furthermore, Anies's use of the phrases mobilize citizens (*menggerakkan warga*) and move the community (*menggerakkan masyarakat*) also illustrates his concept of leadership.

This concept of leadership was used to counter their opponents' leadership concepts and to criticize them. Through these metaphors, the speakers aimed to show that leadership cannot be enforced by force but should be exemplified by being a role model who can mobilize citizens and communities. These metaphorical expressions describe the leader's concept through the specific human experience of a role model. A role model is a person admired by others as an example to be emulated, capable of mobilizing citizens and communities.

Another conceptualization of a leader is as a parent:

- 16) *Karena itu tidak mendidik. Kami seperti orang tua, yang mendidik anak*
- 17) *Itu yang kami namakan mendidik*
- 18) *Saya kira jauh lebih tidak manusiawi mengajari rakyat yang sudah salah.*

The conceptualization of a leader as a parent can be seen in the metaphorical expression 'we are like a parent who educates their children,' as well as in the lexical items educate (*mendidik*), parent (*orang tua*), children (*anak-anak*), and teach (*mengajarkan*), which were used by Ahok to explain his concept of leadership. Thus, the resulting conceptual metaphors are LEADER IS PARENT and PEOPLE ARE CHILDREN. In these expressions, the abstract concept of leadership is defined through the specific human experience of having a family. In a family, parents are those who know what is right for their children and educate them to be disciplined. Ahok explained that his government rejects direct cash assistance because he believes it is

not educational. Furthermore, he stated that people living on riverbanks need to be educated and corrected. This is why he moved these people from their homes and demolishing their houses, without even considering that they are humans who have their own wills and have the right to reject his policies.

The conceptual metaphor LEADER IS PARENT was challenged by Anies-Sandi's conceptual metaphor LEADER IS A BROTHER. This conceptual metaphor can be identified by the following expressions:

19) *Gubernur adalah pemimpin rakyat, rakyat adalah saudaranya*

20) *Dan ini adalah saudara kita, jadi kalau di katakan sudah adil, sebentar itu PR*

These expressions conceptualize leaders as brothers to the people. The brothers (*saudara*) in these context does not technically signify they have a biological relationship. Anies employed this metaphor to contest his opponents' perception of leadership, which regarded leaders as parental figures. In a family, parents have the highest position in the hierarchy, whereas siblings maintain an egalitarian connection. Anies used these expressions to illustrate how a governor should be: maintaining a close, brotherly relationship with their people, especially with the grassroots, whom he believed had been neglected by the government.

This metaphor was employed in the concluding season of the discussion to illustrate the ideal characteristics of leaders. He asserted that the governor need to exhibit empathy towards his constituents, as they are individuals rather than mere statistics, and that a governor should lead with compassion. This conceptual metaphor derives from human experiences within a family. In a family, brothers and sisters have a close relationship and care for each other. Furthermore, the relationship between brothers and sisters is equivalent within the family hierarchy.

Another conceptualization of leaders is as administrators of justice, which was used by Ahok to express his concept of leadership. This can be seen in the following expression:

21) *Sama kayak tadi dia bilang tidak adil, justru kami **mengadministrasi keadilan sosial***

These metaphorical metaphors portray the abstract notion of social justice (*keadilan sosial*) as a tangible entity that can be perceived and managed. Social justice is classified as an abstract notion rather than a tangible entity, whereas entities that may be managed are generally concrete, including individuals, residences, structures, offices, schools, and similar items. Consequently, the application of administered (*mengadministrasi*) to social justice (*keadilan sosial*) generates semantic tension owing to the figurative shifting of their semantic features.

The speaker employed this metaphorical expression to elucidate his policy for the relocation of the inhabitants of Kerukut to what they perceived as a superior location. The speaker intended to illustrate that he had already enacted social justice by moving the inhabitants of Kerukut and others. This metaphor emerged in the inaugural season of the debate as a retort to his adversaries, who scrutinized his policies and deemed them unjust actions. The phrase administered social justice presents social justice as a tangible entity that may be administered.

The last conceptualization of a leader in this research is as a courier. This expression was used by Anies to convey his concept of leadership. This can be seen in the following expression:

22) *Gubernur baru justru akan **mengantarkan** Jakarta pada pemerintahan yang lebih efektif*

In this expression, the new governor is imagined as a courier through the verb deliver (*mengantarkan*), referring to the topic of leader. The role of a courier is to deliver, and in this context, Jakarta is envisioned as the thing being transported by the courier. Consequently, the conceptual metaphors are LEADER IS COURIER and JAKARTA IS STUFF. This term generates semantic tension via figural displacement (Halley, 1980), as Jakarta, a major metropolis, is to be entrusted to the new governor for enhanced governance. Anies employed this symbolic expression to convince people to elect him as the new governor capable of providing Jakarta with more effective governance

Metaphors have been demonstrated to shape power and ideology, influence individuals' perceptions and actions, and serve to elucidate abstract concepts (Hidayat, 2014). By analyzing the candidates' use of metaphors, we can gain insight into their leadership styles and how they perceive themselves in relation to the public. For example, as incumbent leaders, Ahok-Djarot possess the authority to act in accordance with their judgment for the benefit of their constituents, notwithstanding potential opposition from those constituents. The outcome is a disorganized perception of humanity and leadership. Ahok-Djarot conceptualized leaders as servants; notwithstanding, they do not fulfill the responsibilities of a servant. Servants ought to provide service to their consumers. They should adhere to the desires of their customers, as servants occupy a subordinate hierarchical position relative to the individuals being served, specifically the people of Jakarta. However, these specific servants possess excessive authority and occupy a superior position within the hierarchical system, enabling them to move the residents seen to have erred by residing along the riverbank. This highlights an overlap in the conceptualization of both humans and leaders by this candidate. Conversely, Anies and Sandi exhibit greater coherence in their conceptualization of humans and leaders.

4. Conclusion

The conceptualization of humans and leaders in the 2017 Jakarta Governor Election exemplifies the transformation of these abstract notions into concrete entities. The candidate pair Ahok-Djarot conceptualized humans as buildings, containers, computers, inanimate objects, and broken things, while the candidate pair Anies-Sandi conceptualized humans only as buildings. In leadership discourse, Ahok-Djarot conceptualized leaders as servants, parents, and administrators of justice, while Anies-Sandi conceptualized leaders as role models, people's brothers, and couriers. The Ahok-Djarot candidate pair exhibits inconsistency in their conceptualization of humans and leaders. They employ the metaphor of a servant to express their conceptualization of leaders; however, in their conceptualization of humanity, they conceptualized humans as inanimate objects, indicating a dominance over those they are meant to serve, which contradicts their leadership concept.

References

- Aliurridha, A., & Efendi, A. (2021). Fungsi Kognitif dan Pragmatik Metafora dalam Debat Pilgub DKI Jakarta 2017. *Ranah: Jurnal Kajian Bahasa*, 10(1), 132. <https://doi.org/10.26499/rnh.v10i1.1328>
- Charteris-Black, J. (2004). *Corpus Approaches to Critical Metaphor Analysis*. Palgrave Macmillan.

- Charteris-Black, J. (2011). *Politician and Rhetoric: The Persuasive Power of Metaphor* (Vol. 2). Palgrave Macmillan.
- Croft, W., & Cruse, D. A. (2004). *Cognitive Linguistics*. Cambridge University Press.
- Fatim, A. L. N., & Al Anshory, A. M. (2023). Konseptualisasi Metafora Feminis dalam Media Sosial Twitter: Analisis Semantik Kognitif. *Kandai*, 19(2), 191. <https://doi.org/10.26499/jk.v19i2.5102>
- Gibbs, R. W. (1994). *The Poetic of Mind*. Cambridge University Press.
- Goatly, A. (1997). *The Language of Metaphors*. Routledge.
- Goatly, A. (2007). *Washing the Brain - Metaphor and Hidden Ideology*. John Benjamin Publishing Company.
- Halley, M. C. (1980). Concrete Abstraction: The Linguistic Universe of Metaphors. In M. K. L. Ching, M. C. M. C. Halley, & F. R. F. R. Lonsford (Eds.), *Linguistic Perspective on Literature*. Routledge.
- Hartanto, W. (2018). Metafora Kognitif Tuturan Penceramah dalam Pengajian di Wilayah Surakarta. *Kandai*, 14(2), 181–196.
- Haula, B., & Nur, T. (2019). Konseptualisasi Metafora dalam Rubrik Opini Kompas: Kajian Semantik Kognitif. *RETORIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 12(1), 25. <https://doi.org/10.26858/retorika.v12i1.7375>
- Hellín-García, M. J. (2013). Legitimization and Delegitimization Strategies on Terrorism: A Corpus-Based Analysis of Building. *Pragmatics*, 23(2), 301–330.
- Hidayat, H. (2014). Pemanfaatan Fitur Metafora dalam Teks Pidato Politik Shinzo Abe Sebagai Perdana Menteri Jepang Ke-96: Analisis Wacana Kritis. 12(2), 165–178. www.kantei.go.jp
- Izgarjan, A., & Prodanovi, D. P. (2015). *Approaches to Metaphor: Cognitive, Translation and Literature Studies Perspective*. University of Novi Sad.
- Kövecses, Z. (2010). *Metaphor: A Practical Introduction* (Vol. 2). Oxford University Press.
- Krippendorff, K. (2004). *Content Analysis: An Introduction to Its Methodology*. Sage Publications Inc.
- Kristianingsih, Y. (2021). Metafora di Kolom Komentar Akun Instagram @Jokowi. *Nuansa Indonesia*, 23(2). <https://jurnal.uns.ac.id/ni>
- Kusmanto, H. (2019). Konseptualisasi Metafora Wacana Politik: Studi Semantik Kognitif. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 3(2), 27–41. <https://doi.org/https://doi.org/10.21776/ub.waskita.2019.003.02.3>
- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. BasicBooks.
- Nabeshima, K. J. (2017). Domains in Cognitive Metaphor Theory and Metaphor Processing. *International Journal of Computational Linguistics Research*, 8(3), 123–131.
- Nirmala, D. (2011). Metaphors: Universal, Specific, and Public. *Bahasa Dan Seni*, 39(2), 250–265.
- Nirmala, D. (2012). Fungsi Pragmatik Ungkapan Metafora dalam Wacana Surat Pembaca Berbahasa Indonesia. *Litera*, 11(1), 34–46.
- Panther, K.-U., & Thornburg, L. L. (2017). Metaphor and Metonymy in Language and Thought: A Cognitive Linguistic Approach. *Synthesis Philosophica*, 64(2), 271–294.
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Data*. Sanata Dharma University Press.

- Sukarno. (2017). Makna dan Fungsi Ungkapan Metaforis dalam Wacana Hukum pada Surat Kabar Harian Jawa Pos. *Jurnal Pendidikan Bahasa Dan Sastra*, 17(1), 15–28.
- Supriyadi. (2013). Ungkapan-Ungkapan Metaforis dalam Puisi-puisi Karya Agus R. Sardjono. *Litera*, 12(2), 1–22.
- Surip, M., & Lubis, M. J. (2022). Types of Political Metaphors in the Indonesian Mass Media. *Humanus*, 21(2), 282–297.
<https://doi.org/10.24036/humanus.v21i2.119817>
- Ulya, C., Eko, N., & Mujiyanto, Y. (2016). Metafora dalam Puisi Antikorupsi Karya Penyair Indonesia. *Atavisme*, 19(2), 206–219.
<https://doi.org/https://doi.org/10.24257/atavisme.v19i2.246.206-219>