

A corpus-based cognitive analysis of metaphors of gender issues in national media

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ABSTRACT

The identification of conceptual metaphors of gender issues in the national media using corpus linguistic analysis has constructed a discourse based on the correlation between experience and linguistic feature phenomena. This research identifies and reveals three conceptual metaphors based on word frequency, collocation, and concordance. A combined method with an explanatory sequential design was used by collecting Koran Sindo news in 2022–2023 that represented gender issues; there were 210 news articles with 71,920 words. Data collection techniques are documentation, listening, and note-taking using data analysis in AntConc and interactive models. The results of this study are as follows: first, the highest frequency of words is significantly found in the words 'korban' and 'perempuan.' Secondly, collocations have a contradictory tendency to present gender issues. Third, concordance produces identifying forms of conceptual metaphors, such as: a) 4 structural metaphors, conceptually meaning sexual coercion, rape, provider power, and necessity; b) 2 orientational metaphors have conceptual meanings, such as urgency and period; c) 3 ontological metaphors with conceptual meanings include deterioration, qualification, and capacity. This research contributes to exploring cognitive semantic prosody through the phenomenon of lexical and linguistic features.



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I. INTRODUCTION

Language plays an important role in cognitive processes that can influence various aspects of mental operations to form an understanding of the world (Mondal, 2023). Through language, the mind can grasp meaning and understand the world around it (Jabber & Mahmood, 2020), language is an indispensable intermediary for cognition that makes it possible to acquire knowledge and understanding based on experience. (López et al., 2019). This is because the mind operates at the level of cognitive awareness and the use of abstract concepts, especially in metacognition and supports flexibility of thought (Dove et al., 2020).

The use of language and experience becomes a figurative expression that transcends literal interpretation, covered by conceptual metaphor. In language, metaphors contribute to the understanding of complex or abstract concepts (Jumaah et al., 2020). The human mind constructs metaphorical conceptualizations and perceptions to understand intangible things and make meaningful connections (Meixuan & Bingyue, 2020). In addition, conceptual metaphors reflect thoughts and experiences based on phenomena in exploring and understanding the complex meaning of language more clearly and deeply (Fatim & Al Anshory, 2023). Thus, conceptual metaphor connects the concrete and the abstract as a cognitive mechanism by offering a language lens to see and understand the world more broadly, which also impacts people's psychological conditions (Preux & Blanco, 2021).

Understanding meaning through metaphorical conceptuality is often found in textual languages by navigating the depth of meaning and unlocking hidden understandings, including news media. News media usually use metaphors to disclose information, indirectly shaping perceptions and constructing narratives to define the reality discussed (Salaudeen & Onyechi, 2020). In addition, the news media is often called a double-edged sword that can enlighten and manipulate the masses with its narrative power (Kövecses, 2018; Sutjipto et al., 2022). As in the selection and use of words in news media narratives that may have consequences as a determinant of the position of the object being discussed, especially when talking about gender issues.

Gender issues constructed by the media are more impressed only as attributes that are socially and culturally assessed in society, allowing them to change depending on the situation and conditions. Society's understanding of gender still often relies on basic knowledge of the dichotomous meaning of physical sex between male and female, which also determines the biological fact of being masculine or feminine. This perception also impacts social stigmatization, customs, culture, religion, and even state power (Fosch-Villaronga et al., 2021; Sumarna, 2020). This fact is what causes the emergence of natural and essential gender bias by producing violence, marginalization,

stereotypes, patriarchal culture, and subordination, which continue to occur today (Amelia & Suganda, 2023; Juanda, 2018).

Media disclosure on gender issues cannot be separated from using metaphors to reach a deeper and broader understanding. The disclosure of conceptual metaphors in the news media represents gender issues by building narratives and providing meaning in reality, which has implications for perspectives to be widely understood and discussed (Feertsema-Sligh et al., 2020; Konnelly, 2020; Ward & Grower, 2020). Thus, deciphering and revealing conceptual metaphors of gender issues in the media requires the help of corpus linguistic analysis to reveal lexical items in understanding news narratives that tend to construct various public perceptions. As in this study, the corpus measures language phenomena by displaying lexical items of gender issues in the media framed in conceptual metaphors.

Several studies have identified corpus-based conceptual metaphors with various focuses and findings, such as: a) identifying conceptual metaphors in TV series with corpus analysis reveals that most metaphorical expressions are lexicalized and conventional in the source domain (Rumman et al., 2023); b) Corpus studies in uncovering metaphors influence the use of metaphorical idioms guided by linguistic theories related to lexical/syntactic constructions, reaffirming the vitality of language research (Liu & Mo, 2020); c) conceptual metaphors to reveal systematicity, cultural coherence, linguistic features, conventionalization, and characteristics in discourses from various fields of economics, politics, literature, health, and so on (Febriansyah, 2020; Liang, 2021; Rasool et al., 2021). Overall, previous studies have attempted to reveal metaphorical conceptualizations found in discourse from various fields with the help of a corpus. This aligns with this study, which utilizes corpus linguistic analysis in the national media to reveal conceptual metaphors representing gender issues. This research utilizes corpus linguistic analysis in media studies by mobilizing online news texts to identify conceptual metaphors to express gender issues in a certain period. This study aims to fill this gap in the literature by contributing to the conceptual metaphors constructed in the discourse of gender issues in online news media with the help of corpus analysis.

A corpus-based analysis of conceptual metaphors contributes to understanding gender issues constructed and represented by the national media. It is also a novelty in this research to find patterns and recurring metaphors in shaping gender issues discourse by analyzing a collection of news media texts. Thus, this study identifies and reveals three types of conceptual metaphors (structural, orientational, and ontological metaphors) on gender issues in the national media by examining the source domain and target domain based on corpus linguistic analysis on word frequency, collocation, and concordance.

Conceptual Metaphors

Metaphor is a linguistic and cognitive form found in all languages. Today, metaphor has been viewed not only as a stylistic and rhetorical resource but also as a mental mechanism that enables the formation of world conceptualization in cognitive linguistics (Doquin de Saint Preux & Masid Blanco, 2021). This is because many abstract concepts, such as ideas, emotions, opinions, problems, or temporal notions, cannot be represented by one's experience. To make it easier to understand concretely, metaphors are used to change communication by providing clarity, which also often serves as a social problem-solving related to several things such as gender equality issues, politics, economics, health, and so on (Figueroa et al., 2021; Semino, 2021).

The connection between abstract concepts and concrete terms in language occurs due to gaps. However, this becomes the essence of metaphor, which is mechanically formed and effectively connected to metaphor (Lakoff & Johnson, 1980). Metaphors are imaginative cognitive forms that are based on mechanisms. The mechanism visualizes the existence of knowledge acquired from the domain of experience (source domain) and then composes that knowledge with a different domain (target domain) (Jumaah et al., 2020). In addition, conceptual metaphors have relations that include the source and target domains. The source domain is understood specifically through metaphorical expressions, while the target domain is understood more abstractly through metaphors.

Metaphorical mapping structurally uses the body as the source domain and the mind as the target domain to express its conceptualization through meaning. According to Lakoff & Johnson (2003), conceptual metaphors in the cognitive domain are divided into three types, namely: a) structural metaphors, based on the existence of systematic relationships that occur based on experience; b) orientational metaphors consider spatial concepts that are based on physical or cultural experiences; c) ontological metaphors, considering conceptualizations found in thoughts, experiences, and the operation of situations interpreted as abstract nouns. In addition, conceptual metaphors are concerned with cultural and aesthetic models of understanding reality found in various sociocultural reality arts and discourse communities. This understanding confirms that cultural manifestations can be translated through meaning.

Corpus Linguistic Analysis

In linguistics, the corpus is a methodology that is more broadly used to test and support theories that deal with words through the structure of language in verbal and textual form (Almos et al., 2023). A collection of words in a corpus is an authentic text that is digitally stored and systematically organized and is an important material for linguistic research (Zhang, 2021). The articulation of authentic text occurs because the words

collected in the corpus are naturally generated and do not include random text. Functionally, the collection of words in the corpus stored in digital form comprises: a) providing access to textual searching of words by extracting their linguistic information (Bednarek & Carr, 2020); b) replicating and verifying findings as a channel for the same data collection (McEnery, 2012); c) displaying language samples in different genders, lists or periods as a step towards developing language and providing a comprehensive understanding of language use (Kong et al., 2020).

Corpus linguistic analysis is used to explore the language of a computational development based on the phenomena of naturally spoken language samples. The language samples included in the corpus are stored digitally and are also commonly referred to as corpora. It is these corpora that include written language or transcripts of spoken language (Pöldvere et al., 2021). Collecting corpora based on language lists and annotations becomes an identifying step specifically displayed in statistical form. Thus, the application of corpus linguistic analysis in this study is more focused on the occurrence of word frequency, collocation (word association), and concordance to display words, phrases, and sentences formed through metaphorical relationships.

II. METHOD

A mixed method with a sequential explanatory design that has two stages was used in this study (Morse & Niehaus, 2016). Firstly, quantitative methods were used in displaying data from AntConc corpus analysis (Version 3.5.8) to reveal the frequency of word occurrence, collocation, and concordance. This corpus-based analysis focuses on the use of lexical items in national media to frame conceptual metaphors of gender issues with descriptive statistical data covered on word frequency. The result of the frequency of occurrence of the word becomes a keyword, where the keyword is the focus in expressing the conceptual metaphor. In addition, this study only focuses on the two highest keywords in representing gender issues to be identified based on the division into three types of conceptual metaphors. Secondly, qualitative methods reveal and explain conceptual metaphors of gender issues based on previous findings from corpus-based word frequencies.

This research data comes from documentation collected from the national media, namely Koran Sindo, from 2022–2023. The national media Koran Sindo focused on reporting on gender issues and found 210 news articles with 71,920 words. With these data, this research uses data collection techniques in the form of documentation, listening, and note-taking. The overall data collection procedure for this research is as follows: 1) all news articles were collected and formatted in MS Word and converted into UTF-8 text encoding format; 2) the formatted results are identified with the help of AntConc to find the frequency of word occurrence, collocation, and concordance; 3)

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thoroughly read and consider data from concordances that match the scope of the conceptual metaphor; 4) identify and classify data based on the division of conceptual metaphors that represent gender issues by taking notes.

The data analysis of this study was also carried out in two stages, namely quantitative data analysis utilizing corpus analysis with the help of AntConc (Version 3.5.8) to reveal and review language features through intra-textual analysis on word occurrence frequency, collocation, and concordance (Adolphs, 2006). Another case with qualitative data analysis using an interactive model (Miles et al., 2014). This qualitative data analysis process is decisive in revealing the conceptual metaphors of gender issues contained in the national media, where the disclosure is carried out based on the division of the three types of conceptual metaphors: structural, orientational, and ontological (Lakoff & Johnson, 2003). The researcher also used the online Indonesian Dictionary (KBBI) and other additional dictionaries to emphasize the lexical meaning of each conceptual metaphor word used in the national media to represent gender issues.

III. RESULTS AND DISCUSSION

The identification of conceptual metaphors related to gender issues in the national media Koran Sindo in the period 2022–2023 is based on corpus linguistic analysis with the help of AntConc. Corpus linguistic analysis was conducted to reveal the frequency of words, collocations, and concordances related to gender issues in the national media, where the data corpus will then be identified and disclosed in conceptual metaphors. The presentation of results and discussion is divided into three, namely:

Word Frequencies and Collocation of Gender Issues in National Media

Word frequencies and collocations include data obtained through the help of corpus analysis that displays descriptive statistical data used as agents and objects of certain positivistic reasoning processes, which in this study will focus on gender issues featured in the national media (Gao et al., 2022). The discussion of the frequency of gender issue words in the national media is presented according to the dominance of word occurrence; their occurrence is used to show the probability ratio of word occurrence simultaneously by forming a matrix of word occurrence and determining the context to be focused on (Rice & Zorn, 2019). As in Sindo News (*Koran Sindo*), it is shown from the 100 highest frequency sequences to represent gender issues significantly. The order of frequency of words that represent gender issues, as in the following table:

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Table 1. List of gender issue word frequencies

No.	Frequency Order	Total of Frequencies	Words
1.	4	1196	<i>Korban</i> (Victim)
2.	5	722	<i>Perempuan</i> (Women)
3.	7	662	<i>Pelaku</i> (Perpetrator)
4.	22	285	<i>Tersangka</i> (Suspect)
5.	27	236	<i>Gender</i> (Gender)
6.	43	167	<i>Laki</i> (Male)
7.	50	155	<i>Kesetaraan</i> (Equality)
8.	76	123	<i>Kekerasan</i> (Violence)
9.	77	123	<i>Wanita</i> (Women)
10.	84	109	<i>Pemeriksaan</i> (Rape)
11.	93	97	<i>Seksual</i> (Sexual)
12.	97	95	<i>KDRT</i> (Domestic Violence)

Based on table 1. shows that the two highest frequency sequences in the national media Koran Sindo are the words '*korban*' (victim) and '*perempuan*' (woman) with a total frequency of 1196 and 722 times, respectively. The word '*korban*' (victim) means an individual who suffers from an evil act or deed (Kemendikbud, 2016). In contrast, the word '*perempuan*' (woman) is more meaningful as a confirmation of the type or characteristics of the human sex - as opposed to male (Kemendikbud, 2016). The occurrence of the two highest word orders is a form of semantic metabases that also implicitly confirms the trend of news and the reality that crimes in Indonesia still occur frequently. Just as women are the dominant victims of all forms of crime and violence, men can also be victims of such acts.

The frequency of occurrence of this word from the national media Koran Sindo has confirmed the dominance of the news coverage of gender issues displayed by stating sensitive nouns such as the word 'victim' as an individual who experiences malicious acts, both verbally and sexually. According to Adeyemi (2020), the vulnerability of victims in gender issues is due to individual and contextual factors that contribute to gender differences in victimization. In addition, most of the victims of gender crimes and violence have faced various stigmatization, which certainly requires an appropriate social response to be able to overcome these problems (Murvartian et al., 2023).

Women are particularly vulnerable to crime and violence due to socialization, gender, and lack of self-protection skills, in contrast to men, who tend to replicate childhood experiences that lead to a cycle of abuse and victimization (Voith et al., 2020). This is also supported by the statement of WHO (World Health Organization, 2013), which states that 35% of women globally have experienced crime and violence as permissiveness in various contexts. In this case, the media should play a supporting role in providing justice and protection to victims of crime or violence (Slakoff et al., 2020).

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The word occurrence frequency data has shown two keywords with the highest order: ‘*korban*’ (victim) and ‘*perempuan*’ (woman). The collocation discussion will focus on these keywords by identifying min 2 and 5 N-gram clusters in the highest 100 sequences. The identification of this list of word collocations has confirmed the use of semantic prosody to denote the semantic meaning of lexical items (Louw, 1993). Thus, the metabases or prosodic terms of gender issues found in the national media are presented in the following table:

Table 2. List of collocations with frequency of word occurrence ‘*korban*’ (victims)

No.	Frequency Order	Total of Frequencies	Words
1.	1	10	<i>Korban dan Pelaku</i> (Victims and Perpetrators)
2.	3	5	<i>Korban Kekerasaan Seksual</i> (Victims of Sexual Violence)
3.	15	11	<i>Korban Pemerkosaan</i> (Rape Victim)
4.	21	9	<i>Korban Pencabulan</i> (Victims of Sexual Abuse)
5.	60	4	<i>Korban KDRT</i> (Victims of Deomestic Violence)

The collocation list in Table 2. displays the frequency of phrases as metaphors or prosodic terms in representing gender issues in the national media Koran Sindo with the highest frequency of the phrase ‘*korban pemerkosaan*’ (rape victim) 11 times. The next highest occurrence of phrases with a frequency of 10 times is found in the phrase ‘*korban dan pelaku*’ (victims and perpetrators). This confirms that the problem of gender issues that are still widespread in national media coverage to date is dominated by acts of rape. As the act of rape violates the basic rights and dignity of its victims, which is always perpetuated by gender inequality in power dynamics and social norms that are unequal (Hullenaar & Ruback, 2020). As such, the national media needs to promote ideas that encompass the role of gender and sexuality to provide justice for victims and crack down on perpetrators of rape.

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Table 3. List of collocations with frequency of word occurrence 'perempuan' (women)

No.	Frequency Order	Total of Frequencies	Words
1.	1	24	<i>Perempuan dan Anak</i> (Women and Children)
2.	5	22	<i>Perempuan Indonesia</i> (Indonesian Women)
3.	6	3	<i>Perempuan dan Laki-laki</i> (Women and Men)
4.	17	6	<i>Perempuan Jenggala</i> (Women of Janggala)
5.	25	4	<i>Perempuan Berdaya</i> (Empowered Women)
6.	26	4	<i>Perempuan Inovasi</i> (Women of Innovation)

In the list of table 3. the collocation of the word 'perempuan' (women) means efforts to provide protection and services to women and children. In addition, these efforts are also made to realize involvement, equality, empowerment, and fight for the rights of all communities through education. However, there is also one phrase 'perempuan dan laki-laki' (women and men), which displays the gender inequality and disparity that still often occurs in various aspects. This certainly has major consequences that do not only occur individually but also impact economic growth and community progress (Posel & Casale, 2019).

The collocated results of the two keywords 'kekerasan' (victim) and 'perempuan' (women) have their tendency to present issues in the national media in contradictory ways. The word 'korban' (victim) produces a collocate that tends to represent a position towards the noun as a form of confirmation of the evil actions that have predominantly occurred in society until now. While the word 'perempuan' (women) is more likely to display efforts to empower, protect, and serve women and society at large, some actions still include elements of gender inequality and disparity. In this case, the national media Koran Sindo represents the coverage of gender issues objectively by the occurring phenomena. However, the coverage of gender issues in the media is also likely to change over time or hysterically according to the prevailing power structure (Bastin, 2022).

Concordance and Conceptual Metaphors of Gender Issues in National Media

The concordance stage also focuses on using the keywords 'korban' (victim) and 'perempuan' (women). This stage is carried out to summarize the use of language patterns so that they can be identified more easily. In addition, the concordance results of 200 data sequences that have occupied the top hierarchical position are then identified and classified based on the division of the three types of conceptual

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metaphors (structural, orientational, and ontological metaphors). Thus, it can also be concluded that the identification, classification, and disclosure of conceptual metaphors of gender issues in the national media are obtained from the concordance data results, which only focus on two keywords. The concordance data presentation is divided into three discussions according to the division of conceptual metaphor types, namely:

Structural Metaphors

Structural metaphors consist of a source domain and a target domain systematically correlated through personal experiences of everyday events. In this case, the national media Koran Sindo has four data that show structural metaphors in gender issues, as in the following table:

Table 4. Structural Metaphors

No.	Conceptual Meaning	Source Domain	Target Domain
1.	<i>Pemaksaan seksual</i> (Sexual coercion)	<i>Budak</i> (Slaves)	<i>Kepuasan</i> (Satisfaction)
2.	<i>Pemeriksaan</i> (Rape)	<i>Merudapaksa</i> (Force)	<i>Korban</i> (Victims)
3.	<i>Kuasa penyedia</i> (Power of the provider)	<i>Kedaulatan</i> (Sovereignty)	<i>Pangan</i> (Food)
4.	<i>Kebutuhan</i> (Needs)	<i>Makan</i> (Feed)	<i>Dunia</i> (World)

*'Dari hasil pemeriksaan terungkap ketiga pelaku menculik korban untuk dijadikan **budak** kepuasan'* (Choirul, 2023).

'The investigation revealed that the three perpetrators kidnapped the victim to become a **slave** of satisfaction'. (Data 1)

Data 1 contains the word 'budak' (slave) as the source domain means servant (Kemendikbud, 2016), where the life of someone who does not have independence from the control of a master or a ruler with a higher position. The word 'korban' (victim) is related to 'kepuasan' (satisfaction) as its target domain, which has the lexical meaning of pleasure or relief. As in sentence data 1, the connection of the two words has the conceptual meaning of sexual coercion. The meaning is formed because the words 'slave' and 'satisfaction' represent someone who has perpetuated sexual crimes by forcing their victims as a means of sexual satisfaction.

*"Jadi motifnya murni para pelaku ini berusaha ingin **merudapaksa** korban. Awalnya kenalan lewat medsos kemudian ngajak ketemu lalu diajak ke rumah kontrakan"* (Choirul, 2023).

"So the motive is purely that these perpetrators tried to **force** the victim. Initially, they met through social media then invited to meet and then invited to the rented house". (Data 2)

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Not much different from the previous one, data 2 also displays an act of coercion as contained in the word *'merudapaksa'* (force). The source domain is shown in the word *'merudapaksa'* (force) which means coercion that is also accompanied by acts of violence or cruelty such as rape (Kemendikbud, 2016). Meanwhile, the target domain focuses on the word *'korban'* (victim) as someone suffering from a crime. On this basis, the conceptual meaning of the word 'force' means rape. As in the media, the perpetrator of the act of rape coerces his victim to fulfill his sexual desires. This often happens in the family environment, which is supposed to be a safe place for victims.

'Jadi sejatinya petani perempuan adalah ibu kedaulatan pangan' (Susanto, 2022).

'Women farmers are the mothers of food **sovereignty**'. (Data 3)

'la menjawabnya dan mungkin sangat berbeda dengan sebagian orang bahwa yang memberi makan dunia adalah para perempuan dan petani kecil' (Susanto, 2022).

'He replied and perhaps very differently to some that it is women and small farmers who **feed** the world'. (Data 4)

There is the word *'kedaulatan'* (sovereignty) in data 3 as the source domain juxtaposed with the word 'food' as the target domain. Lexically, the word *'kedaulatan'* (sovereignty) means a state government's autonomy or supreme power (Kemendikbud, 2016). Meanwhile, the word *'pangan'* (food), in its linguistic meaning, means clothing or food. The two words are juxtaposed to represent the meaning of provider power as its conceptual meaning. The sense of provider power means that the mother has the authority to provide food in the house. In the agricultural sphere, the idea confirms women's involvement in exercising supremacy as they have done for their families at home.

Women's involvement in this agricultural sphere establishes a defense authority in providing food for the world. However, it is common for policies and welfare to be fully still not fulfilled in various aspects. This is included in data 4, which shows the word *'makan'* (feed) as the source domain and *'dunia'* (world) as the target domain. The linguistic meaning of the word 'eat' means to put food in the mouth, while the word 'world' means the realm of life (Kemendikbud, 2016). It is different from its conceptual meaning, which means the provision of food. Thus, the juxtaposition of the two words means that both women and smallholders have a role in fulfilling the food needs of the entire community globally.

Orientational Metaphors

Orientational metaphors are related to orientation, which is usually opposite, such as up-down, front-back, long-short, etc. This metaphor focuses more on spatial concepts based on phenomena as a form of experience (Lakoff & Johnson, 2003). As in the national media, two orientational metaphor data were found such as:

Table 5. Orientational Metaphors

No.	Conceptual Meaning	Source Domain	Target Domain
5.	<i>Mendesak</i> (Urgent)	<i>Mendorong</i> (Encourage)	<i>Pencalonan</i> (Nomination)
6.	<i>Rentang Waktu</i> (Time span)	<i>Panjang</i> (Long)	<i>Jalan</i> (Way)

'Karena itu, ia **mendorong** pemenuhan kuota pencalonan perempuan 30% pada Pemilu 2024' (Nofellisa, 2023).

'Therefore, she **encourages** the fulfillment of the 30% women's nomination quota in the 2024 elections'. (Data 5)

Data 5 shows the word '*mendorong*' (encourage) as the source domain juxtaposed with the target domain in the word '*pencalonan*' (nomination). The word '*mendorong*' (encourage) has a lexical meaning of forcing or urging to do something. In contrast, '*pencalonan*' (nomination) means the method or process to nominate candidates or cadres in a group or organization (Kemendikbud, 2016). Like its linguistic meaning, encourage is conceptually interpreted as an act or effort to urge. This means that women are sought and encouraged to be candidates for political parties so that self-nomination is needed to fulfill government allocations, even though, in reality, women have no hope and self-existence in the political realm.

'Masih terbentang jalan **panjang** keterwakilan perempuan dalam politik' (Permatasari, 2022).

'There is still **a long** way to go for women's representation in politics'. (Data 6)

There is the word '*panjang*' (a long) in data 6 as the source domain, and the word '*jalan*' (road) as the target domain. Lexically, 'long' means a long distance or a long period, while 'road' means a path or way (Kemendikbud, 2016). The pairing of the two words constructs a conceptual meaning similar to its linguistic meaning. It is intended that the involvement and representation of women is still quite low to enter the political world due to conventional perspectives that seem conservative about the existence and role of women. Thus, there is a need to struggle to break the old rules by mobilizing women's souls occasionally.

Ontological Metaphors

Ontological metaphors have a conceptualization of a perception or idea, activity, sentiment, activity, professionalism, and operationalization of everything that is an entity or substance (Lakoff & Johnson, 2003). In addition, this metaphor also formulates something from what is perceived as abstract or concrete substantive. The national media also contains four ontological metaphor data, as shown in the following table:

Table 5. Ontological Metaphors

No.	Conceptual Meaning	Source Domain	Target Domain
7.	<i>Kemerosotan</i> (Degradation)	<i>Mendegradasi</i> (Degrading)	<i>Perempuan</i> (Women)
8.	<i>Kualifikasi</i> (Qualifications)	<i>Kelas</i> (Class)	<i>Dua</i> (Second)
9.	<i>Kapasitas</i> (Capacity)	<i>Gula-gula</i> (Confectionery)	<i>Perempuan</i> (Women)

'Tidak jarang kita membaca berita, ada perlakuan seksis atau kekerasan verbal politisi laki-laki yang mendegradasi politisi perempuan' (Permatasari, 2022).

'It's not uncommon to read in the news that male politicians are sexist or verbally abusive, **degrading** female politicians'. (Data 7)

Data 7 shows the word '*mendegradasi*' (degrading) covered as the source domain and '*perempuan*' (women) as its target domain. The word '*mendegradasi*' (degrading) lexically means deterioration, degeneration, or decline in the quality or morals of an individual (Kemendikbud, 2016). The word is juxtaposed with the word '*perempuan*' (women) to describe the decline of women in politics. In this case, women are often treated with sexism or violence, which may lead to moral decline or decline for women due to the treatment or use of language that is not good and even harmful. The idea of degradation of women is also in line with its conceptual meaning, which is defined by deterioration.

'Bentuk diskriminasi lainnya yang sering terjadi adalah adanya anggapan perempuan merupakan warga kelas dua atau hanya gula-gula di kancah politik' (Permatasari, 2022).

'Another form of discrimination that often occurs is the assumption that women are second-class citizens or just **confectionery** in the political arena' (Data 8 & 9)

The word '*kelas*' (class) is shown in data 8 as the source domain, juxtaposed with the word '*dua*' (two) as its target domain. Lexically, the word '*kelas*' (class) is defined at a societal level (Kemendikbud, 2016). As in its conceptual meaning, the word is interpreted as a qualification that intends to represent women who have a level of qualification after men in the group sphere. Similarly, in data 9, the word '*gula-gula*' (confectionery) as the source domain is juxtaposed with '*perempuan*' (woman) as the target domain. The

juxtaposition means that in politics, women only become sweeteners without any authority or representation to be able to contribute fully. This is also in line with the conceptual meaning of the word '*gula-gula*' (confectionery) which displays the capacity of women who are only treated to please men.

The conceptual metaphorical expression of gender issues displayed by the national media Koran Sindo has confirmed that the dominance of women is still cornered by various acts of violence and inequality in multiple aspects covered by the use of sensitive nouns. However, there are still efforts to realize women's empowerment and involvement as a manifestation of welfare. The representation of gender issues in the national media through the identification of conceptual metaphors has implicitly outlined the tendency of perception of an individual, group, or community towards the world (Salih, 2020), especially regarding women. In addition, the findings have also confirmed that conceptual metaphors in media discourse can create representation as a form of direct linkage and consider linguistic concepts with world recollections (Akimtseva, 2020).

Conceptual metaphors connect the existence of abstract concepts with more tangible concepts in various forms - providing a substrate of general conceptual meaning and specific language meaning distinctively. Domain relationships that conceptually occur in metaphorical expressions are displayed to give emotional, mental space, and aesthetic qualities in shaping composition and communication (Gal, 2020). This is also in line with the idea of Fatim and Al Anshory (2023) that the conceptualization of metaphors is formed due to the reflection of thoughts, experiences, and perceptions to construct the existence of metaphorical expressions as opinions to be accepted, rejected, and even debated. Also according to Purwaningrum and Harmoko (2023), the construction of the views in the media significantly occurs due to textual discourse practices determining each utterance's meaning. Thus, the metaphorical expressions included can display mental entities through the experience and culture of the language used.

IV. CONCLUSION

Conceptual metaphors of gender issues in the national media Koran Sindo during the period 2022-2023 by utilizing corpus linguistic analysis have revealed word frequency, collocation, concordance, and classification of conceptual metaphors, which are divided into three types, namely, structural metaphors, orientational metaphors, and ontological metaphors in two keywords is '*korban*' (victim) and '*perempuan*' (woman). The analysis of metaphors with the help of this corpus shows that most of the conceptualization of metaphors in the national media Koran Sindo has expressed lexical metaphors. In this case, the expression of metaphors on gender issues in the national media is dominated by the representation of women who are still cornered by various acts of violence and

inequality in multiple aspects covered by the use of sensitive nouns. However, the national media still strives to present women's empowerment and involvement as a manifestation of welfare.

The conceptual, symbolic representation of gender issues in the national media through corpus linguistic analysis has revealed the existence of symbolic patterns in shaping discourse based on its linguistic features. It also confirms this research that contributes to exploring cognitive semantic prosody through the phenomenon of lexical and linguistic features. However, this research is still limited to exploring one national media, so there is a need for wider exploration by using other linguistic studies from various other mass media or a more diverse range of texts and transcripts.

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