



Analysis of Mandarin Parts of Speech in Metaphors in Master 卢军宏 Lú Jūnhóng's Lecture Videos

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ABSTRACT

Research on metaphors has developed rapidly in various fields of linguistics, including semantics, pragmatics, and cognitive linguistics. However, studies on the topical elements of metaphors classified by word class in Mandarin Chinese remain relatively limited. This study aims to describe the topic elements of metaphors in Buddhist religious lecture videos delivered by Master 卢军宏 Lú Jūnhóng and to classify them based on Mandarin word types. The study employs a qualitative descriptive approach using the observation and note-taking method. The data consist of twelve Mandarin-language Buddhist lecture videos published via digital media. Analysis was conducted using Parera's metaphor structure theory, which identifies the topic as the element being discussed in a metaphor; these topic elements were then analyzed based on Mandarin morphological theory. The results show that the topic element of metaphors is realized in three main forms: 单纯词 *dānchúncí* (single words), 联合式合成词 *liánhéshì héchéngcí* (coordinative compound words), and 主谓式合成词 *zhǔwèishì héchéngcí* (subject-predicate compound words). Of all the data, the most dominant form is the 联合式合成词. The dominance of this form indicates that the formation of metaphors in religious sermons tends to utilize compound words that have strong semantic relationships between morphemes, thereby clarifying the conveyance of abstract spiritual concepts.

INTRODUCTION

Language is humanity's primary means of conveying ideas, experiences, emotions, and worldviews. Through language, humans not only convey information directly but also construct various forms of conceptual representation that allow abstract ideas to be understood more concretely. One such form of representation is the metaphor.

In modern linguistic studies, metaphors are no longer understood merely as an aesthetic element of literary language but as an integral part of human thought. Metaphors allow people to understand a concept through another concept that is closer to sensory experience. Therefore, metaphors are an important tool in everyday communication, including in speeches, lectures, education, mass media, and religious communication. The use of metaphors allows speakers to convey complex ideas in a way that is easier for listeners to understand.

In the context of religious communication, metaphors serve a very important function. Religious teachings often contain abstract concepts such as karma, wisdom, suffering, awareness, and spiritual liberation. These concepts are difficult to explain literally, so the use of metaphorical language is necessary to make them more accessible to the general public. Through metaphors, abstract spiritual concepts can be projected onto concrete, everyday experiences.

One figure who frequently uses metaphors in his Buddhist sermons is Master 卢军宏 *Lú Jūnhóng*. In his various sermons, he often employs metaphorical expressions to explain the relationship between human behavior, the law of karma, suffering, happiness, and spiritual development. The use of these metaphors serves not only as a rhetorical device but also as a conceptual tool that helps listeners gain a deeper understanding of the meaning of Buddhist teachings. These sermons have been extensively documented and disseminated through digital platforms, making them a rich source of data for linguistic research.

Studies on metaphors have been conducted by various researchers in the past. Most of these studies have focused on conceptual metaphors, metaphors in song lyrics, literary works, mass media, and social discourse. However, research specifically examining the thematic elements of metaphors in Mandarin-language Buddhist sermons remains very limited. Furthermore, most metaphor research emphasizes metaphor types and conceptual mapping, while the morphological aspects of metaphor-forming elements have received little attention.

According to Parera's theory, a metaphor consists of three main elements: the topic, the image, and the point of similarity. The topic is the element being discussed or the focus of the metaphor. This element is crucial because it serves as the central link between literal and metaphorical meanings. By analyzing the topic element, researchers can understand how a concept is constructed and represented in metaphorical discourse.

On the other hand, Mandarin has a distinctive morphological system. Words in Mandarin can take the form of either single words or compound

words with various formation patterns. Therefore, classifying the topic element of metaphors based on the type of Mandarin word can provide a more detailed picture of the relationship between morphological structure and the formation of metaphorical meaning.

This study is significant because it bridges two fields of linguistic study that have traditionally been relatively separate: metaphoric semantics and Mandarin morphology. Through a part-of-speech analysis of the topic elements in metaphors, this study not only explains how metaphors are constructed semantically but also demonstrates how morphological structure contributes to the formation of metaphorical meaning.

Based on this background, this study focuses on the following question: How can the topic elements of metaphors used in the lecture video by Master 卢军宏 Lú Jūnhóng be classified according to part of speech in Mandarin morphology?

The objective of this study is to describe the forms of metaphorical topic elements and classify them into Mandarin part-of-speech categories, thereby contributing to the development of research on the semantics and morphology of the Mandarin language.

LITERATURE REVIEW

The study of metaphors has become one of the fastest-growing fields of research in modern linguistics. Metaphors are no longer viewed merely as a figure of speech used in literary works, but rather as a cognitive mechanism that plays a role in the formation of concepts and human understanding of the world. Various previous studies have shown that metaphors can be found in various forms of communication, such as literary works, mass media, political speeches, advertisements, everyday conversations, and religious sermons.

Research conducted by Irwansyah (2019) on conceptual metaphors in Taylor Swift's song lyrics shows that metaphors function as conceptual tools to explain human emotional experiences. Through the theory of conceptual metaphors, the study found that experiences of love are often understood through the concepts of journeys, wars, or life's journey. These findings demonstrate that metaphors serve not only an aesthetic function but also a cognitive one.

Gunawan's (2015) study on metaphors in dangdut song lyrics demonstrates a close relationship between metaphors and cultural context. The study found that various metaphors used in dangdut lyrics represent the social experiences of Indonesian society. The analysis was conducted using a cognitive-semantic approach that emphasizes the relationship between the source domain and the target domain.

A study by Wiradharna and Tharik (2016) reveals how metaphors in dangdut songs represent the social reality of the community. The results show that metaphors can serve as a means of expressing social criticism, cultural identity, and interpersonal relationships. Through metaphors, complex social experiences can be conveyed concisely while retaining great significance.

Suharsono (2016) examined metaphors in the literary work *Layla Majnun*. The study showed that metaphors are used as a form of the author's creativity in conveying ideas and emotional experiences. Furthermore, metaphors serve to enhance the aesthetic effect while deepening the meaning of the literary work.

Ray (2019) examined the primary structure of metaphors and the forms of imagery that appear in various literary texts. The study emphasized the importance of the relationship between the comparator and the comparand in the formation of metaphorical meaning. The analysis revealed that metaphorical structures follow specific patterns that can be systematically identified.

Ardiansyah, Purnanto, and Wibowo (2019) researched metaphors using a content analysis approach. The results of the study indicate that grouping metaphors based on semantic domains can provide a more comprehensive understanding of the process of metaphorical meaning formation.

Ekoyanantiasih's (2015) study on metaphors in sports reporting shows that metaphors are used not only in literary works but also in the mass media. Metaphors in sports news are used to create a dramatic effect and increase the appeal of the information to readers.

Setiaji (2019) examined the structure of metaphors in narratives using Parera's theory. The results of the study indicate that the elements of topic, image, and point of similarity are the main components in the formation of metaphors. This study serves as an important foundation for the current research because both utilize Parera's theory of metaphor structure.

Marthatiana (2020) examined the three main components of metaphors: metaphor, meaning, and similarity. The study showed that an understanding of these three components is crucial for explaining the relationship between literal and metaphorical meanings.

Padmadewi (2020) examined the types of metaphors in Japanese song lyrics. The study showed that metaphors can be classified based on various approaches, including semantic, syntactic, and cognitive approaches.

Based on these previous studies, it can be concluded that most research on metaphors still focuses on metaphor types, metaphorical meaning, and conceptual relations. Research that specifically examines the topic element of metaphors based on Parera's theory and relates it to word classes in Mandarin is still very limited. Therefore, this study is novel because it combines a semantic analysis of metaphors with a morphological analysis of the Mandarin language.

Theoretical Framework

1. Semantics

Semantics is a branch of linguistics that studies meaning in language. Griffiths (2006) defines semantics as the study of the meaning of words and sentences as understood independently of the context in which they are used. Meanwhile, Saeed (1997) states that semantics is the study of meaning communicated through language.

According to Palmer (1981), semantics is a branch of linguistics that focuses on meaning as a crucial element of language. Without meaning, language cannot fulfill its function as a tool of communication. Therefore, semantics serves as a crucial foundation in metaphor research because metaphors are directly related to the processes of meaning formation and transfer.

In this study, semantics is used to explain how metaphorical meaning is formed through the relationship between the topic and the image. Semantic analysis allows researchers to understand the process of meaning shift from literal to metaphorical meaning.

2. Word Meaning

Word meaning is the relationship between a linguistic form and the concept it represents. According to Ogden and Richards, meaning is formed through the relationship between a symbol, a concept, and a referent. A word does not directly represent reality, but rather through a process of conceptualization that occurs in the human mind.

Parera (2004) explains that the meaning of a word is derived from human experience with the object referred to by that word. Repeated experiences shape specific perceptions, thereby producing a basic meaning. Subsequently, this meaning can undergo extension, restriction, or transfer, giving rise to metaphorical meanings.

In a metaphor, a word is no longer used according to its basic meaning but undergoes a process of meaning transfer based on a certain similarity. Therefore, an understanding of word meaning serves as a crucial foundation for analyzing metaphors.

3. Metaphor

Etymologically, the term "metaphor" derives from the Greek words *meta*, meaning "beyond," and *pherein*, meaning "to carry." Thus, a metaphor can be understood as the process of transferring meaning from one concept to another. Richards (1936) explains that a metaphor consists of three main elements, namely:

- Tenor (the subject being discussed)
- Vehicle (the element used for comparison)
- Ground (the basis of similarity)

These three elements work together to produce metaphorical meaning. Through metaphors, an abstract concept can be explained using another concept that is more concrete and easier to understand.

In modern linguistic studies, metaphors are viewed as conceptual mechanisms that allow humans to understand experiences through analogies with other, more familiar experiences.

4. Types of Metaphors According to Ullmann

Ullmann (1972) categorizes metaphors into the following types.

a. Anthropomorphic Metaphors

Anthropomorphic metaphors occur when human traits or behaviors are attributed to objects, animals, or abstract concepts.

Example:

人在做，天在看

“Humans act, the sky watches.”

In this example, the sky is depicted as having the ability to see, just like a human.

b. Animal Metaphors

Animal metaphors use animals as a point of comparison.

Example:

他是一条毒蛇

“He is a venomous snake.”

The snake is used as a symbol of evil and danger.

c. Abstract-to-Concrete or Concrete-to-Abstract Metaphors

This type of metaphor occurs when an abstract concept is understood through a concrete concept.

Example:

智慧生

“Wisdom is born.”

The word “is born,” which is usually used for living beings, is applied to the abstract concept of wisdom.

d. Synesthetic Metaphors

Synesthetic metaphors involve the transfer of sensory responses between the senses.

Example:

A sweet sound.

The word “sweet,” which originates from the sense of taste, is used to describe a sound that comes from the sense of hearing.

5. The Structure of Metaphors According to Parera

According to Parera (2004), a metaphor consists of three main elements:

- a. Topic: The topic is the element being discussed or described.
- b. Image: The image is the element used for comparison to describe the topic.
- c. Point of Similarity: The point of similarity is a specific similarity that connects the topic and the image.

Example:

He is the star of the class.

Topic = he

Image = star

Point of similarity = outstanding and prominent

In this study, the main focus is on the topic element of the metaphor, as this element is then analyzed based on the type of Mandarin word.

6. Morphology of Mandarin

Morphology is a branch of linguistics that studies word formation. In Mandarin, words can be formed from a single morpheme or a combination of several morphemes.

According to Chandra (2014), Mandarin words are divided into two major groups:

a. 单纯词 (Dānchúncí) – Simple Words
Words consisting of only one morpheme.

Examples:

心 xīn (heart)

命 mìng (life)

魔 mó (devil)

b. 合成词 (Héchéngcí) – Compound Words
Words formed from two or more morphemes.

Types of compound words include:

联合式合成词 (coordinative)

偏正式合成词 (subordinative)

述宾式合成词 (verb-object)

述补式合成词 (verb-complement)

主谓式合成词 (subject-predicate)

附加式合成词 (affixation)

重叠式合成词 (reduplication)

7. Framework

This study is based on the assumption that metaphors in Buddhist sermons contain topical elements that can be analyzed linguistically. These topical elements are then classified according to word class in Mandarin. Through this analysis, the dominant morphological patterns in metaphor formation can be identified. The analytical framework of this study can be formulated as follows:

Metaphorical Discourse → Topic Identification → Analysis of Mandarin Word Classes → Interpretation of Metaphorical Meaning

With this framework, the study is expected to explain the relationship between metaphorical structure and the morphological structure of the Mandarin language more comprehensively.

METHODOLOGY

Type of Research

This study employs a qualitative approach using descriptive methods. The qualitative approach was chosen because the purpose of the study is not to test hypotheses or statistically measure relationships between variables, but rather to deeply understand, describe, and interpret the linguistic phenomena found in the research data. According to Moleong, qualitative research is research that produces descriptive data in the form of written or spoken words from observed individuals or groups. This approach allows researchers to gain a comprehensive understanding of the research subject based on its underlying context.

In linguistic research, the qualitative descriptive approach is often used to examine linguistic aspects related to the meaning, structure, and function of language. Therefore, this approach is considered the most appropriate for analyzing the thematic elements of metaphors that appear in Mandarin-language Buddhist sermons.

This study focuses on semantic and morphological analysis. Semantic analysis is used to identify metaphorical elements present in the discourse, while morphological analysis is used to classify metaphorical elements based on Mandarin word classes. Thus, this study not only explains the metaphorical meanings contained in the data but also explains the morphological forms used in the construction of these metaphors.

Data and Data Sources

Research data is a crucial element in any study because it serves as the foundation for analysis and conclusions. The data in this study consists of words, phrases, clauses, and sentences containing metaphors in Buddhist lecture videos delivered by Master 卢军宏 *Lú Jūnhóng*.

The focus of this study is on the topic element of metaphors. Therefore, the data used does not consist of the entire discourse in the lecture videos, but rather the utterances that contain metaphors and have a topic element that can be analyzed based on Mandarin word types.

The research data were sourced from twelve Buddhist lecture videos delivered by Master 卢军宏 *Lú Jūnhóng* and published via digital media. These videos were selected because they contain frequent use of metaphors in the presentation of Buddhist teachings. Additionally, the lectures employ Mandarin that is rich in metaphorical expressions, making them highly relevant to the research objectives.

The research data is secondary in nature because it was obtained from published media rather than through direct interaction between the researcher and informants. The use of secondary data sources allows the researcher to obtain authentic data, as the utterances analyzed are original utterances used in the context of religious communication.

The selection of data sources was conducted purposively, based on the consideration that these videos contain a significant number of metaphors relevant to the research objectives. Furthermore, Master 卢军宏 *Lú Jūnhóng*'s lecture videos have a wide influence within the Mandarin-speaking Buddhist community, so the research results are expected to have both academic and practical value.

Data Collection Techniques

Data collection in this study was conducted through literature review, observation, and note-taking. These three techniques were used in an integrated manner to obtain accurate data that met the research needs.

1. Literature Review

The literature review was used to obtain various references related to metaphor theory, semantic theory, the morphology of the Mandarin language, and relevant previous studies. The literature sources used included books, scientific journals, undergraduate theses, master's theses, doctoral dissertations, and academic articles related to the research subject.

Through the literature review, the researcher obtained a strong theoretical foundation as a basis for analyzing the data. In addition, the literature review also helped the researcher understand the development of

metaphor research and identify research gaps that had not been extensively studied previously.

2. Listening Technique

The listening technique involves carefully listening to the entire video of the lecture, which serves as the research data source. In this technique, the researcher acts as the primary research instrument, tasked with observing and identifying utterances that contain metaphors.

The listening process is repeated multiple times so that the researcher can accurately understand the context in which the metaphors are used. Every utterance containing a metaphor is recorded and transcribed into written form to facilitate the analysis process.

The listening technique was chosen because the research data comes from spoken utterances in video lectures. By using this technique, the researcher can obtain authentic data that reflects the context of its use.

3. Data Recording Technique

After the data has been reviewed and identified, the next step is to record the data. The data recording technique involves writing down all utterances containing metaphors onto research data cards. Data recording includes:

1. Data number
2. Metaphorical utterance quote
3. Indonesian translation
4. Metaphoric topic element
5. Metaphoric image element
6. Points of similarity
7. Type of Mandarin word
8. Analysis notes

The use of data cards aims to facilitate the process of data classification and analysis. In addition, systematic recording helps researchers maintain consistency in the data processing process.

4. Data Coding Techniques

The recorded data is then assigned specific codes according to the research needs. Coding is performed to facilitate the identification and grouping of data based on the research question. Examples of data codes:

D1/TM = Data 1: Metaphor Topic

D2/TM = Data 2: Metaphor Topic

D3/TM = Data 3: Metaphor Topic

Through this coding system, the analysis process becomes more structured and systematic.

Data Analysis Techniques

Data analysis is a crucial stage in research because it is at this stage that the collected data is processed to obtain answers to the research questions.

The analysis method used in this study is the correspondence method. The correspondence method is a linguistic analysis method in which the criteria for determination lie outside the language itself. In this study, the criteria used are Parera's theory of metaphor and the theory of Mandarin morphology.

The basic technique used is the Determiner Element Sorting Technique (PUP). This technique involves sorting the elements that are the focus of the analysis based on specific categories.

The data analysis procedure is carried out through the following steps:

1. Data Identification

The researcher identified all utterances containing metaphors in the lecture video.

2. Data Classification

The identified data were then grouped based on the thematic elements of the metaphors.

3. Metaphor Structure Analysis

Each data point was analyzed using Parera's metaphor structure theory, which includes:

1. Topic

2. Image

3. Point of Similarity

4. Morphological Analysis

The identified topic elements were then analyzed based on Mandarin word types, namely:

单纯词 (dānchúncí)

联合式合成词 (liánhéshì héchéngcí)

Subject-predicate compound words (zhǔwèishì héchéngcí)

5. Data Interpretation

The analyzed data were then interpreted to explain the relationship between morphological forms and the formation of metaphorical meaning.

6. Drawing Conclusions

The final stage involved formulating generalizations based on the analysis results to answer the research questions.

Data Validity

To ensure the validity of the data, this study employed theoretical triangulation. Theoretical triangulation was conducted by comparing the results of the analysis based on several relevant theories, namely Parera's theory of metaphor, Ullmann's theory of metaphor, and the theory of Mandarin morphology.

In addition, data validity was further strengthened through repeated readings of the research data. Each piece of data was carefully analyzed to ensure that the resulting interpretations were consistent with the context of metaphor use in Buddhist sermons.

Another step taken was consultation with the supervising professor and experts in Mandarin linguistics to ensure the accuracy of word-class classification and the interpretation of metaphorical meanings.

Method of Presenting Analysis Results

The research results are presented using an informal method. The informal method is a method of presenting analysis results that uses plain language so that it is easily understood by readers. The analysis results are presented in the following formats:

1. Data description
2. Data classification tables
3. Analysis of metaphoric topic elements
4. Analysis of Mandarin word types
5. Interpretation of metaphorical meanings

Tables are used to help readers understand the distribution of data and the classification results. Meanwhile, descriptive explanations are used to detail the process of data analysis and interpretation.

RESULT AND DISCUSSION

Overview of Research Data

This study analyzes the topic elements of metaphors found in twelve Buddhist lecture videos delivered by Master 卢军宏 (Lú Jūnhóng). The analysis was conducted based on Parera’s theory of metaphor structure, which defines the topic as the element being discussed in a metaphor. After the topic elements were identified, the data were then classified according to Mandarin word categories.

From the entire dataset, the metaphorical topic elements can be grouped into three main parts of speech, namely:

Table 1. Overview of Research Data

Word Type	Number of Entries
Simple Words (Dānchúncí)	12
Compound Words of the Coordinative Type (Liánhéshì Héchéngcí)	17
Compound Words of the Subject-Predicate Type (Zhǔwèishì Héchéngcí)	1
Total	30

The results show that the most dominant form is 联合式合成词, or compound words with a coordinative relationship. This dominance indicates that the formation of metaphors in Buddhist sermons tends to utilize compound words that have semantic relationships between morphemes, thereby producing meanings that are more complex and easier for listeners to understand.

Analysis of Metaphorical Topic Elements in the Form of 单纯词 (Single Words)

1. Topic 命 (Mìng) ‘Life’

In one of his lectures, Master Lu used the topic element 命 (mìng), which literally means “life,” “existence,” or “destiny.” This word falls under the category of 单纯词 because it consists of only one morpheme.

Metaphorically, this topic element is used to explain a person’s spiritual condition, which is influenced by their own actions. In the context of the lecture, “life” is understood not only as a person’s biological existence but also as a representation of the overall quality of life.

Through the use of this metaphor, listeners are guided to understand that human life is determined not only by physical factors but also by moral and spiritual behavior.

Table 2. Morphological Analysis

Element	Analysis
命	Single morpheme
Part of Speech	Simple word
Basic Meaning	Soul, life
Metaphorical Function	Representation of quality of life

2. Topic 心 (Xīn) ‘Heart’

The word 心 (xīn) is one of the most frequently occurring topic elements in the research data. In Mandarin, 心 means “heart” or “mind.”

In Buddhist teachings, the heart is often viewed as the center of human consciousness. Therefore, when used as a metaphorical topic, 心 no longer refers to a biological organ, but rather to a person’s inner state.

For example, when Master Lu explains that the human heart must be cleansed, he does not mean cleansing a physical organ, but rather cleansing the mind of greed, anger, and hatred.

Morphological Analysis

Element Analysis

心 Single morpheme

Part of Speech Simple word

Basic Meaning Heart

Metaphorical Meaning Inner consciousness

3. Topic: 魔 (Mó) ‘Devil’

The word 魔 (mó) literally means “devil,” “demon,” or “evil force.” In Buddhist teachings, this word is often used as a metaphor to describe desires and negative thoughts.

Through the use of this metaphor, abstract concepts such as greed, anger, and ignorance are embodied in a more concrete form, making them easier for listeners to understand.

In this context, 魔 is no longer merely a supernatural being, but rather a symbol of the human psychological condition.

4. Topic: 根 (Gēn) ‘Root’

The word 根 (gēn) means “root.” As a metaphor, this word is used to describe the root cause of a problem.

In the plant world, roots are the unseen parts that serve as the source of a plant’s life. By the same analogy, problems in human life also have root causes that are often hidden.

This metaphor suggests that problems must be resolved at their source, not just by addressing the symptoms visible on the surface.

5. Topic: 果 (Guǒ) ‘Fruit’

In Buddhist teachings, the concept of cause and effect is often explained through the metaphor of fruit.

Fruit is the final result of a plant's growth process. Therefore, the word 果 is used to describe the consequences of human actions.

All actions will produce certain "fruits" in accordance with the law of karma.

6. Topic 病 (Bìng) 'Illness'

Illness is used as a metaphor to describe an unhealthy spiritual condition.

Just as physical illness can damage the body, inner illnesses such as hatred and greed can also damage human life.

Analysis of Metaphorical Topic Elements in the Form of 联合式 Compound Words

This type is the most dominant category in this study.

1. 根源 (Gēnyuán) 'Root Source'

Morphological Analysis

Morpheme Meaning

根 root

源 source

Both morphemes have a mutually reinforcing semantic relationship, thus constituting a 联合式合成词.

In the lecture, the term 根源 is used to explain the primary source of human suffering.

This metaphor emphasizes that every problem has a specific origin that must be identified before it can be resolved.

2. 狭小 (Xiáxiǎo) 'Narrow'

This word is formed from:

狭 = narrow

小 = small

Both morphemes have nearly identical meanings, thus forming a coordinative relationship.

Metaphorically, a narrow mind is likened to a limited space, incapable of accommodating a broader perspective.

3. 世界 (Shìjiè) 'World'

Morphological Analysis

Morpheme Meaning

世 generation

界 boundary

Literally means "world."

In the metaphors of the Buddha's teachings, the world is often used to represent the impermanent, ever-changing nature of life.

This metaphorical meaning teaches that everything in the world is temporary and impermanent.

4. 伤害 (Shānghài) 'To Injure'

This word is formed by two morphemes:

伤 = to injure

害 = to harm

The relationship between the two morphemes is coordinative.

In the metaphor used by Master Lu, 伤害 refers not only to physical wounds but also to emotional wounds caused by hatred and harsh words.

5. 消耗 (Xiāohào) 'To Deplete'

Structure

Morpheme Meaning

消 to disappear

耗 to consume

This term is used to describe how a person's spiritual energy continually diminishes due to negative emotions.

6. 清凉 (Qīngliáng) 'Cool'

This word consists of:

清 = clear

凉 = cool

In Buddhist teachings, 清凉 is used as a metaphor to describe a peaceful state of mind free from suffering.

The "coolness" referred to here does not refer to physical temperature, but rather to a state of psychological tranquility.

7. 火车 (Lièchē) 'Train'

The train is used as a metaphor for the journey of human life.

Just as a train moves toward a specific destination, humans also embark on a journey toward a spiritual goal.

This metaphor reinforces the concept that life is an ongoing process that never stops.

8. 腐烂 (Fǔlàn) 'Decay'

In a metaphorical context, this word is used to describe a state of moral decline.

The decay referred to here is not physical, but the deterioration of spiritual values.

9. 光明 (Guāngmíng) 'Bright Light'

Light is used as a symbol of wisdom.

The brighter the light, the greater a person's level of understanding of the truth.

10. 黑暗 (Hēi'àn) 'Darkness'

Darkness serves as a metaphor for ignorance and inner darkness.

In Buddhist teachings, ignorance is considered one of the primary sources of human suffering.

Analysis of Metaphorical Topic Elements in the Form of Subject-Predicate Compound Words

1. 嘴巴 (Zuǐba) 'Mouth'

The word 嘴巴 is the only example that falls under the category of subject-predicate compound words.

In Master Lu's lecture, the mouth refers not only to a bodily organ but also serves as a symbol of human communicative behavior.

Through this metaphor, it is explained that words can bring both benefit and suffering.

The mouth represents human verbal actions in social and spiritual life.

Morphological Analysis

Element Analysis

嘴 mouth

巴 word-forming element

Part of Speech subject-predicate compound

Metaphorical Meaning Symbol of human speech

General Discussion

Based on the analysis results, it was found that the 联合式复合词 form dominates the metaphorical topic. This dominance indicates that metaphor formation in Buddhist sermons tends to use compound words with strong semantic relationships.

The use of compound words offers several advantages.

- First, the resulting meaning is more specific than that of a single word.
- Second, the relationship between morphemes helps listeners understand abstract concepts through clearer associations of meaning.
- Third, the structure of compound words allows for the formation of stronger mental images, making spiritual messages easier to accept.

These findings indicate that the morphological structure of Mandarin plays a significant role in the formation of metaphors. Thus, metaphors are not merely a semantic phenomenon but are also closely related to the language's morphological structure.

The Dominance of 联合式合成词 in Metaphoric Topic Elements

One of the most important findings in this study is the dominance of metaphoric topic elements in the form of 联合式合成词 (liánhéshì héchéngcí), or coordinative compound words. Based on the overall data collected, the majority of metaphoric topic elements are formed by two morphemes that have a parallel, mutually reinforcing, or complementary relationship.

This phenomenon indicates that the formation of metaphorical meaning in Buddhist sermons depends not only on the lexical meaning of a word but also on the semantic relationships between the morphemes that make up the word. Strong semantic relationships enable the emergence of more complex meanings, making them more effective for explaining abstract spiritual concepts.

For example, the word 根源 (gēnyuán), meaning "root source," is composed of two morphemes that both denote the origin or source of something. The combination of these two morphemes produces a stronger concept than if only one morpheme were used alone. In a metaphorical context, this word is used to explain the primary cause of human suffering. Similarly, the word 清凉 (qīngliáng) consists of the morphemes 清 "clear" and 凉 "cool." Both.

Similarly, the word 清凉 (qīngliáng) consists of the morphemes 清 "clear" and 凉 "cool." These two morphemes reinforce each other, creating a

sense of tranquility. When used as a metaphor in Buddhist sermons, the word describes a peaceful state of mind achieved after being freed from suffering and worldly attachments.

The predominance of 联合式合成词 indicates that Mandarin tends to use combinations of morphemes to produce semantically richer concepts. This tendency greatly supports the use of metaphors because the resulting meanings become easier for listeners to understand.

The Relationship Between Metaphoric Elements and Buddhist Concepts

Data analysis shows that nearly all metaphoric elements are related to key concepts in Buddhist teachings.

These concepts include:

Buddhist Concept Metaphoric Element

Karma 果, 根源

Consciousness 心

Suffering 病, 腐烂

Wisdom 光明

Ignorance 黑暗

Self-control 魔

Life 命

Spiritual journey 列车

Based on this table, it can be seen that metaphors are used as conceptual tools to explain various aspects of human spiritual life.

For example, the concept of karma is explained through the metaphor of fruit (果). Fruit is the result of a plant's growth process. By using this metaphor, listeners can understand that every human action will produce certain consequences, just as a tree produces fruit.

The concept of wisdom is explained through the metaphor of light (光明). Light is universally associated with the ability to see and understand things clearly. Therefore, the use of light as a metaphor for wisdom is highly effective in conveying religious messages.

Conversely, ignorance is explained through the metaphor of darkness (黑暗). Darkness symbolizes the inability to see things clearly, making it highly suitable for describing an inner state that fails to comprehend the truth.

Analysis of the Topic Element Based on Parera's Metaphor Structure

According to Parera, a metaphor consists of three main elements: the topic, the image, and the point of similarity.

This study focuses its analysis on the topic element. However, the topic element cannot be separated from its relationship with the image and the point of similarity.

The following is an example of a metaphor structure analysis:

Data 1

Topic: 心 (xīn) – heart

Image: container

Point of similarity: both can be filled

In the lecture, the human heart is likened to a container that can be filled with either virtue or vice.

The metaphorical meaning that emerges is that a person's inner state is determined by what is put into their mind.

Data 2

Topic: 魔 (mó) – devil

Image: enemy

Point of similarity: both hinder progress

In this context, the devil is not understood as a supernatural being, but as a symbol of lust that hinders spiritual development.

Data 3

Topic: 列车 (lièchē) – train

Image: life's journey

Point of similarity: both move toward a destination

This metaphor suggests that life is a journey with a specific direction that requires effort to reach its final destination.

Semantic Analysis of Metaphoric Topic Elements

From a semantic perspective, the metaphoric topic elements in this study can be divided into three main groups.

1. Concrete Object-Based Topics

The first group consists of topic elements derived from concrete objects.

Examples:

根 (root)

果 (fruit)

列车 (train)

嘴巴 (mouth)

These concrete objects are used to explain more abstract concepts. For example, "root" is used to explain the main cause of a problem. Since roots lie beneath the surface of the ground and are the source of a plant's life, this word is highly effective for describing hidden causes.

2. Topics Based on Physical Conditions

The second group consists of topic elements derived from physical conditions. Examples:

清凉 (cool)

腐烂 (rotten)

光明 (bright)

黑暗 (dark)

These physical conditions are transformed into psychological or spiritual states. For example, "bright" is no longer understood as a physical state involving light, but rather as a symbol of wisdom.

3. Abstract Entity-Based Topics

The third group consists of topic elements derived from abstract concepts. Examples:

命 (life)

心 (inner self)

In this group, there is a very strong expansion of meaning because abstract concepts are used to explain other abstract concepts.

The Communicative Functions of Metaphors in Buddhist Sermons

Analysis shows that the use of metaphors in Master Lu's sermons serves more than just as linguistic embellishment. Metaphors have several primary functions.

1. Educational Function

Metaphors help explain Buddhist concepts that are difficult to grasp directly.

Example:

Karma is explained through the metaphor of a fruit so that listeners can more easily understand the relationship between cause and effect.

2. Persuasive Function

Metaphors are used to influence the attitudes and behavior of listeners. When sensual desires are likened to demons, listeners are encouraged to avoid them because of their negative connotations.

3. Rhetorical Function

Metaphors make speeches more engaging and memorable. Metaphorical expressions usually leave a deeper impression on the memory than literal explanations.

4. Spiritual Function

Metaphors help bridge concrete human experiences with abstract spiritual concepts. Through metaphors, concepts such as karma, enlightenment, and awareness become easier to understand.

Relevance of the Findings to Mandarin Linguistic Studies

The findings of this study contribute to two fields of linguistics simultaneously.

First, in the field of semantics, this study demonstrates that metaphorical meaning cannot be separated from the cultural and religious experiences of the speakers.

Second, in the field of Mandarin morphology, this study demonstrates that word structure influences the formation of metaphorical meaning.

The dominance of 联合式合成词 indicates that compound words in Mandarin have tremendous potential for forming metaphorical concepts.

These findings reinforce the view that language structure functions not only as a tool for communication but also as a means of shaping human concepts and ways of thinking.

Implications of the Research

The results of this study have several implications.

Theoretical Implications

This study expands the study of metaphor by linking it to the morphological analysis of the Mandarin language.

Practical Implications

The research findings can be used as teaching materials in:

Mandarin semantics

Mandarin morphology

Mandarin-Indonesian metaphor translation

Buddhist linguistic studies

Pedagogical Implications

Mandarin teachers can use the metaphor data from this study as a teaching tool for vocabulary, culture, and contextual meaning.

CONCLUSIONS AND RECOMMENDATIONS

This study aims to describe the topic elements of metaphors found in a Buddhist lecture video by Master 卢军宏 (Lú Jūnhóng) and to classify them based on word classes in Mandarin. The analysis was conducted using Parera's theory of metaphor structure, which focuses on the topic element as the object being discussed in the metaphor, followed by a morphological analysis based on the theory of Mandarin word classes. Based on the results of the data analysis, the following conclusions were drawn.

1. Metaphorical Topic Elements in Master 卢军宏's Sermons

The metaphorical topic elements identified in this study consist of various concepts related to human life, mental states, the law of karma, suffering, wisdom, and the spiritual journey. These topics are represented through various words that carry both literal and metaphorical meanings. Some of the thematic elements identified include:

- 命 (mìng) 'life'
- 心 (xīn) 'heart'
- 魔 (mó) 'demon'
- 根 (gēn) 'root'
- 果 (guǒ) 'fruit'
- 病 (bìng) 'illness'
- 根源 (gēnyuán) 'source'
- 狭小 (xiáxiǎo) 'narrow'
- 世界 (shìjiè) 'world'
- 伤害 (shānghài) 'to hurt'
- 消耗 (xiāohào) 'to drain'
- 清凉 (qīngliáng) 'cool'
- Train (lièchē) 'train'
- Light (guāngmíng) 'light'
- Darkness (hēi'àn) 'darkness'
- Mouth (zuǐba) 'mouth'

All of these topic elements are used to explain abstract Buddhist concepts so that they are easier for listeners to understand.

Classification of Topic Elements Based on Mandarin Word Types

Based on morphological analysis, the metaphorical topic elements in this study can be classified into three main word types.

a. 单纯词 (Dānchúncí) – Single Words

This category consists of words formed by a single morpheme. Examples:

- 命 (mìng)
- 心 (xīn)
- 魔 (mó)
- 根 (gēn)
- 果 (guǒ)

病 (bìng)

These words are the simplest forms morphologically, yet they possess high metaphorical potential because they relate to fundamental concepts in human life.

b. 联合式合成词 (Liánhéshì Héchéngcí) - Coordinative Compound Words

This category is the most dominant type of word in the study. Examples:

根源 (gēnyuán)

狭小 (xiáxiǎo)

世界 (shìjiè)

伤害 (shānghài)

消耗 (xiāohào)

Coolness (qīngliáng)

Light (guāngmíng)

Darkness (hēi'àn)

Train (lièchē)

The dominance of this category indicates that the formation of metaphorical meaning in Buddhist sermons frequently utilizes semantic relationships between morphemes to produce richer and more easily understood concepts.

c. Subject-Predicate Compound Words (Zhǔwèishì Héchéngcí)

This category was found in only one data point. Examples:

Mouth (zuǐba)

Although the number of examples is small, this category demonstrates that various word-formation patterns in Mandarin can serve as the subject of metaphors.

Dominance of Compound Words of the “联合式” Type

The main findings of this study indicate that the most dominant element in metaphorical topics is compound words of the “联合式” type.

This dominance suggests that:

- a. Mandarin Chinese tends to use compound words to form metaphorical concepts.
- b. The relationships between morphemes reinforce the metaphorical meaning intended to be conveyed.
- c. Compound words are more effective for explaining abstract spiritual concepts.
- d. Morphological structure plays a significant role in the formation of metaphorical meaning.

Thus, it can be concluded that metaphors in Buddhist sermons are not only a semantic phenomenon but also a morphological phenomenon involving word-formation processes.

The Relationship Between Metaphors and Buddhist Teachings

The research results show that metaphors play a very important role in conveying Buddhist teachings. Metaphors are used to explain:

- The law of karma
- Human life

- Inner consciousness
- Wisdom
- Ignorance
- Self-control
- The spiritual journey

Through metaphors, these concepts become more concrete and easier for listeners to understand.

Therefore, metaphors can be considered one of the effective communication strategies in the dissemination of Buddhist teachings.

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