



BLESSING THAT FLOWS: A CONCEPTUAL METAPHOR ANALYSIS OF BLESSINGS IN ENGLISH AND INDONESIAN

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Abstract: This study looks at how people talk about blessings, using the lens of cognitive semantics and focusing on metaphors in religious language. The main goal is to pinpoint the key conceptual metaphors behind words related to “blessing,” and to show how these metaphors shape meaning in real contexts. To do this, data from religious texts and contemporary written sources in both Indonesian and English were gathered. Then, using qualitative descriptive methods and conceptual metaphor theory, we sorted out the metaphorical expressions, identified their source and target domains, and checked how often they popped up in different themes. The findings stand out: people often describe blessings using metaphors like wealth, abundance, journey, light, and divine gift. But the most common are BLESSING IS WEALTH and BLESSING IS ABUNDANCE, which tie spiritual value tightly to ideas of material gain or measurable benefit. The patterns aren’t just decorative language; they’re fundamental frameworks that guide how believers think and talk about religious concepts. In short, the research shows that metaphor isn’t just fancy phrasing in religious language—it’s central to how people make sense of spiritual ideas, revealing deep, culturally rooted ways of seeing the world.

Key Terms: *metaphor, blessing, comparative, English, Indonesian*

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INTRODUCTION

Lakoff and Johnson (2003) argue that metaphor isn’t just a poetic flourish; it’s the underlying structure of the way we think. Metaphors shape not only our language, but our entire conceptual system (Yu, 2015). Instead of seeing metaphor as something decorative, they treat it as the basic tool for understanding abstract ideas through concrete experiences (Yu, 2013). That’s the heart of Conceptual Metaphor Theory (CMT): we grasp things we can’t touch—ideas, feelings, values—by mapping them onto familiar, physical experiences. Kovecses (2020) puts it simply: “A conceptual metaphor is understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete).” Here, the abstract area is the “target domain,” and the concrete one is the “source domain.” The source gives structure and meaning to the target, helping us make sense of what can’t be seen or measured (Kovecses,

2002, cited in Zhang, 2021). In this way, language does more than describe reality; it reveals the mental patterns that shape how people make sense of the world.

Take “blessing.” It’s a particularly rich concept—universal, but never quite the same across cultures or religions (Shiferaw, 2023). In English, “blessing” reaches back to the Bible. In the Old Testament, it describes concrete gifts like health, water, life, wealth, fertility, and general well-being (Burggraave, 2023). We still use it this way: blessings are positive things people receive, often with a sense that luck or destiny, not effort, is at work. The word can also mean offering approval or encouragement (Merriam-Webster, n.d.). While “blessing” sometimes refers to the act of giving, this discussion zeroes in on blessings as tangible gifts from God.

In Bahasa Indonesia, “blessing” becomes “*berkah*” or “*restu*.” This research focuses on “*berkah*” and its variant “*keberkahan*.” The word traces back to Arabic “*baraka*,” something beneficial for life (Kusaeri, 2017), and is closely tied to Islamic teachings. People see it as divine favor that brings satisfaction and prosperity (Demirel & Sahib, 2015). “*Berkah*” is defined in Kamus Besar Bahasa Indonesia as a gift from God that brings goodness to life (KBBI, n.d.). The language itself points to metaphor—take “*Semoga Anda dilimpahi keberkahan*,” where “*dilimpahi*” comes from “*limpah*” (to spill due to fullness). Blessing becomes a substance, an overflowing liquid. English uses a similar image: “May God shower you with blessings.” Both languages picture divine favor as something poured out, something that flows from above.

People usually connect blessings to religion—they involve the supernatural and the power of God (Shiferaw, 2023). Such beliefs shape how communities see God’s hand in human well-being (Assunção, 2021) and influence social choices. For example, in Tulungagung, research shows that some Muslim communities believe blessings are ultimately from God but must be earned through effort, which affects where they shop—they favor sellers who seem “blessed,” like the elderly, the honest, the cheerful, the religious, and, more often than not, men (Nurrohman, 2022). The concept spills out of theology into the everyday, shaping even basic economic decisions.

Still, there are differences in how languages frame the pursuit of blessings. In English, people talk about “finding” blessings: “How to Find Blessing in Everyday Life.” The sense is that blessings are out there, waiting to be discovered. Bahasa Indonesia takes a slightly different tack: “*berkah*” often appears with verbs like “*mencari*” (to seek) or “*menggapai*” (to reach for), exposing a focus on striving. Culturally, English leans toward a more passive recognition of existing blessings, while Indonesian discourse (shaped by Islamic values) emphasizes active pursuit through faith and effort.

Most existing studies look at blessings theologically (Goerling, 2010; Kusaeri, 2017; Khasairi, 2022; Obiorah, 2019; Sinaga, 2019). Goerling (2010) explores how “blessing” gets translated and adapted in Manding languages, while Kusaeri (2017) analyzes the metaphors in Quranic references to “*berkah*,” again highlighting the “flowing liquid” image unlocked by faithfulness. Burggraave (2023) underlines both the ancient and modern importance of blessings. All these accounts offer insight, but they tend to stay on the theological side, saying less about how language shapes the metaphor.

Conceptual Metaphor Theory (Lakoff & Johnson, 1980) offers another way in. Metaphors don’t just color conversation; they structure understanding and influence decision-making, from crime (Thibodeau et al., 2009) to advertising (Zhang & Gao, 2009) to environmental and health issues (Asprilia & Zaidi, 2021; Gao et al., 2017; Keefer et al., 2014;

Ponton & Raimo, 2024; Ritchie & Cameron, 2014). Cross-cultural studies have explored metaphors for love, anger, climate change, IT, and gender (Li & Chi, 2021; Nugraha, 2023; Kirana, 2024; Mykhalchuk et al., 2021; Derki, 2023). But the metaphorical structure of “blessing” hasn’t been put under this kind of microscope.

So, this study steps in to fill that gap with a corpus-based analysis of online media texts in English and Bahasa Indonesia. By drawing on digital texts that reflect how ordinary people talk now (Bakker, 2011; Földes, 2022) and using CMT as a lens, the research aims to map both shared and unique metaphors for blessing in each language. In doing so, it tackles how language not only mirrors but also molds cultural ideas about divine favor, effort, and the relationship between God and humans across these two communities.

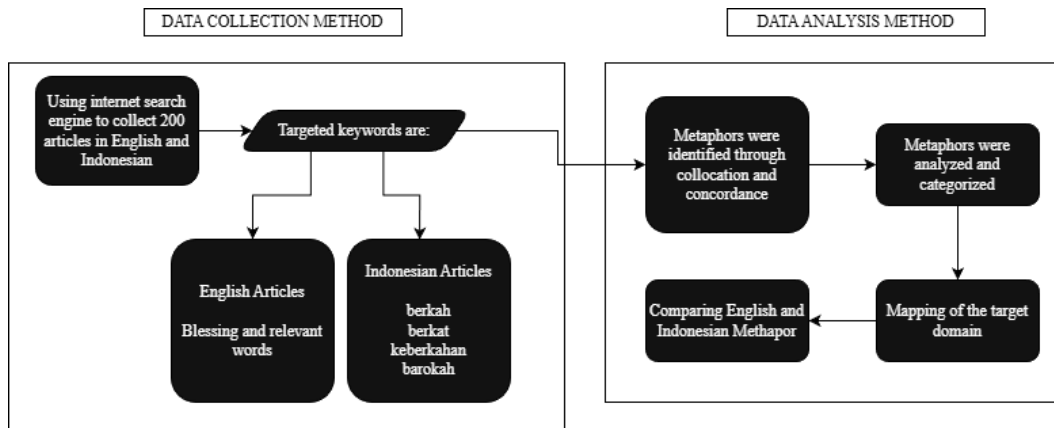
METHOD

This study takes a qualitative approach, using corpus-based discourse analysis to dig into how people talk about “blessing” in English and Bahasa Indonesia. Instead of crunching numbers, qualitative research lets us look closely at how language expresses and shapes meaning, especially when we’re dealing with something as abstract as blessing (Busetto et al., 2020). Here, the focus isn’t just on what gets said, but on how these metaphorical patterns work in their specific cultures. The study doesn’t just skim the surface with statistical trends—instead, it interprets linguistic and metaphorical nuances using what’s found in real texts.

We built the dataset by collecting metaphorical uses of “blessing” (for English) and the nouns “*berkah*,” “*berkat*,” “*keberkahan*,” and “*barokah*” (for Bahasa Indonesia). In total, we gathered 200 online media articles—100 for each language. These articles came from digital platforms that publish lifestyle pieces, spiritual reflections, opinion columns, inspirational stories, and selected news. These sources capture how people talk about “blessing” in today’s everyday conversations and public discussions. English data generally reflects Western viewpoints, while Indonesian texts draw from local traditions and religious beliefs. By tapping into online media, we’re able to trace how contemporary values and attitudes around blessing play out in society.

To collect the articles, we ran systematic Google searches. For English, we used the keyword “blessing.” For Indonesian, we searched “*berkah*,” “*berkat*,” “*keberkahan*,” and “*barokah*.” We only kept articles that used these words as nouns to mean divine favor, positivity, or well-being. Any texts using the words in literal or unrelated ways were left out. After narrowing these down, we built two corpora: one in English, the other in Indonesian. Then we processed everything through LancsBox (Brezina et al., 2021), which helped generate collocation lists and concordance lines for each keyword. Collocation analysis helped surface patterns—what words regularly show up with “blessing”?—while concordance lines let us see how the words function in their immediate context.

Figure 1: Method's Flowchart



The analysis follows Conceptual Metaphor Theory (CMT), as outlined by Lakoff and Johnson (2003). The process unfolded in several stages. First, we singled out metaphorical expressions from each corpus using the collocation and concordance tools. Next, we grouped these metaphors by source domains. For instance, “showered with blessings” or “*dilimpahi keberkahan*” landed in the LIQUID domain, while “blessing given/received” and their Indonesian counterparts fit into the GIFT domain. Sorting this way highlighted the most common patterns in each language.

Once we had these domains, we broke them down: What are the key entities, qualities, or actions in the LIQUID and GIFT domains? For LIQUID, we looked at ideas like flow or containment. For GIFT, we focused on the roles of giver and receiver. Then, we explored how these features carried over to shape the abstract meaning of “blessing” in each language—mapping the concrete onto the abstract in precise ways. In the final step, we compared the metaphorical structures across English and Indonesian, noting where they lined up and where they diverged due to cultural particularities. By working through each phase of the analysis, the study brings to light how metaphors both mirror and mold people’s ideas about blessing within each language and culture.

FINDINGS AND DISCUSSIONS

Findings

In this chapter, we lay out the findings from analyzing 100 Indonesian online articles featuring **berkah**, **keberkahan**, **barokah**, and **berkat**, and 100 English articles where **blessing** and **blessings** appear. we processed the data using LancsBox 6.0, which produced lists of collocations and concordance lines. Using these patterns, we identified and classified the conceptual metaphors according to Conceptual Metaphor Theory (Lakoff & Johnson, 2003). The results show both overlapping and language-specific ways of understanding “blessing.”

Figure 1: Metaphor Frequency

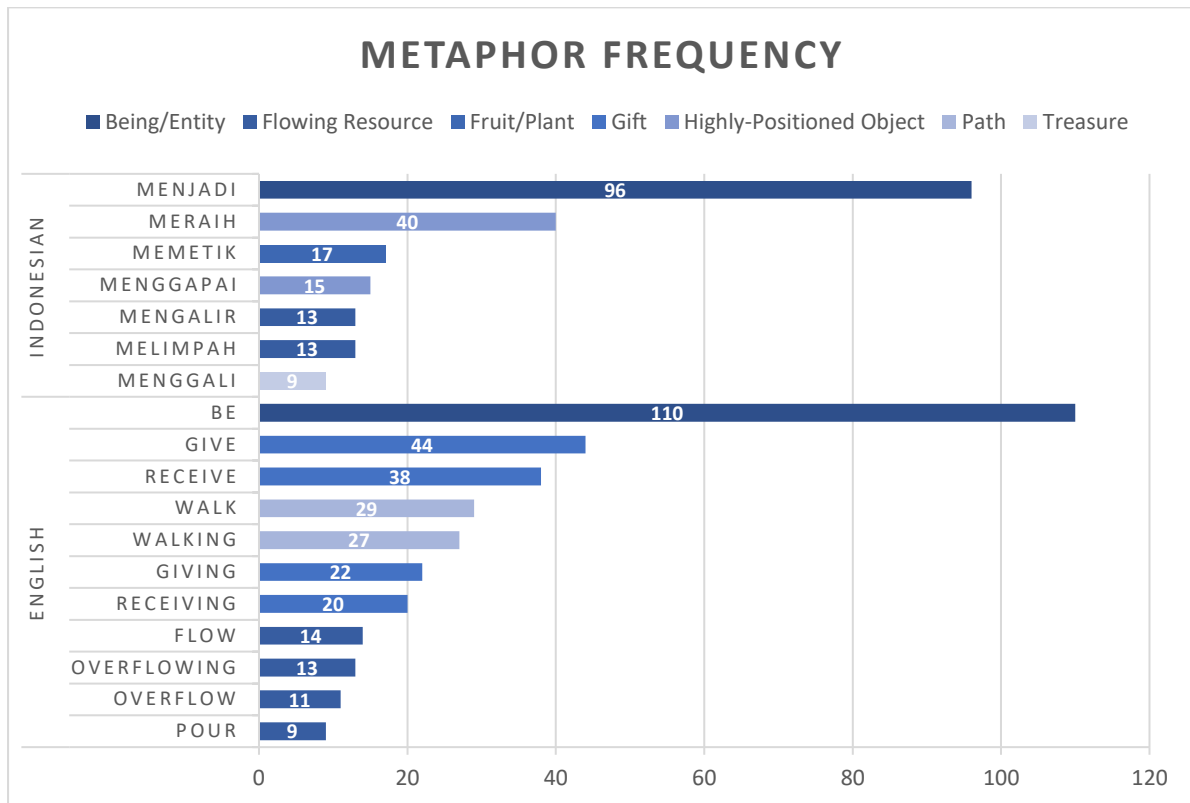


Table 1 provides a side-by-side look at the metaphors found in both languages.

Table 1: Comparison of conceptual metaphors of blessing in Indonesian and English

Conceptual Metaphor of <i>Blessing</i>		
Num	in Indonesian	in English
1	BLESSING IS A FLOWING RESOURCE	BLESSING IS A FLOWING RESOURCE
2	BLESSING IS A BEING/ENTITY	BLESSING IS A BEING/ENTITY
3	BLESSING IS A HIGHLY-POSITIONED OBJECT	BLESSING IS A GIFT
4	BLESSING IS A FRUIT/PLANT	BLESSING IS A PATH
5	BLESSING IS A BUILDING	
6	BLESSING IS A TREASURE	

As can be seen in the table above, the concept of blessing in English and Indonesian have several different interpretation. Item 3 and 4 have different interpretation and 5 and 6 do not have counterparts in English. The following explanation is the breakdown explanation.

Conceptual Metaphors of Blessing in Indonesian

1. BLESSING IS A FLOWING RESOURCE

Here, blessing gets treated like something fluid, generous, and always in motion. Words like **mengalir** (“flow”), **melimpah** (“abundant”), **melimpahkan** (“to make abundant”), and **banjir** (“flood”) all suggest movement, overflow, and distribution. Blessing comes from a source—usually God—and moves toward recipients.

Source domain: Flowing resources	Target domain: Blessing
can flow continuously	can be received continuously
can overflow	can be given in abundance
can be distributed	can be shared among people
comes from a source	comes from God or a higher power
can flood an area	can come in an overwhelming amount

Expressions like **berkah mengalir** (“blessing flows”), **Tuhan mencurahkan berkat** (“God pours out blessing”), and **banjir berkat** (“flood of blessing”) make this metaphor vivid—it’s about divine abundance and generosity.

Examples from the texts:

a. Datum 39

*Berkah amplop warna-warni **mengalir** ke kantong Epul.*

*The blessings of colorful envelopes **flow** into Epul’s pocket.*

b. Datum 496

***Mengalirnya** keberkahan di Pendopo Prambon*

***The flow of** blessings at Pendopo Prambon*

2. BLESSING IS A BEING/ENTITY

In this metaphor, blessing becomes a person or living thing. The verb **menjadi** (“to become”) ties most strongly to **berkat**, showing up 96 times, often in Christian settings—not as much with **berkah** or **keberkahan**.

Source domain: Being/Entity	Target domain: Blessing
can be embodied by a person	can be represented or personified by individuals
can exist as a living presence	can be perceived as something present and active
can influence others through its presence	can positively impact people’s lives
can be recognized and acknowledged	can be perceived as source of goodness

Phrases like **menjadi berkat bagi orang lain** (“become a blessing for others”) suggest individuals can actively embody blessings, shifting focus from receiving to being and acting as a blessing. It’s about moral duty and living out divine favor.

For example:

a. Datum 788

*Orang yang **menjadi** berkat menyadari bahwa berkat itu sudah ada di dalam dirinya,*

*A person who **becomes** a blessing realizes that the blessing is already within them,*

b. Datum 739

Tuhan menginginkan agar kita dapat **menjadi** berkat orang lain, seperti teladan yang diberikan Tuhan Yesus.

God wants us to **be** a blessing to others, following the example set by Jesus.

3. BLESSING IS A HIGHLY-POSITIONED OBJECT

Here, blessing is pictured as something up high, attainable only through effort. Words like **meraih** (“to reach/grasp”) and **menggapai** (“to attain”) turn up often.

Source domain: Highly-positioned object	Target domain: Blessing
located at a high position	considered valuable and desirable
can be reached with effort	achieved through faith, righteousness, or good deeds
may require stretching, tiptoeing, or jumping	demands perseverance and dedication
requires the right tools or conditions to reach	more accessible with guidance, education, and the right environment

Expressions such as **meraih berkah** (“to reach for blessing”) and **menggapai keberkahan** (“to attain blessing”) stress pursuit—they’re about striving and moral effort.

Examples:

a. Datum 36

*Bengkalis bershalawat, **meraih** berkah dan doakan negeri*

*Bengkalis sends salawat, **reach for** (seeking) blessings and pray for the nation*

b. Datum 294

*Ukhuwah Islamiyah adalah kunci **meraih** berkah.*

*Ukhuwah Islamiyah is the key to **reaching for** (attaining) blessings.*

4. BLESSING IS A FRUIT/PLANT

The verb **memetik** (“to harvest/pick”) appears 17 times. This metaphor sees blessing as something grown, nurtured, then harvested.

Source domain: Fruit or plant	Target domain: Blessing
grows from a seed	developed from good deeds
requires care, nourishment, and time	needs effort, patience and consistency to attain
can wither if neglected	can diminish if not appreciated or maintained
harvested when ripe	received at the right time or if one is deserving
can be uprooted	can be taken by God

Memetik berkah (“picking blessings”) and *dicabut* (“uprooted”) suggest blessings are cultivated and also subject to loss. For instance:

a. Datum 211

Memetik berkah di perjalanan

Picking blessings on the journey

b. Datum 50

Memetik kedamaian dan berkah untuk bumi Desa Sidamukti

Picking peace and blessings for the land of Sidamukti village

5. BLESSING IS A BUILDING

Sometimes, blessing is a structure—something that offers shelter and stability. The verb *menaungi* (“to shelter”) appears often with *keberkahan*.

Source domain: Building	Target domain: Blessing
encloses and safeguards those inside	surrounds individuals with divine care and mercy
has a strong foundation	stands firm due to divine favor
can be expanded to accommodate more people	extends to benefit families, communities, and future generations
can collapse	can be lost if divine support is withdrawn

Keberkahan menaungi kita (“blessing shelters us”) puts the focus on security and collective well-being. Examples:

a. Datum 370

*Semoga keberkahan selalu **menaungi** kita semua.*

*May blessings always **shelter** us all.*

b. Datum 321

*Berharap keberkahan senantiasa **menaungi** langit Kabupaten Bengkalis, Grand Maulid Bengkalis Bersholawat kembali digelar.*

*Hoping that blessings will always **shelter** the skies of Bengkalis Regency, the Grand Maulid Bengkalis Bersholawat is held once again.*

6. BLESSING IS A TREASURE

With *menggali* (“to dig”) appearing nine times, this metaphor paints blessing as treasure below the surface—something valuable and hidden.

Source domain: Treasure	Target domain: Blessing
hidden beneath the surface	requires awareness and effort to get
must be searched for	can be sought through good deeds, knowledge, or faith
valuable and highly prized	considered precious and bring immense benefit

can be lost if not protected	can be taken away due to ingratitude or wrongdoings
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“Menggali keberkahan” (“digging for blessings”) frames blessing as something precious, urging appreciation and intent. Examples:

a. Datum 511

*Ibadah kurban memberikan begitu banyak pelajaran bagi kita untuk **menggali** keberkahan yang tersirat di dalamnya.*

*Qurban provides us with so many lessons to **dig for** the blessings embedded within it.*

b. Datum 508

***Menggali** keberkahan dalam promo Ramadhan*

***Digging for** blessings in Ramadan sales*

To sum up, these six metaphors show that **berkah**, **berkat**, and **keberkahan** are deeply rooted in everyday experience. Blessings aren’t just abstract—they flow, act, shelter, grow, and can be uncovered or lost. The metaphors weave divine generosity with human action: blessings are abundant but require gratitude, effort, and responsibility. This reflects an Indonesian view of blessings as living, relational, and connected to communal and moral life.

3.2 Conceptual Metaphors of Blessing in English

1. BLESSING IS A FLOWING RESOURCE

Just like in Indonesian, English views blessing as something abundant and fluid. Collocates like

Source domain: Flowing resources	Target domain: Blessing
can flow continuously	can be received continuously
can overflow	can be given in abundance
can be distributed	can be shared among people
comes from a source	comes from God or a higher power
can pour in a certain direction	can be given directly and specifically

flow, **overflowing**, **overflow**, and **pour** are common.

Examples:

a. Datum 1.155

*Imagine a heavenly **faucet** that is **pouring out** blessings.*

b. Datum 1.222

*God can **overflow** blessings in your life when you tithe.*

2. BLESSING IS A BEING/ENTITY

The verb **be** is the top collocate of **blessing**, echoing the “blessing as person” metaphor in Indonesian Christian context.

Source domain: Being/Entity	Target domain: Blessing
can have an identity or a role	can be embodied by a person
can exist as a living presence	can manifest in someone's actions
can influence others through its presence	can positively impact people's lives
can be recognized and acknowledged	can be perceived as source of goodness

This idea runs through phrases like “be a blessing.”. Examples:

a. Datum 995

*We are called to **be** a blessing to others.*

b. Datum 1.995

*As you serve your employer, customers or others at your workplace, do it with the motivation of **being** a blessing to their lives.*

3. BLESSING IS A GIFT

This metaphor appears in English, but not the Indonesian data. Words like *give*, *receive*, *giving*, and *receiving* link blessing to a gift.

Source domain: Gift	Target domain: Blessing
can be given by someone	can be bestowed by God or others
can be received or accepted	can be received or accepted
can bring joy and gratitude	brings happiness and thankfulness
sometimes undeserved	can be given regardless of merit
can be shared with others	can be shared through kindness or prayers

Examples:

a. Datum 1.089

*God prepares you to receive **precious** blessings and to make you a blessing.*

b. Datum 1.054

*God wants to give us **abundant** blessings, but in order to be open to receive them, we must expose ourselves to invite Him.*

4. BLESSING IS A PATH

Here, blessing guides and offers direction. Collocates *walk* and *walking* carry the movement.

Source domain: Path	Target domain: Blessing
can be walked on	provides a way of life that can be followed
has a direction	provides guidance in life

leads to a destination	leads to prosperity and fulfillment
can be strayed from	can be missed if one makes wrong choices

We hear this in “walk in God’s blessing.” For example:

a. Datum 1.367

*To **walk in** God’s blessings, you have to recognize that you’re blessed.*

b. Datum 1.112

*Abraham’s brand of faith is the key **to walking in** God’s blessing.*

The comparison shows overlap and divergence. Both languages see blessing as a FLOWING RESOURCE and a BEING/ENTITY, likely reflecting shared cultural or religious backgrounds. Indonesian, though, uses HIGHLY-POSITIONED OBJECT, FRUIT/PLANT, BUILDING, and TREASURE—putting effort, growth, security, and discovery into focus. English, meanwhile, emphasizes GIFT and PATH, centering on grace and guidance.

These differences hint at broader cultural mindsets. Indonesian discourse often frames blessings as something you chase, nurture, or build. English leans toward blessings as gracious gifts or guides to follow. Altogether, these metaphors reveal how language encodes each culture’s view of divine favor and human effort.

Discussions

The data show just how varied and complex the metaphors for “blessing” are in both Indonesian and English, and how much they draw on the cultures behind the languages. These metaphors aren’t just interesting turns of phrase—they really shape the way people from each culture think and talk about blessings.

One thing that stands out from the data: Indonesian words like *berkah* and *keberkahan* pop up everywhere, not just in religious settings but also in places like news articles. This points to something deeper—blessings in Indonesia aren’t reserved for sacred spaces. They’re woven into day-to-day conversations. Divine favor isn’t some distant force; it’s part of ordinary existence. This matches research that shows most Indonesians see religion, God, and prayer as central in their lives, placing them among some of the world’s most devout populations (Tamir et al., 2020). In contrast, that same study shows that in places like the UK and other parts of Europe, plenty of people say religion isn’t important to them.

Looking at how each language frames “blessing,” both Indonesian and English tap into two major metaphors: BLESSING IS A FLOWING RESOURCE and BLESSING IS A BEING/ENTITY. Both languages talk about blessings in ways that suggest movement and abundance. In Indonesian, words like *mengalir* (to flow), *melimpah* (to overflow), and even *banjir* (flood) evoke the idea of blessings pouring down, sometimes in overwhelming amounts. English uses “overflowing” too, but doesn’t go as far as calling blessings a “flood.” This might hint at cultural differences. Maybe Indonesia’s frequent run-ins with actual floods shape this imagery, or maybe it’s because Indonesians tend to think about abundance in communal terms, with blessings shared across communities (Setyaningrum et al., 2022).

Both languages also use the metaphor of “blessing as a state of being,” but in Indonesian this shows up almost entirely in the word *berkat* and is mostly found in Christian discussions. English matches this pattern. This similarity reflects a shared root in Christian teachings, where blessings aren’t just gifts—they become a defining part of who someone is.

Indonesian stands out with a richer collection of blessing metaphors: BLESSING IS A HIGHLY-POSITIONED OBJECT, BLESSING IS A FRUIT/PLANT, and BLESSING IS A TREASURE. These all circle around the same idea: blessings are valuable, but you have to work for them. The metaphor of a high-up object paints blessings as something you have to reach for, while the fruit/plant metaphor reminds us that blessings need to be nurtured and take time to “harvest.” The treasure metaphor frames blessings as hidden riches—something precious to be found. Taken together, these metaphors reinforce a view that blessings require more than just waiting—they demand effort, discipline, and sometimes collective action.

That idea matches up with many Indonesian traditions built around seeking blessings: *Sedekah Bumi*, *Nyadran*, *Suroan*, *Walimatussafar*, and drinking *Rajha’an* water, among others (Hasan et al., 2023; Mastanah et al., 2024; Trisnansyah, 2023; Safera & Huda, 2020; Wusko, 2022). Islamic teachings, the faith of most Indonesians, echo this—you don’t just receive blessings; you pursue them through truthfulness in business, asking forgiveness, giving greetings, praising Allah in all circumstances, marrying, eating properly, fairness in trade, generosity, and prayer (Demirel & Sahib, 2015). This isn’t passive; there’s a clear link between blessings and human effort.

Another metaphor unique to Indonesian is BLESSING IS A BUILDING, with words like *menaungi* (to shelter). This isn’t about climbing upward or chasing down treasure. It paints blessings as protective structures, places of shelter that can expand to cover not just individuals but whole communities. The idea of blessings “sheltering” everyone or being “expanded” to accommodate families fits the collectivist spirit found throughout Indonesian culture.

English, by contrast, has its own set of metaphors that focus on the individual’s relationship to divine favor: BLESSING IS A GIFT and BLESSING IS A PATH. The gift metaphor paints blessings as things you receive, not things you earn. The data back this up—verbs like give, receive, and accept show up a lot. Here, blessings are undeserved, the product of the giver’s generosity, and the proper response is gratitude and humility. This frame lines up with biblical teachings, which emphasize receptivity and remind people that blessings come despite our efforts or control (Burggraeve, 2023; Sheehan, 2018).

The path metaphor crops up in phrases like “walking in God’s blessing.” This visualizes blessings as directional—you don’t just get them; you move in step with them. It carries the sense that blessings are connected to the way you live and the choices you make. Christian doctrine supports this metaphor, stressing that following God’s ways leads to experiencing his favor (Anderson & Skinner, 2019; Jones, 2022; Sidjabat, 2020). While Indonesian metaphors often look upward, English metaphors create a horizontal movement—the journey forward, not an ascent.

All these metaphors support what Lakoff and Johnson (1980) argued: metaphors aren't just linguistic tools. They shape how people actually think and reason. The way Indonesian and English speakers talk about blessings reveals the moral and cultural values they hold and how those are built into their language. For Indonesians, blessing is something abundant yet to be sought out—something to reach, grow, and work for, always tied to community, ritual, and effort. God is the sovereign provider, but human devotion and discipline matter. In English, blessings are given and received, or followed as part of a journey. Here, God appears as a generous giver, and life's moral path becomes crucial.

In the end, metaphors around “blessing” don't just decorate speech. They deepen and reinforce the cultural logic and beliefs of each community. As Lakoff and Johnson put it, our values and our metaphorical thinking are tightly woven together. The way a culture speaks about blessings lays bare its core assumptions about fate, effort, gratitude, and what it means to live well.

CONCLUSION

In this study, we looked at how people in Indonesian and English use metaphors to talk about the idea of blessing. we found that both languages root these spiritual ideas in everyday experiences. Some patterns are similar in both languages—for example, both treat blessing as something that flows like a resource or exists as an entity. But the differences stand out too. Indonesian speakers often talk about blessing as something you chase after, nurture, guard, or even dig up, while English speakers usually describe it as a gift you receive or a path you walk along. These choices reveal deeper attitudes about how each culture thinks about the divine, personal responsibility, and spiritual life. What's clear is that metaphors aren't just fancy language; they shape how people see, feel, and talk about sacred things. By showing the ways one abstract concept gets mapped out differently depending on culture, this research adds to our conversations about language, religion, and culture. It also sets the stage for more studies comparing spiritual metaphors across different times and places.

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