

A critical analysis of building metaphors in the boycott Israel discourse in the Al Jazeera Arabic online newspaper

*Ilham Hanif Fathurrohimi¹, Tajudin Nur², Ekaning Krisnawati³

^{1,2,3}Universitas Padjadjaran

ABSTRACT

Since the ṭūfānu 'l-ṭaqṣā operation, boycotts against Israel have become increasingly common. This has resulted in a decline in revenue for Israeli companies in Muslim countries, which also includes Arab countries. Al Jazeera as the largest media outlet in Arab countries has a role in shaping the Arab public's perception of the boycott. One feature that is widely used by the media to persuade its readers is metaphor. One of the most popular metaphors used in various domains of human life is the building metaphors. This research aims to analyse the conceptual metaphor of building, as well as reveal the ideology behind it using a critical metaphor analysis approach. Data were obtained from the boycott discourse in Al Jazeera Arabic Online Newspaper since the ṭūfānu 'l-ṭaqṣā operation until October 2024. The results show that all building lexemes evaluate the boycott positively by seeing it as a form of resistance against Israel. This is done by highlighting the complexity of Israeli capitalism, the strength of the boycott, the impact of the boycott on Israel, the positive impact of the boycott on the local economy, and the support that Palestine still needs. All of these metaphors are based on the ideology of resistance, which emphasises the importance of resistance to all forms of oppression. This shows that Al Jazeera is in favour of Palestine by supporting resistance against Israel through boycotts. This findings support previous research that building metaphors are often used in many domains of human life, including the political and economic domains in this boycott phenomenon.

Keywords: *Critical Metaphor Analysis, Building Metaphors, Boycott Israel Discourse, Al Jazeera Arabic Online Newspaper*

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Introduction

On 7 October 2023, Hamas launched a massive attack operation against Israel. The operation is commonly called ṭūfānu 'l-ṭaqṣā or Al-Aqsa storm. The attack resulted in the deaths of 1,200 people and the capture of 250 people by Hamas. Israel retaliated by sending massive bombs into the Palestinian territories (Wong, 2024). In addition, they also blockaded the entry of food, water and fuel into the Palestinian territories (Al Farauqi & Mariana, 2024).

After the incident, the phenomenon of boycotting Israel has been discussed again. This phenomenon is not only heard around the conflict area, but also around the world. Boycott itself according to Palacios-Florencio et al. (2021) is a choice to stop buying or using the services of a company, group, region, or

country because of disagreement with its values and actions. In this case, the boycott against Israel covers various areas of life, such as politics, academics, and art. This has resulted in a quantitative impact in the form of decreased revenues in several Israeli companies located in Muslim countries, including Arab countries (Himalaya, 2023; Palacios-Florencio et al., 2021).

This impact is of course inseparable from the intervention of several parties, one of which is the media. The media has the power to shape public perception of various things based on the ideology it adheres to, one of which is through language (Hakim et al., 2024; Mulonzi et al., 2024; Utama et al., 2020). Moreover, large media such as Al Jazeera Arabic, which has high credibility, certainly has an influence on

*Corresponding author: **Ilham Hanif Fathurrohimi**, Address: Faculty of Cultural Sciences, Universitas Padjadjaran, Jl. Raya Bandung Sumedang Km. 21, Jatinangor, Sumedang

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the boycott of Israel in the Arab region (Wahdiyati & Romadlan, 2021)

Metaphor is a figurative language that is often used persuasively in political discourse because it can construct social relations, as well as create, oppose, and legitimize certain ideologies (Lapka, 2023; Seixas, 2021). Metaphor, which in Arabic is called *ʔistiṣārah*, is the use of words for meanings that are not their original by comparing two different things, and was initially only used as a style of language (Aljarah, 2022; Almulla, 2024; Azmi et al., 2023; Nisa & Nur, 2024; Nursanti et al., 2024; Prayogi & Oktavianti, 2020; Puteri & Nur, 2024). However, now metaphors in cognitive semantic studies, which are called conceptual metaphors, are not only seen as a style of language, but also involve the cognitive side of humans (Fathurrohman & Nur, 2024; Lakoff & Johnson, 2003; Nuryadin & Nur, 2021; Salem et al., 2022).

One of the widely used metaphors is building metaphors. The building source domain was first introduced by Lakoff and Johnson (2003) to propose the conceptual metaphor THEORY IS BUILDING. He argues that we commonly use expressions such as foundation and construction in the building domain to metaphorically express the concept of theory. An example in Arabic as stated by Zibin (2022) in the Jordanian economic discourse is the lexeme *ʔinhiyār* 'collapse' which is used metaphorically to describe the decline of the global stock market in the sentence "... *ʔiṯr taqallub 's-sūq 'l-ṣālamīyyah wa 'l-ladī ʔaddā ʔilā ʔinhiyār 'l-būrṣāt 'l-ṣālamīyyah*" '... the impact of global market volatility which caused the **collapse** of the global stock market', , thus producing the metaphor ECONOMY IS BUILDING.

Nowadays, Charteris-Black (2004) introduces a new theoretical framework on metaphor called critical metaphor analysis (CMA) that combines cognitive linguistics, pragmatics, and critical discourse analysis in one container. Metaphors are basically used persuasively to evoke strong emotional responses because they prioritize one interpretation over another interpretation that is the basis of the ideology behind its use.

This analysis is divided into three stages, namely (1) the metaphors identification

using the Metaphor Identification Procedure (MIP) (Pragglejaz Group, 2007), by comparing the basic meaning and contextual meaning of each lexical unit in the discourse, (2) the metaphors interpretation involving conceptual metaphors by Lakoff and Johnson (2003) to build cognitive and pragmatic factors of metaphors, and (3) the metaphors explanation to identify social agents and their persuasive roles in the production of metaphors to see the ideology behind them. According to van Dijk (2006), ideology is an idea (belief system) that is sociocognitively defined as a collective representation owned by a particular social group, and is specifically fundamental or very basic. He emphasizes that the media through its discourse practices usually spreads its ideology to the audience.

Several previous studies have been conducted on Arabic metaphors in political and economic discourse. Almirabi (2024) in his study on Arabic war metaphors used at each stage of the Covid-19 pandemic on Twitter, showed that the war metaphor aims to raise awareness of the urgency of the situation and bring a sense of responsibility. Furthermore, Rumman and Hamdan (2022) in their study on Arabic conceptual metaphors in the speech of King Abdullah II Jordan found that there were several dominant source domains used, namely travel, war, heroes, and humans. Finally, research by Zibin (2022) on the types and functions of Arabic conceptual metaphors in the economic discourse of Jordanian newspapers, showed that conceptual metaphors and conventional metaphorical expressions in Jordanian economic discourse have functions that can be distinguished from single metaphors and new metaphorical expressions.

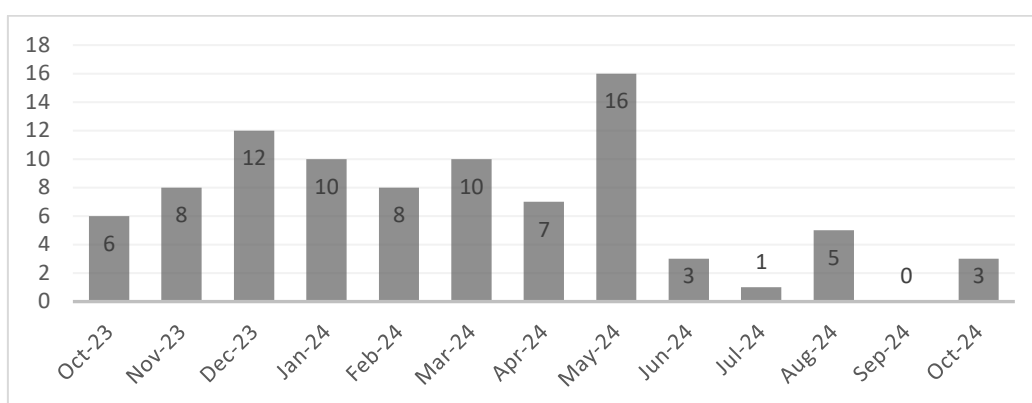
Based on previous research that has been presented, the researcher has not found any research related to Arabic metaphors that specifically discuss the metaphor of buildings in the boycott discourse that is currently being widely discussed, namely the boycott of Israel. Therefore, the researcher will study to find out how the boycott domain is constructed and mapped using the concept of buildings, and reveal the ideology behind its use in the Al Jazeera Arabic Online Newspaper (AJAON).

Method

This study uses qualitative research methods because the data analysed are metaphorical expressions in the form of words (Nur, 2019). First, the data were obtained using the listening method by listening to the use of metaphorical expressions in the AJAON. The method was then realised by using basic techniques in the form of tapping techniques and advanced techniques in the form of free listening techniques (Nur, 2019).

The researcher entered the keyword *مقاطعة /muqāṭaʿah/* along with its derivation and inflection forms in the search feature of the AJAON and filtered it to obtain news with the theme of boycotting Israel. Then, the researchers obtained a total of 93 news items related to the boycott of Israel, starting from the *ṭūfānu 'l-ṭaqṣā* operation on October 7, 2023 to October 2024, as shown in Figure 1.

Figure 1. Frequency of News Reporting of Boycott of Israel in AJAON During the Year Since *ṭūfānu 'l-ṭaqṣā*



At the metaphor identification stage, the researcher used MIP (Pragglejaz Group, 2007) which involved the Al-Maaniy dictionary (The Comprehensive Dictionary of Meaning, n.d.) to find the basic meaning of Arabic lexemes, as well as their use in various contexts. The dictionary is a compilation of several modern and traditional Arabic dictionaries. Furthermore, at the metaphor interpretation and explanation stage, the researcher used conceptual metaphor theory (Lakoff & Johnson, 2003) and CMA (Charteris-Black, 2004).

The three stages of data analysis were carried out using the extralingual matching

method, with a referential matching sub-method to analyze conceptual metaphors, and a pragmatic matching sub-method to analyze their persuasive impact (Nur, 2019). Both sub-methods were realized by using basic techniques in the form of determining element selection techniques, as well as advanced techniques in the form of equating comparative conjunction techniques and differentiating comparative conjunction techniques (Nur, 2019). Finally, the researcher presented the data informally, namely using ordinary words along with a frequency table of the data obtained (Mahsun, 2017).

Results and Discussion

In this section, the researcher divides the discussion into three sub-sections, namely the source domains of building metaphors, the persuasive role of building metaphors, and the ideology of resistance behind their use.

The Source Domain of Bulding Metaphors

After identifying metaphorical expressions based on the MIP (Pragglejaz

Group, 2007), the researcher obtained 20 metaphorical expression data derived from 6 building lexemes. The researcher grouped the lexemes based on their basic form, namely the *fīʿl māḍī* form or past verb. The list of these lexemes along with their frequencies and percentages are presented in Table 1.

Table 1. Frequency of Building Lexemes in the Boycott of Israel Discourse in AJAON

No.	Building Lexemes	Translation	Frequency	Percentage
1.	<i>dammar</i>	'to destroy'	8	40%
2.	<i>ʔinhār</i>	'to collapse'	4	20%
3.	<i>banā</i>	'to build'	4	20%
4.	<i>bāb</i>	'door'	2	10%
5.	<i>hašš</i>	'fragile'	1	5%
6.	<i>haykal</i>	'construction'	1	5%
	Total		20	100%

The highest frequency of building lexemes found by researchers is the lexeme *dammar* 'to destroy' with a total of 8 data and a percentage of almost half of the total data. The lowest frequency are the lexeme *hašš* 'fragile' and *haykal* 'construction' which only amounts to 1 data. The following are some metaphorical expressions in each building lexeme found along with their explanations.

/dammar/ 'to destroy'

- (1) */al-muqāṭaṣah sayf ḏū ḥaddayn ʔant tudammir ʔiqṭiṣādahum wa tuḏṣifuhum bit-tālī tatawaqqaf ṣan tamwīlīhim 'l-laḏīl ʔamadū min xilālīh ʔilā širāṣ 's-silāḥ wa 'l-qaḏāʔif wa ʔadawāt 'l-ḥarb.../ (AJAON 24/11/2023)*

'Boycotts are a double edged sword, you **destroy** their economy and weaken them, thus cutting off the funding used to buy weapons, missiles and war equipment.'

- (2) */wa qāl 'l-masʔulūn 't-tanfīḏiyyūn fī satārbaks ʔinn taḥaddiyāt 'l-lati wājahathā fī hādā 'r-rubuṣ muʔaqqatah lākinnahā mudammirah bimā yakfī lidarajah ʔann 'š-širkah qāmat bimurājaṣah tawaqquṣāt mabiṣāt 'l-ṣām biʔakmalih.../ (AJAON 1/2/2024)*

'Starbucks executives said the challenges faced in the quarter were "transitory" but **destroying** enough that the company revised its full-year sales forecast,....'

The first building lexeme found by the researcher is *dammar*. This lexeme according to the Al-Maaniy dictionary means 'to destroy' (The Comprehensive Dictionary of Meaning,

n.d.). This can be seen in the example of its use in *muṣjam 'l-luḡah 'l-ṣarabiyyah 'l-muṣāṣirah*, namely "*mabnā mudammir*" 'the building was destroyed'. In the example sentence, it appears that the *dammar* lexeme is usually used to express a destroyed building. In data (1) to (2), the *dammar* lexeme is used in various different derivational forms, namely *tudammir* 'destroy' 'verb' and *mudammirah* 'destroy' (noun actor).

Contextually, the two lexemes are not used to describe a destroyed building, but a destroyed economy. The basic meaning is contradictory to the contextual meaning that appears. However, we can understand the concept of a destroyed economy through the concept of a destroyed building. Therefore, based on MIP (Pragglejaz Group, 2007), the two lexemes are interpreted metaphorically. The concept of a destroyed economy is more difficult for readers to understand and digest because it is abstract, complex, and cannot be sensed. Therefore, the author uses the concept of a destroyed building to describe a destroyed economy because it is more concrete.

This metaphor is similar to the findings of Abu Rumman et al. (2023) who found the metaphor HOPE IS BUILDING in the Arabic subtitles in the English series *Colony*, namely in the sentence "*hadafuhum huwa tadmir ʔāmālinā*" 'their goal is to destroy our hopes'. In this case, the abstract *ʔāmāl* 'hope' is described as a building that can be destroyed. This consistency shows that the *dammar* lexeme is often used metaphorically, both in film conversations and political and economic discourse.

/ʔinhār/ 'to collapse'

- (3) */waštaddat ṣazīmatuka ḥīna ṣarafta ʔanna 'l-muqāṭaṣah ʔatat ʔukulahā fī ʔayyām binhiyār ʔasham tilka 'š-širkāt 'd-dāṣimah likayān 'l-muḥtall.../ (AJAON 16/11/2023)*

'Your resolve is strengthened when you learn that the boycott paid off within days with the **collapse** of the stocks of the companies that supported the colonial entity....'

- (4) /... wa ʔaqdiru ʔannanā sanašhad **inhiyār** šarikāt 'l-bināʔ hādā yuθbit ʔanna hādih 'š-šināšah tušānī 'l-ʔihmāl wa lā tuḥzī bišīnāyah wahtimām min qabl 'l-ḥukūmah 'l-ʔisrāʔiliyyah/ (AJAON 4/5/2024)
'...and I expect we will see the **collapse** of construction companies. This proves that this industry is neglected and does not get attention from the Israeli government.'

The second building lexeme found in the discourse on the boycott of Israel in the AJAON is *ʔinhār*. Referring to the Al-Maaniy dictionary, this lexeme has the basic meaning of 'collapse' (The Comprehensive Dictionary of Meaning, n.d.). This lexeme is usually used in the context of a collapsed building. This is as in the example sentences found in *mušjam* 'l-wasīt and *mušjam* 'l-ḡanī, namely "**ʔinhār** 'l-bināʔ" 'the building collapsed' and "**ʔinhārat** 'l-šimārah" 'the structure collapsed'. In both examples of use, it appears that the lexeme *ʔinhār* is usually used in the context of buildings, namely to describe a collapsed building.

Meanwhile, if viewed contextually, the lexeme *ʔinhiyār* 'collapse' (deverbal noun form) in data (3) to (4) does not describe a collapsed building at all, but stocks and companies that have collapsed. Although the contextual meanings are contradictory, we can understand the concept of finance and stocks falling through the concept of a collapsed building. Therefore, referring to MIP (Pragglejaz Group, 2007), the two lexemes are interpreted metaphorically. In this case, the author wants to explain the abstract concept of economics in the form of finance, stocks, and companies that have collapsed, through a more concrete concept that is easily perceived by readers, namely the concept of a collapsed building.

This metaphor is consistent with Zibin's (2022) findings in the Jordanian economic daily *Al-Raʔi* which describes the concept of the economy in the form of the global stock market as a building that can collapse due to changes in the global market. This shows that the media often uses the lexeme *ʔinhār* 'collapse'

to describe economic conditions that are declining and not good.

/banā/ 'to build'

- (5) /...wa jāʔa hādā 'l-qarār bašda šamal ḥarakah muqāṭašah mālayziyā 'd-daʔūb fī **bināʔ** 'd-daʔm lahu/ (AJAON 2/1/2024)
'...This decision was taken after the hard work of the Boycott Malaysia movement in **building** support for the movement..'
- (6) /... kamā tušazziz 'ḥaqāfah 'l-muqāwamah wa 't-taḍāmun wa 't-tašāwun bayn 'n-nās wa **tabnī** hawiyyah ḍātiyyah ḥaqīqiyah qāʔimah šalā 'š-šušūr bil-masʔūliyyah wa tušazziz 'l-qiyam 'l-ʔinsāniyyah wa 'l-mujtamišah/ (AJAON 12/11/2023)
'...It also promotes a culture of resistance, sacrifice, solidarity and cooperation among people, **builds** a true self-identity based on a sense of responsibility, and strengthens humanitarian and societal values.'

The third building lexeme found by the researcher is *banā*. This lexeme based on the Al-Maaniy dictionary has the basic meaning of 'to build', as in the example sentences found in *ḡāfir* verse 36 and *mušjam* 'l-ḡanī, namely "*wa qāl firšawn yā hāmān **bni** lī šarḥan...*" 'O Haman, build me a tower ...', and "*ʔuqīmat šimārāt wa **bināyāt** muxtalifah*" 'Various buildings and structures are built' (The Comprehensive Dictionary of Meaning, n.d.). From the two example sentences, it appears that the lexemes *ibni* and *bināyāt* are used to describe a concrete building.

If we look at the meaning of the lexeme contextually in data (5) to (6), we do not see the concept of a building. The lexeme *bināʔ* 'development' (deverbal noun form) in data (5) is used to describe how support for Palestine is built, while the lexeme *tabnī* 'building' (verb form) in data (6) is used to describe how a person's sense of responsibility identity can be built through the practice of boycotting Israel. Although all the contextual meanings in data (5) and (6) and the basic meanings are contradictory, we can understand the concept of the global economy, support for Palestine, and a person's sense of responsibility identity

are built through the concept of how a building is built. Therefore, referring to MIP (Pragglejaz Group, 2007) the two lexemes are interpreted metaphorically.

Referring to previous studies, it turns out that the lexeme *banā* is often used in various discourses metaphorically to describe things that are abstract and complex. Abu Rumman et al. (2023) found that the lexeme *yabnī* 'to build' is used to describe how life is built in the Arabic subtitles of the English series *American Crime Story* in 2016. In addition, Alnajjar and Altakhaineh (2023) also showed that the lexeme building is also used metaphorically in Arabic cosmetic advertisements using the lexeme *bināʔ* 'building' to describe hair that can be built using cosmetics. The abstract and complex concept of life and hair health is expressed using the lexeme building. This shows that the lexeme building *banā* is indeed commonly used metaphorically in various types of discourse to describe abstract and complex concepts.

/bāb/ 'door'

(7) */wa ʔintāj ʔš-širkah ʔl-latī yaʔmal bihā qarābah sittīn ʔalf muwāzaf zād ʔilā ʔalāʔ ʔaḍʔāf fi ʔaqall min šahr faʔamilat ʔalā fath bāb ʔawzīf liʔālāf min ʔl-bāhiṭīn ʔan ʔl-ʔamal/* (AJAON 5/11/2023)

'The company, which employs around 60,000 workers, tripled its production in less than a month, and is looking to open employment **doors** for thousands of job seekers..'

(8) */fi hādā ʔs-siyāq yuʔakkad ʔl-muʔrif ʔl-ʔām ʔalā ʔl- hāmlah ʔumar ʔθ-ṭuwaynī ʔann bāb ʔt-tabarruʔ fi ʔl- hāmlah mā zāl maftūh wa matāh lil-jamīʔ min xilāl ʔl-mawqīʔ ʔl-ʔiliktrūnī lil-jamʔiyyah ʔl-kuwaytiyyah lil-ʔiḡāṭah/* (AJAON 12/11/2023)

'In this context, the campaign's general supervisor, Omar Al-Thuwaini, stressed that the **doors** to donate to the campaign are still open and available to everyone through the Kuwaiti Relief Society website..'

The fourth building lexeme found by the researcher is *bāb*. This lexeme has the basic meaning of 'entrance and exit of a building,

house, or room' (The Comprehensive Dictionary of Meaning, n.d.). An example of its use is found in *Yūsuf* verse 23 which reads "*wa rāwadath ʔl-latī huw fi baytihā ʔan naʔsih wa ḡallaqat ʔl-ʔabwāb wa qālat hayt lak...*" 'And the woman (Zulaykha) whose house Yusuf lived in tempted Yusuf to submit to her, and she closed the doors, saying, Come here...'. In addition, an example of the use of the lexeme *bāb* is also found in *muʔjam ʔl-ḡanī*, namely "*ʔaḡlaq bāb ʔd-dār*" 'he has closed the door of the house'. From both examples, it is clear that the lexeme *bāb* is usually used to describe a place to enter or exit a building.

If the lexeme is interpreted contextually in data (7) and (8), then we will not find any buildings that can be entered. The lexeme *bāb* in data (7) is used to describe a job field that is to be opened, while in data (8) it describes a boycott campaign contribution that is still open. The basic meaning and contextual meaning are contradictory. Even so, we can still understand the concept of job vacancies and campaign contributions that are still open through the concept of an open door. Therefore, referring to MIP (Pragglejaz Group, 2007), the lexeme *bāb* in both data is interpreted metaphorically. In this case, the author uses the concept of a door in a building that can be easily sensed by humans to describe the abstract concept of job vacancies and boycott campaign contributions that are still open.

/hašš/ 'fragile'

(9) */hāmlāt ʔl-muqāṭaʔah ʔl-ʔiqtiṣādiyyah tajʔal min ʔl-ʔiqtiṣād ʔl-ʔisrāʔili haššan ʔiḏ tarāʔaʔat ʔarbāḡuhum wa duxūluhum min ʔl-mantūjāt ʔd-dāʔimah lahum biʔaʔdādin hāʔilah fi waqt qaṣīr.../* (AJAON 24/11/2023)

'The economic boycott campaign has made the Israeli economy **fragile** as their profits and revenues from the products they support have decreased by a large amount in a short period of time. ...'

The fifth lexeme in the domain of buildings found by researchers is the lexeme *hašš*. Referring to the Al-Maaniy dictionary, this lexeme has the basic meaning of 'something fragile' (The Comprehensive Dictionary of

Meaning, n.d.). This is as an example of its use in *al-qāmūs 'l-muḥīt*, namely "hašš 'l-waraq" 'the leaf is fragile'. In addition, there is also an example of its use in another sentence in *muḥjam 'l-ġanī*, namely "hašš 'l-ḡūd" 'the wood is fragile'. Therefore, from the two example sentences, it appears that the lexeme *hašš* is usually used as an adjective to attribute something concrete that is fragile or about to be destroyed.

If the lexeme *hašš* in data (9) is interpreted contextually, then we will not find anything concrete that is fragile. The lexeme *hašš* in data (9) describes the fragile Israeli economy. Therefore, the contextual meaning of the lexeme is contradictory to its basic meaning. However, we can understand the concept of the fragile Israeli economy through the concept of fragile wood or building. Therefore, based on MIP (Pragglejaz Group, 2007), the lexeme *hašš* in data (9) is interpreted metaphorically. In this case, the author prefers to use the lexeme to describe the decline of the Israeli economy which is abstract and complex using the concept of a fragile building or wood.

/haykal/ 'structure'

(10) *yuwājihuh 'l-mušārikūn fi ḥāmlāh 'l-muqāṭaṣah muškilah ṣadam 'l-quḍrah ṣalā taḥdīd š-širkāt 'l-latī tamtalikuhā ʔisrāʔil ʔaw 'l-latī tadṣam ʔisrāʔil tamāman bisabab haykalihā 'r-raʔsumālī 'l-muṣaqqad.../ (AJAON 4/12/2023)*

'Boycott campaigners face the problem of not being able to identify companies that are owned by Israel or that support Israel directly due to its complex capitalist structure.'

The last building lexeme found by the researcher is the lexeme *haykal* 'structure'. Based on the Al-Maaniy dictionary, this lexeme has the basic meaning of 'form, shape, appearance, of something, and usually describes something large' (The Comprehensive Dictionary of Meaning, n.d.). As for when used in the context of a building, this lexeme has the meaning of 'structure'. This is as found in the *muḥjam 'l-ġanī*, that the sentence "haykal 'l-bayt" has the

meaning of 'pillars'. In addition, in the same dictionary, there is also the sentence "al-haykal fi 'l-handasah 'l-mūkānūkiyyah" which means 'bracket for installing machine components'. From the two example sentences, it appears that the lexeme *haykal* is usually used to describe complex building or machine structures.

If the lexeme *haykal* in data (10) is interpreted contextually, we will not find any buildings or structures. The lexeme *haykal* in data (10) describes the complicated and complex structure of Israeli capitalism. Although the basic meaning and the contextual meaning that appear are contradictory, we can understand the abstract and complex concept of Israeli capitalism through the concept of a building structure that, although complex, can be easily perceived by humans or is concrete. Therefore, based on MIP (Pragglejaz Group, 2007), the lexeme *haykal* in data (10) is interpreted metaphorically.

This seems similar to previous research by Zibin (2018) who found a similar metaphor in Jordanian economic discourse in the online newspaper *Al-Raʔi* in October 2008. In the daily news there is a sentence "... ʔiṣādat haykalat niżāminā 'l-mālī..." '...restructuring our financial system...'. The similarity shows that the lexeme *haykal* is commonly used in economic discourse metaphorically to describe abstract and complex economic systems or concepts.

The lexemes mentioned in data (1) to (10) are used to describe the concept of boycott in more depth using the concept of buildings; the lexemes *dammār*, *ʔinhār*, and *hašš* describe buildings destroyed by attacks, which are mapped as the impact of the boycott on the Israeli economy which is destructive; The lexemes *banā* and *haykal* describe buildings with solid and strong structures, which are mapped as support for Palestine which is being built solidly and strongly, as well as the complex construction of the Israeli economy; and the lexeme *bāb* describes the place where something enters a building, which is mapped as support for Palestine which is open, as well as the opening of local jobs due to the boycott. The mapping is systematically depicted in table 2 below.

Table 2. Systematic Mapping of the BOYCOTT IS A BUILDING Metaphor

Target Domain (Boycott)	Source Domain (Building)
Israeli capitalism and the boycott movement	Buildings with strong, sturdy and complex structures
The decline of the Israeli economy due to the boycott	Buildings that are crumbling, destroyed and fragile
The need for support for Palestine	Open doors in buildings
Provision of local jobs	

From these metaphors, the conceptual metaphor BOYCOTT IS A BUILDING is formed. According to Abu Rumman et al. (2023), buildings are a very popular concept in human life. Humans cannot be separated from a building every day. The concept of a building as stated by Lakoff and Johnson (2003) includes things related to buildings, foundations, roofs, stairs, hallways, construction, etc. Although not all concepts included in the building domain are found in the data, some concepts in the data are sufficient to represent how the building domain is constructed and mapped in the boycott domain.

The Persuasive Role of Building Metaphors

In this section, the researcher will explain the persuasive role of the building metaphors in the discourse based on Charteris-Black (2004). By conceptualizing the boycott as a building, it will raise several awarenesses in the reader. First, the capitalist structure used by companies affiliated with Israel is very complex like a building that stands firmly with various structures, so it is difficult to determine which companies are related to Israel. This is reflected through the lexemes *haykal* 'structure' and *banā* 'to build'. The use of this metaphor can make readers aware to also observe and be careful in using products or services affiliated with Israel.

Second, the strategy formulated by the boycott movement along with the support given by the community makes the boycott launched as strong and sturdy as a building. This point is reflected through the metaphorical use of the lexeme *banā* 'to build'. The use of this lexeme highlights the strength of the boycott built by the boycott movement in terms of strategy, support, and public awareness. This lexeme implies that the boycott carried out is not haphazard, but strong and sturdy because it has been built with strong foundations as well. However, this lexeme also implies that the

boycott needs to be built with a lot of sacrifice of time and effort (Charteris-Black, 2004). The use of this metaphor can convince readers who are still doubtful, to view the boycott as a strong and sturdy movement if built with sacrifice.

Third, the real damaging impact of the boycott on Israeli companies. This is reflected in the use of the lexemes *dammar* 'to destroy', *ʔinhār* 'to collapse', and *hašš* 'fragile'. In this case, the Israeli economy and its companies that declined due to the boycott are depicted as damaged, collapsed, and fragile buildings. The use of this metaphor has a persuasive role for readers to also believe in the real impact of the boycott on Israel.

Finally, Palestine still needs a lot of support from various parties, along with the opening of local jobs due to the boycott. This is reflected in the use of the lexeme *bāb* 'door'. The use of this lexeme along with the word after it, namely *maftūḥ* 'open', implies that the support needed by Palestine is still a lot. In addition, in the context of other data, this lexeme implies the benefits obtained by the local community due to the boycott of Israel, namely the opening of thousands of jobs. The use of this metaphor can make readers aware to participate in the boycott of Israel because they see the lack of support for the boycott and the local impacts it produces.

If observed more deeply, all of the building metaphors evaluate the boycott positively because they highlight the boycott as a form of resistance to Israel. As stated by Charteris-Black (2004) that the building metaphors provides a positive evaluation of certain things as long as the goals it wants to achieve are good. Therefore, the metaphor has a persuasive role for readers to view the boycott as the right tool to destroy Israel. This is supported by the opinion that metaphor is the right persuasive tool to influence public perception in political discourse, which

includes the boycott phenomenon (Lapka, 2023; Nasihah & Ni'mah, 2024; Truc, 2024).

The Ideology of Resistance Behind Building Metaphors

This section aims to reveal the ideology behind the building metaphors in the AJAON using Charteris-Black's (2004) CMA approach. Based on the persuasive role of the building metaphors, it appears that the ideology that emerges behind its use is the ideology of resistance. This ideology can be seen in the choice of metaphors used by Al Jazeera, all of which are in accordance with the concept of Palestinian resistance to Israel through boycott.

This ideology was popularized by Frederick Douglas, a former slave who became an American social reformer. He strongly opposed slavery in the United States against black people (Ballard, 2004). The ideology of resistance strongly opposes all forms of oppression through the idea of resistance because freedom is the right of all humans. This ideology also emphasizes that struggle through resistance will produce mutual respect, racial

identity, and individual freedom. Douglas's ideas are still relevant today.

The ideology of resistance in the context of slavery in the United States seems relevant to the idea of Palestinian resistance to Israeli occupation. This idea is reflected in the persuasive role of the building metaphors in the Israel boycott discourse by AJAON. Al Jazeera is a media with audience reach and credibility in the Arab countries located in Qatar (Wahdiyati & Romadlan, 2021). According to Media The New Humanitarian (2024), Al Jazeera tends to be more sympathetic to Palestine and criticizes Israel. Although Al Jazeera does not openly defend Palestine, this bias is evident in the news topics presented. They report many positive things for Palestine, ranging from the decline in sales of Israeli companies due to the boycott, to criticism of Israel's policies towards Palestine. This is also in line with the objectives of Al Jazeera media according to Rinaldy (2023), namely to oppose the domination of Western countries, which are behind the Israeli occupation..

Conclusion

This study focuses on the analysis of building metaphors in the boycott Israel discourse in the AJAON with a time span from the *tūfānu 'l-ʔaqṣā* operation on October 7, 2023 to October 2024 using a CMA approach. The researcher obtained 20 building metaphors data from 6 different basic lexemes. The lexeme *dammar* 'to destroy' is the building lexeme with the highest frequency, which is 8 data, while the lexeme *hašš* 'fragile' and *haykal* 'construction' are the lexemes with the lowest frequency, which is only 1 data each.

All of these lexemes evaluate the Israeli boycott positively, namely viewing it as a form of resistance. The lexeme *haykal* 'structure' and *banā* describe Israeli capitalism as a complex structure that must be careful in avoiding Israeli products. Meanwhile, the lexeme *banā* 'to build' is also used to highlight the strength of the boycott built by the boycott movement in terms of strategy, support, and public awareness. The lexemes *dammar* 'to damage', *ʔinhār* 'to collapse',

and *hašš* 'to be fragile' reflect the impact of the boycott on Israel, by viewing the Israeli economy as a damaged, collapsed, or fragile building. Finally, the lexeme *bāb* 'door' highlights the large amount of support still needed to support the boycott, as well as the benefits of the boycott for the local economy.

All the building metaphors contained in the AJAON are based on the ideology adopted by Al Jazeera in the context of the Israeli-Palestinian conflict, namely the ideology of resistance. This ideology is evident in the choices of metaphors that all lead to the idea of Palestinian resistance against Israel through boycott actions. This ideology shows Al Jazeera's side with Palestine. The findings of this study are in accordance with and support previous studies that the concept of buildings is very familiar in the domain of human life so that it is widely used metaphorically, including in the political and economic domains in this boycott discourse

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