Metaphors of Faith: Exploring Spiritual Journey through Concrete Analogies in Nick Vujicic's Works

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ARTICEL INFO	ABSTRACT
	The concept of belief stands as a cornerstone in religion, shaping personal identities and worldviews. Nick Vujicic, born with Tetra-amelia syndrome, exemplifies how profound faith can empower individuals. His journey from early familial challenges to becoming a renowned motivational speaker and evangelist is rooted in his unwavering belief in God. Vujicic's expressions of faith, documented in his writings, provide a compelling case for exploring how conceptual metaphor theory illuminates his understanding and communication of faith-related experiences. This theory suggests that metaphors structure cognition by linking abstract ideas to concrete domains, offering insights into how religious beliefs are internalized and conveyed. The aims of this study are to describe and analyze the conceptual metaphors which occur from the words "faith" in the book Be the Hands and Feet: Living Out God's Love for All His Children, and to describe and analyze the image schema transformation from the word "faith" in the books. The research employs a descriptive qualitative method to explore the conceptual metaphors of "faith" within Nick Vujicic's books. The methodology involves searching and exploring textual passages that discuss "faith," followed by detailed analysis and classification of conceptual metaphors—specifically, ontological, structural, and orientational metaphors—identified within the text. The results of this study the author found four metaphors, namely faith is a vehicle, faith is a building, faith is a human, and faith is a journey.

INTRODUCTION

Religion is the main motivation for life for the majority of people on earth. Many good deeds are based on religious motivations, such as helping fellow human beings, feeding the hungry, accommodating refugees, and others. Conversely, many bad deeds are based on religious motives, such as murder, terrorism, mass suicide, warfare, and so on. Snoep (2007) states that there is literature about the effects of religion on personal well-being. He mentions that in the research by Koenig, McCullough, and Larson, it is found that there are thousands of investigations claiming that religion has a positive effect on physical and mental health. As quoted by Lehrer, Snoep (2007: 208) states that there is considerable evidence that social networks favorably affect physical and mental health, school attendance, and reduce deviant activity.

Moreover, Snoep (2007: 208) reveals that in the research of Blazer and Palmore, Hadaway, Moberg, and Luttmer, it is found that religious activities and beliefs are positively correlated with measures of subjective well-being, such as age, income, and marital status. Clark and Lelkes state that religious people are more satisfied, even when controlling for social capital, crime victimization, and other personal characteristics. How can religion be positively correlated with human life? This certainly needs to be proven because religion consists of abstract concepts, such as faith, belief, salvation, the Hereafter, and others. It is also important to discuss which religious aspects are correlated with the positive attitudes of adherents.

One important thing to realize is that religion often uses figurative and metaphorical language to explain these abstract concepts. Nyyssonen (2017: 2) states that metaphors are common in religious language because they can reach beyond the borders of language, hinting rather than stating directly. In line with Nyyssonen, Taheri and Alvandi (2013: 96) state that metaphors have an explanatory function. Some matters, such as abstract concepts and theoretical and metaphysical matters, are hard to understand without recourse to conceptual metaphors because a conceptual metaphor relates the most abstract concepts to sensory perception, providing embodied grounds for cognition. Religious language mostly depends on metaphorical conceptualization; its domain is an abstract one, free from sensory experience. Basic religious concepts, like God and the soul, are metaphysical ideas that need to be understood metaphorically. It can be concluded that religion and metaphor have a very close relationship.

Taheri and Alvandi (2017: 97) also claim that there are several examples of the metaphorical nature of various religions. Consider the Jewish notion of covenant versus the Christian portrayal of God using various metaphors such as father, shepherd, lord, wisdom, truth, love, and light. Consider the metaphorical language of Jesus' parables and John's statement: "God is love." In Buddhism, we might discuss metaphorical interpretations of the religious notion of compassion. Of all these concepts, the concept of belief is the core of religion. According to Izutsu (1994: 1), the concept of belief is the starting point of all theological thought in religion, since it gives religion its essence and existence. This concept of belief in God has changed the lives of many people, such as Nick Vujicic. He is a man who was born without hands and feet. But because of his belief in God, he was able to overcome the challenges of his early life and continue through his teenage years. Nick's family, particularly his mother, initially refused to accept his differences. When the nurse delivered him, who had a rare disease called Tetra-amelia, to his mother, she cried loudly and sat on the bed, asking the nurse to take him away. Although Nick's family was devastated when he was born without limbs, they chose to support and raise him with God's love. His parents were both honest pastors who devoted their lives to serving God. He also has a younger brother and sister who have all of their limbs. They had an excellent relationship.

Nick was born in Australia but migrated to the United States of America in 2007 after receiving numerous offers to give speeches there. He is currently a motivational speaker and evangelist. After

establishing a non-profit organization, he delivered over 1500 talks and hugged everyone afterwards. This earned him the nickname "hug machine." Now Nick speaks around the world, sharing his incredible experiences and using his own examples to teach people how to overcome hardships and find purpose in life. In his books, Vujicic states that his belief in God has enabled him to live life well. In one book, Nick (2012: 12) states that "having faith, beliefs, and convictions is a great thing." In another book, he also states that, "throughout the difficult time, you will learn more, grow more in faith, love God more, and love your neighbor more. It is the journey of faith that begins in love and ends in love." Based on the explanation above, research on the concept of faith is interesting to pursue. There have been several studies that examine aspects of religion, but the majority are based on scriptures or teachings of the prophets, and none have touched the religious experience of a person motivated by his faith in God, like the figure of Nick Vujicic.

How does Nick Vujicic's concept of faith align with conceptual metaphor theory? It is in this aspect that this research is important, as it explores how Nick Vujicic's concept of faith enables him to lead a happy life and inspire many others. Given his condition without hands and feet, his achievements are extraordinary. The way to understand someone's concept of something is to study their works. Vujicic has written several books that chronicle his life and faith journey from childhood to the present. This research will review these works using conceptual metaphor theory.

The concept of a person lies in their cognition. Cognition works in human thought and generates concepts. It means to understand someone's concept of something, we can analyze the metaphors they use. Lakoff and Johnson (1980) state that metaphors pervade the everyday lives of people in all nations and cultures. Metaphor, contrary to classical linguistic assumptions, is not merely a stylistic device for rhetoric or poetry. George Lakoff and Mark Johnson first formulated the Conceptual Metaphor Theory in 1980. Conceptual Metaphor Theory is an early theory that pioneered the cognitive approach to understanding language. In subsequent developments, a new school of thought in linguistics, cognitive linguistics, emerged.

In the cognitive linguistics view, Evans and Green (2006) state that metaphor is part of our cognitive system as human beings. People think by looking at the similarity of an experience with another experience. Language supports illustrating difficult-to-explain experiences through metaphors. With their mind, humans organize knowledge from life experiences, one way being through metaphors. Lakoff and Johnson (1980) also stated that metaphor pervades everyday human life, not only in language, but also in thought and behavior. Finally, the human mind contains not only elements of intelligence, but also functions that regulate human life at the smallest levels.

Metaphor has an important role in constructing a human view of the reality of life, so the paradigm or worldview of a nation can be seen from the metaphors used in their everyday language.

Threfeore, based on the explanation above, this study will investigate the concept of faith according to Nick Vujicic using conceptual metaphor theory.

METHODS

Since this research aims to identify the conceptual metaphors of "faith" in Nick Vujicic's books, the most appropriate method to use is the descriptive qualitative method. The qualitative method is applied to gain a better understanding of the text. This method is suitable since it deals with well-grounded, rich descriptions and explanations, and it also derives fruitful insights (Miles & Huberman, 1994). This method helps to gain a deeper understanding of the meanings of "faith." It is also supported by Brikci (2007), who states that qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods, which (in general) generate words, rather than numbers, as data for analysis.

Creswell (2014) further states that qualitative methods rely on text and image data, have distinct phases in data analysis, and employ a variety of designs. Writing a method section for a qualitative research proposal requires educating readers about the intent of qualitative research, mentioning specific designs, reflecting carefully on the researcher's role in the study, drawing from an ever-expanding list of data sources, using specific protocols for recording data, analysing the information through multiple steps of analysis, and mentioning approaches for documenting the accuracy—or validity—of the data. Hence, it can be concluded that this method is the most appropriate for this study, which analyses the meanings of "faith." Through this method, the data will be analysed and described in detail to gain a better understanding.

Technique of Data Collection and Analysis

The present study uses data taken from Nick Vujicic's books, "Be The Hands and Feet: Living Out God's Love for All His Children" and "Unstoppable: The Incredible Power of Faith in Action." To collect the data, the researcher will start by searching for and exploring the words and statements related to "faith" in these books. The collected clauses will be those which are relevant to the context of "faith." After collecting the data, the researcher will analyse it based on the concept of meaning and classify the data into structural metaphors, ontological metaphors, and orientational metaphors. After classifying and determining the metaphors, the data will be described and mapped into image schemas, which are proposed in three forms: containment schemas, path schemas, and force schemas.

The steps for analyzing the data in this study are organized as follows: First, metaphors of "faith" in Vujicic's books are searched for. Next, the use of conceptual metaphors of "faith" in these books is analyzed. Following this, the conceptual metaphors of "faith" are classified into ontological, structural, and orientational metaphors. Then, the metaphor of "faith" is described using image schemas. Finally, conclusions are drawn based on the findings.

The data for this study is taken from Nick Vujicic's books, which contain his concept of faith in his life. The titles of the books are "Be The Hands and Feet: Living Out God's Love for All His Children" (2018) and "Unstoppable: The Incredible Power of Faith in Action" (2012).

RESULTS AND DISCUSSION

In this research, the author found four metaphors, namely faith is a vehicle, faith is a building, faith is a human, and faith is a journey. Here is a detailed explanation of these metaphors.

The first metaphor that the author found is "faith is a vehicle." A vehicle is used to understand faith, which is an abstract concept. Therefore, faith becomes the target domain, while the vehicle is the source domain. There are two examples found as follows: "My faith had become like a car with the transmission in neutral," and "The problem comes when we let curiosity and an honest search for answers fuel doubt and shake our faith."

The two examples above reveal that faith, as a complex and abstract concept, is mapped onto a concrete concept, namely a vehicle. A vehicle is a system consisting of several subsystems, such as the engine, transmission, electrical system, and so on. These parts are interconnected and cannot be separated. If one part does not function properly, the entire system will have problems and, if left unchecked, will break down. The same happens with faith.

In example (1) "My faith had become like a car with the transmission in neutral," faith as an abstract concept is depicted as a car with a transmission. In example (2) "The problem comes when we let curiosity and an honest search for answers fuel doubt and shake our faith," faith is depicted as a vehicle that needs fuel. Every vehicle must be filled with the correct fuel. If a vehicle uses the wrong fuel, it will experience problems and is likely to break down. Similarly, faith must be fuelled with the right belief. If doubt is used as the fuel, then faith will be shaken and eventually damaged.

Table 1. Mapping for "*Faith Is A Vehicle*"

Source: A vehicle	Mapping	Target: Faith
A whole vehicle	→	A whole faith
A part of vehicle	→	A part of faith
The role of vehicle	→	The role of faith
The needs of vehicle	→	The needs of faith
Malfunction of vehicle	→	Malfunction of faith

As mentioned earlier, the target domain in the two examples above is faith, and the vehicle is the source domain. In the mapping above, we can see how these are mapped. If a vehicle is a system, so is faith. This means that if a vehicle has a part called transmission to move it, so does faith. If a vehicle needs fuel to make the engine work, faith also needs fuel to make it work. If a vehicle will be damaged due to wrong fuel, so will faith.

In the above examples, there is an image schema. An image schema originates from our everyday concrete experiences that we use to explain various abstract things in our minds. The image schema in the first example "My faith had become like a car with the transmission in neutral" is a force schema. The force schema reveals that something can move due to a cause that moves it. In this example, a vehicle will move if its transmission is moved from neutral to drive. Thus, like a vehicle, faith must be moved to be beneficial.

In the second example, "The problem comes when we let curiosity and an honest search for answers fuel doubt and shake our faith," the image schema is also a force schema. As mentioned earlier, a force schema describes that something that moves requires a mover. In this example, a vehicle will function properly if it uses the correct fuel. If not, the vehicle will experience shakes and not function well. Similarly, faith, if fueled by doubt, will not move but will cause problems.

The above examples illustrate that the abstract concept of faith is conveyed by Vujicic in a concrete form to make it easier for the readers of his book to understand. This is in line with the explanation by Evans and Green (2006) that metaphor set out to explore the nature of human interaction with and awareness of the external world, and to build a theory of conceptual structure that is consonant with the ways in which we experience the world.

Faith is a Building

The second metaphor is "faith is a building." In the following examples, the concept of faith is mapped onto the concept of a building. This means faith is the target domain, while the building is the source domain. Here are some examples explaining this: "Their example of living in faith, surrendering to God's will, and relying on the strength of the Holy Spirit gave me a powerful foundation of faith", "This results in a generation of teens who have little or no foundation of faith", "Decide what you know based on facts as well as what you believe based on faith", I need inspiration to act upon my faith", "My life is built upon my faith and the teaching of the Scriptures", "You also have to take action to build your spiritual strength", and "I have no regrets about opening up and proclaiming my faith".

In the above examples, the concept of faith is mapped onto the concept of a building with its various elements. Faith, as an abstract concept, is the target domain, while a building is the source domain. A building is a concrete concept that we often encounter in everyday life. Thus, to understand the abstract concept of faith, the author maps it to the concept of a building to make it easier to understand.

In examples (1) and (2), faith is depicted as a building with a foundation. The phrases "gave me a powerful foundation of faith" and "a generation of teens who have little or no foundation of faith" show that the concept of faith is likened to a building. If a building does not have a foundation, it will not stand firmly and will eventually collapse. Similarly, faith will waver and collapse if not built on a strong foundation.

In examples (3) and (4), faith is depicted as a building constructed after its foundation is firm. The phrase "Decide what you know based on facts as well as what you believe based on faith" reveals that the concept of faith is the basis of belief, just as natural facts are the basis of science. The phrase "I need inspiration to act upon my faith" shows that an action will be performed based on the foundation of faith.

As in the previous data, examples (5) and (6) also show that faith is like a building with a foundation. The phrase "My life is built upon my faith and the teaching of the Scriptures" states that a person's life is a building built on the foundation of faith. If this foundation is weak and fragile, the entire life structure will waver and collapse. The statement "You also have to take action to build your spiritual strength" shows that spiritual strength is considered a building that needs to be constructed.

Lastly, example (7) "I have no regrets about opening up and proclaiming my faith" illustrates that faith has a door that can be opened. As in previous examples, faith is the target domain, while the building is the source domain. Every building has a door that can be opened so people can enter. The function of a building is to provide shelter for people from heat and rain. For a building to be beneficial, its door must be opened so people can enter. Similarly, faith functions as protection for humans from the torment of hell in the afterlife. For faith to function properly, it must be opened so people can enter it.

Table 2. Mapping for "*Faith Is A Building*"

Source: Building	Mapping	Target: Faith
A whole building	→	A whole faith
A part of building	→	A part of faith
The foundation of building	→	The foundation of faith
The door of building	→	The door of faith
The role of building	→	The role of faith

As previously explained, a building is the source domain for faith as the target domain. In the mapping above, we can see how these elements are mapped. A building has components that make it up, and so does faith. A building has a foundation to stand firmly, and so does faith; it is the foundation for the structure of every religion in the world. A religion without the concept of faith is not a religion. A building functions as

a shelter from heat and rain, just as faith offers protection to humans. To fulfill this function, every building has a door so that people can enter it. Similarly, faith has a door that must be opened so people can enter it.

In the above examples, there is an image schema. The image schema in examples (1) and (2) is a containment schema. The containment schema originates from the human experience that everything in the world is a container and content for something. A building is a container with a foundation. It will stand firmly and can be entered or inhabited by humans if it stands firm. The phrases "gave me a powerful foundation of faith" and "a generation of teens who have little or no foundation of faith" show that faith is a container that will provide protection for humans if it stands firm.

As in the previous examples, examples (3), (4), (5), and (6) also contain the containment schema. Faith is depicted as a building constructed after its foundation is solid.

In example (7) "I have no regrets about opening up and proclaiming my faith," the image schema contained is the containment schema. The phrase "opening up" shows that faith is like a building with a door that can be opened for people to enter.

The previous examples show how Vujicic turns the abstract idea of faith into something concrete, helping his readers understand it better. This aligns with Knowles & Moon's (2006) explanation that metaphors are often chosen to express thoughts or feelings about something, to clarify what it is like, or to make the explanation more engaging and creative when there's no other word for it.

Faith is human

The metaphor that the author found next is Faith is human. In the following data, the concept of faith is mapped onto the concept of human. This means faith is the target domain, while human is the source domain. Here are some of the data that explain it: "You have to exercise your faith", "My faith allowed me to accept that one day I would find the path God had laid out for me", "The worst times that test your faith can be the best times for renewing it and putting it into action", "There are so many more people out there quietly meeting the challenge of their own illnesses and disabilities with grace, courage, and inspiring faith", "Faith requires that we sometimes have to wait for God to reveal His plan for us", "With faith guiding my deeds, I can find balance in mind, body, heart, and spirit; Your faith in Jesus has saved you; To live their faith, they had to flee their homeland, which is how I came to grow up in Australia", "That is how faith comes alive", and "So also, faith by itself, if it does not have works, is dead. Professor Schwab himself said during the event that answers to the problems the world is facing politically and economically will come from the faith community, in which he included Christians, Muslims, Hindus, and Buddhists".

In the data above, the concept of faith is metaphorically represented using aspects of human characteristics. Human concepts are concrete and commonly used to explain various abstract concepts. This type of metaphor is often referred to as personification. In this study, the author identified that the concept

of human is used to explain the concept of faith structurally. The concept of human is complex because humans have various aspects—physical, mental, character, and others—and these various aspects of human are used to explain the concept of faith.

In data (1) "You have to exercise your faith," the concept of faith is likened to the physical aspect of human beings. Just as humans need training to master various physical skills, so does faith require practice to become strong and functional. This reveals a structural metaphor where the source domain (physical aspects of humans) is used to understand the target domain (faith).

In this data, the image schema that emerges is the Force schema. The Force schema suggests that something can move or change due to a cause that moves or changes it. In this context, faith is implied to be like the physical aspect of humans, becoming strong through practice.

Similarly, data (2) "My faith allowed me to accept that one day I would find the path God had laid out for me," portrays faith as a human action. However, faith is an abstract concept within a person and cannot perform actions like allowing or accepting. This data uses the source domain of human actions to understand the target domain of faith.

Here, the image schema that emerges is again the Force schema. It indicates that faith is portrayed as a human action that can bring something from non-existence to existence after the action is taken.

Data (3) "The worst times that test your faith can be the best times for renewing it and putting it into action," depicts faith as a human undergoing a test or trial. In reality, it is the human who undergoes the test, not their faith. However, in this data, it is the faith that undergoes the test.
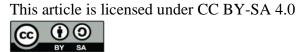
The image schema here is also the Force schema, suggesting that faith is portrayed as a human capable of transforming the worst times into the best times when realizing that difficulties are a test of oneself.

Data (4) "There are so many more people out there quietly meeting the challenge of their own illnesses and disabilities with grace, courage, and inspiring faith," describes faith as a human possessing characteristics like love, courage, and inspiration. However, faith is an abstract concept that cannot possess these characteristics. This data shows faith mapped onto the concept of humans possessing these characteristics.

The image schema in this data is the Force schema, indicating that faith is portrayed as a human capable of demonstrating characteristics of love, courage, and inspiration.

Data (5) "Faith requires that we sometimes have to wait for God to reveal His plan for us," shows that faith has an action, namely "requires," which is actually an action only humans can perform. This indicates that the concept of faith is mapped onto the concept of humans.

The image schema here is also the Force schema, suggesting that faith is an action of humans capable of bringing something from non-existence to existence after the action is taken.

Similar to the previous data, data (6) "With faith guiding my deeds, I can find balance in mind, body, heart, and spirit," portrays faith as having an action, namely "guiding," which is actually an action only humans can perform. This indicates that the concept of faith is mapped onto the concept of humans.

The image schema in this data is the Force schema, suggesting that faith is an action of humans capable of bringing something from non-existence to existence after the action is taken.

Data (7) "Your faith in Jesus has saved you," is similar to the two previous data points in that faith has an action. In this case, the action is "saved," which is actually an action that humans perform. This indicates that the concept of faith is mapped onto the concept of humans.

The image schema here is also the Force schema, suggesting that faith is an action of humans capable of bringing something from non-existence to existence after the action is taken.

Data (8) "To live their faith, they had to flee their homeland, which is how I came to grow up in Australia," shows that faith is mapped onto the concept of humans living in the right environment. Faith as an abstract concept certainly does not live like humans; they do not have a homeland like humans.

The image schema here is the Force schema, suggesting that faith is an action of humans that must make their faith alive.

Similarly, data (9) "That is how faith comes alive," shows that faith is mapped onto the concept of humans living. Faith as an abstract concept certainly does not live like humans.

The image schema here is the Force schema, suggesting that faith is an action of humans that must make their faith alive.

Data (10) "So also faith by itself, if it does not have works, is dead," shows that faith is mapped onto the concept of humans having a soul, must work to live, and will experience death if it does not function. Faith as an abstract concept certainly does not have a soul, movement, work, or life and death like humans. But in this data, faith is depicted as having all of these.

The image schema in this data is the Force schema, suggesting that faith is an action of humans capable of bringing something from non-existence to existence after the action is taken.

Data (11) "Professor Schwab himself said during the event that answers to the problems the world is facing politically and economically will come from the faith community, in which he included Christians, Muslims, Hindus, and Buddhists," shows that faith is mapped onto the concept of humans having a community. Faith as an abstract concept certainly does not have a community where it gathers like humans. But in this data, faith is depicted as having this.

The image schema here is the Force schema, suggesting that faith is an action of humans capable of bringing something from non-existence to existence after the action is taken.

The table below illustrates how the concept of faith is mapped onto the concept of humans using structural metaphor.

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Table 3. Mapping for "*Faith is Human*"

Source: Human	Mapping	Target: Faith
A whole human	→	A whole faith
Part of human	→	Part of faith
Human deeds	→	Faith's deeds
Characteristic of human	→	Characteristic of faith
The dead of Human	→	The dead of Faith

As explained above, the concept of faith is mapped onto the concept of human with various aspects and structures inherent in it. In the table mapping above, it can be understood that faith is structurally mapped as if it were human. The structure of humans consists of physical and psychological aspects, so faith is depicted in a similar manner. Physically, humans become stronger through training, and similarly, faith is depicted. Humans are beings that live and move based on their will to perform various actions, and so is faith depicted. Humans have psychological characteristics such as love, courage, and others, and similarly, faith is depicted. And finally, humans will die when they run out of life force and work, so faith is depicted.

And finally, the image schema that emerges in the metaphor "faith is human" is the Force schema, as detailed in each point above.

The previous examples show how Vujicic turns the abstract idea of faith into something concrete, helping his readers understand it better. By transforming an intangible concept into a more graspable form, Vujicic bridges the gap between theoretical understanding and practical comprehension. This approach is particularly effective in communicating complex ideas in a relatable manner.

This aligns with Knowles & Moon's (2006) explanation that metaphors are often chosen to express thoughts or feelings about something when there is no direct term available. Metaphors serve multiple purposes: they clarify what something is like, making abstract or unfamiliar concepts more accessible; they infuse explanations with creativity and interest, capturing the reader's attention; and they convey deeper meanings in a nuanced and memorable way. By employing metaphors, authors can communicate intricate ideas more effectively, enriching the reader's experience and understanding.

Vujicic's use of concrete examples to illustrate faith not only adheres to these principles but also exemplifies how abstract concepts can be made relatable and comprehensible through thoughtful and deliberate use of language. This technique enhances the reader's ability to grasp and retain complex ideas, ultimately facilitating a deeper connection with the material.

Faith is journey

The next structural metaphor that the author discovered is faith is journey. Faith is an abstract concept within humans, so to explain it, it is often mapped onto more concrete concepts, including journey with its various elements and structures that form it. Here are among the data that the author found "His own walk of faith from atheist to believer taught Brian how to reach others in their teen years", "True faith means walking on Gods path at all time", "It also inspired Brian to help teens find their way to Jesus and everlasting life in heaven" and "For me it started with one step in faith".

In data (1) His own walk of faith from atheist to believer taught Brian how to reach others in their teen years, faith is depicted as a journey that has a beginning and an end. In this data, faith is the target domain whereas journey is its source domain. The source domain and target domain can be seen from the phrase walk of faith from atheist to believer which implicitly indicates that faith is a journey that begins with atheist and ends with believer. In essence, faith is an abstract concept that exists in the mind and does not have these elements mentioned, hence linguistically it is mapped to various concrete concepts, including journey.

In the above data, there is a path schema Path Schema. The Path Schema comes from our experience of everything experiencing change from one point to another. So, in its depiction, Path Schema usually has a starting point marked with A and an endpoint marked with B, these two points are connected by an arrow indicating the process needed. In the above path schema data, revealed because faith has a starting point, namely atheist, and an endpoint, namely believer.

In data (2) True faith means walking on Gods path at all time, Faith as target domain, refers to the abstract concept of faith, which encompasses belief, trust, and devotion in spiritual or religious contexts. Walking on God's path as source domain, represents the concrete concept of a journey or pathway guided by religious or spiritual principles set by God.

The statement metaphorically equates true faith with walking on God's path. This suggests that faith is not just a static belief but an active journey or process where one adheres to the teachings, principles, or divine guidance of God. Faith, as an abstract concept, is intangible and exists within one's beliefs and convictions. It does not physically involve movement or walking. However, by mapping faith to the concrete concept of walking on a path, the metaphor emphasizes the active and continuous nature of faith. It implies that true faith requires consistent adherence to God's teachings and principles throughout one's life.

Similar to the previous example, the Path Schema applies here. It involves starting point: The initiation of faith, which is accepting and believing in God's path. Endpoint, the ongoing commitment to walk on God's path, indicating a continuous journey of faith. Progression, the metaphorical journey from initial acceptance to continuous adherence signifies the growth and development of faith over time. The phrase "walking on God's path" symbolizes living in accordance with divine will and guidance. It encapsulates the

idea that faith involves actively following and living out one's beliefs and principles derived from religious teachings.

The metaphor "True faith means walking on God's path at all time" effectively illustrates faith as a dynamic journey of spiritual commitment and obedience. It uses the concrete concept of walking on a path to depict the continuous, purposeful progression of faith guided by religious principles. This metaphorical expression enriches our understanding of faith by highlighting its active and ongoing nature in relation to divine guidance and spiritual growth.

Data (3) It also inspired Brian to help teens find their way to Jesus and everlasting life in heaven. Target domain is Faith/Belief in Jesus and Source domain: Finding a Path or Journey. The phrase "find their way to Jesus" metaphorically suggests a journey or path towards embracing faith in Jesus Christ. It implies that coming to believe in Jesus involves a process or journey akin to finding a path or route. Faith in Jesus is an abstract concept involving belief, trust, and devotion towards Jesus as a spiritual figure. It involves internal conviction and personal transformation. On the other hand, "finding their way" suggests a concrete action of seeking, discovering, and adopting a path that leads to Jesus. This metaphorical expression bridges the abstract concept of faith with the concrete actions of seeking and discovering spiritual truth.

The metaphorical expression employs the Journey Schema. Starting Point, represents individuals beginning their search or journey towards faith in Jesus. Pathway, Represents the process of seeking and discovering spiritual truth and belief in Jesus. Destination, Represents the ultimate goal or endpoint of embracing faith in Jesus. "Finding their way to Jesus" symbolically represents the spiritual journey of seeking and discovering truth, meaning, and salvation through Jesus Christ. It encapsulates the process of individuals exploring their faith, encountering spiritual insights, and ultimately committing to a relationship with Jesus.

This metaphor highlights the transformative nature of faith in Jesus. It implies that belief in Jesus is not merely a static acceptance but an active journey of discovery and personal growth. The metaphor underscores the idea that faith involves seeking and finding spiritual truth and guidance, ultimately leading to a profound connection with Jesus Christ.

In data (4) For me it started with one step in faith, the target domain is Faith while the Source domain is Physical Movement or Action. The phrase "it started with one step in faith" metaphorically suggests that the beginning of one's journey or experience of faith can be compared to taking a physical step or action. It implies that initiating or embarking on a journey of faith involves a deliberate action or decision, akin to taking a literal step forward. Faith is an abstract concept involving belief, trust, and spiritual conviction. It pertains to one's belief system and relationship with the divine or spiritual realm. Conversely, "one step" refers to a concrete action of physically moving or progressing. This metaphorical expression bridges the abstract concept of faith with the concrete action of initiating or starting something significant.

The metaphorical expression employs the Movement Schema, where as the Starting Point is representing the initial moment or decision to begin a journey of faith. Action (Step)**, r**epresents the deliberate act of faith, such as a decision, commitment, or action taken in alignment with one's beliefs. Progression, represents the ongoing journey or development of faith from its inception. "For me it started with one step in faith" symbolically represents the beginning or initiation of one's journey of faith. It encapsulates the idea that faith often begins with a single decisive action or moment of commitment. This action marks the start of a transformative journey characterized by belief, trust, and spiritual growth. This metaphor highlights the pivotal role of personal agency and decision-making in the journey of faith. It implies that faith is not merely a passive acceptance but an active process initiated by a deliberate step or action. The metaphor underscores the significance of personal commitment and initiation in cultivating and deepening one's faith experience.

The expression "For me it started with one step in faith" uses metaphorical language to describe the initiation or beginning of a journey of faith. It metaphorically maps the abstract concept of faith onto the concrete action of taking a step forward. This metaphor enriches our understanding of faith by emphasizing the role of personal agency, commitment, and initiation in the spiritual journey of belief and trust.

The above example shows that the abstract concept of faith is depicted as an everyday experience, such as moving and taking a journey. This aligns with Kovecses' (2015) and Johnson's (1987) theory called Path Schemas. Path schemas reflect our everyday experience of moving around the world and observing the movement of other entities (Johnson, 1987). These schemas are deeply ingrained in our cognitive processes, influencing how we perceive and understand various concepts.

Path schemas are evident in the way we describe the conceptual metaphors of a journey. A journey typically has a beginning and an end, a sequence of places along the way, and a clear direction, much like the flight of a stone thrown through the air. This metaphorical structure helps us to frame complex and abstract ideas, such as faith, in a more relatable and comprehensible manner. By likening faith to a journey, it becomes easier for individuals to grasp the nuances and stages involved in the development and expression of faith.

Faith, when depicted as a journey, takes on a narrative form that resonates with our inherent understanding of progression and movement. The journey metaphor allows us to see faith as something dynamic and evolving, rather than static and fixed. It implies that faith involves a process, one that has distinct phases and milestones, challenges and achievements. This perspective encourages a more nuanced appreciation of faith, recognizing it as a personal and experiential path that each individual navigates in their own unique way.

Moreover, by framing faith within the context of a journey, we highlight the active and participatory nature of faith. It suggests that faith is not merely a passive state of being but involves deliberate actions,
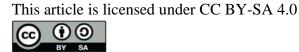
decisions, and movements. This active engagement with faith parallels our physical experiences of moving through the world, reinforcing the idea that faith, like a journey, requires effort, direction, and persistence.

In conclusion, the use of Path Schemas to depict the abstract concept of faith as an everyday experience of a journey effectively bridges the gap between theoretical ideas and tangible experiences. It aligns with Kovecses' and Johnson's theories, making the abstract more accessible and relatable. By understanding faith as a journey, we can appreciate its dynamic, evolving nature and the active role it plays in our lives, thereby deepening our comprehension and connection to this fundamental concept.

CONCLUSION

In this research, the author found four metaphors, namely faith is a vehicle, faith is a building, faith is a human, and faith is a journey. The metaphor "faith is a vehicle" serves to provide a concrete image (vehicle) to elucidate abstract aspects of faith. It helps readers visualize and understand the dynamics of faith as if it were a physical entity with movement and direction. By likening faith to a vehicle, these metaphors emphasize the importance of momentum, direction, and maintenance in one's faith journey. They convey how faith can experience periods of inertia or progress, depending on internal (curiosity, doubt) and external (search for answers) factors. The metaphor "faith is a building" serves to provide a tangible, structural analogy to abstract concepts of faith, emphasizing stability, development, and action within religious belief systems. These metaphors enhance understanding by visually and conceptually linking faith to the construction and maintenance of a building, offering insights into how foundational beliefs, actions, and spiritual growth are interconnected. The metaphor "faith is human" anthropomorphizes faith by attributing human-like qualities, actions, and attributes to the abstract concept of faith. It enhances understanding by relating faith to familiar human experiences and behaviors. These metaphors underscore the active, personal, and transformative aspects of faith, highlighting its role in shaping beliefs, actions, resilience, and communal responsibility. The metaphor "faith is a journey" serves to conceptualize faith as a dynamic process of progression, transformation, and discovery. By mapping faith onto the metaphor of a journey, it provides a framework to understand faith as a personal and evolving experience. These examples illustrate faith as a continuous and purposeful journey characterized by growth, commitment, and guidance. They emphasize the transformative nature of faith, highlighting its role in personal development and spiritual exploration.

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