

Grounding culture in a cup: Sundanese cognitive linguistic cultural framing analysis practices

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Abstract

This study focuses on local culture, identity, and embodied experiences that establish the strategies of Sundanese coffee shops and Sundanese-English coffee shop naming practices. This employs Conceptual Metaphor Theory (hereafter, CMT), Image schema theory, and cultural framing to analyze seven Sundanese coffee shops and Sundanese-English coffee shop naming practices in Bandung, West Java, Indonesia. Those seven coffee shop namings are Warung Kopi Imah Babaturan, Kopi Salarea, Kopi Cantel, Baraya Coffee, Pituin Coffee, Kopi Moyan, and Kopi Kiwari. This research uses a qualitative approach, a research design in line with Creswell's framework. This study aims to investigate how meanings, values, and cultural representation are constructed and interpreted within the data. The results of the study show the conceptual metaphor of A COFFEE SHOP IS A HOME, DRINKING COFFEE IS SOCIALIZING, and LOCAL IS AUTHENTIC. These conceptual metaphors are grounded by image schemas, including CONTAINER, LINK, and BOUNDED SPACE/CYCLE. They are formed by shared embodied experiences within Sundanese communities. The findings further reveal that naming practices are encapsulated by key cultural values, such as gotong royong (cooperation and collaboration), sauyunan (togetherness and supporting one another), and familial intimacy. To conclude, this study confirms that localized naming strategies enable entrepreneurs to situate global café culture within regional identity. They also demonstrate the dynamic interplay between language, cognition, and culture. These findings highlight the importance of culturally embedded naming practices in shaping consumer perception and reinforcing community identity.

Abstrak

Kata Kunci:

Linguistik Kognitif;
Linguistik Kultural;
praktik penamaan
kopi Sunda-Inggris;
rangka budaya

Pendasaran budaya dalam secangkir kopi: Analisis linguistik kognitif terhadap praktik penamaan kedai kopi Sunda

Studi ini mengkaji strategi penamaan kedai kopi Sunda melalui pendekatan linguistik kognitif, dengan fokus pada bagaimana budaya lokal, identitas, dan pengalaman yang terwujud dalam tubuh direpresentasikan melalui bentuk-bentuk kebahasaan. Penelitian ini menggunakan Teori Metafora Konseptual, teori skema citra, dan kerangka kultural untuk menganalisis korpus nama kedai kopi yang memanfaatkan bahasa dan konsep Sunda, seperti *Warung Kopi Imah Babaturan*, *Kopi Salarea*, *Kopi Cantel*, *Baraya Coffee*, *Pituin Coffee*, *Kopi Moyan*, dan *Kopi Kiwari*. Temuan menunjukkan bahwa nama-nama tersebut tidak hanya berfungsi sebagai sarana pencitraan merek, tetapi juga sebagai artefak linguistik yang menyampaikan metafora konseptual seperti KEDAI KOPI ADALAH RUMAH, MINUM KOPI ADALAH BERINTERAKSI SOSIAL, dan LOKAL ADALAH OTENTIK. Metafora ini berakar pada skema citra, termasuk CONTAINER, LINK, dan BOUNDED SPACE/CYCLE, yang merefleksikan pengalaman tubuh yang dibagi bersama dalam komunitas Sunda. Analisis lebih lanjut mengungkap bahwa praktik penamaan tersebut merangkul nilai-nilai budaya utama, antara lain *gotong royong* (kerja sama), *sauyunan* (kebersamaan), dan keintiman kekeluargaan. Studi ini menyimpulkan bahwa strategi penamaan yang dilokalkan memungkinkan para pelaku usaha memosisikan budaya kafe global dalam bingkai identitas regional, sehingga memperlihatkan keterjalanan dinamis antara bahasa, kognisi, dan budaya. Temuan ini memiliki implikasi bagi kajian linguistik budaya, sosiolinguistik, serta pemasaran berbasis lokal, dengan menekankan pentingnya praktik penamaan yang terbenam dalam budaya dalam membentuk persepsi konsumen sekaligus memperkuat identitas komunitas.

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1 Introduction

This study is inspired by the rapid proliferation of coffee shops in Bandung city. Both younger generations and older adults frequently visit those coffee shop venues. These establishments have evolved into multifunctional social spaces. University students commonly use them as a co-working space to complete academic assignments, while older adults often arrange meetings and social gatherings in such venues. These interactions are framed through culturally embedded expressions in Sundanese, such as “hayu urang ngopi!” (let us have a cup of coffee), “ngopi heula!” (let’s have coffee first), or the more playful “urang ngobrol bari ngopi!” (let’s chat while having coffee).

Particular attention is paid to the intentional use of Sundanese and Sundanese-English language in coffee shop naming practices. They are treated as a branding strategy that conveys cognitive, emotional, and cultural values. This study investigates how those Sundanese brand names are rooted in local conceptual schemas. Brand names function as symbolic resources and they are semiotic resources. They form the consumers’ perceptions, index social meaning, and reflect the ideological position (Heller et al., 2014; Jaworski, 2021).

Empirical studies of the Indonesian context, highlighting how multilingualism and identity intersect in the naming of cafes and restaurants, were conducted by Simadirja and Kumala (2024). Their research observed the naming cafes in Citra Raya, Tangerang. Their findings show that the landscapes are dominated by Indonesian and English languages, with the usage of the English language symbolizing modernity and prestige. They also highlighted that naming patterns carried associative meanings such as “comfort” or “warmth”. Similar to the previous and also the present research, another scholar, Prihartini (2023), investigated café signage in Probolinggo. Her analysis reveals that Indonesian remains the most common linguistic choice in this area. However, English and regional languages still play symbolic and informational roles in shaping consumers' identities, and the usage of English and regional languages is foregrounded as a competitive market.

Tamtomo & Goebel (2023), adopting Bakhtin’s concept of dialogism, offer a productive lens for analyzing globalization in general and the semiotic landscape, particularly in Indonesia. Taking place at Semarang, the provincial capital of Central Java, as their observation point, using modal and indexical analyses of governmental and commercial signage, Tamtono & Goebel’s study resulted in the finding that there were interconnections between fixed and fluid notions of language culture. Their findings confirmed that there was specifically an interplay between centripetal forces and centrifugal forces in language and culture. How localizing and globalizing strategies are embedded in signage practices, showing the role of dialogicity in shaping semiotic landscapes, as highlighted.

Hidayat & Anam (2020) conducted research that focused on a case study of names practicing among 40 coffee shops in Kemang, South Jakarta. Using a descriptive qualitative approach informed by an anthropolinguistics, they analyzed naming strategies through observation and interviews, supported by a semantic analysis table. Based on their analysis, it revealed that as much as 40 percent of the coffee shops carried names with futurative meanings, conveying aspirations or hopes for the business’s success.

As a complementary insight, there was a study conducted by Morea & Dalla Chiesa (2024) who interviewed collective members in Venice who engaged in artistic and cultural projects. Their study aimed to reveal how enhancing urban welfare formed public entrepreneurship and how social change occurred amidst the challenges of exploitative tourism. Their interviews resulted in three dynamic grounds: (1) local rootedness shaped by gentrification concerns and aspirations for an inclusive city, (2) the translation of core values into artistic responses addressing local demands and institutional voids, and (3) the pursuit of private goals intertwined with a public-service ethos. Yet, their study

experienced constraints by the institutional, which they seek to bridge at the policy level. It is proven that there are limitations of artistic entrepreneurship as a driver of systemic institutional change.

Based on the previous studies, we observe that there is limited engagement in analyzing the naming practices using cognitive linguistic theories. Cognitive Linguistic theory offers a discussion using embodied, metaphorical, and schema-based foundations of meaning-making. While previous scholars discussed the symbolic role of multilingualism, they did not explain how a name such as Imah Babaturan (Friend's House) is deeply formed by embodied schemas of CONTAINER and FAMILY to evoke intimacy, safety, and inclusivity. The name of Imah Babaturan shows a local authenticity that is cognitively structured through metaphors like LOCAL IS PURE or DRINKING COFFEE IS SOCIALIZING. This absence of discussion motivates a significant research opportunity for applying cognitive linguistics to the present study of café naming in Indonesia.

This present study blends cognitive linguistics, cultural linguistics, and branding studies with ethnographic insight into Sundanese practices, as a novelty. CMT is applied to this study, confirming that meaning is grounded in bodily and perceptual experience, not limited to abstract symbols, as in line with (Kövecses, 2020, 2023; Lakoff & Johnson, 2003). This theoretical approach is enabled to see how abstract domains such as identity, authenticity, and sociality are structured through metaphorical mapping from concrete and embodied experiences. For instance, the naming of Baraya Coffee (Family Coffee) bears the metaphor RELATIONSHIPS ARE FAMILY. This metaphor is not merely a slogan of friendliness, but it is culturally resonant with the conceptualization of kinship and solidarity.

Image Schema Theory is applied as a supporting theory to emphasize how meaning appears from the recurrent patterns of bodily experience, such as CONTAINER, BOUNDED SPACE, BOUNDED CYCLE, LINK, and BALANCE, as in line with (Janggo & URAN, 2023; Lakoff, 2023; Wang & Choi, 2024). Those schemas are revealed based on the cognitive work in interpreting space, relationships, and identities. For example, the name of Kopi Salarea (shared coffee) refers to the venue that can be visited for anyone who are the coffee fan, regardless of their social status or social level. So, this Kopi Salarea reveals the LINK schema. While Imah Babaturan draws the CONTAINER schema. It shows how the café is a bounded, safe, and familiar domain. It can be seen that names resonate with affection across diverse audiences. It is proven that the schema connects branding with deep experiential structures.

The perspective of Cultural Linguistics emphasizes that conceptualizations are culturally shaped and collectively shared, as proposed by Sharifian (2023). This study's investigation shows that Sundanese culture provides unique cultural frames, such as sauyunan (togetherness), ngopi bareng (collective coffee drinking), and pituin as the authentic or native. They are encoded in Baraya Coffee, Kopi Salarea, and Pituin Coffee. Based on Sharifian, language was culturally encoded by constructed epistemologies. This study demonstrates, as Sharifian highlighted, that Sundanese coffee shop naming reflects precisely such epistemologies.

This present study analyses the assembly of the metaphorical framing, image schemas, and cultural conceptualizations to make naming meaningful and commercially strategic. The intention is to enable a deeper understanding of naming practices as cognitive-cultural artefacts. There are seven names under our analysis: Warung Kopi Imah Babaturan, Kopi Salarea, Kopi Cantel, Baraya Coffee, Pituin Coffee, Kopi Moyan, and Kopi Kiwari. The investigation shows that those seven names are systematic in patterns of metaphor use, such as COFFEE SHOP IS HOME, LOCAL IS AUTHENTIC, schema instantiation such as LINK schema, CONTAINER schema, and BOUNDED SPACE/BOUNDED CYCLE schema, and cultural frames activations such as kinship, cooperation, and collaboration, also authenticity or native.

The purpose of this present study is to analyze Sundanese coffee shop naming practices within the framework of cognitive linguistics and investigate the linguistic elements that encode the local conceptualizations. By foregrounding the cognitive and cultural dimensions of naming, this study contributes to uncovering the localized, adapted global café culture reimagined within the Sundanese cultural sphere.

Finally, this study treats café names as rich cognitive-cultural artifacts, observed using conceptual metaphors, image schemas, and cultural frames. This study also intends to fill the gap existing in the literature; moreover, this study offers a model of cognitive theory that can be applied to globalizing Sundanese-English contexts while simultaneously introducing and promoting the Sundanese language through coffee shop naming practices. The discussion includes the linguistic construction to interpret the meanings.

2 Methods

2.1 Data Collection and Sampling Strategy

This study is a qualitative research design. Seven coffee shop namings located in Bandung, West Java, were selected based on the usage of Sundanese language naming, combined with the English language. Those seven coffee shops were chosen as in line with the purpose of the study, observed to figure out whether the names incorporated elements of the Sundanese language, and had a distinctive Sundanese cultural concept. The qualitative design was used to ensure that data set represent the Sundanese cultural framing.

The data sources were derived from the websites and social media pages of local coffee shops through digital ethnography. Those websites and social media pages of local coffee shops were observed and collected to provide documentation of signage in digital spaces. The researchers also consulted with the local cultural practitioners and community members to verify the cultural authenticity and relevance of each selected name. The Sundanese names are also analyzed based on the Sundanese dictionary to provide the Sundanese meaning-making. Data triangulation was conducted to strengthen the reliability of the data set.

Those data collections are discussed in Table 1 below to present the names, literal translations, and dominant cultural frames.

Table 1. Coffee shop namings, literal translation, and cultural frames
[Source: Digital data and Author's Analysis, 2025]

No.	COFFEE SHOP NAMINGS	LITERAL TRANSLATION	CULTURAL FRAME/THEME
1	Warung Kopi Imah Babaturan	Friend's House Coffee Shop	Togetherness, Familiarity
2	Kopi Salarea	Coffee for all	Inclusivity, Equality
3	Kopi Cantel	Harmonious Coffee/Hook Coffee/Hub Coffee	Everyday life
4	Baraya Coffee	Family Coffee	Kinship, social bonding
5	Pituin Coffee	Authentic/Original Coffee	Local authenticity, heritage
6	Kopi Moyan	Sunbathing Coffee	Adult-oriented Cultured, informality
7	Kopi Kiwari	Contemporary Coffee	Modernity, temporary framing

2.2 Analytical Framework

A multi-theoretical analytical framework grounded in cognitive linguistics is employed to interpret the cultural and cognitive dimensions of the selected names. The analysis is guided by three interrelated approaches: CMT, Image schema, and Cultural Linguistics.

To identify and categorize metaphorical mapping that grounded abstract branding concepts in embodied experiences, the CMT is applied to this analysis, in line with the previous studies conducted by Druta et al. (2023), Kövecses (2018, 2023), and Yu (2022). Through CMT, the coffee shop namings such as Warung Kopi Imah Babaturan and Baraya Coffee embodied metaphors such as A COFFEE SHOP IS A HOME and A BUSINESS IS A FAMILY. Those cognitive mappings frame cafes as domestic and kin-based environments, suggesting comfort, intimacy, and togetherness (Clark, 2024; Kövecses, 2018, 2023). On the other hand, Kopi Moyan suggested metaphors DRINKING COFFEE IS SOCIAL PLAY, highlighting coffee consumption as a relaxed and sociable activity, usually practiced by adult people, drinking coffee while having social talk with others under the morning sun.

Through the Image schema, those names show the cognitive patterns such as CONTAINER (Imah = house or Warung = mini market) as bounded and protected spaces, LINK (Baraya and Babaturan show the relational bonds), and BOUNDED SPACE/BOUNDED CYCLE (Cantel as reconciliation and interconnected, also adaptability in daily lives). Those schemas described how consumers oriented themselves spatially and socially within coffee shop environments (Wang & Choi, 2024; Zhu, 2023).

Cultural Linguistics, drawing on Sharifian's (2023) model, was used to examine how Sundanese cultural schemas were encoded in naming practices. The key schemas were used as central in interpreting the cultural logic behind the selected names, such as sauyunan (togetherness), pituin (authenticity), and moyan (informal socializing). Pituin Coffee explicitly activated the local schema of authenticity; meanwhile, Kopi Salarea emphasizes inclusivity and equality.

3 Findings

This study adopts a strategic configuration of linguistic and cognitive mechanisms that serve not only commercial purposes but also deeper sociocultural functions. Sundanese and Sundanese-English coffee shop namings extend far beyond mere branding devices; rather, they operate as semiotic artifacts that articulate identity, encode collective memory, and negotiate local-global dynamics within the rapidly evolving café culture of West Java. The following section examines three core dimensions: CMT, Image Schema, and Cultural Conceptualization embedded in Sundanese and Sundanese-English coffee shop naming practices.

3.1 Conceptual Metaphors

This subsection engages with foundational scholarship on metaphor in cognition, drawing on the works of (Clark, 2024; Kövecses, 2020; Lakoff & Johnson, 2003) (2020), as well as more recent developments such as (Silva, 2021). These perspectives enable the identification of how abstract business concepts are understood through concrete and familiar experiences. The analysis in this study demonstrates that metaphor functions not merely as a linguistic device but also as a branding mechanism that actively shapes consumer perception. For instance, *Warung Kopi Imah Babaturan* (Friend's House Coffee Shop) and *Baraya Coffee* (Family Coffee) frame the commercial establishment as an extension of the home for the family. Those metaphors were triggered by the emotional schemas of belonging, safety, and hospitality, inspiring the customers to perceive the coffee shop as a relational rather than transactional space. Thus, it enhances the affective and brand

loyalty by aligning with Sundanese values of sauyunan (harmony and togetherness) and gotong royong (cooperation).

Kopi Moyan (Sunbathing Coffee) is another case. *Moyan* (sunbathing) is usually practiced by adult people, metaphorically linking coffee consumption to informal and spontaneous social behavior, by having social talks with the same elder. Thus, this coffee shop naming is intended as a metaphor for drinking coffee as a social activity or a time for relaxation. This metaphor frames the café as a space for recreation, conversation, and self-expression. This framing appeals strongly to adult people in Bandung, as it shows positive cultural practices among adult people.

Based on the analysis and discussion mentioned above, it shows that the seven naming strategies reveal an ongoing negotiation between tradition and modernity in Sundanese and Sundanese-English café culture. Names such as *Imah Babaturan*, *Baraya*, and *Pituin* strengthen deeply rooted cultural schemas of kinship, community, and authenticity. Others, such as *Moyan* and *Kiwari*, embrace current adult-oriented and urban identities, respectively. Those analyses demonstrate the interplay of how local entrepreneurs balance the preservation of cultural heritage with the demands of globalized coffee culture, situating the Sundanese-English café as a hybrid space where tradition and modernity coexist. The conceptual metaphor and the link to Sundanese cultural schemas are shown in Table 2 below.

Table 2: Conceptual Metaphors and Linked Sundanese Cultural Schemas
[Source: Digital Data and Author's Analysis, 2025]

No	Coffee Shop Namings	Conceptual Metaphor	Image Schema/Cognitive Pattern	Linked Sundanese Cultural Values
1	<i>Warung Kopi Imah Babaturan</i>	A COFFEE SHOP IS A HOME	CONTAINER (Imah/warung as bounded space)	Sauyunan (harmony, togetherness)
2	<i>Baraya Coffee</i>	A BUSINESS IS A FAMILY	LINK (kinship/relational bonds)	Gotong royong (cooperation), kerabat (kinship)
3	<i>Kopi Salarea</i>	COFFEE IS FOR EVERYONE	BALANCE/DISTRIBUTION	Inclusivity, equality, communal sharing
4	<i>Kopi Cantel</i>	COFFEE IS FOR HARMONIOUS	BOUNDED SPACE/CYCLE	Practicality, adaptability in daily routines
5	<i>Pituin Coffee</i>	LOCAL IS AUTHENTIC	MOMENTUM (origin-based identity)	Authenticity, heritage, pride in locality
6	<i>Kopi Moyan</i>	DRINKING COFFEE IS SOCIAL PLAY	CYCLE/RHYTHM (repetition of informal activity)	Informality, adult-oriented culture, playful sociability
7	<i>Kopi Kiwari</i>	COFFEE IS MODERNITY/TEMPORALITY	TIME/SCALE (present-focused schema)	Innovation, contemporaneity, urban orientation.

Table 3 below classifies the coffee shop namings into clusters, highlighting their underlying cultural orientations.

Table 3. Clusters of Coffee Shop Namings and Their Cultural Orientations
[Source: Digital Data and Author’s Analysis, 2025]

CLUSTER	COFFEE SHOP NAMINGS	CULTURAL DESCRIPTOR
TRADITIONAL	Imah Babaturan, Kopi Salarea, Kopi Moyan, Kopi Kiwari, Kopi Cantel	Rooted in kinship values, communal ties, and everyday Sundanese lifeways
HYBRID	Pituin Coffee, Baraya Coffee	Blending Sundanese identity with globalized branding and lifestyle elements
MODERN	– (reserved for emerging trends not yet dominant)	Cosmopolitan, aspirational, and oriented toward global coffee culture

Our research analyses reveal three clusters of coffee shop namings. They are classified into traditional, hybrid, and modern clusters. The traditional cluster shows in *Imah Babaturan*, *Kopi Salarea*, *Kopi Moyan*, *Kopi Kiwari*, and *Kopi Cantel*. The hybrid cluster is identified in *Pituin Coffee* and *Baraya Coffee*, while the modern cluster is not so dominant appeared in the data.

3.2 Image Schemas

The metaphorical mappings help us draw the image schemas. These image schemas are recurring cognitive patterns grounded in embodied human experience that form the structure of abstract concepts, as in line with (Chen, 2021; Clark, 2024; Wang & Choi, 2024). The Sundanese and Sundanese-English coffee shop naming practices identified in this study give rise to the following image schemas:

- (1) The CONTAINER schema appears in the names of *Imah* (house) and *Warung* (stall/shop/mini market). Both names denote bounded and enclosed spaces, and they activate the emotions associated with protection, warmth, and intimacy. Thereby, those namings reinforce the conceptualization of the coffee shop as a “home-like” environment. As a home-like space, it stimulates the familiar bodily experience that people can step into a safe and comforting space.
- (2) The LINK schema shows in *Baraya* (family) and *Babaturan* (friends). They foreground the interpersonal relationships and social connectedness. Those namings reveal the position of the café as a relational hub within a broader social network. Thus, the coffee consumption is framed not as an individual act but as a socially embedded practice that strengthens communal ties. So, this LINK schema underscores the value of interdependence and togetherness, aligning closely with collectivist cultural orientations.
- (3) The BOUNDED SPACE/BOUNDED CYCLE schema is revealed in *Kopi Cantel*. The word *cantel* has a polysemy meaning, the first is as a noun, *cantel*, like in *cacantel*, which means the entity that is used to hook the object (usually coat or hat), and as a verb, shown in *pacantel*, it means the act of forgiving by linking pinkies (as practiced by the kids when they are arguing and then make a peace). So, to conclude, the name of *Kopi Cantel* links to BOUNDED SPACE/BOUNDED CYCLE, since this name looks like to help people feel connected and reconcile, while they are having a cup of coffee.

The discussion above shows that the image schemas offer the coherence of cognitive mapping. These image schemas do not operate in isolation; instead, they reinforce the conceptual metaphors intersect by offering pre-linguistic cognitive patterns that align perception with cultural narratives. This approach will help consumers feel/imagine the meaning of space before consciously interpreting it. This conclusion is in line with El-Sharif (2022) that non-visual sensory-motor shapes metaphorical



language. His research results show that blind persons perceive and use CONTAINER-based metaphors within the framework of CMT.

3.3 Cultural Conceptualization

Through the above discussion, it can be understood that cultural conceptualization is reflected in the image schemas. It shares a cognitive model that is grounded in specific cultural values and social practices. As in line with Sharifian (2003, 2023), he argued that the communication could be examined from the perspective of cultural conceptualisations by using the cultural schemas and cultural categories as the analytical tools. His further argument said that the cultural conceptualisations enabled the members of a cultural group to think. According to Sharifian (2023), those conceptualisations are not equally imprinted in the minds of people but are rather represented in a distributed fashion across the minds of a cultural group.

This Sharifian's theory is in line with the names of coffee shops in Bandung. For example, the name of *Pituin* Coffee (authentic/original coffee) expresses the value of local authenticity. The term 'pituin' in Sundanese means origin, purity, and shows identity. So, by using this name, it is hoped that this coffee shop will increase the customers' desire to taste the products that are not mass-produced but rooted in heritage. By combining the Sundanese and English languages, it frames the boundaries between the local and global, and it frames the brand as a resistance to homogenization and expresses the place-based identity. This cultural schema informs ethical consumerism by shaping perceptions of cultural authenticity and commitments to supporting local communities.

Kopi Kiwari (contemporary coffee) is another data example. This name activates a temporal conceptualisation negotiating between tradition and modernity. The term 'kiwari' means at present. This brand is a strategy to resonates the educated-urban consumers who seek both cultural roots and modern relevance. *Kopi Moyan* is the Sundanese people's reflection's example. This brand name expresses a schema of social looseness and humor. Sundanese people are well-known as a humorous community. The term 'moyan' means sunbathing. This sunbathing is usually practiced by older people in the morning, as they drink a cup of coffee and share light-hearted conversations with their peers. So, this activity describes the idle wandering or relaxed socializing. It reflects a unique cultural script of informality and collective enjoyment.

The investigations above show a local semantic ecology. It anchors each brand, enabling us to understand that it is not only to resist the flattening effects of globalized coffee culture, but it also serves as a cultural resistance mechanism. Small businesses are allowed to articulate who they are, whom they serve, and what values they stand for, without depending on dominant Western-style branding. To sum up, Sundanese coffee shops and the combination of Sundanese-English coffee shop namings through CMT, image schemas, and cultural conceptualisations constructs more than consumer identities; it offers experiential and emotional maps of place, people, and practice. The naming practices of Sundanese and Sundanese-English coffee shops have proven the functioning of linguistic creativity, cognitive patterning, and cultural storytelling.

4 Discussion

This study investigates the Sundanese language coffee shops and Sundanese-English language coffee shop naming practices in Bandung, West Java, through the CMT, image schema, and cultural models. Collecting seven Sundanese and Sundanese-English language coffee shop namings, such as *Warung Kopi Imah Babaturan*, *Kopi Salarea*, *Kopi Cantel*, *Baraya Coffee*, *Pituin Coffee*, *Kopi Moyan*, and *Kopi Kiwari*, this study finds that language is not only employed for commercial branding but also functions as a cognitive and cultural act. Each coffee shop's name is embedded in Sundanese

cultural cognition, suggesting that naming is not arbitrary but a strategic act of cultural meaning-making that aligns with the localized tradition and the broader global consumer culture.

Morgan et al. (2020) reveal that there is a significant contribution of the image together with the competing identity. Their study observed the cognitive component and the competitive identity of the brand from the perspective of visitors and residents. Their empirical study, using the quality of the components of the image, shows that there is a correlation between the latent variables of the cognitive component and the competitive identity. In the Sundanese and Sundanese-English coffee shop naming contexts, names like *Baraya Coffee* and *Warung Kopi Imah Babaturan* activate the image of friendship, family, and social culture. So, those names frame the collectivist social structures and familial modes of interaction. They form the conceptual metaphors A COFFEE SHOP IS A HOME and CUSTOMERS ARE FAMILY. This cultural framing resonates deeply with Sundanese values of *sauyunan* (mutual harmony) and *silih asih* (reciprocal affection).

Based on Lakoff & Johnson's (2003) theory, people would understand the abstract or unfamiliar experiences by mapping them onto more concrete and familiar domains. This Lakoff & Johnson's theory is implemented in this study and has proven that the abstract domain of commercial experience is structured through familiar domestic and kinship schemas, such as in *Baraya Coffee*, *Warung Kopi Imah Babaturan*. This idea is also inspired by (Kövecses, 2020). Kövecses suggests that CMT needs to be changed, particularly, (1) it has to have much more elaborate contextual components, (2) cognitive needs to be refined, (3) it requires a component that can explain the actual usages of metaphors in natural discourse. Most of all, the three of them can be integrated into a unified and coherent theory of metaphor. Those Sundanese and Sundanese-English coffee shop namings are formed by metaphors of lived experience and social practice as a natural discourse. This study also reveals the result that Sundanese and Sundanese-English coffee shop namings metaphors identify the local habitus, providing cognitive ease and emotional familiarity to the consumer, as the elaborated contextual component and the actual usages of metaphors in natural discourse.

The image schema theory is a second key theoretical lens employed in this research. It posits the basic patterns of embodied experience structure of our conceptual system (Janggo & URAN, 2023; Lakoff, 2023; Wang & Choi, 2024). In the name of *Imah Babaturan* (Friend's House) and *Warung* (stall/mini market), they reveal the ideas of an enclosed, safe, and welcoming space, which are foregrounded. Those names invoke not just physical locations but the conceptual space of trust, protection, and intimacy. So, those names bear the CONTAINER schema. The term of *Baraya* and *Babaturan* symbolize human connections and social bonds, which results the LINK schema.

Kopi Cantel, the term *cantel* refers to the entity that is usually used as a hook to hang the coat or hat, as discussed above. *Cantel* not only describes the entity, but it also shows the function as a bounded or cycle. It connects one person to others; it hooks people into one place. So, it can be said that the name *Kopi Cantel* shows a bond of interconnectedness between the coffee lovers; it frames a point where differences are momentarily suspended to create balance before the cycle continues. This connectivity emphasizes the harmony through the acts of connection and adjustment, and also shows the concept of a cyclical pattern of gathering, reconciling, and dispersing. It portrays that social life is not a linear process, but it resonates with everyday practice for ongoing negotiation of the relationships. So, it can be concluded that *Kopi Cantel* symbolically positions itself as an interconnected hub, embodying Sundanese cultural values of harmony and mutual care and offering a space for urban communities to reconnect.

The name of *Pituin Coffee* (original coffee) exemplifies a culturally grounded schema of authenticity, where the idea of origin is associated with quality, pride, and moral value. This name's usage is in line with Sharifian's (2023) cultural conceptualization theory. Another name, such as *Kopi*

Kiwari (contemporary coffee), captures a temporal cultural model, presenting modernity not as a rupture of ‘ngamumule budaya’ (preserving culture while adapting to change). Another example is *Kopi Moyan*, with its tone appealing to adult people, encodes a cultural schema of informal sociability. This name reflects the cultural practice of ‘ngariung’ (casual gathering), a common pattern in Sundanese adult people's interaction. This name also embodies ‘guyub’, the spirit of spontaneous community building, where public space and social life are being redefined.

Those discussions above come to the findings that linguistic creativity in commercial naming is not simply a matter of branding aesthetics but a cognitive and cultural act that captures, preserves, and projects values and worldviews specific to the Sundanese community. Moreover, by reasserting local language and cultural identity in a modern commercial space, those Sundanese and Sundanese-English coffee shop namings practices serve as subtle forms of resistance against the homogenization of café culture that is often dominated by English language or Western-style branding. Their linguistic realization and salience are culturally mediated; for example, the metaphor of COFFEE IS A SOCIAL EXPERIENCE may be recognized globally. The particular way reveals, on the other hand, in terms of *Baraya* or *Moyan*, that it adds layers to local meaning that cannot only be understood within the specific socio-cultural and linguistic context of West Java.

So, to conclude, these research findings support the idea that language is not merely a tool for communication but a repository of collective memory and identity (“Cognitive Sociolinguistics Revisited,” 2021; Jensen & Greve, 2019). By putting forward the Sundanese cultural schemas and metaphors in commercial naming, this research highlights the dynamic negotiation between tradition and modernity that defines Bandung’s café landscape. Finally, this study offers a contribution to a discussion in cognitive linguistics, sociolinguistics, and branding studies by showing the factual evidence that commercial discourse is not neutral but shaped by cognitive and cultural models.

The purpose of the discussion is to interpret and describe the significance of your findings in light of what was already known about the research problems being investigated (i.e., link them to the literature review) and to explain any new understanding or insights that emerged from your results. The discussion must have at least four paragraphs with some citations to support your findings. The first paragraph must show the objective of the study.

5 Conclusion

The analyses of seven coffee shop namings using the frameworks of CMT, Image Schema Theory, and Cultural Conceptualizations show that naming is neither neutral nor arbitrary; it is a deliberate act of meaning-making that aligns with Sundanese cultural values, engaging with global café trends. There is also the interconnection between thought, language, and culture. The findings also emphasize the conceptual metaphors A COFFEE SHOP IS A HOME and A BUSINESS IS A FAMILY. These conceptual metaphors transform commercial spaces into relational and emotional environments rooted in kinship and hospitality. The revelation of image schemas of CONTAINER, LINK, and BOUNDED SPACE or BOUNDED CYCLE are formed by embodied experiences of place and connection, meanwhile the cultural schemas of *sauyunan* (harmony), *pituin* (authenticity), and *moyan* (interpersonal sociability) are ensured by the local ground and social resonant.

Based on this particular point of view, the namings of Sundanese coffee shop represent more than branding; they are represented by strategic cultural performances. In the era of globalization and homogenization, those coffee shop Sundanese-English namings embody a form of creative adaptation and subtle resistance, embedding local identity into modern economic practices. They demonstrate how small-scale entrepreneurs can localize global café culture while maintaining continuity with tradition and communal values.

This research implies that language-based analysis can inform sustainable branding, cultural tourism, and heritage preservation. It underscores the importance of cognitive linguistics as a tool for uncovering how communities negotiate identity and continuity in the face of change. Future research could expand this inquiry by comparing Sundanese practices with naming strategies in other regions or by tracing how consumer perceptions align with the cultural meanings encoded in these names.

Finally, this study reinforces the argument that naming is a powerful cultural act. In the case of Sundanese and Sundanese-English coffee shops, names not only mark businesses but also narrate stories of belonging, tradition, and adaptation. Through these acts of linguistic creativity, communities assert their presence and identity, ensuring that local cultural values continue to thrive within the shifting landscapes of modernity.

Disclosure Statement

The author(s) claim there is no conflict of interest.

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