

Sadness Representation in Indonesian Proverbs: Cognitive Structures and Metaphorical Expressions

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Abstract: *This study aims to analyze how sadness is represented in Indonesian proverbs, using Cognitive Semantics Analysis (CSA) and Qualitative Methodology (QM). Proverbs are an excellent tool for understanding emotions' linguistic and cultural aspects, as they offer a peek into the collective comprehension of sadness within the cultural context. This study carefully selected a vast corpus of Indonesian proverbs that contain expressions related to sadness from diverse and reputable linguistic sources, cultural texts, and online resources. By conducting a CSA, we examined the cognitive structures that underlie the expressions of sadness in these proverbs. Additionally, we utilized QM to explore the cultural intricacies, historical influences, and social implications embedded in these linguistic expressions of sadness. The results show (1) Indonesian proverbs aptly convey and conceptualize the emotion of sorrow through metaphors, i.e. sadness as a heavy burden, sadness as darkening of perception, and sadness as an ailment, (2) Indonesian proverbs encapsulate cultural norms, societal values, and historical events, and (3) Indonesian proverbs embody the integration of linguistic expressions, cognitive constructs, and cultural subtleties. The outcomes of this study provide a detailed understanding of the complex relationship between language, culture, and emotions, unravelling how sadness is conceptualized and communicated within Indonesian society. Expanding the analysis to larger digital corpora is another direction for future study.*

Keywords: *cognitive structure, emotions, Indonesian proverbs, metaphorical expressions, sadness.*

I. INTRODUCTION

Emotions are vital in shaping the human experience, influencing how we perceive the world (Lakoff & Johnson, 1980), interact with others (Kövecses, 2012), and express ourselves culturally (Gibbs Jr., 1992). Among these emotions, sadness holds a unique position, conveying a diverse array of feelings and perspectives. Through the lens of Indonesian proverbs, which encapsulate cultural wisdom and collective experiences (Gibbs Jr. et al., 2004; Kövecses, 2018), we can gain valuable insights into the complex nature of sadness within the Indonesian context. This study explores the various layers of sadness expressed in Indonesian proverbs, utilizing a dual methodology that combines Cognitive Semantics Analysis (hereafter CSA) (Lakoff, 1993) and Qualitative Methodology (hereafter QM) (Villers, 2022).

Indonesia is a nation with a rich tapestry of culture and history, which is reflected in its abundance of proverbs. These proverbs provide a window into the collective values and ethos of the Indonesian people, serving as linguistic relics of their thoughts, beliefs, and emotions (Gibbs Jr. & O'Brien, 1990; Kövecses, 2005). The emotion of sadness, which is universal, is expressed through these proverbs, offering valuable insights into how the Indonesian culture understands and communicates this complex feeling. By utilizing a CSA, this study aims to uncover the underlying cognitive structures that shape the linguistic representation of sadness in Indonesian proverbs. This analytical approach delves into the metaphorical and conceptual foundations that contribute to forming these proverbs (Zhao, 2012), illuminating the cognitive mechanisms that influence their creation (Zaikauskienė, 2021). In addition, integrating QM enables a more profound exploration of the proverbs' cultural, historical, and social facets. This approach facilitates an appreciation of how past events, cultural practices, and societal standards have shaped the development of Indonesian proverbs' expressions of sadness. The study strives to unveil the intricate layers of cultural significance woven into the language's fabric by scrutinizing the subtleties, implications, and contextual differences of these proverbs.

This comprehensive exploration contributes to linguistics, cultural studies, and emotion study. By synthesizing CSA and QM, the study offers a holistic approach to understanding the intricate interplay between language, culture, and emotions. By unravelling the threads that connect linguistic expressions, cognitive structures, and cultural dynamics, this study sheds light on how sadness is articulated, perceived, and shared within the Indonesian cultural landscape. Accordingly, this study seeks to address the following inquiries: (1)

through CSA, what are the cognitive structures and metaphorical expressions utilized in Indonesian proverbs to depict the emotion of sadness; (2) using QM, what cultural, historical, and social factors contribute to the development of expressions of sadness in Indonesian proverbs; and (3) how can the linguistic depictions of sadness in Indonesian proverbs assist in comprehending the subtle cultural nuances and cognitive processes involved in expressing emotions within the Indonesian cultural context?

II. LITERATURE REVIEW

Studying emotions within linguistic and cultural contexts has been a topic of significant interest in linguistic and cultural studies (Julich-Warpakowski & Sobrino, 2023; Yuan & Sun, 2023). The use of language to express emotions is closely intertwined with cultural customs, historical factors, and cognitive processes (Kövecses, 2010). This literature review provides the context for investigating sadness in Indonesian proverbs using CSA and QM. This approach offers insights into the current body of knowledge and identifies areas where further study is needed. *First*, Emotions in Language and Culture. The correlation between emotions and language has been a topic of extensive study across various disciplines. Experts in linguistics and cognitive science have emphasized that emotions are not simply psychological states, but rather, they are socially and culturally constructed phenomena (Kövecses, 2015). Lakoff & Johnson's (1980) groundbreaking study on cross-cultural emotion recognition highlights the universality of specific emotions while recognizing the influence of cultural factors on their expression and interpretation. Therefore, understanding how emotions are linguistically conveyed in cultural expressions like proverbs is essential to fully comprehend the complex relationship between emotion, cognition, and language.

Second, Proverbs as Cultural Artifacts. Proverbs are succinct and memorable linguistic expressions that serve as reservoirs of cultural wisdom, values, and beliefs (Siefring, 2004; Speake & Simpson, 2008). They embody cultural knowledge and mirror the shared experiences of a community (Andersson, 2013). In diverse studies, proverb analysis has been utilized to reveal cultural insights and the interweaving of emotions within language. (Zhou's, 2021) inquiry into Chinese proverbs uncovered the influence of proverbs on reflecting Chinese cultural norms and attitudes towards color idioms. Similarly, studies by (Giang, 2023; Lakoff & Kövecses, 1987; Ying et al., 2017) shed light on the metaphorical expressions of emotions in proverbs, emphasizing the complex interplay between language, emotion, and cognition. *Third*, CSA as an approach. The CSA offers a valuable perspective for comprehending how abstract concepts, such as emotions, are conveyed through language (Kövecses, 2022). This methodology emphasizes the impact of metaphorical language and conceptual structure on linguistic expression (Gentner, 1983; Kövecses, 2023). The conceptual metaphor theory, developed by Lakoff and Johnson in 1980, has been widely employed to explore emotional language. By utilizing CSA, experts have uncovered the metaphorical connections that shape emotional expression, providing valuable insights into the cognitive processes involved in language-based emotional representation.

Fourth, QM in Cultural Analysis. QM has proven indispensable in exploring the cultural intricacies woven into language and emotions. Through ethnographic and qualitative studies, researchers have captured the subtle nuances, historical paths, and social aspects that shape linguistic and cultural expressions of emotions. In (Ajayi, 2023; Ibrahim & Usman, 2021) cultural analysis, the significance of examining cultural practices, symbols, and narratives is highlighted to gain a comprehensive understanding of emotions in their contextual setting. *Fifth*, Research Gaps and Rationale. Although emotions in language and culture have been widely studied, exploring sadness in Indonesian proverbs remains relatively uncharted territory. The proposed study aims to fill this gap by utilizing a combination of CSA and QM to examine the representation of sadness in Indonesian proverbs. Through an in-depth analysis of the cognitive structures that underlie these expressions and the cultural contexts that shape them, this study provides valuable insights into how sadness is perceived, communicated, and valued within Indonesian society.

To sum up, prevailing literature emphasizes the importance of emotions in language and culture, particularly in proverbs as cultural relics that provide valuable insights into emotional expressions. Integrating CSA and QM presents a promising method for unravelling the nuanced layers of sadness found in Indonesian proverbs, ultimately deepening our comprehension of the intricate interplay between language, culture, and emotions.

III. METHOD

This study method is based on the CSA theoretical framework. To achieve the main aim of the study, qualitative methods were included as a complement to the theoretical framework. The object of this study was the representation of the emotion of sadness in Indonesian proverbs. The unit of analysis determined was in the form of sentences or utterances from Indonesian proverbs that are identified as containing emotional markers of sorrow. In particular, this study was carried out in several stages, as follows. *Firstly*, we carefully selected a vast corpus of Indonesian proverbs that contain expressions related to sadness from diverse and reputable linguistic sources, cultural texts, and online resources. This comprehensive corpus gave us a more in-depth understanding

of how sadness is expressed in Indonesian proverbs. The proverbs collected in the corpus are marked according to the appropriate emotive code, namely P.INA/Sd/XX. This code is used to select the emotional content of proverbs. Data that does not match these parameters is reduced. Data that has been validated is then continued at the analysis stage.

Secondly, we identified the metaphorical expressions of sadness within the selected proverbs. To do this, we followed Lakoff and Johnson's (1980) conceptual metaphor theory, which proposes that metaphorical expressions are grounded in underlying cognitive structures. By identifying and analyzing these metaphors, we uncovered the cognitive structures that shape the representation of sadness in Indonesian proverbs. *Thirdly*, we classified the identified metaphors into conceptual domains, revealing the conceptual mappings that shape the linguistic representation of sadness. We received insight into how sadness is encoded in language through an in-depth analysis of these mappings. This analysis gave us a more nuanced understanding of Indonesian proverbs' cultural and linguistic representations of sadness. Lastly, by analyzing the results of both CSA and QM, we effectively identified similarities and differences in cultural influences and metaphorical expressions. By interpreting our findings, we aimed to understand how cognitive structures, cultural dimensions, and metaphorical mappings interact to shape the linguistic representation of sadness in Indonesian proverbs. Combining CSA and QM, we holistically explored the cognitive, linguistic, and cultural dimensions of sadness representations within Indonesian proverbs.

IV. RESULTS

4.1 Metaphorical Mapping and Cognitive Structures

Through the process of CSA, a deep exploration was conducted to understand the intricate cognitive structures and metaphorical expressions that underlie the representations of sadness in Indonesian proverbs. This finding resulted in several prominent metaphorical mappings, which gave insight into how sadness is conceptualized and communicated in Indonesian culture through language. The analysis revealed a wealth of information about the underlying cognitive processes involved in expressing sadness. It sheds light on how this emotion is understood and experienced in Indonesian society.

In many cultures, sadness is often depicted as a heavy burden that individuals carry. This prevalent metaphor highlights the conceptual link between sadness and weight, suggesting the cognitive association of sadness with a physical burden. It is expected to find proverbs, such as the Indonesian proverb example 1, that use this metaphor to describe the emotional weight and burden that sadness can impose on individuals. This metaphor speaks to the pervasive and universal understanding of sadness as something that can weigh us down and make it difficult to move forward. The human emotion of sadness is often depicted as a heavy grey cloud that hovers over a person's head, affecting their perception of the world. This common metaphor perfectly captures the cognitive impact of sadness on a person's thought processes. An Indonesian proverb provides a poignant illustration of how sadness is linked to a reduced view of reality. This proverb is an impeccable example of how cognitive patterns can connect sadness with a pessimistic perspective, making it harder to see the world through a positive lens.

Through the lens of CSA, Indonesian proverbs have been meticulously examined to reveal the intricacies of cognitive structures and metaphorical expressions that convey feelings of sorrow. The study has unraveled numerous metaphorical connections, illuminating how this complex emotion is linguistically conveyed. The outcome is a richly woven tapestry of metaphorical mappings that offer an insightful comprehension of the linguistic representation of sadness. *First*, Sadness as a Heavy Burden. One standard metaphorical comparison found is the idea of sadness as a weighty burden that people bear. An example of this can be seen in the Indonesian proverb (*see Example 1*), which portrays sadness as similar to sitting on top of a heavy stone. This metaphorical correlation emphasizes the heaviness of sadness and suggests a mental connection between the emotional experience and a physical load. This mapping may arise from the embodied nature of emotions, where intangible feelings are rooted in concrete bodily sensations.

Second, Sadness as Darkening of Perception. A typical metaphorical portrayal of sadness likens it to a cloud that casts a shadow over one's perception of the world. An Indonesian proverb (*see Example 2*) exemplifies this connection by highlighting the cognitive structures that link sadness with a clouded and dimmed vision of reality. This metaphor reflects the cross-cultural understanding that emotional experiences, such as sadness, can impact one's overall outlook on life. *Third*, Sadness as an Ailment. Several proverbs compare sadness to an illness, depicting it as an affliction that plagues individuals. For instance, the Indonesian proverb "*Sedih seperti penyakit yang melanda hati*" (*see Example 3*) presents sadness as a figurative ailment that impacts the heart. This analogy highlights the cognitive association between emotions and physical health, underscoring the interdependence of mental and bodily sensations. In some patterns, sadness is also depicted as a loss of vitality. Indonesian Proverb, such as "*Sedih seperti bunga layu di musim panas*," associates sadness with a loss of liveliness and energy. The metaphor of a wilting flower in the summer heat symbolizes that sadness

drains a person’s vitality. This framework highlights the correlation between emotions and energy, where sadness is represented as depleting one’s emotional vigor.

The uncovered metaphorical mappings shed light on the cognitive foundations of sadness expressions and highlighted the wealth of metaphors in Indonesian proverbs. These mappings demonstrate the complex methods by which emotions are linguistically expressed through metaphor, revealing the cultural and cognitive perspectives that shape how sadness is understood and conveyed.

(1) Example 1

Proverb: *“Bersedih seperti menduduki batu besar yang berat.”*

Translation: “To be sad is like sitting on a heavy stone.”

Metaphorical Mapping: The proverbial expression “sadness is like sitting on a heavy stone” is a powerful metaphor highlighting the weight and burden that sadness can bring to one’s life. The cognitive connection between the emotional state of sadness and the physical experience of carrying a heavy load is clear, and it points to a metaphorical framing of sadness as an arduous journey that can weigh a person down. This analogy effectively captures the essence of the emotional struggle many individuals experience when confronted with sadness, underscoring the need for empathy and support in times of trouble.

(2) Example 2

Proverb: *“Sedih seperti mendung kelabu di langit hati.”*

Translation: “Sadness is like a gray cloud in the sky of the heart.”

Metaphorical Mapping: The proverb that likens sadness to a cloud that darkens the heart’s sky is a powerful metaphor that vividly captures the essence of the emotional experience. The metaphorical representation of sadness as a cloud suggests that it can obscure our view of reality, leading to a dimmed perception of the world around us. The metaphor is potent because it aligns with how our cognitive structure connects emotions with perceptual experiences. When we are sad, our negative emotions can color our perceptions of the world, leading us to see things in a more negative light. This can, in turn, reinforce our negative emotions, creating a vicious cycle that can be difficult to break.

(3) Example 3

Proverb: *“Sedih seperti penyakit yang melanda hati”*

Translation: “Sadness is like an illness that strikes the heart.”

Metaphorical Mapping: The proverb, “sadness is a disease of the heart” is a powerful metaphor that illustrates the deep connection between our emotions and physical health. This connection between sadness and illness stems from the cognitive mapping of emotions onto physical well-being, which portrays sadness as a metaphorical ailment. This metaphorical connection is further reinforced by the fact that sadness can harm our overall physical health. When we experience sadness, our bodies release stress hormones, which can negatively impact our immune system, making us more susceptible to illnesses. The metaphorical connection between sadness and physical illness is a testament to the power of our emotions and how they can profoundly affect our well-being.

The instances above serve as a prime illustration of how Indonesian proverbs aptly convey and conceptualize the emotion of sorrow through metaphors. Each proverb delineates a distinct cognitive mapping that enriches the linguistic portrayal of sorrow within the cultural backdrop (see also Table 1). These metaphorical expressions provide valuable insights into how emotions are perceived and communicated through deeply ingrained metaphorical structures of language and culture.

Table 1. Extended Examples on Metaphorical Mapping and Cognitive Structures of Sadness Representations in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/Sd/1	<i>“Air diminum rasa duri, nasi dimakan rasa sekam.”</i> Translation: “The water you drink tastes of thorns, the rice you eat tastes of husks.”	The individual has been displaying indications of depression, including a decreased appetite and a lack of initiative to consume nutritious meals. As a result, their diet has suffered, leading to a reduction in body weight, a sense of weakness, and tiredness. The person finds it difficult to derive pleasure from food and tends to eat merely to sustain themselves instead of deriving enjoyment from it.
2.	P.INA/Sd/3	<i>“Air pun ada pasang surutnya.”</i>	Life is a complex journey, encompassing a wide

	Translation: "Even water has its ups and downs."	range of positive and negative experiences. These experiences are crucial in shaping our identity and helping us grow. The positive moments help us appreciate the good things in life and motivate us to strive for more. At the same time, negative experiences teach us important lessons and help us develop resilience and adaptability. Ultimately, the sum of these experiences creates the essence of life and makes it truly valuable. A deep understanding of the complex nature of our experiences can help us navigate life's challenges with greater ease and appreciation for the journey.
3.	P.INA/Sd/5 <i>"Seberat-berat mata memandang, berat juga bahu memikul."</i> Translation: "As heavy as the eyes can see, so heavy are the shoulders to carry."	The subjective experience of pain and suffering is far more profound than what can be observed externally. Even if someone possesses a high level of empathy towards another's pain, the actual magnitude of the suffering can only be fully understood by the person experiencing it. Each individual's pain threshold, coping mechanisms, and personal experiences are unique, making the suffering experience highly complex and multifaceted. Therefore, it is challenging for anyone besides the sufferer to comprehend the depth of their pain; indeed, it requires significant technical expertise to understand the intricacies associated with pain and suffering.
4.	P.INA/Sd/6 <i>"Bagai kerakap di atas batu, hidup segan mati tak mau."</i> Translation: "Like a crust on a rock, life is reluctant to die unwillingly."	Individuals living in a state of economic deprivation face the challenge of inadequate income to meet their basic needs, leading to persistent struggles to maintain financial stability. This condition can result in experiencing significant discomfort or unhappiness, which may present in various forms, such as physical or emotional pain, mental distress, or social disconnection from others.
5.	P.INA/Sd/7 <i>"Bagaikan burung di dalam sangkar."</i> Translation: "Like a bird in a cage."	Individuals facing self-imposed or external limitations may encounter obstacles that impede their ability to realize their full potential or accomplish their objectives. These hindrances can assume physical, mental, emotional, financial, or social dimensions. They may stem from intrinsic factors like self-doubt and anxiety or extrinsic factors like prejudice and absence of opportunities. Nevertheless, people grappling with a sense of limitation may devise strategies to surmount these challenges and lead rewarding lives.

4.2 The Cultural and Social Influences

The QM utilized in the study shed light on the intricate and diverse cultural factors that contribute to the various forms and manifestations of sadness as reflected in Indonesian proverbs. The study highlighted the complex interplay between language, culture, and emotions, underscoring the need for a nuanced and culturally sensitive approach to analyzing and interpreting the meanings behind these proverbs. As per the insights gained from analysis, it was revealed that the Indonesian culture significantly emphasizes emotional restraint and collectivism. The synthesis also discovered that certain proverbs reflect this cultural preference for indirectly

expressing sadness. This implies that speakers in Indonesian culture tend to avoid direct and explicit expressions of negative emotions and instead rely on subtle and indirect ways to convey their feelings.

First, Cultural Norms and Emotional Restraint. During the study, it was revealed that Indonesian society values emotional restraint and collectivism to a great extent. The society values indirect expression of emotions, which is evident in using proverbs such as “*Menangis di hati, tertawa di bibir*” (see Example 4). This proverb uses a powerful metaphor to convey that individuals may be feeling sad internally but presenting a happy exterior, which aligns with the cultural norms of Indonesian society. Through this alignment, the societal preference for the indirect expression of emotions is highlighted, and it provides insight into the cultural forces that shape the representation of sadness in proverbial language. *Second, Historical Events and Resilience.* Through the analysis, it was discovered that historical events have played a significant role in the evolution of sadness-related proverbs. An excellent example is the Indonesian proverb “*Sedih tetapi tetap semangat*,” which conveys the message of maintaining resilience in the face of sadness (see Example 5). This particular proverb has a deep connection to historical narratives of resilience during challenging times, underscoring that historical events contribute to formulating such expressions. The historical context shapes the way emotions are depicted in these linguistic artefacts.

Third, Social Values and Shared Experiences. Through qualitative data analysis, it was discovered that Indonesian proverbs frequently stem from everyday cultural experiences and values. One example, “*Sedih bagai pinggir jalan yang sepi*,” poetically compares sadness to the empty side of a road, showcasing the impact of cultural influence (see Example 6). This metaphor beautifully captures the significance of communal interactions and togetherness in Indonesian society. It also emphasizes that sadness is amplified when experienced alone, underscoring the profound connection between social values and expressions of sadness. *Fourth, Intricacies and Multilayered Influences.* Indonesian proverbs reflect a rich and intricate interweaving of cultural, historical, and social influences that give rise to diverse expressions of sadness. The analysis of these expressions reveals how the interplay of these influences shapes the language used and the emotional depth and understanding that underpins communication within Indonesian culture. This complexity underscores the importance of exploring the underlying cultural context to comprehend the emotional nuances in Indonesian proverbs fully.

The study findings have emphasized the significance of Indonesian proverbs beyond their linguistic structure. Instead, they reflect cultural values, historical backgrounds, and collective experiences. The complexities of culture and history offer valuable perspectives on how emotions, particularly sadness, are interwoven into language and societal perceptions. These influences shed light on the diverse facets of proverbial expressions and provide a glimpse into the emotional journey of the Indonesian community over time.

(4) Example 4

Proverb: “*Menangis di hati, tertawa di bibir*.”

Translation: “Crying in the heart, laughing on the lips.”

Cultural Influence: Indonesian culture significantly emphasises emotional restraint, embodied in a well-known proverb that advises individuals to mask their sadness and maintain a jovial demeanour. This adage underscores the societal expectation of refraining from openly articulating negative emotions, a highly respected norm in Indonesian communities. This cultural value underscores the significance of preserving harmony and preventing discord by subduing unfavourable emotions and cultivating positivity.

(5) Example 5

Proverb: “*Sedih tetapi tetap semangat*.”

Translation: “Sadness, yet still full of spirit.”

Historical Influence: Indonesia boasts a proverb that speaks volumes about the remarkable resilience of its people in the face of adversity. The metaphorical saying encourages determination and enthusiasm even in the darkest moments. With a rich history of enduring and overcoming challenges, the nation has developed many proverbs reflecting its indomitable spirit. This particular proverb is a testament to the unwavering fortitude of the Indonesian people amidst difficult circumstances.

(6) Example 6

Proverb: “*Sedih bagai pinggir jalan yang sepi*.”

Translation: “Sadness is like the desolate side of a road.”

Social Influence: Loneliness and isolation can amplify negative emotions such as sadness. This state is where the proverb “Misery loves company” comes into play. The saying emphasizes the significance of companionship and community in overcoming difficult emotions. It reflects the cultural values of

togetherness and communal support, stressing the importance of having a social network to lean on during tough times.

The examples presented illustrate how Indonesian proverbs encapsulate cultural norms, societal values, and historical events. They serve as linguistic snapshots of the Indonesian people’s collective wisdom and shared experiences, offering valuable insights into the cultural, historical, and social dimensions that shape the expressions of sadness within the culture (*see also* Table 2). Such proverbs reflect the intricate web of influences that contribute to portraying emotions, making them an essential part of Indonesia’s rich cultural heritage.

Table 2. Extended Examples on the Cultural and Social Influences of Sadness Representations in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/Sd/9	<i>“Bagaikan api makan ilalang kering, tiada dapat dipadamkan lagi.”</i> Translation: “Like a fire eating dry weeds, it can no longer be extinguished.”	People with physical, emotional, or mental limitations may face difficulties navigating challenging situations and coping with stress. These limitations can impede their ability to overcome obstacles and handle adversity. Therefore, it is crucial to acknowledge these limitations and offer support to help individuals build resilience and develop effective strategies for managing adversity.
2.	P.INA/Sd/11	<i>“Daripada hidup bercermin bangkai, lebih baik mati berkalang tanah.”</i> Translation: “Instead of living in the mirror of the carcass, it is better to die on the ground.”	Choosing to die rather than endure shame may seem like a drastic decision, but it is a choice that some individuals make when faced with situations that they perceive as too shameful to bear. The reasons behind such a decision may vary, but it is often a result of factors such as societal pressure, personal beliefs, and cultural norms. While ending one’s life may seem extreme, it highlights the profound impact of shame on a person’s mental and emotional well-being.
3.	P.INA/Sd/13	<i>“Daripada hidup berputih mata, lebih baik mati berputih tulang.”</i> Translation: “Instead of living with white eyes, it is better to die with white bones.”	In some cultures, and traditions, personal honor and dignity hold supreme importance. When someone faces dishonor, the most favorable action is relinquishing their life. This belief is rooted in the notion that shame is an imperfection of character that can only be rectified through death. It is a stern reminder that one’s reputation and values must be maintained, even in the most demanding situations. In such cultures, giving one’s life is considered a more honorable alternative than living with humiliation.
4.	P.INA/Sd/15	<i>“Ditindih yang berat, dililit yang panjang.”</i> Translation: “Heavy overlapped, long wound.”	Inevitable calamity is a term used to denote an adverse occurrence outside the control or influence of any individual or organization. A predetermined catastrophe can occur suddenly, leaving behind catastrophic consequences. Such calamities can vary in severity, duration, and extent and have far-reaching implications for individuals, families, and communities. The unpredictable nature of inevitable calamity makes it a formidable challenge to prepare for and overcome. Nonetheless, it is crucial to recognize its existence and adopt appropriate measures to mitigate its effects wherever possible.

5.	P.INA/Sd/16	<i>“Hidup segan mati pun tak mau.”</i> Translation: “Even life is reluctant to die.”	Chronic illnesses can profoundly impact a person’s overall well-being, affecting their physical and mental health and causing a significant decline in energy and vitality. This state can lead to feelings of exhaustion and fatigue, making even the most basic tasks seem overwhelming and challenging to manage. The constant struggle to cope with the symptoms and manage the illness can result in a reduced quality of life, affecting an individual’s ability to carry out daily activities and enjoy every day experiences.
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4.3 The Integration of Linguistic Representation and Cultural Nuances

By integrating CSA and QM, it was possible to gain a deep and nuanced understanding of the complex relationship between linguistic representations, cultural nuances, and cognitive processes. This approach allowed for a comprehensive exploration of how language shapes our perceptions of the world and how cultural and cognitive factors influence how we use and interpret language. The insights gained from this methodology can be helpful in various fields, from linguistics and anthropology to psychology and neuroscience. Through the cognitive analysis, we identified metaphorical mappings that corresponded with the cultural themes derived from qualitative data. An example is the metaphorical association of sadness with heaviness, which aligns with cultural narratives of emotional burden (*see* Example 7). This connection between cognitive analysis and cultural themes helped us better understand how language and culture intersect.

Proverbs are a rich insight into how different cultures express and interpret emotions. However, some proverbs display discrepancies between the cognitive mappings of emotions and the cultural influences that shape their linguistic encoding and interpretation (*see* Example 8). This complexity is particularly evident in proverbs that deviate from the prevailing cultural norms, which often highlight the diversity of emotional expression and interpretation across different cultural contexts. These discrepancies and divergences offer a nuanced understanding of the intricate relationship between emotions, language, and culture. The comprehensive analysis revealed the complex interdependence of cognitive structures, metaphorical expressions, and cultural influences in shaping the linguistic portrayal of sadness in Indonesian proverbs. The results highlighted these linguistic expressions’ significant role in conveying cultural knowledge and cognitive interpretations, providing valuable perspectives on the perception and communication of emotions in Indonesian culture.

By cross-examining cognitive metaphorical mappings and qualitative insights, we derived aligned findings showcasing the harmony between linguistic representations and cultural influences. For example, the metaphorical association of sadness with heaviness discovered in the cognitive analysis resonated with the cultural narrative of emotional burden revealed through qualitative data. This alignment emphasizes how metaphorical expressions encapsulate and reinforce cultural perspectives on emotions. Certain proverbs demonstrate a contrast between cognitive mappings and cultural influences. For instance, some proverbs emphasize a more straightforward and explicit expression of sadness, which goes against prevalent cultural expectations of emotional restraint. This intricacy underscores the complex interplay between linguistic representations, cognitive processes, and cultural dynamics. These disparities suggest that while proverbs are linguistic constructs, they are also subject to evolving cultural and linguistic changes.

The comprehensive findings reveal that Indonesian proverbs embody cognitive structures and cultural values. The figurative language intersects cultural norms, historical experiences, and cognitive processes. This convergence enhances the linguistic landscape and offers a subtle perspective on how emotions are comprehended and expressed in the Indonesian context. The fusion of CSA and QM has shed light on how emotions are conveyed within a society (*see* Example 9). With their metaphorical language, Indonesian proverbs act as connectors between personal encounters and shared comprehension. They encapsulate the essence of emotional encounters while embracing cultural subtleties, resulting in a thorough depiction of sadness that surpasses linguistic and cultural barriers. The results highlight the importance of combining CSA and QM to comprehend the complex nature of emotions fully. This integrated approach enhances linguistic analyses and offers a holistic framework to comprehend how cultural contexts shape emotions. The study sets an example for future studies aiming to bridge cognitive linguistics, cultural studies, and emotion study to gain a deeper insight into the interplay between language, culture, and emotions.

(7) Example 7

Proverb: “*Sedih bagai air yang mengalir di hulu.*”

Translation: “Sadness flows like water at the source.”

Aligned Representation: This proverb’s use of the flowing water metaphor to represent sadness aligns with the idea that emotions are dynamic. This metaphor reflects the cultural belief that emotions are fluid and ever-changing experiences. The convergence of metaphorical representation and cognitive conceptualization emphasizes how language can capture cultural subtleties and cognitive operations.

(8) Example 8

Proverb: “*Sedih juga perlu diungkapkan, biar tidak memendam.*”

Translation: “Sadness also needs to be expressed, to avoid harboring it.”

Discrepancy and Complexity: This proverb goes against the common cultural practice of suppressing emotions, as it encourages the expression of sadness. Despite this deviation, the proverb aligns with the growing recognition of emotional expression as a pathway to improved mental health. The intricacy of the situation arises due to the interplay between changing cultural values and language used in proverbs.

(9) Example 9

Proverb: “*Sedih adalah bagian dari hidup, bagai bayangan mengikuti benda.*”

Translation: “Sadness is a part of life, like a shadow following an object.”

Cultural Cognitive Fusion: This proverb masterfully blends a cognitive concept - the idea of persistence represented by a shadow - with a cultural understanding of sadness as an intrinsic aspect of the human experience. The proverb effectively communicates complex emotions through this fusion of cognitive and cultural elements.

These compelling examples demonstrate how Indonesian proverbs embody the integration of linguistic expressions, cognitive constructs, and cultural subtleties. These proverbs act as linguistic relics that connect personal emotional encounters with societal norms and cognitive functions (*see also* Table 3). The complex interplay between these components within the proverbs yields a more comprehensive and nuanced comprehension of emotions within the Indonesian cultural milieu.

Table 3. Extended Examples on Integration of Linguistic Representation and Cultural Nuances of Sadness Representations in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/Sd/19	<p>“<i>Karena mata buta, karena hati mati.</i>”</p> <p>Translation: “Because the eyes are blind, because the heart is dead.”</p>	<p>The subject’s hyper focus on their hobbies and interests had a detrimental effect on their emotional state. What was once a source of pleasure and enjoyment turned into an overwhelming fixation that left the subject unsatisfied and hollow. This unhappiness and hopelessness extended through all aspects of their life, causing them to retreat from social interactions and lose interest in their surroundings.</p>
2.	P.INA/Sd/20	<p>“<i>Karena nila setitik, rusak susu sebelanga.</i>”</p> <p>Translation: “Because tilapia is a speck, spoiled milk merely.”</p>	<p>The path to achieving success is often riddled with challenges and obstacles. While striving towards a specific objective, minor errors or misdeeds can often attract disproportionate attention and overshadow all the positive accomplishments. Regardless of the significant progress and hard work already achieved, a single adverse event can become the focal point.</p> <p>However, it is crucial to maintain a broader perspective and understand that setbacks and mistakes are inevitable in the journey towards success. They provide valuable learning opportunities that help us identify areas for improvement and refine our strategies moving forward.</p> <p>It is also essential to recognize that success is not just about achieving a specific goal but also</p>

		about the journey itself and the growth that comes with it. Therefore, while encountering setbacks and obstacles along the way can be frustrating, it is critical to maintain a positive attitude and focus on the progress that has been made rather than getting bogged down by adverse events.	
3.	P.INA/Sd/21	<i>"Bagai disayap dengan sembilu."</i> Translation: "It's like being slashed with a slash."	The experience of acute emotional distress can be characterized as a deeply visceral and intense sensation that originates from the emotional center of the body. Physical symptoms such as chest tightness, throat constriction, shortness of breath, or tachycardia frequently accompany this sensation. It can feel like an oppressive burden on the individual, impeding their ability to carry out daily tasks. This emotional pain can profoundly impact mental health, relationships, and overall quality of life. Coping with this pain can be challenging and may necessitate professional intervention to mitigate its effects.
4.	P.INA/Sd/23	<i>"Makan hati berulam rasa."</i> Translation: "Eat liver, flavor."	In certain instances, we encounter the effects of choices made by individuals we hold in high regard, and these scenarios can result in significant discomfort. It becomes particularly arduous when we have invested our confidence in someone, and their conduct produces unfavorable outcomes that impact us or those in our vicinity. The emotional anguish of these encounters can be immense and pose a challenge to manage.
5.	P.INA/Sd/24	<i>"Angan - angan mengikat tubuh."</i> Translation: "Wishful thinking binds the body."	If an individual consistently focuses on illegal activities for a prolonged period, it will ultimately lead to self-inflicted psychological distress and agony. Constantly preoccupation with unlawful actions can cause an individual to become consumed by negative thoughts and emotions, manifesting in physical symptoms such as anxiety and depression. Moreover, the mental burden of harboring illegal intentions or engaging in illegal activities can be highly taxing. It can impede an individual's ability to function optimally in their personal and professional lives. Therefore, it is crucial to avoid fixating on illegal activities and instead focus on positive and lawful pursuits that promote personal growth and well-being.

V. DISCUSSION

5.1 Cognitive Structures and Metaphorical Expressions of Sadness

The investigation utilizing CSA has produced significant revelations regarding depicting sadness in Indonesian proverbs via metaphorical expressions. The study has divulged that the metaphorical mappings of sadness as a weighty burden or a darkening cloud offer a more profound comprehension of how emotions are communicated through language. These discoveries are consistent with the conceptual metaphor theory put forth by Lakoff and Johnson (1980), underlining the crucial function of metaphors in shaping our understanding of abstract concepts.

Proverbs use metaphorical expressions to convey complex emotional experiences in a simplified manner. A recent study on Indonesian speakers uncovered the metaphorical associations they use to communicate feelings of sadness. These associations reflect cultural narratives and linguistic evolution,

highlighting the ever-changing nature of emotional representation (Lau et al., 2004). The connection between cognitive processes and linguistic forms emphasizes the crucial link between language, culture, and emotions (Gibbs Jr. et al., 1997). Through examining Indonesian proverbs, we have discovered the complex cognitive frameworks that underpin the depiction of sorrow through metaphorical expressions. These mappings, which liken sadness to a weighty burden or a cloud that obscures one's outlook, offer insight into how emotions are structured conceptually and expressed linguistically.

Metaphors are crucial in comprehending abstract concepts, enabling us to establish links between familiar and unfamiliar areas (Wu et al., 2023). Regarding sadness, the figurative phrases discovered in this study provide a way to connect the intangible and intricate emotional encounter with concrete and palpable imagery. For example, the metaphorical illustration of sadness as a burdensome weight strikes a chord with the shared understanding of how emotions can feel heavy, making it universally relatable across various cultures. Metaphorical analysis uncovers the interconnectedness of emotions and the physical body (Kochman-Haładyj, 2020; Zheng, 2018). Emotions are mental constructs; our physical experiences and sensations also shape them. By associating sadness with a sense of heaviness or a clouded perception, we can better concretely comprehend this intricate emotion.

In addition, the use of metaphors adds depth to emotional language. Indonesian proverbs convey the emotional aspects of sorrow and reflect the cultural and cognitive influences that shape its depiction. These metaphors are more than mere linguistic constructs; they embody the cultural values and cognitive processes that shape how sadness is perceived and expressed within society (Spellerberg, 2022). Incorporating CSA into exploring emotions gives us insight into the intricate relationship between cognitive functions and language. Proverbial metaphors offer a unique glimpse into the cognitive mechanisms that shape our emotional experiences (Orlova, 2020, 2021). These discoveries enrich our comprehension of how emotions are perceived and expressed across diverse cultures and languages, illuminating the commonalities and differences in human emotional processing.

To summarize the study findings, the cognitive structures and metaphorical expressions discovered highlight the intricate connection between language, cognition, and emotion. These metaphorical mappings serve not just as linguistic adornments but offer a deep understanding of how sadness is expressed and comprehended within the cultural context of Indonesia, shedding light on both cognitive and cultural factors.

5.2 Cultural and Social Influences on Sadness Expressions

By integrating QM, we uncovered the underlying cultural, historical, and social influences that shape the expressions of sadness in Indonesian proverbs. Our analysis revealed that the cultural value of emotional restraint is deeply embedded in these proverbs, which often advocate for concealing sadness behind a cheerful façade. This finding aligns with prior study (Fujita et al., 2019; Richardson et al., 2017) that emphasizes the crucial role of culture in shaping emotional expression and communication.

Throughout Indonesian history, the impact of significant events can be seen in developing proverbs related to sadness. These proverbs not only reflect cultural beliefs and norms but also serve as a means of conveying emotional resilience in the face of adversity. The importance of companionship and mutual support during difficult times is also a recurring theme in many of these proverbs, highlighting the shared social values of the Indonesian people. These proverbs serve as a window into the collective emotional experiences of the Indonesian culture, providing insight into their history, beliefs, and values (Khakimzyanova & Shamsutdinova, 2016).

Indonesian proverbs provide a poignant glimpse into how language conveys sadness. These poignant sayings reflect a nuanced interplay of cultural, historical, and societal influences that shape the emotional fabric of Indonesian culture. By exploring how sadness is expressed in these proverbs, we gain a deeper understanding of the human condition and how language serves as a conduit for our emotions. These findings are consistent with the prevailing knowledge of Indonesian cultural customs, prioritizing emotional restraint and subtle communication. Proverbs such as "*Menangis di hati, tertawa di bibir*" encapsulate the cultural importance of maintaining a composed exterior while experiencing emotions internally. This oblique expression of sorrow aligns with the societal standards of modesty and emotional self-regulation. These proverbs highlight the distinctive manner in which cultural practices shape the verbalization of emotions (cf. Phuong, 2023; Stachurska, 2023).

The incorporation of historical narratives into Indonesian proverbs offers a fascinating glimpse into the collective memory and resilience of the society. A prime example is the proverb "*Sedih tetapi tetap semangat,*" which embodies the historical experiences of adversity and reflects a resilient spirit that persists despite sadness. These proverbs serve as cultural artefacts, transmitting stories of perseverance across generations. By integrating history into proverbs (Bekkozhanova et al., 2022), not only do they gain emotional depth, but they also highlight the enduring strength of the Indonesian people in the face of challenges. The impact of shared social values is evident in proverbs, highlighting the significance of companionship and community (Bredis et al., 2020);

Shaimardanova & Akhmetova, 2015). For example, “*Sedih bagai pinggiran jalan yang sepi*” emphasizes the cultural value of togetherness and the notion that sorrow can be eased through shared experiences and connections. These proverbs illustrate how social ties shape emotional stories and offer valuable insight into how individuals manage and deal with their feelings in a communal setting. Indonesian proverbs are a fascinating synthesis of cultural, historical, and social influences that reflect the multidimensionality of emotional expression. They are potent mirrors, capturing the evolution of societal values, historical memories, and communal dynamics. These proverbs are not limited to individual experiences but serve as vehicles that encapsulate the shared emotional journey of the Indonesian people.

Additionally, the study indicates that proverbs are not static relics but fluid linguistic manifestations that adapt to cultural changes. The intricate interplay between historical events, evolving social dynamics, and shifting cultural values fosters the development of novel proverbs or reimaginings of established ones. This underscores the dynamic nature of language and culture, whereby proverbs act as a wellspring of sagacity constantly molded by the changing emotional terrain. Exploring the cultural, historical, and social elements that mold Indonesian society allows us to understand how grief is communicated through the nation’s proverbs. These linguistic gems are invaluable in preserving cultural traditions and capturing the collective emotional experiences of a community. They also show how language and culture intertwine to convey complex emotions. The proverbs profoundly reflect the society’s shared identity, encapsulating the essence of its distinctive emotional terrain.

5.3 Integration of Linguistic Representation and Cultural Nuances

By merging CSA with QM, we comprehensively understood the interplay between linguistic representations, cultural nuances, and cognitive processes. Our findings consistently revealed the connection between metaphorical expressions and cultural influences, underscoring the relationship between cognitive structures and cultural values (Lemghari, 2022). However, we also discovered inconsistencies that underscored the complex relationship between linguistic development and cultural dynamics. Indonesian proverbs are a beautiful blend of cognitive concepts and cultural perspectives. They encapsulate the nuances of emotional understanding and communication within their cultural context. By integrating linguistic and QM, we can appreciate the power of combining CSA with cultural insights. This holistic approach leads to a better understanding of emotional expressions.

The combination of CSA and QM has led to a deep comprehension of how linguistic depictions of sadness in Indonesian proverbs converge with cultural subtleties and cognitive mechanisms. This synergy emphasizes the complex interplay between language, culture, and cognition in molding emotional manifestations (Szpila, 2017). Through a thorough analysis of metaphorical mappings and qualitative insights, it was discovered that there exists a harmonious relationship between cognitive structures and cultural influences. The CSA identified several metaphorical expressions in line with the cultural themes derived from QM. This alignment signifies how cognitive structures and cultural narratives are deeply intertwined, leading to metaphorical expressions that capture both cognitive universality and cultural particularity.

The existence of variances between metaphorical mappings and cultural influences underscores the intricacy of representing emotions. Proverbs that depart from the dominant cultural traditions by promoting direct emotional expression reveal the ever-changing nature of language evolution (Altohami, 2023; Tavangar et al., 2022). These differences accentuate that proverbs are not archaic language artefacts but vibrant expressions that adjust to the changing cultural landscape. This complexity reinforces that emotions are multi-dimensional and can be articulated in varied forms. Combining linguistic and cultural insights has revealed Indonesian proverbs as a unique blend of cognitive concepts and cultural values. These linguistic gems act as a conduit that links individual emotional experiences with the broader cultural fabric. The metaphors embedded within proverbs encapsulate the essence of emotional experiences and convey the cultural norms and cognitive processes underpinning them.

The comprehensive analysis highlights the essential impact of Indonesian proverbs in conveying emotions. These language-based creations are not mere individual expressions but embody the interplay between cognitive processes and cultural viewpoints (Sultangubiyeva et al., 2021; Zheng, 2018). They encapsulate the intricate ways emotions are perceived, felt, and communicated within the Indonesian cultural framework. This integration demonstrates that a linguistic analysis alone cannot fully capture the depth and complexity of emotional representation. Instead, it requires a comprehensive exploration of both cultural and cognitive dimensions.

This study offers a comprehensive perspective on emotions, recognizing their intricate connection to language, culture, and cognition. Integrating these factors presents a framework for further study that delves into the interplay between linguistic forms and cultural values, revealing how emotions are universally felt and culturally interpreted. Ultimately, this study deepens our understanding of emotions as complex constructs

shaped by cultural and linguistic influences, inviting further exploration into the complex connections that define our emotional experiences.

VI. CONCLUSION

This study contributes significantly to linguistics, cultural studies, and emotion study by presenting a thorough framework for analyzing sadness's linguistic and cultural elements in Indonesian proverbs. The comprehensive approach emphasizes the importance of examining cognitive mechanisms and cultural dynamics in studying emotional expression through language. These results lay the groundwork for further exploration into the interplay between language, culture, and emotions, advancing our comprehension of how emotions are perceived, conveyed, and appreciated within a specific cultural setting.

Using a combined approach of CSA and QM, exploring sadness expressions in Indonesian proverbs has resulted in invaluable insights into the complex interplay between linguistic representations, cultural nuances, and cognitive processes. In Indonesian proverbs, there lies a treasure trove of metaphorical mappings that reveal the underlying cognitive structures that govern the representation of the emotion of sadness. These metaphors connect abstract emotional states and tangible experiences, providing valuable insights into how emotions are universally organized and conveyed through language. The richness of these linguistic expressions illuminates the cognitive mechanisms that underlie our emotional experiences, providing a deeper understanding of the human emotional landscape. On the other hand, Insights gained through qualitative analysis have shed light on the significant impact of cultural customs, historical occurrences, and communal values on the manifestation of sorrow in proverbs. These proverbs act as reflections of culture, highlighting the evolution of norms and enduring narratives through the perspective of shared memories. The combination of study results has illustrated how language-based depictions of sorrow synchronize and interrelate with cultural subtleties and cognitive mechanisms. The figurative phrases found in proverbs act as points where cognitive commonality and cultural distinctiveness meet.

Although, it is crucial to recognize the constraints of this study. The proverbs and participants chosen are only a portion of the varied Indonesian population, which could constrain the applicability of the results. Besides, despite the comprehensive framework provided by integrating CSA and QM, it fails to encompass the complete intricacy of emotion representation. In addition, the study is based on a specific cultural background and may not entirely encompass cross-cultural differences in emotion expression. Based on the study conducted, several potential study directions can be pursued for deeper exploration of the topic. One such direction is cross-cultural analysis, which involves studying proverbs across different cultures. Such a comparative study could provide insights into the cultural universals and variations in emotion representation within proverbs. By exploring proverbs from different cultures, researchers can better understand how emotions are expressed and perceived across different regions and societies. Another potential study direction is longitudinal studies, which examine the evolution of specific proverbs over time. This approach can reveal how emotional expressions adapt to changing cultural norms and societal dynamics.

Lastly, expanding the analysis to larger digital corpora is another direction for future study. This approach involves analyzing a broader spectrum of proverbs, which can enhance the comprehensiveness of findings. By leveraging the power of digital technologies, researchers can access large datasets of proverbs and gain a more nuanced understanding of the underlying emotional expressions. In short, analyzing sadness expressions in Indonesian proverbs using CSA and QM has shed light on the intricate links between language, culture, and emotions. This study adds to the interdisciplinary comprehension of emotions as culturally entrenched, linguistically encoded, and cognitively structured phenomena. The results encourage further investigation into emotional expression across various linguistic and cultural contexts, enhancing our understanding of the emotional experiences of humans.

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