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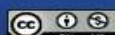
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The Analysis of Linguistic Markers and Cognitive Cues Used to Represent Fear in Indonesian Proverbs

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Abstract

This study employs Cognitive Semantics Analysis (CSA) and Qualitative Methodology (QM) to explore the depiction of fear in Indonesian proverbs. As cultural expressions, Indonesian proverbs often encapsulate deep emotions and attitudes, with fear a recurrent theme. Utilizing the aforementioned framework, this study delves into how anxiety is conceptualized, represented, and transmitted through linguistic elements in Indonesian proverbs. The chosen method is utilized to gather and analyze a diverse corpus of proverbs, allowing for an in-depth examination of contextual nuances and cultural influences. Combining these methodologies provides insight into the complex interplay between language, cognition, and culture in conveying the emotion of fear within the rich tapestry of Indonesian proverbs. The results show (1) Indonesian proverbs have a unique way of illustrating the concept of fear by using metaphors that draw on familiar images and associations, i.e. metaphor of fear as oppressive force, metaphor of fear as overwhelming presence, metaphor of fear as hidden danger, (2) Indonesian proverbs use various linguistic devices, such as idiomatic expressions (idiomatic expression with supernatural imagery), similes (simile conveying vulnerability), and personification (personification for emotional presence), to convey the intricacies of this emotion effectively, and (3) Indonesian culture incorporates a wide range of sayings that relate to fear and its associated emotions. The findings contribute to linguistic research and provide a deeper understanding of the cultural and psychological dimensions of fear in the Indonesian context.

Keywords: *cognitive semantics, english proverbs, fear, linguistic representations.*

INTRODUCTION

Fear is a deeply ingrained human emotion that has a significant impact on our perceptions, thoughts, behaviors, and interactions with the world around us (Stearns, 2022). It is a universal feeling that transcends borders and cultures, and it finds expression in the form of proverbs - short, pithy sayings that encapsulate the collective insights and wisdom of a society (Gibbs Jr. & O'Brien, 1990; Kövecses, 2015; Lakoff, 1993; Niemeier, 2022). Indonesian proverbs, in particular, provide a rich and fascinating window into the emotional landscape of the culture they stem from. Through this study, we aim to explore the complex and nuanced ways in which fear is depicted in Indonesian proverbs, using a multifaceted approach that combines the principles of CSA (hereafter CSA) (Lakoff & Johnson, 1980) and Qualitative Methodology (hereafter

QM) (Eatough & Tomkins, 2022). By analyzing the language, imagery, and cultural context of these sayings, we hope to gain deeper insights into the nature of fear and its role in shaping the human experience.

Indonesia, a country known for its diverse cultural heritage and multilingualism, offers a fascinating area of research for delving into the interplay between language, cognition, and emotion. Using the cognitive semantics framework, scholars can analyze how fear is conceptualized in Indonesian proverbs, uncovering complex linguistic mechanisms that encode emotional experiences. Applying QM can provide a nuanced understanding of the cultural and contextual factors that shape the expression of fear in these linguistic forms. Furthermore, this study can contribute to

developing more effective language learning strategies and cross-cultural communication practices.

This study aims to enhance the field of cognitive linguistics by exploring the intricate relationship between fear, language, and culture. Through analyzing linguistic structures, metaphors, and analogies, we can gain a deeper understanding of how emotions are expressed and processed in language. Additionally, a qualitative investigation into the socio-cultural factors that shape the selection and transmission of fear-related proverbs provides a comprehensive view of how emotions intersect with linguistic and cultural dimensions. Utilizing a combination of CSA and QM, this study endeavors to reveal the complex interplay between language, culture, and emotion within Indonesian proverbs. Its ultimate aim is to enhance our understanding of the multi-faceted nature of fear, as well as its portrayal within Indonesia's linguistic and cultural landscape. By bridging the gap between linguistic and cultural studies, this study seeks to expand our comprehension of human cognition and the expressive potential of language.

For years, scholars from different fields have been fascinated by how emotions are expressed through language (Dewaele, 2022; Hitokoto & Ishii, 2022; Kövecses, 2022; Yuan & Sun, 2023). Proverbs, which are concise expressions (Gibbs Jr., 1992), hold a wealth of cultural values and emotional experiences, making them a valuable resource for exploring how emotions are portrayed in different societies. This review examines existing studies on how fear is represented in Indonesian proverbs and emphasizes the usefulness of CSA and QM in understanding the complexities of emotional expression.

The depiction of emotions in language, particularly in proverbs, has garnered attention from linguistic and cultural studies. Scholars have delved into how emotions are expressed through language and how cultural norms shape their manifestation. For instance, Lakoff & Kövecses's (1987) research on metaphorical expressions of emotions and Gibbs Jr. et al.'s (1997) conceptual metaphor theory has shed light on the significance of metaphor in conveying emotional experiences. These insights serve as a foundation for comprehending the cognitive mechanisms that underlie emotion representation and set the stage for analyzing the portrayal of fear in Indonesian proverbs.

Indonesian proverbs play a fundamental role in the country's culture, serving as vessels of wisdom and cultural heritage. Scholars like Fujita et al., (2019) and Richardson et al. (2017) have extensively researched the meanings and implications of these proverbs, shedding light on the societal norms and values embedded in them. Although many studies have explored the linguistic and cultural aspects of Indonesian proverbs, more literature is needed on how they systematically represent fear. By examining fear-related themes in these sayings, we can gain valuable insights into the cultural beliefs and values that inform their everyday usage.

Combining CSA with the QM shows excellent potential for bridging this gap. CSA, which draws from cognitive linguistics, provides a unique perspective for exploring how fear is conceptualized through linguistic structures, metaphors, and mental processes. This approach has already been applied to emotion representation in multiple languages, as demonstrated by the works of (Zhou, 2021) and (Bekkozhanova et al., 2022). Meanwhile, the QM equips researchers with the necessary tools to understand the use of proverbs within the socio-cultural context of Indonesian society. This method allows for a more nuanced examination of the factors influencing the selection and interpretation of fear-related expressions.

After conducting an extensive literature review, it has become evident that there is a significant need to delve deeper into the representation of fear in Indonesian proverbs. To achieve a comprehensive understanding of the various cognitive and socio-cultural aspects of emotional expression, a combination of CSA and QM is proposed. This approach will provide a more in-depth examination of how fear is depicted in Indonesian proverbs, thus contributing significantly to cognitive linguistics. By exploring the intersection of emotions and cultural dialogue in Indonesia, this study aims to provide valuable insights into the complex nature of human emotions and how cultural factors influence them. Admittedly, the study question can be stated as follows: (1) how do Indonesian proverbs describe and portray the emotion of fear linguistically; (2) what are the most common metaphors and linguistic techniques used in Indonesian proverbs to express fear; and (3) how do cultural and contextual factors impact the selection, interpretation, and transmission of fear-related proverbs in Indonesian society?

METHOD

Using a combination of CSA and QM, the primary objective of this study was to provide a comprehensive and all-encompassing understanding of the portrayal of fear within Indonesian proverbs. It incorporated linguistic and cultural analyses aimed to reveal the intricate and complex interplay between language, cognition, and culture in effectively communicating the emotion of fear within these artistic expressions. This study delved deep into the underlying cultural values and norms that underpin the use of these proverbs, and how these values shape the way fear is portrayed and perceived within the Indonesian society.

First, we gathered many Indonesian proverbs that touch on fear from literature, folklore, and online databases. We examined each proverb for its linguistic structures, metaphors, and cognitive processes that shape how fear is represented. We employed conceptual metaphor theory and mental frames to guide our analysis, helping us uncover how these expressions convey the concept of fear through language.

Second, a meticulous analysis was conducted to gain a deeper understanding of the representation of fear in Indonesian proverbs. The investigation focused on deconstructing the various linguistic techniques and metaphorical expressions employed, with a particular emphasis on identifying and categorizing the different fear-related conceptual mappings. Furthermore, similes, idiomatic expressions, and personification were thoroughly scrutinized to ascertain their contribution to effectively conveying fear. This comprehensive examination of literary devices has yielded invaluable insights into the intricate and innovative means by which fear is metaphorically expressed in Indonesian proverbs.

Lastly, the study used a QM to investigate the sociocultural context of fear-related proverbs in Indonesia. The study involved conducting interviews and focus groups with four native speakers and two cultural experts to gather in-depth insights into the criteria used for selecting, interpreting, and transmitting these proverbs. The four native speakers were ADKS (Female, 40 y/o), DAEP (Male, 41 y/o), KSN (Female, 33 y/o), and YDSN (Male, 28 y/o). In addition, the two cultural experts were LAS (Female, 64 y/o) and ADSN (Male, 30 y/o). The collected qualitative data will be

analyzed using thematic analysis, identifying recurring themes related to cultural norms, values, historical events, and social dynamics that shape the use and understanding of fear-related proverbs within Indonesian society.

FINDINGS AND DISCUSSION

A. Linguistic Representations of Fear

The findings of this study offer a sophisticated comprehension of how fear is portrayed in Indonesian proverbs, highlighting the intricate interplay between cognitive semantics and qualitative insights. Through thoroughly analyzing linguistic and symbolic structures, this study uncovers the conceptualization and representation of fear in language. Furthermore, the qualitative results illuminate the cultural and contextual factors that imbue these expressions with meaning. By synthesizing CSA and QM, this study deepens our understanding of how emotions are intricately intertwined with language, culture, and cognition in Indonesian proverbs.

The study of Indonesian proverbs has been instrumental in gaining a comprehensive understanding of the depiction and apprehension of fear in the linguistic and cultural landscape of the country. Metaphors have emerged as a powerful linguistic tool employed to articulate and conceptualize fear, and they are closely tied to cognitive mechanisms and cultural convictions. These proverbs offer valuable insights into Indonesian society's perception of fear and its influence on their language and mental frameworks. The scrutiny of these proverbs has exposed the deep-rooted presence of fear in the cultural ethos of Indonesia, significantly shaping its collective consciousness.

The study discovered that fear metaphors were based on source-target mappings that relied on shared experiences and cultural associations. Fear was frequently represented as an oppressive force or a shadowy presence (*see* Example 1), which reflected the psychological burden and omnipresent nature of fear in human life. This metaphorical mapping aligns with the universal human experiences of fear being an intangible yet powerful entity that impacts decision-making and emotional health.

Furthermore, the study exposed that fear is frequently conveyed through metaphors drawn from recognizable domains, such as nature, animals, and the supernatural. This cross-domain borrowing of concepts showcases the immense metaphorical depth of Indonesian proverbs, which draw upon the nation's cultural and natural surroundings to convey intricate emotions. One example of this is the use of fear as a "haunting demon," which metaphorically heightens the emotional encounter by evoking feelings of persistent pursuit and unmanageable angst (*see* Example 2).

The analysis revealed a close connection between fear and concepts of danger, uncertainty, and the unknown (*see* Example 3). These links provided a framework for individuals in Indonesian society to comprehend fear based on shared cultural beliefs and values. The underlying cognitive processes of these metaphorical expressions shed light on how fear is structured within the cognitive domain, ultimately influencing how it is linguistically represented.

To summarize, Indonesian proverbs utilize a metaphorically rich language to depict and conceptualize fear. This language draws from various domains to convey the nuanced layers of emotion. These metaphorical expressions offer valuable insight into the cognitive framing of fear and its relationship with cultural and linguistic aspects. This linguistic examination not only enhances our comprehension of emotional representation but also highlights the importance of metaphor in capturing the complex facets of human experience within cultural contexts.

(1) Example 1

Original: *"Takut bagai bayang-bayang gelap."*

Translation: "Afraid like a shadow of darkness."

Explanation: Fear takes on the characteristics of a shadow of darkness as it looms over individuals and creates a sense of insecurity and unease. This metaphorical comparison allows us to understand better how fear can obscure one's perception of safety, making it challenging to feel secure and protected. By linking fear to darkness, we tap into an ordinary human association that associates darkness with the unknown and potentially threatening, aligning with the conceptualization of fear as an oppressive entity that can be difficult to overcome. This level of detail helps us to more thoroughly explore the impact that fear can have on our lives and how it can prevent us from fully experiencing the world around us.

(2) Example 2

Original: *"Takut bagai setan yang menghantui."*
Translation: "Afraid like a haunting demon."

Explanation: Fear is often depicted as a haunting demon in literature, and this metaphor is a fitting representation of the persistent and unrelenting nature of fear. The analogy highlights the idea that fear can linger in the mind, causing significant distress and anxiety. By likening fear to an evil spirit, this metaphor reinforces the sense of fear as an overpowering and inescapable presence. Overall, this metaphor offers a vivid and compelling way to describe the emotional and psychological impact of fear on individuals.

(3) Example 3

Original: *"Takut bagai ular dalam rumput."*
Translation: "Afraid like a snake in the grass."

Explanation: Fear can be likened to a hidden snake in the grass, symbolizing the elusive and unforeseeable dangers that can elicit feelings of apprehension and caution. This metaphor employs the motif of a concealed threat to communicate that fear may arise from the unpredictable and unexpected, mirroring the innate human predisposition to exercise prudence in potentially hazardous circumstances.

Indonesian proverbs have a unique way of illustrating the concept of fear by using metaphors that draw on familiar images and associations (*see also* Table 1). These metaphors not only provide a vivid and more comprehensive understanding of fear but also offer valuable insights into the cognitive structures that underlie the representation of this complex emotion in Indonesian culture. Using cultural and natural elements, these metaphors convey the nuances of fear in the Indonesian context and highlight how specific cultural values and beliefs shape how fear is understood and experienced.

Table 1 Additional Examples of Linguistic Portrayal of Fear in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/ F/12	*"Badan boleh dimiliki, hati*	The statement, as mentioned above, connotes that the person in question is

			presently involved in a romantic affiliation, and their emotional allegiance lies with another individual. Although they conform to different forms of subjugation, they oppose it vehemently in their sentiments. This evidence indicates an inner conflict between their tangible behavior and heartfelt aspirations, underscoring the intricacy of their circumstances.
		jangan." Translation: "The body can be possessed, the heart not."	
2.	P.INA/F/13	*"Bagai Makan Buah Simalakama."* Translation: It's like eating Simalakama.	When faced with a decision between two equally challenging options, it is crucial to conduct a comprehensive analysis of all relevant factors. This step includes thorough research and information gathering, consultation with subject matter experts, and a careful reflection on personal values and priorities. Ultimately, the decision should be based on a cost-benefit analysis, weighing potential outcomes against any potential risks and sacrifices that may need to be made. It is important to remember that a positive outcome may not always be guaranteed, and it is essential to carefully consider all available information before making a final decision.
3.	P.INA/F/15	*"Bagai anak ayam kehilangan induk."* Translation: "Like a chicken losing a mother."	One of the primary reasons that led to the relationship breakdown was the lack of attention and concentration from both partners toward nurturing the relationship. The couple may have gotten too caught up in their individual lives and failed to give each other the necessary time and effort to sustain a healthy and harmonious bond.
4.	P.INA/F/17	*"Bagai bulan kesiangan."* Translation: "As the moon rises in the day."	The work produced needs to include more attention to detail and consistency throughout the execution, resulting in an end product that fails to meet expectations. The lack of meticulousness is evident in the haphazard execution of the project, leading to a compromised quality that needs to be better with the required standards. The unsatisfactory outcome can be attributed to the inconsistency in the execution, which has led to a substandard final product.
5.	P.INA/F/18	*"Bagai kerbau dicocok hidung."* Translation: "Like a beetle with a nose."	Depending on the unique preferences and aptitudes of individuals with a technical background, it is possible to tailor the strategy adopted to their needs. This customization can involve a range of factors, such as the level of technical expertise, the preferred tools and technologies, and the specific goals and objectives of the individual. By considering these unique considerations, it is possible to develop a strategy that is highly effective and efficient in achieving the desired outcomes.

Furthermore, an in-depth analysis of Cognitive Semantics has revealed a complex linguistic representation and conceptualization of the emotion of fear in Indonesian proverbs. The prevalence of metaphorical expressions highlights the deep-rooted connection between language and emotion (De Leersnyder & Pauw, 2022; Fields-Olivieri et al., 2022; Remland & Jones, 2022). Anxiety is often expressed through analogies to natural phenomena, supernatural beliefs, and everyday experiences. These metaphors demonstrate that fear is not just communicated through language but is also rooted in cognitive patterns that depend on familiar associations. This evidence suggests that how we understand, and experience fear is shaped by our cultural, social, and personal experiences and is not merely a product of language use.

The use of fear as a metaphorical force of oppression *("Takut bagai bayang-bayang gelap" – trans.* Afraid like a shadow of darkness) highlights a connection between fear and darkness, which often symbolizes the unknown and uncertain. Similarly, the metaphor of fear as a haunting demon (*"Takut bagai setan yang menghantui" – trans.* Afraid like a haunting demon) effectively captures the persistent and unsettling nature of fear, conveying the emotional experience of being pursued by a dominating force. These metaphors emphasize the significant role that cognitive processes play in shaping the representation of fear within language (Storbeck, 2022; Wilck & Altarriba, 2022).

Fear, as an emotion, is multifaceted and has diverse linguistic expressions, mainly through metaphors. Research on the linguistic analysis of metaphors has shown that certain metaphorical concepts related to fear are universally understandable, as they are rooted in everyday human experiences and cultural symbols. These

symbolic expressions can surmount language barriers and effectively convey the essence of fear in relatable and understandable ways. This evidence underscores the potency of language and the significance of grasping its usage for expressing intricate emotions (Lewandowska-Tomaszczyk & Wilson, 2022; Liu, 2022).

Within Indonesian proverbs, the linguistic representation and conceptualization of fear reveal how language, cognition, and emotion intersect. The widespread use of metaphorical expressions exemplifies how humans employ concrete and tangible terms to articulate abstract feelings like fear. This cognitive process, extended mapping, enables individuals to connect intangible emotional experiences with their physical and sensory understanding (Chin Ng & Liu, 2022; Mersbergen & Patrick, 2022). Overall, examining fear's linguistic depiction and conceptualization in Indonesian proverbs provides valuable insights into the intricate interplay between language, cognition, and emotion.

Fear is often depicted through cultural metaphors and natural phenomena, with common associations between darkness and danger. A powerful metaphor for fear is the oppressive shadow, as in the phrase *"Takut bagai bayang-bayang gelap"* which speaks to the unknown and uncertain nature of fear. This linguistic representation of fear captures a shared conceptual link between cultures and their associations with darkness.

Moreover, the use of the metaphorical comparison between fear and a haunting demon *("Takut bagai setan yang menghantui" – trans.* Afraid like a haunting demon) is a powerful way to tap into the deeply ingrained cultural beliefs and experiences related to supernatural entities that evoke fear. By personifying fear as a demon, the emotion is imbued with a distinct character that aligns with the cultural belief in supernatural beings. This metaphorical language creates a vivid image in the reader's mind, painting fear as something that is not only a feeling but also a tangible entity that can be battled and controlled. The use of this metaphor is a testament to the power of language and how it can convey complex emotions and ideas in a relatable and culturally specific way (Knapp et al., 2022; Ponsonnet, 2022).

Metaphors are not just decorative language (Aguert, 2022; Silfver, 2022); they reveal the fundamental cognitive structures influencing how people perceive and articulate fear. Selecting particular metaphors reflects the cultural symbolism and collective comprehension of fear's essence. This intricate dynamic between cognitive processes, linguistic expression, and cultural contexts showcases how Indonesian proverbs act as a portal to comprehending the mental frameworks that underpin the human encounter with fear.

Using metaphors to express fear in language is a powerful cognitive tool that connects language, thought, and culture. While this phenomenon is evident in Indonesian proverbs, it is a universal aspect of human cognition. Analyzing how proverbs represent fear enhances our understanding of the complex relationship between culture, awareness, and language. It provides valuable insight into the intricate nature of human emotions.

B. Common Metaphors and Linguistic Techniques Used to Express Fear

The analysis of fear depiction in Indonesian proverbs revealed a diverse range of linguistic devices and metaphorical expressions. The use of similes was prominent, with vivid imagery often used to draw parallels between fearful situations *("Takut seperti tikus dalam perangkap" – trans.* Afraid like a mouse in a trap). Idiomatic expressions were also prevalent, reflecting cultural beliefs and values *("Dikejar setan sampai ke luar desa" – trans.* Chased by demons to the outskirts of the village). Personification was employed to animate fear, attributing human-like qualities to the emotion *("Takut itu memanggil-manggil aku" – trans.* Fear keeps calling out to me). The exploration of these linguistic devices showcased the intricate and creative ways in which fear is conveyed and enriched within Indonesian proverbs.

Through thoroughly examining Indonesian proverbs, we uncovered the prevalent use of metaphorical expressions and linguistic devices to convey fear effectively. The study revealed the remarkable creativity and versatility deeply embedded in these cultural expressions. Our analysis demonstrated how various linguistic devices such as alliteration, personification, and imagery were strategically employed to evoke vivid mental imagery and amplify the emotional impact of fear-related proverbs. This study highlights the importance of examining the cultural context and linguistic features of sayings to gain a deeper understanding of the underlying messages and values they convey.

Using metaphors played a crucial role in representing fear in Indonesian proverbs. These metaphors were drawn from various source domains, such as nature, animals, and the supernatural, indicating the profound conceptual links between these domains and the emotional experiences of fear. The metaphors were compact analogies that encapsulated intricate emotions within concise linguistic units. By likening fear to entities like shadows, demons, or snakes, these metaphors offered a concrete method of conveying the intangible and frequently overwhelming nature of fear.

Similes have emerged as a prominent linguistic device for fear depiction, drawing explicit comparisons between fear and recognizable entities (*see* Example 4). They offer immediate connection points for the audience and provide a means to evoke shared images and experiences that resonate universally, facilitating a quick and powerful emotional response. For instance, similes such as *"Takut seperti tikus dalam perangkap"* (Afraid like a mouse in a trap) leverage familiar scenarios to evoke a sense of vulnerability and the idea of being trapped in fearful circumstances. This method is effective in creating a vivid and memorable fear depiction.

Indonesian proverbs have a rich cultural tradition of fear-related idiomatic expressions deeply ingrained in the collective cultural consciousness. These expressions use supernatural imagery to convey a sense of inescapable fear and relentless pursuit (*see* Example 5). One such word is *"Dikejar setan sampai ke luar desa"* (Chased by demons to the outskirts of the village). These idiomatic expressions not only reflect cultural beliefs and values but also serve as a means of preserving and transmitting cultural narratives.

Personification is a linguistic device that is commonly employed in fear-related proverbs. By attributing human-like qualities to fear, personification brings emotion to life and enhances relatability and emotional impact (*see* Example 6). The anthropomorphic approach Click here to enter text.endows fear with the agency, as seen in expressions like *"Takut itu memanggil-manggil aku"* (Fear keeps calling out to me), where fear is depicted as actively engaging with the individual. This technique heightens the sense of dread as an emotional presence that demands attention, making it a potent tool

for capturing the audience's attention.

The comprehensive analysis of metaphorical expressions and linguistic devices employed in Indonesian proverbs revealed various innovative techniques to convey fear. The strategic use of metaphors, similes, idioms, and personification enhanced the emotional impact of these expressions, underscoring their significance as cultural artifacts that capture and communicate the intricacies of human emotions. The proficient use of these linguistic devices not only reflected cognitive processes but also demonstrated the artistry inherent in the linguistic and cultural manifestations of fear within Indonesian society.

(4) Example 4

Original: *"Takut seperti burung dalam sangkar."*
Translation: "Afraid like a bird in a cage."

Explanation: The simile comparing fear to a caged bird is a powerful and effective way to illustrate the overwhelming sense of powerlessness and vulnerability that often accompanies anxiety. The image vividly conveys the feeling of being trapped and unable to escape from the grip of anxious thoughts or circumstances. It paints a picture of a bird confined to a limited space, unable to spread its wings and fly away. Similarly, fear can imprison us in constant worry and apprehension, making it difficult to break free from our anxious thoughts and feelings. This simile is a poignant reminder of the debilitating effects of anxiety and the importance of finding ways to overcome our fears and regain a sense of control over our lives.

(5) Example 5
Original: *"Takut seperti dikejar setan sampai ke luar desa."*

Translation: "Afraid like being chased by demons to the outskirts of the village."

Explanation: The phrase "chased by demons" is a common idiom that employs supernatural images to convey the intensity of fear. The symbolic use of demons in this expression emphasizes the severity and pervasive nature of fear, as though these otherworldly beings are relentlessly pursuing one. This evidence creates a powerful emotional effect that underscores the idea of being persistently haunted by fear, even in the most isolated and remote corners of one's surroundings. Overall, this idiom paints a vivid picture of the overwhelming and all-consuming nature of fear.

(6) Example 6
Original: *"Takut itu seperti teman yang selalu mengikuti."*

Translation: "Fear is like a friend who always follows."

Explanation: Living with fear can be a daunting experience, as it seems to linger around like a constant companion. This personification of fear creates an emotional reality that can be difficult to shake off. When fear is personified as an ever-present entity, it suggests that it has a life of its own and actively accompanies the individual, regardless of where they go or what they do. This mechanism creates a relatable image of fear as a persistent friend who refuses to leave the person's side. The personification of anxiety as a constant companion makes it more tangible and easier to understand, as it evokes a sense of familiarity that many people can relate to.

Indonesian culture is rich with sayings that are often used to express fear (*see also* Table 2). These proverbs use various linguistic devices, such as idiomatic expressions, similes, and personification, to convey the intricacies of this emotion effectively. Through these devices, the sayings can capture the complex nuances of fear, revealing how Indonesian culture integrates language and cultural elements to create powerful expressions that resonate with its audience. Using these devices highlights the importance of culture in shaping language and the role that language plays in expressing emotions.

Table 2 Additional Examples of Common Metaphors and Linguistic Techniques Used in Indonesian Proverbs to Express Fear

No.	Code	Proverb	Interpretation
1.	P.INA /F/12	*"Bagai rumah ditepi tebing."* Translation: "Like a house on a cliff."	The individual experiences a persistent sense of unease, worry, and fear, which can last for extended periods and disrupt their daily routine and activities. These feelings are often accompanied by physical symptoms such as sweating, trembling, and palpitations and can be triggered by specific situations or events. The person may also have difficulty concentrating, sleeping, or enjoying activities they once found pleasurable. Overall, this condition can have a significant impact on the individual's quality of life and requires proper diagnosis and treatment.
2.	P.INA /F/13	*"Bagai telur di ujung tanduk."* Artinya: Terancam bahaya. Translation: "Like an egg at the end of a horn."	The individual we are referring to found themselves in a situation where they were exposed to a grave and imminent threat that could cause significant harm or damage. The nature of the danger was far from trivial and could have resulted in severe consequences if not managed effectively. This situation required careful handling and quick action to mitigate the threat and protect the person from harm.
3.	P.INA /F/15	*"Bagaikan abu di atas tanggul."* Translation: "Like ashes on top of a barrel."	This person is in a vulnerable state and is at risk of being influenced or overwhelmed by various external factors, such as difficult circumstances, social expectations, or personal challenges. They may lack the necessary resources, skills, or support to cope

No.	Code	Proverb	Meaning
			with these pressures and may experience feelings of stress, anxiety, or helplessness as a result. It is essential to provide them with empathy, understanding, and practical assistance to help them navigate these difficult circumstances and regain a sense of stability and control.
4.	P.INA /F/17	*"Di mana kayu bengkok, di sana musang mengintai."* Translation: Where the wood bends, there a catlike mammal watch.	Due to his vulnerabilities, he is easily exploited by his adversaries, who can take advantage of his weaknesses and use them to gain the upper hand in any situation.
5.	P.INA /F/18	*"Digenggam takut mati, dilepas takut terbang."* Translation: Taken in fear of dying, freed from fear of flying	When several mistakes occur, they can create a chain reaction of adverse consequences, with each error adding to the negative impact of the previous one.

Furthermore, while examining Indonesian proverbs, it became apparent that they employ many literary techniques to convey the complex emotion of fear. An analysis of these expressions revealed that they utilize various metaphorical and linguistic devices, such as similes, idiomatic expressions, and personification, to capture the nuances of this powerful emotion effectively. By using such diverse tools, these sayings can create a vivid and multi-dimensional representation of fear, allowing for a more profound and impactful emotional experience (cf. Chadbourne et al., 2022; Kayi-Aydar, 2022).

Using similes and idiomatic expressions in fear description is a powerful tool that transcends cultural boundaries. For example, the simile "Afraid like a bird in a cage" captures the vulnerability and confinement associated with fear, creating a vivid image that resonates with people from different backgrounds. Similarly, the idiomatic expression "Afraid like being chased by demons to the outskirts of the village" taps into supernatural imagery to intensify the emotional impact, highlighting the critical role of cultural narratives in fear depiction. Personification, as demonstrated in "Fear is like a friend who always follows," adds a relatable quality to fear, making it a presence that many can identify with in their daily lives.

Metaphors and imagery are the most potent and versatile linguistic tools available. Their ability to transcend language and cultural barriers makes them an effective means of communicating complex thoughts and emotions to diverse audiences (Berkum, 2022; Foolen, 2022). When used skillfully, these tools can convey deep and intricate meanings that are often difficult to express through straightforward language.

One of the most remarkable aspects of metaphor and imagery is their ability to tap into cultural contexts and activate cognitive processes that facilitate comprehension and interpretation. They work by starting pre-existing cultural schemas, allowing us to quickly and easily understand complex ideas without explicit explanation (Bąk, 2022; Wharton & Saussure, 2022). This mechanism makes them so effective in conveying difficult emotions and thoughts and why they are such an essential part of human communication. In short, metaphor and imagery are essential tools for effective communication, allowing us to express ourselves in ways that are both nuanced and powerful. By tapping into our shared cultural contexts, they help us to connect with our audiences on a deeper level and to convey ideas and emotions that might otherwise be difficult to express (Vassallo-Oby, 2022).

An in-depth analysis of Indonesian proverbs was conducted to explore the intricate and nuanced ways in which fear is conveyed through metaphorical expressions and linguistic devices. The study revealed the profound artistry and cultural depth embedded in these linguistic forms, powerful tools for encapsulating the complex and multifaceted nature of fear experiences. Through vivid imagery and rich cultural symbolism (Bonard & Deonna, 2022; Gladkova, 2022), language can evoke a deep emotional resonance that speaks to the universal human experience of fear. This study sheds light on the importance of language in shaping our perceptions of the world and our place in it. It underscores the value of cross-cultural exploration in expanding our understanding of the human experience.

The study identified a significant use of metaphors in Indonesian proverbs to express the complex emotional nuances of fear. These metaphors strongly associate nature, animals, and the supernatural to convey the intended message. For example, the metaphor *"Takut seperti burung dalam sangkar"* (Afraid like a bird in a cage) uses a simile that immediately creates a relatable image of vulnerability and confinement. The choice of "bird" and "cage" not only conveys the emotion of fear but also taps into universal concepts that resonate with people's understanding of restriction and unease. Overall, the study highlights the effectiveness of metaphors in expressing complex emotions and ideas.

Fear-related idiomatic expressions, particularly proverbs, provide insights into cultural beliefs and narratives. An example of this is the Indonesian proverb, *"Takut seperti dikejar setan sampai ke luar desa"* (Afraid like being chased by demons to the outskirts of the village), which uses supernatural imagery to emphasize the intensity and inescapability of fear. The use of the term "demons" is a cultural trope that carries solid emotional connotations, thereby amplifying the expression's emotional impact. This evidence highlights the significance of cultural context in understanding and interpreting idiomatic expressions within a language.

Fear personification is a literary device that involves attributing human-like qualities to the abstract concept of fear, transforming it into a tangible entity that follows individuals. This technique is often used to create a more relatable and engaging emotional experience for the reader or listener. By giving fear a personalized touch and character, it becomes a constant companion that is always present, heightening the sense of anxiety and tension. It is a powerful tool that can be used to convey complex emotions and ideas in a way that is easily understood and felt by the audience (Kayed et al., 2023; Wu et al., 2023).

Using linguistic devices in communication and cultural preservation plays a crucial role in transmitting cultural wisdom, values, and shared experiences (Shaimardanova & Akhmetova, 2015). Metaphors, similes, idiomatic expressions, and personification are potent tools that go beyond the means of expression (Darquennes & Epps, 2022; Kövecses, 2010). They help to shape and convey emotional understanding across generations, and fear-related proverbs are an excellent example of how culture and language intersect. The intricate use of these devices in fear-related proverbs not only conveys the message but also preserves the cultural history, tradition, and beliefs associated with them. These proverbs serve as a reminder of the experiences and emotions that have shaped the cultural identity of a community and how language has been used to express and preserve them. Therefore, it is essential to appreciate the significance of these linguistic devices and their use in communication and cultural preservation.

Moreover, the effectiveness of these linguistic techniques across various cultural settings suggests the existence of fundamental and universal components of human emotions (Altohami, 2023; Kövecses, 2012). Although the particular images and connections may differ, the core emotional essence remains identifiable and relatable to people from different cultural and ethnic backgrounds (Kövecses, 2005).

Indonesian proverbs are replete with metaphorical expressions and linguistic devices that effectively communicate the complexities of fear. The adept use of these devices is a testament to the remarkable ability of humans to translate emotions into highly evocative imagery that surpasses linguistic and cultural barriers to reach the very essence of human experience.

C. Nuanced Expressions of Fear

The study conducted qualitative analysis through interviews and focus groups to understand the role of cultural and contextual factors in the selection, interpretation, and transmission of fear-related proverbs in Indonesian society. The findings revealed that the choice of fear-related sayings was driven by their resonance with cultural norms, historical experiences, and societal anxieties. Participants emphasized that fear-related proverbs served not only as a means of communicating shared values and reinforcing social bonds but also as a source of guidance in times of uncertainty.

The study also found that personal experiences had a significant impact on the interpretation of these sayings, showcasing the flexibility of meanings in diverse contexts. Moreover, the transmission and adaptation of fear-related proverbs were highly influenced by the changing social landscape, highlighting the dynamic nature of their cultural significance. The study's detailed analysis of the role of cultural and contextual factors provides valuable insights into the complex interplay between tradition and modernity in Indonesian society.

Our study involved conducting in-depth interviews and focus group discussions to qualitatively analyze the intricate relationship between culture and context in the selection, interpretation, and transmission of fear-related proverbs within Indonesian society. Our study revealed invaluable insights into the dynamic nature of fear-related proverbs as cultural artifacts, which are reflective of and responsive to the ever-changing socio-cultural landscape of Indonesia. Our findings provide a nuanced understanding of the complex interplay between culture, context, and fear-related proverbs, shedding light on their role in shaping and reinforcing

societal values, beliefs, and behavior.

Throughout history, fear-related proverbs have played a crucial role in shaping the cultural identity of societies worldwide. These proverbs are not just simple sayings but serve as a powerful tool for conveying shared values and cultural norms (*see* Example 7). They are deeply ingrained in cultural beliefs and are presented in a concise and memorable format. Their resonance with cultural narratives influences the selection of specific proverbs. For example, some sayings may emphasize the importance of courage and bravery in the face of fear. In contrast, others may highlight the need for caution and careful consideration in dangerous situations (*see* Example 8). Regardless of the message, these proverbs allow individuals to communicate complex ideas about fear within familiar cultural contexts.

Moreover, fear-related proverbs are regarded as cultural repositories, preserving historical wisdom and transmitting it through generations (*see* Example 9). They represent a collective memory of the experiences and struggles of previous generations and serve as a link between the past, present, and future. By passing down these sayings, we are not only preserving cultural heritage but also providing future generations with valuable insights into how our ancestors viewed and coped with fear.

Participants in a recent study identified fear-related proverbs as essential sources of guidance and comfort during times of uncertainty. These proverbs offered a valuable framework for understanding and navigating fear, providing practical advice for challenging situations. The study indicated that these proverbs act as a moral compass, providing insights into how individuals can confront fear with resilience and courage. Ultimately, the proverbs shape behavioral responses to stress within society, making them a valuable tool for promoting mental and emotional well-being.

The study revealed that the interpretation of fear-related proverbs is highly contextual and is influenced by an individual's personal experiences and current events. The meaning of a particular proverb can vary according to the person's background, age, and life circumstances. Furthermore, the study found that the changing social landscape affects the transmission and adaptation of these sayings. For instance, phrases originating from rural contexts can be adapted to address urban anxieties, reflecting the ongoing dialogue between tradition and modernity. The findings suggest that a thorough understanding of the cultural and social context is necessary to interpret proverbs accurately.

Study has uncovered that the distribution of fear-related proverbs takes place primarily through interpersonal communication within familiar circles, educational institutions, and community assemblies. Oral traditions are deemed crucial to the perpetuation and durability of these expressions. The digital age has also played a role in proverb transmission, as proverbs are increasingly shared through social media channels, which enhances their preservation and accessibility.

In the study, it was found that fear-related proverbs vary in regions and communities within Indonesia. Some sayings are recognized by many, while others are only familiar to the specific areas, indicating the cultural diversity of the country. This diversity emphasizes the cultural richness and how localized experiences influence the portrayal of fear in proverbs.

Through qualitative analysis, it was discovered that fear-related proverbs in Indonesian society have a deep connection with

cultural values, historical narratives, and contemporary experiences. These proverbs act as linguistic expressions and artistic tools that guide, comfort, and connect individuals across various contexts. The study findings underscore the intricate interplay between tradition and change, providing insights into the evolving role of fear-related proverbs within the socio-cultural fabric of Indonesia.

(7) Examples 7
Original: *"Takut kalah tak kenal makanya."*
Translation: "Fear of losing is unfamiliar."
Explanation: This proverb is a powerful representation of the cultural values of perseverance and bravery. It conveys the idea that the fear of defeat is not a quality that is inherent in individuals. Instead, it emphasizes the importance of tenacity and optimism in overcoming obstacles. The proverb highlights the fact that facing challenges without the fear of failure is a common cultural practice and one that is deeply rooted in the cultural fabric of many societies. Ultimately, it serves as a reminder of the strength and resilience of the human spirit and the power of perseverance and bravery in the face of adversity.

(8) Example 8
Original: *"Takut di awal, nikmat di akhir."*
Translation: "Fear at the beginning, pleasure at the end."
Explanation: This adage offers practical guidance on confronting fear by highlighting the advantages that can be gained from overcoming initial apprehensions. It encourages individuals to persevere through challenges, reassuring them that the initial fear they may experience can ultimately lead to satisfaction and enjoyment. This proverb is a source of inspiration during difficult times, providing a well of motivation to draw from when facing precarious circumstances. By reminding us of the potential rewards of meeting our fears head-on, this adage can help us summon the courage and motivation to push through our fears and achieve our goals.

(9) Example 9
Original: *"Takut gak akan pernah makan buah petai."*
Translation: "Fear will never eat a stink bean."
Explanation: The origin of this proverb can be traced back to people's reluctance to consume stink beans due to their solid and unpleasant smell. However, in a contemporary urban setting, the proverb has taken on a new meaning that emphasizes an individual's fear of venturing out of their comfort zone and trying new experiences, particularly about unfamiliar cuisines. This proverb serves as an excellent illustration of how cultural metaphors can evolve over time-based on contextual transformations while still retaining their original essence. It highlights the importance of being open-minded and willing to explore new horizons to expand our knowledge and understanding of the world around us.

Indonesian culture incorporates a wide range of sayings that relate to fear and its associated emotions (*see also* Table 3). These sayings are crucial in shaping shared values, cultural norms, and adaptive interpretations of social behavior. They are an essential tool for conveying cultural wisdom and guiding individuals in their daily lives, underscoring the complex interplay between tradition, cultural values, and contemporary experiences. By drawing on these fear-related proverbs, Indonesians can navigate the challenges of modern life while remaining connected to the rich cultural heritage of their ancestors.

Table 3 Additional Examples of Nuanced Expression of Fear in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/F/12	*"Bagai duri dalam daging."* Translation: Like a thorn in the flesh.	Many people often experience a persistent sense of discomfort and mental agitation, which can lead to a decline in both their overall well-being and cognitive performance. This tendency can manifest in various ways, such as difficulty concentrating, a lack of motivation, and even physical symptoms like headaches or muscle tension. Such experiences can be caused by a range of factors, including stress, anxiety, and other mental health conditions, as well as physical health issues or environmental factors. It's important to recognize and address these feelings to improve one's quality of life and overall functioning.
2.	P.INA/F/13	*"Seperti cacing kepanasan."* Translation: Like heat worms.	Upon observation, it is noticeable that the person is persistently restless, showing no signs of serenity or peacefulness. The individual seems to be in a constant state of unease, with their body language indicating a heightened level of anxiety or nervousness.
3.	P.INA/F/15	*"Umur setahun jagung."* Translation: A year old corn.	Considering my limited expertise in the subject matter, I may not possess sufficient technical knowledge or experience to comprehend the topic's complexities fully. As a result, I may require additional guidance, explanation, or support to ensure that I grasp the subject matter to the best of my ability.
4.	P.INA/F/17	*"Untung bagaikan roda pedati, sekali ke bawah sekali ke atas."* Translation:	The concept of fate and fortune suggests that the destiny of humans is not set in stone but somewhat varies and changes with time. It implies that the events and circumstances

		"Happiness is like a wheel, once down, once up."	that shape our lives are not predetermined but subject to the ebb and flow of unpredictable twists and turns. This concept means that our future is not entirely beyond our control and that we have the power to shape our destiny through the choices we make and the actions we take.
5.	P.INA/ F/18	*"Kalau tiada senapan, baik berjalan lapang."* Translation: "If you don't have a gun, you should walk in the open."	When faced with a conflict, it is often wise to consider the resources at your disposal before deciding on a course of action. Suppose you need more armament or influence to succeed in the confrontation. In that case, it may be advisable to yield, at least temporarily, to regroup and strategize for a better chance of success in the future. This approach allows you to avoid unnecessary losses and preserve your resources for future endeavors.

Furthermore, our study delved into the complex and ever-changing dynamics between cultural and contextual factors that impact the selection, interpretation, and propagation of fear-based proverbs within Indonesian society, employing a QM. These sayings, as cultural artifacts, embody a wealth of shared beliefs and historical wisdom, acting as a cohesive force that transcends temporal and spatial limits (Kövecses, 2018). Our findings provided a comprehensive understanding of the intricate relationships that shape the usage and significance of these sayings, shedding light on their multifaceted nature and importance in Indonesian culture.

Fear-related sayings are more than just simple words of advice. They hold significant cultural value and serve as a repository for societal norms and values (Ajayi, 2023; Gibbs Jr. et al., 2004). These proverbs not only offer guidance but also embody cultural beliefs and attitudes towards fear, resilience, and courage. They provide a glimpse into the collective consciousness of a society and offer insight into how individuals navigate life's challenges (Lau et al., 2004; Lemghari, 2022). In times of uncertainty, the guidance provided by these proverbs can play a pivotal role in shaping the behavioral and emotional responses of individuals within a society. Fear-related proverbs are a crucial aspect of understanding the cultural fabric of society, and they carry great importance in the study of cultural anthropology. By examining these sayings, we can gain a deeper understanding of the cultural values that shape the beliefs and behaviors of a society.

The study findings suggest that proverbs related to fear have a high level of adaptability across various contexts. The study also revealed that individual interpretations of these sayings varied significantly depending on personal experiences and contemporary

events. Moreover, the study highlights the evolution of these proverbs over time, showcasing how they have been adapted to address urban anxieties. For instance, *"Takut gak akan pernah makan buah petai"* (Fear will never eat a stink bean) illustrates how these expressions are still relevant and changing to adapt to the current cultural landscape. This proverb reflects the fear of trying new things, a common concern in urban societies, where people often hesitate to step out of their comfort zones (Sultangubiyeva et al., 2021; Zhao, 2012). Overall, the study provides valuable insights into the use of proverbs as a means of expressing and dealing with fear in different cultural settings.

Through the qualitative analysis of interviews and focus groups, it was discovered that the selection, interpretation, and transmission of fear-related proverbs in Indonesian society are influenced by various cultural and contextual factors. This highlights that proverbs are not just linguistic expressions but rather dynamic cultural artifacts that adapt and evolve in response to the needs of their users. These findings underscore the cultural and social significance of studying proverbs as they play a crucial role in shaping the beliefs, attitudes, and behaviors of people within a particular society (cf. Abu Rumman et al., 2023; Giang, 2023).

Fear-related proverbs hold significant cultural value, as illustrated by the participants of this study. These proverbs act as archives of cultural norms, deals, and historical wisdom, not only in language but also in a condensed form of cultural knowledge. By offering insights into confronting fear with courage and resilience, these proverbs reflect deeply rooted cultural beliefs. They guide how to approach fear and anxiety, serving as a moral compass that resonates with the collective cultural consciousness.

Fear-related proverbs have been identified as a valuable means of coping with uncertainty. These proverbs serve as a source of guidance and reinforcement, providing a framework for individuals to understand and navigate fear. By offering the assurance that initial fear can lead to eventual pleasure (*"Takut di awal, nikmat di akhir" – trans.* Fear at the beginning, delight at the end), these sayings promote persistence in the face of challenges. They highlight the transformative potential of fear, demonstrating that initial apprehension can pave the way for fulfilling outcomes.

The study reveals a fascinating aspect of proverbs, where their interpretation is highly contextual. The meaning of a proverb can vary based on an individual's age, background, and life circumstances. The study also found that proverbs originating in rural contexts were adapted to address urban anxieties. For instance, the proverb *"Takut gak akan pernah makan buah petai"* (Fear will never eat a stink bean), which initially referred to people's reluctance to eat a type of spicy bean, evolved to address the fear of trying new and unfamiliar experiences in an urban context. This adaptability of proverbs highlights their ongoing relevance and the dialogue between tradition and modernity (Andersson, 2013; Bredis et al., 2020).

The study's qualitative analysis revealed that interpersonal communication played a significant role in transmitting fear-related proverbs. The study identified families, schools, and community gatherings as the primary spaces for sharing these expressions. The oral tradition was recognized as a crucial mechanism for preserving these proverbs and ensuring their continuity across generations (Belkhir, 2022; Tavangar et al., 2022). The study also found that the digital age has influenced proverb transmission, with social media platforms being used to

share these expressions. This digital dimension enhances the preservation and accessibility of these expressions, potentially introducing them to new and broader audiences.

Through comprehensive study, it was discovered that there exists a wide range of fear-related proverbs that are utilized across diverse regions and communities throughout Indonesia. While certain maxims are recognized more widely, most of these sayings are limited to specific areas. This evidence highlights the cultural diversity and uniqueness of Indonesia, showcasing the country's rich and varied tapestry. It is fascinating to observe how localized experiences and long-standing traditions have shaped the way fear is depicted within these proverbs. Overall, the study findings emphasize the significance of cultural context when examining these types of linguistic expressions (cf. Phuong, 2023; Stachurska, 2023).

The findings of the third study question indicate that fear-related proverbs in Indonesia are highly dynamic and deeply embedded in the country's cultural values, historical narratives, and contemporary experiences. These linguistic expressions are not just words but also serve as cultural artifacts that connect individuals across diverse contexts (Forlè, 2022; Ye, 2022), providing guidance and comfort. The study highlights the complex interplay between tradition and change and emphasizes the evolving role of fear-related proverbs in the socio-cultural fabric of Indonesia. These expressions demonstrate their relevance and adaptability in reflecting the intricate, multifaceted nature of human emotions and cultural evolution.

CONCLUSION

By utilizing CSA and QM, this study has delved into the intricate and nuanced nature of Indonesian proverbs about the portrayal, assimilation, and ever-evolving transmission of fear within the society. Through an in-depth exploration of these sayings, the study has uncovered valuable insights into the multifaceted ways in which fear manifests and operates within the Indonesian community, shedding light on its varied forms, functions, and cultural significance. Overall, this study has contributed to understanding the complex interplay between language, culture, and psychology in shaping the experience and expression of fear in a diverse and dynamic society.

The study on fear revealed how language and culture intertwine to create a rich conceptual and linguistic expression of this complex emotion. The study found that fear is metaphorically represented as an oppressive force, an overwhelming presence, or a hidden danger, drawing on various source domains and cultural symbolism. These metaphors underscore the universal aspects of fear and provide insights into the cognitive frameworks that underlie human experience. The study also explored the creative linguistic strategies used in Indonesian proverbs to depict fear. It found that metaphors, similes, idiomatic expressions, and personification enriched the emotional resonance of these expressions, demonstrating the cultural craftsmanship embedded in fear depiction. These linguistic devices not only serve as tools of expression but also as carriers of cultural wisdom, values, and shared experiences, highlighting the universal ability of language to convey complex emotions.

Furthermore, the study revealed how cultural and contextual factors shape the selection, interpretation, and transmission of fear-related proverbs. These proverbs emerged as dynamic cultural artifacts that serve as repositories of cultural norms and values.

They offer guidance in uncertain times, adapt to changing contexts, and connect individuals across diverse backgrounds. The findings highlighted the adaptability and continued relevance of these expressions as they evolve to address contemporary anxieties.

Despite the valuable insights this study provides, it is essential to note that limitations should be considered. Firstly, the selection of sayings and participants may result in sampling bias, which is a common issue in study. It should be acknowledged that proverbs differ across regions and communities, and fear-related sayings may have distinct interpretations among different population subsets. Secondly, the qualitative analysis may be subject to researcher subjectivity, which can affect the performances of interviews and focus group discussions. To mitigate these limitations, future research should focus on using a more extensive and diverse sample of proverbs and participants.

The study lays a foundation for future research on fear-related proverbs. To expand our understanding, we can conduct cross-cultural comparative analysis and combine cognitive semantics with quantitative linguistic tools. Investigating the evolution of proverbs and the impact of globalization can provide valuable insights. Finally, exploring the relationship between emotions, language, and cognitive processes can help understand the contribution of fear-related proverbs to emotional regulation and resilience.

Through analyzing Indonesian proverbs, this study provides insights into the intricate ways in which fear is linguistically portrayed and culturally embedded. The study findings highlight the persistent influence of language and culture in conveying complex emotions and providing guidance for navigating life's uncertainties. The results of this study also reveal numerous opportunities for further exploration and discovery in the realm of proverbial wisdom, which can contribute to a deeper understanding of the intricate relationship between language and emotions.

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