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Global Journal of Arts Humanity and Social Sciences is an open access peer-reviewed, monthly international journal that publishes articles which contribute new results in all areas of arts humanity and social science. The journal focuses on promoting multidisciplinary studies in humanity and social sciences and has become the world's leading textbook on humanity and social sciences. The purpose of this journal is to bring together researchers and practitioners in the field of education and industry to focus on the educational and social spheres in exploring the cultural diversity and regeneration of relevant topics and building new collaborations in these fields. Authors are invited to contribute to this journal by submitting articles designed to improve the personality and fields of social science.

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Examining the Surprise in the Proverbs in Indonesian and English: A Comparative Analysis Using Cognitive Semantics

BY

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Abstract

This study employs Cognitive Semantic Analysis and Qualitative Methods to explore the cognitive processes and cultural nuances that underlie English and Indonesian proverbs. Proverbs serve as linguistic relics of human wisdom, encapsulating a society's collective knowledge, beliefs, and cultural values. The surprise factor in proverbs often catches the attention of native speakers and learners of a language, as these expressions employ unexpected linguistic constructions, metaphors, or comparisons to convey profound messages in a concise form. This research examines a diverse corpus of English and Indonesian proverbs meticulously selected to represent the spectrum of semantic and cultural diversity. The Cognitive Semantics framework dissects the underlying cognitive mechanisms at play in these expressions. By analyzing the conceptual domains, image schemas, and conceptual metaphors in these sayings, we aim to unearth the hidden layers of surprise within them. The qualitative methodology adopted in this research involves in-depth interviews and surveys with native English and Indonesian speakers, encouraging them to share their insights and interpretations of selected proverbs. It sheds light on how speakers of these languages perceive and appreciate the element of surprise. The results show (1) that surprise is a frequently used rhetorical device in English and Indonesian proverbs; the element of surprise is often achieved through unconventional linguistic constructions, unexpected metaphors, and vivid imagery; (2) that cultural background and shared experiences play a vital role in comprehending and appreciating surprise elements in proverbs, and (3) that cultural context significantly influences how shock is employed in proverbs; English proverbs rely on linguistic traps, reflecting a cultural appreciation for clever wordplay and Indonesian proverbs frequently evoke surprise through sensory and cultural elements. The study contributes to linguistics, cognitive semantics, and cross-cultural communication by comprehensively analyzing how wonder operates within proverbs, enriching our understanding of the linguistic and cognitive intricacies that underlie these culturally significant expressions.

Keywords: Cognitive Semantics, Emotion of Surprise, English Language, Indonesian Language, Linguistic analysis.

I. INTRODUCTION

Proverbs are short, pithy expressions that have been passed down through generations (Bonard & Deonna, 2022; Foolen, 2022). They encapsulate cultural wisdom and insight, offering glimpses into societies' collective knowledge, beliefs, and values worldwide (Gladkova, 2022; Vassallo-Oby, 2022). Proverbs are linguistic gems that carry profound messages within a concise form, and they challenge our understanding by surprising us with their ingenuity (Gibbs Jr., 1992; Kövecses, 2015; Lakoff, 1993). Within the tapestry of proverbs, the element of surprise stands out as one of the most intriguing threads. This surprise beckons us to explore deeper into the cognitive and cultural dimensions of these time-honored sayings.

This study embarks on a captivating journey into the heart of language, culture, and cognition. We aim to unravel the cognitive processes and cultural intricacies beneath the surface by focusing on the surprise factor within proverbs. Our exploration seeks to shed light on how surprise operates as a potent rhetorical device, captivating the minds of both native speakers and language learners alike. To embark on this analytical journey, we employ a two-fold approach. First, we draw from the field of Cognitive Semantics Analysis (hereafter CSA) (Lakoff & Johnson, 1980), a framework that emphasizes the role of conceptualization and mental imagery in language. We dissect the underlying cognitive mechanisms in English and Indonesian proverbs through this lens.

We delve into the conceptual domains, image schemas, and conceptual metaphors embedded within these expressions to unveil the cognitive processes that give rise to surprise.

Second, our study embraces qualitative methodology, specifically contrastive method (hereafter CM) (Hitokoto & Ishii, 2022), engaging in-depth interviews with native speakers of English and Indonesian. By eliciting their interpretations and insights regarding selected proverbs, we illuminate the cultural and experiential contexts surrounding these expressions and gauge how the element of surprise is perceived and appreciated in these languages. This approach allows us to understand better the intricate interplay between language, culture, and cognitive processes.

Moreover, this study represents more than a linguistic exploration; it is a journey into the heart of language, culture, and cognition. By examining surprise within proverbs, we aspire to enrich our understanding of the linguistic treasures these expressions embody and deepen our awareness of the intricate interplay between language, culture, and cognitive processes.

Proverbs have been a subject of interest in linguistic and cultural studies for a long time (Afacan, 2022; Busse, 2022; Foolen, 2022; Stearns, 2022; Yuan & Sun, 2023). These pithy expressions are not just linguistic constructs but also represent the cultures from which they originate. Scholars have emphasized that proverbs serve as cultural signifiers (Darquennes & Epps, 2022; Rodriguez Mosquera, 2023), reflecting a community's shared beliefs (Fujita et al., 2019; Scheve, 2023), values (Ibrahim & Usman, 2021; Ye, 2022; Ying et al., 2017), and experiences (Ponsonnet, 2022; Richardson et al., 2017). This cultural depth adds a layer of complexity to the analysis of proverbs, especially when considering the element of surprise.

Cognitive Semantics, introduced by Lakoff and Johnson in 1980, offers a theoretical framework highlighting the connection between language and thought. Central to this approach are conceptual metaphors, which shape our understanding of abstract concepts by mapping them onto more concrete ones (Kövecses, 2022). Within the realm of proverbs, cognitive semantics provides a lens to investigate how surprise is conceptually framed, interacts with cultural motifs, and influences the cognitive processing of these expressions (Gibbs Jr. & O'Brien, 1990).

Surprise, as a rhetorical device (Lewandowska-Tomaszczyk & Wilson, 2022; Liu, 2022), plays a pivotal role in the efficacy of proverbs. Studies (Chadbourne et al., 2022; Julich-Warpakowski & Sobrino, 2023; Kayi-Aydar, 2022; Schiewer et al., 2022) have shown that surprising linguistic elements, such as unconventional metaphors or unexpected word choices, can enhance proverbs' memorability and communicative power. Furthermore, the essence of surprise can evoke emotional responses, making proverbs repositories of cultural wisdom and practical tools for persuasion and communication.

When exploring surprise in proverbs across languages, the dimension of cross-cultural variation is introduced (Chin Ng & Liu, 2022; Knapp et al., 2022). English and Indonesian, representing two distinct linguistic and cultural contexts, offer a

fertile ground for comparative analysis. Prior study, as mentioned above, has demonstrated that proverbs may exhibit culture-specific surprise elements, reflecting unique cultural values, beliefs, and experiences. This cross-cultural perspective enriches our understanding of how surprise functions in proverbs and underscores the importance of considering cultural context in linguistic analysis.

Qualitative approach have proven invaluable in unraveling proverbs' cultural and experiential dimensions (Eatough & Tomkins, 2022). By engaging with native speakers, researchers can elicit nuanced interpretations and insights beyond linguistic analysis (Szpila, 2017). These qualitative approaches complement CSA by providing a holistic view of how surprise in proverbs is perceived, appreciated, and integrated into everyday communication (Villers, 2022).

The existing literature offers a solid foundation for the present study endeavor. By merging the insights from CSA with the qualitative exploration of surprise in English and Indonesian proverbs, this study aspires to contribute to understanding how linguistic and cognitive processes interact with culture, enriching the discourse on proverbs as cultural treasures and linguistic marvels.

Admittedly, the study aims to answer the following questions: (1) how do English and Indonesian proverbs utilize surprise as a rhetorical device, and what cognitive processes are involved in creating and interpreting these elements; (2) to what extent do cultural and experiential factors impact the presence and understanding of surprise in proverbs across English and Indonesian; and (3) can a cross-cultural comparison of English and Indonesian proverbs show the role of cultural context in shaping the manifestation of surprise within linguistic expressions?

II. METHOD

By incorporating this approach, a combination of the CSA and CM, into research methodology, this study can illuminate the intricate workings of surprise within proverbs prevalent in various cultures and languages. This design, in turn, will contribute towards a more nuanced and comprehensive comprehension of the multifaceted nature of linguistic expressions, thereby adding significant value to the study findings. The proposed study involves a multifaceted approach to investigate the role of surprise in English and Indonesian proverbs. The study methodology consists of six key stages.

First, we collected a diverse corpus of English (Collis, 1992; Siefring, 2004; Speake & Simpson, 2008) and Indonesian proverbs that exhibit elements of surprise, representing a wide range of themes and subjects. *Second*, we employed the principles of Cognitive Semantics to analyze the selected proverbs, focusing on identifying conceptual domains, image schemas, and conceptual metaphors within these expressions. We examined how surprise manifests in these proverbs' cognitive structures, considering factors such as metaphorical language and unexpected linguistic constructions.

Third, we compared English and Indonesian proverbs to explore potential cross-cultural variations in using surprise. We looked for differences and similarities in how surprise is expressed and interpreted, investigating whether cultural and experiential factors influence the presence and interpretation of shock within proverbs in both languages.

Fourth, we conducted in-depth interviews and surveys with native English and Indonesian speakers to gather qualitative data. In these interviews, we presented participants with selected proverbs and asked them to share their interpretations and insights regarding the presence of surprise. We used open-ended questions to encourage participants to discuss their cultural associations and personal experiences related to these sayings.

Fifth, we analyzed the qualitative data collected from interviews and surveys. We employed qualitative coding techniques to identify recurring themes, cultural references, and patterns in how participants perceive and appreciate surprise in proverbs. We searched to connect the qualitative findings with the CSA to provide a holistic understanding of how linguistic, mental, and cultural factors intersect in interpreting proverbs.

Sixth, we triangulated the findings from CSA and qualitative data to address the study questions comprehensively. We interpreted the results by discussing the cognitive processes involved in surprise within proverbs, the cultural nuances influencing interpretation, and the implications of cross-cultural comparisons.

Lastly, we concluded the study by summarizing the key findings related to the presence and role of surprise in English and Indonesian proverbs. We discussed the study's implications for understanding linguistic analysis, cultural communication, and the interplay between language, culture, and cognition in proverbial wisdom.

III. FINDINGS

The findings of this study shed light on the intricate and diverse nature of surprise as it appears in both English and Indonesian proverbs. The study highlights the significant role of surprise as a cultural and cognitive phenomenon, which enhances linguistic expression and promotes cross-cultural understanding. The study underscores how shock is deeply embedded in language and culture and is a powerful tool for conveying meaning and facilitating communication across different cultural groups.

2.1 Cognitive Processes

CSA has shown that surprise is a frequently used rhetorical device in English and Indonesian proverbs. The element of surprise is often achieved through unconventional linguistic constructions, unexpected metaphors, and vivid imagery. In English proverbs, surprise is commonly created by juxtaposing seemingly unrelated concepts, resulting in novel and memorable expressions. For instance, the adage "*Don't count your chickens before they hatch*" links the idea of counting chickens to the uncertain future, creating an element of surprise (see Example 1). In contrast, Indonesian proverbs often employ vivid sensory imagery and metaphorical language to create surprise. The adage "*Sambil menyelam minum*

air" (literally, "drinking water while diving") is a prime example of this, as it creates surprise by vividly depicting multitasking.

The analysis of English and Indonesian proverbs presents a fascinating study of the linguistic strategies employed to create surprise as a rhetorical device. These strategies are intertwined with cognitive processes that underlie the interpretation of surprising elements.

One of the most common strategies used in English proverbs to evoke surprise is unexpected juxtaposition. Combining seemingly unrelated concepts or ideas, such as in the adage "*Don't count your chickens before they hatch*," where counting is juxtaposed with the uncertain future, creates cognitive dissonance and surprise. This technique compels the listener to consider the consequences of overconfidence.

English proverbs also employ novel metaphors to surprise their listeners. For instance, "*Every cloud has a silver lining*" uses surprise to suggest that even in challenging situations, there is a hidden positive aspect represented by the "silver lining." This metaphor challenges conventional thinking and encourages a more optimistic outlook (see Example 3).

Another strategy used in English proverbs is unconventional or idiomatic language that deviates from everyday speech. For example, "*Barking up the wrong tree*" surprises through its use of the symbolic "barking" to convey a misguided pursuit. The metaphor needs to be more transparent, requiring cognitive effort to decipher.

In contrast, Indonesian proverbs often create surprise through vivid sensory imagery. For example, the proverb "*Sambil menyelam minum air*" (literally, "drinking water while diving") surprises with its visual and kinesthetic imagery, conveying the idea of multitasking by juxtaposing the actions of diving and drinking (see Example 2). Using sensory experiences to convey complex concepts is a prevalent technique in Indonesian proverbs.

Cultural metaphors are also prevalent in Indonesian proverbs, contributing to the element of surprise. The proverb "*Seperti kacang lupakan kulitnya*" (literally, "Like peanuts forget their shells") surprises by drawing on the cultural practice of shelling peanuts before consumption. This metaphorical language is deeply rooted in Indonesian culture, making the proverb more resonant and surprising for native speakers.

In addition to these linguistic strategies, cognitive processes such as conceptual mapping, inference, and memory encoding are involved in interpreting these surprising elements. Conceptual mapping requires individuals to map unfamiliar or unexpected elements in the proverb to familiar mental concepts, requiring cognitive effort and creativity. The inference must derive the intended meaning or message from the surprising details. At the same time, surprise aids in memory encoding, making these proverbs more memorable and assisting in their transmission.

In summary, the analysis of English and Indonesian proverbs reveals that surprise is a multifaceted rhetorical device. English proverbs often rely on unexpected word choices and metaphors,

while Indonesian proverbs evoke surprise through vivid sensory imagery and cultural analogies. These strategies engage cognitive processes of conceptual mapping, inference, and memory encoding, enriching these proverbs' linguistic and cultural significance.

(1) Example 1:

English Proverb: *"Don't count your chickens before they hatch."*

Analysis:

One example of a proverb that employs surprise is the English saying, *"Count your chickens before they hatch."* The phrase suggests careful planning and anticipation of future outcomes, but the unexpected element is introduced with *"before they hatch,"* highlighting the uncertainty of the future. This cognitive dissonance challenges individuals to reconcile counting with the unpredictability of hatching, generating surprise. As a result, the proverb reminds us of the potential consequences of overconfidence or premature celebration.

(2) Example 2

Indonesian Proverb: *"Sambil menyelam minum air."* (literally, *"drinking water while diving"*)

Analysis:

Another example is the Indonesian proverb *"Sambil menyelam minum air,"* which evokes surprise through vivid sensory imagery and the juxtaposition of actions. The phrase, *"While diving, drink water too,"* creates a cognitive trap by combining the physical sensations of diving and drinking. To make sense of the proverb, individuals must mentally integrate these sensations, leading to a richer and more memorable understanding of multitasking and its challenges.

(3) Example 3

English Proverb: *"Every cloud has a silver lining"*

Analysis:

Finally, the English proverb *"every cloud has a silver lining"* utilizes surprise by introducing a novel metaphor. Clouds are typically associated with gloominess or difficulties, but the *"silver lining"* represents a hidden positive aspect. The cognitive process of mapping the concept of clouds to adversity and finding the unexpected positive element in the silver lining requires mental effort and creative thinking, generating surprise. As a result, the proverb becomes a memorable expression of hope and resilience in the face of adversity.

Based on the examples, surprise as a rhetorical device in proverbs has long been a tradition in many cultures (see also Table 1). Proverbs aim to generate cognitive surprise through the juxtaposition of seemingly unrelated concepts, which encourages individuals to reflect on their assumptions and beliefs. This cognitive process involves various mental activities such as conceptual mapping, inference, and memory encoding, which enrich the interpretation and appreciation of these sayings.

In conclusion, these examples illustrate how surprise can be effectively used as a rhetorical device within proverbs. By engaging individuals in cognitive processes such as conceptual

mapping, inference, and memory encoding, sayings become linguistically intriguing and culturally and cognitively significant.

Table 1. Supplementary Examples of Cognitive Processes in the Creation of Indonesian and English Proverbs Associated with Surprise

No.	Code	Proverb	
		Indonesian	English
1.	P.INAvEN/Su/01	<i>"Indah kabar daripada rupa."</i> Translation: The news is more beautiful than the appearance.	<i>"Do a double take."</i>
2.	P.INAvEN/Su/02	<i>"Ibarat telur sesangkak, pecah sebiji, pecah semua."</i> Translation: It's like a broken egg, one of them breaks, all of them break.	<i>"Drop a bombshell."</i>
3.	P.INAvEN/Su/03	<i>"Berakit-rakit ke hulu, berenang-renang ke tepian, bersakit-sakit dahulu, bersenang-senang kemudian."</i> Translation: Raft upstream, swim to the shore, get sick first, have fun later.	<i>"Eyes on stalks."</i>
4.	P.INAvEN/Su/04	<i>"Yang bulat tidak datang menggolek, yang pipih tidak datang melayang."</i> Translation:	<i>"It is a small world."</i>

		The round ones don't come rolling, the flat ones don't come floating.	
5.	P.INAvEN/Su/05	"Sedikit-sedikit, lama-lama jadi bukit." Translation: Little by little, over time it becomes a hill.	"Jump out of one's skin."

2.2 Influence of Experience and Cultural Factors

Cultural and experiential factors significantly influence the presence and interpretation of surprise in proverbs. A study conducted on participants from both English and Indonesian language groups revealed that cultural background and shared experiences play a vital role in comprehending and appreciating surprise elements in proverbs.

The study found that English speakers mostly associate surprise in proverbs with everyday life experiences and historical contexts. For instance, the adage "*The apple doesn't fall far from the tree*" invokes shared cultural knowledge about family and heredity, creating a sense of surprise. On the other hand, Indonesian speakers emphasized the role of cultural metaphors and sensory experiences in interpreting surprise. Proverbs often drew on Indonesian cultural traditions and natural phenomena, enhancing the element of surprise for native speakers.

Furthermore, the study revealed that Indonesian sayings are more intricate and layered than English proverbs, with surprise elements deeply embedded in the cultural context. The use of sensory language in Indonesian proverbs, such as smell and taste, also enhances the element of surprise for the listeners.

Therefore, the study concluded that interpreting surprise in proverbs is a complex and culturally influenced process. Understanding the cultural context and shared experiences is crucial in comprehending the surprise element in sayings for both English and Indonesian speakers.

Proverbs are an essential aspect of language and culture. They are short, pithy expressions encapsulating cultural values, beliefs, and experiences. The interpretation of proverbs is not only limited to their linguistic meaning but also influenced by cultural and experiential factors. These factors play a significant role in creating and interpreting surprise elements within proverbs. In this regard, both English and Indonesian are replete with proverbs reflecting their respective cultures.

Cultural factors in English proverbs often stem from historical references and shared Western traditions. For instance, the adage

"*Don't put all your eggs in one basket*" invokes imagery from farming practices, where eggs represent valuable resources (see Example 4). The cultural reference to agriculture and resource management contributes to the proverb's surprise element. Native English speakers appreciate the wisdom of diversification based on these cultural associations.

On the other hand, Indonesian proverbs draw heavily from local customs, natural phenomena, and traditional beliefs. The adage "*Bagaikan pinang dibelah dua*" (literally, "Like a betel nut split in half") alludes to the practice of sharing betel nuts during social rituals in Indonesian culture (see Example 5). This cultural reference creates surprise by connecting the act of splitting a betel nut with the idea of sharing or dividing. Native Indonesian speakers perceive this surprise element through their cultural lens and appreciate the symbolic richness it adds to the proverb.

Experiential factors in English proverbs often relate to universal human experiences and historical contexts. For example, the adage "*A penny for your thoughts*" reflects the shared experience of introspection and contemplation. Native speakers appreciate the surprise element in the context of everyday life experiences and interpersonal interactions. The experiential aspect adds depth to their interpretation.

In contrast, experiential factors in Indonesian proverbs are often tied to specific cultural practices and sensory experiences. The adage "*Kurang ajar*" (literally, "Lack of manners") surprises through its straightforwardness. Native speakers interpret this proverb in their experiences with social etiquette and manners in Indonesian society. The surprise lies in the bluntness of the expression compared to more polite conventions. Experiential factors enrich the interpretation of this surprise.

Both English and Indonesian speakers perceive and appreciate the surprise elements in proverbs within their cultural and experiential backgrounds. Native speakers often recognize the cultural references and experiential contexts embedded in these expressions, enhancing their understanding and resonance. This interplay between culture, experience, and surprise adds layers of meaning and appreciation to these linguistic expressions.

In summary, the influence of cultural and experiential factors on the presence and interpretation of surprise within proverbs is profound and multifaceted in English and Indonesian. These factors enrich the linguistic and cultural depth of proverbs, making them more than mere linguistic artifacts but windows into their respective cultures' collective experiences and values. The interplay between culture, experience, and surprise adds layers of meaning and appreciation to these linguistic expressions.

(4) Example 4

English Proverb - "*Don't put all your eggs in one basket.*"

Analysis:

For instance, the English proverb "*Don't put all your eggs in one basket*" surprises readers with its advice to diversify resources rather than concentrate them. The proverb's meaning is rooted in historical references to farming practices, where eggs represent valuable assets. Native English speakers with

this cultural background perceive the surprise by associating with the risks of agricultural decisions. They appreciate the proverb as a reflection of the pragmatic approach to resource management influenced by their cultural heritage.

(5) Example 5

Indonesian Proverb - "*Bagaikan pinang dibelah dua.*" (literally, "*Like a betel nut split in half*")

Analysis:

Similarly, the Indonesian proverb "*Sharing a betel nut splits it into two*" surprises readers by connecting splitting a betel nut with the idea of sharing or dividing. Betel nut sharing is a customary gesture during social rituals in Indonesian culture, reflecting cultural values of unity and communal spirit. Native Indonesian speakers, intimately familiar with this artistic practice, perceive and appreciate the surprise in the context of their cultural traditions. The proverb resonates as a symbol of collective harmony, enriched by their experiential knowledge.

(6) Example 6

English Proverb - "*A penny for your thoughts*"

Analysis:

On the other hand, the English proverb "*A penny for your thoughts*" surprises readers subtly. It plays on the shared human experience of introspection and private thoughts. Native English speakers perceive the surprise in the context of everyday life experiences, where individuals often engage in personal contemplation. The proverb's wonder lies in the playfulness of offering a small amount (a penny) in exchange for something as intangible as thoughts. This experiential aspect adds depth to the interpretation, and speakers appreciate the proverb as a reflection of relatable human behavior and interactions.

Based on the examples, proverbs are linguistic expressions that carry a wealth of cultural and experiential knowledge (see also Table 2). Their cultural background and life experiences significantly influence how native speakers interpret and appreciate proverbs. In this regard, it is essential to understand how the surprise element within proverbs is tied to these factors to appreciate their meaning and relevance fully.

In conclusion, cultural and experiential factors significantly influence how native speakers perceive and appreciate the surprise elements within proverbs. These factors enrich the interpretation and resonate with individuals on a cultural and experiential level, adding layers of meaning and relevance to these linguistic expressions.

Table 2. Supplementary Examples of Cognitive Processes and Mental Operations Embedded in Indonesian Proverbs Concerning Surprise

No.	Code	Proverb	
		Indonesian	English
1.	P.INAvEN/Su/06	" <i>Bak cendawan tumbuh selepas hujan.</i> "	" <i>Knock your socks off.</i> "

		Translation: Like mushrooms grow after rain	
2.	P.INAvEN/Su/07	" <i>Sedia payung sebelum hujan.</i> " Translation: Have an umbrella ready before it rains	" <i>Knock down with a feather.</i> "
3.	P.INAvEN/Su/08	" <i>Ada udang di balik batu.</i> " Translation: There is a shrimp behind the rock	" <i>A nine-day wonder.</i> "
4.	P.INAvEN/Su/09	" <i>Air beriak tanda tak dalam.</i> " Translation: The water ripples as a sign that it is not deep	" <i>Rooted to the spot.</i> "
5.	P.INAvEN/Su/10	" <i>Diam-diam ubi.</i> " Translation: Secretly sweet potato.	" <i>Seeing is believing.</i> "

2.3 The Role of Cultural Context

Through cross-cultural comparison, it was discovered that the manifestation of surprise within proverbs is heavily influenced by cultural context. The study found that while using surprise as a rhetorical device is common in both English and Indonesian proverbs, the nature of the surprise differs between the two languages. In English proverbs, linguistic surprise is often employed through unexpected word choices and metaphors. On the other hand, Indonesian proverbs tend to evoke surprise through vivid sensory imagery and cultural references.

These findings suggest that cultural context is crucial in determining the preferred surprise mechanisms within a language's proverbial wisdom (see Example 7). It highlights the intricate interplay between language, culture, and cognition in interpreting and appreciating proverbs. A culturally sensitive approach is necessary for a more comprehensive understanding of these linguistic expressions.

The cross-cultural comparison between English and Indonesian proverbs provides a fascinating insight into how cultural context shapes the manifestation of surprise within linguistic expressions. This comparison highlights the intricate interplay between

language, culture, and cognition in proverbial wisdom and offers a wealth of information about how surprise is expressed across different cultures.

When analyzing English proverbs, it becomes clear that surprise often arises from unconventional metaphors and linguistic constructions. English proverbs employ linguistic amazement, relying on unexpected word choices and metaphors to achieve their rhetorical effect. This linguistic surprise is aligned with a culture that values wit and clever wordplay. On the other hand, Indonesian proverbs frequently evoke wonder through vivid sensory imagery and cultural metaphors. Surprise in Indonesian proverbs is often tied to cultural practices and natural phenomena. This sensory and cultural surprise reflects the importance of sensory experiences and traditional beliefs in Indonesian culture.

The cross-cultural comparison underscores the need for cultural sensitivity in interpreting proverbs. It highlights that the manifestation of surprise can vary significantly based on cultural context. To fully appreciate and understand proverbs from different cultures, one must consider the cultural references and experiences that underlie them. This is particularly important when considering the cognitive processes involved in creating and interpreting proverbs.

The comparison emphasizes the cognitive flexibility and creativity required to bridge the gap between familiar and unexpected elements in proverbs (see Example 8). Speakers of both languages engage in cognitive processes that allow them to understand and appreciate the surprise elements in proverbs. This mental adaptability is a testament to the human capacity for symbolic thinking and creative interpretation.

In addition to their cognitive and linguistic functions, proverbs also play an essential role in cultural preservation and transmission. They encapsulate cultural values, beliefs, and practices, and the surprise element often arises from these cultural references. Proverbs serve as cultural preservers and transmitters, passing down cultural knowledge from one generation to another and fostering cultural continuity.

The study reinforces the idea that language is a mirror of culture. The manifestation of surprise in proverbs reflects a community's unique cultural values and experiences. By examining sayings, researchers gain insights into different societies' cultural nuances and worldviews. This deepens our understanding of the intricate interplay between language, culture, and cognition in the realm of proverbial wisdom.

In conclusion, the cross-cultural comparison between English and Indonesian proverbs highlights the role of cultural context in shaping the manifestation of surprise within linguistic expressions (see Example 9). It underscores the cultural sensitivity required for interpreting proverbs, the cognitive processes involved in understanding wonder, and the cultural preservation function of proverbs. This study contributes to a deeper understanding of the intricate interplay between language, culture, and cognition in the realm of proverbial wisdom.

(7) Example 7

Aspect: Cultural Variation in Surprise Manifestation
Analysis:

The comparison between English and Indonesian proverbs from a cross-cultural perspective reveals distinct patterns in manifesting surprise, highlighting the interplay between language, culture, and cognition in proverbial wisdom. In this analysis, we delve deeper into the underlying factors that shape the manifestation of surprise in proverbs from different cultural backgrounds. English proverbs often rely on linguistic surprise to evoke a sense of unexpectedness. They utilize unexpected metaphors or wordplay that reflect a cultural appreciation for wit and clever language use. On the other hand, Indonesian proverbs more frequently evoke surprise through sensory and cultural elements rooted in local traditions and natural phenomena. The surprise element often arises from these cultural references, highlighting the role of cultural context in shaping the manifestation of surprise within proverbs. Proverbs are an essential part of many cultures and are often used to convey traditional wisdom or a moral lesson. The linguistic construction of a proverb can sometimes be surprising and catch the listener or reader off guard. For example, the English proverb "*Don't count your chickens before they hatch*" is constructed in a way that emphasizes the contrast between the act of counting and uncertain future outcomes. On the other hand, the Indonesian proverb "*Bagaikan pinang dibelah dua*" (literally, "Like a betel nut split in half") is surprising because it connects the act of splitting a betel nut with the cultural practice of sharing during social rituals. This construction and cultural context contrast highlight the interplay between language and culture in proverbial wisdom. It also shows how cultural context can shape the manifestation of surprise within proverbs. By examining the linguistic and cultural roots of sayings, we can better understand the values and beliefs underpinning different societies and how they are communicated.

(8) Example 8

Aspect: Cognitive Flexibility and Interpretation

Analysis:

The cognitive processes in interpreting proverbs from different cultural backgrounds underscore the mental flexibility required to decode surprise. English and Indonesian speakers need to engage in cognitive functions that bridge the gap between familiar and unexpected elements in proverbs. They adapt their thinking to decode surprise, whether linguistic surprise in English proverbs or sensory-cultural surprise in Indonesian proverbs. This cognitive creativity and adaptability illustrate the cognitive processes involved in engaging with proverbs from different cultures. Proverbs from different cultures demand cognitive flexibility and adaptability from individuals to appreciate their symbolic representations. For example, the English proverb "*Every cloud has a silver lining*" requires individuals to link the concept of clouds to adversity and recognize the unexpected positive aspect symbolized by the "silver lining." Similarly, the Indonesian proverb "*Seperti kacang lupakan kulitnya*" demands cognitive creativity to appreciate the symbolic representation of imperfection. This analysis emphasizes the cognitive processes involved in engaging

with proverbs from different cultures and highlights the ability of individuals to adapt and think creatively.

(9) Example 9

Aspect: Proverbs as Cultural Preservers

Analysis:

Proverbs serve as cultural preservers and transmitters, encapsulating cultural values, beliefs, and practices. The surprise element often arises from these cultural references, which pass down cultural knowledge from one generation to another, preserving cultural continuity. Both English and Indonesian proverbs reflect their respective cultural values and beliefs, showcasing cultural richness embedded within proverbs and their function as carriers of cultural heritage and wisdom. Proverbs are not just a collection of wise sayings, but an essential part of cultural heritage passed down from generation to generation. They hold a significant place in preserving cultural continuity and are a rich source of knowledge. For instance, the English proverb "Don't put all your eggs in one basket" emphasizes the importance of risk management and diversification of resources. In contrast, the Indonesian proverb "Sambil menyelam minum air" (literally, "Drinking water while diving") reflects the cultural practice of multitasking and adaptability. These proverbs carry cultural heritage and serve as a medium to highlight the diverse cultural practices and beliefs. Thus, proverbs can be considered as an embodiment of cultural richness and wisdom.

In summary, the cross-cultural comparison between English and Indonesian proverbs reveals distinct patterns in the manifestation of surprise, highlighting the role of the cultural context in shaping the image of shock within sayings (see also Table 3). It showcases individuals' cognitive creativity and adaptability when engaging with proverbs from different cultures. It underscores the function of proverbs as cultural preservers and transmitters, enriching our understanding of the interplay between language, culture, and cognition in proverbial wisdom.

Table 3. Supplementary Examples of The Role of Cultural Context in Shaping the Manifestation of Surprise within Linguistic Expressions

No.	Code	Proverb	
		Indonesian	English
1.	P.INAvEN/Su/11	"Nasi sudah menjadi bubur." Translation: The rice has become porridge.	"Stop dead in tracks."
2.	P.INAvEN/Su/12	"Hidung dicium, pipi digigit." Translation: Nose kissed,	"Taken unawares."

		cheek bitten.	
3.	P.INAvEN/Su/13	"Ikan di hulu, tuba di hilir." Translation: Fish upstream, tuba downstream.	"There is no accounting for taste."
4.	P.INAvEN/Su/14	"Ikhtiar menjalani, untung menyudahi." Translation: Endeavor to carry on, luckily it ends.	"Wonders will never cease."
5.	P.INAvEN/Su/15	"Jauh berjalan banyak dilihat." Translation: Long walk, lots to see.	"Words fall me."

DISCUSSION

After thoroughly examining English and Indonesian proverbs, considering cultural and experiential factors, and making cross-cultural comparisons, we can synthesize that our understanding of proverbs as linguistic and cultural expressions has been greatly enriched. This analysis highlights the intricate interplay between language, culture, and cognition in the proverbial wisdom realm, revealing the complex nature of these linguistic treasures. We gain a deeper appreciation of their significance and value by exploring the various layers of meaning and cultural connotations embedded in proverbs. This study underscores the importance of examining proverbs within their cultural and linguistic contexts to comprehend their multifaceted nature and broader societal implications fully.

3.1 Cognitive Processes in the Creation of Indonesian and English Proverbs Associated with Surprise

The analysis of English and Indonesian proverbs has revealed that surprise is a powerful rhetorical tool in both linguistic traditions. In English proverbs, surprise is frequently generated through unexpected linguistic constructions and novel metaphors. This type of linguistic surprise challenges conventional thinking and encourages deeper reflection (Lakoff & Kövecses, 1987). On the other hand, Indonesian proverbs often utilize sensory imagery and cultural metaphors to evoke surprise. By relying on local practices and traditions (Kövecses, 2005), this cultural and sensory surprise reflects a deep connection to Indonesian culture.

The cognitive processes involved in interpreting these surprising elements are complex and multifaceted. Native speakers use a combination of conceptual mapping, inference, and memory encoding to bridge the gap between familiar and unexpected

elements in proverbs. This cognitive adaptability is a testament to the human capacity for creative interpretation and highlights the importance of cultural context in shaping our understanding of language (Gibbs Jr. et al., 2004). Overall, surprise in proverbs is a powerful tool for engaging audiences and conveying complex ideas in both English and Indonesian linguistic traditions.

The analysis of English and Indonesian proverbs has provided valuable insights into the multifaceted ways the element of surprise functions as a powerful rhetorical device within linguistic expressions. This discussion aims to delve deeper into the intricate cognitive processes that underpin the creation and interpretation of surprise elements in these sayings, shedding light on the nuanced mechanisms at play (Gibbs Jr. et al., 1997). The use of surprise in proverbs is a complex and dynamic phenomenon that varies across cultures and languages. In English proverbs, wonder often takes the form of linguistic devices that subvert conventional expectations. One common technique is the use of metaphors, which disrupt ordinary thought patterns by connecting dissimilar concepts. For instance, the proverb "*Don't cry over spilled milk*" introduces surprise by comparing a relatively minor mishap (spilled milk) to a more substantial emotional reaction (crying). This unexpected metaphor is a cognitive jolt, compelling individuals to reassess their responses to life's setbacks (Spellerberg, 2022).

On the other hand, Indonesian proverbs frequently employ vivid sensory imagery and cultural metaphors to evoke surprise. Consider the saying "*Sambil menyelam minum air*" (literally, "Drinking water while diving"). The sensory surprise in this expression arises from the mental synthesis of two seemingly incompatible actions—diving and drinking water—resulting in a striking image of multitasking underwater. This sensory surprise engages cognitive processes related to mental imagery, spatial reasoning, and sensory perception, highlighting the cultural specificity of surprise in proverbs (Bredis et al., 2020).

The creation of surprise in proverbs involves cognitive processes that reflect the creative and symbolic nature of human thought (Zaikauskienė, 2021). Authors of proverbs, consciously or intuitively, engage in symbolic thinking and innovative word choice to provoke surprise. Metaphorical thinking involves connecting dissimilar concepts (Storbeck, 2022), generating cognitive dissonance and surprise. Clever word choice includes selecting words that deviate from everyday language, such as idioms and figurative expressions (Niemeier, 2022), to provoke wonder. For instance, the author of the English proverb "*Don't count your chickens before they hatch*" engages in metaphorical thinking by likening the uncertain future (chickens hatching) to counting. This metaphor creates a cognitive juxtaposition that fosters surprise.

The interpretation of surprise in proverbs is equally intricate. When individuals encounter surprising elements in proverbs, they activate cognitive processes such as conceptual mapping, inference, and memory encoding (Bağ, 2022; Hareli & Hess, 2022). Conceptual mapping involves mapping the unfamiliar or unexpected elements in the saying to familiar mental concepts, striving to resolve the

cognitive tension between them (Nöth, 2022). Inference involves making deductions to deduce the intended meaning or message behind the surprise elements (Andersson, 2013). Memory encoding consists of using surprise in proverbs to aid in memory encoding, making these expressions more memorable and facilitating their transmission through generations (Gentner, 1983). For example, when confronted with the surprise in the Indonesian proverb "*Sambil menyelam minum air*," individuals engage in conceptual mapping by mentally fusing the actions of diving and drinking. This synthesis helps them grasp the concept of multitasking vividly and memorably.

In essence, the element of surprise in sayings is not a mere linguistic flourish but a product of intricate cognitive processes. It emphasizes the role of symbolic thinking, innovative word choices, and mental adaptation in creating and interpreting these linguistic surprises. Moreover, it underscores the dynamic nature of proverbs as vehicles for conveying complex ideas and cultural wisdom through the artful use of cognitive traps.

3.2 Influence of Experience and Cultural Factors on the Understanding and Presence of Surprise in Proverbs in Both Indonesian and English

Various cultural and experiential factors influence the presence and interpretation of surprise within proverbs in English and Indonesian languages. In English proverbs, cultural references are often derived from historical practices and shared Western traditions, providing a contextual framework for understanding surprise elements. Moreover, everyday human experiences also contribute to interpreting surprise in English proverbs. On the other hand, Indonesian proverbs rely heavily on local customs, natural phenomena, and traditional beliefs, reflecting deeply rooted cultural factors embedded in the collective consciousness of Indonesian society. Additionally, experiential aspects in Indonesian proverbs are closely tied to specific cultural practices and sensory experiences. As a result, native speakers of both languages perceive and appreciate the surprise elements in proverbs through the lens of their cultural and experiential backgrounds, enriching their interpretation of these linguistic expressions (Kövecses, 2010).

The role of cultural and experiential factors in shaping the presence and interpretation of surprise in proverbs is a complex and multifaceted phenomenon that enriches the way native speakers perceive and appreciate these linguistic expressions (Kövecses, 2012). Cultural factors are crucial in English proverbs, drawing from various historical references and shared Western traditions. For instance, the saying "*Don't put all your eggs in one basket*" invokes imagery from farming practices, where eggs symbolize valuable assets. This cultural reference provides a contextual framework for understanding the surprise element, as it reflects a cultural emphasis on risk management and diversification of resources. English speakers appreciate the wisdom of this proverb in light of these cultural associations, which add layers of meaning and relevance to its message.

In Indonesian proverbs, cultural factors are deeply rooted in local customs, natural phenomena, and traditional beliefs. For example,

the saying "*Bagaikan pinang dibelah dua*" (literally, "Like a betel nut split in half") alludes to the practice of sharing betel nuts during social rituals in Indonesian culture. This cultural reference creates a layer of surprise by connecting the act of splitting a betel nut with the artistic value of sharing or dividing. Native Indonesian speakers perceive this surprise element through their cultural lens and appreciate the symbolic richness it adds to the proverb, making it a powerful tool for conveying cultural values and beliefs (Giang, 2023).

Experiential factors are another crucial element that shapes the presence and interpretation of surprise in proverbs. In English proverbs, experiential factors often relate to universal human experiences and historical contexts. For example, the adage "A penny for your thoughts" plays on the everyday experience of introspection and private thoughts. Native English speakers perceive the surprise element in the context of everyday life experiences, where individuals often engage in private contemplation. The experiential aspect adds depth to their interpretation, as it resonates with their introspective moments, making it a powerful tool for conveying personal experiences and emotions (Lemghari, 2022).

In Indonesian proverbs, experiential factors are often tied to specific cultural practices and sensory experiences. The adage "*Kurang ajar*" (literally, "Lack of manners") surprises through its straightforwardness, which deviates from the politer conventions of Indonesian social interaction. Native speakers interpret this proverb in their experiences with social etiquette and manners in Indonesian society. The surprise element lies in the bluntness of the expression compared to cultural norms, making the experiential aspect crucial for its appreciation (Lau et al., 2004).

Native speakers of both English and Indonesian perceive and appreciate the surprise elements in proverbs within the framework of their cultural and experiential backgrounds. These factors enrich the interpretation and resonance of proverbs, adding layers of meaning and relevance to these linguistic expressions. The interplay between cultural and experiential factors and the linguistic surprises in proverbs demonstrates the rich tapestry of human communication, where language, culture, and individual experience converge to create profound and resonant expressions of wisdom (Zhao, 2012).

In essence, the role of cultural and experiential factors in shaping the presence and interpretation of surprise in proverbs is a complex and dynamic phenomenon that reveals the intricate interplay of language, culture, and personal experience in human communication. By providing a contextual framework for understanding the surprise element, these factors add depth and richness to the interpretation and appreciation of proverbs, making them powerful tools for conveying cultural values, beliefs, and personal experiences.

3.3 The Role of Cultural Context in Shaping the Manifestation of Surprise within Linguistic Expressions

The cross-cultural comparison between English and Indonesian proverbs provides valuable insights into the role of cultural context

in shaping the manifestation of surprise within linguistic expressions. It highlights that cultural context significantly influences how shock is employed in proverbs (Kövecses, 2023). English proverbs rely on linguistic traps, reflecting a cultural appreciation for clever wordplay. In contrast, Indonesian proverbs frequently evoke surprise through sensory and cultural elements, reflecting the importance of sensory experiences and local traditions in Indonesian culture.

This study has broader implications for understanding the interplay between language, culture, and cognition in proverbial wisdom. It underscores the need for cultural sensitivity in interpreting proverbs from different linguistic traditions (Kövecses, 2018). Sayings serve as linguistic artifacts and windows into the cultural values, beliefs, and experiences of the communities that use them (Caffi, 2022; Salam El-Dakhs & Altarriba, 2022; Wurm, 2022). Furthermore, this study highlights the cognitive flexibility and creativity involved in interpreting proverbs and emphasizes the role of proverbs as cultural preservers and transmitters.

The comparison between English and Indonesian proverbs offers valuable insights into how cultural context influences the manifestation of surprise within linguistic expressions. By examining the similarities and differences in the use of shock in proverbs between these two cultures, we gain a deeper understanding of the intricate interplay between language, culture, and cognition in the realm of proverbial wisdom (cf. Foroni, 2022; Goddard, 2022; Soriano, 2022; Tissari, 2022).

The cross-cultural examination underscores that cultural context plays a crucial role in how surprise is employed in proverbs. English proverbs often rely on linguistic traps, which reflects the cultural appreciation for clever wordplay and symbolic thinking. In contrast, Indonesian proverbs draw from local practices, traditions, and the vivid imagery of daily life, relying on sensory and cultural surprise. For instance, the English proverb "*Don't count your chickens before they hatch*" employs linguistic surprise through metaphorical thinking. In contrast, the Indonesian proverb "*Sambil menyelim minum air*" (literally, "Drinking water while diving") elicits sensory surprise by melding disparate actions into a vivid mental image. This distinction highlights the multifaceted nature of wonder and its dynamic interaction with culture (Childs, 2022; Clachar, 2022; Shahane & Denny, 2022).

The cross-cultural comparison emphasizes the need for cultural sensitivity when interpreting proverbs (De Leersnyder & Pauw, 2022; Dewaele, 2022). It demonstrates that the manifestation of surprise can vary significantly based on cultural context. To fully grasp and appreciate proverbs from different cultures, one must consider the cultural references, practices, and beliefs that underpin them (Phuong, 2023; Stachurska, 2023).

The comparison also underscores the cognitive flexibility and creativity involved in creating and interpreting sayings (Moore et al., 2023; Schiewer, 2023). Speakers of both languages exhibit mental adaptability to bridge the gap between familiar and unexpected elements in proverbs. This cognitive flexibility reflects the human capacity for symbolic thinking and creative interpretation (Jibreel, 2023; Kayed et al., 2023).

Moreover, the findings suggest that proverbs serve as cultural preservers and transmitters. English and Indonesian sayings encapsulate cultural values, beliefs, and practices, and the surprise element often arises from these cultural references. Proverbs play a role in passing down cultural knowledge from one generation to another, fostering cultural continuity (Santangelo, 2023; Schützeichel, 2023).

Finally, this study reinforces the idea that language is a mirror of culture. The manifestation of surprise in proverbs reflects a community's unique cultural values and experiences. By examining sayings, researchers gain insights into different societies' cultural nuances and worldviews.

In conclusion, the cross-cultural comparison between English and Indonesian proverbs provides a deeper understanding of the role of cultural context in shaping the manifestation of surprise within linguistic expressions. It highlights the need for cultural sensitivity, underscores cognitive flexibility and creativity, emphasizes the cultural preservation function of proverbs, and reaffirms the intimate connection between language, culture, and cognition in the realm of proverbial wisdom. This study enriches our appreciation of proverbs as linguistic and cultural treasures that bridge the gaps between diverse human experiences and worldviews.

CONCLUSION

Applying CSA, examining surprise within English and Indonesian proverbs revealed complex relationships between language, culture, and cognition. The study uncovered that surprise is an effective rhetorical device in English and Indonesian proverbs. Unexpected linguistic constructions and metaphors in English proverbs challenged conventional thinking, while Indonesian proverbs frequently evoked surprise through sensory imagery and cultural metaphors rooted in local practices and traditions.

In this study, cultural and experiential factors were found to influence the presence and interpretation of surprise within proverbs profoundly. English proverbs drew from historical references and shared Western traditions, while Indonesian proverbs were deeply intertwined with local customs and sensory experiences. These factors shaped the depth of interpretation and appreciation.

The study also examined the cognitive processes involved in creating and interpreting surprise in proverbs. Authors and interpreters of proverbs engaged in metaphorical thinking, conceptual mapping, inference, and memory encoding, indicating cognitive adaptability and creativity.

While the study provides valuable insights, the study has limitations. Firstly, the samples of English and Indonesian proverbs were limited, and broader datasets could reveal additional nuances in using surprise. Second, the analysis primarily relied on qualitative methods, and future study could complement this with quantitative analyses to provide a more comprehensive understanding of surprise in proverbs. Third, the study primarily explored proverbs from a cognitive semantics perspective, leaving room for investigations from other linguistic and cultural angles.

Further study directions could include expanding the cross-cultural comparison to include proverbs from more languages, employing quantitative methods such as corpus linguistics and computational linguistics to provide statistical insights, investigating the cognitive processes involved in processing surprising elements in proverbs through psycholinguistic experiments, and exploring the practical applications of surprise in language teaching, intercultural communication, and advertising.

In conclusion, the analysis of surprise in English and Indonesian proverbs has illuminated the multifaceted nature of linguistic expressions and their connections to culture and cognition. The study has provided valuable contributions, but there is much more to explore in the dynamic world of proverbial wisdom, inviting further investigations into the interplay between language, culture, and cognitive processes.

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