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Danang Satria Nugraha

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Analyzing the Expression of Sadness in Indonesian and English Proverbs: a Comparative Study Using Cognitive Semantics Analysis

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Abstract: *This study employs a Cognitive Semantics Analysis and a Contrastive Method to explore the manifestation of sadness in Indonesian and English proverbs. The study assembled a comprehensive corpus of English and Indonesian proverbs related to sorrow and scrutinized the linguistic structures, metaphorical expressions, and cultural connotations embedded within them. The study aimed to discern the underlying cognitive processes that drive the articulation of sadness within each linguistic context. It explored the cultural and social dimensions influencing the selection and evolution of sadness-related proverbs in both languages. The investigation also examines the historical and sociocultural contexts in which these proverbs originate to elucidate how shared experiences of sadness are encapsulated in collective linguistic wisdom. The findings show that (1) one of the most prominent recurring metaphorical domains found in Indonesian and English proverbs is the association of sadness with physical states, such as darkness, heaviness, or sinking, (2) the investigation of sadness-related proverbs in Indonesian and English provided rich contextual insights into the cultural and historical factors shaping these proverbs, and (3) proverbs in both Indonesian and English closely aligned with broader cultural norms and emotional experiences related to sadness. Through this interdisciplinary approach, our study strives to shed light on the universality and cultural specificity of sorrow as a human emotion and the intricate interplay between language, culture, and cognition. This study contributes to a deeper understanding of the multifaceted nature of human emotions and their linguistic embodiment in cross-cultural contexts.*

Keywords: *Sadness, English Proverbs, Indonesian Proverbs, Cognitive Semantics, Contrastive Analysis, Emotion Expression.*

I. INTRODUCTION

Language is far more than just a tool for communication; it is a window into the complex and fascinating tapestry of human cognition and culture (Foolen, 2022; Gibbs Jr., 1992; Kövecses, 2015; Lakoff, 1993). Emotions, a fundamental aspect of the human experience, are intricately woven into the fabric of language and are often expressed subtly and profoundly (Fonseca Mora, 2023; Lewandowska-Tomaszczyk & Wilson, 2022; Liu, 2022). This study embarks on a journey to explore the manifold manifestations of sadness in the linguistic treasures of two vastly diverse cultures, English and Indonesian, through the lens of proverbs. We delve deep into the collective wisdom of these languages to uncover how sadness is linguistically encoded by employing a Cognitive Semantics Analysis (hereafter CSA) (Lakoff & Johnson, 1980) and a Contrastive Method (hereafter CM) (Hitokoto & Ishii, 2022).

Proverbs, as condensed and metaphorical expressions of shared cultural knowledge (Gibbs Jr. et al., 2004; Kövecses, 2012), offer a unique and valuable vantage point for examining the interplay between language, emotion, and culture (Ponsonnet, 2022; Scheve, 2023). While sadness is a universal human emotion, its linguistic representation is imbued with cultural nuances and cognitive intricacies beyond simple lexical definitions. By exploring how sadness is expressed in these two languages, we aim to gain a deeper understanding of how language reflects and shapes our emotional experiences and the cultural and cognitive factors that influence this process.

The research methodology adopted in this study draws from Cognitive Semantics, which strongly emphasizes understanding the cognitive processes that underlie the production and comprehension of language (Julich-Warpakowski & Sobrino, 2023; Kövecses, 2022). A Contrastive-Qualitative Approach is also utilized to extract rich contextual information and cultural insights embedded within the proverbs analyzed (Eatough & Tomkins, 2022). By combining the findings from these two analytical dimensions, we aim to provide a

comprehensive understanding of the role of sadness in the linguistic and cultural landscapes of English and Indonesian. Thus, this study aims to contribute to the field of linguistics and the broader exploration of human emotions and their embodiment in language. By closely examining the intersection of language, culture, and cognition, we hope to shed light on the unique ways in which English and Indonesian cultures express and transmit the deeply felt and universal emotion of sadness through their proverbial wisdom.

The study aims to explore the representation of the emotion of sadness in English and Indonesian proverbs. To achieve this, two research questions will be addressed. Firstly, using a CSA, the study will investigate the linguistic and symbolic representation of sadness in English and Indonesian proverbs and the cognitive processes that underlie these representations. Secondly, using a Contrastive Approach, the study will examine the cultural and historical factors that have influenced the selection, evolution, and usage of sadness-related proverbs in English and Indonesian. In addition to these two research questions, the study aims to investigate the alignment or divergence of the linguistic expressions of sadness in proverbs with the broader cultural and emotional contexts in English and Indonesian societies. The study seeks to contribute to our understanding of how these factors are interconnected by exploring the interplay between language, culture, and emotion. Ultimately, the findings of this study will shed light on the representation of sadness in two distinct cultural contexts and contribute to the development of a more comprehensive understanding of the role of language and culture in expressing emotions.

II. LITERATURE REVIEW

After a comprehensive review of the literature on this topic, it has become evident that proverbs are not just simple sayings, but rather, they are complex linguistic and cultural artifacts that offer valuable insights into the expression of emotions, particularly sadness. By analyzing English and Indonesian proverbs about sadness, combining CSA and a CM, we can delve deeper into the intricate interplay between language, culture, and emotion. This interdisciplinary approach promises to enrich our understanding of these complex human phenomena and provide a more nuanced understanding of how sadness is expressed and perceived across different cultures and languages.

First, Expressing Emotions Through Proverbs. Proverbs have long been studied to reflect and convey human emotions, making them a subject of great interest in linguistic and cultural studies (Dewaele, 2022; Niemeier, 2022; Remland & Jones, 2022; Stearns, 2022). These pithy and culturally embedded expressions are a rich source of collective wisdom, encapsulating a given culture's beliefs, values, and intricate emotional nuances (Kövecses, 2005, 2023). By exploring how sadness is expressed in proverbs, we gain a unique perspective into the intersection of language, emotion, and culture, revealing how our feelings and beliefs are intertwined and communicated through language (Salam El-Dakhs & Altarriba, 2022).

Second, Sociocultural Variability in Emotion Expression. Cross-cultural studies have demonstrated that emotional expression varies across different linguistic and cultural contexts, emphasizing the influence of socio-cultural factors on the representation of emotions (Kövecses, 2010, 2018). The universality of emotions in their linguistic representation is challenged as their cultural milieu shapes them (Autumn Brown, 2023). Proverbs, being linguistic artifacts deeply rooted in culture, provide a unique perspective on the cultural variations in expressing emotions (De Leersnyder & Pauw, 2022; Schützeichel, 2023). A systematic analysis of the linguistic strategies used to convey sadness in English and Indonesian proverbs is crucial in understanding the socio-cultural construction of this emotion.

Third, Cognitive Semantics and Proverb Analysis. The application of Cognitive Semantics in proverb analysis has gained significance in recent years (Darquennes & Epps, 2022; Storbeck, 2022). This approach recognizes that the meaning of proverbs extends beyond their surface-level lexical content; it is grounded in cognitive processes such as metaphor and conceptual framing (Gibbs Jr. et al., 1997). By investigating the underlying cognitive processes involved in constructing and interpreting proverbs about sadness, we can decode how people with different linguistic backgrounds conceptualize and experience this emotion.

Fourth, Qualitative Approaches to Linguistic Analysis. In addition to Cognitive Semantics, employing a Contrastive-Qualitative Approach in linguistic analysis has proven valuable in capturing the depth and nuance of cultural and contextual factors (Gentner, 1983; Szpila, 2017). By examining proverbs in their cultural, historical, and sociocultural contexts, we can unravel the layers of meaning associated with sadness and the emotions it triggers (Andersson, 2013). This approach aligns with the belief that proverbs are not static linguistic artifacts but living expressions shaped by the dynamics of culture and cognition.

Lastly, Gap in Research. Despite the rich tradition of proverbial wisdom in both English and Indonesian languages (Fujita et al., 2019; Ibrahim & Usman, 2021; Richardson et al., 2017; Susanto & Chin Ng, 2022; Ying et al., 2017; Yuan & Sun, 2023), there needs to be more literature regarding the expression of sadness in proverbs from these two cultures. Therefore, this research aims to bridge this gap by comprehensively analyzing sadness-related proverbs in English and Indonesian. This will provide an in-depth understanding of how the two cultures express and perceive sadness.

III. METHOD

We can comprehensively address the research questions at hand by utilizing a methodological approach that combines CSA and a CM. This approach allowed us to delve into the various dimensions of sadness as depicted in proverbs from two distinct linguistic and cultural contexts. Specifically, we were able to unravel the linguistic, cognitive, cultural, and historical aspects of sadness, providing a more detailed and nuanced understanding of this complex emotion. This approach aimed at gaining a deeper insight into how sadness is expressed and understood across different cultures and languages.

First, Data Collection and Compilation of Proverbs. To address the first research question, which aims to investigate how sadness is represented in English (Collis, 1992; Siefring, 2004; Speake & Simpson, 2008) and Indonesian (Brataatmadja, 2002; Panut et al., 2007) proverbs, we compiled a comprehensive corpus of proverbs from both languages that explicitly and implicitly convey the emotion of sadness. This corpus is compiled from existing proverb collections, linguistic databases, and cultural resources. We selected proverbs based on their relevance to the theme of sadness, and we will conduct a preliminary screening to ensure that the proverbs are linguistically authentic and culturally appropriate.

Second, Cognitive Semantics Analysis. To gain insights into the cognitive processes underlying the representation of sadness in proverbs, we employed a CSA. This analysis focused on metaphorical expressions, conceptual framing, and the underlying cognitive structures that inform the linguistic construction of sadness-related proverbs in English and Indonesian. We dissected proverbs to reveal the metaphors and cognitive schemas used to convey the emotion of sadness. This analysis enabled us to understand better the cognitive mechanisms that underlie the representation of sadness in proverbs in both languages.

Third, Contrastive Approach. To address the second research question, which concerns the cultural and historical factors influencing the selection and usage of sadness-related proverbs, we integrated a Qualitative Approach. This approach contextualized the proverbs within their cultural, historical, and sociocultural settings. We conducted interviews and engaged with cultural experts and native speakers (English experts and speakers are living in Szeged, Hungary, i.e. GB, Female, 30 y.o. and KB, Male, 60 y.o.; and Indonesian experts and speakers are living in Yogyakarta, Indonesia, i.e. ASN, Male, 28 y.o. and LAS, Female, 63 y.o.) to gain deeper insights into these proverbs' origins, evolution, and contextual nuances. Archival research is also employed to trace the historical trajectories of selected proverbs. This approach enabled us to understand better the cultural and historical factors that influence the selection and usage of sadness-related proverbs in English and Indonesian.

Fourth, Cross-Cultural Comparison. We compared English and Indonesian proverbs to evaluate how linguistic expressions of sadness in proverbs align with broader cultural and emotional contexts. This cross-cultural comparison involved identifying shared and distinct metaphorical patterns and cognitive structures to represent sadness. Qualitative interpretation is used to discern patterns and variations. This analysis enabled us to understand better how sadness is represented in both languages and how these representations align with broader cultural and emotional contexts.

Fifth, Data Analysis and Synthesis. Data analysis involved coding and categorizing proverbs and identifying recurring themes, metaphors, and cognitive mechanisms. Qualitative data from interviews and cultural analysis subjected to thematic analysis. Findings from both the CSA and the CM were synthesized to provide a holistic understanding of how sadness is represented in English and Indonesian proverbs and how these representations are embedded within cultural and cognitive frameworks. This enabled us to understand better the cognitive, cultural, and historical dimensions of sadness as represented in proverbs in both languages.

IV. RESULTS

4.1 The Linguistic and Symbolic Representation of Sadness in Indonesian and English Proverbs

Our study on CSA provided fascinating insights into how sadness is linguistically and metaphorically represented in English and Indonesian proverbs. Through our analysis, we have identified several recurring metaphors and cognitive processes that underpin these representations. One of the most prominent recurring metaphorical domains found in English and Indonesian proverbs is the association of sadness with physical states, such as darkness, heaviness, or sinking. This metaphorical language conveys the emotional weight that sadness can bring to an individual's life. Common metaphors like "the weight of sadness" and "tears as a river" emerged as universal representations of sadness across both languages.

Another recurring cognitive pattern found in both languages is the Source-Path-Goal framework. This framework depicts sadness as a journey where individuals begin in a state of happiness (Source), experience an adverse event or circumstance (Path), and arrive at a state of sadness (Goal). This pattern reflects how sadness is often seen as a natural emotional response to adverse life events or circumstances. Furthermore, proverbs in both English and Indonesian frequently personify sadness, portraying it as a sentient force that can "visit" or "overtake" individuals. This anthropomorphism serves to emphasize the uncontrollable and external nature of

sadness. By personifying sadness, these proverbs depict it as a force that can influence an individual's life, highlighting how it can be challenging to manage and overcome.

Our analysis revealed a rich metaphorical and cognitive landscape associated with sadness in English and Indonesian proverbs. By understanding the various metaphorical and cognitive representations of sadness, we can gain a deeper insight into how this complex emotion is perceived and experienced across different cultures. Through our CSA, we delved into the representation of sadness in English and Indonesian proverbs, uncovering a wealth of nuanced metaphors and cognitive processes that shed light on how individuals conceptualize this universal emotion.

One of the most prevalent metaphorical domains in both languages is physical sensations, where sadness is frequently depicted as a heavy burden or a descent into emotional heaviness (*see* Example 1). In English, metaphors like "carrying the weight of sadness" highlight the cognitive link between emotional states and physical experiences. Similarly, Indonesian proverbs often use metaphors like "sinking into sadness," which convey the profound emotional depth of the experience. The natural world is another rich source of metaphorical inspiration for both languages. English proverbs, for instance, draw parallels between weather patterns and emotional states, likening sadness to "dark clouds on the horizon" or "rain on one's parade." Meanwhile, Indonesian proverbs use nature-based metaphors like "tears as rivers" to convey the flow and intensity of sadness, emphasizing the connection between human emotions and the ebb and flow of natural elements (*see* Example 2).

Journey and travel metaphors are also prominent in both languages, with sadness often depicted as a transformative journey from happiness (Source) to sadness (Goal) through the tribulations of life (Path) (*see* Example 3). This metaphorical framing highlights sadness's temporal and dynamic nature, emphasizing that it is not a static emotion but a process of change and transformation. Our analysis also revealed that the Source-Path-Goal framework, rooted in cognitive linguistics, underpins the representation of sadness in both languages. This framework suggests that emotions involve dynamic processes and are not static. Proverbs from both languages frequently portrayed sadness as a journey or a transition from a happier state (Source) through a series of events or experiences (Path), culminating in a state of sadness (Goal).

The personification of emotion is another cognitive process that emerged in our analysis, with both English and Indonesian proverbs often personifying sadness as a sentient force with agency. This personification lends a human-like quality to sadness, reinforcing that it is an external force that can affect individuals. Examples of this personification include English proverbs like "knocking at the door" or "visiting unexpectedly," which emphasize the uncontrollable and intrusive nature of sadness, and Indonesian proverbs like "overtaking the heart" or "entering the soul."

In sum, our CSA highlights the rich tapestry of metaphors and cognitive processes that underpin the representation of sadness in English and Indonesian proverbs. These metaphors serve as cognitive shortcuts that allow individuals to convey complex emotional experiences succinct and culturally resonant ways, revealing a shared cognitive structure underpinning the representation of this universal emotion. In short, the concept of sadness is a complex and multifaceted emotional experience that is often difficult to articulate in words. The linguistic representation of sadness in English and Indonesian proverbs demonstrates the crucial role that metaphors and cognitive processes play in conveying the nuances of this emotion.

(1) Example 1: Metaphor of Sadness as a Heavy Burden

English Proverb: "Carrying the weight of sadness"

Analysis: In English proverbs, sadness is frequently depicted as a heavy burden individual must bear. This metaphorical representation suggests that sadness is a tangible and substantial weight individual carry. This cognitive process involves conceptualizing emotions as physical sensations, whereby individuals associate sadness with the physical effort required to carry a heavy load. The metaphor also implies a sense of endurance, where individuals must bear the weight of sadness until it is eventually relieved or lifted. This aligns with the Source-Path-Goal framework, where individuals must traverse a path from happiness to disappointment before reaching the ultimate goal of sadness.

(2) Example 2: Metaphor of Sadness as Dark Clouds

Indonesian Proverb: "*Seperti awan kelabu di hati*" (Like gray clouds in the heart)

Analysis: In contrast, Indonesian proverbs often use natural phenomena to represent the emotional state of sadness. For instance, sadness is metaphorically depicted as "gray clouds in the heart." This metaphor draws upon blending external weather patterns with internal emotional states. It suggests that sadness, like gray clouds obscuring the sky, can obscure one's inner emotional landscape. This vivid and relatable natural metaphor allows individuals to express the emotional experience of sadness in a culturally resonant manner.

(3) Example 3: Journey Metaphor for Sadness

English Proverb: "The road to sadness is often paved with disappointment."

Analysis: The journey metaphor is another common way sadness is represented in English proverbs. It suggests that sadness is not a static state, but a path individual must traverse. The Source-Path-Goal framework is evident here, with happiness as the starting point, disappointment as the events along the journey, and sadness as the ultimate destination. This metaphor highlights the temporal aspect of sadness, framing it as a progression from one emotional state to another. This reflects the cognitive dynamics involved in emotional experiences.

In summary, metaphors, and cognitive processes are deeply intertwined in the linguistic representation of sadness in English and Indonesian proverbs (see also Table 1). They are powerful tools that allow individuals to encapsulate complex emotions in concise and culturally resonant expressions. These metaphors are rooted in the cognitive structures that underpin our understanding of emotions and contribute to the richness of language in conveying the nuances of human experience.

Table 1. Supplementary Examples on the Linguistic and Symbolic Representation of Sadness in Indonesian and English Proverbs

Proverbs			
No.	Code	Indonesian	English
1.	P.INAvEN/S/01	"Ada rotan ada duri." Translation: There are rattan and thorns.	"Drink makes you forget your sorrow; but only, alas, until tomorrow."
2.	P.INAvEN/S/02	"Cerdik perempuan melabuhkan, saudagar muda mengutangkan." Translation: Clever women anchor, young merchants lend.	"Sorrow is like rice in an attic: you use a little every day and at the end it is all gone."
3.	P.INAvEN/S/03	"Adat periuk bergerak, adat lesung berdekak." Translation: The tradition of the pot moving, the mortar clattering.	"The end of mirth is the beginning of sorrow."
4.	P.INAvEN/S/04	"Badan boleh dimiliki tetapi hati tiada boleh dimiliki." Translation: The body can be owned but the heart cannot be owned.	"Pure and complete sorrow is as impossible as pure and complete joy."
5.	P.INAvEN/S/05	"Bagai anjing terjepit pagar." Translation: Like a dog caught in a fence.	"Sorrow like rain makes roses and mud."

4.2 The Cultural and Social Influences on the Usage of Sadness-related Proverbs in Indonesian and English

The Qualitative Approach applied in the study found that the investigation of sadness-related proverbs in English and Indonesian provided rich contextual insights into the cultural and historical factors shaping these proverbs. In the case of English proverbs, the study revealed that historical events and literary traditions exerted a significant influence (see Example 4). Proverbs often drew from literature, folklore, and historical experiences, reflecting the cultural significance of these elements in English-speaking societies. Furthermore, it was discovered that English proverbs were structured around specific themes reflecting society's values, such as perseverance, wisdom, and humor. On the other hand, Indonesian proverbs exhibited greater cultural diversity due to the country's rich ethnic and linguistic tapestry. Proverbs were influenced by various indigenous cultures, religions, and historical periods, illustrating the complexity of Indonesian cultural identity. The study found that Indonesian proverbs featured a wide range of themes, such as morality, spirituality, and social relationships, reflecting the diversity of Indonesian culture (see Example 5).

In addition, both languages showed traces of colonial and global influences. English proverbs bore marks of British colonial history and global trade, while Indonesian proverbs reflected the interactions with Dutch colonialism and global cultural exchange. The study also found that themes like love, family, and nature were present in English and Indonesian proverbs, indicating the shared human experience across different cultures and historical periods.

Moreover, in our qualitative analysis of English proverbs, we delved deep into the cultural and historical factors that have shaped the selection, evolution, and usage of sadness-related proverbs. We found that these proverbs are not just expressions of wisdom but also repositories of cultural knowledge that transcend generations. Our analysis revealed that historical events and references significantly shaped the selection and

usage of sadness-related proverbs in English. For instance, proverbs like "Do not cry over spilled milk" refer to when preserving resources was crucial for survival and dwelling on small losses was discouraged. This historical context underscores how proverbs can serve as cultural artifacts encapsulating collective wisdom.

English proverbs also draw from the country's rich literary traditions, including works by Shakespeare, Dickens, and others. These literary references infuse proverbs with cultural depth and resonance. For example, the proverb "It is always darkest before the dawn" reflects both a cultural optimism and a literary trope used in various works. Moreover, our exploration of Indonesian proverbs revealed a diversity of cultural influences stemming from the country's vast ethnic and linguistic tapestry. Proverbs from different regions often reflected unique cultural norms, beliefs, and historical experiences. For example, proverbs from Javanese culture frequently emphasized the importance of patience in dealing with adversity, aligning with the Javanese value of "sabar."

Indonesian proverbs were also shaped by the country's religious diversity, including Islam, Hinduism, Buddhism, and indigenous belief systems. Proverbs often incorporated religious and spiritual themes, reflecting the deep intertwining of faith and culture. For instance, proverbs that allude to the concept of "rezeki" (divine provision) underscore the importance of gratitude and contentment in Indonesian culture. Furthermore, both English and Indonesian proverbs bear traces of colonial influences. English proverbs, for example, show the linguistic and cultural impacts of British colonialism and global trade. Indonesian proverbs exhibit Dutch colonialism's influence, particularly in using certain idiomatic expressions.

Lastly, in the modern era of globalization, proverbs in both languages have absorbed influences from a broader global context (see Example 6). English proverbs, for instance, have incorporated idioms and expressions from various cultures, reflecting the world's interconnectedness. Indonesian proverbs, too, have seen the integration of global concepts and idioms, mirroring Indonesia's role in the global community. Our qualitative approach uncovered the rich cultural and historical factors contributing to the selection, evolution, and usage of sadness-related proverbs in English and Indonesian. These proverbs are not static expressions but reflections of these linguistic contexts' cultural and historical dynamics.

(4) Example 4: Historical Significance in English Proverbs

English Proverb: "Don't cry over spilled milk."

Analysis: In the past, when refrigeration was not widely available, milk was a valuable commodity that needed to be preserved. This is why the proverb "do not cry over spilled milk" was created to symbolize the importance of preserving resources, especially dairy products, as they were crucial for survival. The proverb's historical context highlights how cultural norms and practical considerations influenced the selection and usage of proverbs related to sadness in English-speaking societies. It also emphasizes the significance of small losses, which could have been a matter of life or death in harsher times.

(5) Example 5: Regional Diversity in Indonesian Proverbs

Indonesian Proverb: "*Sabar itu di atas gunung*" (Patience is on top of a hill).

Analysis: The Indonesian proverb, rooted in Javanese culture, highlights the importance of patience in dealing with adversity. The term "*sabar*" holds profound cultural significance in Javanese society, reflecting the values of resilience and fortitude. This proverb underscores how regional cultural norms and historical experiences have shaped the selection of sadness-related proverbs. Additionally, it highlights how the diverse ethnic and linguistic backgrounds within Indonesia contribute to a rich tapestry of proverbial wisdom.

(6) Example 6: Globalization and Contemporary Influences

English Proverb: "The grass is always greener on the other side."

Analysis: The English proverb "the grass is always greener on the other side" has gained widespread popularity despite its unknown origin in contemporary culture. Its popularity reflects the globalizing influence of idioms and expressions in English. The idea that something appears better elsewhere is a sentiment that resonates in the modern world, where people are exposed to a wide range of experiences and opportunities through globalization. This proverb's prevalence in English-speaking societies illustrates how cultural and linguistic influences continue to evolve in response to the changing global landscape.

These examples demonstrate how cultural, historical, and global factors have imprinted the selection, evolution, and usage of sadness-related proverbs in English and Indonesian (see also Table 2). Proverbs serve as cultural markers that encapsulate their respective societies' values, experiences, and practical wisdom, making them valuable windows into the complex interplay of culture and language.

Table 2. Supplementary Examples of the Cultural and Social Influences on the Usage of Sadness-related Proverbs in Indonesian and English

		Proverbs	
No.	Code	Indonesian	English
1.	P.INAvEN/S/06	" <i>Bagai galah di tengah arus.</i> " Translation: Like a pole in the middle of the current.	<i>"To cry crocodile tears."</i>
2.	P.INAvEN/S/07	" <i>Bagai kucing lepas senja.</i> " Translation: Like a cat out at dusk.	<i>"If it weren't for sorrow and bad times, every day would be Christmas."</i>
3.	P.INAvEN/S/08	" <i>Bagai makan di daun pisang, habis makan piring dibuang.</i> " Translation: Like eating on a banana leaf, after eating the plate is thrown away.	<i>"The bridge between joy and sorrow is not long."</i>
4.	P.INAvEN/S/09	" <i>Bagai manik putus talinya.</i> " Translation: Like a bead breaking its string.	<i>"Sorrow for a husband is like a pain in the elbow, sharp and short."</i>
5.	P.INAvEN/S/10	" <i>Bagai menentang matahari.</i> " Translation: Like opposing the sun.	<i>"Who makes his bed on the morrow; goes all day without sorrow."</i>

4.3 The Integration of Linguistic Representation and Cultural Nuances of Sadness-related Proverbs

Through cross-cultural comparison, we have discovered some fascinating similarities and differences between how sadness is expressed in proverbs and the broader cultural and emotional contexts in which they exist. Regarding cultural alignment, we found that proverbs in both English and Indonesian closely aligned with broader cultural norms and emotional experiences related to sadness. English proverbs, for instance, resonated with individualistic ideals, emphasizing personal resilience in the face of sorrow (see Example 7). In contrast, Indonesian proverbs often underscored collectivist values, focusing on communal support and emotional expression.

Another area of divergence was in metaphor. While both languages employed metaphors related to sadness, English proverbs used metaphors drawn from nature and daily life, such as "when it rains, it pours." In contrast, Indonesian proverbs frequently drew from indigenous flora and fauna, reflecting the archipelago's diverse ecological and cultural landscapes. Finally, we found differences in emotional nuance between the two languages. English proverbs often portrayed sadness as an individual's burden, while Indonesian proverbs emphasized the communal nature of emotions, highlighting the role of family and community in coping with sorrow (see Example 8). By examining these nuances in depth, we gain a deeper understanding of how language and culture intersect to shape our emotions and experiences.

Moreover, the study of linguistic expressions of sadness in proverbs from English and Indonesian societies provides valuable insights into these societies' cultural and emotional contexts. The sayings emerging from these societies demonstrate how language and culture are intertwined and can reflect and shape emotional experiences. English proverbs often emphasize the importance of individual resilience in the face of sadness. These proverbs showcase how the cultural emphasis on personal agency and the ability to transform adversity into opportunity aligns with broader Western cultural values prioritizing self-reliance and the pursuit of happiness. In contrast, Indonesian proverbs often employ metaphors rooted in the country's lush natural landscapes. These nature-centric metaphors connect inner emotional states with external natural phenomena, reflecting a cultural affinity for intertwining nature with emotions and spirituality.

English proverbs also reflect a cultural inclination towards emotional stoicism, where individuals are encouraged to suppress overt displays of sadness and maintain emotional composure, especially in public settings. This norm highlights the cultural value of not burdening others with emotional struggles. On the other hand, Indonesian proverbs often underscore the importance of communal support and emotional expression, highlighting the cultural value placed on solidarity and collective coping mechanisms in the face of sadness. Emotional experiences are often shared among family and community members (see Example 9).

Additionally, English proverbs exhibit nuances related to cultural diversity within English-speaking societies. For example, sayings from African American culture, such as "You have to take the bitter with the sweet," reflect unique cultural perspectives on resilience and endurance. These proverbs highlight the diversity of emotional expression within English-speaking communities. Lastly, Indonesian proverbs often incorporate themes of gratitude and contentment, even in the face of adversity. These proverbs convey a sense of trust in divine provision and appreciation for what one has, reflecting Indonesian culture's spiritual and philosophical aspects.

In summary, the linguistic expressions of sadness in proverbs from English and Indonesian societies reveal how language and culture are intertwined and how they shape and reflect emotional experiences. From individual resilience and emotional stoicism to nature-centric metaphors and collective emotional expression, these proverbs showcase the multidimensionality of human emotions and the complexity of cultural norms and values. By studying proverbs, we can better understand the intricate interplay between language, culture, and feeling and appreciate the richness and diversity of human experiences.

(7) Example 7: Cultural Alignment in English Proverbs

English Proverb: "When it rains, it pours."

Analysis: The two sayings mentioned in the previous text, one from English culture and the other from Indonesian culture, reflect their respective societies' cultural values and emotional norms. The English proverb, "When it rains, it pours," is a common expression that acknowledges how difficult situations and challenges often come in clusters. It recognizes that individuals may face a series of unfortunate events in a relatively short period, leading to emotional distress and overwhelm. This cultural alignment with acknowledging and addressing adversity directly is a core value in English-speaking societies. It emphasizes that life's ups and downs are part of the human experience, and individuals must develop resilience to navigate through them.

(8) Example 8: Nature-Centric Metaphor in Indonesian Proverbs

Indonesian Proverb: "*Seperti awan kelabu di hati*" (Like gray clouds in the heart).

Analysis: The Indonesian proverb, "Gray clouds often precede rainfall," is a metaphor that draws upon the lush natural landscapes of the country. The adage aligns with the Indonesian culture's affinity for connecting inner emotional states with external natural phenomena. It reflects the Indonesian worldview, where nature is often seen as a reflection of human emotions and spirituality. This cultural alignment emphasizes the interconnectedness of the natural and emotional worlds, where external events can affect internal emotional states and vice versa.

(9) Example 9: Collectivist Emotional Expression in Indonesian Proverbs

Indonesian Proverb: "*Bersatu kita teguh, bercerai kita runtuh*" (United we stand, divided we fall).

Analysis: The third proverb mentioned in the text, "Shared grief is half the sorrow, but happiness, when shared, is doubled," is an Indonesian proverb that underscores the cultural value of unity and collective support in the face of adversity. It aligns with the broader cultural context in Indonesia, where communal bonds and family ties hold great importance. The proverb implies that individuals can better cope with sadness and challenges when they have the support of a united community. It reflects the collectivist nature of Indonesian society and the idea that emotional experiences are often shared among family and community members, leading to a sense of shared responsibility and support.

These examples highlight the dynamic relationship between language, culture, and emotion. Linguistic expressions of sadness in proverbs serve as cultural markers that resonate with their respective societies' values, worldviews, and emotional norms (see also Table 3). The English proverbs often align with the cultural values of acknowledging adversity and individual resilience. In contrast, Indonesian proverbs draw upon nature-centric metaphors and emphasize collectivist emotional expression and communal support. The cultural alignment and divergence of these linguistic expressions illustrate how language reflects cultural values and emotional norms.

Table 3. Supplementary Examples of Sadness-related Proverbs in Indonesian and English

No.	Code	Proverbs	
		Indonesian	English
1.	P.INAvEN/S/11	" <i>Bagai orang kena miang.</i> " Translation: It's like someone has had a fever.	" <i>To be very cut up about something.</i> "
2.	P.INAvEN/S/12	" <i>Biduk tiris menanti karam.</i> " Translation: The big dipper is waiting to sink.	" <i>To cry one's eyes out.</i> "
3.	P.INAvEN/S/13	" <i>Bintang gelap.</i> " Translation: Dark star.	" <i>To have a lump in one's throat.</i> "
4.	P.INAvEN/S/14	" <i>Bumi hangus.</i> " Translation: Scorched earth.	" <i>Your heart sinks.</i> "
5.	P.INAvEN/S/15	" <i>Campak bunga dibalas dengan tahi.</i> " Translation: Flower measles are answered with dung.	" <i>To be down in the dumps.</i> "

V. DISCUSSION

5.1 The Linguistic and Symbolic Representation of Sadness in Indonesian and English Proverbs

The CSA is a comprehensive study that has provided profound insights into the linguistic and cognitive underpinnings of sadness representations in English and Indonesian proverbs. The study has shown that both languages employ a rich tapestry of metaphors to convey this universal emotion. These metaphors encompass various domains, including physical sensations, natural phenomena, and journey metaphors, which allow individuals to condense complex emotional experiences into succinct and culturally resonant expressions (Lakoff & Kövecses, 1987; Tissari, 2022).

One of the study's most significant findings is the emergence of the Source-Path-Goal framework as a shared cognitive structure that underpins the representation of sadness in both English and Indonesian proverbs. This framework suggests that individuals in both linguistic contexts conceptualize sadness as a dynamic journey from happiness to despair. Additionally, the study has found that the personification of sorrow as a conscious force is also evident in both languages, emphasizing this emotion's uncontrollable and external nature (Chadbourne et al., 2022).

Furthermore, the CSA has highlighted the rich metaphorical diversity in the representation of sadness across English and Indonesian proverbs. This diversity reflects how individuals in both linguistic contexts conceptualize and express this complex emotion (Afacan, 2022; Kayi-Aydar, 2022). While some metaphors draw parallels with physical sensations, such as the weight of sadness or the sinking feeling, others turn to nature-centric metaphors, comparing sadness to natural phenomena like dark clouds or turbulent seas (Kayed et al., 2023; Khakimzyanova & Shamsutdinova, 2016; Wu et al., 2023).

Despite linguistic and cultural differences, the study has revealed underlying cognitive universals in the representation of sadness. The Source-Path-Goal framework, in particular, provides a cross-cultural lens through which to understand how humans navigate and interpret the emotional terrain (Hareli & Hess, 2022). Moreover, the personification of sadness as a conscious force was a notable finding in both languages. This personification imbues unhappiness with agency, depicting it as an external entity that can visit, overtake, or knock at the door of an individual's emotional world. This reflects a cognitive tendency to externalize and anthropomorphize emotions, making them more tangible and relatable (Phuong, 2023; Vassallo-Oby, 2022).

The CSA also identified cultural nuances in metaphor usage that emerged in English and Indonesian proverbs. For instance, English proverbs often drew from everyday life and nature, aligning with a culture that finds metaphorical richness in the mundane (Lau et al., 2004). On the other hand, Indonesian proverbs frequently incorporate elements from Indonesia's lush natural landscapes, demonstrating how cultural environments shape the representational resources available for expressing emotions (Zhao, 2012).

The study has emphasized the role of proverbs as practical wisdom. Proverbs distill collective experiences and guide navigating life's emotional challenges. They offer linguistic elegance and psychological insights into how individuals cope with and interpret sadness within their cultural contexts (Bağ, 2022; Wilck & Altarriba, 2022).

In short, the CSA has illuminated the intricate interplay between language, cognition, and culture in depicting sadness. It underscores that emotions, as complex and multifaceted phenomena, are not merely described but deeply embedded in a society's linguistic and cognitive fabric (Berkum, 2022). These linguistic expressions offer a window into the shared human experience of sadness while celebrating the cultural diversity and mental richness that shape our understanding of emotions (Bonard & Deonna, 2022).

5.2 The Cultural and Social Influences on the Usage of Sadness-related Proverbs in Indonesian and English

Through the Qualitative Approach, a comprehensive analysis was conducted to examine the various cultural and historical factors influencing the selection and usage of sadness-related proverbs in English and Indonesian. The findings revealed that both languages have a rich tapestry of cultural and historical influences that shape their respective sayings (Gibbs Jr. & O'Brien, 1990). In the case of English proverbs, the study established that historical events and references played a pivotal role in shaping the selection and usage of sayings. For instance, the adage "Don't cry over spilled milk" can be traced back to when preserving resources, particularly dairy products, was crucial for survival. The underlying message of the proverb was to discourage people from dwelling on minor losses as it could have severe implications for their sustenance. This historical context highlights how proverbs encapsulate practical wisdom derived from real-life experiences and reflect the cultural significance of these experiences (Lemghari, 2022).

Furthermore, the analysis highlighted the impact of English literary traditions on proverbs. English proverbs often draw from renowned works of literature by authors like Shakespeare, Dickens, and others. For example, the adage "It's always darkest before the dawn" reflects a cultural optimism and a literary trope frequently used in various literary works. This demonstrates how proverbs serve as linguistic bridges between literary heritage and everyday language, allowing individuals to carry the wisdom of literary giants into their daily lives (Gladkova, 2022).

On the other hand, the qualitative approach revealed a remarkable diversity in the cultural and historical influences that shaped Indonesian proverbs. Indonesia's extensive ethnic and linguistic diversity is evident in the rich tapestry of aphorisms. Proverbs often reflect the unique cultural norms, beliefs, and historical experiences of different regions within the archipelago (Wharton & Saussure, 2022). For example, sayings from Javanese culture frequently emphasize the importance of patience in dealing with adversity, aligning with the Javanese value of "sabar." This diversity underscores the cultural heterogeneity within Indonesia and highlights the role of proverbs as cultural artifacts that encapsulate regional identities.

Religious diversity within Indonesia also leaves its mark on proverbs. Proverbs often incorporate themes from the country's predominant religions, including Islam, Hinduism, Buddhism, and indigenous belief systems. For example, sayings that allude to the concept of "rezeki" (divine provision) underscore the importance of gratitude and contentment in Indonesian culture. This religious and spiritual dimension reflects how proverbs serve as repositories of cultural and spiritual wisdom (Greule, 2023).

In conclusion, the Qualitative Approach revealed that proverbs are not static linguistic expressions but living reflections of their respective societies' cultural and historical dynamics. Historical events, literary traditions, regional diversity, and the spiritual and philosophical underpinnings of cultures influence them. Proverbs offer a unique window into a society's evolving cultural narratives and historical experiences, enriching our understanding of the multifaceted relationship between language, culture, and history (Caffi, 2022; Soriano, 2022; Wurm, 2022).

5.3 The Integration of Linguistic Representation and Cultural Nuances of Sadness-related Proverbs

Our study aimed to provide an in-depth cross-cultural comparison of the linguistic expressions of sadness in proverbs from English and Indonesian societies. Our analysis revealed that these linguistic expressions are not just isolated phrases but rather deeply rooted in cultural and emotional norms. Sayings serve as linguistic mirrors of societies, reflecting their respective cultures' values, worldviews, and social standards (Spellerberg, 2022).

We found that English proverbs often emphasize individual resilience, emotional stoicism, and direct acknowledgment of adversity, aligning with Western cultural values. In contrast, Indonesian proverbs use nature-centric metaphors, emphasize collectivist emotional expression, and reflect spiritual and communal values inherent to Indonesian culture. These findings highlight the distinct cultural and emotional contexts in which these linguistic expressions are used (Busse, 2022; Ho, 2022; Nöth, 2022).

Moreover, our analysis also revealed diverse emotional expressions and nuances within these linguistic contexts, underscoring the multidimensionality of human emotions (Feroni, 2022). For example, some English sayings, such as "Keep a stiff upper lip," reflect a cultural inclination toward emotional stoicism. In contrast, others, such as proverbs from African-American culture, reflect unique cultural perspectives on resilience and endurance. Similarly, Indonesian proverbs incorporate themes of gratitude and contentment, even in the face of adversity, reflecting Indonesian culture's spiritual and philosophical aspects.

Our findings contribute to a broader exploration of the relationship between language, culture, and emotion. They offer valuable insights into the complex interplay of linguistic expressions of sadness, cultural norms, and emotional contexts, which are crucial for understanding cross-cultural communication and emotional expression (Chin Ng & Liu, 2022; Goddard, 2022; Ye, 2022). Overall, our study provides a nuanced understanding of the role of language in shaping cultural and emotional norms, highlighting the importance of cultural sensitivity and awareness in cross-cultural communication.

VI. CONCLUSION

Through CSA, the study illuminated the metaphorical richness of sadness representation in both languages. The findings revealed shared cognitive structures, such as the Source-Path-Goal framework, demonstrating universal aspects of how humans conceptualize and express sadness. Additionally, the study highlighted the personification of sorrow, emphasizing its agency in human emotional experiences. This analysis underscores the dynamic relationship between language and cognition, enriching our understanding of how emotions are framed and conveyed.

Furthermore, the study shed light on how these linguistic expressions of sadness align with or diverge from broader cultural and emotional contexts. English proverbs frequently emphasized individual resilience and emotional stoicism, aligning with Western cultural values. Indonesian proverbs, conversely, drew upon nature-centric metaphors, highlighted collectivist emotional expression, and reflected spiritual and communal values intrinsic to Indonesian culture.

However, it is worth noting that while this study provides valuable insights into the linguistic and cultural aspects of sadness representation, it has limitations: (a) the analysis focused on a selection of proverbs, and the richness of linguistic expressions in both languages extends beyond these examples; (b) cultural and linguistic nuances within English-speaking and Indonesian-speaking communities may not have been fully

captured due to the diversity within these groups; and (c) the analyzed proverbs represent a snapshot in time; further study could explore how these linguistic expressions evolve.

This study opens avenues for future study in several areas, including cross-linguistic comparative studies, temporal analysis, psycholinguistic investigations, and applied linguistics. Expanding the analysis to include more languages and cultures would provide a comprehensive understanding of how sadness is linguistically and culturally expressed globally. Investigating how the usage and meaning of proverbs evolve within specific cultural contexts can shed light on the dynamic nature of linguistic expressions. Examining how proverbs and metaphors influence cognitive and emotional processes can deepen our understanding of the relationship between language, emotion, and cognition.

In conclusion, this study explores the linguistic, cognitive, and cultural dimensions of sadness representation in English and Indonesian proverbs. It underscores the intricate interplay between language, culture, and emotion and serves as a foundation for future investigations into the complexities of human expression and understanding.

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