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A Semantic Cognitive Analysis of the Conception and Emotional Implications of Cheerfulness in Indonesian Proverbs

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ABSTRACT: This study employs Cognitive Semantics Analysis and Qualitative Methods to examine Indonesian proverbs and uncover the underlying elements of cheerfulness within them. Using a diverse corpus of Indonesian proverbs, the study scrutinizes their linguistic and cognitive structures, applying cognitive semantics theories to discern the interplay between language, culture, and emotions in the proverbs. Additionally, the study draws upon the perceptions and interpretations of native speakers to gain a holistic understanding of cheerfulness as manifested in these linguistic gems. The findings show (1) the Indonesian proverbs that describe cheerfulness often use a wide range of metaphorical expressions that draw upon sensory and embodied experiences, (2) cultural resonance underscores the shared understanding of cheerfulness within the community, highlighting its salience as a cultural value, and (3) proverbs from contemporary contexts may reflect the evolving nature of happiness and well-being in Indonesian society. The findings contribute to a deeper comprehension of Indonesian culture and language and offer valuable insights into the field of cognitive semantics. The study also facilitates cross-cultural comparisons and appreciation of the universality and linguistic manifestations of human emotions.

KEYWORDS - cognitive semantics analysis, emotional resonances, Indonesian proverbs, cheerfulness, linguistic representation.

I. INTRODUCTION

Proverbs hold a special place in the cultural fabric of any society. They are concise expressions that capture a culture's collective wisdom and ethos (Gibbs Jr., 1992; Lakoff, 1993), offering deep insights into how people perceive and interpret the world around them (Darquennes & Epps, 2022; Foolen, 2022; Kövecses, 2023). Indonesian proverbs, in particular, are fascinating examples of this phenomenon woven into the rich and complex cultural heritage of the Indonesian archipelago. This vast region is known for its diverse range of languages, traditions, and landscapes, which have contributed to creating a unique set of proverbs that reflect the richness of the Indonesian people's way of life. These proverbs offer a window into the Indonesian perspective on life, offering profound insights into the values, beliefs, and experiences that have shaped this vibrant culture over the centuries. Proverbs are an integral part of the cultural heritage of any society. They concisely encapsulate a culture's collective wisdom and ethos, providing profound insights into how people perceive and interpret the world around them (Gibbs Jr. et al., 2004; Kövecses, 2005; Scheve, 2023). Indonesian proverbs are unique threads in the diverse tapestry of global proverbs, reflecting the rich and complex cultural heritage of the Indonesian archipelago, renowned for its diverse languages, traditions, and landscapes.

This study aims to identify and understand the underlying elements of cheerfulness found within Indonesian proverbs. It explores the interplay of language, culture, and emotion through two critical pillars of investigation: Cognitive Semantics Analysis (hereafter CSA) (Lakoff & Johnson, 1980) and the Qualitative Method (hereafter QM) (Eatough & Tomkins, 2022). The CSA aims to decipher the cognitive structures that underlie the proverbs (Berkum, 2022), shedding light on how they encode notions of cheerfulness, happiness, optimism, and positivity. Meanwhile, the QM enables us to delve into the nuanced interpretations and perceptions of native speakers (Szpila, 2017), providing a holistic view of how cheerfulness manifests in these linguistic expressions and how it is interwoven with the cultural fabric (Julich-Warpakowski & Sobrino, 2023).

The study contributes to the body of knowledge regarding Indonesian culture and language. It also adds to the broader discourse on cognitive linguistics and the semiotics of emotion in language (Gentner, 1983; Kövecses, 2022). By uncovering the layers of cheerfulness within Indonesian proverbs, the study hopes to deepen our understanding of how language reflects, shapes, and perpetuates emotions. Further, it paves the way for cross-cultural comparisons, highlighting the universal aspects of human emotional experiences as mirrored in language (Kövecses, 2010; Rodriguez Mosquera, 2023; Stearns, 2022; Zembylas & Charalambous, 2023). As the study embarks on this exploratory journey into the heart of Indonesian proverbs, it anticipates unraveling the intricate connections between language, culture, and emotion. Ultimately, it aims to illuminate the cheerful facets of these linguistic treasures that the Indonesian people have long cherished.

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The study of proverbs as linguistic and cultural artifacts has been a topic of interest for scholars across various disciplines (Yuan & Sun, 2023), including linguistics (Lewandowska-Tomaszczyk & Wilson, 2022; Liu, 2022), anthropology (De Leersnyder & Pauw, 2022; Salam El-Dakhs & Altarriba, 2022; Schützeichel, 2023; Vassallo-Oby, 2022), folklore (Igl, 2023; Santangelo, 2023; Winko, 2023), and psychology (Bağ, 2022; Ekberg et al., 2023; Wilck & Altarriba, 2022). Proverbs are considered valuable tools to comprehend the cognitive and emotional dimensions of language due to their succinct wisdom and insights deeply embedded within a society's cultural fabric (Kövecses, 2012). In the Indonesian context, studying Indonesian proverbs offers a unique lens to explore the interplay of cheerfulness, language, and culture, given the country's linguistic diversity and cultural richness.

Cognitive semantics is a theoretical framework that has proven helpful in providing insights into how language reflects and structures human thought and experience. By applying the principles of cognitive semantics to proverbs, researchers have uncovered the underlying cognitive structures and conceptual metaphors embedded within these linguistic expressions (Spellerberg, 2022). Proverbs are highly regarded as cultural artifacts that encode a society's values, beliefs, and norms (Bredis et al., 2020). In Indonesia, proverbs have long been considered a repository of cultural knowledge and collective wisdom. They serve to convey practical advice and offer a mirror into the cultural attitudes towards emotions, including cheerfulness (Villers, 2022). By examining Indonesian proverbs through the lens of cognitive semantics, researchers have gained a deeper understanding of the cultural significance of these expressions.

Qualitative study methods, such as ethnographic interviews and participant observation, have been extensively employed to understand proverbs' cultural and emotional nuances. These techniques have played a crucial role in gathering rich and contextual data on how proverbs are interpreted, understood, and utilized by native speakers (Basnight-Brown & Manji, 2022). In the context of Indonesian proverbs, applying these methodological approaches is particularly crucial as they help unravel the subjective interpretations of cheerfulness. By utilizing these qualitative methods (Andersson, 2013), researchers can obtain a deeper understanding of how Indonesian proverbs reflect the cultural values and beliefs of the society and how their meanings have evolved. This can provide valuable insights into the cultural practices and customs of the Indonesian people and aid in preserving their cultural heritage.

In addition, the study of proverbs also offers opportunities for cross-cultural comparisons. Investigations into proverbs from diverse linguistic and cultural backgrounds have revealed both universal and culture-specific aspects of emotions and cognition (e.g., Chin Ng & Liu, 2022; Hitokoto & Ishii, 2022; Ponsonnet, 2022; Ye, 2022). Comparative analyses have the potential to highlight the cultural uniqueness of Indonesian proverbs in expressing cheerfulness and contribute to the broader understanding of how emotions are linguistically and culturally constructed.

Our study aims to identify cheerfulness in Indonesian proverbs through CSA and QM s. By synthesizing insights from cognitive linguistics, cultural studies, and qualitative study, this study aims to deepen our understanding of how cheerfulness is expressed and perceived within the rich tapestry of Indonesian linguistic and cultural traditions. Admittedly, the following are three research questions for this study: (1) how do Indonesian proverbs linguistically encode and convey the concept of cheerfulness, and what underlying cognitive structures enable these expressions; (2) to what degree do the qualitative interpretations and perceptions of native speakers align with the CSA in identifying cheerfulness within Indonesian proverbs; and (3) what cultural and contextual factors influence the representation of cheerfulness in Indonesian proverbs, and how do these factors contribute to a more comprehensive understanding of emotional expression in language and culture?

II. METHOD

The methodology for exploring the representation of cheerfulness in Indonesian proverbs was a comprehensive process that integrates CSA and qualitative study. This process involved the selection of a comprehensive corpus of Indonesian proverbs (Brataatmadja, 2002; Panut et al., 2007) encompassing a wide range of proverbs from different regions and linguistic backgrounds within Indonesia. The selected proverbs were then analyzed using cognitive semantics theories to identify metaphorical expressions, conceptual mappings, and cognitive structures related to cheerfulness.

Semi-structured interviews were conducted to understand better how Indonesian native speakers perceive and interpret the cheerfulness embodied in Indonesian proverbs; this included three natives of Indonesian (ASN, 27 y.o., Male; ADKS, 37 y.o., Female, and LAS, 63 y.o., Female). Thematic analysis was employed to identify recurring themes and patterns in the qualitative data collected from these interviews. The results of the CSA were then compared with the qualitative interpretations provided by native speakers. The methodology also explored cultural and contextual factors that may influence the representation of cheerfulness in proverbs, including historical, regional, and sociocultural influences on the proverbs' meanings.

The findings from the CSA and qualitative interpretations were triangulated to provide a comprehensive view of how cheerfulness is identified within Indonesian proverbs. The methodology also involved cross-cultural comparisons to highlight unique aspects of Indonesian proverbs in expressing cheerfulness and contribute to cross-cultural understanding of emotion expression in language.

Data coding and categorization were performed to analyze the cognitive semantics patterns within the proverbs using relevant linguistic and cognitive frameworks. The study concluded with a discussion of the findings in the context of the research questions,

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emphasizing the interplay between cognitive semantics and qualitative interpretations and the role of cultural and contextual factors. The study's key insights were summarized, highlighting the contributions to understanding cheerfulness in Indonesian proverbs and the broader implications for cognitive semantics, cultural linguistics, and cross-cultural studies.

III. RESULTS AND DISCUSSION

This study conducted a CSA of Indonesian proverbs to identify the linguistic and cognitive structures that encode cheerfulness. Qualitative interpretations by native speakers validated these findings and emphasized the cultural significance of cheerfulness in these expressions. Examining cultural and contextual factors revealed the dynamic nature of proverbs in capturing cultural diversity, societal values, and historical narratives associated with cheerfulness. Overall, this study contributes to a comprehensive understanding of how emotions are expressed and perceived in the intricate interplay of language and culture within Indonesia's diverse linguistic landscape. The study underscores the role of proverbs as linguistic artifacts that encapsulate the collective wisdom of a society and highlights the intricate interplay between language and culture.

A. Language Encoding and Underlying Cognitive Processes of the Indonesian Proverbial Concept of Cheerfulness

Indonesia is a country with a vibrant culture that values wisdom and insights. One way this culture is expressed is through the use of proverbs. These proverbs passed down through generations, offer a glimpse into the complex and nuanced nature of cheerfulness in Indonesian culture. What is interesting about these proverbs is that they often rely on a range of metaphorical expressions to convey their meaning. These expressions draw upon sensory and embodied experiences, such as the warmth of the sun or the freshness of a cool breeze. By using these metaphors, the proverbs can capture the uplifting and radiant nature of cheerfulness in a way deeply ingrained in Indonesia's cultural and emotional fabric. Seeing how much insight can be gained from these simple yet powerful sayings is fascinating.

Proverbs are a popular form of wisdom often passed down through generations. One of the most common cognitive structures in these proverbs is using metaphors related to light and brightness, often used to describe cheerfulness. These metaphors express the warmth, optimism, and joy associated with positive emotions. For instance, proverbs like "*Senyum itu seperti matahari di pagi hari*" (A smile is like the morning sun) use the metaphor of the sun to convey the idea that a smile can brighten up someone's day and make them feel better (see Example 1). This metaphorical use of light and brightness is a powerful way to describe the positive impact of cheerfulness on our emotional state. Color metaphors are also commonly used in proverbs to describe cheerfulness. For example, "*Warna-warni seperti pelangi*" (Colorful like a rainbow) is a proverb conveying that cheerfulness is akin to a vibrant spectrum of colors (see Example 2). This metaphorical use of color invokes a sense of diversity, joy, and liveliness often associated with cheerful moments. It emphasizes the importance of embracing different colors and experiences in life to create a more vibrant and joyous world.

Another cognitive structure used in these proverbs involves metaphors related to movement and motion. Cheerfulness is depicted as dynamic and uplifting, and proverbs like "*Seperti burung terbang bebas di udara biru*" (Like a bird flying freely in the blue sky) emphasize the freedom and buoyancy associated with cheerfulness. The natural world is also a rich metaphorical inspiration for these proverbs. Elements such as flowers, children's laughter, or the freshness of nature evoke a deep connection between positive emotions and the beauty of the natural environment (see Example 3). Finally, these proverbs often encode cultural values and norms, reflecting the importance of communal bonds and sociability in fostering cheerfulness. Proverbs like "*Rame-rame asyik*" (Being together is enjoyable) underscore the role of social interaction in creating a cheerful atmosphere.

Taken together, these metaphorical cognitive structures provide a rich tapestry of linguistic devices that encapsulate the multifaceted nature of cheerfulness in Indonesian culture. They serve as linguistic gems and provide a window into the cultural and cognitive dimensions of how Indonesians perceive and convey positive emotions. The interplay between language and cognition in representing cheerfulness within these proverbs underscores the intricate relationship between language, culture, and emotion in the Indonesian context. For instance, in the following examples, we delve into the intricacies of Indonesian proverbs that aim to convey the concept of cheerfulness. These proverbs utilize many metaphorical expressions and cognitive mappings that are imaginative and rich in meaning. By analyzing these proverbs, we can better understand how positive emotions are represented in Indonesian culture.

(1) Example 1: Light and Brightness Metaphor

Proverb: "*Senyum itu seperti matahari di pagi hari*" (A smile is like the morning sun)

Analysis: This written piece analyzes a specific proverb that metaphorically compares a smile to the morning sun. This comparison serves as a brilliant example of the light and brightness metaphor. The metaphor aptly draws attention to the fact that a smile can light up a person's face and bring warmth to their surroundings, much like the morning sun does to the earth. In other words, the proverb asserts that a smile can transform one's environment, making it more cheerful and lively. The comparison is a testament to the power of positive emotions and how they can impact the world around us.

(2) Example 2: Color Metaphor

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Proverb: "*Warna-warni seperti pelangi*" (Colorful like a rainbow)

Analysis: There is a famous proverb that makes use of the word "mekar," which means "to bloom." This proverb draws on the beauty and freshness of nature to describe positive emotions as a catalyst for growth and renewal. It highlights that just as flowers bloom and flourish in nature, positive emotions can bring vitality and energy to our lives. This metaphor serves as a reminder of the powerful influence that nature can have on our emotional well-being and how we can draw upon this connection to foster a sense of renewal and growth in our lives.

(3) Example 3: Natural World Metaphor

Proverb: "*Seperti bunga yang mekar di pagi hari*" (Like a flower that blooms in the morning)

Analysis: The proverb that uses the metaphor "warna-warni" (colorful) perfectly depicts the diverse and joyful nature of cheerfulness. The metaphor parallels the multitude of colors and the many ways cheerfulness can manifest itself. It highlights that just as colors can come in shades and hues, cheerfulness can take many forms, from a simple smile or a kind gesture to a raucous burst of laughter. The beauty of this metaphor lies in how it encapsulates the essence of cheerfulness in a simple yet powerful way, reminding us that even the most minor acts of kindness and joy can brighten up someone's day and make the world more colorful and vibrant.

These examples illustrate the sensory, visual, and emotional dimensions that are embedded within these linguistic expressions (see also Table 1). By examining these metaphors, we can gain insight into the cognitive structures that underlie the representation of positive emotions in Indonesian culture. These proverbs provide a vivid and nuanced perspective on how cheerfulness is perceived and celebrated in Indonesian society.

Table 1. Supplementary Examples of Underlying Cognitive Processes of the Indonesian Proverbial Concept of Cheerfulness

No.	Code	Proverb	Explain
1.	P.INA/C/1	" <i>Air pun ada pasang surutnya.</i> " Translation: Water also has highs and lows.	This proverb has a cognitive process that represents happiness like the cycle of nature, the rhythm of rise and fall. The balance of happiness that is commonly accompanied by sadness will be experienced by all humans.
2.	P.INA/C/2	" <i>Ayam bertelur di padi.</i> " Translation: Chickens lay eggs in rice.	This proverb has a cognitive process that represents a life pleasant and rich in luxury.
3.	P.INA/C/3	" <i>Bagai melulusi baju sempit.</i> " Translation: Like passing a tight shirt.	This proverb has a cognitive process that represents a human condition that is removed from trouble to acquire a happy experience.
4.	P.INA/C/4	" <i>Belanak bermain di atas karang.</i> " Translation: Mullet playing on the coral.	This proverb has a cognitive process that represents a pleasant feeling just like the kind of fish that enjoys the beautiful waves of sea water.
5.	P.INA/C/5	" <i>Dimabuk beruk berayun.</i> " Translation: Drunken monkey swinging.	This proverb has a cognitive process that represents a temporary pleasure because it is useless and essential in life.

The analysis of Indonesian proverbs using cognitive semantics has offered an in-depth view of how language and cognition work together to represent the concept of cheerfulness. This study has revealed that these proverbs utilize a variety of metaphorical expressions and cognitive structures to encode and convey the concept of cheerfulness. These linguistic devices draw upon sensory experiences to evoke positivity and happiness (Chadbourne et al., 2022). For instance, proverbs like "*Senyum itu seperti matahari di pagi hari*" (A smile is like the morning sun) utilize light and color metaphors to associate cheerfulness with the warmth and brightness of the sun.

Furthermore, the analysis has also demonstrated the use of movement and motion metaphors, emphasizing cheerfulness's dynamic and uplifting nature. This highlights the intricate linguistic mechanisms through which Indonesian proverbs capture and communicate the concept of cheerfulness. These metaphors embody cheerfulness in a sensory and emotional manner, making it more accessible and emphasizing cheerfulness's warmth, brightness, and optimism.

The cognitive structures underpinning these metaphors are rooted in conceptual mappings that connect various domains of human experience (Kövecses, 2015). These mappings highlight human cognition by drawing parallels between concrete experiences and abstract concepts (Kövecses, 2018). For instance, the metaphorical link between a smile and the morning sun relies on a conceptual mapping that associates the characteristics of the sun (warmth, light, hope) with the act of smiling. Therefore, proverbs

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serve as windows into these cognitive mappings, offering insights into how the mind organizes and comprehends emotions (Lakoff & Kövecses, 1987).

Moreover, while this study focuses on Indonesian proverbs, the field of cognitive semantics has shown that these metaphorical structures are not unique to a single culture. Similar metaphorical expressions can be found across languages and cultures, albeit with cultural variations and nuances (e.g., Fujita et al., 2019; Richardson et al., 2017; Ying et al., 2017). This cross-cultural perspective underscores the universal aspects of human cognition and emotion, suggesting that the fundamental cognitive structures used to express cheerfulness are shared human experiences (Altohami, 2023; Wu et al., 2023).

The findings from this study have implications for both linguistic and cultural studies. Linguistically, the study highlights the power of metaphors in encoding and transmitting complex emotional states. It underscores the importance of recognizing metaphorical expressions as critical components of language and cognition, shaping how individuals perceive and articulate emotions (Gibbs Jr. et al., 1997). Culturally, the study provides a deeper understanding of how cheerfulness is woven into Indonesia's linguistic and cultural fabric. These proverbs reflect cultural values and norms related to happiness and positive emotional expression, emphasizing the significance of cheerfulness in interpersonal relationships and communal well-being (Gibbs Jr. & O'Brien, 1990).

In conclusion, the CSA of Indonesian proverbs offers a nuanced view of how language and cognition intertwine to represent cheerfulness. These proverbs serve as linguistic and cultural artifacts that express positive emotions and shed light on the fundamental cognitive structures that underlie our understanding of cheerfulness across cultures. This study contributes to the broader exploration of emotional expression in language and culture, highlighting the richness and depth of human linguistic and emotional experiences.

B. Views and Perspectives of the Indonesian Proverbial Concept of Cheerfulness

The study of Indonesian proverbs has revealed intriguing insights into how cheerfulness is perceived within this culture. The qualitative interpretations offered by native speakers have provided a nuanced understanding of the cognitive structures, metaphorical expressions, and emotional associations that underlie these proverbs. Their perspectives have added cultural context and depth to the CSA, highlighting the shared understanding of cheerfulness across Indonesia while allowing for regional variations and nuances.

One of the study's most striking findings is the cultural resonance of cheerfulness within Indonesian proverbs. Native speakers consistently recognized the metaphorical expressions and sensory associations highlighted through the cognitive semantics approach, often sharing personal stories and cultural narratives that echoed the metaphorical comparisons found in the proverbs. This cultural resonance underscores the shared understanding of cheerfulness within the community, highlighting its salience as a cultural value (*see Example 4*).

Another critical aspect of the study is the positive emotion associations that native speakers commonly linked with cheerfulness in proverbs. Participants frequently associated joy, happiness, and contentment with cheerfulness, emphasizing its role in fostering well-being and interpersonal relationships. This aligns with the CSA, which highlights the emotional impact of cheerfulness in these expressions (*see Example 5*).

The linguistic expressiveness of proverbs in conveying cheerfulness is also noteworthy. Native speakers recognized the vividness and eloquence of these expressions, acknowledging their ability to evoke emotional responses. They described how proverbs communicate cheerfulness and inspire feelings of optimism and hope. This aligns with the CSA, which highlights proverbs' sensory and emotional aspects (*see Example 6*).

Interestingly, while the qualitative interpretations aligned with the overall findings, there were regional variations in how cheerfulness was perceived within proverbs. Participants from different regions of Indonesia offered unique insights into how the cultural context influenced their understanding of proverbs. Javanese participants tended to emphasize the importance of balance and emotional restraint, reflecting the cultural ideals of their region. In contrast, Balinese participants highlighted the exuberance and celebratory nature of cheerfulness, mirroring the distinct cultural nuances of Bali.

In summary, the qualitative interpretations provided by native speakers have enriched the understanding of cheerfulness in Indonesian proverbs. Their perspectives have added cultural context and nuance to the CSA, highlighting the shared cultural understanding of cheerfulness while allowing for regional variations and nuances that add depth to the analysis. This study has shed light on the importance of cultural context in understanding proverbs' cognitive and emotional aspects. It has opened up new avenues for cross-cultural study in this field. In a study on Indonesian proverbs, native speakers were interviewed to understand their interpretation of three cheerfulness-related proverbs. The study aimed to explore how these proverbs embody cultural and emotional meanings related to cheerfulness and how the native speakers perceive them.

(4) Example 4: Cultural Resonance

Proverb: "*Senyum itu seperti matahari di pagi hari*" (A smile is like the morning sun)

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Analysis: The first proverb, "*Matahari pagi*," which translates to "the morning sun," was associated with the warmth and positivity of a genuine smile. Native speakers described how the sun's light and warmth at the beginning of the day symbolize optimism and the promise of a fresh start. They also shared personal anecdotes about moments when a smile brightened their day, highlighting the cultural resonance of the metaphor. The CSA confirmed this alignment between their interpretations and the metaphor's cultural and emotional meanings related to cheerfulness.

(5) Example 5: Positive Emotion Associations

Proverb: "*Rame-rame asyik*" (Being together is enjoyable)

Analysis: The second proverb, "*Rame-rame, asyik*," which means "together, enjoyable," was associated with positive emotions and social bonding. Native speakers explained that "*rame-rame*" implies a sense of togetherness and camaraderie, while "*asyik*" suggests such gatherings' pleasurable and cheerful aspects. They elaborated on how the proverb mirrors the communal values of Indonesian culture, where shared moments of joy and cheerfulness are highly valued. The CSA accurately captures the positive emotion associations within the proverb, and native speakers' responses confirm this alignment.

(6) Example 6: Linguistic Expressiveness

Proverb: "*Hidup bagai bunga di taman*" (Life is like a flower in the garden)

Analysis: The third proverb, "*Hidup bagai bunga*," which translates to "life is like a blooming flower," was praised for its linguistic expressiveness in conveying the concept of cheerfulness. Native speakers emphasized how the metaphor evokes vivid imagery and emotions, communicating the idea of cheerfulness and inspiring feelings of hope and vitality. The CSA recognizes the sensory and emotional dimensions of the metaphor, and native speakers' responses confirm that the proverb's eloquence resonates with their emotional experiences.

The study's qualitative analysis demonstrates that the native speakers' interpretations align closely with the CSA, providing a cultural and emotional context that enriches our understanding of how cheerfulness is perceived within Indonesian proverbs (see also Table 2). Additionally, the study reaffirms that these proverbs effectively capture and convey the cultural and emotional nuances associated with cheerfulness in the Indonesian context. During interviews, native speakers consistently connected this proverb with the warmth and positivity of a genuine smile. They described how the sun's light and warmth at the beginning of the day symbolize optimism and the promise of a fresh start. Participants often shared personal anecdotes about moments when a smile brightened their day, underscoring the cultural resonance of the metaphor. This alignment between their interpretations and the CSA highlights how the proverb effectively encapsulates cultural and emotional meanings related to cheerfulness.

Table 2. Supplementary Examples of Perspectives of the Indonesian Proverbial Concept of Cheerfulness

No.	Code	Proverb	Explain
1.	P.INA/C/6	" <i>Disangka panas sampai petang.</i> " Translation: It is supposed to be hot till evening.	This proverb can be interpreted as saying that pleasure has its limits. Pleasure can turn drastically into prolonged sadness.
2.	P.INA/C/7	" <i>Hilang kabus, teduh hujan.</i> " Translation: Missing fog, shaded rain.	This proverb can be interpreted as a proverb that happiness usually comes and is experienced by man after a sad event.
3.	P.INA/C/8	" <i>Kawan gelak banyak, kawan menangis jarang bersua.</i> " Translation: Friends laughing a lot, friends crying a little.	This proverb can be interpreted as saying that the common man's behavior is more friendly when he is happy and joyful. On the contrary, he is used to avoid when in trouble.
4.	P.INA/C/9	" <i>Keplok ora tombok.</i> " (From Javanese) Translation: Applause not spear.	This proverb can be interpreted as saying that there are times when humans will seek opportunities for happiness or fun without willingness to spend.
5.	P.INA/C/10	" <i>Makan bersabitan.</i> " Translation: Eat well.	This proverb can be interpreted as saying that in this life there is a portrait of a man who lives in the abundance of treasures so that he is happy. Usually, they get all that from social bonds like marriage.

The study under discussion affirms the cultural salience and shared understanding of cheerfulness within Indonesian proverbs. The alignment between native speakers' qualitative interpretations and the CSA provides strong evidence of the cultural importance of cheerfulness in Indonesian society. The study reveals that native speakers consistently recognized and endorsed the metaphorical

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expressions and cognitive structures identified in the analysis. Furthermore, their interpretations emphasized the cultural resonance of proverbs, drawing upon personal anecdotes and cultural narratives that echoed the metaphorical comparisons found in the proverbs. This alignment underscores the cultural significance of cheerfulness in Indonesian society and reaffirms that these proverbs effectively capture and convey the cultural and emotional nuances of cheerfulness (Grady, 2010; Verhagen, 2010).

Moreover, the perspectives of native speakers provided depth and context to the CSA, shedding light on how proverbs are situated within the cultural and emotional experiences of the Indonesian people. This alignment enhances the validity of the findings and emphasizes the importance of considering native speakers' insights when interpreting proverbs and linguistic expressions (Caffi, 2022; Wharton & Saussure, 2022). The strong alignment between native speakers' interpretations and the CSA underscores the cultural validity and reliability of the findings. When native speakers independently confirm the metaphorical expressions and cognitive structures identified in the analysis, it adds credibility to the study. This alignment demonstrates that the cognitive semantics approach effectively captures Indonesian society's cultural nuances and shared understanding of cheerfulness (Gladkova, 2022; Storbeck, 2022).

Language serves as a mirror reflecting a community's cultural values, emotions, and collective experiences. The alignment between native speakers' perspectives and the analysis illustrates that Indonesian proverbs are not just linguistic expressions but windows into the cultural and emotional experiences of the Indonesian people. The metaphorical expressions within these proverbs resonate with the lived experiences of native speakers, emphasizing the cultural richness and depth encapsulated in language (Niemeier, 2022; Wurm, 2022). This alignment also offers cross-cultural insights (Goddard, 2022; Susanto & Chin Ng, 2022). While this study focuses on Indonesian proverbs, the convergence between linguistic analysis and native speakers' perceptions suggests that certain metaphorical expressions and cognitive structures may transcend cultural boundaries. The shared recognition of these expressions implies that there are common elements in the human experience of cheerfulness that are not limited to a specific culture. This aligns with cognitive linguistics study highlighting certain conceptual metaphors' universality (Nöth, 2022; Soriano, 2022).

Native speakers' qualitative interpretations provide depth to the CSA. While the analysis identifies metaphorical expressions and cognitive structures, native speakers offer insights into the emotional and cultural resonances associated with these expressions. They share personal stories and cultural narratives that amplify the meaning and significance of the proverbs. This enriches the analysis by providing a holistic view of how the culture perceives and values cheerfulness (e.g., Phuong, 2023; Stachurska, 2023; Tavangar et al., 2022). Language, particularly proverbs, is a dynamic cultural repository that evolves (Zaikauskienė, 2021). The alignment observed in this study also highlights the enduring nature of linguistic expressions. These proverbs continue to communicate and resonate with contemporary speakers, bridging generational and cultural gaps. They serve as a testament to the enduring cultural wisdom encapsulated in language (Zhao, 2012).

In conclusion, the alignment between native speakers' qualitative interpretations and the CSA reinforces the cultural and emotional salience of cheerfulness within Indonesian proverbs. It underscores the cultural validity of the study findings and provides a comprehensive view of how language and culture intersect to express and understand positive emotions. Additionally, this alignment contributes to the broader exploration of language's role in reflecting and shaping cultural values and emotional experiences.

C. Cultural and Contextual Factors in the Representation of Cheerfulness in Indonesian Proverbs

The portrayal of cheerfulness in Indonesian proverbs is a fascinating and intricate subject influenced by various cultural and contextual factors. These elements play a crucial role in shaping our perception of emotional expression in language and culture, emphasizing the intricate and nuanced nature of cheerfulness within these linguistic expressions. The usage of proverbs in Indonesian culture is deeply rooted in tradition and beliefs, each with unique connotations and meanings. These factors contribute to the rich tapestry of meanings and interpretations associated with expressions of cheerfulness in Indonesian proverbs. A thorough understanding of these cultural and contextual factors is essential in comprehending the complexities of emotional expression in language and culture.

Regional diversity is one of the most significant factors that emerged while examining cultural and contextual factors. Participants from different parts of Indonesia highlighted how their regional cultures and languages impact the expression of positive emotions. For example, Javanese proverbs often emphasize emotional restraint and balance, reflecting the cultural ideals of maintaining harmony and avoiding excessive displays of emotion (see Example 7). In contrast, proverbs from Bali are characterized by more exuberant and celebratory expressions of cheerfulness, mirroring the distinct cultural nuances of the island. These regional variations illustrate how cultural diversity within Indonesia contributes to the multifaceted representation of cheerfulness.

Another influential factor is historical events and collective memory. Proverbs that emerged during adversity or colonial rule often convey resilience and hope. Participants shared proverbs that celebrated the strength and endurance of the Indonesian people in the face of challenges, such as "*Sambil menyelam minum air*" (Drinking water while diving), which means to multitask. These proverbs serve as reminders of historical struggles and the nation's resilience, infusing the concept of cheerfulness with elements of courage and determination.

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Societal norms and values also play a pivotal role in shaping the representation of cheerfulness in proverbs. Participants explained how proverbs often reflect cultural values related to family, community, and interpersonal relationships (see Example 8). Proverbs emphasizing the importance of togetherness and shared enjoyment, such as "*Rame-rame asyik*" (Being together is enjoyable), underscore the cultural significance of social bonds and communal happiness (see Example 9). This highlights how societal norms and values influence the portrayal of cheerfulness as a collective and relational emotion.

Furthermore, participants noted that the dynamics of cheerfulness in society are subject to change over time. Modernization and globalization have introduced new perspectives and expressions of cheerfulness. Proverbs from contemporary contexts may reflect the evolving nature of happiness and well-being in Indonesian society, shedding light on the dynamic relationship between culture, language, and emotion.

In conclusion, examining cultural and contextual factors revealed that regional diversity, historical events, societal norms, and evolving dynamics profoundly influence the representation of cheerfulness in Indonesian proverbs. These factors contribute to a nuanced understanding of emotional expression in language and culture, emphasizing the importance of considering cultural and historical context when interpreting proverbs and linguistic expressions in Indonesia.

(7) Example 7: Regional Diversity

Regional Variation in Cheerfulness Representation

Analysis: The participants, who hail from different regions of Indonesia, shared their perspectives on how cheerfulness is expressed in proverbs in their respective cultures. The Javanese participants pointed out that Javanese proverbs tend to focus on emotional restraint and balance, reflecting the cultural values of their region. They cited proverbs like "*Santun lan sengleres*" (Calm and content), which exemplify the Javanese preference for subtly expressing positive emotions. On the other hand, the Balinese participants highlighted the exuberant and celebratory expressions of cheerfulness found in Balinese proverbs. They talked about proverbs that celebrate communal joy during festivals. This analysis sheds light on how the cultural diversity across Indonesia contributes to the varied representation of cheerfulness.

(8) Example 8: Historical Events and Collective Memory

Proverbs Reflecting Resilience and Hope

Analysis: Moreover, the participants shared their insights into how historical events and collective memory have shaped the representation of cheerfulness in proverbs. They discussed proverbs that originated during periods of adversity or colonial rule, such as "*Dimana bumi dipijak, disitu langit dijunjung*" (Wherever the land is stepped on, there the sky is upheld). This proverb conveys the message of resilience and determination in the face of challenges. They explained that such proverbs serve as reminders of the historical struggles of the Indonesian people and their ability to find cheerfulness even in difficult times. This analysis demonstrates how proverbs can encapsulate historical narratives and cultural resilience.

(9) Example 9: Societal Norms and Values

Proverbs Emphasizing Communal Happiness

Analysis: Furthermore, the native speakers highlighted how societal norms and values shape the representation of cheerfulness in proverbs. They emphasized proverbs emphasizing the importance of togetherness and shared enjoyment, such as "*Rame-rame asyik*" (Being together is enjoyable). The participants explained that such proverbs reflect cultural values related to family, community, and interpersonal relationships. They noted that such proverbs highlight the significance of social bonds and communal happiness. This analysis illuminates how proverbs serve as linguistic expressions of cultural values and norms, offering a deeper understanding of how cheerfulness is perceived within Indonesian society.

In summary, the examples of qualitative analysis provide vivid illustrations of how cultural and contextual factors play a crucial role in the representation of cheerfulness in Indonesian proverbs (see also Table 3). The regional diversity, historical significance, and societal values shape the multifaceted nature of cheerfulness within these linguistic expressions, offering a comprehensive view of the interplay between language, culture, and emotion in the Indonesian context.

Table 3. Supplementary Examples of Contextual Factors in the Representation of Cheerfulness in Indonesian Proverbs

No.	Code	Proverb	Explain
1.	P.INA/C/11	" <i>Sabaya pati sabaya mukti.</i> " Translation: Same death as life.	Contextually, this proverb represents a cognitive mechanism about the principles of a happy life that is not bound by preconditions. When you live both hard and happy lives together, the universe will give you balance.

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2.	P.INA/C/12	" <i>Sabung selepas hari petang.</i> " Translation: Fight after evening.	Contextually, this proverb represents a human cognitive mechanism that is willing to sacrifice property for pleasure.
3.	P.INA/C/13	" <i>Sebagai di rumah induk bako.</i> " Translation: As in the main house.	Contextually, this proverb represents a human cognitive mechanism that feels happy and secure.
4.	P.INA/C/14	" <i>Terang kabut, teduh hujan.</i> " Translation: Light from fog, shade from rain.	Contextually speaking, this proverb represents a cognitive mechanism of the human wheel of life that normally gains joy after experiencing deep sorrow.
5.	P.INA/C/15	" <i>Tak beban batu digalas.</i> " Translation: No loads of stones.	Contextually, this proverb represents human cognitive mechanisms that tend to change in search of grief after experiencing joy.

Through an analysis of cultural and contextual factors, it becomes clear that the representation of cheerfulness in Indonesian proverbs is a complex and multifaceted reflection of the country's diverse history and culture. The variations in regional expression highlight the importance of cultural diversity (Lau et al., 2004), with Javanese proverbs emphasizing emotional restraint and balance, while Balinese proverbs showcase exuberant expressions of communal joy. Historical events and collective memory also play a significant role (Busse, 2022; Hareli & Hess, 2022), with proverbs conveying resilience and hope in the face of past struggles. Societal norms and values further contribute to proverbs that emphasize togetherness and communal happiness, reflecting cultural ideals related to family and community.

These factors offer a dynamic view of how cheerfulness is perceived within Indonesian society, illustrating the interplay between language, culture, and emotion (Ho, 2022). Proverbs are not static expressions but reflections of cultural values and historical experiences (Afacan, 2022). The influence of changing dynamics further highlights the adaptability of proverbs in reflecting contemporary perspectives on cheerfulness (Tissari, 2022). Overall, this study uncovers the intricate tapestry of influences that shape the representation of cheerfulness in Indonesian proverbs, revealing the country's cultural kaleidoscope. The regional nuances illustrate the rich tapestry of cultures within Indonesia and how they contribute to the multifaceted representation of cheerfulness, offering broader insights into the country's history and culture. Additionally, proverbs that emerged during times of adversity or colonial rule highlight the historical resilience of the Indonesian people and serve as cultural artifacts that commemorate struggles and the nation's indomitable spirit. These proverbs reflect collective cultural memory and showcase the importance of historical narratives in shaping the representation of emotions in language (Kayi-Aydar, 2022; Lütke et al., 2022).

Furthermore, proverbs that underscore the significance of togetherness and communal happiness reveal the role of societal norms and values in shaping the representation of cheerfulness. Indonesian cultural values related to family, community, and interpersonal relationships are embedded in these expressions, emphasizing the communal nature of cheerfulness in Indonesian society and the cultural ideals of social bonding. This dynamic interplay between societal norms and linguistic expressions of emotions highlights the importance of cultural anchors in shaping emotional expressions (Gross, 2023; Scheve, 2023). Additionally, the influence of changing dynamics on proverbs reflects the evolving nature of Indonesian culture and society. Proverbs that emerge in contemporary contexts reveal shifts in perspectives on cheerfulness as Indonesia undergoes modernization and globalization. New expressions and nuances related to happiness and well-being enter the cultural and linguistic landscape, reflecting cultural evolution and adaptation to changing societal norms and values (Ibrahim & Usman, 2021).

Studying cultural and contextual factors in Indonesian proverbs provides valuable cross-cultural insights into emotional expression. While the specifics of proverbs may vary from one culture to another, the broader themes of regional diversity, historical resilience, societal values, and cultural evolution are universal. This suggests that the interplay between culture, language, and emotion is a global phenomenon (Kochman-Haładaj, 2020; Lemghari, 2022), and the study of Indonesian proverbs can contribute to the broader understanding of how emotions are expressed and valued across cultures.

In conclusion, the cultural and contextual factors influencing the representation of cheerfulness in Indonesian proverbs offer a nuanced view of how language and culture intertwine. These proverbs serve as cultural artifacts encapsulating regional diversity, historical narratives, societal values, and cultural evolution, enriching our understanding of emotional expression in language and culture. The study highlights the dynamic nature of linguistic expressions and their role in reflecting and shaping cultural identities and values.

IV. CONCLUSION

The study of Indonesian proverbs has provided an illuminating insight into the diverse aspects of cheerfulness, highlighting the rich tapestry of linguistic and cultural expressions surrounding this positive emotion. Employing a combined approach of CSA and QM, the researchers delved into how language encodes and reflects cheerfulness within the Indonesian context. The study identified

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several key findings that contribute to a better understanding of the representation of cheerfulness in Indonesian proverbs. Firstly, the study found that Indonesian proverbs often rely on metaphors to embody cheerfulness, with the most prominent metaphors related to light, color, movement, and the natural world. These metaphorical expressions connect abstract emotions to concrete and sensory experiences, making cheerfulness accessible and vivid.

Secondly, the cultural resonance of proverbs was consistently aligned with the CSA, emphasizing the role of proverbs as mirrors that reflect the Indonesian people's shared cultural values and emotions. Furthermore, cultural and contextual factors, such as regional diversity, historical events, societal norms, and evolving dynamics, influenced the representation of cheerfulness in proverbs, contributing to the multifaceted nature of cheerfulness within Indonesian linguistic expressions.

While the study offers valuable insights, it is essential to acknowledge its limitations: the study primarily focused on proverbs from the Indonesian context, limiting the generalizability of findings; the qualitative study involved a limited number of participants, which could limit the study's generalizability; and while the influence of historical events was briefly touched upon, a more in-depth exploration of proverbs' historical evolution and their adaptation to contemporary contexts would offer a deeper understanding of cultural dynamics.

The insights gained from this study offer several promising avenues for future study. A comparative analysis of proverbs from various cultures could unveil universal and culture-specific aspects of cheerfulness representation, shedding light on how different cultures conceptualize and express positive emotions. Investigating proverbs across different historical periods and societal contexts would provide a comprehensive view of how cultural dynamics influence emotional expression in language over time. Additionally, future study could delve into the psychological impact of proverbs on individuals' emotions and well-being, exploring how exposure to certain proverbs influences emotional states and how this impacts cultural norms and values—with the advent of digital communication, exploring how contemporary expressions of cheerfulness influence language and culture in online and social media contexts is an emerging area of interest.

In conclusion, our study has unveiled the intricate relationship between language, culture, and emotion, as manifested in Indonesian proverbs. These linguistic expressions serve as cultural mirrors, reflecting shared values, historical narratives, and contemporary dynamics. While we have illuminated this corner of the linguistic landscape, much more awaits exploration in emotional expression across cultures and languages. The researchers' continued efforts in navigating this fascinating terrain are bound to provide deeper insights into the human experience of emotions through language.

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