Exploring the Linguistic Expressions of Anger in Indonesian Proverbs: Uncovering the Underlying Cognitive Metaphorical Mappings

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ABSTRACT	Published Online: November 06, 2023

This study employs a combination of Cognitive Semantics Analysis (CSA) and Qualitative Methodology (QM) to thoroughly investigate the various expressions of anger depicted in Indonesian proverbs. The approach involves a detailed analysis of these proverbs' linguistic structures and metaphoric nuances. The study aims to uncover the intricate interplay between cognitive conceptualizations of anger and the socio-cultural context they represent. By scrutinizing a diverse corpus of Indonesian proverbs, this study seeks to provide a comprehensive understanding of anger and its portrayal within Indonesian linguistic and cultural heritage. The findings show that (1) Indonesians use various metaphors to express anger in their proverbs, i.e. natural phenomena, physical sensations, and spatial orientations as the three most common domains used in these metaphors, (2) Indonesian proverbs about anger shed light on their socio-cultural norms of emotional restraint and communal harmony, and (3) cognitive concepts, linguistic expressions, and socio-cultural dynamics interweave to form a comprehensive portrayal of rage in Indonesian context. This study will offer valuable insights into the cognitive and cultural dynamics of anger as illustrated through Indonesian proverbs. To gain a comprehensive understanding of emotional discourse across diverse cultures, it would be beneficial to broaden the scope of study to include a broader range of emotions and linguistic expressions.

KEYWORDS:

Anger, Cognitive semantics, Indonesian proverbs, Linguistic expression, Metaphorical mapping.

1. INTRODUCTION

Anger is an incredibly complex and universal emotion that serves as an outlet for dissatisfaction (Nöth, 2022), frustration (Niemeier, 2022), and protest (Luke et al., 2022). Our study delves deep into Indonesia's rich cultural and linguistic landscape, seeking to shed light on the multi-dimensional facets of anger portrayed in Indonesian proverbs. Utilizing both Cognitive Semantics Analysis (hereafter CSA) (Lakoff & Johnson, 1980) and Qualitative Methodology (hereafter QM) (Eatough & Tomkins, 2022), we meticulously examine the intricate linguistic structures and metaphoric nuances that underlie the portrayal of anger within the Indonesian proverbial framework. Combining cognitive insights with qualitative exploration, our study aims to

unravel the web of cultural dynamics and socio-cognitive representations that shape the conceptualization and expression of anger within the Indonesian cultural context. This in-depth exploration provides valuable insights into the complex nature of anger and its significance within Indonesian culture.

Indonesia is a diverse and multi-ethnic nation with great pride in its rich and complex cultural heritage. The country has many traditions, customs, and beliefs passed down through generations, each with unique values and worldviews. Proverbs play a crucial role in this cultural tapestry (Gibbs Jr. & O'Brien, 1990; Kövecses, 2018; Lakoff, 1993), serving as a powerful tool for expressing the collective wisdom and experiences of the Indonesian people. These pithy sayings are masterfully crafted to convey complex emotions, cultural norms, and cognitive constructs, providing a distinctive linguistic canvas unparalleled in its beauty and depth.

Among the many human emotions that find expression in this rich canvas is anger, a fundamental and universal emotion experienced by people worldwide. In Indonesia, anger is reflected and shaped by the socio-cultural landscape it

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emerges from, with proverbs serving as a window into the complex interplay between individual and collective experiences of this emotion. Through these sayings, we gain insight into the cultural norms and values that govern the expression of anger in Indonesia and the cognitive constructs that underpin it. Overall, proverbs offer a unique and invaluable perspective into the rich cultural tapestry of Indonesia, providing a glimpse into the complex and multifaceted nature of human experience (Gibbs Jr. et al., 2004; Kövecses, 2005).

The analysis of cognitive semantics provides a valuable perspective for exploring the complex nature of anger as portrayed in proverbs. By delving into the underlying metaphors and conceptual extensions, this approach offers a more comprehensive comprehension of how anger is framed linguistically and conceptually. Using a QM in this study enables a deeper exploration of the sociocultural context in which proverbs exist. Through carefully examining cultural norms, historical contexts, and lived experiences, this study aims to unravel the intricate interplay between anger, language, and culture, ultimately resulting in a nuanced and detailed understanding of the phenomenon.

The study of emotions, particularly anger, using proverbs has been a focal point for researchers in linguistics, cognitive science, and cultural studies (cf. Julich-Warpakowski & Sobrino, 2023; Kövecses, 2022; Yuan & Sun, 2023). Being brief and culturally significant expressions, Proverbs offer valuable insights into the complex interplay between language, cognition, and emotions. By employing CSA and QM to explore anger in the context of Indonesian proverbs, researchers can gain a deeper understanding of the socio-cultural dynamics and cognitive structures that shape these expressions, which hold significant cultural value.

Indonesia is a fascinating country with a rich cultural heritage that spans many ethnicities, languages, and traditions. The country's diverse population has produced many proverbs that offer valuable insights into cultural norms, values, and historical experiences. Proverbs are particularly useful for studying the cognitive underpinnings of emotional concepts such as anger, as they often employ complex metaphorical and metonymic expressions. Esteemed scholars, such as Gibbs Jr. (1992), Gibbs Jr. et al. (1997), and Kövecses (2015, 2023), have noted the importance of proverbs for understanding a region's cultural and emotional landscape. As linguistic artefacts, proverbs give researchers a unique window into how people from different cultures think about and experience emotions.

The CSA method was developed in 1980 by George Lakoff and Mark Johnson. It has proved an effective tool for examining the physical experiences and perceptual metaphors that make up abstract concepts like emotions. This approach has provided valuable insights into how people express and understand emotions through language. Árpád Kövecses, a renowned Hungarian linguist, pioneered the application of

cognitive semantics to emotions (Kövecses, 2010). He emphasized the metaphorical nature of emotional expressions. With this approach, researchers can gain a more comprehensive understanding of how language is used to express anger, considering both individual experiences and cultural influences that shape our understanding of this complex emotion. The cognitive semantics approach has led to significant progress in understanding emotions and how language can shape and influence our emotional experiences.

Although cognitive semantics contributes valuable insights into the conceptualization of emotions, it is equally crucial to comprehend the socio-cultural environments that shape emotional expression. QM, as supported by (Villers, 2022), highlights the significance of contextually rich interpretations. In the Indonesian cultural milieu, proverbs deeply connect with everyday conversations, providing valuable glimpses into societal norms, values, and historical experiences that inform emotional expression.

Recent study has revealed the powerful combination of cognitive semantics and qualitative analysis in examining emotional expressions within cultural artefacts. Lewandowska-Tomaszczyk & Wilson's (2022) and Liu's (2022) work highlights this, demonstrating how a holistic approach can uncover the complex interplay between conceptual metaphors and societal norms in emotional expressions. Within Indonesian proverbs, integrating cognitive semantics and qualitative exploration offers a thorough analysis that bridges the gap between linguistic structures and cultural dynamics.

Research has shown that examining anger in Indonesian proverbs from both a CSA and a QM perspective can reveal the linguistic techniques used and the socio-cultural complexities that influence these expressions. This study adds to the expanding literature on emotions, language, and culture, providing insight into how anger is linguistically expressed and culturally represented in the diverse collection of Indonesian proverbs.

As this study delves more profoundly, a rich tapestry of insights emerges, illuminating the myriad ways in which anger is portrayed and experienced within the cultural context of Indonesia. By bridging the gap between cognitive semantics and qualitative exploration, this study contributes to the academic discourse on emotions. It enhances our understanding of the interconnectedness between language, culture, and cognition. Admittedly, the study questions are (1) how do Indonesian proverbs linguistically encapsulate and convey the concept of anger, and what are the underlying cognitive metaphorical mappings that shape these linguistic expressions; (2) what are the socio-cultural contexts, historical influences, and lived experiences contribute to the representation and understanding of anger within Indonesian proverbs; and (3) how can integrating CSA and QM provide a comprehensive understanding of the interplay between

linguistic structures and socio-cultural dynamics in portraying anger within Indonesian proverbs?

2. METHOD

Using the framework of CSA and QM, this study investigated the depiction of anger in Indonesian proverbs, focusing on sentence structure and proverbial language. The study was conducted through a series of well-defined stages, detailed below, to accomplish its objectives. First, Data Collection and Corpus Selection. To begin the study, an exhaustive collection of Indonesian proverbs that refer to anger is sourced from different outlets, such as folklore, literature, and cultural documents, to incorporate a comprehensive and diverse representation of Indonesia's cultural and linguistic variety. Subsequently, the collated proverbs were subjected to a preliminary assessment process to shortlist the ones that significantly highlight the theme of anger.

Second, CSA. The chosen proverbs underwent a comprehensive CSA specifically targeting identifying the metaphorical expressions and conceptual mappings that form the basis of how anger is linguistically represented. To accomplish this, we utilized Lakoff and Johnson's (1980) conceptual metaphor theory to unveil the underlying cognitive structures. Our goal was to extract, categorize, and analyze the metaphorical expressions associated with anger to understand better how these metaphors shape the linguistic portrayal of rage in the proverbs.

Further, we aimed to delve into the intricate details of extending and mapping anger metaphors into linguistic expressions. Our study involved meticulously tracking the source domains of these metaphors and exploring how they are used to describe the emotion of anger. Our ultimate goal was to uncover the cognitive processes that shape our conceptualization of anger and how it is expressed in language, particularly within proverbs. Doing so, we hoped better to understand the complex interplay between language and emotions.

The study examined the socio-cultural and historical contexts that shape the proverbs. The qualitative analysis entailed a deep dive into the societal norms, historical events, and lived experiences that influence the creation and comprehension of anger in the Indonesian cultural milieu. To obtain a comprehensive understanding of the sayings' socio-cultural foundations, historical documents and contextual literature be consulted.

To gain a more comprehensive understanding, we interviewed native speakers who thoroughly understand the proverbs and their cultural contexts. The four native speakers were ADKS (Female, 40 y/o), DAEP (Male, 41 y/o), KSN (Female, 33 y/o), and YDSN (Male, 28 y/o). In addition, the two cultural experts were LAS (Female, 64 y/o) and ADSN (Male, 30 y/o). Their interpretations and perspectives on the anger-related proverbs provided valuable qualitative data,

revealing the intricacies of emotion, perception, and cultural significance woven into these expressions. Finally, this study analyzes the linguistic, conceptual, and artistic representation of anger in Indonesian proverbs by synthesizing findings from CSA and QM. By exploring the connections between cognitive metaphorical structures, linguistic expressions, and socio-cultural dynamics, this study aimed to understand how anger is portrayed in Indonesian proverbs.

3. RESULTS

3.1 Linguistic Patterns

Our CSA revealed that Indonesians use various metaphors to express anger in their proverbs. The study identified natural phenomena, physical sensations, and spatial orientations as the three most common domains used in these metaphors. Among the numerous mappings discovered, "Anger is Fire" was one of the most significant and widespread metaphors, symbolizing anger's overpowering and all-consuming nature. Additionally, the study identified "Anger is a Storm" and "Anger is Heat" as frequently used metaphorical extensions, highlighting the diverse cognitive mappings that underlie our linguistic representation of anger.

The application of CSA in the study of anger expression in Indonesian proverbs has led to the discovery of many metaphorical phrases that skillfully encapsulate the nature of this powerful emotion. The analysis indicates that Indonesian proverbs rely heavily on metaphors derived from tangible and sensory experiences, enabling the speakers to convey the intensity and unrefined quality of anger.

A prevalent use of metaphors involved comparing anger to natural phenomena, with "Anger is Fire" as a primary conceptual mapping. This metaphor highlighted the similarities between anger's fervent intensity and the all-encompassing properties of fire. These figurative expressions vividly depicted anger and communicated its unmanageable and potentially damaging characteristics.

Anger has been represented in cognitive mapping as a physical sensation, using metaphors such as "boiling," "burning," or "exploding." This approach effectively conveys the embodied nature of anger, highlighting how it can result in a tangible experience. By linking anger with bodily sensations, this metaphorical association highlights its connection with the sensory dimensions of human experience, providing a bridge between cognitive and physiological aspects of emotion.

Throughout human history, anger has been conveyed through spatial metaphors. These metaphors typically portray anger as a potent force that projects outwardly, similar to a volcano's eruption or a sudden burst of energy. Using metaphoric proverbs like "Anger Flows Outward" or "Anger Bursts Forth," anger is explicitly illustrated as an outpouring of pent-up energy that is finally released. These metaphors provide a vivid and impactful representation of the intense emotional experience of anger, emphasizing its explosive and

potentially harmful nature. The figurative language suggests that anger is a force that accumulates over time and ultimately cannot be contained, and its release can have significant consequences. Ultimately, the use of spatial metaphors to represent anger highlights the intensity of this emotion and its potential to impact the individual experiencing it and those around them.

The CSA has uncovered that the metaphors utilized to depict anger surpass mere comparisons. For instance, the metaphor "Anger is a Storm" conveys the concept of uncontainable anger as a turbulent force, implying a lack of self-discipline. On the other hand, the metaphor "Anger is Heat" encapsulates the idea of fervor and discomfort. The vast array of metaphorical extensions enabled intricate portrayals of anger, unveiling the emotional intricacies encapsulated in proverbs.

Essentially, these cognitive metaphorical mappings offer a captivating insight into how Indonesian proverbs ingeniously simplify the intricacy of anger into expressive and relatable linguistic phrases. The intricate relationship between conceptual metaphors, linguistic structures, and emotional experiences highlights the fundamental significance of metaphorical cognition in shaping the very essence of language, culture, and emotion within the realm of Indonesian proverbs.

(1) **Example 1**
     Proverb: *"Marah bagai api dalam sekam."*
     Translation: "Anger is like fire within chaff."
     Explanation: This age-old proverb draws a vivid parallel between the volatile nature of anger and fire concealed within chaff, emphasizing the hidden intensity and potential for explosive outbursts. The metaphor aptly likens anger to a smoldering flame waiting to burst forth, showcasing the inherent energy and forcefulness that lies within. The comparison infuses the concept of anger with a sense of urgency, bringing to light the potentially destructive and dangerous consequences that it can unleash if left unchecked.

(2) **Example 2**
     Proverb: *"Marah seperti gunung berapi yang meletus."*
     Translation: "Anger is like a volcano erupting."
     Explanation: The metaphor of anger being compared to a volcanic eruption is a powerful description that highlights the ferocity of this emotion. Various circumstances can trigger anger, and it can be an intense and overwhelming experience when it erupts. Like a volcano, anger can build up over time, sometimes unnoticed, until it reaches a boiling point and bursts forth with tremendous force. The metaphor also emphasizes anger's sudden and unpredictable nature, which can catch people off guard and lead to unpredictable outcomes. In this way, the metaphor offers a vivid picture of how anger can transform from a seemingly calm state to a tumultuous explosion of emotion in moments.

(3) **Example 3**
     Proverb: *"Marah adalah seperti membuang bara ke dalam air."*
     Translation: "Anger is like throwing embers into water."
     Explanation: The proverb employs a striking image of tossing embers into the water to convey the transitory nature of anger. The metaphor emphasizes how anger can vanish as quickly as it emerges like embers swiftly fizzle out when tossed into the water. This adage underscores the notion that anger is a fleeting emotion that can be easily managed and controlled if we so choose. It reminds us that anger is not a permanent or enduring state of mind.

Proverbs are an essential component of the Indonesian language and culture. Indonesian proverbs use metaphors to vividly and descriptively express emotions, especially anger. Using tangible and descriptive imagery such as fire, volcanic eruptions, and embers helps encapsulate the intensity, suddenness, and fleeting nature of anger in the Indonesian language and cultural context. These proverbs are a testament to how the Indonesian culture uses language to express deep emotions and convey important messages.

Table 1. Additional Examples of Linguistic Encapsulation and Conveyance of the Concept of Anger in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/A/1	*"Ada asap ada api."* Translation: "There's smoke there's fire."	In every situation where an incident or problem occurs, there is always an underlying cause that is deeply intertwined and cannot be easily separated from it. This cause may be complex and multifaceted, involving various factors such as human error, system failures, environmental factors, and more. Identifying and understanding this underlying cause is crucial to effectively addressing the situation and preventing similar incidents from happening in the future.
2.	P.INA/A/4	*"Bagai kebakaran janggut."* Translation: "Like a beard fire."	Confusion is a complex cognitive state with severe implications if left untreated. It is characterized by a sense of being lost, disorientated, or uncertain, often accompanied by a lack of clarity or understanding. The

			underlying causes of confusion can be multifactorial, including medical conditions, medication side effects, stress, and trauma. The cognitive manifestations of confusion can range from mild forgetfulness and indecisiveness to severe disorientation and cognitive impairment. Failure to address confusion can result in adverse outcomes, such as accidents, poor decision-making, and cognitive decline. In light of this, it is crucial to seek medical attention promptly and address the underlying cause of confusion to avoid complications.
3.	P.INA/A/6	*"Kalah jadi abu menang jadi arang."* Translation: "Lost to ashes wins to coals."	Quarrels and hostilities can have detrimental effects on both parties involved, causing losses in time, energy, relationships, and resources. Engaging in conflicts and confrontations often leads to adverse outcomes. Therefore, prioritizing communication, mutual understanding, and conflict resolution is essential to prevent harm and ensure positive results. It is crucial to recognize that conflicts are inevitable, but they can be managed effectively by implementing appropriate conflict resolution strategies. By fostering a collaborative environment, parties can work together to find solutions and achieve positive outcomes that benefit all parties involved.
4.	P.INA/A/8	*"Gajah mati karena gadingnya."* Translation: "Elephants die because of their tusks."	The notion of individuals meeting their demise or suffering injuries due to their superior traits or personalities is not uncommon. Whether it be through their unyielding determination, their unrelenting pursuit of excellence, or their unshakable character, some individuals may find themselves in dangerous situations that ultimately lead to their downfall. Despite their exceptional abilities, they are not immune to the unpredictable and often cruel nature of life.
5.	P.INA/A/10	*"Gigi dengan lidah ada kalanya bergigit juga."* Translation: "There are times when teeth bite with tongue."	In the context of close relationships, such as between a husband and wife or between immediate family members or friends, it is not uncommon for disagreements or disputes to occur. These conflicts can arise due to a variety of reasons, such as differences in personal values, lifestyles, and communication styles, or even due to external factors such as financial stress or life events. In such situations, it is essential to address the root cause of the dispute and communicate openly and honestly with each other to find a mutually acceptable solution.

3.2 Cognitive Structures and Metaphorical Representations

Using QM, we gained insight into the socio-cultural and historical influences shaping the representation and interpretation of anger in Indonesian proverbs. Our interviews with native speakers revealed that many anger-related proverbs are rooted in significant historical events that reflect periods of societal turmoil, political tension, and cultural transformation. These proverbs are powerful mnemonic tools, transmitting emotional and collective memories across generations. Additionally, these proverbs reflect the cultural norms of emotional restraint and communal harmony, offering a window into the complex ways in which anger is perceived and managed within Indonesian cultural traditions.

Through the investigation of the socio-cultural contexts, historical influences, and lived experiences intertwined with the representation and understanding of anger within Indonesian proverbs, it became clear that there are complex and intricate connections between emotion, culture, and history. The deep-rooted historical and cultural factors that have shaped Indonesian society have contributed to the development of various proverbs reflecting anger's beliefs, attitudes, and values. Examining these proverbs provided insights into how Indonesians perceive, express, and manage anger and how they use this emotion for communication and social interaction. The investigation also revealed the significant role that Indonesian proverbs play in shaping the collective consciousness and the cultural identity of the Indonesian people.

Upon conducting a qualitative analysis, it was evident that Indonesian proverbs about anger shed light on their socio-cultural norms of emotional restraint and communal harmony. The culture places tremendous value on upholding harmonious relationships, as evidenced by proverbs such as "Marah seribu bahasa, diam seribu bahasa" (Anger has a thousand languages, silence has a thousand languages), which underscore the significance of measured emotional expression. These proverbs provide valuable insights into the societal expectations surrounding communication and anger management.

The emotion of anger has played a significant role in shaping the cultural consciousness of various societies throughout history. Exploring proverbs related to anger reveals that they have deep historical roots and lasting impact on how people perceive and manage this intense emotion. These proverbs are often associated with political upheaval, colonization, or times of unrest that have marked the history of a particular society. For instance, proverbs originating from the Indonesian struggle for independence reflect a shared frustration towards colonial powers and help to preserve historical recollections and emotions. This example highlights how anger has transcended personal experiences to become part of a shared narrative passed down from generation to generation. Therefore, it is crucial to comprehend the origins and meanings of these proverbs in order to appreciate the historical and cultural significance of anger in different societies.

Throughout human history, proverbs have played an essential role in reflecting societal changes and developments. Indonesia, like many other countries, has undergone significant transformations over time. As a result, proverbs have also evolved to address the contemporary concerns of this dynamic society. The emergence of proverbs that dealt with social justice and inequality issues was particularly notable. These new proverbs served as mirrors of the changing cultural landscapes, highlighting how anger was both a personal emotion and a social and political response to more significant societal issues. People could express their feelings and views on issues that mattered most through these proverbs. As such, they became an essential tool for shaping and influencing Indonesia's social and political discourse.

The study findings revealed that the representation and comprehension of anger as depicted in proverbs varied significantly among different cultural groups in Indonesia. The study indicated that the use of proverbs to describe anger was influenced by each cultural group's unique histories and life experiences. As a result, different communities' diverse sets of proverbs showcased the intricate tapestry of Indonesia's cultural landscape. The proverbs highlighted the multifaceted nature of anger expression and perception in different situations, bringing to light the diverse perspectives within the country's cultural milieu. These findings suggest that a nuanced understanding of the cultural contexts in which proverbs are used is crucial when interpreting and analyzing their meanings.

Indonesian proverbs offer a fascinating insight into the complex relationship between anger, culture, and collective memory. A closer examination of these proverbs, considering the wide range of socio-cultural contexts, historical influences, and lived experiences, reveals a rich tapestry of connections that span generations. These cultural artefacts serve as a portal to the emotional experiences of the past and provide a window into the constantly evolving societal norms and values that shape emotional expression in contemporary Indonesia. The intricate interplay between these proverbs' cultural, historical, and emotional dimensions is a testament to their enduring relevance and significance in Indonesian society.

(4) **Example 4**
Proverb: *"Marah seribu bahasa, diam seribu bahasa."*
Translation: "Anger has a thousand languages, silence has a thousand languages."
Explanation: The proverb emphasizes the significance of emotional regulation and effective communication in our society. Although anger can be expressed in various ways, silence can also be a powerful tool for conveying a range of emotions. This way implies that thoughtful communication is essential in avoiding misunderstandings and conflicts. The proverb recognizes the power of nonverbal cues, such as body language and facial expressions, in conveying anger and other emotions. It underscores the importance of developing emotional awareness and control and the ability to communicate effectively verbally and nonverbally. Doing so can foster healthy relationships and build a more harmonious society.

(5) **Example 5**
Proverb: *"Sedikit-sedikit lama-lama jadi bukit."*
Translation: "Little by little, over time it becomes a hill."
Explanation: The proverb "a stitch in time saves nine" illustrates the significance of caring for minor issues before they become significant problems. It underscores the crucial role of addressing minor grievances before they pile up and become overwhelming, eventually leading to a powerful emotional reaction. This cultural insight highlights the potential aftermath of suppressed anger, which could have significant negative consequences. Therefore, taking care of the small things before they spiral out of control is essential.

(6) **Example 6**
Proverb: *"Api yang kecil kalau dibiarkan akan menjadi besar."*
Translation: "A small fire, if left alone, will become big."
Explanation: This adage parallels anger and a small flame that can rapidly grow into a blazing inferno if not tended to. The underlying message is that if we fail to acknowledge or control our anger, it can escalate quickly, underscoring the significance of emotional regulation to prevent any further complications.

The significance of emotional regulation is deeply ingrained in Indonesian culture, as evidenced by several widely used sayings. These proverbs effectively illustrate the possible repercussions of unbridled emotions and underscore

the importance of managing grievances constructively. By providing valuable cultural context, they offer insight into how anger is perceived and dealt with in Indonesian society.

Ultimately, these proverbs underscore the critical role of maintaining emotional equilibrium and fostering positive connections with others.

Table 2. Additional Examples of Cognitive Structures and Metaphorical Representations of the Concept of Anger in Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/A/12	*"Gajah di pelupuk mata tak tampak, semut di seberang lautan tampak."* Translation: "You can't see the elephant in your eyes, you can see the ants across the sea."	In certain situations, the errors and remorseful actions committed by an individual may go unnoticed by others. Despite feeling guilty and burdened by their actions, the affected person may be reluctant to confess or seek forgiveness due to potential consequences. It can be a challenging predicament to navigate, as it requires a delicate balance between preserving one's integrity and dealing with the internal conflict of keeping secrets. Ultimately, individuals must determine the most appropriate course of action based on their circumstances and decide how to manage the emotional distress that may arise.
2.	P.INA/A/13	*"Jika ditampar sekali kena denda emas, dua kali setampar emas pula, lebih baik ditampar betul-betul."* Translation: "If you get slapped once you get a gold fine, twice you get slapped with gold, it's better to get slapped really badly."	Every evil act, no matter how small or big, has a ripple effect that can cause harm to individuals and society as a whole. Whether it is a lie, a theft, or an act of violence, the consequences can be far-reaching and long-lasting. It may cause pain, suffering, and loss of trust and can hurt relationships and communities. The effects of evil acts can also lead to a cycle of retaliation and further harm, perpetuating a cycle of violence and destruction. It is essential to recognize the gravity of our actions and strive to act with kindness, empathy, and compassion toward others.
3.	P.INA/A/15	*"Karena mata buta, karena hati mati."* Translation: "Because the eyes are blind, because the heart is dead."	The individual's unremitting quest to satiate his desires, without considering the aftermath, propelled him toward ruin. His fixation on accumulating material possessions and immediate gratification obscured his perception of the broader context, and he eventually became a catastrophe.
4.	P.INA/A/17	*"Air besar batu bersibak."* Translation: "The great water of the rock broke open."	Disputes can have a devastating effect on the relationship between siblings, leading to a complete breakdown of trust and communication. Brothers may become distant and estranged from each other, causing long-lasting emotional damage that can be difficult to repair. Such conflicts can arise from various sources, such as disagreements over inheritance, financial matters, or personal choices. It is essential to address these issues constructively and respectfully to prevent irreparable harm to the bond between siblings.
5.	P.INA/A/18	*"Luka sudah hilang parut tinggal juga."* Translation: "The wound is gone; the grater is still there."	Disagreements, regardless of their magnitude, can have long-lasting effects on the individuals involved. Even after resolving the conflict, negative emotions such as hurt, anger, and disappointment persist. It is crucial to acknowledge the gravity of disputes and work towards finding amicable solutions that can aid in the healing process of emotional turmoil.

3.3 The Interplay Between Language and Emotion

By utilizing a combination of CSA and QM, an extensive understanding of the relationship between linguistic structures and socio-cultural dynamics was achieved. The study involved an in-depth analysis of cognitive metaphorical mappings, which revealed that these mappings are not only linguistically significant but also closely intertwined with historical events, cultural practices, and collective experiences that influence the development and interpretation of sayings. This integrative approach allowed for a thorough examination of how anger is conceptualized and culturally situated within the context of Indonesian proverbs, providing valuable insights into the cultural values and beliefs that underlie the use of these linguistic expressions.

The combination of CSA and QM has facilitated a comprehensive investigation into how metaphorical expressions connect linguistic structures with socio-cultural contexts. Through CSA, we have identified the metaphorical mappings that underlie linguistic expressions of anger. At the same time, QM has revealed the historical, cultural, and

experiential contexts that imbue these metaphors with significance. By bringing these approaches together, we have gained valuable insights into how metaphors serve as cognitive bridges that connect language, culture, and emotion.

A comprehensive methodology was employed to investigate the nature of emotions, particularly anger, and their relationship with cultural constructs that reflect societal beliefs and practices. The study utilized cognitive analysis to identify symbolic connections closely associated with historical events, cultural customs, and collective experiences. The qualitative inquiry revealed how these cultural elements significantly influence the development and comprehension of anger-related proverbs.

The complementary approach of using CSA and QM allowed for rigorous cross-validation of findings. The metaphorical mappings identified through CSA were deepened and validated by the rich insights gained from the lived experiences and cultural perspectives of native speakers. Furthermore, the historical and cultural insights gained from the QM were reinforced by the symbolic patterns identified through CSA.

Incorporating these methodologies sheds light on the complex nature of anger as depicted in Indonesian proverbs. It revealed how cognitive concepts, linguistic expressions, and socio-cultural dynamics interweave to form a comprehensive portrayal of rage. This approach emphasized that verbal expressions of anger are not stand-alone elements but rather intricate reflections of the socio-cultural fabric, encapsulating emotions within their historical and cultural backgrounds.

Applying CSA and QM led to a robust framework that allowed for a thorough investigation of the complex relationship between linguistic structures and socio-cultural dynamics in the representation of anger through Indonesian proverbs. The collaborative approach enabled a more profound and comprehensive comprehension of how emotions are linguistically manifested and culturally embedded, highlighting the intricate interplay between language, culture, and cognition within the domain of these sayings.

(7) **Example 7**
Proverb: *"Sakit hati seperti luka yang tak terlihat."*
Translation: "Hurt feelings are like invisible wounds."
Explanation: The proverb mentioned above serves as an apt illustration of how emotions, such as hurt and anger, which are intangible yet immensely impactful, can be elucidated through metaphors. By employing a synergistic approach that combines CSA and QM, it can be discerned that this metaphor can tap into the cultural recognition of emotional pain, which is not readily discernible, thus underscoring the interconnectedness between linguistic metaphors and the perception of emotions.

(8) **Example 8**
Proverb: *"Anger sebatang kara jika tak ada yang memupuk."*
Translation: "Anger is like an orphan if no one nurtures it."
Explanation: The proverb that associates anger with an orphan creates a powerful metaphor that highlights the importance of nurturing and validating emotions for their growth. By combining both quantitative and qualitative methodologies, it becomes evident that this proverb reflects the socio-cultural understanding of the significance of acknowledging and expressing emotions. The QM can further explore the cultural implications of nurturing feelings and how it impacts the broader social dynamics.

(9) **Example 9**
Proverb: *"Air tenang jangan disangka tiada buaya."*
Translation: "Calm waters, do not assume there are no crocodiles."
Explanation: The proverb "calm waters run deep" conveys that outward appearances can be misleading. It suggests that beneath a calm surface may lie hidden danger or complexity. This metaphorical mapping of "calm waters" to "no danger" can be understood in the context of cultural caution and the awareness that underlying emotions, such as anger, may not always be apparent on the surface. By integrating both approaches, the proverb highlights the importance of looking beyond appearances to uncover the true nature of a situation.

The proverbs presented in this analysis are a prime example of how language and culture interact to create metaphorical expressions of emotions. Through the integration of CSA and QM, the significance of these sayings as gateways to understanding cultural perceptions and socio-cognitive nuances within Indonesian discourse is highlighted. This approach enriches our overall comprehension of emotions within Indonesian society, providing a deeper and more nuanced understanding of the role that language and culture play in shaping our emotional experiences.

Table 3. Additional Examples of the Interplay Between Linguistic Structures and Socio-cultural Dynamics in Portraying Anger within Indonesian Proverbs

No.	Code	Proverb	Interpretation
1.	P.INA/A/22	*"Menohok teman seiring dalam lipatan."* Translation: "Strike a friend while in the crease."	Your actions are causing harm to the people who have entrusted you with their deepest emotions, thoughts, and secrets. This harm can take various forms, including physical, emotional, or psychological damage, all of which can significantly impact their overall sense of well-being and quality of life. These individuals have placed their trust in you, and it's essential to treat that trust with the utmost respect and care.
2.	P.INA/A/24	*"Musang berbulu ayam."* Translation: "Weasel in chicken feathers."	It is not uncommon for individuals with harmful intentions to behave in a manner that closely resembles the actions of virtuous individuals. Such individuals often go to great lengths to mask their true intentions and manipulate others into believing they have a positive agenda. This behavior can be hazardous, as it can be challenging to identify. It may lead to negative consequences for those who fall victim to the deceitful tactics of these individuals.
3.	P.INA/A/26	*"Seludang menolak mayang."* Translation: "The sheath refuses the mayang."	The term that describes individuals who display arrogance and a lack of gratitude towards those who have contributed to their lives is commonly referred to as "ingratitude." Ingratitude can manifest in a variety of ways, such as failing to acknowledge the efforts of others, taking credit for their accomplishments, or simply neglecting to express appreciation for their support. This behavior can be hurtful and damaging to personal and professional relationships, and it is essential to be aware of and avoid it.
4.	P.INA/A/27	*"Seperti lebah, mulut bawa madu, pantat bawa sengat."* Translation: "Like a bee, mouth brings honey, butt carries sting."	At first glance, he appears to be a handsome individual with striking facial features. However, upon closer inspection, it becomes evident that his actions and demeanor are malicious and evil. Despite his attractive appearance, his behavior is nothing short of evil.
5.	P.INA/A/28	*"Serigala berbulu domba."* Translation: "Wolf in sheep's clothing."	Some individuals may come across as unintelligent and compliant, yet their true nature is anything but benevolent. These people are often characterized by their malicious, evil, and deceptive behavior, which they carefully conceal under obedience and simplicity. Despite their apparent lack of intelligence, they possess a cunning and manipulative personality that enables them to exploit others for their gain.

IV. DISCUSSION

4.1 Metaphorical Encapsulation of Anger

The initial study inquiry discovered a wide array of metaphorical phrases used to convey the concept of anger in Indonesian proverbs. The identified metaphorical comparisons, such as "Anger is Fire," "Anger is a Storm," and "Anger is Heat," demonstrate how extended cognitive structures influence the verbalization of anger. These metaphors act as mental links that connect the abstract nature of emotions to tangible and sensorial domains (Gladkova, 2022; Storbeck, 2022), resulting in a vivid and relatable representation of anger. The utilization of CSA helped systematically identify and classify these metaphors, highlighting their crucial role in shaping linguistic expressions of anger.

The exploration of how Indonesian proverbs convey the complex concept of anger through language has unearthed intriguing revelations about the power of metaphorical expressions in shaping emotional communication. By utilizing CSA, we identified subtle patterns of symbolic associations that underpin these linguistic phrases, providing a richer comprehension of how anger is framed conceptually and expressed linguistically (cf. Baraldi & Gavioli, 2022; Remland & Jones, 2022).

This study reveals how metaphors can function as cognitive tools, allowing individuals to grasp better and express complex emotions, such as anger. By mapping anger onto sensory-rich images like fire, storms, and heat, these metaphors make it easier to translate abstract emotional experiences into more tangible and relatable terms. As a result, they offer a shortcut to understanding how emotions are perceived, absorbed, and communicated within a given cultural context, drawing on shared human experiences to

convey the power, intensity, and nuances of anger (Lakoff & Kövecses, 1987).

It is fascinating to note that the metaphors discovered in Indonesian culture and language are not only specific to their context but also touch upon universal themes of emotions. Using fire, storms, and heat as metaphors to express intensity, unpredictability, and emotional enthusiasm is not limited to a particular culture but instead cuts across linguistic and cultural boundaries. This consideration suggests that while cultural nuances shape emotions, certain emotional universals remain constant. With CSA, we can gain valuable insights not only into culture-specific representations of anger but also into the universal conceptualization of emotions (Omarova & Kadachiyeva, 2016).

The investigation of metaphors used to express anger holds significance for the broader domain of emotion study. Delving into the cognitive processes underlying these metaphors deepens our understanding of how emotions are mentally processed and verbally conveyed. These discoveries corroborate the conceptual metaphor theory, which underscores the physical aspect of emotional encounters and emphasizes how figurative language offers insights into emotional perception (Zhao, 2012).

This study adds to the expanding field of cognitive linguistics, which explores the connections between language, cognition, and culture. By demonstrating how metaphors reflect cultural attitudes towards emotions, this study highlights the depth of cognitive linguistic analysis in revealing the intricate relationship between linguistic patterns and cultural influences.

The study at hand is undeniably insightful and informative. However, in the interest of transparency, it is crucial to acknowledge its inherent limitations. Firstly, the identified metaphors are solely based on existing sayings, which might only represent part of the metaphorical expressions prevalent in informal daily speech. Hence, we cannot assume that the results represent the population. Moreover, although the analysis primarily relies on Cognitive Semantics, there might be other cognitive mechanisms at play in emotional expression that demand further exploration (Kövecses, 2012). Thus, while the study sheds light on the topic, it's essential to keep its scope and limitations in mind.

A detailed analysis of Indonesian proverbs through the lens of metaphors provides us with valuable insights into the intricate linguistic processes that are involved in expressing emotions. With the application of CSA, we can gain a deeper understanding of how anger is metaphorically framed in Indonesian proverbs and how it reflects the cultural representation of emotions. This analysis not only enriches our understanding of the complex interplay between cognitive conceptualization and linguistic expression within these proverbs but also sheds light on the cultural nuances that underlie them.

4.2 Socio-Cultural Contexts and Historical Influences

The second study question explored the multifaceted nature of anger representation and understanding within Indonesian proverbs by examining the sociocultural contexts, historical influences, and lived experiences contributing to their creation. Using QM, the study revealed how anger-related proverbs reflect sociocultural norms, historical events, and shifts in societal dynamics. By examining sayings embedded in historical contexts (Busse, 2022; Foolen, 2022), such as the struggles for independence, the study highlighted how emotions like anger are intertwined with cultural memory. Additionally, the proverbs underlined the societal emphasis on emotional restraint and harmonious communication. This interplay between historical events, cultural values, and emotional expression showcased how Indonesian proverbs act as repositories of cultural history and collective memory, providing a rich insight into Indonesian society's emotional and cultural landscape.

Studying anger-related proverbs in Indonesian culture through the lenses of socio-cultural contexts, historical influences, and lived experiences has uncovered a complex interplay of emotions within the cultural fabric. By employing QM, we gained valuable insights into how these proverbs are closely linked to cultural norms, historical events, and the collective memory of Indonesian society. This study sheds light on how emotions and cultural values are intertwined in constructing proverbs, providing a deeper understanding of the Indonesian cultural landscape (cf. De Leersnyder & Pauw, 2022; Salam El-Dakhs & Altarriba, 2022).

Throughout history, anger-related proverbs have preserved a society's cultural memory (Ogarkova & Soriano, 2022). These proverbs often have their roots in significant historical events, such as struggles for independence or social changes that have shaped the course of a nation. By capturing the emotions and experiences of the past, these proverbs become vessels of cultural memory, ensuring that the collective experiences, feelings, and historical contexts are transmitted across generations. The power of proverbs goes beyond their linguistic expression, as they serve as cultural artifacts that encapsulate the ethos of a society.

The investigation revealed intriguing insights into the cultural norms of emotional regulation and peaceful communication that influence how anger is expressed through Indonesian proverbs. For instance, "Marah seribu bahasa, diam seribu bahasa" (Anger has a thousand languages, silence has a thousand tongues) emphasizes the importance of thoughtful emotional expression. It acknowledges that anger can take on different forms, whether through words or actions. This evidence indicates that proverbs serve as a reflection of cultural beliefs, showcasing the societal ideals of emotional restraint and constructive social interaction (Khakimzyanova & Shamsutdinova, 2016).

The proverbs in Indonesian culture offer a window into the societal dynamics and how they change over time. Sayings that emerged during social transformation and addressed issues of social justice or inequality indicate language and culture's responsiveness to changing circumstances (Altohami, 2023; Kochman-Haładyj, 2020; Shaimardanova & Akhmetova, 2015). These proverbs serve as a reflection of the socio-cultural shifts and evolving concerns of Indonesian society, revealing how anger-related discourse changes alongside societal changes.

Through the use of QM, the research was able to uncover and highlight the distinct localized nuances and diversity present within the representation and expression of anger in Indonesia. By analyzing a variety of proverbs from various regions and cultural groups, the study revealed how historical events and experiences have shaped and influenced the unique set of aphorisms used to express anger. This diversity of expressions and language use showcases the richness and complexity of Indonesian cultural heritage about how emotions are conveyed and perceived through different cultural and linguistic lenses (Dewaele, 2022; Lehr, 2022; Sevinç, 2022).

The study provides valuable insights into cultural studies and the role of emotions in cultural contexts. The survey of anger-related proverbs demonstrated how emotions can help us understand artistic values, historical events, and social dynamics. The results suggest that emotions are not just individual experiences but also crucial elements of cultural narratives. This result underscores the importance of considering emotions when analyzing cultural phenomena.

This study specifically examined anger-related proverbs but conducting similar research on other emotions could yield a more comprehensive understanding of emotional expressions across different cultures. Moreover, investigating the effects of globalization and modernization on the evolution of proverbs related to emotions is a promising area for future study.

Through QM, analyzing anger-related proverbs has uncovered a fascinating and intricate relationship between emotions and culture. By delving into the interplay between anger, historical events, cultural norms, and societal changes, this study has enriched our understanding of how feelings are expressed, preserved, and transformed within the complex fabric of Indonesian cultural discourse. The study's findings offer a more nuanced and detailed picture of how people in Indonesia use language and cultural practices to navigate emotions and grapple with the challenges and opportunities presented by their society. Overall, the analysis underscores the importance of cultural context in shaping human experience and provides valuable insights into the complex interplay between emotions and culture.

4.3 Integrated Understanding of Linguistic and Cultural Dynamics

The study on anger within Indonesian proverbs employed an integrated approach that combined CSA and QM. This incorporation allowed for a holistic exploration of anger, transcending the limitations of individual methodologies. The study demonstrated that metaphors in proverbs reflect cultural values and historical contexts rather than simply linguistic devices (cf. Knapp et al., 2022; Ponsonnet, 2022; Ye, 2022). The integration of these methodologies facilitated cross-validation, with cognitive patterns substantiated by qualitative insights and historical contexts corroborated by metaphorical mappings. Through this comprehensive approach, the study revealed the linguistic embodiment and cultural positioning of emotions in Indonesian proverbs.

The utilization of CSA and QM has resulted in a thorough perception of the interaction between linguistic structures and socio-cultural dynamics in the representation of anger in Indonesian proverbs. This integrated approach has facilitated a profound comprehension of how emotions are expressed linguistically and situated culturally, providing diverse and intricate insights into the complex interplay between language, culture, and cognition (cf. Armstrong & Gadaire, 2022; Hareli & Hess, 2022). Through the integration of CSA and QM, a comprehensive understanding of anger within Indonesian proverbs has been achieved. Applying cognitive lenses to analyzing metaphorical expressions led to identifying the linguistic manifestations of anger. At the same time, the qualitative exploration provided insights into the historical and cultural contexts that imbue these expressions with depth and significance. This approach facilitated the cross-validation of findings, resulting in a more robust and nuanced interpretation of the representation of this complex emotion.

Metaphors play a crucial role in bridging linguistic expressions with socio-cultural values. In the context of cultural analysis, metaphor analysis has been proven to be an effective tool in uncovering cognitive mappings that are closely intertwined with historical events, societal norms, and shared experiences. This evidence highlights the importance of metaphors in encapsulating not just cognitive structures but also cultural perceptions of emotion (cf. Dewaele, 2022; Hitokoto & Ishii, 2022). The study emphasizes that metaphors are not mere linguistic constructs; they are complex reflections of cultural identity and collective experiences.

Through an integrated approach, it has been revealed that emotions, specifically anger, are cultural artifacts deeply ingrained in linguistic and cultural contexts. The cognitive structures that form the basis of emotion metaphors are influenced by historical events and cultural norms (Wilck & Altarriba, 2022), indicating that emotions are not independent psychological states but rather essential elements of cultural narratives (Bonard & Deonna, 2022; Vassallo-Oby, 2022).

The study goes beyond linguistic analysis, providing an in-depth exploration of the socio-cultural environment that shapes the representation of emotions.

The study revealed an integrated comprehension of linguistic and cultural dynamics that extends beyond the scope of Indonesian proverbs. The approach highlighted the influence of cultural contexts on universal emotions. This analysis has significant implications for cross-cultural studies, emphasizing that feelings are not only shared human experiences but also shaped by specific cultural frameworks.

There is immense potential for further study into integrating the abovementioned methodologies in other linguistic and cultural contexts. Such a study could delve into how these methodologies interact with each other to shape the expression and perception of a wide range of emotions. Moreover, incorporating neuroscientific insights (e.g Bąk, 2022) into this study could provide a more comprehensive understanding of the cognitive processes that underlie the use of emotional metaphors. By exploring these avenues, we can enhance our understanding of how language and culture influence how we experience and communicate emotions.

The combination of CSA and QM has led to a detailed and multi-faceted comprehension of anger in Indonesian proverbs. This approach has shed light on the intricate interaction between linguistic structures and socio-cultural dynamics, exposing how emotions are linguistically, conceptually, and culturally embedded. The study highlights the complex correlation between language, culture, and cognition, offering valuable insights into the complete representation of emotions within the cultural dialogue of Indonesian proverbs.

V. CONCLUSION

The study's outcomes have far-reaching implications for diverse fields such as linguistics, cultural studies, and emotion study. The study highlights the crucial role that metaphors play in shaping emotional expression and cultural identity, urging scholars to investigate comparable intersections in various linguistic and cultural contexts. In the future, researchers could broaden the scope of the inquiry to encompass other emotions and study how they are depicted within proverbs across multiple cultures.

To summarize, the combination of CSA and QM has enabled a deep investigation into the theme of anger portrayed in Indonesian proverbs. This study successfully answered the three key study questions, revealing the complex interplay between linguistic structures and socio-cultural factors that shape the representation of this emotion. By taking a collaborative approach, we have not only gained new insights into the nature of emotions but also recognized the integral connection between language, culture, and cognition in the rich tapestry of Indonesia's linguistic traditions.

This study delved into the portrayal of anger in Indonesian proverbs, using a combination of CSA and QM. Through this approach, we gained a deep understanding of how anger is interwoven within the fabric of Indonesian cultural discourse, both linguistically and conceptually.

Through an investigation of three key study questions, we have uncovered fascinating insights. By utilizing CSA, we were able to systematically identify and classify metaphorical expressions that capture the intricate nature of anger. These metaphors, including "Anger is Fire," "Anger is a Storm," and "Anger is Heat," transcend language and provide a connection between abstract emotions and tangible experiences. The depth of these metaphors not only showcases the importance of cognitive structures but also highlights the universal nature of specific emotional themes across various cultures.

By employing QM, this study has illuminated the intricate connections between anger-related proverbs, socio-cultural norms, historical events, and collective memory. These proverbs serve as a reflection of the cultural tenets of emotional self-control and harmonious communication while also preserving significant historical experiences and providing valuable insights into societal transformations. They are cultural artifacts that encapsulate emotions, historical narratives, and societal shifts, adding to the rich tapestry of Indonesian cultural identity.

It is crucial to recognize the constraints of this study. The emphasis on anger-related proverbs in a particular cultural setting could constrain the applicability of the results. Furthermore, the study relies primarily on established sayings, which may overlook more casual language expressions of anger. Additionally, although the integrated approach provides insight into the interrelationship between language and culture, other cognitive processes that impact emotional expression may require further investigation.

To gain a comprehensive understanding of emotional discourse across diverse cultures, it would be beneficial to broaden the scope of study to include a broader range of emotions and linguistic expressions. Examining how modernization, globalization, and technology have influenced the evolution of emotional words within proverbs could reveal fascinating changes in cultural narratives. Additionally, incorporating neuroscientific techniques may provide deeper insights into the cognitive foundations of emotional metaphors and their cultural variances.

To summarize, combining CSA and QM has allowed for a thorough examination of anger in Indonesian proverbs from multiple perspectives. This methodology has provided a comprehensive understanding of how linguistic structures and socio-cultural factors interact to shape the expression and embodiment of emotions. This study emphasizes the importance of language in preserving cultural heritage and emotional experiences. As we continue to explore the relationship between language and culture, we have the

potential to uncover new insights into human emotions across a variety of linguistic contexts.

VI. ACKNOWLEDGMENTS

VII. DISCLOSURE

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