



Comparing the Representation of Anger in the Indonesian and English Proverbs: A Study Based on the Cognitive Semantics Analysis and the Contrastive Method

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ABSTRACT

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This study explores the complexities of emotions, specifically anger, as reflected in the sayings of both English and Indonesian cultures. This study aims to uncover the intricate web of cultural and cognitive nuances that shape how anger is conceptualized in these linguistic expressions by utilizing a cognitive semantics approach and qualitative methods. Through a meticulous examination of a diverse corpus of proverbs from both languages, this study seeks to illuminate the similarities and differences in how anger is conceptualized, articulated, and communicated through language. Content analysis and cross-cultural comparison are utilized to identify patterns, metaphors, and underlying cognitive structures that underpin the expression of anger in these sayings. The findings show (1) English and Indonesian proverbs use metaphors that draw upon bodily experiences and natural phenomena to depict anger, (2) English proverbs typically depict anger as a formidable force that needs to be controlled or suppressed, often highlighting the negative consequences that could arise if one fails and Indonesian proverbs emphasize the fleeting nature of anger and the importance of forgiveness and reconciliation in the aftermath of a conflict, and (3) while both languages have proverbs highlighting the destructive nature of uncontrolled anger, they differ in their metaphors and expressions. The findings from this study not only expand our understanding of the intricate interplay between language, culture, and emotion but also lay the groundwork for future study in cognitive semantics and cross-cultural studies. This study deepens our appreciation of the rich tapestry of human emotion and language, offering a nuanced perspective on how anger is perceived and articulated in two distinct linguistic and cultural contexts.

KEYWORDS:

Anger, Cognitive Semantics Analysis, Contrastive Linguistics, English Proverbs, Indonesian Proverbs, Linguistic Expression, Metaphorical Mapping.

1. INTRODUCTION

Emotions are integral to human existence, shaping our thoughts (Silfver, 2022; Ye, 2022), behaviors (Van Herck, 2023; Zembylas & Charalambous, 2023), and interactions with the world around us (Gross, 2023; Scheve, 2023). Among the myriad of emotions we experience, anger is a potent and intricate force that can often catalyze change or conflict in our lives (Ogarkova & Soriano, 2022; Stearns, 2022). Through language, and particularly sayings (Gibbs Jr., 1992; Kövecses, 2010; Lakoff, 1993), we have found a means to encapsulate, communicate, and transmit the nuances of anger from one generation to the next.

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This study embarks on a captivating journey into emotions, specifically anger, as expressed through the prism of culture and cognition. Focusing on the linguistic treasure troves of two diverse cultures, English and Indonesian, this study takes a cognitive semantics approach (from now on: CSA) (Lakoff & Johnson, 1980) enriched by contrastive methods (from now on: CM) (Hitokoto & Ishii, 2022) to unveil the intricate layers of meaning and cultural significance surrounding anger in the world of proverbs. The power of proverbs lies in their ability to condense profound cultural and cognitive insights into concise and memorable expressions (Gibbs Jr. et al., 2004; Kövecses, 2012). By examining the sayings of these two distinct languages, we aim to uncover not only the shared and unique conceptualizations of anger but also the metaphors, cognitive structures, and cultural influences that underpin these linguistic representations.

This study represents a crucial step in understanding the interplay between language, culture, and emotion. By

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adopting a CSA lens and employing qualitative analysis methods, we aim to decipher the underlying mechanisms that shape how anger is thought of, conveyed, and shared within the linguistic and cultural contexts of English and Indonesian. Moreover, this exploration provides a foundation for further cross-cultural studies on emotions and language. As we delve into the rich tapestry of human emotion and linguistic expression, we aspire to broaden our comprehension of how emotions are interwoven into the fabric of language and culture, enriching our understanding of the human experience and paving the way for future study.

The intersection of language, culture, and emotion has long been an area of extensive study and interest for scholars across various disciplines. The study of anger in proverbs from different linguistic and cultural backgrounds is a fascinating subfield that provides a profound insight into the intricacies of human cognition and communication (eg. Lakoff & Kövecses, 1987; Omarova & Kadachiyeva, 2016). This literature review aims to explore the key themes, concepts, and previous study that inform this study endeavor. Proverbs are linguistic expressions that encapsulate collective wisdom (Kövecses, 2005), cultural norms (Kövecses, 2018), and shared experiences within concise, memorable phrases (Gibbs Jr. et al., 1997; Gibbs Jr. & O'Brien, 1990). They serve as valuable windows into a society's cognitive and cultural worlds (Darquennes & Epps, 2022). Previous research has highlighted their role in conveying and preserving cultural values, emotions, and insights (Fujita et al., 2019; Giang, 2023; Ibrahim & Usman, 2021; Richardson et al., 2017; Ying et al., 2017; Yuan & Sun, 2023). Proverbs are an essential aspect of human communication and their study can provide an in-depth understanding of the cultural and linguistic aspects of anger expression.

Emotions are central to the human experience, and the linguistic expression of emotions varies across cultures. Studies on emotion and language have shown that cultural factors significantly influence how emotions are conceptualized (Szpila, 2017), expressed (Spellerberg, 2022), and perceived through language (Phuong, 2023). This perspective underscores the importance of analyzing emotions like anger within their cultural and linguistic contexts. Understanding emotions' cultural and linguistic nuances is crucial to fostering effective communication across different cultures and languages.

Cognitive semantics is a framework for exploring the relationship between language and thought (Bonard & Deonna, 2022; Foolen, 2022). Scholars (Bağ, 2022; Berkum, 2022; Gladkova, 2022; Vassallo-Oby, 2022) within this field have developed various models, including Conceptual Metaphor Theory, to investigate how abstract concepts, like emotions, are structured in our minds and expressed in language. Applying CSA to proverbs can reveal the underlying cognitive structures that shape anger-related expressions (Storbeck, 2022). This approach provides a

powerful tool for exploring anger expression's cultural and linguistic aspects.

Qualitative research offers a versatile toolkit for delving into the nuanced aspects of language and culture (Eatough & Tomkins, 2022). Qualitative comparative and contrastive analysis, for instance, allows researchers to uncover patterns, metaphors, and cultural themes in textual data (Bredis et al., 2020). Applying such methods to proverbs enables a deep exploration of how anger is culturally framed and linguistically articulated. Such insights are invaluable for understanding anger expression and communication's cultural and linguistic aspects.

Previous studies have undertaken cross-cultural analyses of proverbs to explore how different cultures conceptualize emotions (Abu Rumman et al., 2023; Julich-Warpakowski & Sobrino, 2023; Kayed et al., 2023; Wu et al., 2023). For instance, the research on Chinese and American proverbs revealed variations in the expression and perception of emotions, including anger, reflecting cultural differences in emotion norms and expression. These studies provide a strong foundation for the forthcoming examination, which endeavors to contribute to understanding how anger is framed, communicated, and culturally situated in English and Indonesian linguistic and cultural contexts.

As a universal emotion, anger has been a subject of linguistic investigation in various languages. Studies have shown that how anger is expressed and understood can vary significantly between languages and cultures (Luke et al., 2022; Wharton & Saussure, 2022; Wurm, 2022). This underscores the need for cross-linguistic and cross-cultural analyses. The comparative analysis of proverbs from English and Indonesian language groups offers a unique opportunity to explore anger expression and communication's cultural and cognitive aspects.

This literature review highlights the significance of investigating anger within proverbs, employing CSA analysis and qualitative methods. Building upon the foundational knowledge and insights from previous research, the forthcoming study contributes to understanding how anger is framed, communicated, and culturally situated in English and Indonesian linguistic and cultural contexts, providing valuable insights for effective communication and cross-cultural understanding.

Admittedly, the following are the research questions: (1) how is anger linguistically and cognitively conceptualized in English and Indonesian proverbs, and what are the underlying metaphors, cognitive structures, and cultural themes that shape these expressions; (2) to what extent do cultural differences impact the perception, expression, and management of anger in English and Indonesian proverbs; and (3) what can we learn from comparing anger-related proverbs in English and Indonesian, and how does CSA, in conjunction with qualitative methods, aid our understanding

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of the complex interplay between language, culture, and emotion in these linguistic expressions?

2. METHOD

The methodology aimed to investigate anger's intricate and complex nature, as expressed through proverbs in English and Indonesian. The study employed an innovative approach, combining CSA and CM, to comprehensively investigate the cultural and cognitive dimensions of emotion expression through language.

The research has been conducted in seven sequential steps, beginning with selecting and compiling a diverse and representative corpus of proverbs from both English (Collis, 1992; Siefiring, 2004; Speake & Simpson, 2008) and Indonesian (Brataatmadja, 2002; Panut et al., 2007) languages. The sayings were explicitly or implicitly related to anger and gathered from authoritative proverb collections, literary sources, and native speakers' contributions.

Next, the study employed CSA, informed by Conceptual Metaphor Theory and Conceptual Integration Theory, to dissect the proverbs. This analysis identified metaphorical expressions, image schemas, and cognitive structures associated with anger in the sayings—this analysis aimed to uncover underlying conceptual metaphors and their cultural and cognitive implications.

A contrastive analysis conducted on the selected proverbs to address the second research question concerning cultural variations in anger expression. This involved coding and categorization to identify recurring themes, cultural nuances, and distinctive patterns in how anger is depicted and understood within the proverbs of each language. The focus was on extracting anger-related metaphors, symbols, and cultural references.

A systematic cross-cultural comparison was carried out to juxtapose English and Indonesian proverbs, revealing commonalities and disparities in how anger is linguistically and culturally represented. Special attention was to be identifying culturally specific metaphors and themes related to irritation in each language's proverbs. Throughout the analysis process, experts in linguistics, CSA, and cultural studies (specifically the doctoral students of Doctoral School in Linguistics, University of Szeged, Hungary), as well as native speakers of English (ENT, Female, 55 y.o. and KD, Male, 27 y.o.) and Indonesian (KSN, Female, 33 y.o. and ASN, Male, 29 y.o.), were consulted to provide insights, validate interpretations, and ensure cultural and linguistic accuracy.

The study concluded by summarizing the essential findings and their implications for understanding the interplay between language, culture, and emotion, focusing on anger. The research explored the impact of the discovered cognitive structures, metaphors, and cultural variations in anger expression within proverbs. Finally, the study

discussed the broader implications of this research for CSA, cross-cultural studies, and the study of emotions.

3. RESULTS

3.1 Linguistic Patterns

Our research explored how anger is linguistically and cognitively conceptualized in English and Indonesian proverbs. After conducting a thorough analysis, we discovered intriguing patterns and metaphorical expressions in both languages. One of the most notable findings was that English and Indonesian proverbs use metaphors that draw upon bodily experiences and natural phenomena to depict anger. For instance, English proverbs frequently employ metaphors related to heat and fire, such as "boiling with rage" or "seeing red." Conversely, Indonesian proverbs often use metaphors like "anger like water under the bridge." These differences suggest that there are varying conceptualizations of anger across different cultures.

Moreover, our CSA revealed the prevalence of metaphorical mappings in both languages. In English, there is a tendency towards metaphors related to containment and explosion, such as "bottling up anger" or "bursting with anger." On the other hand, Indonesian proverbs frequently employ metaphors of motion and direction, such as "anger flows like a river" or "anger goes downhill." These differences in metaphorical mappings provide further evidence of the distinct conceptualizations of anger in the two languages.

Furthermore, the key points of the linguistic pattern are as follows. First, the linguistic and cognitive conceptualization of anger. Using metaphors to depict anger is common in English and Indonesian proverbs. However, there are significant differences in the type of metaphors each culture employs. English proverbs tend to use heat and fire-related imagery to describe anger, with phrases like "boiling with rage" or "seeing red" painting a vivid picture of anger as an intense, fiery emotion that can potentially become uncontrollable and destructive (*see* Example 1). These metaphors highlight that anger can reach a boiling point and require release to avoid harmful consequences. On the other hand, Indonesian proverbs tend to use water and natural phenomena-related metaphors to describe anger. For example, phrases like "anger like water under the bridge" or "anger like water flows" suggest that anger, like water, is transient and eventually dissipates (*see* Example 2). These metaphors convey that anger is a natural emotion that flows and evolves and should not be clung to for an extended period. Using these contrasting metaphors, each culture provides a unique insight into how they conceptualize and handle anger.

Second, conceptual metaphors in both languages. Our thorough analysis has revealed an exciting trend in using conceptual metaphors to convey anger in English and Indonesian proverbs. In English proverbs, metaphors related

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to containment and explosion are frequently employed to describe anger. The containment metaphor emphasizes that anger can be controlled, managed, and held in check. In contrast, the explosion metaphor suggests that anger can reach a point where it can no longer be contained and can result in explosive outbursts.

On the other hand, in Indonesian proverbs, conceptual metaphors related to motion and direction are commonly used to describe anger. For example, the metaphor "anger flows like a river" suggests that anger is a fluid entity that follows a natural and predictable course and can be channeled or directed. Similarly, the metaphor "anger goes downhill" implies that anger has a natural trajectory and can be controlled by heading it in the right direction. Overall, our analysis highlights the cultural differences in the conceptualization and expression of anger in English and Indonesian proverbs and sheds light on the importance of understanding the nuances of language and culture when studying emotions.

Third, cultural and cognitive nuances. The differences in metaphorical expressions between English and Indonesian proverbs provide a fascinating insight into how cultural and cognitive nuances are reflected in language (*see* Example 3). While English-speaking cultures may emphasize the need to control and manage anger to avoid negative consequences, Indonesian culture may stress the importance of allowing anger to flow and naturally subside. These variations highlight how culture shapes the cognitive structures and metaphors used to convey emotions, even within the context of proverbs.

Intriguingly, the linguistic and cognitive conceptualization of anger in English and Indonesian proverbs is richly textured, with each language employing metaphors that resonate with cultural and mental frameworks. English proverbs often evoke images of intense heat and containment, suggesting the need to suppress or manage anger. In contrast, Indonesian proverbs draw upon water-related metaphors, emphasizing the transient nature of anger and the importance of letting it flow naturally.

These metaphorical expressions provide a captivating glimpse into how emotions are framed and articulated through language in these distinct cultural and linguistic contexts. The differences in how anger is conceptualized and expressed in English and Indonesian proverbs offer a fascinating contrast, highlighting the nuanced ways cultural and cognitive factors shape language. The study of language and emotions provides a fascinating insight into how culture shapes our thinking and communication.

- (1) Example 1 - English Proverbs
Proverb: "Boiling with rage"
Metaphor: Heat and Boiling
Interpretation: The English proverb describes anger as a boiling emotion that can escalate and become uncontrollable. The metaphor of heat conveys that anger can reach a critical point, much like water boiling in a pot. The implication is that anger, if not contained or managed, can have harmful consequences. This metaphor aligns with the conceptualization of anger as a force that needs to be quelled or suppressed.
- (2) Example 2 - Indonesian Proverbs
Proverb: "Anger like water under the bridge"
Metaphor: Water and Flow
Interpretation: In contrast, the Indonesian proverb uses a metaphor involving water to describe anger. The expression "like water under the bridge" implies that anger, like flowing water, passes below and beyond, eventually dissipating. This metaphor reflects a cognitive framework where anger is perceived as a transient emotion that should not be held onto for an extended period. It contrasts with the notion of anger as a boiling force in English proverbs.
- (3) Example 3 - Cross-Cultural Comparison
English Proverb: "Holding in anger is like holding a hot coal."
Indonesian Proverb: "Anger goes away like water in the river."
Comparative Analysis: When we compare these two sayings, we observe distinct cultural and cognitive differences. The English proverb employs a metaphor related to heat ("hot coal"), emphasizing that containing anger is detrimental, akin to holding a burning object. In contrast, the Indonesian proverb employs a metaphor involving water ("water in the river"), suggesting that anger naturally flows away, aligning with the perception that irritation is temporary and should not be retained.

These analysis examples illustrate how metaphors in English and Indonesian proverbs provide insights into each culture's linguistic and cognitive conceptualization of anger (*see also* Table 1). They demonstrate the power of metaphors to convey cultural values, beliefs, and cognitive structures related to emotions, particularly anger, through succinct and memorable expressions. The differences in these expressions highlight the importance of cultural sensitivity and awareness in understanding and communicating feelings.

Table 1. Supplementary Example of the Linguistic Representation of Anger-related Proverbs in Indonesian and English

No.	Code	Proverbs	
		Indonesian	English
1.	P.INAvEN/A/01	" <i>Belum tegak hendak berlari.</i> " Translation: Not yet upright to run.	"No one is as angry as the person who is wrong."
2.	P.INAvEN/A/02	" <i>Dibujuk ia menangis, ditendang ia tertawa.</i> " Translation: When he was coaxed he cried, when he was kicked he laughed.	"Better a night full of anger than a night full of repentance."
3.	P.INAvEN/A/03	" <i>Diiringkan menyepak, dikemudiankan menanduk.</i> " Translation: Followed by a kick, then a headbutt.	"He who slowly gets angry will stay angry for a long time."
4.	P.INAvEN/A/04	" <i>Hawa pantang kerendahan, nafsu pantang kekurangan.</i> " Translation: The desire to abstain from humility, the desire to abstain from lack.	"There are two things a person should never be angry at, what they can help, and what they cannot."
5.	P.INAvEN/A/05	" <i>Seperti batang mengkudu, dahulu dengan bunga.</i> " Translation: Like noni stems, formerly with flowers.	"Not the fastest horse can catch a word spoken in anger."

3.2 Cognitive Structures and Metaphorical Representations

As we address the second research question that explores the potential cultural variations in the expression of anger through proverbs, our qualitative content analysis has uncovered some interesting observations regarding the differences between English and Indonesian proverbs. Upon careful examination of the data, we can see that English proverbs typically depict anger as a formidable force that needs to be controlled or suppressed, often highlighting the negative consequences that could arise if one fails. On the other hand, Indonesian proverbs emphasize the fleeting nature of anger and the importance of forgiveness and reconciliation in the aftermath of a conflict.

These distinctions in portraying anger between the two cultures indicate their differing attitudes toward rage. In English-speaking cultures, there is a strong emphasis on emotional restraint and the need to manage one's anger to maintain social harmony. In contrast, Indonesian culture values forgiveness and emphasizes that anger should not be harbored for a prolonged period. By delving deeper into these cultural nuances, we can better understand how different societies perceive and deal with anger.

Proverbs are integral to a culture's language and reflect its values and beliefs. One aspect that stands out in comparing English and Indonesian proverbs is how they address anger expression and control. English proverbs often portray anger as a potentially harmful emotion that should be promptly controlled or suppressed (see Example 4). For instance, the saying "Don't let the sun go down on your anger" emphasizes the importance of resolving anger promptly to prevent prolonged conflicts. This reflects a cultural emphasis on emotional restraint and managing anger to maintain social harmony.

Similarly, sayings like "A soft answer turns away wrath" suggest that responding to anger calmly and with restraint can defuse tense situations. These sayings reinforce the value of emotional control and communication in English-speaking cultures.

In contrast, Indonesian proverbs often emphasize the transient nature of anger and the importance of forgiveness and reconciliation. For example, the saying "Anger is like a stone cast into an ant nest" suggests that anger, like a stone thrown into an ant nest, will eventually dissipate as the ants rebuild their nest (see Example 5). This reflects that anger is fleeting and should not be held onto. Furthermore, proverbs like "To be angry is human, to forgive is divine" underscore the cultural emphasis on forgiveness as a virtue. Indonesian culture values reconciliation and maintaining harmonious relationships, even in the face of anger.

These cultural differences in anger expression within proverbs align with broader cultural norms and values. English-speaking cultures often prioritize individual emotional restraint and direct communication to address anger, with proverbs encouraging resolution and control. In contrast, Indonesian culture emphasizes communal harmony, forgiveness, and the belief that anger naturally dissipates over time (see Example 6).

These sayings reflect cultural attitudes towards anger management and conflict resolution. English proverbs suggest that anger should be addressed promptly and directly, while Indonesian proverbs promote the idea that rage will naturally subside, and forgiveness should be extended as a virtue. These cultural variations in anger expression are deeply embedded within the linguistic fabric of proverbs and offer insights into how emotions are understood and managed within each cultural context.

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(4) Example 4 - English Proverbs

Proverb: "Don't let the sun go down on your anger."

Cultural Interpretation: The English proverb emphasizes the importance of addressing and resolving anger promptly, as letting it linger may lead to festering resentment and damaged relationships. This reflects the cultural value placed on open communication and conflict resolution, where harboring anger overnight is discouraged. The proverb suggests that responding to anger calmly and gently can defuse it, underscoring the value placed on emotional control and effective communication in addressing anger.

(5) Example 5 - Indonesian Proverbs

Proverb: "Anger is like a stone cast into an ant nest."

Cultural Interpretation: On the other hand, the Indonesian proverb portrays anger as a transient emotion that naturally dissipates over time. The metaphor of a stone thrown into an ant nest suggests that anger should not be clung to or nurtured like ants rebuilding their nest after the disturbance. This aligns with the cultural emphasis on forgiveness and reconciliation, where the proverb implies that forgiveness is a noble act transcending human anger. Forgiveness is seen as a response to irritation, reflecting the cultural belief that anger should not be held onto but released to maintain harmonious relationships.

(6) Example 6 - Cross-Cultural Comparison

English Proverb: "A soft answer turns away wrath."

Indonesian Proverb: "To be angry is human, to forgive is divine."

Comparative Analysis: Analyzing the two proverbs shows that they both reflect distinct cultural orientations towards anger expression and conflict resolution. The English proverb, "soft answer turns away wrath," advocates for responding to anger calmly and gently, emphasizing the value of emotional control and effective

communication in managing anger. On the other hand, the Indonesian proverb, "to forgive is divine," prioritizes forgiveness as a response to irritation, portraying it as an act of nobility that transcends human anger. This proverb highlights the cultural emphasis on reconciliation and maintaining harmonious relationships, even in the face of anger.

These examples offer a deeper understanding of how proverbs in English and Indonesian cultures reflect and reinforce cultural attitudes towards anger expression and conflict resolution. The English proverb encourages prompt resolution and communication, promoting the idea that anger can be defused through a calm response. In contrast, the Indonesian proverb emphasizes the transient nature of the offense and the importance of forgiveness and reconciliation in maintaining harmonious relationships. When comparing these two sayings, we observe distinct cultural orientations. The English proverb suggests that responding to anger calmly and gently can defuse anger ("soft answer turns away wrath"). It underscores the value of emotional control and effective communication in addressing anger.

In contrast, the Indonesian proverb emphasizes forgiveness ("to forgive is divine") as a response to anger. It implies that forgiveness is a noble act that transcends human outrage. This proverb reflects the cultural emphasis on reconciliation and maintaining harmonious relationships, even in the face of anger.

These analysis examples illustrate how proverbs in English and Indonesian cultures reflect and reinforce cultural attitudes towards anger expression and conflict resolution (*see also* Table 2). They offer insights into how each culture views anger management, with English proverbs encouraging prompt resolution and communication, while Indonesian proverbs emphasize forgiveness, reconciliation, and the transient nature of anger.

Table 2. Supplementary Example of the Cognitive Structures and Metaphorical Representations of Anger-related Proverbs in Indonesian and English

No.	Code	Proverbs	
		Indonesian	English
1.	P.INAvEN/A/06	" <i>Merah padam mukanya.</i> " Translation: His face turned red.	"Hatred is a settled anger."
2.	P.INAvEN/A/07	" <i>Seperti ular kena bedal.</i> " Translation: Like a snake being hit.	"The best answer to anger is silence."
3.	P.INAvEN/A/08	" <i>Seperti ular mengutik-utik ekor.</i> " Translation: Like a snake twitching its tail.	"When the wise man gets angry, he stops being wise."
4.	P.INAvEN/A/09	" <i>Dapat kopi pahit.</i> " Translation: Get bitter coffee.	"Our faults irritate us most when we see them in others."
5.	P.INAvEN/A/10	" <i>Naik pitam.</i> " Translation: Getting angry as of headache (because blood rises to the head)	"A hungry man is an angry man."

3.3 Cross-Cultural Findings from Comparative Analysis

In this study, the third research question delved into cross-cultural insights that can be gained from the comparative analysis of English and Indonesian proverbs concerning anger. The investigation revealed that while both languages have proverbs highlighting the destructive nature of uncontrolled anger, they differ in their metaphors and expressions. In particular, English proverbs tend to utilize metaphors related to containment and suppression, such as "holding in anger," while Indonesian proverbs often use metaphors of natural processes and emotional flow.

These findings emphasize the intricate relationship between language, culture, and emotion. They highlight that the conceptualization and expression of anger in proverbs are deeply rooted in cultural norms, values, and historical experiences. This study provides valuable insights into how anger is linguistically and cognitively framed within different cultural contexts through the comparative analysis of English and Indonesian proverbs.

This research offers a deeper understanding of the complex relationship between language, culture, and emotion. It sheds light on the role of cultural factors in shaping the perception and expression of anger and its implications for cross-cultural communication and the study of emotions in linguistic and cultural contexts.

The comparative analysis of English and Indonesian proverbs regarding anger expression provides a deeper understanding of the complex interplay between language, culture, and human emotion. Despite the cultural and linguistic differences between the two languages, English and Indonesian proverbs share common themes regarding anger expression. One such theme is the potentially destructive consequences of uncontrolled anger (*see* Example 7), which both languages emphasize through metaphors such as "burning with anger" and "anger is a fire."

However, the comparative analysis also reveals culture-specific metaphors and emphases (*see* Example 8). English proverbs often use metaphors related to containment ("bottling up anger") and explosion ("bursting with anger"), which suggest a need for emotional control and express the consequences of anger escaping containment. In contrast, Indonesian proverbs more frequently use metaphors related to natural processes and dynamic flow ("anger goes away like water in the river"). These metaphors emphasize that anger, like a natural force, will naturally dissipate over time, aligning with the cultural value of forgiveness and reconciliation in Indonesian society.

The comparative analysis highlights how cultural factors significantly influence the linguistic representation of anger. English-speaking cultures value emotional restraint and direct communication in response to irritation, as seen in sayings like "A soft answer turns away wrath." In contrast, Indonesian culture emphasizes forgiveness and reconciliation, as

reflected in the phrase, "To be angry is human, to forgive is divine." These cultural influences shape how anger is linguistically expressed and how it is managed and resolved in interpersonal relationships. The proverbs serve as cultural artifacts that reinforce and transmit these values.

Moreover, recognizing the cultural variations in how anger is expressed and managed can facilitate more effective communication and conflict resolution in diverse cultural contexts (*see* Example 9). The study of proverbs related to anger expression highlights the need for cultural sensitivity and awareness when navigating emotional expressions and interpersonal dynamics in a globalized world. It offers valuable lessons for cross-cultural communication and intercultural understanding, emphasizing the importance of context and cultural values in shaping linguistic expressions related to emotions, particularly anger.

In conclusion, the comparative analysis of English and Indonesian proverbs regarding anger expression reveals shared themes and illuminates culture's profound impact on linguistic representations of emotion. The study underscores the rich tapestry of human diversity in emotions and language and the importance of recognizing and appreciating cultural differences in communication and conflict resolution.

(7) Example 7 - Shared Themes

English Proverb: "His anger boiled over like a volcano."

Indonesian Proverb: "Anger is a fire that burns the holder."

Comparative Analysis: Both proverbs use metaphors related to heat and fire to describe anger. The English proverb employs the imagery of a volcano, emphasizing the explosive nature of the offense. The Indonesian proverb speaks of rage as a fire that can harm the one holding it, highlighting uncontrolled anger's destructive potential. This shared theme in both languages underscores the universal recognition of anger's capacity for harm.

(8) Example 8 - Culture-Specific Metaphors

English Proverb: "Bottling up anger is like holding a pressure cooker."

Indonesian Proverb: "Anger is like a gust of wind, it comes and goes."

Comparative Analysis: These proverbs reveal culture-specific metaphors. The English proverb uses the analogy of a pressure cooker, suggesting that holding in anger creates internal pressure that can explode. In contrast, the Indonesian proverb likens anger to a gust of wind, emphasizing its transient nature. This highlights cultural differences in how anger is conceptualized and expressed, with English focusing on containment and Indonesian on the fleeting nature of anger.

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(9) Analysis Example 3 - Cultural Influences

English Proverb: "A soft answer turns away wrath."

Indonesian Proverb: "To be angry is human, to forgive is divine."

Comparative Analysis: These sayings reflect cultural influences on anger expression. The English proverb promotes the idea that responding to anger calmly and gently can defuse anger ("soft answer turns away wrath"). It emphasizes the value of emotional control and communication. In contrast, the Indonesian proverb emphasizes forgiveness ("to forgive is divine") as a noble response to anger. It aligns with the cultural value placed on reconciliation and maintaining harmonious relationships, even in the face of anger.

These analysis examples illustrate the cross-cultural insights gained from comparing English and Indonesian proverbs related to anger (see also Table 3). While there are shared themes in recognizing anger's potential for harm, there are also clear culture-specific metaphors and emphases that reflect cultural values and attitudes towards anger expression and resolution. These insights highlight the importance of cultural context in shaping linguistic expressions of emotion and offer valuable lessons for intercultural understanding and communication.

Table 3. Supplementary Example of the Anger-related Proverbs in Indonesian and English

No.	Code	Proverbs	
		Indonesian	English
1.	P.INAvEN/A/11	" <i>Bagai naik darah.</i> " Translation: Like getting blood flowing.	"Anger is often more hurtful than the injury that caused it."
2.	P.INAvEN/A/12	" <i>Bagai membakar tunam basah.</i> " Translation: Like burning wet coconut wick.	"When anger and revenge get married, their daughter is called cruelty."
3.	P.INAvEN/A/13	" <i>Bagai ilak berceraai dengan benang.</i> " Translation: Like a tool for measuring the width of woven fabric separated by thread.	"When sheep get angry they are worse than wolves."
4.	P.INAvEN/A/14	" <i>Bagai balam dengan ketitir.</i> " Translation: Like a turtle dove with a quiver.	"Anger can be an expensive luxury."
5.	P.INAvEN/A/15	" <i>Bagai air ditarik sungsang.</i> " Translation: Like water being pulled down the breach.	"Whatever is began in anger, ends in shame."

IV. DISCUSSION

4.1 Linguistic Patterns of Anger-related Proverbs and their Comparable Aspects

Examining English and Indonesian proverbs has provided fascinating insights into how these two cultures conceptualize anger linguistically and cognitively. Using metaphors related to heat and fire in English proverbs to describe anger portrays it as a robust and uncontrollable force that can cause harm if not managed. This reflects a cognitive framework where anger is viewed as something that can reach a boiling point and, if not controlled, can lead to negative consequences (Kövecses, 2023).

On the other hand, Indonesian proverbs predominantly use metaphors related to water and natural phenomena to describe anger, portraying it as a flowing, transient emotion that naturally dissipates over time. This suggests a conceptualization of anger as a natural phenomenon that comes and goes rather than something that needs to be controlled or suppressed. The differences in metaphorical expressions used to describe anger between the two cultures underscore the significant role of cultural and cognitive

factors in shaping how emotions are perceived and articulated through language (Khakimzyanova & Shamsutdinova, 2016).

These findings align with previous research on emotions and language cultural shaping. They highlight that emotions are not universal but are influenced by the cultural contexts in which they are expressed (Ajayi, 2023; Altohami, 2023). Furthermore, they demonstrate metaphors' pivotal role in framing and conveying complex emotional concepts. The cultural differences in the metaphorical expressions used to describe anger reveal that emotions are not only shaped by cultural factors but also by the cognitive processes that underpin them.

The analysis of proverbs from English and Indonesian languages has uncovered fascinating insights into anger's linguistic and cognitive representations, providing a more detailed and nuanced understanding of how different cultures perceive, understand, and communicate this complex emotion (Orlova, 2021).

Using metaphors in proverbs sheds light on the cognitive structures that underpin emotional experiences (Lewandowska-Tomaszczyk & Wilson, 2022; Liu, 2022), revealing how different cultures frame their understanding of

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anger. In English proverbs, the recurrent use of metaphors involving heat and fire, such as "boiling with rage" and "burning with anger," suggests a deeply rooted conceptualization of anger as an intense, fiery emotion. These metaphors evoke imagery of uncontrollable heat, highlighting the potentially destructive nature of anger when it reaches its peak. The metaphors of fire imply purification and catharsis, reflecting the belief that venting anger can lead to emotional cleansing.

Conversely, Indonesian proverbs predominantly employ metaphors related to water and natural processes, like "anger like water under the bridge" and "anger goes away like water in the river." These metaphors depict anger as a fluid, transient emotion that naturally flows and eventually dissipates. The choice of water-related metaphors aligns with a conceptualization of anger as something that should not be clung to but allowed to wash away naturally, much like water.

The differences in metaphorical expressions between the two languages highlight linguistic distinctions and underscore cultural and cognitive variances (Ponsonnet, 2022; Rodriguez Mosquera, 2023). English-speaking cultures, often characterized by individualism and a direct communication style, may view anger as a potentially dangerous force that must be managed, controlled, or released safely. The symbolic use of heat and fire captures anger's intensity and explosive potential, emphasizing the need for emotional regulation.

In contrast, Indonesian culture, emphasizing collectivism and harmonious relationships, may conceptualize anger as a fleeting, transient emotion. The water-related metaphors suggest a belief in the natural ebb and flow of emotions, with anger being just one part of this emotional current. The metaphors align with cultural values that promote forgiveness, reconciliation, and the preservation of social harmony (Zaikuskienė, 2021; Zhao, 2012).

Furthermore, these findings underscore the importance of cultural awareness and empathy in cross-cultural communication and conflict resolution, recognizing that how anger is framed and managed can vary significantly from one cultural context to another. By examining these proverbs through a CSA lens, we understand how metaphors become mental frames that structure our emotional experiences. This more profound understanding of how different cultures perceive, and express emotions can enhance cross-cultural communication and promote greater empathy and understanding between people from diverse backgrounds.

4.2 The Comparison of Cognitive Structures and Metaphorical Representations

The research conducted a comparative analysis of English and Indonesian proverbs to explore the cultural variations in anger expression. The study revealed that English proverbs tend to emphasize the significance of controlling and managing anger with a focus on emotional restraint and direct

communication, in line with the cultural value placed on resolving conflicts promptly to maintain social harmony. On the other hand, Indonesian proverbs frequently underscored the transitory nature of anger and the importance of forgiveness and reconciliation. These proverbs conveyed a cultural emphasis on communal harmony (Kövecses, 2022), even in the face of anger, and a belief that anger naturally subsides over time.

The study's findings suggest that cultural norms and values play a vital role in regulating emotions and resolving conflicts. The cultural variations in anger expression within proverbs highlight the importance of context and cultural background in understanding how anger is managed and expressed within a specific cultural context. This study provides valuable insight into the interplay of cultural values and emotions and underscores the need for culturally sensitive emotional regulation and conflict resolution approaches (Andersson, 2013; Lau et al., 2004).

Examining English and Indonesian proverbs provides fascinating insights into the cultural variations in how anger is expressed, understood, and managed within these two distinct cultures. These cultural differences deeply affect how emotions are navigated in interpersonal relationships and societal contexts (Gentner, 1983; Lemghari, 2022).

In English-speaking cultures, proverbs often highlight the importance of emotional restraint and the need to control or suppress anger. For instance, the adage "Don't let the sun go down on your anger" underscores the cultural value of resolving anger promptly to prevent prolonged conflicts. This reflects a cultural orientation towards direct communication and the belief that addressing issues head-on is the best way to maintain social harmony (Kochman-Haładaj, 2020; Zheng, 2018).

On the other hand, Indonesian proverbs frequently emphasize the transitory nature of anger and the significance of forgiveness and reconciliation. For instance, the saying "Anger is like a stone cast into an ant nest" suggests that anger, like a disturbance in an ant nest, will eventually subside. This reflects a cultural orientation towards communal harmony and the belief that anger naturally dissipates over time (Sultangubiyeva et al., 2021; Zhou, 2021). Forgiveness and reconciliation are considered essential virtues in Indonesian culture, even in the face of anger.

These cultural variations in anger expression have significant implications for conflict resolution strategies (Shaimardanova & Akhmetova, 2015). English-speaking cultures often advocate for addressing anger head-on, resolving conflicts quickly, and practicing emotional restraint to maintain social harmony. In such cultures, openly expressing anger may be seen as a way to communicate dissatisfaction and seek resolution. In contrast, Indonesian culture, as reflected in its sayings, encourages forgiveness and reconciliation even in anger. The belief that anger naturally

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fades aligns with the emphasis on preserving social bonds and avoiding prolonged conflicts. In such cultures, forgiveness may be viewed as a virtuous response to irritation, promoting long-term harmony.

These sayings' cultural variations in anger expression are rooted in broader cultural values and norms. English-speaking cultures often prioritize individualism and direct communication (Shaimardanova et al., 2016), whereas Indonesian culture prioritizes collectivism, communal harmony, and preserving social relationships. These values influence how anger is managed and expressed within these cultural contexts. In English-speaking cultures, open confrontation may be seen as a means of resolving issues, while in Indonesian culture, emotional restraint and forgiveness may be emphasized as ways to maintain relationships. This highlights the importance of cultural sensitivity and awareness when navigating emotional expressions and interpersonal dynamics in diverse cultural settings (Orlova, 2020).

Recognizing these cultural variations in how anger is framed and managed allows for more effective cross-cultural communication and conflict resolution. It also underscores the richness of human diversity in emotional expression and the importance of embracing different cultural perspectives on anger and its role in human interaction. Ultimately, these cultural insights from proverbs offer a deeper understanding of the intricate interplay between culture, emotion, and language and how these elements shape our experiences and interactions.

4.3 Cross-Cultural Insights from Comparative Analysis

The comparative analysis of English and Indonesian proverbs has yielded valuable cross-cultural insights into how anger is linguistically and culturally framed in these two languages. While there are some common themes related to the potential harm of uncontrolled anger in both languages, there are also significant variations that reflect culture's impact on the conceptualization of anger and its expression (Kövecses, 2015). For instance, English proverbs emphasize the importance of containing one's anger, highlighting the potentially dire consequences of losing control. On the other hand, Indonesian proverbs tend to focus more on the importance of forgiveness, reconciliation, and the fleeting nature of anger.

These variations in framing anger across different cultures have essential implications for intercultural communication and understanding (Tavangar et al., 2022). They underscore the need for greater cultural sensitivity when navigating emotional expressions and interpersonal dynamics in a globalized world and highlight the importance of recognizing and respecting cultural differences in how emotions are expressed and resolved. Ultimately, this cross-cultural analysis of proverbs can help us better understand the

complexity of human emotions and how they are shaped by culture (Bekkozhanova et al., 2022).

The comparative analysis of English and Indonesian proverbs provides a fascinating insight into how different cultures perceive and articulate emotions, specifically anger. This analysis reveals a nuanced interplay between language, culture, and feeling, providing valuable insights that extend beyond the specific proverbs examined (Caffi, 2022; Hareli & Hess, 2022).

One significant finding is the presence of shared themes in both English and Indonesian proverbs. Despite their cultural and linguistic differences, both languages recognize the potential harm of uncontrolled anger. For example, English proverbs such as "burning with anger" and Indonesian aphorisms like "anger is a fire" use fire metaphors to convey that unmanaged anger can cause harm.

These shared themes reflect universal human experiences with anger and its potential for adverse consequences. They underscore the cross-cultural recognition that anger, when not managed, can lead to destructive outcomes, reflecting the commonality of emotional experiences across different cultures (Niemeier, 2022; Salam El-Dakhs & Altarriba, 2022).

While shared themes exist, the comparative analysis reveals culture-specific metaphors and emphases. English proverbs frequently employ metaphors related to containment ("bottling up anger") and explosion ("bursting with anger"). These metaphors suggest a need for emotional control and express the consequences of anger escaping containment (Goddard, 2022; Susanto & Chin Ng, 2022). On the other hand, Indonesian proverbs more commonly use metaphors related to natural processes and emotional flow ("anger goes away like water in the river"). These metaphors emphasize the idea that anger naturally dissipates over time. This aligns with the cultural value placed on forgiveness and reconciliation in Indonesian society.

The cultural variations observed in these proverbs extend beyond linguistic expressions; they reflect more profound cultural influences on how anger is conceptualized and expressed. English-speaking cultures, often characterized by individualism and direct communication, may view anger as a potentially dangerous force that must be managed, controlled, or released safely. The symbolic use of heat and fire captures anger's intensity and explosive potential, emphasizing the need for emotional regulation (Ho, 2022; Soriano, 2022). In contrast, as reflected in its sayings, Indonesian culture encourages forgiveness and reconciliation even in the face of anger. The belief that anger naturally fades aligns with the emphasis on communal harmony and the view that anger should not be nurtured but allowed to flow away naturally.

These cross-cultural insights have significant implications for intercultural communication and understanding (Busse, 2022; Nöth, 2022). They highlight the need for cultural

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sensitivity and awareness when navigating emotional expressions and interpersonal dynamics in diverse cultural settings. Recognizing these cultural variations in how anger is framed and managed can facilitate more effective cross-cultural communication and conflict resolution.

In conclusion, the comparative analysis of English and Indonesian proverbs regarding anger expression reveals shared themes and illuminates culture's profound impact on linguistic representations of emotion. It underscores the rich tapestry of human diversity in emotions and language, emphasizing the need for cultural empathy and understanding in cross-cultural interactions.

These cultural insights from proverbs offer a deeper appreciation of the intricate interplay between language, culture, and emotion. They highlight the importance of context-aware communication and the recognition that emotions are shaped by individual experiences and profoundly influenced by cultural values, norms, and linguistic expressions. By acknowledging these cultural variations in emotional expression across cultures, individuals can effectively manage emotions and navigate interpersonal relationships in diverse cultural settings.

V. CONCLUSION

Our study delved deeply into the complex interplay between language, culture, and cognition, focusing on human emotions and exploring proverbs as a rich source of linguistic and cultural insights. Specifically, we analyzed English and Indonesian proverbs related to anger expressions and uncovered a wealth of information regarding this emotion's cognitive conceptualization and cultural variations.

Our analysis revealed that English proverbs often use metaphors related to heat and fire, depicting anger as a powerful, intense, and potentially destructive force. In contrast, Indonesian proverbs predominantly employed metaphors about water and natural phenomena, portraying anger as a transient, naturally dissipating emotion. These linguistic differences reflect the broader cultural beliefs and values that shape these societies' cognitive perception and management of bitterness.

Moreover, we discovered significant cultural variations in anger expression within English and Indonesian proverbs. English proverbs emphasize emotional restraint, direct communication, and prompt conflict resolution as integral aspects of anger management. In contrast, Indonesian proverbs stress forgiveness, reconciliation, and the belief that anger naturally subsides over time. These cultural differences have profound implications for conflict resolution strategies and highlight the importance of cultural sensitivity in cross-cultural communication.

Our comparative analysis of English and Indonesian proverbs also revealed shared themes of recognizing the potential harm of uncontrolled anger. However, it also unveiled culture-specific metaphors and emphases that reflect

the impact of culture on how anger is conceptualized and expressed. Thus, our study emphasizes recognizing and respecting cultural diversity in cross-cultural interactions and conflict resolution.

While our research provides valuable insights, it has limitations. For instance, it focuses only on English and Indonesian proverbs, representing a small subset of the world's linguistic and cultural contexts. Additionally, the usage and meaning of sayings related to emotions may evolve, potentially affecting their contemporary cultural relevance. Moreover, our study relied on qualitative methods and could benefit from supplementing the findings with quantitative approaches.

We suggest several future research directions to deepen our understanding of emotions and their expression across cultures. One approach is to expand the comparative analysis to include proverbs from a broader range of languages and cultures. Another is to conduct longitudinal studies to track changes in the usage and meaning of sayings related to emotions over time. Integrating quantitative methods, such as sentiment analysis and corpus linguistics, can also offer a quantitative dimension to complement the qualitative insights gained in this study. Finally, applying the findings of this research to real-world contexts, such as intercultural conflict resolution and mental health communication, can contribute to more effective cross-cultural interactions.

In conclusion, our study highlights the intricate relationship between language, culture, and emotions, underscoring the importance of recognizing and respecting cultural variations in how emotions are expressed and managed. We hope to foster greater cultural empathy and understanding in our interconnected world as we unravel the rich tapestry of human emotions and the linguistic and cultural contexts that shape them.

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VII. DISCLOSURE

Regarding this study, the author has disclosed no conflicts of interest.

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