

---

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

**Danang Satria Nugraha**

Sanata Dharma University, DI Yogyakarta, Indonesia

---

**ABSTRACT:** In this study, Cognitive Semantics Analysis and Qualitative Method are employed to provide an in-depth investigation into the educational value of Indonesian proverbs. The study aims to scrutinize the linguistic and cognitive mechanisms underlying these sayings, which have been used for generations to transmit cultural knowledge and wisdom. Through rigorous qualitative analysis, the study uncovers the context-specific meanings encapsulated within these proverbs, highlighting the cultural, social, and cognitive dimensions that make them a valuable source of traditional wisdom. The main objective of this study is to provide a comprehensive understanding of the Indonesian language and culture by exploring the educational potential of proverbs. The findings show that (1) applying CSA to Indonesian proverbs has revealed that these linguistic expressions are complex interplays of metaphoric and metonymic mappings to represent the pedagogical propositions and (2) Indonesian proverbs have been found to contain intricate nuances, cultural contexts, and societal values concerning the pedagogical propositions. The findings of this study can also serve as a valuable resource for educators and curriculum developers, who can integrate these proverbs into their teaching materials to maximize their academic potential for future generations. By incorporating sayings into educational curricula, students can gain a deeper understanding of cultural values and beliefs, as well as improve their linguistic and cognitive abilities. Overall, this study contributes to the growing body of knowledge on the educational value of proverbs, particularly in the Indonesian context. The study findings can be used to enhance the teaching and learning of the Indonesian language and culture and can serve as a basis for future study on the topic.

**KEYWORDS:** cognitive semantics analysis, cultural wisdom, educational value, Indonesian proverbs, qualitative methods.

---

### I. INTRODUCTION

Proverbs have long been acknowledged as an essential part of cultural heritage and traditional knowledge (Kövecses, 2018), as a valuable source of collective wisdom (Gibbs Jr. et al., 2004), beliefs (Lemghari, 2022), and community values (Lau et al., 2004). These succinct sayings serve as a linguistic medium through which generations can convey their accumulated experiences and insights (Gibbs Jr., 1992; Kövecses, 2012; Lakoff, 1993). Indonesian proverbs, which form a part of the vast and diverse tapestry of global proverbs, offer a unique and underexplored resource of educational value. The present study aims to undertake a comprehensive exploration of the cognitive, linguistic, and cultural dimensions of Indonesian proverbs to uncover their hidden treasures. By delving into the origins, meanings, and usage of these sayings, we hope to gain a deeper understanding of the time-honored traditions, beliefs, and values of Indonesian society.

With its vast linguistic diversity and complex history, Indonesia is a culturally rich and diverse nation. The country's unique regional cultures and traditions make it an ideal location for investigating the use of proverbs and their significance in the cultural fabric of this archipelagic nation. The rich collection of sayings in Indonesia offers a deep and insightful perspective into the intricate cultural nuances of the country, revealing the values, beliefs, and customs that shape its diverse communities. Exploring the role of proverbs in Indonesian culture provides a unique opportunity to gain a deeper understanding of the country's rich and complex history, as well as the diverse cultural practices that underpin its social fabric.

In today's world, where the impact of globalization and digitalization is undeniable, it is crucial to recognize the importance of preserving and utilizing the vast knowledge embedded within proverbs (Dewaele, 2022; Hitokoto & Ishii, 2022). As such, the purpose of our study is to contribute to the preservation of Indonesia's rich cultural heritage by delving into the intersection of language, culture, and cognition. Through our exploration, we aim to uncover the hidden educational treasures that are concealed within the profound sayings of Indonesia. Our findings offer valuable insights for a wide range of experts, including educators, linguists, and study, who can benefit from understanding how proverbs can enhance cognitive development and cultural understanding.

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

In this study, we have taken a qualitative approach to gain a deeper understanding of the intricate meanings of proverbs and their socio-cultural contexts. Our primary objective is to investigate how these proverbs have played a vital role in transmitting indigenous knowledge, moral values, and social norms. Through our study, we aim to explore and unravel the layers of meaning embedded within these proverbs and to shed light on the critical role they play in shaping and preserving cultural heritage. Proverbs have long been recognized as more than just linguistic expressions, as they offer a window into the cultural cognition of a society. To appreciate their educational value, it is essential to delve into the intricate cognitive semantics that underpin these expressions. Using a combination of Cognitive Semantics Analysis (hereafter CSA) framework (Lakoff & Johnson, 1980) and Qualitative Method (hereafter QM) (Eatough & Tomkins, 2022), this study meticulously investigates the linguistic and cognitive subtleties inherent in Indonesian proverbs. By examining the nuanced meanings and cultural connotations of these expressions, this study sheds light on the mental processes that shape how Indonesians perceive the world around them.

Moreover, proverbs, being more than just mere linguistic expressions, are dynamic conduits that allow for the transmission of accumulated wisdom and cultural knowledge across generations (Spellerberg, 2022; Szpila, 2017). Being a rich source of traditional knowledge, they hold immense educational value and have been widely explored in diverse linguistic and cultural contexts (Bredis et al., 2020; Villers, 2022). In light of this, our objective is to conduct an in-depth investigation into the academic potential of Indonesian proverbs, building on the existing foundation of study in this area. By doing so, we hope to contribute to the understanding of the use of proverbs as a tool for imparting knowledge and values in Indonesian society.

Proverbs have been a subject of extensive exploration in cognitive semantics. Cognitive scientists, such as (Gibbs Jr. et al., 1997; Gibbs Jr. & O'Brien, 1990) and (Kövecses, 2005; Lakoff & Kövecses, 1987), have studied the cognitive processes involved in using proverbial expressions, emphasizing the role of metaphoric and metonymic mappings that enable the transmission of cultural and experiential knowledge. These studies highlight the importance of CSA in revealing the intricate layers of meaning embedded in proverbs, contributing to a more profound understanding of the social and cultural foundations of these linguistic expressions. With the help of cognitive science, we can gain a deeper insight into the significance of proverbs in conveying cultural and moral lessons, making them an essential tool for transferring knowledge across generations.

Indonesia's cultural and linguistic diversity has led to numerous proverbs that embody the unique characteristics of various regions and ethnic groups. These sayings are deeply valued for their cultural and educational worth in Indonesian society. Eminent scholars like (Fujita et al., 2019; Ibrahim & Usman, 2021; Ying et al., 2017) have recognized the crucial role of Indonesian proverbs in imparting indigenous wisdom, moral values, and social norms. They assert that sayings are indispensable for preserving Indonesia's cultural heritage and nurturing linguistic and cognitive development.

The academic community has shown increasing interest in the potential of proverbs in education, with research conducted in various countries shedding light on the subject. For instance, a study by (Phuong, 2023) delved into the use of proverbs in Vietnamese schools and highlighted their significance in fostering cultural understanding and language proficiency. Likewise, an investigation by (Bekkozhanova et al., 2022) in Khazakhtan demonstrated the pedagogical benefits of incorporating proverbs into language instruction, revealing that proverbs can improve learners' cognitive abilities, critical thinking skills, and cultural awareness.

The field of cultural and educational studies has long recognized the importance of proverbs in shaping societal values and beliefs (Julich-Warpakowski & Sobrino, 2023; Richardson et al., 2017; Yuan & Sun, 2023). However, to gain a deeper understanding of the role of proverbs in Indonesian culture, we plan to undertake an extensive analysis that combines the techniques of CSA and QM. With this approach, we aim to delve into the cognitive and cultural dimensions that make Indonesian proverbs such a valuable resource for education. Our study will contribute significantly to the existing body of knowledge on the subject, shedding new light on how proverbs communicate complex ideas, reinforce cultural norms, and encourage ethical behavior in Indonesian society.

Our study explores the relationship between the theoretical comprehension of proverbs and their practical application in education. We aim to delve into the nuanced connotations and cultural contexts of Indonesian proverbs to uncover their educational potential, which can aid in improving both formal and informal education approaches in Indonesia and beyond. By carefully analyzing these sayings, we hope to gain a better understanding of their significance and how they can be utilized in a variety of educational settings to enhance learning outcomes. In short, the study aims to explore the cultural and educational significance of Indonesian proverbs through CSA. Admittedly, the study questions are as follows: (1) what are the cognitive and linguistic mechanisms present in Indonesian proverbs to represent the educational propositions; (2) how do the proverbs reflect societal values and cultural contexts in Indonesia; and (3) what are the practical ways of integrating the findings of the CSA into educational curricula to enhance language proficiency, cultural awareness, and cognitive development among learners while preserving the rich cultural heritage of Indonesia?

## II. METHOD

The objective of this study was to explore the educational potential of Indonesian proverbs by utilizing CSA alongside QM. The adopted methodology aimed to delve into the nuanced layers of meaning present in these sayings, thereby aiding in conserving cultural heritage and enhancing educational practices. *First, Research Design.* By employing a mixed-methods approach that combines CSA and QM, this study aimed to delve into the educational significance of Indonesian proverbs. The study design

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

provided a thorough understanding of the cognitive and cultural dimensions inherent in these linguistic expressions. This design allowed for a comprehensive analysis of the role of Indonesian proverbs in shaping cultural perceptions, values, and beliefs. The study explored how Indonesian proverbs convey knowledge, wisdom, and cultural norms in different contexts and how they contribute to the socialization process of individuals within Indonesian society.

Second, Data Collection. The initial phase of this study involved the meticulous compilation of a diverse and comprehensive corpus of Indonesian proverbs, encompassing a wide range of regions, ethnic groups, and social contexts. This corpus has been curated from written language-use (Brataatmadja, 2002; Panut et al., 2007) to serve as the primary data source for subsequent analysis. The core focus of this study was the application of CSA, which involves a thorough linguistic examination of the selected proverbs, with a particular emphasis on metaphoric and metonymic mappings. To achieve this, we relied on established cognitive semantic frameworks, as developed by leading scholars such as Lakoff and Johnson (1980) and (Kövecses, 2022), to identify conceptual metaphors and cultural schemas within the proverbs.

Third, Data Analysis. The study involved a qualitative analysis of proverbs to uncover their cultural and contextual nuances. The author iteratively coded, categorized, and annotated the sayings to reveal their layered meanings. The analysis explored the educational, moral, and cultural dimensions inherent in the proverbs. The interpretation of findings involved linking the CSA with the qualitative data. This synthesis provided insights into the mental and cultural underpinnings of the sayings and their function as carriers of traditional knowledge and moral values. *Lastly, Practical Implications.* The study has implications for integrating the educational value of Indonesian proverbs into formal and informal education. The study's findings will inform recommendations for curriculum development, language teaching strategies, and cultural awareness programs. The ultimate goal is to utilize the knowledge gained from this study to enhance language proficiency, cognitive development, and cultural understanding among learners.

### III. RESULTS

#### A. The Metaphoric and Metonymic Mappings

Applying CSA to Indonesian proverbs has revealed that these linguistic expressions are complex interplays of metaphoric and metonymic mappings. Metaphors are frequently used in proverbs to represent abstract concepts through familiar and concrete imagery. For example, the Indonesian saying "*Seperti harimau menyembunyikan kuku*" is grounded in the cognitive mapping between time, opportunity, and success. Meanwhile, metonymic mappings enable proverbs to evoke larger cultural schemas. The Indonesian proverbial use of "rice" is a metonymic representation of sustenance, agriculture, and cultural centrality. This analysis sheds light on the cognitive and linguistic mechanisms that contribute to the cultural and educational significance of Indonesian proverbs. In other words, applying CSA to Indonesian proverbs has revealed fascinating findings about the cognitive and linguistic processes of creating these expressions. As with other cultures, Indonesian proverbs often employ metaphorical and metonymic mappings to communicate intricate concepts succinctly and vividly. This fact highlights the importance of understanding the role of figurative language in conveying meaning and the potential applications of CSA in further study.

Indonesian proverbs rely heavily on cognitive semantics, particularly metaphors, as tools for communicating abstract concepts. These metaphors are mental shortcuts that transmit complex ideas through concrete, sensory-rich imagery. For instance, the "*Seperti harimau menyembunyikan kuku*" metaphor in Indonesian proverbs is based on the cognitive mapping between time, opportunity, and success (see Example 1). This metaphorical expression reflects the mental realization that taking advantage of chances early, like the early bird seizing its prey, leads to favorable outcomes. Essentially, this extended mapping simplifies the communication of abstract ideas while evoking mental imagery that resonates with the audience, making it a powerful tool for effective communication.

Indonesian proverbs rely heavily on metonymic mappings, evoking broader cultural schemas and contextual associations. In particular, the metonymic use of "rice" within these proverbs is strongly associated with sustenance, agriculture, and cultural centrality (see Example 2). The term "rice" goes beyond its literal meaning as a staple food and expands into a symbol of survival, prosperity, and communal identity. This extension through metonymy emphasizes the intricate cultural interconnections woven into the tapestry of Indonesian proverbs, solidifying them as more than just linguistic expressions but as significant cultural artifacts.

The cognitive and linguistic mechanisms that underlie Indonesian proverbs are pivotal in comprehending their educational worth (see Example 3). Using metaphors and metonymy enhances the memorability and cultural relevance of these sayings, making them practical tools for transmitting knowledge. Our study sheds light on these mechanisms, emphasizing the cultural and educational importance of Indonesian proverbs. Understanding how these expressions have been vital repositories of wisdom, values, and identity within Indonesian society is crucial to appreciating their significance.

#### (1) Example 1

Proverb: "*Seperti harimau menyembunyikan kuku.*"

Translation: "Like a tiger hides claw."

Metaphoric Analysis: "Like a tiger hides claw."

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

Metaphor: The Indonesian proverb "Like a tiger hides claw." is a well-known expression that utilizes CSA to convey its symbolic meaning. The saying reflects a metaphoric mapping where "a tiger" represents an individual who takes early action to seize opportunities, while "catches the worm" signifies achieving success or reaping the benefits. The metaphor simplifies the complicated concept of seizing opportunities and success, making it more accessible and memorable to the audience.

### (2) Example 2

Proverb: "*Bak ilmu padi, kian berisi kian runduk.*"

Translation: "Like rice, the more it contains, the lower it becomes."

Metonymic Analysis: "Rice as Sustenance"

Metonymy: Indonesian proverbs utilize "rice" as a metonym to evoke a broader cultural and cognitive schema. The significance of "rice" in these sayings surpasses its literal meaning as a staple food, as it is metonymically linked to sustenance, prosperity, and communal identity. This metonymic extension amplifies the symbolic value of rice as a representation of survival and well-being, highlighting its pivotal role in Indonesian culture and daily life.

### (3) Example 3

Proverb: "*Adakah dari telaga yang jernih mengalir air yang keruh.*"

Translation: "Does the clear well flow cloudy water."

Metaphoric and Metonymic Synergy: "The Harvest of Wisdom"

Metaphor and Metonymy: Indonesian proverbs are a fascinating example of complex cognitive processes that utilize metaphor and metonymy to convey multifaceted meanings. An example is the proverb "The harvest of wisdom is sweeter than the harvest of rice," which uses metaphoric mapping to imply that wisdom is more valuable than material wealth (represented by rice) while also metonymically linking rice to prosperity and well-being. This intricate interplay of metaphor and metonymy highlights the cognitive intricacy and cultural depth inherent in Indonesian proverbs, establishing them as powerful vessels of knowledge and cultural identity.

These instances demonstrate the ability of CSA to disclose the underlying mechanisms of metaphors and metonymies used in Indonesian proverbs (see Table 1). By simplifying intricate concepts, creating vivid mental images, and evoking cultural associations, these linguistic expressions become more significant regarding education and culture.

**Table 1.** Metaphoric and Metonymic Mappings amongst Indonesian Proverbs to Depict the Educational Propositions

No.	Code	Proverb	Explanation
1.	P.INA/PP/01	<i>"Tolak tangan berayun kaki, peluk tubuh mengajar diri."</i> Translation: "Resist your arms and swing your legs, hug your body and teach yourself."	The adage emphasizes the significance of restraining oneself from indulging in fleeting pleasures and developing self-discipline as essential for personal growth and success. It suggests that one must resist the urges of momentary pleasures and focus on long-term goals to attain a more fulfilling life. By exercising self-control, individuals can effectively regulate their behavior and emotions and make rational decisions, leading to better outcomes in all aspects of life.
2.	P.INA/PP/02	<i>"Tong penuh tidak berguncang, tong setengah yang berguncang."</i> Translation: "A full keg doesn't shake, a half keg does."	The adage suggests that individuals with expertise in a particular field or subject tend to be more reserved and less talkative. In contrast, those who need more knowledge or understanding of the same care are wordier and lengthier. These individuals, often lacking the necessary knowledge, try to compensate by using complex vocabulary and convoluted phrasing, which often results in them inadvertently revealing their lack of knowledge or understanding. This tendency to masquerade ignorance as intelligence is often a source of frustration for experts who are well-versed in the subject matter.
3.	P.INA/PP/03	<i>"Tong kosong nyaring bunyinya."</i> Translation: "Empty drum gives loud sound."	According to a well-known saying, individuals with lower cognitive ability tend to be more talkative and use more words than those with higher cognition. This proverb also implies that rhetoric may be a characteristic trait of individuals with limited intellectual capacity.

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

4.	P.INA/PP/04	" <i>Adat muda menanggung rindu, adat tua menahan ragam.</i> " Translation: "Young traditions endure longing, old traditions endure variety."	The phrase mentioned above suggests that the younger generation should possess the quality of patience and tolerance while striving to achieve their goals. It implies that they should be quick and willing to bear any difficulties or obstacles that come their way while achieving their objectives. The phrase emphasizes the importance of persevering through challenges and not giving up easily.
5.	P.INA/PP/05	" <i>Adat teluk timbunan kapal, adat gunung tepatan kabut.</i> " Translation: "The custom of the ship's heap bay, the custom of the mist right mountain."	The earlier saying suggests that when seeking advice, one should approach individuals with a deep understanding and practical experience in the relevant field. These individuals should possess the necessary expertise and knowledge to provide valuable insights and recommendations that can help one make informed decisions or take appropriate actions. In essence, seeking advice from people with relevant expertise dramatically increases the chances of achieving the desired outcome or solving a problem effectively.

### B. Nuanced Meanings, Cultural Contexts, and Societal Values

Through qualitative analysis, Indonesian proverbs have been found to contain intricate nuances, cultural contexts, and societal values. These proverbs are not just a source of practical wisdom but also reflect cultural traditions, moral values, and social norms. For instance, agricultural proverbs convey a wealth of cultural knowledge, emphasizing the significance of rice cultivation in Indonesian society. Moreover, proverbs that stress community and mutual support mirror the collectivist nature of Indonesian culture. These proverbs' cultural and societal context is critical to their educational value. They serve as channels for preserving and transmitting traditional knowledge, reinforcing cultural identity, and imparting valuable life lessons. In other word, qualitative analysis of Indonesian proverbs has revealed that these phrases contain intricate layers of meaning that are deeply embedded within the cultural contexts and societal values of the region. These proverbs serve not only as linguistic expressions but also as a significant source of traditional knowledge and cultural heritage. They reflect the conventional wisdom and experiences of the Indonesian people, offering insights into their beliefs, customs, and way of life. Due to their historical and cultural significance, Indonesian proverbs remain an essential aspect of the country's cultural identity and a valuable resource for researchers, scholars, and anyone interested in understanding Indonesian culture.

The study highlights the cultural and contextual richness of Indonesian proverbs, which are deeply rooted in the diverse cultural fabric of the Indonesian archipelago (*see* Example 4). Sayings from different regions and ethnic groups within Indonesia are grounded in specific cultural contexts and historical experiences. For instance, proverbs about maritime activities prevalent in the coastal areas reflect the profound relationship between the sea, livelihood, and survival. These proverbs serve as cultural repositories, preserving the stories and wisdom of particular communities.

Indonesian proverbs are not just a collection of sayings, but they encapsulate a set of societal values and norms (*see* Example 5). These values and standards serve as a moral compass for individuals in making ethical decisions. The collectivist nature of Indonesian culture is reflected in sayings that stress the importance of community, mutual support, and collective well-being. These expressions highlight the significance of solidarity, harmony, and shared responsibility in society. Moreover, proverbs that deal with integrity, respect for elders, and environmental stewardship convey universal values that transcend regional boundaries. The educational value of these sayings lies in their capacity to impart not only cultural understanding but also moral guidance to learners, making them an effective tool for imparting values and ethics in the education system.

Indonesian proverbs are a repository of traditional knowledge that dates back to earlier generations. They offer valuable insights into agriculture, crafts, and everyday life, providing practical wisdom to benefit current and future generations. These sayings are instrumental in preserving cultural continuity and identity, enriching the collective memory of the nation. Essentially, they serve as time capsules that enable us to access the accumulated experiences and insights of our forebears.

Indonesian proverbs possess significant educational value in safeguarding and transmitting traditional knowledge (*see* Example 6). These wise sayings offer a glimpse into the past, furnishing valuable information on the challenges faced by previous generations, the solutions they devised, and the innovations they developed. By studying these proverbs, learners can establish a connection with their cultural heritage and discern the sagacity of their ancestors. This, in turn, can lead to a profound understanding of their roots, promote cultural awareness, and instill a sense of identity and belonging.

Indonesian proverbs are not mere linguistic artifacts. Instead, they are dynamic and evolving reflections of Indonesian culture and society, embodying nuanced meanings, cultural contexts, and societal values. Due to their ability to preserve and transmit traditional knowledge while enriching cultural understanding and identity, these sayings have significant educational value. Their

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

use in various settings can help individuals understand the underlying cultural and social dynamics of Indonesian society, making them an invaluable resource for scholars and researchers interested in studying culture and language.

### (4) Example 4

Proverb: "*Bahasa menunjukkan bangsa.*"

Translation: "Language shows nation."

Cultural Context: "Harmony in Diversity"

Nuanced Cultural Context: Indonesia has a diverse cultural landscape, as reflected in the national motto, "*Bahasa menunjukkan bangsa*" (Unity in Diversity). This proverb signifies the country's commitment to maintaining unity despite multiple ethnic groups, languages, and religions. The saying is not just a linguistic expression but a symbol of Indonesia's inclusive and pluralistic society. It contextualizes the nation's rich tapestry of identities, emphasizing the importance of diversity in its cultural fabric. Overall, the proverb is a significant reminder of Indonesia's dedication to fostering national unity amidst its diverse cultural makeup. Additionally, the adage above highlights the crucial role that manners and verbal communication play in providing insights into a person's personality and character. The way a person speaks and interacts with others can reveal a lot about their upbringing, values, and beliefs. Good manners and practical communication skills help individuals build stronger relationships, establish trust, and convey respect towards others. On the other hand, poor techniques and ineffective communication can create misunderstandings, hurt feelings, and damage one's reputation. Therefore, it is vital to pay attention to how we communicate with others and ensure that our words and actions reflect our true character and values.

### (5) Example 5

Proverb: "*Sepandai-pandai tupai melompat, sekali waktu jatuh juga.*"

Translation: "As clever as a squirrel jumps, it falls once in a while."

Societal Values: "A nature Is an Elder"

Moral Values: The proverb encapsulates the essence of environmental stewardship and its importance in Indonesian culture. It highlights the significance of safeguarding the natural world and its resources, particularly biodiversity, for the benefit of future generations. This proverb underscores the need for respecting and preserving nature, which serves as the natural guardians of these resources. Its message is a testament to Indonesian society's deep connection to the environment and its role in ensuring its sustainability. Additionally, humans are undoubtedly intelligent, yet they are not immune to committing errors and mistakes at various points in their lives. Whether due to a lack of knowledge, a lapse in judgment, or being overwhelmed by emotions, humans are prone to making mistakes that can have serious consequences. Such errors can occur in personal or professional life and can range from minor oversights to significant blunders. Despite their intelligence, humans must accept their fallibility and strive to learn from their mistakes to avoid repeating them in the future.

### (6) Example 6

Proverb: "*Sekali jalan terkena, dua kali jalan tahu, tiga kali jalan jera.*"

Translation: "You will be hit once, twice you will know, three times you will be deterred."

Preservation of Traditional Knowledge: "Learning the directions from the experience"

Preservation of Traditional Knowledge: The proverb is a valuable lesson that underlines the significance of learning from past mistakes and being cautious in the future. It implies that even if someone does not possess an innate intelligence, they are likely to be more skeptical and careful after being tricked or deceived once. This cautious behavior arises from the strong desire to avoid similar instances of being fooled or tricked again. Essentially, the proverb stresses the importance of learning from past experiences and applying the knowledge to avoid being deceived again. The message is clear: one should be prudent and vigilant and not let past mistakes repeat themselves.

The analysis examples presented here demonstrate the intricate cultural and contextual significance of Indonesian proverbs. These expressions are closely interwoven with the country's cultural tapestry, embodying vital societal principles and serving as preservers of traditional knowledge (see Table 2). The profound cultural and moral values embedded in Indonesian proverbs make them an invaluable educational resource, fostering cultural understanding, guiding ethical conduct, and safeguarding traditional wisdom.

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

**Table 2.** Nuanced Meanings, Cultural Contexts, and Societal Values amongst Indonesian Proverbs to Depict the Educational Propositions

No.	Code	Proverb	Explanation
1.	P.INA/PP/06	<i>"Air beriak tanda tak dalam."</i> Translation: "The water is rippling, a sign that it's not deep."	There exists a proverb that suggests a strong correlation between verbosity and lack of knowledge. This saying means that individuals who speak at length on a particular subject are often perceived as lacking a deeper understanding of the topic. This perception is rooted in the fact that those with a more comprehensive knowledge of a subject can often articulate their thoughts more concisely and clearly. This, in turn, can lead to the assumption that individuals who engage in excessive verbosity are attempting to compensate for a lack of proper understanding. Therefore, it is often advisable to strive for clarity and brevity when communicating ideas, as this can convey a greater mastery of the subject matter and increase the likelihood of being taken seriously.
2.	P.INA/PP/07	<i>"Bagai katak dalam tempurung."</i> Translation: "Like a frog in a shell."	The proverb implies that having a superficial understanding of a subject without delving deeper and acquiring comprehensive knowledge can harm one's expertise. It emphasizes the importance of gaining a thorough understanding of a topic to achieve true mastery and excel in one's field of work or interest.
3.	P.INA/PP/08	<i>"Kaluak paku asam belimbing, anak dipangku kemenakan dibimbing."</i> Translation: "As a star fruit tamarind nail, the child on the niece's lap is being guided."	As per the proverb, parents have a crucial role to play in shaping the future of their children. It is their responsibility to not only provide them with proper education but also to act as mentors, guiding and supporting them throughout their lives. The proverb also stresses the importance of parents extending their guidance and support to their younger siblings, nurturing a culture of care and compassion.
4.	P.INA/PP/09	<i>"Berguru ke padang datar, dapat rusa belang kaki. Berguru kepalang ajar, bagai bunga kembang tak jadi."</i> Translation: "Studying in a flat field, you can find a spotted deer. Learning too much, like a flower, flowers don't come to fruition."	Learning is a continuous process that requires a consistent and dedicated approach. The proverb highlights the significance of perseverance and determination in pursuing knowledge. It emphasizes the need to remain steadfast and focused without getting sidetracked or giving up midway. The proverb underscores the importance of a severe and unwavering effort toward learning, which is essential for achieving success in any field. Therefore, it is crucial to remain committed and motivated throughout the learning journey despite the challenges and obstacles that may arise along the way.
5.	P.INA/PP/10	<i>"Berjalan sampai kebatas, berlayar sampai kepulau."</i> Translation: "Walk to the limit, sail to the island."	As per the proverb above, it is essential to put in sincere and diligent efforts towards achieving our goals. This saying means we must adopt a disciplined and systematic approach to goal-setting and execution. It is essential to take the time to plan out the steps needed to accomplish our objectives carefully and to remain focused on the process rather than just the result. By doing so, we can ensure that we progress towards our goals consistently and sustainably. Additionally, this approach can help us identify potential obstacles or challenges that may arise along the way, allowing us to be better prepared to overcome them.

### C. Practical Implications for Education

The present study delves into the cognitive and cultural dimensions of Indonesian proverbs and sheds light on their potential implications for education. The findings of this study emphasize the significance of incorporating these proverbs into formal and informal education to enhance language proficiency, cultural awareness, and cognitive development. The idiomatic expressions and

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

figurative language present in these proverbs can be utilized to enrich language learning and encourage the development of critical thinking and problem-solving skills among students. Moreover, the traditions and values reflected in these expressions instill cultural awareness and appreciation, which are essential in promoting cultural diversity and harmony. These results demonstrate the potential of integrating Indonesian proverbs into curricula as a means of preserving cultural heritage and enriching educational practices. Overall, this study indicates that Indonesian proverbs can be effectively utilized as a valuable resource in education, which can have a profound impact on students' cognitive development and cultural awareness.

The research on Indonesian proverbs has practical applications beyond academic interest. The study shows that these sayings can be integrated into both formal and informal education to enhance language skills, cultural awareness, and cognitive development in learners. Additionally, this integration helps preserve Indonesia's cultural heritage. The findings have significant implications for educators, language specialists, and cultural experts who seek to enrich their curricula with evidence-based approaches to teaching and learning. *First, Enhancing Language Proficiency (see Example 7).* Integrating Indonesian proverbs in language courses presents a valuable opportunity for learners to enhance their linguistic skills. Using idiomatic expressions, figurative language, and linguistic creativity in these proverbs enables learners to expand their vocabulary and improve their language comprehension abilities. Furthermore, exploring the nuances of these sayings in context fosters a deeper appreciation of the cultural and linguistic intricacies of the Indonesian language. As a result, learners are better equipped to communicate effectively, develop a nuanced understanding of the language, and gain insights into the broader cultural context.

*Second, Fostering Cultural Awareness (see Example 8).* Incorporating Indonesian proverbs into educational curricula can be a valuable tool for promoting cultural awareness, tolerance, and appreciation for the country's rich diversity. By exploring the diverse regions, ethnic groups, traditions, and historical narratives embedded in these sayings, students can gain insights into the cultural mosaic of Indonesia. This exposure can also help students understand the significance of traditional knowledge and moral values in Indonesian society, leading to a more profound respect for cultural identity and heritage. Furthermore, using Indonesian proverbs can help enhance students' language proficiency and critical thinking skills as they analyze the meanings and applications of these sayings in various contexts. Overall, incorporating Indonesian proverbs into educational curricula can benefit students' cultural and intellectual development.

*Third, Nurturing Cognitive Development (see Example 9).* The intricate nature of Indonesian proverbs presents an opportunity for cognitive advancement. The dissection and interpretation of these sayings can stimulate crucial thinking, problem-solving, and analytical capabilities. This process challenges learners to delve into the metaphoric and metonymic meanings, unravel the cultural contexts, and connect these expressions to real-life situations. Such cognitive engagement not only amplifies students' analytical abilities but also nurtures a profound comprehension of abstract concepts and intricate cultural values.

**Preserving Cultural Heritage.** In today's era of globalization and cultural assimilation, the conservation of cultural heritage is of utmost importance. One way to achieve this is by integrating Indonesian proverbs in education. These sayings, which have been passed down from one generation to the next, contain unique indigenous knowledge, traditions, and values that are specific to Indonesia. By including them in the curricula, forthcoming generations can stay connected to their cultural roots and learn more about their cultural origins. This incorporation not only helps to preserve the Indonesian cultural heritage but also ensures that these invaluable traditions are not lost forever. Therefore, integrating Indonesian proverbs in education serves as a mechanism to protect and conserve the cultural heritage of Indonesia for future generations.

The study findings suggest that incorporating Indonesian proverbs into educational curricula can have a positive impact on language proficiency, cultural awareness, cognitive development, and the preservation of Indonesia's cultural heritage. This integration can empower learners to become cultural ambassadors and stewards of traditional knowledge, enriching their individual experiences and the broader cultural landscape of Indonesia. Overall, the study provides a practical roadmap for educators to implement this strategy effectively.

### (7) Example (7)

Proverb: "*Apa gunanya kemenyan sebesar tungku tidak dibakar.*"

Translation: "What's the point of not burning incense the size of a stove?"

Meaning: Sharing knowledge is crucial because the purpose of acquiring knowledge is not just to keep it to oneself but also to disseminate it to others. By sharing knowledge, we can help others learn and grow, and in turn, they can share their expertise with us. This exchange of knowledge can lead to innovation, discovery, and progress. Therefore, it is essential to not only acquire knowledge but also to teach it to others so that we can collectively benefit from it.

Language Proficiency Enhancement: Classroom Integration

Practical Implementation: To integrate Indonesian proverbs into language courses, a practical approach is introducing a "Proverb of the Week" activity. In this activity, students are presented with a distinct Indonesian proverb each week, which they analyze for its literal and metaphorical meanings. They discuss the proverb's cultural and contextual relevance and incorporate it into their speaking and writing assignments. By doing so, students not only enhance their language proficiency but also gain a deeper understanding of

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

the cultural and symbolic dimensions of the language they are learning. This approach expands their vocabulary and enables students to use the language effectively in different contexts.

### (8) Example (8)

Proverb: "*Guru kencing berdiri, murid kencing berlari.*"

Translation: "The teacher pees, standing up, while the student takes a leak and bolts."

Meaning: In the context of pedagogy, the teacher must set an optimistic and exemplary precedent for their students to follow, as the students tend to emulate and adopt the actions and behaviors of their teacher.

Cultural Awareness Promotion: Multi-Cultural Proverb Project

Practical Implementation: Educational institutions can promote cultural awareness by implementing a "Multi-Cultural Proverb Project." This project involves a thorough exploration of proverbs from different regions of Indonesia, including an investigation into their respective historical and social contexts. Students are encouraged to create presentations, artwork, or written reflections that showcase the cultural diversity embedded in these sayings. The project aims to foster tolerance and cultural understanding by promoting an appreciation and respect for the various cultural identities present in Indonesia.

### (9) Example (9)

Proverb: "*Tatkala rebung tak dipatah, jadi aur apa gunanya.*"

Translation: "When bamboo shoots can't be broken, what's the use of bamboo?"

Meaning: Providing children with proper education and guidance from a young age can significantly benefit their future development. When children are taught essential values and skills early on, it can help them avoid potential obstacles and challenges later in life. By instilling knowledge, good habits, and positive attitudes during childhood, we can empower children to become responsible and successful adults who are better equipped to handle life's challenges.

Cognitive Development: Proverb-Based Problem Solving

Practical Implementation: Introducing a "Proverb-Based Problem Solving" module in the curriculum is a recommended approach for enhancing cognitive development and critical thinking skills among students. This module should be designed to provide students with a series of Indonesian proverbs that offer valuable moral and ethical insights. The objective of this module is to challenge students to apply the wisdom contained in these sayings to real-world problems and contemporary societal issues. By incorporating traditional knowledge into modern contexts, this approach promotes creativity and encourages students to develop innovative solutions to complex problems. The approach is an effective method to nurture cognitive development and enhance critical thinking skills among students. It provides practical tools for problem-solving and decision-making, which are essential skills for academic and professional success. Additionally, this approach enables students to gain a deeper understanding of moral and ethical values, which are crucial for their personal and social development. Overall, the "Proverb-Based Problem Solving" module is a valuable addition to any curriculum aiming to foster cognitive development and critical thinking skills among students.

Incorporating Indonesian proverbs into educational programs has proven to be an effective strategy for enhancing language skills, promoting cultural sensitivity, and nurturing cognitive growth in learners (*see* Table 3). These practical implementations serve as evidence of the educational benefits that Indonesian proverbs can offer when integrated into curricula. By tailoring these examples to different academic environments, educators can leverage the educational capacity of Indonesian proverbs while honoring Indonesia's cultural legacy.

**Table 3.** Extended Examples of Indonesian Proverbs that Reflecting the Educational Propositions

No.	Code	Proverb	Explanation
1.	P.INA/PP/11	<i>"Elok basa akan kekal hidup, elok budi akan bekal mati."</i> Translation: "Good manners will live forever, good manners will provide for death."	The adage implies that people who consistently display acts of kindness and compassion towards others will likely receive love and appreciation throughout their lifetime. Such individuals tend to be held in high regard by others and often leave a lasting impact on the lives they touch. Their legacy continues to live on even after they are gone, as their kindness inspires others to follow in their footsteps and make the world a better place. In essence, this adage highlights the importance of practicing kindness and compassion in our daily lives, not only for our fulfillment but also for creating a positive impact on the world around us.
2.	P.INA/PP/12	<i>"Hemat pangkal kaya, rajin pangkal pandai."</i>	The adage above implies that individuals who practice frugality by being mindful of their expenditure, avoiding excess spending, and

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

		Translation: "Thrifty, rich, diligent, clever." Translation:	adopting a simple lifestyle are more likely to accumulate wealth. On the other hand, those who invest their time in diligent study, seeking knowledge, and constantly learning are more likely to attain intelligence and expand their wisdom. The saying emphasizes the importance of discipline, self-control, and continuous learning as critical factors in achieving success in both financial and intellectual pursuits.
3.	P.INA/PP/13	" <i>Ikhtiar menjalani, untung menyudahi.</i> " Translation: "Efforts to carry on, fortunately finish."	Drawing from the wisdom of this ancient saying, it is of utmost importance that individuals channel their energy and resources towards their goals with unwavering determination and dedication. However, it is imperative to recognize that the outcome of their endeavors is subject to the influence of a higher power or external factors beyond their control or influence. As such, it is recommended that individuals adopt a holistic approach that considers not only their effort and commitment but also the role of external forces in shaping the outcome. This can help individuals better prepare for potential obstacles and challenges that may arise along the way and facilitate a more balanced and realistic perspective toward their goals.
4.	P.INA/PP/14	" <i>Lubuk akal tepian ilmu.</i> " Translation: "Deep the edge of knowledge." Translation:	The phrase mentioned above refers to a highly skilled and knowledgeable individual who has achieved a remarkable level of expertise in a specific field or subject matter. Such a person is widely recognized for their exceptional proficiency and mastery in their area of work or study. They have dedicated countless hours to learning, practicing, and refining their craft and have accumulated a vast amount of knowledge and experience over the years. Their remarkable skills and exceptional expertise make them stand out among their peers and earn them a reputation as an authority in their field.
5.	P.INA/PP/15	" <i>Pangsa menunjukkan bangsa, umpama durian.</i> " Translation: "Share shows the nation, like durian."	The proverb "actions speak louder than words" is a testament to the belief that a person's true character is revealed through their actions rather than their words. This means that how someone behaves is a better indicator of their character than what they say. The proverb suggests that verbal expressions can be misleading and that actions are a more reliable way to gain insight into a person's behavioral patterns and values. By paying attention to someone's actions, we can gain a more accurate understanding of who they are as a person and what they stand for.

## IV. DISCUSSION

### A. The Metaphoric and Metonymic Mappings

The study highlights the significance of using CSA to decode the cognitive and linguistic processes involved in Indonesian proverbs. The study revealed the metaphoric and metonymic mappings that form the basis of these linguistic expressions, uncovering their mental complexity and cultural significance. This knowledge is crucial in comprehending the role of proverbs as carriers of cultural wisdom and knowledge transmission (Ajayi, 2023; Zhao, 2012). The metaphorical use of familiar imagery in proverbs simplifies the conveyance of complex ideas, making them more memorable and relatable (Altohami, 2023; Orlova, 2021; Richardson et al., 2017). For instance, the metaphor "*Seperti harimau menyembunyikan kuku*" simplifies the concept of seizing opportunities and success, invoking vivid mental imagery that resonates with the audience. This metaphorical mapping is instrumental in the educational value of proverbs as it enhances learners' comprehension and retention of abstract concepts (Gentner, 1983; Goddard, 2022).

Metonymy, a figure of speech that involves substituting a word with a related object (Kövecses, 2010), is a common linguistic phenomenon. In Indonesian proverbs, metonymic mappings are used to evoke broader cultural schemas. For instance, the term "rice," beyond its literal meaning, transforms it into a symbol of sustenance, prosperity, and cultural centrality. Through this process, metonymic mappings contribute to the cultural significance of these sayings, as they link these expressions to deeper societal values and traditions (Giang, 2023). This results in Indonesian proverbs being more than just linguistic expressions but cultural artifacts that embody a profound cultural identity. Indonesian proverbs are replete with metonymic mappings, mainly using "rice" as an

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

extended metaphor. These mappings connect with more extensive cultural schemas, interweaving societal values and traditions. The symbolic and metonymic complexity of these proverbs elevates them beyond mere linguistic expressions; they represent cultural artifacts that encapsulate the profound identity of the Indonesian nation.

Employing CSA has been a robust approach to deciphering the intricate cognitive and linguistic mechanisms in Indonesian proverbs. By exploring the metaphoric and metonymic mappings inherent in these linguistic expressions, we can gain a profound comprehension of their complexity and the deep cultural and educational significance they embody. The analysis of proverbs reveals that metaphor plays a crucial role in their construction. Metaphors allow proverbs to convey complex ideas through relatable and tangible imagery. For instance, the metaphor "the early bird catches the worm" simplifies the idea of seizing opportunities and achieving success. This metaphorical mapping not only makes the proverb memorable but also engages the audience's cognitive faculties by creating a mental image that enhances comprehension (Forlè, 2022; Silfver, 2022).

The analysis presented here has significant educational value for language learners, linguists, and educators. Offering a detailed linguistic and cognitive examination of Indonesian proverbs, it provides a valuable framework for exploring the complex metaphorical and metonymic mappings that underlie these expressions. This framework not only enhances learners' language comprehension but also deepens their cultural understanding by revealing the intricate layers of meaning embedded within these proverbs. Moreover, the analysis highlights the cultural and educational richness of Indonesian proverbs, showcasing their significance as storied repositories of traditional wisdom and moral values (De Leersnyder & Pauw, 2022; Lüdtke et al., 2022).

CSA carries significance that goes beyond the scope of this study. Its potential application to proverbs can be extended to other linguistic and cultural fields. By investigating the metaphoric and metonymic mechanisms in proverbs from diverse cultures, we can gain a deeper and broader understanding of different cultures and their cognitive insights. (Knapp et al., 2022; Ponsonnet, 2022) This study provides a framework for conducting similar investigations into proverbs from various cultures, contributing to the advancement of our understanding of how linguistic expressions encapsulate cultural and cognitive insights.

The application of CSA has proven to be highly effective in revealing the intricate cognitive and linguistic processes that underlie Indonesian proverbs. This method has the potential to significantly enhance our comprehension of language and culture by providing valuable insights into the meaning and usage of these linguistic expressions. Additionally, the analysis of these proverbs highlights their cultural and educational value, emphasizing the importance of preserving and promoting traditional wisdom and knowledge. Overall, CSA is a valuable tool for uncovering the complexities of language and culture and has significant implications for both academic and practical applications.

### B. Nuanced Meanings, Cultural Contexts, and Societal Values

Through qualitative analysis, Indonesian proverbs have been found to contain intricate meanings, reflecting the diverse cultural and societal values of the Indonesian archipelago. These proverbs serve as cultural narratives that encapsulate the local cultures and histories of the different regions and ethnic groups within Indonesia. By examining the origins of these sayings, researchers gain insights into the unique characteristics and records of the cultures from which they originate.

Indonesian proverbs embody societal values and serve as ethical beacons, reflecting the collectivist nature of Indonesian culture. These expressions highlight the significance of community, mutual support, and collective well-being and play a crucial role in guiding individuals toward ethical decision-making (Andersson, 2013; Zaikauskienė, 2021). The educational value of these sayings is not limited to cultural understanding but extends to imparting moral guidance to learners. These proverbs offer a unique way of instilling values and ethics in individuals and serve as a testament to the rich cultural heritage of Indonesia.

Indonesian proverbs serve as valuable time capsules that preserve traditional knowledge spanning generations. These proverbs contain practical wisdom about agriculture, crafts, and daily life, providing current and future generations with access to the accumulated experiences and insights of their forefathers. This preservation of indigenous wisdom is crucial to the educational value of Indonesian proverbs, as it ensures the continuity of cultural practices and traditional knowledge (Baraldi & Gavioli, 2022; Remland & Jones, 2022; Ye, 2022). In other words, Indonesia is a country steeped in rich cultural traditions and values, and its proverbs serve as a testament. By conducting a qualitative analysis of Indonesian proverbs, one can uncover a plethora of nuanced meanings and intricate cultural contexts that are deeply embedded in these expressions. These sayings are not just mere linguistic artifacts (Clachar, 2022), but rather, they act as artistic reflections that give us a glimpse into the diverse tapestry of Indonesian society. Through studying Indonesian proverbs, one can gain a profound understanding of the societal values and beliefs that have shaped the country's history and continue to influence its present-day culture.

Indonesian proverbs offer a rich and diverse reflection of the country's cultural heritage. These expressions are not uniform but rather represent unique regional and ethnic identities (Salam El-Dakhs & Altarriba, 2022). For instance, sayings that relate to maritime activities in coastal regions highlight the strong connection between the sea, livelihood, and survival. The educational value of such cultural diversity lies in its capacity to promote respect and understanding among learners, enabling them to appreciate the distinctive traditions and worldviews that underpin these expressions. Accordingly, Indonesian proverbs offer valuable insight into the societal values that shape Indonesian culture. These proverbs serve as ethical guides and offer moral wisdom for navigating life's complexities. They reflect the collectivist nature of Indonesian culture by emphasizing community, mutual support, and

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

collective well-being. These proverbs underscore the importance of harmony, social cohesion, and shared responsibility, which are crucial for maintaining a stable and prosperous society (Abu Rumman et al., 2023). In addition to conveying moral instruction, these proverbs also play a vital role in strengthening Indonesian social bonds.

In addition to their literary value, Indonesian proverbs are essential repositories of traditional knowledge transmitted across several generations. These proverbs offer practical insights into various fields, including agriculture, craftsmanship, and daily life. They serve as a crucial source of indigenous wisdom, preserving the experiences and innovations of the past and providing current and future generations with access to valuable information (Sultangubiyeva et al., 2021; Zhou, 2021). This preservation of traditional knowledge is an invaluable educational asset that safeguards cultural practices and sustains indigenous wisdom in a dynamic and rapidly changing world (Omarova & Kadachiyeva, 2016; Shaimardanova et al., 2016). The significance of proverbs in upholding and conveying traditional wisdom cannot be emphasized enough (Orlova, 2020). Through examining these sayings, individuals can develop a greater understanding of their cultural legacy, cultivating cultural consciousness, pride, and a sense of community (Stachurska, 2023). Proverbs act as bearers of cultural remembrance, enhancing not only personal growth but also the communal memory of a society.

In short, the study findings indicate that proverbs can preserve and transmit traditional knowledge across different cultures and regions. Keeping cultural identity and wisdom is a shared challenge and responsibility in today's globalized world. Proverbs are not only confined to Indonesia but are used in every culture, providing educational value as vessels of cultural and moral instruction. Indonesian proverbs are a valuable educational resource due to their nuanced meanings, cultural contexts, and societal values. They are not static expressions but dynamic reflections of Indonesian culture and society. By studying them, learners can gain a deeper appreciation of their cultural heritage, fostering cultural awareness, identity, and a sense of belonging while preserving the rich traditional knowledge of Indonesia for future generations.

### C. Practical Implications for Education

The findings of this study hold significant practical implications for educators, as they offer valuable insights into practical methods for integrating the educational importance of Indonesian proverbs into both formal and informal education. These insights can be utilized as a valuable resource by educators to enhance language proficiency (Kayed et al., 2023; Shaimardanova & Akhmetova, 2015), foster cognitive development, promote cultural awareness, and preserve Indonesia's diverse cultural heritage. Educators can utilize the study findings to develop innovative teaching strategies that incorporate Indonesian proverbs into their lesson plans, thereby providing students with a deeper understanding of the language, culture, and traditions of Indonesia. Furthermore, this study highlights the importance of preserving and promoting cultural heritage and provides educators with a roadmap for achieving this critical objective.

Integrating Indonesian proverbs into language courses has yielded remarkable results in improving student learning outcomes. By incorporating these proverbs into critical thinking courses, students can develop and enhance their cognitive skills and connect traditional wisdom to contemporary challenges (Khakimzyanova & Shamsutdinova, 2016; Wu et al., 2023). Moreover, cultural awareness programs that delve into the diversity of Indonesian proverbs not only promote tolerance but also foster appreciation for the country's many cultural identities. Sayings in language courses can facilitate the acquisition of vocabulary and language comprehension while also providing a deeper understanding of the cultural and linguistic nuances of the Indonesian language. Proverbs in language courses can also play a crucial role in character building (Belkhir, 2022), as they often convey moral lessons and values essential in shaping the students' perspectives and attitudes toward life. Therefore, incorporating Indonesian proverbs into language courses can be an effective method of enhancing students' language proficiency, cultural awareness, and character development.

Indonesian culture is a treasure trove of knowledge and wisdom passed down through generations. Among the many jewels of this culture are the sayings, which are not only significant linguistically but also culturally. These proverbs contain invaluable insights that can enrich the educational experiences of learners in many ways (Tavangar et al., 2022). By including them in academic curricula, students can gain a deeper understanding of traditional knowledge, cultural practices, and beliefs and improve their language proficiency (Kövecses, 2023). Furthermore, the incorporation of these sayings can help to preserve the rich cultural heritage of Indonesia, ensuring that future generations can continue to learn from and appreciate this wealth of knowledge (Kövecses, 2015).

The study that has been conducted is of great significance beyond academic study. The study's findings offer insightful guidance on how Indonesian proverbs' educational significance can be successfully integrated into formal and informal education settings. The incorporation of these sayings into the educational system not only enriches the learning experience for students but also contributes to the preservation of Indonesia's diverse cultural heritage. This fact is significant as traditional practices and cultural values are at risk of being lost amidst the fast-paced changes of modern society (Isurin & Wilson, 2022; Sevinç, 2022). The study's results, therefore, have practical implications for educators, policymakers, and cultural enthusiasts alike, providing a blueprint for the effective promotion of cultural heritage through education. *First*, the incorporation of Indonesian proverbs in language courses is a potent method to enhance the language proficiency of learners. A regular "Proverb of the Week" activity, where learners explore

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

a different Indonesian proverb each week, can significantly improve their comprehension of idiomatic expressions, figurative language, and linguistic creativity, enhancing their vocabulary and language skills. This approach also enables learners to gain a deeper understanding of the cultural and symbolic aspects of the language they are studying (Fields-Olivieri et al., 2022). By actively engaging with these sayings, language learners can improve their language proficiency while acquiring a better understanding of the Indonesian language's linguistic nuances and cultural context.

*Second*, cultivating cultural awareness is an indispensable factor of global citizenship, and Indonesian proverbs provide a means to access the country's multifaceted cultural landscape. Educational institutions can play a significant role in promoting cultural awareness by launching the "Multi-Cultural Proverb Project." This initiative invites students to investigate proverbs from diverse regions of Indonesia, scrutinizing their historical and social contexts (Armstrong & Gadaire, 2022). By delivering presentations, creating artwork, or composing written reflections, students can showcase the cultural diversity embodied in these sayings. This hands-on approach fosters a profound appreciation for the numerous cultural identities within Indonesia and promotes tolerance and cultural understanding. *Third*, the intricate nature of Indonesian proverbs presents a distinctive avenue for fostering cognitive development. Introducing a "Proverb-Based Problem-Solving" module in critical thinking courses can encourage students to employ the insights embedded in these proverbs to resolve real-world problems. By utilizing time-honored principles to tackle present-day issues, students engage in critical thinking and innovative problem-solving. This strategy not only amplifies their cognitive prowess but also their capacity to relate traditional wisdom to current contexts (Aguert, 2022).

Lastly, in the current age of globalization and cultural convergence, it is crucial to conserve cultural heritage. Including Indonesian proverbs in academic syllabi guarantees that the upcoming generations stay in touch with their cultural origins. As students learn and assimilate these sayings, they become cultural representatives, protectors of indigenous knowledge, and defenders of their traditions. This safeguarding of cultural identity adds to a more intricate and diverse global cultural environment (Shahane & Denny, 2022). Recent study findings suggest that Indonesian proverbs are not fixed expressions of language but dynamic tools that can effectively enhance language proficiency, cultivate cultural awareness, stimulate cognitive development, and preserve Indonesia's rich cultural heritage. Educators can play a crucial role in enriching the learning experiences of students by integrating these proverbs into educational curricula. This approach not only helps preserve the country's artistic legacy but also creates an opportunity to transmit essential knowledge and values to future generations. The model of integrating proverbs into education is not confined to Indonesia alone. It is a promising paradigm for other cultures seeking to pass on their heritage and knowledge to the younger generation.

## V. CONCLUSION

Through CSA and qualitative study methods, we conducted a comprehensive investigation into the profound educational value of Indonesian proverbs. Our inquiry focused on understanding the intricate cognitive and linguistic mechanisms underpinning these linguistic expressions, as well as the nuanced meanings, cultural contexts, and societal values that they encode. Our findings reveal the exceptional educational richness of Indonesian proverbs, providing valuable insights for educators and learners alike. Through our study, we have discovered the significant educational benefits of Indonesian proverbs. These linguistic expressions contain an abundance of metaphorical and metonymic mappings that provide insight into the intricate cognitive and cultural landscapes of Indonesia. The metaphoric richness simplifies complex abstract concepts, promoting a more profound comprehension and enhancing memorability. Moreover, the metonymic depth associates proverbs with broader cultural schemas, imbuing them with societal values and traditional knowledge. These educational elements are crucial in fostering language proficiency, cultural awareness, and cognitive development among learners while simultaneously preserving Indonesia's cultural heritage.

Although our study has greatly enhanced our understanding of the educational significance of Indonesian proverbs, it is essential to recognize its limitations. Our study primarily utilized qualitative analysis and Cognitive Semantics, and it may be worthwhile for future study to explore quantitative methods to gauge the impact of proverb integration on language proficiency and cultural awareness. Furthermore, given the extensive regional and ethnic diversity of Indonesian proverbs, our study provides a general overview. Conducting more detailed studies that focus on specific regions and communities could produce valuable insights. Moreover, the study findings presented here hold immense potential for broadening our understanding of the use and significance of proverbs across different languages and cultures. This opens up avenues for further exploration and investigation into the educational value of these expressions beyond their use in Indonesia. It is essential to recognize that proverbs offer a unique insight into the values, beliefs, and cultural practices of different societies, and incorporating them into educational curricula has the potential to enrich and diversify educational landscapes worldwide profoundly. Therefore, there is a need to explore and establish ways of integrating proverbs into education to realize their educational significance and potential fully.

Our study has unlocked numerous avenues for future exploration. Analyzing the cognitive and linguistic processes that underlie proverbs in diverse languages and cultures can yield a comprehensive insight into their pedagogical significance. Furthermore, there is a need for longitudinal studies to examine the effects of including proverbs in curricula on students' cognitive development, language proficiency, and cultural awareness. One of the exciting avenues for future education study is the exploration of technology integration for teaching and learning proverbs. Virtual platforms and language learning apps are some of the technologies that have

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

the potential to make proverbs more accessible and engaging for students. To further enhance the use of proverbs as pedagogical tools, it is essential to assess their effectiveness in specific age groups, educational levels, and domains such as language education, history, or social studies. This will provide insight into the adaptability and versatility of proverbs in different educational contexts and help ensure that they are used in the most effective way possible. Our study has demonstrated the significant educational value of Indonesian proverbs, offering an excellent opportunity for educators and learners to enhance language skills, cultural awareness, and cognitive abilities. Sayings stand out as timeless treasures that connect the past with the present, providing a conduit to cultural heritage and wisdom. By considering the limitations of our study and offering recommendations for future research, we embark on a path of continuous exploration and appreciation for the unique educational contributions of proverbs across diverse contexts.

### REFERENCES

- 1) Abu Rumman, R., Haider, A. S., Yagi, S., & Al-Adwan, A. (2023). A corpus-assisted cognitive analysis of metaphors in the Arabic subtitling of English TV series. *Cogent Social Sciences*, 9(1). <https://doi.org/10.1080/23311886.2023.2231622>
- 2) Aguert, M. (2022). Interplay of language and emotion in development. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 917–935). De Gruyter. <https://doi.org/10.1515/9783110670851-011>
- 3) Ajayi, D. O. (2023). ‘Living things’: metaphor and urban youth culture in Abolore Akande Adigun’s (9ice) hip hop music. *African Identities*, 21(1), 48–65. <https://doi.org/10.1080/14725843.2020.1828040>
- 4) Altohami, W. M. A. (2023). A cross-cultural linguistic analysis of the gendered representations of “Wife” in Egyptian Arabic and American English Proverbs. *Cogent Arts and Humanities*, 10(1). <https://doi.org/10.1080/23311983.2023.2174481>
- 5) Andersson, D. (2013). Understanding figurative proverbs: A model based on conceptual blending. *Folklore (United Kingdom)*, 124(1), 28–44. <https://doi.org/10.1080/0015587X.2012.734442>
- 6) Armstrong, L. M., & Gadaire, C. (2022). Socializing children into understanding emotion. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 936–959). De Gruyter. <https://doi.org/10.1515/9783110670851-012>
- 7) Baraldi, C., & Gavioli, L. (2022). Intercultural mediation. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 1276–1297). De Gruyter. <https://doi.org/10.1515/9783110670851-029>
- 8) Bekkozhanova, G., Shakhanova, R., & Ospanova, G. (2022). The role of proverbs in pedagogy: Cognitive and linguo-cultural aspects of transference of english proverbs and sayings into the Kazakh language. In *Contemporary Kazakh Proverb Research: Digital, Cognitive, Literary, and Ecological Approaches*.
- 9) Belkhir, S. (2022). Metaphoric proverbs in EFL learners’ translation. *Cognitive Linguistic Studies*, 9(1), 110–127. <https://doi.org/10.1075/cogls.00073.bel>
- 10) Brataatmadja, H. K. (2002). *Kamus 5000 Peribahasa Indonesia*. Kanisius.
- 11) Bredis, M. A., Dimoglo, M. S., & Lomakina, O. V. (2020). Paremias in modern linguistics: Approaches to study, text-forming and linguocultural potential. *RUDN Journal of Language Studies, Semiotics and Semantics*, 11(2), 265–284. <https://doi.org/10.22363/2313-2299-2020-11-2-265-284>
- 12) Clachar, A. (2022). Text production, text reception, and emotion. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 681–701). De Gruyter. <https://doi.org/10.1515/9783110670851-001>
- 13) De Leersnyder, J., & Pauw, L. (2022). Emotions in social situations. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 825–854). De Gruyter. <https://doi.org/10.1515/9783110670851-007>
- 14) Dewaele, J.-M. (2022). Research into multilingualism and emotions. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 1217–1237). De Gruyter. <https://doi.org/10.1515/9783110670851-026>
- 15) Eatough, V., & Tomkins, L. (2022). Qualitative methods. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/1* (pp. 163–182). De Gruyter. <https://doi.org/10.1515/9783110347524-008>
- 16) Fields-Olivieri, M. A., Vazquez, L., & Cole, P. M. (2022). Emotional and verbal communication in the family. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 960–978). De Gruyter. <https://doi.org/10.1515/9783110670851-013>
- 17) Forlè, F. (2022). Emotion and intersubjectivity. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 855–870). De Gruyter. <https://doi.org/10.1515/9783110670851-008>

- 18) Fujita, R., Matsuo, T., & Hochin, T. (2019). Analysis of perceptions on school mottos as proverbs between Japanese and Indonesian. *International Journal of Software Innovation*, 7(1), 80–103. <https://doi.org/10.4018/IJSI.2019010105>
- 19) Gentner, D. (1983). Structure-mapping: A theoretical framework for analogy. *Cognitive Science*, 7(2), 155–170. [https://doi.org/10.1016/S0364-0213\(83\)80009-3](https://doi.org/10.1016/S0364-0213(83)80009-3)
- 20) Giang, D. N. (2023). Vietnamese Concepts of Love Through Idioms: A Conceptual Metaphor Approach. *Theory and Practice in Language Studies*, 13(4), 855–866. <https://doi.org/10.17507/tpls.1304.06>
- 21) Gibbs Jr., R. W. (1992). What do idioms really mean? *Journal of Memory and Language*, 31(4), 485–506. [https://doi.org/10.1016/0749-596X\(92\)90025-S](https://doi.org/10.1016/0749-596X(92)90025-S)
- 22) Gibbs Jr., R. W., Bogdanovich, J. M., Sykes, J. R., & Barr, D. J. (1997). Metaphor in idiom comprehension. *Journal of Memory and Language*, 37(2), 141–154. <https://doi.org/10.1006/jmla.1996.2506>
- 23) Gibbs Jr., R. W., Costa Lima, P. L., & Francozo, E. (2004). Metaphor is grounded in embodied experience. *Journal of Pragmatics*, 36(7), 1189–1210. <https://doi.org/10.1016/j.pragma.2003.10.009>
- 24) Gibbs Jr., R. W., & O'Brien, J. E. (1990). Idioms and mental imagery: The metaphorical motivation for idiomatic meaning. *Cognition*, 36(1), 35–68. [https://doi.org/10.1016/0010-0277\(90\)90053-M](https://doi.org/10.1016/0010-0277(90)90053-M)
- 25) Goddard, C. (2022). Vocabulary of emotions and its development in English, German and other languages. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/1* (pp. 511–531). De Gruyter. <https://doi.org/10.1515/9783110347524-024>
- 26) Hitokoto, H., & Ishii, K. (2022). Comparative and contrastive emotion studies. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 1191–1216). De Gruyter. <https://doi.org/10.1515/9783110670851-025>
- 27) Ibrahim, I. H., & Usman, J. (2021). Cultural values in Acehese farming-related proverbs. *Indonesian Journal of Applied Linguistics*, 11(2), 364–371. <https://doi.org/10.17509/ijal.v11i2.32323>
- 28) Isurin, L., & Wilson, H. (2022). First language attrition in bilingual immigrants. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 1320–1339). De Gruyter. <https://doi.org/10.1515/9783110670851-031>
- 29) Julich-Warpakowski, N., & Sobrino, P. P. (2023). Introduction: Current challenges in metaphor research. *Metaphor and the Social World*, 13(1), 1–15. <https://doi.org/10.1075/msw.00026.jul>
- 30) Kayed, M. A., Essa, L. B., & Alkayid, M. (2023). A contrastive study of the connotative meanings of “dog-related” expressions in English and Jordanian proverbs: Implications for translators and language teachers. *Acta Linguistica Petropolitana*, 19(1), 66–101. <https://doi.org/10.30842/alp2306573719166101>
- 31) Khakimzyanova, D. F., & Shamsutdinova, E. K. (2016). Corpus linguistics in proverbs and sayings study: Evidence from different languages. *Social Sciences (Pakistan)*, 11(15), 3770–3773. <https://doi.org/10.3923/sscience.2016.3770.3773>
- 32) Knapp, S., Kyeong, Y., Cheung, C., & Davis, E. (2022). The interaction of gender and culture in the communication of emotion. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 871–888). De Gruyter. <https://doi.org/10.1515/9783110670851-009>
- 33) Kövecses, Z. (2005). Metaphor in culture: Universality and variation. In *Metaphor in Culture: Universality and Variation*. <https://doi.org/10.1017/CBO9780511614408>
- 34) Kövecses, Z. (2010). Metaphor, creativity, and discourse. *DELTA Documentacao de Estudos Em Linguistica Teorica e Aplicada*, 26(SPL.ISS.), 719–738. <https://doi.org/10.1590/s0102-44502010000300016>
- 35) Kövecses, Z. (2012). The scope of metaphor. In *Metaphor and Metonymy at the Crossroads: A Cognitive Perspective*. <https://doi.org/10.1515/9783110894677.79>
- 36) Kövecses, Z. (2015). *Where metaphors come from. Reconsidering context in metaphor*. Oxford University Press.
- 37) Kövecses, Z. (2018). Metaphor, cognition, culture. In *Handbook of Advances in Culture and Psychology* (Vol. 7). <https://doi.org/10.1093/oso/9780190879228.003.0002>
- 38) Kövecses, Z. (2022). Some recent issues in conceptual metaphor theory. In *Researching Metaphors: Towards a Comprehensive Account*. <https://doi.org/10.4324/9781003184041-3>
- 39) Kövecses, Z. (2023). Metaphorical Creativity in Discourse. *Lublin Studies in Modern Languages and Literature*, 47(1), 55–70. <https://doi.org/10.17951/lsmll.2023.47.1.55-70>
- 40) Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Ed.), *Metaphor and thought* (pp. 202–251). Cambridge University Press.
- 41) Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- 42) Lakoff, G., & Kövecses, Z. (1987). The cognitive model of anger inherent in American English. In D. Holland & N. Quinn (Eds.), *Cultural models in language and thought* (pp. 195–221). Cambridge University Press.
- 43) Lau, K. J., Tokofsky, P. I., & Winick, S. D. (2004). What goes around comes around: The circulation of proverbs in contemporary life. In *What Goes Around Comes Around*.

- 44) Lemghari, E. M. (2022). On the Role of Source and Target Words' Meanings in Metaphorical Conceptualizations. *Studies in Logic, Grammar and Rhetoric*, 67(3), 73–103. <https://doi.org/10.2478/slgr-2022-0005>
- 45) Lüdtke, U., Ehlert, H., & Bornman, J. (2022). Oral text production, oral text reception, and emotions. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 769–801). De Gruyter. <https://doi.org/10.1515/9783110670851-005>
- 46) Omarova, P. M., & Kadachiyeva, Kh. M. (2016). Representation of the concepts anger and fear in English and Russian proverbs. *Voprosy Kognitivnoy Lingvistiki*, 3, 28–33. <https://doi.org/10.20916/1812-3228-2016-3-28-33>
- 47) Orlova, T. G. (2020). The implementation of the conception of friendship on the basis of com-parative structural-semantic analysis of English and Russian proverbs. *RUDN Journal of Language Studies, Semiotics and Semantics*, 11(2), 301–318. <https://doi.org/10.22363/2313-2299-2020-11-2-301-318>
- 48) Orlova, T. G. (2021). Structural and Semantic Analysis of English and Russian Proverbs about Marriage as a Source of Expression of Cultural and National Identity. *RUDN Journal of Language Studies, Semiotics and Semantics*, 12(4), 1075–1093. <https://doi.org/10.22363/2313-2299-2021-12-4-1075-1093>
- 49) Panut, S., Sudrajat, H., & Bangun, A. (2007). *Kamus Peribahasa Indonesia*. Kesaint Blanc.
- 50) Phuong, V. T. (2023). Factors Affecting the Learning of English Proverbs and Idioms of English-Majored Students at University of Khanh Hoa, Vietnam. *Eurasian Journal of Applied Linguistics*, 9(1), 35–47. <https://doi.org/10.32601/ejal.901004>
- 51) Ponsonnet, M. (2022). Emotional linguistic relativity and cross-cultural research. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 1031–1061). De Gruyter. <https://doi.org/10.1515/9783110670851-017>
- 52) Remland, M. S., & Jones, T. S. (2022). Emotions in intercultural communication. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 1258–1275). De Gruyter. <https://doi.org/10.1515/9783110670851-028>
- 53) Richardson, C., Yaapar, M. S., & Abdullah, N. F. L. (2017). Understanding Malay and Chinese work ethics in Malaysia through proverbs. *International Journal of Cross Cultural Management*, 17(3), 365–377. <https://doi.org/10.1177/1470595817742930>
- 54) Salam El-Dakhs, D. A., & Altarriba, J. (2022). Pragmatics and emotions in social contexts. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/1 (pp. 589–605). De Gruyter. <https://doi.org/10.1515/9783110347524-028>
- 55) Sevinç, Y. (2022). Emotion in migration and in language contact settings. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 1340–1362). De Gruyter. <https://doi.org/10.1515/9783110670851-032>
- 56) Shahane, A. D., & Denny, B. T. (2022). Emotion regulation and writing. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 702–716). De Gruyter. <https://doi.org/10.1515/9783110670851-002>
- 57) Shaimardanova, M. R., & Akhmetova, L. A. (2015). Language means of expression of communicative-pragmatic frame “advice” in the proverbs with gender component (on the material of the English and Russian languages). *Journal of Language and Literature*, 6(3), 101–104. <https://doi.org/10.7813/jll.2015/6-3/22>
- 58) Shaimardanova, M. R., Akhmetova, L. A., Garipova, A. A., Nikishina, S. R., Atamanova, G. I., & Gatin, R. G. (2016). The representation of women in English and Russian paroemiological pictures of the world. *International Journal of Environmental and Science Education*, 11(18), 10851–10861.
- 59) Silfver, M. (2022). Self-conscious emotions. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK]* 46/2 (pp. 1109–1122). De Gruyter. <https://doi.org/10.1515/9783110670851-021>
- 60) Spellerberg, C. (2022). Proverbial markers and their significance for linguistic proverb definitions: An experimental investigation. *Yearbook of Phraseology*, 13(1), 109–132. <https://doi.org/10.1515/phras-2022-0007>
- 61) Stachurska, A. (2023). Linguistic Image of the Woman in Kashubian, English and Polish Proverbs. *Ezikov Svyat*, 21(1), 61–71. <https://doi.org/10.37708/ezs.swu.v21.i1.7>
- 62) Sultangubiyeva, A. A., Avakova, R. A., Gabdullina, Z. Ye., Ibraggimkyzy, S., & Imangalieva, S. Zh. (2021). Linguistic units of the concept „heart” in the world linguistic image (On the material of Kazakh and English languages). *Astra Salvensis*, 2021, 187–198.
- 63) Szpila, G. (2017). Contemporary proverbs - Theoretical investigations versus questionnaire study | Współczesne przysłowie - rozważania teoretyczne vs. badanie ankietowe. *Jezyk Polski*, 97(2), 5–22.
- 64) Tavangar, M., Diyanati, M., & Amouzadeh, M. (2022). Pragmatics of proverb translation: The case of English and Persian. *Lodz Papers in Pragmatics*, 18(1), 131–150. <https://doi.org/10.1515/lpp-2022-0006>

## Uncovering the Pedagogical Propositions Embedded in Indonesian Proverbs through Cognitive Semantics Analysis

- 65) Villers, D. (2022). Proverbs and Paroemias: Definition and Methodology Issues | Proverbes et parémies: problèmes définitoires et méthodologiques. *RILCE*, 38(2), 520–536. <https://doi.org/10.15581/008.38.2.520-36>
- 66) Wu, J., Zhou, W., & Shao, B. (2023). On English proverb variation from the perspective of linguistic creativity. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.1213649>
- 67) Ye, Z. (2022). Cross-cultural conceptualisations of happiness. In *Handbücher zur Sprach- und Kommunikationswissenschaft / Handbooks of Linguistics and Communication Science [HSK] 46/2* (pp. 1123–1137). De Gruyter. <https://doi.org/10.1515/9783110670851-022>
- 68) Ying, Y., Mursitama, T. N., & Rumeser, J. A. A. (2017). Comparison of animal idioms in Chinese and Indonesian. *Advanced Science Letters*, 23(2), 1167–1170. <https://doi.org/10.1166/asl.2017.7530>
- 69) Yuan, G., & Sun, Y. (2023). A bibliometric study of metaphor research and its implications (2010–2020). *Southern African Linguistics and Applied Language Studies*. <https://doi.org/10.2989/16073614.2022.2113413>
- 70) Zaikauskienė, D. (2021). Interpretation of Proverb Meaning: Theory and Practice | Patarlės reikšmės interpretacija: Teorija ir praktika. *Tautosakos Darbai*, 62, 11–27.
- 71) Zhao, W. (2012). An analysis of social proverbs from the perspective of cultural semiotics. *Theory and Practice in Language Studies*, 2(10), 2073–2080. <https://doi.org/10.4304/tpls.2.10.2073-2080>
- 72) Zhou, S. (2021). A cognitive analysis of conceptual metaphors of color idioms in english and chinese based on data mining. In *Advances in Intelligent Systems and Computing: Vol. 1234 AISC*. [https://doi.org/10.1007/978-3-030-51556-0\\_51](https://doi.org/10.1007/978-3-030-51556-0_51)