



## Water Movement as a Metaphor: Cognitive Semantic Study on Indonesian Proverbs (Pergerakan Air sebagai Metafora: Studi Semantik Kognitif pada Peribahasa Indonesia)

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### ABSTRACT

Penelitian ini bertujuan untuk mendeskripsikan penggunaan leksem dalam ranah pergerakan air melalui peribahasa Indonesia. Pendekatan yang digunakan adalah hermeneutik. Semantik kognitif digunakan sebagai perspektif teoretis. Data yang digunakan adalah peribahasa Indonesia yang mengandung konsep leksikal dan konseptual dalam ranah gerak air dan maknanya. Data diperoleh dari buku kumpulan peribahasa. Untuk mencapai tujuan penelitian, digunakan analisis interaktif Miles dan Huberman yang digabungkan dengan analisis source-in-target Ibanez. Hasil penelitian menunjukkan bahwa masyarakat Indonesia menggunakan leksem yang berada dalam ranah pergerakan air untuk menjelaskan entitas abstrak. Secara eksplisit orang beranggapan bahwa (1) gerakan air adalah suatu kepastian/ketidakterhindaran, (2) gerakan air adalah masalah, (3) gerakan air seperti perilaku manusia, dan (4) gerakan air adalah ilustrasi nasihat. Penggunaan pergerakan air sebagai metafora sangat struktural dan menjadi dasar dalam metafora-metafora baru.

#### Keywords:

Conceptual Metaphors

Indonesian Proverbs

Cognitive semantics

This study aims to describe using lexemes in water movement through Indonesian proverbs. The approach used is hermeneutic. Cognitive semantics is used as a theoretical perspective. The data used are Indonesian proverbs containing lexical and conceptual concepts in water movement and their meanings. Data were obtained from a collection of proverbs. Miles and Huberman's interactive analysis was combined with Ibanez's source-in-target analysis to achieve the research objective. The results show that Indonesian people use lexemes in the realm of water movement to describe abstract entities. People explicitly assume that (1) water movement is a certainty/inevitability, (2) water movement is a problem, (3) water movement is like human behavior, and (4) water movement is an illustration of advice. The use of the movement of water as a metaphor is very structural and forms the basis of new metaphors.



## INTRODUCTION

The concept of *membelah lautan* (splitting oceans), *gelombang* (waves), and *(ter) ciduk* (scooped), which are concepts in the domain of water movement, is used to help explain an event or action, namely bait (ball pass), danger, and (action) referee. Consciously or not, metaphorical linguistic expressions containing lexemes in the domain of water movement, such as the three expressions above, are often used by Indonesians to explain abstract or unfamiliar (unconventional) concepts in life (Yolanda & Maulyna, 2018). Sapir (in Aitchison & Wardaugh, 1987) explains that language and culture are like two sides of a coin, the relationship complementary and inseparable. In line with that, the proverb stored the philosophy of life of the wearer community (Sugiarto, 2015). Because proverbs are closely related to the culture of their owners, they can be characterized by ethnic differences from each other (Sumarsono, 2014; Thomas & Wareing, 2007).

In the context of Malay society, for example, the existence of proverbs in large numbers can be said to be an effect of community euphemism efforts by Malay culture that attaches importance to politeness (Wahab et al., 2016). This euphemism ultimately makes the meaning of an expression more hidden and only relevant to Malay society. In conceptual metaphor theory, Malay society's experience of the world is the main guide of metaphorical meaning (Johansson Falck, 2018). In addition, Augustyn and Prażmo (2020) stated that complex expressions, such as proverbs, tend to produce variations in meaning so that they have the potential for the emergence of meanings that are activated differently depending on contextual circumstances in the process of meaning them (Augustyn & Prażmo, 2020). Thus, the meaning of water movement for the people of Indonesia and the meaning of water movement for the people of other nations can be different. The use of lexemes in the domain of water movement, as in the three expressions of Valentino Simanjuntak earlier, is not necessarily acceptable to other cultural communities.

Differences in the meaning by different cultures of the same linguistic expression can be seen from research conducted by Lakoff and Turner (1989) and Imran (2011). Both studies aimed to trace the use of the word dog. Lakoff and Turner researched Western society and Ho-Abdullah on Malay society. The conclusion that can be drawn from these two studies is that dogs in Western society represent a loyal, reliable, and dependent character (spoiled). In contrast, dogs for Eastern people (Malays) represent weak, despicable, evil, and unrealized characters.

The difference between Western and Malay society regarding the meaning of dog is a matter of their worldviews. One of the central assumptions of Cognitive Semantics is that "Conceptual structure is embodied" (Evans & Green, 2018): the nature of the relationship between conceptual structure and the external world of sensory experience. Thus similar to the difference in the meaning of dogs to Western and Malay, the meaning of water movement by Indonesian can be different from people from other nations. This case can happen because of the differences in the geographical character of Indonesia with other nations. Indonesia is an archipelagic country. 75% of Indonesia's territory (5.8 million km<sup>2</sup>) is marine, and marine biodiversity in Indonesia is the highest in the world, called mega biodiversity (Kinseng, 2007). Historically, Indonesia experienced an extensive maritime civilization era in the 15th to 17th centuries (Reid, 2011). The familiarity



of the Indonesian people with the water environment certainly makes a lot of metaphorical linguistic expressions that take advantage of the movement of water.

To find out how the philosophy of life of Indonesian society through the use of metaphorical expressions in the domain of water movement, studies are needed using cognitive semantic theory. Cognitive semantics is a sharp knife to split a fruit named proverb (Yolanda, 2020). Cognitive semantics can deal with research on conceptual structures and conceptualization processes. It is also more on disclosures about the nature of human conceptual systems (Evans & Green, 2018). To maintain the accuracy of research direction, four basic assumptions of cognitive semantic theory and four fundamental concepts of excellent chain metaphor theory were used as principles in this study. The four basic assumptions of cognitive semantics are (1) the conceptual structure is realized (the thesis of cognition is realized); (2) Semantic structure is a conceptual structure; (3) the representation of meaning is encyclopedic; and (4) the construction of meaning is conceptualization (Evans and Green, 2006). While the four fundamental concepts of great chain metaphor theory that work together to produce a comprehensive proverb are (1) a large chain of existence, (2) the nature of think, (3) generic is specific, and (4) the maximal quantity of conversation (Salzmann & Honeck, 1999).

Before this research was conducted, a study regarding the water metaphor using cognitive semantics was investigated by Lu (2012). Lu's research focused on water metaphors in the ancient Chinese text Dao de jing (168 BC). Lu argues that cognitive approaches offer an effective way to explore the cognitive basis of the textual view of timeless cosmological processes and the application of morality in the human world. In addition, a study on the metaphor of water in modern languages was conducted by Mujagic (2018). The focus of this research is the use of dangerous waters as a metaphor for migration. The study revealed no significant differences in migration metaphorizing in the news broadcast by the BBC, CNN, and Al Jazeera Balkans, meaning that Migration as Dangerous Waters is often used to promote certain points of view and reveal rhetorical objectives in discourse. Concerning the conceptual metaphor theory, Lan & Jia (2020) discovered that the traditional thinking of the ancestors in China in interpreting the world used the concept of water (Shui) through Old Chinese. On the other hand, Bochina & Starostina (2016) examined the metaphor of water used in Silver Age poetry. The study concluded that the way of water metaphors performed their functions in the poetic texts of the Silver Age.

Concerning Javanese language using Cognitive Semantic theory, Noviana & Saifudin (2021) could trace that water, according to the Javanese, was seen as a conceptualization of ideological values that serve as guidelines in social behavior and social relations. Furthermore, research on the expressions of Valentino Simanjuntak in commenting on the 2017 AFF U-18 Championship football match (Yolanda & Maulyna, 2018) provides an idea that until now, water movement is still used by the public in the form of new metaphors. This case is evidenced by three metaphorical quotes that begin this introduction. According to cognitive semantic theory, the emergence of this kind of new metaphor will not be separated from the influence of old metaphors. This sense is due to the plurality of conceptual structures in the minds of language users (Glucksberg & McGlone, 1999; Lakoff & Kövecses, 2012; Murphy, 1996). In other words, new metaphors do not arise from new conceptualizations, as Thibodeau and Durgin (2008) have proven. They proved



that old metaphors help society in using and understanding new metaphors. This phenomenon responds to the question of why we can easily understand the meaning of new metaphors. Proverbs are one of the prototypes of poetry (Sugiarto, 2015). Therefore, research on proverbs containing metaphorical linguistic expressions in the water movement domain can be considered to examine old metaphors that have a hand in understanding new metaphors.

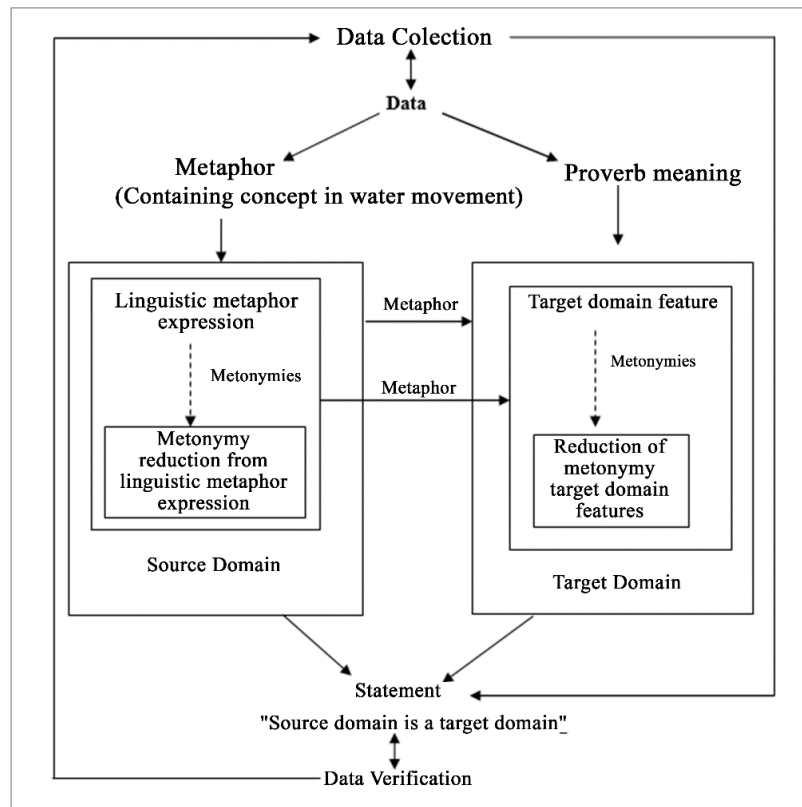
Based on the above exposure, researching Indonesian proverbs containing metaphorical linguistic expressions in the domain of water movement is essential to do. In addition to seeing the pattern of life philosophy of Indonesian proverb owners, the findings of this study can be evidence that there is a conceptual plurality that makes old metaphors contribute to helping people understand new metaphors. Then, the existence of cognitive processes to produce or understand proverbs makes this research also essential to know that Indonesian society in its history has long involved intelligence in language. Sukatman (2009) says that not everyone can use proverbs actively. Therefore, the results of this study can be interesting material for learning Indonesian to hone the language intelligence of learners. In addition, proverbs are oral literature that lives for generations and has noble values. Thus learning them can be interpreted as the preservation of the culture and character of the nation.

## METHOD

This research uses qualitative paradigms and is included in the type of hermeneutics research in line with Ricoeur's opinion (Sastrapratedja, 2012) that language is a unique indicator of the specific structure of the particular linguistic system. The characteristics of hermeneutics in this study are (1) researchers taking distance to conduct objective analysis, (2) the object of this research study is textual, namely Indonesian proverbs that contain metaphorical linguistic expressions in the domain of water movement, (3) exposure and discussion of research data are interpretive (imaginings-inferences), and (4) is done parsing structures that appear to obtain hidden meanings. What is meant as a visible structure is an Indonesian proverb and its meaning, while what is meant as a hidden structure is conceptualization between the source and target domains. The approach used in the present study is the cognitive approach proposed by Lakof dan Johnson (1980). Therefore, the process of data analysis of cognitive mechanisms is used. The cognitive mechanisms include image schema and conceptual metaphors. Image schemes and conceptual metaphorical frameworks are the entrance to exploring people's cognitive processes by using the movement of water as a metaphor. Proverbs are used to find the source domain.

In contrast, the proverb's meaning is used to find the target domain, so the data used is an Indonesian proverb that contains lexical and conceptual concepts in the domain of water movement and its meanings. In obtaining the data, the researcher analyzed a book of proverbs entitled *Kamus Lengkap Peribahasa Indonesia untuk: SD, SMP, SMU, Perguruan Tinggi, dan Umum* (Ramadhan, 2004), *Peribahasa* (Pamuntjak, Nur, & Madjoindo, 1956), and *Peribahasa Nusantara: Mata Air Kearifan Bangsa* (Santosa, 2016). In addition, expert validation tests are also carried out to ensure that the data obtained is correct. In obtaining a high data confidence level, interactive model analysis flow from Miles and Huberman (2004) is employed to verify robust data before concluding the

analysis results. The verification stage will stop and be declared credible if there is strong and consistent evidence during the analysis. Analysis of this interactive model runs with flow control of source-in-target mapping from Ibanez (2007).



**Figure 1 Flow of analysis**

Figure 1 shows the integration between Miles and Huberman's interactive analysis with the Ibanez source-in-target mapping flow designed by the authors. With this mapping flow, data containing lexemes in the water movement domain is mapped since the proverb structure and its meaning are both intact. The proverb structure is placed on the source domain box, while the proverbial meaning is placed on the target domain box. In each box, filtering is done until the source domain (water movement) and the target domain are obtained. During this process, there is a possibility of metonymic reduction that can occur in both the source domain box and the target domain box. When the source and target domains have been obtained, a statement is made "The source domain is the target domain." This statement is a conceptualization that allows for the discovery of cultural patterns and thoughts of society. This statement can also be the answer to the question of why old metaphors contribute to the understanding of new metaphors. Credibility tests are conducted to check the validity of research data by increasing perseverance, triangulation, and discussion with colleagues.

## FINDINGS AND DISCUSSION

"Somahe kai kehage" ("Waves are a challenge of life") (Zuhdi, 2006) is the expression of the maritime community in the Sangir-Talaud archipelago, northwest of South Sulawesi. The expression of one of Indonesia's leading regions explains





that the movement of water (waves) is a familiar event in everyday life. For the people of Sangir-Talaud, waves are a problem, not a thing to be avoided, but rather a challenge to face. In addition, Indonesian people have a very popular children's song entitled "Nenek Moyangku Seorang Pelaut." This song indicates Indonesians have a strong marine background (Munaf & Windari, 2015). This result is also evident from the presence of ten relief ships on the walls of Borobudur Temple — Borobudur was built in the 7th century — consisting of six large ship reliefs using sails and four small boat reliefs using paddles. The familiarity of Indonesian society with the aquatic environment gave rise to proverbs that utilize lexemes in the domain of water movement as metaphors to explain certain aspects of people's lives.

Through mapping the water movement source domain and its target domain in Indonesian proverbs, statements were found as a result of conceptualization in the cognition of Indonesian proverb users. This finding aligns with Kovecses' statement (Kovecses, 2010) that movement is one of the sources that appear most frequently in metaphors.

India is a country rich in proverbs. In this study, more than four hundred proverbs contain linguistic expressions about water. Among the more than four hundred proverbs, there are 138 specific proverbs using lexemes in the domain of water movement. Through mapping the source domain and its target domain, statements are found as a result of conceptualization in the cognition of Indonesian proverb users, namely (1) water movement is certainty/inevitability, (2) water movement is a problem, (3) water movement is human behavior, and (4) water movement is advised. The following are presented with four statements of conceptualization results.

**First**, through mapping the source and target domains of the water metaphor in Indonesian worship, one of the conceptualizations that can be concluded, namely water movement, is a certainty. Specific features of water movement used to depict certainty in human life are the flow of water, namely river water, rainwater, water in the bones, roof water, and water flow in general. The metaphor on the movement of water, can illustrate wealth and poverty, the character or behavior of parents who decline in their children, a child who cannot repay the sacrifice of his parents in work and will not divorce the family other certainties in general.

**Second**, water movement is a problem as one of the schemes that can be created due to conceptualization in the cognition system of Indonesian proverb users. The statement is obtained from the mapping process between the water movement source domain and the target domain of the problem. Water movement in Indonesian proverbs used to describe problems is tide, blending with fellow water and separated with oil, making dipper or boat drains, watering, dissolving, floating, and so on. The problems depicted through the water movement are dangerous or deadly, strife, distress, slander, riots, neglected things or jobs, illness, loss, poverty, and etc

**Third**, Indonesian proverb-owning societies use elements in water movement to explain human behavior. Statement of water movement is human behavior obtained through mapping the source of water movement with the target domain of human behavior. Human behavior is described through water metaphors in Indonesian proverbs, such as brotherhood, evil, badness, good, establishment, leader behavior, speech, etc.



**Fourth**, through mapping between the domain and the target domain, a statement of water movement can be made as advice. Linguistic expressions of water movement are used to explain advice, including water on *keladi* leaves, water that soaks in the sand, and water dripping on rocks. Giving advice that is difficult to accept because people who are given advice stubbornly, foolishly, or do not want such advice is the reason for the proverb with the conceptualization of water movement is advice.

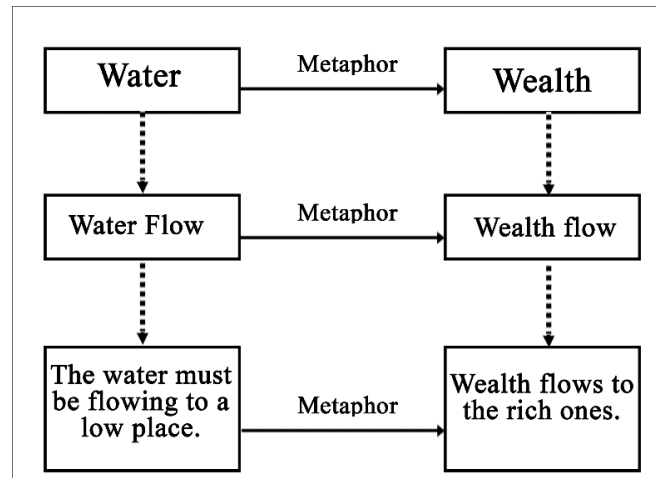
***Water Movement is a Certainty/Inevitability***

Because it coexists with water, Indonesian people understand that there is a movement of water, which is inevitable. For example, as Surasman (2013) reveals, "Water has the property of flowing towards a lower place." In addition, the movement of highs and lows. Yudianto (2005) believes that the force of press on the water will be greater if the higher salt content is. People's familiarity with the inevitability of the water movement encourages them to use the concepts of the water movement to help understand certainties. The inevitability or other things in human life consider impossible changes to do. In the following proverbs (1) to (5), the specific features of water movement used to depict certainty in human life are the flow of water, namely river water, rainwater, water in the ridge bones, roof water, and water flow in general.

- (1) *Yang rendah juga yang terturut air (The low one is then followed by the water)*  
Meaning: It is the rich who are getting richer.  
(Ramadhan, 2004, p. 11)
- (2) *Lurah juga yang diturut air; Nan lurah juga diturut air (Valley is then followed by the water)*  
Meaning: Rich People continue to grow richer.  
(Pamuntjak et al., 1956, p. 16; Ramadhan, 2004, p. 15)

Water always flows to a lower place. This picture of wealth will always flow to the already rich. Proverbs (1) and (2) express one expression of the movement of water, which flows to a lower place or into a valley. The target domain of the water metaphor in the proverb is certainty, that is, the certainty of wealth. This proverb explains that water always flows to a low place. The picture of wealth flows to the already rich. It is a low place that must be swept away by water; the rich are bound to be embraced by wealth. Conceptualize it: water always flows to a low place is

wealth that always leads to an already rich person. Water movement is a certainty of wealth.



**Figure 2 The metaphorical scheme of “the Water Movement is Certainty/Inevitability”**

Through Figure 2 it can be understood that a low place/valley will always be a place that holds water. Thus, that low place in society's cognition system is a metaphor for the rich. In other words, even though a low place already accommodates/has much water, that place will still be a destination for running water in the future. Even the rich have a lot of wealth,

- (3) *Air di tulang bubungan, turunnya ke cucuran atap* (Water on the ridge bone is fallen down to the roof)  
Meaning: Parents' behavior usually decreases to their children as well.  
(Ramadhan, 2004, p. 11)
- (4) *Ke manakah tumpah hujan dari bubungan, kalau tidak ke cucuran atap* (Where does the rain spill from the ridge? It must be going down to the roof drop)  
Meaning: Every child will always imitate or decrease the character of their parents.  
(Ramadhan, 2004, p. 155)
- (5) *Air cucuran atap, jatuhnya ke perlimbahan juga* (The water from the roof falls, it falls into the balance as well)  
Meaning: A child, according to the nature/example of his parents, is Something that, according to its origin, although different things are a little.  
(Ramadhan, 2004, p. 11)

Proverbs (1) and (2) are different from proverbs (3), (4), and (5). Water flow depicts the certainty of character or behavior of parents who decrease in their children. Proverbs (3) and (4) are an explanation that rain spills water into the bones (beams at the top of the house) and will flow down, namely to the roof—this depiction of the behavior of parents who decrease (flow) to their children. Water movement can be seen in the expression of the descent (flow) to the roof. The expression states that water movement flows to a lower place. The target domain of





the water metaphor in the proverb is a certainty. Certainty in question is the certainty of parental behavior that decreases (flows) to their children.

Similar to proverbs (3) and (4), in proverbs (5), it is explained that the roof water always flows down, which will reach the crossing (dirty water hole). This meaning becomes a picture of parents' habits (above) that must decrease in their children (below). *Water movement* in this proverb can be seen from the expression that water from the roof will always flow to the lamp. In contrast, certainty can be seen in the proverb that states that parents' habit must decrease to their children or everything must be according to their origin even though it is slightly different.

### ***Water Movement is a Problem***

Through the statement of water movement, a problem can be seen as a pattern in the thinking of the people of Indonesia; namely, the water movement can be a problem. In coastal communities, the movement of seawater, such as high tides and large waves, let alone tsunamis is a familiar problem. The geographical location of Indonesia between the two oceans (Indian and Pacific) and in the ring of fire area often causes water along, which becomes a problem. Seawater and river water movement can also be a problem, for example, floodwaters, landslides, and so on. The movement of high-intensity space water (rain) in Indonesia can also cause problems, for example causing, floods and rainstorms. The problems arising from the movement of water make people use the lexemes in the domain of water movement as a tool to describe the problems that occur in their lives. Proverbs (6) to (9) are examples of the use of lexemes in the domain of water movement to describe problems.

- (6) *Terseberang pada air pasang (poured out of the tide)*  
Meaning: *Preserved* and saved from great danger or death.  
(Ramadhan, 2004, p. 11)
- (7) *Ke hulu menongkah surut, ke hilir menongkah pasang (Sulking the water in the room, about to drown is also drawn)*  
Meaning: *Always fared less well.*  
(Pamuntjak et al., 1956)

Proverbs (6) and (7) are examples of the use of tides as expressions to describe problems. High tides and low tides are the movements of seawater due to the presence of the moon's graffiti style. The movements of seawater by Indonesian proverb users are also used as a linguistic expression to describe elements in the domain of problems in human life.

In proverb (6), the metaphorical linguistic expression is the tide. The meaning of the tide is danger or death. High tides are included in the domain of water movement. This meaning is because a rising water surface characterizes the tide that occurs somewhere due to the moon's graffiti. High tides can be dangerous because the coastline will rise and submerge settlements, rice fields, etc. The concept that can be built is that being swept at high tide means being preserved from great danger; the cleanest is maintained or safe, and the tide is a great danger. The tide is an element in the domain of water movement, and great danger is an element in the problem domain. If it means to be safe, then not being swept away in the water means not surviving. Simply put, this explanation can be seen in figure 3.

The meaning of the proverb in proverb (7) is that when a person goes upstream, he must fight the low tide (the water whose surface descends), and when

he goes downstream, he must fight the tide (up). Linguistic expressions of water metaphors in proverbs (7) are upstream, receding, downstream, and tidal. Tides and lows are the movements of water because it is the movement of seawater that rises and falls. The person who pedals the boat upstream when the water is rising, then the person fared less well. When going back downstream, the water is receding, then double the bad luck. In this case, tides and lows are the movements of water used to describe a person's bad luck. Bad luck is an element in problems in human life.

- (8) *Merajuk air di ruang, hendak karam ditimba jua* (No boat sinks side by side, no boat sinks together)

Meaning: Angry with our loved one, but feeling unable to feel if he is difficult or wretched; Give anger to work relatives, but if he gets trouble, helped as well, so as not to come to you; Give help to someone so that we don't suffer the same fate as him.

(Ramadhan, 2004, p. 13)

- (9) *Tiada biduk karam sebelah; Tiada biduk karam sekudung* (No boat sinks side by side, no boat sinks together)

Meaning: If there is a family struggle, surely everyone will feel it.

(Ramadhan, 2004, p. 71)

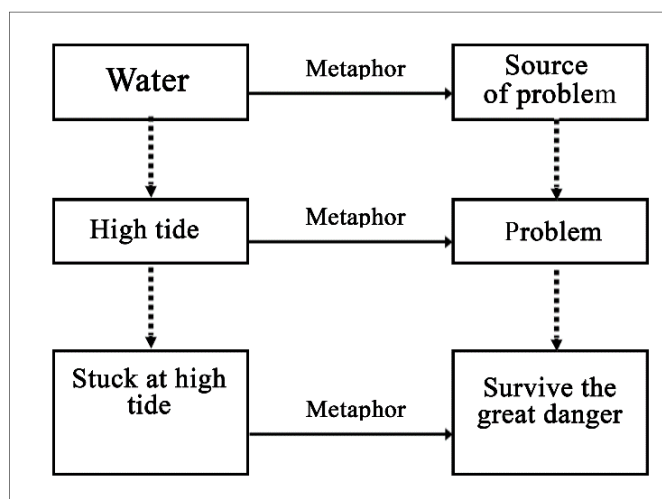


Figure 3 Metaphorical schemes “poured out of the tide”

The situation shown in the proverb (8) is that someone is angry because the water entered the boat, but when the boat is about to sink, the water is also appealed (removed from the boat). This situation alludes to someone angry with a loved one, but pity (can not bear) when the person is difficult or sad when scolded.

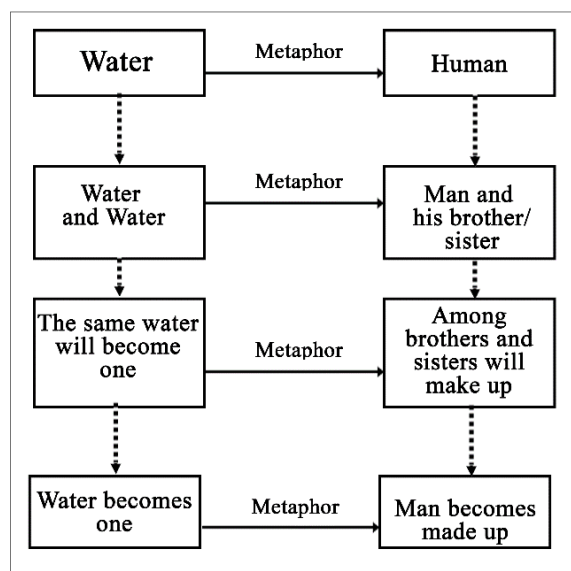
In proverb (8), there is the word *karam*. An object can sink because of the movement of water. Water will water objects that weigh a larger type. Thus, the source domain of the water metaphor in this proverb is the movement of water. The target domain of the water metaphor in the proverb is a problem or calamity. This target domain can be seen from a shipwrecked boat that solves a problem. The problem is the distress or harm experienced by someone because of being scolded, which is also helped. Therefore, *karam* is wretched/ distressed so the movement of water is a problem.

The big dipper in proverb (9) describes a family. A family must have members in it so that the big dipper parts are family members. When one family member is distressed, the other must feel. It is depicted through a dipper that drains in one corner only. Drain in one corner alone will make the entire drain. The next step up is the distress of a family member, so the drain is distress or satiating is troublesome. Slice is an element in the domain of water movement. Distress is an element that is in the domain of trouble.

Water as an illustration of the problem is used to date. During the Covid-19 Pandemic, for example, lexemes in the water domain were used to describe poor conditions. Like the flood lexeme in the headline of the news article *tribunnews.com* (Saputri, 2021) "Hospitals Flooded with Covid-19 Patients, ...." Then, the wave in the title of the news article *okezone.com* (2021), "Second Wave of COVID-19 Hit the Indian Garment Industry ....". This indicates that in the cognition system of Indonesian society today, the movement of water can still be a problem. Moreover, Amaireh (2022) argued that regarding the media reports about Covid-19, water is indicated as the conceptualization of Covid-19, for example, the expression of *the Covid-19 flows, drowning in Covid-19, being swayed by Covid-19*, and so on. This suggests that the conceptualization of water movement is a fairly universal prevailing problem.

#### **Water Movement is Human Behavior**

"No one can dictate to a group of people to live together long enough and organize themselves in such a way that one feels oneself as a whole group," Bolo & Suhendar (2012). As social creatures, humans not only need to group with other humans but also tend to choose groups that have certain similarities with themselves. In addition, one of the characteristics of water is that it cannot mix or cannot dissolve oil. When water is in the same place as oil, water and oil will not melt into one, there will be a boundary between the two. This is because the



**Figure 4 Metaphorical scheme of “water and water becomes one”**

properties of water are polar and non-polar oils (Yvnz, 2013). Water gathers with water, and oil gathers with oil. It is used by society to describe human behavior that tends to choose groups that have similarities with him. Conceptualization of the



movement of water is human behavior demonstrated through proverbs (10), (11), and (12).

- (10) *Air sama air kelak menjadi satu, sampah ke tepi juga* (Water and water become one, the garbage comes to the edge)

Meaning: If a dispute between brothers is interfered with by a third party, the *brother* will make up again, while the third party will only be embarrassed.

(Ramadhan, 2004, p. 11)

- (11) *Minyak dengan air adakah bercampur?* (Does oil and water mix?)

Meaning: Good people cannot possibly mix with people who behave badly.

(Ramadhan, 2004, p. 182)

- (12) *Rasan air ke air, rasan minyak ke minyak* (Taste water to water, taste oil to oil)

Meaning: Seeking his people or people; Seeking a way to provide for their respective races

(Ramadhan, 2004, p. 14)

If there grow disputes between groups or nations, one of the people is distrustful of their class or people. That is the same there; here is the same here.

(Pamuntjak et al., 1956, p. 15)

Water flow from a river will meet the water from various other streams in an estuary, sea, lake, etc. In proverb (10), it is mentioned that water equals water will become one. That is, previously, the water was in a different place (a different river) from fused in the estuary, or it can also be interpreted as water that will merge with water, not oil. Water is the same water as a person with his brother. The same water will become one a fellow brother will make up. Fused water is an element in water movement; fellow brothers will make up human behavior.

The movement of water and oil is never mixed with good people, and people misbehave. In this case, it becomes a feature of water movement, as in the data (11) and (12). On the data (11), water is a well-behaved person, and oil is a badly behaved person (it could also be the other way around), so water avoiding oil is a well-behaved person avoiding people misbehaving. Water that avoids oil or oil that avoids water is the form of a water movement. People behaving well and people misbehaving are elements in the domain of human behavior.

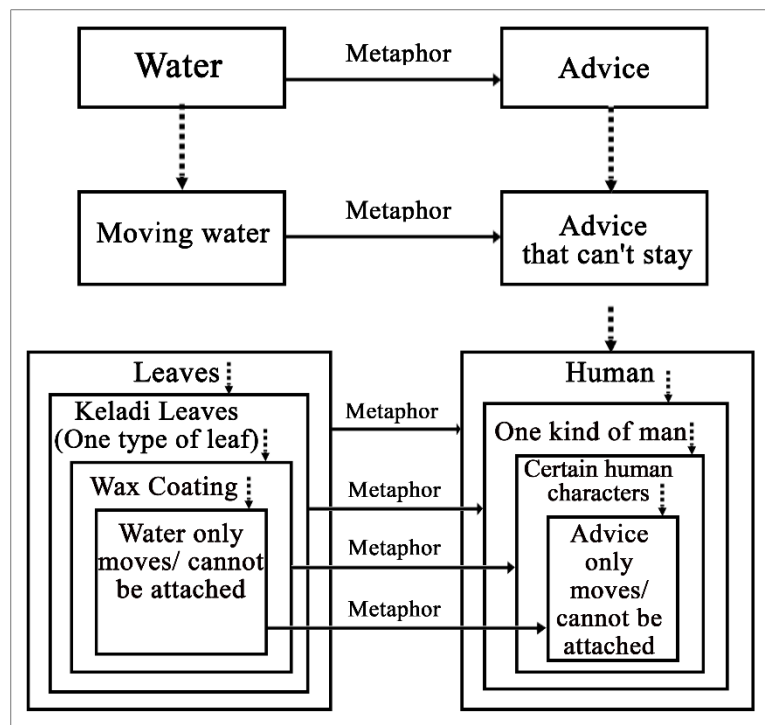
*Rasan*, on data (12), in Minangkabau language, is negotiating with secrets between two people. The proverb means that water will be associated with water, not oil. Vice versa, the oil will be associated with oil. It also follows the fundamental behavior of water and oil that cannot be fused. Therefore, this proverb implies that in a multi-community dispute or problem, each person will gather with their respective groups.

In data (12), the metaphorical source domain of water is the movement of water. The movement of water in this proverb is indicated that the water will gather with the water, the oil will gather with the oil. The two cannot be fused. The target domain in this proverb is human behavior. Water that does not gather with oil describes a person who will gather with his fellow factions or people when there is

a dispute or dispute. Gathering with fellow groups or nations is an element of human behavior.

### **Water Movement is Advice**

In the Great Chain of Being theory, man has specific features that distinguish it from other entities at the levels below it (Krikmann, 1996; Salzmann & Honeck, 1999). Advice is one form of human-specific feature because the entities under it, such as animals and plants, do not have such features. To explain advice, humans need the attributes or features of other, more concrete domains. One of the domains used by Indonesians to describe advice is the movement of water. Giving advice that is difficult to accept because people who are given advice stubbornly, foolishly, or do not want such advice is the reason there is a conceptualization of water



**Figure 5 Metaphorical scheme “like water on Keladi leaves”**

movement is advice. Proverbs (13) to (16) indicate the existence of conceptualization in Indonesian cognition regarding water movement is the provision of advice. Giving advice that is not received by others can occur for many reasons. In (13) and (14), it is *illustrated* that a person does not accept advice because the person does not need or is not interested in the advice.

- (13) *Bagai air di daun keladi; Khalis bagai air di daun keladi*  
(*Undeified, like water on Keladi leaves*)

Meaning: Good advice or teachings are useless to those who do not accept them; Knowledge will be *useless* to people who do not need it.

(Pamuntjak et al., 1956, p. 16; Ramadhan, 2004, p. 12)

- (14) *Bagai hujan jatuh ke pasir (Like rain falling on the coast)*

Meaning: Those who do not know return the favor; There is no good for the unbeliely.

(Ramadhan, 2004, p. 155)





Water has a sedentary behavior on the leaves of Keladi. It happens because of the wax layer that is owned by Keladi leaves. Proverb (13) becomes a description of good advice or teachings that will not be attached to people who do not want it. Water that cannot be attached to the surface of the Keladi leaf indicates that the metaphor of water in proverb (13) belongs to the domain of water movement. The metaphor describes advice or teachings that cannot be attached to a person. In other words, the water on the surface of the leaves is advice, so the target domain of the metaphor is the giving of advice. The proverb conceptualization scheme (13) can be seen in Figure 5.

Proverb (14) describes that there is not a single piece of advice perched on the person because it only passes by or is not inherent in someone who is given advice. The movement of water used as a feature to describe the advice is the movement of rainwater falling on the sand. Water is advice, and sand is someone who is given advice. Rainwater that falls into the sand will not last long on the sand but will enter through the between the sand and quickly leave no marks at all on the sand. This condition describes advice that only passes and does not settle in the person giving advice. In contrast to proverbs (13) and (14), on worship (15) and (16), the movement of water is used to describe advising a wrong, stupid, ignorant, or stubborn person so that advice will be difficult to accept or accept over a long time.

- (15) *Bagai air titik ke batu (Like water drops to stone)*  
Meaning: Advising people who are stupid or stubborn is too hard to enter.  
(Ramadhan, 2004, p. 13)
- (16) *Bagaikan tempayan tertiarap di atas air (Like a pitcher lying on the water)*  
Meaning: *Fools* or ignorant people do not take advice, even repeatedly.  
(Ramadhan, 2004, p. 567)

In proverb (15), it is said that water dripping towards the stone can make it perforated, but the period is so long that it is said that water will be very tough to make perforated stones. This kind of condition is often found in the rocks in the cave. This proverb provides advice that is difficult for someone to accept because of the stubborn nature of a person. The source domain of the water metaphor in Proverbs (15) is the movement of water. Water movement is shown from water droplets to rocks that can make the stone perforated, although it is complicated because it must be over a long period. The target domain of the metaphor is the giving of advice. The dripping water is like advice. Stone is likened to someone who was given advice. The hard nature of the stone is the stubborn nature of the person, so the advice will be complicated to perforate the stone.

The description of worship (16) is that when a tertiary jar is crocked over water, water cannot enter it. Likewise, no matter how much advice is given, a fool or a fool will not enter its mind. The jar that is on the water is a jar that is raised by water. In this case, floating is one form of water movement. A floating jar with a top position means no water in the jar. It is likened to advise not accommodated to a fool or ignorant person. The jar that is covered is a fool or a fool. The movement of water that cannot enter the jar is advice that cannot go into a fool or fool. Water



that cannot enter the jar and only floats in the jar is an element in the movement of water. Advice that cannot go to a fool is an element in giving advice.

## CONCLUSION

Indonesians use the metaphor of water movement to explain certainty, problems, human behavior, and advice. Based on the research results presented, the advice that can be conveyed, namely, first, teachers can use the conceptualization found in this study as material or reference to hone intelligence in language through the use and creation of metaphors by students. Teachers can teach students to actively use metaphors or proverbs in the proper context or create creative metaphors. Second, the results of this study can be used as reference material and comparative materials by other researchers who examine the metaphor of water movement in proverbs from other regions or countries to trace similarities and cultural differences. This study uses written language data using a Cognitive Semantics approach. Thus, it is necessary to conduct similar research using spoken language data and other scientific perspectives as a triangulation of the results of the present study. Therefore, the recommendation for subsequent researchers is that future research can be conducted with a similar study using oral data and other relevant approaches.

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