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ADITYA RIKFANTO

## „*ANDERE LÄNDER, ANDERE SITTEN*“: A COMPARATIVE STUDY OF SOME GERMAN AND INDONESIAN PROVERBS

**Abstract:** Apart from their status as a cultural heritage that remains relevant at all times, some German proverbs also have comparable messages to Indonesian proverbs. Therefore, this study aims to compare some German and Indonesian proverbs in terms of pragmatics and semantics with the thematic delineation of customs and cultural norms. Baseline data for this study comes from the online corpus of the OWID Leibniz Institute and a concise German-Indonesian proverb dictionary. In addition, this research also applies the Google Scholar search function to determine how often proverbial texts appear in the scientific literature. The results show that the German proverb referring to customs frequently appear in various academic contexts: „*Andere Länder, andere Sitten*“ (Other countries, other customs). This proverb is also comparable to an Indonesian proverb with the same theme. However, the semantic and pragmatic features of each proverb appeared differently. The German proverb tends to present the denotative statement without metaphorical abstraction, but it appears elliptical. The Indonesian proverb „*Di mana Bumi dipijak, di situ langit dijunjung*“ (Where the Earth is trodden, there the sky is upheld) is somewhat metaphorical. At the same time, the elliptical structure does not appear. The aforementioned adages serve as exemplars that have been sourced, with additional proverbs to be expounded upon in subsequent discourse.

**Keywords:** comparative analysis, German-Indonesian proverbs, customs, norms

## ***1. Introduction***

Proverbs serve as a social tool and have a significant role in conveying life-wise messages (Samir 2021). This social function is directly a part of the language function (Knight, 2000), which allows communication between individuals and communities, whether in oral or written form. Furthermore, Knight asserts that communication means producing complex signals, whereby the interlocutor (listener) should be able to understand these signals attentively (ibid.). The more substantial the stimulus of the signal, the greater the attentional focus of the listener is likely to be directed towards it. Hence, the role of proverbs is closely related to the content (or signal) of the conversation, containing positive ideas and instructions. To reinforce the meaning of their expressions, people often use proverbs.

Although proverbs are often considered archaic wisdom, they continue to exist and have evolved into modern times. There is even a term “modern proverbs” for those that continue to be in use after the 1900s (Doyle et al. 2012). More interestingly, many of the well-known proverbs from one country also have similarities with proverbs from other countries (Hrisztova-Gotthardt, 2016), some of which include Indonesian and German proverbs. Indeed, numerous studies deal with the comparison of proverbs from different languages. This study mainly compares German and Indonesian proverbs regarding their pragmatics and semantics. This way, the parallelism of proverbs from the two languages can be established. The study of parallels in proverbs plays an essential role as it can create emotive cohesion and commonalities between people from different cultural backgrounds. Therefore, this investigation narrowed down to the following questions: What is the extent of the prevalence and usage of these proverbs in the scientific literature? What cultural and traditional similarities exist between German and Indonesian proverbs? How do the pragmatic and semantic comparisons between the two languages manifest?

## ***2. Theoretical basis***

In Indonesian dictionaries, proverb is a general term that includes idioms, metaphors, maxims, mental wisdom and simile (Sugono

et al. 2008 ). However, this term leads to a vague understanding of the actual character of proverbs. On the contrary, Burger (2010) posits the proverb as a scientific term for linguistic category designations, as this term encompasses phenomena in everyday language use. According to Langenscheidt's comprehensive German dictionary, a proverb is a well-known sentence that people like to use as advice or a familiar reflection of an experience (Götz 2019). Other scholars consider the proverb a traditional, repeatable, easy-to-remember, generally known, recognised and famous, as well as a firmly coined form of expression that succinctly describes a rule of life or wisdom (Umurova 2005; Albrecht & Frey 2017). Dundes (1979) posits that proverbs belong to the category of formulaic language, characterized by a fixed structure of words and phrases that recur in diverse contexts. The author highlights that proverbs are often brief and succinct, facilitating their memorization and oral transmission across generations.

Though the proverb has different definitions, it is at least a specific expression rich in pragmatic aspects, hidden meanings and similarities between proverbs from different languages. From several complementary definitions, it can be highlighted that a proverb is a traditional, anonymous, self-contained, concise and stable expression, often consisting of one or more sentences. "The traditional expression" means that proverbial expressions have long existed in the tradition of society and have been preserved through daily speech. "The self-contained expression" means that proverbs can stand alone and be understandable without any particular context. "The concise expression" means that proverbs have relatively short constructions and missing syntactic elements. "Stable expression" means they appear in the same fixed arrangement in a context. Unlike idioms, proverbs consist of one or several sentences, either whole or elliptical syntax. Proverbs represent a rule of life or wisdom that has emerged from the social experience of a particular circle over several generations and often have a metaphorical meaning that is recognised by the speech community in a particular language area but whose author is anonymous. Their simple form allows the speaker to remember and recognise them easily. Therefore, proverbs, referred to as lexical verbal stereotypes, allow users to

comment on, standardise and appreciate new situations with the help of familiar social clichés (Lewandowska/Antos 2015).

Discourses on paremiological research devoted to the similarities of proverbs in different languages have been going on for many years (Hrisztova-Gotthardt 2016; Petrova 2015; Mieder 1999; Peukes 1977). It is commonly learnt that some proverbs have equivalents in both the original language (L1) and the target language (L2) (Dobrovol'skij & Filipenko 2007). The similarity can emerge in the word usage, the stylistic features of the language, the grammatical architecture and the contextual meaning of the proverb (Buljan/Gradečak-Erdeljić 2013). By comparing proverbs from different countries, it is possible to see to what extent they have similarities. Thus, the compared proverbs become easier to be identified and learnt. Some of the similarities in proverbs result from cultural assimilation and the transfer of messages among different societies, either through complete translation, partial translation or the transfer of meanings with different elements (Syzykov 2014).

In terms of meaning and linguistic structure, proverbs are inseparable from ellipsis, metaphors and similes (Umurova, 2005), because this style of language appears very frequently in proverbs, both in German and Indonesian. An elliptical sentence is a syntactic structure in which one or more clauses, the subject and the predicate, are missing. The communicative feature of the ellipsis is to reduce pragmatically unnecessary words and redundancy. Therefore, the ellipsis represents an effective means of expression (Salihovna 2020). According to Reich (2018), the omission of functional expressions is due to the need to keep the language as short as possible. Therefore, the most superficial reconstruction of expressions is the removal of elements, such as nouns or verbs. Furthermore, he classifies ellipsis into two types: The first is grammatical ellipsis. This type goes by the grammatical principle, leaving out the linguistically essential elements because they are already generally understood, e.g. „*Wie du mir, so ich dir* (As you sow, so shall you reap)“ (1); „*Andere Zeit, andere Lehre* (Different time, different lesson)“ (2). The second is an anaphoric ellipsis. It is a linguistic term used to describe the omission of a repeated word or phrase in a sentence, where the meaning of the omitted element is inferred from the context of

the discourse. In other words, an anaphoric ellipsis occurs when a word or phrase that has already been mentioned in a sentence or in the preceding discourse is omitted in a subsequent clause or sentence, but the intended meaning is understood by the listener or reader based on the context. An instance that illustrates the concept of anaphoric ellipsis is the German proverb: “*Wie der Herr, so’s Gescherr* (As the master, so the tool)” (3). This proverb features an elliptical construction in which the repeated phrase “*wie der Herr*” is omitted, with the intended meaning being inferred from the context, which is “*so’s Gescherr [wie der Herr]* (the tool is [like its] master)”.

Furthermore, proverbs are often close to the metaphorical aspect. Metaphor is a term used in rhetoric to shift a word or group of words from their actual meaning to another meaning. This meaning shift has nothing to do with literal diction, allowing the reader to interpret it widely. If a speaker uses a metaphorical expression, then it also requires the listener to decode the statement (Nuessel 2006). For example, “*Hunde, die bellen, beißen nicht* (Barking dogs seldom bite)” (4) means an aggressive person, but on the other hand, he is harmless. This proverb demonstrates a transfer of literal to figurative meaning, where the dog symbolises human character. Metaphors usually have a more profound meaning than comparison. They can thus be described as implicit comparisons since they are much more easily remembered and can be inserted more elegantly into a sentence. Dundes (1979) deconstructs the structure of proverbs into constituent parts, which include the literal meaning of the words, metaphorical or figurative significance of the proverb, the cultural context in which the proverb is used, and the social function of proverbs in a given community. These components emphasize the complexity of proverbs as a form of cultural expression, serving to convey important social and cultural values.

On the other hand, simile (comparison) as a linguistic style has metonymic properties (Muliawati et al. 2019). “*Bagaikan air dengan minyak* (Like oil and water)” (5) is an instance of a simile describing two people who can neither be friends nor work together. A simile is thus a linguistic element that compares one object and another based on similarities in appearance or property. The two objects to be compared often present themselves with

the word “like” or “as if”. Schroeder (2007) elaborated further on metaphor and simile. For example, if the sentence uses the formula “A is like B”: “You are like your mother”, then the sentence does not explicitly state how the person addressed, and the mother is similar. Does the person look like their mother’s face, behaviour, or other typical aspects? Typically, the expression of the sentence refers to a particular aspect that arises from the situation. Suppose the person concerned has misplaced his/her keys again. This context shows that the object of comparison (here: the mother) has a particular meaning: a negative characteristic. Metaphors often appear with a single word with a meaning far from the actual object, while comparisons often still require auxiliary words, such as “like” or “as if”.

Concise usage, rhyming endings and metaphorical meanings make up the strengths of proverbs that can attract the attention of learners/readers. Immediately after hearing or reading, they are usually interested in understanding the meaning of the proverbs. Rhymed words are often more memorable and can leave a positive impression than words that do not rhyme (Obermeier et al. 2013). Furthermore, metaphorical messages can evoke a more robust imagination and memory effects, which are significant achievements for human cognition (Forgács 2020). Even abstract human thought is considerable, though not entirely, due to metaphors. Thus, humans live based on insights drawn from metaphors, which Lakoff & Johnson (2003) characterised as metaphorical inferences.

### ***3. Method***

This study aims to examine and compare German and Indonesian proverbs within the cultural, traditional, and normative contexts. A descriptive research design incorporating both qualitative and quantitative methods was employed to gather and analyse data on the usage of proverbs in contemporary academic settings. Data collection procedures involved screening for lexical and semantic features of proverbs, which were then categorized based on their corresponding topics. Indeed, it is an extensive endeavour to research all proverbs with their various variants. The research can, therefore, be narrowed down to a limited scope based on the

experimental corpus and compare the proverbs that appear most frequently in the existing corpora (Đurčo 2015). In addition to the entries in the proverb text, a corpus or lexicon of proverbs usually contains semantic, pragmatic and etymological information. The availability of this information varies depending on the dictionary (Kispál 2015).

Furthermore, this study analysed and explained in detail how metaphor (implicit comparison), simile (explicit comparison) and ellipsis manifest in proverbs. Furthermore, this study attempted to determine which linguistic aspects appear in the relevant proverbs. 1) If the text structure of the proverb is not entirely formulated and some words are omitted, then it is presumed that an ellipsis is used in the sentence. 2) If the proverbial text has such words as “as if”, one can assume that the simile applies to the sentence. 3) If the keywords in the proverb have other meanings besides the lexical meaning, it can be assumed that it contains metaphorical features. The research data comes from the German online vocabulary information system provided by *Leibniz-Institut für Deutsche Sprache*. This website delivers a comprehensive German dictionary containing more than 350 well-known German proverbs. The study also used the Indonesian-German bilingual proverbs dictionary by Herlina & Nandzik (2017): *„Andere Wiese, andere Grashüpfer oder Andere Länder, andere Sitten: Indonesisch-deutsche Sprichwörter und Redensarten im Vergleich“*. This book is the first dictionary of proverbs in Germany, presenting around 950 Indonesian proverbs in German translation or with corresponding meanings in German.

Furthermore, the Google Scholar search engine was applied to verify the frequency of proverbs usage and to ascertain whether the selected proverbs frequently appear in scientific articles. The most critical factors are relevance, citation count, author name, publication title and publisher name. Documents containing the searched terms ranked at the top of the results list. In addition, Google Scholar also allows a specialised search function for ‘recent articles published in the last four or five years (Beel et al. 2010). The text search is limited to the period 2018 to 2022. In addition, the quotation marks function is used in the website to refine the search results to the proverbial sentence as a whole, not just the

text containing the keywords. Ultimately, this study analysed the proverb equivalents collected based on interpreting the words as the outer face of the proverbs and the meanings as the inner face.

#### 4. Results and discussion

##### 4.1. Proverbs within the digital corpus

Based on the data provided by OWID and in the Dictionary of Indonesian Proverbs, some proverbs discovered have similar meanings. The German keywords „*Kultur*” (culture), „*Brauch*” (custom), „*Sitte*” (norm), „*Ordnung*” (order), „*Dorf*” (village), and „*Land*” (country) were used to obtain proverbs with related subjects. The systematic screening resulted in five German proverbs ( see Table 1) and two Indonesian proverbs (see Table 2).

Table 1. Results of the German proverbs found in the OWID data corpus and their analysis

German proverbs	Meaning	Linguistic features		
		semantic		pragmatic
		Metaphor	Simile	Ellipsis
„ <i>Andere Länder, andere Sitten (Other countries, other customs)</i> ” (6)	Certain matters, such as norms, rituals or values, may differ from country to country.	(-)	(-)	(+)
„ <i>Ordnung muss sein (Order is essential).</i> ” (7)	It is worthwhile having an organized way of life or an orderly character.	(-)	(-)	(-)
„ <i>Ordnung ist das halbe Leben (Order is half the life).</i> “ (8)	Adhering to a particular order or systematic approach in certain situations are essential and valuable.	(+)	(-)	(-)



<p>„Die Welt ist ein Dorf (The world is a village).“ (9)</p>	<p>Although foreigners seem much different, they still have something in common.</p>	<p>(+)</p>	<p>(-)</p>	<p>(-)</p>
<p>„Schlechte Beispiele verderben gute Sitten (Bad precedents decay good customs).“ (10)</p>	<p>The problematic behaviour of specific individuals can negatively impact the attitudes of others.</p>	<p>(+)</p>	<p>(-)</p>	<p>(-)</p>

The corpus provided by OWID contains five German proverbs related to the topic (see Table 1). Proverb (6) refers to the fact that different norms or values apply in a foreign country than in one’s own country, whether they are written down or not. One cannot confront them and should accept them there. Metaphorical words and similes do not appear, as this proverb does not express any simile or comparison. Meanwhile, the omission of words occurs. Thus, it falls into the category of ellipsis.

Proverb (7) points to the conscious adherence to a particular order, even if one sometimes questions it critically. It also implies that Germans often have a strong love of order. This proverb does not show metaphorical words and similes because the elements represent real meanings and are not similes. Grammatically, this sentence appears as a whole with the construction of subject + modal + infinitive verb. Thus, the elliptical form is not present.

Proverb (8) suggests the importance of sticking to a particular order or system because it is helpful in certain situations. This proverb shows metaphorical expressions, such as „das halbe Leben (half a life)”, to describe something essential. Meanwhile, the comparison form needs to appear. Grammatically, this sentence appears as a whole with the arrangement of subject + finite verb + predicate noun. Thus, the elliptical form does not exist.

Proverb (9) refers to the fact that spatial distance or foreign culture can become a global phenomenon through the movement of people or information from the mass media. This proverb shows a metaphorical expression, such as the word “ein Dorf (a

village)”, to depict a small homogeneous community with similar characteristics. Meanwhile, explicit comparisons do not appear. In grammatical terms, this sentence appears as a complete whole, like the previous proverbs, having the subject + finite verb + predicate noun structure. Thus, the elliptical form does not exist.

Proverb (10) states that specific negative individual actions have adverse effects on others. This proverb shows metaphorical expressions, such as the words „... *verderben gute Sitten* (decay good customs)”, to illustrate that negative traits can corrupt good values. The explicit comparison does not occur, as no words indicate comparison. This sentence appears as a whole, like the previous proverb, with the structure of subject + finite verb + accusative object. Elliptical form does not appear in this expression.

#### 4.2. Indonesian proverbs within a printed dictionary

Based on the 950 proverbs in the dictionary by Herlina & Nandzik (2017), two proverbs were found to be relevant to the topic (see Table 2). The exact keywords, culture, customs, ritual, order, village, and country, are not directly shown in the outer language structure of Indonesian proverbs. However, they hide metaphorical meanings behind the outer text structure of the proverbs and can only be found by looking at them in any dictionary.

Table 2. Analysis of Indonesian proverbs in the Proverbs Dictionary by Herlina & Nandzik (2015).

Indonesian proverbs	Meaning	Linguistic features		
		semantic		pragmatic
		Metaphor	Simile	Ellipsis
<b>“<i>Di mana Bumi dipijak, di situ langit dijunjung</i> (Where the Earth is, there the heaven is held high).” (11)</b>	Some rules, rituals or moral values may differ from one country to another. Therefore, one should adapt to the customs of the country where lives in.	(+)	(-)	(-)

<p><b>“Lain ladang, lain belalang; lain lubang, lain ikannya (Another field, another grasshopper; another hollow, another fish).” (12)</b></p>	<p>Each country has its own culture. Besides, each community has different attitudes and traditions.</p>	<p>(+)</p>	<p>(-)</p>	<p>(+)</p>
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Proverb (11) points out that norms, rituals or views of life may differ from country to country. Therefore, guests or travellers must adapt to the rules of the country they visit. Regarding stylistics, the proverb shows the characteristic of metaphor, while simile does not appear. This characteristic is particularly evident in transferring one lexical meaning to another without requiring auxiliary or conjunctive words. Based on this, we can infer that metaphor is more effective than explicit comparison and allows for a condensed proverbial structure. However, the ellipsis feature does not appear in the proverb but in the passive voice. This sentence already appears in its shortest form, so component removal is not feasible.

Proverb (12) can mean that every region and community have their cultural imprint. In principle, these differences cannot be coerced into being the same. Metaphors are visible in word field, locust, and fish to allude to regions, people and traditions, even though these proverbial keywords are not directly related. In addition, an ellipsis is applied in the proverb, causing the incomplete construction of the sentence. Proverb (12) is derived from the sentence: “*Di dalam ladang yang lain hidup belalang yang lain. Di dalam lubang yang lain hidup ikan yang lain* (In another field live other grasshopper. In another hole live another fish)”. Some words are omitted and transposed so the sentence becomes concise.

Before comparing the semantic aspects, it is essential to explore how popular the above-mentioned proverbs are used in scientific contexts. Therefore, proverb-related keywords were entered into the scientific text search engine on Google Scholar.

### 4.3. German proverbs appearing in academic writing

German proverbs continue to appear in many familiar texts, not least in scientific texts. The universal message of proverbs often forms the ultimate basis for summarising important information or getting to the core of concrete phenomena from scientific findings. In this study, the frequency of occurrence of German proverbs was compared with other proverbs in the same language and then ordered, starting with the most frequently quoted proverbs.

The screenshot shows the Google Scholar search interface. The search bar contains the text "Andere Länder, andere Sitten". Below the search bar, it indicates "Ungefähr 274 Ergebnisse (0,04 Sek.)". On the left side, there are filters for "Artikel", "Bellebige Zeit" (with sub-options for "Seit 2022", "Seit 2021", "Seit 2018", and "Zeitraum wählen..."), "Nach Relevanz sortieren", "Nach Datum sortieren", "Bellebige Sprache", and "Seiten auf Deutsch". The main results area displays three entries, each with a title, a source, a brief description, and interactive options like "Speichern", "Zitieren", and "Zitiert von".

Filter/Option	Value/Action
Artikel	Ungefähr 274 Ergebnisse (0,04 Sek.)
Bellebige Zeit	Seit 2022, Seit 2021, Seit 2018, Zeitraum wählen...
Nach Relevanz sortieren	Sortieren
Nach Datum sortieren	Sortieren
Bellebige Sprache	Sprache
Seiten auf Deutsch	Deutsch
Result 1 Title	<b>Andere Länder, andere Sitten.</b> Oder etwa nicht?
Result 1 Source	W Brog - mobilogschl, 2020 - trid.trb.org
Result 1 Description	Ein internationaler Vergleich von Daten zur Alltags-Mobilität kann nur serio...
Result 1 Actions	☆ Speichern 99 Zitieren Zitiert von: 2 Ähnliche Artikel
Result 2 Title	<b>Andere Länder, andere Sitten</b>
Result 2 Source	L Radbruch - Leidfaden, 2021 - vr-elibrary.de
Result 2 Description	Vor fünfzehn Jahren wurde ich eingeladen zu einem Workshop zur Opioidtherapie in Afrika...
Result 2 Actions	☆ Speichern 99 Zitieren Ähnliche Artikel
Result 3 Title	<b>Andere Länder, andere Sitten?</b> Welche kulturellen Unterschiede
Result 3 Source	T Tonassi - 2019 - stiftung-mercator.de
Result 3 Description	Zwischen 2014 und 2018 haben über 1, 8 Millionen Menschen in Deutschland einen Asylantrag gestellt. 2015 und 2016 ging es vor allem darum. Flüchtlinge aufzunehmen und ...
Result 3 Actions	☆ Speichern 99 Zitieren Zitiert von: 1 Ähnliche Artikel Alle 2 Versionen

Figure 1. „*Andere Länder, andere Sitten* (Other countries, other customs)“ in the period 2018-2022 in German academic texts using the Google Scholar search engine (accessed 08.12.2022).

Within 0.04 seconds, the search engine found 274 entries for the proverb with the corresponding keywords: „*Andere Länder, andere Sitten* (Other countries, other customs)“ (6). The query was employed to determine how often the proverb was used in scientific contexts published in the last four years.

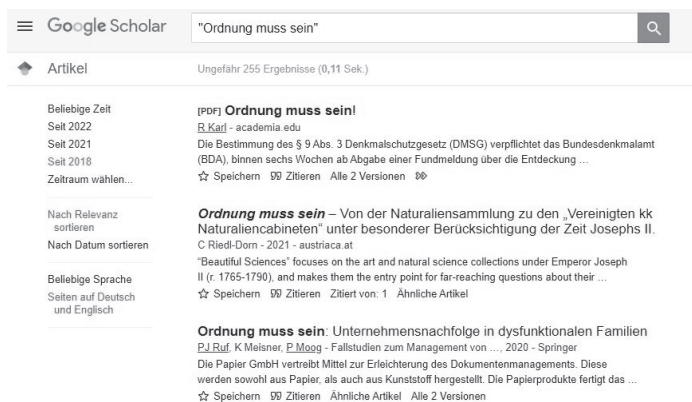


Figure 2. „Ordnung muss sein (Order must exist).“ in the period 2018-2022 in academic texts based on the search engine Google Scholar (accessed on 08.12.2022).

Compared to proverb (6), „Ordnung muss sein“ (7) appears 255 times within 0.11 seconds. This number also implies that the use of the proverb is quite popular as well. However, proverb (7) does not have close linguistic equivalence with Indonesian proverbs, neither in terms of cues nor semantic meaning.

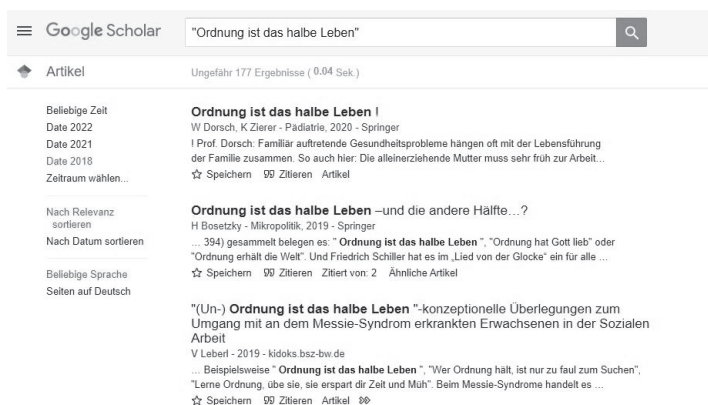


Figure 3. „Ordnung ist das halbe Leben (Order is half the life)“ (8) in academic texts over the period 2018-2022 based on the Google Scholar search engine (accessed 08.12.2022).

Furthermore, a search on proverb (8) was conducted, and 177 results were generated within 0.04 seconds. This finding is significantly fewer than proverbs (6) and (7). This proverb (8) also has no close linguistic equivalent to Indonesian proverbs in terms of keywords and semantic relationships. Therefore, the proverb does not need to be discussed further.

The screenshot shows a Google Scholar search interface. The search bar contains the text "Die Welt ist ein Dorf." and a search icon. Below the search bar, it indicates "Artikel" and "Ungefähr 19 Ergebnisse (0,07 Sek.)". On the left side, there are filters for "Beliebige Zeit" (with sub-options for "Seit 2022", "Seit 2021", "Seit 2018", and "Zeitraum wählen..."), "Nach Relevanz sortieren", "Nach Datum sortieren", and "Beliebige Sprache" (with sub-option "Seiten auf Deutsch und Englisch"). The main results area displays three entries:

- Gespräche mit Kinderliteratur**  
A Ritter - Grundschole Deutsch, 2021 - elibrary.utb.de  
... Daher schlägt das Buch ein Gedankexperiment vor: Stell dir vor, **die Welt ist ein Dorf** mit 100 Kindern. Lässt man sich auf dieses Spiel ein, kommen viele Fragen auf: Aus welchen ...  
☆ Speichern 99 Zitieren Ähnliche Artikel
- Die digitale Revolution—Neue Möglichkeiten im Recruiting**  
A Dittes - Arbeitswelt der Zukunft, 2018 - Springer  
... **Die Welt ist ein Dorf** – mit diesem Spruch wird oft umschrieben, was Globalisierung bedeutet. Entfernungen und Ländergrenzen werden irrelevant. In einer digitalen Welt kann man in ...  
☆ Speichern 99 Zitieren Zitiert von: 8 Ähnliche Artikel Alle 3 Versionen
- Statt eines Nachwortes: Vordenken in Szenarien**  
S Stenzel - Die Zukunft des Coaching-Business, 2022 - Springer  
Die in den vorangegangenen Kapiteln beschriebenen Sachverhalte werden sich nicht im luftleeren Raum abspielen, sondern mit speziellen, situativen Variablen der Gesellschaft, (Welt...  
☆ Speichern 99 Zitieren Alle 3 Versionen

Figure 4. „*Die Welt ist ein Dorf* (The world is a village)” (9) in academic texts in the reporting period 2018-2022 based on the Google Scholar search engine (accessed 08.12.2022).

The following German proverb pointing to local manners is „*Die Welt ist ein Dorf*” (9). This proverb appeared less frequently than the previous three proverbs (6-8), whereby the search engine found 19 results in 0.07 seconds. Conversely, proverb (10) has hardly been used in academic contexts in the last four years. After a close examination based on groups of words, the search engine did not identify any proverb with identical syntax. The search engine also suggests stretching the search period when searching for a proverb, using a different search term or a more general word.

#### 4.4. Indonesian proverbs emerging in scientific texts

The selected Indonesian proverbs were also analysed to see if they are commonly used in the current academic context. The search specialised on two proverbs: “*Di mana bumi dipijak, di*

*situ langit dijunjung*” (11) and “*Lain ladang, lain belalang; lain lubuk, lain ikannya*” (12) (see Figures 5 and 6). These two proverbs were chosen because they resonate with the German proverb: „*Andere Länder, andere Sitten.*” (6).

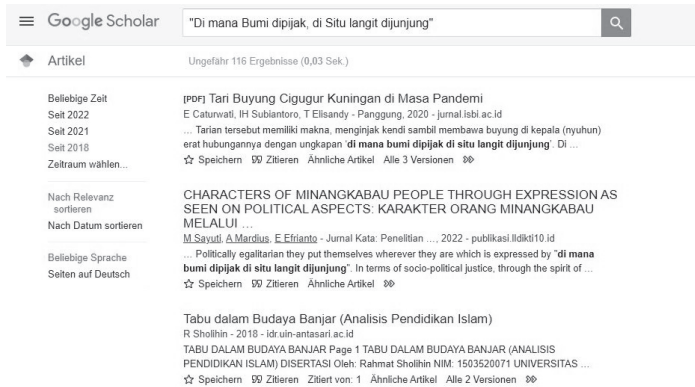


Figure 5. Indonesian proverb “*Di mana bumi dipijak, di situ langit dijunjung*” (11) within the period 2018-2022 in academic texts using the Google Scholar search engine (accessed 08.12.2022).

Within 0.03 seconds, the search engine found 116 results in which the Indonesian proverb (11) is used in various academic contexts (Figure 5). This proverb is common in discourses on art, customs, religion and socio-political justice. In the context of art, proverbs can convey abstract or complex ideas and emotions in a succinct and memorable manner, thereby enriching the artistic experience for the audience. In terms of customs, proverbs are often used to reinforce traditional practices, and may provide guidance or cautionary advice for individuals or communities. Religious contexts frequently utilize proverbs to convey moral or ethical principles and to inspire reflection and introspection. Similarly, in socio-political contexts, proverbs can be used to encapsulate complex issues or to rally support for a particular cause or perspective.

The screenshot shows a Google Scholar search interface. The search bar contains the text "Lain ladang, lain belalang, lain lubuk, lain ikannya". Below the search bar, the results are categorized under "Artikel" (Articles) with a sub-header "Ungefähr 77 Ergebnisse (0,10 Sek.)".

On the left side, there are filters for "Beliebige Zeit" (Any time) with options for "Seit 2022", "Seit 2021", "Seit 2018", and "Zeitraum wählen...". Below these are options for "Nach Relevanz sortieren" (Sort by relevance), "Nach Datum sortieren" (Sort by date), and "Beliebige Sprache" (Any language) with "Seiten auf Deutsch" (Pages in German).

The main results list three articles:

- Lockdown Versi Indonesia**  
AS Rahayu - Arsip Publikasi Ilmiah Biro Administrasi ... , 2020 - research-report.umm.ac.id  
... "**Lain ladang lain belalang, lain lubuk lain ikannya**," itulah kiranya sebuah peribahasa yang sekiranya tempat yang dapat kita simpulkan atas keputusan pemerintah dalam menanggapi ...  
☆ Speichern ⓘ Zitieren Zitiert von: 2 Ähnliche Artikel ⓘ
- Local Wisdoms on Luang Island, Southwest Moluccas, Indonesia and Its Implementation in Learning**  
K Karuna, H Serpara - Journal of Development Research, 2021 - journal.unublitar.ac.id  
Local wisdom included cultural patterns of interpretation of certain localities, pure values, and unwritten norms, which serve the social life of a community and environment to regulate...  
☆ Speichern ⓘ Zitieren Zitiert von: 1 Ähnliche Artikel Alle 4 Versionen ⓘ
- Morphology of Journalism Culture in the Context of Local Culture**  
S Syamsyah Lestari Sjaflie, P Pawito ... - Journalism ... , 2022 - Taylor & Francis  
The morphology of journalism culture comprises three factors, namely, micro-, meso-, and macrofactors. Politics and economics are among the many macro factors. However, this study ...  
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Figure 6. Indonesian proverb “*Lain ladang, lain belalang*” (12) in the period 2018-2022 in academic texts based on the Google Scholar search engine (accessed 08.12.2022).

On the other hand, proverb (12) emerged in 77 search results within 0.10 seconds (Figure 6). This proverb is commonly used in a society’s laws, customs and characteristics. Therefore, it is reasonable to include it in the discussion of comparative proverbs in the next section.

#### 4.5. *Every country has different customs*

Based on the five proverbs listed in Table 1, proverb (6) is chosen as the focus of discussion because this proverb is most closely related to the topic of culture and also becomes a viewpoint in conducting tolerant intercultural communication. Moreover, proverb (6) encourages and challenges everyone to travel to foreign countries. Thus, he or she can observe the phenomenon of unique customs in the society of the destination country and can gather many valuable experiences.

#### „*Andere Länder, andere Sitten* (Other countries, other customs)“ (6)

It is indisputable that communities in each region also have traditions and customs which may differ from those of other communities. These cultural differences are unsurprisingly so, as they have developed due to distinct natural factors and historical ex-



periences. Proverbs at least serve as an essential hint to explain the presence of cultural and societal diversity as a representation of world heritage. As complete, the German proverbs above may be expressed in the following way: „*Wenn man andere Länder besucht, dann wird man andere Sitten erfahren* (When you visit other countries, you find out about other customs)” (13). This text presents a typical proverbial pattern where certain circumstances produce certain effects: If something exists, it produces a consequence. Some of the words composing the proverb are omitted to make it more concise and pragmatically focused on its core message: different regions and customs. There is also considerable variety in German proverbs resulting from the substitution of components: „*Andere Zeiten, andere Sitten* (Another time, another custom)” (14); „*Andere Länder, andere Gesetze* (Another country, another law)” (15); „*Andere Länder, andere Märchen* (Another country, another folktale)” (16); or „*Andere Kulturen, andere Sitten* (Another culture, another custom)” (17); and a different one „*Andere Völker, andere Sitten* (Other people, other customs)” (18) (OWID 2012). Lexpan software showed that the usage frequency of proverb (6) is particularly high (Steyer, 2017).

Generally, proverb (6) means that particular things such as norms, rituals, or values may differ from nation to nation or depending on the cultural context (OWID 2012). This proverb originally had a long version: „*Andere Länder, andere Sitten; andere Mädchen, andere Titten* (Another country, another custom; another girl, another breast)” (19). But some of the words in proverb (19) were considered taboo by southeast Asian wisdom, which in Indonesian proverbs does not expose vital parts, whether male or female. In addition, another German proverb of comparable meaning is „*Des Landes Sitten und Gewohnheit soll man halten* (The customs and habits of a country are to be respected) (20)”. This proverb is also found in French: „*Autres pays, autres moeurs* (Other countries, other customs)” (21) or „*Homme doit vivre selon le pays où il est* (One should live according to the situation in the country where he is)” (22). The same applies to the Latin proverb: „*Si fueris Romae, Romano vivito more, si fueris alibi vivito sicut ibi* (When in Rome, do as the Romans do. If you are in another place, then live like the people there)” (23) (Wander 2004). This proverb captures sever-

al key aspects of terms such as imitation, social modelling, empathy and synchronization, both consciously and unconsciously (Ramseyer/Tschacher 2006).

If we develop the context of proverb (6) by relating it to Indonesian proverbs, new insights emerge that complement ideas about conducting ourselves in intercultural relationships. Differences in ethnicity, culture and customs of a nation are a socio-cultural reality and a natural condition that should be appreciated and admired. It must also be looked out for because it has a high intensity of conflict. Culture shapes society's behaviour, mental attitude, and daily life patterns. Conversely, the individual attitudes of those gathered in a community also contribute to shaping the culture (Putra/Darminto 2020). Traditional culture has a long history and will progress with social development. Some equivalent proverbs can be found in the German-Indonesian Proverbs Dictionary, written by Herlina & Nandzik (2017). Thus, proverb (6) can be related to the following two Indonesian proverbs:

***“Di mana Bumi dipijak, di situ langit dijunjung (Where the Earth is, there the heaven is held high).”*** (11)

This proverb shows the following pattern: (where is X, there is also Z). Other examples of Indonesian proverbs using this pattern are: *“Dimana ada kemauan, di sana ada jalan”* (24) or *“Wo ein Wille ist, ist auch ein Weg* (where there is a willingness there will be a way)” (25); or *“Dimana ada gula disitu ada semut* (where there is sugar there are ants)” (26). This type of pattern is also found in German proverbs, for example: *“Wo ein Anfang ist, muss auch ein Ende sein* (Where there is a beginning, there must also be an end).” (27); or *“Wo das Alter einzieht, da zieht es nicht wieder aus* (When age goes on, it will never come back again)” (28); or *“Wo Furcht, da Scham, wo Scham, da Ehre* (Where there is fear, there is shame, where there is shame, there is dignity)” (29).

Proverb (11) implies that one should abide by the rules of the place where he/she lives ( Abdol 2013). Every place or region has specific rules, whether they are stated in written language or not. It means that everyone should be adaptable in the new place where they live to be socially accepted. *“Bumi (earth)”* (11) in

this context does not mean continents and oceans entirely but rather a metaphor for an area with particular geographical or administrative boundaries. Within this area, cultural norms apply locally, not globally. “*Bumi*” (11) is comparable in the German proverb to the word „*Länder* (countries)” (6). Although the earth and countries are substantially different in form, both are a concept of habitation for living beings. The keyword “*dipijak* (stepped on)” (11) means to be inhabited. Every human needs a living space in which to reside.

The term “*langit* (heaven)” (11) signifies the celestial canopy that enwraps all sentient entities. It serves as a metaphor for the guiding principles that dictate behaviour and regulate mundane activities. Traditional norms can serve as tools for compelling self-monitoring and self-regulation. These norms are often deeply ingrained in the social and cultural fabric of a community, and individuals within that community are expected to conform to them. In this way, the norms can act as a form of social control, encouraging individuals to monitor their own behaviour and regulate their actions in accordance with the expectations of the community. Compliance with traditional norms is often reinforced through social rewards, such as acceptance and approval from others, and social sanctions, such as disapproval and exclusion. This can create a powerful incentive for individuals to conform to the norms and regulate their behavior accordingly. “*Langit*” (11) can be equated with „*Sitten*” in the German proverb (6). “*Dijunjung*” (11) describes the effort to comply with the rules in force. Individuals tend to want to live without rules, but at a certain level, those freedoms could be destructive. Therefore, it takes a great deal of commitment to honour and practice the rules. When a community is composed of heterogeneous individuals, it can be challenging to determine which traditional values should be adopted. In such situations, it is important to engage in a process of cultural negotiation and to seek common ground among the diverse perspectives and values represented within the community. One approach is to identify the core values and principles that are shared across different cultural groups and to build upon these shared values as a foundation for developing a set of norms that are inclusive and respectful of all members of the community. This may involve a process of dialogue and negotiation among

community members to identify and articulate shared values and to develop norms that reflect these values. Another approach is to recognize and respect the diversity of values and perspectives within the community and to develop a set of norms that allow for the expression and practice of different cultural traditions and beliefs. This may involve developing a set of norms that are flexible and adaptable, and that allow for different ways of thinking and being to coexist within the community.

Indeed, understanding metaphors from a foreign culture is a challenging endeavour, especially if the metaphor is not well-known in the native culture. This is because metaphors are often specific language and their meanings are influenced by various cultural factors such as history, religion, and social norms. When one tries to understand a metaphor from a foreign culture, they need to approach it with an open mind and a willingness to learn about the cultural context in which the metaphor originated. Additionally, researching the culture and language can be helpful, and consulting with native speakers can provide insight into the meaning and meaningfulness of the metaphor. In the case of Indonesian culture, which has a rich language of metaphors, it is crucial to understand the cultural context and background of the referred-to metaphors. Indonesian language uses a lot of metaphors, which may not be immediately understandable to outsiders. However, proverbial comparisons can at least help to bridge the gap between the intended meaning of the metaphor and its interpretation by outsiders.

Although the linguistic formulation of proverb (11) differs from the German proverb (6), both are approximately identical in their meaning. Looking at proverb (11) is also comparable to the following Indonesian proverb:

***“Lain ladang, lain belalang; lain lubuk, lain ikannya (Another field, another grasshopper; another hollow, another fish)”***  
(12)

This proverb has the following pattern: (another X, another Z). It also appears in other Indonesian proverbs: *“lain orang, lain hati (Another person, another mind)”* (30); or *“lain biduk, lain galang (Another boat, another port)”*(31).

Proverb (12) itself means that every country has its society. Besides, each society has different customs and attitudes (Hidasi 2015). If we live in a place and benefit from many advantages, we should contribute positively to the local community. Mutually beneficial relationships should be promoted within the local community. This meaning corresponds to the other German proverb, „*Wessen Brot ich esse, dessen Lied ich sing* (Whose bread I eat, his song I sing)“ (32) also in Dutch with a similar meaning: „*Wiens brood ik eet, wiens woord ik spreek* (Whose bread I eat, their words I speak)“ (33).

“Ladang (field)” and “lubuk (hollow)” in Indonesian proverb (12) are metaphorically equivalent to the word „Länder (countries)” in the German proverb (6). Meanwhile, the words “belalang (grasshopper)” and “ikan” (fish) represent a society and its traditional norms that surround them. Society as a collection of individuals live together and adhere to the same values. In the current context, proverb (12) is used in a very broad context. Van Noordwijk (2001) even takes this proverb as a dedicated occasion to address the rescue of tropical forests, where specific approaches to create local community movements need to be adapted to local cultural specificities.

Are Indonesians wise to learn about the rules and customs of other countries? Conversely, are they also wise in accepting foreigners? Undoubtedly, a general statement cannot be made in response to the question at hand. Indonesia is an intricate and multifarious country consisting of various cultural groups, each of which has their distinctive customs, traditions, and languages. Generally, Indonesians hold hospitality in high esteem and are renowned for their cordial and welcoming attitude towards visitors and foreigners. In fact, Indonesians are often eager to share their culture and traditions with outsiders, and they typically embrace people from other countries. Moreover, Indonesians place great importance on education and possess a strong work ethic. Consequently, many Indonesians are motivated to learn about other cultures, and they have the ability to adapt to diverse social norms and customs. Such adaptability can be interpreted as a type of wisdom, as Indonesians have the capacity to negotiate cultural dissimilarities with ease and regard for others. However, similar to any country, Indonesians experience their own unique set of challenges and

intricacies, and attitudes and practices may differ across distinct regions and cultural groups. It is crucial to approach any cultural interaction with an open mind and a willingness to learn about and appreciate local customs and traditions.

Table 3. Analysing the functional parts of proverbs.

proverbs appearance	functional structure
<i>„Andere Länder, andere Sitten“ (6)</i>	attributive + subject , attributive + subject.
<i>“Di mana Bumi dipijak, di situ langit dijunjung” (11)</i>	adverb + subject + passive verb, adverb + subject + passive verb.
<i>“Lain ladang, lain belalang; lain lubuk, lain ikannya“ (12)</i>	attributive + subject , attributive + subject; attributive + subject , attributive + subject

The functional structure pattern of German proverb (6) resembles Indonesian proverb (12): (attributive + subject) and (attributive + subject). The sentences are constructed clearly in a congruent order. Meanwhile, the external appearance employs the same pattern with different variables of subjects, such as “another x, another y”. Proverbs (6) and (12) feature uncomplicated noun constructions. This structural feature can be comprehended as grammatical parallelism. It represents a rigid form of syntactic repetition where each element is mirrored in the same structure. Often verbs are overlooked from some proverbs, and instead, phrases are simply structurally juxtaposed with the implicit suggestion that there is an underlying semantic relationship (Mac Coinnigh 2015). Conversely, proverb (11) has a complete verbal structure and complex elements, as it applies the passive form and a compound structure with cause-effect relationships.

Proverb (11) tends to employ denotative expressions. Meanwhile, metaphorical forms of expression do not appear in it. Therefore, it is almost impossible for readers to interpret other meanings. From the pragmatic view, this proverb has an ellipsis of the grammatical ellipsis type, in which the verbal element of the sentence is omitted. However, the meaning behind the whole sentence and the resulting sense can be known. This elliptical style allows for a concise formulation.

In comparison to proverb (6), proverb (11) features a metaphorical expression in which the implied significance is con-

cealed within the vocabulary, as previously discussed. The term “*Bumi*” (earth) is polysemous, denoting various concepts, including family, community, village, city, or country. On the other hand, “*langit*” (heaven) connotes customs, regulations, virtuous values, or observances. The implicit meaning inherent in the proverb permits multiple interpretations, thereby rendering it a highly flexible and adaptable communicative tool. Nonetheless, the overarching message conveyed by this proverb centres around the importance of demonstrating respect for and adherence to local customs and traditions.

The elliptical expression applies in proverb (12). It is characterized by omitted part of the verb, so the sentence needs to be completed. In addition, this proverb uses metaphorical words, so the reader needs to learn the implicit meaning. The word “meadow” represents an ecosystem that is home to many insects, such as “grasshopper”, while “hollow” represents a habitat for “fish”. As is well known, both “grasshoppers” and “fish” are creatures that often live communally and move in the same place to survive. Those keywords have figurative meanings that describe the relationship between who, where and what. If we transfer these connotations to the context of human life, then it can be comprehended that one must know the rules that apply in the society in which he or she lives.

In comparative terms, there are many similarities between two or more proverb corpora. Most of the similarities are in the proverbs’ syntactic sentence constructions, their logical patterns, thematic references and especially the intended messages, lessons or advice they convey. On the other hand, there are specific differences in how characters are named within proverbs, especially about animals, exotic plants, weather conditions, daily food, types of clothing and trust (Petrova 2015).

#### *4.6. Does every region, however, have comparable customs?*

The following discourse also extends to the question of whether each region indeed has cultural characteristics and customs that correspond to different geographical areas. These cultural characteristics are not the domain of linguists but rather of ethnologists. Despite the trend towards globalization, each region retains its unique cultural characteristics and customs that correspond

to its geographical location. The proliferation of global cultural traits, including technology and consumerism, has resulted from globalization, yet regional cultures continue to maintain distinctive traditions and customs that have been transmitted across generations. These cultural features can significantly differ based on various factors, such as historical and religious contexts, linguistic traditions, and social norms, which are influenced by the geographical and environmental contexts of the region.

However, at least proverb (9) contributes to the assumption that people who are strangers or have cultural traditions that seem far different from each other have something in common. So, this is contrary to proverbs (6), (11) and (12), stating that every tradition is different in a particular region. The following question arises: which of the two proverbs is true? Why are both known if there is only one truth? There are two or more opposing proverbs which can be equally valid. However, they tend to be used in different situations and places (Christoforakos, 2017). Thus, for society and most experts, every proverb continues to express a general truth that is accepted and repeated (Mieder 2014).

## **5. Summary**

Cultural contexts have recently become a preferred topic in almost all linguistic disciplines, and this is also true for many studies on paremiology. The study of proverbs is one particular method of analysing society's language, culture, traditions, religion and worldview (Maneechukate 2018). Language and culture are closely linked and should be considered integrative social life elements (Dineva 2011). Regardless of their concrete function, proverbs represent tight individual but also cultural experiences. They exist in every culture - sometimes also in modified forms across cultures (Albrecht/Frey 2017). The similarities among international proverbs concern the meaning and partly apply to the syntactic structure and the linguistic style. Furthermore, most of the commonalities among proverbs from different countries lie in the logical concepts, topics, lessons or advice they convey (Petrova 2015). Considering the cross-comparison, it concludes that, in some aspects, German proverbs have similarities with some Indonesian proverbs. The following German proverb



may serve as an example: "Andere Länder, andere Sitten" (6). This proverb is closely similar to the Indonesian proverb: „Di mana Bumi dipijak, di situ langit dijunjung“ (11). This paper suggests further research for developing a proverbs teaching course that integrates the comparison of proverbs between countries in it.

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Aditya Rikfanto  
Technische Universität Berlin - Germany  
Universitas Negeri Yogyakarta - Indonesia  
[adityarikfanto@uny.ac.id](mailto:adityarikfanto@uny.ac.id)

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