

The Synonym of Meaning in Acehese and Indonesian Proverbs: Cognitive Semantic Analysis

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Abstract - Each language has proverbs contain the same meaning, but its own way of using metaphorical elements by the characteristics of society. This study aims to identify Indonesian proverbs and Acehese proverbs with various metaphors that have the same meaning. This study employs a qualitative methodology and descriptive analysis, which Indonesian and Aceh proverbs are the subject of the study. According to their lexical and figurative interpretations, Acehese and Indonesian proverbs are compared and contrasted using a contrastive analysis as the data analysis technique. The result showed that Acehese proverbs have the same meaning as Indonesian proverbs. These meanings are categorized into 3 categories, namely (1) Using the same word and the same meaning, (2) Using different words but the same context, the same meaning, (3) Using a different words whole (no relation at all).

Keywords: Synonym, meaning, Acehese proverbs, Indonesian proverbs

I. INTRODUCTION

Proverbs represent and symbolize the community's cultural legacy in communication (Adamo, 2015; Nkansah-Obrempong, 2002). Proverbs are short, dense, and compact sentences or groups of words that are widely recognized, include wisdom, truth, morals, and traditional perspectives in the form of metaphors, are fixed, easy to recall, and are passed down from generation to generation (See: Akmajian et.al., in Egbuta (2011); Meider (2004) in B.A. Lomotey, I. Csajbok-Twerefou (2021) & Razei (2012); Pateda (2010) & Wijaya (2010)).

A proverb is a phrase or sentence that provides advice, or it is a short saying that emerges from general culture, i.e. it is not

related to a particular group of people. It is a piece of cultural heritage. Proverbs are a collection of ideas from various cultures that can be short sentences or phrases. Some include proverbs in folklore literature because they are prevalent among the general public and are passed down from generation to generation, or because the origin of the majority is unknown. The obvious point is that most study on proverbs is limited to gathering them or comparing them across nations and languages (Ghafour, 2020).

Mansyur (2018) explains that proverb sentences can be in the form of minor sentences, complete sentences, equal and unequal compound sentences, and complex sentences.

Proverbs are a synthesis of the spiritual image, ideals, hopes and aspirations of the

working people, as well as their views on nature and society, a generalized expression of life experiences. A proverb is an example of logical observation, a wise thought that summarizes the rules of etiquette and morality. They have long lived as an expression of the people's knowledge, intellect, and thoughts; expressed the tried and tested, life-affirming concepts. So that proverbs are of great educational value (Abdurakhimovna, 2020).

In other words, proverbs are the brainwashing of the intelligentsia of a country, which is all-encompassing and well-liked by the community, and this is why they are so important: wisdom is a wisdom that manifests itself in the lives of people and has an inseparable connection with the people. (Farahani & Ghasemi, 2012)

Brunvand (in Danandjaja, 2007:28) mentions that proverbs have three essential characteristics, namely in the form of one phrase, existing in a standardized form, and having the vitality of an oral tradition which can be distinguished from other forms of written clichés. Furthermore, a proverb manifests itself in many different forms and can be applied to different circumstances in terms of content, age, form, structure, type, and origin (Alfawareh & Jusoh, 2018).

According to Syzdykov (2013), the primary function of proverbs is to convey to readers the subjective evaluations of the objective realities of occurrences that people have formed about how the world works. In proverbs, the peculiar store or mindset of the people's intelligence is expressed. This includes the way of judgment, the view of features, an indication of the way of life and everyday life, the spirit and character of the people, as well as their manners and traditions, as well as their beliefs and superstitions. Therefore, proverbs and sayings best illustrate not only the way of life, but also the geography, the history, and the customs of a community that is bound together by a common culture. Numerous pieces of scholarly writing have been produced on this topic. When compared side by side, proverbs from various languages shed the clearest light on the uniquely regional flavor they each possess.

A people's philosophy is reflected in their proverbs, which are a rich source of traditional values; for instance, they may offer advice regarding gender roles. (e.g., Schipper,

2003 on depictions of women in proverbs across the world; Aku-Sika, 2016 on Ewe; Ezeifeka, 2017 on Igbo in Bobuofur, 2021). Eta and Mogu (2012) make their case for epistemology in African philosophy by referring to various proverbs. Another function that proverbs perform is that of a window into a society.

Proverbs serve to guide people on how to act in difficult situations, provide suggestions for solving problems (Alfawareh & Jusoh, 2018), guide actions, explain conditions, or generate feelings or attitudes (Akmajian et.al., in Egbuta (2011). Proverbs are also used to express ordinary experiences or advice (Pratt and Rutt, 1999: 362 in Buja, 2018) and embody general truths or principles and ways of life (Alfawareh, 2021). In other words, proverbs are often used as advice, satire (acceptable insult), praise and used as a language of diplomacy or affirmation (Djamaris, 1993:26) in Idayani (2018); Susana (2017: 117).

The wisdom contained in proverbs enlightens us on the workings of society as a whole, as well as the primary concerns that pertain to issues of intercultural communication, the state of the natural world, and the concepts of autonomy, freedom, and morality. In some societies, such as the Iranian one, the generation that a person belongs to affects how they use proverbs. This is the case in Iran. The passage of time allows for the transmission of more esoteric and intricate ideas, which are not readily accessible in contemporary life, through the use of proverbs. Children can get a head start on important cultural and even spiritual ideas by listening to their parents and grandparents recite proverbs to them from the time they are young (Singh, 2019).

Proverbs, from a semantic perspective try to explain or interpret and describe their meaning (Grzybek, 2014). The expression of the meaning of proverbs contains symbolic meanings in the form of metaphors (Patmo in Pulungan, 2013), and does not contain original meanings. Metaphor is the use of one or several words to describe a concept that is different from the conventional meaning of these words (Mao et al., 2022)

Lakoff & Johnson (1980) argue that cultural values influence the choice of metaphor. For Example, the proverb: 'Time is money'. This is a metaphorical concept because we use our everyday experience that money is such a valuable thing that it is conceptualized with time. So there is a link between culture and proverbs

(Lakoff & Johnson, 1980 in Charteris-Black, 1995).

The elements of metaphor used in proverbs include various kinds, such as animals, plants, names of objects, time and others. In addition, proverbs show the environment and concrete objects that are often found in society (Pusposaputro, 2010). Thus each language has its own way of using metaphorical elements by the characteristics of society.

For Example, in Indonesian proverbs and Acehnesese proverbs contain the same meaning, namely the nature/character of children will be similar to the character of their parents, even though they are presented in different proverbs.

a. *Buah jatuh tak jauh dari pohonnya* → Indonesian Proverbs

(Translation: The fruit does not fall far from the tree)

b. *Meunan u, meunan minyeuk* → Acehnese Proverbs

(Translation: How is coconut, so is the oil)

Numerous scholars have conducted various types of research on proverbs. It has been done in both native and foreign languages. Among the many studies, study in the The Synonym Of Meaning In Acehnese And Indonesian Proverbs is still not widely selected. As a result, research into this subject is required. The findings of this study are anticipated to contribute insight and treasure to the wealth of science in the field of cognitive semantics.

According to Syzdykov's (2014) research, proverbs from different nations often have similar meanings. His analysis of English and Kazakh proverbs demonstrates that despite the two nations' divergent historical circumstances, English and Kazakh proverbs express the same ideas by contrasting their respective social systems and way of life. Then, Alemina & Xeni (2018) noted that there are more disparities in meaning between proverbs using the term "water" in Mandarin and Indonesian. This demonstrates that despite the fact that both the Mandarin and Indonesian proverbs studied utilize the comparative noun "water," their meanings are not entirely same.

The research of Paknezhad & Naghizadeh (2016) showed that Persian and Arabic proverbs have linguistic image schemas style in both cultures, and a global analysis of

selected proverbs shows that all of the proverbs are general statements about living in experience that are very much present in both cultures and perceptual interaction.

According to Arimi (2015), Indonesian proverbs have the following characteristics: construct phrases and sentences, form a permanent agreement, have a proportional relationship, be figurative and literal, give a message of wisdom, have a collective cognition, value the past, inheritance, form minimum peremiological functions (social, cognitive, and textual), and take the form of quotes. Furthermore, Hendrokumoro (2016) explains that Javanese proverbs contains moral values which are the crystallization of Javanese thinking

Estaji and Nakhavali (2012) examine Persian animal proverbs using a semantic cognitive frame in their study. The primary goal of their study is to determine whether there is semantic derogation in Persian, and if so, whether it applies equally to male and female terms. The research reveals that sex and semantic derogation are not as prevalent in Persian structures and proverbs as they are in other languages; however, when semantic derogation is present, the metaphorical meanings of female proverbs connote worse qualities than those connoted by male proverbs.

Daud & Subet (2019) in their study found that there are as many as 207 different birds mentioned in Malay proverb. For example, there are 90 proverbs involving chickens (*Gallus gallus domesticus*; 43%), 95 involving birds (*Bird*; 46%), 21 involving ducks (*Anas platyrhynchos*; 21%), and 1 involving geese (*Anserini*; 1%).

The results of the Aqromi's study (2019) indicate that there are two categories created based on the comparison of 7 Indonesian proverbs and 8 English proverbs that contain the word *api*, which can be translated as "fire." The first category consists of proverbs that have the same form and meaning, including risk mapping, anger, and work. The second category consists of proverbs that have the same form but different meanings.

According to Utami's study, the proverbs of the tiger, frog, and dragon in both Indonesian and Korean have comparable connotations. Proverbs that employ animal metaphors, such as dogs, chickens, cranes, worms, tigers, crows, fish, frogs, crabs, cats, horses, fleas, monkeys, dragons, cows, squirrels, shrimp, and caterpillars, have also been given similar interpretations.

According to Mulyadi and Saragih's study (2020), the Toba Batak language utilized proverbs with an animal lexicon that included 46% mammals, 27% birds, 14% insects, 10% fish, and 1% amphibians.

According to the findings of Abdullah's (2011) research, Malay proverbs frequently use the image of a canine to represent human beings who are characterized as being feeble, despised, wicked, or ignorant. The distinctions between propositional and metaphorical categories in the semantics of animal proverbs are validated by the results of this research.

In their research paper, KingKin & Anita (2019) also explained how plant metaphors in Indonesian proverbs use cognitive semantic principles. The proverbial "plants are a sign of strength and weakness," "plants are a sign of admirable character," "plants are a sign of kindred," "plants are a sign of good fortune," "plants are a sign of a simple existence," and "plants are a sign of evil," are all taken to mean different things.

Based on some of the studies above, this article focuses on the synonymous meanings of Acehese and Indonesian proverbs. This aims to identify Indonesian proverbs and Acehese proverbs that have the same meaning with various metaphors.

II. METHODS

This study uses cognitive semantic studies to discuss the synonymous meanings of Acehese and Indonesian proverbs. This study employs a qualitative methodology and descriptive analysis. Indonesian and Aceh proverbs are the subject of the study. The written data used in this study were taken from Moh. Kusnadi Wasri's collection of proverbs and J.S. Badudu's lexicon of Indonesian proverbs. The proverbs from Aceh are taken from Hasyim, M.K. and Azwar's book *Acehnese Proverbs*. Proverbs from Acehese and Indonesian cultures were used to collect written data. All of the proverbs in the proverb collection book were heard, gathered, and chosen while searching for similar meanings. Additionally, the data is categorized depending on metaphor type and similar meaning.

The data is examined by classification based on the domain of the metaphor utilized once it has been processed and collected. According to their lexical and figurative

interpretations, Acehese and Indonesian proverbs are compared and contrasted using a contrastive analysis as the data analysis technique. The following data analysis methodology involves a thorough examination using an interpretation strategy. Data analysis is presented using a narrative format.

III. RESULT AND DISCUSSION

Based on the results of the researcher's data analysis of 1,000 Indonesian proverbs and 2,500 Acehese proverbs, it was found that Acehese proverbs have the same meaning as Indonesian proverbs. These meanings are categorized into 3 categories, namely (1) Using the same word and the same meaning, (2) Using different words but the same context, the same meaning, (3) Using a different words whole (no relation at all). The distribution can be seen as follows:

1. Use of the same word

Example:

1) Meaning: A person whose stance is not fixed, if someone influences him.

a. *Lagèe ie lam ön leubue* (Like water on taro leaves) → Acehese Proverb

b. *Bagai air di daun talas* (Like water on taro leaves) → Indonesian Proverb

2) Meaning: More expenses than income

a. *Rayeuk bajoe nibak tamèh* (*The size of the stake is greater than the pole*) → Acehese Proverb

b. *Besar pasak daripada tiang* (*The size of the stake is greater than the pole*) → Indonesian Proverb

3) Meaning: An effort should be carried out to completion / Work should not be half measures, each job must be completed

a. *Meunyö ka tamanoe, manoekeu bubasah*. (If you take a shower, take a shower until it's wet.) → Acehese Proverb

b. *Sepala-sepala mandi sampai basah* (If you take a shower, take a shower until it's wet) → Indonesian Proverb

4) Meaning: Emphasizing that every destiny (misfortune) that befalls a person cannot be avoided, likewise every fortune that belongs to him cannot be rejected, according to each individual's endeavor.

a. *Malang han jeuet tapeusie. raseuki han jeuet tatulak*. (Kemalangan tak

- bisa dielakkan, rezeki tak boleh ditolak.) → Acehnese Proverb
- b. *Malang tak dapat ditolak, mujur tak dapat diraih* (Unfortunate can't be denied, luck can't be achieved) → Indonesian Proverb
- 5) Meaning: Describes a situation where a group loses its leader and is confused and doesn't know what to do
- a. *Lage aneuk manok gadoh nang* (Like chicken that has lost its mother) → Acehnese Proverb
- b. *Lagèe manok hana seuriweuen.* (Like chicken that has lost its mother) → Acehnese Proverb
- c. *Seperti ayam kehilangan induk* (Like a chicken that has lost its mother) → Indonesian Proverb
- 6) Meaning: Other people are guilty, we are the ones who get punished and get scolded.
- a. *Gob pajóh panah, geutanyoe meuligan geutah.* (People eat jackfruit, we get the sap) → Acehnese Proverb
- b. Orang makan nangka, awak yang kena getahnya (People eat jackfruit, we get the sap) → Indonesian Proverb
- 7) Meaning: People's mistakes appear even though they are small, while one's own mistakes are not realized even though they are big.
- a. *Piet di glé leumah ta eu, gajah di geuniréng mata han deuh ta eu.* (The germ across the ocean is visible, the elephant in the eyelid is invisible) → Acehnese Proverb
- b. *Kuman di seberang lautan tampak, gajah di pelupuk mata tidak tampak* (The germ across the ocean is visible, the elephant in the eyelid is invisible) → Indonesian Proverb
- 8) Meaning: Someone does a job that is impossible to do and impossible to get the result.
- a. *Lagèe jampók rindu keu buleuen.* (Like a back misses the moon.) → Acehnese Proverb
- b. *Bagai punggung merindukan bulan* (Like a back misses the moon.) → Indonesian Proverb
- 9) Meaning: People who do not know return the favor. After we help him in trouble, let alone be rewarded with good, even we are hurt
- a. *Lagèe kacang lupa keu kulét.* (Like a bean forgets the skin.) → Acehnese Proverb
- b. *Kacang lupa akan kulitnya* (Like a bean forgets the skin.) → Indonesian Proverb
- 10) Meaning: People who are of the same clan or siblings will not be divorced because of a dispute.
- a. *Lagèe ie tatak panè putóh.* (Water is chopped without breaking) → Acehnese Proverb
- b. *Air dicincang tiada putus* (Water is chopped without breaking) → Indonesian Proverb
- The ten proverbs above have the same meaning, and use the same word as their metaphor. However, adjust to each language.
2. Using different words, but with the same context
- 1) Meaning: Work that will not bring results.
- a. *Bak ie laot peu taboh sira* (Why salt the sea) → Acehnese Proverb
- b. *Bagai mencincang air* (Like chopping water) → Indonesian Proverb
- 2) Meaning: The nature of children is not much different from the nature of their parents
- a. *Meunan u, meunan minyeuk* (How is coconut, so is the oil) → Acehnese Proverb
- b. *Buah jatuh tak jauh dari pohonnya* (The fruit does not fall far from the tree) → Indonesian Proverb
- 3) Meaning: Disloyal people, when money is loved, no one is shunned.
- a. *Jigaséh keu pèng deungon keu ureueng* (Love money than people) → Acehnese Proverb
- b. *Ada uang abang sayang, tak ada uang abang melayang* (There is money dear brother; there is no

money floating brother)
→ Indonesian Proverb

- 4) Meaning: Losing what is less valuable, gains what is more valuable.
 - a. **Patah rincong, siwah meunggantoe** (Broken rencong, changed siwah) → Acehnese Proverb
 - b. **Patah tumbuh hilang berganti** (Broken growing lost replaced) → Indonesian Proverb
- 5) Meaning: A job can be completed by doing other work
 - a. **Sigo tatiek jeue, bak meulungkob tanjóng ngon pulo.** (Once cast the net, should cover the headland and the island) → Acehnese Proverb
 - b. **Sekali merangkuh dayung dua tiga pulau terlampau** (Once embraced the paddle two or three islands exceeded) → Indonesian Proverb

The five proverbs above use metaphors that are closely related, and have the same meaning of proverbs. The first proverb, Has the same meaning, namely: Work that will not bring results. Both of these proverbs use the word water as a metaphor. However, the water used is different. In Aceh proverbs use sea water “ie laot”. The Indonesian proverb uses the parable of water in general “air”. The second proverb has the same meaning, namely: The nature of children is not much different from the nature of their parents. Both of these proverbs use the word fruit as a metaphor. However, Acehnese proverbs use “u” coconuts, while Indonesian proverbs use the word “buah” fruit in general.

The third proverb has the same meaning, namely: People who are unfaithful, if they love money, don't shun it. Both of these proverbs use the word money as a metaphor. However, it is used with a different word. In the Acehnese proverb using love for money, rather than people. As for the Indonesian proverb, there is money dear brother, no money floating brother.

Furthermore, the fourth Proverb, Has the same meaning, namely: Losing what is less valuable, gets what is more valuable. Both of these proverbs use the word broken as a metaphor. However, Acehnese proverbs use specifically broken rincoeng “patah

rincoeng”, while Indonesian proverbs use the word broken “patah” in general. The fifth proverb has the same meaning, namely: A job can be finished by doing other work. Both of these proverbs use the word island in their metaphorical context. However, Acehnese proverbs use the word throwing nets (tatiek jeue), while Indonesian proverbs use the word embracing oars “merengkuh dayung”.

3. Using a different word as a whole

Examples:

- 1) Meaning: More talk than work.
 - a. **Rayeuk ceulet dengon 'ab** (feels bigger than eating) → Acehnese Proverb
 - b. **Rimueng keumeukib hana jikeumeukab** (The tiger doesn't bite) → Acehnese Proverb
 - c. **Jawi hitam banyak tingkah** (Black Jawi is very capricious) → Indonesian Proverb
 - d. **Tong kosong nyaring bunyinya** (Empty barrels make a loud sound) → Indonesian Proverb
- 2) Meaning: People who are not fixed, and like to change promises.
 - a. **Tamarit bèk upak-apék, 'oh Iheueh tapeunyo, dudoe tabalék.** (Speaking don't twist back and forth, already said yes, then reversed) → Acehnese Proverb
 - b. **Lidah meucabeueng lagè meuruwa.** (Forked tongue like a monitor lizard)
 - a. **Boh labu bak barieh.** (Pumpkins on a sloping cliff.)
 - b. **Anak sungai lagi berubah, inikan pula hati orang** (The river is changing again, this is also people's hearts) → Indonesian Proverb
- 3) Meaning: A person who blames his bad condition on others, even though it is his own fault that causes his condition
 - a. **Ata han jeut ta meunari, ta peugah tika hana get.** ((When you can't dance, the mat is blamed) → Acehnese Proverbs
 - b. **Buruk muka cermin dibelah** (Bad face, split mirror) → Indonesian Proverbs

- 4) Meaning: Don't waste time. Let us always use the best time to get as much results as possible.
- Sira tajak-jak ta culék aweuek, sira ta duek-duek tacob tima.* (While walking making spoons, while sitting making buckets.) →Acehnese Proverb
 - Sira tajak-jak tapluek situék, sira taduek-duek tajob tima.* (While walking peeling upih, while sitting sewing buckets) →Acehnese Proverb
 - Teulah sithón bak ureueng meugoe, teulah siuroe bak ureueng meurusa.* (A year of regret for rice field people, a day of regret for deer hunters.) →Acehnese Proverb
 - Waktu adalah uang* (Time is money) →Indonesian Proverb
- 5) Meaning: One person makes another mistake.
- Saboh keubeue meukubang, ban saboh weue meuleuhob.* (A wallowing buffalo; muddy cage.) →Acehnese Proverb
 - Karena **nila** setitik, rusak susu sebelanga (A small things can ruin big things) →Indonesian Proverb

These five proverbs have the same meaning, but use different metaphors and have no connection at all. Even in the same meaning can compare something with several things. For example in the form of animal metaphors, barrels, jawi, sense of taste. The first proverb has the same meaning, namely: More talk than work. In Acehnese proverbs it uses the metaphors "ceulet" (feel) and "rimueng" (tiger), while in Indonesian proverbs it uses the metaphors "jawi" and "tong". The second proverb has the same meaning, namely: People who are not fixed in their stance, and like to change promises. In Acehnese proverbs, it uses the metaphor "tamariet" (speaking), "lidah" (tongue), "boeh labu" (tongue) while in Indonesian proverbs it uses the metaphor river "sungai". The third proverb has the same meaning, namely: Someone who blames his bad condition on other people, even though it was his own fault that caused his situation. In Acehnese proverbs it uses the "tika" (mat) metaphor,

while in Indonesian proverbs it uses the mirror "cermin" metaphor.

The fourth proverb has the same meaning, namely: Don't waste time. Let us always use the best time to get as much results as possible.. In Acehnese proverbs it uses the "aweuk" (spoons), "situek" (upih), "meugoe" (rice field) metaphor, while in Indonesian proverbs it uses the money "uang" metaphor. The fifth proverb has the same meaning, namely: One person makes another mistake. However, Acehnese proverbs use the word "keubeu" (buffalo), while Indonesian proverbs use a small things "nila setitik".

This study clearly states that there is a close relationship between the meaning and the use of metaphors. Metaphor is not only understood from its linguistic phenomenon, but it also includes cognitive competence because this phenomenon covers the entire process of thought that humans go through in order to comprehend the meaning of a word, phrase, or sentence that is being listened to, read, or otherwise experienced in a particular context (Ngongo & Benu, 2020). Metaphor, according to Lakoff and Johnson (1980), is "the understanding and experience of something through the lens of something else." Therefore, a person will comprehend a new concept by learning about other concepts that they already possess prior knowledge of. In addition, Lakoff and Johnson believed that the experience of a person possessed a culturalistic component; culture has the potential to serve as the backdrop for the experience of every human being. As a result, one can assert that in order to comprehend metaphor, whether it is spoken or written, a person must draw upon their previous knowledge in order to comprehend the meaning that lies behind a metaphor-containing word, phrase, or clause.

Whether they are aware of it or not, people frequently employ metaphors in the course of their everyday lives (Siregar, Lubis & Nasution, 2021). According to Ritchie (2013) is an example of metaphor, which is the practice of replacing one language with another whose words have different meanings, presuming one thought with another, and drawing implied analogies or parables. To put it another way, a metaphor is a kind of parable that does away with comparative terms.

The study's findings have addressed the given research questions and added to them.

Using of metaphors in proverbs according to culture. This is relate with theory Pusposaputro (2010) proverbs show the environment and concrete objects that are often found in society, thus each language has its own way of using metaphorical elements by the characteristics of society. Example: in Acehese proverbs used “rincoeng” rencong, because of aceh culture that uses rencong which aceh’s characteristic. Then, according to Syzdykov (2014), Proverbs and sayings are a part of the culture of a people and always have been and remain relevant, despite the development of economy and technology, progress.

Proverbs research is a multidisciplinary endeavor. This research is frequently linked with local culture and literature (Saragih & Mulyadi, 2020). According to Norick (2015), proverbs can be characterized through their discourse context and cultural matrix. Cultural themes can be formed from various formations, and thus the status and usage of proverbs can indicate a wide variety of cultural attitudes associated with various social and historical formations. (Godard, 2014).

According to Azzam (2017 in Ebrahimi, 2020), there are societal issues that arise when attempting to translate Jordanian proverbs into English. The research's value lies in the attention it pays to the ways in which proverbs' social, vernacular, and folkloric contexts inform their many meanings. The whole proverbial context has been taken into account in its creation, which aids both the speaker and the listener in understanding the proverb. The colloquial nature of proverbs adds difficulty to translation because they carry significant semantic, social, and cultural values that cannot be disregarded in a literal translation. (Azzam, 2017 in Ebrahimi, 2020).

Mansyur and Said (2020) explained that Language is expressed through the use of proverbs, which demonstrate the close connection that exists between language, society, and human thought. The meaning of the human body not only had a specific meaning that indicated the cultural experience of an ethnic group, but it also demonstrated the generality that indicated the spread of proverbs from one culture to another. This was indicated by the fact that the human body had both a specific and a general meaning.

A proverb is a type of discourse that is

used as a tool to communicate something that comes to mind. Proverbs contain a great deal of knowledge about experiences that are relevant to conceptualizing the world. In their most basic form, proverbs can be thought of as expressions of the human linguistic pool's collective wisdom. It is commonly held that the thoughts and personalities of a people can be seen reflected in their proverbs (Aqromi, 2019).

According to Hamzah and Hasan (2011), Malay proverbs are a reflection of the relationship between language and thought, as well as the Malay people's highest level of thought and creativity in developing proverbs based on natural surroundings.

The fact that Aceh is one of the regions of Indonesia makes the use of the same metaphor in both Acehese and Indonesian proverbs obvious. Indonesian and Acehese proverbs also use animals and plants in their metaphors. This relate According to Utami's study, the proverbs of the tiger, frog, and dragon in Indonesian connotations. birds, 14% insects, 10% fish, and 1% amphibians.

Sometimes, animal metaphors in proverbs are different but the meaning is the same. Sameer (2016) contrasted dog and horse proverbs in English and Arabic in his research. The findings revealed that dogs and horses have the same concepts, social norms, and mental processes in both English and Arabic. Horses are regarded as dignified in both languages, whereas dogs are regarded as bad and messy.

Proverbs are among the metaphoric linguistic chains that should be examined mentally. According to Haghghi & Abbasi's study (2022), the results showed that Kurdish proverbs use animal names more than Persian counterparts due to geographic conditions, Kurds' lifestyle, and their general occupation, which is farming. When animals play the primary role in proverbs, the conceptual metaphor "PEOPLE ARE ANIMAL" is used to conceptualize human behaviors by animal characteristics, according to the Great Chain Metaphor model. According to the results, despite cultural differences between language speakers in the creation of proverbs, the same cognitive processes are used in proverb perception, confirming the linguistic universalities of all languages.

As for Indonesian proverbs and Acehese proverbs, they use metaphors of animals, plants, water, objects, money, and activities that are

often carried out. Furthermore, because Aceh and Indonesia are oceanic and archipelagic areas, it also involves words related to both.

This related with Utami (2021), found that Indonesian and Korean tiger, frog, and dragon proverbs are similar. Animal metaphor proverbs like dogs, poultry, cranes, worms, tigers, crows, fish, frogs, crabs, cats, horses, fleas, monkeys, dragons, cows, squirrels, shrimp, and caterpillars have also been interpreted similarly. Mulyadi and Saragih's 2020 study found 46% animals, 27% birds, 14% insects, 10% fish, and 1% amphibians in Toba Batak proverbs.

KingKin and Anita (2019) also described how cognitive semantic principles are utilized in the plant metaphors that are found in Indonesian proverbs. There are a number of different interpretations that can be given to the proverbs "plants are a sign of strength and weakness," "plants are a sign of admirable character," "plants are a sign of kindred," "plants are a sign of good fortune," "plants are a sign of a simple existence," and "plants are a sign of evil."

According to Kinanti (2019), the results revealed that the proverb contains plant terms in Indonesia proverbs, including: 1) seeds, roots, stems, branches, leaves, and flowers; and 2) dicots and monocots, plant classifications based on the seeds. Pomegranate, nuts, coffee, jackfruit, yam, chili, "cempedak", "durian", limes, and pepper are examples of dicotil plants, while bamboo, cucumber, rice, grass, sugar cane, roses, bananas, maize, coconut, turmeric, and betel are examples of monocotil plants. The interpretation of the metaphorical meaning of the proverb employs the name of the plant, that is, the proverb describes the plant as a symbol of strength and weakness, the plant as a symbol of commendable nature, plants as a symbol of good fortune, plants as a symbol of simple living, and plants as a symbol of evil.

Chilkuri (2012) compared studies on English proverbs and concluded that while research has been conducted in both paremiography and paremiology, the depth of linguistic research in paremiology is not comparable to that of the collections. Despite the research output, areas such as sociolinguistic variation, illocutionary logic, discourse analysis, Gricean pragmatics, and proverbial approaches to cultural theory have

not been properly investigated to account for the broad characteristics of English proverbs. Many other languages, including Telugu, Hindi, and Arabic, are similarly affected.

For one thing, many proverbs display special recurrent proverbial structures (formulas, to use the terminology of Neumann, 1966), which diverge from the typical Subject-Predicate pattern. Some examples of these types of structures include "Like father, like son" and "Better late than never," amongst a great number of others (Norrick, 2014). As well as Indonesian and aceh languages. For example the aceh proverb *Meunan u, meunan minyeyuk* (How is coconut, so is the oil). And in Indonesian proverb, *Bagai air di daun talas* (Like water on taro leaves).

Second, there are some proverbs that break the guidelines for how sentences should be constructed, there are proverbs like *Them as has gits in violation of standard rules for sentences and even foreign proverbs like *Che sarà, sarà* completely outside English sentence structure. Again, the concept of characterizing someone in terms of a potential contribution to a conversation makes much more sense. The concept of the sentence was introduced in order to reflect the criterion of self-containment, which is necessary in order to differentiate proverbs from proverbial phrases (Seiler, 1922; Taylor, 1962; Rohrich, 1973 in (Norrick, 2014)). Proverbial phrases cannot by themselves constitute an independent contribution to conversation, which is necessary in order to differentiate the two using conversational categories once more (Norrick, 2014).*

The latest findings are highly beneficial and this research can provide information to readers in identifying Indonesian proverbs and Acehnese proverbs that have the same meaning with various metaphors.

IV. CONCLUSION

Each language has proverbs contain the same meaning, but its own way of using metaphorical elements by the characteristics of society. The result showed that Acehnese proverbs have the same meaning as Indonesian proverbs. These meanings are categorized into 3 categories, namely (1) Using the same word and the same meaning, (2) Using different words but the same context, the same meaning, (3) Using a different words whole (no relation

at all). Indonesian and Acehnese proverbs use animals, plants, water, objects, money, and common tasks. It also includes terms from oceanic and archipelagic Aceh and Indonesia.

The results of this investigation are expected to add depth and value to the existing body of empirical knowledge in the area of cognitive semantics.

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