Unraveling the Human Characters Represented in Dutch Water Proverbs: A Cultural Linguistic Perspective

Rika Widawati
Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia

Nani Darmayanti
Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia

Dian Indira
Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia

Lilie Mundalifah Roosman
Faculty of Humanities, Universitas Indonesia, Depok, Indonesia

Abstract—This article investigates the human character represented in Dutch proverbs related to water. The research method used is a qualitative approach with a content analysis design. Data were collected from Dutch proverb dictionaries published in the Netherlands and Dutch-Indonesian dictionaries published in Indonesia. The data were analyzed using cultural linguistic theory with associative-conceptual analysis techniques. The research results showed that the proverb of water in the Dutch language represents human characters which are divided into positive and negative categories. The positive characters found describe people who are optimistic, quiet, willing to compromise, brave, and honest which are the wisdom found in Dutch society. The proverbs of water also reveal negative human characters such as people who like to insinuate, who are exaggerative, who like to look for other people's mistakes, and who seek opportunities from the suffering of others. These human characters are the view of the Dutch in understanding the world and are used as a reflection of life with social goals as advice, morals, and teaching.

Index Terms—human characters, Dutch proverbs, proverbs of water, cultural linguistics

I. INTRODUCTION

Today, proverb research tends to discuss the human character with proverbs related to animals and plants. Meanwhile, research on proverbs with water elements that focus on human character is still minimal and not yet focused. Therefore, this research is focused on human characters represented in proverbs based on water. The Dutch proverb with the water element was chosen because the Dutch language is rich in proverbs (Van Eeden, 2011) and water is closely related to the Netherlands, especially in the formation of character and geography. This is in line with Mostert's (2020) opinion stating that water forms the Dutch national identity. Moreover, the geography of the Netherlands is very close to water, this is described in the saying 'God created the earth, Dutch created Holland'. This adage expresses the popular view of the Dutch regarding their relationship with water (Bijker, 2002). The cultural linguistics approach is used to study proverbs because it offers an analytical process that explores the relationship between language and culture, and provides a theoretical and analytical framework that allows researchers to comprehensively reveal the relationship between proverbs and culture.

Proverb research examining individual or societal characters that shape the identity and culture of society has been carried out by several researchers in the world, with the research object being dominated by proverbs related to animals and plants (Daud et al., 2018; Daud & Subet, 2019; Murthy et al., 2019; Rosadi, 2022; Usman & Yusuf, 2020). Rosadi (2022) examined Sundanese proverbs that originate from animals, plants, and objects that represent gender and attitudes. The research used a conceptual metaphor approach. Usman and Yusuf (2020) found that Acehnese proverbs with elements of animals and plants mostly demean humans. The approach used was cognitive linguistics focused on conceptual metaphors. One example proverb was *agam buya* which literally means crocodile man, while Daud and Subet (2019) found Malay proverbs with elements of chicken reflecting human nature or behavior. The semantic approach was used to analyze this proverb. An example of this proverb was *ayam hitam* (black rooster) *terbang malam bertali ijuk, bertambang tanduk hinggap di kebun rimbun* which represents traitors. Daud et al. (2018) studied Banjar proverbs with elements of snakes which were associated with human behavior. A semiotic approach was used to examine the proverbs. As an example, the proverb *hunuk kaya ular kekenyangan* represents a lazy person who does not like to work. Murthy et al. (2019) examined Tamil (Indian) proverbs with plant elements that represented human

behavior. The semiotic approach was used to examine the proverbs. For example, *Poattal nel, podavittal pul nel* is rice. This proverb means that people who try hard will gain good results.

From previous research, it can be inferred that research on proverbs that represent individual or social characters is dominated by proverbs with animal and plant elements using linguistic cognitive, semantic, and semiotic approaches. Meanwhile, there has not been much research into proverbs with a cultural linguistic approach. Therefore, this article is focused on proverbs based on water that reveal the human character with a cultural-linguistic approach. The research focuses on analyzing the process of cultural conceptualization in the form of cultural schemes and metaphors with the following questions: (1) What is the cross-domain mapping process in Dutch proverbs with water elements? (2) How is the cultural scheme of human character in Dutch proverbs with water elements?

II. LITERATURE REVIEW

A. Proverbs

Linguistically, proverbs are groups of lexical components in the form of short and complete phrases or sentences, which are coded by speakers or writers and translated by listeners in certain language contexts, which express ideas and thoughts indirectly/impliedly (Akbar, 2019; AL-Mutalabi, 2019; Dabbagh, 2016). In a broad sense, proverbs are valuable products of the nation in the form of thoughts, realities, attitudes, feelings, experiences, or human knowledge, that produce wisdom passed down from generation to generation, as the nation's cultural heritage (AL-Mutalabi, 2019; Matindas et al., 2020; Solijonovich, 2022).

Proverbs, in addition to giving us knowledge, also give motivation, inspiration, or a description of what is happening in human life. Proverbs are also useful in the aspect of axiology because they are sentences that contain pieces of advice based on the moral norms prevailing in society that lead to a good and right path (Kulsum, 2021; Rachmat, 2019; Solijonovich, 2022). Therefore, proverbs can be perceived as guidelines for people in everyday life (Faridah, 2022; Solijonovich, 2022). In addition, proverbs contain moral values which are part of human character (Mansyur et al., 2021; Widawati et al., 2018). Moreover, the proverb lexicon of water as a symbol can reveal aspects of human life, behavior, attitudes, and character (Dilay, 2018; Kavusa, 2020; Sindik & Araya, 2013).

B. Cultural Linguistics

Cultural linguistics is an approach whose rationale is cultural cognition, providing a theoretical framework and data analysis to reveal the relationship between language and culture, and conceptualization (Mokoginta & Arafah, 2022; Sharifian, 2017). Cultural Linguistics is a framework for uncovering cultural content in proverbs by using three elements: cultural schemes, cultural categories, and cultural metaphors, which are collectively known as cultural conceptualization (Andarab & Mahmoudi, 2015; Ermitati, 2022; Sharifian, 2017). Nishida (2005) defined a person's schema as a schema that includes knowledge about human character, traits, or personality. Cultural schema carries information about the world, describing human characters, beliefs, norms, events, objects, rules, and expectations of behavior (Boutyline & Soter, 2021; Sharifian, 2017). Cultural metaphors are cross-domain conceptualizations grounded in cultural tradition as a worldview (Ali, 2020; Kὄczy, 2017; Sharifian, 2017; Yu, 2017). Therefore, cultural conceptualization is understood as cultural norms that arise as a result of interactions between members of cultural groups (Sharifian, 2011).

C. Characters in Proverbs

Indonesian proverbs have a minimum of 13 values of character education: religion, honesty, discipline, justice, hard work, humility, independence, love of knowledge, loyalty, courage, frugal living, and social care. These values are very important for the younger generation. Therefore, the use and preservation of Indonesian proverbs in learning or education in Indonesia are fundamental to do (Mansyur et al., 2021; Widawati et al., 2018). Proverbs and character building emphasize the wisdom of proverbs in everyday life and put the principles of character formation into use. The wisdom in proverbs does not mean that people can always overcome challenges in life, but it encourages people to learn, manage, and adapt to the challenges. In learning to adapt, individuals grow and mature spiritually (Arthur, 2019; Bland, 2015).

III. METHOD

A. Design

This research uses a qualitative approach with a content analysis design. Content analysis is defined as a systematic, replicable technique for compressing many words of text into a few content categories based on explicit rules of coding (Berelson, 1952; Krippendorff, 1980; Stemler, 2001; Weber, 1990). With a content analysis design, this research explored the relationship between proverbs, culture, and cognition by finding the content of wisdom contained in proverbs of water (Sharifian, 2017). Data on Dutch proverb texts containing words related to water were analyzed using cultural metaphors and cultural schemes. Cultural metaphors were used to analyze word/phrase associations in proverbs, while cultural schemes were used to reveal what characters contained in Dutch proverbs that had the word water.

B. Research Sample

The data sources for this research were a Dutch proverb dictionary entitled *Nederlandsche Spreekwoorden, spreekwijzen, uidrukkingen, en gezegden* (Stoett, 1925), *Van Dale Junior Spreekwoordenboek* (Daniels, 2001) and the Dutch-Indonesian Dictionary (Moeimam & Steinhauer, 2014). Proverb data collected were Dutch proverbs containing the word water. 50 proverbs were found to contain the word water, and only 10 of them contained human characters and were examined in this research. The process of selecting water proverbs is presented in Figure 1.
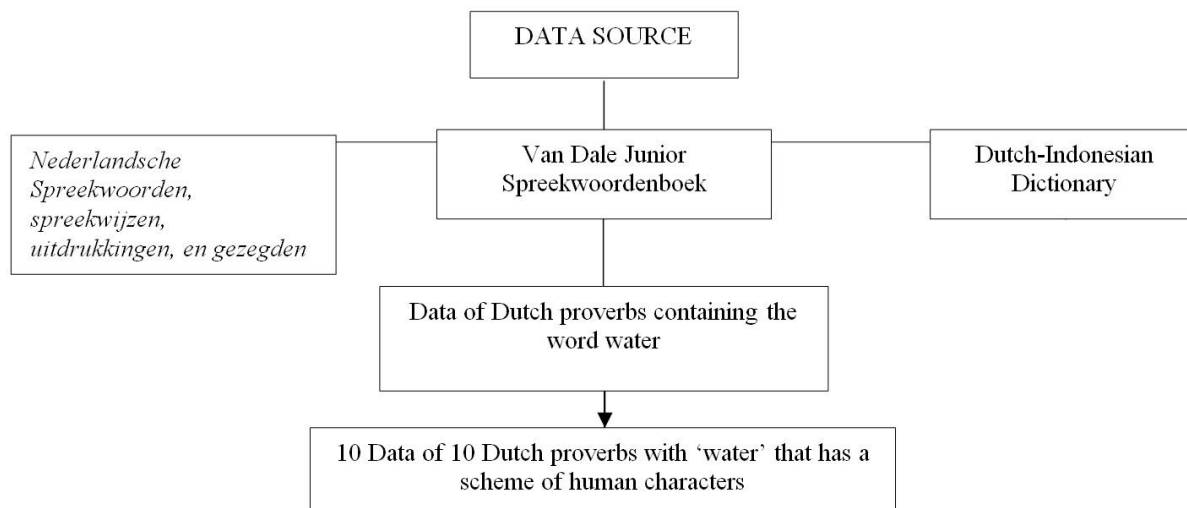

Figure 1. Changes in Election

C. Data Analysis

The data analysis technique used in this research was the associative-conceptual analysis technique (Sharifian, 2017). This analysis technique consisted of two phases namely association and interpretation. The association phase was the analysis of word/phrase associations in proverbs. This association is part of the process of cultural metaphor, namely cross-domain mapping which associates the source domain with the target domain. The interpretation phase was finding cultural schemes based on the results of the process of cultural metaphors in proverbs. The cultural scheme in this article was a collection of proverbs based on a process of cultural metaphors related to human character.

IV. RESULTS AND DISCUSSION

This research examined the cultural metaphors and the cultural schemes explored and the character of the Dutch people in Dutch proverbs that contained the word water. The findings from this research were that the human characters had two categories namely positive and negative human characters.

A. Positive Human Characters

Table 1 presents the analysis of water proverbs in Dutch that have positive human character schemes.

TABLE 1
CULTURAL METAPHORS THAT FORM POSITIVE HUMAN CHARACTER SCHEMES

No	Proverb	Meaning
1	*Boven water komen* (Appeared on/over water)	People who are optimistic, diligent, innovative and keep trying to get out of trouble, people who are optimistic that what is lost will be found again
2	*Stille waters hebben diepe gronden* (Calm water runs deep)	Quiet people are usually knowledgeable
3	*Water bij de wijn doen* (Adds water to wine)	People who give in, compromise
4	*Het hoofd boven water houden* (To keep your head on/over water)	One who can endure difficulty, persevere
5	*Geen water is hem te diep* (No water is too deep)	Brave
6	*Het warm water (her)uitvinden* (Found [again] warm water)	A creative and innovative person

Table 1 shows that water in Dutch proverbs reflects people's schemes in the form of positive characters, namely people who are optimistic, quiet, give in or compromise, diligent, brave, and honest.

(a). Fall and Rise Again

Water reflects an optimist in the proverb *boven water komen*, which literally means being above the surface of the water, appearing above the surface of the water. Stoett (1925) suggested that the hidden meaning of this proverb is to

get out of trouble; someone who has fallen into the water manages to get his head above water; someone who succeeds through his efforts in finding a way out of trouble. Stoett (1925) also put forward Winschooten's opinion in an old Dutch proverb, namely *booven water syn* which was a variation of *boven water komen*, with a hidden meaning of not being afraid of danger or there is nothing to be afraid of. Daniels (2001) interpreted this proverb as being found again, something that has been lost is found again. The cultural cognition of the Dutch people conceptualizes the experience of someone who falls into the water and then the person tries to get out because he has difficulty breathing and finally manages to rise to the surface of the water. Its cultural metaphor source domain formed the target domain of people who are optimistic and keep trying to get out of trouble and people who are optimistic that what is lost will be found again. This proverb reflects the scheme of a person who is diligent, keeps trying to succeed, and is an optimist.

The proverb *boven water komen* relates to the Dutch struggle against water. In 1953, the mainland of Zeeland in the Netherlands was hit by a flood that killed thousands of people. After this incident, the Dutch government remained optimistic, tried, and succeeded in dealing with this problem. The government implemented the *deltawerken* program focused on separating water and land. *Deltawerken* was a major project to construct sea wave embankments that could last for decades. This project was intended to protect the outer area in the southwest of the Netherlands from the blows of the North Sea so that the water could be held back by a dam built at the mouth of the river. The Netherlands diligently continued to innovate in fields related to water management so that it became a model for countries in the world. The Dutch's struggle against water developed into characters of people that are optimistic, willing to try, and diligent which led to the creation of innovative water management technologies.

(b). Silence is Gold

In addition, the domain of water sources in the proverb also reflects the scheme of people related to the characteristics of a quiet community in the proverb *stille waters hebben diepe gronden* which literally means still water flows deep. The nominal phrase 'still water' is associated with 'quiet people', and the verbal phrase 'flows deep' is associated with having knowledge. The target domain of this proverb is people who are quiet and do not talk much but usually they have broad insights. This finding is supported by Stoett (1925) who argued that the hidden meaning of the proverb *stille waters hebben diepe gronden* is that a quiet person may have a lot of knowledge than someone who talks a lot. *Stille waters hebben diepe gronden* is also equivalent to the Indonesian proverb, *air tenang menghanyutkan* (still waters run deep), and the English proverb *still waters run deep*. These proverbs can be said as a universal metaphor. Cultural metaphors overlap with universal conceptual metaphors but have varied phenomena, the variations being influenced by various factors such as certain cultural groups selecting the source domain and the target domain and pairing them into metaphors (Kóczy, 2017; Kovecses, 2002; Lakoff & Johnson, 2003).

(c). Dealing With Ego

Another proverb used to reflect positive human character schemes is *water bij de wijn doen*. This proverb literally means adding water to wine. Stoet (1925) argued that this proverb was initially used to express the attitude of someone who withheld or reduced his demands because of an understandable third-party condition. In other words, the person was willing to compromise for the common good. Furthermore, this proverb also developed into a proverb that is associated with the condition of a person who can restrain or lower his ego, hold back anger, or succumb to balance the situation.

The Netherlands has a long history of wine. Beukers (2018) stated that since Roman times, wine is a drink that one cannot miss. Wine is a classy drink. When compared to beer and milk, wine has a higher status. Until around the year 1400, beer was used for domestic purposes and milk was drunk only for freshness. Meanwhile, wine was the only drink that can be carried over long distances and still drinkable. Wine has been one of the most important trade products for centuries. Therefore, wine has an important role in the wealth of the Netherlands. Based on this experience, the proverb *water in den (of zijn) wijn doen (of mengen)*" appeared, that if wine is added to water, the quality of the wine will be reduced for goodness' sake. Water in this case plays a role to reduce the quality of wine. This proverb's cultural metaphor reflects the attitude of someone who lowers his ego to give in because of circumstances that can be understood or a person who is willing to compromise. Cultural metaphors in the form of the source domain *Water in den (of zijn) wijn doen (of mengen)* and the target domain of compromise are schemes of people who can compromise or yield. This means that people who can be unselfish are the characters expected in society to create a peaceful society.

(d). Survival

The character of a nation that can survive by cleverly managing difficult problems, such as financial problems, is described by the proverb *het hoofd boven water houden*. This proverb means to keep your head above water. This proverb depicts the image of a swimmer who must try to survive so as not to drown. The process of cultural metaphor in this proverb is associated with the condition of someone who can manage problems in life with great difficulty to survive. Therefore, this proverb can be applied to people who must be able to manage finances so they do not fall into financial problems. This proverb usually refers to people who live with little money or companies that must be able to manage their finances so they do not go bankrupt. This proverb represents the character of the Dutch people who are able to take care of themselves and manage life so that it is balanced and they can survive.

(e). Nothing to Fear

The Dutch have a brave character, which is represented by the proverb *geen water is hem te diep*. The meaning of this proverb is that no water is too deep. If there are people who dare to dive into the sea in such conditions, then they are brave. The cultural conceptualization that occurred was that Dutch cultural cognition chooses the experience of people who dive into the deepest seabed which is embodied in the proverb *geen water is hem te diep*. This experience is associated with the image of someone who dares to take on any challenge. The process of the cultural metaphor in this proverb is that 'no water is too deep' as a source domain is mapped with a person who dares to take on all challenges and for him there is no challenge that he cannot go through. Thus, this proverb forms a positive human character scheme, namely a brave person.

(f). Creative and Innovative

The proverb *het warm water (her) uitvinden* is derived from the experience of the Dutch: if they wanted naturally warm water for heating the house, then they had to pump it from the ground (Campen, 2012; Knies & Bakker, 2005). Dutch cultural cognition prefers the phenomenon of finding warm water from the ground to be associated with discovering ideas or reinventing existing ideas into something new. In other words, the proverb *het warm water (her) uitvinden* represents creative and innovative people. Apart from that, this proverb can also be associated with the Dutch's struggle in dealing with major floods by innovating the *Deltawerken* project. Their struggle against water has developed characteristics of optimism, willingness to try, and diligence so that they create innovative water management technologies.

B. Negative Human Characters

Cultural metaphors that are manifested in the form of proverbs show world views, among which are positive and negative human characters. These characters are used as moral teaching. In the proverb related to water, we found four data representing negative characters as presented in Table 2.

TABLE 2
CULTURAL METAPHORS THAT FORM NEGATIVE HUMAN CHARACTER SCHEMES

No.	Proverb	Meaning
1.	*Een steek onder water* (Stab from under the water)	People who like to insinuate
2.	*Een storm in een glas water* (A storm in a glass of water)	People who exaggerate problems
3.	*Spijkers op lag water zoeken* (Finding nails at low water tide)	People who like to find fault in others
4.	*In troebel water vissen* (Fishing in murky water)	People looking for opportunities

Table 2 presents proverbs about water that represent negative characters, namely people who like to insinuate, people who exaggerate problems, people who like to find fault with others, people who look for opportunities.

(a). Annoying Situation

A water proverb that reflects the character of people who like to insinuate is *een steek onder water*. It literally means a stab from underwater. This is the incident of firing a cannon underwater at another ship (Daniels, 2001). This proverb was created because of the cultural cognition of the Dutch people who interpreted the experience of shooting from under the water at the opponent's ship. The underwater shooting was not visible and was only felt when it hit the ship. The choice of the experience of being shot underwater as a proverb and being associated with 'insinuating someone' is the result of interactions between individuals within the Dutch community group. The stab from under the water is invisible but can be felt by the person who is being stabbed similar to someone who makes a subtle comment, which does not look disturbing, but underneath is insinuating to someone and felt by someone else.

(b). Overthinking

Een storm in een glass water is one of the proverbs showing negative human character. This proverb is a cultural metaphor that conceptualizes the character of people who like to exaggerate problems. *Een storm in een glass water* literally means a storm in a glass of water. The amount of water in the glass is small, therefore a storm in the glass is impossible. The cultural metaphor contained in this proverb is that a storm in a glass is associated with exaggerating a problem when in reality it is not that big.

(c). Doing Useless Things

The proverb *spijkers op lag water zoeken* also reflects a negative character, namely finding fault in others or making excuses. Stoett (1925) and Daniels (2001) mentioned the origin of this saying. In the past, workers in old shipyards were ordered by their bosses to look for nails that fell into the water at low tide. Nails were quite valuable at the time, so it was a shame to just leave them. However, it seemed that they were not always easy to find, then the collective cognition of the Dutch people conceptualized this experience into the expression *spijkers op lag water zoeken,* finding nails at low water tide, into the hidden meaning of looking for little things that are almost impossible to find. The

proverb reveals the negative character scheme of people who find fault in others, criticize something that is not important, or make excuses.

(d). Being Happy at the Suffering of Others

The proverb *in troebel water vissen* literally means fishing in murky water. The Dutch speech community's cognition conceptualizes the experience of fishermen when they fish, which is manifested in the form of the proverb. Stoett (1925) and Daniels (2001) stated that fishermen in the Netherlands preferred fishing in murky water because it contained little oxygen so fish appeared more often. This way, fishermen could catch fish easily, and sometimes they only used nets. The noun phrase *troebel water* which means murky water is associated with a state of chaos or trouble. The verb *vissen* is associated with human behavior that is looking for opportunities. Then, the process of cultural metaphor in this proverb is described as follows: the cultural conceptualization of Dutch society associates the activities of fishermen fishing in murky water with the behavior of individuals or groups looking for opportunities in chaotic or problematic situations. The collective cognition of the Dutch people conceptualizes the proverb in *troebel water vissen* as a source domain, namely the experience of fishermen using murky water so that they benefit from fishing, while the fish themselves are in a difficult situation because murky water has low oxygen levels associated with the target domain in the form of individual behavior or groups that seek opportunities or take advantage of the conditions of other people who are experiencing difficulties. The proverb involves the experience of fishermen in the Netherlands when fishing in murky water and this experience is the mindset of fishermen in the Netherlands. Thus, it can be said that the pattern of fishing in murky water is the behavior of fishermen when fishing which is a scheme of people looking for opportunities in a troublesome situation.

V. Conclusion and Recommendations

Based on the research results, it can be concluded that water in the Dutch view reflects the human schema in the form of positive and negative characters, consisting of six positive characters and four negative characters. The positive characters found in the proverb of water are optimistic, quiet, knowledgeable, compromising, diligent, creative, and innovative. These characters are the national identity of the Dutch nation. Water has shaped the Dutch national identity (Fokt, 2020; Mostert, 2020). The struggle of the Dutch against water during the great flood has formed the character of a nation that is diligent, optimistic, and creative. In the flood disaster, the Dutch became creative and innovative because they were able to manage water and became a pilot country for water management (Baars, 2021; de Vries, 2021; Hellema, 2021).

The cultural conceptualization of the proverbs related to water reveals the worldview of the Dutch people in the form of both positive and negative characters. They are used for teaching life. Having an optimistic character must be instilled in every human being so that they remain persistent in trying to survive. In addition, to live in harmony in society, it is hoped that humans will not prioritize egocentricity but should lower their egos so that they can compromise with circumstances. The Dutch perspective on balanced water does not only reflect positive human schemes but also reflects negative human schemes. This is in line with the history of water in the Netherlands, as water is a disaster but also brings goodness to the Netherlands. Proverbs with water that represent negative characters are related to the ocean, boats, and fishermen. The image of fishermen has changed from positive to negative (Slagboom, 2023; Van Ginkel, 2009; van Hoof et al., 2020). Fishermen previously described as representing the nation's positive national character turned into a national problem because they were considered sea robbers. Dutch fishermen conflict with the government.

This research only focuses on the source domain of water contained in Dutch proverbs. Therefore, further research is encouraged to discuss other source domains in other proverbs or cultures, because the proverbs of each region vary depending on each culture. This research did not conduct interviews with informants or emic. Thus, for further research, it is better to conduct interviews to find out the perspective of native speakers regarding proverbs. This research can also be explored more broadly to explore the relationship between language, culture, and cognition.

References

[1] Akbar. (2019). Analisis Makna Peribahasa dalam Bahasa Konjho Kecamatan Sinjai Barat Kabupaten Sinjai [Analysis of the Meaning of Proverbs in Konjho Language, West Sinjai District, Sinjai Regency]. *Bahasa Dan Sastra*, *5*(1), 90–103. Retrieved March 12, 2023, from http://jurnal.untad.ac.id/jurnal/index.php/BDS/article/view/12467

[2] AL-Mutalabi, M. M. (2019). Exploring The Significance of Proverbs in English Language. *Alsuna: Journal of Arabic and English Language*, *2*(1), 30–38. https://doi.org/10.31538/ALSUNA.V2I1.298

[3] Ali, S. S. (2020). Conceptualization of Worldview through Proverbs: a comparative study of Kalasha and Khowar proverbs. *Journal of Social Sciences and Humanities*, *28*(2), 67–88. Retrieved March 3, 2023, from https://www.researchgate.net/publication/350610780_Conceptualization_of_Worldview_through_Proverbs_a_comparative_study_of_Kalasha_and_Khowar_proverbs

[4] Andarab, M. S., & Mahmoudi, A. (2015). Cultural Conceptualization and Cross-Cultural Misunderstanding in Iranian English. *International Journal of Language and Linguistics*, *3*(6), 353. https://doi.org/10.11648/J.IJLL.20150306.16

[5] Arthur, J. (2019). The formation of character in education: From Aristotle to the 21st century. In *The Formation of Character in Education: From Aristotle to the 21st Century* (1st ed.). Routledge. https://doi.org/10.4324/9780429262463/FORMATION-CHARACTER-EDUCATION-JAMES-ARTHUR

[6]   Baars, S. (2021). *Storm Water Management and Environmental Justice in Cities* [Unpublished master's thesis]. Wageningen University. Retrieved March 9, 2023, from https://www.niva.no/en/projectweb/newwaterways/results/_/attachment/download/afe38d46-1658-462d-b9b4-fa10820fe24e:0d699de97a99e4240f95c9274d27dd7a784e18a7/MScThesis_Shireen_Baars_Nov2021_Storm Water Management and Environmental Justice.pdf

[7]   Berelson, B. (1952). *Content Analysis in Communication Research*. Free Press.

[8]   Beukers, M. (2018). *Wijnkronieken: Twintig eeuwen Nederlanders en Wijn* [Wine Chronicles: Twenty Centuries of the Dutch and Wine]. Het Zwarte Schaap.

[9]   Bijker, W. E. (2002). The Oosterschelde Storm Surge Barrier: A Test Case for Dutch Water Technology, Management, and Politics. *Technology and Culture*, *43*(3), 569–584. https://doi.org/10.1353/TECH.2002.0104

[10]   Bland, D. (2015). *Proverbs and the Formation of Character*. The Lutterworth Press.

[11]   Boutyline, A., & Soter, L. K. (2021). Cultural schemas: What they are, how to find them, and what to do once you've caught one. *American Sociological Review*, *86*(4), 728–758. https://doi.org/10.1177/00031224211024525

[12]   Campen, J. B. (2012). Geothermie: waterig goud uit de bodem? [Geothermal energy: watery gold from the soil?]. *Horti Fair Knowledge Review 2012 - Best Practices in Sustainable Horticulture (NL Editie)*, 8.

[13]   Dabbagh, A. (2016). Introducing Cultural Linguistics as an Investigative Framework to Analyze Proverbs. *4ᵗʰ International Conference on Applied Research in Language Studies*, 1–9. Retrieved March 3, 2023, from https://www.researchgate.net/publication/312218540_Introducing_Cultural_Linguistics_as_an_Investigative_Framework_to_Analyze_Proverbs

[14]   Daniels, W. (2001). *Van Dale Junior Spreekwoordenboek* [Van Dale Junior Proverb Dictionary]. Uitgeverij Piramide.

[15]   Daud, M. Z., & Subet, M. F. (2019). Ayam (Gallus gallus domesticus) dalam Peribahasa Melayu: Analisis Semantik Inkuisitif [Chicken (Gallus gallus domesticus) in the Malay Proverbs: Inquisitive Semantic Analysis]. *Jurnal Kemanusiaan*, *17*(1). Retrieved March 4, 2023, from https://jurnalkemanusiaan.utm.my/index.php/kemanusiaan/article/view/302

[16]   Daud, M. Z., Wahap, N. H., & Lokman, M. N. (2018). Analisis Semiotik Peribahasa Banjar Bersumberkan Ular (Serpentes) [Semiotic Analysis of Banjar Proverbs Based on Snakes (Serpentes)]. *MALTESAS Multi-Disciplinary Research Journal*, *3*(2), 1–7. https://doi.org/10.31226/OSF.IO/QDKB5

[17]   de Vries, W. (2021). *Een land gevormd door water, Welke gebeurtenissen en beslissingen zijn vormend geweest voor het Nederlandse Watermanagement* [A land formed by water, Which events and decisions have been formative for Dutch Water Management] [Unpublished thesis]. Radboud Universiteit Nijmegen. Retrieved March 6, 2023, from https://theses.ubn.ru.nl/server/api/core/bitstreams/475b9fea-0a08-454b-81ec-1b543009fc0c/content

[18]   Dilay, S. (2018). The Water in the Proverbs. *Journal of Multidisciplinary Engineering Science and Technology (JMEST)*, *5*(12), 2458–9403. Retrieved March 11, 2023, from https://www.jmest.org/wp-content/uploads/JMESTN42352784.pdf

[19]   Ermitati. (2022). Cultural Conceptualization in Proverb: Cultural Linguistic Study. *Salingka: Majalah Ilmiah Bahasa Dan Sastra*, *19*(2), 125–138. https://doi.org/10.26499/SALINGKA.V19I2.720

[20]   Faridah, S. (2022). Eksplorasi Nilai Sosial dalam Peribahasa Urang Banjar [Exploration of Social Values in Urang Banjar Proverbs]. *KREDO: Jurnal Ilmiah Bahasa Dan Sastra*, *6*(1), 183–197. https://doi.org/10.24176/KREDO.V6I1.8878

[21]   Fokt, E. (2020). *The (re)Construction of a National Identity in Times of Disasters* [Unpublished master's thesis]. Wageningen University. Retrieved March 11, 2023, from https://edepot.wur.nl/556043

[22]   Hellema, H. J. (2021). *No TA water-energy nexus approach to improve the climate resilience of the city of Leeuwardenitle* [Unpublished master's thesis]. University of Twente. Retrieved March 19, 2023, from https://essay.utwente.nl/88232/

[23]   Kavusa, K. J. (2020). Ecological Readings of Water Metaphors in the Book of Proverbs: Some Hermeneutical and Methodological Considerations. *Journal of Theology for Southern Africa*, *167*, 62–79. Retrieved March 10, 2023, from https://www.researchgate.net/publication/348479016_Ecological_Readings_of_Water_Metaphors_in_the_Book_of_Proverbs_Some_Hermeneutical_and_Methodological_Considerations

[24]   Knies, P., & Bakker, J. C. (2005). *Aardwarmte als duurzame warmtebron in de glastuinbouw* [Geothermal heat as a sustainable heat source in greenhouse horticulture]. Retrieved March 19, 2023, from https://www.kasalsenergiebron.nl/content/research/Eindrapport_11945.pdf

[25]   Kόczy, J. B. (2017). Cultural Conceptualisations of river in Hungarian Folksongs. In *Advances in Cultural Linguistics* (pp. 223–245). Springer. https://doi.org/10.1007/978-981-10-4056-6_11

[26]   Kovecses, Z. (2002). *Metaphor, A Practical Introduction*. Oxford University Press.

[27]   Krippendorff, K. (1980). *Content Analysis: An Introduction to Its Methodology*. Sage.

[28]   Kulsum, U. (2021). Peribahasa Sumber Nilai Moral Sebagai Pembentuk Karakter [Proverb Sources of Moral Values to Shape Character]. *Caraka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia Serta Bahasa Daerah*, *10*(2), 46–52. https://doi.org/10.31980/CARAKA.V10I2.1319

[29]   Lakoff, G., & Johnson, M. (2003). *Metaphors We Live By*. The University of Chicago Press.

[30]   Mansyur, F. A., Nuryadin, C., Muchtar, M., Sahril, S., & Amayliya, W. O. A. (2021). Character Education Values in Indonesian Proverbs. *ELS Journal on Interdisciplinary Studies in Humanities*, *4*(3), 346–354. https://doi.org/10.34050/ELSJISH.V4I3.18017

[31]   Matindas, F. F., Samola, N., & Kumajas, T. (2020). Denotative and Connotative Meanings in English Proverbs (A Semantic Study). *Journal of English Culture, Language, Literature and Education*, *8*(1), 30–50. https://doi.org/10.53682/ECLUE.V8I1.1590

[32]   Moeimam, S., & Steinhauer, H. (2014). *Kamus Belanda-Indonesia* [Dutch-Indonesian Dictionary]. PT Gramedia Pustaka Utama.

[33]   Mokoginta, K., & Arafah, B. (2022). Negotiation in Indonesian Culture: A Cultural Linguistic Analysis of Bahasa Indonesia Textbooks. *Theory and Practice in Language Studies*, *12*(4), 691–701. https://doi.org/10.17507/TPLS.1204.09

[34]   Mostert, E. (2020). Water and national identity in the Netherlands; the history of an idea. *Water History*, *12*(3), 311–329. https://doi.org/10.1007/S12685-020-00263-3

[35] Murthy, T., Subet, M. F., & Daud, M. Z. (2019). Kajian Semantik Inkuisitif dalam Peribahasa Tamil: Imej Tumbuhan [Inquisitive Semantic Studies in Tamil Proverbs: Plant Images]. *Sains Humanika*, *11*(1). Retrieved March 11, 2023, from https://sainshumanika.utm.my/index.php/sainshumanika/article/view/1426

[36] Nishida, H. (2005). Cultural schema theory. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 401–418). SAGE Publications Ltd.

[37] Rachmat, A. (2019). *Fraseologi Bahasa Rusia dan Indonesia:Teori dan Analisis*. Unpad Press.

[38] Rosadi, E. M. (2022). Dehumanisasi dalam Peribahasa Sunda [Dehumanization in Sundanese Proverbs]. *Ranah: Jurnal Kajian Bahasa*, *11*(1), 111. https://doi.org/10.26499/RNH.V11I1.4485

[39] Sharifian, F. (2011). *Cultural Conceptualizations and Language: Theoretical Framework and Applications*. John Benjamins.

[40] Sharifian, F. (2017). Cultural Linguistics: The State of The Art. In *Advances in Cultural Linguistics* (pp. 1–28). Springer. https://doi.org/10.1007/978-981-10-4056-6_1

[41] Sindik, J., & Araya, Y. N. (2013). Raising Awareness about Water Issues: The Role of Water Symbolism and Proverbs. *Journal of Water Resource and Protection*, *05*(04), 34–39. https://doi.org/10.4236/JWARP.2013.54A006

[42] Slagboom, M. N. (2023). Just one more cookie: An ethnographic study of subversion in weight-related health promotion in a Dutch fishing community. *SSM - Qualitative Research in Health*, *3*, 100206. https://doi.org/10.1016/J.SSMQR.2022.100206

[43] Solijonovich, Z. I. (2022). Linguistic and Cultural Characteristics of the Concept of Friendship in Proverbs. *Vital Annex : International Journal of Novel Research in Advanced Sciences*, *1*(3), 30–34. Retrieved March 15, 2023, from https://innosci.org/IJNRAS/article/view/120

[44] Stemler, S. (2001). An overview of content analysis. *Practical Assessment, Research, and Evaluation*, *7*(1), 17. https://doi.org/https://doi.org/10.7275/z6fm-2e34

[45] Stoett, F. A. (1925). *Nederlandsche spreekwoorden, spreekwijzen, uitdrukkingen en gezegden* [Dutch idioms, proverbs, expressions, and sayings]. W.J. Thieme & Cie.

[46] Usman, J., & Yusuf, Y. Q. (2020). The dehumanizing metaphors in the culture of Acehnese in Indonesia. *Indonesian Journal of Applied Linguistics*, *10*(2), 397–405. https://doi.org/10.17509/IJAL.V10I2.28611

[47] Van Eeden, E. (2011). *Groot spreekwoordenboek* [Great Dictionary]. Centrale Uitgeverij BV.

[48] Van Ginkel, R. (2009). *Braving troubled waters: sea change in a Dutch fishing community*. Amsterdam University Press.

[49] van Hoof, L., Steins, N. A., Smith, S., & Kraan, M. (2020). Change as a permanent condition: A history of transition processes in Dutch North Sea fisheries. *Marine Policy*, *122*. https://doi.org/10.1016/J.MARPOL.2020.104245

[50] Weber, R. (1990). *Basic Content Analysis* (2nd ed.). Sage.

[51] Widawati, R., Fuadin, A., & Damayanti, W. (2018). Ethical Values in Indonesian Proverbs as Character Education Investments. *Proceedings of The Annual Civic Education Conference*, 466–471. https://doi.org/10.2991/ACEC-18.2018.107

[52] Yu, N. (2017). Life as Opera: A Cultural Metaphor in Chinese. In *Advances in Cultural Linguistics* (pp. 65–87). Springer. https://doi.org/10.1007/978-981-10-4056-6_4

Rika Widawati. She completed her bachelor's degree in Dutch literature at Universitas Indonesia in 1999. She then completed her master's degree in Indonesian Language Education at Universitas Pendidikan Indonesia, Bandung in 2008. She is currently completing her doctoral program with a specialization in linguistics focusing on Dutch linguistics at the Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia.

Nani Darmayanti. She is a lecturer in Indonesian Language for the undergraduate program at the Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia. She also teaches in the Master's Program and Doctoral Program in the Department of Linguistics, Universitas Padjadjaran, Bandung, Indonesia. Currently, she is chair of the Indonesian Language Study Program for the undergraduate program at the Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia.

Dian Indira. She is a lecturer of German language for the undergraduate program at the Faculty of Humanities, Universitas Padjadjaran, Bandung, Indonesia. She also teaches in the Master's Program and Doctoral Program in the Department of Linguistics, Universitas Padjadjaran, Bandung, Indonesia.

Lilie Mundalifah Roosman. She is a lecturer of Dutch Language in the undergraduate program at the Faculty of Humanities, Universitas Indonesia, Depok, Indonesia. Additionally, she teaches in the Masters Program and Doctoral Program in the Department of Linguistics, Universitas Indonesia, Depok, Indonesia.