A Contrastive Analysis of Arabic and Indonesian Proverbs: Uncovering the Meanings of 'سَبَقَ السَّيْفُ الْعَذْلَ' and 'Nasi Sudah Menjadi Bubur'

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Abstract: Language and culture are two systems that are closely associated with humans. Language is a system that serves as a tool for preserving culture. Meanwhile, culture is a system that regulates human interaction. In every cultural system, proverbs are an integral part of that culture. A proverb is a literal expression passed down from generation to generation, requiring complex thought to understand. Therefore, this study aimed to analyze the similarities and differences between the Arabic proverb "سَبَقَ السَّيْفُ الْعَذْلَ" and the Indonesian proverb "*nasi sudah menjadi bubur*", which originate from two different cultures. These two proverbs were examined from two perspectives: cultural and cognitive. The method used in this study was a literature review, which is a form of qualitative research. Furthermore, the approaches used were cognitive semantic analysis and ethnolinguistic study. The findings of this study indicated that, from a cognitive-semantic perspective, both proverbs have the same meaning and moral values, and share a common framework of thought across different cultural metaphors. Furthermore, from an ethnolinguistic viewpoint, the Arabic proverb Arab سَبَقَ السَّيْفُ الْعَذْلَ shows traces of pre-Islamic Arab culture, which was fond of and skilled at warfare. Meanwhile, the Indonesian proverb "*nasi sudah menjadi bubur*" underscores the importance of rice in Indonesian culture and daily life. The difference in metaphors used in the two proverbs reflects how each culture frames moral concepts through experiences closest to its people. In Arabic, metaphorical expressions, in the form of proverbs, are conveyed through symbols of power and honor, whereas in Indonesia, they are expressed through familiar everyday symbols.

Keywords: language; proverb; ethnolinguistics; cognitive semantics

Abstrak: Bahasa dan budaya merupakan dua sistem yang sangat melekat dengan manusia. Bahasa merupakan sistem yang berperan sebagai alat untuk mempertahankan budaya. Sementara budaya merupakan sistem yang mengatur interaksi antarmanusia. Pada setiap sistem budaya, peribahasa merupakan bagian tak terpisahkan dari budaya itu sendiri. Peribahasa merupakan ungkapan iliteral, yang diturunkan dari generasi ke generasi, sehingga membutuhkan proses berpikir yang kompleks untuk dapat memahaminya. Oleh karena itu, penelitian ini bertujuan untuk menganalisis persamaan dan perbedaan antara peribahasa Arab سَبَقَ السَّيْفُ الْعَذْلَ dan peribahasa Indonesia "*nasi sudah menjadi bubur*", yang berasal dari dua budaya yang berbeda. Kedua peribahasa ini dikaji dari dua aspek, yaitu aspek budaya dan aspek kognitif. Kemudian, metode yang digunakan dalam penelitian ini adalah studi pustaka, yang merupakan salah satu bentuk penelitian kualitatif. Selanjutnya, pendekatan yang digunakan adalah analisis semantik kognitif dan kajian etnolinguistik. Temuan yang diperoleh pada penelitian ini menunjukkan bahwa dari sudut pandang semantik kognitif, kedua peribahasa tersebut memiliki makna, nilai moral, dan kerangka berpikir yang sama dalam bingkai metafora budaya yang

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berbeda. Selanjutnya dari sisi etnolinguistik, peribahasa Arab سَبَقَ السَّيْفُ الْعَذْلَ menunjukkan jejak budaya Arab pra-Islam yang gemar dan terampil berperang. Sementara peribahasa Indonesia "*nasi sudah menjadi bubur*" menunjukkan beras (nasi) sebagai bagian yang penting dalam budaya dan kehidupan sehari-hari masyarakat Indonesia. Perbedaan metafora yang digunakan pada kedua peribahasa tersebut mencerminkan bagaimana setiap budaya membingkai konsep moral melalui pengalaman hidup yang paling dekat dengan masyarakatnya. Di Arab ungkapan-ungkapan metaforik, dalam bentuk peribahasa, diekspresikan melalui simbol kekuatan dan kehormatan, sedangkan di Indonesia melalui simbol keseharian yang akrab.

Kata Kunci: bahasa; peribahasa; etnolinguistik, semantik kognitif

INTRODUCTION

Interacting with others is a basic human need to ensure survival. As social beings, humans need communication to build relationships and establish cooperation. Language is the most effective medium in the communication process (Mailani et al., 2022). Through language, a person can convey messages, thoughts, feelings, and intentions to others. Language is a complex communication tool and a reflection of the cultural diversity of a speech community. Language is not only a communication tool, but also a representation of the culture, way of thinking, and values embraced by its speakers (Devianty, 2017). However, no two languages are exactly the same, because every language is influenced by the culture and environment in which it grows and develops.

Talking about language means talking about culture. Language cannot be separated from the cultural aspects in which it it used (Sugianto, 2013). Language and culture are two systems inherent in humans. Culture is a system that regulates human interaction, while language is a system that plays a role in maintaining and passing on that culture (Mujib, 2009).

One of the most culturally rich forms of language is proverbs (Anwar & Silviani, 2023). Proverbs not only convey moral messages and wisdom, but also describe society's perspective on life. Therefore, studying proverbs from various languages not only increases linguistic knowledge, but also broadens cross-cultural understanding.

Proverbs in the Arab tradition have a special place in their cultural heritage. From the Jahiliyyah period to the modern era, proverbs have been used as a powerful form of rhetoric and a means of conveying subtle yet profound advice (Kong, 2010). Similarly, in Indonesia, proverbs have been passed down from generation to generation and have become an important part of the nation's culture, embodying local wisdom.

Interestingly, many Arabic and Indonesian proverbs have similar meanings but use different symbols or metaphors. This is in line with Lévi-Strauss's thinking in his book *Linguistic Anthropology* (Duranti, 1997), which states that human thinking is basically the same everywhere. Cultural differences arise from the different applications of the basic mindset shared by all humans, which then adapts to the living conditions of each society.

For example, to describe a two-faced person, Arab societies use metaphors of desert animals or grazing animals, while Indonesian societies tend to use tropical animals or livestock. These differences show how the environment, culture, and way of thinking shape the symbols and style of language used in proverbs (Kurniawan, 2018).

William A. Foley, in his book *Anthropological Linguistics: An Introduction* (Foley, 1997), states that proverbs are a tangible manifestation of the close relationship among language, culture, and the way of thinking of the people who use them. To understand proverbs, it is not enough to interpret their meaning literally; rather, it is necessary to interpret the hidden meaning behind them contextually. This is due to the strong influence of the cultural background, life experiences, and environmental conditions of the community that gave rise to these proverbs (Xeni, 2018).

Based on the above explanation, this study aims to examine in depth the comparison of the hidden meanings between the Arabic proverb سَبَقَ السَّيْفُ الْعَذْلَ and the Indonesian proverb "*nasi sudah menjadi bubur*" from a cognitive-semantic and ethnolinguistic perspective. The two proverbs originate from different cultures and social environments but share relatively similar moral meanings. This study seeks to provide a more comprehensive understanding of the relationship between proverbs, culture, and the mindset of the communities that use them. Specifically, this study aims to: (1) describe the conceptual metaphors underlying both proverbs, (2) compare the cultural foundations and cognitive experiences of Arab and Indonesian societies in shaping their metaphorical choices, and (3) reveal the similarities and differences in the mindsets of both societies as reflected in the figurative imagery of these proverbs.

LITERATURE REVIEW

Several previous studies have also examined proverbs from a contrastive and cultural perspective. However, their focus and approach vary. Research on the contrastive analysis between Arabic and Indonesian proverbs has been conducted by Syofyan & Hassan (2025) and Aprijon Efendi et al. (2024). The research by Syofyan & Hassan focuses on a comparative study of the two proverbs and their use in developing Arabic language teaching strategies. In comparison, the research by Aprijon Efendi et al. focuses on identifying the similarities and differences between the two proverbs in terms of linguistic connotation. Similar research comparing the two proverbs has also been conducted by Yasmin Azizi et al. (2018). This study compares the two proverbs as a reflection of the cultures in which they are used.

Then, research that examines proverbs using a cultural analysis approach has also been studied previously by Fajariyah (2021). The focus of this study is a comparison of Arabic and English proverbs from a cultural hermeneutics perspective. Fajariyah mentions that most of the two proverbs have the same local wisdom and moral values. However, the two proverbs differ in their choice of metaphors due to their different cultural backgrounds.

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Furthermore, research on proverb analysis using a cognitive semantic approach has also been conducted previously by Kurniawan (2018) and Yoga Yolanda et al. (2023). Kurniawan's research is a contrastive analysis between English and Indonesian proverbs that examines how these proverbs were created. He revealed that many of these proverbs share similarities in morality and in the perspectives of both nations' societies towards the world. However, the formation of these proverbs is greatly influenced by the diversity of their respective cultures. Meanwhile, Yoga Yolanda et al.'s research focuses on the metaphor of water movement in Indonesian proverbs. In her research, Yoga Yolanda notes that Indonesians often use the metaphor of water movement as a form of linguistic expression to explain problems, human behavior, certainty, and advice.

Based on the description of previous studies, it appears that the study of Arabic and Indonesian proverbs has been conducted using various approaches, such as comparative, contrastive, cultural hermeneutics, and cognitive semantics. However, no research has been found that specifically contrasts the proverbs سَبَقَ السَّيْفُ الْعَذْلَ and "*nasi sudah menjadi bubur*" through a combination of conceptual metaphor and ethnolinguistic perspectives. This research gap is the basis for the need for this research. In line with this research gap, this study offers novelty by combining contrastive analysis, cognitive semantics, and ethnolinguistic approaches to reveal the conceptual metaphorical structures that form the meanings of the two proverbs in question.

METHOD

This study used a descriptive qualitative method to provide an in-depth description of the meanings and cultural backgrounds that shape the two proverbs studied. This approach was chosen because the analysis of the meaning of proverbs requires interpretive explanations rather than numerical measurements. In terms of research type, this study is library research, which is research where all data is obtained from various literature sources without conducting field observations or interviews (Khatibah, 2011).

Data collection was carried out using purposive sampling, which is the deliberate selection of data sources based on specific criteria (Geofakta et al., 2023), in this case, the relevance and compatibility of the meanings of the proverbs. The primary data in this study consisted of the Indonesian proverb "*nasi sudah menjadi bubur*" taken from the book *Kitab Peribahasa Terlengkap dan Terupdate* by Immawati Fitri Lestari (Lestari, 2020), as well as the Arabic proverb سَبَقَ السَّيْفُ الْعَذْلَ taken from the book *Majma' al-Amtsāl* by Abu al-Fadhl Ahmad bin Muhammad bin Ibrahim al-Maidani an-Naisaburi (Al-Maydānī, 2023).

The two proverbs were then analyzed using contrastive analysis, a technique that compares two languages, emphasizing differences but not denying similarities (Misdawati, 2019). This analysis is supported by two theoretical frameworks, namely conceptual metaphors in cognitive semantics and ethnolinguistic studies. Conceptual

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metaphor is used to explore the cognitive structures that underlie the formation of the meanings of the two proverbs. Meanwhile, ethnolinguistic studies are used to interpret the relationship between language, culture, and the way of thinking of the people who created these proverbs.

Conceptual metaphor is a theory developed by George Lakoff and Mark Johnson in *Metaphors We Live By* (Lakoff & Johnson, 1980). In their view, metaphors are not only understood as figures of speech but also as a way for humans to understand and conceptualize the world. Through metaphors, a person explains an abstract concept by "borrowing" a more concrete, sensory-based concept. This view is reinforced by Evans and Green (2006), who state that one of the main concerns in cognitive semantics is the relationship between human conceptual structures and the sensory experiences that shape them. In other words, conceptual mapping in metaphors does not arise arbitrarily, but is based on sensory experiences and human physical involvement in various daily activities. Therefore, metaphorical language structures reflect bodily experiences, the environment, and human interactions with the world.

Furthermore, conceptual metaphor introduces two concepts that are central to this theory, namely the source domain and the target domain (Nirmala, 2014). The source domain is the conceptual realm that is used or "borrowed" to understand the target domain, while the target domain is the concept that is sought to be understood through the use of the source domain. It is this relationship that enables humans to understand abstract concepts through more concrete, familiar ones. To facilitate the analysis of the two proverbs using conceptual metaphor theory, this study uses a table map meaning. The table model used refers to the format developed by Kurniawan (2018), which is a simplified form of Geeraerts's prism model in proverb analysis. The table model is presented in Table 1.

Table 1. Conceptual Metaphor Mapping Model

Proverb X		Proverb Y	
Moral Values Contained			
Source domain A	Target domain A	Source domain C	Target domain C
Source domain B	Target domain B	Source domain D	Target domain D

Source: Kurniawan (2018)

Furthermore, the basic concept of ethnolinguistics is that language is a reflection of culture. In his book *Linguistic Anthropology*, Alessandro Duranti explains that ethnolinguistics is the study of language as a cultural resource and speech as a cultural practice (Duranti, 1997). In general, this theory examines the reciprocal relationship

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between language and culture, particularly to observe how language functions as a social tool in social interactions.

Finally, ethnolinguistic studies place culture as an important foundation in understanding the meaning of language. Culture universally encompasses seven elements (Mu'in et al., 2023), namely (1) religious values, (2) economic systems and livelihoods, (3) science, (4) social organization, (5) tools and technology, (6) language, and (7) art. Thus, ethnolinguistic analysis not only pays attention to linguistic forms, but also understands how language describes the experiences, worldviews, and social structures of the communities that speak it.

RESULTS AND DISCUSSIONS

A. Overview of Proverbs

Proverbs are collective expressions that contain the wisdom and life experiences of a community (Bakhodirovna, 2024). As a form of cultural expression, proverbs not only convey moral messages, but also summarize facts, values, and views of life that are generally accepted by the community that speaks them. In both oral and written traditions, proverbs generally have a relatively fixed form and stable meaning, allowing the messages they contain to be consistently passed down from one generation to the next (Anwar & Silviani, 2023).

Lévi-Strauss's (1997) thinking underpins the assumption that proverbs from various cultures essentially contain universal messages. However, cultural differences and the environment in which a language develops influence the form, symbols, and style of expression used in each proverb. In line with this, Sadikovna (2021) asserts that the study of proverbs from various cultures opens up opportunities to see how different nations can have similar views and moral values.

It is these cultural differences that make the differences between Arabic and Indonesian proverbs so significant, namely their historical background. Many Arabic proverbs are rooted in real stories, such as historical events, inter-tribal conflicts, or the actions of influential figures, whereas most Indonesian proverbs lack an explicit historical background.

The proverb سَبَقَ السَّيْفُ الْعَذْلَ originated from the story of Dhabbah bin Add, a governor of Hijaz and Yemen during the time of Prophet Sulaiman a.s. (Al-Fākihī, 1994). It is said that one night, Dhabbah bin Add's camel disappeared. He then asked his two sons, Sa'ad and Sa'id, to look for it. So they split up, and before long Sa'ad found the camel and immediately returned it. Meanwhile, Sa'id continued to search for the camel, and in the middle of his search he met Harith bin Ka'ab. At that time, Sa'id was wearing two cloaks, and Harith asked for both of them, but Sa'id refused. After being refused, Harith immediately killed him and took both cloaks.

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When the Hajj season arrived, in Ukaz, Dhabbah met Harith bin Ka'ab and saw him wearing his son's two cloaks. He then asked about the two cloaks, "Can you tell me who the owner of these two cloaks is?" Harith replied, "Yes, I met a boy wearing them, then I asked him for them, but he refused, so I killed him and took these cloaks." Dhabbah asked, "With this sword of yours?" He replied, "Yes, that's right." Then Dhabbah asked for the sword, "Give me that sword so I can see it, because I think it is very sharp." Harith gave his sword to Dhabbah, and when he took it from his hand, he swung it and said, "This story is sorrowful." Then he slashed Harith's neck until he was killed. Then the people said to him, "O Dhabbah! Why did you do this (kill him) in the sacred month?" Dhabbah replied, " سَبَقَ السَّيْفُ الْعَذْلَ (The sword has preceded the reproach)" (Al-Maydānī, 2023).

This story provides a clear picture of the origin of the Arabic proverb سَبَقَ السَّيْفُ الْعَذْلَ, which was born from a historical event involving certain figures and social contexts. This is in line with the general characteristics of Arabic proverbs, which are often rooted in historical narratives or documented concrete experiences. As for the Indonesian proverb "*nasi sudah menjadi bubur*", researchers have yet to find an authoritative source that explains its historical background. This condition shows that, unlike the Arabic tradition, most Indonesian proverbs were formed through a process of collective inheritance in everyday life without referring to a specific event.

B. Conceptual Metaphor

Based on the conceptual metaphor mapping table, as shown in Table 1, a comparison of the Arabic proverb سَبَقَ السَّيْفُ الْعَذْلَ and the Indonesian proverb "*nasi sudah menjadi bubur*" is presented in Table 2.

Table 2 Results of Conceptual Metaphor Comparison Analysis

سَبَقَ السَّيْفُ الْعَذْلَ		Nasi sudah menjadi bubur	
Mistakes that have been made cannot be undone			
Source domain A	Target domain A	Source domain C	Target domain C
سَبَقَ السَّيْفُ	The mistake that has been made	Nasi	The mistake that has been made
Source domain B	Target domain B	Source domain D	Target domain D
الْعَذْلَ	Cannot be repaired	Bubur	Cannot be repaired

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According to Table 2, in the proverb سَبَقَ السَّيْفُ الْعَذْلَ, the source domain A is Dhabbah's action of slitting Harits' throat, while the target domain A is the mistake or deed that has been done. Meanwhile, the source domain B is the people's reprimand of Dhabbah's actions, while the target domain B is the reprimand, reproach, regret, or hope considered capable of changing the situation that has occurred.

In this proverb, there is a reasonably complex thought process involved in understanding the underlying construction. If examined further, this proverb actually has two additional domains implicitly. The first source domain is Harith's condition before his neck was cut, while the target domain is the initial condition. Meanwhile, the second source domain is Harith's condition after his neck was cut, while the target domain is the final condition.

Meanwhile, in the proverb "*nasi sudah menjadi bubur*", the source domain C is rice, while the target domain C is the initial condition, which is flexible and can still be controlled as desired. Meanwhile, the source domain D is porridge, while the target domain D is the final condition, which is rigid, has already occurred, and cannot be changed.

Upon further analysis, this proverb actually also has two additional implicit domains, as in the proverb سَبَقَ السَّيْفُ الْعَذْلَ. The first source domain is the process of cooking rice into porridge, and the target domain is the decision-making process. Meanwhile, the second source domain is the state of porridge that cannot be changed back into rice, while the target domain is the state when an intervention can no longer change the final condition.

When analyzed comparatively, the two proverbs show a very striking difference in the metaphorical expressions used. The Arabic proverb uses a sword, while the Indonesian proverb uses everyday food, namely rice and porridge. However, morally, both proverbs convey a similar message, namely that mistakes that have been made cannot be corrected, or it can also be interpreted as regret being useless after something has already happened.

Finally, both proverbs also show the same conceptual mapping structure consisting of four elements, namely the initial condition, the process of change, the final condition, and the response to the change. This similarity in pattern makes it clear that even though they come from different cultural backgrounds, the thought processes that construct them show moral equivalence. Thus, conceptual metaphor analysis not only reveals similarities in meaning between Arabic and Indonesian proverbs, but also shows how each culture conceptualizes their daily views and experiences into distinctive and unique metaphors.

C. Ethnolinguistics

The use of the word "السَّيْفُ" or sword in this proverb shows traces of pre-Islamic Arab culture, which was inseparable from conflicts between tribes. The

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sword symbolizes the power to dominate, seize power, and defeat enemies, as found in poems recounting the war between the Lakhmid Kingdom and the Ghassaniyah Kingdom (Al-Syaṭṭī, 1998). Since the Jahiliyyah period, swords have always been used to defend warring tribes, making conflict and warfare part of their social reality. Swords are not merely weapons of war, but symbols of honor, courage, and pride.

In addition, swords in Arabic also have a wide variety of lexical forms, including *al-Ṣārim* (الصَّارِم), *al-Ridā'* (الرِّدَاء), *al-Khalīl* (الخَلِيْل), *al-Qaḍīb* (القَضِيْب), *al-Ṣafīḥah* (الصَفِيْحَة), *al-Masyrafī* (المَشْرَفِيّ), and many others (Al-Suyuṭī, 1986). Furthermore, swords are also the most frequently appearing element in Arabic poetry, making them a powerful metaphor in Arabic language and literature. One example can be seen in the following poem by Imru' al-Qais (Al-Zajjāj, 1988):

<div dir="rtl">

أَيَقْتُلُنِيْ وَالْمَشْرَفِيُّ مَضَاجِعِيْ

وَمَسْنَوْنَةٌ زُرْقٌ كَأَنْيَابِ أَغْوَالِ

</div>

"Will he kill me while I sleep on Masyrafi's sword?
This sword is sharp and shiny like the terrifying fangs of a ghost"

Then, the word "سَبَقَ" or "preceded" in this proverb also illustrates the values embedded in Arab society, namely upholding the concept of maintaining self-respect and refusing to accept humiliation and oppression, so that they become very brave, easily jealous, and easily provoked (Al-Mubārakfūrī, 1979). In this case, blood is repaid with blood, and life is repaid with life, which is nothing new among Arabs, as in the story behind this proverb.

Not only that, the use of the word "الْعَذْلَ" in this proverb also illustrates the culture of pre-Islamic Arab society, which was familiar with the practice of criticism in social interactions. This phenomenon is even immortalized in the Quran through the prohibition, "وَلَا تَلْمِزُوْا أَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ" (QS. Al Hujurat: 11), which emphasizes that people should not insult or give each other bad nicknames. This verse shows that the practice of criticism had long existed and was part of Arab culture before Islam.

This culture is also reflected in the tradition of pre-Islamic classical Arabic literature, particularly in the genre of *al-hija'* (الهِجَاء) poetry. In the Indonesian context, *al-hija'* can be understood as satirical poetry, criticism, or sarcasm. This genre is poetry in the form of pointing out the shortcomings of enemies in the context of arrogance, with the aim of belittling them and enhancing the dignity of

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the poet's group (Al-Jundī, 1991). Thus, the word الْعَذْلَ in this proverb is a reflection of the cultural values and communication practices of pre-Islamic Arab society.

The existence of this genre also confirms the strong role of language and rhetoric in the social mechanisms of Arab society, including in maintaining honor, as well as influencing and attacking other groups. Even so, this proverb also implies a cultural message that although rhetoric has great power in influencing others, it can still be surpassed by real action.

Finally, the story behind this proverb also explains that Arab society has long had religious rules, namely to honor the holy months. Allah says, " يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ " (QS. At Taubah: 36). One way of honoring the holy months is to avoid Allah's prohibitions, including murder. Violations of the sanctity of these months were considered highly reprehensible in Arab culture, so the community's response of condemning Dhabbah's actions was a natural form of moral pressure in the social context at that time.

Meanwhile, the Indonesian proverb "*nasi sudah menjadi bubur*" uses a metaphor derived from the daily experiences of agrarian Indonesian society. The use of the elements of rice and porridge is closely related to rice as the main product of farming, an activity that has long been the livelihood of the majority of Indonesians (Kumendong, 2006). So it is not surprising that many Indonesian proverbs use elements related to agriculture.

In Indonesian, there are a number of words that refer to different stages of rice as a commodity, such as *padi*, *gabah*, *beras*, *nasi*, and *bubur*. This phenomenon shows that the physical environment often reflects the language of a community and influences its lexical structure, namely an entity distinguished into single words (Mu'in et al., 2023). The richness of the lexical forms related to rice commodities in Indonesia shows the importance of rice to the Indonesian people.

D. Contrastive Analysis

The results of a contrastive analysis between the Arabic proverb سَبَقَ السَّيْفُ الْعَذْلَ and Indonesian proverb "*nasi sudah menjadi bubur*" show significant similarities and differences in terms of meaning, thought construction, and the cultural background behind them. To provide a more structured overview of the relationship between the two proverbs, the findings of this analysis will be presented briefly in Table 3.

Table 3. Results of Contrastive Analysis of the Arabic Proverb سَبَقَ السَّيْفُ الْعَذْلَ
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No.	Aspect	Arabic Proverb	Indonesian Proverb
1.	Type of conceptual metaphor	Action-based metaphor	Object based transformation
2.	Concrete domain → abstract domain	Sword, murder, and reproach→ useless regret	Rice, the cooking process, porridge → an unchangeable situation
3.	Key moral values	Regret is useless after the act has been committed	A situation cannot return to its original state after it has changed
4.	Thinking structure	(1) Initial conditions (2) actions (3) fatal consequences (4) useless criticism	(1) Initial conditions (2) cooking process (3) final result (4) cannot be reversed
5.	Cultural background	Desert society, intertribal conflict, culture of war	Agrarian society, farming culture, rice processing
6.	Historical background	Has a clear historical story (the story of Dhabbah bin Add)	Does not have a specific historical background
7.	Emotional tone	Harsh, tense, full of risk (murder, violation of the holy month, insults)	Simple, gentle, familiar, everyday situations
8.	Collective experience	War, honor, self-respect	Farming, cooking, rice processing

Based on the analysis results presented in Table 3, it can be understood that the two proverbs have a number of similarities and differences. The similarities between the two proverbs are as follows:

1. Both proverbs use conceptual metaphors from the concrete to the abstract realm.
2. Both proverbs convey the same moral value, namely that an action that has already been done cannot be undone, and that regret over it is useless.
3. Both proverbs have a similar pattern of thought, namely (a) initial condition, (b) process of change, (c) final condition, and (d) response to change.
4. Both proverbs utilize the collective experience of society, culture, and environmental conditions in forming metaphorical expressions.

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Meanwhile, the differences between the two proverbs are as follows:

1. Arabic proverbs have clear and specific historical value, while Indonesian proverbs do not.
2. The source of metaphors in Arabic proverbs is action-based, while Indonesian proverbs are based on object-based transformation.
3. Arabic proverbs use symbols of swords, honor, and oral tradition as metaphors, while Indonesian proverbs use food elements, namely rice and porridge.
4. The emotional nuances of Arabic proverbs tend to be harsher, in line with the context of the proverbs, namely murder, violation of the holy month, and reproach. In contrast, Indonesian proverbs are simpler and closer to everyday life, namely the process of cooking rice into porridge.
5. Arabic proverbs describe Arab culture, which is familiar with inter-tribal conflicts, wars, oral traditions, and their religious beliefs. Meanwhile, Indonesian proverbs describe the lives of agrarian communities whose livelihoods depend on farming.

Thus, it can be assumed that, although they originate from different environments and cultures, proverbs generally convey universal moral messages.

CONCLUSIONS

This study shown that the proverb سَبَقَ السَّيْفُ الْعَذْلَ in Arabic and "*nasi sudah menjadi bubur*" in Indonesian shared a similar moral value: an action or situation that has already occurred cannot be corrected or returned to its original state. However, the two proverbs are constructed using different metaphors, reflecting their respective cultural backgrounds. The Arabic proverb was rooted in historical stories about warfare, honor, and the oral culture of Arab society. Meanwhile, the Indonesian proverb used a metaphor that originated from agrarian experiences and the community's familiarity with food processing.

Through conceptual metaphor analysis and ethnolinguistic studies, this research confirmed that the physical environment, social structure, collective experiences, and cultural values play an important role in shaping the way a society expresses meaning through proverbs. Thus, the similarity in moral messages between the two proverbs did not negate the differences in the underlying ways of thinking, symbols, and cultural values. These findings shown that proverbs, as a form of traditional wisdom, reflect the complexity of the relationship between language, culture, and human experience.

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