

Translating English into Indonesian Proverb Analysis

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Abstract—A good translation should be readable and sound natural. It can be achieved through a good comprehension of translation procedures especially proverb translation. However, the students' translation of the English education program in IAIN Metro is still poor and sounds awkward since they do not master proverb well so that the accuracy level of the translation is low. Therefore, this research focuses on analyzing students' proverb translation. This research is descriptive qualitative research. This descriptive-qualitative research intends to describe the students' difficulties in translating English into Indonesian proverbs. The data of this research are 10 English proverbs and 10 Indonesian proverbs based on the professional translator. The finding research shows the students' difficulties in translating English into Indonesian proverb. The sample of the research was taken from 10 students translation product at the forth semester of English education program in IAIN Metro using documentation and interview technique. The sample was 10 English proverbs with 100 students' translation products. The conclusion of the research shows that, from 10 proverbs with 100 translation products, there are only 29 accurate translation products (29%) and 71 inaccurate translation products (71%). Furthermore, the students still find difficulties in translating proverb. Most of the fourth-semester students of the English Education Study Program in IAIN Metro have lack of vocabularies and knowledge about proverb.

Keywords—*education, translation, proverb, English, and Indonesian*

I. INTRODUCTION

In some point of view, human being uses language to express ideas, feelings and expectation to the others. The use of language is that people find a way of dealing with other people. On the contrary, the different languages between one and another community must be the biggest problem. It is widely found some difficulties to join a group with different language. Therefore, an instrument connecting the languages is extremely needed. The status of English as a universe language has forced people in the world to master English, so that is why mastering several foreign languages is compulsory, especially English.

In English subject at school, the students study to translate text whether English into Indonesia or Indonesia into English. In the institution, the students study translation. In this subject, the students study how to translate well, one of the most important aspects of English

and translation is Proverbs. Studying proverbs in translation is important because they are frequently used in a wide variety of situations. Proverbs manifest themselves in many different forms and can be applied to many different circumstances [1]. Often, Proverbs deal directly with societal customs that might not translate directly to certain other societies. It is because proverb is a short sentence or statement which comes from a general truth and the meaning of it cannot easily be worked out from the words it contains. The connection between proverbs and culture is difficult to ignore. Proverbs reflect and are indicative of the culture that created them and they bring that culture to life in a concise manner.

In the Indonesian context, even though the students have studied translation, many English learners are still doing many mistakes to understand English. Consequently, it can cause various interpretations because of the misunderstanding. So that, to understand the usage of English in learning translation, the students must learn English not only grammatically, but also culturally. Because cultural aspect is important to know the message of source language text, the learners will know the purpose of the source language text and they will be easier to understand text well.

Nida and Taber state that translating process consist of analyzing the source language (SL), transferring into the target language (TL) and restructuring language text [2]. In the translating process, translation concerns about translating proverb, too. However, not all proverbs can be understood by the learners, so there will be such misunderstanding the purpose of source language text. Most of students still do many mistakes in translating proverbs because they use word by word method so that the meaning is not suitable with what the proverbs means. Thus, translating proverbs is a complex process in which lexical, structural and conceptual domains are involved simultaneously. The translator should be aware of various aspects of these dominant implicatures in rendering proverbial units. Unfortunately, students from English Education though still use this one such method (word by word) in most of English texts, proverbs are no the exception. This case happens because some reasons, like they are not mastering some proverbs, they do not have enough vocabulary, or they cannot be understood well the context.

Regarding all explanation above, the writer tries to analyze the students' difficulties in translating proverb

which would be conducted at the fourth semester of English Study Program.

The rest of this paper is organized as follow: Section II presents literature review. Section III describes methodology of this research. Section IV presents the research finding and following by discussion. Finally, Section V concludes this work.

II. LITERATURE REVIEW

A. Nature of Translation

Nida and Taber said that translation consists of reproducing in the receptor language the closest natural equivalent of a source language message, firstly in terms of meaning and secondly in terms of style [2]. Catford in Budianto and Fardhani states that translation is the replacement of textual material in one language by equivalent textual material in another language [3]. The translator should try to find the equivalent of form between the source language and target language. The meaning, thought, idea, and message from source language should be equivalent in target language. If the message of the source text is not equivalent in target language, so the reader will not know the purpose of the text and there will be misunderstanding. In short, natural equivalent should be reached in order not to spoil the content and the impact of the conveyed message.

According to Newmark, translation is any means to render the meaning of text into another language and the way of transferring what is intended by the author [4]. This states that translation is to transfer the meaning or message of source language into target language from a translator to his/her readers. However, to produce a suitable target language, Newmark also suggests that translation be implicated what the author planned and designed in his text. In translation, transferring meaning doesn't solely change the shape of source language into target language since the main purpose of translation is to provide equivalent text without reducing or omitting the main idea or the substance of source language.

Nababan states that a translator will never be able to "change" source language into target language because both language structures might be different each other. He believes that to replace source language with another text is senseless [5]. Translating a text will be meaningless if the translator does not have sense of language as the way of understanding both source language and target language structure will lead to an unpleasant translation product. Nevertheless, by using sense of language, the translator can manage the problem of different structure and will be able to achieve a suitable text.

Regarding to the most notions argued by the researches above, it is particularly described that definition of translation can be analyzed by some certain perspectives. It does not emerge the gap among the definitions. However, it draws that those notions support one another and situates translation into a broad and macro-field of linguistics.

Nida and Taber assert that the process of translation consists of three types, such as analyze the text of source language, transfer, and restructuring [2]. The first stage is analysis; translator should analyze source language text

about grammatical relationship and meaning of the word. In the transfer stage, the meaning of source language is transferred based on the mind of translator from source language to target language. The result of transfer proses is restructured to make final message that is acceptable in target language.

B. The Nature of Proverb

Proverb is statement containing a message or moral which can be used to describe situation or make it significant. The writer also believed that proverb is a speech that can be used in everyday life for many situation that containing parable, comparison and advice that can apply as the way of life. Mieder has defined that proverb as sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and handed down from generation to generation [6]. In other hand, Mollanazar defined the proverb as a unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning [7]. Accordingly, Gorjian states that proverbs are sentential or phrasal with complete meaning and are similar to sayings, slogans and maxims which convey cultural, legendary and folklore heritage of a nation [8]. They are based on historical stories and tales which are rooted in people's shared background knowledge. At the content and context levels, there may be several shared properties between source language and target language equivalents which are connotatively motivated while at the formal level the lexical differences can be problematic.

Generally, The New Encyclopedia Britannica in Hui states that a proverb is a succinct and pithy saying in general use, expressing commonly held ideas and beliefs [9]. Brosh said that proverbs manifest themselves in many different forms and can be applied to many different circumstances [1]. They are varied in content, age, form, structure, kind, and origin. Some proverbs can apply to many people and many places; they are thus common to many cultures and have endured for a long time. Others that deal with aspects of daily life are applicable only to a given region or to a given situation or time. Proverb is a short well-known saying that states a general truth or gives advice [10]. The proverb is picked as the primary data because it plays an influential role in literary works. The proverbs are important to be analyzed because when identify the meaning, it is often misunderstood and mistranslated in some literary works.

From many definitions above, the writer assumes that proverb is an expression whose meaning cannot easily be worked out from the words it contains. Proverb cannot be understood by translating word for word. It is because proverb is a short sentence or statement which comes from a general truth and the meaning of it cannot be understood easily by the target language. A proverb may have an allegorical message behind its odd appearance. Due to the fact that there are many popular proverbs, it is not unreasonable that some are mutually contradictory. Though a pair of proverbs might essentially contradict each other, however, either can be reliable when applied to a specific situation.

In many cases, proverbs deal directly with societal customs that might not translate directly to certain other societies. Nida in Gojian's article noted that proverbs are special metaphoric expressions and the translator should know the proverbial concepts in SL/TL regarding their similarities and differences [8]. In these cases, it might help to find a saying that approximates the intended message of the proverb and use that. Ultimately, the challenges of translating proverbs depend on the case at hand, and therefore, it is best for translators to adjust their method on a case by case basis. Considering the research conducted by Syarfuni entitled *An Analysis of English and Indonesia Idioms and Proverb*, he described the phenomena of proverbs translation in the level of accuracy, acceptability, and readability [11]. He stated that proverbs have differences and similarities between English and Indonesia. Due to English and Indonesian have different culture, which why they have their own way to deliver proverbs.

Furthermore, Syarfuni states that the proverb came from various type, they are; the proverb states a fact, the proverb in metaphorical form, the proverb consisting of at least one topic, the proverb that fall into tradition pattern, the proverb in form of contrast, the proverb that used in rhyme, and the proverb that traced to ancient Latin and Greek Literature [11].

1. The proverb states a fact because they contain the wisdom of the truth that is delivered by the old person according to the fact that is going on the occasion of the problem of life. For instance:
 - *Confine your tongue, lest it confine you*
 - *Mulutmu harimaumu*
2. The metaphorical proverbs are the proverb used an expression which describe a person or object in literary way by referring to something. For instance:
 - *Never buy pig in a poke*
 - *Membeli kucing dalam karung*
3. A proverb consist at least one topic and comment about its topic too. It may have as a few as two words. For instance:
 - *Money breeds*
 - *Lintah darat*
4. Many proverbs fall into one of several tradition pattern and they may present an alternative or an equation, for instance:
 - a. The proverb of several tradition pattern on form of an alternative:
 - *Better late than never*
 - b. The proverb several tradition pattern in form of an equation:
 - *Ya atau tidak sama sekali*
5. Some of the proverbs are often make use of contrast, for instance:
 - *A man ought to do his duty.*
 - *Siapa yang berbuat dia yang bertanggung jawab*

Sometimes contrast is emphasized by parallel structure, for example:

- *Waste not want not*
- *Hati gatal mata digaruk*

6. The other type of proverbs is still used a rhyme, for instance:
 - *East and west, home is best*
 - *Manusia yang merencanakan, tuhan yang menentukan.*
7. We may find the other proverb that traced to ancient Latin and Greek Literature, for example:
 - *Love is blind*
 - *Cinta itu buta*

C. *Translating English Into Indonesian Proverb*

"Where there's a will, there's a way." When the word just cited is heard or read, it will be readily recognized that it has been encountered a proverb. It should be quite easy to recall additional instances of this literary or, perhaps better, proto-literary genre [12]. Proverb is sentence or statement that cannot be understood by translating word for word. It must be translated literally. To properly translate a proverb requires several steps, and it often requires a translator to delve deeper into the culture of the source and target languages to determine the idiomatic translation. Proverbs often have an equivalent in the target language. However, even if a linguistic equivalent exists, there may be cultural differences to consider.

It often helps to determine the origin of the proverb, especially if it isn't an entirely common saying. An obscure literary proverb should not be translated into a very familiar proverb in the target language. It is best to aim for equivalence between the proverb's standing within the context of the source culture and the target.

III. METHODOLOGY

The research used a descriptive qualitative research, conducted to review one of phenomena of translation, especially the study on translation specifically to examine a study on translating proverb in English into Indonesia translation of students of English Education Program of IAIN Metro. The instruments which were used in conducting the research are documentation and interview. Accordingly, the data from a test of translation of English into Indonesian proverb, as the primary data, and the secondary data needed are documented as data resource in the form of documentation. The interviews are aimed at gaining any useful information regarding to the primary data. The writer planned to determine the informants based on their competency in translation skill and performance. The informants will be asked to the 10 (ten) of fourth-semester students.

IV. RESULTS AND DISCUSSION

The author specifically analyzed phenomena of translation especially in translating proverb. As the primary data, the data was taken through the translation products of the students in semester 4 English Department of IAIN Metro. The data was taken randomly from ten students of TBI in the fourth semester.

A. Results

TABLE I. FIVE PHENOMENA OF TRANSLATING ENGLISH INTO INDONESIA PROVERB

Types of Proverbs	SL	TL	TL (Students' Translation Product)
The proverb states a fact	Evil deeds come home to roost.	<i>Senjata makan tuan</i>	Student 1: Kejahatan pasti akan mendapat balasan. Student 2: Kejahatan akan mendapat balasan. Student 3: Jahat itu tidak baik Student 4: Kejahatan pasti mendapat karmanya
The proverb in metaphorical form	Never buy a pig in a poke	<i>Membeli kucing dalam karung.</i>	Student 1: Jangan membeli babi dalam karung. Student 2: Jangan membeli babi dalam karung. Student 3: Tidak pernah membeli kucing dalam karung Student 4: Jangan membeli tanpa melihat barangnya dulu
The proverb consisting at least of one topic	Money breeds	<i>Lintah Darat</i>	Student 1: Uang bukan segalanya Student 2: Uang bukan segalanya Student 3: Uang jangan dijadikan segalanya Student 4: Kaya karena keturunan
The proverb several tradition pattern on form of alternative	Better late than never	- <i>Ya atau tidak sama sekali</i> - <i>Lebih baik telat dari pada tidak sama sekali</i>	Student 1: Lebih baik terlambat daripada tidak sama sekali Student 2: Lebih baik telat dari pada tidak sama sekali Student 3: Lebih baik telat dari pada tidak sama sekali Student 4: Lebih baik telat dari pada tidak sama sekali
The proverb several tradition pattern in form of an equation	Let bygone be bygone	<i>Yang lalu biarlah berlalu</i>	Student 1: Yang lalu biarlah berlalu Student 2: Yang lalu biarlah berlalu Student 3: Biarlah yang lalu berlalu Student 4: Yang lalu biarlah

			<i>berlalu</i>
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TABLE II. FIVE PHENOMENA OF TRANSLATING ENGLISH INTO INDONESIA PROVERB

Types of Proverbs	SL	TL	TL (Students' Translation Product)
The proverb in form of contrast I	A man ought to do his duty	<i>Siapa yang berbuat dia yang bertanggung jawab</i>	Student 1: Jadilah laki-laki yang bertanggung jawab Student 2: Seorang laki-laki seharusnya memiliki tanggung jawab Student 3: Seorang laki-laki yang bertanggung jawab Student 4: Pria harus bertanggung jawab
The proverb in form of contrast II	Grasp all, lose all	<i>Hidup segan mati tak mau</i>	Student 1: Jangan genggam terlalu erat Student 2: Semakin kuat meng genggam maka akan menghilang Student 3: Jangan genggam terlalu kuat Student 4: Terlalu erat meng genggam malah akan terlalu mudah terlepas
The proverb that used in rhyme	East and west, home is best	<i>Rumahku istanaku</i>	Student 1: Dimanapun rumahlah yang terbaik Student 2: Dimanapun kamu berapada rumah adalah yang terbaik Student 3: Dimanapun tempatnya, rumah tempat terbaik. Student 4: Pergi kemanapun, rumah adalah yang terbaik
The proverb that traced to ancient Latin and Greek Literature	Love is blind	<i>Cinta itu buta</i>	Student 1: Cinta itu buta Student 2: Cinta itu buta Student 3: Cinta itu buta Student 4: Cinta itu buta
The proverb in metaphorical form II	Silent Gives	<i>Otak udang</i>	Student 1: Diam itu emas Student 2: Diam itu emas Student 3: Diam itu emas Student 4: Diam itu emas

The Table I shows five phenomena of translating English proverb into Indonesia proverb they are the proverb states a fact, the proverb in metaphorical form, the proverb consisting at least of one topic, the proverb several tradition pattern on form of alternative, and the proverb several tradition pattern in form of an equation. Besides, the Table

II will also show the five phenomena of translating proverb they are the proverb in form of contrast I, the proverb in form of contrast II, the proverb that used in rhyme, the proverb that traced to ancient Latin and Greek Literature, and the proverb in metaphorical form II.

B. Discussion

The author specifically analyzed phenomena of translation especially in translating proverb. As the primary data, the data was taken through the translation product of the students in semester 4 TBI IAIN Metro. The data was taken randomly from ten students of TBI in the fourth semester. The data analysis shows that many students did mistakes in translating English proverb into Indonesia.

The first phenomena showed most of the students are still wrong in translating this type of proverb. From ten students only one student's translation who has been on accurate level. In phenomena 2, the word "pig" can be translated by "*kucing*" in Indonesian proverb. Nonetheless, some students still translated the word into an inappropriate word such as "*babi*". In this case, some students still accurately translate into target language. Indeed, the phenomena are able to transfer into target language easily but the inaccurate products are still found. In phenomena 3, "*money breeds*" will be inaccurate if the translator literally translates the proverb because it will sound awkward. Thus, to make in accurate the translator should translate it into "*Lintah Darat*". Nevertheless, most students' translation sounds awkward in target language.

In two next sections, all of students are right in translating the proverb. The proverb "*better late than never*" can be translated into specific proverb in Indonesia such as "*Ya atau tidak sama sekali*", but also can be translated into "*Lebih baik terlambat daripada tidak sama sekali*", if the students translate it word by word, it may sound strange, but because this proverb is familiar in educational side, so most student are able in translating it. The word "*a man*" in phenomena 5 should be translated into general meaning in target language "*siapa*". In fact, most students still use literal translation into this proverb so that it is not suitable enough from what Indonesian proverb means. Therefore the result is poor.

The proverb in phenomena 6 is the type of "the proverb in form of contrast" which the meaning on target language is far from the source language. The students still translate it word by word then the meaning of the proverb sounds unnatural. Some also translate it into literally into phrase (see student 7). In doing so, the students still change their point of view inaccurately. This proverb of phenomena 8 is the type of "the proverb that used in rhyme" which every students actually familiar with this kind of proverb. But unfortunately, almost every student still translates it by literal translation that makes the meaning of the proverb is not suitable enough with the target language. In another hand, from the data of phenomena 9, it is clearly enough that all of students translate the proverb well, and all of it is right. In the case of professional translator, the meaning of "*silent gives*" is "*otak udang*" which far from the source language. Most students keep literally translating the proverb into "*diam itu emas*". Substantively, this proverb is

the kind of metaphorical form then it cannot be easily translated into target language.

The meaning of proverbs in SL and TL are indirect, idiomatic, connotative and non-iconic, sometimes both languages have the same meaning in translation of proverbs, but collocation. Elements are totally different, e.g. in English proverb: cats have nine lives, in Persian proverb: cats have sevens lives. The concepts for SL/TL are similar with regarding cats as die hard creatures but the numbers of their lives are different from the past to the present time have been many attempts at definition of proverbs. Generally speaking, proverbs are metaphorical sayings in the form of stereotyped and prefabricated patterns in a language which convey cultural concepts. They are also related to the background heritage of a nation and have been formed and used among the people throughout years, they are deeply rooted in people's beliefs and thoughts which cannot be denotatively understood through their lexical or grammatical meanings.

From 100 translation products, there are only 29 accurate translation products (29%) and 71 inaccurate translation products (71%). In this case, the translation lecturer has taught about proverb in teaching translation, but does not clear enough in explaining the method in translating proverb correctly. Furthermore, the students still find difficulties in translating proverb. Most of the fourth-semester students of the English Education Study Program in IAIN Metro have lack of vocabulary and lack of knowledge about proverb and the target language of it.

The difficulties faced by fourth semester students of the English Education Study Program in STAIN are lacking vocabularies and knowledge about proverb and the target language of it. Moreover, the reasons why the fourth semester students of the English Education Study Program in IAIN Metro find difficulties in translating English into Indonesian proverb are there are many students who still do word for word and literal method so the translation products are not equivalent and acceptable. Hence, because of the errors data which made by the fourth semester students above, it can be assumed that the students are expected to increase their knowledge about the types of proverbs and the way to translate it in order to avoid the errors in translation performance.

V. CONCLUSION

This research was conducted of the fourth semester of TBI of the State Islamic College Jurai Siwo Metro in academic 2015/2016. It means that the result of this research was definite and limited only on this participant in that place and time. In other words, the result might be different when it was conducted in a different place, time and participant even though it had the same matter. Based on interview data with the fourth-semester students in state Islamic College Jurai Siwo Metro, the translation lecturer has taught about proverb in teaching translation. Yet, the students still find difficulties in translating English into Indonesian proverbs.

The illustration of the total of the kinds of difficulties encountered by the students is that from 100 translation products above, there are only 29 accurate translation products (29%) and 71 inaccurate translation products

(71%). Based on the result of the data analysis, the researcher eagerly is going to deduce this research that many kinds of difficulties are still found in translating proverb by the fourth semester students of the English Department of the STAIN Metro, the difficulties faced by fourth semester students of the English Education Study Program in STAIN are lacking vocabularies and knowledge about proverb and the target language of it. The reasons why the fourth-semester students of the English Education Study Program in STAIN find difficulties in translating English into Indonesian proverb are there are many students who still do word for word and literal method so the translation products are not equivalent and acceptable.

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