Translation Techniques Used in Translating Indonesian Proverbs into English

Afriani, Shilvina
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TRANSLATION TECHNIQUES USED IN TRANSLATING
INDONESIAN PROVERBS INTO ENGLISH

A THESIS

BY

SHILVINA AFRIANI

167052009

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UNIVERSITY OF SUMATERA UTARA
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TRANSLATION TECHNIQUES USED IN TRANSLATING
INDONESIAN PROVERBS INTO ENGLISH

I certify that thesis I wrote as one of the requirements to obtain the degree of Master of Arts from English Postgraduate study program, Faculty of Cultural Sciences, University of Sumatera Utara, is exactly my own work.

I certify that I clearly mentioned the reference of the citations I used in some specific parts of the thesis based on norm, rule, and etiquette of the technique of the scientific writing.

I certify, in the future, that I am willing to accept the sanction of the renovation of my academic degree which I receive and other sanction in accordance with the prevailing laws and regulations, provided some parts of all parts of this thesis are invented not to be my own work or to commit plagiarism.

Medan, 24th August 2018

The Writer

[Signature]

Shilvina Afriani
ABSTRACT

This study entitled “Translation Techniques Used in Translating Indonesian Proverbs into English”. This research aimed to indicate the kinds of techniques used in translating Indonesian proverbs into English and to analyze the cultural differences between Indonesian and English proverbs. Seventy two Indonesian proverbs which is often used in education field is taken as data translated into English proverbs. This research based on Baker’s techniques in translating Indonesian proverbs into English. This research conducted in qualitative data analysis. The dominant techniques used in translating Indonesian proverbs into English is 56% used technique of similar meaning but dissimilar form, 25% proverbs used technique of similar meaning and form, 11% proverbs used technique of translation by omission, 8% proverbs used technique of translation by paraphrase. Based on cultural and structural analysis, Indonesian and English proverbs have some of the same proverbs in meaning and structure used in the field of education, but they have their own culture to deliver ideas about proverbs. There are seven types of proverbial analysis based on cultural. They are proverbs that states fact, proverbs in metaphorical form, proverbs consisting of at least one topic, proverbs that fall into tradition pattern, proverbs in form of contrast, proverbs that used in rhyme, proverbs that traced to ancient Latin and Greek Literature.

Keywords: Translation Technique, Indonesian Proverb, English Proverb.
ABSTRAK

Thesis ini berjudul “Teknik – Teknik Penerjemahan yang digunakan dalam Menerjemahkan Peribahasa Bahasa Indonesia kedalam Peribahasa Bahasa Inggris”. Penelitian ini bertujuan untuk menunjukkan jenis teknik yang digunakan dalam menerjemahkan peribahasa bahasa Indonesia ke dalam bahasa Inggris dan untuk menganalisis perbedaan budaya antara peribahasa bahasa Indonesia dan Inggris. Tujuh puluh dua pepatah bahasa Indonesia yang sering digunakan dalam bidang pendidikan diambil sebagai data yang diterjemahkan ke dalam pepatah bahasa Inggris. Penelitian ini didasarkan pada teknik Baker dalam menerjemahkan peribahasa bahasa Indonesia ke dalam bahasa Inggris. Penelitian ini dilakukan dalam analisis data kualitatif. Teknik dominan yang digunakan dalam menerjemahkan kata-kata bahasa Indonesia ke dalam bahasa Inggris adalah 56% menggunakan teknik dengan makna yang sama tetapi bentuk yang berbeda, 25% peribahasa menggunakan teknik dengan makna dan bentuk yang sama, 11% peribahasa menggunakan teknik penerjemahan oleh penghilangan, 8% peribahasa menggunakan teknik penerjemahan dengan parafrase. Berdasarkan analisis budaya dan struktural, pepatah bahasa Indonesia dan Inggris memiliki beberapa pepatah yang sama dalam makna dan struktur yang digunakan dalam bidang pendidikan, tetapi mereka memiliki budaya mereka sendiri untuk menyampaikan gagasan tentang peribahasa. Ada tujuh jenis analisis pepatah berdasarkan budaya. Mereka adalah peribahasa yang menyatakan fakta, peribahasa dalam bentuk metaphore, peribahasa yang terdiri dari setidaknya satu topik, peribahasa yang jatuh ke dalam pola tradisi, peribahasa dalam bentuk kontras, peribahasa yang digunakan dalam sajak, dan pepatah dari Latin dan Yunani kuno.

Kata Kunci: Teknik Penerjemahan, Peribahasa bahasa Indonesia, Peribahasa bahasa Inggris.
ACKNOWLEDGEMENT

Praises and greatest thanks to almighty Allah SWT, the most merciful who has blessed and given time, opportunity, and health so the researcher has finally completed this thesis. Thesis is aimed to fulfill one of the requirements for the Degree of Master of Arts (M.A.) in English Postgraduate Study Program, Faculty of Cultural Sciences, University of Sumatera Utara.

In completing this thesis, the writer realizes that she cannot accomplish this thesis without Allah’s blessing and supporting, loves, prayers from many people, therefore the writer would like to express her sincere gratitude to my supervisor Dr. Muhizar Muchtar, M.S., for his supervision and constant support. His invaluable help of constructive comments and suggestions throughout the experimental and thesis works have contributed to the success of this research. Not forgotten, my appreciation to my co-supervisor, Dr. Drs. Umar Mono, M. Hum., for his support and knowledge regarding this topic.

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endless love. To those who indirectly contributed in this research, your kindness means a lot to me. Thank you very much.

Finally, the writer hopes this thesis will be useful for those who read it, especially for the students of English Postgraduate Study Program, Faculty of Cultural Sciences, University of Sumatera Utara.

Medan, 21st August 2018
The Writer

Shilvina Afriani
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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world. It is a process of changing the source text with all of its aspects semantically, syntactically, culturally, and pragmatically into a different language. Newmark (1988: 5) states that translation is used as a means of communication. As a means of communication, translation is used for multilingual notices. For instance, translation is used for instructions issued by exporting companies, for tourist publicity, for official documents, for reports, papers, articles, textbooks to convey information. In brief, translation is used in every branch of knowledge.

Bell (1991:45) states that translation is the expression in another language or target language of what has been expressed in another source language, preserving semantic and stylistic equivalence.

Translation as an activity, not only involves the source language and target language, but also involves the source culture and target language. Mohanty (1994: 67), translation is essence is not only a bilingual activity, but at the same time a bicultural activity. The translator, though his act of translation, generates a symbiosis between the source culture and target culture. The translator is not only requires a good knowledge of two languages, but also has a good understanding of both cultures.
In process of translation the translator must be careful to identify the source language into target language when she or he starts transferring the message. They must realize the different things between source language and target language, consequently, they have to find its equivalent in target language that is suitable and has the same sense in source language. They have to find the equivalent in target language but another problem faced by the translator in translating process can eventually cause the inaccurate, unacceptable or unreadable translation.

In the translation process, the translator has to deal with two different languages expressed in the forms of words, phrases, clauses or sentences. The translator must concern themselves with finding the target language translation equivalent. That is why in every stage of translating process, a translator often finds some difficulties such as difficulties in the analysis and understanding of the source language, difficulties in the process of transferring and finding target language equivalents, difficulties in restructuring the transferred material to get the best result of translation, and the different culture between source language and target language. There is a situation where a translator has a difficulty to translate a text, particularly a text which contains some cultural expressions. This difficulty will become a serious problem for a translator. Dealing with these difficulties, to make a good translation, a translator sometimes has to make several adaptations or adjustment.

One of the causes which make a translator difficult to produce a good translation is different grammatical culture of the source language and the target
language. As stated by Baker (1992:183), differences in the grammatical cultures of the source and target language often result in some change in the information content of the message during the process of translation. For example: the different grammatical culture between English and Indonesia.

The difference aspects from the source language to a target language caused frequently by the translation equivalence. It is not rare that the translation equivalence will become the problems in the incomprehensible translations. The case occurs in translating cultural expressions from Indonesian as the national language of the Republic of Indonesia into English which has role as an international language. To translate the cultural expressions from Indonesian to English is not an easy work. Moreover, Indonesia is famous for its variety of ethnic groups which has many cultures. The cultures influence Indonesian people whether consciously or unconsciously and automatically also influence the process of cultural expressions translation from Indonesian into English.

One of Indonesian cultural expressions is proverbs. In Indonesia, proverbs are believed to contain the wisdom of the elders or ancestors in the society because proverbs often evolve from traditional lore, history and religion. According to Barajas (2010: 102), the shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms that distinguish them from any segment of the language. Translators should be aware of shapes of proverbs when translating proverbs into their closest equivalence in the target language TL because there are
proverbs which contain some cultural aspects in the source language SL that can't be found in the target culture.

Translating requires a linguistic knowledge in the types of equivalence, especially those proposed by Nida (1964: 159) i.e. the formal equivalence in which the translator focuses on the form and the content between the SL and the TL and the dynamic equivalence in which the translator gives an equivalent effect in the TL as it is in source language. It also needs cultural knowledge of the similarities and differences between cultures i.e. beliefs, ways of life, arts, traditions, conventions, values and food.

Mieder (2004: 3), defined a proverb as “a short, generally (well) known sentence remembered by the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

The finding of Liem (2017), he found that the result of translating source language proverbs into target language might be totally different and technique applied in Indonesian translation of English proverbs, there were 31 translation analyzed using Baker’s technique. The first was using similar meaning but dissimilar form which referred to 16 translation and the second was translation by paraphrase which referred to 15 translation.

According to Prasetyani (2017) that translation cannot be separated from the culture as it has a tight relationship. A language will form the culture and vice versa. It has the meaning that is wrapped by the culture as its place. It is not denied that a translator often finds some difficulties in finding the right
equivalence in translating culture. So, a translator must master linguistic, cultural, technique competencies.

Syarfuni (2017) in her study, found that English and Indonesian idioms and proverbs actually almost the same in meaning, but they have their own culture to deliver ideas about idioms and proverbs. It is misunderstanding among the people when they have to deliver the proverb in different culture and societies. So she concluded that there are similarities and differences between idioms and proverbs of English and Indonesian but it is depended on their culture.

Based on the previous study, it can be concluded that proverbs are not only wise sayings, but also a medium which is considered to be able to express the feeling or the desire and according to the culture. Proverb is a traditional way of saying which has message beyond the words. In order to deliver the message, translator sometimes should replace some words, phrases, and sentence to make sure the message will be delivered properly. It is applied in translating any kind of texts, such as cultural related terms such as proverbs. Proverbs is a traditional way of saying which has message beyond the words. "Don't cry over spilled milk" is an example of proverbs. It is then possibly translated into Indonesian "Nasi sudah menjadi bubur". This proverb basically talks about something in the past you should not regret. The message which is conveyed is still the same. However, it could be seen that there had been some changes in the dictions and the culture. Instead of using 'milk, the translator uses a technique to translate the proverbs in order to make the result of the translation or target equivalent to the source language.
It happens due to the influence of culture the culture in which the proverbs originate basically determines how the saying goes, which is clearly understood since proverbs are defined as traditional sayings. Looking back at the previous example mentioned above: "Don't cry over spilled milk", the translation does not say 'susu', but 'nasi'. It is basically adjusted to the culture of Indonesian, in which 'nasi' or rice is the main food in Indonesia. It is not literal translation, but using a technique of similar meaning but dissimilar form. So, this research assumes that techniques used in translation take an important role in order to make the translation equivalent, sound smooth, and appropriate in the target language.

The research is entitled “Translation Techniques used in Translating Indonesian Proverbs into English”. Seventy two Indonesian proverbs which is often used in education field is taken as data. The data is taken from books and internet.

1.2 Problems of the Study

The problems of the study are formulated as the following:

1) What kinds of techniques are used in translating Indonesian proverbs into English?
2) What techniques are dominantly used in translating Indonesian proverbs into English?
3) How are the Indonesian and English proverbs different culturally and structurally?
1.3 Objectives of the Study

In accordance with the problems of the study, the objectives of the study are:

1. To indicate kinds of techniques used in translating Indonesian proverbs into English.
2. To describe dominant techniques used in translating Indonesian proverbs into English.
3. To analyze the cultural differences between Indonesian and English proverbs.

1.4 Scope of the Study

The scope of this research focuses on the translation techniques that exist in Indonesian language and translated into English and also to know what dominant techniques are used in Indonesian proverbs while translated into English and to analyze the cultural differences between the Indonesian and English proverbs.

1.5 Significance of the Study

The findings of the research are expected to be relevant and significant theoretically and practically. The findings can give the contribution to all readers for those who are concerned with this field. In the following significances of the study are stated theoretically and practically.

1. Theoretically
Theoretically, the usefulness of the findings is described as the following.

a. The students can enrich their knowledge about translation particularly in translating Indonesian proverbs into English.

b. The study improves the implication of translation techniques from source language to the target language.

2. Practically

   Practically the usefulness of the findings is the following.

a. By knowing the translation techniques, it is expected for the translators will find out the right way in translating Indonesian proverbs into English.

b. For the students, the study encourages and motivates them to be a good translator particularly in translating proverbs from the source language to a target language.
CHAPTER II
REVIEW OF LITERATURE

2.1 Definitions of Translation

According to Larson (1984: 3), “translation is transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant”.

Moreover, Nida and Taber (1969: 12), “translation consist of reproducing in the receptor language and the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style”. Catford (1965: 20) argues that “translation is the replacement of textual material in one language (SL) by equivalent textual material in other language”.

In addition, Bassnett (2002: 4) argues that “the process of translation involved in making another culture comprehensible entail varying degrees of violence, especially when the culture being translated is constituted as that of the “other”.

Based on some definitions of translation as described above, it can be concluded that the translation is an activity of reading a source text, understanding the author’s intent to the text, and transferring the overall messages contained in the SL text into the language that is understood by the readers of the target text. In simple word, translation is a process of finding a TL equivalent for a SL utterance (Pinchuck, 1977: 38).
2.2 Translation Techniques

According to Newmark (1988: 81), translation procedures or translation techniques are used for sentences and the smaller units of language, while the translation method is related to the whole text. There are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's common sense.

Meanwhile, Molina and Albir (2002: 499) define the translation techniques as procedure to analyzed and classify how translation and equivalence works, technique of translation refers to the actual steps taken by the translator in each textual micro unit. This means that the translation technique is way to divert a text message from source language text into the target language is used for the micro level as the level of words, phrases, clauses or sentences.

According to Newmark (1988: 81), foreign cultural expressions could be ecological, material, and social cultures. They also contain expressions associated with social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors. Translating cultural texts is not an easy task and translators should be aware of the culture they translate from and the culture they translate to. Proverbs have cultural aspects that cause difficulties to translators.

On the other hand, Barber (1983: 104) states that translation problems are the obstacles which are found by the translators in translation process. According
to Barber, the translation problems arise from two problems. The two problems are:

1. Linguistics differences include grammatical differences, lexical ambiguity and meaning ambiguity.

2. Cultural differences refer to different situational features such as living environment, traditional customs, material cultures and religious beliefs.

Baker (1992: 86) mentions that culture forms difficulties which cause problems to translators when they translate texts that contain cultural expressions, proverbs, metaphors, collocations and religious terms. There are SL concepts that are not known to the TL; these concepts may be religious beliefs, social customs or a type of food. Therefore, the role of the translator is not only translating meaning but also translating culture.

As two different countries, Indonesian and English have different linguistic and cultural differences. The linguistics differences between Indonesian and English can be seen in grammatical particles like articles, verbs tense, case makers, singular and plural noun, etc.

### 2.2.1 Types of Translation Techniques

According to the Collins English Dictionary, “a technique is a practical method, skill, or art applied to a particular task”. Molina and Albir (2002: 499) defines the method of translation as a process of translation is done in relation to the purpose of translators.
It is undeniable that are some techniques that are used when translating a word, phrase, or sentence from the SL into the TL. This technique is essential to enable the writer to identify the appropriate techniques for translating the proverbs. Some specific techniques are needed for proverbs translation because proverbs are cultural related terms. This statement is supported by Shastri, “Proverbs and idiom are culture specific. They are part of psyche of a linguistic community. They are used symbolically and convey a whole concept in one line. They carry a particular image and a concept which need to be translated (2012:101).

Since proverb and idiom have similar characteristics, similar techniques can be applied to translate proverbs. There are some techniques for translating proverbs from Baker (1992: 72-78). They are using a proverb of similar meaning and form, using a proverb of similar meaning but dissimilar form, translation by paraphrase, and translation by omission. Here are the explanations of each technique.

a. Using a proverb of similar meaning and form

This technique involves using a proverb in the target language which has exactly the same meaning as the proverb in the source language and in addition consists of equivalent lexical items (1992: 72). E.g, “Bersatu kita teguh, bercerai kita runtuh”, translated into English “United we stand, divided we fall”.

b. Using a proverb of similar meaning but dissimilar form
It is often possible to find the similar meaning proverb in the target language but with different lexical item (1992: 74). E.g, “Nasi sudah menjadi bubur”, translated into English “Don’t cry over spilled milk”. Both of proverbs have same purpose, it is something that has already happened and cannot be changed. In Indonesian proverb uses “nasi” because it is staple food in Indonesia, but in English, “milk” is staple drink that they consume every day. The differences from the proverbs is from the main food that they consume every day.

c. Translation by paraphrase

This technique is done when a close match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of different stylistic preference of the source and target language (1992: 75). E.g, “Don’t cry over spilled milk”, translated into Indonesian “Jangan menyesali hal yang sudah terjadi”.

d. Translation by omission

This technique is done when the proverbs have no match in the target language and its meaning cannot be easily paraphrased or for cultural reason. It is omitted when the omission does not affect the comprehensibility (1992: 77). E.g, “Kebaikan akan melahirkan kebaikan; translated into English “Kindness begets kindness”. Both of proverbs have same meaning but in English there is no word “will”, so the word “akan” is omission.

From the translation techniques above, Mc Guire (1980: 2) says “it can be seen that some of them are oriented toward the source language, some oriented
toward is the target language, and some are partially oriented to the source language and target language”.

In addition, some techniques can also be considered techniques partially oriented toward the source language and target language cultures such as amplification and combinations of source language oriented and target language oriented techniques of translation. It means that the identification of translation used by the translator in the translations cultural terms could lead the researcher to the translation techniques applied by the translator to his/her translations.

2.3 Definition of Proverbs

The word “proverb” comes from the Latin word “proverbium” that is the combination of the prefix - pro meaning “forth” and the root “verbum” meaning “word”. So, the literal meaning of the word proverb is a set of words put forth (D’Angelo, 1977:365). The different features present in different proverbs make them various, which has resulted in the formation of many definitions. So, the variety in proverbs makes it difficult to come up with a definition that encompasses all the features of proverbs and that enables one to identify them easily.

Norrick (1985: 78-79) who compares the proverb to some related genre forms such as cliché, curse, proverbial phrase, riddle, joke, tale, song, slogan, aphorism based on his matrix of distinctive features- potential free conversational turn, conversational nature, traditional aspects, spoken property, fixed form, didactic component, general nature, figurative language, prosodic elements,
entertainment aspect, and humor offers two definitions. The first one is an ethnographic definition which states that a proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning and the second one is a super-cultural definition which states that a proverb is a typically spoken, conversational form with didactic function and not with any particular source.

According Birnbaum (1987: 13) in saying that, proverbs are used to pass on rich cultural traditions, for transmitting folklore and communicating expected codes of behavior across generations. They further affirmed that, proverbs also have played prominent roles in oral traditions of resistance to dominant cultural values and political ideals. Proverbs also serve as effective educational tools in the classroom.

2.3.1 Indonesian Proverbs

In Indonesia, proverbs are as the part of culture or tend to consider as the traditional cultural expressions. Proverbs are short, well-known, supposedly wise sayings, usually in simple language. Proverbs are considered as traditional cultural expressions because proverbs are passed from generation to generation. Indonesian considers that proverbs are rich with high philosophical and cultural values which consist of comparison, simile, advices, and behavioral norms.

Stanely (2009: 739) classifies proverbs into the themes that deal with "God, parents, children, neighbors, government, pride, greed, procrastination (delaying), slothfulness (laziness), anger, friendship, speech and others."
According to Barajas (2010: 105), proverbs are expressions that are surrounded by paradoxes because they are wise expressions that refer to something tangible to express things that are not concrete. Moreover, the ambiguous origin of proverbs does not weaken them but allow them to become popular social wisdoms. Furthermore, despite proverbs are considered as popular expressions, few people can use them correctly in conversations with social and linguistic skills. In addition, although proverbs have fixed form, their meanings could be changed according to the interpretation of particular social factors and settings. As Trianto (2006: 52) states that Indonesian proverbs are the sayings which is considered as the cultural heritage.

On one hand, Za”ba (1962: 162) explains that Indonesian proverbs are a collection of proverbs and sayings in Indonesian. Another definition is given by Nasroen (1967:27) who states that Indonesian proverbs are sayings which constitute part of the custom whereby the sayings give guidance , and instruction to every member of a particular ethnic group to treat others well in the community. It is believed that sayings were created by ancestors inspired by supernatural powers and spirits.

According to Badudu (1983: 111) states proverbs are all kinds of language that people express with a figurative meaning. Kridalaksana (2008: 189) proverbs are utterances that have been frozen, form, meaning and function are hereditary used in conversation, giving advice, instruction or life guidance. Based on the types, Indonesian proverbs are divided into maxim, sayings, parable, idioms, and slogan. Maxim is proverb which contains advice. Saying is a short saying which
has the purpose to quip someone or other people. Meanwhile, parable is the proverb which has implicit meaning. Then idioms are a short saying which has the purpose to describe a certain situation. Then slogan is usually used to evoke the spirit.

2.3.2 The Function of Proverb

Proverbs has usually short sentence. Proverbs are used in conversation by adults more than children because adults have learnt more proverbs than children. Proverbs are used by speakers for a variety of purposes. According Obeng (1996: 32), the purpose of proverbs is, as stated below:

Proverbs are sometimes used as a way of saying something gently, in a veiled way. Other times, proverbs are used to carry more weight in a discussion, a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more live. In many parts of the world, the use of proverbs is a mark of being a good orator.

Bascom (1965: 478) states as follows: The fact that they (proverbs) express moral and value judgments indicating what is good or bad, gives them an important place in African law, when: their function is eminently social and practical. In arguing legal cases in the traditional courts, proverbs are cited in much the same way that western lawyers cite statutes and precedents. The more proverbs a man has at his command and the better he knows how to apply them.
The better lawyer or spokesman he is considered to be. A proverb misquoted or applied badly may spoil the entire case.

Bascom considers that the proverb plays a major role in the traditional system of education by enforcing and conforming to social norms. In this sense, the proverb aids in understanding the values, beliefs, behaviors, attitude reaction and perception of the world as a whole. Proverbs also aid in the interpretation of linguistic realities.

2.3.3 Types of Indonesian Proverbs

There are some types of Indonesian proverbs can be found in Indonesian literature. Based on the content, Kridalaksana (2008: 189) distinguishes Indonesian proverbs into five types, as the following:

1. Maxim (Bidalan). Maxim is the proverb which comprise of the advices. Maxim usually consists of a short sentence which has figurative meaning. Maxim contains values, knowledge and thoughts. For example: habis gelap terbitlah terang. The maxim teaches people that there will be happiness after the sadness. There is also maxim in English namely: Look before you leap which advice someone should think very carefully of the results before doing something. It is a maxim that is mostly used on people who rush on doing things and regretting later on.

2. Saying (Pepatah). This is the proverb which is used to quip someone. Usually saying constitutes a short and wise sentence. Sayings -
with the traditional custom and social norms. For example: Tong kosong nyaring bunyinya. It means to quip a knowledgeable person who talks much about unimportant things. There is also saying in English namely: A leopard can't change his spot. The saying means that someone cannot change who he/ she is particularly his/ her behavior.

3. Parable (Perumpamaan). Parable constitutes proverb which describe the situation by comparing the situation or a person to the nature. Parable contains the implicit meaning to convey. For example: Bak pinang dibelah dua. The parable means that two people who have the same face, performance and character. Parable usually uses the word “bak or bagaikan, seperti and laksana”. There is the example of English parable: There’s a black sheep in every family. This parable describe one member in every family doesn’t fit into the characteristic of the family.

4. Idiom (Simpulan). Idiom tends to consider as idiom because this idiom comprise of short proverb. For example: Bermulut besar. This idiom is used to describe someone who likes to lie or liar. English has also idiom such as: Piece of cake. This idioms refers to a job, task or other activity that is easy or simple.

5. Slogan (Pameo). Slogan is the proverb which is known as pameo. Slogan is usually used to erouse the spirit. For example: bersatu kita teguh bercerai kita runtuh. The slogan wants to tell people that if a hard work is done together, it will be easier.
2.4 Analysis of Proverb

There are seven types of culture of proverbs can be found between Indonesian and English proverbs. Based on the content, Cecilia (2011), the proverb came from various types, as the following:

1. Proverb that state facts

   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. E.g., “Senjata makan tuan”. Translated into English “Evil deeds come home to roost”.

2. Proverbs in metaphorical form

   The metaphorical proverbs are the proverb used an expression which describe a person or object in literary way by referring to something. E.g., “Si Cebol hendak menggapai bulan”. Translated into English “Don’t cry for the moon”.

3. Proverbs consisting of at least one topic

   A proverb consist at least one topic and comment about its topic too. E.g., “Jodoh takkan kemana”. Translated into English “Marriage is a lottery”.

4. Proverbs that fall into tradition pattern

   Proverbs fall into one of several tradition pattern and they may present an alternative or an equation.
a. Proverbs of several tradition pattern on form of an alternative. E.g., “Biar lambat asal selamat, takkan lari gunung dikejar”. Translated into English “Better late than never”.

b. Proverbs several tradition pattern in form of an equation. E.g., “Habis gelap terbitlah terang”. Translated into English “After a storm comes a calm”.

5. Proverbs in form of contrast

Some of the proverb are often make use of contrast. E.g., “Gali lubang tutup lubang”. Translated into English “Out of debt, out of danger”. Sometimes contrast is emphasized by parallel structure. E.g., “Lain ladang, lain belalang”. Translated into English “Other countries, other customs”.

6. Proverbs that used in rhyme

The other type of proverbs is still used a rhyme. E.g., “Besar beudu di kubangan, besar buaya di lautan”. Translated into English “Men make houses, women make homes”.

7. Proverbs that traced to ancient Latin and Greek Literature

Proverb may find the other proverb that traced to ancient Latin and Greek Literature. E.g., “Cinta itu buta”. Translated into English “Love is blind”.

From the type of proverb above, the writer concluded that proverb came from another form and it is often supposed that proverb are full of wisdom. In fact, a proverb has been defined as “The wisdom of many and the wit of one” (Grolier: 1968).
2.5 Previous Studies

Syarfuni (2017) in her study, found that English and Indonesian idioms and proverbs actually almost the same in meaning, but they have their own culture to deliver ideas about idioms and proverbs. It is misunderstanding among the people when they have to deliver the proverb in different culture and societies. So she concluded that there are similarities and differences between idioms and proverbs of English and Indonesian but it is depended on their culture. Her research helped this research in analysis the culture between Indonesian and English proverbs with some various types of culture of proverbs.

Shojaei (2012) in his research, showed that there were 5 translations categorized as formal translation and 16 translations could not fulfill the criteria of both formal and dynamic translation, they were then categorized as non-equivalence. Due to the fact that there were 16 non-equivalence data, there were 34 translations analyzed using Baker’s technique. There were 2 frequently used techniques. The first was using similar meaning but dissimilar form which referred to 16 translations and the second was translation by paraphrase which referred to 15 translation. From his research, gave the contribution in the obstacles found in the process of translating inter-lingual proverb pairs in his research. The research, which used a descriptive method of writing and was a library research, was done based on Mona Baker’s. This research proved Baker’s theory related to kinds of difficulties in translating proverb, his classification of main problems involved in translating proverb, as well as the strategies that could be applied to
overcome said difficulties. The report showed that there were several factors that should be considered in order to translate proverbs expressions correctly.

Habizar (2016) clarified in his study that there were four problems found in translating idioms, they were mentioned as: (1) an idiom might have no equivalent in the TL; (2) an idiom might have a similar counterpart but with different meaning; (3) an idiom might be used in both its literal and idiomatic senses at the same time; and (4) the contexts in which idioms could be used are different. Then four strategies were referred to solve the problems, they were: (1) using an idiom of similar meaning and form; (2) using an idiom of similar meaning but dissimilar form; (3) translation by paraphrase; and (4) translation by omission. It was shown that there was no definite way to muddled through idiomatic expressions. However it was proven in the report that the more two languages and cultures were similar to each other, the easier the process of translating idioms becomes. This fact can help applied some strategies to use translation techniques in translating Indonesian proverbs into English.

Then, Yosalina (2013) clarified in her study, this research aimed some of the strategies used in novel translation are those dealing with non-equivalence at word level, and strategies dealing with proverb. Strategies dealing with non-equivalence at word level consist of five strategies which are: translation by more general word (super ordinate), Translation by more neutral/ less expressive word, translation using loan word or loan word plus explanation, translation by cultural substitution, and translation by omission. Strategies dealing with proverb consist of three strategies of translation, which are: translation by using a proverb of
similar meaning and form, translation by using a proverb of similar meaning but
dissimilar form, and translation by paraphrasing. From this research can found the
fact about the Translation techniques help this research to deal with problems by
using techniques based on Mona Baker are used to make the result of translation
meaningful and easy to understand for the readers.

Related to the findings from those previous research about proverbs, it can
be assumed that the theories from the previous relevant studies will be highly
useful and can be applied in analyzing the data of the research as corroborate of
this recent study and helped in analysis the culture between Indonesian and
English proverbs.
CHAPTER III
RESEARCH METHOD

3.1 Research Design

Bogdan and Biklen (1992: 2) state that research design is used in research to refer to the researcher plan of how to proceed in undertaking the research. How a researcher proceeds is certainly based on literature review, concepts, as well as theoretical assumption in that meaning and process are crucial in collecting, understanding and analyzing descriptive data.

Marshal defines qualitative research is as a process that is trying to gain better understanding of the complexities that exist in human interaction, (Marshal in Sarwono, 2006: 193). Linguistics research in general including qualitative descriptive study is based on those types of research on the phenomena encountered and through the analysis of data to make general conclusion.

This research conducted in qualitative data analysis. Content analysis has been defined as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding.

The research data was the embedded data research in the form of SL and TL and the data in the form of translation of words, phrases, and clauses with various techniques were experiencing a shift. It was identified entirely as systematically, in order of occurrence of the word, phrase, and or clause in the translating Indonesian proverb into English.
3.2 Data and Data Source

In this study, the data involves the result of translation proverbs from Indonesian into English. There are seventy two Indonesian proverbs taken from the book and often spoken by the students and teacher and also in the education field in daily conversations were used as the data of the study to translate into English. The source data is Kamus Peribahasa, Badudu (2008).

3.3 Technique of Data Collection

The technique employed for collecting data in this research is documentation since the data source is the form of document. In collecting the data, some procedures were done, as the following:

1. Reading the book of Kamus Peribahasa Indonesia and collecting some Indonesian proverbs which often spoken by the students and teacher and also in the education field in daily conversations.
2. Translating Indonesian proverbs into English proverbs.

3.4 Technique of Data Analysis

In accordance with Miles and Hubermann and Saldana (2014: 31-33) data analysis consists of three activities such as: data condensation, data presentation, and the last is drawing and verification conclusions. Data Condensation, Data Display, and Conclusion Drawing/Verifications.
1. Data condensation

Data condensation is the process of selecting, focusing, simplifying, abstracting, and transforming the raw data. In other words, data reduction is the process of minimizing the data required. The researcher does some processes, as the following:

a. Selecting

In selecting the data, the researcher took data from book of Kamus Peribahasa, Badudu (2008) and choosing seventy two Indonesian proverbs.

b. Focusing

The researcher focused only to Indonesian proverbs which often spoken by the students and teacher and also in the education field in daily conversations.

c. Simplifying

In simplifying the data, the researcher divided the data into 5 types, they are maxims, sayings, parables, idioms, and slogans and divided the data into types of analysis proverbs. Types of proverbs were made in table.

d. Abstracting

Abstracting the data with the list of types and culture in Indonesian and English proverbs. After that analyzed the structure between Indonesia and English.
e. Transforming the raw data

Transforming the raw data into an instrument to be translated into English. From seventy two data was divided into five types and then translating into English. There are four techniques in translating Indonesian proverbs into English, they are translation by using similar meaning and form, translation by using similar meaning but dissimilar form, translation by paraphrase and translation by omission. After that the researcher analyzed the different culture and structure based on seven criteria. They are proverbs that state fact, proverbs in metaphorical form, proverbs consisting of at least one topic, proverbs that fall into tradition pattern, proverbs in form of contrast, proverbs that used in rhyme, proverbs that traced to ancient Latin and Greek Literature.

2. Data display

Data display is the process of organizing data. Here, arranged the data and categorizes seventy two proverbs based on the contents of the Indonesian proverb and analyzes the data in accordance with the Baker’s technique. Some procedures were done, as the following:

a. Analyzing the types of proverbs

The data were classified based on the types of proverbs.

b. Analyzing the types of the translation

After the data were classified based on their types of proverbs, they were classified based on the techniques used in translating the proverbs.
c. Analyzing the Indonesian and English proverbs and classified each datum into classifications according to the culture in proverbs.

d. Counting the percentage of dominant techniques used.

e. Drawing a conclusion from the analyzing.

3. Conclusion drawing

Conclusion drawing was done after analyzing the data display. After that interpreted the result of data display in this research and concluded the result of this research after analyzing the data display.
CHAPTER IV
DATA ANALYSIS, FINDINGS AND DISCUSSION

4.1 Data Analysis

This chapter presents a detailed explanation about the proverbs found in the book, based on the Kamus Peribahasa, written by J.S. Badudu (2008). Moreover, the types and analysis of Indonesian and English proverbs in culture used between Indonesian and English are also described in this chapter. Furthermore, this chapter provides the techniques used in translating the idioms from Indonesian into English in accordance with Baker’s proposed strategies of translating idioms. After that, counting the percentage of dominant techniques used in translating Indonesian proverbs into English. There are 72 data in this research and divided into 5 types of proverb, they are 38 maxims, 23 sayings, 2 parables, 6 idioms, and 3 slogans. 18 proverbs used proverbial technique of similar meaning and form, 40 proverbs used proverbial technique of similar meaning but dissimilar form, 6 proverbs used translation by paraphrase, and 8 proverbs used translation by omission. 7 various analysis proverbs, they are 15 proverbs that state fact, 7 proverbs in metaphorical form, 24 proverbs consisting of at least one topic, 13 proverbs that fall into tradition pattern, 6 proverbs in form of contrast, 3 proverbs that used in rhyme, 4 proverbs that traced to ancient Latin and Greek Literature.
4.1.1 Analysis of Types of Proverbs

In analyzing the data, Kridalaksana’s ideas is applied in this research based on the types. The seventy two data of Indonesian proverbs which consists of five types, they are maxim, saying, parable, idiom and slogan. The complete analysis of seventy two Indonesian proverbs is available in the appendices of this research.

a. Maxim

Maxim is the proverb which comprise of the advices. Maxim usually consists of a short sentence which has figurative meaning. Maxim contains values, knowledge and thoughts.

In this research, there are thirty eight maxims which translating into English. The result of translation was given in the table as the following.

Table 4.1 Result of Translation of Maxim

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rajin pangkal pandai.</td>
<td>Diligence is the mother of being smart.</td>
</tr>
<tr>
<td>2</td>
<td>Banyak bekerja, sedikit bicara.</td>
<td>Talk less, do more.</td>
</tr>
<tr>
<td>3</td>
<td>Kebersihan sebagian dari iman.</td>
<td>Cleanliness is close to godliness.</td>
</tr>
<tr>
<td>4</td>
<td>Hargai setiap pendapat orang</td>
<td>Give respect to the other's idea,</td>
</tr>
</tbody>
</table>
lain jangan katakan itu salah.

Lebih baik terlambat daripada tidak sama sekali.

Hemat pangkal kaya.

Siapa cepat dia yang dapat.

Berat sama dipikul, ringan sama dijinjing.

Setiap keindahan membutuhkan proses.

Jangan bermain api kalau tidak mau terbakar.

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Di mana bumi dipijak di situ</td>
<td>When in Rome, do as the Romans</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
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<td></td>
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<tr>
<td>10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b. Saying

This is the proverb which is used to quip someone. Usually saying constitutes a short and wise sentence. Sayings -concern with the traditional custom and social norms.

In this research, there are twenty three sayings which translating into English. The result of translation was given in the table as the following.

Table 4.2 Result of Translation of Saying

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Di mana bumi dipijak di situ</td>
<td>When in Rome, do as the Romans</td>
</tr>
<tr>
<td>2</td>
<td></td>
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<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Indonesian</td>
<td>English</td>
</tr>
<tr>
<td>----</td>
<td>------------</td>
<td>---------</td>
</tr>
<tr>
<td>1</td>
<td>langit di junjung.</td>
<td>do.</td>
</tr>
<tr>
<td>2</td>
<td>Tak ada asap tanpa api.</td>
<td>Leaves don't wave if there is no wind.</td>
</tr>
<tr>
<td>3</td>
<td>Mulutmu harimaumu.</td>
<td>Your tongue is fire.</td>
</tr>
<tr>
<td>4</td>
<td>Lebih baik satu burung di tangan daripada sepuluh burung di pohon.</td>
<td>A bird in the hand is worth two in the bush.</td>
</tr>
<tr>
<td>5</td>
<td>Sepandai-pandai tupai melompat, akhirnya jatuh juga.</td>
<td>A good marksman may miss.</td>
</tr>
<tr>
<td>6</td>
<td>Rumput tetangga selalu lebih hijau.</td>
<td>The grass is always greener on the other side.</td>
</tr>
<tr>
<td>7</td>
<td>Sekali mendayung dua tiga pulau terlampai.</td>
<td>Killing two birds with one stone.</td>
</tr>
<tr>
<td>8</td>
<td>Lepas dari mulut buaya masuk ke mulut harimau.</td>
<td>From the frying pan into the fire.</td>
</tr>
<tr>
<td>9</td>
<td>Air cucuran jatuh ke pelimpahan juga.</td>
<td>Like father like son.</td>
</tr>
<tr>
<td>10</td>
<td>Air susu dibalas air tuba.</td>
<td>Don’t bite a hand that feeds you.</td>
</tr>
</tbody>
</table>
c. **Parable**

Parable constitutes proverb which describe the situation by comparing the situation or a person to the nature. Parable contains the implicit meaning to convey.

In this research, there are two parables which translating into English. The result of translation was given in the table as the following.

**Table 4.3 Result of Translation of Parable**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bagai makan buah simalakama, dimakan mati ibu, tak di makan mati ayah.</td>
<td>As between the devil and the deep sea.</td>
</tr>
<tr>
<td>2</td>
<td>Bak pinang dibelah dua.</td>
<td>Like two peas in a pod.</td>
</tr>
</tbody>
</table>

d. **Idiom**

Idiom tends to consider as idiom because this idiom comprise of short proverb. In this research, there are six Idioms which translating into English. The result of translation was given in the table as the following.

**Table 4.4 Result of Translation of Idiom**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tulang Punggung.</td>
<td>Breadwinner.</td>
</tr>
<tr>
<td>2</td>
<td>Banting tulang.</td>
<td>Hardwork.</td>
</tr>
<tr>
<td>3</td>
<td>Besar kepala.</td>
<td>Snobbish.</td>
</tr>
<tr>
<td>4</td>
<td>Darah biru.</td>
<td>An aristocrat.</td>
</tr>
</tbody>
</table>
e. Slogan

Slogan is the proverb which is known as pameo. Slogan is usually used to erouse the spirit. In this research, there are three slogans which translating into English. The result of translation was given in the table as the following.

**Table 4.5 Result of Translation of Slogan**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dunia ini bagaikan panggung sandiwara.</td>
<td>All the world’s stage, and all the men and women merely players.</td>
</tr>
<tr>
<td>2</td>
<td>Tuntutlah ilmu hingga ke negeri Cina.</td>
<td>Search for knowledge to the highest level</td>
</tr>
<tr>
<td>3</td>
<td>Cinta tanah air dapat mempersatukan masyarakat.</td>
<td>Love of the motherland is the most beautiful opinion that can glory the society.</td>
</tr>
</tbody>
</table>

4.1.2 Analysis of Technique in Proverbs

In analyzing the data, Baker’s theory is applied in this research based on the content. The seventy two data of Indonesian proverbs which consists of four techniques, they are using a proverb of similar meaning and form, using a proverb of similar meaning but dissimilar form, translation by paraphrase, and translation
by omission. The complete analysis of techniques used in translating Indonesian proverbs into English is available in the appendices of this research.

a. Using a Proverb of Similar Meaning and Form

This technique involves using a proverb in the target language which has exactly the same meaning as the proverb in the source language and in addition consists of equivalent lexical items.

In this research, there are eighteen proverbs using similar meaning and form which translating into English. Result of translation was given in the table as the following.

Table 4.6 Result of Proverb of Similar Meaning and Form

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pengalaman adalah guru terbaik.</td>
<td>Experience is the best teacher.</td>
</tr>
<tr>
<td>2</td>
<td>Dimana ada kemauan, di situ ada jalan.</td>
<td>Where there is a will, there is a way.</td>
</tr>
<tr>
<td>3</td>
<td>Buku yang bermanfaat adalah teman yang berarti.</td>
<td>A good book is a good friend.</td>
</tr>
<tr>
<td>4</td>
<td>Hargai setiap pendapat orang lain jangan katakan itu salah.</td>
<td>Give respect to the other's idea, don't say that is wrong.</td>
</tr>
<tr>
<td>5</td>
<td>Manusia berencana, Tuhan menentukan.</td>
<td>Man purposes but God disposes.</td>
</tr>
</tbody>
</table>
### b. Using a Proverb of Similar Meaning but Dissimilar Form

It is often possible to find the similar meaning proverb in the target language but with difference lexical item. In this research, there are forty proverbs using similar meaning but dissimilar form which translating into English. Result of translation was given in the table as the following.

**Table 4.7 Result of Proverb of Similar Meaning but Dissimilar Form**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mulutmu harimau mu</td>
<td>Your tongue is fire.</td>
</tr>
<tr>
<td>2</td>
<td>Sepandai-pandai tupai</td>
<td>A good marksman may miss.</td>
</tr>
<tr>
<td>No.</td>
<td>Indonesian</td>
<td>English</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------------------------------------------------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>3</td>
<td>Jangan menilai seseorang dari penampilannya.</td>
<td>Don't judge a book by its cover.</td>
</tr>
<tr>
<td>4</td>
<td>Sekali mendayung dua tiga pulau terlampuai.</td>
<td>Killing two birds with one stone.</td>
</tr>
<tr>
<td>5</td>
<td>Lepas dari mulut buaya masuk ke mulut harimau.</td>
<td>From the frying pan into the fire.</td>
</tr>
<tr>
<td>6</td>
<td>Air cucuran jatuh ke pelimpahan juga.</td>
<td>Like father like son.</td>
</tr>
<tr>
<td>7</td>
<td>Sekali lancung ke ujian, seumur hidup orang tidak percaya.</td>
<td>False in one thing, false in all.</td>
</tr>
<tr>
<td>8</td>
<td>Jangan menulis di atas air.</td>
<td>Don’t boil the ocean.</td>
</tr>
<tr>
<td>9</td>
<td>Setiap keindahan membutuhkan proses.</td>
<td>Butterfly is not beauty without caterpillar.</td>
</tr>
<tr>
<td>10</td>
<td>Tak ada rotan, akar pun jadi.</td>
<td>By hook or by crook.</td>
</tr>
</tbody>
</table>

**c. Translation by Paraphrase**

This technique is done when a close match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of difference stylistic preference of the source and target language.
In this research, there are six proverbs translating by paraphrase which translating into English. Result of translation was given in the table as the following.

**Table 4. 8 Result of Translation by Paraphrase**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Malu bertanya, sesat dijalan.</td>
<td>If you are shy of asking questions, you will get lost in your way.</td>
</tr>
<tr>
<td>2</td>
<td>Ilmu pengetahuan akan terus menjagamu selamanya.</td>
<td>Learning is a treasure that will follow its owner everywhere.</td>
</tr>
<tr>
<td>3</td>
<td>Air susu dibalas air tuba.</td>
<td>Don’t bite a hand that feeds you.</td>
</tr>
<tr>
<td>4</td>
<td>Ada ubi ada talas. Ada budi ada balas.</td>
<td>Gratitude is the memory of the heart. It will be returned with gratitude someday.</td>
</tr>
<tr>
<td>5</td>
<td>Tak ada gading yang tak retak.</td>
<td>Nobody’s perfect.</td>
</tr>
<tr>
<td>6</td>
<td>Dunia ini bagaikan panggung sandiwara.</td>
<td>All the world’s stage, and all the men and women merely players.</td>
</tr>
</tbody>
</table>

**d. Translation by Omission**

This technique is done when the proverbs have no match in the target language and its meaning cannot be easily paraphrased or for
cultural reason. It is omitted when the omission does not affect the comprehensibility.

In this research, there are eighth proverbs translating by omission which translating into English. Result of translation was given in the table as the following.

**Table 4. 9 Result of Translation by Omission**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pengetahuan itu tidak pernah mengenal batas.</td>
<td>Knowledge knows no borders.</td>
</tr>
<tr>
<td>2</td>
<td>Buah tangan.</td>
<td>Souvenir.</td>
</tr>
<tr>
<td>3</td>
<td>Banting tulang.</td>
<td>Hardwork.</td>
</tr>
<tr>
<td>4</td>
<td>Cinta tanah air dapat mempersatukan masyarakat.</td>
<td>Love of the motherland is the most beautiful opinion that can glory the society.</td>
</tr>
<tr>
<td>5</td>
<td>Darah biru.</td>
<td>An aristocrat.</td>
</tr>
<tr>
<td>6</td>
<td>Ringan tangan.</td>
<td>Punches out.</td>
</tr>
<tr>
<td>7</td>
<td>Kebersihan sebagian dari iman.</td>
<td>Cleanliness is close to godliness.</td>
</tr>
<tr>
<td>8</td>
<td>Keberhasilan tidak akan pernah datang pada orang yang malas.</td>
<td>Success never comes to the indolence's.</td>
</tr>
</tbody>
</table>
4.1.3 Analysis of Proverbs

In analyzing the data, Cecilia’s theory is applied in this research based on the content. The seventy two data of Indonesian proverbs which consists of seven types, they are the proverb states a fact, the proverbs 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. The complete analysis of seventy two Indonesian proverbs is available in the appendices of this research.

a. Proverbs that state a facts

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.

In this research, there are fifteen proverbs states a fact which translating into English. Result of translation was given in the table as the following.

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Di mana bumi dipijak di situ langit di junjung.</td>
<td>When in Rome, do as the Romans do.</td>
</tr>
<tr>
<td>2</td>
<td>Tak ada asap tanpa api.</td>
<td>Leaves don't wave if there is no wind.</td>
</tr>
<tr>
<td>3</td>
<td>Rajin pangkal pandai.</td>
<td>Diligence is the mother of being</td>
</tr>
</tbody>
</table>

Table 4.10 Result of Proverbs that State a Facts
<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverb</th>
<th>English Proverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Sedia payung sebelum hujan.</td>
<td>Make hay while the sun shines.</td>
</tr>
<tr>
<td>5</td>
<td>Kepandaian yang tidak bermanfaat adalah sia-sia.</td>
<td>Unused advantage are no advantages.</td>
</tr>
<tr>
<td>6</td>
<td>Kebiasaan menjadi tabiat.</td>
<td>Once a use and ever a custom.</td>
</tr>
<tr>
<td>7</td>
<td>Mengalah bukan berarti kalah.</td>
<td>Bending without breaking.</td>
</tr>
<tr>
<td>8</td>
<td>Mulutmu harimaumu.</td>
<td>Your tongue is fire.</td>
</tr>
<tr>
<td>9</td>
<td>Belajar tidak memandang usia</td>
<td>No one too old to learn.</td>
</tr>
<tr>
<td>10</td>
<td>Pengalaman adalah guru terbaik.</td>
<td>Experience is the best teacher.</td>
</tr>
</tbody>
</table>

Explanation of difference proverbs;

1) First proverbs have difference in diction, Indonesian uses “sky and earth” as the proverb, it is direct meaning. But English uses Rome because Saint Monica and her son, Saint Augustine felt different when in Rome and in their country, Milan. So English uses Rome as the proverbs to follow the conventions of the area in which you are residing or visiting. The structure of both proverbs is different, English has two clauses and Indonesia has one clause. They have no subject in both proverbs. Indonesian proverb is statement sentence and English is imperative sentence.
2) First proverbs have same diction, they use natural phenomena to state cause and effect. Indonesian uses smoke and fire, there will no smoke without fire. English uses leaves and wind, because without wind, leave will not wave. English has subject, predicate and object, but Indonesia has adverb without subject and predicate.

3) Third proverbs have difference in diction, but the meaning is same. English uses the mother as the key of diligence. English and Indonesia have same structure, they consist of subject, predicate and object.

4) Fourth proverbs have difference in diction, Indonesian uses umbrella because after the rain fall people need umbrella to do activities, if don’t have it, they will get difficulty. But English in medieval era, most of the people is farmer and they always late to gather one's hay in the sun shines. English is imperative sentence, there is no subject but there is predicate and object. Indonesia has subject and adverb.

5) Fifth proverbs have difference in diction, Indonesian uses knowledge but English uses skill to refer to something that can be utilized. They same structure, there is subject, predicate and object.

6) Sixth proverbs have difference in diction, Indonesian uses habit and English uses once a use, they have same diction in custom, but in English uses conjunction to express the meaning of the proverb. In English consists of two phrases with predicate without subject. In Indonesia consists of one sentence with subject, predicate and object.
7) Seventh proverbs have difference in diction, in Indonesian is direct meaning but in English uses parable. English proverbs came from law terms in United Kingdom. There is no subject in both proverbs, they have verb and adverb.

8) Eighth proverbs equally refer to the parable. Indonesian chose a tiger because the tiger is a very savage animal that can eat humans while English refers proverbs through verses in the gospel. English has subject, predicate and object but Indonesia there is no predicate, only subject and object.

9) Ninth proverbs have difference in word order. Indonesian uses participle noun as noun phrase and English uses indefinite pronoun as noun phrase. In English consists of subject and predicate. In Indonesia consist of subject and adverb.

10) Tenth proverbs have same diction to convey the meaning and same structure, there is subject, predicate and object.

Conclusion: in above proverbs, Indonesian and English proverbs use the terms that become facts in the life that is used in Indonesian and English. The difference cultural terms used in everyday language and words selection. In English, the structure used is subject, predicate, and object, but in Indonesia some of the proverbs do not use the structure but the use of language that is often spoken every day. They use parable in some proverbs to convey the meaning.
**b. Proverbs in Metaphorical Form**

The metaphorical proverbs are the proverb used an expression which describe a person or object in literary way by referring to something.

In this research, there are seven proverbs in metaphorical form which translating into English. Result of translation was given in the table as the following.

**Table 4.11 Result of Proverb in Metaphorical Form**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lebih baik satu burung di tangan daripada sepuluh burung di pohon.</td>
<td>A bird in the hand is worth two in the bush.</td>
</tr>
<tr>
<td>2</td>
<td>Sepandai-pandai tupai melompat, akhirnya jatuh juga.</td>
<td>A good marksman may miss.</td>
</tr>
<tr>
<td>3</td>
<td>Rumput tetangga selalu lebih hijau.</td>
<td>The grass is always greener on the other side.</td>
</tr>
<tr>
<td>4</td>
<td>Jangan menilai seseorang dari penampilannya.</td>
<td>Don't judge a book by its cover.</td>
</tr>
<tr>
<td>5</td>
<td>Sekali mendayung dua tiga pulau terlampu.</td>
<td>Killing two birds with one stone.</td>
</tr>
<tr>
<td>6</td>
<td>Setitik nila, rusak susu</td>
<td>A minute careless may destroy</td>
</tr>
<tr>
<td>7</td>
<td>Lepas dari mulut buaya masuk ke mulut harimau.</td>
<td>From the frying pan into the fire.</td>
</tr>
</tbody>
</table>

Explanations of difference proverbs:

1) First proverbs have a difference in the number of bird and diction tree and bush. English made a proverb based on their habits in ancient times hunting birds in the bush while in Indonesian people often caught birds in trees with a slingshot. English uses subject, predicate, and object made proverb but Indonesian does not start from subject but with adverb.

2) Second proverbs have a difference in diction, Indonesian has 2 phrases and uses animal as parable but English only one sentence and uses human as parable. In English, there is subject, predicate, and object but in Indonesian has subject, predicate and adverb.

3) Third proverbs have a difference in diction, Indonesian chose neighbor because of envy, while English chose other side to compare something. English consists of subject, predicate and object but Indonesia consist of subject and adverb.

4) Fourth proverbs have a difference in diction, English uses parable but Indonesian uses direct meaning. They use imperative sentence to convey the meaning of proverbs.
5) Fifth proverbs have difference in diction, Indonesian uses island and English uses birds. English in ancient era, the people’s hobby was shooting birds with stone. In Indonesian, people chose island as parable to a job. They have no subject but using verbs.

6) Sixth proverbs have difference in diction, Indonesian uses parable but English uses direct meaning. Indonesian has 2 phrases and English proverb has subject, predicate, and object.

7) Seventh proverbs have difference in diction, Indonesian uses wild animal to draw the difficult situation, but English got the proverbs from European proverbs. They have no subject in both proverbs, but Indonesian starts it with adjective and English starts it with preposition.

Conclusion: The metaphor proverbs are used the things as a tool in delivering the proverb. In English proverb, the words choosing were daily words and depend on their culture. Indonesian proverb used daily words and some of it words not referring to the real meaning, because it used a language term or parable.

c. **Proverbs Consisting of at Least One Topic**

A proverb consist at least one topic and comment about its topic too. In this research, there are twenty four proverbs consisting of at least one topic which translating into English. Result of translation was given in the table as the following.
<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Banyak bekerja, sedikit bicara.</td>
<td>Talk less, do more.</td>
</tr>
<tr>
<td>2</td>
<td>Malu bertanya, sesat dijalan.</td>
<td>If you are shy of asking questions, you will get lost in your way.</td>
</tr>
<tr>
<td>3</td>
<td>Buku yang bermanfaat adalah teman yang berarti.</td>
<td>A good book is a good friend.</td>
</tr>
<tr>
<td>4</td>
<td>Hargai setiap pendapat orang lain jangan katakan itu salah.</td>
<td>Give respect to the other's idea, don't say that is wrong.</td>
</tr>
<tr>
<td>5</td>
<td>Darah biru.</td>
<td>An aristocrat.</td>
</tr>
<tr>
<td>6</td>
<td>Ilmu pengetahuan adalah harta karun, tetapi latihan adalah kunci pembukanya.</td>
<td>Knowledge is a treasure, but practice is the key to it.</td>
</tr>
<tr>
<td>7</td>
<td>Lebih baik terlambat daripada tidak sama sekali.</td>
<td>Better late than never.</td>
</tr>
<tr>
<td>8</td>
<td>Orang yang putus asa tidak mempunyai pendirian.</td>
<td>Desperate people has no standpoint.</td>
</tr>
<tr>
<td>9</td>
<td>Orang bijak adalah orang yang tidak banyak bicara.</td>
<td>Wiseman is the one who always speak a little.</td>
</tr>
<tr>
<td>10</td>
<td>Kemalasan adalah kunci kemelaratan.</td>
<td>Laziness is the key to beggary.</td>
</tr>
</tbody>
</table>
Explanation of difference proverbs;

1) First proverbs have same diction. But the phrase in Indonesian and English are reversed. They consist of subject and predicate.

2) Second proverbs have difference in diction. English has complete sentences with two sentences consist subject, predicate, and object. But Indonesian has only 2 adjective phrases without subject.

3) Third proverbs have difference in diction. Indonesian uses useful and meaningful friend and English uses good. They have same structure, they are subject, predicate and object.

4) Fourth proverbs have same diction. The difference of both proverbs are in English consists 2 sentences but Indonesian consists a sentence. They are imperative sentence without subject.

5) Fifth proverbs have difference in diction. Indonesian uses parable and English uses direct meaning. They have two words, it is a phrase.

6) Sixth proverbs have same diction. They have two clause in one sentence. They have same structure, they are subject, predicate and object.

7) Seventh proverbs have same diction. They have no subject, predicate and object but start it with adjective phrase.

8) Eighth proverbs have same diction. They have same structure, they are subject, predicate and object.

9) Ninth proverbs have same diction. They have same structure, they are subject, predicate and object.
10) Tenth proverbs have same diction. They have same structure, they are subject, predicate and object.

Conclusion: The words chosen and the structure used in English proverbs were a daily words and common structure. Indonesian proverbs used words of language style and structure. However, they have close meaning both English and Indonesian proverbs.

d. **Proverbs that Fall into Tradition Pattern**

Many proverbs fall into one of several tradition pattern and they may present an alternative or an equation. First, the proverb of several tradition pattern on form of an alternative.

In this research, there are four proverbs that fall into tradition pattern on form of an alternative which translating into English. Result of translation was given in the table as the following.

**Table 4.13 Result of Proverbs that Fall into Tradition Pattern in Form of an Alternative**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tak ada rotan, akar pun jadi.</td>
<td>By hook or by crook.</td>
</tr>
<tr>
<td>2</td>
<td>Lempar batu sembunyi tangan.</td>
<td>Pass the buck.</td>
</tr>
<tr>
<td>3</td>
<td>Jauh berjalan banyak dilihat, lama hidup banyak dirasa.</td>
<td>Live and learn.</td>
</tr>
<tr>
<td>4</td>
<td>Jadilah dirimu sendiri atau</td>
<td>Don’t make yourself a mouse, or the cat will eat you.</td>
</tr>
</tbody>
</table>
Explanation of difference proverbs;

1) First proverbs have different in culture. In English the proverbs has been around since in the Middle English Controversial Tracts of John Wyclif in 1380 and consist of only a sentence. But Indonesian uses plants to daily needs and consists of two phrases. They have no subject but consist of noun phrase.

2) Second proverbs have different in culture. Indonesian uses a fact term in society life. But English uses the proverb because of the Poker game. Poker became very popular in America during the second half of the 19th century. Players were highly suspicious of cheating or any form of bias and there's considerable folklore depicting gunslingers in shoot-outs based on accusations of dirty dealing. In order to avoid unfairness the deal changed hands during sessions. The person who was next in line to deal would be given a marker. This was often a knife, and knives often had handles made of buck's horn - hence the marker becoming known as a buck. When the dealer's turn was done he 'passed the buck'. So they make this proverb to evade responsibility by passing it on to someone else. They have no subject in both proverbs, they use verb phrase.

3) Third proverbs have difference in diction. They have no subject in both proverb. Indonesian has 2 phrases English has 3 words with
conjunction. In Indonesian uses direct meaning but in English, it becomes like imperatives sentence. Indonesian uses walk, see, live, and sense, but English only uses live and learn to convey the same meaning.

4) Fourth proverbs have difference in diction. The reason of English used cat as parable is from a matter of fact, the image of cat and mouse in a „predator-prey relationship”, cat is placed at a higher level than mouse within the animal”s group hierarchy. Furthermore, looking at the size of these two animals, cat is bigger and stronger compared to mouse, thus making it more powerful in terms of strength and thus conveying the meaning of „authority”. They have no subject in both proverbs, in Indonesian uses direct meaning and imperative sentence. But in English uses animal as parable and prohibition sentence.

Conclusion: Indonesian proverbs use the term life that affects the nature of a person and also a style of language that has an indirect meaning. While in English proverbs some proverbs do not use the subject.

Second, The proverb several tradition pattern in form of an equation. In this research, there are nine proverbs that fall into tradition pattern in form of an equation which translating into English. Result of translation was given in the table as the following.
Table 4.14 Result of Proverbs that Fall into Tradition Pattern in Form of an Equation

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Air cucuran jatuh ke pelimpahan juga.</td>
<td>Like father like son.</td>
</tr>
<tr>
<td>2</td>
<td>Banyak jalan menuju Roma.</td>
<td>There is more than one way to skin a cat.</td>
</tr>
<tr>
<td>3</td>
<td>Diam itu emas.</td>
<td>Silent is gold.</td>
</tr>
<tr>
<td>4</td>
<td>Hemat pangkal kaya</td>
<td>A penny saved is a penny gained.</td>
</tr>
<tr>
<td>5</td>
<td>Air susu dibalas air tuba.</td>
<td>Don’t bite a hand that feeds you.</td>
</tr>
<tr>
<td>6</td>
<td>Sedikit pengetahuan adalah sesuatu yang berbahaya.</td>
<td>A little knowledge is a dangerous.</td>
</tr>
<tr>
<td>7</td>
<td>Buku yang bermanfaat merupakan teman yang baik.</td>
<td>A good book is a great friend.</td>
</tr>
<tr>
<td>8</td>
<td>Yang lalu biarlah berlalu.</td>
<td>Let’s bygones be bygones.</td>
</tr>
<tr>
<td>9</td>
<td>Bak pinang dibelah dua.</td>
<td>Like two peas in a pod.</td>
</tr>
</tbody>
</table>

Explanation of difference proverbs;

1) First proverbs have difference in diction. Indonesian uses tree and fruit as parable but English uses human. Indonesian chose plant because of the fact of nature phenomenon but English uses human because
children follow the behavior of parents. This ancient proverb has been stated in English since the 1300s, Thomas Draxe had it in Bibliotheca (1616): "Like father, like son; like mother, like daughter." Fathers and sons resemble each other, and sons tend to do what their fathers did before them. They have same structure, they are subject, predicate and object.

2) Second proverbs have difference in diction and culture. Indonesian chose Rome because Rome had a big building at that time. But English uses the proverb from Mark Twain used version from A Connecticut Yankee in King Arthur’s Court in 1889: “she was wise, subtle, and knew more than one way to skin a cat”, that is, more than one way to get what she wanted. It is lovely pet and don’t have time to protect the cat. They have same structure, they are subject, predicate and object.

3) Third proverbs have same diction. English consists of subject, predicate and object, but Indonesia consists of subject and object.

4) Fourth proverbs have difference in diction and culture. In English this proverb has been early as the 17th century, circa 1633, for them 1 penny is very valuable. Indonesian uses the fact from live. They have same structure, they are subject, predicate and object.

5) Fifth proverbs have difference in diction and culture. In English, this proverb from Edmund Burke in the 1700s, when having looked to government for bread, on the first scarcity they will turn and bite the hand that fed them. But in Indonesian, “air tuba” is poison and milk is

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good drink, it is from cultural field. Indonesia consists of subject, predicate and object, English have no subject because it is prohibition sentence.

6) Sixth proverbs have different in diction. Indonesian uses useful and English uses good. They have same structure, they are subject, predicate and object.

7) Seventh proverbs have different in diction. Indonesian uses useful and English uses good. They have same structure, they are subject, predicate and object.

8) Eighth proverbs have difference in diction. In English becomes imperative meaning but in Indonesia becomes statement. They have same structure without subject, predicate, and object.

9) Ninth proverbs is parable. The difference of both proverbs are diction and culture. In English this proverb has been around since the 17th century, peas are the main food for porridge. In Indonesian, areca nut is a plant used to eat betel. When people split areca nut they always get the same piece. English has predicate and object without subject, Indonesia consist of subject, predicate and object.

Conclusion: the proverbs of traditional pattern that in form of equation was using a daily word and a common structure. There was not difference between Indonesian and English proverbs, but they just used different things or words as a culture that the society used. Some of English proverbs do not use subject in proverbs but use asking sentence.
e. **Proverbs in Form of Contrast**

Some of the proverb are often make use of contrast and sometimes contrast is emphasized by parallel structure. In this research, there are six proverbs in form of contrast which translating into English. Result of translation was given in the table as the following.

**Table 4.15 Result of Proverbs in Form of Contrast**

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Siapa cepat dia yang dapat.</td>
<td>The early bird gets the worm.</td>
</tr>
<tr>
<td>2</td>
<td>Bagai makan buah simalakama, dimakan mati ibu, tak di makan mati ayah.</td>
<td>As between the devil and the deep sea.</td>
</tr>
<tr>
<td>3</td>
<td>Sekali lancung ke ujian, seumur hidup orang tidak percaya.</td>
<td>False in one thing, false in all.</td>
</tr>
<tr>
<td>4</td>
<td>Berat sama dipikul, ringan sama dijinjing.</td>
<td>Many hands make light work.</td>
</tr>
<tr>
<td>5</td>
<td>Jangan menulis di atas air.</td>
<td>Don’t boil the ocean.</td>
</tr>
<tr>
<td>6</td>
<td>Tak ada gading yang tak retak.</td>
<td>Nobody’s perfect.</td>
</tr>
</tbody>
</table>

Explanation of difference proverbs;

1) First proverbs have difference in diction. Indonesian has direct meaning but English uses parable with subject, predicate, and object, while Indonesian is not. English proverb first appeared in a 1605 book
of proverbs by William Camden. The idea behind the expression is that the birds that wake up the earliest have the best chance of catching a good meal, since no other birds have awoken to pick for worms. Likewise, people who arrive first have a better chance than those who arrive late. They have same structure without subject, predicate, and object.

2) Second proverbs have same structure, it is phrases without subject. English consists of 2 phrases with conjunction, Indonesia consists of 3 clauses. The difference of both proverbs are diction. English uses this proverb from the first recorded citation of "the Devil and the deep sea" from Robert Monro. While Indonesian uses parable, it was from ancient proverb. Indonesian uses fruit as parable while English uses devil and deep sea as parable.

3) Third proverbs have difference in diction. Indonesian uses test and unbelief to convey direct meaning, while English uses thing as parable in all situation which human do to convey the meaning. Both proverbs have same structure, they are phrases without subject.

4) Fourth proverbs have difference in diction. In Indonesian there is subject and predicate without object with 2 sentences and uses parable to convey the meaning about cooperation. In English has only a sentences with subject, predicate, and object but uses direct meaning.

5) Fifth proverbs have difference in diction. Indonesian uses writing and water, English uses boil and ocean. Both proverbs have same parable
in fact, it is no useful thing if someone does it and they are imperative sentence. They have no subject because they are prohibition sentences.

6) Sixth proverbs have difference in diction. Indonesian uses ivory parable and English uses human and has direct meaning and there is subject, predicate, and object in English but Indonesian consists of subject and adverb.

Conclusion: Some of proverbs chosen were using daily words and some was not used it. Indonesian proverb used the term words and it was implicit meaning. But in English, some use complete sentences like subject, predicate, and object, but some of proverbs use interrogative sentences.

f. Proverbs that Use a Rhyme

The other type of proverbs is still used a rhyme. In this research, there are three proverbs that use a rhyme which translating into English. Result of translation was given in the table as the following.

Table 4.16 Result of Proverbs that Use a Rhyme

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ada ubi ada talas. Ada budi ada balas.</td>
<td>Gratitude is the memory of the heart. It will be returned with gratitude someday.</td>
</tr>
</tbody>
</table>
Guru kencing berdiri, murid kencing berlari.  
A lawmaker should not be a lawbreaker.

**Explanation of difference proverbs:**

1) First proverbs have difference in diction. Indonesian uses parable and direct meaning with phrases. English uses complete sentences with subject, predicate, and object, but Indonesian uses rhyme.

2) Second proverbs have difference, in Indonesian consists of several phrases to make a proverb but in English only consists of four words, it is one phrase without subject. English got the proverbs from poet by Robert Herrick (1591-1674), wrote in his work Hesperides a short poem entitled "No Pains, No Gains". Many centuries later, the phrase became popular in the health and body-building community initially because Jane Fonda (1937-present) used the phrase in one of her exercise videos and it took off from there. Now it has become a common expression in everything from politics to education. Indonesian got the proverb from a rhyme in ancient era. They have no subject in both proverbs, English consists of noun phrase, Indonesian consists of verb phrase and adverb with 3 clauses.

3) Third proverbs have difference diction and culture. In Indonesian, there is subject and predicate without object with 2 sentences. In
English has only a sentences with subject, predicate, and object. Indonesian uses people as parable, because students will follow what teacher say and do. English uses profession as parable. The proverb which has been used by Robert Lynd has said this proverb to mean that if we expect or anticipate anything great, magnificent or splendid, we may have to be disappointed when we actually see that thing. They used law term as proverb. They have same structure without subject, predicate, and object.

Conclusion: the diction in the Indonesian proverbs were the words to state something that will be produced before the final result. Both of proverbs have the same purpose of using only words that are difference from the Indonesian, English proverbs using the term that they use in their culture.

g. Proverbs Traced to Ancient Latin and Greek Literature

Proverb may find the other proverb that traced to ancient Latin and Greek Literature. In this research, there are four proverbs traced to ancient Latin and Greek Literature which translating into English. Result of translation was given in the table as the following.

Table 4.17 Result of Proverbs Traced to Ancient Latin and Greek Literature

<table>
<thead>
<tr>
<th>No</th>
<th>Indonesian Proverbs</th>
<th>English Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tuntutlah ilmu hingga ke negeri</td>
<td>Search for knowledge to the</td>
</tr>
<tr>
<td>Cina.</td>
<td>highest level.</td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------------</td>
<td>--------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>2 Orang bijak berlidah hati, orang bodoh berhati di lidah.</td>
<td>Fools rush is in where angels fear to tread.</td>
<td></td>
</tr>
<tr>
<td>3 Manusia berencana, Tuhan menentukan.</td>
<td>Man purposes but God disposes.</td>
<td></td>
</tr>
<tr>
<td>4 Dunia ini bagaikan panggung sandiwara.</td>
<td>All the world’s stage, and all the men and women merely players.</td>
<td></td>
</tr>
</tbody>
</table>

Explanation of difference proverbs:

1) First proverbs have same structure. The difference of both proverbs are
diction. Indonesian uses China because in the world of commerce, the
Chinese population is known as a very clever society in trade. But
English uses direct meaning. They have same structure without
subject, predicate, and object.

2) Second proverbs have difference in diction. Indonesian uses wise
people, tongue and heart, English uses fool people and angels, it has
been used since 1711. Indonesian has two sentences with subject and
object without predicate and English only one, complete with subject,
predicate, and object. This proverb was first written by Alexander
Pope in his 1711 poem An Essay on Criticism. The phrase alludes to
inexperienced or rash people attempting things that more experienced
people avoid. It has since entered the general English lexicon as a
proverb. They have same structure without subject, predicate, and object.

3) Third proverbs have same diction. They have same structure with subject, predicate, and object but English has conjunction.

4) Second proverbs have difference in diction. They have same structure with subject, predicate, and object but Indonesian uses parable. English got the proverb from Shakespeare, because he draws readers’ attention toward the drama everyone lives throughout their lives. He is really reducing the life of human beings to a performance, or an acting role, which might look ridiculous. Indonesia consists of subject, object and adverb, English consists of 2 clause, adverb, conjunction, subject, predicate, and object.

Conclusion: In this proverbs, Indonesian and English have the same sense to get the meaning and they have the same structure. English proverbs still use the difference term from Indonesia.

4.1.4 Analysis of Indonesian and English Proverbs in Different Culturally and Structurally

Indonesian and English proverbs have depended structure on the context. The meaning of proverbs would be difference in meaning from basic word if it put in difference speech. English and Indonesia culture were very influential in changing the meaning of the proverbs.
The differences between Indonesian and English proverbs in structure is in Indonesian proverbs, the choice of words is a word used in everyday life as well as English, because of differences language and cultural so the choice of words is difference. Indonesian proverbs have a difference structure with English, almost all English proverbs use the subject, predicate, and object in the proverb, only a few use imperative sentences and asking sentence. While the Indonesian proverbs do not refer to subject, predicate, and object but uses difference structure from English and the meaning is explicit. The structure which is used in the proverbs is quite difference from a common structure used and it is why the language used was not always used in a daily conversation words. Because of this reason, it is used some term in language for some proverb. Due to Indonesian and English were difference from each culture and the way of it delivered also difference, but it was some similarities for each proverbs as in the language used in the English proverb might be used in Indonesian but surely both of them might not always result misinterpreting and miss understanding in relation to its structure, the culture and the choice of the words.

4.2 Findings

Based on result of data analysis, the findings of this research are formulated in the following:
1. From 72 Indonesian proverbs in education field and divided into 4 techniques, they are using a proverb of similar meaning and form, using a proverb of similar meaning but dissimilar form, translation by paraphrase, and translation by omission. The dominant techniques used in translating Indonesian proverbs into English in education proverb in Indonesia is using a proverb of similar meaning but dissimilar form, using a proverb of similar meaning and form, translation by omission, and translation by paraphrase.

4.1 Chart of techniques used translating Indonesian proverbs into English

2. From the chart, concluded that 56 % proverbs used technique of similar meaning but dissimilar form, this technique is literal translation, there are 40
proverbs in this technique. 25 % proverbs used similar meaning and form, this technique is equivalent translation, there are 18 proverbs in this technique. 11 % proverbs used technique of translation by omission, this technique is equivalent translation, there are 8 proverbs in this technique. 8 % proverbs used technique of translation by paraphrase, this technique is equivalent translation, there are 6 proverbs in this technique.

3. The difference between Indonesian and English proverbs is in structure and culture. Structurally different is the diction, in the English proverb, almost all English proverbs have subjects, predicates, and objects. But Indonesian proverbs use the diction from everyday life because Indonesian creates proverbs through culture in society.

4.3 Discussion

The research findings showed that there seems to be a close relationship between findings based on techniques used in translating Indonesian proverbs into English. The analysis of techniques used showed that four techniques used in translating Indonesian proverbs into English in Indonesian proverbs which often spoken by the students and teacher and also in the education field in daily conversations.

Based on the findings, Indonesian and English proverbs have same meaning but the form of some proverbs is different, because of the differences between culture of Indonesian and English.
The findings of the research are supported by Syarfuni (2017) found that English and Indonesian proverbs actually almost the same in meaning, but they have their own culture to deliver ideas about idioms and proverbs. Another study was conducted by Shojaei (2012). There were translations categorized as formal translation and there were translations could not fulfill the criteria of both formal and dynamic translation, they were then categorized as non-equivalence. The research was done based on Baker’s techniques. This research proved Baker’s theory related to kinds of difficulties in translating proverb, his classification of main problems involved in translating proverb, as well as the strategies that could be applied to overcome said difficulties. Furthermore, Yosalina (2013) clarified that strategies dealing with proverb consist of three strategies of translation, which are: translation by using a proverb of similar meaning and form, translation by using a proverb of similar meaning but dissimilar form, and translation by paraphrasing. From this research can found the fact about the Translation techniques help this research to deal with problems by using techniques based on Mona Baker are used to make the result of translation meaningful and easy to understand for the readers. Result of translation meaningful and easy to understand for the readers.

For those reason, it can be inferred that Indonesian and English proverbs have depended structure on the context. Some proverbs have same form and some proverbs have different form but they have same meaning. There are 4 techniques to translate Indonesian proverbs into English, they are translation by using similar
meaning and form, translation by using similar meaning but dissimilar form, translation by paraphrase and translation by omission.
CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

After analyzing the data, the conclusion are drawn as the following:

1. Indonesian and English have some of the same proverbs used in the field of education in Indonesia. Although they have different dictions, but the meanings of both proverbs are same. Most Indonesian proverbs use explicit meaning and some have explicit meaning, but in English proverbs have implicit meaning.

2. The dominant techniques used in translating Indonesian proverbs into English in education field proverb in Indonesia is using a proverb of similar meaning but dissimilar form.

3. Indonesian and English proverbs have their own culture and their own way to convey some ideas into proverbs. Proverbs also have differences and similarities between English and Indonesian. Due to English and Indonesian have different culture that is why they have their own way to deliver proverb. Sometimes the proverb is also used by the people to solve the problem, to give an advice, to raise the young generation, to organize their life as a part of wisdom and to refine the language for the learner of Indonesian and English languages. The structure used in the proverb was closed with daily structure of sentence, and some of it was different
structure used from daily structure of sentence. It happen because of the
different culture between Indonesian and English.

5.2 Suggestion

In relation to the conclusions, suggestion are stated as the following:

1. For Students

   It is advised that the students should know the difference in
   translating Indonesian and English is not same like literal translation.
   The students should know about the culture in source language and
   target language. And also they should know about technique
   translation in proverbs before translating proverbs.

2. For Teachers

   It is suggested that teachers help students to overcome the
   translation of proverbs with teach students about the different culture
   between SL and TL in translate proverbs.

3. For Researchers

   It is recommended that the next researchers find out another
   translation technique which can be used to overcome the translation
   problems in translating proverbs.
REFERENCES


CURRICULUM VITAE

Shilvina Afriani was born in Medan on September 14th, 1993. She is 25 years old. She is Indonesian and a Muslim girl. Her father’s name is Khazali and my mother’s name is Ida Elfiani Siregar. Her parents live in Sei Rotan. She is the first children in their family and she has one young brother and two young sisters.

Her formal education was started from 1998-1999 in kindergarten at TK Qur’rota Ayuni Medan. Then, from 1999-2005 in Primary School in SD Negeri 105288 Sei Rotan. After that, from 2005-2007 she continued in Junior High School at SMP Negeri 2 Percut Sei Tuan and from 2007-2008 she continued in Junior High School at SMP Negeri 17 Medan. Next, she finished her Senior High School from 2008-2011 at SMA Negeri 11 Medan. After that from 2011-2016 she graduated from English Education Department of State University of Medan. Then from 2016-2018 she graduated from English Postgraduate Study Program, Faculty of Cultural Sciences, University of Sumatera Utara.
APPENDIX A

The Analysis of Types of Proverbs

Maxim

1. SL = Alah bisa karena biasa.
   TL = Practice makes perfect.

2. SL = Rajin pangkal pandai.
   TL = Diligence is the mother of being smart.

3. SL = Sedia payung sebelum hujan.
   TL = Make hay while the sun shines.

4. SL = Kebiasaan menjadi tabiat.
   TL = Once a use and ever a custom.

5. SL = Mengalah bukan berarti kalah.
   TL = Bending without breaking.

6. SL = Kebijaksanaan lebih baik daripada keberanian.
   TL = Discretion is the better part of valor.

7. SL = Belajar tidak memandang usia.
   TL = No one too old to learn.

8. SL = Pengetahuan itu tidak pernah mengenal batas.
   TL = Knowledge knows no borders.

9. SL = Pengalaman adalah guru terbaik.
   TL = Experience is the best teacher.

10. SL = Jangan menilai seseorang dari penampilannya.
    TL = Don't judge a book by its cover.
11. SL = Dimana ada kemauan, di situ ada jalan.
   TL = Where there is a will, there is a way.

12. SL = Banyak bekerja, sedikit bicara.
   TL = Talk less, do more.

13. SL = Malu bertanya, sesat dijalan.
   TL = If you are shy of asking questions, you will get lost in your way.

14. SL = Ilmu pengetahuan akan terus menjagamu selamanya.
   TL = Learning is a treasure that will follow its owner everywhere.

15. SL = Seorang yang tak tahu, dan ia tak tahu tentang apa yang tidak ia tahu, dia adalah orang bodoh. Jauhi orang itu.
   TL = The man who doesn't know, and he doesn't know that he doesn't know, he is stupid man. Go away from him.

16. SL = Buku yang bermanfaat adalah teman yang berarti.
   TL = A good book is a good friend.

17. SL = Hargai setiap pendapat orang lain jangan katakan itu salah.
   TL = Give respect to the other's idea, don't say that is wrong.

18. SL = Seorang yang tidak tahu, dan dia benar-benar tak tahu, dia termasuk orang yang jujur, belajarlah padanya.
   TL = The man who doesn't know, and he doesn't know, he is honest, teach him.

19. SL = Kebersihan sebagian dari iman.
   TL = Cleanliness is close to godliness.
20. SL = Ilmu pengetahuan adalah harta karun, tetapi latihan adalah kunci pembukanya.
   TL = Knowledge is a treasure, but practice is the key to it.

21. SL = Berfikir matang terlebih dahulu baru bertindak.
   TL = Think first, than action.

22. SL = Lebih baik terlambat daripada tidak sama sekali.
   TL = Better late than never.

23. SL = Orang yang putus asa tidak mempunyai pendirian.
   TL = Desperate people has no standpoint.

24. SL = Kepandaian yang tidak bermanfaat adalah sia-sia.
   TL = Unused advantage are no advantages.

25. SL = Keberhasilan tidak akan pernah datang pada orang yang malas.
   TL = Success never comes to the indolence's.

26. SL = Orang bijak adalah orang yang tidak banyak bicara.
   TL = Wiseman is the one who always speak a little.

27. SL = Kemalasan adalah kunci kemelaratan.
   TL = Laziness is the key to beggary.

28. SL = Jauh berjalan banyak dilihat, lama hidup banyak dirasa.
   TL = Live and learn.

29. SL = Jadilah dirimu sendiri atau jangan berlagak pilon.
   TL = Don’t make yourself a mouse, or the cat will eat you.

30. SL = Hemat pangkal kaya.
   TL = A penny saved is a penny gained.
31. SL = Sedikit pengetahuan adalah sesuatu yang berbahaya.
   TL = A little knowledge is a dangerous.
32. SL= Buku yang bermanfaat merupakan teman yang baik.
   TL = A good book is a great friend.
33. SL= Yang lalu biarlah berlalu.
   TL = Let’s bygones be bygones.
34. SL = Siapa cepat dia yang dapat.
   TL = The early bird gets the worm.
35. SL = Sekali lancung ke ujian, seumur hidup orang tidak percaya.
   TL = False in one thing, false in all.
36. SL = Berat sama dipikul, ringan sama dijinjing.
   TL = Many hands make light work.
37. SL = Jangan bermain api kalau tidak mau terbakar.
   TL = He who plays with fire gets burnt.
38. SL = Setiap keindahan membutuhkan proses.
   TL = Butterfly is not beauty without caterpillar.

**Saying**

1. SL = Di mana bumi dipijak di situ langit di junjung.
   TL = When in Rome, do as the Romans do.
2. SL = Tak ada asap tanpa api.
   TL = Leaves don't wave if there is no wind.
3. SL = Mulutmu harimaumu.
   TL = Your tongue is fire.
4. SL = Lebih baik satu burung di tangan daripada sepuluh burung di pohon.
   TL = A bird in the hand is worth two in the bush.

5. SL = Sepandai-pandai tupai melompat, akhirnya jatuh juga.
   TL = A good marksman may miss.

6. SL = Rumput tetangga selalu lebih hijau.
   TL = The grass is always greener on the other side.

7. SL = Sekali mendayung dua tiga pulau terlampaui.
   TL = Killing two birds with one stone.

8. SL = Setitik nila, rusak susu sebelanga.
   TL = A minute careless may destroy what was built in an age.

9. SL = Dua kepala lebih baik daripada satu.
   TL = Two heads are better than one.

10. SL = Lepas dari mulut buaya masuk ke mulut harimau.
    TL = From the frying pan into the fire.

    TL = No pain no gain.

12. SL = Lepas dari mulut buaya masuk ke mulut harimau.
    TL = From the frying pan into the fire.

13. SL = Air cucuran jatuh ke pelimpahan juga.
    TL = Like father like son.

14. SL = Banyak jalan menuju Roma.
There is more than one way to skin a cat.

15. Diam itu emas.

Silent is gold.

16. Air susu dibalas air tuba.

Don’t bite a hand that feeds you.


Gratitude is the memory of the heart. It will be returned with gratitude someday.

18. Guru kencing berdiri, murid kencing berlari.

A lawmaker should not be a lawbreaker.


Don’t boil the ocean.

20. Tak ada gading yang tak retak.

Nobody’s perfect.

21. Tak ada rotan, akar pun jadi.

By hook or by crook.

22. Orang bijak berlidah hati, orang bodoh berhati di lidah.

Fools rush is in where angels fear to tread.

23. Manusia berencana, Tuhan menentukan.

Man purposes but God disposes.

Parable

1. Bagai makan buah simalakama, dimakan mati ibu, tak di makan mati ayah.
TL = As between the devil and the deep sea.

2. SL = Bak pinang dibelah dua.
   TL = Like two peas in a pod.

**Idiom**

1. SL = Tulang Punggung.
   TL = Breadwinner.

2. SL = Banting tulang.
   TL = Hardwork.

3. SL = Besar kepala.
   TL = Snobbish.

4. SL = Darah biru.
   TL = An aristocrat.

5. SL = Buah tangan.
   TL = Souvenir.

6. SL = Ringan tangan.
   TL = Punches out.

**Slogan**

1. SL = Dunia ini bagaikan panggung sandiwara.
   TL = All the world’s stage, and all the men and women merely players.

2. SL = Tuntutlah ilmu hingga ke negeri Cina.
TL = Search for knowledge to the highest level.

3. SL = Cinta tanah air dapat mempersatukan masyarakat.

TL = Love of the motherland is the most beautiful opinion that can glory

the society.
APPENDIX B

The Analysis of Techniques used in Proverbs

Using a Proverb of Similar Meaning and Form

1. SL = Kebijaksanaan lebih baik daripada keberanian.
   TL = Discretion is the better part of valor.

2. SL = Pengalaman adalah guru terbaik.
   TL = Experience is the best teacher.

3. SL = Dimana ada kemauan, di situ ada jalan
   TL = Where there is a will, there is a way.

4. SL = Besar kepala.
   TL = Snobbish.

5. SL = Seorang yang tak tahu, dan ia tak tahu tentang apa yang tidak ia tahu,
   dia adalah orang bodoh. Jauhi orang itu.
   TL = The man who doesn't know, and he doesn't know that he doesn't know,
   he is stupid man. Go away from him.

6. SL= Buku yang bermanfaat adalah teman yang berarti.
   TL = A good book is a good friend.

7. SL = Hargai setiap pendapat orang lain jangan katakan itu salah.
   TL = Give respect to the other's idea, don't say that is wrong.
8. SL = Seorang yang tidak tahu, dan dia benar-benar tak tahu, dia termasuk orang yang jujur, belajarlah padanya.

   TL = The man who doesn't know, and he doesn't know, he is honest, teach him.

9. SL = Dua kepala lebih baik daripada satu.

   TL = Two heads are better than one.

10. SL = Tulang Punggung.

    TL = Breadwinner.

11. SL = Ilmu pengetahuan adalah harta karun, tetapi latihan adalah kunci pembukanya.

    TL = Knowledge is a treasure, but practice is the key to it.

12. SL = Lebih baik terlambat daripada tidak sama sekali.

    TL = Better late than never.

13. SL = Kemalasan adalah kunci kemelaratan.

    TL = Laziness is the key to beggary.

14. SL = Orang yang putus asa tidak mempunyai pendirian.

    TL = Desperate people has no standpoint.

15. SL = Diam itu emas.

    TL = Silent is gold.

16. SL = Sedikit pengetahuan adalah sesuatu yang berbahaya.

    TL = A little knowledge is a dangerous.

17. SL = Buku yang bermanfaat merupakan teman yang baik.

    TL = A good book is a great friend.
18. SL = Manusia berencana, Tuhan menentukan.
   TL = Man purposes but God disposes.

Using a Proverb of Similar Meaning but Dissimilar Form

1. SL = Bak pinang dibelah dua.
   TL = Like two peas in a pod.

2. SL = Alah bisa karena biasa.
   TL = Practice makes perfect.

3. SL = Di mana bumi dipijak di situ langit di junjung.
   TL = When in Rome, do as the Romans do.

4. SL = Rajin pangkal pandai.
   TL = Diligence is the mother of being smart.

5. SL = Sedia payung sebelum hujan.
   TL = Make hay while the sun shines.

6. SL = Tak ada asap tanpa api.
   TL = Leaves don't wave if there is no wind.

7. SL = Kebiasaan menjadi tabiat.
   TL = Once a use and ever a custom.

8. SL = Mengalah bukan berarti kalah.
   TL = Bending without breaking.

9. SL = Mulutmu harimaumu.
   TL = Your tongue is fire.
10. SL = Belajar tidak memandang usia.
   TL = No one too old to learn.
11. SL = Kepandaian yang tidak bermanfaat adalah sia-sia.
    TL = Unused advantage are no advantages.
12. SL = Lebih baik satu burung di tangan daripada sepuluh burung di pohon.
    TL = A bird in the hand is worth two in the bush.
13. SL = Sepandai-pandai tupai melompat, akhirnya jatuh juga.
    TL = A good marksman may miss.
14. SL = Rumput tetangga selalu lebih hijau.
    TL = The grass is always greener on the other side.
15. SL = Jangan menilai seseorang dari penampilannya.
    TL = Don't judge a book by its cover.
16. SL = Sekali mendayung dua tiga pulau terlampau.
    TL = Killing two birds with one stone.
17. SL = Setitik nila, rusak susu sebelanga.
    TL = A minute careless may destroy what was built in an age.
18. SL = Lepas dari mulut buaya masuk ke mulut harimau.
    TL = From the frying pan into the fire.
19. SL = Banyak bekerja, sedikit bicara.
    TL = Talk less, do more.
20. SL = Berfikir matang terlebih dahulu baru bertindak.
    TL = Think first, than action.
21. SL = Orang bijak adalah orang yang tidak banyak bicara

   TL = No pain no gain.

23. SL = Lepas batu sembunyi tangan.

   TL = Pass the buck.

24. SL = Jauh berjalan banyak dilihat, lama hidup banyak dirasa.

   TL = Live and learn.

25. SL = Jadilah dirimu sendiri atau jangan berlagak pilon.

   TL = Don”t make yourself a mouse, or the cat will eat you.

26. SL = Air cucuran jatuh ke pelimpahan juga.

   TL = Like father like son.

27. SL = Banyak jalan menuju Roma.

   TL = There is more than one way to skin a cat.

28. SL = Hemat pangkal kaya

   TL = A penny saved is a penny gained.

29. SL = Yang lalu biarlah berlalu.

   TL = Let”s bygones be bygones.

30. SL = Siapa cepat dia yang dapat.

   TL = The early bird gets the worm.

31. SL = Bagai makan buah simalakama, dimakan mati ibu, tak di makan mati ayah.

   TL = As between the devil and the deep sea.
32. SL = Guru kencing berdiri, murid kencing berlari.
   TL = A lawmaker should not be a lawbreaker.

33. SL = Sekali lancung ke ujian, seumur hidup orang tidak percaya.
   TL = False in one thing, false in all.

34. SL = Berat sama dipikul, ringan sama dijinjing.
   TL = Many hands make light work.

35. SL = Jangan menulis di atas air.
   TL = Don’t boil the ocean.

36. SL = Jangan bermain api kalau tidak mau terbakar.
   TL = He who plays with fire gets burnt.

37. SL = Setiap keindahan membutuhkan proses.
   TL = Butterfly is not beauty without caterpillar.

38. SL = Tak ada rotan, akar pun jadi.
   TL = By hook or by crook.

39. SL = Tuntutlah ilmu hingga ke negeri Cina.
   TL = Search for knowledge to the highest level.

40. SL = Orang bijak berlidah hati, orang bodoh berhati di lidah.
   TL = Fools rush is in where angels fear to tread.

**Translation by Paraphrase**

1. SL = Malu bertanya, sesat dijalan.
   TL = If you are shy of asking questions, you will get lost in your way.

2. SL = Ilmu pengetahuan akan terus menjagamu selamanya.
   TL = Learning is a treasure that will follow its owner everywhere.
3. SL = Air susu dibalas air tuba.
   TL = Don’t bite a hand that feeds you.

   TL = Gratitude is the memory of the heart. It will be returned with gratitude someday.

5. SL = Tak ada gading yang tak retak.
   TL = Nobody’s perfect.

6. SL = Dunia ini bagaikan panggung sandiwara.
   TL = All the world’s stage, and all the men and women merely players.

Translation by Omission

1. SL = Pengetahuan itu tidak pernah mengenal batas.
   TL = Knowledge knows no borders.

2. SL = Buah tangan.
   TL = Souvenir.

3. SL = Banting tulang.
   TL = Hardwork.

4. SL = Cinta tanah air dapat mempersatukan masyarakat.
   TL = Love of the motherland is the most beautiful opinion that can glory the society.

5. SL = Darah biru.
   TL = An aristrocat.

6. SL = Ringan tangan.
7. SL = Kebersihan sebagian dari iman.
   TL = Cleanliness is close to godliness.

8. SL = Keberhasilan tidak akan pernah datang pada orang yang malas.
   TL = Success never comes to the indolence's.
APPENDIX C

The Analysis of Proverbs in Structure.

The Proverbs that State a Fact.

1. SL = Di mana bumi dipijak di situ langit di junjung.
   TL = When in Rome, do as the Romans do.

   The difference of both proverbs is in diction, Indonesian uses “sky and earth” as the proverb, it is direct meaning. But English uses Rome because Saint Monica and her son, Saint Augustine felt different when in Rome and in their country, Milan. So English uses Rome as the proverbs to follow the conventions of the area in which you are residing or visiting. The structure of both proverbs is different, English has two clauses and Indonesia has one clause. They have no subject in both proverbs. Indonesian proverb is statement sentence and English is imperative sentence.

2. SL = Rajin pangkal pandai.
   TL = Diligence is the mother of being smart.

   The difference of both proverbs is in diction, but the meaning is same. English uses the mother as the key of diligence. English and Indonesia have same structure, they consist of subject, predicate and object.
3. SL = Sedia payung sebelum hujan.
   TL = Make hay while the sun shines.
   The difference of both proverbs is in diction, Indonesian uses umbrella because after the rain fall people need umbrella to do activities, if don’t have it, they will get difficulty. But English in medieval era, most of the people is farmer and they always late to gather one's hay in the sun shines. English is imperative sentence, there is no subject but there is predicate and object. Indonesia has subject and adverb.

4. SL = Tak ada asap tanpa api.
   TL = Leaves don't wave if there is no wind.
   Both proverbs have same diction, they use natural phenomena to state cause and effect. Indonesian uses smoke and fire, there will no smoke without fire. English uses leaves and wind, because without wind, leave will not wave. English has subject, predicate and object, but Indonesia has adverb without subject and predicate.

5. SL = Kebiasaan menjadi tabiat.
   TL = Once a use and ever a custom.
   The difference of both proverbs is in diction, Indonesian uses habit and English uses once a use, they have same diction in custom, but in English uses conjunction to express the meaning of the proverb. In English consists of two phrases with predicate without subject. In Indonesia consists of one sentence with subject, predicate and object.

6. SL = Mengalah bukan berarti kalah.
TL = Bending without breaking.

The difference of both proverbs is in diction, in Indonesian is direct meaning but in English uses parable. English proverbs came from law terms in United Kingdom. There is no subject in both proverbs, they have verb and adverb.

7. SL = Mulutmu harimaumu.

TL = Your tongue is fire.

Both proverbs equally refer to the parable. Indonesian chose a tiger because the tiger is a very savage animal that can eat humans while English refers proverbs through verses in the gospel. English has subject, predicate and object but Indonesia there is no predicate, only subject and object.

8. SL = Kebijaksanaan lebih baik daripada keberanian.

TL = Discretion is the better part of valor.

Both of proverbs have same diction, the different is in English, there is subject, predicate, and object, but Indonesian has subject and adverb without predicate.

9. SL = Belajar tidak memandang usia.

TL = No one too old to learn.

The difference of both proverbs is in word order. Indonesian uses participle noun as noun phrase and English uses indefinite pronoun as noun phrase. In English consists of subject and predicate. In Indonesia consist of subject and adverb.
10. SL = Pengetahuan itu tidak pernah mengenal batas.

   TL = Knowledge knows no borders.

Both of proverbs have same diction to convey the meaning and same structure, there is subject, predicate and object.

11. SL = Pengalaman adalah guru terbaik.

   TL = Experience is the best teacher.

Both of proverbs have same diction to convey the meaning and same structure, there is subject, predicate and object.

12. SL = Alah bisa karena biasa.

   TL = Practice makes perfect.

The difference of both proverb is in English there is subject, verb, and object, but Indonesian has subject and adverb.

13. SL = Kepandaian yang tidak bermanfaat adalah sia-sia.

   TL = Unused advantage are no advantages.

The difference of both proverb is diction, Indonesian uses knowledge but English uses skill to refer to something that can be utilized. They same structure, there is subject, predicate and object.

14. SL = Setiap keindahan membutuhkan proses.

   TL = Butterfly is not beauty without caterpillar.

The difference of both proverbs are diction. English uses animal as parable and fact phenomenon and Indonesian uses direct meaning. They have same structure without subject, predicate, and object.

15. SL = Jangan bermain api kalau tidak mau terbakar.
TL = He who plays with fire gets burnt.

Both proverbs have some diction, it is fire. Indonesian becomes prohibition sentence and English becomes statement. English consists of subject, predicate and object, Indonesian consist of prohibition sentence without subject.

**The Proverb in Form of Metaphor**

1. SL = Lebih baik satu burung di tangan daripada sepuluh burung di pohon.
   
   TL = A bird in the hand is worth two in the bush.
   
   The difference of both proverb are in the number of bird and diction tree and bush. English made a proverb based on their habits in ancient times hunting birds in the bush while in Indonesian people often caught birds in trees with a slingshot. English uses subject, predicate, and object made proverb but Indonesian does not start from subject but with adverb.

2. SL = Sepandai-pandai tupai melompat, akhirnya jatuh juga.
   
   TL = A good marksman may miss.
   
   The difference of both proverbs are in diction, Indonesian has 2 phrases and uses animal as parable but English only one sentence and uses human as parable. In English, there is subject, predicate, and object but in Indonesian has subject, predicate and adverb.

3. SL = Rumput tetangga selalu lebih hijau.
   
   TL = The grass is always greener on the other side.
The difference of both proverbs are in diction, Indonesian chose neighbor because of envy, while English chose other side to compare something. English consists of subject, predicate and object but Indonesia consist of subject and adverb.

4. SL = Jangan menilai seseorang dari penampilannya.
   TL = Don't judge a book by its cover.

The difference of both proverbs are in diction, English uses parable but Indonesian uses direct meaning. They use imperative sentence to convey the meaning of proverbs.

5. SL = Sekali mendayung dua tiga pulau terlampau.
   TL = Killing two birds with one stone.

The difference of both proverbs are in diction, Indonesian uses island and English uses birds. English in ancient era, the people’s hobby was shooting birds with stone. In Indonesian, people chose island as parable to a job. They have no subject but using verbs.

6. SL = Setitik nila, rusak susu sebelanga.
   TL = A minute careless may destroy what was built in an age.

The difference of both proverbs are in diction, Indonesian uses parable but English uses direct meaning. Indonesian has 2 phrases and English proverb has subject, predicate, and object.

7. SL = Lepas dari mulut buaya masuk ke mulut harimau.
   TL = From the frying pan into the fire.
The difference of both proverbs are in diction, Indonesian uses wild animal to draw the difficult situation, but English got the proverbs from European proverbs. They have no subject in both proverbs, but Indonesian starts it with adjective and English starts it with preposition.

The Proverb Consist of at Least One Topic

1. SL = Dimana ada kemauan, di situ ada jalan
   TL = Where there is a will, there is a way.
   Both proverbs have same diction and structure, they use 2 phrases with adverb.

2. SL = Banyak bekerja, sedikit bicara.
   TL = Talk less, do more.
   Both proverbs have same diction. But the phrase in Indonesian and English are reversed. They consist of subject and predicate.

3. SL = Malu bertanya, sesat dijalan.
   TL = If you are shy of asking questions, you will get lost in your way.
   The difference of both proverbs are in diction. English has complete sentences with two sentences consist subject, predicate, and object. But Indonesian has only 2 adjective phrases without subject.

4. SL = Besar kepala.
   TL = Snobbish.
The difference of both proverbs are in diction. Indonesian uses parable and English uses direct meaning. Indonesia has 2 words and English has one word.

5. SL = Ilmu pengetahuan akan terus menjagamu selamanya.
   TL = Learning is a treasure that will follow its owner everywhere.
   Both proverbs have some words to convey the meaning but English adds owner to refers the object. They have same structure, they are subject, predicate and object.

6. SL = Banting tulang.
   TL = Hardwork.
   The difference of both proverbs are in diction. Indonesian uses parable and English uses direct meaning. Indonesia has 2 words and English has one word.

7. SL = Cinta tanah air dapat mempersatukan masyarakat.
   TL = Love of the motherland is the most beautiful opinion that can glory the society.
   The difference of both proverbs are in diction. Indonesian consists one sentence and English consists of 2 clauses. Indonesian uses unite in proverb and English uses opinion and glory from someone to make unity. They have same structure, they are subject, predicate and object.

8. SL = Seorang yang tak tahu, dan ia tak tahu tentang apa yang tidak ia tahu, dia adalah orang bodoh. Jauhi orang itu.
TL = The man who doesn't know, and he doesn't know that he doesn't know, 

he is stupid man. Go away from him.

Both proverbs have same diction. They have 4 clause, with subject, predicate, object and conjunction.

9. SL = Buku yang bermanfaat adalah teman yang berarti.

TL = A good book is a good friend.

The difference of both proverbs are in diction. Indonesian uses useful and meaningful friend and English uses good. They have same structure, they are subject, predicate and object.

10. SL = Hargai setiap pendapat orang lain jangan katakan itu salah.

TL = Give respect to the other's idea, don't say that is wrong.

Both proverbs have same diction. The difference of both proverbs are in English consists 2 sentences but Indonesian consists a sentence. They are imperative sentence without subject.

11. SL = Darah biru.

TL = An aristocrat.

The difference of both proverbs are in diction. Indonesian uses parable and English uses direct meaning. They have two words, it is a phrase.

12. SL = Buah tangan.

TL = Souvenir.
The difference of both proverbs are in diction. Indonesian uses parable and English uses direct meaning. Indonesia has 2 words and English has one word.

13. SL = Ringan tangan.
TL = Punches out.

14. SL = Seorang yang tidak tahu, dan dia benar-benar tak tahu, dia termasuk orang yang jujur, belajarlah padanya.
TL = The man who doesn't know, and he doesn't know, he is honest, teach him.

Both proverbs have same diction. They have same structure, they are subject, predicate and object.

15. SL = Dua kepala lebih baik daripada satu.
TL = Two heads are better than one.

Both proverbs have same diction. English consists of subject, predicate and object. Indonesian consists of subject, adverb and object.

16. SL = Tulang Punggung.
TL = Breadwinner.

The difference of both proverbs are in diction. Indonesian uses parable and English uses direct meaning. Indonesia has 2 words and English has one word.

17. SL = Kebersihan sebagian dari iman.
TL = Cleanliness is close to godliness.
Both proverbs have same diction. English consists of subject, predicate and object. Indonesian consists of subject, adverb and object.

18. SL = Ilmu pengetahuan adalah harta karun, tetapi latihan adalah kunci pembukanya.

TL = Knowledge is a treasure, but practice is the key to it.
Both proverbs have same diction. They have two clause in one sentence. They have same structure, they are subject, predicate and object.

19. SL = Berfikir matang terlebih dahulu baru bertindak.

TL = Think first, than action.
Both proverbs have same diction. The difference of both proverbs are in English consists of two phrase without subject and object. In Indonesian consists one sentence.

20. SL = Lebih baik terlambat daripada tidak sama sekali.

TL = Better late than never.
Both proverbs have same diction. They have no subject, predicate and object but start it with adjective phrase.

21. SL = Orang yang putus asa tidak mempunyai pendirian.

TL = Desperate people has no standpoint.
Both proverbs have same diction. They have same structure, they are subject, predicate and object.

22. SL = Keberhasilan tidak akan pernah datang pada orang yang malas.

TL = Succes never comes to the indolence's.
Both proverbs have same diction. They have same structure, they are subject, predicate and object.

23. SL = Orang bijak adalah orang yang tidak banyak bicara
   TL = Wiseman is the one who always speak a little.

Both proverbs have same diction. They have same structure, they are subject, predicate and object.

24. SL = Kemalasan adalah kunci kemelaratan.
   TL = Laziness is the key to beggary.

Both proverbs have same diction. They have same structure, they are subject, predicate and object.

The Proverbs that Fall into Tradition Pattern

The Proverbs of Several Tradition Pattern in Form of Alternative

1. SL = Lempar batu sembunyi tangan.
   TL = Pass the buck.

The difference of both proverbs are in different of culture, Indonesian uses a fact term in society life. But English uses the proverb because of the Poker game. Poker became very popular in America during the second half of the 19\textsuperscript{th} century. Players were highly suspicious of cheating or any form of bias and there's considerable folklore depicting gunslingers in shoot-outs based on accusations of dirty dealing. In order to avoid unfairness the deal changed hands during sessions. The person who was next in line to deal would be given a marker. This was often a knife, and
knives often had handles made of buck's horn - hence the marker becoming known as a buck. When the dealer's turn was done he 'passed the buck'. So they make this proverb to evade responsibility by passing it on to someone else. They have no subject in both proverbs, they use verb phrase.

2. SL = Jauh berjalan banyak dilihat, lama hidup banyak dirasa.

TL = Live and learn.

The difference of both proverbs are in diction. They have no subject in both proverb. Indonesian has 2 phrases English has 3 words with conjunction. In Indonesian uses direct meaning but in English, it becomes like imperatives sentence. Indonesian uses walk, see, live, and sense, but English only uses live and learn to convey the same meaning.

3. SL = Jadilah dirimu sendiri atau jangan berlagak pilon.

TL = Don”t make yourself a mouse, or the cat will eat you.

The difference of both proverbs are diction. The reason of English used cat as parable is from a matter of fact, the image of cat and mouse in a „predator-prey relationship”, cat is placed at a higher level than mouse within the animal”s group hierarchy. Furthermore, looking at the size of these two animals, cat is bigger and stronger compared to mouse, thus making it more powerful in terms of strength and thus conveying the meaning of „authority”. They have no subject in both proverbs, in Indonesian uses direct meaning and imperative sentence. But in English uses animal as parable and prohibition sentence.
4. SL = Tak ada rotan, akar pun jadi.
   TL = By hook or by crook.
   The difference of both proverbs are culture. In English the proverbs has been around since in the Middle English Controversial Tracts of John Wyclif in 1380 and consist of only a sentence. But Indonesian uses plants to daily needs and consists of two phrases. They have no subject but consist of noun phrase.

The Proverbs of Several Tradition Pattern in Form of Equation

1. SL = Air cucuran jatuh ke pelimpahan juga.
   TL = Like father like son.
   The difference of both proverbs are diction. Indonesian uses tree and fruit as parable but English uses human. Indonesian chose plant because of the fact of nature phenomenon but English uses human because children follow the behavior of parents. This ancient proverb has been stated in English since the 1300s, Thomas Draxe had it in Bibliotheca (1616): "Like father, like son; like mother, like daughter." Fathers and sons resemble each other, and sons tend to do what their fathers did before them. They have same structure, they are subject, predicate and object.

2. SL = Banyak jalan menuju Roma.
   TL = There is more than one way to skin a cat.
   The difference of both proverbs are diction and culture. Indonesian chose Rome because Rome had a big building at that time. But English uses the
proverb from Mark Twain used version from A Connecticut Yankee in King Arthur’s Court in 1889: “she was wise, subtle, and knew more than one way to skin a cat”, that is, more than one way to get what she wanted. It is lovely pet and don’t have time to protect the cat. They have same structure, they are subject, predicate and object.

3. SL = Diam itu emas.
   TL = Silent is gold.
   Both proverbs have same diction. English consists of subject, predicate and object, but Indonesia consists of subject and object.

4. SL = Hemat pangkal kaya.
   TL = A penny saved is a penny gained.
   The difference of both proverbs are diction and culture. In English this proverb has been early as the 17th century, circa 1633, for them 1 penny is very valuable. Indonesian uses the fact from live. They have same structure, they are subject, predicate and object.

5. SL = Air susu dibalas air tuba.
   TL = Don’t bite a hand that feeds you.
   The difference of both proverbs are diction and culture. In English, this proverb from Edmund Burke in the 1700s, when having looked to government for bread, on the first scarcity they will turn and bite the hand that fed them. But in Indonesian, “air tuba” is poison and milk is good drink, it is from cultural field. Indonesia consists of subject, predicate and object, English have no subject because it is prohibition sentence.
6. SL = Sedikit pengetahuan adalah sesuatu yang berbahaya.
   TL = A little knowledge is a dangerous.
   Both proverbs have same diction. They have same structure, they are subject, predicate and object.

7. SL = Buku yang bermanfaat merupakan teman yang baik.
   TL = A good book is a great friend.
   Both proverbs have different in diction. Indonesian uses useful and English uses good. They have same structure, they are subject, predicate and object.

8. SL = Yang lalu biarlah berlalu.
   TL = Let’s bygones be bygones.
   The difference of both proverbs are diction. In English becomes imperative meaning but in Indonesian becomes statement. They have same structure without subject, predicate, and object.

9. SL = Bak pinang dibelah dua.
   TL = Like two peas in a pod
   Both proverbs is parable. The difference of both proverbs are diction and culture. In English this proverb has been around since the 17th century, peas are the main food for porridge. In Indonesian, areca nut is a plant used to eat betel. When people split areca nut they always get the same piece. English has predicate and object without subject, Indonesia consist of subject, predicate and object.

The Proverbs in Form of Contrast
1. SL = Siapa cepat dia yang dapat.
   TL = The early bird gets the worm.
   The difference of both proverbs are diction. Indonesian has direct meaning but English uses parable with subject, predicate, and object, while Indonesian is not. English proverb first appeared in a 1605 book of proverbs by William Camden. The idea behind the expression is that the birds that wake up the earliest have the best chance of catching a good meal, since no other birds have awoken to pick for worms. Likewise, people who arrive first have a better chance than those who arrive late. They have same structure without subject, predicate, and object.

2. SL = Bagai makan buah simalakama, dimakan mati ibu, tak di makan mati ayah.
   TL = As between the devil and the deep sea.
   Both proverbs have same structure, it is phrases without subject. English consists of 2 phrases with conjunction, Indonesia consists of 3 clauses. The difference of both proverbs are diction. English uses this proverb from the first recorded citation of "the Devil and the deep sea" from Robert Monro. While Indonesian uses parable, it was from ancient proverb. Indonesian uses fruit as parable while English uses devil and deep sea as parable.

3. SL = Sekali lancung ke ujian, seumur hidup orang tidak percaya.
   TL = False in one thing, false in all.
The difference of both proverbs are diction. Indonesian uses test and unbelief to convey direct meaning, while English uses thing as parable in all situation which human do to convey the meaning. Both proverbs have same structure, they are phrases without subject.

4. SL = Berat sama dipikul, ringan sama dijinjing.

TL = Many hands make light work.

The difference of both proverbs are diction. In Indonesian there is subject and predicate without object with 2 sentences and uses parable to convey the meaning about cooperation. In English has only a sentences with subject, predicate, and object but uses direct meaning.

5. SL = Jangan menulis di atas air.

TL = Don”t boil the ocean.

The difference of both proverbs are diction. Indonesian uses writing and water, English uses boil and ocean. Both proverbs have same parable in fact, it is no useful thing if someone does it and they are imperative sentence. They have no subject because they are prohibition sentences.

6. SL = Tak ada gading yang tak retak.

TL = Nobody”s perfect.

The difference of both proverbs are diction. Indonesian uses ivory parable and English uses human and has direct meaning and there is subject, predicate, and object in English but Indonesian consists of subject and adverb.

The Proverb that Use a Rhyme

TL = Gratitude is the memory of the heart. It will be returned with gratitude someday.

The difference of both proverbs are diction. Indonesian uses parable and direct meaning with phrases. English uses complete sentences with subject, predicate, and object, but Indonesian uses rhyme.


TL = No pain no gain.

The difference of both proverbs are in Indonesian consists of several phrases to make a proverb but in English only consists of four words, it is one phrase without subject. English got the proverbs from poet by Robert Herrick (1591-1674), wrote in his work Hesperides a short poem entitled "No Pains, No Gains". Many centuries later, the phrase became popular in the health and body-building community initially because Jane Fonda (1937-present) used the phrase in one of her exercise videos and it took off from there. Now it has become a common expression in everything from politics to education. Indonesian got the proverb from a rhyme in ancient era. They have no subject in both proverbs, English consists of noun phrase, Indonesia consists of verb phrase and adverb with 3 clauses.

12. SL = Guru kencing berdiri, murid kencing berlari.

TL = A lawmaker should not be a lawbreaker.
The difference of both proverbs are diction and culture. In Indonesian, there is subject and predicate without object with 2 sentences. In English has only a sentences with subject, predicate, and object. Indonesian uses people as parable, because students will follow what teacher say and do. English uses profession as parable. The proverb which has been used by Robert Lynd has said this proverb to mean that if we expect or anticipate anything great, magnificent or splendid, we may have to be disappointed when we actually see that thing. They used law term as proverb. They have same structure without subject, predicate, and object.

The Proverbs Traced to Ancient Latin and Greek Literature

13. SL = Tuntutlah ilmu hingga ke negeri Cina.
   TL = Search for knowledge to the highest level.
   Both proverbs have same structure. The difference of both proverbs are diction. Indonesian uses China because in the world of commerce, the Chinese population is known as a very clever society in trade. But English uses direct meaning. They have same structure without subject, predicate, and object.

14. SL = Orang bijak berlidah hati, orang bodoh berhati di lidah.
   TL = Fools rush is in where angels fear to tread.
   The difference of both proverbs are diction. Indonesian uses, wise people, tongue and heart, English uses fool people and angels, it has been used since 1711. Indonesian has two sentences with subject and object without
predicate and English only one, complete with subject, predicate, and object. This proverb was first written by Alexander Pope in his 1711 poem An Essay on Criticism. The phrase alludes to inexperienced or rash people attempting things that more experienced people avoid. It has since entered the general English lexicon as a proverb. They have same structure without subject, predicate, and object.

15. SL = Manusia berencana, Tuhan menentukan.
 TL = Man purposes but God disposes.
 Both proverbs have same diction. They have same structure with subject, predicate, and object but English has conjunction.

16. SL = Dunia ini bagaikan panggung sandiwara.
 TL = All the world’s stage, and all the men and women merely players.
 The difference of both proverbs are diction. They have same structure with subject, predicate, and object but Indonesian uses parable. English got the proverb from Shakespeare, because he draws readers’ attention toward the drama everyone lives throughout their lives. He is really reducing the life of human beings to a performance, or an acting role, which might look ridiculous. Indonesia consists of subject, object and adverb, English consists of 2 clauses, adverb, conjunction, subject, predicate, and object.