

THE EQUIVALENCES OF TRANSLATING INDONESIAN PROVERBS TO ENGLISH

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ABSTRACT

The purposes of the study are to discover the forms of Indonesian proverbs equated into English and to find out the cultural similarities and differences between Indonesian proverbs and English equivalences. The researcher collected the data which were documents. The sources of data were Himpunan Lengkap Peribahasa Nusantara, Kamus Peribahasa, A Compleat Collection of English Proverb, Proverb from around the World, and Oxford Dictionary of Proverb. After doing the data collection, the data were analysed by comparing and contrasting Indonesian proverbs and English equivalences. The result of this study showed that many of the Indonesian proverbs and English equivalences had the equal meaning. However, there were differences in the forms of the proverbs; types of sentences and proverbs, the structure of Proverbs, and proverbs features. They were influenced by cultures. They are five culture aspects; history, religion, values, social organization, and language. As suggestion, the researcher recommends that the next researcher examines the EFL students perceptive about Indonesian proverbs and their English equivalences.

Keywords: *Translating, Indonesian Proverbs, English Equivalences*

INTRODUCTION

Setyowati (2013) said that “Language has many functions apart from becoming a means of communication” (p. 159). One of the functions is in to give insight into the culture of its users. One of the functions is in to give insight into the culture of its users. The communication is shown by interaction in society. One of the functions is in to give insight into the culture of its users. The communication is shown by interaction in society.

Communication among people of different cultural backgrounds is thus complex and can sometimes be confusing. Intercultural communication requires not only knowledge of the linguistic system itself, but also the development of intercultural competence (Witte and Solidify, 2011). Intercultural competence is the ability to interact with people from another culture in a foreign language (Holliday, Hyde, and Kullman, 2004; Spencer-Oatey, and Franklin, 2004; Byram, 2008; Samovar, Porter, McDaniel, and Sexton Roy, 2015). Bennett (2015) seemed that interaction of cultural and intercultural context formed acculturation. Acculturation refers to the procedure of social and mental change that happens therefore of contact between social gatherings and their individuals. Intercultural competence and acculturation affect toward cross-cultural translation.

Different cultural perspective influences the view of interpretation human values lived in society. Cultural reflected how the language used. The language used and Communication form referred to culture where Content and Knowledge are core values. In Asian culture especially South-east Asian Communities, the core value are harmony, charity, or tolerance of ambiguity even though in European culture, they are orderliness and directness (Clyne, 1994 as cited in Bowe & Martin, 2007).

“Translation is useful in promoting the multi-lingual interaction in a society with a number of official languages” (Mabunda, 2013). Interactions of two languages influence the uniqueness of cross-cultural issue as study material. “The processes of translation are facilitating both linguistic and cultural transfer” (Panou, 2013).

“Culture is the ways of thinking, the ways of acting, and the material objects that together form a people’s way of life” (Macionis, 2012). Culture refers to attitudes, norms, and belief (Rong, 2013). To transfer culture from one to next generation, the ancestor have created masterpieces; folklore, legend, proverb, and so forth.

Mieder (2004) stated that proverb is a folklore which contains wisdom, moral and traditional values. Rong (2013) indicated that the proverb is a

symbol of culture. The proverb principles could be adapted, or adopted from other culture. The messages of proverbs are interesting to be discussed because proverbs contain many values. Sometimes the values of the different nationalities are the same and they are similar. They affect how the proverbs are translated from one to other languages.

Proverb is frequently obtained from comparable dialects and societies, and in some cases come down to the present through more than one dialect. Proverb could be shared culture ideas from one nation to another.

Indonesian (SL): *Alah bisa karena biasa.*

English (TL): Practice makes perfect.

“*Alah bisa karena biasa*” means this proverb reflects to clausal relationship rather than English is simple sentence. *Alah bisa* is interpretation of *makes perfect*. It means the output of high frequency of activity rather than *biasa* is representation of *Practice*. It means the factor how the output came.

Indonesian (SL): *Tak ada rotan, akarpun jadi*

English (TL): Half a loaf is better than none.

“*Tak ada rotan, akarpun jadi*” has closer meaning to half a loaf is better than none. “*Tak ada rotan, akarpun jadi*” means *meskipun kurangnya mutunya, kalau terdesak terpakai juga*. It has same meaning toward half a loaf is better than none, which means it is better to accept less than one wants, or expects than to have nothing at all.

Based the background, the researcher proposed two research questions. First, what are the Indonesian proverbs equated into English? Second, what are the cultural similarities and differences between Indonesian proverbs and English equivalences?

In relation to the problem of the study, the objectives of the study are to discover the Indonesian proverbs equated into English and to find out the cultural similarities and differences between Indonesian proverbs and English equivalences.

METHODS

To gain the result of study, the researcher conducted the descriptive qualitative study through document analysis. The researcher took the data from the secondary source. The researcher took 57 Indonesian proverbs which lexical units were relat-

ed toward Indonesian cultural terms from the source books. First, “*Himpunan Lengkap Peribahasa Nusantara*” was compiled by Sudaryanto (2015). Second, “*Kamus Peribahasa*” was accumulated by S.R.S Abbas (2010). Then, the researcher found the English equivalences. There were several books as data to find English equivalences. First, “*A Complete Collection of English Proverb*” was composed by Ray (1767). “Second, Proverb from around the World” was compiled by Gleason (1992). The last, “*Oxford Dictionary of Proverb*” was accumulated by Simpson and Speake (2008).

RESULT AND DISCUSSION

The sources of data were proverb collection book and proverb dictionary as mentioned earlier. The data were categorised based upon the Matti Kuusi’s international type system of proverbs (Kuusi (1972 as cited in Lauhakangas, 2015); A: practical knowledge of nature, B: faith and basic attitudes, C: basic observations and sociologic, D: the world and human life, E: sense of proportion, F: concepts of morality, G: social life, H: social interaction, J: communication, K: social position, L: agreements and norms, M: coping and learning, and T: time and sense of time. Here, 57 Indonesian proverbs and their English equivalences were in table 1:

Table 1: The Indonesian proverbs equated into English

Group	Indonesian Proverbs	Meaning	English Equivalences
A	<i>Cewang di langit pertanda panas, gabak di hulu tanda akan hujan</i>	if you can see far off over the sea its going to rain	The farther the sight, the nearer the rain
	<i>Badai pasti berlalu</i>	There is always happiness after every sorrow, also show total.	After a storm comes a calm.
	<i>Harapkan guruh dilangit, air di tempayan ditumpahkan</i>	Be grateful with something you have	A bird in the hand is worth two in the bush
	<i>Emping terserak hari hujan</i>	The unfortunate person manages his business	A rainbow in the morn, put your hook in the corn; a rainbow at eve, put your hook in the sheave

B	<i>Biar lambat asal selamat, takkan lari gunung dikejar</i>	Do something carefully even it is slow	Slow and steady wins the race
	<i>Usai menjalani, takdir menyudahi</i>	Things often don't turn out as you have planned.	Man proposes but god disposes
	<i>Tangan di atas lebih mulia daripada tangan di bawah</i>	Giving is more better than receive	It is better to give than to receive
	<i>Lepas dari mulut harimau jatuh ke mulut buaya</i>	After you are escape from danger, don't try to get into another danger	Out of the frying-pan into the fire
	<i>Seiring bertukar jalan, seia bertukar sebut</i>	All the methods of doing something will achieve the same result in the end	All roads lead to Rome
C	<i>Dimana Bumi dipijak disitu Langit dijunjung</i>	Wherever we live, we must observe the local custom	When in Rome do as the Romans do
	<i>Seekor kerbau berkubang, sekandang kena lumpur-na</i>	When one person affect another person	A bad apple spoils the barrel
	<i>Nasi sudah jadi bubur</i>	People regret something which happens is of no use and does not change anything	Don't cry over spilt milk
	<i>ibarat memberi bunga kepada kera</i>	Don't give something to someone who can not appreciate it	a pearl has been cast before swine
	<i>Tangan mencencang, bahu memikul</i>	You must accept the consequences of your actions	As you make your bed, you must lie on it
D	<i>Kasih itu roh yang buta</i>	Love do not choose beauty only.	Love is blind

	<i>Susah senang permainan hidup</i>	Life is a challenging and/or unpleasant situation.	Life is no bed of roses
	<i>Jauh di mata dekat di hati</i>	When something is not nearby, it is unforgotten about	Far from eye, far from hearth
	<i>Kalau kail panjang se-jengkal, jangan lautan hendak diduga</i>	We need to have knowledge or experience before we do something	Don't off more than you can chew
	<i>Laksana jentayu menantikan hujan</i>	Person who miss his/her darling.	If cold at St. Peter's day, it will last longer
E	<i>Tiada rotan akarpun jadi</i>	Be grateful with something you have	Half a loaf is better than none
	<i>Tiada gading yang tak retak</i>	Nobody perfect	There is no garden without its weeds
	<i>Kalau tak ada elang, belalang menjadi raja</i>	Among people with a disadvantage or disability, the person with the mildest disadvantage or disability is dominant; even someone with limited talent or ability is considered special by those having no talent or ability	In the country of the blind, the one-eyed man is king
	<i>Bagai makan buah simalakama</i>	In a no-win situation where all the possible solutions have a terrible or undesirable outcome	Between the devil and the deep blue sea
F	<i>Belum beranak sudah berbesan</i>	People should not be too optimistic about something	Don't count your chickens before they are hatched.

		before it comes real. In other words, being too optimistic is not good	
	<i>Biar berputih tulang, asal-jangan jangan berputih mata</i>	Dead is more better than give up	Better dead than dishonour
	<i>Bangsa anjing, kalau makan kotoran membau pun boleh juga</i>	People often enjoy illicit things just because they are illicit.	Stolen fruit is sweetest
	<i>Memancing di air keruh</i>	Take advantage of chaotic situations and circumstances to seek personal gain	It is good fishing in muddy water
G	<i>Buah takkan jatuh dari pohonnya</i>	A son might follow his father manner	The apple never falls far from the tree
	<i>Bunga gugur putik pun gugur</i>	Every people will be die	Nothing is certain but death and taxes
	<i>Mencegah penyakit lebih baik daripada mengobati</i>	It is best to take precautions before a problem arises	Prevention is better than cure
	<i>Sedekat-dekatnya tepi kain, dekat juga tepi bebat</i>	Relationships and loyalties within a family are the strongest and most important ones.	Blood is thicker than water
	<i>Mengajarkan orang tua makan dadih</i>	presume to advise a more experienced person.	Teach one's grandmother to suck eggs
H	<i>Teman yang tertawa banyak sekali, teman menangis jarang adanya.</i>	A person who is cheerful will have company, but someone who is gloomy will often be alone	Laugh and the everyone laughs with you; cry and you are on your own.
	<i>keringkan jerami saat</i>	Take an advantage	Make hay while the sun

	<i>matahari bersinar</i>	with what you are doing	is shining
	<i>Harimau mengaum tak akan menangkap</i>	Even someone is really angry, they will not attack you	Barking dogs seldom bite
	<i>Ringan sama dijinjing berat sama dipikul</i>	Collaboration, sharing of burden irrespective of the weight (through thick and thin).	Many hands make light work, too many cooks spoil the broth
	<i>Hujan emas di negeri orang, hujan batu di negeri sendiri, elok juga negeri awak</i>	Our place are the best compared to the others	East, west, home's the best
J	<i>Diam seribu bahasa lebih baik daripada berkata sia-sia</i>	be quiet if you don't want to hurt someone feeling	Speech is silver, silence is gold
	<i>Tong kosong nyaring bunyinya</i>	A person who talks a lot usually is usually empty inside(of knowledge) (but not always)	Empty vessels make the most sound
	<i>Sedikit bicara banyak kerja</i>	What you do is more significant than what you say	Actions speak louder than words
K	<i>Jika kucing pergi, tikus menari</i>	people will naturally take advantage of the absence of someone in authority to do as they like.	when the cat's away, the mice will play
	<i>Diberi betis hendak paha, diberi kuku hendak menggaruk</i>	Not grateful with what they have	Give him an inch and he will take a yard
	<i>Dahulu bajak daripada sapi</i>	reverse the proper order or procedure of something	To put the cart before the horse
	<i>Ibarat pasir sekali air dalam sekali</i>	New owners, new orders.	New lords, new law

<i>berubah</i>			
L	<i>Besar pasak daripada tiang</i>	Expense is bigger than income	Cut your coat according to your cloth
	<i>Adat dunia balas mem-balas, syariat palu-memalu</i>	Compensation or retribution that is (or should be) of an equal amount or degree to the injury or offense that was originally dealt	An eye for an eye, a tooth for a tooth
	<i>Tak ada busuk yang tak berbau</i>	Crime still detected.	Murder will out
	<i>Sepandai-pandai tupai meloncat, akhirnya jatuh juga</i>	We make plans but the outcome is often different from the expected one. Unconsidered factors or changed conditions often produce an unexpected result	The pitcher goes so often to the well that it is broken at last
M	<i>Alah bisa karena biasa</i>	You continue to do something many times, so that you will learn to do it very well.	Practice makes perfect
	<i>Berakit-rakit ke hulu berenang ketepian, bersakit-sakit dahulu berenang-senang kemudian</i>	There are not successes without difficulties	No pain no gain
	<i>Membeli Kucing dalam Karung</i>	Someone avoid buying (making decision on) something without knowing the detail since it can cause regret.	To buy a pig in a poke
	<i>Gali lubang tutup lubang</i>	Take something away from one person to	Rob Peter to pay Paul

		pay another, leaving the former at a disadvantage; discharge one debt only to incur another.	
	<i>Orang tua tak kan kehilangan tongkatnya dua kali</i>	Someone who experienced is more beware	One bitten twice shy
T	<i>Waktu itu uang dan berharga</i>	Time is a valuable resource, therefore it is better to do things as quickly as possible.	Time is money
	<i>Berbilang dari esa, mengaji dari alif</i>	If we want to do something, start it from below	Charity begins at home
	<i>Siapa cepat dia dapat</i>	Be first before someone get it	First come, first served
	<i>Ikan terkilat jalan tiba</i>	make use of an opportunity immediately.	Strike while the iron is hot

Most of Indonesian proverbs and their equivalences were classified as affirmative and negative declarative and affirmative and negative imperative sentence. Indonesian proverbs and their English equivalences give information to the reader simply statements. All of clauses in Indonesian proverbs ordered based CBA whereas clauses in English translation organized in ABC. CBA was noun, adjective, and article than ABC was article, adjective, and noun. Some of Indonesian proverbs and English equivalences were figurative proverbs and few of them were literal proverbs. The last, they were categorised as complex and simple sentences. Most feature of Indonesian proverbs and their English equivalences were metaphor. Some of Indonesian proverbs and English equivalences were synecdoche, metonymy and paradox. The last, most of Indonesian proverb did not use aspect (time signal) whereas English use aspect (tense).

Indonesia and English proverb reflected how the society transferred the message. Sometimes, Indonesian and English were similar however they were different in some aspects. They were several aspects of culture involve to form the proverb; his-

tory, religion, values, social organization and language.

Next, the researcher presented the similarities and differences Indonesia and English cultures based on Indonesian and English proverbs. The description was made based on the following culture aspects; history, religion, values, social organization and language.

The first aspect is history. The highlight of the past events happens in country or society (Macionis, 2012). Several proverbs classified based on history aspect below:

Table 2: History

No	Indonesian Proverbs	English Equivalences
1	<i>Emping terserak hari hujan</i>	A rainbow in the morn, put your hook in the corn; a rainbow at eve, put your hook in the sheave
2	<i>Dimana Bumi dipijak disitu Langit dijunjung</i>	When in Rome do as the Romans do
3	<i>Hujan emas di negeri orang, hujan batu di negeri sendiri, elok juga negeri awak</i>	East, west, home's the best
4	<i>Ibarat pasir sekali air dalam sekali berubah</i>	New lords, new law

Based on the table 2, it was concluded that Indonesian and England in the past were famous for their maritime and agricultural aspects. In the past, Indonesian was influenced by Malay. They were *emping terserak hari hujan, dimana bumi dipijak disitu langit dijunjung, hujan emas di negeri orang, hujan batu di negeri sendiri, elok juga negeri awak, and ibarat pasir sekali air dalam sekali berubah*. Those proverbs applied the words of *emping, bumi, negeri, pasir, and air* whether the things related to maritime, agriculture and Malay's culture.

Negeri and *Bumi* were elements presented that Indonesia was influenced by Malay's culture. Then, *Negeri* and *Bumi* were officially Malay term to state area or province. In the past, the indigenous group of Indonesia was a combination of indigenous people of Indonesian, the Negritos, the Senois, the proto-Malays, the deutro-Malays (Hays, 2015a; Wolters, et.al., 2017). Most of Proto and deutromelayu have developed became various ethnics in Indonesia; Batak, Dayak and Toraja (Brown, 2003).

Emping, the element, portrayed that Indonesia was an agriculture country. In Indonesia, *emping* was kind of snack. *Emping* was produced from *melinjo* (Lubis, 2013). It is a native plant of South-east Asia countries including Indonesia. *Melinjo* grows in the lowland rainforest under 1,700 meters height. It is mostly cultivated in the gardens.

Pasir-air was representative of a beach near a sea. Then, some people in Indonesia were the fisherman. Indonesia's marine region is a world fishery paradise. About 37 per cent of fish species worldwide live in Indonesian waters. So, Indonesia had been also known as the maritime country. Burhanuddin, et.al. (2003) stated that "Indonesia maritime activities are as old as Indonesians themselves" (p.116). The reason is Indonesian ancestors came from Yunan (Herimanto, 2009).

The second aspect is religion. Culture involves how the human belief organizes with religion. The religion orders human activities. All cultures possess a dominant, organized religion within which salient beliefs and activities can be given meaning and legitimacy. In the past, Indonesians were animism and dynamism then they would introduce to certain region likes Hindu, Buddha, Islam, and Christianity (Lubis, 2013). Several proverbs were presented in the table which portrayed religion in the past. The use of words *jentayu, takdir, esa-alif, and syariat* were related to Hindu-Buddha and Islam (see on table 3).

Table 3: Religion

No	Indonesian Proverb	English Equivalences
1	<i>Laksana jentayu menantikan hujan</i>	If cold at St. Peter's day, it will last longer
2	<i>Usai menjalani, takdir menyudahi</i>	Man proposes but god disposes
3	<i>Berbilang dari esa, mengaji dari alif</i>	Charity begins at home
4	<i>Adat dunia balas membalas, syariat palu-memalu</i>	An eye for an eye, a tooth for a tooth

First, *Jetayu*, an element was displayed religion in Indonesia. *Jetayu* was derived from a Sanskrit word *Jatayu*. In the Hindu epic *Ramayana* wrote in Sanskrit, *Jatayu* was a demi-god in the form of a vulture and a friend of the epic's hero, *Rama*. Despite his old age, *Jatayu* flew to rescue *Rama's* wife, *Sita* while she was being kidnapped by a fearsome demon king, *Ravana*. *Ravana* cut

Jatayu's wings leaving him mortally wounded to inform Rama of his wife's abduction (Lubis, 2013).

Second, *takdir*, the element was displayed religion in Indonesia. *Takdir* was derived from Arabic word *qadar* (قدر). In the Islam, *takdir* refers to Allah's granting of the agency, one of the aspects of *Aqidah* (Asmani, 2010). It meant that human tried to do the things but human beings were granted agency by Allah, not through their own selves.

Furthermore, *esa-alif* was the element which portrayed religion in Indonesia. *Esa* was derived from a Sanskrit word (Hopkins, 2002). It meant only one. The word *esa* refer to first Indonesian Principle or ideology; *Pancasila*. Then, *alif* was the first alphabet in Arabic (Akkach, 2005). These were collaboration of Islam and Hindu terms.

The last, *syariat*, the element was presented religion in Indonesia from Adat dunia balas membalas, *syariat palu-memalu*. *Syariat* was derived from Arabic word *syarī'ah* (شريعة). *Syariat* is the rule or the way to get the straight way or the right way (Latupono, 2017). So, Moeslem in Indonesia must obey the *syariat*. If they broke the *syariat*, they get the sins.

Many beliefs like Hindu, Buddha, Islam and Christianity were introduced that were acculturations into Indonesian tradition and belief. Based on the description above, Hindu, Buddha, and Islam had more influenced toward Indonesian's tradition.

However, in Europe, especially England during the medieval times the only recognized religion was Christianity, in the form of the Catholic religion. The lives of the medieval people of the Middle Ages were dominated by the church (Alchin, 2017). The equivalence of those proverbs was if cold at St. Peter's day, it will last longer, man proposes but god disposes, charity begins at home, and an eye for an eye, a tooth for a tooth. The use of words St. Peter's day, god, charity, and tooth related to Christianity.

Saint Peter, the element was displayed religion in Britain. Saint Peter was an important figure in Christianity generally and Roman Catholicism specifically. For all Christians, he was regarded as one of Jesus's leading disciples. For Roman Catholics, tradition said that Peter was the first bishop of Rome and therefore also the first pope (Lubis, 2013). He established an unbroken line between the current Catholic leadership and the disciples personally chosen by Jesus.

Next, God was the element which portrayed in Britain. God was derived from Proto-Germanic or Old English. Then, the word god related to Christianity because the Christianity entered in Britain in the Anglo-Saxon period or Old English. In Christianity, the creator and ruler of the universe and source of all moral authority; the supreme being (Alchin, 2017). Sometimes, the word God referred to God Father.

In addition, charity, the element was presented religion in Britain. The charity was derived from the Latin word *cāritās*. Then, Latin was Roman's language (Payton and Moody, 2008). Then, The Roman influenced Christianity in England. Then, charity referred to Christian love; representing God's love of man, man's love of God, or man's love of his fellow-men. So, charity related to the God's Love in Christianity.

The last, tooth, the element was shown religion in Britain. The tooth was derived from Old English word *tōth*. Tooth related to the folk story in Britain; Tooth fairy. The tooth fairy was Christian short story that when children lose one of their baby teeth, they should place it underneath their pillow and the Tooth Fairy will visit while they sleep, replacing the lost tooth with a small payment (Joyse, 2008). Then, it would be the tradition for the child to leave the tooth under a pillow for the Tooth Fairy to collect.

In Europe especially Britain during the medieval times, the only recognized religion was Christianity, in the form of the Catholic religion. The lives of the medieval people of the Middle Ages were dominated by the church (Alchin, 2017). Lang (2006) said that "the Catholic Church always claimed that it had been founded by Jesus Christ himself and that St Peter was its first head" (p. 185).

The next aspect is values. Though in general both Indonesian proverbs and English equivalences contained moral values. They contained caution, optimistic, analytical, hypocrite, and pessimism. Indonesian proverbs and English equivalences values were the same but they were a different style and cultural value. The cultural value meant that the primary value in the society. The dominant Indonesian proverbs and English equivalence described the analytical of Indonesians and English in everyday life.

Indonesian and English ancestors were analytical. It showed from some proverbs such as *Seekor kerbau berkubang, sekandang kena lumpurna* - A bad apple spoils the barrel, *Sedekat-dekatnya tepi*

kain, dekat juga tepi bebat - Blood is thicker than water, *Diam seribu bahasa lebih baik daripada berkata sia-sia* - Speech is silver, silence is gold and so on. They were the same but they were a different style and cultural values.

Indonesian proverbs described analytical values using indirectness because harmony and tolerance values influenced the indirectness. However, English equivalence proverbs described values straightforward because the freedom value influenced the straightforward. People expressed freely to make a rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *Sedekat-dekatnya tepi kain, dekat juga tepi bebat* - Blood is thicker than water. Relationships and loyalties within a family are the strongest and most important ones. To tell the value in the proverb, *Sedekat-dekatnya tepi kain, dekat juga tepi bebat* told the value with indirectness, harmony and tolerance. These proverbs used figurative language that shown indirectness, harmony, and tolerance. Indonesian avoids offensiveness and tries to keep the harmony. To keep the harmony, Indonesian used indirectness to communicate to each other (Do Thi Minh Ngoc, 2010). In other hands, Blood is thicker than water told the value with directness and freedom. English focussed to the topic of conversation. They free to communicate if the content is clear and they free to make rational decisions as autonomous moral agents about their own best interests. So the freedom is important values in English (Marshland, 1995; Lubis, 2013). Then, English equivalence cleared to explain the family value rather than Indonesian.

Indonesian and English ancestors were optimism. It showed from some proverbs such as *Badai pasti berlalu*- After a storm comes a calm, *Usai menjalani, takdir menyudahi*- Man proposes but God disposes, *Kalau tak ada elang, belalang menjadi raja*-In the country of the blind, the one-eyed man is king, *Berakit-rakit ke hulu berenang ketepian, bersakit-sakit dahulu bersenang-senang kemudian* - No pain no gain, and so on. They were the same but they were a difference style and cultural values.

Indonesian proverbs described optimism values using indirectness because harmony and tolerance values influenced the indirectness style. However, English equivalence proverbs described values straightforward because the freedom value influenced the straightforward style. People expressed freely to make a rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *Be-*

rakit-rakit ke hulu berenang ketepian, bersakit-sakit dahulu bersenang-senang kemudian-No pain no gain. Although, people were failed, they could smile and try again. Then, they found the positive sides. In Indonesian proverbs, it used couplet, direct harmony, and tolerance to portray the value. Figurative language used in this proverb presented that Indonesian is indirectness, harmony, and tolerance. Indonesian tries to keep the harmony in communication (Do Thi Minh Ngoc, 2010). English proverb was straightforward and freedom to display the value. English are freedom to make rational decisions as autonomous moral agents about their own best interests. So the freedom is important values in English (Marshland, 1995; Lubis, 2013).

Indonesian and English ancestors were pessimism. It showed from some proverbs such as *nasi sudah jadi bubur* - don't cry over spilt milk, *tiada rotan akarpun jadi* - Half a loaf is better than none, *Bagai makan buah simalakama* - Between the devil and the deep blue sea and so on. They were the same but they were a difference style and cultural values.

Indonesian proverbs described pessimism values using indirectness because harmony and tolerance values influenced the indirectness style. However, English equivalence proverbs described values simple and straightforward because the freedom value influenced the straightforward style. People expressed freely to make a rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *nasi sudah jadi bubur* - don't cry over spilt milk. These meant that regret did not change anything. *nasi sudah jadi bubur* used indirect, harmony and tolerance to portray the value. Indonesian keeps the harmony in communication. It was presented by this proverb. These proverbs used figurative language that shown indirectness, harmony, and tolerance. So, to keep the harmony, Indonesian used indirectness to communicate to each other (Do Thi Minh Ngoc, 2010). Don't cry over spilt milk was straightforward and the freedom to display the value. This proverb presented that English is freedom to make opinion. Harmony is not important for English. English are free to communicate if the content is clear. So, English do not to keep harmony in conversation (Marshland, 1995; Lubis, 2013).

From the proverb *Seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau*- All roads lead to Rome, *Dimana Bumi dipijak disitu Langit dijunjung* - When in Rome do as the Romans do, *Jauh di mata dekat di hati* - Far from eye, far from hearth, and so on. Indonesian and English ancestors

were hypocrite. They were the same but they were a difference style and cultural values.

Indonesian proverbs described hypocrite values using indirectness because harmony and tolerance values influenced the indirectness style. However, English equivalence proverbs described values straightforward because the freedom value influenced the straightforward style. People expressed freely to make a rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *Seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau*- All roads lead to Rome. *Seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau* shared the value through indirectness, harmony and tolerance. This proverb used figurative language that shown indirectness, harmony, and tolerance. Indonesian avoids offensiveness and tries to keep the harmony. To keep the harmony, Indonesian used indirectness to communicate to each other (Do Thi Minh Ngoc, 2010). All roads lead to Rome shared the value through straightforward and the freedom. English free to communicate if the content is clear and they free to make rational decisions as autonomous moral agents about their own best interests. So the freedom is important values in English (Marshland, 1995; Lubis, 2013).

Indonesian and English ancestors were logic. It showed from some proverbs such as *Emping terserak hari hujan* - A rainbow in the morn, put your hook in the corn; a rainbow at eve, put your hook in the sheave, *Tangan di atas lebih mulia daripada tangan di bawah* - It is better to give than to receive, *Kalau kail panjang sejengkal, jangan lautan hendak diduga* - Don't off more than you can chew and so on. They were the same but they were a difference style and cultural values.

Indonesian proverbs described logic values using indirectness because harmony and tolerance values influenced the indirectness style. Nevertheless, English equivalence proverbs described values straightforward because the freedom value influenced the straightforward style. People expressed freely to make the rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *Kalau kail panjang sejengkal, jangan lautan hendak diduga*-Don't off more than you can chew. We need to have knowledge or experience before we do something. *Kalau kail panjang sejengkal, jangan lautan hendak diduga* assigned value harmony, tolerance, and indirect to portray the value. Figurative language used in this proverb presented that Indonesian is indirectness, harmony, and tolerance. Indonesian tries to keep the harmony in communication

(Do Thi Minh Ngoc, 2010). English proverb was straightforward and freedom to display the value. English are freedom to make rational decisions as autonomous moral agents about their own best interests. So the freedom is important values in English (Marshland, 1995; Lubis, 2013).

Biar lambat asal selamat, takkan lari gunung dikejar- Slow and steady wins the race, *Belum beranak sudah berbesan*-Don't count your chickens before they are hatched, *Mencegah penyakit lebih baik daripada mengobati*- Prevention is better than cure, *Orang tua tak kan kehilangan tongkatnya dua kali* - One bitten twice shy, and so on presented that Indonesian and English ancestors were caution. They were the same but they were a difference style and cultural values.

Indonesian proverbs described caution values using indirectness because harmony and tolerance values influenced the indirectness style. However, English equivalence proverbs described values straightforward because the freedom value influenced the straightforward style. People expressed freely to make rational opinion then they avoided the harmony and tolerance (Bowe and Martin, 2007; Moffaat, 2012). For example; *Orang tua tak kan kehilangan tongkatnya dua kali* - One bitten twice shy. In Indonesian proverbs, *Orang tua tak kan kehilangan tongkatnya dua kali* used indirect, harmony and tolerance to portray the value. Indonesian keeps the harmony in communication. It was presented by this proverb. These proverbs used figurative language that shown indirectness, harmony, and tolerance. So, to keep the harmony, Indonesian used indirectness to communicate to each other (Do Thi Minh Ngoc, 2010). Don't cry over spilt milk was straightforward and the freedom to display the value. This proverb presented that English is freedom to make opinion. Harmony is not important for English. English are free to communicate if the content is clear. So, English do not to keep harmony in conversation (Marshland, 1995; Lubis, 2013).

The fourth aspect is social organizations. The organization shows how the culture involves in society. According to Lubis (2013) said that the organization represent the various social units contained within the culture. Here, several proverbs reflected the social organization aspect see on the table.

Table 4: Social Organization

No	Indonesian Proverb	English Equivalences
1	<i>Dahulu bajak daripada sapi</i>	To put the cart before the horse
2	<i>Ringan sama dijinjing berat sama dipikul</i>	Many hands make light work, too many cooks spoil the broth
3	<i>Kalau tak ada elang, belalang menjadi raja</i>	In the country of the blind, the one-eyed man is king

In past, the leadership in Indonesia and England were important. The selection of leadership influenced the management of the country. Democracy or *musyawarah* determined the leadership in Indonesian. However, the England system was monarchy and feudalistic.

Since prehistory, Indonesian society had embraced the principle of democracy of acclamation through “*musyawarah* to determine their leadership, the existing form of social organization was ethnic (Forshee, 2006). The ethnic chief is chosen by the person who has the ability highest (*primus inter pares*) (Wardaya, 2009a; Mulyadi, 2012). There were several proverbs portraying social organization in Indonesia as displayed on the table. They were *dahulu bajak daripada sapi*, *ringan sama dijinjing berat sama dipikul*, and *kalau tak ada elang, belalang menjadi raja*.

Nevertheless, England system which was affected by Roman was monarchy and feudalistic. “Medieval times were dominated by the feudal system. Feudalism was a political and military system that organized and benefited the elite members of society—the nobility” (Allman, 2014:11). “Middle Age England was ruled by kings, nobles, and churches (Lang, 2006: 105). The table was shown several proverbs as classifying social organization in English. They were to put the cart before the horse, many hands make light work, too many cooks spoil the broth, and in the country of the blind, the one-eyed man is king.

Sapi and horse in *dahulu bajak daripada sapi* and to put the cart before the horse proverbs were symbol of social status in Indonesia and England. The value of social status in society places one's position in relation to society in the environment in which it lives and resides (Mirahayuni and Garnida, 2016). However, they were different because of the culture's effect.

In the past, Indonesia ancestor was Hinduism and Buddhism. In Hinduism and Buddhism, *sapi* had high status. Then, *sapi* was a symbol of the wealthy for Hinduism and Buddhism (AgriFlo, 2002). *Sapi* gave religious and material advantages for them. In other hands, society in England was influenced by Christianity. In Christianity, the horse was representative of god to apply the decision of God (Browing, 1996).

Democracy was an important value in Indonesian and English. It was represented in *ringan sama dijinjing berat sama dipikul* and Many hands make light work, too many cooks spoil the broth. They meant that collaboration, the sharing of burden irrespective of the weight (through thick and thin). They had the same purposes but they described in the different figure. *Ringan-dijinjing* and *berat-dipikul* were in Indonesia then the hand was in English.

In Indonesia, *ringan-dijinjing* and *berat-dipikul* were the representation of teamwork and democracy (*musyawarah*). *Ringan* was something easy and safe and then *dijinjing* meant that *membawa sesuatu dengan tangan terjulur ke bawah*. *Berat* was something hard and dangerous and then *dipikul* meant that *membawa sesuatu di bahu*. This proverb described that *bahu* supported *tangan* while *tangan* was dangerous. In other hands, English was simple to describe the teamwork in the proverb. Hand was a symbol of work and then many hands was a symbol of team work. Then, English was anticipating when the many people worked in a division. It was represented by too many cooks spoil the broth. This proverb described that hand was helped by others. In Indonesia, democracy (*musyawarah*) was engaged by everyone. However, democracy was participated by some people in English because of the monarchy and feudalistic.

A Leader managed a country. The leader focused to protect the society from danger then created the social safety. The proverbs described it; *kalau tak ada elang, belalang menjadi raja*, in the country of the blind, the one-eyed man is king. These proverbs meant that the leader was the best individual in society. The strong leader was important in Indonesia and England because the strong leader could make the state's vision and mission than the weak leader.

Belalang and *elang* were the element of the leader in Indonesian proverb. *Belalang* was the mildest disability. *Elang* was the best leader here but *belalang* was a suitable figure to lead because there was not figure like *elang*. Then, *belalang* and

elang were popular character in Indonesian folk story and Hindu Buddha religion especially *elang*. In Indonesian folk story, *elang jawa* was similar to *Garuda*. *Garuda* was one of Vishnu's transportation. Nevertheless, the one-eyed man was the element of a leader in English proverb. It was the mildest disability because the society was blind people. Next, the one-eyed man was popular in Christianity because the one-eyed man represented Anti-Christ.

The last aspect is language. The study results showed that Indonesian and English proverbs were different in terms of the kinds of meaning used. Bhuvanewar (2000: 2-5) classified is based on derivation of meaning in proverb; literal and figurative proverb.

Literal proverb meant that the expressional meaning derived from the collective literary meaning of all the words in the expression (Bhuvanewar, 2000). Therefore, Literal proverb contains a literal meaning. Literal meaning means the meaning in the original context (Saeed, 2004; Griffiths, 2006). Bourque (2010 as cited in Lubis, 2013) explained that "literal has the same root as *literary*, which means related to a book. A literal meaning is a meaning that is by the book, that is, according to the dictionary meaning. It is direct meaning".

Figurative proverb implies types of proverbs which contain figures of speech such as simile, hyperbole, paradox, metaphor, and so on (Bhuvanewar, 2000). Figurative proverb contains figurative meaning. Figurative meaning implies the meaning is situational context (Saeed, 2004; Griffiths, 2006). Figurative has the same root as the figure, which is another word for a diagram, display; an image or illustration. A figurative meaning is a meaning that is not literal; the same meaning used is not the meaning of the word or phrase itself, but a different meaning implied by it. This meaning is dependent on culture and history. This is the indirect meaning.

Based on previous explanation, the Indonesian Proverb Equated into English, there were several proverbs which were classified as the literal and figurative proverb. Literal and figurative proverb contained literal and figurative meaning. The finding presented that Indonesian and English proverb had literal and figurative meaning.

Indonesian proverb had figurative meaning rather than English. Fifty-fourth Indonesian proverbs were identified as the figurative proverb. For example, *cewang di langit pertanda panas, gabak di hulu tanda akan hujan, nasi sudah jadi bubur, buah*

takkan jatuh dari pohonnya, and so on. In English, there were forty eight as figurative proverbs; the farther the sight, the nearer the rain, after a storm comes a calm, a bird in the hand is worth two in the bush, and so forth.

However, the English proverb had more literal rather than Indonesian. English had nine proverbs. For examples, it is better to give than to receive, no pain no gain, better dead than dishonour and so on. In Indonesia, there were three proverbs as the literal proverb; *susah senang permainan hidup, teman yang tertawa banyak sekali, teman menangis jangan adanya*, and *sedikit bicara banyak kerja*.

Moreover, Indonesian, which used some unique vocabularies including *cewang, gabak, awak, jerami, tong, dadih* and so on, was in the proverbs. *Cewang, dadih*, and *gagak* came from Minangnese, *tong* came from minahasa, *negeri* came from Malay. *Cewang* meant clear while *gagak* meant clouds containing rain. Then, *tong* meant low tone. These vocabularies showed that Indonesian was the blending of the languages from local languages. According to Forshee (2006), "in modern Indonesia, it is possible to identify more than 200 Austronesian and more than 150 Papuan (Melanesian) languages" (p.7).

This was also displayed in English proverbs. There was some diction which referred to old and middle English including and, eve, loaf, love, god, and so on. Eve is the short form of even/evening. It originated in 1200-50 century. The loaf is originated in the late 13 century. God is originated around 6 century. Christopher (2002) stated that Almost 2,000 years ago, "the Romans introduced Latin to Britain" (p. 23). Then, English had influenced by Angle, Saxon, and Jute cultures especially English literature. English gradually became more widely spoken around England and became known as Old English (Baugh and Cable, 2002; Mugglestone, 2006). During the Middle English period, dialects from around the country mixed with each other and with French brought by Norman Conquest of 1066. Thousands of the new words were absorbed into English in all areas of civil and cultural life.

CONCLUSION

Indonesian and English proverbs use figurative and literal proverbs. Then, Indonesian culture is influenced by Malay and English is culture is influenced by Roman. English proverb applies more literal than figurative proverb which it is denotative meaning. Nevertheless, Indonesian proverbs use more figurative rather than literal proverb

that is connotative meaning. Then, the lexical items of Indonesia are influenced by local languages even though English is affected by Old English and Middle English. Indonesia is influenced by Hindu and Buddha and English is influenced by Christianity. The differences are that Indonesian farmers grow paddy, *gnetum gnemon (melinjo)* and others native plant but English farmers grow sorts of grains; corn, wheat and so on. Then, Indonesian and English cultures are affected by other cultures outside of both countries. First, many of the Indonesian and English proverbs have the same underlying meanings. They are types of sentences and proverbs, the structure of Proverbs, and proverbs features.

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