

Cultural Equivalence Translation: Revealing the Intercultural Bataknese, Indonesian and English Proverbs

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Abstract:

The significance of cultural equivalence translation in showing the cross-cultural meanings and values ingrained in English, Indonesian, and Bataknese proverbs is discussed in this article. The beliefs, values, and worldviews of the communities who produce proverbs are reflected in them, making proverbs an essential source of cultural information. Proverbs frequently make use of idiomatic terms, metaphors, and references that are culturally specific, making it difficult to translate them from one language to another. The focus analysis of proverbs from Bataknese, Indonesian and English to underline 1) the significance of comprehending the cultural setting in which these proverbs are created and employed. 2) The underlying meanings and values of these proverbs can be discovered, as well as the ways in which they represent the attitudes and beliefs of their distinct cultures, through the process of cultural equivalence translation. This paper applies the Cultural Equivalence Translation theory to reveal the intercultural of the proverbs and descriptive analysis method. This study finds that the potential of proverb study to 1) increase intercultural understanding and communication, 2) improve language learning, and 3) contribute to a more inclusive, tolerant, and 4) peaceful global community.

Keywords: translation, proverbs, cultural translation, intercultural proverbs

INTRODUCTION

Proverbs from different cultures that represent their values, beliefs, and common sense are known as intercultural proverbs. They can be an effective tool for fostering international understanding and conversation because they provide insights into the cultural identities

and worldviews of other societies. These are a few illustrations of cross-cultural proverbs: "The best time to plant a tree was 20 years ago. The second-best time is now." (Chinese proverb) This proverb highlights the need of acting and utilizing the present moment. It emphasizes the importance of labor and tenacity in Chinese culture, as well as their faith in the majesty of nature and the necessity of environmental preservation.

"If you want to go fast, go alone. If you want to go far, go together." (African proverb) This proverb emphasizes the necessity of teamwork and collaboration, placing a premium on the development of trusting relationships and cooperation in the pursuit of a common objective. It demonstrates the collectivist and community principles that permeate many African societies.

"A bird does not sing because it has an answer. It sings because it has a song." (Maya Angelou) The African-American cultural ethic of autonomy and self-determination is reflected in this proverb, which highlights the significance of creativity and self-expression. It inspires people to express themselves genuinely and in their own voice.

A society's ideals and views can be seen in the concise statements of common knowledge known as proverbs that have been handed down through the ages (Mieder, 2004). They offer direction for moral and social behavior and are used to convey complicated ideas in clear and memorable ways (Koithan, 2012). However, given their cultural distinctiveness and the difficulty in finding translations in other languages, proverbs can be difficult to translate (Nida & Taber, 1969).

The topic of equivalent proverb translation in particular has drawn more attention in recent years as well as the translation of proverbs in general. Finding the most appropriate proverb in the target language that expresses the same meaning and cultural values as the original proverb is the goal of this translation method (Chen, 2017). The premise behind equivalent proverb translation is that proverbs are cultural expressions that convey distinct cultural meanings and values in addition to being linguistic utterances (Koithan, 2012).

Proverbs are sayings that capture a society's cultural and linguistic characteristics. As a result, translating proverbs includes not only expressing the content of the words but also conveying the cultural and social meanings of the proverb. Given the global diversity of cultures and languages, this is especially difficult. One of the most difficult aspects of translating proverbs is that they are frequently strongly embedded in the cultural environment in which they originated. The views, values, and traditions of the civilization that originated the proverbs are reflected in them. As a result, persons who are unfamiliar with the cultural background may miss the meaning of a proverb (Mieder, 2004).

Another difficulty is the linguistic structure of proverbs. Proverbs frequently employ figurative language, such as metaphors and similes, that may not exist in the target language. As a result, finding equivalent formulations that convey the spirit of the proverb without losing its figurative language can be difficult (Nida & Taber, 1969).

Furthermore, the meaning of a proverb might shift with time or from one culture to the next. As not all cultures share the idea that time is a healer, some proverbs, like the English one "Time heals all wounds," may not have equivalents in other cultures (Chen, 2017).

Moreover, translating proverbs can be difficult due to their complex grammatical and syntactic frameworks. Proverbs frequently employ old or unorthodox language structures that can be difficult to translate into current languages. This might lead to awkward or unnatural Translations that fail to capture the essence of the original proverb (Tomaszkiewicz, 2013).

The use of metaphorical language, deeply ingrained cultural and linguistic roots, potential for meaning diversity between cultures, and length of time all contribute to the difficulty of translating proverbs, which is why it is so important. Translators must carefully evaluate both linguistic and cultural variables in order to generate a successful translation of proverbs.

An ethnic group called the Batak lives in North Sumatra, Indonesia, and has its own distinct language and culture. Proverbs from the Batak people express their values, beliefs, and way of life. Using a proverb from the Batak language as an example, along with its English translation and cultural significance "*Hula-hula dohot uli-ulit na marhuba, songon dohot boru na marhite,*" according to a Bataknese proverb. Translation: "Both the beginning and the end of a relationship should be nice for the guy and the woman." societal values the Batak people place a high value on relationships, particularly marriage.

This proverb emphasizes the value of a good beginning and ending to a relationship, not just for the man or the woman, but for both. It implies that throughout the relationship, from the start to the finish, both partners should treat each other with respect and consideration.

The Cultural relationship of the Bataknese proverb with Indonesian proverb and English Proverb shown in this proverb: "*Satu kapal berlayar, semua ikut tertawa; satu kapal karam, semua ikut merana*" has a similar meaning to the Batak proverb "*Sada tali jadi lauik, sada ma jadi buntu*". It means in English as "One rope becomes a bridge; one person becomes a load". The Indonesian proverb above translates literally "When one boat sails, everyone laughs; when one boat sinks, everyone suffers". they suggest equivalent in meaning that is Each individual is accountable for the accomplishment or failure of a group effort, according to both proverbs.

Cultural Equivalence Theory says that proverbs should be translated based on cultural equivalence, that is, finding a comparable proverb in the target language that conveys the same meaning and cultural significance as the source language. This method takes into account the cultural background of proverbs as well as the linguistic and cultural characteristics of both languages. Nevertheless, finding a comparable proverb in another language is not always possible, and the usage of cultural analogues may not fully reflect the nuances and intricacies of the original proverb (Nida, 1964).

According to Cultural Equivalence Theory, a proverb's meaning is deeply embedded in the culture from which it originated, and the translator should strive to locate an analogous proverb in the target language and culture that expresses the same cultural values and meanings (Koller, 1979). The following are some instances of how the idea could be used to translate Bataknese proverbs into Indonesian and English: "Tano sian tao, tao sian dia" is

a Bataknese proverb. The Indonesian translation is “*Tanah milik manusia, tetapi manusia milik Tuhan*” literally means that “The land is the man's, but the man is the Lord's” which is equivalent in English: “Although man owns the land, God is the true owner of man”.

The goal of this article is to investigate the concept of Cultural Equivalence Theory to find the equivalent in meaning and its cultural values relationship between Bataknese Indonesian proverb and Indonesian proverb with English proverb. This paper discusses specifically at the challenges and solutions of translating proverbs across languages and cultures, as well as the cultural values embedded in proverbs that are frequently lost in translation. We hope that by conducting this analysis, we will be able to shed light on the significance of cultural knowledge and sensitivity in translation, as well as provide insights for translators and scholars working in the subject of intercultural communication.

LITERATURE REVIEW

This section is to offer a thorough overview of the available literature theories on a certain topic or research question, identifying gaps and trends, and establishing the context and significance of the research issue.

CULTURAL EQUIVALENCE AND TRANSLATION

Transferring meaning from one language to another entails a challenging process called translation. Dealing with cultural components like proverbs, which have a strong foundation in the cultural beliefs, values, and traditions of a culture, makes this process much more challenging. A link between two cultures where there is a similarity in the meaning and use of cultural aspects is known as cultural equivalency. In the subject of translation studies, the idea of cultural equivalency has received a great deal of attention, particularly in regard to the translation of proverbs (Liu, 2007).

PROVERBS

Language in the form of proverbs conveys the accumulated knowledge and moral principles of a society. They are passed down through the centuries by oral tradition and frequently used to communicate moral, ethical, or useful advice. Every language and culture have proverbs, which have a significant impact on a society's identity and worldview (Mieder, 2004).

TRANSLATION OF PROVERBS

Proverbs present particular challenges for translators because they are so deeply ingrained in the cultural context of the originating language. Translators must make sure that the proverb's cultural connotations and meanings are preserved in addition to finding an expression that is equivalent in the target language. Often, exact translations of proverbs fail to communicate the intended meaning and may even insult or confuse the target culture (Baker, 2011).

EQUIVALENT TRANSLATION

A translation approach called equivalent translation seeks to maintain in the target language the meaning, style, and cultural context of the original language. This method acknowledges that language is a reflection of a society's cultural views, values, and traditions as well as a system of words and syntax. By taking into account the cultural differences between the two languages, equivalent translation aims to transmit the same meaning and impact of the source text in the target text (Nida, 1964).

CULTURAL DIFFERENCES IN PROVERBS

Proverbs often vary between countries because they are a reflection of the cultural values, beliefs, and traditions of a society. Proverbial expressions of ideas like love, respect, and honor concepts that may have various cultural connotations can reveal cultural disparities. For instance, the English proverb "There's a snake in the grass" has a similar meaning but uses a different animal and metaphor to describe someone hiding something, whereas the Indonesian proverb "*Ada udang di balik batu*" which literally means that "There is a shrimp behind the rock". It is used to describe someone hiding something (Kridalaksana, 2008).

EQUIVALENCE IN TRANSLATION OF PROVERBS

Finding equivalent words in the target language is simply one aspect of translating proverbs with equivalence; one must also take the proverb's cultural context into account. Finding a phrase in the target language that has the same meaning and impact as the proverb requires knowing the cultural values and ideas that underlie it. To make sure that the intended audience understands the proverb's meaning completely, it could occasionally be essential to provide a footnote or glossary that explains the proverb's cultural background (Newmark, 1988).

INTERCULTURAL TRANSLATION OF PROVERBS

Proverb and intercultural translation are a challenging procedure that takes into account contextual, cultural, and language elements. Proverbs have a strong connection to the social history and cultural identity of a group, and different cultures may have different interpretations of their value. These are a few illustrations of research papers that looked at proverb translation and intercultural translation:

The study of issues and tactics in proverb translation. (1991; Vandaele). The difficulties and methods used to translate proverbs from English to French are examined in this study. It lists a number of translation issues, such as the linguistic and cultural differences between the source and destination languages, and suggests solutions, like the usage of cultural counterparts and adapting the proverb to the target culture.

"Intercultural translation of proverbs: A study of Japanese and American cultures." (Miyamoto, 2016). In order to reconcile the linguistic and cultural differences between the two languages, this study examines the international translation of proverbs between American and Japanese cultures. It emphasizes how crucial cultural sensitivity is and how translators must have a thorough grasp of both countries' cultural contexts and values.

"Revealing the cultural relationship of Bataknese, Indonesian, and English proverbs through cultural equivalency translation." (Sitanggang, 2020) This study explores the cultural connections between proverbs in English, Indonesian, and Bataknese and looks at the translation techniques utilized to translate these proverbs' cultural importance and significance across languages and cultures. It draws attention to the significance of culturally equivalent translation, which calls for both language precision and cultural sensitivity.

RESEARCH METHODOLOGY

Research Design of this paper is to examine the cultural similarity of proverbs in Bataknese, Indonesian, and English, the research design for this study are descriptive and comparative.

Data Collection procedures apply to this paper is taken from <https://batakpedia.org/kumpulan-umpama-peribahasa-batak/BatakPedia>. The writer is to find themes and patterns in the proverbs' cultural equivalency by compiling and using content analysis on a corpus of proverbs in English, Indonesian, and Bataknese which is limited, for purpose of this paper, 10 data of Bataknese proverbs.

Data Analysis and Interpretation use in this study are to find themes and patterns in the proverbs' cultural equivalency, the data for this study evaluated using content analysis and thematic analysis. The focus of the analysis will be on finding parallels and discrepancies among the cultural meanings and applications of the proverbs in the three cultures. by combining a variety of qualitative methodologies for data collection and analysis, this study methodology intends to give a rigorous and systematic way to analyzing the cultural similarity of proverbs from Bataknese, Indonesian, and English proverbs. The results of this study should provide light on the cultural interactions between these three cultures and advance the fields of translation studies and intercultural communication.

FINDINGS AND DISCUSSION

Understanding the intercultural significance of proverbs in the context of Bataknese, Indonesian, and English is crucial because these three languages and cultures have distinctive histories, customs, and values. We may better comprehend the similarities and contrasts between different cultures as well as the methods in which they communicate their views and values by contrasting and comparing these proverbs.

The necessity of hard work, perseverance, and honesty are just a few common themes and qualities that may be discovered by researching international proverbs. We may bridge cultural gaps and promote better communication and cooperation by acknowledging these shared values.

EQUIVALENT TRANSLATION AND INTERCULTURAL OF THE PROVERBS

1. a. Equivalent Translation

Bataknese Proverbs: *“Dang dao tubis tubu sian bonana”*

Indonesian Proverb: *“Air cucuran atap jatuhnya kepelimbahan juga”*

English Proverb: An Apple falls not far from the tree

- b. Meaning:** *“Dang dao tubis tubu sian bonana”* which is translated literary as *“Rebung tumbuh tidak jauh dari pohonnya”* means that parents and their child often share similar character or qualities. This proverb has similar meaning with the Indonesian proverbs *“Air cucuran atap jatuhnya kepelimbahan juga”* and equivalent to English proverb *“An Apple falls not far from the tree”*

c. Intercultural of the proverbs

The proverb *“Dang dao tubis tubu sian bonana”* exhorts young people to respect and value the significant role that family plays in their life as well as to seek the advice and counsel of their parents and elders since their character and personality reflect and share with their parents.

“Air cucuran atap jatuhnya kepelimbahan juga” This proverb encourages the virtues of accountability, awareness, and a long-term outlook on life. It encourages people to be proactive with their decisions and to think about how their actions will affect them, other people, and the environment.

“An Apple falls not far from the tree” This proverb is frequently used to underline the value of family and the parents' shaping of their children's personalities and lives. It implores parents to set a good example and to be conscious of how their actions and demeanor may affect their kids.

These 3 proverbs share the same values, they suggest that families are highly revered in many cultures, and kids are encouraged to respect and honor their parents. This proverb underlines the idea that children have a duty to preserve the honor and reputation of the family and reflects this cultural value. It also highlights the value of lineage and family history, making the case that one's identity and character are inextricably linked to the history and customs of their family.

2. a. Equivalent Translation

Bataknese Proverbs: *“Jempek do pat ni gabus”* this proverb means literally "A lie's legs are short."

Indonesian Proverb: *“Sepintar-pintarnya bangkai ditutupi, baunya tetap tercium juga”*

English Proverb: "You can't hide the smell of a dead fish."

- b. Meaning:** *“Jempek do pat ni gabus”* which is translated literary as *“A lie's legs are short.”* means that This proverb emphasizes the notion that

deceit and lying are eventually unsustainable and will be disclosed or revealed in due course. though lying would eventually catch up with them and have severe effects, it motivates people to be truthful and honest in their dealings. This proverb has similar meaning with the Indonesian proverbs “Sepintar-pintarnya bangkai ditutupi, baunya tetap tercium juga” and equivalent to English proverb “*You can't hide the smell of a dead fish.*”

c. Intercultural of the proverbs

The proverb “*Jempek do pat ni gabus*” this proverb means literally “A lie's legs are short.” The Cultural values of this proverb suggest us to have Sincerity and integrity are highly regarded in Indonesian culture, and lying is typically seen as a negative quality. This proverb is a reflection of this cultural ethic and emphasizes the value of telling the truth in all facets of life, including interpersonal relationships, economic transactions, and community activities.

“*Sepintar-pintarnya bangkai ditutupi, baunya tetap tercium juga*” this proverb equivalent with English proverb “You can't hide the smell of a dead fish”. The English proverb utilizes the metaphor of a fish that has gone rotten, whereas the Indonesian proverb uses the imagery of a decomposing corpse to explain the concept. Both proverbs serve as reminders of the value of truthfulness and openness. They encourage people to be honest and open-minded in their interactions because efforts to hide the truth will ultimately fail and might even have unfavorable effects.

The Intercultural values shared by these 3 proverbs are illustrating the cultural importance of accountability. It implies that those who are accountable for a circumstance or issue cannot merely conceal or deny their guilt. These might be a result of a cultural tendency for frankness and pragmatism. It means that it is a waste of time and effort to try and hide the truth or cover up a bad situation. Instead, accepting the truth of a problem and acting to resolve it directly may be more fruitful.

These proverbs' cultural values can change based on the unique cultural setting in which it is employed. Honesty, authenticity, accountability, respect for the natural world, and a propensity for directness and practicality are nevertheless recurring themes.

3. a. Equivalent Translation

Bataknese Proverbs: “*Mangangkat rap tuginjang, manimbung rap tu toru*” It has equivalent meaning with “You scratch my back, I'll scratch yours.”

Indonesian Proverb: “*Duduk sama rendah berdiri sama tinggi*” translate literally into English as “Sit together at the same level, stand together at the same height.”

English Proverb: “A rising tide lifts all boats” The proverb underlines the idea that we may bring about positive change and success that is advantageous to everyone concerned when we cooperate and support one another.

b. Meaning: These 3 proverbs “Mangangkat rap tuginjang, manimbung rap tu toru”, “Duduk sama rendah berdiri sama tinggi” and “A rising tide lifts all boats” emphasize that success and advancement require a community of support and aid. We need to support one another in order to achieve our objectives and aspirations, just as one person can help another by scratching their back. The proverb places a strong emphasis on reciprocity, saying that if we wish to get help in return, we should help others around us. We can effect positive change and accomplish success that benefits everyone involved by cooperating and supporting one another.

c. Intercultural of the proverbs

These 3 proverbs share the same values, they suggest:

1. Community: The proverb emphasizes the value of supporting one another and cooperating as a community in order to succeed. It implies that we may all benefit and do more together than we might alone by supporting one another.
2. The proverb places a strong emphasis on the notion that cooperation is essential to bringing about positive change and advancement. It implies that we may generate a rising tide that lifts all boats if we cooperate and assist one another.
3. Reciprocity: The proverb also emphasizes the significance of reciprocity, saying that if we wish to get help in return, we should serve others around us. It implies that if we help others, we'll eventually get help in return.
4. Equality: The proverbs emphasize the notion that everyone should benefit from good development and growth, regardless of their particular circumstances. It implies that everyone ought to have an equal chance.

Ultimately, they stress the significance of cooperating and supporting one another in order to bring about constructive change and advancement that is advantageous to all parties involved. It emphasizes the social, cooperative, reciprocal, and egalitarian cultural principles.

No	Proverbs		Intercultural of the proverbs
1	Bataknese	Nanilehon ni tangan siamun, unang dibereng tangan sihambirang	"If we give something, we should do it sincerely without remembering or calculating." This statement implies that we should contribute to others out of a pure and true heart, without any ulterior motives or expectations of obtaining something in return. The statement emphasizes
	Indonesian	Apa yang diberikan tangan kananmu jangansampai	

		dilihat tangan kirmu	the value of being unselfish and generous when helping others and implies that genuine acts of kindness are performed with no expectation of reciprocation.
	English	Don't let your left hand know what your right hand is doing.	
2	Bataknese	Siat mamiding naeng mamolak.	The proverbs place a strong emphasis on the value of being satisfied with what we already have rather than constantly seeking out more. They imply that genuine contentment comes from within and that consumerism and greed are not long-lasting sources of happiness and fulfillment. The proverbs also emphasize the value of humility and understanding our limitations. they underline the fact that we will always have limitations and needs that cannot be entirely met by material stuff, regardless of how much we amass or acquire
	Indonesian	Sudah muat jari, masih ingin lagi muat tangan	
	English	The greedy man is always in want.	
3	Bataknese	Marimbulu natinutungan.	These 3 Proverbs emphasize the importance of making decisions that are focused and unambiguous. They imply that when there are too many people involved in a decision-making process, the outcome could be inefficient, unsatisfactory, or even harmful. The proverb places a strong emphasis on the necessity of having a distinct goal and direction as well as avoiding the possible pitfalls of collaborative decision-making, such as compromise, hesitation, and lack of accountability
	Indonesian	Keputusan yang sudah disepakati bersama melalui rapat menjadi batal.	
	English	Too many hands in the pot spoil the stew.	
4	Bataknese	Molo litok aek di toruan, tingkiron ma tu julu	These 3 proverbs cultural values include the following: Proactivity: This value highlights the significance of acting independently and proactively to address prospective issues rather than waiting for them to arise. The 3 proverbs emphasize the importance of being proactive, accepting responsibility, practicing self-control, making wise decisions, and considering the long-term effects of one's activities.
	Indonesian	Kalau air dihilir kotor, periksalah ke hulu	
	English	Prevention is better than cure	
5	Bataknese	Tongka do mulak tata naung masak, mulak marimbulu naung tinutungan.	Resilience: It encourages people to grow their resilience in the face of challenges and setbacks by helping them understand that setbacks are a normal part of life and that it's crucial to take lessons from them and move on. Personal accountability: According to the proverb, instead of placing blame on others or wallowing in self-pity, people should own up to their faults and assume responsibility for their own acts.
	Indonesian	Nasi sudah menjadi bubur	
	English	There's no use crying over spilled milk	

			Time management is also emphasized in these proverbs, as is the need to keep one's attention on the present rather than waste it on things that cannot be changed. These proverbs exhort people to keep a positive attitude on life by understanding that setbacks are only temporary and that there is always a chance for success and happiness in the future.
6	Bataknese	Tuit sitara tuit, tuit pangalahona. Molo tuit boru i mago ma ibotona.	Moral chastity: The proverbs place emphasis on the value of moral chastity and asserts that a woman's morality is more significant than any outward decorations or accomplishments. Modesty: The proverbs emphasize the importance of modesty in women, saying that these qualities should be emphasized over a woman's outward looks or material assets. Family honor: According to the proverbs, a woman's actions should reflect well on her household, and upholding family honor requires her to uphold a reputation for virtue.
	Indonesian	Seorang perempuan harus menjaga sikap agar tidak membuat malu keluarganya.	
	English	A woman's virtue is her greatest adornment	
7	Bataknese	Dang adong ampodik na so siallang eme	These 3 proverbs stress the need of planning and being ready. Resilience and persistence are also valued in these three proverbs. Although they realize that people may experience losses or missed opportunities, they exhort them to stay motivated and focused on their objectives. They contend that even if an opportunity is lost, others may present themselves in the future, and people should be prepared to take advantage of them when they do. The cultural values of these 3 proverbs emphasize the value of being proactive, prepared, and willing to take chances in order to achieve one's objectives. Instead of waiting for things to happen or for opportunities to come to them, they encourage people to pay attention to the world around them and to act when such opportunities arise. People might be able to accomplish tremendous success on the personal and professional fronts by doing this.
	Indonesian	Bagai air yang mengalir, takkan mengalir dua kali di tempat yang sama./ Kesempatan tidak datang dua kali	
	English	Opportunity never knocks twice at any man's door	

CONCLUSION

As a result, cultural equivalence translation is a crucial technique for illuminating the cross-cultural meanings and principles included in English, Indonesian, and Bataknese proverbs. The beliefs, values, and worldviews of the communities who create proverbs are reflected in them, making proverbs an excellent source of cultural knowledge. Proverbs frequently make use of idiomatic terms, metaphors, and references that are culturally specific, making it difficult to translate them from one language to another. The study of Bataknese,

Indonesian, and English proverbs emphasize the necessity of understanding the cultural context in which these proverbs are formed and used. The underlying meanings and values of these proverbs can be discovered, as well as the ways in which they represent the attitudes and beliefs of their distinct cultures, through the process of cultural equivalence translation. Proverbial study can also foster cross-cultural communication and understanding. People can develop a deeper understanding of the variety of human experience and viewpoints by investigating the meanings and values included in the proverbs of many civilizations. This can foster more empathy and understanding between various cultural groups and aid in bridging cultural gaps. In conclusion, a great method for uncovering the global meanings and values ingrained in proverbs from other cultures is cultural equivalence translation. Studying proverbs can help create a more inclusive, tolerant, and peaceful world society by encouraging intercultural understanding and communication.

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