

TRANSLATING METAPHORICAL EXPRESSIONS OF BANJAR PROVERBS IN REVEALING HIDDEN MORAL GUIDANCE

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ABSTRAK

Tulisan ini mengkaji tentang penerjemahan ekspresi metaforis Banjar dan mengungkap tuntunan moral. Penerjemahan peribahasa sangatlah penting karena membawa kita pada bidang kajian lain, seperti fungsi tata bahasa dari kata, frasa, atau kalimat yang ditandai, yang membantu kita dalam mengungkapkan nilai-nilai moral dan nilai-nilai budaya. Makalah ini menggunakan data yang diambil dari blog berjudul Khazanah Makna Kata Bahasa Banjar dengan alamat <http://khazmakata.blogspot.com/2008/08/peribahasa-dalam-bahasa-banjar.html>. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif dengan teori yang digunakan dalam makalah ini adalah teori penerjemahan metafora, teori peribahasa dan teori nilai-nilai moral universal. Limitasi penelitian ini adalah strategi Penerjemahan untuk menerjemahkan ekspresi metaforis peribahasa Banjar dan mengungkap tuntunan moral/nilai-nilai yang tersembunyi dalam peribahasa Banjar. Ungkapan metafora peribahasa Banjar ditemukan sebanyak 114 peribahasa yang terdiri dari 103 merupakan ungkapan metafora atau 90% dan hanya 6% yang bersifat non metaforis atau 7 data dari 114 data dan lainnya 4% atau 4 data dari 114 data. penelitian menunjukkan 100% bimbingan moral yang didominasi oleh integritas sebagai nilai moral universal. Nilai moral integritas didominasi oleh pepatah Banjar yang mungkin mewakili masyarakat Banjar yang memegang teguh integritas sebagai pedoman moralitas utama mereka, kemudian diikuti oleh tanggung jawab dan kasih sayang yang masing-masing menunjukkan 24%.

Kata kunci: *Penerjemahan Metafor, Peribahasa Banjar Proverb, Pembimbing Moral*

ABSTRACT

This paper studies about translating metaphorical expressions of Banjar and to reveal moral guidance. The translation of proverbs is really essential because it leads us to other areas of study, such as the grammatical function of the marked word, phrase, or sentence, which assist us in revealing moral values and cultural values. The current paper uses the data taken from a blog entitled Khazanah Makna Kata Bahasa Banjar with the address

<http://khazmakata.blogspot.com/2008/08/peribahasa-dalam-bahasa-banjar.html>. The method applied in this study is descriptive qualitative method with the theory employs in this current paper is the theory of metaphor translation, the theory of proverbs and moral universal values theory. This study limitations are Translation strategies to translate metaphorical expressions of Banjar proverbs and to reveal the moral guidance/values hidden in Banjar proverbs. The metaphorical expressions of Banjar proverb are found as many as 114 proverbs consisting of 103 are metaphorical expressions or 90% and only 6% of nonmetaphorical or 7 data out of 114 data and others 4% or 4 data out of 114. The result of the research is showing 100% moral guidance which is dominated by integrity as the universal of moral values. the moral value of integrity is dominated Banjar proverb which may represent Banjar people who hold tightly the integrity as their primary guidance of morality and then followed by responsibility and compassion which show 24% each.

Key words: *Metaphor Translation, Banjar Proverb, Moral Guidance*

A. INTRODUCTION

Proverbs are treasures of cultural and moral values passed down through the centuries. They are often used to convey complex ideas and moral lessons in a concise and memorable way. However, proverbial metaphor terms can be difficult to translate because they may not have a direct equivalent in the target language. (Issa, H. 2017).

It is known that the translation of metaphorical expressions of proverbs may be applied to discover moral guidance hidden in the proverbs as well as language and cultural restrictions that may influence the translation and interpretation of the metaphorical expression of proverbs (Varnosfadrani, A., et al. 2010).

Effective cross-cultural communication is crucial for fostering mutual understanding and supporting peace in an increasingly interconnected world. Translation is critical for bridging linguistic and cultural divides. This study proposes a multifaceted strategy to contribute to the field of global cultural communication through translation studies, especially understanding the meaning and the usage of the proverbs.

Translation research necessitates a multifaceted strategy that incorporates modern translation methods, interdisciplinary collaboration, and developing technologies. By embracing these strategies, scholars and practitioners can bridge cultural divides, increase cross-cultural understanding, and eventually contribute to a more peaceful global community.

One of the to understand of proverb by applying the cultural equivalence translation where translators must strive to portray not just the language content but also the cultural nuances buried within the original text using Nida's idea of dynamic equivalence (Nida, 1964). This method ensures that cultural traits are accurately transferred to the target language, allowing for accurate cross-cultural conversation.

In order to maintain cultural sensitivity and relevance, translators should consider changing and localizing content while keeping in mind the target audience's cultural norms, beliefs, and behaviors, this technique of translating proverb is known as Adaptation and Localization which can help the translator to reveal the values as stated above (Venuti, 1995).

Proverbs may be complicated expressions in telling cultural situations, so we need an appropriate technique or method to understand, Susan Edna Bassnett, born October 21, 1945, is a Professor of Comparative Literature at Glasgow and Warwick Universities offers the method called as Collaboration in Translation Project which Fostering collaboration among translators, linguists, anthropologists, historians, and other specialists allows for a more comprehensive understanding of cultural situations, resulting in more accurate and detailed translations (Bassnett, 2002).

The following are some approaches and methods for translating proverbs to remove cultural barriers to understanding the proverb to be translated: Incorporating ideas from cultural studies can provide a broader context for grasping the source text's geopolitical, historical, and ideological components, improving the translation process (Lefevere, 1992). in contrast to Machine Translation and Artificial Intelligence: While not a substitute for human translation, machine translation can assist translators by producing draft translations that can be revised by professionals (Hutchins, 2007). The fourth option is to employ Corpus Linguistics: By utilizing massive linguistic corpora, translators may evaluate language usage trends across cultures, resulting in more accurate and contextually appropriate translations (Baker, 1993).

Proverbs provide insight into a society's collective knowledge and cultural nuances. Proverbs have a significant role in Indonesian Banjar culture as stores of traditional knowledge, reflecting the community's moral values, beliefs, and experiences. This comprehensive study explores into the world of Banjar proverbs, revealing their relevance, linguistic characteristics, and cultural background.

The Banjar people of South Kalimantan, Indonesia, have a complex tapestry of cultural traditions that reflect their history, beliefs, and way of life. This extensive research digs into the Banjar people's complex traditions, including social behaviors, rituals, art forms, and religious practices.

The traditions of the Banjar people are a living monument to their historical resilience, cultural diversity, and religious synthesis. The Banjar people continue to deepen their identity while embracing their complex past through social norms, rituals, creative expressions, and religious practices. These traditions are a living legacy that connects the past and the present, highlighting the Banjar people's distinct role in Indonesia's cultural tapestry which is reflected in their language as found in their proverbs.

Banjar Proverbs are a culture's distilled wisdom, capturing its values, customs, and insights in simple and memorable language. The Banjar ethnic group, which is prevalent in South Kalimantan, Indonesia, has a wealth of proverbs known as "Pepatah Banjar." This in-depth investigation digs into the origins, meanings, and cultural relevance of Banjar proverbs. (Abdullah, A., 2014)

Banjar proverbs offer insight into the community's cultural psyche, expressing their worldview, ethics, and interpersonal dynamics. Many proverbs promote humility, solidarity, and respect for elders, supporting the Banjar people's communal ideals. The saying "Rajin mambaca, pintar mambaca, pandai mambaca, tinggal mati baca" (Diligent in reading, intelligent in reading,

skilled in reading, only to die while reading) is one example that emphasizes the importance of practical application of knowledge.

It is very essential to translate Banjar proverbs since it opens the door to cross-cultural diversity, allowing Banjar cultural heritage to reach a worldwide audience. The wisdom, moral values, and viewpoints of the Banjar people can deepen cross-cultural conversation, encourage mutual respect, and contribute to a more integrated and harmonious world through these translations.

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This study investigates the efficacy of translating Banjar proverbs to increase cross-cultural diversity and understanding, preserve cultural history, promote cultural exchange, improve intercultural communication, and provide educational value. In other words, the translation of a Banjar proverb is crucial because there are few studies that focus on concerns similar to those discussed in this study. This research is likely to improve people's understanding of cross-cultural relationships around the world.

The data for this study were taken from the blog of Arsyad Indradi, which has 112 proverbs that are considered sufficient to explore the needs of this study. These proverbs are interesting because they are written in Banjar, some are direct, some are humorous, some demonstrate wisdom, some speak the truth, and some include stylistic markers, which refers to as proverbiality. These proverbs (or proverbiality-like proverbs?) spark the writer's interest, and whether they have proverbiality or not, they deserve to be explored and shared with the world as evidence of the Banjar people's wit.

The significance of this paper's research is to translate the metaphorical expressions of Banjar proverbs. It is critical to translate the metaphorical expression of a Banjar proverb because it will lead us to other areas of study, such as the grammatical function of the marked word, phrase, or sentence, which will assist us in revealing the values; moral values, cultural values, philosophical values, and other values that may be found.

The framing of the research problem in qualitative research is similar to that of quantitative research in many ways. As a result, before beginning data collection, researchers thoroughly examine available knowledge and theory, doing a thorough literature search that includes up-to-date information on the subject of interest. Strauss and Corbin (1998). This is a crucial part of the preliminary stage of the investigation.

The present writer should be as aware as possible of the nature of his preconceptions of the phenomenon reflected in the Banjar proverbs under investigation since these are likely to shape data collection, analysis, and interpretation. At the same time, the researcher should proceed with caution, giving the opportunity for unanticipated consequences. For the reasons stated above, the present writer has decided to limit the problems in order to keep the research on track. The limitations are as follows: (1) What metaphorical Expressions are employed in

Banjar proverbs? (2) How do Metaphorical Expressions of Banjar proverbs translate into English? and (3) What moral guidance is revealed in Banjar Proverbs?

B. THEORETICAL BACKGROUND

The material being studied in this paper includes some theories built to build the paths that the current writer will take; theoretical reviews explain the path of a research and grounds in order to keep the writer scientifically on the problems studied as well as lead the writer to answer the research questions, all of which will be firmly in theoretical constructs.

There can be no research without a theoretical or conceptual framework. A theoretical framework contains some hypotheses, which comprise concepts, definitions, and references. The theoretical framework of this paper demonstrates an understanding of ideas and concepts linked to the subject under consideration and relates to the broader areas of knowledge being studied.

1. Metaphor Translation Strategies

Translation, as a means of connecting languages and cultures, is a complex process that involves far more than linguistic communication. A spate of translation theories has emerged, each with its own perspective on the complex processes of communicating meaning across linguistic differences. These theories aid in our understanding of translation by digging into its linguistic, cultural, and cognitive components, revealing how translators deal with the multiple hurdles posed by different languages and cultures.

Peter Newmark, a well-known translation theorist, proposed various approaches to interpreting metaphors in his book "Approaches to Translation" (1981). Newmark's strategy emphasizes retaining the metaphor's expressive goal while adapting it to the target language and culture.

This paper applies metaphorical expressions translation theory by Peter Newmark as stated above to translate the metaphorical expressions in proverbs. the Steps of translation strategies as follow, as suggested by Newmark:

a. Strategy 1. Translate Metaphor by Literal Translation

The metaphor is translated word for word without regard for its metaphorical meaning. In this step, the goal is to ensure that the metaphor's essential vocabulary and structure are transferred to the target language.

Source Language (SL): "*Keputusan ada ditangan anda.*"

Target Language (TL): "The decision is on your hand."

b. Strategy 2. Translate Metaphor to Metaphor

The translator can simply employ the same metaphor if it exists in the target language. If not, a culturally suitable metaphor with a similar meaning is chosen.

Source Language (SL) : *"Pejabat itu sangat tinggi hati."*

Target Language (TL) : "The official is really high and mighty."

c. Strategy 3. Translate Metaphor to Simile

This strategy is applied when there is no direct equivalent in the target language for a metaphor, it can be turned into a simile. This includes making a comparison with the words "like" or "as."

Source Language (SL): *"Walaupun Jepri sedang menghadapi ujian akhir yang sulit, dia tetap berkepala dingin"*

Target Language (TL): "Even though Jepri is facing a difficult final exam, he remains as cool as cucumber"

d. Strategy 4. Replacing Metaphor with Literal Description

If the metaphor is culturally restricted, inappropriate, or non-equivalent in the target language, a simple description of the basic idea can be used instead.

Source Language (SL): *"Aku tidak percaya padamu! kamu memiliki lidah yang bercabang"*

Target Language (TL): "I do not believe in you! you are untrustworthy person"

e. Strategy 5. Translation by Cultural Equivalent

This strategy is applied in conditions where the metaphor is thoroughly established in the source culture, it may be replaced by an analogous metaphor from the target culture.

Source Language (SL): *"Kami sudah menikah 25 tahun lamanya, tapi aku masih tergila-gila padanya"*

Target Language (TL): "We have been married for 25 years but, I am still head over heels for her"

f. Strategy 6. Translation by Combination (metaphor plus description)

This strategy implies combining a literal reproduction of one half of the metaphor with a different technique for translating the other half.

Source Language (SL): *"Arah dan tujuan kita sama"*

Target Language (TL): "We are sailing in the same boat; our conditions and circumstances are no different."

These strategies are applied into the data found from the source of the data at <http://khazmakata.blogspot.com/2008/08/peribahasa-dalam-bahasa-banjar.html>. which the landing page is entitled Khazanah Makna Kata Bahasa Banjar

2. Proverbs Theory & Banjar Proverbs

Proverbs academics, including Stuart A. Gallacher, have attempted to approximate the concept after being dissatisfied with current definitions. His brief definition of a proverb is as follows: Gallacher (1959:47) defines a proverb as "a concise statement of an apparent truth that has (had or will have currency among the people."

Gallacher stated in his definition that a proverb should have a truth value to be prevalent among the people, without the truth values it is not a proverb but a proverb like, because there are many statements that look 'proverb like' but actually those statements are just a proverb like, they are similar in constructions but do not have a proverbiality, which is included the linguistics markers, such as the figure of speech and others.

Meanwhile, Mieder, a student of Stuart A. Gallacher, defines proverb purposely close to his teacher in his work, *American Folklore: An Encyclopedia* (1966), to demonstrate his obligation to his master, Mieder's definition of proverb as follows:

Proverbs (are) concise traditional statements of apparent truths with currency among the folk. More elaborately stated proverbs are short, generally known as sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorizeable form and that are handed down from generation to generation. (Mieder, 1966:597)

Mieder's definition above ignores aspects of proverbs such as formulaic and metaphorical forms of proverbs, function and meaning in various contexts, and so the current writer must complete the definition based on the other aspects of the proverb in order to lead the current writer to answer the problems being studied in this paper, as stated above that is metaphorical forms of the proverbs, in this case is Banjar proverbs which are the fundamental study of this paper in the field of translation.

There are two kinds of Banjar proverbs: those in the style of poetry and those in the form of phrases. In the style of poetry, there are six genres/types of Banjar proverbs: gurindam (2 lines rhyming proverbs), kiasan (metaphor proverbs), mamang papadah (poetic proverbs), pameo huhulutan (poetic satire), saluka (4 lines rhyming proverbs), and tamsil (Homonym metaphorical proverbs). In sentence form, Banjar proverbs are divided into five genres or types: ibarat (simile), papadah (poetic proverbs), papatah-patitih (suggestion Proverbs), paribasa (Proverbs), and perumpamaan (metaphor proverb).

The physical difference between Banjar proverbs in the form of poetry and Banjar proverbs in the form of sentences is due to the language style used. Proverbs in the form of poetry employ the repeated language style, whereas proverbs in the form of prose employ the comparison, connection, and opposition style.

All Banjar proverbs are in the form of poetry and share at least one of three characteristics: (1) the repetition of the same vocabulary, (2) the existence of almost morphologically similar vocabulary, and (3) the existence of vocabulary that rhymes with each other a/a/a/a, a/b/a/b, and

a/b/a both vertically and horizontally at the beginning, middle, and end of the line. Such a form has the same qualities as the repetition style.

3. Universal Moral Values

The term universal moral values refer to concepts that are thought to be universally acceptable and followed throughout nations and societies. These values are regarded as basic to human existence and are frequently utilized as the foundation for ethical decision-making (Msoroka & Amundsen, 2018). The following are some examples of universal moral values:

1. **Honesty:** This value is frequently regarded as the foundation of all other moral values. It entails being honest and open in all relationships with people.
2. **Respect:** This principle is treating others with dignity and acknowledging their intrinsic worth as humans.
3. **Responsibility:** This value implies accepting responsibility for one's actions as well as the consequences of those actions.
4. **Compassion:** Empathy and concern for the well-being of others are examples of this virtue.
5. **Fairness:** This ideal entails treating others fairly and impartially, without bias or discrimination.
6. **Integrity:** Adhering to a set of moral standards and being consistent in one's actions and views are examples of this trait.

C. RESEARCH METHODS

The research methods used in this work are descriptive qualitative, which indicates that this paper relies on language data. It employs data analysis methods based on meaning. Qualitative research may be significantly more important (Elliott, 1999) since it focuses on comprehending phenomena, open, exploratory research questions, and the formulation of success conditions in terms of discovering something new.

The material comes from an arts and culture blog namely Khazanah Kata Bahasa Banjar. which may be found at <http://khazmakata.blogspot.com/2008/08/peribahasa-dalam-bahasa-banjar.html>.

After doing categorization, the present writer discovered 114 Banjar proverbs in this blog. The current writer obtained as many as 20 Banjar proverbs that correspond to the study on this paper.

The current writer analyzes those 20 Banjar Proverbs using theoretical triangulation, in which the current writer utilizes theory of proverb and metaphor theory to classify, analyze, find, and translate the proverbs using translation theory as mentioned earlier in this paper then revealing the moral guidance of metaphorical proverbs. The steps referred to are as follows:

1. Finding data resources, visit Khazanah Makna Kata Bahasa Banjar at <http://khazmakata.blogspot.com/2008/08/peribahasa-dalam-bahasa-banjar.html>.
2. Classifying the data by discovering proverbs with metaphorical expressions which have moral values hidden in the proverbs
3. Translating the metaphorical expressions of the proverbs
4. Revealing the moral guidance in the proverbs

4. Previous research

Previous research in a related field of study is incredibly helpful and necessary because it allows the current writer to grasp the foundation that has previously been constructed in a related field of study. It contributes to the current writer's existing skill in selecting and applying what more the current writer plans to learn or create, as well as providing something significant to the field.

The earlier study assists the current author in identifying gaps in what is known. The current writer's research is aimed to fill one of those gaps. These considerations would support the need for earlier research for this work, and it is hoped that it would recognize the relevance of the current writer's contribution to the field of study proverbs, whether in the stylistic markers or simply proverb markers or its proverbiality. The previous research was conducted by Samrah (2014) entitled *The Elements of Character Education in Banjarese Proverbs* was published in *Jurnal Bahasa, Sastra, dan Pembelajarannya (JBSP)* by Lambung Mangkurat University. The journal's website address is <https://www.neliti.com/publications/74809/unsur-pendidikan-karakter-dalam-peribahasa-banjar-the-elements-of-character-education>.

The Elements of Character Education was the title of her study on Banjar proverbs. The author's research aims to present an objective description of the elements of character education in Banjar proverbs. Her research employed the descriptive method. The data sources for her research are written materials such as books or research findings, or spoken sources gathered through an interview with the source person or informant. The findings of the study are as follows: (1) religious education in Banjar proverb, i.e., character values of fear of God and thanksgiving to God, and (2) moral value education in Banjar proverb, i.e., character values of honesty, responsibility, healthy way of life, discipline, hard work, self-confidence, think logically, critically, and innovatively, self-sufficient, curious, and love of knowledge. (3) Inclusion of social value education in Banjar proverb, i.e., the character value of being conscious of others' rights and obligations, abiding by social laws, honoring others' works and achievements, being courteous, and democratic.

The current writer's study is not focused on the function of proverbs in a specific area such as the function of proverbs in teaching, but rather on revealing the moral values of metaphorical proverbs as a means of delivering messages and from this point the proverbs are translated.

D. FINDINGS AND DISCUSSION

Because this is qualitative research including an interpretation that is very subjective if it is not based on theoretical triangulation, the present writer begins with the display of findings to make it simpler to discuss and to be more reasonable and scientifically logical.

The current writer analyzes the data based on the theory used in this study, and the Translation and interpretation are based on the theories stated. The current writer explains and depicts the findings and discussion below:

1. Metaphorical Expressions in Banjar Proverbs

Banjar proverbs are both repositories of ancestral wisdom and active representations of life's complexities in the rich fabric of cultural wisdom. The Banjar proverbs form a network of metaphors that represent the essence of human experience, offering unique insights into the ethos and moral ideals that link the past and present. These metaphorical expressions of Banjar proverb are found as many as 114 proverbs.

From the chart below, it is stated that 103 data out of 114 data are metaphorical expressions of proverbs or 90% of the data are metaphorical expressions. There is only 6% of nonmetaphorical or 7 data out of 114 data and others which are uncategorized to the previous classifications are 4 data out of 114 data or 4%. from those data the current writer classifies the proverbs that reflect moral values and finds 20 data of proverbs that have hidden moral values. only to reveal the moral guidance hidden in Banjar proverbs.

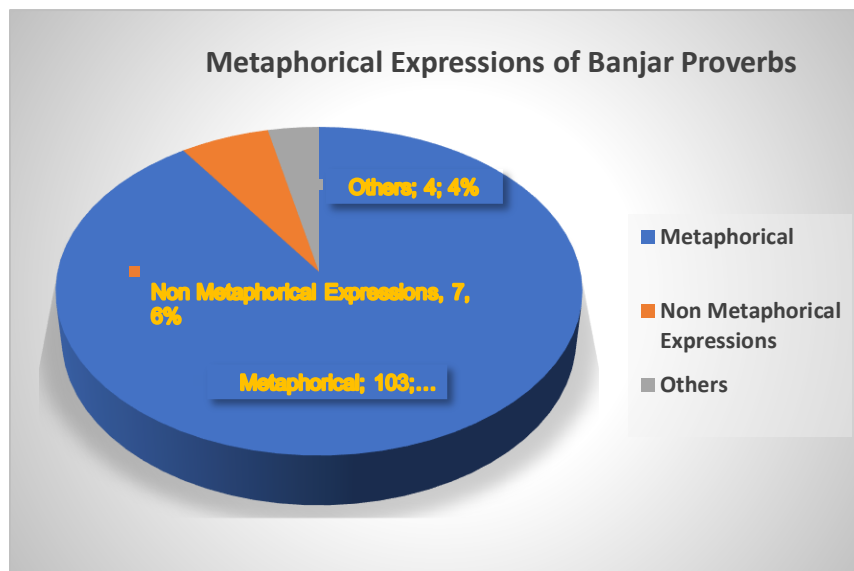


Chart 1 Metaphorical Expressions of Banjar Proverbs

2. Translating Metaphorical Expressions of Banjar Proverbs

Since the objective of this study is to translate metaphor expressions of Banjar proverbs in order to expose concealed moral guidance, the current writer employs the Metaphor translation strategies offered by Newmark (1981), as previously explained in this paper.

1. (Banjarese) *Dalas jadi harang jadi habu manyarah makaam kada*
(Indonesia) *Biarpun jadi arang atau jadi abu pantang menyerah*
(English) Don't ever give up even if your body is crushed to ashes
The Process of translating Banjar proverb above is previously translated into Bahasa Indonesia then translate literally into English and by understanding the message it is translated into English by applying the strategy namely *translation by combination (metaphor plus description)* as offered by Newmark.
2. (Banjarese) *Diandak ka bahu Handak ka Kapala*
(Indonesia) *Diletakkan di bahu mau ke kepala*
(English) Give someone an inch and they will take a mile.
The application of theory of translation to this No. 2 proverb is using namely *translation by cultural equivalent* as stated in the section of Metaphor translation theory above.
3. (Banjarese) *Guyang tungkat takana dahi*
(Indonesia) *Mengayun tongkat terkena dahi sendiri*
(English) Swinging the stick hit one's own forehead
This number 3. Banjar proverb is translated using the theory of metaphor translation as offered by Newmark namely *translate metaphor by literal translation* as shown in English translation above.
4. (Banjarese) *Hanyar Tasusur Pinggir Tapih*
(Indonesia) *Menduga - duga seperti meraba pinggir sarung*
(English) Guessing the quality of a sheath from sensing its edge
This number 4. Banjar proverb is also translated using the theory of metaphor translation as offered by Newmark namely *translate metaphor by literal translation*.
5. (Banjarese) *Hati - hati jangan tabarusuk pandir*
(Indonesia) *Hati – hati, jangan terperosok karena perkataan*
(English) Watch your language, it may slip you.
The application of theory of translation to this No. 5 of Banjar proverb is using metaphor translation strategy namely *translation by cultural equivalent* as Data No. 2 above.
6. (Banjarese) *Hati – hati tarumpak tunggul*
(Indonesia) *Hati – hati, tersandung tunggul*
(English) Watch your steps, you may trip over a stump

The application of theory of translation to this No. 6 of Banjar proverb is also using metaphor translation strategy namely *translation by cultural equivalent*.

7. (Banjarese) *Jangan mahual muntung kawan*
(Indonesia) *Jangan mendebat mulut kawan*
(English) Do not argue the mouth of a friend

This number 7. Banjar proverb is translated using the theory of metaphor translation as offered by Newmark namely *translate metaphor by literal translation*.

8. (Banjarese) *Kapala manyuruk buntut mahambat*
(Indonesia) *Kepala menunduk ekor memukul*
(English) Head is bowing but tail is hitting

The No. 2 strategy of metaphor translation strategy is applied to this data of Banjar proverb namely *translate metaphor to metaphor* with a little adjustment on the structure of the sentence.

9. (Banjarese) *Karas - kartas karak imbah dibanyui lamah jua*
(Indonesia) *Kerak Nasi yang keras diberi air akan lemah*
(English) Watering rice crust will make it soft.

The strategy of metaphor translation No. 2 namely *translate metaphor to metaphor* is applied to this No. 9 data of Banjar also with a little adjustment on the structure of the sentence

10. (Banjarese) *Kaya api dikubui banyu*
(Indonesia) *Seperti api yang disiram air*
(English) It is like fire doused with water

This Banjar proverb is also translated using the strategy No. 2 as offered by Newmark namely *translate metaphor to metaphor* without changing the structure of the sentence.

11. (Banjarese) *Kaya manjuhut rambut di galampung*
(Indonesia) *Seperti menarik rambut dengan tepung*
(English) it is like pulling hair with flour

This Banjar proverb is also translated using the strategy No. 2 as offered by Newmark namely *translate metaphor to metaphor* without changing the structure of the sentence.

12. (Banjarese) *Lambat mambanam kapas*
(Indonesia) *Lambat membakar kapas*
(English) Be slow to burn the cotton

This data is translated using the strategy no. 2 that is *metaphor to metaphor* but no change in the sentence structure.

13. (Banjarese) *Manapas muha saurang*
(Indonesia) *Menyiram muka sendiri*

(English) it is splashing water to own face

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy but with a little adjustment on the structure of the sentence; by adding subject of the sentence.

14. (Banjarese) *Musang bapadah hayam*

(Indonesia) *Musang mengaku ayam*

(English) A weasel claims to be a chicken

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy.

15. (Banjarese) *Siapa nang manabuk luang inya saurang nang tabarusuk*

(Indonesia) *Siapa menggali lubang dia sendiri terperosok ke dalamnya*

(English) He who digs a hole himself falls into it

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy and There is no adjustment on the structure of the sentence.

16. (Banjarese) *Talangkahi dangsanak tuha*

(Indonesia) *Melangkahi saudara yang lebih tua*

(English) Stepping over older siblings

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy and There is no adjustment on the structure of the sentence.

17. (Banjarese) *Umpat di batang timbul*

(Indonesia) *Mengikuti arus sungai*

(English) Following the river flow

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy and There is no adjustment on the structure of the sentence.

18. (Banjarese) *Wani manimbai wani manajuni*

(Indonesia) *Berani melontarkan ke air berani pula menerjuni*

(English) Dare to throw into the water, dare to jump

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy and There is no adjustment on the structure of the sentence.

19. (Banjarese) *Waja sampai kaputing*

(Indonesia) *Baja hingga ujung (Keras sampai ujung)*

(English) Steel to the edge (Be strong until the end)

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy and There is no adjustment on the structure of the sentence.

20. (Banjarese) *Warik tajun kakacang*
(Indonesia) *Monyet terjun ke kacang*
(English) It is like a monkey diving into the nuts

The strategy is applied to this data called *metaphor to metaphor translation* as suggested by Newmark in his No. 2 strategy with some adjustments on the structure of the sentence.

The portray of the strategies of metaphor translation offered by Newmark applied to Banjar proverbs above will be clearly seen and understood by explaining using chart below:

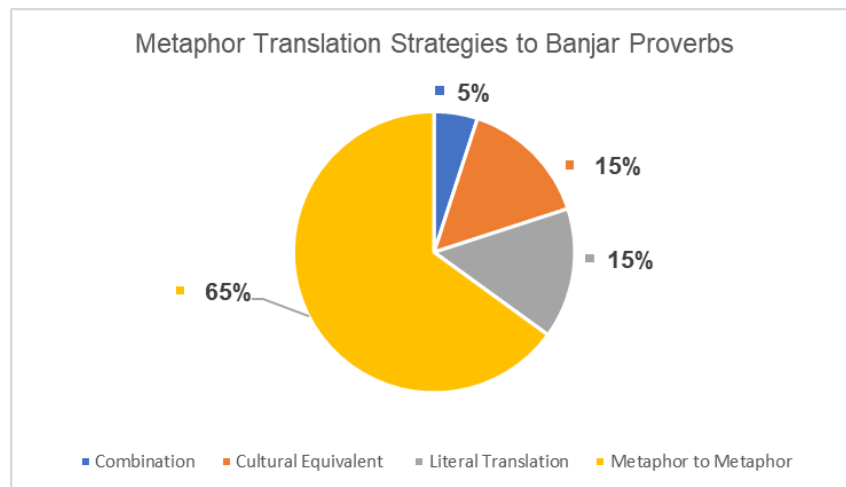
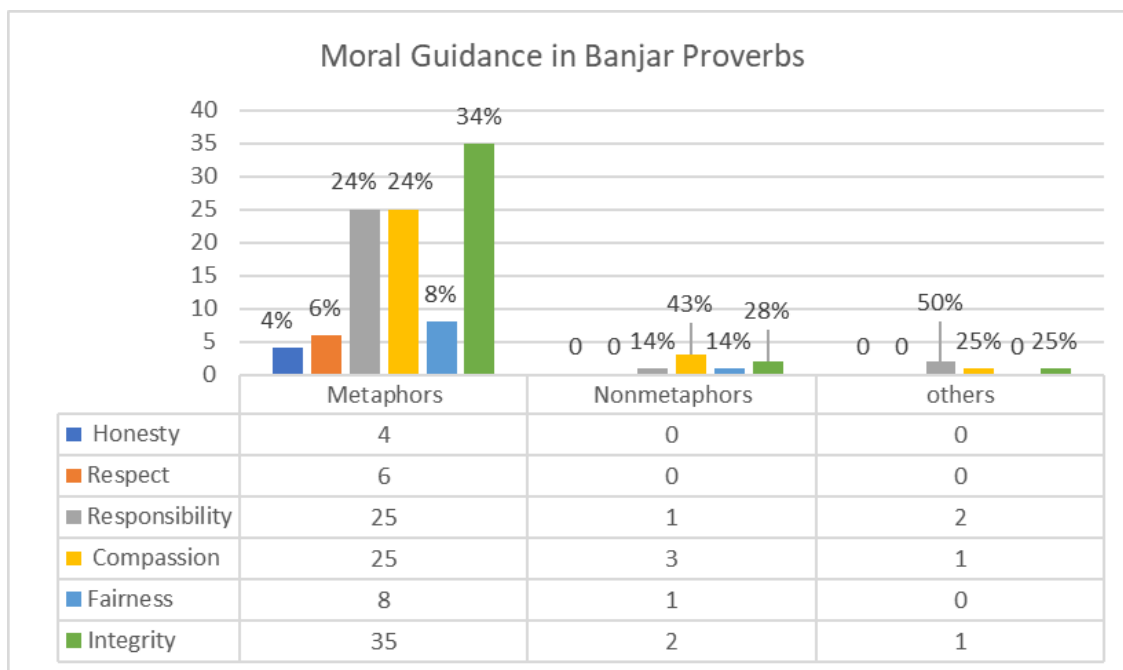


Chart 2 Metaphor Translation Strategies of Banjar Proverbs

As can be seen from the chart above the metaphor-to-metaphor translation strategy is the most effective of translating metaphorical expression in Banjar Proverbs which shows 65% of the data can be translated using this strategy and combination translation strategy is quite ineffective to translate Banjar Proverb.

3. Revealing Moral Guidance in Banjar Proverbs

The moral guidance reveals in this study by translating Banjar Proverbs and then interpret them to reveal the moral guidance emphasized in Banjar proverbs are clearly seen from this chart below:



As can be seen from the chart above, The Banjar proverbs are mostly written in metaphor forms that is 90% of the data and all the forms of Metaphor proverb are convey Moral Guidance which is dominated by universal value of moral namely Integrity as much as 34% of data; 35 out of 103 data and followed by responsibility and compassion which are portrayed similar, as much as 24% which refers to 25 data out of 103 data.

It is the representation statically that Banjar people are holding tightly the integrity as their primary moral guidance and all the universal values of moral are found in their practices of life.

E. CONCLUSION AND RECOMMENDATION

This section explains conclusion and recommendation of this current paper which are based on the findings as displayed by the charts and explanations above.

1. Conclusion

As previously stated, the findings are generated by the limitations of this article, hence there are two main inferences made from the findings above. After analyzing the data, in this example Banjar proverbs as much as 114 data shows that 90% of the data are written in Metaphorical expressions, only 6% in non-metaphor forms, that is 7 out of 114 data, and 4% in other forms, that is 4 out of 114 data. The study concluded that Banjar proverbs are efficiently translated utilizing the metaphor-to-metaphor translation approach proposed by Newmark. As much as 65% of the data is effectively translated using this method.

The study concluded that Banjar proverbs are efficiently translated utilizing the metaphor-to-metaphor translation strategy proposed by Newmark as much as 65% of the data is effectively translated using this method. The most essential ones are the result of this study which shows that Banjar Proverbs are showing 100% moral guidance which is dominated by integrity as the universal of moral values. It shows that integrity is dominated Banjar proverb which may represent Banjar people who hold tightly the integrity as their primary guidance of morality and then followed by responsibility and compassion which show 24% each.

2. RECOMMENDATION

The current writer discovers some additional noteworthy aspects of Banjar proverbs after completing research on them. The following questions arise in the current writer's mind in relation to Banjar proverbs, is there a connection between the cultural language employed in proverbs and the proverbiality of the proverbs?

The current writer would like to recommend to the future researcher to study and research the Banjar proverbs based on that question, as it would be extremely interesting since the future researcher will employ three theories to the study: translation approach, cultural theory, and proverb theory.

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