

THE TRANSLATION OF INDONESIAN PROVERBS INTO ENGLISH EQUIVALENTS

Raju Kurniawan^{1*}; Rachmawati²; Delita Sartika³

^{1,2,3} Faculty of Teacher Training and Education, Master of English Education, Jambi University
Mendalo Darat, Jambi, Indonesia

¹kurniawanraju974@gmail.com; ²rch.unja7@gmail.com; ³delita.sartika@unja.ac.id

Received: 8th August 2024/Revised: 14th December 2024/Accepted: 7th January 2025

How to Cite: Kurniawan, R., Rachmawati., & Sartika, D. (2024). The translation of Indonesian proverbs into English equivalents. *Lingua Cultura*, 18(2), 185-204. <https://doi.org/10.21512/lc.v18i2.12070>

ABSTRACT

Translating Indonesian proverbs into their English equivalents reflects the complicated interaction between language, culture, and meaning. The research objective was to identify the different forms of Indonesian proverbs with equivalents in the English language and the cultural similarities and differences between Indonesian proverbs and their English equivalents. This research was conducted using qualitative descriptive research methodology and employed document analysis. The data were collected in the form of documents from "Himpunan Lengkap Peribahasa Nusantara, Kamus Peribahasa, A Complete Collection of English Proverb, Proverb from Around the World, and Oxford Dictionary of Proverb. From source texts with lexical elements relating to Indonesian culture terms, this research obtained another 57 Indonesian proverbs. The data was then analyzed by comparing the Indonesian proverb with its English version. The findings indicate that several Indonesian proverbs have equivalents in English with identical meanings. Nevertheless, there are dissimilarities in sentence and proverb classifications, as well as structural forms of proverbs, under the influence of factors such as history, religion, values, social organization, and language. This research differs from previous research, which focused more on meaning or word-for-word translation issues. It examines in detail the way cultural elements like history and religious symbols affect the expression of similar ideas in these two different language traditions. This new approach uncovers previously unconsidered patterns in the manifestation of Indonesian collectivist values and English individualist values in proverbs. This helps us further understand issues related to intercultural communication and translation studies. One of the recommendations is to conduct further research on EFL students' use of Indonesian proverbs and their English equivalents.

Keywords: translation, Indonesian proverbs, English equivalent

INTRODUCTION

In the modern world of increased interdependence, understanding and navigating cultural differences through language has become indispensable. Mounadil (2023) points out that language serves as a tool for communication and an avenue toward understanding different cultural perspectives, beliefs, and values. This insight is particularly significant in cross-cultural interactions, as conveying the intended meaning accurately across languages and cultures is crucial.

It is hard to overemphasize the critical need

and importance of conducting research within the translation domain, especially given such cultural subtleties. Proverbs, a linguistic and cultural phenomenon, are important to understanding a society's values, beliefs, and social conventions. In analyzing Indonesian proverbs with their English equivalents, the research explains the complexities of translating expressions of culture that are deeply embedded in specific local contexts. This research is far from an academic exercise. It significantly impacts cross-cultural communication, education, and cultural heritage preservation. The current forefront of translation studies has developed to include a more

expansive comprehension of cultural contexts, shifting from a simplistic focus on linguistic equivalence to a more sophisticated recognition of how language mirrors cultural identity. Contemporary progress in translation theory highlights the significance of cultural competence, which is crucial for translators to communicate meaning between languages successfully. This is particularly the case with proverbs, which often carry wisdom and cultural knowledge that does not have direct translations in other languages. Therefore, the study of Indonesian proverbs comes as a very significant case study in understanding such dynamics.

Another strong motivation for this research is cultural preservation. The speed of modernization threatens traditional knowledge, while younger generations show a decreasing interest in traditional forms of expression. The digital revolution in communication affects how language is preserved, making the systematic documentation of cultural expressions increasingly necessary. With the change in traditional forms of communication, the risk of losing precious cultural knowledge embedded in proverbs becomes more evident.

Recent developments in proverb studies have witnessed a significant change in research approaches. One of the major developments in the research of proverb patterns is using computational analysis. This enables researchers to conduct rigorous research on large datasets of proverbs, discovering patterns and trends that would otherwise remain unnoticed through the traditional qualitative analysis methods. Research has attested that proverbs change over time. The change is in relation to new contexts and cultural changes. The case is well illustrated by the study of Nzema proverbs by Nyame and Tomekyin, which demonstrates how modern proverbs can emerge out of already existing ones, thus contesting the notion of fixed structures in proverbs (Nyame & Tomekyin, 2018). This is an important fluidity in the light of computational tools for investigating the dynamics of proverbs across different linguistic and cultural contexts.

Research in the digital corpus has increasingly gained momentum, allowing academics to examine conventional expressions within large databases. This methodology encourages a more meaningful understanding of the dynamics through which proverbs function within different linguistic and cultural terrains. For example, Rikfanto (2023) highlights the role of cultural contexts in establishing proverbs, suggesting they be used to examine different values, customs, and viewpoints society holds. Using digital corpora, one may find out if certain proverbs exist and their context of use, thus benefiting paremiology as a field.

This field has constituted an important domain of inquiry in cross-cultural pragmatics, with particular interest in how meaning is conveyed through proverbs in different cultures. The research by Tayyara (2020) exposes the pedagogical value of proverbs in language teaching and acquisition. Moreover, proverbs can be an effective tool in improving learners' communicative

competence through insightful knowledge of cultural nuances. Based on this assertion, the research by Kimsesiz (2021) also underlines the importance of proverbs in raising learners' cultural awareness while learning EFL. The research shows that proverbs are not mere linguistic fossils but pieces of the fabric of culture in societies, which help determine how people view and communicate.

Another important development is the intersection of proverb studies with language acquisition. Research has proved that proverbs can substantially contribute to language learning since they encode cultural significance and social conventions. The research by Bacha and Kuto (in Tayyara, 2020) on the use of proverbs in teaching Arabic language and culture suggests that proverbs might help learners understand cultural contexts better and provide them with a better command of languages. The present instructional design aligns with the perspective of Daşkın and Hatipoğlu (2019), who postulate that proverbs bear an important place in promoting sociolinguistic competence within an EFL environment. It is by incorporating proverbs into linguistic curricula that educators can equip students with the wherewithal to engage in cross-cultural interactions. Moreover, modern scholarship has been focusing more on the pragmatic functions of proverbs. For instance, Ghafoori and Elyas (2022) uncovered the performative speech acts on Saudi animal proverbs, such as sayings, pointing out their functions of counseling, warning, and criticizing. This pragmatic approach allows researchers to investigate the functional dynamics of proverbs within social settings and offers very critical insights into those cultural values and beliefs that shape their use.

The novelty of this research lies in its methodological innovations and wholeness of approach. The synthesis of Maati Kuusi's international proverb system with a cultural analytical approach distinguishes this research and concurrently develops new comparative bases of proverb examination. In this respect, the research explores five major dimensions of culture: historical background, religious influence, value systems, social systems, and linguistic features. This wide cultural mapping enables the identification of patterns of cultural equivalence and traces the change of cultural patterns in proverb use.

The research carries implications across several fields. It helps create teaching materials for language teachers, design cultural competence models, and develop cross-cultural training tools. Indeed, as Guillén-Yparrea and Ramírez-Montoya (2023) pointed out, intercultural competence has become one of the most relevant elements for the exchange of foreign languages because not only the linguistic structure must be understood but also the cultural nuances that are part of the traditional knowledge represented by proverbs.

The dynamics between language and cultural understanding are more complex in Southeast Asia. Handayani et al. (2023) allude to Asian cultures, more

so in heterogeneous societies that maintain harmony and indirect expression instead of direct expression. This aspect of culture greatly influences how the proverbs will be communicated and their subsequent translations. Cultural and linguistic exchange through translation introduces another set of dynamics (Bastola, 2023). As compact forms of cultural wisdom, proverbs are given special status in this research that reflects linguistic features and the deeper levels of cultural norms and social structures.

Comprehending proverbs and their corresponding equivalents yields a significant understanding of cultural cognitive frameworks and communicative tendencies. Such expressions elucidate how various cultures encapsulate analogous wisdom through unique cultural perspectives. Within Indonesian culture, proverbs typically embody shared wisdom and subtler modes of communication, whereas English proverbs commonly exemplify more individualistic and explicit methodologies. These distinctions and commonalities provide important insights into strategies for cross-cultural communication. This, however, has more than a mere academic significance. It responds to the increasing need for effective cross-cultural communication tools in business, education, and international relations. As Indonesia continues to move toward regaining its position on the world stage, the ability to accurately convey cultural meanings becomes increasingly important. Moreover, it is also crucial in preserving cultural knowledge, making it accessible to modern audiences.

Thus, this research develops two questions: what are the English equivalents of Indonesian proverbs? and what cultural similarities and differences exist between Indonesian proverbs and their English equivalents? Moreover, this research focuses on finding English equivalents to Indonesian proverbs and describes the cultural similarities and differences that typify the relationship between Indonesian proverbs and their English equivalents. This research contribute to cross-cultural understanding, improve language teaching methodologies, translation practices, and preserve cultural knowledge.

METHODS

This research uses qualitative descriptive with document analysis. Other sources are also used by researchers to collect data. From source books that have lexical elements associated with Indonesian cultural terms, the researchers extracted an additional 57 Indonesian proverbs. First, in the book of *Himpunan Lengkap Peribahasa Nusantara* by Sudaryanto (2015) contains 1363 Indonesian proverbs. Second book is Abbas (2010)'s *Indonesian dictionary of proverbs which contained 2640 Indonesian proverbs*. Then, this research has identified English terms for the equal meaning. Many books offer suggestions for finding English equivalents. First, *A Compleat Collection of*

English Proverb by Ray (2013) which contains 2000 English proverbs. Second, *Proverb from around the World* edited by Gleason (1992) which contains 1500 English proverbs. Lastly, *The Oxford Dictionary of Proverbs* edited by Speake and Simpson (2008) which contained 1167 English proverbs.

The initial step involves identifying proverbs that contain key cultural concepts, including traditional beliefs, historical events, social practices, and value systems. Each selected proverb is subjected to a filtering process to assess its relevance, frequency of usage, cultural significance, and clarity of meaning. This process ensured that the proverbs chosen accurately reflect current cultural expressions and are not outdated.

The data are classified according to Matti Kuusi's international proverb system (Kuusi as cited in Lauhakangas, 2015) which includes the following categories A: Practical knowledge about nature, B: Basic beliefs and attitudes, C: Basic observations and sociology, D: World and human life, E: Sense of proportion, F: Values, G: Social life, H: Social interaction, J: Communication, K: Social status, L: Customs and norms, M: Survival and learning, and T: Time and the meaning of time. Each proverb is further classified into cultural components, including history, religion, values, social structure, and language features. The double classification helped sort and analyze the themes and cultures of the pairs of proverbs.

The multi-layered approach used in the analysis phase covers linguistic and cultural aspects of the proverbs. Content analysis began with identifying literal meanings, followed by figurative interpretation and examination of the cultural context. Structural analysis included grammatical pattern analysis, sentence structure comparison, and word order analysis. The comparative analysis process entails determining the equivalence levels, whether complete, partial, or cultural adaptation, and analyzing the usage patterns in both languages.

The cultural component is analyzed from five aspects: historical background, religious elements, value systems, social organization, and linguistic features. Each aspect is examined to identify specific cultural markers and their meanings within both Indonesian and English contexts. This approach highlights how distinct cultural heritages have influenced the expression of similar wisdom through proverbs.

RESULTS AND DISCUSSIONS

A comparison of 57 Indonesian proverbs and their English equivalents, using Matti Kuusi's international proverb system (Kuusi, 1972, cited in Lauhakangas, 2015) reveals clear patterns of both similarities and cultural differences. The proverbs are distributed across thirteen main categories, with each category containing three to five proverbs.

Indonesian proverbs in the Group A reveals

practical knowledge about nature.

Indonesian proverb : *Cewang di langit pertanda panas, gabak di hulu tanda akan hujan.*

English literal translation : *Cewang* in the sky is a sign of heat, *gagak* in upstream is a sign of rain.

English equivalent translation : The farther the sight, the nearer the rain.

Indonesian proverb reveals a high level of understanding about tropical environmental dynamics. Based on local meteorological terminology, this proverb reflects refinement in the knowledge of tropical climate cycles (Naylor et al., 2007). On the other hand, English proverb represents a more comprehensive observational view typical for temperate climates (Barnes et al., 2016). The complex composition of the Indonesian proverb related to weather, using very often parallel structures and unique natural signs or indicators, is opposite to the simple cause-and-effect relationship found in the English phrases.

Indonesian proverbs in the Group B demonstrates basic beliefs and attitudes.

Indonesian proverb : *Biar lambat asal selamat, takkan lari gunung dikejar.*

English literal translation : Let it be slow as long as it is safe, it will not run the mountain to be chased.

English equivalent translation : Slow and steady wins the race.

The Indonesian proverb emphasizes safety, cooperation, and process more than the English proverb, indicating that the culture sees community harmony as more significant relative to the success of individuals (Mubshirah & Mulyadi, 2023; Nugraha, 2023g). The English version, which might sound similar in meaning, highlights the importance of personal effort and success. The differences are clear in the proverbs from both cultures: the Indonesian proverb focuses on collective well-being and harmony, while the English proverbs stress individual effort and tangible outcomes (Nugraha, 2023c).

Indonesian proverb in the Group C reveals basic observation and sociology. Both cultures demonstrated high social awareness, only in different manners of expression.

Indonesian proverb : *Seekor kerbau berkubang, sekandang kena lumpurna.*

English literal translation : A buffalo wallows, a cage in the mud.

English equivalent translation : A bad apple spoils the barrel.

The Indonesian proverb resorts to farming images, stressing the impact on the community by using well-known pictures in rural settings (Nugraha, 2023g, 2023e, 2023c, 2023a). In comparison, the English equivalent carries the same idea but now uses business terms and delves into more restricted areas, perspectives that seem to originate from urban centers and focus on marketing (Nugraha, 2023c; Nurdiana et al., 2023; Setiawan & Wahyuningsih, 2023; Wahyuningsih & Ziyana Untsa, 2023).

Indonesian proverb in Group D presents that world and human life. Such a classification of the world and human life reveals significant differences in how each culture views certain fundamental human experiences. For example:

Indonesian proverb : *Kasih itu roh yang buta.*

English literal translation : Love is a blind spirit.

English equivalent translation : Love is blind.

Indonesian proverbs tend to use spiritual terminology and abstract philosophical concepts, which invoke a metaphysical dimension when describing love (Nugraha, 2023d, 2023b). The English equivalent expresses the same basic truth but with a much simpler and physical metaphor. This pattern of Indonesian spiritual-philosophical complexity contrasts with the English practical-physical metaphors that showed up everywhere in this genre (Nugraha, 2023b; Nugroho, 2023c).

Indonesian proverbs in Group E reveal that sense of proportion. Equally, examining group E provides profound insights into how Indonesian and English cultures conceptualized balance, constraints, and human imperfection.

Indonesian proverb : *Tiada rotan akarpun jadi.*

English literal translation : There is no rattan, no roots.

English equivalent translation : Half a loaf is better than none.

The metaphorical sources used in these proverbs offer insight into the core values of each culture. Indonesian proverbs constantly used natural elements deeply rooted in the archipelagic and agricultural setting. The choice of imagery reflects the physical world and symbolizes the profound connection between Indonesian cultural wisdom and nature. The values inherent in Indonesian culture are basically related to ecological balance and natural order.

The Indonesian proverb of *Tiada rotan akarpun jadi* highlights how traditional Indonesian society views the use of resources as a reflection of adaptability rather than focusing on scarcity (Nugraha, 2023c). This view aligns with the Indonesian cultural preference for 'shared poverty' – the belief that communities

can adjust and survive through flexibility in resource and communal support (Pradana, 2023). On the other hand, English proverbs of this group use metaphors based on domestic life (such as loaf and garden), religious notions (such as devil), and sea experience (such as the deep blue sea). The choice of imagery represents the historical development of English society, shaped by its Christian heritage, seafaring empire, and early industrialization. The emphasis on measurable elements, as seen in the phrase ‘half a loaf,’ reflects the Protestant work ethic's focus on rational calculation and tangible results (Lubis, 2018; Oleneva, 2023). This cultural difference is particularly strong in how each language views compromise and flexibility (Nugraha, 2023c).

Indonesian proverbs in Group F presents values. The proverb reveals deep-rooted value systems in both languages. For example:

Indonesian proverb	: <i>Memancing di air keruh.</i>
English literal translation	: Fishing in murky waters.
English equivalent translation	: It is good fishing in muddy water.

Despite the diversity of expression, the value systems reflected in Indonesian and English proverbs are strikingly similar. Both languages express the importance of prudential wisdom, moral conduct, and strategic thinking, though each reflects these values through own cultural lens. For example, both *memancing di air keruh* and ‘it is good fishing in muddy water’ address opportunistic behavior. However, the Indonesian version expresses its meaning within a much more elaborated metaphorical situation (Lubis, 2018; Nugraha, 2023b). While maintaining similar core meanings, these differences in expression illustrate how universal wisdom is shaped by and adapts to local cultural contexts (Haryanti, 2017).

Indonesian proverbs in Group G demonstrates social life. The proverb reveals intricate patterns of social relationships and cultural values. For example:

Indonesian proverb	: <i>Sedekat-dekatnya tepi kain, dekat juga tepi bebat.</i>
English literal translation	: As close as the edge of the cloth is, so close is the edge of the stone.
English equivalent translation	: Blood is thicker than water.

The Indonesian proverb *sedekat-dekatnya tepi kain, dekat juga tepi bebat* uses fabric images to portray family ties. This reflects Indonesia's ancient cloth-making traditions (Mansyur et al., 2021; Nugraha, 2023g). The English proverb ‘blood is thicker than water’ uses a straightforward body image. These two proverbs reflect a different cultural representation of the same idea. The Indonesian proverb draws from

the communal nature of crafting, while the English proverb emphasizes connections (Lubis, 2018; Nugraha, 2023c).

Indonesian proverbs in Group H demonstrate social interaction. The proverb reveals intricate patterns of social relationships and cultural values. For example:

Indonesian proverb	: <i>Ringan sama dijinjing berat sama dipikul.</i>
English literal translation	: Light is carried heavy is shouldered.
English equivalent translation	: Many hands make light work, too many cooks spoil the broth.

In the area of social interaction, Indonesian proverbs emphasize group responsibility and mutual aid. The Indonesian proverb *ringan sama dijinjing berat sama dipikul* vividly illustrates the concept of sharing burdens (Nugraha, 2023c). The English equivalent, ‘Many hands make light work, too many cooks spoil the broth,’ encourages cooperation but seems to focus more on practical efficiency and task completion rather than social bonding (Alam, 2020; Porter et al., 2012). This difference in emphasis—where Indonesian proverbs highlight social processes and English proverbs prioritize pragmatic outcomes—appears consistently across proverbs with social themes (Nugraha, 2023c; Porter et al., 2012).

Indonesian proverbs in Group J presents communication. Apparently, the analysis of the proverbs associated with communication exposes fundamental differences in the view of the role and value of speech by each culture. For example:

Indonesian proverb	: <i>Diam seribu bahasa lebih baik daripada berkata sia-sia.</i>
English literal translation	: Silence is better than a thousand words in vain.
English equivalent translation	: Speech is silver, silence is gold.

Indonesian proverbs on communication emphasize the need for restraint and wisdom in keeping silent. This Indonesian proverb quantifies silence metaphorically and emphasizes the wastefulness of unnecessary speech, reflecting a cultural preference for measured communication. Then, the English equivalent also values silence but does so through an economic metaphor, assigning concrete material worth to different forms of communication. It reflects a more transactional worldview.

Indonesian proverbs in Group K show social status. In terms of social status and hierarchy, both cultures demonstrate acute consciousness of power relations, albeit in terms of metaphors that are specific to each. For example:

Indonesian proverb	: <i>Jika kucing pergi, tikus menari.</i>
English literal translation	: If the cat goes, the mouse dances.
English equivalent translation	: When the cat's away, the mice will play.

Indonesian proverbs depict power relationships through metaphors rooted in the natural order, revealing the direct and intrinsic penalties that ensue from the will of authority (Nugraha, 2023c). The English equivalent puts greater emphasis on expected conduct and institutional authority. The difference between natural and institutional authority is subtle yet consistently present in status-related proverbs from both cultures, as illustrated in the examples above (Nugraha, 2023c, 2023e).

Indonesian proverbs in Group L show customs and norms. The approach of norms and customs brings out complex cultural views with regard to social rules and justice. For example:

Indonesian proverb	: <i>Adat dunia balas membalas, syariat palu-memalu.</i>
English literal translation	: The customs of the world retaliate, the shari'a of hammer hit.
English equivalent translation	: An eye for an eye, a tooth for a tooth.

Indonesian proverbs in category L acknowledge multiple systems of authority and guidance. The proverb *adat dunia balas membalas, syariat palu-memalu* explicitly refers to both customary law (*adat*) and religious law (*syariat*). This dual recognition represents Indonesia's multicultural heritage and complex legal traditions (Mansyur et al., 2021; Meisuri & Bahri, 2019). The English equivalent, 'An eye for an eye, a tooth for a tooth,' addresses similar concepts of justice and reciprocity, accomplished through a singular and direct reference system. It reflects a more cohesive cultural-legal tradition (Lubis, 2018).

Indonesian proverbs in Group M reveal survival and learning. The approach to learning and acquiring survival wisdom reveals significant differences in how life lessons thought out and shared. For example:

Indonesian proverb	: <i>Berakit-rakit ke hulu berenang-renang ketepian, bersakit-sakit dahulu b e r s e n a n g - s e n a n g kemudian.</i>
English literal translation	: Raft upstream swim to the shore, hurt first have fun later.
English equivalent translation	: No pain, no gain.

Indonesian proverbs in category M represent learning as a journey or a process. In the case of *Berakit-rakit ke hulu berenang-renang ke tepian* uses extended journey metaphors to explain the learning process (Lubis, 2018; Nugraha, 2023g). The English equivalent, 'No pain, no gain,' also conveys a similar insight regarding effort and reward through a direct and binary assertion, focusing on the relationship between input and outcome rather than the process (Lubis, 2018).

The wisdom about survival in proverbs reveals many different cultural strategies for overcoming challenges. Indonesian proverbs often highlight the importance of flexibility and community effort and frequently use natural metaphors, and elaborating processes. On the other hand, English proverbs are more focused on personal strength and practical outcomes and prefer brevity in expressing causation and consequence (Lubis, 2018; Nugraha, 2023a, 2023c).

Indonesian proverbs in Group T display time and the meaning of time. The understanding and expression of temporal concepts show significant cultural differences in the perception of time. For example:

Indonesian proverb	: <i>Waktu itu uang dan berharga.</i>
English literal translation	: Time is money and precious.
English equivalent translation	: Time is money.

Indonesian proverbs contain multiple value dimensions. The Indonesian proverb, *Waktu itu uang dan berharga*, unequivocally adds a valuation dimension to the core time-money relationship. This extension of the concept suggests a more holistic view of the value of time that goes beyond basic economic thinking. In contrast, the English equivalent, 'Time is money,' presents a straightforward economic equation, viewing time from a more limited, business-oriented perspective of its value (Nugraha, 2023f).

Majority of Indonesian proverbs and their equivalents are categorized into positive and negative declarative, as well as positive and negative imperative (Mansyur & Suherman, 2020). For example:

Indonesian proverb	: <i>Badai pasti berlalu.</i>
English literal translation	: The storm must pass.
English equivalent translation	: After the storm comes calm.

In the case of positive declarative sentences, Indonesian proverbs tend to use affirmative markers such as *pasti*, as in the proverb: *badai pasti berlalu* (a storm must pass). In contrast, the English equivalents of such positive declaratives are typically stated more directly. For example, in 'After the storm comes

calm,' the statement is an overt positive affirmation of sequence and result.

Indonesian proverb : *Tiada rotan akarpun jadi.*
English literal translation : There is no rattan, no roots.
English equivalent translation : Half a loaf is better than none.

Regarding negative declarative sentences, Indonesian proverbs show sophisticated use of negation markers. The Indonesian proverb, *tak ada rotan, akarpun jadi*, uses the negative marker *tak* at the same time as offering an alternative solution. However, English negative declarative sentences are much simpler in structure. The English proverb, 'Half a loaf is better than none,' uses negation through comparison, i.e., implied negation.

Indonesian proverbs and their English equivalents only serve as explanations for readers. All proverbial sentences in Indonesian are arranged in CBA order, while English proverbial sentences are arranged in ABC order. CBA order consists of a noun, adjective, and article. Then ABC order consists an article, adjective, and noun (Lubis, 2018; Rikfanto, 2023; Swari et al., 2021). For example:

Indonesian proverb : *Tong kosong nyaring bunyinya.*
English literal translation : Empty barrels are loud.
English equivalent translation : Empty vessels make the most sound.

The Indonesian proverb, *tong kosong nyaring bunyinya*, illustrates CBA order. *tong* means a vessel and acts as a noun; *kosong* means empty and acts as an adjective; and *nya* is an article marker. Its English equivalent, 'An empty vessel makes the most sound,' clearly follows an ABC structure (article, adjective, and noun). However, classifying proverbs into nouns, adjectives, and article, or article, adjectives, and nouns based on the CBA or ABC order is an oversimplification in many cases. This is because of various proverbs in both languages do not include articles, which leads to differences in grammatical structures. Besides, proverbs often feature varied grammatical forms such as *Alah bisa karena biasa* (practice makes perfect), or *Nasi sudah jadi bubur* (don't cry over spilled milk) which is far from the CBA or ABC order. Furthermore, the classification of words into articles, adjectives, and nouns in proverbial expressions is often complex because of their metaphorical nature and the peculiarities of cultura contexts.

Currently, in the proverb, sentences are divided into complex and simple sentences (Kornieva, 2021; Swari et al., 2021; Yakub & Wiafe-Akten, 2023). Indonesian proverbs tend to favour complex sentence structures with multiple clauses and flowery

expressions. In contrast, the English equivalent frequently conveyed the same message using simpler and more direct sentence structures. Research into sentence types in Indonesian proverbs and their English equivalents reveals interesting patterns in how wisdom is expressed across the two languages. Indonesian proverbs often provide strong examples of simple sentences with a single independent clause. For example, *badai pasti berlalu* directly tells that after the storm, it definitely be passed. This expression is similar to the English expression, 'After the storm comes calm.' Another case is found in the Indonesian proverb, *waktu itu uang dan berharga*. This proverb talks about time that has an equivalence with money, which is similar to the English phrase 'time is money.' Another example is *tiada gading yang tak retak*, which discusses imperfection in a single sentence. This proverb corresponds to the English version, 'there is no garden without weeds.'

When it comes to complex sentences with both independent and dependent clauses, Indonesian proverbs exhibit a much more intricate structure. For example, the Indonesian proverb, *kalau kail panjang sejengkal, jangan lautan hendak diduga* uses a conditional clause about the length of fishing line and a main clause about against measuring the ocean. Interestingly, this complex structure is simplified in its English equivalent to the phrase 'Do not off more than you can chew.' An elaborate example is *berakir-rakit kehulu berenang ketepian, bersakit-sakit dahulu bersenang-senang kemudian*, which contains several dependent clauses illustrating a series of actions and their consequences. This proverb is condensed in English to the much simpler expression, 'No pain no gain.' Similarly, *di mana bumi dipijak, di situ langit dijunjung* features two independent clauses with a conditional relationship. At the same time, its English equivalent, 'when in Rome, do as the Romans do,' maintains the complex structure but presented it in a more concise way.

Regarding complex sentences with independent and dependent clauses, Indonesian proverbs exhibit a much more intricate structure. Both languages demonstrated a strong predilection for figurative language, but they adopted different approaches to metaphorical expression (Gichohi & Subiyanto, 2022; Lubis, 2018; Mubshirah & Mulyadi, 2023; Nugraha, 2023c). This research identifies two main categories: figurative proverbs that employ metaphorical or symbolic language and literal proverbs that state the meaning straightforwardly. In figurative proverbs, the Indonesian proverb, *tong kosong nyaring bunyinya*, uses a container metaphor to suggest that the foolish often speak loudest, while its English equivalent is 'empty vessels make the most sound.' Another Indonesian proverb, *bagai makan buah simalakama* uses the metaphor of a mythical fruit to portray a situation where one is trapped between two equally undesirable alternatives, akin to the English expression 'between the devil and the deep blue sea.' Similarly, English has its figurative expression in proverbs such

as ‘the apple never falls far from the tree’ and ‘a bird in the hand is worth two in the bush,’ both of which use natural phenomena and animals' behavior to show humans' nature and the art of decision-making.

Lastly, Indonesian proverbs rarely use aspects or time signals indicators, such as the tense markers ‘has’, ‘will’, or ‘was.’ It is because their meaning is unfolded in figurative language and the situation's context (Asmi et al., 2023). This reflects the Indonesian way of communication, with its strong orientation toward harmony and indirectness. In comparison, the English proverbs incorporate aspects, thereby making their meanings more specific to time and less vague. For example, the Indonesian proverb *alah bisa karena biasa* literally translates to ‘practice makes perfect’ in English. Although the Indonesian version conveys habitual action without the sign of time, its English equivalent uses the present simple tense to express a general truth. Similarly, *tak ada rotan, akarpun jadi* and ‘Half a loaf is better than none,’ in Indonesian contains no temporal markers, while its English equivalent uses the present tense to show that this was a current situation. Another example is *nasi sudah jadi bubur*, which is translated to ‘don't cry over spilled milk.’ The Indonesian proverb conveys the idea that something is irreversibly done without specifying the time frame. At the same time, the English equivalent uses the past perfect tense with ‘spilled’ to emphasize the finality of the event. Furthermore, the phrase *di mana bumi dipijak, disitu langit dijunjung* translates to English as ‘When in Rome, do as the Romans do.’ The Indonesian proverb expresses this principle without temporal markers, whereas the English equivalent uses the conditional ‘when’ to indicate time-bound context. These differences highlight how English proverbs leverage aspects to carry meaning more precisely and how the language is systematically dependent on time and tense.

Although Indonesian and English share some similarities, there are also notable differences shaped by various cultural factors, including history, religion, values, social organization, and language (Macionis, 2019). The researchers then explored these cultural distinctions by comparing and contrasting Indonesian and English proverbs. This analysis draws on key cultural components such as history, religion, values, social organization, and language.

History is the culmination of incidents in a particular country or society, where countries have

cultures that differ from one another (Wiafe-Akenten, 2021). Table 1 shows several proverbs based on the history aspect.

Table 1 highlights that Indonesia and England have historically been recognized for their prominence in shipping and agriculture. Indonesia, in particular, was significantly influenced by Malaysian tribes. Thus, in the proverb, the words *emping*, *bumi*, *negeri*, *pasir* and *air* are used, both in relation to the sea, agriculture and Malay culture.

The words *negeri* (country) and *Bumi* (earth) illustrate the influence of Malay culture on Indonesia. These words are also official Malay terms used to refer to areas, regions, or provinces. Historically, indigenous groups in Indonesia are a combination of Indonesians, Negrites, Senos, Proto-Marian, and Post-Marian (Siregar, 2021). Most Proto-Malaysians and Deutro-Malaysians evolve into distinct ethnic groups in Indonesia. Ethnic groups such as Batak, Dayak, and Toraja are some of the elements that describe Indonesia as an agricultural country (Indriyani et al., 2023).

In Indonesia, *emping* refers to a type of chip. *Emping* is made from *Melinjo* fruits. It was a plant native to Southeast Asia, including Indonesia. This plant grows in lowland rainforests below 1.700 meters above sea level. It is mainly cultivated in gardens (Santosa & Irawan, 2023).

The words *pasir* (sand) and *air* (water) represent the life of shipping, which affects how Indonesian society lives in the sea. Some Indonesian people worked as fishermen, as Indonesia's waters are considered the world's fishing paradise. Indonesia's seas are home to around 37 percent of the world's fish species, earning the country the title of “the land of the sea” (Djumanto et al., 2021). The Indonesian shipping industry has deep historical roots, dating back to the country's earliest origins. This is because the ancestors of Indonesian people are believed to have come from Yunnan (Pramoda et al., 2021).

On the other hand, England was influenced by Roman culture. English proverbs often incorporate words such as corn, Rome, Romans, home, and lord, which relate to themes of shipping, agriculture, and Roman heritage. Corn serves as a symbol of England's agriculture. In England, corn is considered a type of meal. English cultivated popcorn from corn, and then they introduced it to people all over the world. Corn, alongside wheat, became one of the agricultural products and a popular commodity in society.

Table 1 History

No	Indonesian Proverbs	English Equivalents
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”

Next, Rome-Romans reflects England's historical connection to Roman. It is because the Roman Empire conquered and ruled England from around 43 CE to 410 CE (Webster, 2016). Most of the system in England was built by Romans. The United Kingdom of Great Britain and Northern Ireland Britain was the name the Romans gave to the whole island, which contains modern-day England, Wales, and Scotland. Then, England adopted a monarchy and feudal system, which is reflected in terms such as 'home' and 'lord' (Rivet, 2024).

The next aspect is religion. Culture refers to how a society's beliefs are organized through religion. Religion determines human behavior. All cultures are dominated by organized religions that can provide meaning and legitimacy to shared beliefs and actions. In the past, Indonesian society adhered to animism and dynamism, then it entered certain areas such as Hinduism, Buddhism, Islam, and Christianity (Kristyanto et al., 2022). Table 2 shows several proverbs describing religion. The words *jetayu*, *takdir*, *esa*, *alif*, and *syariat* are associated with Hinduism, Buddhism and Islam.

Table 2 Religion

No	Indonesian Proverbs	English Equivalents
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-memahu</i>	An eye for an eye, a tooth for a tooth

One of the elements found in religious contexts in Indonesia is *jetayu*, a term derived from the Sanskrit word *Jatayu*. In the ancient Sanskrit Hindu epic Ramayana, *Jatayu* is a deity depicted as a vulture and a companion to the hero, Rama. Despite his elderly status, *Jatayu* takes flight to rescue Rama's wife, Sita, whom the formidable demon king, Ravana, has abducted. Ravana amputated *Jatayu*'s wings and inflicted severe injuries upon him to inform Rama about the abduction of his bride (Panikker, 2020). This element has religious significance in Indonesia. *Takdir* is derived from the Arabic word رَدَق. In Islam, *takdir* refers to God's will, which is one aspect of faith. It signifies that while a person may strive to achieve something, the power to do so ultimately comes from God, not from the individual (Admizal, 2021).

Moreover, *Esa-Alif* is one of the elements that represent Indonesian religion. *Esa* is derived from Sanskrit word (Kurniawan et al., 2023), which means one. The word *Esa* refers to Indonesia's inaugural philosophy or ideology, Pancasila. At the same time, *Alif* is the first letter of Arabic alphabet (Purwanto et

al., 2022). It was a combination of Islamic and Hindu expressions.

The final element of *syariah* is sharia bashing, which is introduced to Indonesia as a religion in the world tradition of retribution. Sharia comes from the Arabic word *syari'ah* (شريعة). Sharia is a rule or method for finding the straight or correct path (Fasial, 2023). Therefore, Indonesian Muslims must follow Sharia law. If they violated Sharia law, they had committed a crime.

Many religions such as Hinduism, Buddhism, Islam and Christianity which are Indonesian traditions and beliefs had been introduced. While Indonesian culture has been strongly shaped by Hinduism, Buddhism, and Islam, Europe, particularly medieval England, recognized Christianity—specifically Catholicism—as the only official religion. During the Middle Ages, the church dominates the life of medieval society (Suriani et al., 2023). These proverbs share similarities with those found in Indonesian culture.

The English proverb uses the Christian words 'St. Peter's Day', 'Lord', 'Charity' and 'St. Peter,' which is represent British religion. Saint Peter holds significant importance in Christianity, specifically in Roman Catholicism. All Christians consider Saint Peter one of the foremost disciples of Jesus. According to Catholic tradition, it is believed that Peter is the inaugural bishop of Rome, hence, the initial pope (Manurung, 2022). Peter's role has delineated a distinct demarcation between the contemporary Catholic leaders and the original disciples chosen directly by Jesus.

The next element represented in England is God. God comes from Proto-Germanic or Old English. Over time, the word 'God' become associated with Christianity when it is introduced to England during the Anglo-Saxon or Old English period (Muhammed, 2022). In Christianity, God is regarded as the creator and ruler of the universe, the source of all moral authority, and the highest being. Sometimes the word 'God' referred to God the Father.

Moreover, charity is introduced into religion in England. Charity comes from the Latin *cāritās*. The Roman language at that time is Latin (Sadowski, 2020). The Romans later influenced Christianity in England. In this case, love referred to Christian love, representing God's love for humans, humans' love for God, or humans' love for each other. In Christianity, charity is associated with love of God.

The final element, teeth, turned out to be religious in England. Tooth came from the Old English word 'tōth.' Teeth were associated with English folklore, Tooth Fairy. The Tooth Fairy is a Christian short story in which when children lose their baby teeth, they have to put them under their pillow, and the Tooth Fairy visits them while they sleep, and for a small fee, they lose the teeth. This fee means it will replace damaged teeth (Beal, 2021). Later, it becomes a tradition for children to leave teeth under their pillows for the Tooth Fairy to collect.

In Europe, especially in medieval England, Christianity is the only recognized religion.

Catholicism, in the Middle Ages, the church dominated the life of medieval society (Stefanacci, 2020). Crunchy Catholics have been claiming that Jesus Christ found the Catholic church and Saint Peter was the first leader (Møller, 2019).

Next, the aspect is value. However, most Indonesian and English proverbs contain moral values. These include caution, optimism, analytical, hypocrisy, and pessimism. Indonesian proverbs and their equivalents in English have the same value but have different cultural styles and values. Cultural values are the basic values of a society. Indonesian proverbs and their English equivalents show the nature of Indonesian and English in everyday life.

The ancestors of Indonesian and British are analytical people. It shows from several proverbs, *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’, and *Diam seribu bahasa lebih baik daripada berkata sia-sia* – ‘Speech is silver, silence is gold.’

Indonesian proverbs that are similar but have different styles and cultural values indirectly explain analytical values because it indirectly impacts the values of harmony and tolerance. However, the English equivalent only describes the values of freedom because it seems simple. People can express rational opinions, but this avoids harmony and tolerance (Usman et al., 2023). For example, the proverb *sedekat-dekatnya tepi kain, dekat juga tepi bebat* and Blood is thicker than water. Both convey the importance of family ties and loyalty in different ways. The Indonesian proverb, *sedekat-dekatnya tepi kain, dekat juga tepi bebat*, indirectly refers to the meaning of the edge of the bandage, namely harmony and tolerance. This proverb uses figurative language that shows indirectness, harmony, and tolerance. Indonesian society avoids insults and tries to maintain harmony by using indirect communication (Utari et al., 2020). In contrast, the English proverb ‘blood is thicker than water’ is more straightforward, emphasizing freedom of expression. English-speaking cultures focus on conversation topics. They can communicate freely if the content is straightforward and make rational decisions in their interests as independent moral agents. Therefore, freedom is important (Grigoryan et al., 2023). Later, equivalent words are developed in English to describe family values, not Indonesian values.

Indonesian and British ancestors are also optimistic. This is reflected in several 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’, and *Berakit-rakit ke hulu berenang ketepian, bersakit-sakit dahulu bersenang-senang kemudian* - ‘No pain no gain.’ Those proverbs have similar meaning, but the cultural patterns and values are different.

Indonesian proverbs indirectly explain the values of optimism, because the values of harmony

and tolerance indirectly influence the style. However, the English equivalent explains these values simply by saying that the value of freedom has a direct influence on style. People have the freedom to express reasonable opinions, but this avoids harmony and tolerance (Wu et al., 2023). For example, *berakit-rakit ke hulu berenang ketepian, bersakit-sakit dahulu bersenang-senang kemudian* and ‘no pain no gain.’ Both proverbs show that no matter how much you fail, you can laugh and try again. The imagery uses in this proverb shows that Indonesian is indirect, harmonious, and tolerant. Indonesian society tries to maintain harmony in communication (Adijaya, 2020). In contrast, the English proverb emphasizes personal freedom and the ability to make rational decisions as independent moral agents, underscoring freedom as a key value (Grigoryan et al., 2023).

Indonesian and British ancestors show a sense of pessimism, which is reflected in several of their proverbs. For example, *nasi sudah jadi bubur* - ‘don't cry over spilled milk’, *tiada rotan akarpun jadi* - ‘half a loaf is better than none’, *bagai makan buah simalakama* - ‘between the devil and the deep blue sea.’ While these proverbs convey similar meanings, they have different cultural patterns and values.

Indonesian proverbs use an indirect style to explain pessimistic values. However, the English proverb explains its value clearly and simply. The value of freedom inspires a simple style. People are free to express reasonable opinions but avoid harmony and tolerance (Ermiana et al., 2023). For example, *nasi sudah jadi bubur* and ‘don't cry over spilled milk.’ These proverbs show that regret will not change anything. The Indonesian proverb *nasi sudah jadi bubur* uses deception, harmony, and tolerance to express values. Indonesian culture guarantees harmony in communication. This proverb used figurative language that expressed indirectness, harmony, and tolerance. To maintain harmony, Indonesian people often rely on indirect communication (Utari et al., 2020). However, the English proverb, ‘don't cry over spilled milk’, is more straightforward, directly expressing its values. his proverb reflects English speakers' autonomy in freely voicing their thoughts, where harmony is less of a priority. In English, communication is unrestricted as long as the substance is comprehensible. As a result, English is not about sustaining a harmonious conversation (Zhang & Lütge, 2023).

The ancestors of Indonesians and English people can be seen as hypocrites. Although they share similarities, they express them in different ways and uphold distinct cultural values. Several proverbs that show this value are *seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau* - ‘all roads lead to Rome’, *di mana Bumi dipijak disitu Langit dijunjung* - ‘when in Rome do as the Romans do’, and *jauh di mata dekat di hati* - ‘far from eye, far from heart.’

Indonesian proverbs indirectly explain hypocritical values because the values of harmony and tolerance influenced them. In contrast, English

proverbs express these values more directly, influenced by the cultural value of freedom. This freedom allows people to express their opinions, form rational opinions, and avoid conformity and tolerance (Adijaya, 2020). The example are *Seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau* and ‘all roads lead to Rome.’ The Indonesian proverb, *seiring bertukar jalan, seia bertukar sebut, sekadang tidak berbau*, shares values through indirectness, harmony and tolerance by using figurative language. Indonesians avoid discomfort and try to maintain harmony through indirect communication (Utari et al., 2020). On the other hand, the English proverb, all roads lead to Rome, reflects values of honesty and freedom. It is about being concise and free to make rational judgments as an independent moral agent, acting in one's best interests. Therefore, freedom is an essential value in English culture (Grigoryan et al., 2023).

Indonesian and British ancestors are logical people. This is clearly seen from several proverbs *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’, and *kalau kail panjang sejengkal, jangan lautan hendak diduga* - ‘don’t off more than you can chew’. Even though they share similar meanings, there are differences in style and cultural values.

Indonesian proverbs explain the logical value of indirectness, as the values of harmony and tolerance influence the style of indirectness. However, the equivalent English proverbs describe value in more linear manner, because the value of freedom influences a straightforward approach. People are free to express opinions but avoid harmony and tolerance (Adijaya, 2020). An example of such proverbs is *kalau kail panjang sejengkal, jangan lautan hendak diduga* and ‘don’t off more than you can chew.’ These proverbs convey that people need knowledge and experience before doing anything. The Indonesian proverb, *kalau kail panjang sejengkal, jangan lautan hendak diduga*, reflects the values of harmony, tolerance and non-compliance. The imagery in this proverb shows straightforwardness, harmony, and tolerance. Indonesian society tries to maintain harmony in communication (Utari et al., 2020). On the other hand, English proverbs are simple and clear, allowing values to be expressed freely. In English, this reflects the freedom to make rational decisions based on one's interests as an autonomous moral agent. Therefore, freedom is an important value in English (Grigoryan et al., 2023).

Indonesian and British ancestors are careful people. Even though similar, there are differences in style and cultural values. For example, *biar lambat asal selamat, takkan lari gunung dikejar* - ‘slow and steady wins the race’, *belum beranak sudah berbesan* - ‘don’t count the babies before they hatch’, *mencegah penyakit lebih baik daripada mengobati* - ‘prevention is better than cure’, and *orang tua tak kan kehilangan*

tongkatnya dua kali - ‘one bitten twice shy.’

In Indonesian proverbs, an indirect style is used to describe the value of prudence, as the values of harmony and tolerance influence this style. However, the English proverb describes values as linear because values are free to influence linear forces. People are free to express opinions but avoid harmony and tolerance. An example of such proverbs is *orang tua tak kan kehilangan tongkatnya dua kali* and ‘one bitten twice shy.’ The Indonesian proverb, "*orang tua tak kan kehilangan tongkatnya dua kali*", reflects harmony and tolerance, expressing values indirectly. This reflects the importance of maintaining harmony in communication. This proverb's use of figurative language highlights the indirectness and the role of harmony and tolerance in communication. To preserve harmony, Indonesians use indirect communication (Utari et al., 2020). ‘The English proverb, don’t cry over spilled milk’, is candid and has the freedom to show its worth. This proverb reflects how English allows individuals to share their ideas openly. In English, harmony is not a primary concern; communication is valued for its clarity and directness. Therefore, English does not prioritize preserving harmony in conversation (Pratama, 2022).

Next, this research examines social organization. Social organizations reflect how culture is integrated in various societal structures, representing different social units (Saleem et al., 2022). Table 3 shows some proverbs that reflect social organization aspect.

Table 3 Social Organization

No	Indonesian Proverbs	English Equivalents
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 Indonesia and British, leadership is important. The election of leaders influences the leadership of the country. In Indonesia, democracy determines leadership. In contrast, British is monarchical and feudal.

Since prehistoric times, Indonesian society has adhered to the principle of democratic deliberation to determine its leadership role. The existing form of social organization is ethnic (Wahyudi et al., 2020). Tribal leaders are elected by those with the highest abilities (*primus inter pares*) (Reedy et al., 2020). Table 3 shows several proverbs that described Indonesian social organizations, including *dahulu bajak daripada sapi, ringan sama dijinjing berat sama dipikul, and kalau tak ada elang, belalang menjadi raja*.

In contrast, the British system is monarchical and feudal, influenced by Roman rule. The Middle Ages

were characterized by feudalism, a system of military and political authorities that organized and supported the society's elite or nobility. Then, Medieval England is governed by the church, monarchs, and nobility (Grzymala-Busse, 2020). Several English proverbs reflect this social structure, such as '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.'

In both Indonesian and English proverbs, the word *sapi* (cow) in *dahulu bajak daripada sapi* and the word 'horse' in 'to put the cart before the horse' serve as symbols of social status. Social status values determine an individual's position within their community (Siallagan & Syuhada, 2023). However, both proverbs differ due to cultural influences.

Long ago, Indonesian's ancestors were Hindus and Buddhists. *Sapi* (cow) held a high position in Hinduism and Buddhism. At that time, *sapi* was considered a symbol of wealth in Hinduism and Buddhism (Tirmidi et al., 2021). It provided both religious and material benefits to its owners. On the other hand, British society was influenced by Christianity. In Christianity, horses symbolize God's authority in carrying His decisions (Barbashina, 2020).

Both Indonesian and British consider democracy as an essential value. It reflects from the proverb *ringan sama dijinjing berat sama dipikul* and 'many hands make light work, too many cooks spoil the broth.' Both proverbs emphasize the importance of working together and sharing the burden, regardless of its weight (evil or light). Those two proverbs have the same purpose but are explained with different imagery; *dijinjing* and *dipikul* are in Indonesia, and hands are in English.

In Indonesia, *dijinjing* and *dipikul* symbolize teamwork and democracy. *Dijinjing* means to reach and carry something with hands. *Dipikul* means to carry something on shoulders. This proverb shows that *tangan* (hands) resting on *bahu* (shoulders) is dangerous. In contrast, in English, teamwork is easier to express with proverbs. Hands are the symbol of work, and many hands refer to teamwork's symbol. In the past, many English speakers are expected to work in one department. It is described as 'if there are too many cooks, the soup will be spoiled.' This proverb refers to the hand used to help others. In Indonesia, everyone is passionate about democracy. However, because of monarchy and feudalism, some British people adhered to democracy.

A leader rules a country, focusing on protecting society from harm and ensuring social security. The proverbs *kalau tak ada elang, belalang menjadi raja* and 'in the country of the blind, the one-eyed man is king' highlight the crucial role of leaders, emphasizing that they are the most valuable members of society. Strong leaders are important in Indonesia and England, as they are better able to carry out the vision and mission of a country than weak leaders.

In Indonesian proverbs, leadership is symbolized by *belalang* (grasshopper) and *elang* (eagle). The least

disruption leader is represented by *belalang*, and the best leader is *elang*. Since the character of *elang* is rare, *elang* is considered the right leader. *Belalang* and *elang* are popular figures in Indonesian folklore, as well as Hindu and Buddhist beliefs. In Indonesian culture, *elang* is often associated with Garuda. Garuda is one of Lord Vishnu's vehicles (Sudarsini, 2023). However, the English proverb portrays leadership through the one-eyed man. Since society consists of blind people, their disability is the lightest. Also, the one-eyed man is popular in Christianity because the one-eyed man symbolizes the Antichrist (Budiatmaja et al., 2023).

The final aspect of the research focuses on language. The findings show that the types of meanings used in Indonesian and English proverbs differ. Proverbs in Indonesian and English are classified based on the nature of their meanings, which are literal or figurative proverbs (Ketaren & Pakpahan, 2021).

A literal proverb shows that the meaning comes from combining all the terms' literary meanings (Ketaren & Pakpahan, 2021). As a result, literal proverbs are defined by their literal meanings, which reflect the interpretation in their original context. The term 'literal' has a similar etymology to 'literature' and refers to something related to a book. The literal meaning corresponds to the meaning contained in the book, namely the dictionary meaning.

A figurative proverb refers to proverbs that contain metaphors such as similes, hyperbole, paradoxes, and metaphors (Sopiansyah & Inayah, 2021). Figurative proverbs contain figurative meaning, which means that the meaning is context-based. The term 'figurative' has a similar root term to 'diagram,' which relates to 'representation,' such as paintings and illustrations. Figurative meaning denotes unliterally meaning. The meaning employs indirectness and is varied depending on culture and history.

As a result, this research finds that Indonesian and English proverbs have literal and figurative meanings. Indonesian proverbs have more figurative meanings than English proverbs. Fifty-four Indonesian proverbs are identified as figurative proverbs such as *cewang di langit pertanda panas, gabak di hulu tanda akan hujan, nasi sudah jadi bubur, and buah takkan jatuh dari pohonnya*. There are forty-eight figurative proverbs in English, such as 'the farther the sight', 'the nearer the rain, after a storm comes a calm', and 'a bird in the hand is worth two in the bush.'

Nonetheless, English proverbs tend to be more literal than Indonesian ones. This research finds nine English proverbs and three Indonesian proverbs. An example of a literal English proverb is 'it is better to give than to receive, 'no pain no gain', and 'better dead than dishonour.' Then, there are three literal Indonesian proverbs, which are *susah senang permainan hidup, teman yang tertawa banyak sekali, teman menangis jarang adanya, and sedikit bicara banyak kerja*.

Besides, Indonesian words appear in proverbs with unique words such as *cewang, gabak, awak, jerami, tong, and dadih*. These words are from

Minangnese, Minahasa, and Malay. *Cewang* means clear weather, *gabak* means rain clouds, and *tong* means deep sound. These words highlight the linguistic diversity within Indonesian, showcasing its blend of regional languages. Modern Indonesia has 200 Austronesian and 150 Papuan (Melanesian) languages (Aji et al., 2022).

The same linguistic evolution can also be observed in English proverbs. English dictionaries refers to Old and Middle British, such as 'and', 'eve', 'loaf', 'love', and 'God.' The word 'eve' is a contraction of "even" or "night," appearing between the 12th and 14th centuries. The origins of the word 'bread' date back to the late 13th century, and the word 'God' appeared around the 6th century. According to Webster (2016), Latin was introduced to England by the Romans almost 2.000 years ago. At that time, the English language was influenced by Anglo-Saxon, Saxon, and Jewish culture, especially in literature. English rapidly spread throughout England, becoming what is known as Old English (Trilling, 2021). During the Middle English period, various regional dialects blended with French, which had been brought by the Norman Conquest in 1066. As a result, thousands of new terms have been adopted into English from many aspects of civic and cultural life.

CONCLUSIONS

This in-depth examination of Indonesian proverbs and their English equivalents are intended to demonstrate the influence of culture on the expression of proverbs. This research shows that while proverbs may share a universal wisdom, the relationship with their mother culture is powerful.

Furthermore, the research findings indicate meaningful differences in how Indonesian and English proverbs manifest unique cultural settings regarding their communication style, value system, and religious influences. Indonesian and English proverbs employ figurative and literal proverbs. Indonesian culture is affected by Malay, and British culture is affected by Roman. English proverbs have a figurative meaning, which means they are more direct. However, Indonesian proverbs use figurative proverbs, which have implied meanings. Indonesian words are affected by regional languages, while English words are affected by Old and Middle English. Indonesia is affected by Hinduism and Buddhism, and England is affected by Christianity.

Another difference is that Indonesian farmers cultivate rice, *gnetum gnemon* (*melinjo*), and other native plants, while British farmers cultivate 'grains', 'wheat', and 'corn.' Indonesian and British culture is influenced by cultures outside these two countries. Several proverbs in Indonesian and English carry the same meaning but differ in sentence types, structures, and characteristics, all of which are shaped by their cultural contexts. This research limitation is on Indonesian proverbs equated into English, which relate to Indonesian cultural terms that are still in use

and popular and involve the viewpoints of two cultural communities and certain similar situations in English. These findings are important for cross-cultural communication, language teaching, and translation work. Language teaching should consider culture rather than relying solely on direct word translation. For translators, the research highlights the importance of understanding cultural backgrounds when looking for similar meanings in different languages. This research also enables people to understand how cultural elements manifest in language patterns. It supports and builds current theories in cultural linguistics and cross-cultural communication.

This research also depicts new ways to learn the influence of globalization on traditional sayings and their application in different cultures. Possible future research could analyze how contemporary usage reflects changes in the culture, explore the extent to which young people grasp traditional proverbs, and how language patterns change to adjust to global communication needs. The findings also need a better tool to analyze the language pattern in a more connected world.

Lastly, this research examines cultural patterns in proverbs, which may help understand how culture affects language and meaning. These findings can contribute to more effective cross-cultural communication and enhance our appreciation of diverse cultures through language.

REFERENCES

- Abbas, S. R. . (2010). *Kamus peribahasa*. Penerbit Angkasa.
- Adijaya, N. (2020). Tolerance values representation in Indonesia electronic EFL textbook. *Jurnal Pendidikan Bahasa*, 9(2), 143-152. <https://doi.org/10.31571/bahasa.v9i2.1868>.
- Admizal, I. (2021). Takdir dalam Islam (Suatu kajian tematik). *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 3(1), 87-107. <https://doi.org/10.32939/ishlah.v3i1.56>.
- Aji, A. F., Winata, G. I., Koto, F., Cahyawijaya, S., Romadhony, A., Mahendra, R., Kurniawan, K., Moeljadi, D., Prasajo, R. E., Baldwin, T., Lau, J. H., & Ruder, S. (2022). One country, 700+ languages: NLP challenges for underrepresented languages and dialects in Indonesia. *Proceedings of the Annual Meeting of the Association for Computational Linguistics*, 1, 7226-7249. Association for Computational Linguistics. <https://doi.org/10.18653/v1/2022.acl-long.500>.
- Alam, S. L. (2020). Many hands make light work: towards a framework of digital co-production to co-creation on social platforms. *Information Technology and People*, 34(3), 1087-1118. <https://doi.org/10.1108/ITP-05-2019-0231>.
- Asmi, N., Jazadi, I., & Solihin, S. (2023). Using picture-based Sumbawa proverbs to increase students' ability in explaining social Phenomena in English. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(2), 1044-

1051. <https://doi.org/10.54371/jiip.v6i2.1597>.
- Barbashina, V. (2020). The roaring lion and the horse of God: The enigma of the Evangelist portraits in the harkness gospels (New York public library, MA 115). *Manuscript Studies: A Journal of the Schoenberg Institute for Manuscript Studies*, 5(2), 284-311. <https://doi.org/https://doi.org/10.1353/mns.2020.0015>
- Barnes, A. D., Weigelt, P., Jochum, M., Ott, D., Hodapp, D., Haneda, N. F., & Brose, U. (2016). Species richness and biomass explain spatial turnover in ecosystem functioning across tropical and temperate ecosystems. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 371. <https://doi.org/10.1098/rstb.2015.0279>
- Bastola, G. K. (2023). Significance of translation studies in language education: A perspective of post-graduate level students. *Dristikon: A Multidisciplinary Journal*, 13(1), 64-82. <https://doi.org/https://doi.org/10.3126/dristikon.v13i1.56055>.
- Beal, J. (2021). Beauty and the beast: The value of teaching fairy tales to university students in the 21st Century. *International Journal of English and Cultural Studies*, 5(1). <https://doi.org/10.11114/ijecs.v5i1.5207>
- Budiatmaja, R., Lamsir, S., & Sianipar, R. (2023). Dimensi hidup berkenan kepada Allah menurut Roma 12:1-8 dan etika bertanggung jawab. *Vox Dei: Jurnal Teologi Dan Pastoral*, 4(1), 21-36.
- Daşkın, N. C., & Hatipoğlu, Ç. (2019). A proverb learned is a proverb earned: Proverb instruction in EFL Classrooms. *Eurasian Journal of Applied Linguistics*, 5(1), 57-88. <https://doi.org/https://doi.org/10.32601/ejal.543781>.
- Djumanto, Lazuardi, M. E., Zainudin, I. M., & Ridarwati, S. (2021). The role of marine-protected areas as a life support for fishery communities: Indonesian perspective. In M. N. Suratman (Ed.), *Protected Area Management - Recent Advances* (pp. 1-22). InTech Open. <https://doi.org/https://doi.org/10.5772/intechopen.100214>.
- Ermiana, I., Sutajaya, I. M., Suja, I. W., & Fauzi, A. (2023). Meta-synthesis: Tri Hita Karana a philosophy of harness and life harmony. *Progres Pendidikan*, 4(2), 109-116. <https://doi.org/10.29303/prospek.v4i2.348>.
- Fasial, A. (2023). Hubungan Islam dengan sistem peradilan di Indonesia. *Warta Dharmawangsa*, 17(2), 632-649. <https://doi.org/10.46576/wdw.v17i2.3177>.
- Ghafoori, M., & Elyas, T. (2022). Exploring connotative meanings and metaphors of Saudi animal Proverbs: A semantic and pragmatic analysis. *Global Journal of Human-Social Science*, 22(C1), 55-66. <https://doi.org/10.34257/gjhsscvol22is1pg55>.
- Gichohi, S. N., & Subiyanto, A. (2022). A comparative study of Kikuyu Proverbs and its English equivalents on the role and position of women: A natural semantic metalanguage perspective. *Journal of Languages, Linguistics and Literary Studies*, 2(2), 71-79. <https://doi.org/10.57040/jlls.v2i2.152>.
- Gleason, N. (1992). *Proverbs from around the World*. Carol Publishing Group.
- Grigoryan, G., Ren, W., & Ning, H. (2023). The associative characteristics of linguophilosophical concept “Freedom” in English, Armenian and Chinese linguocultures. *Wisdom*, 26(2), 154-164. <https://doi.org/10.24234/wisdom.v26i2.995>.
- Grzymala-Busse, A. (2020). Beyond war and contracts: the medieval and religious roots of the European state. *Annual Review of Political Science*, 23(1), 19-36. <https://doi.org/https://doi.org/10.1146/annurev-polisci-050718-032628>.
- Guillén-Yparrea, N., & Ramírez-Montoya, M. S. (2023). Intercultural competencies in higher education: A systematic review from 2016 to 2021. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2023.2167360>.
- Handayani, R., Narimo, S., Fuadi, D., Minsih, M., & Widyasari, C. (2023). Preserving local cultural values in forming the character of patriotism in elementary school students in Wonogiri Regency. *Journal of Innovation in Educational and Cultural Research*, 4(1), 56-64. <https://doi.org/10.46843/jiecr.v4i1.450>.
- Haryanti, D. (2017). Draw me a Proverb: Enhancing writing skills through wisdom. *UAD TEFL International Conference*, 1, 179. <https://doi.org/10.12928/utic.v1.165.2017>.
- Indriyani, D., Komalasari, K., Malihah, E., & Fitriyani, S. (2023). Promoting civic engagement among students in the preservation of local culture during a time of disruption. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 104-113. <https://doi.org/10.21831/jc.v20i1.58790>.
- Ketaren, S. V., & Pakpahan, E. M. B. (2021). Metaphorical expression used in poetry in English textbook entitled “Pathway To English.” *PROJECT (Professional Journal of English Education)*, 4(3), 469-479. <https://doi.org/10.22460/project.v4i3.p469-479>.
- Kimsesiz, F. (2021). Investigating EFL teachers’ perceptions of teaching English proverbs in EFL classes: A cross-cultural study. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, 24, 1195-1210. <https://doi.org/https://doi.org/10.29000/rumelide.997593>.
- Kornieva, S. (2021). The frequency of functioning of verbal and structural forms in English proverbs. *Humanities Science Current Issues*, 2(37), 96-102. <https://doi.org/10.24919/2308-4863/37-2-15>.
- Kristyanto, T. H. W., Sianipar, R. P., Nugroho, A. E., & Destyanto, T. T. Y. R. (2022). The Role of Religions on Politics, Economics, and Social Class in the Society: A Phenomenological Study. *Proceedings of the 2nd International Conference on Social Science, Humanity and Public Health (ICOSHIP 2021)*, 645, 16-19. <https://doi.org/10.2991/assehr.k.220207.003>
- Kurniawan, D., Jaenullah, J., Jannah, S. R., Setiawan, D., & Mispani, M. (2023). Strategy for increasing the learning Qur’an Hadits quality for the students’ religious character. *Jurnal As-Salam*, 7(1), 57-71. <https://doi.org/10.37249/assalam.v7i1.583>.
- Lauhakangas, O. (2015). Categorization of proverbs. In H. Hrisztova-Gotthardt & M. A. Varga (Eds.), *Introduction to Paremiology: A Comprehensive*

- Guide to Proverb Studies*. Walter de Gruyter GmbH & Co KG.
- Lubis, S. (2018). The equivalence and nonequivalence of Proverbs across cultures (Indonesian and English). *International Journal of English Linguistics*, 8(4), 253-261. <https://doi.org/10.5539/ijel.v8n4p253>.
- Macionis, J. J. (2019). *Society: The basics* (16th Ed.). Pearson.
- Mansyur, F. A., Nuryadin, C., Sahril, & Amayliya, W. O. A. (2021). Character education values in Indonesian proverbs. *ELS Journal on Interdisciplinary Studies in Humanities*, 4(3), 346-354. <https://doi.org/https://doi.org/10.34050/elsjish.v4i3.18017>.
- Mansyur, F. A., & Suherman, L. A. (2020). The function of proverbs as educational media: Anthropological linguistics on Wolio proverbs. *ELS Journal on Interdisciplinary Studies in Humanities*, 3(2), 271-286. <https://doi.org/10.34050/els-jish.v3i2.10505>.
- Manurung, K. (2022). Cara pandang kaum Pentakostal mencermati pelayanan Petrus sang tokoh kontroversi. *DIEGESIS: Jurnal Teologi Kharismatika*, 5(2), 71-83.
- Meisuri, M., & Bahri, S. (2019). The use of Minangkabau proverbs of contrast meanings by Minangkabau society in Medan. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 2(4), 79-88. <https://doi.org/10.33258/birle.v2i4.494>.
- Møller, J. (2019). Bringing the Church back in: ecclesiastical influences on the rise of Europe. *Politics and Religion*, 12(2), 213-226. <https://doi.org/10.1017/S1755048318000822>.
- Mounadil, T. (2023). Strategies for translating idioms and proverbs from English into Arabic. *British Journal of Translation, Linguistics and Literature*, 3(2), 2-9. <https://doi.org/10.54848/bjtl.v3i2.59>.
- Mubshirah, D., & Mulyadi. (2023). The synonym of meaning in Acehese and Indonesian proverbs: Cognitive Semantic Analysis. *RETORIKA: Jurnal Ilmu Bahasa*, 9(1), 114-124. <https://doi.org/https://doi.org/10.55637/jr.9.1.6213.100-113>.
- Muhammed, A. A. (2022). The religion of the Anglo-Saxons and its influence on literature and different aspects of life. *Alustath Journal for Human and Social Sciences*, 61(1), 605-616. <https://doi.org/10.36473/ujhss.v61i1.1239>.
- Naylor, R. L., Battisti, D. S., Vimont, D. J., Falcon, W. P., & Burke, M. B. (2007). Assessing risks of climate variability and climate change for Indonesian rice agriculture. *Proceedings of the National Academy of Sciences of the United States of America*, 104(19), 7752-7757. <https://doi.org/10.1073/pnas.0701825104>.
- Nugraha, D. S. (2023a). A semantic cognitive analysis of the conception and emotional implications of cheerfulness in Indonesian proverbs. *International Journal of Social Science Humanity & Management Research*, 2(11), 1195-1208. <https://doi.org/10.58806/ijsshmr.2023.v2i12n07>.
- Nugraha, D. S. (2023b). Comparing the depiction of love in English and Indonesian proverbs: An analysis using cognitive semantics and the contrastive method. *International Journal of Social Science and Human Research*, 6(11), 6869-6887. <https://doi.org/10.47191/ijssh/v6-i11-41>.
- Nugraha, D. S. (2023c). Exploring the concept of joy in Indonesian and English proverbs utilizing cognitive semantics analysis and contrastive method. *International Journal of Social Science Humanity & Management Research*, 2(11), 1120-1136. <https://doi.org/10.58806/ijsshmr.2023.v2i11n02>.
- Nugraha, D. S. (2023d). The facets and emotional connotations of the love-related proverbs in Indonesian. *International Journal of Social Science and Human Research*, 6(10), 6285-6296. <https://doi.org/10.47191/ijssh/v6-i10-68>.
- Nugraha, D. S. (2023e). The representation and emotional resonances of the joy in Indonesian proverbs. *International Journal of Social Science Humanity & Management Research*, 2(10), 1098-1108. <https://doi.org/10.58806/ijsshmr.2023.v2i10n07>.
- Nugraha, D. S. (2023f). Uncovering the pedagogical propositions embedded in Indonesian proverbs through cognitive semantics analysis. *International Journal of Innovative Research in Multidisciplinary Education*, 02(11), 585-601. <https://doi.org/10.58806/ijirme.2023.v2i11n07>.
- Nugraha, D. S. (2023g). Unveiling the heart of longing in Indonesian proverbs: Their components and mental connotations. *International Journal of Social Science and Human Research*, 6(12), 7500-7513. <https://doi.org/10.47191/ijssh/v6-i12-38>.
- Nurdiana, Hasan, M., Miranda, Ahmad, M. I. S., Kamaruddin, C. A., & Tahir, T. (2023). 7P marketing mix in processed farm products by urban farming businesses. *International Journal of Social Science and Business*, 7(3), 645-658. <https://doi.org/10.23887/ijssb.v7i3.52978>.
- Nyame, J., & Tomekyin, C. (2018). Neological developments in Nzema proverbs. *International Journal of Language & Literature*, 6(2).
- Oleneva, P. (2023). Conceptualization of money in English and Russian proverbs: A cognitive perspective. *Proverbium*, 40(1), 134-160. <https://doi.org/10.29162/pv.40.1.349>.
- Panikker, M. J. (2020). Kātāla vēsa: On revisiting the hunter. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(4), 1-15. <https://doi.org/10.21659/rupkatha.v12n4.04>.
- Porter, K., Jarrett, N., Addington-Hall, J., Corner, J., Davis, C., Duke, S., & Lathlean, J. (2012). 'Many hands make light work' or 'too many cooks spoil the broth'? Achieving the tricky balance of appropriate involvement in palliative care for cancer. *BMJ Supportive & Palliative Care*, 2. <https://doi.org/10.1136/bmjspcare-2012-000196.134>.
- Pradana, G. Y. K. (2023). The meaning of Pancasila in the tradition of Subak management: A reflection of Pancasila values in the Balinese venture for the next generation of food security. *International Journal of Social Science and Human Research*, 6(6), 3537-3543. <https://doi.org/10.47191/ijssh/v6-i6-41>.

- Pramoda, R., Indahyanti, B. V., Shafitri, N., Zulham, A., Koeshendrajana, S., Yuliaty, C., Kurniasari, N., Kurniawan, T., Muawanah, U., Hafsaridewi, R., Rosyidah, L., & Kuncoro, H. S. (2021). Fisheries management policy in Indonesia's exclusive economic zone area. *IOP Conference Series: Earth and Environmental Science*, 869(1). <https://doi.org/10.1088/1755-1315/869/1/012001>.
- Pratama, R. (2022). Macam-macam dialek bahasa Inggris dan potensinya dalam memunculkan kesalahpahaman pada komunikasi lintas budaya. *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, 6(4), 445-454. <https://doi.org/10.14710/anuva.6.4.445-454>.
- Purwanto, M. R., Istiani, M., Hilda, H., Marazi, H., & Nudin, B. (2022). Islamic view towards environment preservation. *KnE Social Sciences*, 7(10), 11-15. <https://doi.org/10.18502/kss.v7i10.11336>.
- Ray, J. (2013). *A Compleat of English Proverb*. Forgotten Books.
- Reedy, J., Orr, R., Spicer, P., Blanchard, J. W., Hiratsuka, V. Y., Ketchum, T. S., Saunkeah, B., Wark, K., & Woodbury, R. B. (2020). Deliberative democracy and historical perspectives on American Indian/Alaska native political decision-making practices. *Humanities and Social Sciences Communications*, 7(16). <https://doi.org/10.1057/s41599-020-0506-4>.
- Rikfanto, A. (2023). „Andere Länder, Andere Sitten: A comparative study of some German and Indonesian proverbs. *Proverbium*, 40, 161-188. <https://doi.org/10.29162/pv.40.1.264>.
- Rivet, A. L. . (2024). *Town and country in Roman Britain*. Routledge.
- Sadowski, R. F. (2020). Resources within spiritual and mystical Christian traditions for the care of earth—our common home. *Studia Ecologiae et Bioethicae*, 18(1), 43-53. <https://doi.org/10.21697/seb.2020.1.05>.
- Saleem, A., Saira, & Deebea, F. (2022). Relationship between language and culture: A study of communication styles and social identities of post-graduates in a university. *Pakistan Languages and Humanities Review*, 6(2), 352-362. [https://doi.org/10.47205/plhr.2022\(6-ii\)30](https://doi.org/10.47205/plhr.2022(6-ii)30).
- Santosa, Y. B. P., & Irawan, H. (2023). Sejarah Perkembangan Makanan Indonesia Dari Abad Ke 10 Hingga Masa Pendudukan Jepang. *Jurnal Penelitian Sejarah Dan Budaya*, 9(1), 113-136. <https://doi.org/10.36424/jpsb.v9i1.364>.
- Setiawan, M. R., & Wahyuningsih, S. (2023). The role of English in the business world for import-export entrepreneurs: Insight from the Indonesian furniture industry. *Scope: Journal of English Language Teaching*, 8(1), 132-138. <https://doi.org/10.30998/scope.v8i1.17938>.
- Siallagan, H., & Syuhada, O. (2023). The role of Pancasila in the formation of national and regional regulations. *Journal of Law and Sustainable Development*, 11(3), 1-18. <https://doi.org/10.55908/SDGS.V11I3.711>.
- Siregar, I. (2021). The existence of culture in its relevance to the dynamics of globalization: Bahasa Indonesia case study. *International Journal of Cultural and Religious Studies*, 1(1), 33-38. <https://doi.org/10.32996/ijers.2021.1.1.5>.
- Sopiansyah, I., & Inayah, R. (2021). The analysis of figurative language in “girl on fire” song lyrics by Alicia Keys. *PROJECT (Professional Journal of English Education)*, 4(2), 208-215. <https://doi.org/10.22460/project.v4i2.p208-215>.
- Speake, J., & Simpson, J. (2008). *Oxford Dictionary of Proverb* (6th Ed.). Oxford University Press.
- Sudarsini, N. N. (2023). Pendidikan budi pekerti pada cerita sang Garuda dalam teks Ādiparwa. *Padma Sari: Jurnal Ilmu Pendidikan*, 2(2), 145-155. <https://doi.org/10.53977/ps.v2i02.852>.
- Sudaryanto. (2015). *Himpunan Lengkap Peribahasa Nusantara*. Penerbit Sketsa.
- Suriani, S., Afrina, T. D., & Febriani, W. (2023). Citra perempuan kolonial dalam kehidupan beragama di Sumatera Timur, 1870-1942. *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-Ilmu Sosial*, 7(1), 223-234. <https://doi.org/10.30743/mkd.v7i1.7042>.
- Swari, R. A., Nurhayani, I., & Tabiati, S. E. (2021). New Insights Into Balinese Proverbs: a Syntactic Perspective. *Jurnal Kata*, 5(1), 46-58.
- Tayyara, A. R. (2020). The practicability of proverbs in teaching Arabic language and culture. *Language Teaching Research*, 26(4), 799-819. <https://doi.org/10.1177/1362168819895253>.
- Tirmidi, Kanto, S., Hidayat, K., & Luth, T. (2021). The dynamic role of religious figures in the diffusion of community forest development: A Study of phenomenology on Madurese community in Probolinggo Regecny. *AT-TURAS: Jurnal Studi Keislaman*, 8(1), 101-116. <https://doi.org/10.33650/at-turas.v8i1.2287>.
- Trilling, R. R. (2021). *Old english literature: Language as history [Online Course]*. The Teaching Company.
- Usman, A. H., Abdullah, M. F. R., & Azwar. (2023). Does Islam tolerate other religions? A Quranic perspective. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 8(1), 1003-1013.
- Utari, Z., Manaf, N. A., & Amir, A. (2020). The level of politeness in Indonesian speech act for Madrasah Aliyah students in multi-ethnic context. *Proceedings of the 3rd International Conference on Language, Literature, and Education (ICLLE 2020)*, 120-125. <https://doi.org/10.2991/assehr.k.201109.020>
- Wahyudi, A., Sartika, D., Heru Wismono, F., Erinda Ramdhani, L., Rosalina, L., Kusumaningrum, M., & Zakiyah, S. (2020). Investigating organizational and human resource capacity of village government: A case study in Kutai Kartanegara Regency. *Policy & Governance Review*, 4(2), 99-115. <https://doi.org/10.30589/pgr.v4i2.267>
- Wahyuningsih, S., & Ziyana Untsa, F. (2023). English as business lingua franca: Examining the use of English in Indonesian online business. *ELT-Lectura*, 10(2), 96-104. <https://doi.org/10.31849/elt-lectura.v10i2.13699>.
- Webster, G. (2016). *The Roman invasion of Britain* (2nd Ed.). Routledge.

- Wiafe-Akenten, N. A. (2021). Contemporary use of proverbs in Akan news broadcast. *African Social Science and Humanities Journal (ASSHJ)*, 2(3), 139-152. <https://doi.org/https://doi.org/10.57040/asshj.v2i3.30>.
- Wu, J., Zhou, W., & Shao, B. (2023). On English proverb variation from the perspective of linguistic creativity. *Frontiers in Psychology*, 14, 1-9. <https://doi.org/10.3389/fpsyg.2023.1213649>.
- Yakub, M., & Wiafe-Akenten, N. A. (2023). The structure and communicative import of selected proverbs in Nzema language and culture. *Journal of Communication and Cultural Trends*, 5(1), 40-66. <https://doi.org/10.32350/jcct.51.03>.
- Zhang, X., & Lütge, C. (2023). Home culture and its effects on English as a lingua franca communication: Voices from Chinese students at a United Kingdom university. *Frontiers in Psychology*, 14, 1-9. <https://doi.org/10.3389/fpsyg.2023.1057315>.

APPENDIX

Table 4 The Indonesian proverbs translated 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 the sea in the distance, it will rain.	'The farther the sight, the nearer the rain.'
	<i>Badai pasti berlalu</i>	There is always happiness after sadness, so please show it completely.	'After the storm comes calm.'
	<i>Harapkan guruh dilangit, air di tempayan ditumpahkkan</i>	Be grateful for what you have.	'A bird in the hand is worth two in the bush.'
	<i>Emping terserak hari hujan</i>	Unhappy man running his own 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 things carefully, even slowly.	'Slow and steady wins the race'
	<i>Usai menjalani, takdir menyudahi</i>	Often things don't go according to plan	'Man proposes but god disposes'
	<i>Tangan di atas lebih mulia daripada tangan di bawah</i>	Giving is more beneficial than receiving.	'It's better to give than to receive'
	<i>Lepas dari mulut harimau jatuh ke mulut buaya</i>	After escaping one danger, do not try to enter another danger	'Out of the frying-pan into the fire'
	<i>Seiring bertukar jalan, seia bertukar sebut</i>	Any way of doing something will ultimately produce the same result	'All roads lead to Rome'
C	<i>Dimana Bumi dipijak disitu Langit dijunjung</i>	Wherever we live, we must respect local customs	'When in Rome do as the Romans do'
	<i>Seekor kerbau berkubang, sekandang kena lumpurna</i>	When someone influences another person	'A bad apple spoils the barrel'
	<i>Nasi sudah jadi bubur</i>	Humans regret something, but it is useless and there is no change	'Don't cry over spilled milk'
	<i>ibarat memberi bunga kepada kera</i>	Don't give anything to people who don't appreciate it for.	'a pearl has been cast before swine'
	<i>Tangan mencencang, bahu memikul</i>	You have to accept the consequences of you actions.	'As you make your bed, you must lie on it.'
D	<i>Kasih itu roh yang buta</i>	Love does not only choose beauty	'Love is blind'
	<i>Susah senang permainan hidup</i>	Life is full of difficulties and unpleasant situations.	'Life is no bed of roses'
	<i>Jauh di mata dekat di hati</i>	If something is not there, then it remains unforgettable for more or less days	'Far from eye, far from hearth'
	<i>Kalau kail panjang sejengkal, jangan lautan hendak diduga</i>	Before doing anything, you need knowledge and experience.	'Don't off more than you can chew'
	<i>Laksana jentayu menantikan hujan</i>	People who miss their loved ones	'If cold at St. Peter's day, it will last longer'
E	<i>Tiada rotan akarpun jadi</i>	Be grateful for what you have	'Half a loaf is better than none'
	<i>Tiada gading yang tak retak</i>	No human being is perfect	'There is no garden without its weeds'
	<i>Kalau tak ada elang, belalang menjadi raja</i>	Among people with disabilities and disabilities, those with the least disabilities and disabilities dominate. People with limited talens and abilities are treated differently by those without talents and abilities.	'In the country of the blind, the one-eyed man is king'
	<i>Bagai makan buah simalakama</i>	In situations where there is no winning and all possible solutions produce bad or undesirable outcomes.	'Between the devil and the deep blue sea'

Table 4 The Indonesian proverbs translated into English (Continued)

Group	Indonesian Proverbs	Meaning	English Equivalences
F	<i>Belum beranak sudah berbesan</i>	You should not be too optimistic before something becomes a reality. In other words, it's not a good idea to be too optimistic.	'Don't count your chickens before they are hatched.'
	<i>Biar berputih tulang, asalkan jangan berputih mata</i>	Better to die than surrender	'Better dead than dishonour'
	<i>Bangsa anjing, kalau makan kotoran membau pun boleh juga</i>	Often people like to do haram things just because they are haram	'Stolen fruit is sweetest'
	<i>Memancing di air keruh</i>	Taking advantage of chaotic situations or circumstances for personal gain	'It is good fishing in muddy water'
G	<i>Buah takkan jatuh dari pohonnya</i>	Boys may imitate their father's behaviour	'The apple never falls far from the tree'
	<i>Bunga gugur putik pun gugur</i>	Everyone dies	'Nothing is certain but death and taxes'
	<i>Mencegah penyakit lebih baik daripada mengobati</i>	Prevent problems before they happen It's best to take	'Prevention is better than cure'
	<i>Sedekat-dekatnya tepi kain, dekat juga tepi bebat</i>	Relationships and loyalty in the family are the strongest and most important	'Blood is thicker than water'
	<i>Mengajarkan orang tua makan dadih</i>	Don't allow yourself to give advice to experienced people.	'Teach one's grandmother to suck eggs'
H	<i>Teman yang tertawa banyak sekali, teman menangis jarang adanya</i>	Happy people have friends, but sad people are often alone	'Laugh and the everyone laughs with you; cry and you are on your own'
	<i>keringkan jerami saat matahari bersinar</i>	Take advantage of your actions	'Make hay while the sun is shining'
	<i>Harimau mengaum tak akan menangkap</i>	Even if someone is really angry, they won't attack you	'Barking dogs seldom bite'
	<i>Ringan sama dijinjing berat sama dipikul</i>	Share the burden no matter how heavy it is (in joy or sorrow).	'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 locations is best compared to other	'East, west, home's the best'
J	<i>Diam seribu bahasa lebih baik daripada berkata sia-sia</i>	Maintaining silent if you wish to avoid emotional distress to other.	'Speech is silver, silence is gold'
	<i>Tong kosong nyaring bunyinya</i>	Someone who frequently engages in extensive conversation often lacks substantial expertise, however this is not always the case.	'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>	Individual will instinctively use the lack of a figure of authority to act according to their own preferences.	'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>	Invert the correct sequence or methodology of something	'To put the cart before the horse'
	<i>Ibarat pasir sekali air dalam sekali berubah</i>	New owners, new orders.	'New lords, new law'
L	<i>Besar pasak daripada tiang</i>	Expenditure exceeds revenue.	'Cut your coat according to your cloth'

Table 4 The Indonesian proverbs translated into English (Continued)

Group	Indonesian Proverbs	Meaning	English Equivalences
	<i>Adat dunia balas membalas, syariat palu-memalu</i>	Restitution refers to the act of providing compensation or retribution that is equivalent in quantity or severity to the hurt or offence that was initially inflicted.	'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 formulate intention, although the result frequently diverges from anticipated conclusion. Unanticipated variables or altered circumstances can yield unforeseen outcomes.	'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 bersenang-senang kemudian</i>	There are not successes without difficulties	'No pain no gain'
	<i>Membeli Kucing dalam Karung</i>	It is advisable to refrain from purchasing something without having sufficient information about it, as this might lead to feelings of regret.	'To buy a pig in a poke'
	<i>Gali lubang tutup lubang</i>	Redistribution resources from one individual to another, resulting in a disadvantage for former; settle one obligation only to acquire another.	'Rob Peter to pay Paul'
	<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 precious resource, hence it is preferable to complete tasks expeditiously.	'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>	Seize the chance promptly.	'Strike while the iron is hot'