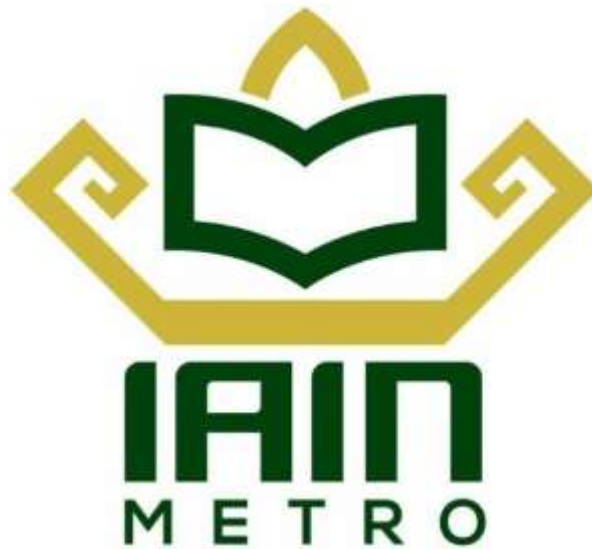


AN UNDERGRADUATED THESIS

**AN ANALYSIS OF THE STUDENTS' DIFFICULTIES OF PROVERB
FROM INDONESIAN INTO ENGLISH TRANSLATION AT THE STATE
INSTITUTE FOR ISLAMIC STUDIES OF METRO**



By :

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English Education Department

**STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO
1443 H /2022 M**

AN UNDERGRADUATE THESIS

**AN ANALYSIS OF THE STUDENTS' DIFFICULTIES OF PROVERB
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INSTITUTE FOR ISLAMIC STUDIES OF METRO**

Presented as a Partial Fulfillment of the Requirements

For the Degree of Sarjana Pendidikan (S. Pd)

In English Education Department

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NOTIFICATION LETTER

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Assalamu'alaikum, Wr. Wb

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It has been agreed so it can be continued to the Faculty of Tarbiyah and Teacher Training in
order to be discussed on the Munaqosyah. Thank you very much.

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Assalamualaikum Wr. Wb.

Setelah membaca dan mengadakan bimbingan serta perbaikan seperlunya maka skripsi yang disusun oleh:

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Sudah kami dapat setuju dan dapat diajukan untuk dimunaqosyahkan, demikian harapan kami atas perhatiannya kami ucapkan terima kasih.

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RATIFICATION PAGE

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. Written by: Lilis Nurindahsari , Student Number 1601070027, English Education Department, had been examined (Munaqosyah) in Tarbiyah and Teacher Training Faculty on wednesday, June 29th, 2022 at 08:00 – 10:00 A.M

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**AN ANALYSIS OF THE STUDENTS' DIFFICULTIES OF PROVERB
FROM INDONESIAN INTO ENGLISH TRANSLATION AT THE STATE
INSTITUTE FOR ISLAMIC STUDIES OF METRO**

ABSTRACT

By : Lilis Nurindah Sari

A good translation should be readable and sound natural. It can be achieved through a good comprehension of translation procedures especially proverb translation. However, the students' translation of the English education program in IAIN Metro is still poor and sounds unnatural since they do not master proverb well so that the accuracy level of the translation is low. Therefore, this research focuses on analyzing students' difficulties on proverb translation. This research is descriptive qualitative research. This descriptive-qualitative research intends to describe the students' difficulties in translating Indonesian into English proverbs. The data of this research are the interview results from 10 random students of IAIN Metro and 10 English proverbs and Indonesian proverbs translation results. The finding research shows the students' difficulties in translating Indonesian into English proverb. The sample of the research was taken from 10 student's translation product at the eighth semester of English education program in IAIN Metro using documentation and interview technique. The conclusion of the research shows that, from 10 proverbs with 100 translation results, there are only 25 accurate translation products (22%) and 75 inaccurate translation products (75%). Furthermore, Most of the eighth-semester students of the English Education Study Program in IAIN Metro have lack of vocabularies and knowledge about proverb.

Keyword : *Students Difficulties, translation proverb, translation ,Indonesian and English proverb*

**AN ANALYSIS OF THE STUDENTS' DIFFICULTIES OF PROVERB
FROM INDONESIAN INTO ENGLISH TRANSLATION AT THE STATE
INSTITUTE FOR ISLAMIC STUDIES OF METRO**

ABSTRAK

Oleh : Lilis Nurindahsari

Suatu terjemahan yang baik haruslah dapat di mengerti serta dapat terdengar natural. Hal itu bias didapat melalui pemahaman yang mendalam suatu prosedur terjemahan khususnya dalam menerjemahkan pribahasa inggris. Bagaimanapun hasil penerjemahan mahasiswa di IAIN Metro sangat kurang dan terdengar tidak natural dikarenakan mereka tidak menguasai peribahasa dengan baik sehingga akurasi dalam penerjemahannya menjadi sangat rendah. Oleh karna itu penelitian ini berfokus pada analisa kesulitan siswa dalam menerjemahkan pribahasa.

Penelitian ini termasuk kedalam deskriptif kualitatif. Penelitian deskriptif kualitatif bertujuan untuk mendeskripsikan kesulitan siswa dalam menerjemahkan pribahasa dalam bahasa Indonesia kedalam bahasa inggris. Data yang disajikan adalah hasil wawancara dari 10 siswa IAIN Metro serta 100 hasil terjemahan pribahasa dari bahasa Indonesian ke bahasa inggris. Hasil temuan dari penelitian siswa memiliki kesulitan dalam menerjemahkan pribahasa Indonesia kedalam bahasa Inggris.

Kesimpulan dari penelitian ini menunjukkan bahwa dari hasil 10 pribahasa indonesian dengan 100 hasil terjemahan hanya 25 yang memiliki akurasi yang baik (25%) dan 75 tidak akurat (75%). Selain itu, kebanyakan mahasiswa semester 8 jurusan pendidikan bahasa inggris di IAIN Metro kurang memiliki pengetahuan dalam menerjemahkan pribahasa

Keyword : *kesulitan siswa, pribahasa, menerjemahkan pribahasa, penerjemahan, pribahasa Indonesia dan Inggris*

STATEMENT OF RESEARCH ORIGINALITY

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St. Number : 1601070027

Faculty : Tarbiyah

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State that this undergraduate thesis is originally the result of the writer research.

In expectation of certain parts which are accepted from the bibliographies mentioned.

Metro, 29 June 2022

Writer

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ORISINALITAS PENELITIAN

Yang bertanda tangan di bawah ini:

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NPM : 1601070027

Fakultas : Tarbiyah

Jurusan : Tadris Bahasa Inggris

Menyatakan bahwa skripsi ini secara keseluruhan adalah hasil penelitian saya kecuali bagian-bagian tertentu yang dirujuk sumbernya dan disebutkan dalam daftar pustaka.

Metro, 29 Juni 2022
Demi

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MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Meaning : By the name of God (Allah), the all-Merciful, the especially-Merciful

DEDICATION PAGE

I dedicated this undergraduate thesis to:

1. My Beloved parents, Mr. Asikin Umar and Mrs. Raminten who always give me they support to finish this research
2. My beloved sister, Desi Imanuni who always guide me in completing this research

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Alhamdulillah Rabbil Alamin, The author is deeply grateful to Allah Almighty SWT, the most merciful, who is the only provider who always gives his teaching, inspiration, and health to make this research undergraduated thesis writing. Also solawat and Salaam are always offered by the great Prophet Muhammad SAW who led us from darkness to light. This undergraduated thesis is conducted by the researcher to analyze the students of State Institute for Islamic Studies of Metro entitled “An Analysis of The Students Difficulties of proverb from Indonesia into English translation at IAIN METRO (The State Institute For Islamic Studies of Metro) in the Academic Year of 2021/2022”.

The author, who is developing the undergraduate thesis, has received a lot of support from many people to support valuable maps, corrections, suggestions, advice and money. Without them, the development of this undergraduate thesis would never have been completed.

The researcher is indebted to many people whom cannot mention on by one. She realizes the imperfectness of this work; nevertheless, she hopes that this little piece of work can contribute something to the betterment of English teaching and learning in general. It is Allah who bestows success and guides to the Right Path.

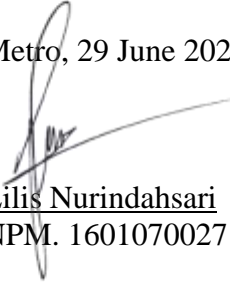
Regarding to the undergraduate thesis, the researcher offer big thanks for.

1. Dr. Siti Nurjanah, M.Ag.as the Rector of IAIN metro
2. Dr. Zuhairi, M.Pd as the Dean of FTIK Faculty of IAIN METRO
3. Andianto, M.Pd. as the head of English Education Department
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5. All of the lecturer in English Education Department of IAIN Metro Lampung who always give the knowledge and information.

6. All of the staff of English Education Department of IAIN Metro Lampung who helped the researcher in processing of administration.
7. All students Eighth semester of English Education Department at IAIN Metro Lampung.

As a human being, the researcher realizes that this thesis still has many weaknesses. The researcher apologizes for any errors in writing. The researcher hopes that the research is useful for the readers.

Metro, 29 June 2022



Lilis Nurindahsari
NPM. 1601070027

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CHAPTER I

INTRODUCTION

A. Background of study

Language is a device to speak with others, there are numerous language utilized around the globe. English is one language utilized by individuals in numerous nations and become the global language for world communication tool. Translation then again is simply the manner in which individuals can connection to other, societies, news and thoughts where the pre-owned language in this given society are unfamiliar for them.

Translation is interaction of moving the thought from source language to target language. Translation has a reason as an approach to convey as a method of spreading data, stories, encounters, and most information. There are various papers in proficient diaries are currently being deciphered and disseminated in various nations, including Indonesia, particularly with English as the source language. We contrast from science, history, music, religion and so on.

Translation is the bridge of citizen in approach to transferring idea from the sender to others; however there are things that are hard to translate for the example, culture term. Culture is troublesome term to decipher on the grounds that is hard to track down the equivalent from the source language to the objective language like proverb. The Translator should know about social term from both of source language and target language in light of the fact that to prevent misconception.

Bassnett Susan translates (1) the surface area meanings of both are almost similar, and (2) the SL structure is preserved as close as possible, but there is no great surprise that the TL structure is seriously distorted.¹

¹ Susan Bassnett, *Translation Studies*, third (New York: Routledge, 2002).

Translation is not just only evolving words, yet additionally moving of culture equality with the way of life of the first language and the beneficiary of that language carry out the translation language. The better Translation should be acknowledged by all individuals in rationale and dependent on truth; subsequently, the message contained in the source language can fulfill the objective language translator with the data inside. To convey the message, translator have to supplant a few words, expressions, and sentences to ensure the message will be conveyed appropriately. It is applied in interpreting any sort of writings, like clinical writings, lawful writings, or social related terms like proverb.

Proverb is frequently found in the books and used to communicate shrewdness or feeling. In Indonesia, proverbs are accepted to contain the insight of the older folks or precursors in the general public since proverbs regularly develop from customary legend, history and religion. Proverbs are a traditional method with a message that goes beyond words. This is an example of the saying "*Don't cry over spilled milk*" Then it is potentially converted to bahasa Indonesia "*Nasi sudah menjadi bubur*". This commandment explains, in essence, that we should not mourn in the past. The message which is passed on is as yet unchanged. Moreover, There were some changes in expression and structure. Uses "bubur" and "nasi" instead of "milk" to show unique word selection.

It utilizes a translator system to decipher proverbs and allows the result of a translation or target language to be compared with the source language. It additionally becomes obvious that it occurs because of the impact of culture. The way of life in which the proverb begin essentially decides how the proverb goes, which is plainly perceived since proverb are characterized as customary sayings. Glancing back at the past model referenced above: "Don't fret over nothing", the Translation doesn't said 'susu', yet 'nasi'. It is essentially changed in accordance with the way of life of Indonesian, in which 'nasi' or rice is the principle food in Indonesia. The researcher expect the methodology of the translation to play an important role in making the translation the same and fitting it into a smooth-sounding and objective language.

Proverbs are astute platitudes, yet in addition a medium which is viewed as ready to communicate the feeling or the desire. Despite the fact that proverb can be utilized as a medium to communicate the feeling or want and comprises social articulations and furthermore instructed at schools; however it is not a simple work to decipher proverb as the social articulations. In this way, not everything proverbs can be perceived by the students, so there will be such misjudging the meaning behind source language text. The majority of understudies actually do numerous missteps in deciphering proverb since they use word by word technique so the importance or meaning is not suitable with what the proverbs implies. Unfortunately, understudies from English Education however still utilize this one such strategy (word by word) in the vast majority of English writings, proverbs are not the special case.

Azzam identifying the cultural problems, encountered in the translation of Jordanian proverbs into English. The significance of the study stems from the fact that it stresses on the social, colloquial, and folkloric use of proverbs that adds to the various implications of them. The whole proverbial context has been pivotally and elementally noticed in proverbs' construction, and this fact enhances both the utterer and the audience in the comprehension of the proverb. What adds to the translation challenges is the colloquialism of the proverbs, which gives them enough semantic, social, and cultural values that cannot be stripped or ignored in the literal translation of the proverbs

Often, understudies neglect to interpret the proverb from the source language to an objective language. The understudy confronted the troubles while interpreting proverb since they don't get the proportionality of those proverb from the source language to the Target language and Students may experience various types of issues while deciphering social articulations.

I found this phenomenon interesting because the translation of a proverb can have a completely different result of translating a proverb from the source language into the target language. Focusing on the analysis of the use of English and Indonesian proverbs, the purpose of this article is to help foreign language learners understand the structure of English and Indonesian.

A pre-survey conducted at state institute for Islamic studies of Metro that is particularly the students of seventh semester student shows that almost of the students cannot translate words in the written text given to the students, and almost of the students do not understand the main idea of the proverb correctly. Considering the above explanation the researcher will analyze the students difficulties relating to translating proverbs.

The researcher conducted that most of the seventh semester still makes errors in translating proverbs. It reveals that students have difficulties in translating proverbs.

Regarding to the result above, the researcher conducts the research undergraduated thesis entitled: “AN ANALYSIS of THE STUDENTS DIFFICULTIES of PROVERB FROM INDONESIAN into ENGLISH TRANSLATION at THE STATE INSTITUTE FOR ISLAMIC STUDIES of METRO.”

This study is worth discussing because the ability of certain readers to translate Indonesian proverbs into English proverbs is limited. This study discusses the difficulties that are encountered by students when translating. Furthermore, in this undergraduate thesis, the researcher will analyze the difficulties that students face in the seventh semester.

B. Problem Identification

From the background of the study above, the researcher identifies the problem below:

1. The student difficult to translate cultural term or the proverb
2. The student lack of understanding about how to translating the proverb

C. The Focus of the Study

The scope of the study focuses on the difficulties faced by the undergraduate students of the State Islamic Institute who participate in the Translation Studies Course when translating the proper proverbs into Indonesian and English. The author also wants to know how the problem of

translating Indonesian proverbs into English occurs, and also why the problem of occurs when translating Indonesian proverbs into English.

D. Problem Formulation

Based on the above research background, the author identifies the student's translation step problem in abstract follows:

1. What kind of difficulties do student in translating process during translating proverb from Indonesian into English ?
2. Why do the student faced difficulty during translating process ?
3. How to solve the difficulties that faced by the students ?

E. Objective and Benefits of Study

1. The Objective of the study

In connection with the above questions, the researcher has stated some goals in order to answer these questions.

- a. To understand and identify any difficulties during the process of translating Indonesian into English proverbs which they understand in the Indonesian context.
- b. Understanding in which student issues in understanding proverb on other culture related in foreign proverb to students
- c. To know how the way to solve the student difficulties that faced by students.

2. The benefit of the research as follows :

- a. For the readers

This paper will provide further insight with more accurate information and trustworthiness. The next research will be beneficial for readers.

- b. For the other researcher

This research is expected as a contribution for the other researcher to conduct further studies.

c. For the institution

Add a list of references for future researchers associated with the study are in line with translation of the abstract

F. Prior Research

Dhanny prayogo halim liem in his undergraduate thesis entitled “*Indonesian translation of English proverbs : a study of equivalence and strategies applied.*” The data which is used in his undergraduate thesis is taken from interview 5 students from an English education study program. The results of the research revealed that Equivalence results of 10 English proverb translations translated by 5 respondents. Translations included as canonical equivalents translate 29 out of 50, grouped into 5 dynamic translations. In addition, translations 16 that cannot satisfy both the criteria of formal equivalence and dynamic equivalence are classified as inequalities.

The differences between this research and previous research are that the previous research focuses on the equivalent of the result of the proverb’s translation. This research focuses on the difficulties that were faced by the student when translating Indonesian proverbs into English.

The second prior research was conducted by Jabr Abu Naser from Jadara, University in Jordan. His journal entitled “*The Difficulties in Translating Culture-Specific Expressions from Arabic into English*”².

Jabr journal aims at the types of semantic problems undergraduate students who study English Translation at Jadara University in Jordan face when translating specific cultural expressions from Arabic language into the English language. In order to have a homogeneous group, the researchers selected translation students who have passed all the advanced translation courses and were familiar with translation of different types of texts, specifically translation of culture-specific texts. The participants were between 21 to 23 years old. Each

² Naser, J. A. (2019). *The Difficulties in Translating Culture-Specific Expressions from Arabic into English*. Irbid, Jordan: School of English Language and Literature, Jadara University.

subject was given twenty culture specific expressions to translate them from Arabic into English.

The differences between this research and previous research are the previous research focus on the semantic problem and focus on Arabic proverbs. On the other hand This research's aim is to identify what kind of problems are faced by students when translating the proverb from Indonesian into English.

The third prior research was "*Students' The Case of Third Year Students, Mentoury University Constantine Difficulties and Strategies in Translation*" which are held by Abdelwahed Benfoughal from University of Constantine, Democratic Republic of Algeria³

The purpose of this study was for students who are learning to translate from their first language into a second language face double difficulties. They are learning translation skills and learning a second language simultaneously. In many instances, second language translators face problems of different kinds, lexical, grammatical, stylistic, phonological, or cultural which are due to their limited linguistic resources in the target language also shedding light on the strategies adopted by the students in order to cope with the problems they encounter while translating

The differences between this research and Abdelwahed's research are the previous research focus on what is the problem of second language student faced when translating proverb and what is the strategy to solved the problem in the other hand This research's aim is to identified what kind of problem that are faced by student when translating the proverb from Indonesian into English.

Based on previous studies, the researcher conducts a study entitled "*an analysis of the students' difficulties of proverb from indonesian into english translation*". This study aims to find problems that students of the english applied

³ Benfoughal, a. (2010). *Students'the case of third year students, mentoury university constantine difficulties and strategies in translation*. Democratic republic of algeria: ministry of higher education and scientific research university of constantine.

Naser, j. A. (2019). *The difficulties in translating culture-specific expressions from arabic into english*. Irbid, jordan: school of english language and literature, jadara, university.

linguistics program face when translating indonesian proverbs into english, and this study continues from previous studies.

CHAPTER II THEORETICAL REVIEW

A. The Concept of Translation

1. Definition of Translation

Translation is an activity to understand the importance of a book, and the subsequent translation items are the same. Similarly, translation conveys the same message in another language. The content being decoded is called the source text and the language being translated is called the destination language. The end result can be said to be objective content. Jeremy said that the term translation itself has some meaning. It can imply a whole subject field entry (deciphered content) or an interaction (also known as a translation delivery demonstration interpreter). The translation process between the two scribe languages can be altered by the translator to either convert the original scribe content of the first language (source language or SL) or the original scribe text (source text or ST) into a composed book (desired content) alternative language (object language or TL)⁴.

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world. It is a process of changing the source text with all of its aspects semantically, syntactically, culturally, and pragmatically into a different language⁵.

There are a few translations that are recommended by the specialists. In this part the author examines them all the more obviously about the Translation's definition, a few meanings of Translation might be diverse as numerous specialists communicate their own ideas or thoughts regarding the meaning of Translation.

⁴ Jeremy Munday, *Introducing Translation Studies Theories and Applications*, SECOND (new york: routledge, 2008 page 4-5).

⁵ Dweik, Bader Saeed, and Mohammed Basam Thalji . "Obstacles Faced by the Jordanian Novice Translators in Translating Arabic." *international journal of english language and translation studies*, 2015: 50-52.

In his book *A Textbook of Translation*, Newmark says that the author distributes the importance of the book in other languages in a planned way⁶. Here, Newmark said that Translation was the best approach to discover the comparability of importance from source text into target text. In this manner we may say that we are remaking or repeating the importance inside the source language text into the type of target language text.

Mildred, states Translation is fundamentally a difference in structure⁷. In view of what Mildred expressed Translation is a difference in structure, when individuals talk, individuals are referring to real words, phrases, statements, sentences and passages and so on which are spoken or composed. It is both in type of the composed and communicated in language, In the Translation the type of the source language is supplanted by the type of target language.

In the theory and practice of translation, Nida and Teyba say that translation consists of mimicking the closest ordinary similarity to the source language message in the language of the recipient. Translations can be quickly iterated for style and also for meaning the closest ordinary equivalence of the source language message to the receptor language⁸.

In light of the definition above it can be presumed that in duplicating or moving the message, there is an identical connection among SL and TL. Nida, has an additional expression of style. It means a sophisticated semantic perspective. Translators need to focus on the original language style to easily maintain the objective language of the objective content. Therefore, an objective reader can understand it with little understanding of the essence of the content.

Additionally, Bassnett states that

What is commonly understood as translation is to render a source language (SL) text into a target language (TL) such that (1) the two surfaces have nearly identical semantics and (2) almost identical

⁶ P Newmark, *A Textbook of Translation* (New York: Prentice Hall, 1984).

⁷ Mildred L and Larson, *Meaning-Based Translation*, second (Maryland: University Press of America, 1986).

⁸ Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Boston: Brill, 2003).

*structures. The SL is stored as strictly as possible, but not as thoroughly as the TL structure is heavily distorted.*⁹

Translation is a move to shift importance to other languages and deliver messages. In addition to changing the language, translators need to focus on the composition so that they can get results in an objective language.

Larson in *Meaning-Based Translation* expresses that Translation consist of study the dictionary, linguistic construction, citizen circumstance and social setting of the source language, breaking down it to decide its significance, at that point recreating a similar importance utilizing the vocabulary and grammatic structure suitable for the receptive language and its culture context¹⁰. According to Larson's explanation above, translation is unquestionably not an easy task to complete, because each language has its own unique customs and linguistic construction, to mention a few terms that may differ from another language. There are numerous cycles and systems in translation that should be mastered and referred to, such as studying the source language, breaking it down, and recreating the importance.

From the four Translation specialists above, it tends to be reasoned that Translation is the assignment that manages two various types of language. The first is the source language (SL), which is the language to be translated, and the second is target language (TL) or the type of the language that becomes the objective. Translation doesn't just change the structure. Translation is an interaction of moving the significance from source language (SL) to target language (TL), the significant thing in Translation is the best approach to track down the same idea in source language (SL) to target language (TL). In the Translation process, there are a few stages that should be done, considering the source text, breaking it down, and reproducing the meaning. Along these lines, a translator should think about the process and methodology in Translation.

⁹ Bassnett, *Translation Studies*.

¹⁰ Larson , M. L (1984) meaning- based translation a guide cross language equivalence. Lanham , MD : university press of America

2. Equivalence

According to Nida and Taber, formal equivalence and dynamic equivalence are two forms of equivalence. The first is formal equivalence, which focuses on the form and context of SL. Canonical equivalence refers to the meaning and form of a message. It distorts the grammatical and stylistic patterns of the receptor language. In other words, formal equality is similar to direct translation in that it aims to continue as faithful to the original text as possible. This can be seen in the example translated "Don't cry on the shed milk", in the example translated as "Chang'an bullet shore transfer amount Thumpa", the translation maintains the structure of SL and also , adjusts the TL structural pattern. The second form focuses on text messages in a dynamic and formal equivalence. Nida and Taber say this theory is correct. The theory of equivalent effect supports dynamic equivalence that the relationship between the inmate and the message needs to be substantially the same as the relationship between the initial containment and the message. Simply put, dynamic equivalence does not require focus on the structure of the text, and most importantly, the forwarded message. As the example of translating "don't cry for spilled milk" into " Nasi sudah menjadi bubur", the Indonesian proverb is relatively similar to the English proverb, so the message it conveys is the same.

3. Translation Strategies

When translating an expression, phrase, or sentence from the SL to the TL, there are undeniable strategies employed. This technique is crucial in helping the researcher to determine the best proverbs translation strategies. Since proverbs are culturally linked words, they involve complex translation strategies. This is something Shastri agrees with. Proverbs and idioms are culturally unique. They are ingrained in the mind of the alinguistic public. They are symbolic and express a complete idea in a single line. They convey a specific picture and meaning that must be interpreted.¹¹

¹¹ Pema Tsewang, Shastri. *Like a yeti catching marmots*. (Boston: Wisdom Publications, 2012), 101

that the researcher believes they are very helpful to translate proverbs:

a. Using an idiom of similar meaning and form

This method involved using an idiom in the target language that has the exact same meaning as the idiom in the source language and also contains equivalent grammatical structures.

b. Using an idiom of similar meaning but dissimilar form

It is common to find idioms with similar meanings but different lexical items in the target language.

c. Translation by paraphrase

This strategy is used when no close match is found in the target language or the use of idioms in the target text does not seem appropriate due to style differences between the source and target languages.

d. Translation by omission

Use this strategy when the language in the target language is not suitable and its meaning is not easy to explain, and for stylistic reasons. Skip when skipping has no effect on comprehension

B. Proverbs

1. Definition of proverb

The humor defines proverbs in short, widely known folk texts that are passed down from generation to generation, with wisdom, truth, morality, and traditional values in figurative, fixed, and memorable forms. Also, in *Language and Language Encyclopedia Volume 6, Proverbs* expresses cultural truth. Words can be empirically valid statements, superstitions and social norms. Anyway, the cultural relevance of proverbs cannot be denied. Proverbs can take the form of straight, literal or metaphorical. But most of the proverbs are parables. However, whether expressed literally or figuratively, the proverb is relatively and, according to Barajas, proverbs are stereotyped, but their meaning can vary depending on certain social factors and interpretations of settings

Proverbs are brief (sentence-length) entextualized utterances which derive a sense of wisdom, wit and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances. This intertextual

reference may take many forms, including replication (i.e., repetition of the text from previous contexts), imitation (i.e., modeling a new utterance after a previous utterance), or use of features (rhyme, alliteration, meter, ascription to the elders, etc.) associated with previous wisdom sayings. Finally, proverbs address recurrent social situations in a strategic way

*A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.*¹²

2. The structure of proverbs

Indonesian and English Expressing social and cultural life through proverbs Law to support learners interested in learning these cultures, information on Indonesian and English culture to provide can become gives them a description of each culture. Proverbs contain the social and cultural values of the supporters of the society, and each proverb has various social functions. The means of social functioning are:

- a. Reinforcing values and norms that arise in society.
- b. Units to execute self-correction when evaluating open measurements in real life.
- c. In the direction of society to determine the behavior and attitudes of the surrounding social intercourse.
- d. As an educational tool for those who are more mature than others in society. They think that using proverbial expressions to engage young people in conversations is important and if it doesn't happen they are angry at his rebuke.

Proverb also reflects the way people think and work. It is used to respond to the epoch challenges faced in conversation. Meanwhile, this study provides

¹² Mieder, wolfgang. *Proverbs: a handbook (greenwood folklore handbooks)*. London: greenwood press, 2004.

Learners with an interest in English and Indonesian or others. It is also used as an additional entity review of the views of those who understand the norms and values accumulated by the international community. On the contrary, it is worth the proverbs that cannot be used or cannot be used for all. Therefore, there may be no connection between Indonesian and British society now or in the future.

Therefore, it is best for translators to adjust their method on a case by case basis. Considering the research conducted by Syarfuni entitled “*An Analysis of English and Indonesia Idioms and Proverb*”, he described the phenomena of proverbs translation in the level of accuracy, acceptability, and readability . He stated that proverbs have differences and similarities between English and Indonesia. Due to English and Indonesian have different culture, which why they have their own way to deliver proverbs. Furthermore, Syarfuni states that the proverb came from various type, they are; the proverb states a fact, the proverb in metaphorical form, the proverb consisting of at least one topic, the proverb that fall into tradition pattern, the proverb in form of contrast, the proverb that used in rhyme, and the proverb that traced to ancient Latin and Greek Literature¹³.

- a. The proverb states a fact because they contain the wisdom of the truth that is delivered by the old person according to the fact that is going on the occasion of the problem of life. For instance:
 - 1) Confine your tongue, lest it confine you
 - 2) Mulutmu harimaumu

- b. The metaphorical proverbs are the proverb used as an expression which describes a person or object in a literary way by referring to something. For instance:
 - 1) Never buy pig in a poke
 - 2) Membeli kucing dalam karung

¹³ Syarfuni.. “An Analysis of English and Indonesia Idioms and Proverb”, ISSN 2354-004X, pp.26-50 2016

c. The proverb consists of at least one topic and comments about its topic too. It may have as few as two words. For instance:

- 1) Money breeds
- 2) Lintah darat

d. Many proverbs fall into one of several tradition pattern and they may present an alternative or an equation, for instance:

- 1) The proverb of several tradition pattern on form of an alternative:

Better late than never

- 2) The proverb several tradition pattern in form of an equation:

Ya atau tidak sama sekali

e. Some of the proverbs are often make use of contrast, for instance:

- 1) A man ought to do his duty.
- 2) Siapa yang berbuat dia yang bertanggung jawab

The other type of proverbs is still used a rhyme, for instance:

- 1) East and west, home is best
- 2) Manusia yang merencanakan, tuhan yang menentukan.

f. We may find the other proverb that traced to ancient Latin and Greek Literature, for example:

- 1) Love is blind
- 2) Cinta itu buta

3. The benefits of learning proverb

English proverbs and sayings are a great treasure of the English language and a valuable resource for language teachers. When we, modern teachers of English, can use them appropriately, there will be great benefit not only to arouse students' interests and improve their accomplishment about language, but at the same time encourage them to be aware of the culture, philosophy of life, broaden their knowledge and world outlook as well as any experienced language teacher can imagine how beneficial can be applying this lexical richness of the language in

communicative classes as they are a good store of vocabulary and grammar structures and can be found for any topic and for any occasions of life. as famous English scholar and methodologist Jack C. Richards mentions in his book “Communicative language teaching today” modern communicative language teaching demands from teachers to develop learners’ target language skills considering communicative competence over grammatical one. Communicative language teaching is characterized by the following:

- a. People learn a language through communicating it;
- b. People learn a language best when using it to do things rather than through studying how language works and practicing rules;
- c. Classroom activities should be meaningful and involve real communication;
- d. Both accuracy and fluency are goaled;
- e. Language should be taught in context rather than in isolated sentences;
- f. Grammar should be taught implicitly rather than explicitly.¹⁴

Taking into consideration above mentioned characteristics of communicative classroom proverbs, they can be taken as ready grammar structures with mini context and serve as useful material for communicative grammar lessons.

Moreover, proverbs have meaning priority over their language structures and it provides opportunity to develop different meaningful tasks, communicative activities, real reason for communication and for any stage of the lesson including interesting and adaptable warm-up activities or for pre, while and post stages of the lesson . It is obvious that proverbs contain specific vocabulary related to the culture, people, nature or place where they originated from. This advantage of proverbs can provide the chance of cultural awareness input and improving comprehension skills of learners. Using proverbs as teaching materials we, teachers may carry out multi tasks and create not only authentic and communicative environment but also can successfully interlink culture and language in the classroom for example:

¹⁴ Richards, Jack C Communicative Language Teaching Today. Cambridge University Press, 2006

- a. An Englishman's house is his castle.
- b. If you want to please an Englishman, be polite about his garden.
- c. When in Rome do as Romans do.
- d. All roads lead to Rome

Proverbs in various languages are found with a wide variety of grammatical structures. In English, for example, we can find the following structures (in addition to others)¹⁵:

1. Imperative, negative :
 - 1) Don't beat a dead horse.
 - 2) Don't judge a book by its cover
 - 3) Don't cry over spilt milk
2. Imperative, positive
 - 1) Look before you leap,
 - 2) Do as I say, not as I do
 - 3) Love me love my dog
3. Declarative sentence -
 - 1) Birds of a feather flock together.
 - 2) Practice makes perfect
4. Conditional sentences
 - 1) If you want to be a friend, never borrow, never lend
 - 2) If you want to please an Englishman, be polite about his garden
 - 3) if you can't beat them, join them
5. Relative clauses
 - 1) He laughs the best, who laughs the last. You are what you eat.
 - 2) Everything that glitters is not gold A friend who shares is a friend who cares

¹⁵ARORA S. (1984), The Perception of Proverbiality, Proverbium: Yearbook of International Proverb Scholarship 1, 1-38

6. Subordinate clauses

- 1) Mice will play when the cat is away. Make hay while the sun is shining
- 2) Don't count your chickens before they are hatched
- 3) Don't judge a man until you have walked in his boots

7. Comparative and superlative adjectives

- 1) Better late than never
- 2) An open enemy is better than a false friend
- 3) He laughs the best who laughs the last
- 4) The best things in life are free
- 5) Don't bite off more than you can chew

Even though proverb has many difficulties to translated, it has many benefits to the students. The advantage of the learning English proverb not only about learning the culture of English proverb but also many aspects such as:

1. The English proverbs have several type of grammar that can be used by student to learn grammar and makes them interesting with learning grammar
2. Since proverbs have meanings that are both literal and figurative, the student will have less difficulty interpreting the statements in literal than figurative contexts. Discourse contexts that invite a literal reading of a proverb provide more conceptual overlap with the proverb, resulting in more rapid processing than contexts inviting a non-literal reading.
3. When the student learning proverb, they will learn how to translate language ambiguities that students may encounter inside and outside the classroom. Such as, when they making a scientific writing or translating a book resolving figurative expressions while reading unknown idioms and metaphors and the effect of context on reading patterns and identification of word meaning.

4. Procedure For Translating Proverbs

Literal word-for-word translation does not work for popular sayings such as proverbs, To properly translate a proverb requires several steps, and it often requires a translator to delve deeper into the culture of the source and target languages to determine the idiomatic translation.

Proverbs often have an equivalent in the target language. However, even if a linguistic equivalent exists, there may be cultural differences to consider. For example, translation into Indonesian could vary based on whether the target is the UK or the US.

It often helps to determine the origin of the proverb, especially if it isn't an entirely common saying. An obscure literary proverb should not be translated into a very familiar proverb in the target language. It is best to aim for equivalence between the proverb's standing within the context of the source culture and the target. Often, proverbs deal directly with societal customs that might not translate directly to certain other societies. In these cases, it might help to find a saying that approximates the intended message of the proverb and use that. Ultimately, the challenges of translating proverbs depend on the case at hand, and therefore, it is best for translators to adjust their method on a case by case basis.

Translating proverbs has never been an easy or straightforward task. This is mainly related to the

fact that they are mostly figurative. According to Dabaghi, Pishbinand Nicknasab¹⁶ :

Translating proverbs, the translator should know linguistic and non-linguistic features of both languages. By linguistic features we mean those elements which are not conveyed only through words, what is important here is culture. Each proverb conveys specific meaning in a specific context of situation. Therefore, a

¹⁶ Dabaghi, A., Pishbin, El. & Niknasab, L. (2010). Proverbs from the Viewpoint of Translation. *Journal of Language Teaching and Research*. Finland: Academy Publisher, 1(6), 807 - 814

proverb should be rendered with care to carry the same cultural conventions in the original proverb. It is not reasonable to translate a proverb while just looking at the first meaning of its words in a dictionary.

According to Mollanazar as cited in Dabaghi, PishbinandNicknasab,¹⁷ proverbs with figures of speech in the SL may not have their figurative correspondence in the TL. Therefore, there are two ways to handle translation situation. The first strategy is: “Some similar proverbs can be found in the two languages with more or less similar form, vocabulary and meaning”; while the second strategy suggests “Many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary”.

¹⁷ Ibid 813

CHAPTER III RESEARCH METHOD

This chapter discusses the research's context, data resources, data collection techniques, and data analysis techniques. The primary respondent in this study is an active English department seventh-semester student at IAIN METRO, since seventh-semester students have studied the subject of translation from Indonesian to English and therefore have at least a clear understanding of translation studies. The participants in this study are ten seventh-semester IAIN metro students. Otherwise, the respondents in this semester are those who have not yet begun writing their undergraduate thesis.

The research will be conducted by using email that will be flexible and not wasting the student. The research will conduct for a week by using email and Google form so the researcher does not need to have a physical contact with the respondents and by using Google form the research still can be done without breaking any rules in preventing the spread of the Covid 19 pandemic that we should self-quarantine and work or learn from home.

A. Research Method

A qualitative approach is used in this investigation because the analyzed data are presented as descriptive. The information processed is in the form of phrases and phrases. According to Creswell, qualitative analysis is a tool for an individual or group to judge and understand the importance put into a social or human problem. Inductive data analysis and interpretation by data authors, from the details of the data collected to a variety of topics in the context of new questions and methods participants are part of any research process. The format of the final written report is flexible. Many people who participate in this type of study accept an inductive approach that focuses on the individual situation and emphasizes the importance of creating the complexity of the situation.¹⁸

¹⁸ John W Creswell, *Research Design* (London: Sage Publications Ltd., n.d.).

A qualitative method is a research study that focuses on understanding, comprehending, and describing a phenomenon. One can obtain a deeper understanding of phenomena by using narration to describe and investigate them. It is a research method that collects descriptive data from participants, either written or spoken, as well as collected data. It also fits the concept of descriptive analysis, which entails collecting current data, defining an issue, performing a comparison or evaluation, and learning from other people's experiences in order to make a decision.

Descriptive qualitative analysis is the study's unique feature. The author will provide a summary of the research that can be used to describe phenomena. The aim of a descriptive research survey is to get a good picture of what's going on. The aim of descriptive qualitative analysis is to identify common underlying characteristics in data. Descriptive qualitative research is useful because it may reveal important details about the average participant in a group.¹⁹

According to these understandings, qualitative methodologies are techniques in society that generate descriptive data in the form of written or oral language. The data collected does not have to be numeric. It has a form of words or an explanation of something. This is the result of a qualitative method. This feature is consistent with qualitative naming. The definition accurately summarizes the characteristics of the data.

B. Data and Data Source

In this research, the researcher divides the sources into two items. They are primary and secondary.

1. Primary sources

Original materials on which research is focused are referred to as primary sources. They are direct facts or testimony about the subject under discussion. They present data in its raw form, without being interpreted, condensed, or analyzed by other authors. The primary data are gained by interviewing the respondent about what are the difficulties of translating proverbs.

¹⁹GeoffreyMarczyket. al., *Essentials of Research Design and Methodology* (USA: John Wiley & Sons, Inc. 2005), 16.

The respondents of this research are 10 seventh semester students at IAIN METRO who are selected by simple random sampling. The student is selecting randomly based on data pre survey. The ten students who follow the pre survey proverb and the student who got the lowest score will choose to be respondents.

2. Secondary sources

Based on primary sources, secondary sources provide explanation or examination. They may clarify primary sources and often employ them to strengthen a particular theory or argument or try to persuade the reader to consider a particular point of view. Documentation, journals, e-books, and publications related to the research serve as secondary sources in this study.

The secondary resource consists of assigning ten respondents to translate ten randomly selected English proverbs into bahasa Indonesia and analyzing the results. The proverb that was given to the student was ten popular proverbs.

C. Data Collecting Method

According to Zikmund, a research report is based on data presented by the researcher in order to provide evidence supporting the study's conclusions. The data must include a compilation of appropriate interviews, findings, and records. It would be illogical to try to draw conclusions from the interview and observation. As the study's primary tool, qualitative analysis necessitates the use of techniques to ensure that the data is reliable. In order to collect knowledge, the researcher uses a number of tools. Therefore, the researcher offered instruments in collecting the data are as follows:

1. Interview

The researchers hold interviews with students who are participants. The researcher conducts interviews with the participants to obtain information, ask questions about the subject of translating proverbs in English, and the student's difficulties in translating proverbs in English. The outcome will be determined by the responses to the questions. The study can obtain direct knowledge about the student's difficulties in translating proverbs in English from the interview.

In fact, a research interview involves an interviewer, who coordinates the process of the conversation and asks questions, and an interviewee, who responds to those questions.²⁰ Therefore, the result will be evident. The researcher will interview 10 students of eight semester from D class English education department about student's translating proverb difficulties in English.

The interview will take place via Google form. Because of the pandemic, we should learn from home, so all of the students are returning to their homes. Interviewing students via Google form chat will save them time and allow them to be more flexible because they will be able to respond to my chat from anywhere without wasting time.

2. Observation

This qualitative research method influence studying people, things or situations by watching or viewing them in their natural setting. It is used to see answers the questions and to observe student in the class. Like other research methods, observatioan research is the conducted to generate all important data upon which to base any conclusions.

In this section the researcher will observe the student's result answer from their task of translating proverb from Indonesian into English, so that the author can find out what cause student to experience difficulties in translating proverb

3. Documentation

Process documentation analysis is a technique for supporting development organizations in learning from their mistakes. It's an open-ended, inductive procedure that looks at how an entity interacts with the

²⁰ M. Easwaramoorthy and Fataneh Zarinpoush, *"Interviewing For Research"* (Imagine Canada: 2006), p, 1.

people with whom it operates.²¹ According to Bryman As a qualitative research method, documentary analysis is often chosen as a second or supplementary way of collecting data in order to add rigour to a study through a multi-method form of triangulation.

In this research, the researcher uses documents technique to collect the data. Documents could be a valuable source of information in qualitative research. Data needed are documented as data resource in the form of documentation. Furthermore, the researcher got the data from the result of student's difficulties in translating proverbs. Qualitative researchers may use written documents or other artifacts to gain an understanding of the phenomenon under study.²²

In this study, Study collects data using Document Technology. Documents can be an important source of information in qualitative research. The required data is documented in a documented data resource. Researchers also acquired data as a result of students experiencing the difficulty of translating proverbs. Qualitative researchers can use documents or other artifacts written to obtain an understanding of Phenomenon in studies. Therefore, studies employing qualitative methods such as interviews and participatory observations use interpretation epistemology and documentary evidence as additional data sources both relevance and feasibility. There are several advantages to using documents:

- 1) Relatively inexpensive
- 2) great source of background information
- 3) unobtrusive
- 4) provides a stage for the program with possibilities not directly observable
- 5) other methods may cause problems not noted.

Thus, the author takes the documents of 10 students from the screenshot photos

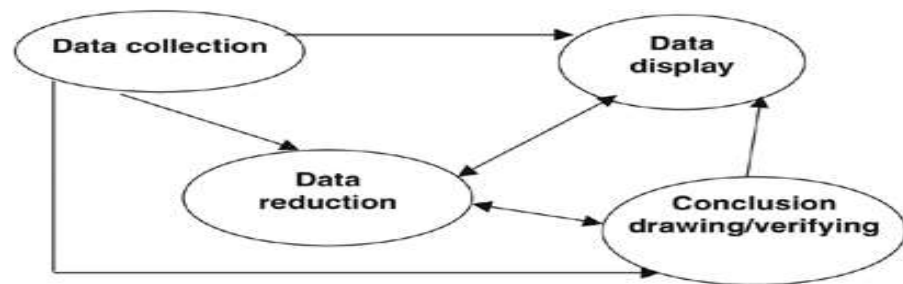
D. Data Analysis Technique

Three steps are applied in analyzing the data. Miles and Huberman (1994) suggest that qualitative data analysis consists of three procedures, they are: (1) data reduction, (2) data display, (3) Conclusion drawing/verification.

²¹ Amita Shah, "*Process Documentation Research*", (IED London: 1997), p. 1.

²² Jhon W. Creswell, *Research Design* (Clifornia: Sage Publications, 2000), 180.

Gambar 1



The research first began with data collection. In this study, data were gathered by reading abstracts in Bahasa Indonesia and English. The collected data were coded, with the source data coded alphabetically and the data coded numerically.

Second, after gathering the data, reduction was accomplished by thoroughly reading the material and then identifying the sentences. The data was then displayed. After data collection and reduction, conclusions and verification can be made based on the data display. The researcher will also conduct interviews to gather additional information from different perspectives.

BAB IV

FINDINGS AND DISCUSSION

A. Result of The Research

1. Description of Research Locataion

The forerunner of the establishment of IAIN Metro is inseparable from the history of the establishment of IAIN Raden Intan in Bandar Lampung. This is different, because the establishment of IAIN Raden Intan Bandar Lampung itself is the result of the efforts of religious leaders and community leaders who are members of the Lampung Islamic Welfare Foundation (YKIL) which was established in 1961 and chaired by RD. Muhammad Sayyid.

From the results of the deliberation, it was decided to establish two faculties, namely the Faculty of Tarbiyah and the Faculty of Syari'ah whose position in Tanjung Karang is under the support of the Foundation.

In 1964, precisely on October 13, 1964, based on the Decree of the Minister of Religion Number 86/1964, the status of the YKIL Tarbiyah Faculty was changed from private to public, but it did not stand alone but was a branch of the Tabiyah Faculty of IAIN Raden Fatah Palembang. In 1967 at the request of the Metro community to YKIL to open the Tabiyah Faculty and the Syari'ah Faculty in Metro with the approval of the Dean of the Tabiyah Faculty IAIN Raden Fatah Palembang.

Prior to 1965, the Faculty of Ushuludin was established which was located in Tanjung Karang with due observance of the Decree of the President of the Republic of Indonesia No. 27 of 1963 because of the provisions for an independent university (al-jami'ah) to have three faculties in preparation for the establishment of the State Islamic Institute. (IAIN) Lampung.

In addition to YKIL in 1965, the Lampung Islamic Higher Education Foundation (Yaperti) was founded, led by KH. Zakaria Nawawi. Although this foundation has been running since 27 August 1966, this foundation is trying hard to support the existing faculties and trying to change the status of these faculties from private to public.

After IAIN Raden Intan Lampung was officially opened, the Tarbiyah Faculty which was originally under IAIN Raden Fatah Palembang was set to become an independent faculty, as the Tabiyah Faculty of IAIN Raden Intan Lampung Metro based on the Decree of the Minister of Religion of the Republic of Indonesia No. 188 of 1966.

Shortly after the change in the name of IAIN Raden Intan Tanjung Karang to Raden Intan Bandar Lampung following the change in the name of the capital city of Lampung to Bandar Lampung, the Islamic Guidance Circular Letter No. E.III.OT/OO/AZ/1804/1996, dated August 23, 1996 regarding the Institutional Arrangement of IAIN Faculties outside the Main School to become a State Islamic College.

As a continuation, on 23-25 April 1997 a working meeting was held for rectors and deans of faculties outside the parent. On this occasion, it was also determined the change and ratification of faculties outside the parent to become a State Islamic High School (STAIN) based on Presidential Decree No. 11 of 1997 dated March 21, 1997 AD to coincide with the 12th of Dzulqaidah 1417 Hijriyah, which later on that date was used as Milad Day. STAIN Jurai Siwo Metro.

In line with the change in status, Drs. Zakaria Zakir, who while serving as the Dean of the Tarbiyah Faculty, proposed five names for STAIN Metro, namely, STAIN Raden Imba Kusuma, STAIN Lampung, STAIN Jurai Siwo, STAIN A. Yasin, and STAIN Sosrodarmo. Based on the recommendation of the Regent (at that time Drs. Herman Sanusi), the name of STAIN Metro was determined as STAIN Jurai Siwo Metro considering that this STAIN was located in Central Lampung which has the tradition and culture of "Nine Clans of Penyibang".

State Islamic Institute of Metro or IAIN Metro located in Metro city, Lampung province. The establishment of IAIN Metro is contained in regulation (Perpres) number 71 of 2016 which was signed by President Joko Widodo on August 1, 2016. This presidential regulation came into force on the date promulgation namely on August 3, 2016, by the Minister of Law and Human Rights Yasona. H. Laoly. State Islamic Institute Metro (IAIN) is an upgrade to the status of the State Islamic College Jurai Siwo (STAIN), Metro City.

The change in status to IAIN will also encourage the formation of new faculties that will be born in accordance with the community's need for education, as well as the development of more adequate facilities and infrastructure in order to make IAIN Metro more better.

a. The Profil Of English Education Study Program

English education study program (TBI) Strata 1 (S1) in IAIN Metro was established in 2007. It included Tarbiyah Faculty in IAIN Metro. Historically, Strata 1 (S1) of English Education Study Program came from diploma 3 (D3) English Education That was opened in 2002 based on the decree No.DJ.1/220.C/2007 on May 28, 2007.

In implementing education, English Education Study program stands on its vision, as follows: the establishment of professional student in the English Education who can integrate the Islamic values and academic dimensions. So the students have a high bargaining.

Furthermore, the vision than is enlarged in some missions, as follows:

- 1) Developing the students privacy through Knowledge, reinforcement, and actualization toward religious, national and civil life in the Islamic culture values.
- 2) Building and developing an atmosphere of the academic which is humanist, democratic and modern.
- 3) Growing the professionalism ethic through theoretical knowledge basic.

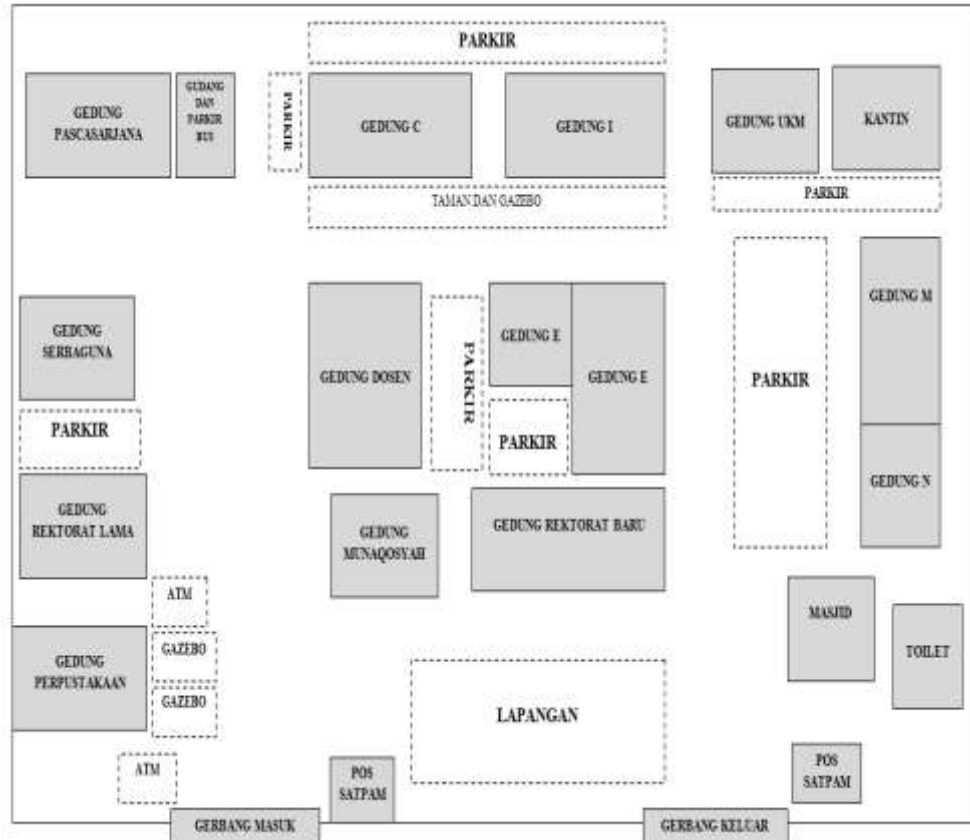
- 4) Providing qualified education service to produce the candidate of educator which is smart skill full who have good attitude.
- 5) Applying integrated education system which is able to give a significant input to development of education.

Those are the vision and mission which include all of the students in English education study program in IAIN Metro. Furthermore, based on the vision and missions above, it is formulated be three purposes of English education study program, as follows:

- 1) To prepare the students not only to be English teacher who can actualize the society benefit values, science, Technology and art but also be able to be agents of change in the society.
- 2) To prepare the students be professional English teachers which can imply, develop and enlarge English education with spirit of English-islamic.

b. Location Sketch of IAIN Metro

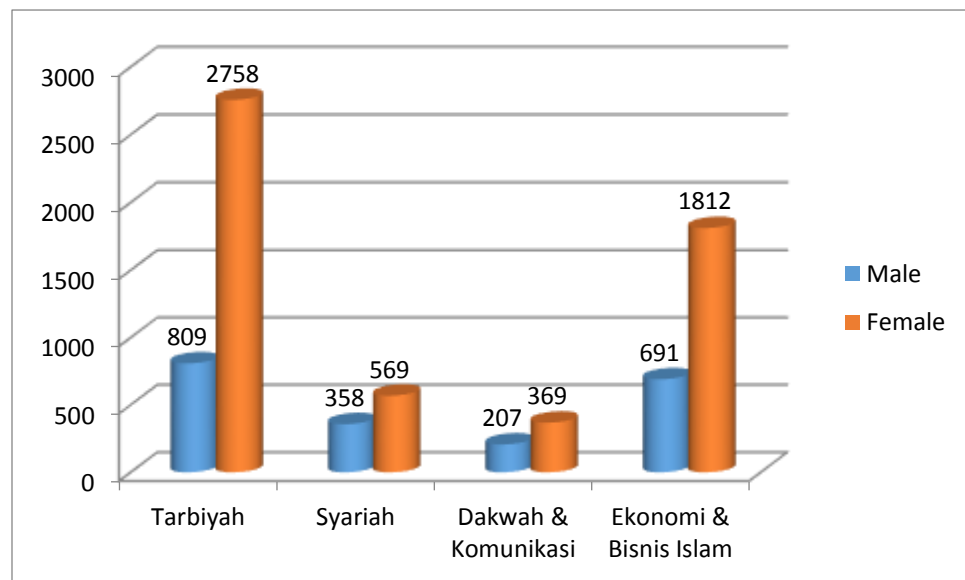
Figure 1. Location Sketch of IAIN Metro



c. Condition of Students at IAIN Metro

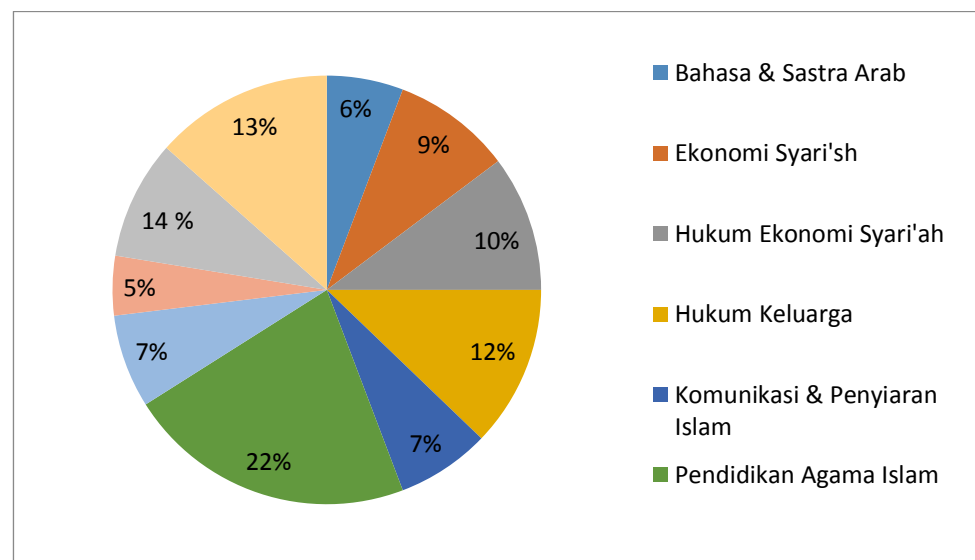
The condition of students at IAIN Metro, the number of IAIN Metro students in the academic years 2020/2021 can be identified as follows:

Figure 2. Condition of Students IAIN Metro



d. Condition of Lecturer at IAIN Metro

Figure 3. Condition of Lecturer at IAIN Metro



e. Organization Structure of IAIN Metro

Figure 4. Organization Structure of IAIN Metro

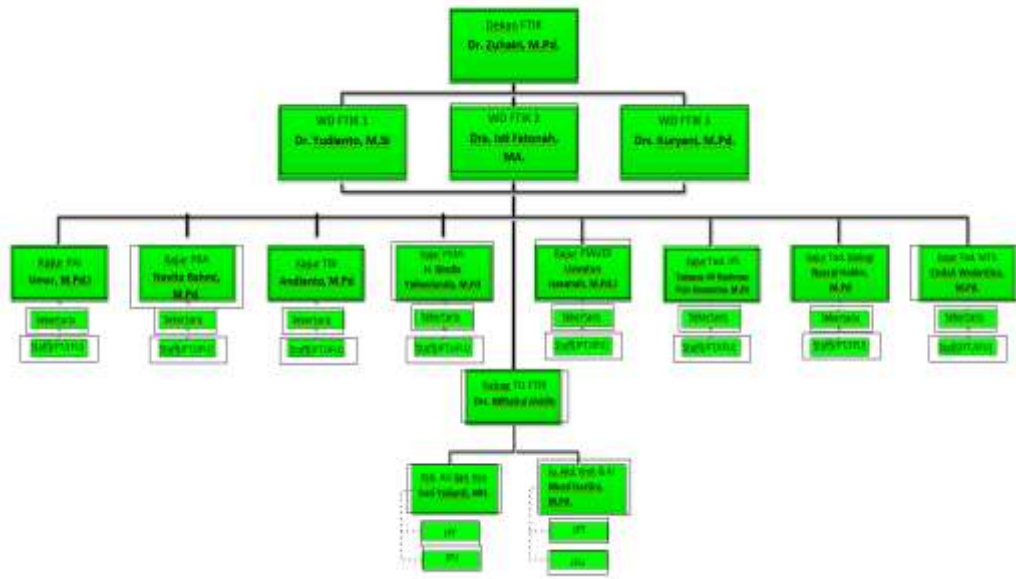
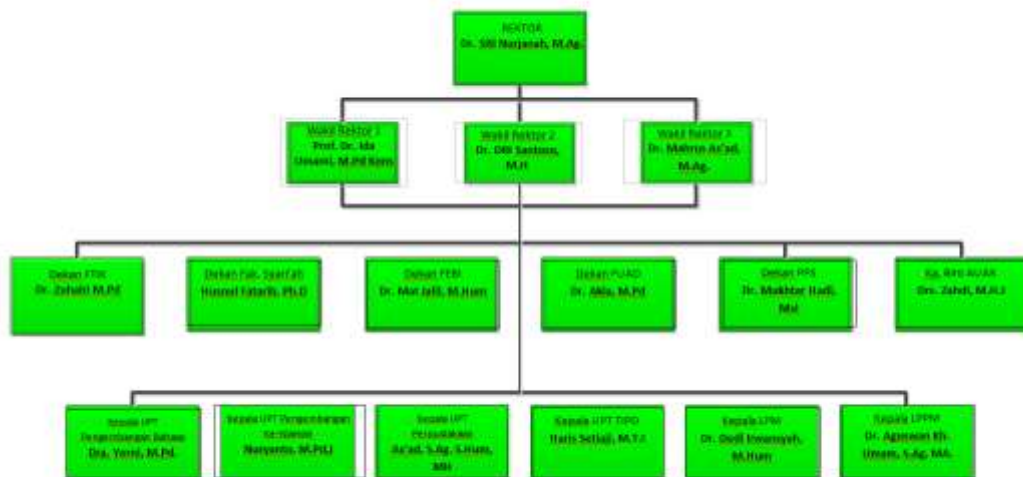


Figure 5. Organization Structure of IAIN Metro



B. Description of Research Findings

The analysis of the difficulties do student in translating process during translating proverb from Indonesian into English was carried out by researchers by means of interview. In the interview, the researcher found data that there were several factors that caused student difficult to translate the proverb. The researcher specifically analyzed the difficulties that are faced by student during translating specially in translating proverb. As the primary data, the data was taken through the interview 10 students of eight semesters from D class English education department. The data was taken randomly from ten students of TBI in the eighth semester.

The Table I shows the answer of the student during the interviews that is conducted at IAIN Metro,

Table 1

No	Question	Respondent's Answer
1.	Do you have difficulties during translating proverb from Indonesian into English?/ “Apakah anda menemui kesulitan dalam menerjemahkan pribahasa dari Indonesia ke dalam bahasa inggris ?”	<i>Student 1: "Of course"</i>
		<i>Student 2: " Yes"</i>
		<i>Student 3: "Sometimes, i get difficult "</i>
		<i>Student 4: "Yes,"</i>
		<i>Student 5: "Yes,"</i>
		<i>Student 6: "Yes, I did"</i>
		<i>Student 7: "Yes, I did"</i>
		<i>Student 8: "Yes, I did"</i>
		<i>Student 9: "Yes,"</i>
		<i>Student 10: "Yes,"</i>
2.	What kind of difficulties do you faced during translating proverb? /	<i>Student 1: "It's hard to find the right words of the proverb"</i>

	<p><i>“apa sajakah kesulitan yang anda hadapi selama menerjemahkan pribahasa?”</i></p>	<p><i>because we also have to understand different cultures and values of nations, so the translation won't change the meaning."</i></p>
		<p>Student 2: <i>"The different of culture that use in proverb."</i></p>
		<p>Student 3: <i>"I get trouble when i try to know the meaning of the proverb. When i looking for what the meaning about the proverb i have been read."</i></p>
		<p>Student 4: <i>" I don't have many vocabularies so it's difficult "</i></p>
		<p>Student 5: <i>"there are foreign words that are rarely heard and do not really understand the rules in the translation of proverbs so that it is difficult for me to be able to translate all the words given."</i></p>
		<p>Student 6: <i>"Some proverbs are weird or sound odd when I am translating those from indo to English."</i></p>
		<p>Student 7: <i>"I get difficulties to translate from Indonesian into English"</i></p>
		<p>Student 8: <i>"The transition of the meaning and structure is difficult"</i></p>
		<p>Student 9: <i>"It's difficult to translate because complicated and should looking for the meaning"</i></p>

		<i>first then I can translated."</i>
		<i>Student 10: "Proverb is difficult to translated because it's not similar with the Indonesian"</i>
3.	Based on your opinion, What is the most difficult thing when you translating proverb ?/ "menurut anda apa kesulitan terbesar dalam menerjemahkan pribahasa indonesia kedalam bahasa inggris"	<i>Student 1: "It's hard to find the right words of the proverb because we also have to understand different cultures and values of nations, so the translation won't change the meaning."</i>
		<i>Student 2: "Understanding the meaning"</i>
		<i>Student 3: "The coherent between my culture languages with other language."</i>
		<i>Student 4: "Makna nya dan bagaimana untuk menuliskan nya ke dalam bahasa inggris."</i> The meaning and the way to translated to English
		<i>Student 5: "The most difficult is search any vocabulary that I don't know"</i>
		<i>Student 6: "Translating proverb is a difficult thing, because we have to understand the rules in translation, and must be able to choose the right words to match the meaning conveyed."</i>
		<i>Student 7: "Its difficult because when translating it, I am not</i>

		<i>familiar with the english proverb"</i>
		<i>Student 8: "I dont memorize about proverb"</i>
		<i>Student 9: "The indonesian proverb and english proverb words "</i>
		<i>Student 10: "I have a lot of difficulty in translating some words that are sometimes too foreign to my ears"</i>

The results of the interviews above are all of the students do student faced problem during translate proverb from Indonesian into English. One of the students became the in this study explained some of the difficulties he experienced, for example the lack of knowledge about translating proverb

The Table II shows the result of translating Indonesian proverb into English proverb.

Table 2 :

NO	SL	TL	<i>STUDENT TRANSLATION</i>
1	Cinta itu buta	All's fair in love and war	<i>student 1: "Love is blind"</i>
			<i>Student 2: "Love is blind"</i>
			<i>Student 3: "Love is blind"</i>
			<i>Student 4: "Love is blind"</i>
			<i>Student 5: "Blended by love"</i>
			<i>Student 6: "Love is blind"</i>
			<i>Student 7: "Love is blind"</i>
			<i>Student 8: "Love is blind"</i>
			<i>Student 9: "Love is blind"</i>
			<i>Student 10: "Love is blind"</i>

2	Rumahku istanaku	East, west, home's best	<p><i>Student 1: "My house my kingdom"</i></p> <p><i>Student 2: "My house my kingdom"</i></p> <p><i>Student 3: "My house is my palace"</i></p> <p><i>Student 4: "Home sweet home"</i></p> <p><i>Student 5: "Home sweet home"</i></p> <p><i>Student 6: "Home sweet home"</i></p> <p><i>Student 7: "Home sweet home"</i></p> <p><i>Student 8: "My house is my palace"</i></p> <p><i>Student 9: "Home sweet home"</i></p> <p><i>Student 10: "A man's home is his castle "</i></p>
3	Nasi telah menjadi bubur	It is no use crying over spilt milk	<p><i>Student 1: "No use crying over split milk"</i></p> <p><i>Student 2: "No use crying over spilt milk"</i></p> <p><i>Student 3: "Rice has become porridge"</i></p> <p><i>Student 4: "It is too late"</i></p> <p><i>Student 5: "Don't cry over spilled milk"</i></p> <p><i>Student 6: "It's no use crying over spilt milk"</i></p>

			<p><i>Student 7: "It's no use crying over the spilt milk"</i></p> <p><i>Student 8: "Rice has become porridge"</i></p> <p><i>Student 9: "It's no use crying over spilt milk"</i></p> <p><i>Student 10: "It's no use crying over spilt milk"</i></p>
4	Buah jatuh tidak jauh dari pohonnya	The apple never falls far from the tree/ like father like son	<p><i>Student 1: "Like father like son "</i></p> <p><i>Student 2: "Like father, like son"</i></p> <p><i>Student 3: "Like father like son"</i></p> <p><i>Student 4: "Like father like son"</i></p> <p><i>Student 5: "The fruit does not fall far from the tree"</i></p> <p><i>Student 6: "Like father like son"</i></p> <p><i>Student 7: "Like father like son"</i></p> <p><i>Student 8: "Like father like son"</i></p> <p><i>Student 9: "The fruit does not fall far from the tree"</i></p> <p><i>Student 10: "The fruit does not fall far from the tree"</i></p>
5	Mencari jarum di tumpukan jerami	Constant dropping wears away a stone	<p><i>Student 1: "Needle in a haystack"</i></p> <p><i>Student 2: "Needle in a haystack"</i></p>

			<p><i>Student 3: "Look for a needle in a haystack"</i></p> <p><i>Student 4: "Like finding a needle in haystack"</i></p> <p><i>Student 5: "Finding a needle in a haystack"</i></p> <p><i>Student 6: "Like finding a needle in a haystack"</i></p> <p><i>Student 7: "Look for a needle in a haystack"</i></p> <p><i>Student 8: "Like finding a needle in a haystack."</i></p> <p><i>Student 9: "Needle in a haystack"</i></p> <p><i>Student 10: "Like finding a needle in a haystack"</i></p>
6	Besar pasak daripada tiang	Cut your coat according to your cloth	<p><i>Student 1: "Cut your Coat according to you"</i></p> <p><i>Student 2: "Cut your coat according to your cloth"</i></p> <p><i>Student 3: "Big pegs than poles"</i></p> <p><i>Student 4: "Wasteful"</i></p> <p><i>Student 5: "Expenditure is greater than income."</i></p> <p><i>Student 6: "Bite off more than you can chew"</i></p> <p><i>Student 7: "Don't bite off more than you can chew"</i></p> <p><i>Student 8: "Bigger legs than poles"</i></p>

			<i>Student 9: "Cut your coat according to your cloth"</i>
			<i>Student 10: "Bite off more than you can chew"</i>
7	Jangan pernah membeli kucing dalam karung	seeing is believing	<i>Student 1: "Buy a pig in a poke"</i>
			<i>Student 2: "Never buy a pig in a poke"</i>
			<i>Student 3: "Never buy a cat in a sack"</i>
			<i>Student 4: "Buy a pig in a poke."</i>
			<i>Student 5: "Never buy a cat in a sick"</i>
			<i>Student 6: "Never buy a pig in a poke"</i>
			<i>Student 7: "Buy a pig in a poke"</i>
			<i>Student 8: "Buy something not by looking at the item."</i>
			<i>Student 9: "Choose something don't know its content"</i>
			<i>Student 10: "Never buy a cat inside sack"</i>
8	Habis gelap terbitlah terang	Every cloud has a silver lining	<i>Student 1: "After the darkness the light ness"</i>
			<i>Student 2: "After the darkness the light rises"</i>
			<i>Student 3: "After dark comes the light"</i>
			<i>Student 4: "After rain"</i>

			<i>come sunshine"</i>
			<i>Student 5: "After darkness comes light"</i>
			<i>Student 6: "Out of darkness comes light"</i>
			<i>Student 7: "Every cloud has a silver lining"</i>
			<i>Student 8: "After dark comes the light"</i>
			<i>Student 9: "After rain comes sunshine"</i>
			<i>Student 10: "Every cloud has a silver lining"</i>
9	Hidup segan mati tak mau	Cowards die many times before their death	<i>Student 1: "Cowards die many Times before their."</i>
			<i>Student 2: "Cowards die many times before their"</i>
			<i>Student 3: "Living reluctant to die does not want to"</i>
			<i>Student 4: "Living unwillingly dead don't want to"</i>
			<i>Student 5: "Life is miserable."</i>
			<i>Student 6: "Live shame but don't want to die "</i>
			<i>Student 7: "Life is reluctant to die do not want to"</i>
			<i>Student 8: "Not living but not dying"</i>

			<i>Student 9: "Living reluctant to die does not want to"</i>
			<i>Student 10: "Grasp all, lose all"</i>
10	Sedikit demi sedikit lama lama menjadi bukit	a penny saved is a penny earned	<i>Student 1: "A panny save is a panny earned"</i>
			<i>Student 2: "A penny save in a panny earned"</i>
			<i>Student 3: "Little by little for a long time become hill"</i>
			<i>Student 4: "Many a little makes a mickle"</i>
			<i>Student 5: "Many a little makes a mickle"</i>
			<i>Student 6: "Many a little makes a mickle"</i>
			<i>Student 7: "Many a little makes a mickle"</i>
			<i>Student 8: "Little by little for a long time become hill"</i>
			<i>Student 9: "Small things make up big things."</i>
			<i>Student 10: "Many a litte maks a mickle"</i>

The data analysis shows that many students did mistakes in translating English proverb into Indonesia, the researcher find inaccurate on the student's translation that has been explained as follow:

a. The first proverb answer result

This proverb may be traced to ancient Latin and Greek Literature. The result is all of the students are all wrong in translating this proverb, because they translated word by word and do not looking for the equivalent on the English proverb. The proverb “*cinta itu buta*” is coming from *The Merchant of Venice* by Shakespeare which means love will made someone do everything for their love also make differences and weakness disappear. The equivalent of proverb “*cinta itu buta*” in English is “*All’s fair in love and war*” which means love is lawless and there are no rules for love. The entire student doesn’t translate this proverb based on their meaning because they get distracted by the famous Indonesian saying and translated word by word.

b. The second proverb answer result

The proverb “*rumahku istanaku*” in Indonesian proverb means there are no place better than home where family gather translated into “east, west, home’s best” in English. This is familiar proverb in Indonesia Nonetheless; the students still translated the proverb into an inappropriate sentence such as “*home sweet home*” which is a familiar idiom that often used on book or movie with similar meaning not only using idiom as references but also some students translate it word by word and don’t looking for the equivalent on the English proverb. Indeed, the proverbs are able to transfer into target language but the student translated as idiom not as proverb. Meanwhile some of the student translated as “*A man’s home is his castle*” but this proverb has incorrect word the correct one is “an Englishman’s house is his castle”. This proverb is still inappropriate for translating “*rumahku istanaku*” because it means the man who is a head of family will be the appointer of his own circumstance which happen on his house, and his house is his castle that is why this proverb also incorrect.

c. The third and fourth proverb answer result

The proverb number 3 and 4 is type of proverb that using substitutes words to get equivalent translation based on target language. The proverb “*Nasi telah menjadi bubur*” means don’t regret something that has been happen in the past; this proverb mean’s is equivalent with English proverb “*it is no use to crying*”

over spilt milk". The word "nasi" and "bubur" is replaced by milk in the target language because it is more familiar in target language but all of students are right in translating the proverb. If the students translate it word by word, it may sound strange but several student translated as "*Rice has become porridge*" instead but because this proverb is familiar in educational side, so most student are able in translating it.

In line with the previous proverb, the proverb "*buah jatuh tidak jauh dari pohonnya*" can be translated as "The apple never falls far from the tree", this proverb show how child inherit similarity with their parents. The word "buah" replaced with specific things such as "Apple" on the target language moreover it also can be translated as "*like father, like son or like mother, like daughter*". Seven of ten students using like father like son to translate this proverb because its more familiar to them and the rest of the student using literal translation to translate the proverb even though is not perfectly correct but it is almost correct because its familiar to the student.

d. The fifth proverb answer result

The proverb 5 is type of metaphorical form. Metaphorical proverbs are the proverb used an expression which describe a person or object in literary way by referring to something." which the meaning on target language is far from the source language. The students have to change their point of view to translate it equivalently. The "*Mencari jarum di tumpukan jerami*" can be translated as "Constant dropping wears away a stone". These proverbs have same meaning primarily used to mean that persistence will achieve a difficult or unlikely objective but still translated using word by word technique by student then the meaning of the proverb sounds unnatural and has incorrect word. The result is all of the students are not able to translate the proverb correctly because they don't looking for the equivalent of the proverb from source language into target language based on the meaning Therefore the result is no one has right answer. In fact, most students still use literal translation into this proverb so that it is not suitable enough to translate the proverb.

e. The sixth proverb answer result

The proverb "*Besar pasak daripada tiang*" can be translated as "Cut your coat according to your cloth". This proverb is the type of the proverb in form of contrast which the meaning on target language is often far from the source language even though this proverb is consider as popular proverb which know by most of the student, the way student translated this is still word by word. The result is 8 of 10 students using literal translation or word by word. It means the students cannot find the equivalent in English proverb, fortunately two students can translated correctly.

f. The seventh proverb answer result

The proverb "*Jangan pernah membeli kucing dalam karung*" can be translated "seeing is believing" in English proverb. This proverb has metaphorical form which is often used as an expression to describe a person or object in literary way by referring to something. Eventually, the student gets difficulties for translating the proverb because the students are familiar with the Indonesian proverb but unfamiliar with English proverb so, students try to translate using idiom which have been familiar or using substitute word instead. The result is the entire student gets wrong answer; this means the student cannot distinguish between idiom and proverb.

g. The eight proverb answer result

The proverb "*Habis gelap terbitlah terang*" translated as "every cloud has a silver lining". This type of proverb is a proverb that states a fact because they contain the wisdom of the truth that is delivered by the old person according to the fact that is going on the occasion of the problem of life. This proverb is very famous because its recite from book that is written by RA.Kartini and has been taught since early school. Even though the student using phrase that is more well known to them when translate it the result is still incorrect and only two students who got right answer.

h. The ninth proverb answer

The proverb "*hidup segan mati tak mau*" translated as "Cowards die many times before their death".

This proverb is little bit difficult to translate because proverb is the type of the proverb in form of contrast which the meaning on target language is often far from the source language. The result of translating this proverb is 7 student translate it by its meaning and a student using idiom that has similar meaning but it is incorrect. Therefore two student able to translated correctly event though it is not complete sentence.

i. The tenth proverb answer result

The last proverb is "*Sedikit demi sedikit lama lama menjadi bukit*" has meaning as saving money and use it wisely. The correct answer is "a penny saved is a penny earned" but three students translated it word by word and five students translated it using a proverb but the answer is incorrect. The proverb "many a little makes a mackle/ many a pickle make a mackle" meaning is refers to corruptor who takes money from people. The student get distracted with this proverb because its more familiar to them but, 2 students able to translated it correctly.

B. Research Result Discussion

After the researcher gets the findings in the study, the researcher tries to discuss several things that are arranged in the formulation of the problem.

1. Kind of The Difficulties and why Did Student faced difficulties During process Translating Proverb From Indonesian Into English

a. Student difficulties

The knowledge of the proverb's meaning was very important because to translate the proverb student have to looking for equivalent of the proverb. Good translation should be readable and sound natural but if the students don't even understand the meaning, they will not able to look for the equivalent.

After conducted the interview, the researcher concluded that all of the student faced problem during translate proverb from Indonesian into English. This can be seen from the results of interviews with students. The student states that translating proverb was difficult, this fact can be seen on table 1. Based on the

interview we can see two main difficulties that student faced several problems during translating the proverb such as:

1. The difficult to find the equivalent from Indonesian proverb into English proverb because of culture differences.

The lack of English proverb knowledge and unfamiliar word or phrase that is used on proverb makes student faced the difficulties when translated the proverb and at the end the student will use word to word technique to translated it, as we could see on table 1 at second question. The proverb will be different based on the culture of the country and it should be known by student before translating proverb.

2. The unfamiliar word or sentences, different grammar, and sentence structure that is used for proverb.

The different grammar or point of view can make confusion for the student when translating the proverb. Sometimes, the student gets confused and use idiom instead of the equivalent proverb because it has simple grammatical structure and more familiar to them. When the student found difficulties in translating Indonesian into English proverb are there are many students who still do word for word and literal method so, the translation products are not equivalent and acceptable.

3. The difficulties on translating because the students don't know the meaning of the proverb.

One of the ways to translate the proverb is looking for the equivalent meaning from the Indonesian and English proverb but not all of the students understand the meaning of the proverb. The proverb can be translated if students understand the meaning of the proverb, so they can look for the equivalent of the proverb. Even though the students already learn about the proverb on translation course but they still faced the difficulties

The meaning of proverbs in SL and TL are indirect, idiomatic, connotative and non-iconic, sometimes both languages have the same meaning in translation of proverbs, but collocation. Generally speaking, proverbs are used as a tool in delivering the indirect meaning. In English proverb, the words choose were daily words and depend on their culture Indonesian proverb used daily words and some of it words not referring to the real meaning, because it used a language term. They are also related to the background heritage of a nation and have been formed and used among the people throughout years, they are deeply rooted in people's beliefs and thoughts which cannot be denotatively understood through their lexical or grammatical meanings.

2. WHY STUDENT GET DIFFICULT ON TRANSLATING PROVERB

The result of observation From 100 translations answer of the 10 students, there are the total of accurate translation answer of the students is 25 answers and 75 inaccurate translation answers. In this case, the translation lecturer has taught about proverb in translation class since fourth semester, but it does not clear enough in explaining the method in translating proverb correctly. Furthermore, the students still find difficulties in translating proverb. Most of the eight-semester students of the English Education Study Program in IAIN Metro have lack of vocabulary, lack of knowledge about proverb and the target language of it, the lack of knowledge about the differences between idiom and proverb make the student cannot distinguish between idiom and proverb.

Based on interview from the students and the result observation from students answer when translating proverb, the researcher conducted the reason why the students faced difficulties on translating proverb from Indonesian into English:

- a. The lack of knowledge about how the way to translating proverb especially from Indonesia into English because of it the student often used word by word translation and literal translation method to translate the proverb which is makes the proverb sound unnatural.

- b. The differences culture makes student difficult to understand about the meaning and as a result they cannot looking for the equivalent of the proverb.
- c. The lack of knowledge about the differences between idiom and proverb. The student more familiar with idiom than proverb so, sometimes they taught that idiom is same with proverb.
- d. The unfamiliar word and sentences also difficult to understand by student one of the student states that proverb sound weird so the student cannot understand it.

The most difficulties faced by eighth semester students of the English Education Study Program in IAIN Metro are lacking vocabularies, knowledge about proverb and the target language of it, the lack of knowledge about the differences between idiom and proverb, and the lack of knowledge about the proverb meaning. Moreover, the reasons why the eighth semester students of the English Education Study Program in IAIN Metro has incorrect answer in translating English into Indonesian proverb were many students who still do word by word, literal method, and using familiar idiom to translated so, the translation answer of the student are not equivalent and acceptable. Hence, because of the errors data which made by the eighth semester students above, it can be assumed that the students are expected to increase their knowledge about the types of proverbs and the way to translate it in order to avoid the errors in translation performance.

3. THE SOLUTION

the result of the data analysis, the findings of this study the way to solve the problem is such as the following.

1. In translating proverbs, there were three kinds of translation strategies applied by translator based on Gorjian's theory, namely exact equivalent, near equivalent, and literal meaning but there were some translations of proverbs that cannot be translated by applying those strategies.

In keeping sense of language and the acceptable meaning, the other strategies should be applied in translating the proverbs, namely description translation which is the translators describe and explain the terms in SL when there is no appropriate words can be found in the TL.

2. There are three ways that can be applied in translating Indonesian proverb to English proverbs based on Beekman and Callow's theory, namely the words following the proverb could be introduced as the meaning of the proverb; it can be replaced with an equivalent local proverb; and its non-figurative meaning could be stated straight forwardly.
3. In translating proverbs, especially Indonesian and English proverbs, the translators should know SL/TL culture and its relations to their religion, customs, ceremonies, languages, geographical places, climate and all aspects of cultural background and literature heritage of both languages in translation.

Enrich the knowledge about source language proverb is important thing because the more knowledge that we have will make the translation more natural.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In this chapter, the researcher briefly illustrates the conclusion of the research that provides the result of the research. There are several difficulties experienced by eighth semester students when translating Indonesian into English proverb.

The researcher concludes that kind of difficulties do student in translating process during translating proverb from Indonesian into English are the difficult to find the equivalent from Indonesian proverb into English proverb because of culture differences and sentence structure, difficulties on translating because the students don't know the meaning of the proverb and unfamiliar word or sentences, different grammar and point of view that is used for proverb.

In line with the statement above the reason why do the student faced difficulty during translating process are The lack of knowledge about how the way to translating proverb especially from Indonesia into English. Because of it the student often used word by word translation and literal translation method to translate the proverb which is makes the proverb sound unnatural, the differences culture makes student difficult to understand about the meaning and as a result they cannot looking for the equivalent of the proverb, The lack of knowledge about the differences between idiom and proverb. The student more familiar with idiom than proverb so, sometimes they taught that idiom is same with proverb, the unfamiliar word and sentences also difficult to understand by student one of the student states that proverb sound weird so the student cannot understand it.

Based on the problem and the reason that faced by student, there are way how to solve the difficulties that faced by the students such as student should applied more than one strategies translating the proverbs, namely description translation which is the translators describe and explain the terms in SL when there is no appropriate words can be found in the TL, the words following the

proverb could be introduced as the meaning of the proverb; it can be replaced with an equivalent local proverb; and its non-figurative meaning could be stated straight forwardly , Enrich the knowledge about source language proverb is important thing because the more knowledge that we have will make the translation more natural.

One of the ways to translate the proverb is looking for the equivalent meaning from the Indonesian and English proverb but not all of the students understand the meaning of the proverb. The proverb can be translated if students understand the meaning of the proverb, so they can look for the equivalent of the proverb.

B. Suggestion

Based on the research studied in the field, the researcher intends to provide advice for English lecturers, for students and for researchers.

1. For English Lecturer

Based on the results of the research, the researchers tried to give advice to the English lecturer, so that they could present proverb material that was suitable for the students' circumstances. So far, difficulties in translating proverb are often experienced by students, because they don't understand the different between idiom and proverb and the proper way to translate the proverb. It's very important to give the explanation about the different of proverb and idiom.

2. For Students

As explained in chapter 4, students are expected to enrich the knowledge about proverb seriously. In order to improve the result of translating proverb, students are expected to practice using various sources, that can enrich the knowledge about proverb meaning and the way to translate it accurately.

3. For Researcher

From the results of this research, it is hoped that further research can examine more from various sources related to student difficulties in translating proverb. Future research is expected to be more careful in collecting data so that research can be carried out better.

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APPENDICES

A. The Condition of Students at IAIN Metro

Table 3.

Study Program	Male	Female	Jumlah
TARBIYAH	809	2758	3567
>> Pendidikan Agama Islam	356	801	1157
>> Pendidikan Bahasa Arab	73	138	211
>> Pendidikan Bahasa Inggris	136	575	711
>> Pendidikan Guru Madrasah/ Ibtidaiyah	42	475	517
>> Pendidikan Anak Usia Dini	2	207	209
>> Tadrís Bahasa Inggris	136	575	711
>> Tadrís Matematika	48	197	245
>> Tadrís Biologi	44	189	233
>> Tadrís IPS	74	151	225
SYARI'AH	385	569	954
>> Hukum Keluarga Islam	151	207	358
>> Hukum Ekonomi Syari'ah	181	268	449
>> Hukum Tata Negara Islam	53	94	147
DAKWAH & KOMUNIKASI ISLAM	207	369	576
>> Bahasa & Sastra Arab	27	49	76
>> Komunikasi & Penyiaran Islam	154	222	376
>> Bimbingan Penyuluhan Islam	26	98	124
EKONOMI & BISNIS ISLAM	691	1812	2503
>> Perbankan Syari'ah (D-III)	5	4	9
>> Ekonomi Syari'ah	344	800	1144
>> S1 Perbankan Syari'ah	231	654	885
>> Akutansi Syari'ah	60	268	328
>> Manajemen Haji & Umroh	51	86	137
JUMLAH	2092	5508	7600

Observation Sheet

Table 4

NO	INDONESIAN	ENGLISH	STUDENTS RESULT			
			1	2	3	4
1	Cinta itu buta	All's fair in love and war				

2	Rumahku istanaku	East, west, home's best				
3	Nasi telah menjadi bubur	It is no use crying over spilt milk				
4	Buah jatuh tidak jauh dari pohonnya	The apple never falls far from the tree/ like father like son				
5	Mencari jarum di tumpukan jerami	Constant dropping wears away a stone				
6	Besar pasak daripada tiang	Cut your coat according to your cloth				
7	Jangan pernah membeli kucing dalam karung	seeing is believing				
8	Habis gelap terbitlah terang	Every cloud has a silver lining				
9	Hidup segan mati tak mau	Cowards die many times before their death				
10	Sedikit demi sedikit lama lama menjadi bukit	a penny saved is a penny earned				

Note Indicator : 1. Not accurate, 2. Less accurate, 3. accurate 4. Very accurate

Responden	NPM	Cinta itu buta				Rumahku istanaku				Nasi telah menjadi bubur				Buah jatuh tidak jauh dari pohonnya				Mencari jarum di tumpukan jerami				Besar pasak daripada tiang				Jangan pernah membeli kucing dalam karung				Habis gelap terbitlah terang				Hidup segan mati tak mau				Sedikit demi sedikit lama lama menjadi bukit			
		1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
CDP	1801070015	X				X						X				X		X							X				X	X							X				X
ENS	1801070021	X				X						X				X		X							X				X	X							X				X
EAA	1801072012	X				X						X				X		X							X				X	X							X				X
EN	1801071018	X				X						X				X		X							X				X	X							X				X
FA	1801070031	X				X				X		X				X		X							X				X	X							X				X
N	1801071040	X				X						X				X		X							X				X	X							X				X
NK	1801071042	X				X						X				X		X							X				X	X							X				X
SU	1801070553	X				X						X				X		X							X				X	X							X				X
ASR	1801072005	X				X				X		X				X									X				X	X							X				X
Y	1801070075	X				X						X				X		X							X				X	X							X				X

Guideline interview

1. Do you have difficulties during translating proverb from Indonesian into English?
2. What kind of difficulties do you faced during translating proverb from Indonesian into English?
3. Do you have ever learned about proverb before?
4. Is there material about proverb on the translating course?
5. What is the most difficult thing when you translating proverb ?
6. What did you learn in translation course ?

7. How to solve the difficulties that you faced during translating proverb from Indonesian into English?

THE RESULT OF INTERVIEW

Table 5

RESPONDENT	QUESTION		
	1. What Did You Learn In Translation Course ?	2. Do You Ever Learned About Proverb ?	3. In Your Opinion, What Do You Know About Proverb ?
NM	Translating a words	I did, in 4th semester (if I'm not mistaken)	Proverb is a saying that has hidden meaning
SI	Translation	Yes, its one of my lesson in high school probbaly	Idk, maybe some pharse when you use it you looks wiser than usually.
SAS	About how to translate english to indonesia and how to spell it and spek it	Yes, i do. When i am in third semester	Proverb adalah kata kiasan atau pribahasa yang menyimpan makna tersembunyi di dalam nya
RN	I learn about how to translate a proverb	Yes, when I was in senior high school Sometimes there were many proverbs on the wall, when i read it and i don't understand i would search the meaning in the dictionary.	In my opinion proverb is a short pithy saying in general use, stating a general truth or piece of advice.
HDH	In translation courses, we are taught many things, especially how to translate one word into another word so that it can have meanings that are easy to understand.	I learned proverbs when I was in junior high and high school, but not in too much detail because there are other materials that also need to be discussed further.	Proverbs is a short sentence taht people often quote, which gives advice or tell you something about life.
DF	How to translate, the methods, techniques, and some practice in translating English words, sentences, paragraphs, dialogues, proverb, potry.	Yes, I don't remember it, but the lecturer was Miss yeassy.	I just know that proverb is pribahasa in Indonesia.
MC	I learn about idiom , proverb	Yes I have, when I was five smesters	The words is different from literal meaning
FH	Menerjemahkan Kosakata Dalam Bahasa Inggris Kedalam Bahasa Indonesia Maupun Sebaliknya	Belum Pernah	Kurang Tau
HS	yes	no	pribahasa yang sering

			digunakan oleh orang jaman dahulu
IH	Saya mempelajari tentang bagaimana cara untuk menerjemahkan kalimat teks wacana dengan baik dan benar.	Belum pernah	Proverb adalah peribahasa atau kelompok kata dengan susunan yang mengandung prinsip hidup, nasihat, atau perumpamaan

Table 6

RESPONSE	QUESTIONS			
	is there material about proverb on the translating course ? / apakah ada materi terkait peribahasa dalam mata kuliah translation ?	Do you have difficulties during translating proverb from Indonesian into English?/ apakah anda menemui kesulitan selama menerjemahkan peribahasa ?	What kind of difficulties do you faced during translating proverb before ?/ kesulitan apa yang anda hadapi ketika menerjemahkan peribahasa ?	in your opinion, What is the most difficult thing when you translating proverb ?/ menurut anda apa yang paling menyulitkan dalam menerjemahkan peribahasa ?
NM	Yes	Of course, proverbs are hard to be translated	It's hard to find the right words of the proverb because we also have to understand different cultures and values of nations, so the translation won't change the meaning.	Understanding the meaning
SI	Yeah	Yes	The diffrent of culture that use in proverb.	The chorens between my culture language with other langguage.
SAS	Yes, there is.	Sometimes, i get difficult when i looking for what the meaning about the proverb i have been read.	I get trouble when i try to know the meaning of the proverb.	Makna nya dan bagaimana untuk menuliskan nya ke dalam bahasa inggris.
RN	Yes there is material about proverb on the translating course	Yes, I have difficulties during translating, because indonesian proverb and english proverb are really different in some words	Not enough in memorize of vocabularies	The most difficult is search any vocabulary that I don't know
HDH	Yes, there is proverb material taught in translation	I have a lot of difficulty in translating some words that are sometimes too foreign to my ears	there are foreign words that are rarely heard and do not really understand the rules in the translation of	Translating proverb is a difficult thing, because we have to understand the rules in translation, and must be able to

			proverbs so that it is difficult for me to be able to translate all the words given.	choose the right words to match the meaning conveyed.
DF	Yes.	Have some, ex. Some proverb are weird or sounds odd when I am translating those from indo to English.	I already answered it above.	I already answered it above.
MC	Yes, it is. But it is only little	Yes I do.	I get difficulties to translate from indonesia into english	I dont memorize about proverb
FH	Tidak Ada	Iya	Perubahan Makna Dalam Suatu Kata	Tak Sesuai Dengan Kosakata Bahasa Inggris Yang Seharusnya
HS	tidak, karna waktu pembelajaran translation hanya membahas idiom	yes	It's difficult to translate because complicated and should looking for the meaning first then I can translated	the indonesian proverb and english proverb words is difficult to understand
IH	ya, ada	tidak terlalu	Saya mengalami banyak kesulitan dalam menerjemahkan beberapa kata yang terkadang terlalu asing di telinga saya	Menurut saya, yang paling menyulitkan adalah karena tidak mirip dengan pribahasa bahasa Indonesia

Gambar 2

PLEASE, ANSWER THE QUESTION HONESTLY

What did you learn in translation course ?/ apakah yang anda pelajari pada mata kuliah translation ?

10 responses

- About how to translate english to indonesia and how to spell it and spek it
- I learn about how to translate a proverb
- In translation courses, we are taught many things, especially how to translate one word into another word so that it can have meanings that are easy to understand.
- How to translate, the methods, techniques, and some practice in translating English words, sentences, paragraphs, dialogues, proverb, potry.
- I learn about idiom , proverb
- Menerjemahkan Kosakata Dalam Bahasa Inggris Kedalam Bahasa Indonesia Maupun Sebaliknya
- yes
- Saya mempelajari tentang bagaimana cara untuk menerjemahkan kalimat teks wacana dengan baik dan benar.

Gambar 3

in your opinion, what Do you know about proverb ?/ menurut anda, apakah yang dimaksud dengan proverb ?

10 responses

- Idk, maybe some pharse when you use it you looks wiser than usually.
- Proverb adalah kata kiasan atau pribahasa yang menyimpan makna tersembunyi di dalam nya
- In my opinion proverb is a short pithy saying in general use, stating a general truth or piece of advice.
- Proverbs is a short sentence taht people often quote, which gives advice or tell you something about life.
- I just know that proverb is pribahasa in Indonesia.
- The words is different from literal meaning
- Kurang Tau
- pribahasa yang sering digunakan oleh orang jaman dahulu
- Proverb adalah peribahasa atau kelompok kata dengan susunan yang mengandung prinsip hidup, nasihat, atau perumpamaan

Gambar 4

is there material about proverb on the translating course ? / apakah ada materi terkait pribahasa dalam mata kuliah translation ?

10 responses

- Yeah
- Yes, there is.
- Yes there is material about proverb on the translating course
- Yes, there is proverb material taught in translation
- Yes.
- Yes, it is. But it is only little
- Tidak Ada
- tidak, karna waktu pembelajaran translation hanya membahas idiom
- ya, ada

Gambar 5

Do you have difficulties during translating proverb from Indonesian into English?/ apakah anda menemui kesulitan selama menerjemahkan pribahasa ?

10 responses

- Yes
- Sometimes, i get difficult when i looking for what the meaning about the proverb i have been read.
- Yes, I have difficulties during translating, because indonesian proverb and english proverb are really different in some words
- I have a lot of difficulty in translating some words that are sometimes too foreign to my ears
- Have some, ex. Some proverb are weird or sounds odd when I am translating those from indo to English.
- Yes I do.
- Iya
- yes
- tidak terlalu

Gambar 6

What kind of difficulties do you faced during translating proverb before ?/ kesulitan apa yang anda hadapi ketika menerjemahkan pribahasa ?

10 responses

- It's hard to find the right words of the proverb because we also have to understand different cultures and values of nations, so the translation won't change the meaning.
- The diffrent of culture that use in proverb.
- I get trouble when i try to know the meaning of the proverb.
- Not enough in memorize of vocabularies
- there are foreign words that are rarely heard and do not really understand the rules in the translation of proverbs so that it is difficult for me to be able to translate all the words given.
- I already answered it above.
- I get difficulties to translate from indonesia into english
- Perubahan Makna Dalam Suatu Kata

Gambar 7

in your opinion, What is the most difficult thing when you translating proverb ?/ menurut anda apa yang paling menyulitkan dalam menerjemahkan pribahasa ?

10 responses

- Understanding the meaning
- The chorens between my culture language with other langguage.
- Makna nya dan bagaimana untuk menuliskan nya ke dalam bahasa inggris.
- The most difficult is search any vocabulary that I don't know
- Translating proverb is a difficult thing, because we have to understand the rules in translation, and must be able to choose the right words to match the meaning conveyed.
- I already answered it above.
- I dont memorize about proverb
- Tak Sesuai Dengan Kosakata Bahasa Inggris Yang Seharusnya
- the indonesian proverb and enlish proverb words is difficult to understand

Gambar 8

do you ever learned about proverb ? / apakah anda pernah belajar pribahasa sebelumnya ? jika iya , jelaskan kapan ?

10 responses

Yes, its one of my lesson in high school probbaly

Yes, i do. When i am in third semester

Yes, when I was in senior high school Sometimes there were many proverbs on the wall, when i read it and i don't understand i would search the meaning in the dictionary.

I learned proverbs when I was in junior high and high school, but not in too much detail because there are other materials that also need to be discussed further.

Yes, I don't remember it, but the lecturer was Miss yeassy.

Yes I have, when I was five smesters

Belum Pernah

no

Name : CDP

Npm : 1801070015

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	My house my kingdom
3	Nasi telah menjadi bubur	No use crying over split milk
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Needle in a hagstack
6	Besar pasak daripada tiang	Cut your Coat according to you
7	Jangan pernah membeli kucing dalam karung	Buy a pig in a poke
8	Habis gelap terbitlah terang	After the darkness the lightness
9	Hidup segan mati tak mau	Cowards die many Times before their.
10	Sedikit demi sedikit lama lama menjadi bukit	A panny save is a panny earned

Nama: ENY

Npm:1801070021

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	My house my kingdom
3	Nasi telah menjadi bubur	No use crying over spilt milk
4	Buah jatuh tidak jauh dari pohonnya	Like father, like son
5	Mencari jarum di tumpukan jerami	Needle in a haystack
6	Besar pasak daripada tiang	Cut your coat according to your cloth
7	Jangan pernah membeli kucing dalam karung	Never buy a pig in a poke
8	Habis gelap terbitlah terang	After the darkness the light rises
9	Hidup segan mati tak mau	Cowards die many times before their
10	Sedikit demi sedikit lama lama menjadi bukit	A penny save in a panny earned

Name : EAA

Npm : 1801072012

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	My house is my palace
3	Nasi telah menjadi bubur	Rice has become porridge
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Look for a needle in a haystack
6	Besar pasak daripada tiang	Big pegs than poles
7	Jangan pernah membeli kucing dalam karung	Never buy a cat in a sack
8	Habis gelap terbitlah terang	After dark comes the light
9	Hidup segan mati tak mau	Living reluctant to die does not want to
10	Sedikit demi sedikit lama lama menjadi bukit	Little by little for a long time become hill

Name : EN

Npm : 1801071018

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	Home sweet home
3	Nasi telah menjadi bubur	It is too late
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Like finding a needle in haystack
6	Besar pasak daripada tiang	Wasteful
7	Jangan pernah membeli kucing dalam karung	Buy a pig in a poke.
8	Habis gelap terbitlah terang	After rain come sunshine
9	Hidup segan mati tak mau	Living unwillingly dead don't want to
10	Sedikit demi sedikit lama lama menjadi bukit	Many a little makes a mickle

Name : FA

SN : 1801070031

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Blended by love
2	Rumahku istanaku	Home sweet home
3	Nasi telah menjadi bubur	Don't cry over spilled milk
4	Buah jatuh tidak jauh dari pohonnya	The fruit does not fall far from the tree
5	Mencari jarum di tumpukan jerami	Finding a needle in a haystack
6	Besar pasak daripada tiang	Expenditure is greater than income.
7	Jangan pernah membeli kucing dalam karung	Never buy a cat in a sick
8	Habis gelap terbitlah terang	After darkness comes light
9	Hidup segan mati tak mau	Life is miserable.
10	Sedikit demi sedikit lama lama menjadi bukit	Many a little makes a mickle

Nama : N

Npm : 1801071040

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	Home sweet home
3	Nasi telah menjadi bubur	It's no use crying over spilt milk
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Like finding a needle in a haystack
6	Besar pasak daripada tiang	Bite off more than you can chew
7	Jangan pernah membeli kucing dalam karung	Never buy a pig in a poke
8	Habis gelap terbitlah terang	Out of darkness comes light
9	Hidup segan mati tak mau	Live shame but don't want to die
10	Sedikit demi sedikit lama lama menjadi bukit	Many a little makes a mickle

Name : NK

Npm : 1801071042

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	Home sweet home
3	Nasi telah menjadi bubur	It's no use crying over the spilt milk
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Look for a needle in a haystack
6	Besar pasak daripada tiang	Don't bite off more than you can chew
7	Jangan pernah membeli kucing dalam karung	Buy a pig in a poke
8	Habis gelap terbitlah terang	Every cloud has a silver lining
9	Hidup segan mati tak mau	Life is reluctant to die do not want to
10	Sedikit demi sedikit lama lama menjadi bukit	Many a little makes a mickle

Nama : SU

Npm : 1801071055

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	My house is my palace
3	Nasi telah menjadi bubur	Rice has become porridge
4	Buah jatuh tidak jauh dari pohonnya	Like father like son
5	Mencari jarum di tumpukan jerami	Like finding a needle in a haystack.
6	Besar pasak daripada tiang	Bigger legs than poles
7	Jangan pernah membeli kucing dalam karung	Buy something not by looking at the item.
8	Habis gelap terbitlah terang	After dark comes the light
9	Hidup segan mati tak mau	Not living but not dying
10	Sedikit demi sedikit lama lama menjadi bukit	Little by little for a long time become hill

Name : ASR

SN : 1801071005

Translate this proverb into English as best as you can !

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	Home sweet home
3	Nasi telah menjadi bubur	no use crying over spilt milk
4	Buah jatuh tidak jauh dari pohonnya	The fruit does not fall far from the tree
5	Mencari jarum di tumpukan jerami	Needle in a haystack
6	Besar pasak daripada tiang	Cut your coat according to your cloth It's
7	Jangan pernah membeli kucing dalam karung	Choose something don't know its content
8	Habis gelap terbitlah terang	After rain comes sunshine
9	Hidup segan mati tak mau	Living reluctant to die does not want to
10	Sedikit demi sedikit lama lama menjadi bukit	Small things make up big things.

Name : Y

Npm : 1801070075

Translate this proverb into English as best as you can !

NO	INDONESIAN	TRANSLATION
1	Cinta itu buta	Love is blind
2	Rumahku istanaku	A man's home is his castle
3	Nasi telah menjadi bubur	It's no use crying over spilt milk
4	Buah jatuh tidak jauh dari pohonnya	The fruit does not fall far from the tree
5	Mencari jarum di tumpukan jerami	Like finding a needle in a haystack
6	Besar pasak daripada tiang	Bite off more than you can chew
7	Jangan pernah membeli kucing dalam karung	Never buy a cat inside sack
8	Habis gelap terbitlah terang	Every cloud has a silver lining
9	Hidup segan mati tak mau	Grasp all, lose all
10	Sedikit demi sedikit lama lama menjadi bukit	Many a litte maks a mickle

BIOGRAPHY



Lilis nurindahsari was born in Metro, March 20,1998. She is the second of two child from the humble family couple Mr. Asikin Umar and Mrs. Raminten. She studied at SMAN 4 METRO from 2013 to 2016. After graduating from high school, she became interested in English, until in the end she decided to continue her studies at IAIN Metro Lampung, and took the English Education Department.

While she studied at IAIN Metro, she also working for 2 years as an English teacher varies from elementary school to professional purpose academic and able to conduct academic administration, collaborating academic material management and holding teaching and training.