

## Translation Techniques Used In Translating Proverbs Related To “NEBU-NEBU” From Karonese Language Into English

<sup>1</sup> Tiara Pebina , <sup>2</sup> Milisi Sembiring , <sup>3</sup> Nurlaidy Simamora,  
Universitas Methodist Indonesia

Korespondensi penulis: [tiarapebina1@email.com](mailto:tiarapebina1@email.com)

**Abstract.** This study is aimed to find out the translation techniques used in Translating Proverbs Related to “Nebu-Nebu” from Karonese Language into English. Molina and Albir’s translation techniques are applied to translate the proverbs from the source language (SL) into the target language (TL). This study is conducted by Creswell’s descriptive qualitative method. The data is taken from a book entitled *Peribahasa (Kuan-KuanenKaro)* which is written by Pdt. Sada Kata Ginting Suka and Pdt. Dr. Elieser Perpulungen Ginting. The finding of this study shows that in translating the proverbs, there were literal translation, modulation, amplification, linguistic amplification, description, discursive creation, established equivalent, generalization, and adaptation translation techniques are used in translating the proverbs from Karonese language into English in this study.

**Keywords:** Proverbs, Translation, Translation Problems, Translation Techniques.

### 1. INTRODUCTION

Indonesia is an archipelagic country that has many numbers of islands. It makes Indonesia having so many tribes. Karonese is one of tribes in Indonesia that originating from North Sumatra, precisely in the highlands of Karo Regency. Previously, there are some tribes are found in North Sumatra, such as, Batak Toba, Mandailing, Simalungun, Karo, Dairi, etc. The interesting thing about all the tribes are their persistence in upholding their cultural values where they generally have their own language that has its own characteristics and a distinctive dialect. The language in Karonese is called as the Karo language or *Bahasa Karo* and the person is called as *KalakKaro*.

Oral literature are always used in the tradition ceremony of Karonese. According to the (Tarigan & Tarigan, 1979), Karonese has some kinds of oral literature such as; *Ndung-Ndungen* (that is known also as *Pantun* consists of 4 lines with the sampiran and contents), *Bilang-Bilang* (that is known also as ‘singing sorrow’ which is sung by the people who have experience a grief), *Cakap Lumat* (which is full of figurative language, proverbs, parables, rhymes and so on. It is usually used by boys and girls to answer each other during courtship on moonlit nights; or by the elders of traditional leaders in ceremonies), *Turi-Turin* (story in three form of prose that usually told by the elders before they got to sleep), and *Tabas or Mantra* (generally only the shamans know about it. It is said that if the spell is already known by many people then its potency will be lost).

Translation is the development of changing something or a written text that comes from the Source language (SL) into the Target Language (TL). In the process of translating, the

translator must have big attention and carefully translate each word and sentence because it can influence the equivalence of both SL and TL (Nugraha, Nugroho, & Rahman, 2017). In this study, proverbs become the center in the process of translating. Proverb can be defined as the part of *Cakap Lumat* in Karonese oral literature. *Cakap Lumat* is a speech or dialogue that uses very polite words with the choice of vocabulary that is considered the most appropriate and interspersed with figures of speech, parables and rhymes to beautify and make it more interesting (Meyliana, 2020).

Based on the explanation above, the focus in this study is to find out the Translation Techniques Used in Translating Proverbs related to “*Nebu-Nebu*” from Karonese Language into English. In order to help many people especially the young generation of Karonese and the writer itself can be more thoughtful in using Karonese Language. People will also get more knowledge about oral traditions especially proverbs as the culture and tradition in Karonese, the Karonese language, and the meaning of those oral traditions in English.

## 2. THEORITICAL FRAMEWORK

### 2.1. Translation

There are some definitions of translation by experts; “translation is rendering the meaning of a text into another language in the way that the author intended the text” that is stated by (Newmark, 1998). According to (Nida & Taber, 1982) also that "translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style." In general, translation is the process of conveying the meaning, concepts, or messages of a text from one language to another. During the translation process, the meaning, concepts, or communications' accuracy, clarity, and naturalness are the consideration in the translation process. It can conclude that translation is the process of delivering the messages from source language to the target language with the same understanding of the meaning of the text. In translating the text, the translator must have more knowledge about the source and target language in terms of meaning and also in terms of style from both source and target language.

### 2.2. Translation Techniques

There are 18 translation techniques that are stated by (Molina & Albir, 2002) in translating, as follows:

- **Amplification**, is used to introduce the details that are not found in the source text (ST).

- **Borrowing**, Translation technique which takes a word or expression straight from another language. This translation technique is divided into two:
  - Pure Borrowing, is the word purely borrowed from another language without any change in translating the word.
  - Naturalized Borrowing, is the word that will be naturalized to fit the spelling in the TL.
- **Compensation**, is a translation technique that is used to introduce an SL element of information or stylistic effect in another place in the TL because it cannot be reflected in the same place as in the SL.
- **Discursive Creation**, is a kind of translation technique that establishes a temporary equivalence that is totally unpredictable out of context. Usually, this technique is used to translate the title of the story, film, etc, from SL into TL.
- **Established Equivalent**, type of translations the use of a term or expression recognized by dictionaries or language in use as an equivalent in the TL.
- **Literal Translation**, is the type of translation that takes directly to be translated.
- **Modulation**, type of translation used to change the point of view, focus, or cognitive category in relation to the ST (Source Text) can be lexical or structural.
- **Reduction**, type of translation which suppresses a source text information item in the target text. This translation technique is the opposite of the amplification technique.
- **Transposition**, is the type of translation that changes the grammatical category in translating the text.
- **Adaptation**, is a translation technique that replaces the cultural elements in the SL with appropriate ones in the TL, and the TL readers are familiar with the replacement of cultural elements from SL.
- **Calque**, is literal translation of a foreign word or phrase in the lexical or structural terms.
- **Substitution**, is the change of linguistic elements for paralinguistic elements (intonation, gestures) or vice versa.
- **Linguistic Amplification**, translation techniques usually the addition of linguistic elements. This is the type of translation that is often used in consecutive interpreting and dubbing.
- **Linguistic Compression**, it means to synthesize linguistic elements in the TT (Target Text). This is often used in simultaneous interpreting and in sub-titling.

- **Description**, It means to replace a term or expression with a description of its form or/and function.
- **Particularization**, is type of translation that is using more precise or concrete terms in the target text. This translation technique is the opposite of the generalization translation technique.
- **Variation**, is type of translation change of linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, socialdialect, geographical dialect, etc. For instance, to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.
- **Generalization**, is a translation technique that translates specific term in the SL by using a more general or neutral term.

### 3. RESEARCH METHOD

This study uses a descriptive qualitative research method and it focuses on the analysis or interpretation of written contents, especially from books. This method is conducted to analyze the data, especially the study in translating the proverbs from Karonese language into English. In translating the data, the writer uses the theory by (Molina & Albir, 2002) that stated there are 18 types of translation techniques in translating text.

The data of this study is taken from the proverbs related to “*Nebu-Nebu*” in Karonese language from the book entitled “*Pribahasa (Kuan-Kuanen) Karo.*” The book is written by Pdt. Sada Kata Ginting Suka, MTh, and Pdt. Dr. Elieser Perpulungen Ginting will be the source of data in this study.

After collecting and writing all the data, the writer will read again and do a review of the data that has been collected, translate the data that has been collected from a source language into a target language by using techniques of translation, analyze the techniques of translation used by a theory that has been formed in this study then find out the meaning of each data by using English, and conclude all the results by using the descriptive qualitative method that has been chosen in classifying the translation techniques used in translating the data.

### 4. RESULT AND DISCUSSIONS

This study is supported by the previous study that have been done by (Sembiring & Sitinjak, 2019) “*Translating Proverbs in the “Mate ras Mate” Film Texts from Karonese*

*Language into English*” shows that many Karonese proverbs and cultural terms in the SL have no equivalent in the TL because most of the proverbs in SL can't be translated into TL literally, they have differences culturally between SL and TL. In the study of (Sari, Saragih, & Zainuddin, 2018) also showed that there were four kinds of translation strategies used in translating the Acehese proverb, namely equivalent, near equivalent, and literal meaning; In realization, there were three ways, 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 straightforwardly; and in translating Acehese proverbs, the translators need to know all aspects of the cultural background of both languages.

Based on the previous study, the writer did the same and found out some results as follows with the analysis of the data;

Data 1.

SL : *Terjadan jala: adan akapna mindo-mindo kenca nangko, (p10, no8)*

TL : Begging after stealing is better than working

The word *mindo-mindo* is translated as begging, and *kenca nangko* as after stealing. Those words are translated by using literal translation technique. The writer doesn't translate or use the words *terjadan jala* into the TL because the writer difficult to find the suitable word in the TL. To make the translation workable, the writer shifts the structure of the sentences by changing the sentence into imperative from “better begging after stealing” become “begging after stealing is better than working” So, in translating the data 1 the writer applied modulation and literal translation techniques in translating the data 1.

Data 2.

SL : *Ngkimbangi amak babo lubang, (p13, no33)*

TL : Mat is rolled out on the hole

The word *Ngkimbangi amak* is translated as mat's rolled out, and *babo lubang* is on the hole. The words of SL are translated using literal translation. And, to make the proverb workable, the writer also applied modulation by shifting the structure from active in the SL into passive in the TL. Literal and modulation translation techniques are applied in translating the data 2.

Data 3

SL : *Bagi rambeng tepi dalan, (p133, no34)*

TL : It is like trees on the roadside

The word *rambeng* is the name of trees in the SL which are planted on the roadside. The writer translates it into roadside's trees because the writer difficult to search the suitable literal

translation of *rambeng* in the TL. The writer uses description translation techniques because the writer translates the words by describing the meaning from the SL into TL.

Data 4.

SL : *Bagi ame ngagah, ngege, (p14, no37)*

TL : No peace, be there to be annoying

The word *Ame* in this proverb is related to a name of ghost. *Ngagah Ngege* is defined as like annoying activity to disturb people. In the literal translation, it is not workable. So that, the writer uses discursive creation translation technique to make the translation workable and doesn't lose the literal meaning from the SL.

Data 5.

SL : *Bagi nganaki duit (p14, no42)*

TL : Money-doubelling does

The words *Nganaki duit* are translated as money doubelling, in literal translation *Nganaki duit* is making money has children. The writer uses Generalization translation techniques in translating the data 5. It is because people will be easier to understand the general words such as money doubelling that is used in translating the data 5.

Data 6.

SL : *Bagi aron Gurubenua, sepuluh aronna, ipengadina siwah. Adi nina, kalak ipengadina, tapi ia nge situhuna si ipedarat kalak, (p18, no69)*

TL : There are ten of Aron Gurubenua, nine are stopped, a stitch in time saves the nine.

Discursive Creation translation technique is applied to translate the data into TL. Because the writer establishes new equivalences that unpredictably out of context from the SL, but still has the same meaning with the SL. If the writer translates in literal, there are some elements in the SL that can't be translated and not workable as like *aron Gurubenua*. *Gurubenua* is the name of a village. *Aron* is like a group of worker who work in the farm.

Data 7.

SL : *Bagi iceberawani awihna, (p19, no76)*

TL : Shadow's self-scared, trust issue indeed

The words *Iceberawani awihna* are translated as shadow's self scared, in the literal translation. Then the writer adds some elements trust issue indeed in the TL to make the translation good and easy to understand. That is why the writer uses literal and linguistic amplification translation techniques in translating data 7.

Data 8

SL : *Ola awih-awihen ndalani kegeluhen, (p19, no77)*

ST : Stay positive, Overthinking kills

Discursive Creation is used in translating data 8 because the writer makes the new expressions in translation that still has the same meaning in the TL.

Data 9

SL : *Ciberawani awihna*, (p20, no84)

TL : The oneself done break out in cold sweat

The words *ciberawani awihna* is translated as own shadow scared in the literal way. It is not workable. So, the writer has tried to find another expressions in the TL but still has the same meaning with the SL. Discursive Creation is used in translating in data 9 because the writer makes the new expressions in translation that still has the same meaning in the TL.

Data 10

SL : *Banban ngeluk, ciger bintang, kota ngeluk, pinter bialang*, (p25 no121)

TL : All truths are not to be spoken by a liar

Discursive Creation is used in translating the data 10 because the writer makes the new expressions in translation that still has the same meaning in the TL.

Data 11

SL : *Bagi benteha mincep arah ikur, mincep arah takal*, (p35, no197)

TL : The tail and head are sucking as like the leech

The writer use literal translation techniques. The word *benteha* in SL is translated as the leech in the TL. And, *mincep arah ikur, mincep arah takal* is also translated in the literal as the tail and the head are sucking.

Data 12

SL : *Ukum benteha, mincep arah takal, incep arah ikur* (p35, no198)

TL : Leech rules, the head and tail are sucking

The writer use literal translation techniques. The word *benteha* in SL is translated as the leech in the TL. And, *mincep arah ikur, mincep arah takal* is also translated in the literal as the tail and the head are sucking.

Data 13

SL : *Toto biang ku pendawan, mate kalak mate, gelah ia besur*, (p41, no241)

TL : A thief passes for a gentleman when stealing has made him rich

In literal translation it would be translated as dog's prayer to hell, ignore people's dying to make themselves are full. It doesn't sound workable. To make it sounds workable, the writer uses Discursive Creation translation technique to translate the data 13 into the TL. Because the

writer establishes new equivalences that unpredictably out of context from the SL, but still has the same meaning with the SL.

Data 14

SL : *Bagi biang kuring, man anakna*, (p41, no245)

TL : It is like a dog eats its puppy

The writer uses literal translation technique in translating the data 14. The word *biang* is translated as dog. The word *anakna* is translated as puppy because literal translation of the word *anakna* in the SL is puppies, the kids of dog. Dog is used as a symbol in the SL and TL.

Data 15

SL : *Bagi perbinaga Pa Mbangas*, (p45, no272)

TL : He knows broken but it is still sold

Discursive Creation is used in translating the data 15 because the writer makes the new expressions in translation that still has the same meaning in the TL. Because the word in the SL can't be translated directly to the TL.

Data 16

SL : *Bagi bindoran, kuga rupa inganna bage rupana*, (p45, no274)

TL : It is like the chameleon, its places decide its colors

The word *bindoran* is literally translated as chameleon, because the word in the SL and TL has the same literal meaning. The next phrases are translated using modulation and transposition translation techniques translation because the writer change the point of view and shifts the structure to avoid awkwardness. *Kuga* is translated as how in the literal translation. It is changed by decide as the additional word in the TL. So, In translating the data 16, the writer uses three of translation techniques, Literal translation, modulation, and transposition translation techniques.

Data 17

SL : *Bujur-bujur pe ndekoh, kuitna mamina*, (p48, no294)

TL : It is seen polite, but, it is less trusted

The writer uses discursive creation translation techniques. Because the phrases are translated by established the elements out of context but doesn't lose the meaning of the proverbs itself.

Data 18

SL : *Sipajek itungkat, si runde ibulakken*, (p49, no 302)

TL : Well-grown trees are raised, the withered-trees are crushed



The writer uses literal translation techniques in translating the data. The phrases *si pajek itungkat* are translated as well-grown trees are raised, and *si runde ibulakken* are translated as the withered-trees are crushed. Both elements are available in the SL and TL, it can be translated using literal translation techniques.

Data 19

SL : *Bagi sinaka buluh, siarah datas iangkat, siarah teruh ni dedeh, (p51, no318)*

TL : It is like splitting a bamboo, lifted the top and footed the bottom

The writer uses literal translation technique because the writer translates the words and phrases directly word for word. It is proved by the word *buluh* is translated as bamboo, the word *iangkat* is translated as lifted, and word *teruh* is translated as bottom.

Data 20

SL : *Ola bagi sinaka buluh (p51, no319)*

TL : Do not be as like bamboo splitting

The word *ola* is translated as don't, and the phrases *bagi sinaka buluh* are translated as as like bamboo splitting. The writer uses literal translation technique because the writer translates the words and phrases directly word for word.

Data 21

SL : *Ukum si taka beluh, si arah datas iangkat, siarah teruh idedeh, (p51, no323)*

TL : Bamboo's splitting rules: lifted the top and footed the bottom

The writer uses literal translation technique because the writer translates the words and phrases directly word for word. It is proved by the word *buluh* is translated as bamboo, the word *iangkat* is translated as lifted, and word *teruh* is translated as bottom.

Data 22

SL : *Ngisah bagi si cilinggem teruh buluh duri, (p53, no333)*

TL : Showering you sweat as like taking rest under the thorns of bamboo

*Ngisah* is translated as showering you sweat, in literal it'd be like *sweating*. The writer adds some linguistic elements in the TL showering you to complete the translation and avoid awkwardness. The next phrases are translated in literal and it makes sense. So, that is why the writer applied Linguistic amplification and literal translation techniques.

Data 23

SL : *Bagi si cicio iteruh buluh, deren teruh asang darat, p53, no335)*

TL : It is like taking rest under the thorns of bamboo, the under is swifter than outside

The writer uses literal translation techniques. The data is translated word for word. The word *cicio* is translated as taking rest, *iteruh* is translated as under, and *buluh* is translated as bamboo.

Data 24

SL : *Sigedang iumput, sigendek ikeret, (p79, no535)*

TL : The longs are planted and the shorts are cutted.

The writer uses literal translation technique in translating the data. The word *sigedang* is translated as the long, *sigendek* as the short.

Data 25

SL : *Bagi guru si mesinteng, bunga-bunga si kurang gara, (p85, no582)*

TL : It is like Tom pointed Jerry for its mistaken

The phrases *guru si mesinteng* is used for the symbol of person who can't accept their mistakes and playing victim. It is translated as *Tom*. The writer uses adaptation translation techniques. *Tom* is used to replace *guru si mesinteng* that both elements has the same character in the TL.

Data 26

SL : *Bagi jambe dadik, (p90, no 621)*

TL: It is like someone who never does right and losing the trust of people.

The words *jambe dadik* can't be translated directly into TL because the writer can't find the suitable words to translate the SL into TL. So, the writer uses description translation technique because the writer explains the literal meaning in the SL by describing into TL.

Data 27

SL : *Nepcep bagi cingcing ku kapas (kapas = bunga cekala), (p62, no 405)*

TL : Sucking as like small animals to cottons

The word *nepcep* is translated as sucking, and *kapas* is translated as cottons. Those words are translated using literal translation technique. And, the word *cingcing* is translated as the small animals in the TL because the word doesn't have same vocabulary in the TL. So, the writer uses description to translate the word *cingcing* into TL. In translating the data 27, the writer uses literal and description translation techniques.

Data 28

SL : *Iyah-iyah kalak perlanja sira, (p87, no 601)*

TL : Said yes is easier than done it

*Perlanja sira* is the seller of salt in the village of Karonese who always says yes fastly to people but never does it directly. In the SL, *perlanja sira* is used for the symbol. In the SL, the

writer translates the meaning of that the proverbs itself because the word *perlanja sira* can't be translated literally in the TL. The writer uses discursive creation translation technique to translate the data 28 because the writer establishes the new equivalence in the TL to make the translation workable.

Data 29

SL : *Bagi capah kuta Tengging, sigedang tanna ngenca daten bengkau, (p58, no371)*

TL : As like the good serve is only for capitals

The writer uses established equivalent translation technique in translating the data 29. The translation is untranslatable if the writer uses literal translation. In order to say the meaning of the data 29, established equivalent is workable translation to translate the data 29 into TL.

Data 30

SL : *Keleng-keleng jambe, itaka, (p90, no 624)*

TL : It is like lovely to pumpkin which finally are cut

The writer use literal translation in translating the word *jambe* is as pumpkin. To make the translation workable, the writer adds the words "which finally" in the TL to make the word easier to understand. So, in translating the data 30, the writer uses literal and linguistic amplification translation technique.

Data 31

SL : *Njulmit bagi duri kasumpat, (p97, no 678)*

TL : Easy to speak and easy to undo

*Kasumpat* is one of the name thorn plants in the SL. The writer uses established equivalent translation technique in translating the data 31. The translation is not workable if the writer uses literal translation. In order to say the meaning of the data 31, established equivalent is workable translation to translate the data 31 into TL.

Data 32

SL : *Seumpama kata-kata turang beru Karo bujang-bujang taneh teran, anak buah bara tupung dahin picet, sayang-sayangen alu kata, anak gagang alu ukur, buang-buang alu peraten, (p108, no763)*

TL : It is like loving someone for reasons

The writer uses established equivalent translation technique in translating the data 32. The translation is not workable if the writer uses literal translation. In order to say the meaning of the data 32, established equivalent is workable translation to translate the data 32 into TL.

Data 33

SL : *Bagi perduri kasumpat, (p108, no764)*

TL : Easy to talk and easy to undo

*Kasumpat* is one of the name thorn plants in the SL. As like the data 3, The writer also uses established equivalent translation technique in translating the data 33. The translation is not workable if the writer uses literal translation. In order to say the meaning of the data 33, established equivalent is workable translation to translate the data 33 into TL.

Data 34

SL : *Bagi katimukmuk, (p110, no786)*

TL : Clothes don't make he man

The word *katimukmuk* is caterpillar in the TL. The word caterpillar is used to symbolize something that looks good, but it is truly bad in the SL. The writer doesn't use that symbol to translate the proverbs. The writer uses established equivalent in translating the data 34 because the writer uses the terms recognized by the dictionary in the TL that is often use as the equivalent expressions.

Data 35

SL : *Bagi kawak (kak) nandangi buah kayang-kayang, (p111, no790)*

TL : Leaving after having fun

The writer uses established equivalent in translating the data 35 because the writer uses the terms recognized by the dictionary in the TL that is often use as the equivalent expressions. In the literal translation, the word *kawak* is translated as raven in the TL. And, *kayang-kayang* is translated as the name of fruit in the SL that has red colors and the fruit can't be eaten. To make the translation workable, the writer chooses translating the data 35 by using the established equivalent translation techniques.

Data 36

SL : *Bagi kawak panganna la pan kalak pangan kalak pe la panna, (p111, no791)*

TL : It is like the raven doesn't eat other's foods when its food is not eaten

The writer uses literal and modulation translation technique in translating the data 36. The word *pangan* is translated as foods, *pan* is translated as eat, and *kawak* is translated as the *raven* in the TL. And, the writer also uses modulation translation technique by shifting the structure of the SL in the TL from passive into passive to make the translation of the data 36 workable.

Data 37

SL : *Bagi kawil, mehuli tatapen, ngkawit arah bas, (p112, no795)*

TL : It is like fishing rod, it is seen good, but getting caught in the inside

The word *kawil* is translated as fishing rod, *mehuli tatapen* are translated as it is seen good, by using modulation translation technique by shifting the structure from active in the SL becomes passive in the TL. And, the words *ngkawit arah bas* are translated as getting caught in the inside by using literal translation technique. In translating the data 37, the writer uses two translation techniques, literal and modulation translation techniques.

Data 38

SL : *Bagi si gambo-gambo (p13, no35)*

TL : It is like paddles on its eternity positions

The word *gambo-gambo* is translated as paddles by using literal translation technique. Then, the writer also adds the words on its eternity *positions* to explain the meaning of previous word in the TL. So, in translating the data 38, the writer uses literal and amplification translation technique.

## 5. CONCLUSION

Based on the explanation results and discussion, from the 18 Molina and Albir's translation techniques, there are only 10 translation techniques used to translate the data in this thesis. They are literal translation, modulation, amplification, linguistic amplification, description, discursive creation, established equivalent, generalization, transposition, and adaptation translation techniques. Literal translation occurs in 16 data, discursive creation occurs in 10 data, established equivalent occurs in 8 data, adaptation occurs in 2 data, generalization occurs in 1 data, description occurs in 3 data, amplification occurs in 1 data. There are 12 data occurs in two of translation techniques, they are modulation and literal translation occurs in 5 data, literal translation and linguistic amplification occurs in 4 data, discursive creation and adaptation occurs in 1 data, discursive creation and description occurs in 2 data. And, there is 1 data that occurs in three of translation techniques, they are literal translation, modulation and transposition.

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