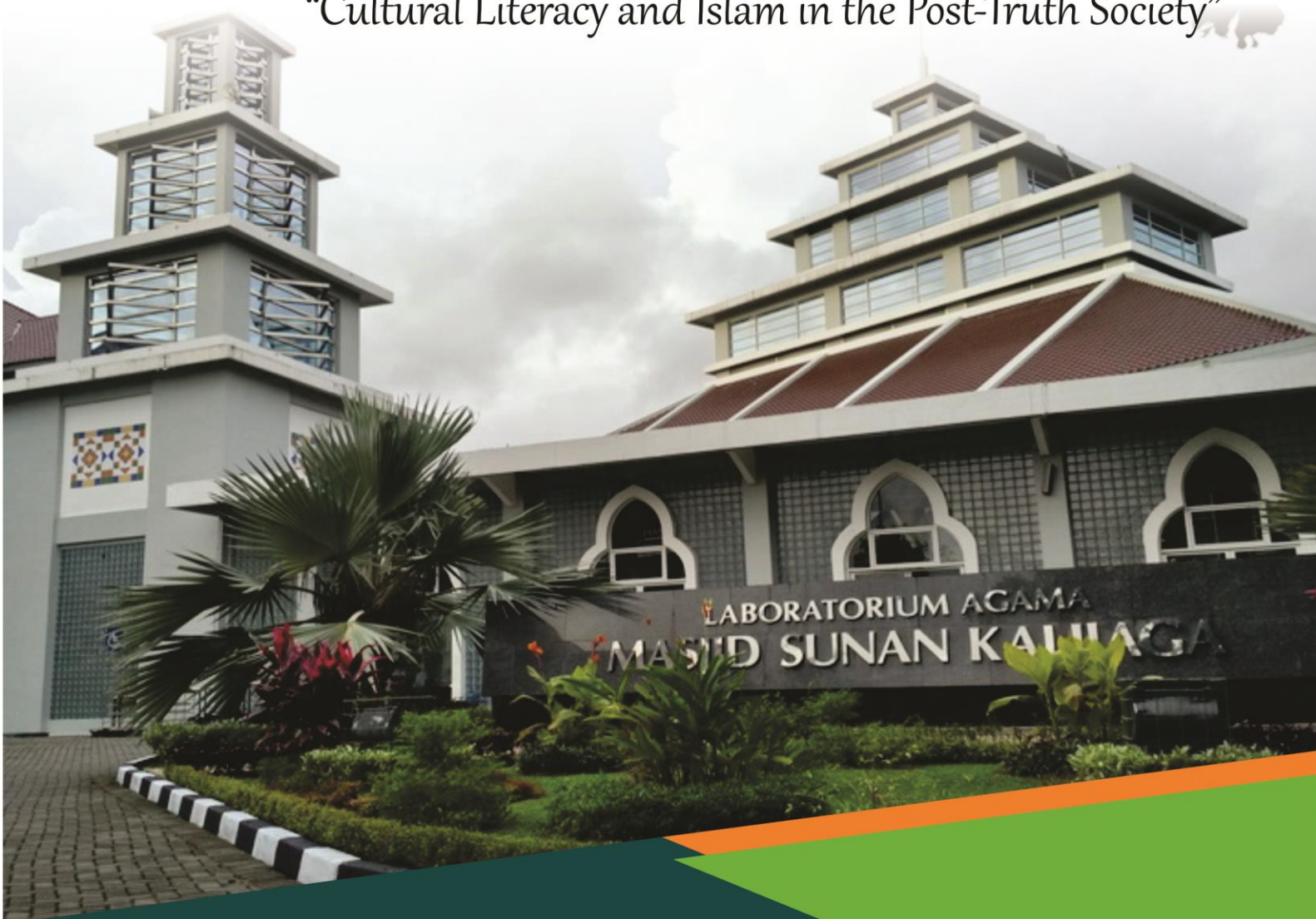


PROCEEDINGS

Adab-International Conference
on Information and Cultural Sciences

“Cultural Literacy and Islam in the Post-Truth Society”



Faculty of Adab and Cultural Sciences
UIN Sunan Kalijaga Yogyakarta
23 - 24 October 2019



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Adab-International Conference on Information and Cultural Sciences

“Cultural Literacy and Islam in the Post-Truth Society”

UIN SUNAN KALIJAGA YOGYAKARTA

Yogyakarta, 23-24 October 2019

ISSN: 2715-0550

Arranged by:
Faculty of Adab and Cultural Sciences
UIN Sunan Kalijaga
Yogyakarta

PREFACE

In the midst of current globalization and the development of science, various cultural problems and social gap among the people have become daily consumption. Lack of knowledge and illiteracy have led people to respond the dynamics of social and cultural changes differently. Thus, various issues related to cultural illiteracy, cultural shock, and being trapped into misleading information in many areas, have become serious problem lately. That is why, this millennial is sometimes called as disruptive era, in which truth has always been questioned.

Concerning this, the Faculty of Adab and Cultural Sciences UIN Sunan Kalijaga considers that it is necessary to hold an international seminar to accommodate and communicate the researches, problems and thoughts related to the significance of cultural literacy in the development of the science, knowledge and civilization from local to international level. Focusing on the four scientific fields as the core of the faculty, namely Arabic Language and Literature, History of Islamic Culture, Library Science and English Literature, this annual conference is expected to be a forum for scientific synergy, strengthening strategy from the four majors related to cultural literacy, language, history and information.

The purpose of this activity is to give opportunity for the researchers and academicians not only disseminating their researches and thoughts in the fields of adab and cultural sciences, but also updating policies of the related areas. This international conference also provides an overview of knowledge and trends of research with a global perspective related to information, language, history and culture.

The theme of the conference this year is *The Cultural Literacy and Islam in the Post-truth society*. Here, the conference not only focuses on cultural literacy in Arabic and English studies but also touches the issues of trajectory of Islamic culture and civilization; contributions of the sciences and civilization to Indonesian Islam and world peace; strengthening Indonesian Islam through science of civilization; Information retrieval for preserving cultural heritage's purposes, etc.

On behalf of faculty and committee, I would like express my deep appreciation and respect to the keynote speakers, invited speakers, presenters, participants and all or the parties who participate and contribute to this conference. Hopefully, this seminar would give much contribution not only for academicians and society but also for knowledge and humanity.

Yogyakarta, October 23rd, 2019
Committee

Dr. Witriani, S.S., M.Hum.





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TABLE OF CONTENTS

TITLE PAGE	i
PREFACE	v
EDITORIAL BOARD	vii
TABLE OF CONTENTS	ix
KEYNOTE'S SPEECH	xi

Title and Author	Pages
In Projecting Paddhu Madura at IAIN Madura Library, Pamekasan Masyithah Mardhatillah, Hairul Agust Cahyono and Qori' Wahyudi	1
Information Literacy for Female Population Around Bosscha Observatory Elyani Sulistialie, Evan Irawan Akbar and Resti Andriani	13
The Satisfaction of Library Users Services at UPT Balai Informasi Teknologi (Research and Development Division for Technology Information)-LIPI Kamaludin	21
Trends in Using of Information Resources at The Universitas Sumatera Utara Library Jonner Hasugian and Dirmansyah	30
<i>Gethok Tular</i> , Traditional Knowledge Preservation Method: Challenges and Opportunities Thoriq Tri Prabowo and April Ramos Manabat	45
Local Based Literation Movement Towards The Welfare of West Lampung Communities Eni Amaliah and Fitri Yanti	55
كلمة الريح في القرآن (دراسة الدلالية القرآنية) Eka Zulia Ayu Efendi	58
تدريس اللغة العربية في البلاد العربية Tika Fitriyah and Isyqie Firdausah	65
Impact of Gulf War II in The Novel Of "Sa'atu Bagdad" By Syahad Ar-Rawiy: Analysis of Literature Sociology Arofah	77
التفاؤلية في الرواية فرانكشتاين في بغداد لأحمد السعداوي: دراسة تحليلية بنوية تكوينية للوسيان جولدمان Mirza Syauqi Futaqi	86



Title and Author	Pages
Identity: Beauty, Birth, and Body in Enigma Represented by Some Modern Arab Female Writers Indrani Dewi Anggraini	100
Aesthetic Functions in Translation (Study in Arabic and English Proverbs) Ubaidillah	105
Politicizing Women's Bodies as Seen in Maya Angelou's "Phenomenal Women" Nurunnisa	118
The Fear Within C.S. Lewis in Shadowlands Novel: The Pain of Losing Lathifania Asmaning Arin	125
Smashing Women Objectification in Tubuhku Otoritasku: A Critical Discourse Analysis Ananda Erma Eka Puteri	132
Pegon Script as Indigenous and Cultural Confrontation (Century 18-19) Choeroni, Muna Yastuti Madrah and Abdul Aziz	147
Politics of De-Islamization As Seen in The Kite Runner (2007): An Ecranisation Study Haryo Yudanto and Danial Hidayatullah	163
The Portrayal of Aishah In Martin Lings's "Muhammad: His Life Based on The Earliest Sources" Novel Arina Hasbana and Ulyati Retno Sari	176
ريادة نجيب الكيلاني لمقاومة هيمنة المذاهب الأدبية الغربية في الأدب العربي الحديث (دراسة تحليلية في الأدب المقارن) Tatik Mariyatut Tasnimah	188
Women and Violence in Popular Culture: A Portrayal of Social Construction and Media Commodification Witriani	199
The Impact of Positive Deviance in Empowering Public Libraries Towards "Rumah Baca Modern": Case Study of Yogyakarta Smart Gardu Public library Sri Rohyanti Zulaikha and Arina Faila Saufa	208
Librarians Role in Reducing Negative Impact of Fake News for Library Users Ardoni	219
Building Students' Reading Habits: The Role of Librarian in School Literacy Movement in Aceh, Indonesia Ruslan and Mukhtaruddin	227



Aesthetic Functions in Translation (Study in Arabic and English Proverbs)

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This article aims to give interpreters an understanding of the importance of studying the socio-cultural environment in the target language, which is certainly very different from the source language. Also, in translating proverbs into other languages whose speakers have different cultures with speakers of source languages, such as Arabic and English cultures. The data source for the main reference in this paper is the encyclopedias of Arabic proverbs by al-Maydani (1955) entitled *Majma' al-Amsal*. For finding English proverbs, the author uses *Cambridge Advanced Learner Dictionary, 3rd Edition* software and Martin H. Manser's *The Fact on File Dictionary of Proverb*. The aesthetic function theory formulated by Jan Mukarovsky was used in finding the equivalent translation of Arabic proverbs into English proverbs describing the *foregrounding* and *automatization* translations. The selection of lexicons in Arabic proverbs has lot relations with the cultures of Arab society, which emerge from various domains, such as agriculture, hunting, farm, warfare, trade, and jewelry. As for the English proverbs, of course, the lexicons used are widely found in the lives of Western people and in accordance with what was expected in their social situations.

Keywords: equivalence; Arab proverb; English proverb

1. INTRODUCTION

Since culture emerged on earth, translation activities accompanying its continuity, indeed are still oral not yet written. Since humans start associating outside their smallest environment, he meets other people who usually have languages that are not exactly the same as his language (Anwar, 1995: 193). The culture between one nation and another is different, as well as from one tribe to another, it is necessary to have a cultural equivalent from the source language into the target language in translation. Ideally, a translation must have the same understanding of the meaning and message in any culture.

Proverbs are the treasures of the language of a nation that have special lexicons found in certain national cultures but not in other national cultures. Thus, it is not uncommon to express the same meaning, two nations will use different lexicons to form a proverb so that a proverbial translator is required to understand the culture of the proverbial speaker community.

Arabic and English are two languages used from two nations that have a different culture. Therefore, in translating Arabic into English it is also necessary to understand the social and cultural conditions in both languages so that the translation results can be understood according to the social and cultural context in the target language. For example, if we translate the following Arabic proverbs with literal translations, "سَبَقَ السَّيْفُ الْعَدْلَ" /*sabaqa as-sayf al-'adzal*/ 'sword has gone before scolding', will cause misunderstanding for native English speakers. This proverb is intended for something already done. In English, the proverb used to express the same thing is "It's no use crying over spilled milk"

When the proverb [*sabaqa as-sayf al-'adzal*] is translated literally as 'sword has gone before scolding', in the aesthetic function formulated by Mukarovsky, this translation is called *foregrounding*. However, if this proverb is translated in accordance with the intent

understood by English-speaking people, namely "*it's no use crying over spilled milk*", this translation is called automatization (see Alwasilah, 1993: 42)

The emergence of different lexicons in these proverbs is closely related to the culture of each language speaker. The word "السيف" /al-sayf/ which means 'sword', is used in the above proverb because ancient Arabs made swords as their practical weapon to protect themselves from enemies, which almost every day there were wars among tribes between Arabs, and not infrequently they always carry it wherever they go. This proverb is said by a person named Dhabbah bin Ud. He was criticized by people for killing his son in the holy land, then he said as the sentence above (Al-Maydani, 1955: 328), as if he said in English, "*It's no use crying over spilled milk.*"

As for English proverbs, the lexicon "السيف" /al-sayf / 'sword' in the above proverb is replaced with milk "milk" which for Westerners, as speakers of English, this object is very familiar among them, and becomes their daily drink, especially combined with bread when breakfast. Please note, even though milk is also very familiar to the Arab community at that time, but the knowledge of the history of the proverbs' appearance also influences the selection of special lexicons used.

From this phenomenon, researchers will discuss further about how the aesthetic function in translating proverbs from two different languages, namely Arabic and English. Of course, the cultural lexicon used to form Arabic and English proverbs which have the same meaning is a research problem. In addition, the researchers also discussed how the socio-cultural role that led to differences in the selection of lexicons in Arabic and English proverbs that had the same moral message.

The data source for the main reference in this study is the encyclopedias of Arabic proverbs by al-Maydani (1955) entitled *Majma' al-Amtsal*. And, in finding English proverbs, researcher used *Cambridge Advanced Learner's Dictionary, 3rd Edition* software and Martin H. Manser's *The Fact on File Dictionary of Proverb*.

Before answering these problems, the following describes the meaning of proverbs according to some literature. According to Mieder (2004: 3) proverbs are short sentences which are generally known as public expressions that contain wisdom, truth, morals, and traditional perspectives in the form of metaphors, memorable and patented, which are passed down from generation to generation.

Proverbs are also philosophical sentences which are laden with life views (philosophy). All that makes it difficult to understand normally, but if we understand the culture, literature, and language of a nation, it certainly will not be so difficult to interpret the implicit meaning behind those proverbs (Rathomi, 1982).

The study of proverbs is called: *paremiology*, which comes from the Latin word *paroimia* "proverb" and *logos* "science" and this can be traced to the age of Aristotle. On the contrary *Paremiography* is a collection of wisdom words (Meider, 2004: 125)

2. PREVIOUS STUDIES ABOUT TRANSLATION OF PROVERB

There are efforts to translate Arabic proverbs into several languages including the following. A book by Abdai Rathomy (1982) entitled *Proverb in Arabic*. This study is a translation of *Faraidul Adab* which contains Arabic proverbs, but the translator only translates these proverbs literally not yet well understood and not matched in Indonesian and English proverbs. Salwa Ahmed (2005) in his thesis entitled "Educational and Social Values Expressed by Proverbs in Two Cultures: Knowledge and Use of Proverbs in Sudan and England" describes educational and social values in the proverbs of two countries namely Sudan and England. In the above studies different from the research the author will discuss.

This research on translation is more emphasized in the socio-cultural approach in the aesthetic functions of translation.

3. THEORETICAL APPROACH

Translation is a complex activity as seen from the angle of the variables involved in it (Crystal, 1987: 344). Therefore, translation deal with many problems such as issues of culture, beliefs, mindset, language, both related to the source language and the target language. Cultural translation is the result of efforts to translate meaning but adapt it to the target culture, often accompanied by information that is not linguistically implicit in the source language. Also called "reinterpretation or interpretation according to culture" (*cultural reinterpretation*). So, the contents of the text are expressed again using their own words according to the cultural context of translators and readers who are the target of this "translation" (Sudiati and Widyamartaya, 2005: 16).

The important issue in translation is the search for equivalent meanings or messages between source languages and target languages. This is as quoted by Wilss (1982: 133) that equivalence is a central issue in the theory of translation and even becomes a problem where linguists agree to differ (*agreed to disagree*).

According to Mukarovsky, in translating the phrase there are 2 things that need to be considered:

- 1) *Foregrounding*: unexpected translation in social situations. Translation like this occurs in literally translated expressions
- 2) *Automatization*: expected translation in social situations. Translation like this occurs in expressions that are translated according to the language of the speakers of the recipient's language.

Aesthetic functions occur in unexpected translations in social situations, because if people translate with foregrounding translations, then people who hear who understand the social situation of using the language will experience astonishment, surprise, admiration, etc. This is what Mukarovsky calls an aesthetic (Alwasilah, 1993: 42).

According to Newmark (1988: 6), the problems that translators might encounter in translating fiction prose are:

- 1) The influence of source language culture in the original text. This cultural influence may occur in the style of language, setting, and themes.
- 2) The moral goals that convey to the reader.

4. EQUIVALENCE OF THE ARABIC PROVERB IN ENGLISH PROVERB

The sources of lexicon selection in Arabic proverbs, as well as English proverbs, come from various specific domains. Some of them are from the geographical, astronomical, character, animal, and other domains, and some are even difficult to categorize.

In this discussion, Arabic proverbs which the lexicons are specifically taken from the field of Arabic culture, namely agriculture, livestock, hunting, warfare, commerce, jewelry are analyzed.

The following will be examined all the data based on the category of lexicon selection, then look for the "automatizations" that have equivalent in English which uses a different lexicon than the one used in Arabic proverbs.

4.1 Arabic proverbs with lexicons come from the agricultural field

The use of the word التَّمْرُ / *at-tamr-u* / 'dates' is very much in the Arabic proverb because its existence is inseparable from Arabic culture and because this type of fruit only

grows in the Arab region and is a source of basic income in the agricultural field and also their daily food.

According to Hitti (2005: 23) dates are the best fruit in the Arabian Peninsula and are well known in the world, much in demand, and high in value. This fruit is eaten with milk, and is the main food of the Arabian people, in addition to camel meat, which is their solid food. Because of the familiarity of this type of plant, Arabic linguists note that there are one hundred types of dates found in Medina and its surroundings.

Therefore, the use of the word التمر “dates” in various reasonable Arabic proverbs is found, for example, in the following proverb.

1) ((أَكَلْتُمْ تَمْرِي وَعَصَيْتُمْ أَمْرِي)) //akaltum tamrii wa ashaytum amrii//

"You eat my dates, but you deny my orders" (Al-Maidani, 1955 [1]: 77)

Who reads this proverb literally will know its meaning directly, but not the literal or *foregrounding* meaning that is meant. This proverb is nothing but used to liken someone who is given an honorable position by his superiors, but he does not obey the orders of his superiors. This proverb if translated by English with *automatization* has equivalent to “Pig-headed”.

In this case, the English people do not use the word "date" because this type of fruit does not grow in the country, so it does not appear in the use of proverbs for the above purpose. Indeed, the “pig” lexicon is a Western animal's pet and becomes a nutritious food for them. So, it is very possible if this type of livestock can appear in their proverb.

2) ((يَأْكُلُ التَّمْرَ وَأَرْجَمُ بِالنَّوَى)) //ya 'kulu al-tamru wa arjamu bi al-nawa//

‘The dates were eaten by him, but I was thrown with the seeds’ (Al-Maydani, 1955 [1]: 78)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real intention. The purpose of the proverb above is to reveal the condition of someone who has gained glory, pleasure, and all the ideals that he hoped for, but behind it all many people who suffer losses due to the effort for the success of the intentions of people have gained that glory. This proverb if translated in English with automatization method has equivalent to the following proverb.

“A miss is as good as a mile” (Manser, 2002: 188).

In this proverb, the lexicon "mile" is used which is a measure of distance for Westerners. One mile is equivalent to 1.6 kilometers (Cambridge, 2008). And this measure is usually used by them to say how far away is. So, it is not surprised if they use this lexicon in their proverbs.

4.2 Arabic proverbs with lexicons which come from the hunting field

In the area of hunting, many Arabs use the "الذئب" ‘wolf’ lexicon because of its customs and these animals are found mostly in the desert when they were hunting. Therefore, it is natural that this lexicon appears in their proverb. This can be seen in the following proverbs.

1) ((مَنْ خَشِيَ الذَّئْبَ أَعَدَّ كَلْبًا)) //man khasyiya al-dzi 'ba a 'adda kalban//

‘Who is afraid of wolves, he should prepare dogs’ (Al-Maidani, 1955 [2]: 316)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. In this proverb, lexicons “الذئب” ‘wolf’ are used because these animals often appear when they hunt in the vast expanse of the desert and they are considered as a scourge in hunting, therefore, to avoid them, they prepare dogs to chase

the beast when it starts to disturb them in hunting. Therefore, the proverb above is used by Arab society to remind someone to be careful of something that he does not expect. This proverb if translated in English with *automatization* translation has equivalent to the following proverb.

"An ounce of prevention is more than a pound of medicine" (Manser, 2002: 219)

To illustrate the same situation with the proverb above, the English people use a lexicon that is specifically found in the name of their measuring instrument, namely "ounces" or 100 grams and "pounds" or 500 grams. This proverb also has *automatization* translation to "prevention is better than cure" (Manser, 2002: 219).

2) ((لَا تَلِدُ الذِّبْءُ إِلَّا ذِئْبًا)) //la talidu al-dzi 'bah illa dzi 'b-an//

'Wolves only give birth to wolves' (Al-Maidani, 1955 [2]: 312)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is expressed to describe a child who looks like his father in all things whether physical, personality, hobbies, and so on. If this proverb translated into English with *automatization* translation has equivalent to the following proverb:

"The apple falls not far from the tree" (Mieder, 2004: 58)

It has been mentioned above that apples are very dominant in Western livelihoods, so it is natural that these lexicons are also widely used by them to compose their services. Such expressions were first used by Emerson (1839) in his letter. There are also other *automatization* forms of proverbs to express the same message in English namely:

"like father, like son; like mother, like daughter" (Manser, 2002: 10).

3) ((اِخْتَلَطَ الْحَابِلُ بِالنَّابِلِ)) //ikhtalath al-haabil-u bi al-naabil-ul//

'Hunters who use ropes and hunters who use arrows are mixed' (Al-Maidani, 1955 [1]: 153).

When hunters who use arrows and hunters who use ropes mix in one hunting area they definitely get nothing. Hunters who use arrows will target the hunter from a distance and must be careful so that the hunter does not run away, while the hunter who uses the rope to ensnare his hunter, he must approach his hunter to make it easier to do the trap. Of course, this made the game run wild and finally the two hunters did not get any hunting. The proverb above is used by Arabs to describe a case that is under two leaders or responsible which ultimately the case fails to do well, even just chaos is obtained. This proverb if translated into English with *automatization* translation has equivalent to the following proverb:

"His bread is buttered on both sides"

The researcher no longer needs to interpret the hidden meaning of the proverb above, because it has the same message as the previous Arabic proverb. What the author needs to explain again is about choosing the lexicon "bread" in their proverb. Westerners, as mentioned in the previous analysis which make bread as their daily staple, so it is natural that these lexicons often appear in proverbs that they use to describe an event, for example, in proverbs *his bread is buttered on both sides* which has the same message as the Arabic proverb above.

4.3 The Arabic proverb with the Lexicon which comes from the livestock field

The use of lexicons in the field of livestock that surrounds the lives of many Arabs are found in Arabic proverbs. Because this has become a culture for Arabs, so many of them spontaneously told the proverb, when it was first spoken, using lexicons originating from the field of Arabian livestock farming.

Arabic proverbs that use lexicons come from the livestock field of the Arab community are as follows.

1) (لَيْسَ الدَّلْوُ إِلَّا بِالرِّشَاءِ) // *laysa al-dalw-u illaa bi al-rasyaa'* //

'That bucket is only useful with the rope' (Al-Maidani, 1955 [2]: 188).

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb in the sentence uses a lexicon that is commonly used by herders to draw water for their pet, namely دَلْوٌ "bucket" with رِشَاءٌ "bucket rope". The two lexicons are so close to the life of the farmer in Arabia, that they are also used in a proverb that serves to describe something that can be perfect only with something else or someone can become stronger with the support of family and siblings. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"It takes two to tango" (Manser, 2002: 155)

In this proverb, the "Tango" lexicon appears, the name of one of the dance arts from South America (Cambridge, 2008) which is commonly used for Westerners to entertain themselves. Therefore, it is natural that this lexicon appears in their proverbs.

2) ((بِجَبْهَةِ الْعَيْرِ يُفْدَى حَافِرُ الْفَرَسِ)) // *bi jabhah al-'iir yufdii haafir al-faras'* //

'With the forehead, the feet of the horse are redeemed' (Ma'luf, 1984: 1011).

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The use of the عَيْرٌ 'donkey' lexicon and الْفَرَسُ 'horse' reflects that these two animals are very close to their lives. And according to Hitti (2005: 24), these two animals are the animals that are most maintained by the Arab community. Thus, it is not surprising if we find these lexicons used in their proverbs.

The meaning of the proverb above is to compare two things that are very much different in value. It is analogous to that because the donkey's forehead located at the top of that animal is lower in price compared to the horse's foot, which is located at the bottom of the limbs. This proverb if translated into English with automatization translation has equivalent to the following proverb

"One man's meat is another man's poison".

The use of the "meat" lexicon in English proverbs is inseparable from the daily habits of those who always consume meat as a staple food. When this proverb is first spoken by people to compare two very different things in 1576 (Manser, 2002: 214), we could know that the English people have started consuming meat as their daily staple food.

3) ((الْجَحْشَ لِمَا فَاتَكَ الْأَعْيَارُ)) // *al-jahsy-a limaa faataka al-'yaar'* //

'Only Donkey, if you have lost the donkey' (Al-Maidani, 1955 [1]: 165).

The use of the عَيْرٌ 'donkey' lexicon on the two Arabic proverbs above is not without reason, this lexicon certainly closely related to their culture which always makes this animal a pet. According to the story, this animal is not native to the Arabian Peninsula, but was imported from Egypt when the prophet Muhammad PBUH migrate to Medina (Hitti, 2005: 24). However, after that the animal became a very dominant pet for the Islamic community in Arabia. So, naturally, it appears in their proverbs.

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is used by Arabs to describe the condition of someone who must be willing to something that is beside him and give up

something that has gone away (Al-Maidani, 1955 [1]: 25). This proverb if translated into English with automatization translation has equivalent to the following proverb

“Give him an inch and he will take a yard.”

“Inch” and “yards” are long-term measure used by Westerners, so it is not surprised if they use them in English proverbs.

4) ((حَلُوبَةٌ تُثْمِلُ وَلَا تُصَرِّحُ)) //halubah tutsmilu wa laa tusharrihu//

The camel milk, which has a lot of milk, is not purely the result (Al-Maidani, 1955 [1]: 210).

The use of lexicons that mention حَلُوبَةٌ ‘dairy camels’ is only used in Arabic proverbs, considering that only Arabs have this type of livestock. Therefore, it is only natural that this lexicon colors Arabic proverbs. Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The use of this proverb is to describe someone who often promises but rarely keeps it. This proverb if translated into English with automatization translation has equivalent to the following proverb.

“Deeds are fruits, words are but leaves” (Manser, 2002: 2)

In the proverb above, there are many lexicons found in English livelihoods, namely “fruit” and “leaves”. This proverb was spoken by Thomas Draxe in 1616, when the basic livelihood of the time was gardening that relied on fruits, so it is natural that the above lexicon appeared in their proverb.

4.4 The Arabic proverb with the Lexicon that comes from the Battle field

It is understood that war was an Arab culture from a long time ago, both the era of *Jahiliyah*, the apostolic era of Muhammad, even the time after Muhammad the Prophet died. Be it a war between tribes, clans, even in one tribe of different religions. From one of the Arab war cultures, special lexicons are used in their proverbs, such as حَرْبٌ, غَزْوٌ, هَيْجَاءٌ ‘warfare’ سَيْفٌ ‘sword’, جَوَادٌ ‘war horse’, قَوْسٌ ‘arc’, رَنْبِيٌّ ‘archery’. These lexicons can be seen in the following Arabic proverbs.

1) ((إِنَّ أَخَاكَ الْهَيْجَاءَ مَنْ يَسْعَى مَعَكَ)) //inna akhaaka al-haija’ man yas’a ma’ak//

Your brother in war is someone who fights with you indeed’ (Al-Maidani, 1955 [1]: 34).

The use of the lexicon الْهَيْجَاءُ ‘war’ in the Arabic proverbs above is certainly closely related to their culture in maintaining their collective self-esteem. Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is intended for people who maintain mutual friendship or friendship with one another well. This proverb if translated into English with automatization translation has equivalent to the following proverb.

“A burden shared is a half burden”

2) ((لَا يُجْمَعُ سَيْفَانِ فِي غِمْدٍ)) //la yujma’u sayfaani fii ghimdin//

Two swords will not gather in one scabbard (Al-Maidani, 1955 [2]: 230).

A sharp weapon in the form of a sword which in Arabic called السيف /saif/ is the main weapon in fighting for Arabs, even in the national emblem of the country of Saudi Arabia, there is a sword in it. Because they are very close to this type of weapon, it is no wonder that in some of their proverbs there are proverbs that use the lexicon السيف ‘sword’ in it. By foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is used by the Arab community to describe the impossibility of gathering two great leaders in one area. This proverb if translated into English with automatization translation has equivalent to the following proverb.

“His bread is buttered on both sides”

The researcher no longer needs to interpret the hidden meaning of the proverb above, because it has the same message as the previous Arabic proverb. What the author needs to explain again is about choosing the lexicon “bread” in their proverb. Westerners, as mentioned in the previous analysis make bread as their daily staple, so it is natural that these lexicons often appear in proverbs that they use to describe an event, for example, in proverbs his bread is buttered on both sides, the one who has the message is the Arabic proverb above.

3) ((إِنَّ الْجَوَادَ قَدْ يَعْتُرُ)) //inna al-jawaad qad ya'tsuru//

The race horse sometimes slips (Al-Maidani, 1955 [1]: 12).

The use of the word الجواد 'race horse', which is the best type of vehicle for the Arab community, in their proverb is not an impossible thing considering that this type of horse is the best animal in their lives. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The meaning of the proverb above is to describe people who are experts in any field at any time will experience errors in their fields. This proverb if translated into English with automatization translation has equivalent to the following proverb.

A good marksman may miss

The use of the “marksman” or “sniper” lexicon in English proverbs does not escape their habit in the field of hunting, which often makes a rifle or gun a tool for shooting. And, to produce hunting, of course snipers are needed in the activity. Therefore, their habits time by time are expressed in their proverbs by taking one of the hunting the lexicon that is familiar in their lives.

4) ((قَبْلَ الرَّمْيِ يُرَاشُ السَّهْمُ)) //qabla al-ramyi yuraasyu al-sahmu//

‘Before archery, the arrows are given feathers first’ (Al-Maidani, 1955 [2]: 102).

The proverbs which are almost the same above use a lexicon in the form of one type of weapon of war in Arab society, namely السهم ‘arrow’ and archery activity itself, namely الرمي or in the form of plural الرماة. Archery also in the community is not just an attempt to attack the enemy in war, but is also used to support their daily hunting activities especially for rural Arabs. Therefore, the use of lexicons associated with archery activities and all devices used for archery often appear in their proverbs to describe a situation. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The Arabic proverb above is used by the Arab community to state that someone needs to be well prepared in order to carry out the business that he will do. This proverb if translated into English with automatization translation has equivalent to the following proverb.

“An ounce of prevention is more valuable than a pound of medicine” (Manser, 2002: 219)

To illustrate the same situation with the proverb above, the English people use a lexicon that is specifically found in the name of their measuring instruments, namely “ounces” or 100 grams and pounds “pounds” or 500 grams. This proverb also has equivalent to *Prevention is better than cure*.

5) ((مَعَ الْخَوَاطِي سَهْمٌ صَائِبٌ)) //ma'a al-khawaathi 'i sahm sha'ib//

“Together with those who escaped, there were also arrows that hit” (Al-Maidani, 1955 [2]: 280).

The use of the lexicon السهم 'arrows' in Arabic proverbs as in this example and the previous example, are found because these sharp objects are part of their lives, both in hunting which is one of their livelihoods or in warfare which is used as a weapon other than a

sword who can conquer enemies from a relatively far distance. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The meaning of this proverb is to describe someone who often makes mistakes, but eventually he can do it right after being serious about doing things that were he often done incorrectly. This proverb if translated into English with automatization translation has equivalent to the following proverb

Many a little makes a mickle (Manser, 2002: 183)

6) ((سَهْمٌ لَكَ وَسَهْمٌ عَلَيْكَ)) //sahm laka wa sahm 'alaik//

Occasionally you shoot and occasionally you are shot (Al-Maidani, 1955 [2]: 27).

In this ceremony, people still use the سهم lexicon in their proverbs. The purpose of this proverb is an expression to say that sometimes humans are fortunate, but one day they sometimes suffer a loss. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Every flow must have its ebb (Cambridge, 2008)

The use of the word “flow” in English proverbs is inseparable from their geographical conditions which have many rivers, whereas in the Arabian Peninsula this is not found, making it difficult to become a lexicon in their proverbs.

7) ((أَمْرَقُ مِنْ سَهْمٍ)) //amraqu min sahm//

More penetrating than arrows (Al-Maidani, 1955 [2]: 324).

In this proverb, the lexicon “arrows” are used by Arabs to describe conditions that are very painful for someone's feelings which when compared to physical injuries are still very painful in the psyche. As for in English, this proverb has an automatization translation that equivalent to

“A goose quill is more dangerous than a lion's claw”. (Manser, 2002: 222)

In this proverb, it is not the “arrow” that is used as the comparison lexicon between something that is more painful if it hurts the psyche than the physical but the “goose quill” or “goose feather” and “lion's claw”. Of course this is closely related to the existence of these two animals in their territory. So, it is natural that these two types of animals are used as a comparison for the above purposes. In another version, the English also use “*the pen of the mightier than the sword*” proverb.

8) ((مَا كُلُّ رَامِي غَرَضٍ يُصِيبُ)) //maa kullu raamiy gharadh yushiibu//

‘Not everyone who arches at one goal is right’ (Al-Maidani, 1955 [2]: 274).

In this proverb, lexicons are also associated with archery activities, namely رامي “archer”, and indeed almost all Arab societies can be called archers because they have never escaped this activity both when fighting and hunting. Because that is already familiar in their lives, so it's not surprising if the lexicon رامي “archer” appears in their proverb.

By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb in Arabic society is used to entertain someone who does not succeed in getting what he hopes for (Al-Maidani, 1955 [2]: 274). This proverb has an automatization translation that equivalent to following English proverb:

“Every dog has his day” (Manser, 2002: 76)

Because dogs are animals that are true friends for some of them, it's no wonder that in this proverb the dog lexicon “dog” is used by them.

9) ((أَعْطِ الْقَوْسَ بَارِيَهَا)) //a 'thi al-qaus baariya haa//

‘Give the bow to the maker’ (Al-Maidani, 1955 [2]: 19).

In this proverb, the lexicon القوس 'bow arrow' is used, which is one of the weapons of war for the Arab community. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. In Arabic society this proverb is used to express that a job must be left to someone who is truly an expert so that the work can be carried out properly and thoroughly. This proverb has an automatization translation that equivalent to following English proverb:

"The wearer best knows where the shoe pinches" (Manser, 2002: 289).

The use of the word "shoe pinches" in the proverb above is inseparable from the habits of Western people who used their middle-clamped shoes at that time at the end of the 14th century when this proverb was first used (Manser, 2002: 289). So, it is natural for them to use this lexicon in their proverb to mention the same meaning as the Arabic proverb above.

10) ((أَوَّلُ الْعَزْوِ أَحْرَقُ)) //awwal al-ghazw akhraq//

'The beginning of the war was hit by weapons' (Al-Maidani, 1955 [1]: 40).

By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is used by the Arab community to express something that is not yet commonly done, but if done continuously in repeated times undoubtedly it is easy to do. If we look at this proverb the lexicon الغزو 'war' is used which is their tradition until hereditary, so this will affect them in speaking even in the proverb they use to express something as in the example above. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Custom makes all things easy

11) ((مَا أَهْوَنَ الْحَرْبُ عَلَى النَّظَّارَةِ)) // maa ahwana al-harb 'alaa al-nazhzaarah //

"How easy the war is for those who see it" (Al-Maidani, 1955 [2]: 330).

النظارة is a group of people who climb high places to see war but they do not go to war (Ma'luf, 1984: 1011). Thus, for them war is very easy. This proverb is used to liken people who want the life of the world but he does not want to try to get it. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Faint heart never won fair lady (Manser, 2002: 84)

4.5 The Arabic proverb with the Lexicon that comes from the Commercial Field

It is well known that the Arab community has always enjoyed trading both before Islam and after Islam arrived. In fact when Islam came, their livelihoods were enshrined in the Koran:

إِنِّي أَنَا فِيهِمْ رَحْلَةً الشِّتَاءِ وَالصَّيْفِ

"The custom of the Quraysh is to travel (trade) in the winter also in summer" (Surah al-Quraish: 2)

Based on this custom various lexicons appear related to their commercial activities in the proverbs they use. The example we can see in the following proverb.

1) ((رَحْلٌ يَعْضُ غَارِبًا مَجْرُوحًا)) //rahl-un ya'adhdhu ghaarib-an majruuh-an//

'Saddles that bite the hump of a wounded camel' (Al-Maidani, 1955 [1]: 312).

In this proverb, the رحل 'saddle' lexicon is used on camels carrying merchandise. It is the custom of Arabs who saddle camel humps containing pockets to be able to load their merchandise while traveling for business. Therefore, when these lexicons are used in their proverbs, it is a natural thing to happen. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is used by

them to describe someone who is in a difficult and miserable state, then another person adds another heavy burden in him. This proverb if translated into English with automatization translation has equivalent to the following proverb.

It never rains but it pours (Manser, 2002: 145)

2) ((جَزَيْتُهُ كَيْلَ الصَّاعِ بِالصَّاعِ)) // *jazaytuhu kayla al-shaa' bi al-shaa'* //

I returned him as heavy as one sha' with one sha' too (Al-Maidani, 1955 [1]: 168).

In this proverb, the *الصَّاع* lexicon is used, which is a special measuring instrument used by the Arabs to measure its merchandise whose weight reach up to 2400 grams (Ali and Muhdor, 2003: 880). By the Arabs, this proverb is used to explain if people do good he will get a reply and vice versa, if someone commits a crime surely he will get bad in his life. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Harm set, harm get

4.6 Arabic proverbs with Lexicon which are from the Jewelry Field

The Arabs have their own decorated ways that are different from other nations and this can be used as a physical identity for them. Therefore, with this peculiarity they have proverbs that also use lexicons related to their ornate behavior. Indeed, there are not many proverbs in question but when viewed from the lexicon used the proverb is specifically using lexicons in the form of jewelry or how to decorate for them, both men and women. The proverbs in question are as follows.

1) ((يَسْرِقُ الْكُحْلَ مِنَ الْعَيْنِ)) // *yasriq al-kuhl-a min al-'ayn* //

'The eye shadow is stolen from the eye' (Al-Maidani, 1955 [1]: 258).

In this proverb, there is the lexicon *الْكُحْلُ* 'eye shadow' which is a tool for making over in Arabs, both men and women because this is a *sunnah* practice according to the Prophet Muhammad PBUH. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is used by them to describe someone who was destroyed by his family, his group, or his own friends. This proverb if translated into English with automatization translation has equivalent to the following proverb.

There are snakes in the grass (Cambridge, 2008)

To illustrate the same message as the proverb above, Westerners use the "snake" lexicon in their proverbs. If we look at two proverbs with the same message above, there is a vast difference between the lexicons used, namely "kohl" and "snake". Of course, this is influenced by their respective cultures which are very different.

2) ((مَنْ لَمْ يُدَارِ الْمِشْطَ يَنْتِفِ لِحْيَتَهُ)) // *man lam yudaar al-misyth yantif-u lihyatah-u* //

Who does not slowly use a comb, will be uprooted his beard (Al-Maidani, 1955 [2]: 330).

In this proverb, there is the word *الْبَحِيَّةُ* 'beard' which is one of the crowns of the Arab men, and this is also the *sunnah* of the Prophet Muhammad PBUH. In fact, in a hadith it is said that a beard is a distinguishing identity between a Muslim and an infidel. If a Muslim has to be bearded and if he has a mustache it means he is an infidel. Therefore, it is not surprising that these lexicons appear in their proverbs. This proverb is used by Arabs to describe caution for someone who is doing a job to get perfect results. This proverb if translated into English with automatization translation has equivalent to the following proverb

"Softly, softly, monkey caught" (Manser, 2002: 247)

If on the Arabian Peninsula, monkeys are rarely found, because of their geographical conditions which are not forested. As for Westerners, these types of animals often roam their forests and are used as game animals. Therefore, it is not surprising that these lexicons appear in their proverbs.

5. CONCLUSION

From translation by matching Arabic proverbs into English proverbs with aesthetic functions, conclusions can be drawn as follow:

The selection of lexicons in Arabic proverbs has a lot to do with the diverse cultures of Arab society which have emerged from various domains such as agriculture, hunting, animal livestock, war, trade, and jewelry. From the agricultural field, lexicons appear frequently in Arab society "التمر" "dates" "الشعير" "wheat" "العنب" "wine". From the hunting sphere, found lexicons of animals commonly found in their hunting activities, such as "الذئب" "wolf" "الضأن" 'lamb' "الأسد" 'wolf' "الظبي" 'deer' "الخنزير" 'pig'. From the field of livestock, various lexicons were found, such as "النعم" 'cattle' الحلوبة 'milk camels' الجحش 'baby donkey' الحمار 'donkey' الشحب 'milk', الرُبد 'cheese' المخض 'pure milk' دلو 'bucket', الرشاء 'bucket rope'. From the field of warfare, the following lexicons appear عَزُو, هَيْجَاء, حَرْب, 'warfare' سَيْف 'sword', جَوَاد, "war horse" قَوْس 'bow', رَمِي, 'archery'. From the field of commerce, the following lexicon appears: الصاع "sha' measure" الرَّحْل 'saddle'.

Whereas in the field of jewelry, there are special lexicons which are very often used in the daily life of the Arab community, namely الكحل "kohl" which is a natural jewelry of Arab society and اللحية "beard" which is Arab male jewelry.

As for English proverbs, of course the lexicon used is widely found in the lives of western people. However, they also use lexicons that are also used in all language communities. The lexicons that are specifically found in the lives of people in the West are used in their various proverbs, 'pig', 'mile', 'sword', "crumb" or 'chip bread', 'mill', 'dog', viper or 'poisonous snakes', "barrel" for drums, 'climbers', 'ounces' or 100 grams and 'pounds' or 500 grams, 'bread', "milk", tango for 'Tango dance', inch and yard, marksman 'sniper', 'carriage' wagon, goose quill for 'goose feather',

From the use of lexicons in the two proverbs above, it is clear that culture is closely related to proverb products produced. In addition, to translate proverbs from a language to another language, it is necessary an automatization translation as a aesthetic function to find the right equivalent that is expected in the social situation of target language so that there is no misunderstanding in translating it.

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ISSN : 2715-0550



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